

# Disunity contrasted with unity in a crucified Christ (Quality: Very Good)

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- [ 0 : 00 ]     Depending upon the Lord for help, I seek to direct your prayerful attention to the first epistle of Corinthians, chapter 2, and reading verse 2.
- First epistle of Corinthians, chapter 2, verse 2. For I determined not to know anything among you, save Jesus Christ and him crucified.
- For I determined not to know anything among you, save Jesus Christ and him crucified.
- How favoured we should be if God in his infinite mercy should bless us with the same spirit that was found in Paul.
- And we should not think for a moment that Paul was exceptional to the rule. But surely by the rule of grace and the Holy Spirit that made Paul what he was.
- [ 1 : 32 ]     He said, I am what I am by the grace of God. I say tonight, and what are we?
- And what are we? Can we say, I am what I am by the grace of God? Or do we have to say, I am what I am because of my sinful nature, born in sin and shapen in iniquity.
- I am what I am and I cannot help it. But I say, what a mercy we can say, I am what I am because God has changed and uttered me and regulated me.
- But this verse can be divided, I suppose, in two parts reasonably well. The first is, I determined not to know anything among you.
- That was what Paul would preach and say to them. And secondly, and he declares what he would know.
- [ 2 : 43 ]     And that was Jesus Christ and him crucified. I ask the question again, what do you and I know about Jesus Christ and him crucified?
- If we know nothing, nothing at all, may God in his infinite mercy open our eyes and hearts ought to know our need of this same blessed Saviour, the Lord Jesus Christ.
- But let me come first to the first part of the verse, for I determine not to know anything among you. Well, as we read in the first chapter, that Paul had come right into Corinthians because he loved them and because he saw much good in them.
- And in verse 4, he could say, I thank my God always on your behalf for the grace of our God which is given you by Jesus Christ.
- That's what he thanked God for. Not because they were an intellectual society, no, but because God had changed them.
- [ 4 : 12 ]     But he goes on to say in verse 10, Now I beseech you, brethren, by the name of the Lord Jesus Christ.
- He had discovered something that was something not right amongst them. He had discovered that there was divisions amongst them.

And what is the answer to our divisions and strifes that may arise? A good Philip Henry, that is Matthew Henry's father, decided it's not the differences amongst us that are so important, but how we settle those differences.

Paul comes here surely with the true solution and the true and the inspiration of God to say, Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing.

I say we need to remember this. The church at Corinth were not speaking the same thing.

[ 5 : 35 ] Because as we read in chapter 1, he said, It has been declared unto me of the house of Chloe that there are contentions among you.

Now this I say, that every one of you says, I am of Paul and I of Apollos and I of Cephas and I of Christ.

Here he comes to the contention. He speaks of it in a very guarded yet gracious way. Friend, there was preferential treatment of various people they set them up in competition one against the other.

You know, competition, there's something very sad about it when it comes like this. Oh yes, it wasn't doing the church of God any good at all.

So he said, I beseech you that ye all speak the same things. Why? not to speak against either Paul or Apollos or Cephas, no, but rather oh to see them in the right light, that they are by nature fallen sinners, but that by the grace of God the Lord has raised all of them up for a purpose.

[ 7 : 12 ] Now we need to remember this, that no man can do another man's work. Oh no.

We need to remember that, and therefore I say, oh to be found of God in the right place. I say, a man may be sent to preach the gospel, but I say he could be in the wrong place if he put himself there, or also put him there, or to speak the same, Lord help us, to guide us, and direct us in these things.

How much prayer does it cost you annoy, or with God's prosperity of Zion and the Lord's blessing?

Are we looking to men, or will we look into God? Oh I say, how we need too much heart a searching in these very matters.

For in verse 10, this first chapter, he says, that you all speak the same thing, and that there be no divisions among you.

[ 8 : 40 ] Friend, it's very solemn, isn't it, when we do discover and sense there are divisions amongst a congregation, divisions in families, and divisions, I say, in Zion, one church against another.

I say, the only person that approves of this is the devil himself. This is not the mind and will of the Lord Jesus Christ.

Oh how Jesus told us plainly, I came not to call the righteous, but sinners to repentance. so the apostle here said, I determined not to know anything among you, but there be no divisions among you.

And he goes on to say that you be perfectly joined together. I like that word there, perfectly joined together.

[ 9 : 50 ] together. We might well say, oh we are joined together. We are as one. But I say, when the thing is perfectly joined together, it will stand the test of stress and strain.

It will not break up under pressure. Oh I say, oh be perfectly joined together. And how can this be?

Friend, the gracious spirit of godly humility. Oh that when we are brought to this point before the Lord to be nothing, and to be for our brethren, one above another.

Yes, perfectly joined together. Have you noticed sometimes, perhaps you haven't, I hope you haven't, such a thing as whisperings and back bitings, or are we not all guilty of it from time to time, but you know that detrimental to the church of god, it really is.

Oh pause, exhortation is that you be perfectly joined together. I say, oh if I might use the word right, what a wonderful adhesive that is.

[ 11 : 30 ] Oh when the Lord bestows upon us the spirit of prayer, oh the wonderful exhortation, brethren, pray for us.

Oh sometimes, friends, I feel that we are falling apart at the seams, we're disintegrating because of these things.

And I say, is there not a master thought and failing, or is now rising to the surface, and that is pride, my friends, pride.

Who shall be the greatest? Oh, I say, what did Jesus do? He took a little child and set him in the mist, and except he be converted and become as a little child, ye shall in no wise enter into the kingdom of heaven.

Friend, the work of grace must be in us as individuals. it really must all be perfectly joined together.

[ 12 : 44 ] One of the hardest things I suppose for us to do is to really confess our thoughts one to another and to say, sorry.

Oh, I say, be perfectly joined together. You know, it's not just only saying sorry and a heartfelt apologies.

It's the one that is spoken to to receive it and to accept it. All be perfectly joined together. Then putting away that which has been such an offence all in the church of God.

Oh, I would to God that this was so everywhere. that we might be or speak the same things, that there be no division among you.

Whatever it be, yea, from the preparations and the services of God, the special services and all that goes with it, oh, but they may be perfectly knit together.

[ 14 : 04 ] When people have tried their best, God forbid that we should stamp upon it and say, I could have done much better.

That is not worthy of being seen or known amongst us. be perfectly joined together, yea, in worship and in the appointments of divine worship.

We've got to have people, have we not, in the house of God? Why, whether it be in the singing or in the giving out of the hymns or to be found in all the departments of the administration, why, be perfectly joined together?

I just want to say something, now, I don't know why I'm saying it either. I once tend to a place and this particular man, he said, he said, I have to do everything here.

I've only got old Eb as a deacon and he's no good at all. Well, it was a few weeks that man had gone and everything fell upon the shoulders of poor old Eb who was despised.

[ 15 : 37 ] But, you know, God, Eb was the means God used to bring that cause of truth round again and his own way in time to appoint a godly pastor.

Friend, be perfectly joined together. Oh, I say, oh, to be not antagonistic one against the other, but to have a single eye to God's honour and glory.

Now, I must come to the second part of the verse, which is so important. As Paul's determined not to know anything among you, I don't want to be involved in these things.

We could spend our whole life speaking about these things, and our poor souls sing into never-ending hell. But I say, oh, Paul, graciously brings forth the priorities in a true religion, yea, here, and what he was called to do and come to bring.

Oh, I'm determined to know anything among you, save Jesus Christ and him crucified. Oh, I say, let us must help then to speak of Jesus Christ.

[ 17 : 13 ] Jesus Christ, beyond any doubt whatsoever, was the holy Son of God, and God truly sent him into this world.

Dost thou believe this? I'm sure you do. For in John 3, he said, for God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Or we would preach and speak that Jesus was the Son of God, the holy child Jesus, yea, a born Son of a woman, but nevertheless the Son of God.

Oh, Jesus Christ, only one that had been born into this world, could not be affected by sin.

All of we are so deeply affected by sin, and without this dear man, we should be lost to never-ending ruin.

[ 18 : 33 ] The word of God tells us, the man that sinneth shall surely die. He determined to preach nothing else save Jesus Christ and him crucified.

so Jesus came into this world, and he called to believe in him and to believe in God also.

For we read, he that believeth on the Son has everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abides on him.

There's no grey areas in that, is there? You and I tonight must surely fall into either one of these two categories.

And friends, it's not for me to determine who's who, but surely the great thing is where does the poor preacher stand, or where do the people stand.

[ 19 : 49 ] Oh, it's a solemn word, is it not? But he that believeth on the Son has everlasting life, that is on Jesus Christ.

You know, the apostle Paul was a staunch believer on the Lord Jesus Christ. Why? Because some good preacher, yea, some evangelical, eloquent speaker, dynamic man, came and spoke to him, not so, my friend, not so.

It was the Lord himself met with him, and it's the Lord himself alone can bring a change about you and I. Why, Saul, Saul, why persecutest thou me?

It's hard for thee to kick against the bricks. Oh, I say, he's determined all to preach none other. See how determined he was prior to this.

He's determined to stop the gospel being spread. He's got determined indeed to stop the truth being made known.

[ 21 : 09 ] that Christ Jesus rose again from the dead. I dost now recall the time when thou so determined.

Oh, I say, to know nothing of Jesus Christ may be determined to speak well of good men, but that won't save your soul, will it?

No. Poor sinner, when brought before the judgment bar of God, oh, will it be our defense to say, but I believed in that man, I believed in this man, I believed in that man.

No. But oh, to be able to say, I believe in the Son of God. Has everlasting life, oh, what we know about everlasting life, we may know much about this life, we know only too well, it will come to an end, but I say, he said, I'm determined to know nothing among men save Jesus Christ and him crucified.

Jesus, I give unto my sheep eternal life, and they shall never perish. All that the Father hath given me shall come unto me, and he that cometh unto me I will in no wise cast out.

[ 22 : 50 ] Oh, this is the Jesus Christ that Paul would declare, this is the Jesus Christ that I would desire to declare this night.

It was Jesus Christ and him crucified. He came, my friends, to this world to seek and to save that which was lost.

Does he not now send his Holy Spirit to seek that which was lost? Has he so come into your heart and into your life?

Where you might say, everything has fallen away. Yes, the bottom of your life has dropped away. But I say, what am I saying?

He say, but still I'm brought to pray to him. Jesus Christ and him crucified.

[ 23 : 52 ] Moses speaks of the God of Jesus sure and like this. The eternal God is thy refuge and underneath are the everlasting arms.

Bless his dear God and I are to die of falling into the bottomless pit. The Lord Jesus Christ it is he that holds the poor sinner up.

Oh, what a wonder that is that we are brought to trust in the name of Jesus and in him and in him alone. Determined to know nothing among you save Jesus Christ and him crucified.

Or have we not heard sometimes as folks say but I don't know Christ like that. My vision of him my understanding is totally different.

Friend go back to what I referred to in the previous chapter verse 10 isn't it I'm sorry I've lost it now haven't I speak the same thing there be no divisions among you no not even in the fight there can be no divisions I say see how Paul writes to the church of Ephesus and you hearty quickened who were dead in trespasses and sins friend Jesus Christ and him crucified he brings the Lord's people to one point in Ephesians he speaks to those who are nigh and those who are far off

[ 25 : 58 ] I assume he is referring particularly to the Jews and to the Gentiles the Jews were very near the truth but they need the truth to be revealed to their souls the Gentiles knew nothing of the truth yet as we discover on the 17th of Acts upon Mouse Hill but my friend the gospel preached to them brought them together together the middle wall of petition was broken down between them yes brought Isaiah to the feet of Jesus determined to know no other than the Lord Jesus Christ and him crucified I mustn't go too far on this alone with regards to

Jesus Christ but it is needful I don't know much you know but this one thing I know that is the sweetest place on earth when there's nobody in the picture but you and Jesus Christ nobody else alone he calls you about when he speaks to your poor soul when he reveals himself and your heart goes out like Mary Magdalene why she said oh my Lord my God oh rabboni same thing you know when he comes and speaks to Timothy he had the same reaction didn't it my Lord and my God they spoke the same thing as under its anointing of the

Holy Spirit what a truth it is to preach nothing else save Jesus Christ why should not then we be jealous of his honour and glory and that may do all to that very end I must come to the most vital part of our subject tonight and that is Jesus Christ and him crucified oh the

Holy Son of God that was outspot without wrinkle Jesus Christ who was holy and it was seen in his life see how he loved everybody I'm speaking in his approaches to them see how gentle and kind he was when he was reviled he reviled not again when he was taken a prisoner and Peter smote off the ear of Marcus the servant of the high priest he stretched forth his hand and held it he didn't say well done Peter now give him another one no nothing like that at all the spirit was so different oh see the perfection in Jesus Christ Peter needed regulating and consoling and so do I and so do you do you not

Jesus Christ and him crucified oh I say with Jesus see him in Gethsemane oh Gethsemane how little we know and understand it but this we know that such the stress and strain upon him knowing what lay before him is sweat as it were great drops of blood we live in a day when people love to emphasize the stress and strain of life but I say take a look at Gethsemane oh can our life be compared to his no my friend we often say if I'd known what would happen and what I'd have to put up with I wouldn't have begun this in the first place but my friend

[ 31 : 19 ] Jesus Christ did know he did know my friends and he knew for every soul he'd come into this world to seek and to save and it was essential that he should shed his blood and suffer for them who can calculate all their own sins and how much they had sinned but Jesus knew he knew the sins of all his people right down to the corridors of time and therefore I say oh he being in an agony oh I say being in an agony my dear wife my dear wife often she feels so ashamed when people speak of agony she feels it's a word that should be reserved for

Gethsemane all Jesus Christ and him crucified he did surely suffer we hear him say do we not there if it be possible let this cup pass from me here we see the direct humanity of Christ do we not but then again we hear him say but not my will but thy will be done friend here we see the glorious son of God oh suffering in the sinner's place I say what support did he get from his followers or we may murmur and we do at times we don't get the support we think we deserve oh I say his disciples friend they fell asleep they really did

I'm not throwing a stone at them but my friend Jesus Christ endured it all and then I say he arrives and let us be going yes and who should meet him above all people white Judas one of the twelve and you know he knew all the time what Judas was up to and he sold his lord and master for thirty pieces of silver we would say what a dirty trick that was if it was done to us but we cannot put ourselves in the same category of Christ it was awful thing that our lord and master was so betrayed and to bring it a pile on Judas does help betray me with a kiss oh

I say how could there be love or love in a kiss he used it for a signal friend be careful be careful oh not all the kisses come forth from love they can well come forth from an evil heart I shall never forget preaching one night I want the chapel to close now and the hymn that the deacon gave out was when if any turn from Zion's ways alas what numbers do I think I hear my saviour say wilt thou forsake me too now we might well have said well just see it is a good place but do you know what his case was packed and in the vestry and he lope after that service with the organist and leave his wife oh friend it shook me how close we can come oh to it and have a wonderful face but my friend

Jesus knew what was underneath yet he took him away to the hall of judgment to Caiaphas had he put up with enough see how he suffered Jesus Christ my friend see how they accused him falsely and thus condemned to death or even Pilate it would seem he had power had power to save him but the divine decree was as we've already read tonight in John God so loved the world that he sent his only begotten son for it was a need for it I say it was a need to save your poor soul and mine why there we read they led him away they led him away he had to carry his cross or he could not manage it such was his state my friends his weakness his frailty what he'd been through or see how they had been abused that night they stripped him all out of his clothes he lost all human dignity all they arrayed him in gorgeous apparel the crown of thorns the scorn and ridiculed him because he said he was a king of kings and lord of lord

[ 37 : 36 ] I say bless his dear name my friends shall we declare anything else that this is what we trust in what Jesus suffered and what Jesus did to suffer bleed and die for poor needy sinners I often think of they led him away we read in I think it's Leviticus that the scapegoat one was killed and the blood was put on the other and he was led away by the hand of a strong man into the wilderness all the sins of the people may be carried away illustrating what the lord Jesus christ would do and be when he came friend oh he came to calvary

Jesus said tells us does he not and it is a shorter day except you take up your cross and follow me you cannot be my disciple friend how many use that phrase well that's my cross and I've got to bear it as if by that what they suffer that would deliver them from the judgment of almighty god oh how wrong it is to take a bad cross my friend the man that carried his cross under roman law was this it indicated he was worthy to die upon that cross he'd done everything that was worthy of death that was the meaning of it I say can we say this oh the crosses that the lord lay upon us it's no more than we are worthy of we've got no room to murmur or to complain did my lord suffer and shall

I refine but his way was far darker and rougher than mine oh it was friends Jesus Christ and him crucified friend he'll bring us to Calvary you know with our cross oh what a mercy to follow him there there cannot be two crucifixions the lord god almighty will not require at our bleeding shot his hand and then again at mine tis he tis he instead of me when I approach to god oh Jesus Christ and him crucified the sins of his people were taken and laid upon him yes what a wonder that is he paid the price to the full when thus he hung his head and said it is finished my friend it was finished all was done and all was completed yea that his people they should be given eternal life and never perish

I say oh this Jesus we would proclaim and declare it's the only hope for poor and needy sinners if the lord my friend brings us to Calvary I'm sure of this will be nothing we'll all be on a level on a level friends there'll be no such thing as preferential treatment one superior to the other yea the great thing will ever be unto him that has loved us and has washed us friend poor could say I'm determined to know nothing among you save Jesus Christ and him crucified often it may be declared by infidels that religion and Christ is all the trouble in the world it separates it divides people so the political argument goes on but friend

Jesus Christ never divides his people people he joins them he does he unites them together oh yes individuals they will be but as one in him oh like the bricks and mortar oh some would say the mortar divides the bricks but my friend the mortar that holds the bricks together so the Lord Jesus Christ holds his people together oh the burning question then is the Lord Jesus Christ holding us together is this our chief concern as the apostle pauses that I may be found in him not having mine own righteousness or is this our chief concern whatever project may be in hand that the gospel may not be impaired oh but rather the gospel might be exalted and that all may be done to his honour and glory friend what a mercy that is

[ 43 : 48 ] Jesus Christ and him crucified my mind turns to the multitude that were before him and he said tell the man to sit down and immediately they said how can we feed so great a company as this and the word reads like this there is a lad here a lad here some would tell him to go away then what's he doing here what good is he what's he got a few barley loaves and a few fishes what is that among the many friend it was sufficient it was sufficient when the Lord did break it and bless it oh I say undetermined to know nothing among men save

Jesus Christ and him crucified a lad or no lad the Lord my friend uses him does the Lord not use all such poor helpless dependent creatures as you and I I will close on this note this evening and it's this we're not sufficient of ourselves to think anything of ourselves but our sufficiency remember is of him of him my grace is sufficient for thee my strength is made perfect in weakness amen