

1 Corinthians

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] 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.

The first epistle to the Corinthians, chapter 1 and the 18th verse.

Maybe as you dear young people hear the announcement of such a subject as this, you may think the address to be given may be more like a sermon for grown-ups, but I hope as grace is given to say something to you that might be helpful to you, for the subject really is the cross of Christ and what is the meaning of it.

And the apostle Paul speaks about the preaching of the gospel as the preaching of the cross.

[1 : 39] And what does he say? Which is a very solemn consideration, for the preaching of the cross is to them that perish foolishness.

Foolishness. Which is to say, the great majority hear about the cross of Christ and whatever thoughts they may have about it, they consider it foolishness.

Foolishness to think that sinners can be made meet to dwell forever with the Lord through what Jesus Christ did when he died on the cross on Calvary's hill.

The great majority regard that as foolishness. Oh, but says the apostle unto us.

And now, our great desire is that you dear young people might be shut up in this little word, us.

[2 : 49] Unto us which are saved. It is the power of God. And that is, to those who are in that little word, us, when they think of Calvary's cross, and what was done thereon, they feel like one name writer did when he said concerning Jesus Christ dying on the cross, how it was done, we can't discuss.

But this we hope. May you be able to say, this we know. No, it was done for us.

Because the cross of Christ is indeed the power of God through what was wrought thereon. And now, in opening up the subject, I do not want to give you a long address or be tedious, but I want to say something which God will make helpful to you.

And going back to the starting point, the preaching of the cross, that is really the subject.

And now you all know that in this week there will be Good Friday coming. There is only one day in the whole twelve months in a year that we call Good, but we call that Good Friday.

[4 : 32] And that was because, in the Church of Christ militant, people's thoughts are turned to the cross of Christ.

And think of when he died thereon. Much in commemoration of Good Friday as being the day when the cross of Calvary was set up and Jesus died thereon, is only outside show and very cold and formal.

Because there may be thousands who worship on a Good Friday, who most of the year besides are living just as worldlings do.

But because it is a day in the calendar to be remembered in the National Church, Good Friday is set apart for the preaching of the cross.

And I want to look at it from this viewpoint. I have told you sometimes in my addresses about the Yosemite Valley in California, where there is one point in that wonderful valley, which is called Inspiration Point.

[6 : 06] And when you stand there, you obtain a view of the valley backward and forward, and on either side of it.

Those who have seen it say it is a sight never to be forgotten, to be found at Inspiration Point and see the beauty of the Yosemite Valley.

And now, in a 10,000 times greater importance, that is what Calvary's Cross is in history.

Calvary's Cross is Inspiration Point, where if by the grace of God, you can stand there and look back over the ages past, you will see the why and wherefore, that through the history of the world at large, all the while, God was at work by patriarchs and prophets and psalmists and priests under the Mosaic Law, carrying on his worship, all leading up to that time when Jesus Christ should be crucified on Calvary's Cross.

And when you stand there and look back, you can turn and look forward to whatever ages may be yet to come in the world at large.

[7 : 50] but, as you stand at Calvary's Cross, find the Inspiration Point in your soul's feelings, realize you have an interest in what Jesus Christ did on Calvary's Cross, you can look right forward to when time shall be no more, when you will be found at the fountainhead of bliss where the word of God tells us in thy presence is fullness of joy and at thy right hand are laid up pleasures for ever more.

the preaching of the Cross. And now, what it really means is the man who died thereon, what was done on it.

We may call Calvary's Cross the center and the circumference of God's purposes. The circumference of God's purposes are seen in this little word us, unto us which are saved.

It is the power of God. But to them that perish, Calvary's Cross will be no more than something that happened in history and they will not know the blessed mystery of it that God was in Christ reconciling the world unto himself.

And I want to make this plain. I'm not fitting any caps on. You will never be able to enter into what was done on Calvary's Cross by imitation crosses such as many people wear nowadays and have worn down through the ages because what was done on Calvary's Cross represents the most tremendous agony what Jesus Christ endured no tongue can tell which must have sunk our souls to hell otherwise and wearing an imitation cross can never be related to what was done on Calvary's Cross when

[10 : 32] Jesus Christ suffered our sins a hell procured indeed that hell endured and you must remember in this little word us in our text us which are saved it refers to a number which no man can number and he bore a hell endured a hell for each one every one filling up this little word us a number which no man can number therefore the wearing of a cross whatever the nature of it may be gold or silver or any other valuable material can never present to you what was done on the cross of his sufferings so intense angels have no perfect sense and it is utterly impossible that an imitation cross can in any way influence you to find what was done on

Calvary's cross to be a benefit and blessing to your soul I want you to take notice of that and I want to read you a piece of poetry written by a very godly man and it might help you to remember it and this godly scotch minister wrote these lines do listen I am crucified with Christ with him nailed upon the tree not the cross then do I bear but the cross it beareth me solemn cross on which I died one with him the crucified shall I take that blood stained cross cross of agony and shame cross of him who fought my fight cross of him who overcame shall

I deck myself with thee awful cross of calvary shall shall I drag drag drag thee through the crowd mid the laughter that is there whirl thee through the goody waltz bound upon my neck or hair shall I deck myself with thee awful cross cross of calvary shall I make that lowly cross minister of woman's pride joy and eyes to me that should fix upon the crucified shall I deck myself with thee awful cross of calvary shall I call this glittering gem made for show and vanity shall I call this God a cross cross of him who died for me shall I deck myself with thee awful cross of calvary cross of man's device

I turn from thee to himself my lord what can this symbolic gem do for me what peace afford shall I deck myself with thee awful cross of calvary and now in looking further in this subject the preaching of the cross cross you find right throughout Old Testament times from the day when the Adam fall took place and a little afterwards when God instructed Adam how God was to be worshipped must be worshipped God laid down the foundation truth without the shedding of blood there is no remission of sins therefore God could only be worshipped aright as a sacrifice was made symbolic of what would be done on Calvary's cross when the fullness of time was come that God purposed to do it and so you find that Abel worshipped God aright he offered a sacrifice acceptable to God for he brought a lamb and he entered into the foundation truth of worship without the shedding of blood there is no remission of sins and right throughout Old Testament times when Israel became a nation not only dwelling in the wilderness but in the land of promise afterwards throughout Old Testament times it was made plain without the shedding of blood there is no remission of sins there must have been millions of birds and beasts slain under the Mosaic law rivers of blood must have run but there was no virtue and no value in one drop of it it was only to be a type of when Calvary's cross should be set up and Jesus Christ would shed his sin atoning blood not all the blood of beasts on Jewish altars slain could give the guilty conscience peace or wash away the stain but Christ the heavenly lamb takes all our guilt away a sacrifice of nobler name and richer blood than they and now all the blood of birds and beasts that were shed it ultimately coagulated and was useless but the blood of Jesus Christ is as fresh this Sabbath Eve in its virtue and in its value and in its efficacy to cleanse from all sin as it was when it was first of all shed on Calvary's cross do remember that for that is the preaching of the cross

Jesus' blood through earth and skies mercy eternal mercy cries and this great truth was set before Israel in the wilderness when they rebelled against God and fiery serpents were sent to bite them and many of them died and God commanded Moses to provide what should be a remedy to make a serpent of grass and set it up in the midst of Israel's camp so that when any man or woman youth or maid or child bitten by a serpent could look toward it where it was set up if any man looked thereon then he lived the word the word of God says and Jesus Christ uses that beautiful illustration as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whosoever believeth in him should not perish but have everlasting life there are two comments there

[19 : 30] I want to make one is that the camp of Israel was a 12 mile square which means that the serpent of grass set up in the center those tribes who dwelt on the outskirts of the camp were about 6 miles off and yet under the eastern sky in the wilderness they could look to where the serpent was and while they could not see as much as those could do who were in the vicinity of it they saw it shine in in the sunlight and as they looked so they lived the second comment is this they could only look as God wrote a miracle for them to do so you will find that a serpent bite its immediate effect is to numb the senses so that eyesight fails and hearing fails and very speedily the one who is bitten bitten by such serpents as these dies so that those who did look and live they were helped by

God to do so he opened their eyes to enable them to do it keep that thought in your mind and there is one other comment I would like to make upon that I remember reading many years ago about a very great work of art where the artist depicted Israel's camp and the serpent of brass set up in the midst of it and the people dying and some looking but one thing impressed me very much I hope it will impress you to purpose too he put in some Israelite mothers holding up their children who had been bitten and trying to turn their eyes to where the serpent of brass was set up and now that is a thought not to be passed by you godly mothers godly fathers are included but the artist put in godly mothers lifting up their children you godly mothers under union chapel roof surely you have lifted up your children as it were in the arms of your faith your desires before

God that he would grant them that grace that they might be helped in his time his way to look to Jesus and to live the life of the righteous 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 to help you I will take the word cross I'm going to take it twice if all goes well in the subject opening up but first of all I will take the word cross and show you what is the preaching of it and now the letter C stands for curse removed you hear the preacher sometimes in the pulpit talking about

Sinai's mount and what it is to be under the law and what the law saith to poor sinners under it and what the law saith is this cursed is the man who doeth not all things written in the book of the law reducing them to practice bringing forth therefore a righteousness acceptable to God and if that cannot be done there is the curse of God no blessing can ever be known or felt but Sinai's mount where the law is promulgated and now when Jesus Christ came into the world to save sinners it is made very plain that he came to remove the curse from all those whom

God had ordained to life eternal all who belong to this little word us in our text and the apostle Paul makes this beautiful statement Christ hath redeemed us from the curse of the law being made a curse for us for it is written cursed is every one that hangeth on a tree if God should open your eyes and bring you before Calvary's cross you will understand what one in writer says behold a scene of matchless grace tis Jesus in the sinner's place he bore the curse of the law for everyone making up that little word us and now they are blessed indeed beyond words to describe for time and eternity too and you find also that the apostle

[26 : 06] Paul refers to it in one or two other instances but also Peter tells us 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 that raised him up from the dead and gave him glory that your faith and hope might be in God trans endurance all insight in seed boys passou to had turn side

Those homes where the blood was sprinkled. The destroying angel passed by. When I see the blood. I will pass over you.

And that was to signify. That the people of God. Being brought out of Egyptian bondage. Were redeemed by Christ.

The precious blood of Christ. And by power. R stands for. Redemption. I can only give you a few hints on each letter.

Because of the time. And now. The letter O. Stands for. Open door. And that is the preaching.

[29 : 13] Of the cross. As you listen to it. To write with ears to hear. The door of thy mercy. Stands open. All day. To the poor and the needy.

Who not by the way. No sinner was ever yet empty. Sent back. Who came seeking mercy. For. Jesus. Sake. One thing.

I have found. I have found in my. Looking into the word of God. Is very striking. I said. The letter O.

Stands for open door. And now. You will find. When you read about the tabernacle. That the gate of the court. Which is equivalent to a door.

And the door. Of the tabernacle. And the veil. Of the temple. In the holy of holies. Were all the same measurement. Which is to show.

[30 : 13] There is one door. One way. And one only. One way. And they were made of. To the same dimensions.

And each made of the same material. And in the same colors. And you remember. When Jesus Christ. Died on Calvary's cross.

Oh. I was astonished. The priest must have been. The veil of the temple. Was rent in twain. From the top. To the bottom. And remember.

If man had tried to rent it. Which he could not do. It was 60 feet high. He would have begun. At the bottom. It was rent from the top. To the bottom.

Signifying. It was the hand of God. That did it. And. You find out the. Apostle Paul. Refers.

[31 : 13] To that. I was very pleased. In looking into. A book that came into my hands. To read about a very godly missionary.

Who was doing. A good work. Somewhere. In Africa. And he was holding.

A bible class. With. A few black faced. People. That he believed. God had wrought. In their hearts. And trying to open up to them.

Somewhat. Of the scriptures. And amongst them. There was an old. Chieftain. Of some particular. Tribe. And.

The missionary. As he went on. Unfolding. The scriptures. Spoke about. Jesus Christ. Christ. When he was on.

[32 : 12] Calvary's cross. The soldier. Pierced his side. As I read to you. And forthwith. There came out. Blood. And water.

And he suddenly. Had it impressed. Upon his mind. To ask this. Old. Chieftain. Brother. What do you understand.

By the soldier. Doing that. To the Lord. Jesus. And he said. I believe. It means this. That mankind.

Forever. Afterwards. Were to know. There was a way. Direct. To the heart. Of him. Who died.

On Calvary's cross. And now. Having. Therefore. Brethren. Boldness. To enter. Into the holiest. By the blood.

[33 : 11] Of Jesus. By a new. And living way. Which he hath. Consecrated. For us. Through the veil. That is to say. His.

Flesh. And having. An high priest. Over the house. Of God. Let us. Draw near. With a true heart. In full assurance. Of faith.

Full assurance. Of faith. That him. That cometh. Unto me. I will. Never. No. Never. No. Never. Cast out.

O. Stands. For open door. And now. S. Stands. For sin. For given. What it may be. Some of you. Would be very glad.

To realize. In your own. Soul's. Experience. Do you ponder. That great truth. Through this man.

[34 : 09] This man. Who died. On Calvary's cross. Through this man. There is preached. Unto you. The forgiveness. Of sins. That is the preaching.

Of the cross. All manner of sin. Should be. Forgiven. If we confess. Our sins. He is faithful. And just. To forgive us.

Our sins. And cleanse us. From all. Unrighteousness. Oh. That you might. Be brought. Into a deep. Concern. About it.

And be on the stretch. After it. Forgiveness. Is a joyful sound. To malefactors. Doomed. To die. Oh. May this bliss.

In me. Be found. May I. Redeem. In grace. And joy. This S. Stands for. Sin forgiven. And now.

[35 : 04] The last S. Stands for. Salvation. Proclaimed. What does our text. Tell us. For the preaching.

Of the cross. Is to them. That perish. Foolishness. But unto us. Which are saved. It is the power. Of God.

For the Lord. Oh. Salvation. Is of the Lord. He did. Love's redeeming work. And when.

He died. On Calvary's cross. He sent forth. That. Wondrous. Piat. It is finished. It is finished.

Cried the Lord. In his dying minute. Holy Ghost. Repeat the word. Full salvation. In it. And now.

[35 : 59] I must say no more. On. This first. Interpretation. Of. The. Word.

Cross. The curse removed. Redemption. Paid. Open door. Sin forgiven. Salvation.

Proclaimed. And whenever. Salvation. Is proclaimed. By those. Whom God. Ordains. To go forth. To preach. The gospel. They set it forth.

As the preaching. Of. The cross. The savior. Died. And by his blood. Brought rebel sinners. Near to God.

He died. To set. Poor. Captives. Free. And say. My soul. Why not. For thee. And now. The second.

[36 : 55] Word. Cross. Means. The characters. Interested. In the cross. Us. Which are saved. And all.

Who are saved. They know. That Calvary's cross. Is the power. Of God. And they. Feel it. They rejoice.

To. Enter into. The benefit. Of it. And now. Beginning. With the letter. See again. Those.

Interested. In Calvary's cross. Are chosen. Sinners. You will read. As many. As were ordained.

To eternal life. Believed. When in the beginning. God created. The heavens. And the earth. He had that. Particular purpose.

- [37 : 53] That heaven. Should be filled. With sinners. Saved. And. There was no. Uncertainty.
About those. Who. Should be saved. Their names. Were all. Recorded. In the Lamb's.
Book of. Life. And yet.
I told you. It is a number. Which no man. Can. Number. Chosen. Sinners. You may say. I
hope.
You do. Say it. How glad. I should be. If I could. Feel sure. That. God. Had chosen. Me.
Such a sinner. As I feel.
To be. Well. I would like. To help you. And if you would like. Some help. I will tell you.
- [38 : 46] What will be. A sure sign. That you are. A chosen sinner. Interested. In what was done.
On Calvary's cross. You will.
In your. Everyday life. As you live it. Seek to choose. Those things. Which are pleasing.
Before God.
With whom. You have to do. One. A writer. Says. Chosen. Of thee. Ere time. Began. I
choose thee.
In. Return. And you. Remember. Moses was helped. To make a. Blessed choice.
Choosing rather. To suffer affliction. With the people.
Of God. Than to enjoy. The pleasures. Of sin. For. A season. Yes. You will choose. Those
things.
- [39 : 42] Which the word. Of God. Sets forth. As what. Are pleasing. To God. With whom. You
have. To do. You will choose. The company.
Of his people. You will choose. His house. Of prayer. And go. With willing feet. To
worship. Their. Chosen.
Sinners. We love him. Because he first. Loved us. The letter. R. Stands for. Repenting.
Sinners. And now.
You see. That set forth. Beautifully. In the prodigal. When he began. To be in want. Then
God. Was working.
In his heart. And. What was the outcome. He realized. How foolish. He had been. In
wasting his substance.
- [40 : 35] In riotous. Living. And now. He was brought. To repent. And he began. To think. Upon his
ways.
You read. In Psalm. One hundred and nineteen. I thought. Upon my ways. And I turned. I
turned. My feet. Unto thy testimonies. And the prodigal son.
Was helped. To behave. Like that. And he said. In my father's house. There is bread.
Enough. And to spare. I will arise. And go on. To my father.
And say unto him. Father. I have sinned. Against heaven. And before thee. And am no
more. Worthy. To be called. Thy son.
What a welcome. He received. The father. Was on the lookout. I was going to say. And I
will. God is always.
- [41 : 35] On the lookout. For returning. Prodigals. There are prodigals. Who never do. Return to
God. But those who do.
Are shut up. In this little word. Us. Us which are saved. It is the power of God. Through the
cross of Christ. That brings. Prodigals.
To. Repentance. And behave. Like the prodigal son did. As the savior set it forth. In the
parable. People. And what a welcome.

He received. From. The father. While he was yet a long way off. In returning. The father saw him. And ran to meet him.

And if you are returning to God. You will find God is on the way. To meet you. There is a place. Where you will enter into.

[42 : 32] This word. Us which are saved. And know. That the preaching of the cross. Is the power of God. If you are returning.

To Jesus. Your friend. Your sorrow. And sighing. In singing shall end. It is good to be a repenting sinner. Repentance is a wonderful grace.

Very scarce. Chosen sinners. Repenting sinners. O stands. O stands. For oppressed sinners. O you will find. Gathered.

Before the cross of Christ. Such. A mighty host. If our eyes could be opened. This Sabbath Eve. And look worldwide.

You would find. A mighty host. Seeking to look to Jesus. Burdened sinners. Oppressed sinners. Sinners.

[43 : 31] Sinners who were saying. O Lord. I am oppressed. Undertake. For. Me. Here on my heart. The burden lies.

And past offenses. Pain. My eyes. And now we come. To this. First S. And that stands for. Seeking sinners. Is that what you are? Let your conscience. Tell you. Whether you are a no. Your conscience. Will tell you the truth. If it is in working order.

Seeking sinners. Oh. Every one of the. Us. Which are saved. They are first of all.

Made seeking souls. I seek and hope. To find a portion. For my soul. Is that how you feel? Do you feel like that?

[44 : 28] When you come up. To worship God. With those who love you? When you hear the gospel preached. Are you seeking. To realize it to be.

The power of God. Are you saying. Show me a token for good. Say unto my soul. I am thy salvation. Remember me.

Oh Lord. With the favor thou bearest. Unto thy people. Oh visit me. With thy salvation. The Lord bless you.

You are blessed already. If you are a seeking sinner. Because. Jesus Christ has promised. To such as you. Seek. And ye shall find.

Yes. Blessed soul that can say. Christ only. I seek. Wait on him all way. Be constant.

[45 : 26] Though weak. The Lord whom thou seekest. Will not tarry long. And to him the weakest. Is as dear as the strong. Seeking sinners.

And now what did they become? Oh they become. What the secondest will tell you. Save sinners. I remember being at the bedside.

Of a dear godly. Woman. Who belonged to our cause here. In my early ministry. And. I went.

To see her. I had not far to go. She lived in the shadow of Union Chapel. But. She had been. Darkened. In her mind.

And I went in. To try to read and pray with her. From time to time. And I went in. As she was. On her death bed.

[46 : 26] And shortly. To die. And she said. I'm a sinner. Saved by grace. A saved sinner. She entered into the fullness.

Of the reality. Of the power of God. That is manifest. In the preaching of the cross. When it reaches a poor sinner's heart.

Unto us which are saved. It is the power of God. And now coming toward the Amen. There is a question I want to ask you.

And I want you to answer it. In your own conscience. I mean. And you can do it. And you let your conscience.

Tell you the truth. What the answer is. And now in the Lamentations of Jeremiah. There is a question like this. Is it nothing to you?

[47 : 28] All ye. That pass by. And now. When you hear about Jesus Christ. And how he came into the world.

To save sinners. When you hear. How he lived his holy life. And died his meritorious death. On Calvary's cross.

On behalf of us. Which are saved. Is it nothing to you? Do you just wish the preacher would hurry up.

And come to the Amen. And let you go? Or do you send up a sign to cry. Before God with whom you have to do. And say.

Lord Jesus. Make thyself to me. A living. Bright. Reality. Remember me. O Lord.

[48 : 29] For good. Is it nothing. To you. All ye. That. Pass by. And now. To those.

Who are designated. Them that perish. Foolishness. It is nothing. To the man in the street. A worldling.

It is nothing. He has heard about Jesus Christ. Now and again. He may go. To church. Or chapel. But. It is not.

An integral part of his life. He does not understand. The preaching of the cross. Nor does he have.

Those thoughts of Jesus Christ. Which make him feel. And oh that you might.

[49 : 25] Feel it too. That. Jesus Christ. Is the one thing. Needful. To know my Jesus.

Crucified. By far excels. All things. Beside. And. He said. I if I be lifted up. Will draw.

All men. Unto. Me. And now. If you are made manifest. As being. Among the us. You will have an answer.

To this question. Is it nothing to you. All ye that pass by. And you will. Have an answer. Lord. It is.

Just what I want to know. And realize. In my soul's feelings. That. Thou art indeed. All in all. To me.

[50 : 22] My Lord. My God. My Savior. My friend. You see. It is like this. Nothing. Or everything.

There is no neutral ground. There is no neutral ground. In any aspect of religion. To live by. And die by.

It is for. Or against. Nothing. Everything. Which of the two. Is it nothing.

To you. All ye. That pass by. And now. I want to conclude. My address. By reading.

One of our hymns. To you. That we do not sing. Very often. But it comes in. With this. Subject. It was written by Martin.

[51 : 17] Luke. The end of things created. The judge of mankind. Doth appear. On clouds of glory. Seated. The trumpet sounds.

The graves restore. The dead. Which they contained before. Prepare my soul. To meet him. The dead in Christ.

Shall first arise. At the last trumpet sounding. Caught up to meet him. In the skies. With joy. Their Lord's surrounding. No gloomy fears.

Their souls dismay. His presence. Sheds. Eternal day. On those. Prepared. To meet him.
But sinners.

Filled with guilty fears. Behold. His wrath. Prevailing. For they shall rise. And find their
tears. And sighs. Are unavailing.

[52 : 14] The joys of sin. Are past. And gone. Trembling. They stand. Before the throne. All
unprepared. To meet him.

This is what I want you to think about. And take home. And seek. By divine aid. To enter
into the reality of it. Great God. What do I see and hear?

The end of things. Created. The judge of mankind. Doth appear. On clouds of glory.
Seated. Beneath his cross.

Beneath his cross. I view the day. When heaven and earth. Shall pass away. And thus.
Prepare.

To meet him. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen.

[53 : 24] Amen. Amen, amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen.