

1 Corinthians

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in the first epistle to the Corinthians.

Chapter 1 and the 18th verse.

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

Chapter 1, 1st epistle to the Corinthians and the 18th verse.

It may be as this subject is announced that you will wonder in your minds if you are going to have something more like a sermon.

[1 : 17] But I want as the Lord shall help me to base my address on the phrase the preaching of the cross. Some years ago I had this subject and it has come up in my mind to bring it before you again so that I am going down to the well with a bucket I have already used.

But I hope God will grant us to get a bucket full of fresh water and that God will own it and bless it to your soul's good.

The preaching of the cross. There is a day in our calendar which you all know about called Good Friday.

And the adjective good is put before Friday because it is a day set apart when the Church of Christ especially remembers the dying of Jesus Christ on the cross.

And whilst we do not recognize days in a religious sense as some people do who set great stress upon doing it.

[2 : 46] Yet the fact remains that there was a day that dawned in this world when Jesus Christ died on Calvary's cross in the stead of poor sinners like you and me.

And that is a day to be remembered not only once a year but every day of the year and all day long too. And now looking at the cross.

When the Apostle Paul speaks about the preaching of the cross. Do I need to tell you that he is not referring to the wood that made the cross to be what it was?

The Apostle Paul means that which was done thereon when Christ died for our sins.

A wonderful mercy if it was for our sins. I leave it between you and the Lord whether you were concerned to know that it was for you.

[4 : 06] Jesus Christ hung and suffered there. And if you are concerned to have an interest in what was done on Calvary's cross.

Then the preaching of the cross encourages you to hope in God. And the preaching of the cross is this.

Through this man there is preached unto you the forgiveness of sins. Sometimes you observe people who wear crosses made up.

Some of them gold or silver and other materials. And they think they gain some advantage. In wearing such crosses.

- But it is a fallacy. It is an impossibility. For any imitation cross to convey. To poor sinners.
- [5 : 12] What the cross of Christ stood for. In the amazing sufferings of Christ. Thereon. Do remember that. It is the man who died thereon.
- Who makes the preaching of the cross. To be effectual. And what a word this is. Which I read for the subject.
- For the preaching of the cross. Is to them that perish foolishness. But unto us which are saved. All to belong to such people.
- Us which are saved. It is the power of God. One hymn writer. Speaks about surveying. The wondrous cross.
- On which the prince of glory died. If you are to do that. Dear young people. Dear children. God must do something for you.
- [6 : 13] That he alone. Can do. All that you might find it in your hearts. To ask him to do it. The eyes of the blind. Must be opened.
- There you can survey. The wondrous cross. And that mighty miracle. Of miracles. That was wrought. Thereon. For seeing of matchless grace.
- Tis Jesus in. The sinner's place. And now. I want as the Lord. To help me. To work out some. Viewpoints of this subject.
- And. I want to make it plain. That the cross of Christ. Is the center. And at the same time. The circumference. Of God's purposes. Concerning mankind. There is a place.
- [7 : 16] In the USA. In California. Called the Yosemite Valley. And. It is wonderfully picturesque. And beautiful. Especially at some seasons. Of the year. And there is one place. In that valley. Which is called. Inspiration Point.
- Because if you are found there. You can get a complete view. Of the valley. Backward. And forward. And on either side.
- And therefore. It is called. Inspiration Point. But. That is only to do. With one of the beauties. In the realm of nature.
- And now. If you would be found. At what is of a truth. Inspiration Point. You must. As grace is given. Stand.
- [8 : 14] Before the cross. Of Christ. And there. If God should open your eyes. You will be able to look. Right back. Through the hundreds of years.
- And look back. Farther still. To before. Time was born. Or the world was built. Built. And look. Right back. Into eternal purposes.
- When God. Made the covenant of grace. And Jesus Christ. Was made the mediator. Of that covenant. Wherein he guaranteed.
- In the fullness of time. That he would come down. Into this world. Which God purposed to build. And die. In the stead of.
- Poor sinners. Ordained. To life. Eternal. Oh. Of a truth. The cross. Is inspiration. Point.
- [9 : 14] You can look backward. To the purposes of God. Before. In the beginning. God created. The heavens and the earth. And then.
- You can also look forward. To see. When. All the ransomed church of Christ. Shall be saved.
- With an everlasting salvation. And be dwelling. Forever. With the Lord. And to cast their crowns. At Jesus feet. And crown him.
- Lord. Of all. The preaching of. The cross. And now. Another thought.

I want to work out. Is. The necessity. Of the cross. And remember. It says. The preaching of the cross. Is to them.

[10 : 09] That perish foolishness. And now. I have sometimes. Thought of it. Like this. Suppose you. Had been present.

When. Calvary's cross. Was set up. And Jesus Christ. Hung there on. On the center cross. And. A thief.

A transgressor. On either side. He was numbered. With the transgressors. Isaiah. Tells us. I say. Suppose you. Had been present.

In looking on. That tremendous scene. When the sun. Blushed to look. On what was. Being brought to pass. And the earth.

Because man. Was so unfeeling. Opened. And quaked. And trembled. Man's heart. Being too. Obdurate. To do so.

[11 : 07] Suppose. You had been there. And an angel. Had stood. Alongside you. And said. Do you see. Yon man. On the center cross.

Dying there. He built the world. In which you live. And move. The world was made. By him. And without him.

Was not anything. Made that was made. Do you think. That you would have believed it. Do you believe it. Nowadays. As being the truth of God.

This wondrous man. Of whom we tell. He's true. Almighty God. He died to save our souls. From hell. The price is on heart's blood.

The preaching of the cross. And now. The foundation. Of the preaching. Of the cross. Is set forth.

[12 : 13] In the word of God. Like this. Without the shedding of blood. There is no remission. Of sins. When the Adam fall.

Took place. Of which I often remind you. And Adam and Eve. Were out in the world. Under a curse. Laid thereon. When God instructed them.

As to how he was to be worshipped. He made it. Plain. That the basis of the worship of God. Must inevitably. Be.

Without the shedding of blood. There is no remission of sins. And to set forth that truth. Throughout Old Testament times. There were millions untold.

Of birds and beasts. Put to death. By the priests. And their blood. Was. Shed. But.

[13 : 15] Not all the blood of beasts. On Jewish altar. Slain. Could give the guilty conscience peace. Or wash away the stain. It was only.

Valuable. As being. A type. Of the. Precious blood of Christ. Which. Should be shed. When. He died.

In the fullness of time. On Calvary's cross. In accordance with eternal. Purposes. Jesus. Jesus.

Blood. Through earth and skies. Mercy eternal. Mercy. Christ. You see this truth set forth.

With Cain. And Abel. In their worship of God. Abel. Believed what God had declared.

[14 : 10] And Adam his father had preached. The preaching of the cross. To him. And he accepted it. As the will of God. The way of God.

Wherein. God. Must be. Worshipped. And so. By faith. Abel. Brought. A sacrifice.

Acceptable. To God. And he brought. A lamb. And in doing that. He did behold the lamb of God. Which taketh away.

The sin of the world. And now Cain. Had been taught. The same line of things. How God was to be worshipped.

But. He thinks his own thoughts. Makes up his own mind. And he brings the fruits of the earth.

[15 : 07] Maybe they were excellent fruits. But it was. Nothing whatever to do with sacrifice. And the shedding of blood. And therefore.

Cain and his offering were rejected. By God. And Cain was wroth. Regarding it. Abel. And his offering.

Were accepted. And now. That will help you to understand. What is. The. Foundation truth.

Of the preaching of the cross. Without the shedding of blood. There is no. Remission. Of sins. And now.

I want to take the word. Cross. And show you. Taking each letter thereof. Something that you can. Memorize.

[16 : 04] As to what. Is the preaching. Of. The cross. When. It is understood. A right. For the preaching of the cross.

Is to them that perish. Foolishness. Oh the. Mighty of this world. And those who are wise.

In this world's wisdom. Regard it as. Foolishness. To think that heaven could be opened. Because a man. Was crucified on a cross.

Long ago. Foolishness. Says the Greek. And the Jew. Is stumbled at it. Because he.

Will not accept. That man. On the cross. As the. Messiah. We will not have this man. To reign. Over us.

[17 : 02] Oh but this subject. Tells us. For the. The preaching of the cross. Is to them. That perish. Foolishness. But unto us. Which are saved.

It is the power of God. Oh dear. Young people. Dear older people. This is what. Is needed. The power of God.

And that our hearts. Might be. Wrought on. Captivated. By the cross. And our ears. Attent. To the.

Preaching of the cross. And that we might. Understand. Blessed is the people. That know the joyful sound. They shall walk.

Oh Lord. In. The light of thy. Countenance. And now. The letter. C. stands for.

[17 : 58] Curse. Curse. Removed. And you read. In the. Galatians. What that means.

God. But when. The fullness. Of the time. Was come. God sent forth. His son. Made of a woman.

Made under the law. To redeem. Them. That were. Under the law. That we might. Receive. The adoption. Of. Sons. And because.

Ye are sons. God. Hath sent forth. The spirit. Of his son. Into your hearts. Crying. Abba. Father. Jesus Christ.

Died. In the sinners. Stead. There is a great word. In Isaiah. All we. Like sheep.

[18 : 59] Have gone. Astray. We have turned. Every one. To his own way. And the Lord. Hath laid upon him. The iniquity.

Of us. All. And when. Jesus Christ. Died on. Calvary's cross. What did he say? One of the most.

Wonderful words. Which dropped. From his holy lips. It is. Finished. Love's redeeming. Work was done. Then. Yes.

It is finished. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. It is. Holy Ghost. Repeat the word. Full salvations in it. All.

That you might realize. Full salvations in it. And that poor sinners. Desiring to win Christ and be found in him.

[19 : 56] Of not to come. As Cain did. Bringing the fruits of the ground. Significant of a sinner. Appearing before God with the doings of the great eye.

his own righteousness but to come just as they are and to find in Jesus Christ all their salvation and all their desire.

And now the law of God which was given on Sinai has got among many other words one tremendous word.

And it makes sinners born again tremble in contemplating it. Cursed is the man that continueth not in all things written in the book of the law to do them.

And now when Jesus Christ was born in Bethlehem verily man as he lived his life under the law he kept it in every jot and tittle of its demands.

[21 : 04] And in living his life like that he wrought out a righteousness for poor sinners wherein they could be made meet for the inheritance of the saints in light.

And then as the law saith to a sinner under it the soul that sinneth it should die Jesus Christ died on Calvary's cross that he might vanquish death by dying and everyone on whose behalf he died when he or she comes down to die they can say in their soul's feelings if not in words for their near and dear ones to listen to O death where is thy sting O grave where is thy victory because Christ is the end of the law for righteousness to everyone which believe it therefore the letter C stands for curse removed the letter R stands for redemption and there I can only give you hints not to keep you too long but the apostle

Peter gives us a glimpse of this redemption and the cost of it for as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers but with the precious blood of Christ as of a lamb without blemish and without spot who verily was foreordained before the foundation of the world but was manifest in these last times for you who by him do believe in God and Jesus Christ bears that beautiful title Redeemer power and he has redeemed his people for he paid the price that the Lord demanded in every jot and tittle of its demand and he also redeems his people by power because the word of God tells us that he who is in Christ

Jesus if any man be in Christ Jesus he is a new creature and that in his life all things are passed away behold all things are become new so that he for whom Jesus Christ shed his blood and paid redemption's price realizes the power of his resurrection set forth in his life whereby he is able to live the life of the righteous and that power is guaranteed he which hath begun the good work in you will perform it until the day of Jesus Christ so the letter R stands for redemption and now the letter O stands for open door sometimes you sing oh but do you pray while you sing and do you ponder it in your heart the door of thy mercy stands open all day to the poor and the needy who knocked by the way no sinner was ever yet empty sent back who came seeking mercy for

Jesus sake the preaching of the cross tells us that any poor sinner concerned to have matters made right between his soul and God the preaching of the cross declares I have set before thee an open door and no man can shut it and now there is one striking characteristic I want you to remember dear young people and that is I have often told you about the tabernacle and the temple being made to a divine pattern God gave the plan and this especially refers to the tabernacle and now the gate of the court whereby when you came from Israel's camp you would enter into the outer court and the door of the tabernacle itself whereby if you were a priest you could enter in and view the lovely furniture and all that it stood for if you should be an

[26 : 15] Israelite indeed and then the veil that shut off the holy of holies from the holy place all these three doors or equivalents of doors were the same in dimension and each made of the same material and they were all made in the same colors and now that is not just something to interest us as a piece of history there is a deep that coucheth beneath I am the door by me if any man enter in he shall be saved he should go in and out and find pasture let us come back to the cross and think that while Jesus Christ hung there on as he was dying what do we read oh it must have astounded the priests in those days especially the high priest

Caiaphas the veil of the temple was rent in twain from the top to the bottom and do remember what I have told you and now that veil of the temple was 60 feet high and if man had tried to rent it he would have begun at the bottom but it was God who rent it and it was rent from the top to the bottom by a divine hand to signify that the way into the holiest whereby poor sinners could approach unto God and be made welcome in doing so was now open and so you read having therefore brethren boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the veil that is to say his flesh in heaven and high priest over the house of

God let us draw near with a true heart in full assurance of faith that him that cometh unto me I will never no never no never cast out and so O stands for open door and now S stands for sins forgiven and what a sweet blessed experience that is I do wonder how many under Union Chapel roof have tasted the unutterable sweets of it forgiveness of sins oh it is an amazing experience for a poor sinner to appear before Calvary's cross and feel that he has a living interest in what Jesus Christ did there on and to be able to say for me oh miracle of grace for me the

Savior led to show you what forgiveness of sins means I will read you a little extract from Bunyan's pilgrim's progress where he speaks about the pilgrim Christian and he speaks of him running in the way that led to the celestial city but he could not do it well because of such a load on his back and Bunyan says he ran thus till he came at a place somewhat ascending and upon that place stood a cross and a little below in the bottom a sepulcher so I saw in my dream that just as Christian came up with the cross his burden loosed from off his shoulders and fell from off his back and began to tumble and so continued to do till it came to the mouth of the sepulcher where it fell in and I saw it no more then was

Christian glad and lightsome and said with a merry heart he hath given me rest by his sorrow and life by his death and he stood a while to look on and wonder and then Bunyan says now as he stood looking and weeping behold three shining ones came to him and saluted him with peace be to thee so the first said to him thy sins be forgiven thee the second stripped him of his rags and clothed him with change of raiment the third also set a mark on his forehead and gave him a roll with a seal upon it which he bid him look on as he ran and that he should give it in at the celestial gate do remember that you must have this and gave him a roll with a seal upon it which he bid him look on as he ran and that he should give it in at the celestial gate so they went their way then Christian gave three leaps for joy and went on singing thus far

[32 : 00] I did come laden with my sin nor could ease the grief that I was in till I came hither what a place is this must here be the beginning of my bliss must hear the burden fall from off my back must hear the strings that bound it to me crack blessed cross blessed sepulcher blessed rather be the man that there was put to shame for me and now Bunyan described that forgiveness of sins because he knew it in his own soul's experience and so think of that as sin forgiven and if you think about tasting this wondrous mercy who can tell but what God will be gracious unto you one hymn writer says forgiveness is a joyful sound to malefactors doomed to die all may this bliss in me be found may I redeeming grace and joy sin forgiven and now the last

S stands for salvation proclaimed and that is given to us whom God ordains to preach is gospel and it is the preaching of the cross salvation is proclaimed when poor sinners brought upon by the spirit of God convinced of their guiltiness before God inquire sirs what must I do to be saved oh the word of God the preaching of the cross gives a blessed answer believe on the Lord Jesus Christ and thou shalt be saved his name shall be called Jesus for he shall save his people from their sins salvation proclaimed and so curse removed redemption open door sin forgiven and salvation proclaimed and what a salvation it is the preaching of the cross declares the vilest sinner out of hell who lives to feel his need he's welcome to the throne of grace the saviour's blood to plead the preaching of the cross and there is just another thought

I will name regarding the preaching of the cross and that is if you go back to the days of the Passover when it was first of all instituted when Egyptian bondage ended for Israel of old and they came forth on that memorable night you all know what God ordained that the Israelites were all to be under their home roofs and the blood of the slain sacrifice was to be sprinkled on the doorposts and the lintels of the doors and the word of the Lord was is it not the preaching of the cross when I see the blood I will pass over you and now this is something which shows what a wonderful book the word of God really is you find in the old testament it says that the passover lamb was taken up on the tenth day of the month called nisan and it was slain on the fourteenth day of the same month it was on the tenth day of the month nisan that

Jesus Christ was rejected by the Jews and they declared away with him crucify him crucify him and he died on Calvary's cross on the fourteenth day at the time the Jews were killing the passover lamb and now these things cannot be gainsaid or overturned but that is the preaching of the cross behold the lamb of God which taketh away the sin of the world the Lord in the day of his anger did lay our sins on the lamb and he bore them away he died to atone for sins not his own the father hath punished for us his dear son 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 now I want to look at the subject from another viewpoint I want to show you the characters interested in the cross poor sinners who are glad to listen to the preaching of the cross and I take this word cross again and give you a characteristic beginning with each letter of it and now this is all important C stands for chosen sinners remember that when Jesus Christ died on Calvary's cross there was no chance work about it nothing haphazard but that death which he died had got a guaranteed fruit to arise from him dying as he did in the stead of poor sinners like you and me the word of

[38 : 13] God says he shall save the travail of his soul and shall be satisfied and it says also as many as were ordained to eternal life believed and although it was a number which no man can number hundreds of millions untold everyone for whom Jesus Christ died on Calvary's cross was chosen to have an interest in his dying do remember that for it is a foundation truth of our most holy faith I will be gracious to whom I will be gracious I will have mercy upon whom I will have mercy and the saviour said to his disciples ye have not chosen me but I have chosen you chosen sinners and now

R stands for repenting sinners sinners and what a great mercy it is to be made such a character repenting sinners when a sinner is awakened to his consciousness of his guilt before God with whom he has to do and when he stands alongside the publican and remember the publican was a repenting sinner not only in the words that dropped from his lips remember that what did he say God be merciful to me a sinner eh but what did he do when he said it and he smote upon his breast saying God be merciful to me a sinner and that is what you will have to do if grace is given to you and you should become a repenting sinner you will feel like the hymn writer when he said here on my heart the burden lies and past offenses pain my eyes repenting sinner the letter

O stands for oppressed sinners sinners O these sinners who were chosen ordained to life eternal who were favored with a new nature and find in their hearts repentance toward God O how they draw near to God O Lord I am oppressed undertake for me O Lord pardon mine iniquity for it is great say unto my soul I am thy salvation and what did Jesus say to such characters the preaching of the cross is there come unto me all ye that labor and are heavy laden and I will give you rest the letter S stands for what I hope you will be I hope you will be the other characters too a chosen sinner a repenting sinner an oppressed sinner sinner but if you should be you will be sure to be this a seeking sinner yes do any of you seek the

Lord I am addressing you dear young people for that is my purpose at this evening hour and you know the pastor does wish you all well and desires that every one of you might hear the preaching of the cross and be able to say unto us which are saved it is the power of God and now when a sinner is born again he begins to seek God and to seek his divine aid seek mercy seeks an interest in what was done on Calvary's cross and he says Lord Jesus make thyself to me a living bright reality all to be a seeking sinner is a great mercy because I said not to the seed of Jacob seek ye my face in vain no seeking sinners the last

S or that you may know the wonder of it stands for saved sinners and I have seen some people coming down to the end of life's journey and one or two especially I remember their last words to me some who lived under Union chapel roof and died in the Lord and I have in mind one whose last words to me were these oh my friend I am a sinner saved by grace yes saved sinners chosen sinners repenting sinners oppressed sinners seeking sinners saved sinners all these are the characters interested in the cross and the preaching of it and now as

[44 : 02] I come to the amen I lighted on a hymn about the cross of Christ and I thought I would like to read it to you because it summarizes all that I have been trying to set before you and it begins like this in the cross of Christ I glory towering o'er the wrecks of time all the light of sacred story gathers round its head sublime when the woes of life o'ertake me hopes deceive and fears annoy never shall the cross forsake me lo it glows with peace and joy when the sun of bliss is beaming light and love upon my way from the cross the radiance streaming adds more luster to the day pain and blessing pain and pleasure by the cross are sanctified peace is there that knows no measure joys that through all time abide in the cross of

Christ I glory towering o'er the wrecks of time all the light of sacred story gathers round its head sublime for the preaching of the cross is to them that perish foolishness is that how you are going to view it any of you dear young people are you going to live as you were born and then die like that and be numbered with them that perish alas if it should be so and now I remind you of what is recorded in the book of Revelation where godly John was favored to see a wondrous vision and I saw a great white throne and him that sat on it from whose face the earth and the heaven fled away and there was found no place for them and

I saw the dead small and great stand before god and the books were opened and another book was opened which is the book of life and the dead were judged out of those things which were written in the books according to their works dear young people take this thought home if you can try to pray about it you will be there you will see this great white throne it is said to be great because he who reigns there on is almighty god but he will be on that great white throne as the judge him that sat on it from whose face the earth and the heaven fled away you and I will be there and you dear children mark this when this day should dawn which will be the last day

John tells us and I saw the dead small and great stand before God what a sight it will be all the mighty millions of mankind from that time when in the beginning God created the heavens and the earth will be there it will be such a mass of humanity that no tongue can begin to set it forth but this is the thing of supreme importance you will be there and so shall I how do you think you will feel how do you feel this sabbath eve as I give you warning of the prospect of it what do you know of him that sits on this great white throne or that you might ponder it in your heart and now as

I come to the amen there is a beautiful hymn that Martin Luther composed to do with the last day and the happenings of it and the concluding verse is very applicable to our subject 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 Martin Luther says great God what do I see and hear the end of things created the judge of mankind doth appear on clouds of glory seated and now listen to this especially beneath this cross I view the day when heaven and earth shall pass away and thus prepare to meet him

[49 : 43] God grant to you dear young people that religion that you may live your lives beneath the cross and then whatever the future holds in store living and dying it shall be well the Lord bless you indeed amen you E yeah same to the p you God the