

He Loves to Save the BIGGEST Losers

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[0:00] If you would take your Bibles, please, and go to the Gospel of Luke, Luke chapter 23.

If you're visiting with us, go to page 68 in that black Bible that's in the chair in front of you. Pull out that black Bible in that chair in front of you, and go towards the back, and go to page 68.

Luke 23, I'm going to start reading in verse 32, through the end of the chapter, 56.

32 to 56. Let's read the passage, and then we'll do our study.

As we prepare to partake of the Lord's Supper later on. And two others also who were criminals were being led away to be put to death with him. When they came to the place called the Skull, there they crucified him and the criminals, one on the right and the other on the left.

[1:17] But Jesus was saying, Father, forgive them, for they do not know what they're doing. And they cast lots, dividing up his garments among themselves. And the people stood by looking on.

And even the rulers were sneering at him, saying, He saved others, let him save himself, if this is the Christ of God, his chosen one. And the soldiers also mocked him, coming up to him, offering him sour wine and saying, If you are the king of the Jews, save yourself.

And there was also an inscription above him, This is the king of the Jews. And one of the criminals who were hanging there was hurling abuse at him, saying, Are you not the Christ?

Save yourself and us. But the other answered, rebuking him, said, Do you not even fear God, since you are under the same sentence of condemnation?

And we indeed justly, we are receiving what we deserve for our deeds. But this man has done nothing wrong. And he was saying, Jesus, remember me when you come in your kingdom.

[2:24] And he said to him, Truly I say to you, today you shall be with me in paradise. And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour.

The sun being obscured, and the veil of the temple was torn in two. And Jesus, crying out with a loud voice, said, Father, into your hands I entrust my spirits.

And having said this, he breathed his last. Now when the centurion saw what had happened, he began praising God, saying, Certainly this man was just. And all the multitudes who came together for this spectacle, when they observed what had happened, began to return, beating their breasts. And all his acquaintances, and the women who accompanied him from Galilee, were standing in a distance, seeing these things. Verse 50, And behold, a man named Joseph, who was a member of the council, a good and righteous man, he had not consented to their plan and action.

From Arimathea, the city of the Jews, who was waiting for the kingdom of God, this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb cut into the rock, where no one had ever lain.

[3:43] It was the preparation day, and the Sabbath was about to begin. And the women who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid.

And they returned, and prepared spices and perfumes. And the Sabbath, they rested according to the commandment. The biggest loser, is a reality television show, which started in the U.S. in 2004. The show centers on, overweight contestants, attempting to lose the most weight, and to fight for a cash prize. And that's the goal, is to become the highest percentage of weight, or the most weight, to become the biggest loser.

It's a play on words. Because normally, a person who is, the ones that they have on the show, they're considered a loser. Right?

But they become the biggest loser, because they lose the most weight. So they catch on words, play on words type thing, you know. Let's think about this then.

[5:01] Who would we consider, to be the biggest losers, in our world? Addicts? The people on this show, maybe.

Prostitutes. Criminals, maybe. How about criminals on death row? Probably think of them, as the biggest losers.

And yet, it's these losers, the biggest outcasts, that Jesus reached out to save. to all outcasts, to all losers.

Come follow Jesus, and you will find forgiveness of your sins. He is God's chosen one. He is the son of man.

He's the Lord. Find forgiveness of your sins. And in our passage today, because He, the righteous one, He loves to save the biggest losers.

[6:11] He loves to save the biggest losers. Not the people who think, they got it all together. Not the people who think, they deserve it.

Not the people who think, they're awesome. Not the people who make, a lot of money. Not the people who make, this and that. Not the people of a high status, who say, look at my status before God. Look at what I've done.

No, that's not the type of people. It's the losers. It's the outcasts. It's the people who humble themselves. The righteous one, He loves to save the biggest losers.

Jesus, the righteous one, who became a convicted outcast, loves to save outcasts, losers, by suffering and dying for them.

He loves to save those who confess, they are unrighteous, worthless losers, who are in need of His saving grace. Did you catch that in the songs that we sang this morning?

[7:25] To wonders I glory in, the wonders of His glorious cross, and my unworthiness. For grace and peace.

For lawbreakers and thieves. For the worthless, the least. I picked that song on purpose. That's who Jesus saves.

That's who God goes after. It's not the people who think they deserve it. It's the ones they know they're losers. I'm worthless. I'm the least.

This is the climax, friends. This is the climax of Luke's gospel. We've been trucking through Luke's gospel, and it comes to this point.

Here's the high point. You know the point in the roller coaster, where it's just like this? And you're like, oh, that's where we're at. We're right here. And then it's all downhill from there, because then we hit the resurrection.

[8:25] That's fun. But it's all right here. It peaks right here. So we must, you must think and consider yourself as nothing, as a loser before God, only deserving His just wrath.

To gain His acceptance, we look to the sufficient work of Jesus, recognizing one's need for God to give His mercy, and humbly appealing to that mercy. I talked to a guy in Jerome on Friday, it's about the gospel.

He says, I'm not, I don't deserve it yet. I said, no. You don't understand. That's where God wants you. Exactly. You will never deserve it. God seeks people like that.

You recognize your need for God to give His mercy, and you just humbly ask Him for it. See, when we truly remember and understand our own lostness apart from God's tender mercy, we will see that we all deserve hell.

We all deserve hell forever. And then we will respond to God through repentant faith. We put all our hope in Him.

[9:45] Jesus, you're my only hope. Look, a broken, a broken and a contrite heart, He won't turn away.

He loves it when sinners cry out to Him in need. I need you. I repent. Show me mercy. He loves that. When losers say, I'm a loser.

That's when He says, come. I love to save losers. Isn't that good? So how does He save the biggest losers, the biggest outcasts?

I've told you a couple slides ago, two points. First, by suffering as a loser on their behalf. He suffered as a loser for losers.

32 through 45. His suffering on behalf of losers. Starting in 32, and two others who were criminals were led away to be put to death with Him when they came to the place called the Skull.

[10:56] There they crucified Him and the criminals, one on the right and the other on the left. He was not executed alone. Two other criminals, losers were with Him.

And remember what Jesus said earlier in the Gospel, Luke's Gospel, He would be reckoned among the lawless, rebels, criminals. And it's accentuated even more because here He's going to be crucified, one on the left of Him, one on His right.

He's right in the middle, right amongst losers. the biggest ones in the Roman world. You were a rebel, boom, you're right there.

And everybody knew it. So they came to the place called the Skull, which the hill that looked like a shape of a skull in the Aramaic is called Golgotha.

In the Latin language, it's called Calvary. And they're executed just north of the city and outside the city so everybody could see that, everybody could see the execution, everybody would see these are the ones who are shamed.

[12:12] Shamed. In the midst of transgressions. It was a shameful thing. The cross was shameful. Even cultured Gentiles were offended by the cross.

They would refrain even mentioning the word cross as much as possible. Which that might be a reason why when you read the Gospels, they don't give you all the details of what happened.

They didn't do that. Because it was a shameful, terrible thing. Nobody talked about this. In March of 1986, the issue of the Journal of American Medical Association, the authors wrote an article recreating the horror of crucifixion with anatomical illustrations.

They talked about the pain of the flogging, the pain produced by the body's weight hanging from the spikes, respiratory agony, the cramping, just a horrible way of death that would happen for a person who was hanging on the cross.

And then the author says this in the article, quote, death by crucifixion, death by crucifixion was in every sense of the word excruciating. Yet, yet it was at the cross that God revealed both His love and justice.

[13:37] His love for mankind and His justice upon His Son who took the place for rebels, for outcasts, for losers so that losers can become sons.

You can be a son. You can be a daughter, an heir. Do you want that? I said that to him Friday.

Do you want that? I said, what's holding you back? And he looked at me. He said, I don't know. I got to think about that.

I don't know. I don't know what's holding me back. And he kept saying it. I don't know what's holding me. He kept saying that to me. I pray for him.

Losers could become sons. Heirs of the throne. Heirs of a kingdom. Wow, that's cool. Verse 34.

[14:47] Jesus was saying, Father, forgive them for they do not know what they're doing. You probably have that little footnote there in your Bible. Some manuscripts don't have this verse. It's a textual variance, yes.

Some earlier key manuscripts don't have this verse. For all you technical people. Papyrus 75, Vaticanus, Biza, Washington doesn't have this.

Others. Other ones do like Sinaiticus has this and Family 1, I think Family 13 does and the Byzantine manuscripts. favor is slightly towards its inclusion.

So we will include that. Now some think Jesus was saying this for the Jews or toward the Jews killing him.

But I don't think so. I think the immediate context doesn't attest to this. I think he's praying for the Roman soldiers crucifying him. I think it's directed towards them. He interceded for his enemies for nailing him to the cross.

[15:48] I think this is directed towards them. They had no idea who he was. Now the Jews did. Notice how Jesus had love and concern for the specific sin of crucifying him.

Which is not surprising. Right? From one who offered forgiveness to losers. Then notice the next part in verse 34 and they cast lots dividing up his garments among themselves.

This is fulfillment of Psalm 22, 18. Soldiers gambling for his garments. This was customary crucifixion. It was the final humiliation.

So that the person would die in such shame and really nakedness. It was shameful. Because the person was just hanging there but then they were naked as well. Here Jesus Jesus was the model righteous sufferer who suffered at the hands of godless men of those who oppose God's people.

And he showed grace even to them. Verse 35 to 37 you see three different groups of people here. Watchers mockers soldiers soldiers 35 and the people stood by looking on.

[17:15] These were the ones who cried out for Jesus to be crucified earlier on in chapter 23. So now they're curious. They want to see the outcome of his crucifixion. Not positive yet they weren't mocking.

So they're kind of they're trying to stay neutral. There's no neutrality with Jesus. Next in verse 35 and even the rulers were sneering at him mocking him really means to turn your nose up. They mocked Jesus' ability to save others but not himself. He saved others let him save himself but this is the Christ of God his chosen one. They taunted him. Save yourself if you're the Messiah. if you're God's chosen one if you have God's favor fulfillment of Psalm 22 verses 6-8 obviously they were being sarcastic we've stopped this clown from doing this stuff ha!

Let's see you get down now fella! You're done guy! The irony remember Luke is so full of irony isn't he? The irony in fact it was his death which showed him to be the Messiah God's chosen one and God will answer their taunt by vindicating his chosen one raising him from the dead.

[18:35] How's that? The very way he would save others was by staying on that cross. Jesus was definitely cursed by God Deuteronomy chapter 21 verse 23 but as far as the Jews were concerned I mean no one could be God and be crucified come on third group 36 and 37 the soldiers mocked him coming up to him offering him sour wine as if he was a king now sour wine would remove thirst very effectively for the ones being crucified but they were joking save yourself king let's assume you're the king of the Jews here's your wine your majesty that's it they were mocking him in 38 there was also an inscription above him this is the king of the Jews that's what they would normally do we talked about this last week a placard which revealed the charge of the criminal actually his name would be there and the charge

Jesus the king of the Jews 39 to 43 goes back to the other criminals now first the one who's saying there he's hurling abuse literally blaspheming Jesus saying are you not the Christ save yourself in us he spoke with sarcastic disrespect aren't you the king of the Jews yeah right well if you are then save yourself and then also save us get us down from here the question actually presupposed a yes answer he was being very sarcastic he didn't really believe Jesus would do it or could do it one writer says quote all accost Jesus even a dying criminal dug into Jesus and then by the way save me too more great irony the righteous one was dying while being taunted by the unrighteous the righteous one who saves the unrighteous was being taunted by the unrighteous what a reversal of our expectations and yet what callousness from this criminal what great unbelief what cruelty what coldness from this guy 40 but the other answer in rebuking him said do you not even fear God since you're under the same sentence of condemnation and we indeed just we are receiving what we deserve for our deeds but this man has done nothing wrong look who's the fool it ain't him guy it's you fella bub it seems like you're the moron notice that this man certainly feared God this criminal notice how he understood what he deserved we deserve just judgment for our sin what we have done now some believe he had a change of heart at first he was hurling abuse of Jesus I don't think so I think he was like this the whole time but whatever wherever you think was happening here obviously what took place at this point he's telling this guy your taunting of Jesus is totally hypocritical God will take offense at you at what you've said to his chosen one how can you hang there and taunt when you suffer the same sentence deservedly

God's just judgment is upon us what gives you the right to put this man down we're guilty we're suffering justly things worthy of what we've done notice he recognized repented he testified Jesus has done nothing wrong he has done nothing wrong and that's where God wants us he wants to say you know we don't deserve it I don't deserve it all all I deserve justly is your condemnation that's exactly where God wants you and that's exactly where this man was at God I deserve your punishment I am a loser I am an outcast I'm nothing and after confessing a sin even repenting and testifying to Jesus righteousness he made requests

Jesus he said remember me when you come in your kingdom what does he mean by does it come into or come in come into in the present when you come to your throne to your death to a kingdom in the next world or does he mean come in being a part of Messiah's return when you return as king I think that's what he's saying here when you return as king when you return to earth and triumph put me a place with the righteous at the judgment remember me and did you know he's the only person to address Jesus by name here Jesus remember me what coldness from the other man what sincerity from this man what unbelief what great belief what intimacy what closeness and devotion he confessed

[24:43] Jesus Messiahship he expressed hope in the righteous one he's his only hope you are the righteous one you're my only hope you are the Messiah remember me Jesus Jesus remember me he pled for mercy and grace he knew he didn't deserve it but he knew Jesus was willing to give it look friends that's the way it is that's the way it is you you you come to a place where you know you deserve the just judgment of God and yet you plead for mercy because you know God will give mercy the dying words of astronomer Copernicus he said this quote I do not ask for the grace that you gave Saint Paul nor can I dare to ask for the grace that you granted to Saint Peter but the mercy which you did show to the dying robber that mercy show to me this man saw

Jesus dying and yet he believed there would be those who would see Jesus resurrected and yet they would not believe go figure the amazing irony in Luke's gospel and how does Jesus reply assurance you will be with me with me in paradise not an unspecified future event when I come to my kingdom no no no today you will be with me you will have immediate entrance into paradise you will have the consciousness of God's blessing immediately after death he's talking about intermediate state hmm no soul sleep taking place here and by the way Jesus didn't spit on him to get him baptized so no baptism happening here you will be in the abode of the righteous the heavenly realm where the souls the righteous souls are gathered before the time of the resurrection Jesus promised this loser rebel criminal that he would be with him and dwell with the righteous Jesus showed this criminal great compassion and gave him such great hope and as this great loser hung there in his cruciating pain grasping for his next breath Jesus took his sins upon himself so that this man can be in paradise with him the Christ of God the chosen one he's hanging there on the cross and Jesus was able to take his sins and put on himself so that his righteousness could be credited to this man because it's through faith the channel of faith that this man would be saved right there that's amazing this is happening right then and as the world for this man as the world was growing dimmer and then he watched in horror as soldiers we know from the other gospels came with a big old spear whack whack whack and broke his legs so that way he could not push himself up anymore he had such hope he had hope that

Jesus would save him he would be in the arms of Jesus he would go into the presence of God friends that is the pinnacle of this gospel as Jesus was dying he is saving the man next to him and this paradise this paradise is going to be full of those people ragamuffins social outcasts losers rebels it's the new community now they don't call us a bunch of ragamuffins they call us now church so we are we're all just losers outcasts social nothings who deserve nothing and yet we get God's grace this message is for everyone it is for everyone but especially to those who are disreputable those who are more inclined to respond to God's message of hope and forgiveness those who realize

I am nothing before you oh God they realize that they're outcasts that's the irony Jesus can and does save even while he's hanging on a cross and despite the taunting of the people around him are you here today are you a follower of Jesus call to Jesus call to Jesus and he will hear you cry out to Jesus he will respond with grace you are not beyond his love it is never too late to come to the Savior who is softly and tenderly calling you to come repent turn away from your sin and put your trust put all your hope in Jesus you should be condemned you should be sent to hell you should be tormented forever it's you but it was put on Jesus repent and put your trust in him what are you waiting for what's holding you back now God himself the father will respond verse 44 and 45 it was now about the sixth hour darkness fell over the whole land until the ninth hour the sun being obscured the veil of the temple was torn in two crucifixion began around 9 a.m.

[31:05] about midday which is the sixth hour darkness fell over the land until about the ninth hour which is about 3 p.m. why why this darkness though why do we have darkness it recalls an old testament theme of God's eschatological judgment the day of the Lord in other words God was watching he was present and you have the presence of his judgments he was not from a distance he was intimately involved the father was intimately involved with what was happening to his beloved son upon whom the sins of the world was imputed upon him the sins of those who would believe is imputed upon him this was a foreboding cosmic response the sun did not eclipse no no sun failed this was supernatural first response by God darkness second response couple this with the other response the temple's veil was torn in two

Jesus' death was the important aspect in the father's plan that's that's why God is responding this way with darkness and then the temple veil being torn in two so first the darkness darkness showed the father unleashing his wrath upon his son because sin was placed upon his son for sinners for

outcasts for losers so sin was poured upon Jesus so that he became sin for all those who turned from sin and trust in him so God unleashed his anger and his wrath his judgment upon his son wow right upon him that's why there was darkness so Christian follower of Jesus listen Jesus was robed with your heinous hateful evil sinful your mass corruption all of it your lies your hatred your infidelity your jealousies your criticisms your judgmentalism your negativity your pride your lust your offenses your murders all of it it was all placed on

Jesus all the sin all the sin that should bring the retribution of eternal torment in hell was placed upon our savior so that you Christian could be free so you could be declared righteous so you could be loved so you could have God's mercy so he would show his grace upon you not punishment he punished his son so you could be shown mercy compassion and grace bask in this and then proclaim it bask in this righteousness that you're credited with and then proclaim to others say don't you want this don't you want the fact God eternal he took on flesh and died and rose so you can have forgiveness don't you want that we bask in this truth and we proclaim this truth to others Christian you have such confidence and hope in a few moments we're going to celebrate the Lord's Supper proclaim this gospel to yourself speak it if you have to shout it to yourself I trust in Christ alone all my sins are placed on him his righteousness is credited to me I am declared righteous I am loved in Christ the Father loves me in Christ Christ in Christ alone and then the veil what does the veil represent the veil made of Babylonian cloth a blue scarlet purple such beautiful beautiful beautiful veil that was there now it could be the veil of the holy of holies or the veil in the outer curtain or the outer part due to the public nature of the event it could be either one either way what's the significance the significance is God comes out to reach out to all he's not contained the way to God is open it's open he says come come come come the temple veil tearing does not necessarily emphasize atonement per se it emphasizes that all people have access to God through Jesus alone the veil symbolizes separateness remoteness of God but now all may have access to God through the Lord Jesus Christ this is why the writer of Hebrews says this Hebrews chapter 10 since therefore brethren we have confidence to enter the holy place by the blood of Jesus by a new and living way because he's alive which he inaugurated for us through the veil that is his flesh and since we have a great high priest over the house of God let us draw near with a sincere heart and full assurance of faith having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water he's purified of people for himself we can come right in come on it's open to all by the way these events are literal historical events these are not fabricated embellishments or legends of the past these are real historical events that have happened he loves to save the biggest losers first by dying suffering as a loser for losers and next of course what comes next after that is by dying as a loser on their behalf on behalf of losers he suffered as a loser he died as a loser 46

[38:11] Jesus crying out with a loud voice he said father into your hands I entrust my spirit and having said this he breathed his last joy Jesus died with a loud cry of faith he quotes from psalm 31 verse 5 which we read part of it this morning and he expressed righteous faith and trust that god would care for him actually he was calling for the father to resurrect him he was one with the father doing the father's will with joy this prayer expressed his submission to god's will which expressed his faith that god would deliver him he died as a loser and yet he had such confidence in god he's the model of those who are righteous who die resting in god i'm a loser here i am take me and he left his vindication to god giving his spirit to god's care so Jesus died with great hope in the father and so do we we die with great hope that the father will resurrect us just as he resurrected his son god will be faithful to his promises he made losers into sons he makes these losers into heirs of his throne of his kingdom he will vindicate you he vindicated his son didn't he he will vindicate you christian confidence that you have assurance that you have 47 and when the centurion saw what had happened he began praising god saying certainly this man was innocent you have there in your bibles or it could be just or righteous one who led 100 soldiers he saw he watched all the things that happened and remarked the justice the righteousness of Jesus this is huge because it's spoken by gentile Jesus was Jesus is the righteous one the righteous innocent sufferer who was without blame notice 48 and all the multitudes who came together for spectacle when they observed what had happened began return beating their breasts the crowd not the people who came together to watch what happened Jerusalemites maybe others saw these events they mourned over Jesus death that's what that means beating their breasts where they were did they regret what happened we don't know removed notice the other onlookers of verse 49 his acquaintances or friends and the women who accompanied him from Galilee were standing at a distance seeing these things the disciples

those who knew him they possibly did not feel safe so they stood and watched from a distance the women who followed Jesus from Galilee they also stood from a distance maybe because of the shame Jesus faced here he dies and then notice what takes place in verse 50 through 56 Joseph is introduced to us of Arimathea a member of the council good righteous man did not consent to their plan and action he did not seek Jesus' death the city of the Jews was Arimathea he was waiting for the kingdom of God in other words he was a follower of Jesus he probably

was not present for the plan to kill Jesus because the whole of them the council took Jesus to Pilate so he probably wasn't there when they voted for this and they probably knew that that's why they didn't invite him a good and righteous man like Nicodemus in Luke chapter one he asked for the body of Jesus verse 52 he was a faithful saint Joseph was a faithful saint in the midst of the evil of the others around him he boldly asked to take down Jesus' body notice how this made clear to the Roman officials and others Jesus was truly dead 53 he took it down the body and wrapped it in a linen cloth and laid him in a tomb cut into a rock where no one had ever lain he placed him in a tomb cut into the rock it was tunneling to the side of the rock there would be a small door entrance maybe about a yard tall it would roll a huge stone so it wouldn't be easy to go back and forth it is here because Joseph made sure Jesus received an honorable burial thus proving that Jesus had indeed truly died this is no illusion it's not a fantasy it's not the swoon theory oh Jesus kind of passed on the cross so they took him into the tomb then he kind of woke up hey whoa I just lost about three quarters of my blood but I can walk out this tomb not a problem no that doesn't usually happen it never happens never that's why this is here and then notice 54 to 56 day of preparation Sabbath is about to begin the woman who came with him out of Galilee followed after saw the tomb how his body was laid lots of things we can pull out here day of preparation the day before the start of a feast remember Passover just taking place so now the feast is going to begin and then Sabbath is the next day too this is a big deal so they had to be made ready make everything ready before the Sabbath so they had to hurry because they were going to rest the woman who followed

Jesus followed Joseph to the tomb in other words they didn't go to the wrong tomb and also they watched how Jesus was laid they didn't get the wrong person oh man you're the gardener we thought you were Jesus let's just say he resurrected great idea Mary no that didn't happen they actually watched Joseph and Nicodemus we know from John place Jesus' body there they watched where he was laid how he was laid and then notice 56 and they returned and prepared spices and perfumes on the Sabbath they rested according to the commandments why is that there so what if they did that they returned home to prepare to anoint Jesus' body after the Sabbath with perfumes and spices now some were already used yes but they were going to do more as a way to show respect and honor in other words they certainly did not expect a resurrection Jesus was truly dead they didn't get the wrong dude they didn't get the wrong tomb they did not expect him to resurrect everything is climaxed here then the rollercoaster will begin next week so you have pious godly women who obeyed the Mosaic law and

Joseph the ones who followed Jesus were pious godly people to serve God now this is important for other reasons as well these people were not the up and up in society no offense to our female present here but women were nobodies in this society they were not looked upon favorably and yet guess who were the ones who saw where Jesus was laid women nobodies and guess who were the ones that Jesus when he resurrected who did he first appear to women in that society nobodies that's the whole point to accentuate the fact that Jesus is for the nobodies of life that's who he goes after Jesus was crucified with losers rebels he was the righteous innocent sufferer judge king and savior who loves to save those who confess they're unrighteous worthless losers in need of a saving grace he loves to save people like that the darkness the veil of the temple tearing showed [47:20] God's reaction to his son suffering and his death and Jesus had such exemplary trust in his father he entrusted his soul into his care relying on his vindication how do you respond to Jesus this morning will you be one of the ones who mocked him or one who worships him as he is one who who's there who says I am nothing before you Jesus remember me you be like that one you must humble yourself you must admit your lostness you must admit your loser-ness and come to him he loves to show mercy Christian a few moments we'll take the time to celebrate the Lord's Supper it was our sin that put him on the cross it was us

I pulled this picture down I wanted to end with this it says in the lobby do you ever go by and look at this I love this picture that's you that's us it's our sin that put him up on the cross we were the ones who did this and yet he loves to save people who admit we don't deserve anything but his justice he

doesn't deserve anything but condemnation he loves that because that's when he shows grace and mercy Jesus dying as a substitute for sinners who are totally guilty ones who killed him yet because of God's grace we are free we are forgiven we are made righteous isn't that good thing a few moments we are going to partake of the Lord's supper we are going to do our time of giving I will let you have a moment of silence I am going to give some instructions to our Lord's supper and then we will do our time of giving so let's take a few moments and just ponder what we have seen here in God's word his truth and proclaim the gospel to yourself and after a few moments I'll give some instructions to our time of partaking of the Lord's supper