

To them that perish foolishness, but unto Us which  
are saved the Power of God

sermonaudio.com

By Shawn Reynolds

**Bible Text:** 1 Corinthians 1:18  
**Preached on:** Sunday, December 13, 2015

**Grace Particular Baptist Church**  
5725 Imperial Lakes Blvd  
Mulberry, FL 33860

**Website:** [www.onefoldoneshepherd.org](http://www.onefoldoneshepherd.org)  
**Online Sermons:** [www.sermonaudio.com/graceparticular](http://www.sermonaudio.com/graceparticular)

We begin this morning by reading our text. Our text this morning is found in 1 Corinthians 1:18.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Let us bow our heads in prayer.

*Dear heavenly Father, most gracious Lord, how holy thou art. How good thou art. How sufficient thou art. Lord, I thank thee this day that thou hast brought us here in safety and provided a place for us here to meet in thy name. O Lord, I pray that thy presence is great among us, that it is great in our soul this hour and the hour to come. May you stir up our thoughts unto thee. May you lay us at thy feet, O Lord, and reveal, Lord, that question, that question that stays in the back of our mind, Lord, whether we be of the "us," or of the "them." O Lord, reveal thy power this day, reveal thy love for thy people and, Lord, may you be glorified. In Jesus' name I pray. Amen.*

I was thinking of the soberness of the time for me as you know how we do things here is you preach every third week for the elders here and so the way it falls out, this will be the last time I address you this year. And I thought about that and prayed and asked the Lord what message he would give and bring forth this day and this is the text that he laid upon me this morning and I've got to say, I'm totally dependent upon the Lord to make this powerful for everyone that's in this room.

You know, it's a very powerful passage because in the word of God, the Lord delineates the "us" and the "them." Clearly that's the case in this text today. Sometimes I stumble preaching "us" and "them," and I'll tell you why that is: it's because the "them" have that same nature that I have and I find that when I say, "Thus saith the Lord," what's found in the "us" I feel so inadequate to speak it because I know that without the power of the Lord, without the Lord lifting up my soul, without the Lord revealing it to me, I can see the "them." I can see it lie within me. There are times in my carnal mind that there are things in the depth of grace that I sit and I entertain to be foolishness, and that might

astound you, that might bother you, but there are things that in our unbelief we just can't get to. Everything we can't get to without the Lord.

That's what this passages says and as I thought about that, in the next chapter Paul says in chapter 2, verse 2, he says, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." You know, Paul, when he preached, he preached Christ and some people take that to mean, well, every message you get up there, Paul said, "Everything I talked about had the word 'Christ' in it," but that's not what that means. It means that everything that Paul preached flowed from Christ's finished work on the cross. Everything he ever had to say was all wrapped up in the Gospel which is, "It is finished." And that's where Paul comes from in all of his letters, and that's where the child of God is brought to see because when we come to this passage and it says, "the preaching of the cross is to them that perish foolishness," you have to have an answer in your soul this morning, what is the preaching of the cross? And for many people, it's many different things, but for the heaven born soul, it is Christ's complete finished work. It is where Jesus said, "It is finished." And for the child of God, that takes on a whole depth and a whole life because that truly, when brought to the soul of the child of God, he is brought to the feet of his Lord to live upon his Lord. To live upon what the Lord said, "It is finished."

I hope you have experienced that because for those who have not, it's foolishness. It's foolishness to rest in a finished work when there is something left for us to do. There is something left for us to help God along with. It's foolishness, and I can't answer that for you today. I really can't. I can't tell you what the preaching of the cross is to you. Some people preach it as a must-do and a have-to to come to the cross, to confess your sins at the cross and then the Lord will take them away. You're going to hear that today. We're going to hear from some religionists and the scary thing about what we hear today is what we're going to find if the Holy Spirit comes with power today, is that the things that the religious people say are the same things that are in our fallen mind. They are the same things that we sometimes entertain in our thoughts and I don't know about you, that's a scary thing.

So today, when we come to the preaching of the cross, I want you to understand where my perspective will be, it will be from Christ's finished work. It will be from the fact that nothing could atone but God in my nature. The only atonement for my sin could be God coming in my nature. Do you understand that? It had to be the way. This season and this time, everybody is looking at this manger and this baby and we look at that and we say, "Wow, you know, what a story that was or what a story it is. What a humble beginning." You know, that's true but the Lord came to save his people from their sins and he had to come that way. He had to go through everything that you and I have been through and he went through it without sin and he suffered and he bled and he died and that's the preaching of the cross. What Christ has done for me. How he suffered the just for the unjust to bring me to God. How he died in my place, in my law place, as my substitute. He did. He died in my place because the law said that's where I deserved to be. I deserve death. I deserve that curse because I haven't kept the law. I can't keep the law, but what the preaching of the cross is in Christ's finished work is that he has. He has done it

without sin. He has done it in perfect obedience and that life that Christ procured for me is the life that I live now by the faith of him, by the faith of the Son of God who died and gave himself for me. So that's the perspective I come from today, the one who satisfied the divine justice of God. Satisfied it perfectly. Paid the debt that no man in this room or any man that has ever walked the face of this earth could pay.

The Lord is so good. The Lord is so just and sometimes when you come to a passage like ours today, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," the power you have today, do you see it as being in his finished work? That the power you have comes all from Christ? What he has done? Not what you do. Not what you can do. Not what you will do. Not what you must do. That's the foolishness. Man looks at what Christ did on the cross and I'm faced with this every day. If you talk to anyone, I don't care how close they are to you, and if they're not given to understand the finished work of the Lord on the cross and the rest that he gives his people in his finished work, it's foolishness. It's absolute foolishness to be given patience to wait upon the Lord. You'll see that today.

But the truth as you see right here in this short verse, what you see is it divides. It always has. To some it will be all that they need. They will see it, they will hear it, they will understand. Christ will preach it to their soul that he is their sufficiency, that everything they have is in him and him alone, that without him they can do nothing. To some it's a savor of life unto life, but therein there are some who Jeremiah wrote in Lamentations 1:12, he said, "Is it nothing to you, all ye that pass by?" Is Christ's finished work nothing to you? Is it nothing? Is it not the sufficiency of your life? Is there something else for you to do? Is there some kind of belief or something in you that has to make a choice? That has to prove God out and prove Christ what he has done? Is there something in you that must choose that way to make sure that you have made your election sure because of what you've done? Is there? And I said I can't answer that for you.

Reason always looks away from the finished work of Christ. You'll see that today, I hope. And that's the thing, that's what I said, I always hesitate and, listen, God's truth is divine truth. He separated the sheep from the goats. He separated the wheat from the tares. There is no in between. "Jacob have I loved, Esau have I hated." You can't get any plainer language than that. The Lord has sovereign election, but the child of God when he hears that, he rejoices in that but then when he looks at Esau and when he looks at the marks of the non-elect and he looks how the world lives, he sees something in him that desires to live that way and he hates it. He's brought to hate it because of the other thing that Christ is Christ in him that lives in him. It's the power of God. It's Christ in him, the hope of glory.

And he desires and he hates sin and that's what the preaching of the cross is to the child of God. It brings him to a holy hatred of sin because when he humbles you at the foot of the cross, he lifts up your head to see what has put him there. It's your sin. It's your continuous sin. It's your past sins. It's your secret sins. It's your sins of today. It's your sins of tomorrow. And that seed that's in you will cause you to mourn over that and to sorrow over that and to desire that you don't sin anymore. But the reality of it is, every

day that we live we do, and that's why the Lord has designed his finished work to be the salvation of our souls. He has taken us completely out of it because we can't attain it on our own. We can't get there on our own. You're going to hear that counsel today. You've heard it in your life. You have heard the religious people in this world tell you how to get to Christ. You're going to hear it again today. It's not going to come out of my mouth other than reading it.

It's a great, great mercy and a great grace of God to feel the effects of the fall. It is. It's a great mercy. The world doesn't have that. The world doesn't understand that. Those outside of Christ don't look at sin that way. They live above sin. It's not anything to them. That's what Lamentations says. Is it nothing to you? Is it nothing to you what Christ did on the cross? Is his finished work nothing to you?

But oh, our reason, our carnal reason, it brings so much foolishness. Solomon wrote it this way in Proverbs 14:12. He said, "There is a way which seemeth right unto a man," to all men. There's a way that seemeth right unto man and it's called his way and it's called the carnal way, "but the end thereof are the ways of death." The end of yourself will be death. Your sin will be punished. It will either be punished in you or it will be punished in this substitute who stood in your place, who took the divine wrath of God upon that sin. I can't underscore that enough. I can't emphasize that enough, God's holy hatred against sin.

I think our reason tells us, our foolishness tells us that we can tip the scale in our favor, the scale of divine justice. We can tip it in our favor by the works that we do. By the name that we have. By the things that we do for God. By the alms that we give. By the praying that we do. By the Bible studies that we do. That carnal nature feels security in things like that and it puffs up man's pride and it puffs it up to that's the way that we reason and as Solomon said, that's the way of death.

In past sermons, I have alluded to you that we have been studying with the children the book of Job. We have talked about the great grief that Job has been under because of what these so-called friends had to say to him. I want to take you this morning to each one of those friends. I want to just give you a glimpse of what this child of God who was sitting there in the midst of them after they sat for a week, those friends had nothing to say to him. He had lost everything that he had had in this life. His only one left was his wife and his wife looked at him and said, "Why don't you curse God and die? Get it over with." More carnal reason.

But the child of God is not left to himself and every time these friends came, the Lord would strengthen the hope in Job and he would speak about one who knew all things. That's the thing about this book, is Job is going through this knowing that he's a sinner. He's had that revealed, but he doesn't know the depth of the sin. He doesn't, but he's got enough people around him telling him what that is. As we look at these three friends this morning and I only took an excerpt from all three of them, this is the advice that the religious world, this is what foolishness is. That's what I hope you see this morning.

So we're going to begin in Job 4, and this is the first friend that we'll hear from is Eliphaz. In fact, that's how it begins in chapter 4 and we're going to read the first eight verses. Like I say by way of introduction, this is now they have been sitting there for a week. Job has great groaning in his soul because there is so much sorrow there because of sin, and not only because of sin because he feels separated from his Lord. Have you been there? The world will not understand that. The religious world does not understand it today.

Chapter 4, "Then Eliphaz the Temanite answered and said, If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?" I can't go any longer, Job. My religious background, I've got to teach you now what I've lived in my life. I can't withhold what I have to say.

"Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." This is what he's saying to Job, it's kind of like one of those back-handed compliments. He says, "Oh Job, this is what you've done in your life."

"But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." Now you've brought something upon yourself, Job. Now, one thing I want you to keep in mind is what the Lord's word says about Job. What God said to Satan was, "Have you considered my servant, Job, an upright and perfect man?" In Christ, that's what the people of God are, but you're not going to hear that from the religious world. You're not going to hear that from your carnal nature. This is what you're going to hear,

"But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, who ever perished, being innocent?" Whoever perished? The finger is being pointed to you, Job. That's what the religious world will always do because they don't understand the struggle that goes on inside the child of God who is struggling against sin. All they can do is look on the outside and say, "Look, Job, whatever you've done is so horrible that God is destroying you. You've done this. You've brought this." God has never, listen to this,

"I pray thee, who ever perished, being innocent? or where were the righteous cut off?" Has God ever cut off the righteous, Job? Has he ever brought affliction into a child of God's life? That's not for the children of God, that's for the world. We don't go through that. Look at us. Look at us three friends sitting here. Do you ever hear those things? Maybe you've said those things.

But now just flip your page over to chapter 5 and I'll leave you this last thought in verse 8, what he tells Job to do, but I, this is what he says, "I would seek unto God." If it was me, Job, and all this was going on, I would seek God. Do you give that counsel? Is that what you tell the people of God? Do you know what you're doing wrong? You're not seeking God. You're not seeking God. You're going the wrong way.

"But I would seek unto God, and unto God would I commit my cause." You're not seeking God, Job. You're seeking yourself. You've brought all this upon you. Now listen, the Holy Spirit must be your judge now. He's been mine and he's told I've given this counsel many times in my life. What you need to do is you need to seek God. What you need to do is you need to pray. What you need to do is you need to do this like I've got some kind of power over a sovereign God, that he's not sufficient enough to draw all men unto him; that he's not the life of his children. Where is the encouragement here? And I'll leave that to your perusal there to figure out if that's very good judgment or not.

We're going to leave him and go to Bildad now. Just turn over to Job 8, "Then answered Bildad the Shuhite, and said, How long wilt thou speak these things?" Now, I've told you up to this time when the friend was done, Eliphaz, Job is sitting there and all he can say is, "I have a hope." Well, that isn't good enough for the religious world because Job didn't pick himself up. Job didn't do this. Job didn't do that. Job, you're not confessing. We're not hearing you confess your sins out loud. We're not hearing you do this. You're not doing all these religious duties that we've learned to do and look at us, we're not having this affliction, so we must be right. Have you ever heard that?

"How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?" He's telling Job he's full of hot air. Job, whatever this resting in this Lord is, it's not getting you anywhere. Whatever this waiting on the Lord to reveal, is not getting you anywhere. Whatever this groaning in your soul is, is not getting you anywhere.

"Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression," this is great, "If thou wouldest seek unto God betimes." Here's the problem: you haven't sought God over and over and over again. The first guy just said, "You just don't seek God." This guy says, "You're just doing it all wrong. You haven't sought God the way that we've sought God. We're sitting in this place of much more prosperity." And let me tell you something, the wicked do prosper in this life and they will always hang that on the child of God and they will always look at it and look down on him and say, "See? This is what I have in this life. Look how much better off I am. Look at the riches I have. Look at the name that I've made for myself."

"If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; If thou wert pure and upright." Job, you just need to be pure and upright. Well, how are you going to do that? Well, you're going to purify yourself. You're going to wash yourself. If you don't believe that, wait until you hear the next friend.

"Surely now," boy, I'll tell you, it hurts me just to read these things. "Surely now he would awake for thee." If you purify yourself with your works, if you do what you can for God, he will awake for you. You will stir up God by your righteousness. You'll bring yourself to him and he will accept you based on your righteousness. It's worked for us.

"And make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase." You'll have so much prosperity. That's all you've got to do. Make yourself pure, you'll wake God up and he'll give you more. That's what's happened for us. Look how much we have. Look what you have. You have nothing. Job's been stripped of everything in this world but he hasn't been stripped of hope and he hasn't been stripped of salvation in the finished work of Christ but the world can't see that. What they see is this one sitting there with sores all over him and losing everything and saying, "You must be damned. You must be cursed. Let me tell you how you could save yourself." But if those two aren't bad enough, turn over to the last one. That's in Job 11, Zophar. If those things don't get me fired up this will.

Zophar, chapter 11, verse 13, "If thou prepare thine heart." If you prepare your heart, "and stretch out thine hands toward him." Do you know what that is? That's will worship. If you will worship. If you will it. If you put your hands up into heaven. If you make yourself a way to God. Where is Christ in all of this? I'll tell you where he is: he's nowhere because man can get there on his own, so he thinks.

"If thou prepare thine heart, and stretch out thine hands toward him; If iniquity be in thine hand." Job, if you have sin, put it far away. Whoa. Now we don't even need salvation. We don't need somebody to stand in our place. We don't need Christ, the sufficiency of Christ. You've got yourself. You've got your works. You've got what you can do for God. Put your sin away. Live above it. Tell me you haven't heard these things? Maybe they're in your mind now. Maybe you have a lot of things you're hearing today and you're going, "You know, there's some truth to this. These friends said some pretty good things about God." And maybe you're reading the rest of that stuff and you're thinking that yourself.

"For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear." You'll have no fear, Job. Put your own sin away. Put it out of your mind. Get up, lift up yourself. Don't worry, be happy. Just live. Pray it away. Do one of those give \$100 to somebody or do something, Job, that will make you feel better about yourself.

"Because thou shalt forget thy misery, and remember it as waters that pass away: And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure." Your security is in yourself. That's what I said, the preaching of the finished work of Christ is foolishness to this world. It's foolishness to rest in another. It's foolishness that one has stood in my place. It's foolishness that my hands can't do it. It's foolishness.

"And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety." I know what the Lord said to that one who said, "I'll build bigger barns." He said, "Thou fool!" You're foolish to believe that. You're foolish to believe that you hold your salvation in your own hands. You're foolish to believe that your obedience and your duty procures the happiness of God. You're foolish to believe that.

"Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." If you keep sitting where you're at, Job, and all you have is this Lord that you're hoping in who clearly has cast you off because we're seeing with these carnal eyes that you've been cast off, because they can't see Job's soul nor can they understand because it's spiritually discerned. And the religious world will never understand Christ. They'll never understand the finished work. They'll never understand that rest that's in Christ and it doesn't matter how much you try to persuade them.

And if you think all of this is purity and you think this is good counsel, let's go over to Job 42 because it only matters what God says about it. This is the end of Job. Job 42:7 and 8, "And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends." Those three friends we just heard and their ideology and their doctrine and everything they had. God's wrath is kindled against them, "for ye have not spoken of me the thing that is right." In all those things you read from those friends and you go back and you read the book of Job and you read how sovereign they say God is, the Lord said and pronounced in his word that they never spoke for him. They never spoke for him.

"My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right." And if you want to take the italics out of there, that's fine, "for you have not spoken of me right." Your interpretation of me and your interpretation of how to get to me is wrong, "as my servant Job hath." Do you know what that is? That's a preservation of the saints. Could you imagine after losing all of those things and sitting there and losing your health and being there under that bombardment of the religious world. That was another trial but God did not leave him. The Lord preserved him. That's how deep his grace goes and Job spoke what was right about God, that he is sovereign to do what he pleases; that he doesn't leave his children without hope; that the Lord is faithful to reveal why and what his purposes are in their life. Job has spoken right about me, you have not.

"Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you." Is that a picture of what? An intercessor. It's a picture of a mediator.

"For him will I accept," and don't miss that. A lot of people come to this passage and say, "You know, that makes these friends a child of God because they made a sacrifice to God." God says nothing about accepting them. He accepted the sacrifice that Job made in their place and only for what? To assuage his anger. To assuage his divine justice of being poured out upon them at that moment in their life. Isn't that what it says?

"Lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also



accepted," them? No, he accepted Job. The child of God who was made to sit and made to rest.

And I'm going to show you something else now, because now we turn to the other part of the verse which is what? "But unto us which are saved, it is the power of God." Now if you just go back up to the beginning of this chapter in 42, this is the power of God. "Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." Do you understand how when the Lord empties the child of God, it empties him of his own reason and his own wisdom? And he's totally dependent upon his Lord to reveal why and what he's doing in his life. That's what Job was saying.

"Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me." Declare unto my soul. "I have heard of thee by the hearing of the ear." I have know the truth. I have known the doctrines. I knew it all along, Lord. "But now mine eye seeth." You have opened up the eye of faith. You have given me something I did not have in this measure and that was to see what you have done, the finished work of Christ, the righteousness of Christ and there is righteousness in no other.

"Wherefore," what does that lead to? "I abhor myself, and repent in dust and ashes." Do you know what he sees? He sees sin. The Lord Jesus Christ just preached to him the cross, the finished work of Christ. That's what's been preached to him. That's what the Holy Spirit has spoken to Job and he's left to him without an answer; he's left to him without any carnal understanding anymore. He's been stripped of it.

And if you don't believe that, just turn back to 40 because this is when it first happened. Job answered the Lord in chapter 40, verse 4, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." That's what the fall does. That's what the Lord reveals what sin does. That's what being emptied of yourself is.

The groundwork for all false religion is self-ignorance and I mean that in the term, the ignorance of self. The ignorance of your carnal nature. The ignorance of what self does; how self stands between you and Christ; and how self must die; and how self must be pinned upon the cross; and how self must be put away. Not by what the religious world says of you doing it, by what Christ shows that is his finished work. It's the power of God.

Now, if you will, go with me to Luke 24. Why Luke 24? Well, when I think of the power of God, I think of the two on the road to Emmaus. I think about carnal reason. I think about how we reason among ourselves. And I think about the two on the road to Emmaus. So if you look at Luke 24, I'm not going to read the whole thing, I'm just going to skip around. Look at verse 15. The two are already on the road, "And it came to pass, that, while they communed together and reasoned," there's our first problem that tells us why they're in the position that they're in. They're reasoning among themselves about

what they've seen, about what they've heard. They're reasoning and trying to get there in their own knowledge. They really are.

"Jesus himself drew near, and went with them." Now, I want you to see something: they don't recognize it's Christ because carnal reason can't, and it doesn't matter how much we reason that we know Christ, we don't know Christ until he reveals himself. So Jesus joins himself to them, "But their eyes were holden that they should not know him."

Now look down in verse 21. They said this, they said, "But we trusted that it had been he which should have redeemed Israel." That's what we trusted in. Our reason got us to this. "And beside all this, to day is the third day," and we heard him say that on the third day he would rise from the dead, but we don't see it. We don't feel it. We don't understand it because our faith, our carnal faith can't get us here. It must be the faith of the Son of God.

"But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." We know the truth. We know what the Bible said. We know what Jesus said, but we just can't believe it. We just can't rest in it without the power of God.

Now look at 25, "Then he said unto them, O fools," another way of saying "O foolish." Isn't that where we started today? That's why I said it's so hard. I mean, yes, there is an "us" and a "them," but when we know we have that carnal nature it's just like that. It's what the Lord gives us in experience to show us that we can't do anything without him either. There is no reason for you to beat on your chest and boast yourself, walking in the streets saying, "Oh, I'm a child of the King. I'm a child of God. I don't live on sin." That's false religion. The Lord has left that on record and in our soul. Why? To humble the child of God and to show the child of God his need for salvation applied daily in his life; to be bathed in the blood of Christ because of that great grace of knowing what happened in the fall, what it plunged us into. That our salvation is by Christ and Christ alone.

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" And I've got to ask you: where would you be today if Christ did not suffer and enter into his glory? I know what the will worship people will tell you: it wouldn't matter because their salvation relies on themselves and their own obedience. But what about you sitting in that chair? "Ought not Christ to have suffered these things, and to enter into his glory?" Where would we be?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Which was great until we get to verse 31.

"And their eyes were opened." That's the power. That's the salvation applied. That's the Lord's power coming to open their eyes. That's the power of faith to believe. Then their eyes were opened. Isn't that what we just saw with Job? Then his eyes were opened. The Lord in his perfect time revealing his presence and his power and our dependency upon him.

"And their eyes were opened, and they knew him." They knew that eternal vital union. They knew that they were in Christ. They knew of him and we know, children of God, we know that's how we know, by his power. We know by him. No other way. We couldn't get there even when he opened up the Scriptures. We've got the Scriptures right here in front of us. We've got to have the power.

"And he vanished out of their sight." And that's a reminder for us. It's a reminder of how one minute we feel Christ's presence and then the next minute, he's vanished out of our sight. One minute we know him, one minute we know more of the world. Why is that? We're dependent upon him.

He's sovereign. This isn't heaven. When I look at passages and I hear things like that, I long for that day for there is nothing to separate me because experiencing Christ in the soul, there is nothing in this world that can even come near it. The presence of Christ in the soul is what the child of God longs for, desires, because of him. Our desire is because of him.

"And they said one to another, Did not our heart burn within us." That's the seed. That's Christ in us, the hope of glory, why we're never left destitute.

"While he talked with us by the way, and while he opened to us the scriptures?" You see, we can sit and we can read and we say, "Yes, Lord, we know. We know that's you." But to feel it. To have it applied to the soul. The Lord's power, the Holy Spirit just to come and to say, "You're in the number of the elect. Christ died for you. Christ is your life. Christ has done all things. Christ will make you lay down in green pastures. Christ has finished his perfect work." That's the power of God. That's the power to us, the children of God.

David said in Psalm 62:11, "God hath spoken once; twice have I heard this; that power belongeth unto God." Do you see that? More than once. The Lord speaks to us more than once. He speaks to us daily as he sees fit. The measure of faith and grace the Lord give each day is enough. He never runs out. His mercy endures forever. He is faithful. We're going to see that here in a moment.

2 Corinthians 4:7 says, "But we have this treasure in earthen vessels." That always reminds me that this isn't heaven. This treasure of Christ in this earthen vessel, "that the excellency of the power may be of God, and not of us." All of him.

Then, of course, the one I quoted to you this morning, Frankie, Psalm 110:3, "Thy people shall be willing in the day of thy power." Everything we have was given to us. What do you have that you have not received? And if you can answer that there is something, you don't know what grace is.

But thy people will be willing in the day of God's power; willing to follow him; willing to put down the world; willing to come away from the world; willing to hear in the power of

Christ. Only the power of God can make us pant after him, but what can reason do? What does our reason do? It leads to unbelief. Paul said in 2 Timothy 2:13, "If we believe not, yet he abideth faithful. He cannot deny himself." He cannot deny himself. Praise be to God that he can't.

I'm going to leave you this morning, well, before I leave you with reading our text back in 1 Corinthians, I want to read you a hymn from Hart's hymns. Joseph Hart. If you've never read any of these, hopefully the Lord will bless this one that I've picked out today that he has led me to. I want you to listen to these words.

"When is it Christians all agree,  
And let distinctions fall?  
When nothing in themselves they see,  
That Christ is all in all.

"But strife and difference will subsist,  
While men will something seem.  
Let them but singly look to Christ,  
And all are one in him.

"The infant and the aged saint,  
The worker and the weak.  
They who are strong and seldom faint,  
And they who scarce can speak.

"Eternal life's the gift of God,  
It comes through Christ alone.  
'Tis his, he bought it with his blood,  
And therefore gives his own.

"We have no life, no power, no faith,  
But what by Christ is given.  
We all deserve eternal death,  
And thus we all are even."

That's a humbling little verse there, that what the child of God has, he has by Christ and by grace alone.

Now, I want to end today by reading 1 Corinthians 17-31 in its entirety.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words," there's man's reason again, "lest the cross of Christ should be made of none effect." And I hope you understand that, that our reason, our carnal reason, makes the cross of Christ of none effect. None effect. His finished work, it's not finished.

"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 is 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? hath not God made foolish the wisdom of this world?" Has he to you?

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not by works, but by him preaching to the soul the finished work of Christ. By Christ.

"For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." And I hope you don't think God is weak or I hope you don't think that there is foolishness with God. That's speaking from man's perspective and what man makes him out to be by his will worship, by his creature worship. What you believe to be.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Well, why Lord?

"That no flesh should glory in his presence." Sometimes I wonder why there is so much argument made for the creature. We just have to have some part in it. Got to have some will in it. Got to have some kind of mine assent to it.

"That no flesh should glory in his presence. But of him," eternal vital union, "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." All glory, all power, all everything be unto the Lord and his people will sing that song, that song will be the song of the saints that all power and glory belongs unto him. To him be all glory.

*Dear heavenly Father and most gracious and holy Lord, add thy power, add thy clarity. Reveal thyself, O Lord, in thy word this day. O Lord, bring us to repentance by thy gift to confess our sins. O Lord we know that thou art just and faithful to forgive them. Glorify your name this day. In Jesus' name I pray. Amen.*