

Christ suffering for his peoples' sin (Quality: Good)

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[0 : 00] I seek your attention to the Acts of the Apostles, chapter 2, verses 23 and 24.

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The chapter, as you will know, is the commencement of the ministry of the Apostles after the ascension of Christ back into heaven.

And it began with that visit of the Holy Spirit, when he appeared unto them in Jerusalem.

[1 : 36] From that moment onwards they preached the gospel, with the Holy Ghost sent down from heaven. And as we said this morning, this is the substance of the gospel.

This is what is the gospel to sinners. That the person of the Lord Jesus Christ, delivered by the determinate counsel and for knowledge of God, ye have taken, and by wicked hands have crucified and slain.

We spoke a little of this determinate counsel and for knowledge. The foreknowledge of God was this, that he knew his people would fall in Adam.

And in this provision of his only begotten son as the sin-bearer, throughout the Old Testament times, there was those promises and prophecies to that end, that in the fullness of time, the Lord Jesus Christ should come.

Him being delivered by the determinate counsel and for knowledge of God. We might just mention here of the humility of the Lord Jesus Christ, of the willingness of the Lord Jesus Christ, of the submission of the Lord Jesus Christ to his Father's will, and indeed to that covenant of divine grace and mercy.

[3 : 28] Submissive in this, that he was given that work to do. He said, at the age of 12, wished ye not, that I must be about my Father's business.

And though that ministry of the Lord Jesus was but three years, or so in this world, it was to preach his gospel and to be delivered into the hands of evil men and to be crucified and rise again.

Those truths that concern the work and person of the Lord Jesus Christ prove in themselves the determinate counsel.

It didn't happen because of the hatred of the Jews to Christ. Indeed, he said himself in the 10th chapter of John concerning his life, I have power to lay it down and I have power to take it again.

This have I received of my Father. But, oh, as you meditate, as you are enabled by the Lord's help to think upon the person of Christ and upon his work, you may also reflect in this way too, in this determinate counsel and foreknowledge, that there was mercy for sinners to be known.

[5 : 02] And though this happened so many years ago, but nevertheless, as time continues and will continue till the last day, that mercy will be revealed and known by those for whom he died.

We spoke this morning of the first work, the work of conviction. Oh, my friends, we must needs know that. If you ever know a need of a saviour, it's because you've known the need of forgiveness and of mercy and of compassion.

You'll never need Christ if you don't know your own heart. And you'll never need Christ till you're convinced of sin. But that was in this determination, him being delivered by the determinate counsel and foreknowledge of God.

If this was to rest only or described only, Christ himself, then there would be something that was lacking.

But in that determination of Christ to come into the world to save sinners, sinners therefore must be brought by the blessed spirits' work within to need a saviour.

[6 : 26] My friends, you can't be found till you're lost. You can't rejoice in Christ Jesus till you're found hopelessly lost in yourselves.

You'll never know any need of the precious shed blood of the Lord Jesus Christ till you know that you are from head to foot contaminated with sin.

You'll never know what it is to need to be washed in his precious blood when you feel to be, unless you're brought to feel to be an outcast and of all men most miserable.

Him being delivered by the determinate counsel and for knowledge of God. The wonderful work, it almost brings you to think and meditate upon these two great works.

The work of the Holy Ghost and the work of the Lord Jesus Christ. Equal in necessity, Christ said to Martha one thing is needful and that one thing was Christ.

[7 : 39] One thing is needful, my friends, and that is Christ in the heart, the hope of glory. One thing is needful if you and I to be delivered from the pit and that is to have an interest in the determinate counsel and for knowledge of God.

When he came into this world born of a woman, he came into a nation that as we read in the first chapter of John, he came unto his own and his own received him not.

And in that one sentence, that's where you and I stand naturally. Naturally. We will not have this man to reign over us because we don't need him.

We're not as black as some people paint sinners to be. Sinners we might be but not as bad as others. They put sinners into prison for doing things wrong. Wicked men go to prison if they're caught.

We're not such sinners as they. The Lord open your heart. The Lord open your eyes. And you will see that you're worse.

[8 : 47] It was Mr. Tyler the pastor at the Dicker that used to say such a word as this and it's a very strong word. He said there's better people in hell than him.

That's a strong word. You know yourself my friends there's no little sinners in God's eyes and neither is there any white lies in God's eyes either.

Or how they as it were turn down or rather make light of sin and of iniquity as they use as if they would say well there's degrees in evil and wickedness.

But not so. In the eyes of God and his eye is holy and just and righteous all have sinned and come short of the glory of God.

Now for this purpose the Lord Jesus Christ was delivered by the determined counsel and foreknowledge of God. Would you think for a moment also of his pathway through this world?

[9 : 53] Despised and rejected of men a man of sorrows and acquainted with grief. This is the saviour of the of the church. This is the people of this is the this is the Lord Jesus Christ who came into the world to save sinners.

This is the one who took upon himself the burden of the church's sins. Despised and rejected of men a man of sorrows and acquainted with grief until you've got life in your soul.

that is your company and that is your companion. Those who need not Christ and see no beauty in him and then if it is by the blessed spirit's work to bring you into some knowledge of indwelling sin it will also put in your heart a desire for this person and you will seek him in prayer and supplication you will want to be where he is and where he is found.

But I want to go on a little I may come back but I want to just go on a little ye have taken and by wicked hands have crucified and slain.

It was said of the Pharisees of this blessed person this man receiveth sinners and eateth with them. And when they came to crucify the Lord of life and glory they crucified him with thieves.

[11 : 25] That was his company. As if they couldn't find anyone bad enough that he should die on the cross with but two thieves.

Those who had lived their life out transgressing the law of the country and the law of Moses the law that was given to Moses and also in the eyes of God a transgressor.

That's who he lived amongst and was worshipped by such that were sinners by the gracious teaching of God.

But his ignominious death his substitutional death was with in the company of fallen sinners. Ye have taken and by wicked hands of crucified and slain.

I commend to you the sermon in the gospel standard this month and in there the Lord's servant as he preached it in Sheboygan speaks of what took Christ to the cross and he said grace nailed him to the cross.

[12 : 36] there was something else I wouldn't deny that truth nor would I indeed seek to criticise that truth but I will tell you what sent Christ to the cross and that was the love to his people and their sins that was what put him on the cross we quoted this morning sure never till my latest breath can I forget that look it seemed to charge me with his death though not a word he spoke if you want to oh I say that not like as you may ask for people what they want but if you desire to know the Lord and Saviour Jesus Christ in your room and place instead the Holy Spirit will reveal to you the cross at Calvary but he will also reveal to you why it was and what it was that it brought Christ to Calvary in love to his people first and foremost in love to his fallen people and that his commission in this world was to redeem his people from the

Adam fall and his work in this world was to pay the price that was necessary to offer a sacrifice which was acceptable in the eyes of a holy and a just and a righteous God and that sacrifice could only be himself himself ye have taken and by wicked hands have crucified and slain the hymn goes on my conscience felt and owned the guilt and plunged me in despair I saw my sins his blood had spilt and helped to nail him there a second look he gave which said I freely all forgive this blood is for thy ransom paid I die that thou mayest live ye have taken and by wicked hands have crucified and slain what think ye of

Christ what think ye of sin my friends not other people's sins not the sins of the world not the sins of the neighbours your sins and mine what think ye of those how hideous they are how condemning they are how ruinous they are how out of Christ sin will bring an eternal separation sin itself is sufficient and I say it very carefully my friends and I trust with some sense of solemnity sin will damn souls to hell that is what it is the least transgression of the law that's all not the multitudes don't look at soul of

Tarsus and add his sins up and say what an enormous sinner he was one sin is sufficient if it was possible but the Adam full determined this that we shall come into the world as sinners we shall go forth from the womb speaking lies and if sin should be justly dealt with we should be where hope and mercy can never come and yet sin is justly dealt with oh there's no mitigation here my friends there's no lessening of the holiness and justice of God there's no turning the eye of God from sin sin must surely be dealt with if thou oh lord shouldest mark iniquity oh lord who shall stand you look at the next verse in that psalm but there is mercy with thee that thou mayest be feared that's how it come about

Catholics pay money for forgiveness they have to pay something for their indulgences and for their sins the coffers of the Catholic Church are full of money of which has been paid for it at confessions one said but I'll retire beneath the cross saviour at thy dear feet are full and the keen sword that justice be well if I looked at it instead of trying to quote it without and the keen sword that justice draws flaming and red shall pass me by but I'll retire beneath the cross saviour at thy dear feet I'll die and the keen sword that justice draws flaming and red shall pass me by this is why the determinate counsel he was him being delivered by the determinate counsel and foreknowledge of God oh if you could rightly view sin my friends and that we might feel the enormity of the sinfulness of sin as well as we could

[18 : 37] I believe the dying thief on the cross had some in some measure of the enormity of sin it was sanctified to him it was made a blessing to his soul it caused him to justify God in his own condemnation we indeed justly for we receive the due reward of our deeds but this man he had a different view of Christ than the others he had a different view of Christ than the high priest he was a more favoured character than the high priest he was a more favoured character than the captain of the temple and of the Pharisees and Sadducees all those religious characters and so on unless grace changed them they shall be found where hope and mercy will never come but that thief had a view of the

Lord Jesus Christ in his holiness in his sinlessness in his kingship that he had a kingdom which was not of this world and it was in that view of Christ and his kingdom and in view of Christ in his sinless condition and in its blessed and sacred knowledge too that his soul had been quickened into divine life he desires to be with Christ ye have taken and by wicked hands have crucified and slain oh when you hear of salvation being preached it makes no effect on dead souls my friends none at all you may weep I was going to say in an emotional way over the sufferings of the

Lord Jesus Christ and be dead within but those who are softened by the person of the Lord Jesus Christ in their place and room instead those who weep for Jesus Christ those who mourn because of his sufferings those who are distressed by reason of the price that was paid for redemption these are those who love him ye have taken and by wicked hands are crucified and slain behold a scene of matchless grace tis Jesus in the sinner's place ye have taken by wicked hands what would you say you know my friends I know nothing of a court of law I'm thankful to say that what would you say if someone said you were charged with the death of

Jesus Christ you know when some transgression of the law happens and they send around an officer of the law a policeman and he issues a summons and that summons is what it says it is you have to appear before a judge or a magistrate what would you say if the blessed spirit of truth so showed you the sufferings of the Lord Jesus Christ and like the hymn writer John Newton felt as it were the charge against you was that you were indeed responsible for his sufferings and death him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands are crucified and slain this hymn as I said to you this morning is taken from that line in

Zachariah's prophecy where it says and they shall look upon him whom they have pierced and though it is I believe spoken in prophecy of the day when the national people of God shall look upon him whom they have pierced there is something very sacred in that statement and there's something very blessed in the result of that view of Christ you know because if you and I don't see Christ here we shall next see him in the judgment day what he says there will confirm our standing for eternity in hell but if we by divine favour of grace and by living faith are drawn to the person of Christ and that we might with the dear apostle

[23 : 50] Thomas see in his hands and in his feet and in his side the marks of suffering and I believe what we might have sung this day is recorded in our spirit that not only the cause of his suffering that we caused him to suffer we caused his sufferings to be so great by our sins but also that he was crucified in our room and place instead you would then say with the poet why me why me oh blessed God why such a wretch as me who must forever lie in hell were not salvation free you know my friends in this world of sin and woe there's Jew and Gentile and in this world of sin and woe there are those that are lost forever lost and those that are saved there are those there's no neutrality there's no middle path there is nothing my friends that can be more solemn but there's a most solemn dividing line between

Genesis and Revelations and somewhere there you and I are found ye have taken and by wicked hands have crucified and slain this as you may need to be reminded was spoken first to those who were dwellers in Jerusalem at that time devout men out of every nation under heaven but what a mercy my friends here is the difference and here is the saving difference if the Holy Spirit charges that upon your conscience and upon mine because he does not charge this they were charged with Christ's death as they were instrumental in his sufferings and death of bringing him to the justice of Pontius Pilate and what a misjustice it was they were charged as a nation with the death of the Lord Jesus

Christ but those who are Christ's are the cause of his sufferings but those who are Christ's enjoy the fruit of his sufferings and they alone what is we sometimes quote or perhaps not often these days but it drops in if I can get it together payment God cannot twice demand first did my bleed ensure at his hand and then again at mine ye have taken and by wicked hands have crucified and slain this is the Lord of life and glory this is the one who left aside his heavenly glory this was the one that left the heavens and came into this world took upon him a body that was subject to suffering a sinless body this was where eternally united deity and humanity is found and deity could never die for it is an eternal

God is an eternal God but humanity must suffer and humanity must die ye have taken and by wicked hands have crucified and slain if you look through the gospels of these last days of the Lord Jesus Christ if you read them again may it touch your spirit in so doing but you will trace this through it all the submission of the Lord Jesus Christ to that pathway and in submission it was to the will of God but it was not in submission to the will of God under duress or under pressure as we might put it it was submission because of love my friends and it was because he loved those for whom he would suffer for that he was indeed brought into this world to save from their sins he submitted to that way of sufferings and of salvation and so that salvation should be theirs what he suffered no tongue can tell to save our souls from death and hell but what he suffered for cost him indescribable pain of soul and body cost him his life you know in world conflicts there's always a price to be paid and that price is often someone's life in the course of the work of the

Lord Jesus Christ for the atonement of sin in his people that price was paid his own life was given he laid it down that they who were the subjects of the benefits and blessings of his sufferings and pain shall never die eternally when you lay someone in the grave as we do at times it's because the wages of sin is death but if the redeemed soul of that person has gone to glory they shall never know the second death they shall never know what it is to be eternally separated from a gracious a good and yet a holy and a righteous God because of Christ that stood in the breach ye have taken and by wicked hands have crucified and slain may you and I truly sorrow over sin sorrow after a godly kind but may we have also some view of this blessed person and his work and his willingness to suffer and then my friends I believe you will know what true love really is we love him because he first loved us is what the apostle

[30 : 52] John wrote but the experience of that love which is found first in him is like a fountain that wells up for every one of his blood-built family that foundation of that love and that knowledge of it within one's soul to him this is why my friends being delivered by the determined counsel of all knowledge of God he didn't do it for his people's sake he did it for love's sake he didn't do it because if you start talking about or speaking about doing it for something's sake you're bordering on works and you're bordering on merits you know what they said to Christ when the centurion sent a messenger to Christ that his servant was ill he said I am not worthy they said he was my friends when the

Lord blesses you with his grace he'll bless you with what it is to be unworthy what he did you will never be worthy of what his sufferings accomplished you'll never be worthy of you'll do nothing to merit it there'll be no price to pay from your side for the price will have been paid ye have taken and by wicked hands have crucified and slain just for a moment before we end you look at the the blessed way in which he came to his end it is a most dreadful death death of crucifixion as I understand by reading but at the close of the life of the Lord Jesus Christ on the cross at Calvary we read that he cried with a loud voice that's quite opposite to the usual death of a cross of a victim of a cross it's quite unusual it is quite opposite because sufferings of the cross and death on a cross is a most weakening effect has a most weakening effect upon the mind and the body but you see my friends having read this word this day you have taken and by wicked hands are crucified and slain we are then to see and may the

Lord help us to believe that the Lord Jesus Christ was then had accomplished what his work was to do but not only that it wasn't just his finished work it was a victory that he obtained it was a victory and that victory was over hell and that victory was over death and that victory was over sin and Jesus cried with a loud voice it is finished and gave up the ghost so it my friends shall be for the people of God all believers are found within those words let me read you what the apostle wrote so when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written death is swallowed up in victory oh death where is thy sting oh grave where is thy victory the sting of death is sin and the strength of sin is the law but thanks be to

God which giveth us the victory through our Lord Jesus Christ we'll see then therefore that his victory was the church's victory was the victory that his people partook of he said in the 14th of John in that last discourse that is recorded of Jesus Christ he said this because I live ye shall live also the victory that was to be known was his defeating the powers of evil but in that victory his people claim and I put it in a way you understand not in the way that we would naturally speak but that victory is on behalf and for his dear people they shall live because he died they shall live because he rose again ye have taken and by wicked hands of crucified and slain whom God hath raised up having loosed the pains of death because it was not possible that he should be holden of it well that my friends is the truth of course the Lord

[37:51] God shall put on immortality there shall we see his face and never never sin from the rivers of his grace drink endless pleasures in you know my friends we lightly understand the benefits of the death and resurrection of the Lord Jesus you will say well what do you mean salvation is in it and it surely is the redemption of the purchased possession is in it the atonement made for sin is in it that the redeemed believers in Christ Jesus shall be found with Christ in glory at the end of their journey that is in it what else you will say we can hold a prayer meeting Wednesday night because of it that's in it my friends do you believe that we can as the Holy Spirit divinely instruction teaches any of his people in other words prayer is a blessing my friends the spirit of prayer the Holy

Testament scriptures so clearly so simply and yet so blessedly whom God hath raised up having loosed the pains of death because it was not possible that he should be holden by it for the Lord bless his own holy word may we each and all be in this text this day then it will be well with us amen will and come be as and what what what what where God how to■ to God as All one be Notices this week are as follows.

Amen. Believer, lift thy drooping head.

God from the grave has raised his Son. The powers of darkness are despoiled. Justice declares the work is done.

[illegible]

[44:27] As quiero. Thank you.

R cybersecurity 318 Tabitha 780 I have come out in players' 1997.

I've come out in any way or not. And this day, I've come out in budget.

As wpis■ saw the GRA vamos On tern and all sin's found at time Christ's love, O God, is sacred Adonai, Adonai, Adonai Lord, we seek again thy blessing, and we ask again forgiveness.

And now gather with us, Lord, around that table. May our hearts be softened as we remember thee. May it please thee to remember us.

[46 : 56] May it please thee, Lord, yet to make this occasion a sacred and blessed occasion to our souls. And dear Lord, we pray for this, that it may awaken in others the desire to be there.

Lord, it is thy work and thine alone. Lord, exercise us and others, the Lord, to this table. And constrain by love, the Lord, to bring them there.

Now may the grace of the Lord Jesus Christ, in the love of God the Father, the fellowship and communion of the Holy Spirit, abide with us both now and forever.

Amen.