

# Salvation sure through Christ's finished work (Quality Good)

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- [ 0 : 00 ] You will find in the Gospel of Matthew, the 27th chapter, reading verse 43. The Gospel of Matthew, the 27th chapter, reading verse 43.
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- For he said, I am the Son of God. Matthew's Gospel, the 27th chapter, verse 43.
- He trusted in God. Let him deliver him now, if he will have him.
- For he said, I am the Son of God. I have ventured with this verse because I believe the Lord gave me just a glimpse of its meaning yesterday morning.
- [ 1 : 34 ] And one can only say this, that it was but a glimpse of the meaning of these most sacred truths.
- Now we must first begin with Christ being led away to Calvary.
- And as we begin this very sacred meditation, I would just remind you of this truth contained in verses 27 to 31.
- When, after Pilate had released Jesus to the Jews, and when he had said, I am innocent of the blood of this just person, say ye to it, then answered all the people and said, His blood be on us and on our children.
- And I know I've mentioned this before, but we do need truth to be so brought home upon our hearts by the Holy Ghost.
- [ 3 : 22 ] And I just think for a moment of the Lord's Day morning in the book of Genesis in the 24th chapter.
- And what was spoken concerning Rebekah. And they blessed Rebekah and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.
- Throughout the history of this world, this truth has been fulfilled and is being fulfilled. The Jews, to a great extent, are a hated people still.
- And yet God has given to them a gift in business. And if we knew how much finance was behind what we might speak of, perhaps in a right way, as big business, both in our own land and throughout the world, we should often find that behind it there is a Jew, there are Jews.
- I'm sure that we little realise how much God's word has been fulfilled and is being fulfilled.
- [ 5 : 16 ] Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. And it is still so.
- And oh, how many millions of Jews were destroyed without mercy during the Second World War.
- And how in countries, and you hear of it, you read of it, that the Jews are still persecuted by nations, and held captive, and know what it is to be persecuted.

Beloved friends, that the foundation of all this very, very sad truth in its fulfilment is this word, then answered all the people and said, his blood be on us and on our children.

Well, what a solemn curse. It's been fulfilled from that day to this. The sufferings that the Jews have known, and still know.

[ 6 : 45 ] And yet, until the veil is taken away from their hearts, and they are brought, and the Bible says that they will be brought, at the appointed time they will be grafted in again, and they will acknowledge the Messiah.

They will acknowledge the Lord Jesus Christ. We believe that that day will come. This, then, is the very, very solemn background to the subject.

And after they had said, His blood be on us and on our children, then released he Barabbas' son to them. And Barabbas was a robber.

And when he had scourged Jesus, he delivered him to be crucified. And then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers, and they stripped him and put on him a scarlet robe, and when they had plaited a crown of thorns, they put it upon his head.

I know I've spoken of this recently, but what it must have been to be crowned with a crown of thorns.

[ 8 : 19 ] Let us not forget where it began, in the Garden of Eden, as Adam and Eve fell, and sin entered into the world, and death by sin, because all have sinned and have come short of the glory of God.

This is where it began. And what did God say to Adam and Eve concerning the ground? He cursed it, and said it would bring forth briars, thorns and thistles, and by the sweat of thy brow shalt thou eat bread.

We live in days in which there are many aids and many helps to men in their work, but at the same time, it does not do away with the word of God that tells us that sin entered into the world, and death by sin.

And death is passed upon all men, because all have sinned, and have come short of the glory of God. And yet, they made, they plaited, a crown of thorns, and they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Dear friends, here was the King of Kings, and Lord of Lords, in his holy humanity, bearing these things for his dear people.

[ 10 : 00 ] And yet, the Lord helped me to remind you this morning, that he was sinless. He was sinless. He was holy, harmless, undefiled, separate from sinners.

And what he bore, in his holy soul, for his beloved people, we shall never fathom, we can never enter into.

It is only as the Lord may lead us a little, into his sufferings, by the Holy Ghost, that we shall understand it at all. And then we read, And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe from off him, and put his own raiment on him, and led him away, to crucify him.

He was led, as a sheep to the slaughter, and as a lamb done before, he's shearers, so he openeth not his mouth. Now the Lord help us then, to consider this, and led him away, to crucify him.

[ 11 : 27 ] Oh, the willingness of Jesus, the sacred obedience, to his father's holy will, in this, that he was willing to die, he was willing to give his life, that his people might live.

he bore away, he bore away, in his own body, the curse, and the condemnation, of God's holy law, that his people might, be delivered from their sin, that they might be with him, at last, forever, forever, and, to be with him, in eternal glory, and, to sing, the everlasting song, and, to crown him, Lord of all.

But, oh, that we may not, the cost, forget. And then there's another thought here. What did they do, as they led him away, to crucify him?

And as they came out, they found, a man of Cyrene, Simon by name, him, they compelled, to bear his cross.

And I believe it is, in Luke's gospel, where we, have this, record, and as they led him away, they, laid hold, upon one Simon, a Cyrenian, coming out of the country, and on him, they laid the cross, that he might bear it, after Jesus.

[ 13 : 23 ] What is the teaching, then, in this? The teaching, dear friends, is that we, too, will have a cross.

We, too, will have a cross. And I feel, it has been rightly said, what a cross, to a child of God, is their sin.

What a burden. Our sins, will be to us. And it's something, that we must carry, it is something, that we must bear, it is something, that goes on, and on, and on, because we keep sinning.

I sin, forsake, and to sin return. But what a cross, to a child of God, will be their sins. that the Lord, sees fit, to lay, the cross, at his people's door, and the hymn writer, takes it up, and says, whatever cross, lies at thy door, it cometh from the Lord.

Well, I wonder, what the response, will be in your hearts, this morning. Have you a cross? It may be seen, it may not be seen, but have your cross, dear friend.

[ 14 : 53 ] Have you something, in your life, that you're carrying, that you're bearing, and no one else, can carry it, and no one else, can bear it.

But oh, that you might be shown, today, that this is your cross. whether it is affliction, trouble, distress, things you could speak about, things you cannot speak about, but there's that, in your life, and the Holy Spirit, has revealed to you, that you have a cross.

Well, let me remind you, that you'll get no relief, from your cross, only as you're given grace, to take it up. Any grace, to be given, to take it up.

If any man, will come after me, let him, deny himself, and that is something, that the human heart, will never want to do. We shall never, we do not want, to deny ourselves.

It's something, that's ingrained in us, because, of our sins. But Jesus says, if any man, will come after me, let him first, deny himself, take up his cross, and follow me.

[ 16 : 11 ] And it says, in another place, take up his cross daily. Well, let me try, to convey this to you, if God has shown to you, that you have a cross.

If God has shown to you, that you need grace, to take it up daily. And what is it for? What is your cross for?

The hymn writer, will put it into better words, than I can. It's this, whatever cross lies, at thy door, it cometh from the Lord. But there's another word, the cross is sent, to purge thy pride, and make thee more like him.

And if you're favoured to see it, in the light of Calvary. And if you're favoured to see, that God has given you a cross, and it's something that you must carry, it's something that you must bear, but it is that you might be crucified, with Christ.

The apostle knew it. He says, I am crucified with Christ, yet not I, that Christ, Christ being in him, and yet, there will be this crucifixion, of our flesh.

[ 17 : 34 ] And I'm sure, that it is the way, in which the Lord, leads his people, a little to Calvary. As our cross is sanctified, as we are shown, that this is laid upon us, and it is sometimes, especially, it is in answer to prayer, that the cross is sent, to purge thy pride, and make thee more like him.

Have you got something in your life, in your heart, then today? And is that within your flesh, that would lay it down, and would say, I can carry it no longer?

Is there that within you, that has been saying, I will not take up my cross, I will not bear this? Have you been rebellious? Have you been fighting against it?

Have you said, I can bear this no longer? Have you said, I will not bear this any longer? Oh, if the Lord gives you a sight, today, of Christ, upon Calvary, and gives you, just a glimpse, of Simon, and they compelled, to bear his cross, and as I've said, in Luke's Gospel, it was after Jesus, Jesus, and what is this cross for?

Just a few moments, concerning our own case in this. There has been a word with me, for some days, and I have been, thinking, and have thought, that I would, have to preach from it, but so far, the Lord has, not permitted me to do so, but I just mention it, this morning.

[ 19 : 31 ] He shall sit, as a refiner, and purifier, of silver. I need to read it to you, as it is found, in the word of God, in the prophecy, of Malachi.

And this is what it says, and he shall sit, as a refiner, and purifier, of silver. And he shall purify, the sons of Levi.

Well, the Levitical dispensation, is finished. It finished, indeed, as Christ, cried out, upon Calvary, it is finished.

About every, child of God, is a Levi. in this sense, that every, true child of God, a real disciple, and follower of Jesus, will, have, their, life to live.

And it will be, to the honour, and glory of God. And it will mean this, that we must be put, in the crucible. We shall, we shall not be able, as it were, to get away, from it.

[ 20 : 47 ] But this word, then, that says, and he shall sit, as a refiner, and purifier, of silver. And he shall purify, the sons of Levi, and shall purge, them as gold, and silver, and wine, that they may offer, unto the Lord, an offering, in righteousness.

Then shall the offering, of Judah, and Jerusalem, be pleasant, unto the Lord, as in the days of old, and as, in former years.

So there is, the need then, of the refining. There are some lines, and they were given, to me once. And I just, do not know, where they are.

Perhaps someone, will give them, to me again. But, there are lines, composed, on Simon, bearing the cross, after Jesus.

And in the verses, I do remember this. And this, refining process, means for you, that you will have a cross.

[ 22 : 03 ] There cannot be, a refining process, without the cross, dear friends. So they led him away, to crucify him.

May the Holy Spirit, come upon us, as we, even venture, to meditate, upon such truth, as these. But I do need, help, now to speak, of, Christ, in his crucifixion, and, led him away, to crucify him.

And when they, would come, unto a place, called Golgotha, that is to say, a place, of a sky. have you ever, have you ever, known, that, the place, where Jesus, was crucified, was a place, where thieves, and robbers, were put to death.

And this is where, he condescended, to die. It was a place, where they put, thieves, and robbers, where they die, the place, of the skull.

Oh, what a place, is Golgotha. And there, they gave him, vinegar, to drink, mingled with gall, as I mentioned, recently.

[ 23 : 43 ] As I understand it, and in, I think it is, in Mark's gospel, they gave him, wine, mingled, with myrrh. Now, as I understand it, what they were, trying to do, in giving Jesus, this, whether, we may, speak of it.

Indeed, there is a note here. St. Mark says, wine, mingled, with myrrh. But the whole point, is this.

They gave him this, sour wine, mingled, with myrrh. And why, do they do it? They gave it, to him.

that it might affect his mind, that it might derange his mind. And dear friends, the Lord of life and glory knew this.

You know, in, Soviet Russia, today, they have these awful, psychiatric hospitals, and they take, those that fear God, and they persecute them, and they give them drugs, and they try to change, their personality.

[ 25 : 12 ] And this sort of thing is going on, in that country, and no doubt, in other countries, there are other forms of persecution. And there are people today, that are knowing a little, of what it is, to literally enter, into the sufferings of Christ.

But what do we read, concerning this vinegar, to drink, mingled with gall, and when he had tasted thereof, he would not drink. And why did Jesus refuse it?

At this point, he refused it. Because, and if one may put it in, with reverence, he wanted his holy mind, to be clear, in what he was suffering.

He wanted to suffer for his people. He wanted to lay down his life for them.

And, they crucified him. Now again, only recently, one mentioned this, on one Wednesday evening. But the Lord just helped me, to speak of his crucifixion, to you this morning.

[ 26 : 35 ] These Roman soldiers, they took the Lord, of life and glory. Let us not forget, that he took upon him, a body like ours.

And, and in that body, was couched his holy humanity. And, as he suffered, and as they took him, they would have laid, his cross upon the ground.

And then, they would have driven, the nails, into his hands, and his feet. And then, they would have reared up the cross, and set it in its place.

And I, I must add this, again, in our meditation, that, he would have been naked. what a sight, what a sight, what a sight, what a sight.

And yet, dear friends, it was that he might, he died that we might live. He suffered, that he might put away our sins, forever, that they might be, cast into the depths of the sea.

[ 27 : 56 ] Oh, the crucifixion of Christ. We need the Holy Spirit here. But there are those of you, that perhaps, you've longed, that you might be given a sight, of his wounded, hands and feet.

Some of you, may have been favoured, with just a glimpse, of his wounded, hands and feet, and side. And I'm sure, there are others here, that know what it is, to long to be favoured.

Oh, we need to be very careful, in this. We need to be very careful, how we pray, in these things. We do well, to pray, lead me in thy truth, and teach me.

We do wrong, to pray for trouble. We do wrong, to pray for suffering. Because that, in itself, will not lead us, to Calvary. It is only, as we're given, just a glimpse, of him, his sufferings, his death, they pierced, his hands, and his feet.

And the soldiers, pierced his side. And forthwith, there came out, blood and water. Water to cleanse, blood to atone.

[ 29 : 23 ] And, they crucified him. Oh, how willing, was Jesus to die, that we, guilty sinners, might live.

This is the very heart, of the gospel, dear friends. This is the heart, of the gospel. And they crucified him, and parted his garments, casting lots, that it might be fulfilled, which was spoken, by the prophet.

They parted, my garments, among them, and upon my vesture, did they cast lots, and sitting down, they watched him there. Oh, how he suffered.

He suffered, in his holy soul. He suffered, in his, in his, holy body. Oh, he suffered, these things, but then, to add, to his sufferings.

And this is what, I must just seek, to bring before you. And sitting down, they watched him there. But how did they watch him? They derided him.

[ 30 : 43 ] And they, that passed by, reviled him, wagging their heads, and saying, thou that destroyest, the temple, and buildest it, in three days, save thyself, if thou be, the son of God.

Oh, the ifs, that were hurled at him. If thou be, the son of God, come down from the cross. And the, the Lord's dear people, are not strangers to this.

There are those of you, here this morning, who know what it is, to have the ifs, and buts, and hows, that are hurled, by the devil, into your poor soul.

And then they said this, he saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

He trusted in God, let him deliver him now. Oh, what truth we have here. Think of it, the devil, as it were, working in the hearts, of these people.

[ 31 : 48 ] And they said, he trusted in God. Let him deliver him now, if he will have him. For he said, I am the son of God.

I felt yesterday morning, just for a few moments, something of the meaning of this, these truths here, he trusted in God.

The Lord brings his people, in their little measure, into this, that they might understand it. He trusted in God. Let him, deliver him now, if, he will have him.

Think of it. Think of what they were saying, to the Lord of life and glory, the king of kings, and lord of lords. He trusted in God.

Let him, deliver him now, if he will have him. For he said, I am the son of God. What they were really saying, was this. His God's forsaken him. He's finished.

[ 32 : 55 ] He's come to the end. There's no hope for this man. This is what they were really saying. He's a finished man. This is the end of it.

This is going to prove, that there's nothing in it. And then to add, to his anguish, and to his suffering, upon the cross, we have this word.

And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani. That is to say, my God, my God, why hast thou forsaken me?

How can we understand these truths a little? We shall understand it, I believe, when we feel to be forsaken. When we feel to be forsaken.

My God, my God, why hast thou forsaken me? Do you know what it is, to have a glimpse of this?

[ 34 : 08 ] I'm sure of this, to a living soul, one of the most, or perhaps one might say, the most trying, solemn thing, that we can bear, in our life, is if we, and when, we are brought into places, in which we really are made to feel, that God has forsaken us.

It's a solemn thing, to be forsaken by others, and to walk a lonely path, but oh, it's a solemn thing, to a child of God, to feel to be forsaken.

He trusted in God, let him deliver him, now, if he will have him, for he said, I am the son of God. now, how can I leave it with you?

I must leave it with you, in this way, that our Jesus, the Lord of life and glory, when salvation's work was done, and when he had suffered, bled and died for his people, that they might live, eternally with him, he cries out, it is finished.

He gave up the, he yielded up the ghost. Now, there you have it, it is finished. Salvation's work is done, and it is all his beloved people, everyone included in the little word, all that the Father giveth me, shall come to me, but every one of them, their salvation is secure, their salvation is sure.

[ 36 : 12 ] Amen.