

# Christ Died For Our Sins

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 17 April 2022

Preacher: Malcolm Macdonald

[ 0 : 00 ] We're going to begin by singing to God's praise, singing from Psalm 86, Psalm 86 and at verse 12, singing through to the end of the psalm.

Psalm 86 from verse 12. O Lord my God, with all my heart to thee I will give praise, and I the glory will ascribe unto thy name always, because thy mercy toward me in greatness doth excel.

And thou deliverest hast my soul out from the lowest hell. O God, the proud against me rise, and violent men have met, but for my soul have softened, thee before them have not set.

But thou art full of pity, Lord, a God most gracious, long-suffering, and in thy truth and mercy plenteous. O turn to me thy countenance, and mercy on me have. Thy servant-strengthened, the son of thine own handmaid save.

Show me a sign for good, that they which do me hate may see, and be ashamed, because thou, Lord, didst help and comfort me.

[ 1 : 25 ] We're going to sing these verses, Psalm 86 from verse 12 to the end. O Lord my God, with all my heart to thee I will give praise. O Lord my God, with all my heart to thee I will give praise.

And thy glory will not shine unto thy name always.

Because thy mercy toward me, in greatness doth excel.

And thou give birth as my soul out from the lowest hell.

O God, with all my heart to thee I will give praise. O God, with all my heart to thee I will give praise.

[ 3 : 22 ] Behold them, how long they But thou art full of pity, Lord Our God most gracious, Lord, summering young in thy truth I mercy plentious O turn to me, I heard in us And mercy on me are

Thy servant, the Lord of the Son Of thine own hungry share Show me a sign for good honey Which through me hid misty And the archimed Behold the Lord is heaven And the archimed And together in prayer

Have a blessed God as we come into your presence With praise And the archimed And the archimed Where he knew the wisdom of crying out to his God When oppressed and when surrounded by enemies without number We pray that you would encourage us to believe that your spirit is at work in the lives of And the archimed To seek the face of God Knowing that when you choose to lift up your face

And favour us with your grace and favour us with your countenance With your presence With your grace imparted to us in meaningful ways We are too often guilty of speaking of things that we are not willing to articulate in a way that truly gets to grips with what is being said by us We talk of your blessed intervention in the lives of men and women of past generations Your own blessedness Your own grace Your own mercy Your own peace And these are words that come readily to our lips And yet when it comes down to it

We are incapable of describing the experiences that we have entered into We take the lazy way and use words that may have meaning but their meaning has been lost to us Do not allow us to enter into your presence today with glib expressions of Of sentiments that were at once often rehearsed on the lives of those who were able to speak of them knowingly and knowledgeably Help us to recognise the ways in which you are our God In which Christ is our Saviour In which the Spirit is the guide of our footsteps in life That we may be able to speak of such experiences and such knowledge In ways that penetrate into the meaning that lies at their heart

[ 8 : 40 ] We pray for your own grace in the sense that it is imparted to us Allowing us such access to the mysteries of the Godhead Even as you are pleased to reveal that to us When you take your word and apply it to our minds and our hearts And you grant to us insights into these truths So that they are not just words Familiar with them as we may be But words that are expressive of experiences that are ours And that we take ownership of And that we praise your name for Even as we are met together here in this place today In this act of worship We pray that we would have that sense of Of worshipping God With our heart engaged in it Wholeheartedly With unambiguous desire to To enter into the presence of the God of heaven

And bow before you And pour out your heart With felt knowledge of who you are As the God who is created Who is from everlasting to us Everlasting God When we think of ourselves Following in the footsteps of the saints of old Even as saints that are given Given Presidence in your word By reason of your own intervention in their lives Taking them to be your people And making them What they were as your people That they were Lighthouses That they were light bearers That they were the source of life to others Under your hand And we see what they are And what you made them to be And we see ourselves Pale into insignificance But we give thanks That you are able to To take the mean things of this world

And use them To bring to Pass the purposes That you intend for it Even the glory of your name We pray your blessing upon your people Here gathered Remembering them According to the needs that they have May they be encouraged in their faith And may they be directed to your foodstool And may they lift their voices In praise of your name As their God and their Saviour We pray that you would bless In body and soul Remembering their homes Their families Their loved ones Whatever they may be found In this world of ours We give thanks That you are the God of this world In the sense that This world belongs to You are Sitting on the throne of the universe Your word Describes to us Another Who usurps your authority And claims that right For himself But he has been vanquished And he is a vanquished foe And never will be

Until That victory is finalised And he will be Committed to the place That has been prepared for him However active he is In this world There is one Who has Baited him And Who has Triumphed over him And whose food Is upon him May he be Kept at bay Today Even From disturbing Our peace Here in this place So remember All that Are suffering This peace For whatever reason Those who have Troubles In their lives Those who have Conflict to deal with Those who have Willness to contend with Those who have Sorrows to bear And who have Empty pleasures In their homes And they Look upon them fondly And The tears Flow Because of What has Taken place In their lives And so it must be In In this world Of ours

It is a world That is full of Sorrow And sadness And you have Told us You have not Kept it from us You have not Told us Something different That in this world You will have Tribulation But fear not You say I have overcome The world We give thanks For your victory And we pray That you would Remember us Today Even as your people Committing to you Those who are yet To be numbered Amongst our people Praying for a day Of power A day of Quickening A day where The desires Of many Would be turned From the things Of this world Things of time And sense To the things That are lasting And meaningful And eternal Even as they Pertain to Christ the Lord We pray for Those who Are of that Number Who are present Here And we give Thanks for

[13:47] Their presence And we pray That even by Being present Today That their desire Would be To be numbered Amongst your people Whatever desire Whatever desire They may have Today However Faint it may be However It may differ From desires They had Prior to this Day Where They may have Had a strong Inclination To be with Your people As they Profess Your name Still They are Not numbered Amongst them But you are Able to Translate them From the Kingdom of Darkness Into the Kingdom of Your Marvellous Light And we pray For that To take place Under your Hand Even At this Time Pour out Your spirit Upon the Sin sick World In which We live Accompany The gospel That is Preached Today With power From on High That the Preacher Of the Gospel Would go

Out Empowered Convinced Of the Fact That they Have a Message That needs To be Heard And that They may Proclaim It without Fear or Favor And be Not hindered From declaring The truth As it As it Pertains To this World That lies In the Depth of Wickedness We pray For the World And we Pray for Those in It Especially In the Places Of Conflict As we Are so Made aware Of it At this Time We pray For those Affected By it Those who Are driven From homes Those whose Homes have Been destroyed Those families That have been Torn asunder We pray for The many Others that we May be Ignorant of And yet They have an Ongoing Situation in Their lives Where war Is The order Of the day So help Help us To bear One Another's

Burdens That you May visit Us in Mercy That you May hear This World In unison Cry out Lord Be Merciful And show Us thy Peace And thy Grace And pour Upon us Your Spirit Guide us Now as we Turn to Your word As we Read it As we Hear it Read And as we Reflect on What it Must say To us May we Be ready Hear it And more So may we Be diligent In applying These words To the lives That we lead Here in this World Keep us From harm We pray Cleanse From sin In Jesus Name we Ask it Amen We're going To hear The word Of God As we Have it In 1 Peter 1 Peter And we're Going to Read the Third Chapter 1 Peter Chapter 3 We can

Read the Whole Of this Chapter Likewise Ye wives Be in Subjection To your Own Husbands That if Any Obey Not the Word They also May Without The word Be won By the Conversation Of the Wives While They Behold Your Chaste Conversation Coupled With Fear Whose Adorning Let it Not be That Outward Adorning Of Plating The Hair And Of Wearing Of Gold Or Of Putting On Of Apparel But Let It Be The Hidden Man Of The Heart In That Which Is Not Corruptible Even The Ornament Of A Meek And Quiet Spirit Which Is In The Sight Of God Of Great Price For After This Manner In The Old Time The Holy Woman Also Who Trusted In God Adorned Themselves Being In Subjection Unto Their Husbands Even As Sarah Obed Abraham Calling Him Lord Whose Daughters Ye Are As Long As You Do Well And

Not Afraid With Any Amazement Likewise Ye Husbands Dwell With Them According To Knowledge Giving Honour Unto The Wife As Unto The Weaker Vessel And As Being Heirs Together Of The Grace Of Life That Your Prayers Be Not Hindered Finally Finally Be All Of One Mind Having Compassion One Of Another Love As Brethren Be Pitiful Be Courteous Not Rendering Evil For Evil Or Railing For Railing But Contra The Wise Blessing Knowing That Ye Are There Unto Called That Ye Should Inherit A Blessing For He That Will Love A Life And See Good Days Let Him Refrain His Tongue From Evil And His Lips That They Speak No Guile Let Them Is Do Evil And Do Good Let Them Seek Peace And Them Do It For The Eyes Of The Lord Are Over The Righteous And His Ears Are Open And To Their Prayers But The Face Of The Lord Is Against Them That Do

[18:49] Evil And Who Is He That Will Harm You If Ye Be Followers Of That Which Is Good But And If You But Sanctify The Lord God In Your Hearts And Be Ready Always To Give An Answer To Every Man That Asketh You A Reason Of The Hope That Is In You With Meekness And Fear Having A Good Conscience That Whereas They Speak Evil Of You Of Evil Doers They May Be Ashamed That Falsely Accuse Your Good Conversation In Christ For It Is Better If The Will Of God Than For Evil Doing For Christ Also Hath Once Suffered For Sins The Just For The Unjust That He Might Bring Us To God Being Put To Death In The Flesh But Quickened By The Spirit Which

Also He Went And Preached Unto The Spirits In Prison Which Sometimes Were Disobedient And Once The Long Suffering Of God Waited In The Days Of Noah For The Ark Was A That Those Eight Souls Were Saved By Water The Like Figure Whereunto Even Baptism Doth Also Now Save Us Not The Putting Away Of The Filth Of The Flesh But The Answer Of A Good Conscience Toward God By The Resurrection Of Jesus Christ Who Has Gone Into Heaven And There Is On The Right Hand Of God Angels And Authorities and Powers Being Made Subject Unto Him Amen And At His Blessing To A Reading Of His Word And To His Name Be The Praise I'm Going to Sing Now To God's Praise From Psalm 111

From The Beginning Of The Psalm Down To Verse 6 Praise Ye The Lord With My Whole Heart Thy Will God's Praise Declared Where The Assemblies Of The Just And Congregations Are The Whole Works Of The Lord Our God Are Great Above All Measure So Doubt They Are Of Everyone That Doth Their Intake Pleasure His Work Most Honorable Is Most Glorious And Pure And His Untainted Righteousness Forever Doth Endured His Works Most Wonderful He Hath Made To Be Thought Upon The Lord Is Gracious And He Is Full Of Compassion Giveth Meat And To All Those That Truly Do Him Fear And Evermore His Covenant He In His Mind Will Bear He He He Did He Did The Power Of His Works Unto His People Show When

He The Heathen's Heritage Upon Them Did Bestow So On We'll Sing These Verses Psalm 111 From The Beginning Praise Ye The Lord With My Whole Heart Receive The Lord With My Whole Heart I Will God's Grace Declare Where The Assemblies Of The Just And Comprehensions Are The Whole Works Of The

Lord Our God Are Great Above All Measure Selin■ His worth most honor and afterless, most glorious and pure, and His unchained righteousness forever to endure.

[ 24 : 00 ] His worth most wonderful He hath made to be thought upon.

The Lord is gracious and He is full of compassion.

He giveth me to all those that truly do in fear, and heavenmore His covenant.

He in His might will bear. He did the power of His works, and to His people show, when He the heathens and it is upon.

The Lord is gracious and He is full of compassion. We are going to turn to the passage that we read together, the New Testament Scriptures, the first epistle, General of Peter, chapter 3.

[ 26 : 15 ] We can read again, verse 18. For Christ also hath once suffered for sins, but just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

As you will all know, we've met together today to hear God's word, which is what we normally do on the Lord's Day, but we have met in the context of celebrating the sacrament of the Lord's Supper, to remember the Lord Jesus Christ in His death.

And it is helpful for us, as we endeavour to do that, to focus upon suitable passages of Scripture that bring His death to our attention, and teach us the lessons we need to learn concerning it.

And in the passage before us, it isn't really a passage that concerns itself with the death of Jesus, as far as its major teaching.

What the apostle is considering is the faith of God's people, and he is endeavouring to encourage them in their calling as believing people, bringing to their attention the various things that needs to be true of them as believers, whether they are wives or husbands or children of godly parents.

[ 28 : 16 ] They are also taught that, or we are taught through them, or through the word to them, that part of what their calling involves them in is suffering for the name of Christ.

That because of their faith in Christ, the world in which they live in will be openly hostile to them. And they need to be able to recognise that hostility when it comes, what its soul shows, why it is there, and what they are to do as a consequence of encountering.

It shouldn't be a surprise to any of the Lord's people that at times they will be forced to endure the ire, the anger, the enmity of those who don't share their faith.

That's the way it always has been, and it's demonstrated in the scripture abundantly. But what we find is that these sufferings, according to the apostle, is often a means of blessing, of encouragement, which flies in the face of how we would normally understand things.

Verse 17, he says, It is better if the will of God be so, that you suffer for well-doing than for evil-doing. It's patently obvious.

[ 30 : 11 ] If you have done wrong and you suffer for it, then so be it. That's the way it should be. But if you do well and you suffer for it, then it is better that that is the way it is, than suffering rightfully or righteously for your wrongdoing.

But the example that Peter sets before them, is a lofty example, and it's often the case that we are reminded of how we are to live in this world by being confronted with the life and testimony of the Lord Jesus Christ.

The experiences that he had to endure are used by the apostles to encourage our faith. To understand that even though he is the Lord and Savior, that even though he is the Son of the Most High God, even though he is without sin, yet he had to endure many of these sufferings himself.

And the example that Peter cites at this point is the death of Christ. And he uses that to encourage their faith.

He uses that to encourage them to endure suffering, when they encounter suffering. And to understand that, while their suffering and Christ's suffering is not on a par, they are not equivalent.

[ 31 : 58 ] But the good that came out of the sufferings of Christ is the preeminent good that the Christian can never come to discover. And God is able to take good out of the sufferings that the Christian believer must endure.

And I think that's the apostles' aim, inciting the experience of Christ. I want us just to think on the simple truths that come from this verse as we read through it.

He tells us that Christ died for our sins. Christ also hath once suffered for sins, he sees. The second thing that we see, it is the just for the unjust.

It is a substitutionary death. The third thing that we have is that Christ died in order to bring about reconciliation.

That he might bring us to God, he sees. The fourth thing he tells us, being put to death in the flesh.

[ 33 : 14 ] Christ died. We return to that again. Why emphasize the death of Christ a second time? Because the emphasis falls upon the uniqueness of that death.

Christ died in the flesh, he says. Because Christ died in the flesh, he says. And we have to understand that the Christ who died in the flesh is none other than the Son of God.

And then, the final thing we have in the verses, Christ rose again. He has quickened by the Spirit. And I suppose part of it, you could say, the theology that lies at the heart of what Peter has to say may be difficult to understand.

But as far as Peter is concerned, this is the sum and substance of the Gospel as it concerns Jesus Christ. And if we grasp these truths, if we appreciate these truths for ourselves, we grasp the Gospel, we appreciate the Gospel, we make sense of the Gospel in the way that Christ has brought salvation into our experience.

Christ, we are told, Christ died for sins. We know that the sufferings of which this passage speaks are the sufferings of death.

[ 34 : 45 ] Because in the first place, the verse goes on to say as much. But secondly, in the Scripture, the sufferings of Christ begin with his birth into a hostile world.

And they conclude with his death on the cross. In the passage that we are all familiar with, Isaiah chapter 53, it talks about the sufferings of the Saviour.

We can't believe that. We can be assured that that is the topic that the Prophet is bringing to our attention because Christ himself explains the words of the Prophet as being words that apply to himself.

In Luke's Gospel read, I say unto you that this that is written must yet be accomplished in me. And then he quotes the words of the Prophet, and he was reckoned amongst the transgressors.

For the things concerning me have an end. Jesus is simply stating these words of prophecy. They are spoken years beforehand, pointing to someone who now appears in your presence.

[ 36 : 10 ] Remember, this is Peter who is talking here, and he is quoting the words of Christ. He understands what Christ said about himself. Maybe when he heard Christ say these things, he didn't understand them.

He didn't appreciate them for what they meant. So we often see in the teaching that Christ has for the disciples, they are very blunt. They are very ignorant, you would say.

And yet many of us, when we read the truth, we are equally blunt, even though the Scripture is giving more information to us than they ever had. We find it a struggle to grasp the significance of the truths that are presented to us.

But Peter is here referring back to the words of the Lord. And the Lord said this concerning himself, this prophecy is being fulfilled in me.

The third thing that we see is not only must we conclude that the sufferings were to conclude with death or were to lead unto death, but that the death was for sins.

[ 37 : 22 ] Christ also has once suffered for sins. His sufferings were many. His sufferings were of many different sorts.

And yet, not one thing did he have to endure that you could separate from the reason for his being in this world.

He was in this world to deal with the sins of his own people. If you remember earlier on in this epistle, in chapter 2, Peter clearly states that to be the fact.

Paul echoes his words in his own understanding of what his preaching is all about. Why he is preaching the gospel. What gospel does he have to preach?

What message does he have that all must hear and all must believe? Well, in 1 Corinthians chapter 15, this is what Paul says. In other words, Paul is confident that what he has to say, he says it because God had given him to say it.

[ 38 : 46 ] That's the message that he has to declare. Not his own, not his own construction, not his own work of imagination. But what God gave to him to speak to others.

For that which I also received, how that Christ died for our sins according to the scriptures, she says. And that he was buried and that he rose again the third day according to the scriptures.

And this is what Peter is alluding to here. This is what Peter is referring to here. And it is certainly what he said and what he wants others to believe.

What Peter has to say, what Paul has to say, what John has to say concerning Christ. It is all information that you find within the word of God.

Whether it is speaking prophetically about his purposes in Christ Jesus. Whether it is speaking about these purposes being realized in the person of Christ, in the life of Christ and even in the death of Christ.

- [ 40 : 03 ] Peter had no other gospel to preach than this one. Christ has suffered for sins. Once he sees. Once he sees. Once. Now, according to the preacher and teacher Charles Hodge, when he is talking about the passage in Isaiah, the Isaiah 53.

He says, when you look at that passage. And I would encourage all of you to look at it and read it and reread it and contemplate every single verse that's in that chapter.

And try and marry these words to the knowledge that you have that the scripture gives to you about the passion of Jesus Christ and what he had to endure in this world.

And what Hodge was saying, here in that chapter we have the foundation of all the New Testament exhibitions of suffering that the atoning Messiah had to endure.

All these words that are preparatory to the fullness of the activity of Christ being brought to fruition.

- [ 41 : 33 ] And the second thing that this verse brings to our attention is that not only are we told that Christ suffered, the sufferings were the sufferings of death. Because I think he points to the sufferings of the cross particularly because he once suffered.

He says, if we believe anything about Christ, the moment he was born, he was born into the sufferings of this world. He experienced sufferings from the moment he drew breath.

He was under sentence of death because of the enmity that was in the world against him. And Herod desired his death and he set about doing that.

And he was victimized then. But the apostle is directing us to one penal act.

Whether you believe that all of Christ's life was part of that penal suffering is something else.

- [ 42 : 38 ] Maybe that's a debate for theologians. Maybe that's a debate for theologians. They certainly do wonder about it. But we're told here quite specifically, he died the just for the unjust.

The just for the unjust. If you remember and if you're aware of it, when you read the New Testament, it very often directs you to think about the life of Christ, the experience of Christ, the death of Christ, using language that is derived from the Old Testament.

And especially words that you find most readily in books such as Leviticus or Numbers, where we are taught about the Old Testament sacrificial system.

But his death, we are told, is spoken of as a sacrificial death. Even at an early stage in his experience, when John the Baptist witnessed to him, he said, Behold the Lamb of God which taketh away the sin of the world.

There was an understanding that this was his task. This was what he was in the world to do. And it is very often a topic of discussion how that sacrifice was at the same time the priest that was offering the sacrifice.

- [ 44 : 15 ] Christ, as we are reminded again and again, take it with you, think about it. We love these words. He is the holy, harmless, undefiled one, separate from sinners.

And yet, he becomes sin for us. He becomes sin for us. It seems these two things are polar opposites.

Professor Donald MacLeod, referring to words that we have in Romans 4, who was delivered for our offences and was raised again for our justification.

He speaks of these words, arguing that the true meaning of them is the words that we find here. Christ was delivered on account of our sins.

Christ, the just for the unjust. Despite their best endeavours, those who accuse Christ of wrongdoing fail to do so.

[ 45 : 26 ] They have to produce false witnesses. They have to conjure up evidence that there is no evidence at all. But Christ is there, the just for the unjust.

When you see Christ on the cross, what do you see? Oh, you see somebody dying.

Do you see your sins in his body on the tree? That's what the Lord's people are invited to do. A.W. Toaster simplifies it into language of modern parlance.

And he says that Christ, by his death, made it possible for the sinner to exchange his sin for Christ's righteousness. Maybe caution in the words that are expressed would be preferable.

See, if this is what I do, I simply exchange my sin for his righteousness. And once the exchange is complete, I am righteous.

[ 46 : 39 ] Certainly that exchange takes place. But is it mine to carry out? Christ died in order to reconcile us to God.

He might bring us to God. That suggests to you what? Well, it tells you, it reminds you, that you are out of step with God.

That you are God's, not God's friend, but God's enemy. That's very difficult for the human reason to accept.

But that is what the scripture teaches us. That we are by nature enemies of God. We are estranged from God.

We are children of wrath like others, we are told. Alienated. Estranged. Dead in trespasses and sins.

[ 47 : 41 ] Paul says in Ephesians 2. But now in Christ Jesus you, who sometimes were far off, are made nigh by the blood of Christ.

For he is our peace who hath made both one and hath broken down the middle wall of partition between us. We were far off. And our poverty in that state was such that we did not know how far off we were.

Many of us believed that we weren't too distant from God. We all even needed a wee nudge to get close to God. Just a tweak here and an adjustment there and we would be just as good as those who made profession of God.

But the reality is that by nature, that's not what we are. And this is what Christ was doing on the cross. He was removing the estrangement.

He was removing the alienation. He was removing the hostility that was there and creating a better, a clearer atmosphere, if you can put it like that.

[ 49 : 05 ] People would not understand what God is doing in the gospel. To be.

Well, I suppose you can't understand it. If you think of what is happening on the cross of Calvary, it is an extreme situation that confronts you.

If you believe this is God's doing, this is what Christ had to endure, this is what Christ had to go through in order for sinners to experience salvation. And you cannot but look at that and think that's beyond the pale.

It's not necessary. And if it's not necessary, why did it have to happen? If it wasn't essential, why did Christ have to come to endure such sufferings on behalf of his people?

The necessity existed.

[ 50 : 31 ] In the flesh. Christ died. I don't think we think enough of that very bare statement.



Christ died. Oh yes, you know he died. You know the scripture. You know your Bible. You know that last Friday people were saying, this is a celebration of the death of Christ.

The church, the supposed church was declaring the death of Christ. And here we have Easter Sunday, the celebration of his resurrection.

But do you really think about it? Or are you just thinking about it on this time of remembrance?

But there's something more marvelous about it. When you think deeply about who died. Christ died. The Son of God died.

[ 51 : 36 ] The Creator of heaven and earth died. The One who is from everlasting to everlasting died. The One who has no beginning and no end. He died.

And that's what the scripture is saying. Christ Jesus died. He died in the flesh.

What we need to understand is a stupendous truth that cannot be understood at 10-11 because of the awesome truth that it contains.

The Son of God became man. And he took our nature in order that this could be said about him. If it did not mean what it says.

If he died, this had to be true. If it wasn't true, he could not have died. Do you understand that?

[ 52 : 36 ] It's a simple thing. Christ Jesus could not have died if he was not one of us. If he was not man.

If he had not taken our nature to himself. If he had not been carried in the womb of a virgin. And if he did not encapsulate all the incarnation involves.

You know, the gospel, if you read it, it always comes back to this. It always, I suppose, has to begin with this. Read the beginning of John's gospel. In the beginning was the Word.

And the Word was with God. And the Word was God. The same was in the beginning with God. All things were made by him. And without him was not anything made that was made.

That's the person who died. The world who was with God from all eternity. The world who was responsible for creation. This world in which you're in. The world who breathed life into the dust of the ground.

[ 53 : 41 ] And made him what he is. But John goes on to say. The world was made flesh. And dwelt among us.

And we beheld his glory. As the glory of the only begotten of the Father. Full of grace and truth. That's a wonderful thing.

But when you read the fact that he died. That's what you must take with you. What needed to be true for him. Before that could be true for us.

That his death would be of any meaningful significance. Paul writes to the Philippians. Let this mind be in you.

Which was also in Christ Jesus. Who being in the form of God. Thoughted not robbery to be equal with God. But made himself of no reputation. Took upon him the form of a servant.

[ 54 : 40 ] And was made in the likeness of men. And so on. Christ died. But this was how that came to be true.

The process that is described by the apostles. Is mysterious. It's deeply mysterious.

And very difficult for us I suppose. To understand what needed to happen. But the scripture does not avoid it. The scripture does not deny it. The scripture highlights it.

And says this is what happened. The son of God became man. Theologians tell us. You know it. If you've learned your catechism.

So was and continues to be God and man. Two distinct natures. And one person forever. It took him to the cross.

[ 55 : 47 ] Somebody has written it. And I suppose it's a simple truth to remember. His obedience took him to the death of the cross. Just as our first parents' disobedience.

Took all mankind. To the death. That we must encounter. As those who descend from. But Peter does not stop there.

He was put to death in the flesh. He says. But quickened by the spirit. And it's not a. I don't think when you read it. For myself. It's not an easy thing to understand.

What it is that the apostle wants us to understand. By these words. Made alive in the spirit. And especially the words that come afterward.

They cause a lot of. Of consternation amongst theologians. By which also he went and preached unto the spirits. In prison.

[ 56 : 55 ] It's not easy for us to understand. What is meant by that. But. There's no doubt. That in the mind of the apostle.

There needed to be this understanding. And there was this understanding. That death was not the final straw. Death was not the end. Death was not.

The grave closed. Never to open again. For him. Because Christ. Died. And rose again.

Christ died. And. Appeared. To the disciples. And to those who were following him. And they knew that he. That he was alive.

Forevermore. Many people will tell you. The difference that existed. Between. The disciples.

[ 57 : 55 ] Grieving over a dead Christ. Hiding away. From the world. Afraid to. To be seen.

In public. Where. Changed. Radically. By their encounter. With. A living Christ.

They were empowered. By their encounter. With that living Christ. Endowed. With his spirit. From an eye. So that their testimony. Was fearless. Even though it meant death.

For themselves. A dead Christ. Would not have. Provided that. For them. It was a living Christ. Christ. The Puritan.

John Owen. Interprets the words. Of our text. Very particularly. And he says. That. What.

[ 58 : 54 ] What the apostle. Is. Mindful of here. As far as. The death of Christ. Is concerned. That. Involves. And being quickened.

By the spirit. It means. That at the heart. Of what the apostle. Is saying. Is the understanding. That. In his death. He.

He suffered. All. That was required. Of him. To suffer. In order. To repair. And make up.

The glory. Of God. Do you understand. What he's saying. That anything. And everything. That was.

Needed. In order to. Bring. The glory. Of God. Back. To God. That was. Tarnished. By the fall.

[ 59 : 48 ] That was. Affected. By the fall. Of man. Christ. Brought that. Back. By his. Defeat.

Of the enemy. And by his. Vanquishing. Of the grave. Well. Where is Christ.

Today. Christ. Is. At the right. Hand. Of God. His. Resurrection. His. Ascension. His. Glorification. His. Testimony.

The fact. To the fact. That God. Is. Pleased. With what. Christ. Did. On behalf. Of his. People. Christ.

Gained. The victory. Over death. And the grave. And he. Ever lives. To make intercession. For his. People. One.

[ 60 : 41 ] Verse. It's got a lot. In it. One. Verse. That speaks. Of. A whole host. Of different things. And you could. Pause. On each. Phrase. And.

Delive into it. At your leisure. Because. There is so much. That it says. To us. About. The. Nature. Of the death. Of Christ.

And the. Meaningfulness. Of it. To his people. May that be so. Let us pray. Help us. O God. To remember. That you are.

Indeed. One who. Sent into this world. Your son. Who came. Willingly. And who came. To be. A sacrifice. For sin. That would.

Reconcile us. To God. To God. Enabling. A people. Who were. Lost. To experience. Salvation. To. Experience.

[ 61 : 38 ] Redemption. To experience. What it is. To have. Forgiveness. For sin. Because. These sins. Have no more. Held to their account.

We pray. For your blessing. Upon your people. Today. As they. Remember. Jesus Christ. In his death. Continue to watch over us. We pray. Forgiving. Sin. In him. Amen.

Going to sing. Now some verses. From Psalm 116. The beginning. Of the psalm. Psalm 116. I love the Lord.

Because my voice. And prayer. She did hear. I while I live. Will call on him. Bow to me. His ear. Of death. The cords. And sorrows. Did about me. Campus round.

The pains. Of hell. Too cold on me. I grief. And trouble felt. Upon the name of God. The Lord. Then did I call. And say. Deliver thou. My soul. O Lord.

[ 62 : 34 ] I do thee. Humbly pray. God. Miseriful. And righteous. Is. He gracious. Is. O Lord. God. Saves. The me. Thy voice. Brought low. He did me. Help.

Before these. Versus. To God's praise. I love the Lord. Because my voice. And prayer. He did hear. I love the Lord.

Because my voice. And fear. He did hear.

I love the Lord. I love the Lord. I love the Lord. For him. Who bowed to me.

His ear. O dead. In the course. And sorrows.

[ 63 : 39 ] Dead. I love the Lord.

To God. There. To God. The Lord. And fear. And fear. To God. He third. By fear.

And fear. He■. I love the Lord. And fear. The Lord. He a horse.

Lord, I give me hungry grace. God merciful, not righteousness, yet precious is our Lord.

But Jesus, help me, I was brought home. He gave me hell of all.

[ 65 : 20 ] At this point in the service, it is customary for us to do what is called the fencing of the table, which means simply that we are required to understand that every person who sits at the Lord's table should, in order to benefit from it, be a Christian who believes in the Lord Jesus Christ, be someone who has faith in the Lord Jesus Christ.

And you're not only just reminding people when you see that of that fact, you're also helping others understand that there is absolutely no benefit for any person to participate in the sacrament of the Lord's Supper as an unbeliever, because there is no value to it.

There is no advantage of a spiritual self. Whatever people may think, they may think mistakenly that there is something to be gained by eating bread and drinking wine with the Lord's people.

That is not the case. The Bible makes abundantly claim to us that there are people in the world who are believers and there are people who are unbelievers.

There are people in the world who are recognizably so, whichever one of these you are. You are often able to discern, by the way a person lives their life, what they are, whether they're truly believers or not.

[ 67 : 21 ] We're going to read from a passage of the Scripture, the Gospel of Matthew, chapter 5. And we're going to read a section there that comes from the Sermon upon the Mount as it is described.

These are the words of the Lord Jesus as he speaks to us about the characteristics that mark out the people of God. Seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto them.

And he opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

[ 68 : 37 ] Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.

For so persecuted they the prophets which were before you. And so on. These words are descriptive of the Lord's people.

You might not think that, but that's the characteristics that mark out the Lord's people.

You know, if you were to read the first part of the statement, blessed are the poor, and stop there, that the emphasis falls in completely the wrong place.

And many people have chosen to understand that. Poverty is really something something that ought to be embraced and that pleases God. Or blessed are the mourning.

[ 69 : 57 ] Without asking what the mourning is for. Without examining what it is that is the cause of the grief.

And it works all the way through it. And you might think that a Christian is somebody who possesses one or two or three of these characteristics or traits or marks.

And others are not part of their gifting, as it were. That's not so. This is one person who is a Christian who is marked by these things that are spoken of here.

The genuine marks of their belonging to Christ. It's Charles Price who says in his comments that you might think the way some people imagine the gospel to work that we evolve from our conduct to character.

In other words if we do good things if we behave in a certain way then eventually what we become is better than we once were.

[ 71 : 33 ] but it's not it's completely the reverse of that. We do not become the right person that we should be by adapting, adopting or following certain paths.

The transformation has to begin in the heart in the inner man and what you become internally manifests itself externally.

By becoming the right person we do the right things. And if you're not the right person you can't do the right things.

And how can you be the right person if that is not a silly question. The right person is the person who is right with God. The right person is the person who has peace with God.

The right person is the person who has the spirit of Christ. The right person is the person who trusts in what Christ has done for them. The right person is the person who understands what sin is and who are grieved by sin, not the sins of others.

[ 72 : 52 ] first and foremost but their own sin and that is not something you say oh well I'm that kind of person I'll be able to hoist up my flag and I say I don't like sin I'm not content with sin in the world that must make me a good person what is it about sin that you don't like what is it that causes you consternation, what is it that causes you grief when you encounter it at the heart of your grief is the offence that it causes God blessed are they which do hunger and thirst after righteousness is that a hunger that you can create can a sick person make himself hungry well you know that they can't how often do you have to speak to or even encourage people who are bedridden who are ill and you say to them well you've got to eat you've got to eat you don't eat you won't get better and they say I have no appetite and the sinner has no appetite for the things of God and you can't make them desire the things of God because they have the appetite of a sick person somebody who's not right somebody who does not desire the things that God desires the Lord's people is for people the Lord's table is for people who recognise what they are by nature and what they are able to become by grace and that God alone can do that

Bishop Ryan has got many wise things to say and he says of the Lord's Supper concerning the participants of the Lord's Supper he says the Lord's Supper can help a passion it can quicken enliven a passion it can confirm faith in the life of a passion but it cannot supersede it or supply its absence if faith is not there it can't you know faith has to come first Christ has to come first so maybe today there are many people and because of the Christian calendar this Sunday it's a Sunday that they mark I've read more than once that there are two times in the year that many Christians believe are important in their lives and that the two times they go to church faithfully

Christmas day and Easter day Easter Sunday that's their Christianity because they believe that there's something in that for them and on these days they will no doubt celebrate the sacrament of the Lord's Supper believing that this is all that is asked of them this is all that is required of them but if the sacrament is designed to strengthen faith to encourage faith to enliven faith a faith that is dead 364 days of the year they're mistaken I wouldn't want anybody at the Lord's table to be mistaken on that account you're here today you're here today we're here today because we love the Lord because we believe he loves us and that he has shown that love to us by his death on the cross yes we conclude often that there are things in our life that should not be there and we know that we offend and we know that we're guilty and we know that there are many things that should not be held to our account but they are but our own consolation is the only consolation that we have is that we know we know something about the blood of

Christ we know something about why he shed his blood we know of the power of that blood we don't presume upon it but we apply to it and we seek cleansing from our sin by it and may God encourage you to believe that you're one of them and that you're rightfully here today remembering him in his death we're going to sing some verses now in Gaelic and as we sing these verses I've come down to the table and those who are serving the table will prepare to do that Psalm 118 at verse 15 we're singing these verses in Gaelic Go and H and alcala, ricarta f obesity

I slash it Então I slash it I slash it We hope you love it.

[ 79 : 41 ] We hope you love it.

We hope you love it.

We hope you love it.

We hope you love it.

We hope you love it.

[ 82 : 11 ] We hope you love it.

We hope you love it.

We hope you love it.

We hope you love it.

Let him eat at home, that ye come now together unto condemnation, and the rest will I set in order when I come.

[ 84 : 51 ] We live our life here in the world.

We hope you love it.

And to be restored, and to be restored and to be restored and encouraged.

We pray for those who are present here.

Your ministries, your ministries, your ministries, your ministries, your hand to be upon us.

[ 88 : 51 ] And the thing, he loved it. of your broken body and your blood shed on the cross through Christ. May we see these things and be able to fix our attention on the things that matter. So watch over as we pray.

Minister to those whose hearts are heavy and sorrowful and no doubt there are those because of the nature of the world in which we live, the changes that take place within it even within our fellowship here you have taken from our midst those who were present at the last time we kept in the feast and they are now sitting at a feast that is unlike any that they participated in this world.

But we bless you and thank you that this is your promise to all that the day will come when the symbols and the signs will be at an end and what is represented by them will be our possession.

Cleanse us from sin we pray. Forgive us in Jesus name. Amen. And my words are going to be brief.

This is a sacrament that is to encourage of remembering and there may be many things that we choose to remember about the Lord Jesus Christ Christ.

[ 90 : 32 ] And I suppose in some context that it is it is right and proper for us to remember Christ in different ways.

The Lord's people can remember what it was like for them when they first met him as their saviour. The Lord's people can remember what it was like for them when he met them at the point of extremity.

The Lord's people can remember what it was like for them when he made himself known to them in the breaking of bread, in the fellowship of God's people, in the services of God's house.

These are good things to remember. And if you're one of the Lord's people you have these amendments. But what we're invited to do what we've commanded to do here is to remember the Lord in his death.

And it is something that we ought to endeavor to do. This is my body broken for you.

[ 91 : 53 ] When I was thinking of this I was thinking of Thomas who was absent when the Lord revealed himself to the disciples.

And he very boldly demanded that unless he saw the imprints of the nail nails in his hands and feet that he wouldn't believe.

Jesus revealed that to him when he came. The marks of his sufferings and how painful that word was to Thomas.

I think it was painful because he discovered then something that he had forgotten. is there anything about the Lord's death that you have forgotten?

Is there anything about the Lord's death that you overlook? Is there anything about the death of Christ on the cross that you don't contemplate often enough?

[ 93 : 07 ] Christ and it may be so but Christ gives us this opportunity while we're together to handle these elements to handle these symbols and to remember him in this very particular way.

Well we read in this passage that Jesus after he had given thanks took bread and after giving thanks he broke the bread and he said as often he said this is my body which is broken for you this too in remembrance of me and after the same manner also he took the curpent when he had served saying this curpent is the New Testament in remembrance this duty as often as he do it in remembrance of me for as often as you eat this bread and drink this cup you do show the Lord's death until he come for for the final

Thank you.

Thank you.

Thank you.

[ 96 : 34 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 99 : 04 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 101 : 34 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 104 : 04 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 106 : 34 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 109 : 04 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 111 : 34 ] Thank you.

Thank you.

Thank you.

Thank you.