

The ministry of Christ

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[0 : 00] I greet you in the name of Jesus this morning.! It is good to be here.! One from a while back here.

I preached Wednesday night, Friday night, and Sunday morning over there and didn't realize until about the end that they really went together well.

So here, a while back, we had looked at the temporal or the eternal and we ended up with that we have the ministry of reconciliation and we are here in Christ's stead.

I want to start with that very verse in 2 Corinthians 6.1. This message is by no means complete, as I believe none of them ever are.

But I think I will title this The Ministry of Christ. And in 2 Corinthians 6.1, you know, in the verses before this, it says that we are ambassadors for Christ.

[1 : 40] And then in 6.1, it says, We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

So we are workers with Christ. And what is our work? What is Christ's work? That is what we want to look at. But it is, in short, it is reconciling this lost world back to a holy God.

That is, in short, the work that Christ came to do, to bring redemption to this world. And now we are workers together with Him.

Now, I ask the question, How does God see this world? And we'll look at a few things. You know, in 1 John 5.19, it says, And we know that we are of God, and the whole world lieth in wickedness.

The whole world lieth in the wicked one. The whole world is in darkness. Jesus came, the light of the world.

[2 : 59] But the whole world is in darkness, and is in bondage, and is under the power of the evil one. And Jesus came to change that.

Jesus came to bring the glorious light of the gospel into this world. And wherever the light of the gospel shines, the darkness is driven back.

And so, I want to look at a few verses of how God views this world. Now, in 2 Corinthians 4.

I'll read verse 3 and 4. We might go back and start in verse 1 then. But these are the main verses I was after. But if our gospel be hid, it is hid to them that are lost, in whom the God of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

It says, The God of this world has blinded the minds of those that don't believe. And unbelievers, every time you say no to the Spirit of God, there's a blindness and a darkness that gets worse and worse.

[4 : 30] And so, the God of this world, He has blinded the minds of those that don't believe. And He is working hard to hinder the light of the gospel, to keep it from shining into these hearts and lives.

But now, we'll start in verse 1. He's talking about us also here. Therefore, seeing we have this ministry, as we have received mercy, we faint not.

We have received mercy. And as we have received mercy, God has given us this ministry to reconcile the world unto Him.

But having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

There He's talking about us and how we need to walk in openness and in truthfulness. And then He goes on, But if our gospel be hid, it is hid to those that are lost.

[5 : 50] And how the God of this world has blinded the minds of those that do not believe. Lest the glorious gospel of Christ, who is the image of God, Jesus Christ is the image of God, and He came

to bring this light into this dark world.

For we preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.

Remember, that verse we started with in chapter 6, verse 1, it said, that ye receive not the grace of God in vain.

Here He says, that we have this treasure. What is this treasure? It is the life of God. It is Jesus Christ in us and His Spirit upon us and His grace is this treasure that we have in our lives today. And in 6, verse 1, He said, He beseeches us that we do not receive this grace in vain. But He beseeches us here in chapter 4, that we would be servants for Jesus' sake.

[7:16] For God, who commanded the light to shine out of darkness, has shined in our hearts. The light of the gospel has shined in our hearts and now we take this glorious light out to a lost and a dying world.

John 3, 16, it was quoted, For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

You know, God loved this world. It was lost. It was forever lost without hope. But God loved it and therefore He sent His Son to bring redemption to this lost world.

Now I have one more in Matthew 9. How Jesus, how God views this lost world.

In Matthew 9, Jesus was here walking on this earth and He was going about and doing all manner of miracles and things.

[8:32] And in chapter 9, in verse 35, it says, And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people.

But when He saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad as sheep, having no shepherd.

You know, and my question here with this verse is, Do we have the compassion of Christ for those round about us? Do we have the compassion of Christ for those in need?

Do we have that same heart of compassion for the needs round about us? He was moved with compassion because they were like sheep having no shepherd.

They had no direction. They needed help. They were in need, but there was no one to help. And, you know, even the Son of God here, it seems like He probably felt overwhelmed with the need.

[9:46] Notice what He says next. He says in verse 37, The harvest truly is plenteous, but the labors are few. The labors are so few.

This world is a vast world. It's huge, and there's billions of people, and they're lost and going to hell. He says, Pray ye therefore, the Lord of the harvest, that He will send forth labors into His harvest. So this is just a short glimpse, I believe, of how God views this lost world. Now I want to look at some prophecies.

We'll turn to Isaiah. We'll get some out of Isaiah here. Prophecies of the Lord Jesus and of the work that He was sent to do.

In Isaiah 9, verse 2, The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined.

[10:57] You know, it's here one of these, you know, one of these early prophecies that Isaiah had.

He talks about a people walking in darkness, but there's a great light coming. There's a great light coming that will shine into this great darkness.

Yes, hallelujah. Now let's skip down. Let's read. Let's read in verse 6. For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of His government and peace, there shall be no end upon the throne of David and upon His kingdom to order it and to establish it with judgment and with justice from henceforth even forever.

The zeal of the Lord of hosts will perform this. You know, awesome prophecies of our Lord Jesus. He says, the government will be upon His shoulder.

[12:19] He will be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. You know, and there's many other names for our Lord Jesus, but every one of

them describes Him in yet another way.

But the people that walked in darkness, they come to this light, which is Jesus Christ. And He says, He will be upon the throne of David and this kingdom, it will be, how will it, how will it be ordered? It will be established with judgment and justice. You know, these are things that, that the flesh does not like is judgment and justice.

But Jesus has come to bring judgment and justice into this world. Yes. And it will not fail. Notice this.

This is a very outstanding phrase here. It says, the zeal of the Lord of hosts will perform this. I believe that there is no way that this will fail.

[13:35] Why? Because the zeal of God Almighty will make sure that this will be fulfilled. chapter 11, verse 1, there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots and the spirit of the Lord shall rest upon him.

The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Notice, it says that the spirit of God will be upon him and just think of this, the very son of God.

You know, and we have the account in the gospels, but in Matthew, it says how the spirit of God came upon him in the form of a dove when he was baptized.

And the spirit of the Lord will rest upon him. You know, if our Lord, the very son of God, needed the anointing of the Holy Ghost to do the work of the kingdom, how much more do we need the anointing of the Holy Ghost to do the work of the kingdom?

Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

[15:01] You know, is the spirit of God bringing these things to your heart? Is the spirit of God, you know, we want to claim all of these, but do we allow him to bring the fear of the Lord into our hearts?

Well, let's read verse 3. And shall make him of quick understanding in the fear of the Lord. You know, did you ever think about this?

That even Jesus, the Son of God, it says here that the spirit of God made him of quick understanding in the fear of the Lord.

That is quite a statement, I believe. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

But with righteousness shall he judge the poor and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked.

[16:17] And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. Notice, even the Son of God is here. he does not judge after the sight of his eyes nor reprove after the hearing of his ears, but with righteousness will he judge.

With righteousness. By the Spirit of God, I believe, is what he's saying. in 28, verse 16, Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation.

He that believeth shall not make haste. You know, when Peter talks about this, he quotes this verse, I believe, and then he goes on and he says that this, this, this cornerstone, it's a stone of stumbling and it's a rock of offense to those who reject him.

But anyhow, we have a sure foundation if we will stay upon it. Isaiah 42. Behold, my servant whom I uphold, my elect in whom my soul delighteth.

I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry nor lift up nor cause his voice to be heard in the street.

[17:51] A bruised reed shall he not break and the smoking flax shall he not quench. He shall bring forth judgment unto truth. You know, what's he talking about here?

A bruised reed and a smoking flax. I believe that that the mercy of God is upon those that are, you know, if we're bruised, if we're, and we'll look at this later, we'll come across this, but if we're bruised, if we're hurt, if we're, you know, if the fire has, is just smoldering, it's not a hot fire.

It says he won't quench it. No, but I believe he wants to blow upon it with the spirit of God and make it into a hot fire.

A bruised reed, you know, those that are hurting, those that are, those, you know, those that are, that are in, going through a hard time, he will, he will not break them, but he will help them, he will heal them.

He shall not fail nor be discouraged till he have set judgment in the earth and the isles, the islands shall wait for his law. Thus saith the Lord, thus saith God the Lord, he that created the heavens and stretched them out, he that spread forth the earth and the which cometh out of it, he that giveth breath unto the people upon it and spirit to them that walk therein, I, the Lord, have called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people for a light of the Gentiles.

[19 : 44] He's saying here that he gave, God gave Christ to be a covenant to the people, to, to be a light to the Gentiles and then to open the blind eyes and to bring out the prisoners from the prison and then that sit in darkness out of the prison house.

I am the Lord, that is my name and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, new things do I declare, before they spring forth I tell you of them.

Notice what he's saying here. He says this is the work of Jesus and this is all prophecy but he came to open the blind eyes.

He came to bring out the prisoners out of the prison of sin and to, and to shine the glorious light of the gospel into the darkness of the prison house of this world.

I am the Lord, that is my name. My glory will I not give to another. You know, you know, this, we must be very mindful of this as we work in the kingdom of God, as we labor, as we labor with him, as we walk with him, you know, we cannot take any glory to ourselves.

[21 : 12] It is always him that works through us. It is always the honor and glory to him and not to us. He will not share his glory with us.

He will not share his glory with idols. He will not share. He is the almighty one and all glory and honor is to him. And he will.

He knows the future before they spring forth. I tell you of them. Our God is an all-knowing God. Chapter 61.

Here we have the verses that Jesus read in the synagogue that Sabbath morning. The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek. He has sent me to bind up the broken hearted to proclaim liberty to the captives and the opening of the prison to them that are bound to proclaim the acceptable year of the Lord and the day of vengeance of our God to comfort all that mourn to appoint unto them that mourn in Zion to give unto them beauty for ashes the oil of joy for mourning the garment of praise for the spirit of heaviness that they might be called trees of righteousness the planting of the Lord that he might be glorified.

[22 : 47] Notice again he starts with the spirit of the Lord God is upon me the spirit of God was upon Jesus without the spirit of God he did nothing you know he even told his disciples he said you know he does nothing unless the father is doing it and that is what he meant he was under the the authority of the spirit of God but the spirit of God was upon him the anointing of God was upon him to preach the good tidings to who to the meek why because people that are not meek will not hear the gospel they don't need the gospel or they think they don't need it you know and and we see a little different shade of it today maybe but it's a human tendency to take the scriptures and and you know just take the ones that we like and the ones that are inconvenient we just pass over them and we we just push them aside that's human tendency the meek

I believe I would almost say that there's no one ever come to the Lord unless he was meek because God cannot use the proud and the proud cannot humble themselves to come to him he has sent me to bind up the broken hearted the broken hearted you know have you been broken hearted have you been bound up by the Lord Jesus if if we have not received this ministry from Christ then we cannot give this ministry of Christ but if we have been bound up if we have been healed if we have received the anointing of the spirit of God then then he can use us to take and to to take this gospel and to continue his work what is his work well here it says it is to bind up the broken hearted to those those that are going through a hard time those that are struggling around about us those that are broken and hard to to to bind them up and to help them along the way to proclaim liberty to the captives you know captives all around you you don't have to go behind bars to find captives they're everywhere they're everywhere and they need deliverance they need to be set free

Jesus came to deliver those that are in bondage to the devil to deliver those that are in bondage to sin to deliver those that are that you know that are in his snare and in his kingdom the opening of the prison to them that are bound to proclaim the acceptable year of the Lord and the day of vengeance of our God to comfort all that mourn you know today is the day of salvation you know we don't know how much time we have we don't know we don't know when when the day of salvation will be no more but today is still the acceptable year of the Lord yes yes and he will as we as we come to him he will give us beauty for ashes he will give us the oil of joy for mourning the garment of praise for the spirit of heaviness that we might be called trees of righteousness the planting of the Lord have you been planted by the Lord are you planted by the rivers of living water are you a tree of righteousness are you bringing forth fruit in due season how is it with us today can people eat of the fruit of our life or does it is it bitter in their mouth how is it how is it is it fruit brought unto perfection you know I don't know if we'll get to that or not but we'll hopefully look at some of those parables but there was a people that Jesus said they did not bring forth fruit to perfection is the fruit from your life is it tasty is it sweet or is it bitter and hard and not brought to perfection and all this that he might be glorified yes he says and they shall build the old waste they shall raise up the former desolations they shall repair the waste cities the desolations of many generations you know you know this world has been in in the grips of satan for so many centuries but God wants to to rebuild the waste places he wants to again go into these places where the gospel has not been where people have lived in idolatry for maybe centuries God wants to restore the waste places to raise up the former desolations and to repair the waste cities and to build them up again for his honor and glory the acceptable year of the Lord in Ezekiel one more then we'll go to the New Testament I believe here the prophecy that came in response to some other things but in we'll read verse 21 to 26

[29 : 41] Ezekiel 34 because ye have thrust with side and with shoulder and pushed all the deceased with your horns till ye have scattered them abroad therefore will I save my flock they shall no more be prey and I will judge between cattle and cattle I will set up one shepherd over them he shall feed them even my servant David he shall feed them and he shall be their shepherd and I the Lord will be their God and my servant David a prince among them I the Lord have spoken it and I will make with them a covenant of peace and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness and sleep in the woods you know this maybe not quite as clear as some of the others but but when he it here I believe this is a prophecy of the

Lord Jesus Christ our shepherd Christ the good shepherd Christ the true shepherd of the sheep and he will come and this prophecy came in response to how the people were being misused by their leaders back in that day and and and he talks just just for a glimpse of that in verse four it says that he seized have ye not strengthened neither have you healed that which was sick neither have you bound up that which was broken neither have you brought again that which was driven away neither have you sought that which was lost but with force and with cruelty have ye ruled them and they were shepherds and they became meat to all the beasts of the field when they were scattered my sheep wandered through all the mountains and upon every high hill yea my flock was scattered upon all the face of the earth and none did search or seek after them you know

I just find this so interesting you know here he's talking about about the leaders that did not do their part and one of the first things he says neither have you bound up that which was broken Jesus came to bind up the broken hearted and that is our work today is to bind up the bruised and the broken hearted and to deliver the captives now let's go get one verse in Colossians 1 13 we'll read a couple verses here you know this is such an awesome passage verse 13 says who hath delivered us from the power of darkness and has translated us into the kingdom of his dear son and this is in short the work of our

Lord Jesus but let's look here what he what else he's saying here he admonishes us in verse 10 to walk worthy of the Lord and and and of the calling that he's put on our hearts and lives and to be fruitful in every good work and increasing in the knowledge of God strengthened with all might according to his glorious power and all patience and long suffering with joyfulness how are we strengthened with all might it is as we have the anointing of the Holy Ghost upon us that is how we are strengthened with all might and if Jesus needed that anointing let me tell you you need it today if you're going to work in the kingdom of God if you're going to be effective in the kingdom of God it is the only way that you will be effective he has delivered us from the powers of darkness and translated us into the kingdom of his dear son in whom we have redemption through his blood even

the forgiveness of sins and so we have this ministry of reconciliation to take this gospel to a lost and a dying world in

Peter 2 Peter 3 9 he says the Lord is not slack concerning his promise as some men count slack but his long suffering to us word not willing that any should perish but that all should come to repentance you know and you think back over all those prophecies that we read about Jesus and how he will you know the bruised reed he won't break and the smoking flax he won't quench and and and all of that it is the heart of God that that all would come to repentance says he is not willing that any should perish but that all should come to repentance you know we we have been privileged we have been privileged above many people above most people in this world but let us have the same burden that our

[35 : 29] Lord Jesus has for the lost multitudes out there remember he is not willing that any should perish but that all would come to repentance now let's turn to Matthew 13 and you could read much of this but you know he starts this chapter with the parable of the sower and not all of the seed was fruitful but his disciples asked him why speakest thou unto them in parables in verse 10 and in verse 11 it says because

Jesus answered because it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given you know and years ago I would ponder this I would say why why is it not given to some people to to know the mysteries of the kingdom and notice what he what he continues on here and he says for whosoever hath to him shall be given and he shall have more abundance but whosoever hath not from him shall be taken away even that he hath therefore speak I to them in parables because they seeing see not and hearing they hear not neither do they understand and in them is fulfilled the prophecy of Isaiah which saith by hearing ye shall hear and shall not understand and seeing ye shall see and shall not perceive for this people's heart is wax gross their ears are dull of hearing their eyes they have closed lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and

I should heal them you know and I just had to think of people in our day let me just again quote this what I what I said earlier it is a human tendency to take the scriptures we like and to ignore what is not convenient you know and I believe that is what these people were doing they were they were taking what they liked but what was inconvenient they were rejecting they were dull of hearing why because they did not love the truth they did not love the truth of the gospel and what it meant to their own heart you know Jesus said it's not here it's in Luke I believe he says what is it take heed therefore how ye hear how we hear is so important let's read what he says here when he explains this parable to the disciples verse 19 when anyone heareth the word of the kingdom and understandeth it not then cometh the wicked one and catches away that which was sown in his heart this is he which received seed by the wayside he that received the seed in the stony places the same is he that heareth the word and with joy receiveth it yet hath he not root in himself but dureth for a while for when tribulation or persecution arises because of the word by and by he is offended are we offended by the word are we offended by the requirements of the word or can we surrender to what the word says he also that receives seed among the thorns is he that heareth the word and

I believe this is where most of people today come in at we hear the word and the cares the care of this world the deceitfulness of riches they choke the word and it becometh unfruitful the cares of this life and the things even legitimate things of life we allow them to weigh us down and to choke out the word and we become unfruitful I believe it's in Luke where it says that he brought no fruit to perfection the fruit might begin to grow it might begin to grow but it doesn't come to perfection or maybe maybe we don't allow God to prune us and therefore we do not bring forth the good fruits verse 23 but he that received seed into the good ground is he that heareth the word and understandeth it which also beareth fruit and bringeth forth some hundredfold some sixty and some thirty

I believe believe it's in Luke where he says he also has the word patience in there you know if we will bring forth the good fruit if we will be those trees planted by the rivers of living water that will bring forth fruit it will be with patience with patience yes it's a word we really don't like that well another parable put he forth unto them saying the kingdom of heaven is likened unto a man which sowed good seed in his field but while men slept his enemy came and sowed tares among the wheat and went his way and when the blade was sprung up and brought forth fruit then appeared the tares also so the servants of the householder came and said unto him sir didst not thou sow

good seed in thy field from whence then hath it tares you know and and

[42 : 42] God has called us to sow seed you know you know in Africa we sowed seed and I don't know what the harvest will be but I know that God watches over his seed and I also know that just like in this parable the enemy comes and he sows tares the enemy comes and he sows false doctrine the enemy comes and he sows doubt he sows unbelief he sows he sows all those things that hinder the word of God so the servants came and they said did you not sow good seed why then do we see tares out there and he said unto them an enemy has done this the servants said unto him wilt thou then that we go and gather them up and he said nay lest while ye gather up the tares ye root up also the wheat with them let both grow together until the harvest and in the time of harvest

I will say to the reapers gather ye together first the tares and bind them in bundles to burn them but gather the wheat into my barn I want to go over to verse 36 the disciples said declare unto us the parable of the tares in the field and he answered and said unto them he that soweth the good seed is the son of man the field is the world and the good seed are the children of the kingdom but the tares are the children of the wicked one the enemy that sowed them is the devil the harvest is the end of the world and the reapers are the angels as therefore the tares are gathered and burned in the fire so shall it be in the end of this world the son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire there shall be wailing and gnashing of teeth then shall the righteous shine forth as the sun in the kingdom of their father who has ears to hear let him hear you know notice what he says here he said you know earlier he had told them that at the harvest they will take the the tares out and burn them but here as he explains this he says the harvest is the end of the world and the tares are gathered up and they're burned in the fire but notice the phrasing the wording here in verse 41 they shall gather out of his kingdom you know you know and as

I read this I had to think of that verse that said not everyone that saith unto me Lord Lord shall enter into the kingdom of heaven but he that do with the will of the father here he says they will gather out of his kingdom out of the kingdom of God the angels will gather all things that offend and them which do iniquity and they will be cast into hell fire!

what a sobering thought the kingdom of heaven then will the righteous shine forth as the sun in the kingdom of their father who hath ears to hear let him hear Jesus said this over and over him that has ears to hear let him hear let's bring that little phrase back to those verses in 11 to 16 or wherever it was there when Jesus was saying that they hear but they don't understand they don't hear their hearts are dark and they're blinded they cannot receive they cannot hear he is begging us you have ears to hear let's hear what

God is saying let's hear what God is saying so we have here a couple more short parables of the kingdom again the kingdom of heaven is like unto treasure hid in a field the which when a man has found he hideth and for joy thereof go and he selleth all that he hath and buyeth that field the kingdom of heaven is that treasure in the field did you find that treasure did you find that treasure! [48 : 14] and did you sell everything that you would have enough to buy that treasure did you sell everything you had did you lay everything on the altar all your life your future your position your everything have you laid it all on the altar have you sold all for the kingdom of God again the kingdom of heaven is like unto a merchant man seeking goodly pearls who when he had found one pearl of great price he went and sold all that he had and he bought it again the same thing this merchant man he had many pearls but he found one whose value was far above all the others and so he took everything else that he had and he sold it that he might buy that pearl of great price the kingdom of

God again the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind which when it was full they drew to shore and sat down and gathered the good into vessels but cast the bad away so shall it be at the end of the world the angels shall come forth and sever the wicked from among the just and shall cast them into the furnace of fire there shall be wailing and gnashing of teeth Jesus saith unto them have ye understood all these things and they said yea Lord have we understood all these things have we understood have we grasped what Jesus was teaching have we grasped what he was saying you know and I believe you know just recently the message that verse that said what was it as much as ye have done it unto one of the least of these ye have done it unto me and also in as much as you have not done it unto the least of these ye have not done it unto me are we are we hearing the word of

God are we taking what we like and throwing away blocking off that which is inconvenient are we selling our all are we giving our life and are all for the kingdom of God are we keeping for ourselves our own comfort our own name our own prestige can he use us as he would desire can he use us to take this gospel to the lost and the dying can he take us can he use us to take this gospel to our neighbors can he take us can he use us to take this gospel to those in need round about us may the lord bless