

Glory in the Lord

by G.W. North

The sermon encourages believers to focus on glorifying God and understanding their identity and calling in Christ.

Duration: 1:04:08

Scripture: 1 Corinthians 1:17-19, 1 Corinthians 1:31, 1 Corinthians 2:9-10, 1 Corinthians 2:12

Topics: "Glory"

Description

In this sermon, the preacher emphasizes the importance of coming into possession of God's blessings. He highlights that God is continuously working to bring believers to a place where they can receive everything they need. The preacher emphasizes that Jesus Christ has made everything good and that believers can have access to all things through Him. The sermon also emphasizes the need to focus on God's plans and what is written in the Bible, rather than getting caught up in worldly events or predictions.

Transcript

Shall we share a little together in the first epistle of Paul to the Corinthians? You will know, if you're familiar with the Scriptures, that this is a book that is written well, as it says in verse 2 of chapter 1, unto the Church of God, which is at Corinth. And as you read through this letter, you will discover over and over again that it is the Church of God and the Churches of God, and sometimes, you know, as you move around the country, I do, perhaps moving more than most on these kinds of missions, I notice that there are some people that call themselves the Church of God, and so on, in a denominational sense. It's a great thing to realise that Paul is emphasising God when he writes this great letter.

You will know that sometimes the emphasis is on Christ, sometimes the emphasis is on the Father. I hope you know these things, and that you're getting familiar with these great epistles of Paul, and like them much more than the story about David killing Goliath and all that. Although these things have their place in Scripture, you and I are to know these great messages that God has written to us in the Church of Jesus Christ, or the Church of God.

And you will know that the emphasis that this man, by the Spirit, is bringing again and again and again, and I think you ought to read through the epistle with this in mind, is that it's God he's talking about, God, God. In fact, in some places you will find the repetition of just the glorious word, God, will come twice, three times in a verse, I don't know whether you've noticed this. A new idea, I'll give you a new trail, a new scent, reading through this lovely epistle.

God, God, God, God. And it's a mighty thing to realize this. And God is working strictly according to what he says.

And what he says comes from what he is. And therefore, everything he is doing has got to be conformed to that end. I hope we do realize this, that we've been caught up into something that God has had in his heart for all eternity.

I hope you feel in this thing. It's so easy to sort of know your sins are forgiven, and that sort of thing. And that is very, very vital and necessary.

But to feel part of this marvelous thing that God is doing is absolutely essential for each one of us. And it's to this end that the epistles really are written. They are instructions in what had happened to them.

You will remember, of course, they never had a Bible, these Gentile churches. They had been Gentiles. They'd never got the Jewish tradition of scriptures behind them at all.

And these primarily, if you like, are Gentile scriptures. The Corinth, you see, was a Gentile church. So were the Ephesus, Philippi, wherever you go.

They were in Judea, for instance. You remember that when he wrote to the Galatians, Paul said that you follow the churches in Judea, that is, the Jewish churches, if you can call churches by sort of Gentile or Jewish name, or division. And so he's instructing them in the wonders of what had happened to them, and taught them.

You remember, I hope, that when he wrote to the Ephesians, he said, I wrote to you a fore, a short letter, I'm afraid this is the third chapter now, in which he said, you will understand, you will know my understanding and knowledge of the mystery. He showed them how he had come to know all this. When I read through it again this afternoon, I thought, oh, I wish we had that letter, Lord.

I reckon that's one that the Lord allowed to be lost, because I would deeply love to know Paul's explanation of how he got into this understanding. I reckon the Lord had that one lost, in case we all sort of... We're going to get into the secret of this. And I'm quite sure the Lord doesn't want us to get in by saying, ah, now I know it all now, you know, docketed in our mind, A, B, C, D, E, F, G, and come out like a lot of parrots, and all persuade ourselves we're there, because we know all about it.

But, to come into this by the wonder of the revelation of God, this is what God had for us. But when he writes, as we find in this first chapter of the Corinthians, to this Gentile church, which is the church of God, as we've reminded ourselves, he says in verse 31 of that chapter, it is written, it is written, You see, it's written. And God is moving to this great end.

And I hope that every one of us here tonight, we are doing exactly this. I hope we're all glorying in the Lord. Glorying in the Lord.

It's subtly easy to do other than that. To glory in men. To glory in possessions.

To glory in positions. To glory in gifts. To glory in all sorts of things.

It's so very easy to do this. In fact, I wrote a letter today, in which I said to the dear brother who'd written to me, more and more we need to have an emphasis on the whole glorious truth of God, instead of on, say, body or ministry, or on gifts, or on callings, or on talents, or on this kind of thing. It's so easy to get

sidetracked onto these things.

They're there, they have a position, they have a place that all must know of in their experiences. But oh, beloved, how glorious it is to know that we must glory in the Lord. And, I didn't mention these words at the time, you will see that the verse 31 opens up, that according as it is written, I simply started it, it is written.

But, you will see that immediately, Paul, in his writing, is just saying, I've written all this to you, and this is what he preached and taught, because it's got to be according to what's written. Amen. It's got to be according to what's written.

It's got to be. What is written is what God has planned, and what God has planned, He's going to do. Now, we like to think that when we're thinking, oh well, we're in the end of the age, and we talk about going to the common market, and ten toes, and all this business.

I don't know whether you've heard a lot about this, but all this sort of idea, prophetic prognostication, and they say you should read your Bible with your paper open. I don't know how they'd be getting on this, last three or four days, when the paper hasn't been printed. And, bless the Lord, however did they get on this, whatever newspapers, I don't know.

But, there it is. They have to change their ideas, this, that, and the other. In fact, somebody said to me, that there was a war due to break out on June the 10th, and he said to me, oh well, it'll have to be next year on June the 10th.

Between the Jews and the Arabs, you see. This is the crazy way it all goes, if you're not very, very careful. Somebody broke somebody's prophetic scheme.

I don't know why, but that's the way it goes. And I guess it'll go that way, right until the trumpet does blow, don't you? I'm ever so thrilled about that. Sometimes it's good to have a good laugh at our stupid selves.

It's got to be according to what is written. And I'm not going to launch into any sort of prophetic outline, or my guess might be as bad as yours. But the whole truth, beloved, is that God is doing things like this, that we've got to glory in the Lord.

And I hope that more and more, as you go on with the Lord Jesus Christ, you're discovering this. I feel that I'm doing it more and more. As far as my own self is concerned, I'm seeing that all you can do is glory in the Lord.

That's all. You can't glory in men. The Corinthian church were glorying in men.

They were saying, I'm of Paul, and I'm of Apollos, and I'm of Cephas, and so on. And they were all glorying in men. And this is the thing that Paul hid at, so very directly and powerfully.

When we do this, of course, it's because we've lost sight of, or have no idea, of what God is doing. People say, I am of Christ. And of course, that's wonderful to say you're of Christ.

But when it's a sort of a schismatic statement, when it's a sort of divisive thing, even that is wrong. And as you see, well we'll turn up and see, in the 1 Corinthians chapter 15, where he comes on the great wonder of the risen Christ. You know when he says, verse 3, I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures, he was buried, and that he rose again the third day according to the Scriptures, that he was seen of Cephas, then of the twelve, after that

he was seen of about five hundred, and then he was seen of James, verse 11, then of all the apostles, and last of all, he was seen of me, and so on, and so on, and so on.

How tremendous it is. And notice again in verse 9, he says he persecuted the church of God. He's on the church of God.

I want you to notice, not even the church of Christ. He's very, very wise. Because you see, some would say, I'm of Christ, and they would have said, ah, that's us, you see.

You're the church of apologists. You are the church of this, you are the church of that. See, you see why you get the inner consistency of the great revelation when God is moving.

Oh, how wise a serpent and harmless as dove were these great men of God, you see. And then, he goes right on, and at last, he comes to this in that great, wonderful chapter. He says that, when, verse 28, all things shall be subdued unto Christ the Son, then shall the Son also himself be subdued unto him that put all things under him, that God may be all in all.

You see where he's gone? He's gone unto the entirety, and not even one person in the Trinity, Christ. He's gone unto God. Amen.

All right. I hope I haven't gone too quickly for you to see that. Read through your epistle yourself, and note the occurrence of God, God, God, God, God, God, God, God, God.

Amen. All right. It's written, Let him that glorieth glory in the Lord.

And, you will see who this Lord is. The Lord is in verse 3 of chapter 1. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. There it is.

And this blessed Lord, verse 30, was made unto us wisdom, and righteousness, and sanctification, and redemption. Blessed in the name of the Lord. God made Jesus Christ these things unto me, and unto us.

You know why? Because we have nothing. We are nothing. We could be nothing.

Jesus Christ had to be made it all to us. We haven't got anything. Nothing at all.

What an amazing realization this is. I do hope we've all seen this, beloved. How that everything is dependent upon God in our redemption.

You do see that. And Jesus Christ was made it all. That's why I chose that hymn.

Jesus Christ is made to me. All I need. All I need.

And, of course, there are times when we sort of sink back into that because we feel our complete need of the Lord. Go with me into the Ephesian letter like this. You'll find that this isn't an isolated thing.

In the Ephesian letter, this writer is saying really the same thing. If you look in the first chapter, it says in verse 7, We have redemption through his blood, the forgiveness of sins according to the riches of his grace. And we go into the second chapter and we read like this.

For by grace are ye saved. Verse 8. Through faith. That knowledge itself is the gift of God.

And we rejoice in that and we think, Oh, forgiveness of sins. This is a marvelous thing. You and I, beloved sinners, piles of sins that we don't even know about.

Our attitude to sin before we come to the Lord. Our thought, our whole realm, we don't even know the sins that we have committed. We don't know it.

We're so dead. Whilst we're still in those things, we were too dead to know that they were sins even. We didn't know.

Sin upon multiplied sin. Our very existence, breathing God there. We didn't pay for it.

It's so tremendous. Why you have to pay that? Drink water, you have to have it laid on your house, you have to pay some local government. I don't know what you don't have to do about that.

And here we are, we drink in God's air. Oh, it's all free. Everything's a gift from God.

And then we, as I say, our attitude to it is, Thank you, we sinned a thousand times a day. We didn't know it. We were so dead.

You happy quickens who were dead. Infested with sin. Absolutely dead.

The Lord has forgiven us far more than we are conscious of. Amen. What's the use of trying to struggle to remember all your sins? You die, or the Lord has come, before you've even remembered a millionth of them.

And all the nonsense then that you meet with people saying, You've got time to remember your sins, and your father's sins, and your great-grandfather's sins, and that kind of line, in order to confess them, goes by the board once you come to sanity in this realm. The Lord Jesus Christ is made unto us everything. Amen.

Isn't that a marvellous thing? And we rejoice in it, and we say, Oh, bless God. Sometimes we do sit down and we think about the past, and what we've been, and what we haven't been, what we've done, what we didn't do, what we should have done. Sometimes we do that.

But you know, beloved, it's almost almost as vast as that. This is the thing that this tremendous man, under the power of the Spirit, is trying to make us see. So he goes down in this Ephesian chapter 1, and he says, In the riches of his grace, verse 8, he's abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself, that in the dispensation of the fullness of time, he might gather together in one all things in Christ.

Now that's what he's aiming at. You see, instead of sort of stopping on the borderlands and just being taken up with the fact that our sins have been forgiven, he's trying to lift our vision to what God has for us in Christ. This marvelous fullness is going to gather us all together in one.

Amen. Do you believe that? It's going to gather us all together in one. It doesn't matter who you are or what you are.

It doesn't matter how peculiar you are or I am. It doesn't matter about this, that or the other, ideas or absence of them. The whole glorious thing is that he's going to gather us together in one.

And what Paul is really seeking is to get us engaged with this. He doesn't want us to be engaged with the backward look. You know, oh bless God he's forgiven me all my sins, you see.

And so you're always engaged about your sins. Blessed be the name of the Lord. He wants to get us engaged with the forward and upward look.

Praise him, praise him. The thing that he's going to do. And we're in this.

We're in it. Jesus Christ. Let's go back to that Corinthian letter.

Jesus Christ has been made everything. Do you believe that? He's been made to us wisdom and righteousness. I'm in verse 30 of 1 Corinthians 1. And sanctification and redemption.

And only this, you see, could bring us into this realm. Unless he's been made this to us, we couldn't be in it. We'd be outside of it forever.

God had to start with someone. He started with his own son. Amen.

And then you see, he called us. Let's look at verse 2. Unto the church of God, which is in Corinth. To them that are sanctified in Christ Jesus, call, say.

With all that in every place, call upon the name of Jesus Christ, our Lord, both theirs and ours. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. What a glorious thing.

Call, say. And when you look verse to verse 26, you'll see this. You see your calling, brethren.

You see your calling. Call, say. You've got the words to be in there, not there in the Greek.

Call, say. You see your calling, don't you? Call, say. Glory.

That's your calling. I'm ever so glad it's a calling, not a driving. Aren't you? We're not driven on.

You know, driving on the saints. You can't drive on the saints. You can only call on the saints.

You can only call them. Beloved, what the Lord has in his heart is just this. That Jesus Christ is made to me, being the great saint, the Lord Jesus Christ.

He's made to me wisdom, righteousness, and sanctification. He's made sanctification to me. Because you will know that we're those that are sanctified in Christ.

Call, say. That's it. Because sanctified only means sanctified.

We're called saints. We are sanctified. And Jesus Christ is made the great saint, the Lord.

He's made sanctification to me. So now I see my calling. I see my calling.

Now this is one of the greatest honors that can ever be conferred upon us. That God actually believes. This is what God believes.

He actually believes that to have made Jesus Christ your Lord, and made him sanctification to us, and called us saints, he actually believes that you and I will say, Oh Lord, what a calling. I'm going to be there. Oh, he appeals to the best in us, instead of condemning us to the worst.

Now isn't that marvelous? That's why you find when Paul writes to Romans, there's no condemnation to them that are in Christ Jesus. He hasn't come on that level at all. He appeals to this, that having regenerated us by his grace, you see, wisdom, sanctification, redemption, righteousness, Oh, being made that to me.

It's not just that we see him in history, a wonderful person that he is, but he was all that, and made that to me. To me. Isn't that a tremendous thing? Now, he was made this to me, in all his life, and through his death, made it to me.

That's what he meant when he said, he laid down his life for the sheep. He laid it down that he might take it again, that he might give it to us. He was made that to me.

Oh, praise God. Ahem. Hear this.

He's got marvellous method with us all tonight. And he calls me. Ahem.

He calls me. Now, in order for this God to eliminate everything else, he's eliminated everything else. Look at verse 29.

No flesh should glory in his presence. No flesh. Mind you, no flesh can glory in his presence.

It's quite impossible for the flesh to glory in his presence. The flesh can only glory in the presence of men. It can puff up, it can show up, it can stand up, it can do all sorts of things in the presence of men.

No flesh can glory in the presence of the Lord. None. You understand that, don't you, Bill? There's no place for the flesh to bring itself around and stand itself up and show itself off.

Not in the presence of God. It can't. But what he does is this.

He says no flesh should glory in his presence. And this is because he's showing us why. Look, let's have a look at it this way.

Verse 26. You see your calling, brethren, how that not many wise men are for the flesh, not many mighty, not many noble are called, but God has chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world to confound the things that are mighty and base things of the world and things that are despised has God chosen, yea? And things which are not.

To bring to naught things that are that no flesh should glory in his presence. Why? According to man's thinking this is absolutely ridiculous that God could choose something that isn't. It is not.

It isn't there. How can he choose what's not there? This is it. But he has.

He's chosen what is not there. Ah, glory. Now, if a thing's not there then he's got to create it, hasn't he? You see.

If a person just is not or if a person has not then obviously God's got to give to that person. He's got to give. A man's got to come into possession.

God has got to work. And he does that. Tremendously.

Continuously he works. Works and works. To bring us there, beloved, where he wants us.

To give us everything that we need. So, you can see now why Jesus Christ has made everything to us. Everything that Jesus Christ is he is mine.

He has made that to me. Now you let that really sink in. He's made that to me.

He's made it to you. So you see, beloved, how everything can be yours. You do, don't you? You see how everything can be yours.

You can see why, for instance, in the end of the third chapter, this is what he writes. Verse 19. The wisdom of this world's foolishness with God.

It's written, He taketh the wise in their own craftiness and again, the Lord knoweth the thoughts of the wise of their vain. Therefore let no man glory in men for all things are yours. There it is.

All things are yours. Now you see the cause. Praise the name of the Lord.

So, all you've got to do is to say, well now, alright then. If he calls the things that are not, they aren't there. I wasn't even there.

He's called me. Well, what am I? Well, we'll go to the 15th chapter and we'll read what Paul says in verse 10. By the grace of God, I am what I am.

By the grace of God, I am. I was not, but I am. I am.

By the grace of God, I am. That's a great thing, isn't it? I am. Hallelujah, I am.

God has made me. God has called me. I am.

Aren't you? Aren't you? You are, aren't you? What are you? Well done. I'm coming back to what Paul wrote here. I'm a saint.

I'm called a saint. Amen. You know, instead of grumbling about one another, especially if you do it behind one another's backs, start calling one another, isn't he a saint? Isn't he a saint? Be biblical.

That's right. That's the thing to do. See? You don't do it, do you? Called saints.

Oh, well you can't do that. Why not? We belong to the church of God. God's church only had saints in it.

That's a marvellous thing. We're saints. If I hadn't said we'll pray for Saint Marjorie, you would have wondered who I was talking about, wouldn't you? She's a saint.

It's got nothing to do with your mind, what you think a saint is. It's what God says. Amen.

Your standard of sainthood is much higher for other people than you've been living yourself, probably. Keep that very clear. That's right.

Keep that very clear. We're called saints. Glorious be the God.

Let's handle one another's characters right. We're called saints. Jesus Christ has made that to me.

Amen. He's been made that to me. I'm a saint.

Oh, he thinks himself somebody. He doesn't half-boast. No, he doesn't.

No, he doesn't. I tell you what, it's something that the soul accepts and clings to in a sign of God. You've called me a saint, Lord.

Now, what do you do after that? What do you do? What's your next step from that? Oh, Lord, I want me. Isn't that right? Because you've called me that. You see, this is the whole glorious position to which God has brought us.

It's the term of endearment because he loves us. That's right. And we're on the right ground when we're here.

And the Lord wants us to understand how gloriously true this is. I go back to the first chapter. And in verse 7, I read that you come behind in no gift.

It's the Lord Jesus Christ who's coming, not the gifts. The gifts have come. The Lord Jesus Christ is coming.

You come behind in no gift. If you're behind, it's because you haven't received the gifts that God wants to give you. Because the Lord Jesus has made everything to us.

It's only that we've come behind. And if they're there, what a tremendous thing for us to realize. I am not, I have not.

I have to be brought to this. Everything has to be eliminated. Now here then, beloved, is where the whole crunch, I was going to say, lies.

My elimination, my flesh, my natural self, my own wisdom, we say, if we go back into that chapter. My own might, my own nobility, you see. My own wisdom, my own strength.

I'm taking the opposite to the word used, in weakness there. My own mightiness. Oh, my own preciousness.

See, God takes the base things of the world. All that's got to go. This is the thing that often people find so difficult.

To realize that Jesus Christ has made all this to me. He made all that for me. To see what God has made Him to make.

It's the most glorious thing of all. And then to realize, Lord, I want to be all that Thou art. Because Thou art made that to me, in my need.

Say, well, Lord, now, I expect sometimes you've thought this, you know. There seems to be such a great gap between what I am and what He is. Is that right? That's right.

Still, call yourself a saint, though. Still a saint. Amen.

Saint has nothing to do with degree of attainment. It has to do with a conferment from God. He's caused that.

You see, people confer sainthood upon people if they've reached a certain standard. Their own, probably. According to their particular denominational emphasis.

You see. So, beloved, you're a saint. And Lord, how can I be all that you want me to be? I want to be that.

Well, it's in this same chapter, beloved. So, wonderfully clearly, if we look at it. Here it is, 17th.

Christ sent me not to baptise, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it's written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? Where is the scribe? Where is the disputer of this world? Well, where are they all? Where are they all? They're outside of Christ. All a lot of them. That's right, isn't it? They're all outside of Christ.

Christ, these are people who have rejected what Christ did. You see, they're all outside. Blessed be the name of the Lord.

God made foolish the wisdom of this world. For after them the wisdom of God, the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believed.

It was proved, you see, they didn't know God. He came down on the earth. They had a look at this carpenter of Nazareth.

They listened to him. And they came to the conclusion that he wasn't God. You see, where are they? Where are these people with all their wisdom? You could hear it today on every hand.

On every hand you could hear it. I suppose we've never been in such days when humanism is so rampant amongst us. Passing for preaching in pulpits at that.

Humanism. Why, dear, dear, they don't know God. But after that, when God let them see whether they would know him when he came down on the earth.

It pleased God by the foolishness of preaching to save them that believed. Amen. No flesh can glory in this, beloved.

God chose. God called. God has done this.

Oh, beloved, there are times when all of us need to give ourselves up to this great truth. That you and I have been chosen in Christ to display something of him that no one else can. And it doesn't mean we've got to study to be very, very peculiar.

Because we think, oh, well, I've got to develop myself because of that. Oh, no, no, let Jesus Christ be made something better than you have to you. Don't think that.

Let all that go. Let the Lord deal with it. Let him take it away.

And he can. And his way of doing it is the cross. Now, this is the way he does it.

The preaching of the cross, in verse 18, is to them that perish foolishness. For unto us which are saved, it is the power of God. Amen.

We preach, verse 23, we preach Christ crucified. Unto the Jews a stumbling block. Unto the Greeks, foolishness.

Unto us which are called, the called, the saints, Christ, the power of God, and the wisdom of God. Because the foolishness of God is wiser of a man, and the weakness of God is stronger of a man. This seems such a strange contradiction, doesn't it? But how true it is.

The tremendous cross where God came in his, you might say, very weak, as you look at the Lord, led as a lamb to the slaughter, when he was led as a lamb to the slaughter, and all the people mocked him, this, can't even speak up for himself. He was dumb, he didn't have a word to say. Mocked him, spat at him, dishonoured him, he never opened his mouth.

And they despised him, and hated him, and arranged him there, and all of the wisdom, and power, and might of the world said, this is Jesus of Nazareth, the King of the Jews. They became weak and they disdained him. They didn't know that being led as a lamb to the slaughter, that he was God's most powerful being.

Amen. The cross. The cross.

Blessed be the name of the Lord. Beloved, there is nothing so powerful as the cross. Christ crucified.

Christ, the power of God. Christ, the wisdom of God. See, not Christ ministering on the earth.

There he cast out devils, he cast a legion out of one man. There he healed the sick, there he fed them, you know, there he stilled the storm, and there he comforted this one, and there he ministered to them, giving them sight of life. There he set forth the most profound wisdom that we talk about to this day.

You know, show me a family. Whose image and superscription hath it? Renner, the Caesar, Caesar, Caesar, and the God, the Caesar, the God, and shall everybody deny her. You know, what to do.

Absolutely profound wisdom. You see, or when he dealt with a woman taken in adultery, you know, he without sin cast the first stone, and that was that. You see, talk about wisdom.

I don't know what you would have said under those circumstances, but that's what he said. You see, therefore it's Christ crucified that's the wisdom of God. My word.

Christ crucified, Christ wordless, powerless, you see, hadn't an argument to bring forward in his own favour. Nothing. Went life as he was, just as being a person for the cross, that's all.

That's all he did. He did nothing but yield, so that God could do everything. That man, his father did it all.

God made him to be sin-priced. God placed on him the iniquity of us all. God did it all, the father.

Do you see that? He had this wonderful man, and it's him that's been made all these things to us. Him, and he couldn't have been that made redemption to us. And if he'd gone there and let his very blood drip out of his veins, and said and did nothing, in self-defence or anything, just that.

He was made that to us, beloved. How glorious it all is. That's why, let me show you this.

In the second chapter of Paul, when he says, He that glorious, let him glory in the Lord, and I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. I determined not to know anything among you, save Jesus Christ and him crucified, and I was with you in weakness. There it is.

And he goes on. That the power of God to come through. Oh, to be there in weakness among men.

Oh, to be there, so that only pure life and power and spirit and character, sainthood and sonship comes through. Oh, to be there. You see? And because Jesus Christ was made all things to him.

You will find, in the ninth chapter, that this is what he says. Verse 22, To the weak became I as weak, as I might gain the weak. I am made all things to all men.

Our limitations as men, beloved, bespeak how far or how much we limit Jesus Christ being made all things to us. Amen. Do you see that? Yeah, that's right.

But he's speaking to the church. If you like, this mighty Paul was at a church whenever he moved into a place. This is one of the great functions of a true apostle.

He moves in as a whole church. He leaves behind him a church. That's right.

Is that right? A real true apostle will move in and he'll be able to do what a whole church should do. He leaves behind him a true church. They will function and do and live out the whole full life of God.

Do you believe that? The church of God. Amen. I was with you in weakness, he said.

I am made all things to all men. I don't suppose any one of us in this room would dare say that. But every one of us would say the church here ought to be that.

And you are a part of it. The church of God. For God is all in all.

No flesh must glory here. It can't. Oh, how then by this great cross Jesus Christ crucified unto me.

Jesus Christ crucified. How, beloved, we ought to be in this glorious place more and more and more. The blessed spirit comes and he comes to bring the sweet and glorious fullness of this cross.

Christ crucified to us, beloved. That's what he comes for. To us, and in us, it's got to be.

Amen. No flesh can glory. It's all written.

So the flesh can go. So you and I, beloved, can be linked with God. What God wants.

In this world. In this place. It doesn't matter, beloved.

What anybody else has done or said. I know it's right that a whole church together should be functioning. But it doesn't matter in the end whether this person's doing what they should do or being what they should be.

It doesn't matter one scrap. We want to see it. But until we see it, beloved, let everybody address themselves unto this.

Paul didn't say we are what we are. He said I am what I am. That's right.

I am what I am. Let a man see this. Let a woman see this.

That the Lord is moving in all our lives unto this end. That doesn't mean to say you've got to be independent of everybody else. But it does mean that you and I see the Lord in all this risen glorious life and power.

God didn't send me to baptize. He didn't send me to use wisdom of words and become a mighty orator. Says Paul.

He didn't do anything like that. He sent me to preach this gospel. The preaching of the cross.

It's the cross that's effectual. The cross that's the effectual working power of God. It's the point of release.

It's the last glorious thing that God used to make Christ what he is to us. The cross. Amen.

And in the end, that's exactly what will be with each one of us. If God's going to make you what he wants us to be to others, it's going to be by the cross. In our lives.

And what happened to us beloved when we were all baptized in the spirit. I hope we can all say that. Hallelujah.

Was to bring us into the place where the cross can be more effectual than ever. In our lives. Not by going through dreadful flesh sufferings or anything like that.

Nor yet going through excruciating spiritual pain. But nevertheless to be there where the blessed power is eliminating from us all the sins. And flesh would press in upon us all the time.

It can come in wisdom. It can sound glorious. But God made foolish the wisdom of the world.

It can come in nobility. A wonderful noble character. Not many noble are called anyway.

This is the whole thing. He takes people that were ignoble. You read about them in the sixth chapter.

Drunkards, adulterers. It's all there. Touched with some of you he said.

Filthy, rotten. No nobility. No character.

Nothing. They weren't middle class Englishmen. Come from public school or private school education.

And taught to keep their elbows off the table. And all that when they eat. Or be polite and say after you that.

Or something like that. They weren't that at all. They were a rotten, brutal, lecherous crowd.

Just like me. Do you understand that? That's the thing you've got to see. Not many.

It's this promotion of the flesh that comes up in so many ways beloved. That people kowtow to it as though it's a thing that's of God. And it's as rotten to the core as it can possibly be.

Has no place here. You see your calling beloved. Your calling is a saint.

Jesus Christ has made it to you. And I'll see you of course. Amen.

You're going to be there? I want to be there. More and more and more. May the blessed spirit then bring us through into this place.

You can even come behind me in any gift. You can be a true church of God. Don't get after any name.

Even say well we're of Christ. You see. Because all while you have a lot.

You're such a weird. He says you're a church of God. Now you need to eliminate that.

So that names and sects and parties fall. And thou God art all in all. That's what it's got to be.

And the Lord is going to bring us all in. Amen. Is that right? Let the cross work in your life beloved.

You'll be surprised as God takes you on. He'll show you this. He'll show you that.

He'll show you the other. Until you begin to see that these things are of the flesh. Out they go.

Out they go. One by one. Two by two.

Whatever your life. You're called a saint. Amen.

You're going to move in this great area of living. Is that right? Amen. Let's pray.

Shall we? Father we look to thee. We believe that thou art the power of God. God's power thou art.

Blessed Christ. Thou art God's power. And art is bringing us in.

More and more. Into the realization of what that means. Thank you for it.

Thank you for it Lord. Let it work out in all our relationships. We pray thee.

Until father thou has perfected thy plan in us all. We ask it in Jesus name. Amen.

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