

Bethel

Prayer Meeting Addresses

Number 78 The Effects of the Cross of Christ

Reading: Psalm 22. 22-31

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lord's: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Address

This is, more than any other, the Psalm of the cross of Christ. Our Lord and Saviour Jesus Christ in His sufferings quoted from it, and so much of the Psalm speaks of His sin-atoning sufferings on the cross. It begins with the word, "My God, My God, why hast Thou forsaken Me?" And those who understand the original languages say that how it finished could be translated, "It is finished."

So it is the Psalm of the cross – the wonders of redemption, what the Saviour accomplished, His agonies and blood. These closing verse that I have read are the glorious effects of the work of the Lord Jesus on the cross as "He shall see of the travail of His soul, and shall be satisfied." It was a finished

salvation, and we have a wonderful promise concerning the effects of the cross of Christ which will be known right down to the end of time.

It is in that spirit that I have read these verses and speak on this subject here this evening: the promise in the church of God to the end of time of the saving effects of the cross of Christ. “A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come” – one by one. “They shall come” – all those for whom the Saviour died. “They shall come.”

And of course this is the glorious work of the Holy Spirit of God. This promise began to be fulfilled when our Lord Jesus was actually on the cross in the salvation of the dying thief. “They shall come.” But then shortly afterwards how gloriously it was fulfilled on the Day of Pentecost with three thousand. “They shall come.” They did come. And that work has been going on ever since, in greater measure at some times, in lesser measure at other times, and we believe that over the years this work has been going on here at Bethel. “They shall come.” At our prayer meeting this evening, my desire is that our burden is that during this coming year, this gracious promise shall be abundantly fulfilled amongst us: the Holy Spirit’s work in salvation in sinners’ hearts.

“They shall come, and shall declare His righteousness.” They do not declare their own, except to say that it is filthy rags. They have no hope in themselves. Their only hope is in the righteousness of Another, even Jesus.

“They all declare, I nothing am,
My all is bound up in the Lamb.”

“They shall come, and shall declare His righteousness.” So there is a speaking; there is a testimony. “If these should hold their peace, the stones would immediately cry out.” “They shall come, and shall declare His righteousness unto a people that shall be born.” This is going to be fulfilled as long as the world exists. When David wrote the Psalm, “A people that shall be born”; when the Lord Jesus suffered, “A people that shall be born”; the Day of Pentecost, “A people that shall be born” – in the future. And if the world still lasts for few or many years, then there are people who are not yet born who shall be born and nothing can prevent their being born, and they shall be born again. Nothing shall prevent their being born again.

“They shall come, and shall declare His righteousness unto a people that shall be born.” And the substance of their religion and the substance of their

testimony is what the Saviour has done. That is where their hope rests, on a finished work, a sure foundation. “They ... shall declare ... that He” – their Saviour and their God – “hath done this” – at Calvary, in making the atonement. “He hath done this,” in finishing the work. And “He hath done this” in their hearts, raising them up to a sweet hope in what the Lord Jesus has done.

So beloved friends, may this be the substance of our burdens and our prayers. It is a glorious promise that is to be fulfilled in the church of God right to the end of time, and it has been fulfilled here, and may it still be fulfilled here: “A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this.”

This address was given at Bethel Chapel, Luton, by Mr. B. A. Ramsbottom, on Monday, 9th June, 2014

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When Jesus would His grace proclaim,
He calls the simple, blind, and lame
 To come and be His guest;
Such simple folk the world despise;
Yet simple folk have sharpest eyes,
 And learn to walk the best.

They view the want of Jesus’ light,
Of Jesus’ blood, and Jesus’ might,
 Which others cannot view;
They walk in Christ, the living Way,
And fight, and win the well-fought day,
 Which others cannot do.

They all declare, I nothing am,
My life is bound up in the Lamb,
 My wit and might are His;
My worth is all in Jesus found,
He is my Rock, my anchor-ground,
 And all my hope of bliss.

Such simple soul I fain would be,
The scorn of man, the joy of thee,
Thy parlour guest and friend;
Do make me, Lord, a little child,
Right simple-hearted, meek and mild,
And loving to the end.

J. Berridge