

Galatians 6:14

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: 24 April 1983

Preacher: Donald Macleod

[0 : 00] Now Paul was surrounded by monsters of various kinds. There were some who busted in their own learning, some who busted in their own religion.

And it was those latter especially who were such a torment to the apostle in his ministry, especially among the Galatian churches.

They busted of their Jewish connection. They busted of their abiding by the law of Moses. They busted especially of their being circumcised.

He says in verse 12 that they make a fair show on the flesh. And to do that they want you to be circumcised.

Because they want to avoid persecution for the cross of Christ. And Paul as he faces this great problem, this challenge, lays down emphatically that there is only one thing.

[1 : 15] In which he boasts. And that is the cross of the Lord Jesus Christ. That is the one thing of which he is proud.

As he reflects through his own great erudition. Using his own massive intellect.

Upon all the details of his own life and position. And all the length and breadth of his own religion. He has driven to this great conclusion.

That the one thing. Of which he can always be proud. And in which above all others he can boast. Is that his savior was crucified.

Now it is an absolutely extraordinary statement. Unless we see its absurdity. And see its extravagance.

[2 : 16] Its anomalousness. We should never see its glory. Why should anybody boast. In a man.

Who had been crucified. And why should anybody boast. With regard to that man. Precisely. Precisely. In the fact.

That he had been crucified. How can we boast. Of a thing. Which is the very symbol of cruelty. And the symbol of failure.

And the very symbol. Of the displeasure. Of the anathema. Of almighty God. Is his cross. And yet that is what Paul says he did.

He gloried in the cross. He was proud of the cross. When he talked of his savior. And when they asked.

[3 : 14] What was so great and so special. About his savior. Then his answer was. The great thing about my savior. Is his cross.

He was crucified. And that's what I boast in. That is what I am so proud of. I want us to ask for a moment.

To begin with. How it was that Paul. Understood the cross. It was only because Paul. Had a certain. Understanding of it.

A certain word of it. A doctrine. What he called. A logos of it. It was only because of that. That he could boast in it. It couldn't be boasted in.

Merely as it was an event. Because. As an event. It was ugly. It was a crucifixion. It was an execution.

[4 : 14] It was a place of darkness. And shame. Of pain. Of revulsion. Of degradation. It was an event.

It was an event in itself. Of horror. An event in itself. Of absurdity. And meaninglessness. And it's only as Paul. Had. A doctrine of it.

An explanation. Some kind of logic. Only therefore. Was he able to boast in it. And similarly. Unless we see the doctrine of it.

Unless we see the launching of it. We ourselves cannot possibly glory in it. There are three or four great words. That encapsulate.

Paul's doctrine. Of the cross. For example. That is the word penal. The cross was penal.

[5 : 16] It was a place where Christ was punished. That is only a matter of history. A matter of fact. Christ died.

And the death that he bore. Was the wages of sin. Time and again. The New Testament results this point so clearly. That Christ's death.

Was a penal death. It wasn't in other words. An experience that was simply disciplinary. It wasn't purificatory.

It wasn't some kind of. Educative process. Through which the Lord had to go. Nor was it some kind of accident.

It is too well. Organized. And too well. Orchestrated. For that. It is the Lord. Who is bruising. There is a tremendously.

[6 : 20] Tightly controlled. Liturgy. That speaks very eloquently. Against the idea. That it was a mere accident.

And so. If it wasn't disciplinary suffering. If it wasn't capricious suffering. It was. Penal suffering. It was a place.

Where Christ was. Bearing sin. Bearing the wages. Due to sin. He was. Made a curse. Instead of us.

He is. In fact. In Paul's. Other terrible word. He is. Made sin. Sin. He is. Made to endure. All that our sin.

Deserved. You. Thress it. Right back. Into a priesthood. That is higher. Than the priesthood. Of God.

[7 : 19] The son. There is a priesthood. Of God. The father. And when she is. Offering his own son. God.

God so loved. That he gave his own son. There is a priesthood. In which. God is not sparing his own son.

God is rendering. His own son. Anathema. And it is within this great framework. Of God's activity. God's infliction of the penalty. That Christ suffers. Suffers physical pain. And suffers emotional pain. And suffers social pain. Suffers spiritual pain. In the dereliction. In that terrible moment. When.

[8 : 15] God himself forsakes. When God abandons him. And Christ is. In the far country. Bearing the wages due to.

To our sin. He is standing there. In a penal position. He is standing there. Abandoned by God.

He is standing there. Anathema to God. He is. Unacceptable to God. He cries to God. And God doesn't answer.

He asks. Is God there? Are you there? And there is no answer. Because. As the bearer of our sin. He is unacceptable to God. As the bearer of our sin. God's holiness. Recoils.

[9 : 15] From. To Paul. To Paul. The cross. Was that supremely. It was a place.

Where the punishment of sin. Was poured out. Where that punishment. Was born. Christ became. The holy place.

Calvary. In a curious and paradoxical way. Became the holy place. The place. The place of execution. The place of ugliness.

The scaffold. It became. The holy place. To which sin was brought. And where sin was dealt with. God condemned sin.

In the flesh. In the flesh. Of. His own son. How beautiful it is. That that ugly place.

[10 : 13] Becomes. The holy place. That place of anathema. Becomes a place. Of blessing. That that place.

Where Christ. Is made to be. Without God. Becomes a place. Where we are brought. To be. With God.

There is no way. We can understand. The cross. Unless we see it. As God's. Judicial. Exaction. Of the punishment. That was due. To the sin. Of mankind. Behind. And then. There is the word. Substitutionary.

It was first of all. Penal. It was also. Substitutionary. That again. Is so important. Because we can't. Understand. The punishment.

[11 : 11] Unless we invoke. The great idea. Of substitution. Because this man. Is no sin. This man.

Has no guilt. In his reputation. This man. Has no twist. In the structures. Of his being. He is perfect. By reputation. He is perfect. In all the contours. Of his personality. Not only is he sinless. But he is God's. Own son. He is the eternal God. And I have this great problem. How can I understand. How God. Can punish Christ. For sin. When Christ.
[12:09] Is guiltless. And when Christ. Is the son of God. God. And it is to me. Something unspeakably. Magnificent.

That Calvary. Is such a tremendous anomaly. That here is God. Bruising. His own son. For sin. Which is not his. For sin. Which he did not know. For sin. Of which he was not even capable.

Because. He was not able to sin. And how then. Can it be. That God. Can exact. The wages of sin. In this place of innocence. And pour out his wrath. On this point.
[13:12] Of preeminent godliness. How is it. That the holocaust. Alights. And consumes.

At the point. Of consummate. Integrity. How is it. That it is God's son. Who becomes. The anathema. And it is into his soul. That the sword. Of retribution. That holy. Retribution. That righteous. Retribution. That absolutely. Unquestionable. Retribution. Falls. Into the soul. Of the son of God. Why? Because he is for us. He is in my place.

[14:09] Because he is substitute. He is the one. Who has undertaken. To answer for the sins. Of his bride.

The church. He is the elder brother. Saying. That he will answer. For the whole family. He is. God. Himself. Assuming. Our guilt. Our responsibility. And assimilating. In and into himself. All that our sin. Deserve. I am sure. That for many. It was in the perception. Of that substitution. That our commitment. To Christ. Began. God. And I make no apology. For taking you back. This morning.

[15:06] To that place. Of almost. Infantile theology. Because to me. It is the greatest. Single concept. In the whole. Of revelation.

Christ. In my place. The sinless one. In my place. God. In my place. The judge. Judged. In the place. Of the guilty. That is. Bear in mind. He is not forced. To be there. Bear in mind.

That the burden. Of our sin. Is not simply. Thrusted. Bear in mind. That he takes it. That he takes it. Lovingly. Takes it.

Protectively. Because he is. The good shepherd. He is. Stayed under the impulse. Of his own love. He is there. In my place.

[16:05] That is. So Paul. So. He loved me. He gave. Himself. For me. Why do you boast. In this savior.

Because he took my place. Under the anathema. Of God. Because he took my place. In the holocaust.

Because he went to meet. God's wrath. For me. That's why I'm so proud. That's why I love him. That is what I find.

Most impressive. That he went out. And met. The punishment. For me. So the cross. Is seen by Paul.

As people. And it is substitutionary. I will add to this. It is. Expiatory. Expiatory.

[17:03] Now the great. Meaning of that word. Is quite simply. That. It was a covering. To expiate. Is to cover. To expiate. Same. Is to cover. Sin. It is symbolized. For us. Beautifully. In the tabernacle.

Where you have. The lid. Of the ark. Of the covenant. That lid. That was called. In the King James Version. The mercy seat. And the effect.

Of that lid. Was to cover. The two tables. Of the law. They were not. Physically. Broken tables. But they were. Metaphorically. Broken tables. They were the tables. Of a violated covenant. Of a violated covenant.

[18:00] And the lid. Covered them. And when the God. Who was between. The cherubim. Above the mercy seat. With his eyes.

Looking down. Upon that. Violated covenant. As his eyes. Looked down. The broken covenant. Was obscured.

It was covered. By the lid. Blood. But always. On that lid. There was blood. Always.

On that lid. There was this. Sprinkled blood. Of the last. Sacrifice. Of the day. Of atonement. It was that blood.

Sprinkled lid. That covered. The violated covenant. And in a glorious way. Romans 3. Paul takes the very Old Testament word.

[19 : 00] For the mercy seat. And applies it to Christ. And he calls him again. In the King James Version. He calls him. The propitiation.

He is the mercy seat. He is the place. At which atonement is made. But he is above all. In himself. By his obedience. The great covering. Of our sin. I have this terrible personal problem. And it is always a personal problem. That I have violated God's covenant. And I am there exposed. To the gaze.

Of the righteous. Ommissus of God. As a defenseless. Covenant breaker. Until I grasp. This tremendous reality.

[20 : 01] That my covenant breach. Is covered. By the obedience. Of my Savior. That is it is covered.

By his substitutionary. Endurance. Of what my sin deserved. And it is covered. By the glory. Of his own total.

Obedience. Now. Now. Let's bear in mind. That when Christ. Went to Calvary. He went defenseless.

Christ. Never had the luxury. Of a mercy seat. Christ. Christ. Had no. Intercessor. Christ. Had no. Calvary. He was there. In all the glory. Symbolism. Of the burnt offering. He was. Absolutely.

[20 : 57] Totally. Exposed. To all. The flames. Of the holocaust. Christ. But we. By contrast. We have the lid.

We have that. Great. Covering. Over our. Violated. Covenant. Christ. Our. Expiation. The obedience.

Of the last. Adam. And today. No matter. How conscious. We may be. Of our own. Sin. Surely. There. Our hearts. Find peace. And take you. Into Hebrews. Fall. Where we are told. Having that. For a great.

High priest. Who has passed. Through the heavens. Jesus. The son. Of God. Let us. Come. With boldness. To the throne.

[21 : 54] Of grace. That we may obtain. Mercy. It's the same word. Mercy. Again. A covering. That we may obtain.

A covering. And it seems to me. Such a marvelous. Portrayal. Of our own. Spiritual need. That's what we need. Today.

A covering. That's the only answer. To our past. Lord. Cover it. For all. And if we hear.

The Lord. Say. In our consciences. What can I cover it with. Then my faith. Says to God. Lord.

That is my elder brother. Cover it. With what he has done. Let him. Be my. Helasterion. Let him. Be my mercy.

[22 : 50] Seed. Let him. Be that. Great. Covering. For all. My. Disobedience. Why do you. Glory. The cross. Because.

As the apostle. It is so. Wondrously. Protective. It obscures. My sin. So. Completely. It hides. My breach. Of the covenant. So. Totally. I am. Marvelously. Proud of it. It is so. Wise. It is so. Comprehensive. It is so. Effective.

I am so. Proud of this. Cross. Because. It covers. It expiates. My sin. It is. Penal. It is substitutionary.

It is expiatory. Well. Suppose. All that is true. What then. Did it mean. For the apostle Paul. In practice.

[23 : 46] To be glorying. The cross. It is. It is. It is. It meant. For him. At the. Most public. Level. That that cross. Stood. In the very forefront.

Of his preaching. Of the gospel. I deliver. To you. First of all. That Christ. Died. For our sins. And. I would put it. To you. That is the only scale. By which to. Evaluate. Any proclamation. Of the gospel.

That is the way. To judge. A Christian church. And we must put it. To ourselves. And all our collective witness. In our corporate ministry.

In our personal testimony. In all our organized outreach. Are we thrusting this tremendous reality. Into the very forefront.

[24 : 46] Of our own proclamation. We are under terrible pressure. To put something else. Where the cross. Ought to be.

Sometimes it's a social gospel. Sometimes it's a harsh reality. So the law. Sometimes it's a doctrine of hell.

Sometimes it's a mark of grace. Marks of grace. Sometimes. It is the dark side. Of our own experience. As Christian.

Sometimes. Sometimes men. Plead. And plead even formally. That we must survive. By giving greater prominence. To our own. Denominational distinctives.

The day that happens. We shall deserve to perish. And I hope. We shall perish. Because our ministry is one.

[25 : 45] Committed primarily. To this absurdity. The cross. The cross. On which. The king. The prince of glory. Died.

That must stay there. In the forefront. I believe it so much. That not one. Lord's day should pass. In the experience.

Of this congregation. But in some form or other. And in some. Of truth. Of the cross. Of the cross. Of the cross. Of Christ. Should confront you.

And the cross. Of Christ. Should be expressed. Among you. And expressed. By you. I hope. As the providence. Of God.

Disperses you. And as you are forced. To find. New places. Of worship. That you will always. Pay the most careful. Attention. To this. Is the word.

[26 : 39] Of the cross. Whatever else. Isn't he. Whatever else. Is he. Is the cross. Of Christ. He. Those great words.

I would say. Are they here. Is Christ. Preached. As the one. Who endured. Sinless punishment. Is Christ. Preached. As the sinner.

Substitute. Is Christ. Preached. As the one. Who expedites. Unto covers. Sin. That is the only. Test. In the last. Analysis.

That is what. Binds us all together. All over this world. All of us. Who are the Lord's people. And as we. Engage. In our own testimony.

As we organize. Our own missions. Here and there. Let us ask ourselves. Is this. What we have in view. Christ.

[27 : 33] Sent me. Not to baptize. But to preach. The gospel. And having said that. Paul goes on. To say. I determined. Not to know.

Anything. Among you. Save Jesus Christ. And him crucified. And I would plead. That before. We engage.

In any kind. Of ministry. We have mastered. So far. As intellects. Can. This. Mighty. Doctor. So that. By God's grace.

We can bear. Some effective. Is always. Stammering testimony. To its. Tremendous. Reality. It is the article. Of a standing.

Or a falling. Church. It is. The only. Criterion. Of a. Christian. Integrity. Every. Every. Gospel.

[28 : 27] Which. Erods. Those. Emphasis. Is a false. Gospel. Every. Gospel. Which. Contains. Them. Is the good news.

Of God. Concerning. His son. And Paul. Because he. Gloried in it. He put it. In the very. Forefront. Of his message.

It was the doctrine. He preached. Most. Frequently. And the doctrine. He preached. Was the most. Abandoned. Relish. He loved it.

He had such. Tremendous. Confidence. In its power. To men. And philosophers. It was absurd. And it was folly. But he had seen. The word.

Of the cross. He had seen. Those great. Words. About the cross. He had seen. Them become. The saving. Power. Of God. And so.

[29 : 20] He kept that. In the very. Forefront. Of his own. Message. But it also. Meant this. That the word.

Of the cross. Was at the heart. Of his own. Personal religion. Before ever. It can be.

At the heart. Of our public. Ministry. It must be. At the heart. Of our personal. Religion. That we should. That we should live.

By its light. Live in its shadow. Live. At the foot. Of the cross. I'll come back. To that. In a different connection.

In a moment. But I believe. That every day. We are to make. This journey. On our own souls. With our own sins.

[30 : 16] To the cross. Of Calvary. Because every day. There are those sins. And where shall we go.

With these sins. Do we try. To ignore them. Do we try. To effect. An atonement. For them. By the promise.

Of amendment. Or even. By the achievement. Of amendment. Of amendment. Do we think. That ever.

By our own. Self-discipline. By the reformation. Of our own lives. That it's by that process. We can't find peace.

For our souls. I believe. That in the profoundest sense. Paul had peace. Peace. And he had that peace.

[31 : 17] Not because he was a perfect human being. But because he was a sinner. Who knew the road to Calvary.

And he knew it well. Because he was back and forth from it every day. And it must have that same place.

In my life. And yours. Let us be careful. That sin does not lie. Unacknowledged. On our consciences.

And let's be careful. That we don't go any place else with them. But to Calvary. We are to glory in the cross.

By going to it every day. For our own peace. For the tremendous experience. Of the renewal. Of forgiveness.

[32 : 15] To bring our sins. To the holy place. Sometimes it's a great burden. And sometimes. It's a difficult road.

But every day. The journey. Has to be made. And at last. What I bring you. Is not simply my sins. But I'm bringing myself. To other blood. Spring guilt. Every day. We glory in it. We boast in it.

We go there. With all our sins. We go there. To get forgiveness. We place it. At the very heart. Of our own personal religion.

Wasn't it Thomas Chalmers. Who said. What would I do. Were it not that God. Justifies the ungodly. Because that's all that we are.

[33 : 20] Ungodly men. Who believe in Jesus. And to make this great journey. Every day. With our own sins. To that place. Called Calvary. Where we find.

Forgiveness. For what we have done. And forgiveness. For what we are. But there was something else.

In it too. It wasn't only that Paul. Placed the cross. At the heart of his message. And at the heart of his own. Personal religion. It was that Paul.

It was that Paul. Conformed himself. To the cross. The cross was the model. And the cross was the pattern.

Of Paul's life. The cross. The cross. Now to me. In many ways. This is. The most important. Because. The most neglected aspect.

[34 : 17] Of this whole doctrine. If I take the cross. In its symbolic. Aspect. It was.

It was for the apostle Paul. The great symbol. Of the self-denial. Of the Lord Jesus Christ. Let this mind.

Be in you. Which was also. In Christ Jesus. Who made himself. Of no reputation. He was in the form of God.

And he made himself. A slave. He was in the form of God. And he made himself. Nothing. He emptied himself.

Nothing. And that's what the cross. Was for the apostle. In all its moral influence. In all the constraint.

[35 : 19] And pressure. It applied to his own life. It was the reminder. That the Savior. Had made himself. An entity.

He had emptied himself. He had made himself. Nothing. Nothing. And that is where Paul. Lived. Close to a cross.

That said. That is God. Had made himself. An entity. And a cross. That said to the apostle. That is the model. And that is the pattern. You too are to be. An entity. You are to be a no person. You are to be a nothing. We take up the cross daily. And we follow Christ. Now I'm very conscious. [36 : 22] That this is not the whole. Christ was never. Merely an entity. An entity. And Paul was never.

Merely an entity. But I put it to you. That one of the most urgent needs. Of the Christian churches. At the present time. Is to go and sit collectively. Young people. And old people. Members and adherents.

Members and office bearers. Ministers. Professors. Everybody. All of us to sit. At the cross. And say to ourselves.

Well that defines. The whole mood. Of Christianity. The whole ideology. The whole ethos. It is derived.

[37 : 19] From a man. From God. This man. Who emptied himself. You go back. Into Paul's great problem. At Philippi. Everybody there.

Wanted to be somebody. Because everybody. Thought he was something. They all. Knew the rights. And that's what works havoc. With the churches of Christ. Everybody knows. His rights. And everybody. Wants his rights. And everyone. Sued up for his rights. Everybody claimed his rights. They tore the church.

At Corinth apart. It was threatening. Even the lovely church. At Philippi. And Paul. Pleads with him. Let us.

[38 : 21] Be of one mind. Let us look. Not only. On our own things. But on the things. Of others. And when you think of rights.

He says. Think of the cross. And think of the rights. Of Christ. And what he did. With his rights. He divested himself. Of them. I am obligated. Before God. To respect. The rights of others. Obligated also. To defend. The rights of others. Especially. If they can't. Defend themselves. But to a Christian.

His own rights. Do not matter. And I am not prepared. To add. One single word. In qualification. Of that. Because there can't be.

[39 : 23] No qualification. Of it. The cross. Is about. Kenosis. It's about. Emptying oneself. Divesting oneself.

Renouncing. All one's rights. And becoming. A no person. The moment. I pitch. My tent. At Calvary. That moment. I am saying. That I shall never again. Plead my rights. Never again. Be upset. If people ignore. Or people violate. Or people stand on them. Or people turn me. Into a doormat.

I'm not sure. But a man. Like that. Is a dangerous man. If anyone. Could live. According to that. Glorious standard. That one of the privileges.

[40 : 27] In what is almost. A gypsy existence. Is that one. Is made more and more. Conscious. That every single problem.

In the worldwide. Church of God. Derives. From man's. Failure. To live. In the spirit. Of kenosis. I see many. Glorious churches. And I see some. Very very sad ones. And all the sad ones. Are sad ones. Because they haven't lived.

Close to Calvary. And I'm utterly. And totally. Convinced. That all the. Ongoing problems. Of. What is still.

My own. Denomination. These problems. Derive. From our. Collective. Failure. To live. At the foot. Of the cross. We are not.

[41 : 26] Content. To be. No persons. And enough. Society. In a church. Where everybody. Wants us. Rights. We.

Cannot have anything. But conflict. And disunity. I'm not saying. I live by it. I'm only saying. That's my vision. And that's the message. Of God has given. We are to glory. In this cross. Because it's a place.

Where God. Became an unentity. It's a place. Where man spat. Men spat. Where men mocked. God. It's a place. Where men put God. To an open shame. And it's a place.

[42 : 29] Where God. Took it. And somewhere. By the grace of God. You and I. Have to find the resources.

Necessary. To becoming. Nonentities. We have to glory. In the cross. It's at the heart. Of our message. It's at the heart. Of our personal religion. But for me. Today. Above all. It is a great pattern. To which my life.

And the church's life. Must be. Conformed. And then Paul. Adds two great. Enigmatic. Statements. And he says this to us. By whom the world. Is crucified. Unto me. Now I don't think. [43 : 27] It refers simply. To Paul's experience. Of. What I would call. Elsewhere. Definitive sanctification. It really is about. Paul's attitude.

To the world. And especially. It means this. When Paul thought. Of the world. The world. In its. Greatest. Most attractive. Manifestations. He could never. Get away from this. That world. Crucified. My Lord. And the world. Forever. Bore. The stigma. Of the. Blindness. That led. To Calvary.

[44 : 22] The folly. The barbers. That crucified. The son of God. As Paul thought.

Of the princes. Of this world. Great men. But in all. Their greatness. They hadn't seen. The glory. Of Christ. They had been. So terribly blind. They had crucified. His Lord. And they bore. That stigma. When Paul thought.

Of Greek philosophy. Of the glory. I'm sure. Paul had his own. Admiration. For a good deal of it. But it had been.

Blind. To the glory. Of Christ. When Paul. Thought of the Roman Empire. What was that empire. Famous for.

[45 : 23] It was. Famous for. Its sense of justice. And its administration. Justice. Justice. But in all. Its justice. It had crucified. His Lord. It had. Endeavor. To wash. Its hands. Of Christ. It had. Proved. It's. It's. Unjust. In the supreme. Moment. Of its. Probation. And it would forever. Bear.

The stigma. It crucified. My Lord. And as he thought. Of the worst. Religion. In the very acme. Of its development. In that sect. That he himself. Had followed. So strictly. This sect. Called the Pharisees. They were great.

[46 : 18] May. There were great. Theologians. And great moralists. And they had. Had many. Great achievements. To their credit.

They were men. Of high. Prism. But you mentioned. The name. To the apostle. Paul. And what he thinks. Of. Is a crowd.

Of scholars. And priests. On a hill. Called Calvary. Confronted. With the most. Splendid. Revelation. Of God. And crying.

Crucify. Crucify. Crucify. And the worst. Religion. Forever. Bore that stigma. Paul.

Couldn't. Admire it. Paul. Couldn't. Court. The world. Paul. Couldn't. Cover. Its. Prizes. All.

[47 : 16] Couldn't. Climb. To the pinnacle. Of what it. Called. Achievement. And feel. Proud. It. Had. Crucified.

This. Lord. Now. In the. Provence. Of God. Many. Of you. Are going. To be called. And are called. To the most.

Intimate. Involvement. In that world. In its affairs. And many. Of you. Be called. By God. Himself. To cross. Its rivers.

To climb. Its mountains. And to bear. Its burdens. And sometimes. Incidentally. Its prizes. Will fall. Into your love.

Will. To cross. To cross. To cross. To cross. But always. Always. You will remember. The philosophy. That was blind.

[48 : 14] To Christ. The justice. That executed. Him. And the religion. That condemned. Him. And that means.

That in none of that. Were surprises. No matter the volume. Of its applause. Or the marvel. Of its affirmation.

Your heart. Will never say. That you have found peace. Or found rest. Because the mountain.

You stand on. When you reach the top. Is the mountain. That bears the stigma. Of the crucifixion. And you will always.

Therefore. Seek. Its prices. And enjoy. Its prices. With that great. And sometimes. Desolating. Reservation.

[49 : 16] It has crucified. You Lord. God. But there was. Something else too. For the apostle. I am crucified.

To the world. When I think. Of the world. Paul says. I think. Of an entity. In a community. That crucified. God's son.

But I also. Accept. That when the world. Thinks of me. It thinks. Of a man. Who bears the stigma. That is a Christian. The stigma. Of adherence. To a crucified. Savior. Paul.

In the world's judgment. Had committed. Intellectual suicide. And professional suicide. And social suicide.

[50 : 18] He had become. An identity. Yes. The world would say. Paul had great talents.

And Paul could have gone somewhere. And Paul could have been dangerous to us. As a rival. And a competitor. But you can forget about Paul.

Paul is an identity. Paul is an old person. Paul doesn't exist. Paul is crucified.

Paul is disappeared. Now the church has gone through moments. When to be a Christian.

Was socially advantageous. There may still be a residue. Of that attitude. But there cannot be much of it remaining.

[51 : 20] And we should face ourselves. This great reality. If we are Christians. Then collectively.

We are crucified. Collectively. We are nothing. I know. I know. How prestigious. Victorian free church was.

I suspect. I suspect. I suspect. I suspect. Often that many of us. Wish. We could recall. Those days. Try a Museum.

■manskowskow fruit. wear such great days. And whether the church had any right to be in such a dominant and such a triumphalist position.

If it's difficult to preach to you good people today that you're all non-entities. How could I have said that in Victoria in Scotland to a free church?

[52 : 30] And yet that is what authentic Christianity is. There is no way so far as I understand this word of God that the world is going to admire authentic discipleship.

Have you reckoned with a terrible word of Genesis 3 I will put enmity between thy seed and her seed?

Have you ever realized that the enmity between the church and the world is not simply a matter of conflict of interests or competing dispositions?

It is a matter of the ordinance of God God himself. And if today in Scotland we are collective non-entities if we bear the stigma that we follow an old book an old religion and an old Savior then so be it.

the world is crucified to us. We are crucified to the world. I shall not become perverse and I shall not invite the world's persecution.

[53 : 53] I shall not try to self-consciously magnify my own non-entity. but I expect to be an old entity.

I expect to be nothing. I expect misunderstanding and I expect disapprobation and I expect the world to rebuke and to ridicule and in comprehension because we are crucified to the world.

Well then for all who glory in the cross. We have today the comfort of the Lord's day.

This place where we rest a while. This place which is a gathering of non-entities and yet non-entities adopted by God and destined through eternity to live with the Lamb in the midst of the throne.

But I want us to come to that table facing both ways. To face the fact that we are nothing.

[55 : 25] And I face the fact that although we are poor and needy yet the Lord thinks of us. We are those who man despises.

I hope there is no self-pity in them. But we are also those who God has paid an infinite price. He loved me and he gave himself for me.

Let us pray. O Lord we ask thee in thy grace to draw near to us to make thy word to us the word of thy power to lead us into an understanding of our own position and some appreciation of the marvel of thy love.

For our Savior's sake Amen.