

# Christ sent me to Preach the Gospel

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[ 0 : 0 0 ] we'll resume our public worship of God by singing to his praise from Psalm 50 Psalm 50 and the first version of Psalm at the beginning the mighty God the Lord has spoken and it called the earth from rising of the sun to where he has his fault from out of Zion hill which of excellency and beauty the perfection is God shined gloriously our God shall surely come keep silence shall not he before him fire shall waste great storms shall round about him be unto the heavens clear he from above shall call and to the earth likewise that he may judge his people all together let my saints unto me gathered be those that by sacrifice have made a covenant with me and then the heavens shall his righteousness declare because the Lord himself is he by whom men judge Adar

Psalm 50 the first version of the psalm from the beginning the mighty God the Lord has spoken and it called the mighty God the Lord has spoken and it called the earth from rising over the sun to where he has his heart from the earth from rising over the sun to where he has his heart from the earth of Zion hill which of the earth shall not be said holiness out of came and yetignet and yetignet and yetignet and expert

And great I am raising your à who believe the perfection is God shined gloriously família II The mighty end New caucus Our God shall surely come, his silence shall not live.

Before him, our child with his arms shall run down with him.

Under the heavens, here, in all the bones shall fall.

[ 3 : 2 4 ] Under the earth, likewise does he make just his people all.

Together let my sins unto me gather me.

Though some ice not with wise army, heart of the land with me.

And then the heavens shall, his pride just and he clear.

Because the Lord himself is he, I whom that's just in awe.

[ 4 : 5 2 ] Let us join together in prayer. Let us pray. Heavenly Father, have a blessed God as we come into your presence. We give thanks that we can raise our voices and sing your praises.

And that we can do so whether we are of dulcet tones or whatever our voices are capable of doing.

We know that you are honoured and elevated by the songs of praise that are offered in faith or by faith.

And we bless you for that. That you can receive from us the best that we have to offer, whatever that may be. And when we look upon nature, we can see even in the realm of the birds of the air, there are some who are renowned for their tuneful heralding of the day.

And there are others that seem to make a noise that has little to commend it.

[ 6 : 1 6 ] And yet it is part of your creation and it is part of the beauty of that creation. And so it is in the experience of your people.

When they sing or when they pray, when they speak of the things that the Lord God has done for them. That they can speak with the tongue of the articulate as you have given them that power.

So help us to understand the truth concerning our coming and our offerings of praise and thanksgiving. That the God who is God overall understands who it is that is coming and where they are coming from.

What they are coming with. Just as surely as the Lord, the Saviour I see, saw the widow come with her might.

That he was able to see the generosity of spirit that governed her offering. And it was not so much the value of it as the eye of man can understand it.

[ 7 : 39 ] But the value of it as discerned by the all-seeing eye of the God with whom we have to do. And we give thanks for that. That we have habitually compared ourselves to others.

And bemoaned our giftings and the lack of them. And yet, every one of you, Lord, you see how they come in and through the passion of the Lord and Saviour Jesus Christ.

And when we come by faith, whoever we are, whatever we come with, you are pleased to receive from us. If it is the best of our fear.

So bless us in our worship this evening. Help us to make use of the gifts that we possess. As every one of your creatures are endowed with characteristics and traits that mark them out as individuals.

And yet, who are able to come to you with something that you delight in. We pray that you would bless us here in this place.

[ 8 : 56 ] As a congregation that is small in the eyes of sun. When we compare ourselves to the vast cathedrals of our cities and our towns.

That are able to contain so many souls. And yet, the worship of the two or three gathered in your name is equally acceptable to you.

Especially where the coming is the coming of those in faith. We pray that you would bless us. We pray that you would bless us upon our worship. That you would remind us of the fact that we worship with others throughout our own island here.

In the villages that we form a part of the capital town of our island. And each one of these islands that we form a cluster of people in.

And we pray that you would bless us as you have blessed us before. With heavenly blessings. And that you would visit us in mercy. Not because we deserve it.

[ 10 : 06 ] Not because we have earned it. Not because we have in any way added to our merit. But if anything that we have been guilty of so many shortcomings.

That would stain our character in the sight of God. But we are a privileged people. Who receive out of the abundance of your mercy.

So many good things. So remember us collectively as an island. All the various congregations that are represented by us.

Where Christ is lifted up. Commended to sinners as the saviour of the lost souls that we are. That you would be pleased to pour out your spirit upon us.

That the sound of the rushing wind would make unknown to us of your presence. And the way that you have come.

[ 11 : 10 ] Stirring up the dry bones of the valleys. In times past so too. We would seek it in our own day and generation. Remembering our homes and our families.

Our young and our old. Remembering each and every one according to need. Heal the sick we pray. Guide those who are entrusted with their care.

Especially those who are suffering from serious illness. Remember those in hospital. Those being cared for in the hospice. Those who are housebound and depending on others to come and make their life easier to live.

We pray that you would sanctify every dealing that you have with us. That the rye would be lifted up to God as a result of your own provision.

We pray for the grieving and the sorrowful amongst us and elsewhere. Your voice is heard again and again daily. Sometimes you come unexpectedly.

[ 12 : 18 ] Sometimes you come and take according to your promise. Your own people to be with you. That where you are they may be also. We thank you for doing that.

For those that we know who have laboured long in the vineyard. Who have reached the hour of their appointed departure.

And your promise to them is that you will take them to be with yourself. Whoever they may be. And that is true for us all. If we are yours. We have the promise that you will take us to be with yourself.

We pray for others to be added to that number. That they may not go on any longer in a state of ignorance.

Or denial of their need of a saviour. Encourage them we pray to Luke. And to Jesus the author and finisher of our faith. Bless the proclamation of truth to the far ends of the world.

[ 13 : 24 ] A world that we know is lying in need. And we pray for the war-torn parts of the world. The wickedness that is done there and here.

We would pray that you would remind the wicked. That they will answer to the only living and through God. That they are accountable to you.

Whatever man is able to do to them by way of redress. They will not avoid answering to the God who is judged over all.

So remember these places in the world. Where in the depth of winter they have to deal with being deprived of home and shelter, food and clothing.

We pray Lord that you would mercifully undertake for them. That the agencies of all forms of charity would be able to carry out to the best of their ability their calling.

[ 14 : 24 ] And that the good that we are able to do we would do willingly. Even in our own communities. We pray Lord your blessing upon the evangel, the gospel of your grace amongst all these wrongs.

That the right who is at your right hand. The one who is righteous. The Prince of Peace. We pray that you would magnify his name to us all.

Cleanse from every sin and continue to watch over us. In Jesus precious name we ask it with forgiveness of sin in him. Amen. We can sing again to God's praise.

These verses of Psalm 63. Psalm 63. From the beginning to verse 8.

Lord thee my God I dare seek. My soul doth thirst for thee. My flesh longs in a dry parched land. Wherein the waters be.

[ 15 : 32 ] That I thy power may behold and brightness of thy face. As I have seen thee heretofore within thy holy place. Since better is thy love than life.

My lips thee praise shall give. I in thy name will lift my hands and bless thee while I live. Even as with marrow and with fat my soul shall filled be.

Then shall my mouth with joyful lips sing praises unto thee. We can sing to verse 8. Psalm 63. From the beginning. Lord thee my God I dare seek.

Lord thee my God I dare seek.

My soul doth thirst for thee. My flesh longs in a dry parched land.

[ 16 : 40 ]    Wherein the waters be. That I thy power may behold.

On the banks in a thirty-eightisi Joshua Lee. As I have seen thee here to walk with heaven  
my holy ways.

Since Bender is my love unlike, my earthly prayers shall give.

I am, I am with my heart, unbelledly fallen I live.

If not when I go on without my soul shall take me, then thou my love with joyful lips sing  
with His come to thee.

[ 18 : 39 ]    When I to thee upon my death remember the rest of the night, and when on thee I met you  
in my wishes of the night.

And child of all thy ways I enjoy, for love my death upon thee.

My soul in all those highland me, thy right man does the same.

Let us hear God's word as we read it in the first epistle of Paul to the Corinthians, in the  
first chapter.

The first epistle of Paul to the Corinthians, chapter 1. We'll read the whole chapter. Paul,  
called to be an apostle of Jesus Christ, through the will of God, and Sosthenes, our  
brother, and to the church of God we choose at Corinth, to them that are sanctified in  
Christ Jesus, called to be saints with all, that in every place call upon the name of Jesus  
Christ, our Lord, both theirs and ours.

[ 20 : 45 ]    Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I  
thank my God always on your behalf, for the grace of God which is given you by Jesus  
Christ, that in everything you are enriched by him, in all utterance and in all knowledge,  
even as the testimony of Christ was confirmed in you, so that ye come behind in no gift,  
waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end,  
that ye may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our  
Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all  
speak the same thing, and that there be no divisions among you, but that ye be perfectly  
joined together, in the same mind and in the same judgment.

For it hath been declared unto me, of you, my brethren, by them which are of the house of  
Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas,  
and I of Christ.

Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I  
thank God that I baptized none of you but Crispus and Gaius, lest any should say that I  
had baptized in my known name.

[ 22 : 33 ]    And I baptized also the household of Stephanas. Besides, I know not whether I baptized  
any other. For Christ sent me not to baptize, but to preach the gospel, not with wisdom of  
words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness. But unto us which are  
saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and  
will bring to nothing the understanding of the prudent.

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God  
made foolish the wisdom of this world? For after that in the wisdom of God the world, by  
wisdom knew not God, it pleased God by the foolishness of preaching to save them that  
believe.

For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, and to the Jews as stumbling block, and unto the Greeks foolishness.

But unto them which are called, both Jew and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

[ 24 : 05 ] For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

But God hath chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world.

And things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorieth, let in glory in the Lord.

Amen. And may the Lord add his blessing, to a reading of his word, to his name be the praise. We're going to sing now from Psalm 145, the second version of this psalm.

[ 25 : 21 ] Psalm 145, the second version, at the beginning. O Lord, thou art my God and King, thee will I magnify and praise.

I will thee bless and gladly sing, unto thy holy name always. Each day I rise, I will thee bless and praise thy name, time without end.

Much to be praised and great God is, his greatness none can comprehend. Race shall thy works praise unto race, the mighty acts show done by thee, I will speak of the glorious grace and honour of thy majesty.

Thy wondrous works I will record, by men the might shall be extolled. Of all thy dreadful acts, O Lord, and I thy greatness will unfold.

They utter shall abundantly the memory of thy goodness great, and shall sing praises cheerfully, whilst they thy righteousness relate.

[ 26 : 32 ] The Lord our God is gracious, compassionate is he also, in mercy he is plenteous, but unto wrath and anger slow.

So on. Let us sing these verses, one through to the eighth of Psalm 145, the second version of the Psalm. O Lord, thou art my God and King.

O Lord, thou art my God and King, thee will I magnify and raise, I will thee bless, and praise thy name, and Effects.

Every day i rise, I will be blessed, And praise Thine in time with an end.

Much to be praised and made for His. His greatness love can comprehend.

[ 28 : 10 ] Rich of my works, rich unto rest.

The mighty has stood on by Thee. I will speak of the glorious grace.

And on and on Thy majesty. Thy wondrous words I will record.

Thy in the mind shall be exiled. All my dreadful acts, O Lord.

And Thy, Thy goodness will unfold. Thee, O Lord, shall I wonderly.

[ 29 : 38 ] In memory of Thy goodness be. And shall sing graces cheerfully.

Wise may Thy righteous and free. Thy Lord, our God, and gracious.

Compassionate is Healers. In mercy, Healers.

celui may whate of thee, O Lord. Ha, Ha, Ha, Ha, Ha.

So we turn now to the passage that we read together, the first epistle of Paul to the Corinthians, chapter 1, and we can read again at verse 17.

[ 31 : 05 ] For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness. But unto us which are saved, it is the power of God.

And to us which are saved, it is the power of God. So if you will remember, last Lord's Day morning, we saw the priority that the Lord Jesus gave to preaching.

He gave it priority in his own ministry. And that's not to say that he did nothing else clearly. He did many things that were important.

But he gave a specific import to the preaching of the gospel. And he preached repeatedly with energy and with zeal and doubtless with blessing, a country who's preaching.

[ 32 : 38 ] I suppose that's a question for some preachers. How successful was the preaching of the Lord Jesus Christ? Was everybody who heard and preached when he converted?

Did they become believers? You would imagine that that would be the case. You would imagine that when he preached, he would always preach with great power and efficacy.

And that those who heard and preached would believe. And yet, that's not the picture that the Bible gives to us. Although, the Bible is never interested in success in terms of numbers.

You never see the rare occasions that you see numbers mentioned. It is for a specific purpose. But it is not really the business of the Bible to describe the effect of God's work numerically.

We do find occasionally mention made of it. But there is rarely any mention made of how many actually believed the preaching of Christ.

[ 34 : 04 ] We know. We can understand from the Bible that much of what he said was not believed. Many who heard what he had to say, not only did not believe him, but they were opposed to it.

They turned their backs upon him. And that is still the case. But we understood the place that he gave to preaching.

And we see here in this passage that the Apostle Paul also gives a place or place to the preaching of the Gospel.

And I want us to think more about not the actual fact that he preached the Gospel, which almost goes without saying, but that the preaching that he engaged in had a certain content.

That he preached the Gospel. That he preached the Gospel. And that he preached the Gospel with a specific or a certain emphasis in the preaching that he engaged in.

[ 35 : 22 ] So we see, first of all, how Paul preached the Gospel.

Not our Gospel, but the Gospel. We know that Paul himself and the other Apostles had to encounter false Apostles.

False preachers. Preachers who preached a Gospel that was no Gospel. But Paul preached the Gospel.

And in this passage that we're looking at, there are two things he emphasizes. And that is the wisdom of God and the power of God.

And he emphasizes it by way of contrast to the wisdom of the world and the power that is in the world. In a sense, there is a contrast given to us by the Apostle.

[ 36 : 29 ] The third thing that we can notice is that the believing of the Gospel that he preached brought with it clear benefits.

But one great benefit, and that is the salvation of the hearer. And the fourth thing is the exact opposite of that.

Those who did not believe this Gospel, chose to disregard this Gospel, they are going to suffer loss if they have not suffered it already.

I think that is contained within this passage. In its context and within the specific verses that we're going to look at.

But we'll try and flesh these thoughts out as we go on. Now, as we're focusing on the preaching of the Gospel, we need to understand a simple truth.

[ 37 : 41 ] But as far as preaching the Gospel is concerned, what Paul intended was that sinners would hear this Gospel and that they would understand that at the heart of this Gospel that was preached is the message of the cross of Jesus Christ and him crucified.

That's at the heart of the gospel that was preached.

That must be taken out of that emphasis. But Jesus Christ and him crucified is at the heart of what Paul has to preach.

It's of central import to the Apostle. And he wants those who have an interest in the Christian faith to understand that.

If we read on into the next chapter, what does Paul say? At the beginning of chapter 2. I, brethren, he says, Demonstration of the Spirit and of power.

[ 39 : 48 ] That your faith should not stand in the wisdom of men, but in the power of God. Now, Paul there is elaborating on the truth that is contained within this verse.

He wants people to understand that what is at the heart of the gospel, Jesus Christ and him crucified is what is necessary for salvation.

Here, in this situation which he finds himself in, he describes himself not as somebody who has great ability to preach.

Not as a narrator, not as somebody who has articulate and well received because of his ability. Even in weakness, he presents this gospel.

And it's not making an excuse. That's not what Paul is about. He's not excusing his own failings or failures or the inability that he perceives as his.

[ 41 : 13 ] And in so doing, attracting attention to himself. What he is doing, he is highlighting that what is of the essence is that the message that is preached is what will bring fruit.

What will bring success in the understanding that we give to it. Some people are very powerful orators.

Some people have got the ability to grip the attention. They're able to present an argument with great power and force.

Even whatever argument it is, you have often admired politicians. Very few of them are worthy of their admiration today. But from this point, that what they believe is presented in a way that grips the attention and that stimulates interest and that carries people along.

Even though it may be that some of those who are taken in by what is being said might not be of the same political hue.

[ 42 : 30 ] Now Paul is living and preaching at that time in a place where the power of our theory was important.

But he says that's not what's important as far as the gospel is concerned. You know, he goes on in verse 23. What I preach, I preach because I believe the substance and the subject matter is all important.

Whether the hearer is going to be attentive to it or not is not my business. Whether the hearer is receptive to the truth or not is not my business.

In fact, I am quite persuaded that some of those who hear the gospel that I preach are very much against that gospel. The Jews, he says, consider Christ a stumbling block.

The Greeks consider the gospel message a foolishness. But that doesn't matter. Because the foolishness of God is wiser than men and the weakness of God is stronger than men.

[ 44 : 00 ] Paul's message does not deviate from the central core teaching that all must hear.

Jesus Christ and him crucified. It doesn't matter whether he preaches. Whether he preaches in Westminster. Whether he preaches in Holyrood. Whether he preaches in the Areopagus.

Whether he preaches in Rome. Or in Corinth. It doesn't matter. Paul is not stupid. Paul understands the kind of people that will listen to the message.

Or will be present when the message is preached. He's not going to change it. In order to accommodate their unwillingness to believe. He preaches the gospel.

If you remember, the writer to the Galatians, Paul. He speaks there to a certain people.

[ 45 : 01 ] Remember the famous words that we have there in Galatians 3. O foolish Galatians. Who hath bewitched you that you should not obey the truth.

Before whose eyes Jesus Christ has been evidently set forth. Crucified among you. Now, Paul's language there is considered so strong.

That it is bordering on giving offence. But what offends Paul is the fact. That he has preached that gospel to them.

And some have declared that they have believed that gospel. And yet they have proceeded to turn their back upon it.

Or to believe other than what the gospel was saying. To add to it or to take from it. The commentator Joseph Pippa makes this commentary.

[ 46 : 05 ] These comments on what Paul is saying. Here in the passage in Galatians 3. Now this is the thing.

That having had the gospel preached to them. That these people who heard such a gospel. Would choose to go on and to forget what they had been taught.

He is not saying that what he preaches is not wise. Although it may be in the eyes of some. That there is no wisdom in what he says.

But he is saying that what he preaches should have produced in them sufficient faith to respond to it.

So he may have issues with his own presentation of the gospel. But he has nothing at all to be concerned about.

[ 47 : 36 ] As far as the gospel itself is concerned. And how people respond to the gospel. Is an indictment on them.

Rather than the gospel that is preached. Go back again to chapter 2. I brethren when I came to you. Came not with excellency of speech or of wisdom.

Declaring unto you the testimony of God. And he goes on to say. Later on in the same chapter.

We haven't read it. How be it we speak wisdom among them that are perfect. Yet not the wisdom of this world. Not of the princes of this world that come to know.

But we speak the wisdom of God in a mystery. Even the hidden wisdom which God ordained before the world and to our glory. What the God of heaven considers wise.



[ 48 : 38 ] He declares. As one writer put it. Paul is not banishing. In his own day. He is not banishing from sight.

The place that philosophy has. As it did have. Amongst the people. Who had a great place for the various philosophers.

That was all right in its own place. They had their own wisdom. They had their own understanding. But the pulpit was not the place for such philosophy.

And he was not there to match himself against these philosophers. Who came with great learning. To proclaim the truths of this world as they understood them.

But incapable. As many of them were. In understanding the wisdom of God. True wisdom comes from God.

[ 49 : 41 ] And only what comes from him. Is suitable for gaining access. To the ways of God. And the ways of God he is interested in.

Or the ways of God he is more interested in. Is the way of God. In the salvation of sinners. Look at the well known words.

That Paul himself quotes. And there is a whole mixture of opinion. As to where these words come from. How these words are meant to be applied.

But you will understand them. As he uses them in this context. As it is written. Chapter 2 verse 9. I have not seen nor ear heard.

Neither hath entered into the heart of man. The things which God hath prepared. For them that love him. Words that are taken from the Old Testament prophet.

[ 50 : 40 ] For them that are taken from the Old Testament prophet. For them that are taken from the Old Testament prophet. For them that are taken from the Old Testament prophet. But what is at the heart of what Paul is saying there. Is that the understanding of the inscrutability of God.

Is not something that can humanly be arrived at. It is not something that man can attain to. With their own intellect.

Or with their own research. This is something that God alone is able to disclose. And bring the truth of it home to them.

That was the way it was for Paul. Just think of that for a minute. Paul was somebody who was steeped. In the theology of the Old Testament prophets.

He knew all they had to say. But he made his own understanding of it. Governed his actions. And until God took the blindness from his eyes.

[ 51 : 47 ] He was not able to penetrate the wisdom that was God's. Paul understood that when he preached the gospel.

It had to be the gospel. Only the gospel. And Christ Jesus on the cross at its heart. And he trusted that when he preached that gospel.

That there was sufficient power. That there was sufficient power. In God. From God. To accompany the preaching of that word. That would secure the end that God meant for it.

Remember. Paul preached. The gospel. Not knowing what would prosper. This or that.

But he preached. Because God gave him that word. To proclaim. I've often been. Impressed with the words of C.H. Spurgeon.

[ 52 : 50 ] Who believed that. When he preached the word of God. That he would be. Distressed. Disappointed.

If when he preached. There was one person. In that congregation. To whom he was preaching. That would not be converted. As a result of it.

I don't think. He was for one. Spurgeon was for one moment. Thinking that he had the ability. To do that very thing.

Because the conversion. Of an individual. Is God's doing. But he believed that. It was incumbent upon God. To bless the word.

If it was sown. As God intended it to be so. Now if that was the case. For Spurgeon. And he preached to the thousands. Maybe.

[ 53 : 47 ] I'm doing something wrong. When I'm not in the same. Spiritual frame of mind. That I don't expect God. To exercise. To exercise.

A power. That is without equal. In the translation. Of our soul. From the kingdom of darkness. Into the kingdom of his marvelous light.

He can do it. And always. I say to myself. The fault is mine. But. We can't stop there.

We can't stay there. We have to think. That this word. That God has given. To Paul. To preach. He's given. To every preacher. Of the gospel. To preach. Jesus Christ.

And him crucified. The wisdom of God. The power of God. Not the wisdom of men. Or the power of men. There have always been.

[ 54 : 46 ] Brilliant men. Able to. To carry. The audience. With them. But when the. Persuasion.

Was coming entirely. As a result. Of the ability. Of men. Then. These men. Would. Obviously. Have the traits.

And characteristics. Of all fallen men. And. That produces. Its own. Fruit. Or its own end.

You remember. When Paul was. Preaching. Or. Teaching rather. He was writing. This epistle. To.

The Ephesians. He's describing. There. The. The true state. Of. The spiritual.

[ 55 : 43 ] Heart. Of man. Before God. Gets to work. On it. In Ephesians. Chapter. Two.

He. I mean. The picture. That we have. There. In Ephesians. Two. If you read it. Carefully. And you should read it. Repeatedly.

Especially. If you're a Christian. It should. Remind you. Of what you were. By nature. And what you can only. Become. By grace.

In. Now. In Christ. Jesus. He. Who. Sometimes. Were far off. Are made nigh.

By the blood of Christ. He says. For he is our peace. Who hath made both one. And hath broken down. The middle ward of perdition. Between us. Having abolished.

[ 56 : 38 ] In his flesh. The enmity. Even the law of commandments. Contained in ordinance. For to make in himself. Of twain. One new man. That he might reconcile. Both. God.

And to God. In one body. By the cross. Having slain. The enmity. Thereby. And came and preached. Peace to you. Which were far off. And to them.

That were nigh. For through him. We have both. We both. Have access. By one spirit. And to the father. And so on. Paul knows.

The state of man. By nature. And he knows. The state of man. By grace. And he knows. That the difference. Between one. Can only be brought about.

With the power of God. In exercise. The emphasis. As far as Paul is concerned. In the preaching.

[ 57 : 34 ] Of the gospel. Must fall. On the cross. And what the cross. Secures. The salvation of sinners. By the power of Christ. The cleansing agency.

Is the blood of Jesus Christ. His power. Is irresistible. And that's where Paul.

Takes the sinner. Takes you to the cross. Takes you to Christ. Points to the. The death of Christ. On the cross. And he says. By reason of his death. These things.

That are spoken of. In the epistle. To the Ephesians. Become true. The many benefits. That are listed there. You who were afar off.

Are brought nigh. You who were estranged. And alienated. From God. Are brought into close proximity. To him. There are many benefits.

[ 58 : 32 ] I suppose. That you could list. But the most important. For any one of us. Is this. That we experience salvation.

The cross. Is the means. By which salvation. Of the sinner. Is secured. We are convinced.

Each one of us. Of the need. That there is. For salvation. With God's help. He is able to believe. That Jesus Christ. Is a great saviour. And the cross.

Convinces us. Of that. I don't think. You can ever. Be in a better place. Than surveying the cross. Surveying it.

With all the information. That the scripture. Brings to your attention. All the detail. All the. The activity. Of the powers.

[ 59 : 29 ] Of darkness. All the activity. Of the hosts. Of heaven. Even. In. Upholding. The son. Of the most high God. As he endures.

The judgment. Of God. On behalf. Of sinners. The cross. Brings all. That to you. And when the sinner. Who was saved.

Looks to the cross. He sees the wisdom. Of God. And he sees. The power of God. If you're converted. Tonight.

Have you ever. At any point. In your life. Even since you were. Converted. Thought to yourself. That I am. Good enough. To earn.

The right. To salvation. I am. Holy enough. I am. Obedient. Enough. I have. Studied. The path.

[ 60 : 25 ] And followed. It diligently. And by reason. Of that. Salvation. Is secure. Have you ever. Have you ever succumbed. To such a. Foolish thought. Well if you have.

It didn't take long. Before God. Plucked it out of your heart. And showed you. What kind of heart you have. And pointed you. In the right direction. To Christ.

And him crucified. Right. And the more you discover. Of your own. Your own.

Corrupt nature. The more you delight. In one who is. Pure. And holy. Without. The stain of sin. Against his character.

That's true for the believer. The cross presents. Christ to you. And you delight. In hearing. About him.

[ 61 : 20 ] I hope you do. I hope you do. I hope that. Your heart is. Warm. Every time. You hear. Christ.

Lifted up. Before you. And you. You're able to see him. Even just. A glimpse. Even just. A passing.

Glance. As he goes. By you. In the gospel. But the sad thing. Is that this passage. Also reminds us.

That not all. Believe. The gospel. And Paul. Is not dissuaded. To preach. Another gospel. Because of that.

Paul. Is not. Persuaded. That he needs. To try something. Different. Because. The only.

[ 62 : 14 ] Sure way. To. To conversion. Is through. Christ Jesus. The cross. Of Christ. As far as. Some. Is concerned. Is foolishness.

What an affront. To God. His wisdom. Considered. Foolish. Will. Sometimes. For. Which. Someone.

Someone. As said. The cross. The rejection of. The cross. that it was a sin but the rejection of the cross is a sin well I don't think if that was all they said they said enough it's not just a sin it is the sin if you reject Jesus Christ and him crucified you reject the only saviour that God has given by which sinners are reconciled to him there's no other way according to the writer of the Hebrews there is one who rejected Christ by denying the truths that they were told for a time they believed but then they went away they went away that's a sad thing he says that they crucify the son of God afresh according to John Owen when he considered in his consideration of the words of the epistle to the Hebrews he says that is a greater sin even than those who crucified Christ literally those who sit under the gospel those who embrace the truths of the gospel temporarily and then go away from it they do a worse deed than those who were guilty of his crucifixion maybe that's right but you see for any person for every person you can only be directed to the source of life which is

Christ on the cross Christ crucified when you look at the cross when you see Christ on the cross and when you see Christ shedding his blood the holy blood of the Lamb of God what do you see?

surely you don't see anything that would turn you away from it there are those who are who are ashamed there are those who are offended by that side of Christ on the cross have you ever wondered at that?

[ 65 : 26 ] why should anyone be ashamed of a crucified Christ or offended by a crucified Christ when he himself endured the shame embraced the shame so that salvation could be offered to sinners who are deserving of eternal shame and damnation maybe by looking at the cross more often you will sense what it was to Christ but that's the only thing that I would want to present to you to present to you Jesus Christ and him crucified that is good enough for Paul it is good enough for me it's good enough for all who would hear the gospel but this Christ who is still despised and rejected this Christ who is considered foolish in the eyes of many because of how he is portrayed in the world of the most high God and may God teach us that his wisdom is wiser or even his foolishness is wiser than the wisdom of men

God hath chosen the foolish things of the world to confound the wise God hath chosen the weak things of the world to confound the things which are mighty that he says no flesh should glory in his presence and that's what Paul wants us to do glory in the cross of Jesus Christ well if you have that to glory you have something to glory may that be true let us join in prayer Lord our God may Christ Jesus crucified be the burning desire of our heart looking at him who came to the place that no other could stand and he did so that all who stood in him would stand secure building upon a foundation that was unshakable and true we bless you for the certainty the gospel affords the sinner who believe in Christ to the saving of their soul we pray blessing in his name cleansing from sin through him

Amen concluding psalm is psalm 121 psalm 121 I to the hills will lift mine eyes from whence doth come mine aid from safety cometh from the Lord to heaven and earth hath made thy fruit did not let slide nor will he slumber that he keeps behold he that keeps Israel he slumbers not nor sleeps the Lord he keeps the Lord thy shade on thy right hand doth stay the moon by night he shall not smite nor yet the sun by day the Lord shall keep thy soul he shall preserve thee from all henceforth thy going out and in God keep whatever will lie to the hills will lift mine eyes Yah forth my thy cioè destroy

Rak thy to the Lord will my prosz hy day I I never do California I h From the Lord to heaven and earth I may.

Thy fruit in heartless, Thy normless peace number, Thy glory keep.

[ 70 : 11 ] In holy land, His Israel, His love must not be.

The Lord He keeps, The Lord has saved, On Thy right hand does day.

The Lord, The Lord is God of life, Nor yet the Son of God.

The Lord shall give Thy joy, And the Lord shall preserve Thee from all else, And for my glory, The King of Thy name, For ye forever.

Now may grace, mercy and peace from God the Father, the Son and the Holy Spirit rest and abide with you on now and always. Amen.