



FAITHFUL LIGHT CHURCH
Pastors: Dennis & Diane Gordon
Sabbath Sermon for August 26, 2017

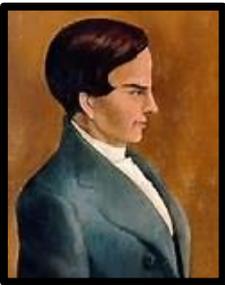
HOLDING FAST TO CHRIST

Robert Murray M'Cheyne 1813-1843 and D. Gordon

SCRIPTURE OF THE WEEK

1st reader repeat scripture 2x with congregation.

Hebrews 3:5-6 *“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”*



Two men were working beside a fire in a quarry, one day in winter, when a stranger approached them on horseback. Alighting from his horse he began to enter into conversation on the state of their souls and drew some alarming truths from the blazing fire. The men were surprised, and exclaimed 'Ye're nae a common man.' 'Oh yes,' he replied, 'just a common man.' One cannot meet Robert Murray M'Cheyne either in his biography (so powerfully written by Andrew Bonar) or in his sermons, without receiving the impression which these men received in their personal encounter with him so long ago. His brief ministry of seven-and-a-half years 'stamped an indelible impress on Scotland,' and though he died at only 29 years old, more was wrought by him that will last for eternity than most accomplish in a lifetime. If we could summon but one life from the past, for this slothful and careless generation, perhaps it would be the life of Robert M'Cheyne. After his death, a fellow minister wrote, "Indolence and levity and unfaithfulness are sins that beset me; but his living presence was a rebuke to all these, for I never knew one so instant in season and out of season, so impressed with the invisible realities, and so faithful in reproving sin and witnessing for Christ."



John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

You remember, brethren, when Philip went down to Samaria, it is said that, "*He preached Christ unto them, and there was great joy in that city.*"

You remember that the apostle Paul said, "*I determined not to know anything among you, save Jesus Christ and him crucified.*"

Now, brethren, it is really the case that the only object in the world that can give peace to your soul is "*Christ, and him crucified.*"



Those of you who are not awakened are in a great mistake in this matter; you think you have to find out something good in yourselves; you little know, dear friends, that you are seeking rest in the creature, which if you could find it, you would make out that Christ has died in vain.

It is for this reason that I have chosen this text tonight, though it is so deep and full that I approach it with fear and trembling; yet certain am I that if anything will give you peace it is the getting a sight of his glory, "*the glory as of the only begotten of the Father, full of grace and truth.*" It is just beholding his glory.

The first truth that is laid open here is the humiliation of the Son of God. It is laid down to us in two parts. First, "*The Word was made flesh.*" Second. "*He dwelt among us.*"

I. The humiliation of the Son of God consisted in his being made flesh. I do not stop to inquire why he is called "the Word." I would just remark that as the word of a man expresses the mind of a man, so Christ was revealed that he might express the mind of God.

Let us consider what is meant in his being made flesh.

1. What is not meant.

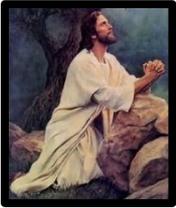
2. What is meant.

1. It is not meant that He really took a body without a soul, no He became a living soul like the man Adam became a living soul.

Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

We know that Christ, as he dwelt among us, had not only a body, but a soul, He was a living breathing soul like Adam.

1 Corinthians 15:45 “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit..”



Yes, just as when God breathed His Spirit into Adam he became a living human soul. Adam was not begotten in flesh, he was formed of the dust. When God breathed His Spirit into the womb of Mary, the last Adam was begotten in flesh of the Father and became a living human soul. Jesus was the only human man ever born of a woman, who was fathered by God; thus He is the only begotten Son of God. The whole fullness of the person of God was breathed into Mary, so that God became a living human soul, while yet being fully God. Jesus Christ is fully the quickening Spirit Himself become a man, God Himself in flesh. Jesus was troubled from the depth of His soul; His whole being:

John 12.27 "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour."

Ah, this expresses the tenderness of the human soul. Speaking with reverence, I would say, there seems to be a holy perplexity in his mind, in the whole being of His soul.

[Matthew 26.38](#) *"Then saith he unto them, My soul is exceeding sorrowful, even unto death."*

And then the next verse shows he had a human will:

[Matthew 26.39](#) *"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."*

From these passages, it is obvious that when it is said, *"The Word was made flesh,"* it is not meant that the Godhead was united to a human body without a soul, but that the Godhead 'became' a living soul, a living human being. Again, you are not to understand that it was a sinful body. The word "flesh" is often used in this sense, thus: *"The Spirit lusteth against the flesh."*

Some have thought so, but it has not always this meaning; thus, in Ezekiel it is said, *"I will take the hard and stony heart out of your flesh, and I will give you a heart of flesh."*

And, again, we know quite well from the Word of God that Christ was holy. The angels said at his birth: *"That holy thing which shall be born of thee, shall be called the Son of God."*



And we know that in his manhood, though he was tempted, he was holy, harmless, undefiled, and separate from sinners. And we are expressly told that the one thing in which he differed was that he was without sin:

[Hebrews 4:15](#) *"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."*

We are told that in dying, *"He offered himself without spot to God."* Now, we know that it was his human soul, his whole being in his body he offered up to God. So it is true that his humanity was holy.

2. I come now to the real meaning of the words that he who was the Person of the Godhead, became a holy human soul, so that in his body he experienced our infirmities, such as thirst, pain, etc., capable of tears, weariness, suffering, etc., for so much is implied in the word "flesh." *"All flesh is grass."* This is spoken of our feebleness. *"The Word was made flesh."*



1 Timothy 3:16 *"And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."*

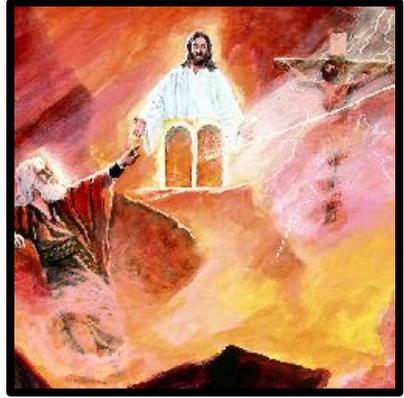
Perhaps some of you may ask why God was manifest in the flesh. There were three great reasons.

The first was that he might obey the law of God in the same nature that had broken the law. When the devil had got man to trample the law beneath his feet, as if it had never been, he thought that the law would never lift its head again.

Now, the Word was made flesh that he might obey it; and so it is said, *"God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."* I remember explaining this once before to you. First, that he was made under the law that he might obey it. And then, he was made under the curse of the law that he might endure it.

Now, it is to the first of these that I now speak, namely, that Christ might obey the law, and do more honour to it, than if it had never been broken. This was one of the great reasons why he became flesh. If it had not been for this he might have visited the earth for an hour. But the reason why he had to stop so long was to show that it was a good law.

You know, brethren, if you look across the world, and if you take God's holy law and shed the light of it over the world, there is something overpowering to think how fearfully his law has been broken; think of all the Sabbath-breaking there is in the world, and all the thefts, swearing, adultery, etc., all of these streaming over the world, and blotting out, as it were, the law.



And oh, brethren, it is sweet to think it was worth the condescension of the Godhead becoming flesh to obey the law, so as to show to men and angels and devils that God's law was so much more honoured, than if it had never been broken.

The second reason why the Word was made flesh was that he might die? that he might bear the curse of the law:

Hebrews 2:9;14 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man." 14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."

In these two verses it is distinctly said that the Word was made flesh in order that he might die. You know, brethren, if he had remained in the bosom of the Father he could not have suffered for the divine nature cannot suffer; but in order that he might die he must be made flesh.

The reason why he took upon him a body was that he might bear the curse. You know we are under the curse; now, Christ took upon him flesh, that he might bear the curse.

I would just mention the third reason why he was made flesh. It is that he might have sympathy for men.

*Hebrews 2:17 "Wherefore in all things **it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God.**"*



Brethren, there are no persons that can have compassion, as those who have felt like us. You know God said to the Jews, "*You shall be kind to strangers: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.*" So God says to Christ, You know the heart of a man. This was one reason why he was made flesh. Those of you who are afflicted believers, you know what it is to have a friend that was tried in all points like as you are.

II. I come now to the other part of his humiliation, "*He dwelt among us.*" In the Greek it is, "*he tabernacled among us, as in a tent.*"

It is believed that there is here an allusion to the tabernacle in the wilderness. And just as the tabernacle was the meeting place with God, so Christ is the meeting place between a sinner and God.

But further, it implies his going from place to place. You know this was the case with the tabernacle; so this was one of the parts of the humiliation of Christ. He was not only born, but born in a low condition, and his life was one of poverty. Why did he this?

One reason was that he might sanctify affliction. Some say, "I have not clothes to come to the church with." My brethren, do you not know that Christ had no where to lay his head? Ah, my brethren, this is one reason why he dwelt among us as in a tent. Away with your excuses that you cannot come to the church because you have no clothes.

Christ was poor, though he might have chosen a palace. But here we see the glory that burst through his humiliation. *"The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."*

Some may perhaps ask, When he became flesh, did he cease to be God? No, he did not. Then did he entirely veil his glory? No. Then did all see it? Oh, no, *"We beheld it."*



True, his glory was seen by some that did not believe on him. Angels saw his glory, and you remember there was a star that appeared at his birth? outward, carnal eyes could see that star. And you remember as he sat in the temple disputing with the doctors, they were astonished at his words? all the world could see that glory.

And you remember at the marriage of Cana of Galilee, he made the water into wine? outward, carnal eyes could see that. So it was with all his miracles. But this is not the glory spoken of here; at least it not all the glory. What is this glory then? I answer, it was the glory of the divine perfections, divine wisdom, divine love, etc.

1. There was the glory of the divine wisdom shining through him. Who could see it, but those whose eyes were open?

Brethren, in all that he did he was bearing the sufferings of many. And oh, brethren, have you seen this glory? for this is the glory of the only begotten of the "Father. Have you seen this glory?

For this was the glory that shone through the Word made flesh. It was not only the star; it was not only he wisdom he showed in the temple; it was not his miracles.

It was not these so much, as it was the plan of redemption that he accomplished, when he said, "*It is finished.*" It was that completion of redemption that showed us wisdom.

2. There was the love of the only begotten in flesh of the Father. His very appearance in the manger at Bethlehem showed the love of the only Begotten of the Father. Have you seen that love?



I would now begin to ask you the question, Have you beheld that glory? John says, "*We beheld it.*" The first moment that a sinner is brought to peace is when he beholds a divine person bearing the curse due to him for sin. Then the soul says, "*Here in Jesus will I rest.*" Have you seen that glory? I know you cannot see it till your eyes are anointed by his Holy Spirit.

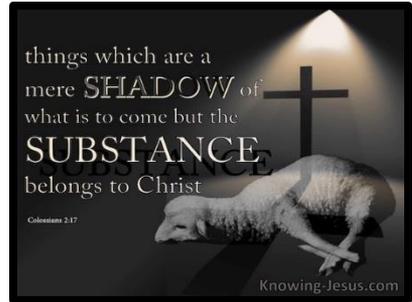
Last of all, The provision laid upon in Christ: "*Full of grace and truth.*" Perhaps some here are saying, If Christ is so glorious, I cannot come to him, I can only say with Peter, "*Depart from me, for I am a sinful man, O lord.*"

If it is true that all the perfections that dwelt in the Father dwell in Christ, then I cannot come to him, then how can I come to him? There is but one answer to that: "*He is full of grace and truth.*" I do not know if I can make it plainer; but the meaning is just this, that he is full of grace; grace for those that deserve wrath.

Once he sat in Levi's house with publicans and sinners. How could they sit beside him? Ah! the reason was, "*He was full of grace.*" Brethren, I think I could say that you could not imagine a Saviour so suitable to your soul as Christ is. Some of you would perhaps wish that he was not so glorious, that he was not so just, because you feel that you cannot approach him.

Ah! think you that you could come to him more easily if he were less just? Oh, brethren, you could not imagine a more suitable Saviour than he is. And then he is full of truth. *"The law came by Moses, but grace and truth came by Jesus Christ."*

The law was a shadow, Christ is the substance. Jesus is the Word of the Law of God, the love of God made visible for us, to live in us. All that is in Christ is truth. The pardon he gives is true pardon. The peace he gives is true peace. Brethren, will you come to him?



I would now invite all heavy laden sinners to come to him; and I would give you two reasons why you should come. First, He is full of grace. Second, He is full of truth. My brethren, you need a divine Saviour, and yet you need one full of grace. Brethren, what Saviour can you imagine to yourself if Christ does not do.

How graciously does he invite you to come. *"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."*

And if you will not come, then he comes to you and says, *"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."* How full of grace he must have been who said, *"Unto you, O men, I call, and my voice is to the sons of men."*

Consider how long you have lived without him, trampled on his blood, despised his invitations, and yet he has waited all that time. Consider how long you have provoked him since you were awakened, making him a liar by not believing his Word.

Consider how long he has stood for you.

Brethren, he is full of grace, though he is full of glory. Will you not fully surrender your heart and let him save you? Is it much he asks of you? Will you not allow him to justify you? Ah, brethren, if you do reject so gracious a Saviour, *"How shall we escape if we neglect so great salvation?"* Surely, brethren, an eternity in hell will not be too much for those who despise the blood of Christ.



I beseech you, brethren who believe, that you receive not the grace of God in vain. You do not know the guilt and danger of that man who will go away despising him who is so able, as well as so loving a Saviour. Receive the grace of he who is so able to save you and cling to him, hold fast to him.

HOLDING FAST TO CHRIST

Song of Solomon 3:4 "It was a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

HAVE YOU found Him whom your soul loves? Have you this day seen His beauty, heard His voice, believed the record concerning Him, sat under His shadow, found fellowship with Him? Then hold Him, and do not let Him go.

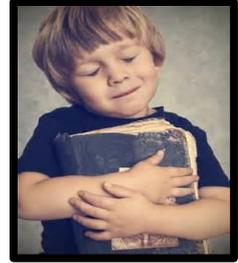
I. Motives.

1. Because peace is to be found in Him.

Justified by faith, we have peace with God. Not peace with ourselves, not peace with the world, not peace with sin, not peace with Satan, but peace with God. True divine peace is to be found only in believing, only in keeping fast hold of Christ. If you let Him go, you let go your righteousness; for this is His name.

You are then without righteousness, without a covering from the wrath of God, without a way to the Father. The law will again condemn you; God's frown will again overshadow you; you will again have terrors of conscience.

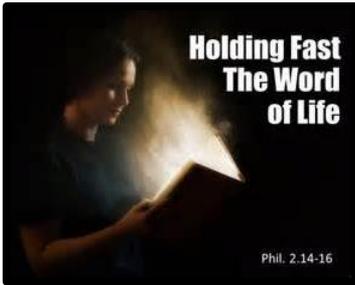
Hold Him then, and do not let Him go. Whatever you let go of, let not Christ go; for He is our peace. You will not find peace in knowledge, you will not find peace in feeling, but you will only find peace in trusting in Him alone.



2. Holiness flows from Him.

No true holiness is in this world, but holiness springs from Jesus Christ. A living Christ is the spring of holiness to all His members.

As long as we hold Him, and do not let Him go, our holiness is



secure. He is engaged to keep us from falling. He loves us too well to let us fall under the reigning power of sin.

His word is engaged: *"I will put my Spirit within you."* His honor would be tarnished if any that cleave to Him were suffered to live in sin.

If you let Him go, you will fall into sin. You have no strength, no store of grace, no power to resist a thousand enemies, no promises. If Christ be for you, who can be against you? But if you let go His arms, where are you?

3. Hope of glory is in Him.

We rejoice in hope of the glory of God. If you have found Jesus this day, you have found a way into glory. A few steps more, you can say, and I shall be forever with the Lord. I shall be free from pain and sorrow, free from sin and weakness, free from enemies.



As long as you hold Christ, you can see your way to the judgment seat. *"Thou wilt guide me with thy counsel, and receive me to thy glory."* This gives you such joy, such transporting desires after the heavenly world! But let Christ go, and this will be gone. Let Christ go, and how can you die? The grave is covered with clouds of threatening. Let Him go, and how can you go to the judgment - where can you appear?

II. Means.

1. Christ promises to keep you holding Him.

If you are really holding Christ this day, you are in a most blessed condition, for Christ engages to keep you cleaving to Him. *"My soul followeth hard after thee, and thy right hand upholdeth me."*

He that is the Creator of the world is the upholder of it, so He that creates the soul new, keeps it in being. This is never to be forgotten.

+

Not only does the Church lean on her beloved, but He puts His left hand under her head, and His right hand embraces her. It is good for a child to hold fast by its mother's neck; but ah! that would be a feeble support, if the maternal arm did not enfold the child, and clasp it to her bosom. Faith is good; but ah! it is nothing without the grace that gave it. *"I will put my fear in your heart."*

2. Faith in Christ.

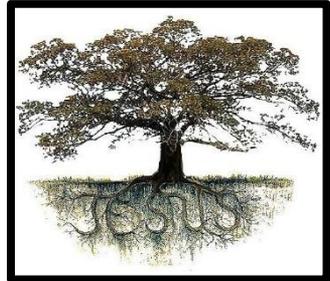
The only way to hold fast is to believe more and more. Get a larger acquaintance with Christ, with His person, work, and character. Every page of the gospel unfolds a new feature in His character, every line of the epistles discloses new depths of His work.

Get more faith, and you will get a firmer hold.

A plant that has a single root is easily plucked up, or crushed by the foot, or blown down by the wind; but a plant that has a thousand roots struck down into the ground can stand. Faith is like the root.

Many believe little concerning Christ. Every new truth concerning Jesus is a new root struck downward. Believe more intensely. A root may be sprouted, but alas, not striking deep, it is easily torn up. **Pray for deep-rooted faith. Pray to be established, strengthened, settled.** Take a long intense look at Jesus often. If you wanted to know a man again, and he was going away, you would take an intense look at his face. Look then at Jesus, deeply, intensely, till every feature is graven on your heart.

Psalm 1:2-3 “But his delight is in the law of the LORD; and in his law doth he meditate day and night. ³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”



3. Prayer.

Jacob at Bethel. *Isaiah 27:5 "Take hold of my strength."* You must begin and pray after another fashion than you have done. Let it be real intercourse with God, like Hezekiah, Jacob and Moses.

4. By not offending Him.

First, we offend Christ by sloth. When the soul turns sleepy or careless, Christ goes away. Nothing is more offensive to Christ than sloth. Love is an ever-active thing, and when it is in the heart it will keep us waking. Many a night during a crisis, His love to us kept Him waking us to pray. Now, can you not watch with Him one hour?

Second, we offend Christ by idols.

You cannot hold two objects. If you are holding Christ today, and lay hold of another object to tomorrow, He cannot stay. He is a jealous God. You cannot keep worldly companions and Christ too.

"A companion of fools shall be destroyed." When the ark came into the house of Dagon, it made the idol fall flat.

Third, we offend Christ by being unwilling to be sanctified.

When Christ chooses us, and draws us to Himself, it is that He may sanctify us. Christ is often grieved by our desiring to reserve one sin.

Fourth, we offend Christ by an unholy house.

Song of Solomon 3:4 "It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."



Song of Solomon 8:2

"I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate."

Remember to take Christ home with you; let Him rule in your house.

Genesis 18:19 "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him."

Dear Christian, hold fast to Christ, do not offend Him by sloth nor by idols, but be sanctified wholly unto Him, that He can say of you that He knows you, that you shall keep the way of the Lord, that He may bring upon you that which He has spoken of you. Amen.

Directions:

1. Cut out the Bible and back with card stock so it will not tear.
2. Glue bottom and sides of the Bible to a blue background.
3. Leave an opening at the top to plant the flowers inside.
4. Color and cut out the 3 flowers and glue each flower to a green craft stick.
5. Cut out the sunshine and clouds, and glue to the sky.
6. Insert the flowers into the Bible so they can be watered with God's word!

