

A Sermon for Whosoever

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[0 : 00] Well, if we could, with the Lord's help and guidance this morning, turn back to that portion of scripture that we read. We've studied most of chapter 8, and now we come to the last words of this chapter.

So Mark chapter 8, and verse 34. Mark 8 at verse 34. And when he, that is Jesus, called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospels, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul? Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of whom also shall the Son of Man be ashamed, when he comes in the glory of his Father, with the holy angels.

These words in the closing verses of Mark chapter 8, they are probably the most solemn words that Jesus has spoken during his life and ministry.

[1 : 37] We know already that Jesus said many things. And that Jesus did many things. We know that Jesus told many parables. We know that Jesus taught many people.

We know that Jesus performed many miracles. And that he healed many diseases. But for all that Jesus said and did during his earthly ministry, I believe that the words of this passage are some of the most solemn words Jesus ever spoke.

And I say that because in these words, Jesus strips us right back. He strips everything back. And he peels away all our exterior.

And he reveals everything that people often try and hide. He pulls away everything. Everything that people can see. All the outward appearances before others.

All the facades of religion. All the pretense of righteousness. And Jesus, he removes all our crutches of salvation that we try and cling to so dearly.

[2 : 47] And he takes away every religious support that we try and lean upon and find comfort in. And he pushes aside every excuse and explanation that we try and find for ourselves as to why we have not yet become a Christian.

And Jesus goes right into the depth of our being. And he addresses our undying soul. And he asks us, what shall it profit a man or a woman if they shall gain the whole world and lose their own soul? What will it profit them? But when Jesus speaks these solemn words, we see that he doesn't confine his audience to this select group.

He doesn't limit his address in any way. He doesn't say that it's just for his disciples only. He doesn't restrict the number of people who are able to listen in to this soul-searching sermon.

Jesus doesn't put any barriers in front of us of age or race or background or social status or language. Jesus just says that this sermon is a sermon for whosoever.

[4 : 07] A sermon for whosoever. He says that his sermon is addressed to everyone. And it's for everyone. My friend, this solemn sermon of Jesus today is for everyone who is in this audience.

And it's for everyone who is not. It means that no one is excluded. But everyone is included. Because it's addressed to whosoever.

It's addressed to you. To you personally. It has your name on it. Jesus' sermon is just for you.

Because Jesus is speaking to you.

I don't know if you've ever thought that when you come to church, Jesus is speaking directly to you. But in the words of this sermon, Jesus is not only addressing you as a person who is created in the image of God.

He's addressing your soul. And he's speaking to your soul. And he wants you to listen to what he is saying to you.

[5 : 19] He wants you to pay attention to his solemn sermon. Because his sermon is addressed to whosoever. Whosoever.

So all I can say is, please. Please. Please. Please. Listen to what Jesus is saying to you.

Give your attention to his sermon. Because the first thing that Jesus says in his sermon. Is that there is a call to whosoever.

There is a call to whosoever. That's what he says in verse 34. When he had called the people unto him with his disciples. All the multitudes.

He said to them. Whosoever will come after me. Let him deny himself. And take up his cross. And follow me. And so what we see is that before Jesus began preaching his solemn sermon.

[6 : 21] He called all the people. He called all the multitudes. And all of his disciples. Which had been following him throughout the region of Judea. And he called them together to hear what he had to say.

And they all congregated together to listen to Jesus. And Jesus called the multitudes and the disciples. Because as we've seen over the last while.

There was so much confusion. And so much misunderstanding about the identity of Jesus.

Everyone. All the multitudes. They're all discussing the identity of Jesus.

Everyone is hazarding a guess as to who Jesus is. Some were saying that he's John the Baptist.

Others were saying well he's Elijah. Others were saying well he must be one of the prophets.

But when Jesus asked his disciples. Who do you say that I am? It was at that moment that we saw Peter stepping forward. And he said.

[7 : 23] You are the Christ. You are the Christ. He made the greatest confession possible. You are the Christ. But even then Peter didn't understand fully.

Who the Christ is. And what it means to follow the Christ. Because when Jesus explained that he must suffer. Many things. And be killed. And rise again on the third day.

Peter couldn't accept that teaching. And he rebuked Jesus. For such a teaching. But it was then that Jesus rebuked Peter. As it is in verse 33.

Jesus said to Peter. Get behind me Satan. For you are not mindful of the things of God. But the things. Jesus referred to Peter.

Jesus referred to Peter. As Satan. Because Peter was ignorantly trying to make Jesus. Turn aside from the way of the cross. But as we said last week.

[8 : 20] The way of the Christ. Must be the way of the cross. And Satan's earnest desire. Is that we will go any other way. Apart from the way of the cross.

And following Jesus Christ. And Jesus knew that. Which is why he calls all the multitudes. And all the disciples. All the people together. He calls them together.

In order to listen to his solemn sermon. Because Jesus knew that. Following any other way. Apart from the way of the cross. It only shows that we are mindful.

And that we spend our time. Thinking about the things of man. And not the things of God. And so Jesus addresses. The misunderstandings.

About his identity. And about what it means to be his disciple. And Jesus says. That the only way to be my disciple. The only way to be a Christian.

[9 : 20] Is to go the way of the cross. Whosoever will come after me. Let him deny himself. Take up his cross. And follow me. And so as Jesus begins.

To preach about what it means to follow him. He addresses the multitudes. But those within that. Multitudes. That multitude.

Goes further. Than those who were present. That day. In Israel. The multitude. The multitude.

Whom Jesus addresses. It goes beyond the shores of Galilee.

The multitude. Goes beyond the boundaries. Of the nation of Israel. Because the multitude. Whom Jesus is addressing here. It reaches every tongue.

Every tribe. Every nation. And every language. And it stretches. Through the annals of history.

Through the centuries. Right up until our present day.

[10 : 18] And then on into the future. Because when Jesus issues his call. To become a disciple. He says. Whosoever.

Whosoever. And you know my friend. The word. Whosoever. It's probably. One of the most beautiful words. In the gospel. Whosoever. And it's a word. Which Jesus. Often used. All we have to do. Is consider. The most well known. Verse. In the Bible. A verse. I'm sure. That we all know.

Because when we come. To John. 3. 16. We can see. That we are being addressed. There too. Where Jesus. Is. Revealing to. The most religious man.

In Israel. At the time. He's revealing to him. The wonder. And the glory. Of the gospel. And. Jesus. Says to Nicodemus. God. So loved. The world.

[11 : 16] That he gave. His only begotten son. That. Whosoever. Believeth in him. Would not perish. But have. Everlasting life. And there's one thing.

About this word. Whosoever. Is that. It. Emphasizes. To us. That the gospel. Is a free. Universal. Offer.

Of God's love. And salvation. Through Jesus Christ. And it's offered. To whosoever. Whosoever. There is no type of person.

That is exempt. From this message. Of good news. It doesn't matter. Who they are. Doesn't matter. What they've done. Or whatever. Their past is. No one is exempt.

No one is excluded. No one is. Disqualified. There are no. Restrictions. There are no. Boundaries. No. No constraints. Upon accepting. This offer. Because accepting.

[12 : 13] This offer. Is not. A case of. Am I. Good enough. It's a case of. Am I bad enough. Are you. Bad enough. That's what Jesus. That's what Jesus. Wants to know. Because he came not. To call. The righteous. But sinners. To repentance. My friend.

The call. To come to Christ. It's a universal offer. An offer. To the whole world. And it's a free offer. To whosoever. That includes.

Everyone. And excludes. No one. And you know. I don't want to hear. Any of this. Perversion. Of the doctrine. Of God's election. Where they say.

If I'm going to be saved. Well. I will be saved. On the last day. It's not up to me. It's all of God's doing. None of that. My friend. None of that.

[13 : 10] None of this. Hiding behind. God's. Sovereignty. And God's. Sovereign work. Of. Election. And. And. Predestination. Because.

God's sovereignty. Isn't what's. Heralded. Before us. In the gospel. Jesus. Never. Says. Sit where you are. He never.

Says. Sit where you are. And wait. And see. What happens. On the last day. No. No. No. Jesus. Says. Whosoever. Will. Let him.

Come. Unto. Me. It's. Our. Responsibility. God. Is. Sovereign. But he has. Given us. All. A. Responsibility. We are. Responsible. We are. Accountable. Before. God. Whether we. Accept. This. Offer. Or. Not. And my friend. There is no excuse.

[14 : 03] Good enough. For not. Coming to Christ. There is no excuse. Good enough. For not. Being saved. There is no excuse. Good enough. For not. Following. Jesus. There is no excuse.

Good enough. To put the blame. On. Anyone. Else. Because. Jesus. Is. Clearly. Presenting. To us. Today. That this. Offer. Of the gospel.

This call. To become. A disciple. Of Jesus. It's to whosoever. To whosoever. The offer. Is as wide. As possible. Whosoever. Whether Jew. Or Gentile. Religious. Or not. Good. Or bad. Male. Or female. Rich. Or poor. Young.

Or old. Whatever. Situation. They have. In their life. It's to whosoever. The offer. Is as wide. As possible. But then.

[14 : 58] It becomes. As narrow. As possible. Whosoever. Will come. After me. And let him. Deny himself. And take up.

His cross. And follow me. And in this. Jesus. Is reminding us. In a solemn sermon. That the call. To whosoever. The call. To become a follower.

Of Jesus. It comes. At a cost. It comes. At a cost. And I hope. You're still listening.

To what Jesus. Is saying to you. Please. Give your attention. To this. Sermon of Jesus. Because it's a sermon. For whosoever. And in his sermon.

He's saying. That there is a call. To whosoever. Whosoever. But secondly. Jesus says. That there is a cost. For whosoever. There is a cost. For whosoever.

[15 : 55] A cost. For whosoever. That's what he says. In the second half. Of verse 34. Whosoever. Will come after me. Let him deny himself. Take up his cross. And follow me.

For whosoever. Will save his life. Shall lose it. But whosoever. Shall lose his life. For my sake. And the gospels. The same. Shall save it. For what shall it profit a man.

If he shall gain the whole world. And lose his own soul. Or what shall a man give. In exchange. For his soul. In the sermon.

Jesus says. That the call. To become a disciple. It's to you. To whosoever. The offer is. As wide as possible.

But then it becomes. As narrow as possible. To be a disciple of Jesus. Comes at a cost. And the cost. Is your own life.

[16 : 49] Jesus says. Whosoever. Will come after me. Let him deny himself. Take up his cross. Follow me. For whosoever. Will save his life.

Shall lose it. But whosoever. Shall lose his life. For my sake. And the gospels. The same. Shall save it. But when Jesus.

Says that. In order to be his disciple. We must deny him. Deny ourselves. We must deny. Self. He isn't talking about. Self.

Denial. Because. Denying self. And self. Denial. They're two completely different things. Altogether. Self. Denial. Is often.

An outward action. It's often. For a good purpose. You could say. Where. Occasionally. We give up things. Or we give up activities. Where you could say.

[17 : 43] We give up chocolate. Everybody loves chocolate. Where. We deny ourselves. Chocolate. In order to lose weight. And some. Deny themselves. Buying things.

In order to save money. Other people. Deny themselves. Alcohol. Especially during the month of January. When everyone. Is on a detox. After the new year. And to that extent.

There is self-denial. But of course. That's not what Jesus. Is talking about. Because self-denial. Is not the same. As denying self. Denying self.

Places all the emphasis. Upon. Me. It places the responsibility. Upon the individual. Because it's not about.

Denying ourselves. Chocolate. Or money. Or alcohol. It's about removing ourselves. From being the center. Of our universe. It's about removing ourselves.

[18 : 36] From the throne. Of our own heart. Denying self. Is about giving up ourselves. And writing ourselves off. And surrendering our life. To Jesus Christ.

And determining to be obedient. To his will. Because our fallen nature. Our sin. That we are born with. We were singing that in Psalm 51.

Conceived in guiltiness. And sin. We're all born with this love. Of self. Where we are at the center. Of our own universe.

We are the kings and queens. Of our own heart. We are the king and queen. Of our own destiny. But my friend. Our sin is such. That it has deluded us.

Into thinking. That we are the most. Important being. In the world. And that everything else. Revolves around us. Our sin has. Affected us.

[19 : 32] And defected. Every area. Of our life. That it convinces us. That we are to worship ourselves. Where we should boast in self. We should be proud.

Of self. We should exalt. Self. We should boast. Our ego. Puff up. Our ego. To the point. That we are convinced. That we don't need.

Anyone else. To help us. We don't need God. We don't need Jesus. Jesus. Why should we need anyone.

If we can do everything ourselves. Because I am the God of my own life. But you know. Jesus knows our heart. Jesus knows our mind.

Jesus knows the way we think. Which is why he says. Whosoever desires. To save his or her life. They will lose it. It will profit them.

[20 : 33] Nothing. But Jesus says. Whosoever will come after me. Let him deny himself. Take up his cross. And follow me.

Whosoever wants to follow me. Whosoever wants to be my disciple. That you must come and die. You must die to self. You must die to sin.

You must abdicate the throne of your own heart. You must submit to the authority of Jesus. As it is presented in God's word. And you must put Jesus at the center of your life.

Put Jesus upon the throne of your heart. And follow him. Follow him. You must follow him. But in order to follow Jesus.

Jesus says it means. Taking up your cross. In order to be a follower of Christ. We must follow the example. Of Christ.

[21 : 34] And take up our cross. But when Jesus said. That if we want to become one of his disciples. Then we must deny ourselves. Take up our cross.

And follow him. When Jesus said that. It was one of the most startling things. That he could ever say. To our mind. And to our ears. It doesn't seem like a big deal.

Because we often see the symbol of a cross. Maybe on jewelry. Necklaces. Or we use it as a figure of speech. Where we say that. We all have our own cross.

To bear. And such crosses. They may come in the form of. Inconvenience. Or illness. Or a hard. Hard experience. And that's not to say.

That these things are insignificant. Or easy to bear. But they are vastly different. To what Jesus meant. In his sermon. Because the symbol of a cross.

[22 : 31] In the first century. Was the symbol of Roman oppression. It was the most visible act. Of Romans. Of Romans. Terror.

Towards the Jews. The act of crucifixion. It was designed. To punish criminals. In the most. Excruciating manner. By. Prolonging their death.

Because when someone was crucified. They didn't die of the pain. Of being beaten. And lacerated. All over their body. And then having.

Six inch nails. Driven through their hands. And their feet. And then hoisted up. Onto a cross. To die. They didn't die of the pain. They died by suffocating.

On their own blood. Because the only way. To breathe. When you're on the cross. If you were. Crucified. Was to push down. On the nails.

[23 : 28] Through your hands and feet. And take a breath. And it's this fight. For survival. The fight. Between the desire. To live. The desire.

To stay alive. And the fear. Of death. The cross. Was the most awful. Way to die. And for every Jew.

Living under the oppression. Of Rome. The cross. Was always a symbol. Of cruelty. Pain. Shame. And death. But not only that.

When someone. Was to be crucified. They would have to take up. Their cross. And they would have to carry it. To their place of execution. Just like Jesus did. And the act of.

Carrying the cross. It signified. Submission. To Rome's authority. And to Rome's power. But here is Jesus. And he's issuing.

[24 : 24] The same symbol. To signify. The ultimate submission. That is. Required. By his disciples. And with such. An extreme. Symbol. Jesus. Jesus. Was saying.

That to become. His disciple. We must be. We must be prepared. To endure. Trouble. And pain. And suffering. And conflict. It's through.

Much tribulation. Says the Bible. That. The disciple. Of Jesus. Will enter. The kingdom. Of heaven. And you know.

I always quote him. Maybe too often. But I find. What he says. So relevant. And so applicable. To us. Because. J.C. Ryland.

His commentary. He says. In order to become. A disciple. Of Jesus. We must be prepared. To deny self. And take up. The cross. Of doctrine.

[25 : 19] And the cross. Of practice. We must be prepared. To take up. The cross. Of professing. A faith. That the world. Will despise. We must be prepared. To take up.

The cross. Of living a life. Which the world. Ridicules. As too strict. And unnecessary. We must be prepared. To crucify. The flesh.

To mortify. The deeds. Of the body. To fight. The daily fight. With the devil. To come out. From the world. And lose. Our lives. If need be.

For Christ's sake. And for the gospels. These are hard sayings. Says Ryan. But the words of our Lord. Are plain.

And unmistakable. If we will not. Carry the cross. We shall never. Wear. The crown. If we're not.

[26 : 14] Willing. To deny self. And take up our cross. And follow Jesus. Then we will never. Receive the crown. And you know.

If anyone knew. What it was. To carry. A cross. It was the apostle Paul. Because when Paul. Wrote to. The Galatians. And he explained.

The change. That had taken place. In his life. He made this wonderful. Confession. About. What it means. To be a Christian. He said. I have been crucified. With Christ.

Nevertheless. I live. Yet not I. But the life. That I now live. In the flesh. I live. By the faith. Of the son of God. Who loved me. And gave himself.

For me. And so. As a Christian. Paul had. Denied self. He had taken up his cross. And he followed Jesus. He had died. To self. He had died.

[27 : 08] To sin. So much so. That he said. Later on. In his letter. To the Galatians. God forbid. God forbid. That I should boast. In anything.

Except the cross. Of our Lord. Jesus Christ. By whom the world. Has been crucified. To me. And I. To the world. Paul counted.

Everything. That this world. Offered. As a loss. That he would gain. Christ. As his saviour. And that's what Jesus. Is telling us here. That whosoever.

Loses his life. Whosoever. Counts. What this world. Offers. And the pleasures. Of this world. As loss. They will gain. Eternal life. They will gain.

Salvation. They will gain. Christ. But you know. The problem. We have. In our congregation. Is that there are. Far too many.

[28 : 03] People. Who are still. Trying to save. Their own life. By clinging. To the world. And by their own. Good works. And maybe. What holds you back.

From denying self. And taking up your cross. Is all this talk. About loss. But what Jesus. Is saying. Is that. The loss.

Is not a loss. Of possessions. It's not a loss. Of money. Or wealth. Or family. Or friends. It's the loss. Of your soul.

Your undying. Soul. Because if you cling. To everything. If you cling. To your money. To your wealth. To your family. To your friends.

And if you put them. Before your eternal. Well being. Then you will lose. Your soul. And Jesus. He's put it so clearly. To us. In verse 36.

[29 : 00] What shall it. Profit a man. If he shall gain. The whole world. And lose. His own. Soul. What. Profit. Will it be.

In eternity. To have had. Everything. That money. Could buy. To have had. All the wealth. In the world. To have had. The loveliest. And the warmest.

And the friendliest. Family. And to have had. The best. Friends. That you could have. Ever have had. And there's nothing wrong. With having any of these things. It's not wrong. To have money. Or wealth. Or family. Or friends. These are the great. Blessings. Of life. But my friend. What will it. Profit. You. What will it.

Profit. You. If you have spent. Your life. Neglecting. Your soul. And you know. What I find.

[29 : 52] So hard. And so. Heartbreaking. Is that far. Too many. People. Spend their life. Clinging. To the things.

Of this world. That they can't. Take with them. They put their trust. In things. That are of no. Eternal benefit. For their soul.

Jesus spoke about. A man like that. When he told. The parable. Of the rich fool. The rich fool. He had spent his life. Building.

Bigger. And better. Barns. And he had been. Preparing. For the future. Spent his life. Tending to his wealth. And his gain. Preparing. For retirement. But what he never saw.

Coming. Was that he would be asked. What he did. With his soul. And when God. Came. Death. Came. Calling.

[30 : 51] And he was a man. Who had neglected. His soul. And yet God said to him. Thou fool. Tonight. Thy soul. Shall be required. Of thee. My friend.

What attention. Are you giving. To your soul. What concern. Do you have. For your never dying soul. Because what.

Will it profit you. What. Gain. Will you have. If you gain. The whole world. And lose. Your own soul. What. What is it. That. You will not.

Let go of. What. Could you. Possibly. Be. Clinging to. In exchange. For your soul. Because whatever it is.

Whatever you're. Clinging to. You all know. It won't last. You all know. That I don't need. To tell you. That you can't.

[31 : 47] Take it with you. Whatever it is. Your. Your money. Your wealth. Your family. Your friends. You can't. Take it with you. As the old saying. Goes.

Shrouds. Have no pockets. They have no pockets. I don't know. How many times. Death is going to speak to us. As a community. Before we wake.

Up to the reality. That we need. To give attention. To our undying soul. Please. Give attention to it. It's your undying soul. And it needs. This eternal. Word. To affect it. My friend.

You need. To start. Showing a concern. For your soul. Because this. Solemn. Sermon. Of Jesus. In this.

[32 : 43] Sermon. Jesus. Not only. Wants to make us. Aware. That. There is a call. To whosoever. To become a disciple. And that. It comes. At a cost. To whosoever. Is willing. To deny themselves.

And take up their cross. And follow Jesus. But for Jesus. There is also. A concern. A concern. For whosoever.

And I hope. You're still listening. I hope. You're still listening. To this. Sermon. Of Jesus. Please. Give your attention. To it. Because.

This is a sermon. For whosoever. They shall call. To whosoever. A cost. For whosoever. But Jesus. Thirdly. Has. A concern. For whosoever.

A concern. For whosoever. He says. In verse 38. Whosoever. Therefore. Shall be ashamed. Of me. And of my words. In this adulterous. And sinful generation.

[33 : 39] Of him. Also. Shall the son of man. Be ashamed. When he comes. In the glory. Of his father. With the holy angels. Jesus. When we consider.

All that Jesus said. During his life. And ministry. We consider. All the parables. All the teaching. All the things. That he said. There are. Perhaps.

No words. That are more. Condemning. Than these. Because. In this statement. Jesus highlights. The very thing. That holds. People.

Back. From becoming. A disciple. Of Jesus. And Jesus says. The reason. Many people. Hold back. Is shame.

People. Are ashamed. Of Jesus Christ. They're ashamed. To be seen. To believe. In the things. Of God. They're ashamed. To be known.

[34 : 35] As one. Who loves. Jesus Christ. They're ashamed. Before others. For desiring. To live. According. To the commandments. Of God. They're ashamed.

To be associated. With Jesus Christ. And other Christians. And their shame. Is such. That they're afraid. To come to church. On both ends.

Of the Lord's day. Just in case. People. Start talking. About them. Just in case. People. Start thinking. That they're religious. Just in case. People think.

Oh that person's. Getting the Kurim. And Jesus says. That's why. Many people. Hold back. From becoming. One of my disciples. They're ashamed.

Of me. And of my words. But what's startling. Is that the shame arises. Only because of the adulterous.

[35 : 28] And sinful generation. The shame arises. For fear. Of what the adulterous. And sinful generation. Will say about them. If they start following Jesus.

And you know. That adulterous. And sinful. Generation. We are still in it. It's still present. Because how many people.

In our congregation. And in our community. Are ashamed of Jesus. Because of fear. Of what others will say. Of them. How many.

People. Are afraid. Of being embarrassed. Or humiliated. In front of. Friends. If they begin. To follow Jesus. Are you embarrassed.

Are you afraid. Are you ashamed. Do you know. What the Bible says. The fear of man. Is a snare.

[36 : 29] The fear of man. Is a snare. Because. When we try. To live. Our life. For the opinion. Of others. And to please others. To satisfy others.

To worry about. What other people think. And what other people. Will say. And all the people. Will be talking about me. Maybe in the shop. Or at work. These things. Ensnare us.

They ensnare us. My friend. I know what it's like. Because I was there myself. I was there. When I was secretly. Seeking the Lord. I didn't want anyone. To know. What was going on. In my heart. Not even my closest family. Not even my friends. I was too. I was too afraid. To say anything. To them. For fear of ridicule. Fear of rejection. But do you know. What took that fear away. I listened to Jesus.

[37 : 28] And not the opinions. Of others. Jesus said. Come. And whatever. Anyone had to say. About me. Whatever comments. People had.

To make. Whatever opinions. They were going to give. Wherever they were. At work. Or around me. They would get over it. They would get over it. And if anyone.

Said anything negative. It was only because. Deep down. They wanted it. For themselves. But what Jesus says here. Is that this. Feeling of shame. And the fear of others.

It is so. Insignificant. It is so. Small. In comparison. To the great eternity. Because being afraid. Of the thoughts. And opinions. Of others. In this adulterous. And sinful generation. It is completely. Insignificant. In comparison. To the fear.

[38 : 24] And terror. That will be expressed. When the son of man. Comes. In the glory of his father. With his holy angels. Being afraid. Of the thoughts.

And opinions. Of others. Is completely. Insignificant. When it comes. To the day of judgment. That's what Jesus. Is talking about here.

But in Matthew's gospel. We're given a. A fuller picture. Of what. Jesus. Is saying here. Because. In Matthew 25.

We're told that. Jesus. Says. When the son of man. Comes in his glory. And all the angels. With him. He will then sit.

Upon his throne. And before him. Will be gathered. All the nations. And he'll separate. The people. One. From another.

[39 : 18] As a shepherd. Divides the sheep. From the goats. And he'll place. The sheep. On his right hand. The goats. On his left hand. And the king.

Will say to those. On his right. Come. You blessed of my father. Inherit. The kingdom. That has been prepared. From before the foundation. Of the world. Then he will say.

To those. On his left hand. Depart. From me. You cursed. Into the everlasting fire. Prepared. For the devil. And his angels. And Jesus says.

These will go away. One. Into eternal punishment. And the other. Into eternal life. My friend.

The day of judgment. Will be a day of shame. It will be a day of shame. Because on that. Judgment day. All will appear.

[40 : 14] Before the judgment seat of Christ. And give an account. All will stand. All will give an account. And there will be many. Who stand.

There. Ashamed. There will be many. Who stand. Ashamed. Ashamed. Ashamed. Not because of Jesus. Or his words. They will be ashamed.

Because they never listened. In church. They'll be ashamed. That they never acted. When they had the opportunity. They will be ashamed. That they listened.

To the opinions. And the thoughts. And the speaking. Of others. They'll be ashamed. That they never. Responded. To the offer. To whosoever.

They will be ashamed. That they didn't. Take up their cross. And follow Jesus. And that. Shame they feel.

[41 : 11] Will make hell. All. The more. Worse. For them. But my friend.

Jesus is. Reminding us. In his solemn sermon. That he has a concern. For whosoever. And he tells us. About the day of judgment.

And his coming glory. In his. Coming in his father's glory. With his holy angels. He tells us. Not to scare us. Although it should.

Not to manipulate us. Into making a decision. My friend. He tells us. Only because he loves us. Only because he loves us.

And he doesn't want us. To go to hell. I don't want you. To go to hell. I tell you.

[42 : 13] Because I love you. And I want you to be saved. I don't want you to perish. Without Christ. As your savior. I don't want you to neglect.

Your undying soul. Because your soul. Is precious to me. But your soul. Ought to be precious to you. It's your undying soul.

And I want you to know. That this sermon. Is for you. This sermon. Is addressed. To you. It's a sermon. For. Whosoever. It's a sermon.

With your name on it. And it's delivered. To you in love. Presented. To you with tears. And lifted before you.

In prayer. I can't say any more. To you. I can't add. To what Jesus has said.

[43 : 15] Except to say. Please. Please. Please. Give your attention. To what Jesus is saying. That whosoever.

Will deny himself. Take up his cross. And follow me. Then they will. Have eternal life.

Listen to what Jesus is saying. And respond to it. By following him. May the Lord bless these thoughts to us.

Let us pray. O Lord our gracious God. Lord. We ask that thou wouldst speak to us. Impress upon us.

Thy truth. Remind us Lord. That we are only passing through. That we have an undying soul. A soul that needs attention. A soul that needs Jesus to fill it.

[44 : 16] And O Lord we plead. That those who are. Without Christ. That they would make Christ their own. That they would make him their saviour.

That they would trust in him. For time and for eternity. O do us good and we pray. Keep us on mercy's ground. Until we find thee.

For Lord thou art the only one. O the only one who can save us. Do us good and we ask. For Jesus sake. Amen. Let us Wine.

Psalm 25, the Scottish Psalter, page 231. Singing from verse 4 down to the verse marked 9.

Psalm 25 from verse 4. Show me thy ways, O Lord, thy path so teach thou me. And do thou lead me in thy truth, therein my teacher be. For thou art God that dost, to me salvation sent.

[45 : 29] And I upon thee all the day expecting do attend. Thy tender mercies, Lord, I pray thee to remember. And loving kindnesses for thee have been of old forever.

Down to the verse marked 9 of Psalm 25. We'll stand to sing to God's praise. Fill me thy ways, O Lord, thy path so teach thou me.

And do thou lead me in thy truth, therein my teacher be.

For thou art called at us, to me salvation sent.

And I upon thee all that is expecting do attend.

[46 : 47] Thy tender mercies, Lord, I pray thee to remember.

And loving thy kindnesses for thee have been of old forever.

My sins and faults of you, do thou, O Lord, forget.

After thy mercy take on me, and for thy goodness sake.

God good and upright is the way he'll send us to.

[48 : 05] The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore.

Amen.