

For Christ also Suffered

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 23 October 2016

Preacher: Rev Robert Sinclair

[0 : 00] I'd like us to turn once again to the Word of God in the New Testament and the Gospel of the Epistle of Peter. First Epistle of Peter, chapter 3, and reading once again at verse 18.

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God.

Being put to death in the flesh, but made alive in the Spirit. Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God.

And this particular verse overlaps quite broadly over what I was talking about this morning.

It wasn't intentional, but I enlarged this morning's address and it has overlapped onto what I'm going to be trying to develop here this evening.

[1 : 19] We're told right at the beginning here that Christ once suffered for sins, the just or the unjust, that he might bring us to God.

We read in the Epistle to the Romans that God is just and the justifier of the ungodly that believe in Christ Jesus.

So again, these two readings link together very much. Now when Peter's writings, remember Peter, the bold Peter who was always very boastful and always very much to the fore on one occasion.

He denied the Lord Jesus Christ with cursings and denial which brought the Lord's compassion out to him. Yet after he was restored, he became really the leader of the group who were there in Jerusalem.

When we see them at the council in Jerusalem, he is very much a spokesman there and part of the guiding group who lead the church forward into outreach and developing places to the north of Israel and even sending Paul on his missionary journeys.

[2 : 41] Now this first epistle of Peter deals primarily with the first coming of the Lord Jesus Christ.

With what he did when he came and what he achieved while he was here on earth. Now the second epistle, which I'm sure all of you have read, deals with the second coming of the Lord Jesus Christ. What effect his life on earth and his death on earth had to what bearing it has on the church that is yet to be built up during Christ's first coming.

And also what he expects to find on earth when he returns during that second coming, that second advent. Now what this text speaks mainly about is the suffering of the Lord for Christ also suffered once for sins.

The Lord's whole earthly existence was one of suffering. His life begins with suffering.

[4 : 02] From being born in a manger, having no room in the inn, knowing poverty in his childhood, in his infancy.

Remember the parents when they brought the sacrifice, they brought two turtledoves, which was the most meagre of sacrifices acceptable to God when they brought the child for circumcision.

To the time of Herod's anger against the king of the Jews, as the wise men named the Lord Jesus Christ. To being a stranger in Egypt.

And then spending years in Nazareth. And being called a Nazarene with all the overtones that that particular word has for the Jews.

And while he was there being prepared for a future life. So in all these different aspects of the Lord's early life, it began with a life of suffering.

[5 : 08] It was important of what was going to occur during the rest of that life. We're also told in the scriptures that he suffered being tempted.

As soon as the Lord Jesus Christ appears in his public office, as he appears to begin his ministry among the people on earth.

We find that the Holy Spirit descends on him at the baptism. And then the Holy Spirit drives him into the wilderness to be there tempted of the devil.

And he's there tempted for 40 days. 40 days and nights. We're only told of the three temptations that the devil levels at him. But we can be assured that during that whole period, the devil was always there.

Always seeking to defeat his ministry. We're always seeking in some way to circumvent the outcome of the ministry that Christ here is beginning to undertake.

[6 : 14] And so for 40 days and 40 nights, the Lord Jesus Christ is in the wilderness being tempted. He suffers deprivation. He suffers hardship. He suffers thirst.

He suffers hunger. And that, of course, is one of the temptations that the devil leveled at him. If he be the son of God, command these stones be made into bread. And so in all these different ways, there is the suffering in his own person, the suffering in his soul.

And he suffered when he was being tempted. Soon as he appears in Galilee, the Spirit descends on him.

And then throughout his life, we read, the foxes have holes. The birds of the air have nests. But the son of man has nowhere to lay his head.

He was almost always a fugitive. Not a fugitive from justice. But a fugitive from them who were always seeking him. That, as the Lord once said, you seek me because you want your stomach to be filled.

[7 : 20] Not because you've seen miracles, but because you want me to perform a miracle to multiply your bread and give you feast. Without you having to work for it. And so he was despised of men.

He was rejected of men. He was a man of sorrows and acquainted with grief. He was despised and rejected of men because even at his birth, there was a rumor that his birth was not as it should be. That he was born out of wedlock. Now, that's because, of course, as we know, his mother was a virgin. And the father, the conception was by the Holy Spirit.

And he was the son of God in every sense. As much as he was the son of Mary. But yet, it was difficult for people there to understand this particular aspect of Jesus' heritage.

And so they accuse him. They accuse his life. They accuse his family. And so he becomes more or less an outcast in the place where he is being raised.

[8 : 29] There in Nazareth. In Gethsemane. As he begins the final aspect of his ministry here on earth.

He truly is there a man of sorrows. A man acquainted with grief. A man of sorrows as he sees the sins of the world surrounding him. Acquainted with grief as he sees the grief of the people.

What sin has accomplished in them. And what it brings into their experience, into their life. By the way they live and the way they behave. And the way, in fact, that they disregard and disobey God. And so he is in that garden as he knows there the sweat and the tears. Remember there in the garden. He's praying to his father.

If it be possible, let this cup pass from me. And we know that on a cold night. When there was even the soldiers.

[9 : 36] Where Peter was gathered in the high priest's house. They were gathered around the fire. So it was a cold night. Yet on that particular night. As the Lord Jesus Christ is in the garden. He is there bathed in sweat.

And it's a bloody sweat. Because we're told that the sweat fell from his brow. As though it were blood. Mingled with that sweat.

And there were tears. Strong crying and tears. And he was heard in that he cried. With those strong crying and tears. So we know that in Gethsemane there is suffering.

There's strong crying and there's tears. In Gethsemane there is a betrayal. Of one of his disciples. As Judas comes and betrays him with a kiss.

There is the false accusation. That takes place not only in Gethsemane. But also in the Sanhedrin. Where he's accused of all sorts of crimes. None of which can be proved.

[10 : 35] None of which he is guilty. And so he's. After Gethsemane he goes into the Sanhedrin. And there he is spitefully used.

He is spat upon. His beard is plucked. He is clothed in a red robe. A crown of thorns is put on his head. And the soldiers.

Bruising him. And scourging him. All the time. So he's enduring great suffering. Through all this particular period. Now we can say that many people have known.

Such suffering. In this world. But we're not talking about any person. We're talking here. About the holy. Harmless. Innocent.

Son of the Most High. Never having been accustomed. To being abused. Never having been accustomed. To being. Cast out from society.

[11:36] Never having been accustomed. To being falsely accused. He always heard. His father's pleasure. This is my beloved son. In whom I'm well pleased. And now all of a sudden. He finds. It all turned upside down.

And he's suffering. In Gethsemane. In his own state. Of mind. In his emotional turmoil. And he's suffering there. Amongst the Jews. And in the Sanhedrin. And so.

As. That whole trial. Unfolds. We see what happens there. In. The. The palace. Herod's palace. Where he is falsely accused. And falsely condemned. And. Along. The. The Via Dolorosa. The road to the cross. There also. They are calling out.

With all sorts of. Accusations. There is the. The fast into the cross. With the nails. Through his hands. And his feet. And there is the raising. Of the. Of the cross.

[12:32] And. It's being. Plunged into the ground. And. The shudder. Of that. As goes through his body. As the whole. Nails. Catch hold. Of his hands. And his feet. As he goes through. All the suffering.

Is occurring. To the Lord Jesus Christ. I said before. Others have suffered physically. In just such a situation. But. Here is God's son. Here is someone. Who has never suffered.

In just such a way. Who has never known. That. Kind of pain. Never known. That. Kind of. Association.

Of sin and pain. In his own body. Because he was always. Holy. Harmless. And. Undefined. He. Was. Wounded.

In his side. He was. Confessing. Of his thirst. He had to endure. The mockery. And the scorn. Of the people.

[13:29] Round about him. He knew the desertion. Of his own father. On the cross. My God. My God. Why have you forsaken me? And he has to suffer. Death. Himself. What.

Better summary. Can there be. Of all that the Lord. Has endured. Up to the stage. Than to say. Christ. Also. Has suffered. Once.

For sins. Then also. We can see. That. He suffered. Without limit. There was no limit.

Put on his sufferings. But the limit. That his father. Had placed. On the evil. That men. Could do. To his son.

We can also. Ask. When. Did. Christ. Suffer. When. Did he. Endure. The suffering. That we're.

[14:24] Talking about. When. Christ. Was. On earth. When. And where. Did he not. Suffer. As you read.

The gospels. As you see. What he had to. Endure. As you see. The affliction. That was. Placed. Upon him. We know. That in every situation.

And in every way. Christ. Suffered. And as. He suffered. Because. From the beginning. Of his life. He was the sin bearer. That. Term from.

The gospel of John. In chapter one. Behold. The lamb of God. Bearing away. The sin of the world. And so. From the time. He was born. Christ. Became. The sin bearer.

The one who was. Bearing away. The sin. Of the world. The text doesn't say to us. Christ. Suffered. On the cross.

[15:20] Or Christ. Suffered. In the garden. But that. He was a man. Of sorrows. That he was closely. Acquainted with grief.

That all this. That he was suffering. Was for you. And. For me. In a sense. His whole life. Was a life. Of.

Suffering. Again. We can ask. What. Did Christ. Suffer. We've asked. When did Christ. Suffer. And we say.

Throughout his life. On every situation. On every occasion. Christ suffered. And we can ask. What did he suffer. Suffer. Well the text. Gives. No limit.

To the suffering. Which he had. To undergo. What. Did he not suffer. In body. In the crucifixion. In mind.

[16:15] In the garden. And. In spirit. When he was. Made liable. To the. The powers of darkness. The pain. The shame.

The loss. Of his own dignity. The hatred. That was. Directed towards him. From his own people. The Jews.

He came to his own. But his own. Received him not. And the derision. From. The scribes. And Pharisees. And the priests. As he hung there. On the cross. If you. Be the son of God.

Come down. Off that cross. Pharisees. Soldiers. Scourging him. From heaven. Being made. Sin for us. Being made. A curse from us. Offered us. Up for us all. And. Being made.

[17:11] A propitiation for us. And not for our sins only. But for the sins. Of the whole world. And perhaps this. This aspect of the. Propitiation. Is. Probably the worst aspect.

Of a suffering. A spiritual suffering. When the whole. Anger of God. Was. Was poured out upon him. He becomes. The shield. Of. That anger. If we think about.

The. Mercy seat. In the temple. You have the mercy seat. And you have the. The cherubim above it. And. In the. Old. Dispensation. The Jews believed. That.

God dwelt. Between. The cherubim. Above the mercy seat. And the mercy seat. There. Is to shield. God's. Eyes. From the broken.

Tables of the law. Again. Symbolism. But speaking of. The way. The Jews lived. Contrary to God's law. And contrary to God's wishes. And so Christ.

[18:04] Becomes that. Mercy seat. He becomes the one. Who shields. God's. Anger. From us. But. Who bears. That anger. In himself.

He. Propitiates. He. Expiates. He suffers. He bears all the anger. He soaks up. God's anger. So God's anger.

Is never. Comes through his protection. Towards us. And so. What did Christ suffer?

He suffered all these different things. He suffered. Physical. Physically. In the cross. And the hanging. And. He suffered.

Emotionally. As regards. The way that he was. Rejected of men. He suffered spiritually. In that his own. Heavenly father. Was. Unable.

[19:00] To. Come close to him. At this time. Because he had been made sin. Made sin. By his own. Heavenly father. And if you ask. Where. Where.

In all the different. Aspects of his experience. Did he suffer? Well he suffers. In the wilderness. He suffers there. For the 40 days. And 40 nights. He suffered. At the hands of the devil.

As I said. It wasn't just on those three occasions. That's all we're told about. But. He. Was tempted throughout. That whole period. Being tempted to.

Reject. His. His. Sonship of God. Being tempted to use. His. Innate powers. To. To. Relieve the suffering. That he was going through. And again.

And again. Although. He was tempted to the uttermost. Yet. He did not give in. We. When we're tempted. Just like Adam and Eve. Give up at the very. Very first.

[19:55] Direct attack upon us. But Christ. Was tempted again. He was tempted to the utmost. Of endurance. And he kept. Rejecting. The temptation.

He kept. Going on. Being. In. God's presence. Obeying. God's laws. And no wonder. The father could say. Behold.

This is my beloved son. In whom I take great pleasure. Of. Because of all he is. And all that he has done. And. He is doing for me.

So he suffered in the wilderness. He suffered in the garden. What a place that garden. Must have been. For the Lord's own suffering. He goes there. He knows. He's going there.

To intercede. Intercede. Not only for himself. Intercede. Not only for his disciples. But intercede also. For the church.

[20:48] Down through the ages. And that's what he's engaged there. In this. Particular occasion there. In the garden of Gethsemane. He. He prays father. If it be.

Your will. Let this cup. Pass from me. And on one occasion. He adds these words. Nevertheless. Nevertheless. If the cup. Will not pass from me.

Except I drink it. Let your will be done. And there he's acknowledging the fact. That he has to drink the cup. He has to take.

All. The. Curse. All. The physical suffering. All. The spiritual testing. That is coming his way. Because.

It is not for himself. It is for you. And for me. It's the church. Down through the ages. He's looking. Towards the church. That he is dying for. He is the lamb of God.

[21 : 44] Slain. Before the foundation. Of the world. The lamb. That should be slain. For his people. For his church. For the generations. That are yet unborn. Who will praise.

And magnify the Lord. Because of what he has done. And what he accomplished. It gets. Gethsemane. In finally. Consigning himself. To do.

What his father. Had asked him to do. And so. He suffers. In the wilderness. He suffers. In the garden. He suffers. In the Sanhedrin. Can you imagine there.

The people to whom he sent. He comes to his own. And his own. Receives him not. He is the Messiah. That the Jewish nation. Have been looking forward to. For generations.

They've sought him. They've searched the scriptures. They've looked at everything. At every item. Of prophecy. That comes. But. They've missed this particular aspect. They've missed the.

[22 : 41] The teaching. That's there. In Isaiah 53. The suffering servant. And John picks it up. He comes to his own. And his own. Receives him not.

We get there. In Isaiah 53. That he is a man of sorrows. And acquainted with grief. We hide our face from him. We treat him as a root. Out of dry ground. With no form.

And no comeliness. We hide our faces from him. All this is. Because. He has been made sin. It is. He is enduring. What he's enduring.

Because. He has set. His face. To accomplish. Your salvation. And my. In spite. Of what. We do to him.

And what. We have committed against him. And against his law. Yet he continues to love us. He continues. To. To bring us. To. Our senses.

[23 : 36] To make us willing. In the day of his power. And to cause us. To trust in him. And to call upon him. As our Lord. And our God. And he suffers.

Before Pilate as well. Years in the hands of Pilate. There is. The. Possibility. Even the right. That he might be set at liberty.

Because. Pilate says. I will set this man free. Because. I find no fault in him. And yet. When the. The people cry. Crucify him. Crucify him. Pilate's mind is changed.

And. He gives them over. To do. With him. Whatsoever they please. Now we know. That all this. Was in the.

Forordination. And the will. Of God. That it pleased. The Lord. To bruise him. He put him to grief. He made his soul. Offering for sin. For us. And for our salvation.

[24 : 35] But each one. In this. This whole scene. Of Christ's crucifixion. Has to bear. Their own responsibility. Responsibility. The Jews. Have to bear. Their own responsibility.

High priest. And the scribes. And the Pharisees. Have to bear. Their own responsibility. The. Actions. Of Pilate. They have to bear.

Their own responsibility. That what has been done. Has been done. Because they chose. So to do. And that's especially true. Of Judas Iscariot.

How many times. Has he warned. How many times. Did the Lord try. And shake him. From the course. On which he had set. Yet he continued. Blindly.

And bluntly. To go. And declare. His. Betrayal. In the face. Of the Lord's enemies. Yes. There came a time. When he was full of remorse.

[25 : 28] No real repentance. But remorse. When he says. I have betrayed. Innocent blood. There's no thought there. Of the Lord. The Redeemer.

The Redeemer. Of God's elect. The one who's been sent. To save. Sinners. In this world. All he sees. Is that he's. Committed a crime. For which.

Some. Sense. Of. Guilt. Has infiltrated. His. His. His diseased mind. And. He wants. To give his money back. And say.

I've betrayed. Innocent blood. But for. Judas himself. Thus. We say. There is no hope. There is. There is no. Salvation.

For Judas. Because he is the son of perdition. None have I lost. Said the Lord Jesus Christ. Saved. The son. Of perdition. And also the Christ.

[26 : 24] Suffered on the cross. In the wilderness. In the garden. In. The Sanhedrin. Before Pilate. And ultimately. On the cross. That's.

Where he suffers. Suffers. For our sins. For your sins. And mine. And that's the question. We're going to ask ourselves. For whom. Did Christ. Suffer.

He suffered. For you. And he suffered. For me. And for everyone. Who puts. Their trust. In the Lord Jesus Christ. It doesn't matter. What lives.

We've lived. It doesn't matter. How far. Down the road. Of unrighteousness. And ungodliness. We might have been. In our lives. Yet. There is.

In Christ. The promise. That. He. Will die. For our sins. That God. Sent. His son. To die. For the unrighteous.

[27 : 21] To die. For. For wretches. Like you. And for me. To take us. From. The fearful pit. And from the mighty clay. Set our feet upon the rock. That is Christ Jesus.

Delivering us. From what we. Justly condemned for. And to. Bring us to that place. Where he will. Own us as his own. And take us. Into his own family.

But from. From whom. Did. Christ. Suffer. Well he. Suffered. From wicked men. The wicked men. Who were. Supposed to be. The leaders. Of the church. In that day. Comes to his own. And his own. Received them not. The ones. Who should have been. The leaders of the people. Leading them.

To their Messiah. But. They have their. They have their own. Course of action. And they have. Their own desire. To live out their lives. In the way.

[28 : 17] They want to live it. And they make laws. Which they don't keep. But they. Lay these burdens. Upon the. On the people. In front of them. He suffers.

Also. From. Those. Who. Falsely. Accusing. For. Ordinary people. Coming in. And slandering him. And falsely. Accusing him. He. Suffers. From good men. The disciples. Who he's chosen. He suffers. Emotionally. When they desert him.

And they all. Left him. When he was taken there. In the garden. All left him. All we know is that. John. Followed. And Peter.

Followed after John. And then Peter. Even. Denied the Lord. They. With curses. And swaying. And so. All these. Different ways. The Lord. Is suffering.

[29 : 11] From these people. Deserting him. In his time. Of need. Even. The best. Of the disciples. And. As I hinted. Earlier on. He suffered.

From the. Devils. Tempting him. To the utmost. Even. The cry. Of the people. They. Come down. Off that cross. And prove you. The son of God. Is the same.

That. Sort of temptation. That he uttered. There. In. The desert. If you fall down. And worship me. I will give you. All the kings. Of the earth. There's no need.

To suffer. So also here. There's no need. To suffer. Just come down. Off that cross. And prove. Who you are. And so. The suffering.

Is. Physical. It's emotional. And it's also. Spiritual. From his heavenly father. Making him sin.

[30 : 07] Not listening. To the cry. Of dereliction. When he cries. My God. My God. Why. Have you. Forsaken me. We ask.

Is that all. Is that. All there is. Is there nothing else. And. We have to say no. He gave. His back. To the smiters. Yes. That's true. In a physical sense. But it's also true. In a spiritual sense. He placed himself.

Under. The condemnation. Of men. And of. God. Himself. When the time was come. When his hour was come.

He set his face. As a flint. To go to Jerusalem. Knowing. Knowing. Knowing that. As he went there. He was going to be mocked.

[31 : 05] And scourged. And crucified. The idea. Of not going on. Never. Crossed his mind. That possibility.

Never crossed his mind. Yes. We have the words there. In the garden. But there. The words of his humanity. Shrinking. Shrinking. At all. The physical.

And emotional. Sufferings. That he was. Going to have to endure. Wondering. That. At that time. Would he be able. To. Undergo.

And finish. The work. That his father. Had given him to do. And. In. Pursuance. Of that. Of that. Strengthening. His father.

Sends an angel. Into the garden. To strengthen him. Now what. The angel did. We are not told. But if we think back.

[32 : 02] To. What happened. On the mountain. Transfiguration. There's. Moses and Elijah. Talking about. What the Lord. Would accomplish. At Jerusalem. His.

Victory over sin. His victory. Over death. The glory. Of his church. And no doubt. The angel. Also. Encouraged him. With these thoughts. And these words. And also the angel's. Very presence. Being there. Would have encouraged. The Lord. Encouraging him. To know. That here were angels. Who were his. His ministers. Who were. Those who worshipped him. And before. He came to this earth. And so. He's there. Undergoing. These. Difficulties. Setting his place. Going towards Jerusalem. Knowing he's going to be mocked. And. Never for a moment. Denying. The course of action.

[32 : 59] Which he had. Entered into. And had agreed. To enter into. Even when his human nature. Shrank from it. Says the father.

The cup. Which my father has given me. Shall I not drink it. He says that to Peter. When Peter says. This shall never happen to you. When he. He tells the disciples.

That he's going to be handed over. Into the hands of wicked men. And be crucified. Peter says to him. This thing shall never happen to you. And the Lord says.

To Peter. Get thee behind me Satan. For you. Are seeing not the things that be of God. But the things that be of men. He says there.

The cup which my father has given me. Shall I not. Drink it. And he did drink it. Having. Undertaken. To suffer for sins.

[33 : 54] He stood. Before Pilate. Being falsely accused. He was. Smitten. On his.

Body. And. All over that body. By the scourge. They bound. His eyes. And buffeted him.

And say. Prophecy. Who struck you. He was. Reviled. And reviled. Not again. His only reply to his father.

Was. Forgive them. For they know not. What they do. And we find here. No wonder we find in Christ. This. Adorable.

This. Lovable. This. One whom we want to worship. Because of all he endured. For us. And for our salvation. And all.

[34 : 51] That. He has accomplished. For us. That he has become. Our Lord. And our God. There was nothing to alleviate.

The agony. Through which he had to pass. In Christ's case. There is no comfort. Comforters.

Found. I. None. No wine. To deaden the pain. He was offered. Wine. On a. A stalk. A hyssop.

At. And wine. They used to give. To the. Prisoners. There on the cross. So it deadened the pain.

But he refused that. He. Tasted death. He suffered death.

For every man. There was no answer. To his cry. To his father. My God. My God. Why have you forsaken me? We are never forsaken.

[35 : 48] And never will be forsaken. Because he was forsaken. And that's. The great wonder. Of the cross. The great act of substitution. He was forsaken.

So that those. Who trust in Christ. And believe in Christ. And commit to Christ. Will never be forsaken. Because. He was forsaken. For us.

You know. We. Are bound. To die. Sooner. Or later. But that was not. The grace. For Christ. There was.

No such. Need. For him to die. He suffered. Willingly. He suffered. As one. Who.

Need not have suffered. But he suffered. Willingly. He suffered. For you. And for me. He gave. He gave. His back. To the smiters.

[36 : 44] He gave his life. His life. For us. His blood. For us. His blood. And to death. For you. And for me. See.

Christ. Christ. Christ. Christ. Christ. Could have. Come off that cross. And caused his pain. To cease. At any moment. As he. Told.

His disciples. He could have called for. Twelve legions of angels. And. They could have come. And scattered his enemies. You know.

If we suffer. We suffer less. Than we deserve. Knowing. In and of ourselves. The just.

Reward. Of the penalty. For sins. We commit. But in Christ. There was no sin. Suffering. Not. For his own sins.

[37 : 40] But for ours. For yours. And for mine. Because. For. Our iniquities. Bruised. For our iniquities. Chastised.

With our chastisement. With our stripes. With his stripes. We are healed. And more.
The sufferings. Of Christ's soul. Were but the soul. Of his sufferings. They. Bore. Born. Into his very being. Into the very person.

That he was. He. He suffered. All that he could have suffered. As I said. Without limit. Without. The. Limit. Of the people. Who were around him. They did all.

They wanted to do. To him. And more. And so Christ. Has. Once. Suffered. For sins. And never again.

[38 : 37] In the Roman Catholic Church. They. Act out. The scene of the mass. I don't know. How many times. On. Every day.

In many different places. Throughout the world. On every occasion. They. They. Crucify. Christ. Again. That's what the mass means. The mass is the literal. Working out.

Or. Acting out. Like. Crucifixion. Christ. The mass. But Christ. Suffered. Once. For sin. And never again. Will he suffer. He died.

Once. For sins. Never again. Will he die. He rose. To die. No more. A prince. And a saviour. Forevermore. The hymn writer. Puts it this way.

See. From his head. His hands. And feet. Sorrow. And love. Flow. Mingling down. Did air such love. And sorrow meet.

[39 : 33] Or thorns. Compose. So rich a crown. Were the whole realm. Of nature mine. That were a present. Far too small. Love.

So amazing. So divine. Demands. My love. My life. My all. You know these words here. The bleeding of the hands.

Of the feet. The side. They all speak. Of the grief. That the Lord Jesus Christ. Had to endure. Just one thought.

Christ. Also. Has. Once. Suffered. The just. For the unjust. To bring us to God. Does that have. Any effect. On us. Does it work. Any response in us. Or can we hear. Such words as these. Read. Such texts. Of these. And really have no effect.

[40 : 30] Makes no difference. To our lives. We continue. To live. The life. God has given us. In his mercy. Leaving us still. Here on mercy's ground. While we are.

Encouraged. To call upon the Lord. While he is near. And to. To seek him. Are we. Just going to. Be as. The epistle of James. Tells us.

To look into that. Middle. Of life. Which is the scriptures. And then. Having. Seen. What sort of people we are. Turn away. With. No regret. With no desire.

For change. But just. Leave things. Just as they are. A little. Folding of the. Arms. A little. Closing of the eyes.

A little slumber. And a little sleep. Is that. The way we are going to. Live out our lives. Or I'm going to.

[41 : 24] Turn them around. And. Seek the Lord. And call upon his name. And to cry out for mercy. Lord. What must I do. To be saved. And may the Lord bless these thoughts to us.

Let's conclude our worship now. Singing to God's praise. In Psalm. 1. 4. 6. Psalm. 1. 4. 6. Sing Psalms version on page 191. Praise the Lord.

My soul will praise him. I'll extol him all my days. While I lift to God my Saviour. From my heart I will sing praise. We'll sing from. Verse 1.

Down to the end. Of verse 6. And that's four stanzas. To God's praise. Praise the Lord. Praise the Lord. Praise the Lord.

Praise the Lord. My soul will praise him. I'll extol him all my days. While I lift to God my Saviour.

[42 : 30] From my heart I will sing praise. Do not put your trust in princes. Do not put your trust in princes.

Mortal men who cannot save. All their plans will come to nothing.

When they perish in the grave. Blessed is the one who truly looks to help to Jacob's God.

Blessed is the one who places all his hope upon the Lord.

He who made the earth and heaven and the seas with all their store.

[43 : 35] He who keeps his every promise. Who is faithful evermore.

And now may grace, mercy and peace. In the name of the Father, the Son and the Holy Spirit. One God rest on you and abide in you now and always.

Amen.