

Jesus Christ - and Him Crucified

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[0 : 00] 1 Corinthians 2, verse 2. I just wanted to emphasise Christ and him crucified.! That's what we're on about, aren't we? That's what matters, that's what counts.

So that's why I'm wanting to put an emphasis on that today. Jesus Christ and him crucified. People might see this picture here. I thought that was quite a novel way of illustrating it.

We've got the lamb slain there, and the bleeding lamb, and the blood over the nations, as it were.

What a picture that is. Someone's been very creative with that picture, I thought.

And Jesus Christ and him crucified. 1 Corinthians 2, verse 2, it says this. For I determined not to know anything among you, save Jesus Christ and him crucified.

Some thoughts on this theme today. Firstly, it's for real. It's for real. There was real bloodshed. This is no Hollywood movie.

[0 : 58] This is no make-believe. No fiction. It's not symbolic. When they hit him in the face, it was real. When they spat upon him, it was real. When they flogged him, it was real.

When they hammered in the nails, it was real, people. It was real. It was for real. In his hands and his feet, it was for real. And in the agony that he wrestled in the garden, it was real.

His fierce battle as his skin oozes, like it were, drops of blood in Luke 22, 44. A sign of shock and stress. And there's no getting away from the reality of the cross this morning.

And then he's handed over, betrayed to be executed by the kiss of a friend. Imagine that. The Lord Jesus, he was all alone there. Abandoned by man, despised and rejected.

Matthew 26, 56, it says that, Then all the disciples forsook him and fled. Forsaken by all his disciples. We hear how he was forced to walk four kilometres on a sleepless night.

[2 : 03] He hadn't slept in days. He faced six trials with many illegal aspects to them. He was questioned, then he was dragged to Caiaphas and Annas, the Sanhedrin, then Pontius Pilate, Herod, and then Pilate again.

Back and forth between all these really illegal hearings, these trials. He was blindfolded and beaten, flogged with a metal tip whip of severe physical beating.

Lashes from this whip apparently could amputate a leg. His back was torn, shredded, raw, exposing tendons and muscles and bone.

Friends, we should get a picture of the horror of it today. It was for real. A mock crown with two inch long thorns was pressed and then beaten down into his already injured scalp.

An area that carries many blood vessels. And this causes severe bleeding. He struck, he spat upon, his beard pulled, his mock jeered, laughed at.

[3 : 10] Consider the abuse, the stress, the severe stress. Jesus Christ and him crucified. That's our message. That's the message.

Crucified. It's for real. Beaten, bleeding, broken, wounded, exhausted, punished, near shock from blood loss. Then he receives the sentence of death.

Crucifixion. A painful, lingering death. So severe it was reserved for the worst of the slaves, the criminals. And it was so violent. And here our Lord, he takes this heavy cross, weighing some reckon 50 kilos.

He trudged 600 metres towards the horror of the hill. The place of the skull. Unspeakable shame and disgrace was there for our Lord. And as contrary to how some portray it, the victim was only a foot or two off the ground.

Almost at eye level with those watching. Stripped, naked, before the crowd. Seven inch long spikes driven through his flesh. Friends, get the picture of it today. This is real.

[4 : 19] His body horribly bruised, cut, bleeding. His blood pours out. And as he faces this constant blood loss, the insects and birds would work on his ears and eyes and nose.

The infection of the scourge wounds. I know I'm being graphic today, but we need to realise it was graphic. It was painful. It was torment. It was a mutilation of nerves.

Physical exhaustion. Fatigued muscles. Cramp muscles. His flesh screaming for relief. His heart starting to fail. His labouring in his breathing.

And there he is, the spectacle before this bloodthirsty crowd. His body mangled. He no longer looks like a human being. His face marred, disfigured. His skin ripped off.

Friends, it was brutal. And yet he does not threaten or condemn the killers there. He prays for them. Wow. The cross. The cross people.

[5 : 13] Christ and him crucified. The cross that was designed to cause maximum pain. Intense. Surging. Burning. Crushing. Severe. Relentless. Extreme. Excruciating.

Literally. The cross. Excruciating. Crucifixion. Excruciating. That's where you get the word from. It's about the cross. Constant. Pain. Friends, it was horrible and ghastly.

Painful beyond words. It's hard to paint it without really, it's a revulsion, isn't it, that we feel, to think that our Lord did this. It was for real.

The dizziness, the thirst, the starvation, traumatic fever, tetanus, shame, publicity of shame and long continuance of torment and the horror of anticipation, the mortification of these untended wounds.

Someone commented, it was all intensified just up to the point at which they can be endured at all but stopping just short of the point which would give the sufferer the relief of unconsciousness.

[6 : 18] And then as he was there for you, for me, on that cross, in that pain, that agony, three hours of darkness, no relief, no comfort, agony, the creator of life gasps for air, lack of oxygen, suffocation, dehydration, the loss of blood, the awful strain on the wrist, the shoulders, the arms, a dislocation of shoulder, of elbow joints, every muscle strained.

People of God, we should recognise the cross today, what it means. Death by crucifixion, it's slow suffocation, heart strain, cardiac rupture, heart failure, a broken heart.

Literally. Literally. Jesus Christ and him crucified people of God today. It's for real. It's for real. He was for real. His love was for real. Again, this is no Hollywood make-believe.

This is no fake blood. His love was real. It kept him there on the cross for you. Sacrificial love. Amazing love. Real love.

And he reaches out. He reached out in love to men. And these ones, the ones he had reached out to, would scatter at the first sign of trouble.

[7 : 36] They forsook him and fled. These were his closest, dearest ones. We see so much make-believe in today's world. And sometimes we can lose our sense of reality.

You must grasp it. Jesus Christ and him crucified. It's real. As he faced that hostile crowd. That chilling sight.

What cruelty it was. And there was no stunt man. As I say, no fake blood. No rubber nails. It was real. It wasn't a pretend whip. It was a real one. Imagine the pain.

No relief. No sleep. No water. No love. Jesus Christ and him crucified. Firstly, it was for real. For real. It's a real thing.

Jesus Christ is the real thing. The real saviour. The real crucified one. It was for real. Secondly, note that it was for you.

[8 : 37] Think that it was for you. This was not some remote past event that has no relation to us today. It has relation to every one of us today.

Because Jesus Christ and him crucified. It was for you. For you. For me. Yes. He drank that bitter cup. And there was a reason for it all.

The cross. That instrument of death and torture. Friends. It was for you. It was for you. He endured the wounds on his back. He carried the cross for our guilt and shame.

He died for our sin. He rose from the dead to secure our place in heaven. And he ascended to the Father to be our advocate.

To speak for us. And our intercessor to pray for us. What a sacrifice. It was for you. For you.

[9 : 31] The rejection. The guilt of mankind carried on his back. The broken heart. Let us personally realise it.

And recognise it. The rejection. The pain of disobedient children. The separation from the Father. Here's how someone penned the thought about how it is for you.

For me. As they called this poem. I struck the cruelest blow. They crushed the thorns into his brow. And struck harsh blows that day.

Oh Lord I would not treat thee so. I only walked away. They drove the nails into his hands. And raised the cross on high.

Oh Lord that men could be so vile. I only passed thee by. But blinded eyes and heart of stone.
[10:30] Will spurn a love like thine. Oh Lord I struck. The cruelest blows. The sharpest thorns were mine. Because the cross was for you.

The suffering was for you. It was because of you. It was for you. For me. For our sin. For your sin. For mine. And the Father it says turned his back. On the beloved son.

We could understand that to be such. When our Lord cried out. My God. My God. Why hast thou forsaken me. In Matthew 27. 46. Someone has observed.

Interestingly. This was the first time. That the Lord Jesus. Does not address God. As his father. There was that. Difference there. He had become the substitute.

He had become our sin. There was a. A disconnection of sorts there. As he said. My God. My God. Why hast thou forsaken me.

[11:28] That he would become sin. So much sin for us. That this could happen. And there he's offered. This wine vinegar. In John 19. 29. A product of fermentation.

And leavened through the scriptures. Is symbolic. Of sin. And so it's symbolic. We could understand. Of Christ taking. The sin of the world. Into his body. It was for you.

It was for your sin. And friends. Death on the cross. It meant. A huge shame. A humiliation. And a disgrace. Galatians 3.

Verse 13. It says. Cursed. Cursed. Is everyone. That hangeth. On a tree. Friends. He was. He was made a curse for us.

He bore the very curse. The curse of Adam's. Sin. As we understand. The fall. The fall brought. Thorns. And thistles. And such. The curse.

[12:25] On the earth. And our Lord. Had those very thorns. Hurting his head. Cursed. Is everyone. That hangeth. On a tree. It was for you.

Christ bore. Our load of sin. Truly. Our curse of sin. And the true ordeal. Of the cross. Is really much more. Than just the physical. It's the spiritual.

That's. That's really the. The critical factor. Isn't it? It says. For he hath made him. The father. Hath made Christ. Sin. For us.

The one who. He made him. To be sin. For us. Who knew no sin. That we. That we. Might be made. The righteousness of God. In him. We can ask.

Why. The cross. We know. Even. Around us. That bushfires. Can devastate. Whole. Swathes.

[13:22] Of countryside. And. There was one bushfire. That destroyed. Hundreds of homes. Around Sydney. Some while back. And. There was a time. Where a bushfire. Was spreading. Across the country.

And it seemed. To be burning. Out of control. And there was a family. Here. Right in that. Fire zone. Right in the. Direction. Of the oncoming fire. And the father. Wisely took his family.

Around the fire. To where the ground. Was already burnt. By the flames. Saving their lives. They went to where the fire. Had been. And they were safe. And the fire.

Continued raging. Fiercely. All around about. And in the distance. But they. Were safe. Because they were standing. On ground. On ground. That had already been.

Burnt up. And likewise. Believer. When you are standing. By the cross. You are safe. Forever. When you. Know.

[14:18] That Jesus. Has died. For your sin. You've trusted him. For that. Then you. Are safe. Forever. God's wrath. Against our sin.

Has already fallen. On the Lord. Jesus Christ. Christ. And at the cross. We know. That God's judgment. Against our sin. Will never touch us. We are safe.

Forever. And we are standing. Where the fire has been. Think of it. You know. There's the wrath of God. And there's the. There's the grace of God. There's the judgment.

Against our sin. The wrath poured out. On Christ. And there. There's the sunshine. Of the cross. That for us. We're not in that shadow. We're set free. We're safe. We're safe.

We're standing. Where the fire. Has already been. And the wrath of God. That we deserved. Was poured out upon him. Was for you. For you. We are safe. From God's judgment.

[15:12] If we just receive it. By faith. By faith. Receive it. Receive it. Much more than all. The physical punishment. Of the cross. Was the awful weight. Of your sin.

And mine. We cannot comprehend it. To think my sin was there. Yes. It was. All we need to do. In faith. Is believe. And receive.

Sometimes we miss that. Simplicity. Of salvation. There's a story told. Of a man. In Israel. Walking around the shores.

Of the dead sea. One day. He lost his. Footing. And he fell into the water. At a point. Where it was rather deep. This man. He fell into the dead sea. And never having learnt to swim.

He was panic. Stricken. He was despairing. He was thrashing about. With his arms and legs.

Fearing that he would sink. And drown. And at last. He was there.

[16:07] Completely exhausted. He felt that he could do no more. And he cried out to God. For help. He prepared for the worst. But what a surprise awaited him. As soon as he relaxed.

The water. Bore him up. He had forgotten. That the dead sea. Being so full of salt. And minerals. It has this.

Feature that. If a person was to lie still. In the dead sea. They can easily float up. Upon its surface. It's just really buoyant.

Kind of water. And. He would not drown. As long as he resigned himself. To the buoyancy. Of that water. And this simple story. Speaks truth for us all.

Doesn't it? To think that you believer. If you would just rest. In the promises of God. If you just believe his word. That he saves. And he saves forever.

[17:03] That he will have those everlasting arms. Underneath you. And he has. And they're everlasting. And they're upholding you. Everlastingly. Those everlasting arms of God.

Will uphold you. If you just trust him. When we simply abandon. The foolish attempts. To save ourselves.

Now this. Struggling. Striving man. Thrashing about. Trying to save himself. He wasn't helping. If he just leaned back. And trusted. That the waters would carry him.

Believer. You don't have to keep yourself saved. That's his job. He will keep. You. You simply trust. His keeping. Trust his keeping.

His saving. The eternal God. Is our only refuge. When we're floundering in the sea. Of self-righteousness. And self-effort. You can't help yourself.

[17:59] It's trusting. His help. It's trusting. His saving. It's that complete reliance. Upon Christ. As your saviour. And Lord. Trust his promises.

He will sustain you. Trust in his grace. And he'll give you that peace. That passes all understanding. He'll keep your hearts and minds. Through Christ Jesus.

It's a peace. Which this world cannot understand. Cannot comprehend it. There is peace. For the human heart. There is joy. For the sin. For the weary soul.

There is life. For the hell bound sinner. Who will just receive it. Receive it. Jesus Christ. And him. Crucified. It was for real.

It was for you. 1 Peter 2.24. It says that. Of our Lord. Who his own self. Bear our sins. He carried them. Our sins. It says. On his own body.

[18:54] On the tree. That we being dead to sins. Should live unto righteousness. By his stripes. Ye were healed. He was healed. Note here.

Your sin. Killed. The Lord Jesus. Your sin. My sin. But the good news is. It died with him too.

He bore our sins. That we being dead to sins. Should live. Unto righteousness. He bore our sins. On Calvary's hill. Our sins were there. It's hard to.

Reckon that. Isn't it? It's hard to fathom. My sin was there. 2,000 years ago. In the very body. Of my saviour. And there he carried my sin. And paid for my sin.

And he's taken my sin. And I can have total assurance. You can have total assurance. I'm forgiven. I'm forgiven. I'm heaven bound. I'm saved. S-A-V-E-D.

[19:52] And he has accepted me. And it's all because of that. Day. That hill. That place. That place. As it says. That place.

Which is called. Calvary. Calvary. Where they crucified him. And the malefactors. These wrongdoers. One on the right hand. The other on the left.

Christ. And him crucified. Friends. It was for real. This was a real event. Shocking. No getting around it. This is not some make believe. This is not some fable.

This is reality. It was for real. Secondly. It was for you. It was for your sin. For your sin. For your sin. For my sin. But not only that.

It was for them. Thirdly. It was for them. Even as they were hurting him. Even as these Christ killers. Were there hating him. Hurling abuse. Christ was full of compassion and concern.

[20 : 49] For others. He cared about others. For his mother. For his murderers. For the others crucified with him. He had thoughts of them. And the key reason for the cross.

Is for them. It's the people out there. The people who aren't here. The people out there. It's for the world. That God so loved the world. Those who don't know him yet.

Those who don't love him. It says it was for all. For all have sinned. And come short of the glory of God. All mankind is equally helpless and guilty.

We need to have a mind that there's others that need to hear. While we have breath to breathe.

While we've got a voice to speak. Let's tell the message. Christ and him crucified.

Tell. Even if they don't receive or hear it. Or they reject and deny it. They disbelieve it. We must tell.

For the others. For the others. Evangelist Billy Sunday was preparing a large gospel rally.

[21 : 50] In a major city. And he wrote a letter to the mayor. In which he asked for the names of individuals. That he knew had a spiritual problem. And needed help and prayer.

And the evangelist got a package from the mayor. And as he unwrapped it. He opened it. And he was surprised to find a telephone book. Of the city.

Because really everybody needs this people. Everybody needs this message. Whether they hear it or not. Is up to them. But friends. It's for everyone. It's for them.

It's for them. It's for the ones who don't know the saviour. The message is for them still. For the lost.

Because the lost can be found. Such as we. It's for them. That we have the heart to reach out.

To the lost. It's important. A newspaper ran a story. Some while back. And it was headlined. Scene of beaten Jesus.

[22 : 44] Stunned parade goes. This. This. This. They had this spectacle. Of a. Of a. Reenactment. Of a. A. A man.

Enacting. The. Journey to the cross. And the. The news report goes like this. Of this mock whipping. And it sparked. A lot of protests.

People didn't want to see this. It was too gruesome. It was too graphic. It was too shocking. There's children here. It. And the story goes. The news report goes. The dramatic portrayal.

Of a Roman soldier. Whipping. A blood dressed Christ. Who carried a cross. During a parade. Is drawing angry protests. Now I'm not saying we should.

Enact such things. But. It was a witness. That this church. Decided to do. And someone. Dressed.

As. Enacting. The part of Jesus. And the quote goes on.

[23 : 37] The news report. The portrayal of Jesus. Pain. Entered in the parade. Has brought more than 50 protests. Mainly by parents. And others. Who complained. Children were frightened. It was lifelike.

The white robe. That Christ character wore. He was just covered in blood. And the church member. Portraying the Roman. Wielding a costume whip. While the member. Portraying Christ. Wore two layers of foam rubber.

Under his robe. For protection. Church leaders said. And the local. Chamber of Commerce. Boss said. Never in the three years. I've been here. Having received as many calls.

On a situation. Good or bad. Jesus Christ. And him. Crucified. It was something very confronting. It was brutal. It was shocking. And at one point.

One adult yelled out. Whip him again. The crowd started to get into the spirit of it. Whip him again. And some little boy said. Shoot him in the head.

[24 : 34] Yeah. And in front of a tavern. Some onlookers. Cheered the Roman. Yeah. Give it to him. And church members there. Were carrying banners. With scriptures such as.

Come to me. All that are weary. And heavy laden. And I'll give you rest. Jesus took your burdens. To the cross. You know. This is graphic. This is confronting. This is brutal.

If you were to see such an enactment. I know sometimes we get invited to be part of the local Christmas parade. And I wonder. You know. What you could enact.

To really portray Christ. And him crucified. You know. It would be quite a graphic. Newsworthy stunt. Wouldn't it? Not that we would want to necessarily even be part of such a thing.

But you can imagine. To have a float. And I've heard of some church that have a float. For example. They have two floats. They have the wages of sin is death. Where they carry like a coffin.

[25 : 30] And it says the wages of sin is death. And all pictures about death. Then the float after that. But the gift of God. Is eternal life. Through Jesus Christ our Lord. You know. There's the bad news. And then there's the good news.

You know. The cross is graphic. Because it's. It's earth changing. It's life changing. It's destiny changing. Jesus Christ. And him crucified.

It's for real. It's for you. And it's for them. It's for the people who don't know the Lord. They need to hear this. Even if they don't want to hear it. We need to tell them. And what seemed a tragedy. Really.

It's truly a triumph. When we know the cross. And all the. Gruesome. Horror of it. It was a very. Blessed. Gracious gift. And we see here.

As it were. What seems a defeat. Was really an awesome victory. Over sin. And death. And hell. And Satan. Listen. But what will we do.

[26 : 27] About getting the message out. To the them. Them. When we leave the pews. And reach the street. When we leave the stained glass. And reach the stained lives.

When we take his love. And tenderness. And truth. And tell our world. While we can. Touch this lost. And dying world. Friends. The ground is level. At the foot. Of the cross.

There was an evangelistic service. Conducted by. Dr. Campbell Morgan. And. There was a hardened criminal. Who came forward.

To seek. Salvation. He came. In response. To the gospel. To indicate. His trust. In Christ. And the. Preacher Morgan.

Knelt beside him. And pointed him. To Jesus. The lamb of God. Who could cleanse. From all his sins. And he. Who had been a great sinner. Believed.

[27 : 20] And was converted. And then Dr. Morgan. At the same meeting. He saw the mayor of the city. A man of high morals. And greatly respected. Kneeling at the same altar. And to him.

As to the criminal. He pointed to the lamb of God. Who takes away. Who only. Is the one. Alone. Who can take away. The sins of the world. And in his humble self-surrender.

The mayor too. Accepted Christ. As his saviour. Now a short time. Before all this. The mayor had sentenced. That same criminal. To imprisonment. And there. At the altar.

These two. The mayor. And the criminal. Shook hands. While tears of joy. Ran down their cheeks. Friends. The worst of sinners. And the best of moralists. Need the same saviour.

Those that are. Are outside these walls. That think. I'm alright Jack. She'll be right mate. They need the saviour. And we all need the saviour. And the ground is level. At the foot of the cross.

[28 : 14] There's no one more. Worthy or more. Honoured. Than another. We're all equally. Gifted. The gift. If we're but. Be humble enough.

To receive it. Jesus Christ. And him. Crucified. There was no shortcut. No easy way out. For him. And he voluntarily endured it. This was no accident. This was not some mistake. Or some. Stroke of fate. This was. Intentional.

He bore the full penalty. Of our sin. He knew. We would be. And he knew. Our sin. And he paid for it. Two thousand years ago. The weight of the world.

Literally was on his shoulders. Wasn't it? As we read of the cross. Colossians 1. It says. And him having made peace through. The blood of his cross.

[29 : 08] By him to reconcile all things. Unto himself. By him I say. Whether they be. Things in earth. Or things in heaven. And you. That were alienated. And enemies. In your mind.

By wicked works. Yet now. Hath he reconciled. That's good news isn't it?

Can you say. I'm reconciled. I'm reconciled. Only by his grace. Only by his tender mercies. Only by his great gift. And. Pardon.

It says of our Lord. In John 13. 3. Jesus knowing that the Father. Had given all things. Into his hands. Jesus knew that God. The Father. Had given all things.

Into his hands. To think. That these hands. These hands that had hung the sun. The moon. The stars. These hands that had created. Adam and Eve. These. Hands that threw fire and brimstone.

[30 : 19] On Sodom and Gomorrah. These hands that parted the Red Sea. These hands that carried that cloud by day. And the pillar. By night. These hands that threw fire down.

On top of Mount Carmel. These hands. His blessed hands were nailed. It was for the world of lost sinners. For them. Someone has said. There is two kind of churches.

There's the first type. Is the maintenance church. The maintenance church. Keeps the utilities paid. You know. Pays the bills. You know. Keeps things running. And the church family. Diapered. Fed. And burped. As if they're like little spiritual babies. Diapered. Fed. And burped. And the pastor exists. To preach a feel good sermon.

To marry the young. And bury the old. A maintenance church. And if someone does find their way. Into the door of a maintenance church. They might accept the newcomer. The second type of church.

[31 : 15] Is the mission church. The mission church. A mission church. Can never be satisfied. As long as one unsaved person. Exists in the community. A mission church. Looks at ways to get outside.

The stained glass. To reach the stained lives. A mission church. It cannot rest. As long as people. Around them. Still face an eternity. In hell.

Without Christ. Which one are we? A maintenance church. Or a mission church. I pray that we'll be. A mission church. We've heard about the blood. The blood.

Of the lamb. The blood. Of the saviour. The shed blood. Of the Lord Jesus. It's the only way. To be saved. It's the only way. Friends. Some.

Try to mistakenly. Try to make their own way. There's no other way. There's only one. One. Single. Way. To be saved. To be freed from sin. It's the blood.

[32 : 09] It's the blood shed. Of our saviour. To be sure of a reservation. For that glorious place. Called heaven. We must believe. On the saviour. He poured out his heart and soul.

It was for real. It was a suffering for us. As our sacrifice. The ultimate sacrifice. As our substitute. Taking our punishment. Upon himself. The first two nails.

Were placed in. Jesus hands. Those hands. That remind us. That since Jesus hands. Were crucified. Were nailed. We are now called to be.

His hands. As Jesus was crucified. The hands that touched. A leper. And healed him. Were now fastened. To a rough wooden beam. The hands that mixed the clay.

To give the blind man sight. Were now restrained. On calvary's tree. The hands that divided. The bread and the fish. To feed thousands. Were now stapled. To a criminal's cross.

[33 : 05] His hands no longer. Can physically touch. The sick. The hurting. The dying. But ours can. Yours can. Yours can. His hands no longer.

Bless the little children. But ours should. His hands no longer. Bring hope. To folks. Who have no hope. But ours must. Our hands. Are now called to be.

To do the work. Of the ministry. Our hands. Are now called. To bear the marks. Of the cross. And Christ has called us. To step outside. Of the comfort zone. Let's not be a maintenance church.

Let's roll up our sleeves. And realize. That the work. Has to be done. As we get busy. In the work. Of the ministry. He's called us. To leave. The comfort zone.

To use love. Tendness. Mercy. Touch the others. This lost. And dying. World. With the message. Of Jesus Christ. Christ. Now there's very few.

[34 : 02] Unsaved people. In Elizabeth. That would care. Maybe about the details. Of our theology. Our programs. Or whatever we're on about. But they need to hear the message.

Of Christ. And him crucified. And it's up to you. And me. To tell them. Every unsaved person. In Australia. Is waiting. For God's people. Whose walk. And.

Matches their talk. Who'll leave the pews. And reach the streets. Who'll roll up their sleeves. And do ministry. The way Jesus did ministry. As the saying goes.

People don't care what you know. Until they know that you care. We need to be a church that cares. Cares enough to tell them. The gospel. To put. The Lord's love into action.

And that's my urging. Today. For you. For us. That will be his hands. To touch the hurting world. It's all around about us. Sometimes we don't realize.

[34 : 57] That there's ears that would open. If we can just touch them. If we can just open our mouth. And tell them. There's ears that would hear the gospel. If we were to tell them.

And it's up to you and me. To do just that. When was the last time. You've personally been. Jesus hands. When was the last time.

You reached out to someone. And. Shared the gospel. The last time. When was the last time. You helped an unsaved person. Just because Jesus.

Called you to be his hands. To think beyond. Our own little. Echo chamber. Our own little selfish zone. And think. There's others. That needs to hear.

I need to be. Reaching out. And this week. Before we gather again. Next. Go out. And be Jesus hands to someone. Be Jesus's hands.

[35 : 52] And since the Lord Jesus's feet. Were nailed. We're now called to be his feet. The Lord Jesus used his feet. To seek out the lost. For the scripture. It's clear.

That the son of man. Has come to seek. And to save. That which was lost. And he used his feet. To go. And take the gospel. To take the message. He used his feet.

To go. From town to town. And search for those. Who needed his love. But the feet. That were nailed to the cross. No longer walk on this earth. But your feet do. Your feet do.

I know I was telling a brother. Lately. I had. A bit of a problem. With my feet. I had. A toenail. That was a bit of a problem. And I went and saw. The podiatrist.

And. You know. This. It was a lady podiatrist. She was quite flattering. She said. Oh they're beautiful feet. I thought. Yeah. The bible says they are. And how beautiful are the feet of those.

[36 : 49] That bring good news. Mind you. I don't think my feet are that particularly beautiful. But. But friends. The point is. Our feet. Are called to be his feet. Your feet. Are beautiful feet. If they'll take the message.

The bible talks about. How beautiful are the feet of those. Who bring the good news. The gospel. The good tidings. He used his feet. To take the message. And he wants to use your feet. Can we take the challenge today.

The mission field. Is on our doorstep. Where have your feet taken you. These last few days. Have they taken you. To your neighbour's house. Have they taken you. To visiting the sick.

Have they taken you. To visit others. Who need encouragement. Someone reckons. Statistically. 95 out of 100 baptists. Will die. Be buried. Without going to tell.

A single person. About Jesus. That's pretty bad statistics. Isn't it. I don't know if that's. Entirely true. But 95 out of 100. Will scarcely tell.

[37 : 44] A single person. About Jesus. Will scarcely tell. One person. About the gospel. Now you don't have to go far. I can guarantee.

There's people. Who need the Lord Jesus. Within reach of your home. You don't have to go. Well. It would be good to pray. About going elsewhere. Another country. But.

Friends. The mission field. Is on your very doorstep. It's just outside. Your doorstep. And. You can. See. There's people. Who need Christ. Within a stone's throw.

Of where you live. A nationwide poll. In the US. Asked. Unchurched people. Why they'd never been. To church. And two thirds said. Because no one.

Has ever invited us. Now that's an interesting. Statistic. Isn't it. I think. Maybe they would. If we invited them. Now. Of course. We know. Inviting people to church. Is one thing. Inviting people to know. The saviour.

[38 : 38] Is the ultimate. That's the first thing. But even just to invite them. To church. Can we do that? If you call Jesus. Your saviour. This morning. If you've prayed. And asked him. To forgive you.

Your sins. To come into your life. If you trust in him. As your Lord. If you claim that Jesus. Is your Lord. You're called to be Jesus feet. Amen. They are his feet. There's hundreds of feet.

Here this morning. That if you claim. Jesus as Lord. Your feet. Are. His feet. To use. To reach out. To a lost and dying world.

And you don't have to go. Very far. So friends. Jesus Christ. And him. Crucified. That's our message. That's the message. We want to emphasise. That was the message. That is the message.

That's the only message. It was for real. It wasn't fake or pretend. Not some fairy story. It was for real. Secondly. It was for you. Every strife. Every strife. That he took upon himself.

[39 : 35] Was ours. It was for us. The beatings. Were meant for us. The rejection. Should have been ours. The thorns. Should have been crushed. Into us. Our heads. The spear.

Should have been thrust. Into our side. And it was for them. The message must be spread. It must be passed on. We can't keep it to ourselves. This is too good a news.

To not share. And we must pass on the gospel message. While we can. While we can. Amen. To not share.