

Christ's Very Own - Part 2

by Ian Paisley

In this sermon, Ian Paisley explores the profound rejection of Christ by His own people and the immense love He demonstrated through His suffering and sacrifice for sinners.

Duration: 6:49

Scripture: Isaiah 53:3, Matthew 26:50, Luke 23:34, John 15:14, Romans 5:8

Topics: "The Cross", "Sacrificial Love"

Description

This sermon reflects on the tragic betrayal and rejection of Jesus by those who should have been His friends, drawing parallels to the story of Abraham being called the friend of God. Despite witnessing His miracles and teachings, many rejected and crucified Him, displaying a deep-seated hatred and rebellion. The sermon emphasizes the sacrificial love of Christ who endured immense suffering and death for sinners, highlighting the profound impact of His ultimate sacrifice on the cross of Calvary.

Transcript

called the friend of God. The Bible tells me Abraham was called this father of the seed, who were the friends of God. But alas, his offspring were not the friends of God.

When God incarnate appeared on earth, they were his enemies. The blessed Savior was wounded, where? In the house of strangers? No. He was wounded in the house of his friends.

The blessed Savior came, but they wouldn't receive him. They refused him. Those who should have received him repudiated him.

Those who were related to him reviled him. His ownership was dishonored. They cried out, we never knew thee.

And hence one day they heard the re-echo of their own repudiation. I never knew you. Depart from me, ye that work iniquity.

Christ became their neighbor, but they received him not. He walked amongst them. He was a prince of life and a prince of light.

But they shut their eyes to the light, and they loved darkness rather than light, because their deeds were evil. How terrible is this wicked darkness, the hatred of a soul who faces God in rebellion and bitter hatred.

Think of it.

They saw Jesus with their eyes. They witnessed his healing. They partook of the bread that he created, and he fed them.

They partook of the fishes he created, and he served them and they ate them. They witnessed him raising people from the dead, healing the palsy and the lepers, causing many to see and speak and hear. And yet, inspired by their hellish hate, they cried, crucify him.

Crucify him. He taught them the pure truth of God's holy word, explaining it in the terms of the greatest childlike simplicity and with godlike love. But what was the result? They didn't seek to crown him.

They sought to kill him. You remember when he preached his first sermon in the village of Nazareth, where he was brought up? He took him to the top of the precipice on which this city was built, and they attempted to cast him over and to kill him. First sermon preached, first attack upon the son of God's life.

One day he healed ten men. They were all lepers. Nine of them went away and never said thank you.

But one remained. Who was the one that remained? Not a member of the Jewish race, but a Samaritan and a stranger. And Christ said, we're not ten cleansed, but where are the nine? There was no national thanks for Christ.

He was a benefactor of all men as he walked upon this earth that we now thought. Instead murderous cries of hatred were hurled against him. Eventually that evil generation of men, women, and children had its way.

And the murder that they had long since planned became a murder accomplished. They mocked, they scourged, they whipped, they abused him. They tore the hair from his cheeks.

They lacerated his face. They defaced him. His face was marred more than any man, and his face more than the sons of men.

He could have saved himself, but if he had put a finger to save himself, we would all have been damned in hell forever. But he didn't save himself, he saved you and me by his love and his grace on that cross of Calvary. He gave his back to the smiter.

He gave his cheek to those that plucked off the hairs. He withheld not himself from shame and spitting. He died for sinners, and as he died for sinners they cursed him until he gave up the ghost.

He died for sinners. For sinners he suffered every pang of dark Calvary. His hands were kneeled for sinners.

His side was pierced for sinners. His feet did bleed for sinners. For sinners his bones were out of joint, and for sinners the organs of his body melted in the fire of terrible agony.

How did the sinners requite his pang? They mocked him.

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