

# 1 Corinthians (Quality: Good)

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Preacher: Falkner, Leslie Walter (1904-1985)

- [ 0 : 00 ]    The End The End The End  
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                  The End The End The End  
                  The End In the first epistle to the Corinthians chapter 1 and the 18th verse.
- [ 6 : 43 ]    The End For the preaching of the cross.  
                  The end of the cross.  
                  The end of the cross. The preaching of the cross.  
                  In some measure. The cross. The cross. The end of the revelation of the revelation.  
                  The end of the cross. The end of the cross.
- [ 8 : 40 ]    The cross. The end of the cross.  
                  And when we come to the cross. The cross. The end of the cross. The cross. The cross.  
                  The cross. The cross.  
                  The cross. The cross. The cross. The cross. was as a lamb who had been slain. Therefore  
                  we may expect, inasmuch as it is as well, in folds the two covers, that that which is found  
                  in its contents are all instructing us concerning the wonder and the glory and the  
                  manifestation of that which relates unto the cross.  
                  No wonder we may sing pasting then that Paul so came to that determination. There was  
                  nothing so glorious or wonderful to him as that which was contained in the cross, its  
                  message.  
                  We never see the glory of the cross unless we are indeed brought face to face with the  
                  reality of the fact of what was the origin of all that pertained unto the work that was indeed  
                  so demonstrated in that redemptive work of the cross.
- [ 10 : 45 ]    So I want briefly this afternoon to call your attention unto some of the wonders of the cross  
                  and the essentiality of it being preached.  
                  we have the fact of the fact of the fact. of it being preached. And we are also told of the  
                  results of the effect of that which is relative unto the message of the cross.  
                  first then, what do we have revealed unto us in the cross? you think of the cross. you think  
                  of the cross. you think of the cross.  
                  oh yes, your mind, as it were, goes to Calvary. you think of that wherein that cross was so  
                  erected.  
                  you think of him that was so transfixed upon that cross. have you ever thought of the  
                  reason of it?
- [ 11 : 52 ]    how many people, in considering the fact of the cross, look upon that relating unto man as  
                  being the instigators of the crucifixion of our Lord and Savior Jesus Christ.

oh yes, they say man hounded him to his death. they say they took him and they nailed him to that cross. and they lay all the emphasis upon that which is relating unto man.

and they completely missed the whole point. yes, the very apex of that which is relative unto the whole subject is set forth in that it was all predetermined by God.

and that God was the instigator. and that God was the actor in all that which was relative to the cross. and that he only used man as instruments unto the accomplishment of his own determined will concerning the redemption of his people.

so, when we come and we consider the cross, we have first to remember that here is made known unto us the ultimate of the divine love.

[ 13 : 20 ] it is the ultimate. it goes far back before the creation of this world. it goes back unto that time when the eternal free so decreed amongst themselves in that wherein there should be a creation and how that that creation should be inhabited by man and how that that which was relative to man should indeed become overcome by an evil one.

yes, it wasn't simply something as it were that was hidden or secret unto the eternal free as though anything in history as though anything in the ages of the world should indeed come as a surprise as something unexpected.

no, it is all purposed, it's planned from before the beginning of the world and we hear of the lamb who was slain before the foundation of the world.

yes, it is all enclosed in that which is relative to the eternal purpose of God in Christ Jesus. now as you consider that wherein he so looks upon man in time how is he found?

how does he come forth from the womb? what is his very nature? he is utterly ungodly that is, he has no likeness unto that which is relative unto that form in which God thus created him in righteousness and in purity.

[ 15 : 12 ] he is lost in all. he is now enslaved by his own lusts. having been banished from the garden and being brought away from that which is relative to the communion that Adam and Eve enjoyed before the fall he is now in a state of complete darkness and ignorance.

and it is in that darkness and that ignorance that he so frames those actions according to the lust of a depraved flesh that is a direct act of rebellion against God they are enemies of God by wicked works we say these things but let the finger not be pointed at another let us point it at ourselves and say and such for some of you for truly we were born in sin and shape and iniquity and truly we were dead in trespasses and in sins there was no real desire in our hearts there was no real love toward God oh no we walked after the lusts of our own flesh we went according to the habits of the world as we have our very case described in Ephesians 2 yes it is according to the prince of the power of the air the one who has enslaved us and enslaved us in such a way that we are the very opposite to all that we should be relative unto the state in which God had created man in his own image my friend it is as though we have fallen from heaven into hell we have read in our lesson about the wrath of God abiding the children of wrath even as others

God is holy God is righteous God is just God is just and he cannot look upon the slightest degree of sin with any allowance it is abhorrent it is hateful unto him and that which is relative unto that sin if any of those who are indeed to be found in time are to be brought into his presence then that which is relating to their sin has got to be done away with it's got to be put away you can never enter into his presence with the slightest stain or blemish upon you how wonderful is the love that so planned and purposed and devised that there should be a way whereby they should be found before him holy and blameless in love that they should indeed be found without spot in his sight oh that which is relative to the love of which we have read in that third chapter for God so loved yes he saw in fallen mankind a people a people who were the object of his own divine love before they ever had been in time a people whom he loved loved with an everlasting love ah

Jeremiah when he was brought down into the very depths of despondency when it seemed to him as though everything as it were was filled with blackness so far as he could see upon the horizon of life nevertheless he said I heard from afar and what was the voice that came to thee from afar Jeremiah verily I have loved thee with an everlasting love and with loving kindness will I draw thee in the view of that love which he had for his people it is not in that wherein he viewed them as they are in themselves you may be conscious of your own sin sinful and filthy nature but God in his looking upon his people doth not so regard them because he beholds them in that glorious design of grace wherein he was so pleased to give his only begotten son that they might indeed have their sins atoned for by him therefore he looks upon them he loves them he receives them oh it is the ultimate of the divine love that God who spared not his own son but freely delivered him up shall he not with him freely give us all things you see there is the ultimate and there is the result and one of the greatest things then yea the greatest thing that can ever be known both now and to all eternity is the wonder of the divine love that gave for the sake of poor guilty wretched sinners who with others were only deserving of hell and deserving of the wrath of God and yet in the immeasurable depths of the divine grace had a provision made for them in his own son in the one who was who drilled in his bosom the one who was equal with himself none other could answer none other could indeed present their case in the light of the impeccable justice and holiness and righteousness of the Jehovah my friend you can't find the answer you never will in this life sometimes I look around upon mankind as I go about and I look at their faces and I look at those things in which they indulge and I can guess they are trying to find something in life and they don't know what it is they are realising the vacuum they are knowing the emptiness of all those things in which they are so engaged why they first do all these things these fleshly, carnal, sensual things and they really have no pleasure in them their faces indeed describe that wherein the misery of mankind is great yes let me just pass up this remark you look upon the affairs of the world as it is today you hear you read

you consider you wonder what the end of all these things is going to be you wonder whether you are going to be involved in some awful catastrophe which is going to come you wonder what it all is or you take up the newspaper you read its contents and when you have read it take up the word of God and you are found as you look around at life and in that which is recorded in the nature of the actions of mankind that the greatest expository of what is happening to mankind is set forth in the word of God man himself is proving though he knows it not the truth but that which is contained within the word God said he would do these things and he is doing them

[ 24 : 13 ] God said that is the cost which they would take and he is taking it and so we pick up the word of God and we read and we see that it throws as it were the spotlight upon mankind and shows him in all his filthiness and his ugliness and his wickedness and shows him how far off he is from God yes, in solemn fact we cannot look for things any better any better man contrives man seeks yes how many failures how many disappointments how many times all these things come to naught there is a God above and there is a God and there is a God who is watching over the interests of his people and in everything that relates unto the history of the ages and in the days in which we ourselves may live his people draw secure in that wherein the ultimate of the divine love is so made manifest in a precious Christ for their redemption and their eternal security in heaven oh I felt the blessedness of this let man do what he will let horror upon horror come as it may if I am indeed in a precious Christ

I shall be kept I shall be preserved oh that doesn't mean that that which is relative to my own body may not be destroyed or anything like that no but I am safe come what may will only be my entrance into the eternal glory why should I then as it were be so concerned but why should I not rather as it were look up unto my God who has so ordered that all these things should be for the good of his church it shall be for their purification and for their refinement it is that they may come forth out of the furnace as pure gold they are not going to be exempt from the furnace they are not going to be taken out of the trial but these are the things that are going to manifest as to whether they are the children of God or not here is the test and here is the trial because they stand up all where they stand alone in a precious Christ who has gone through the furnace of affliction the one who has been tested and tried and proved the one who stood innocent blameless in the midst of mankind until they could say through the pallet

I find no thought in him they couldn't find any ground of accusation my friend here is the ultimate of the divine love because here is the meeting place between God and man and it is alone to be found in the cross here is the place of reconciliation between God and man here is the place where God alone can accept the sinner and nowhere else but how can this come about why he who bought it not robbery to be full with God what did he do?

he laid aside his glory made himself of no reputation he came down and became obedient unto the death of the cross he is made like unto his brethren he is manifest in the flesh he is related unto this people he is bound to them in divine covenant ties he will go to the cross as the son of man ever remember the distinctiveness that is brought out in the gospels man and in many cases by others he is described as the son of God our Lord and our Lord alone took upon himself the expression the son of man he became man and he became man in all that spotlessness and that sinlessness even as he was begotten in the womb of the Virgin Mary by the Holy Ghost yes God was his father he is the begotten of God and here he comes and he is found as a man amongst men and here it is that he came for what purpose to be a man of sorrows and acquainted with grief to be wounded for our transgressions that we might be healed with his stripes that he might go in your place and in your stead unto Calvary's tree and answer for that which eternal justice and righteousness required at your hand and if you are not found by faith going to him if you are not found believing upon that glorious gospel of the cross my dear hearer you will one day find that you have got to answer at the judgment seat for all your sin ah what a mercy if I can look to Christ and shelter in his righteousness and know that when that day shall come then I shall have one who will answer for me

I shall have an advocate with the Father Jesus Christ the righteous the one who so took upon himself that which was relative to my nature that he is the son of God might in himself as the day's man lay his hand as it were upon both and bring them into essential union however remember that that which was relative unto his assuming our nature he has never put it off he didn't lay it aside in his resurrection it was the same body you know that Joseph and Nicodemus laid in the tomb yes but raised in glory glory they yet assuredly the same blessed man behold he said to his disciples behold my hands and my feet see it is I there is no disunion no wonder Paul breaks forth as he looks upon this point and he says who is he that shall lay anything to the charge of God's elect who is he that condemneth who shall separate us from the love of God which is in Christ Jesus our Lord ah the ultimate of the love in that wherein there is a meeting place between God and man between God and man between God and man in that blessed perfect person

[ 32 : 49 ] Christ Jesus oh what an assurance then of atonement there is here here it is on the cross that he sheds his most precious blood remember it was holy blood it was sinless blood yea and it had in it that wherein there is all the efficacy of that wherein he was the son of God it is divine oh what effect what power that blessed blood must have so to cleanse the sin away from all his people oh if I worship sometimes it has been when I have been in my mind and my heart absolutely down at the foot of the cross and I've seen that wherein that precious blood was shed for the remission of sin has it been entirely that which relates unto the very fact of the blood which flowed no

I have looked at the one whose blood has been shed I have looked at his perfection I have looked at his divinity I have looked at his mighty sovereignty and I see that that which is relative to his glorious nature is to be found in all that wherein the blood shedding did so take place oh if I may indeed then come to that fountain if I may come and plead that precious blood of the dear Redeemer oh then I shall know what it is to sing of a loud voice the dying thief rejoice to see that fountain in his day and there have I though vileless he washed all my sins away oh sinner I would press home the point oh yes you have known the joy of his atoning blood and yet at times you have an adversary to deal with and you have that wherein your memory is stirred by the evil one and you find to your sorrow and to your grief that wherein former sins are brought before you not only that wherein you feel the corruption that is within you in the present but in that wherein there is a heaping up of the past against you

David knew it he said remember not against me are the sins of my youth yes the heaping up of those sins but oh what a blessed thing for you to realize that you can go unto that sovereign blood that you can go to that perfect shedding of blood oh where faith is exercised in the reception of the message of the cross that which is preached unto you in the power of the spirit oh there will be in your heart that wherein you will say in whom though now we see him not yet rejoicing why you rejoice in believing sinner dost thou realize the wonder of the atonement then that is set before you in the cross let me just note another fact here the cross is the center of God's decisive act yes he was made sin for us who knew no sin that we might be made the righteousness of God in him let me take you to Mount Moriah for a moment let me show you that wherein Isaac is being bound upon the altar of his father and how that Abraham takes that knife into his hand and he is ready to plunge it in obedience unto his God into the heart of his very son Isaac and the voice came and spared him but God spared not his own son and when he hung upon that cross God dealt with that which was relative to our sin once and for all what he endured no tongue can tell behold and see if there be any sorrow like unto my sorrow wherewith the Lord hath afflicted me in the day of his fierce anger there is no withholding in that hour no wonder the darkness hides the scene no wonder no eye can penetrate through the denseness of the mystery here is God charging home upon his son that wherein the sentence has been passed and he must know what it is to be separated in a living death from that communion and fellowship that he had previously with his father you hear the fray coming out of the depths of the darkness no longer my father my father but my God my God why hast thou forsaken me oh yes he had to suffer as the sinner of sinners there he is here it is here it is that the just wrath of God is to be poured out away go sword against my shepherd yes smite that one who is my fellow

and it all came to pass yes it is the center of God's decisive work God has dealt with it in all its entirety and that wherein he has suffered the just for the unjust to bring us to God has been eternally effected the cross the poor of the eternal truth oh yes we mentioned that wherein it was spoken in the garden of Eden it seems as though God is never going to let us forget it when we come to the Bible and read it through we read it concerning Abraham we read it concerning Isaac we read it concerning not only all the patriarchs but we read the history of it continually throughout the journeyings of the children of Israel we read of it all through the prophecies it is the blood the blood if I may so put it it is the lifeblood of the gospel the gospel here is that wherein there is a record of that wherein man sins consisteth and of God's wrath against sin but here there is a setting forth that the answer and the precious remedy it is the lifeblood of the gospel and this is the gospel which is preached unto you yes it is the fullness of the eternal truth and what is that gospel then?

it is the gospel of the grace of God full, free, sovereignly he will display it where he will oh yes that is why I read that chapter this afternoon this afternoon and the cause of the mercy comes with his questions the Lord told him he's got to be born again if he's going to see the kingdom of heaven or have an entrance therein he's got to be born of the water that is of the word and of the spirit before he can ever enter into that kingdom and he says the wind bloweth where it listeth you hear the sound thereof but you can't tell whether it cometh or whether it goes so is every one that is born of the spirit my friend it comes independent of us we cannot understand the mysterious work of the Holy Spirit within our souls but we know the effect we hear the sound thereof and we bow before it we realize the divine pressure of that divine wind as it so blows through our souls that which purses us that which doth indeed retain us and brings us into a state wherein we are no longer living in ourselves but living in a precious Christ a new life a new life yes a man can receive nothing except it be given him from above but all the blessedness of it do I know what it is to see then the glory of that cross

[ 43 : 31 ] God the Vids that I should glory saving the cross of my Lord and Saviour Jesus Christ by whom the world is crucified unto me and I unto the world as you know the cross my dear hearer you won't wear it hanging down you won't seek to array yourselves in garments that are utterly foreign unto that which is relative unto the apparel of my Lord and Saviour when he trod this earth yes the man of sorrows and acquainted with grief the one who did not have where with to lay his head ah no we don't go after those things we spurn them we hate them because if we are crucified with him we are brought into the mind of Christ yes the blessed cross crucifies us crucifies the lust and the evictions of the flesh come have you come to that state wherein you have looked at yourself and you've seen yourself as you've never beheld it before you've been aghast amazed horrified that that which you by the light of God's word and spirit now find is the truth of your case is opened up unto you and what's the result you hate it you abhor it ah yes if you could indeed like that poor publican if you could rust it out of yourself you would you have to come before him and say

God be merciful to me a sinner ah when the publican uttered that prayer there was a mercy seat presented to his view there is the teaching of the blood that was shed he went down to his house justified rather than the other being justified by faith we have peace with God through our Lord Jesus Christ oh what a mercy if you hate if you abhor yourself in that wherein you see the sin that is within you because I'll tell you what it will do for you what it will do for you oh yes I know it I'll tell you what it will do for you if you loved your Lord before you'll love him ten times more drop into his sea outright fill yourself with Jesus white the preaching of the cross the preaching of the cross oh it divides is it foolishness unto you doesn't it mean anything to you hasn't it completely changed your life because all the blessings that come to us as the children of God are solely and holy through his dear son

Jesus Christ or is it in consequence that you have to say blessed cross for it is the power of God unto salvation to everyone that believe oh well we must leave the subject I hope it won't leave you but I hope you'll feel somewhat with me as I muse upon these things when this poor lisping stammering tongue lie silent in the grave then in a nobler sweeter song I'll sing his power to save Amen Amen Amen

Amen Shall we conclude by singing 834 While heavenly hosts their anthems sing in realms above the sky let words that earth their tribute bring and Lord the Lord knows time in 834 if Boca is un pareil

How sacred once! STUDENTS integrate things Thank you.

[ 51 : 04 ] Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Amen. Thank you.