

Three crosses

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[0 : 00] We begin this morning with three comments which arise from the Bible reading we had just now. The first is this. Christianity focuses on the death of Jesus Christ.

! Christianity focuses on the death of Jesus Christ. You can't fail to notice when you read any of the four Gospels which are personal witness statements about the death of Jesus.

There's much that's said about what he said and what he did but all of this leads to an important climax in the death of Jesus.

And when you think about this it's really quite unusual and even quite disturbing. I'll give you some reasons for that. It's unusual because people in history are known and recognised for what they've done in their lives.

I think it was Thursday night. I was listening to the World Tonight. And the, rather amazingly, the opening session was about an 88 year old American lady, a writer, who had just died.

[1 : 23] And they were just interviewing lots and lots of people who were so impressed by her work. They lived 88 years and she'd been a trailblazer for black American writing.

And that's what they talked about. I suppose it's obvious. Everyone will talk about someone's life. No one said anything about how she died. The main world religions concentrate on the sayings and behaviours of their leaders.

And have little or nothing to say about how those leaders died. Christianity is quite different. Takes pains to be very clear about Jesus dying.

Almost an hour by hour approach. This may come as a bit of a surprise. You might think that Christianity is just about the teachings or the miracles of Jesus.

If only people could receive and obey what he said, the world would be a far better place. Your workplace would be happier.

[2 : 38] Your family more together. Your own way of living more wholesome. Well, there is truth in that. But it's only part of the truth. And it's an insufficient part of the truth. In fact, it's dangerously insufficient.

Although so many people have a default position. If pressed on the point, they might say, I'm a Christian. I'm a Christian because I believe in the Sermon on the Mount.

I believe in do as you would be done by. And indeed, many of the laws and the ways our culture has developed are sort of based upon that.

Those principles of living. But it's not the whole truth of the Bible. It's not the whole truth concerning Jesus. In fact, it misses out an extremely vital part of the truth concerning Jesus.

You've got to look at and understand the death of Jesus. And once you start doing that, you're forced to look at a number of other related matters. So what happened to the dead Jesus?

[3 : 44] Where is he now? What about what's going to happen next? Now, Christianity is also unusual in this. Because none of us spends much time thinking about the subject of death.

Those of us who are in the railway industry know that a few weeks ago there was a very tragic accident in Wales where two railway workers were killed. They were run over by the train.

Lovely people. And in many of the railway offices subsequent to that, two-minute silence was held in respect of those two workers as part of the railway family.

But you can't carry that on day after day after day. And certainly, we don't spend a lot of time in the West on the subject of death.

I find it almost scandalous how the crematorium system operates on a sort of 45-minute cycle. The body is taken in.

[4 : 58] Words are said. Songs are sung. The body is disposed of in one way or another. And it's all done in 30 minutes and leaving enough space for the next to come along.

And you think, this isn't inadequate. This isn't adequate. For anybody there, the living, to reflect upon the dying. But this is the way our Western and secular culture, which has no answers to the matter of dying, sanitises, anaesthetises the process.

So it is done with, done quickly, and it's over. Of course, it's not over, is it? It's not over. It's not over. But our lives are full of living.

It's rather foreign and unsettling to be encouraged to be asked to examine the death of a person. But that's exactly what the Bible says to us. You need to examine the death of Jesus.

These are God's words to us. And he's saying, and repeatedly, think about this. These words were written by Matthew, Mark, and in this case Luke, and John.

[6 : 18] They wrote the words down. But they were driven and inspired and helped by the Holy Spirit to choose exactly what should be said.

Because here we are 2,000 years later, receiving these words that God intended that we should receive.

That we should listen to. So that puts a deep complexion of seriousness about it, doesn't it?

That what we've just been reading is what God wanted us to read. So that we could understand something extremely important about Jesus.

And there are repeated clues in the Bible as to why this matters. Firstly, his death is predicted.

[7 : 15] And in some detail. Hundreds of years before it happened. So the first part of the Bible, the Old Testament. Has much to say about the death of Jesus. And in some detail.

Jesus himself spoke about his coming death. He did it quite openly. Jesus also spoke about the implications of his death. It had meaning. It had purpose.

It really mattered. I have to die. And I have to die in this kind of way. So the scripture will be fulfilled. Because my life only has meaning in my death.

Unless a grain of wheat falls to the ground and dies. It doesn't bear fruit.

And Jesus identifies with that picture. And it would have been an absolute failure of God's mission. If at the Garden of Gethsemane, Jesus had said, I won't go through with this.

[8 : 20] Let me just carry on teaching. Carry on doing the miracles. I won't go through with this particular cup of suffering.

You've set before me tomorrow. Tomorrow. Well, everything would have been so different. You wouldn't be sitting here today. You wouldn't.

You're here because of the death of Jesus. And the rest of the Bible spells out the implications of this one death.

So you go into the letters. And you see again and again and again. Paul never, never gets tired of this subject. He's saying, you need to hear this.

You need to understand this. This is going to be the bedrock of your life. It's unusual because it is jarringly different to the sort of death that we might feel broadly comfortable with.

[9 : 32] Not that we can feel comfortable about any death. But some deaths can be described as easier to handle than others. So if I was to offer you a choice of what your own death night might look like, it might have the following ingredients.

You'll be in your own bed and whilst you're asleep. You'll be surrounded by just the people who you'd like to have with you in your last moments.

You'll be physically soothed by appropriate pain relief. You'll be free of anxiousness because everything about your life has come to a satisfactory close.

And you'll be guilt free. No unresolved unforgiveness. If you had to choose a death, it's not a bad one, is it?

And much of this is what the hospice movement tries to achieve. And you see the many blessings of it. This is the kind of death you might choose if you had a choice, which of course is almost certainly not the case.

[10 : 46] At least not in the detail. Out of your control. But let me tell you briefly how different is the death of Jesus. The death that Jesus really did choose.

And experienced. In all its chosen detail. It was intensely conscious. And fixed upon an instrument of state torture.

It was surrounded by a mix of people, many of whom hated and despised him. And vocalised it. It offered no or pitifully inadequate pain relief.

Do you remember that bit in the passage? Sort of the wine vinegar? Kind of a morphine of the day. Crudely offered up as a sponge on the end of a pole.

Stuffed into his mouth. It was a death for him which made him deeply aware of guilt.

[11:56] Deeply aware of guilt. Not of all the people around him. In fact he could say with authority and pray to the father.

Father forgive them. They don't know what they're doing. But there was a guilt that was absolutely inescapable. That Jesus had to experience as he died. Not his own.

Because he had nothing to be ashamed of. About any aspect of his life. But experiencing the guilt of others. Our guilt.

And suffering God's anger against this guilt. So he lives his life.

And now he comes to his final moments. And what overwhelms him. As a fraud. Is that sense of guilt. And the response of a holy God to it.

[12:53] And at that moment. He begins to miss the one friendship. That was eternally. And intensely precious to him. My God.

My God. Why have you forsaken me? No run around the bedside of Jesus. As it were to hold his hand.

Oh. All of these features. Make the death of Jesus. Very disturbing. There seems to be nothing. That looks like a peaceful conclusion.

A satisfactory calm ending. Closure. And one of the most extraordinary things. Is the fact. That not only did Jesus go into this death. In the knowledge. That it would be this sort of death.

Incidentally. Totally unique. But he chose. His death. Voluntarily. He was not forced.

[13:54] Into this death. You read the accounts. And there's one. Piece that we read in that passage. Which says that. Jesus was delivered to their will.

Pilate sort of washed his hands. Didn't he? And he. Gave Jesus back to the authorities. The religious authorities. And to the will of the people. You think. Ah.

This. This man is just a victim. Of a terrible. Miscarriage of justice. He's so passive. Led like a lamb to the slaughter.

He doesn't speak. He doesn't resist. No one stands up for him. And you read it again. It seems there are a few things happening.

That no human is organising. There's something going on here. Which is. Actually. Beyond the control of the humans. You read the third time. And see that Jesus. Fully anticipated.

[14:50] What was going to happen to him. And finally. You begin to see. That the victim. Is actually in charge. Of what's going on. It's extraordinary. He's nailed to a cross.

And you think that's. He's trapped. But actually. When you hear his words. You find that this person. Is not trapped at all. He's in total command.

Of the situation. Which is extraordinary. And if there's any part of the Bible. That I would encourage you to reread.

I said. Go into these areas. You will see with intensity. Something about. The personality. And the calling of Jesus Christ. Because these are God's words.

And these are God's words. Which are chosen. That we should receive them. And all of them are precious. And all of them are important. And so we're going to read this.

[15:49] Or look at this particular passage. The Bible reading. The Bible reading is just one part. Of this Jesus death story. But it helps us appreciate. The points I've just been making. Like the many people.

Who stood or sat around. During the dying of Jesus. The people who actually saw it. Rather than were told about it. Well you and I are onlookers.

But we cannot be detached. We inevitably. Become involved in this story. In the end we can't avoid it. In fact in a strange sort of way.

Everybody who was at that crucifixion. Got sucked into the storyline. And they couldn't avoid it. I really believe they went to their graves.

Seared. With a picture. Of this man who died. Hundreds of people were crucified. There was something really special.

[16:51] Happening at that time. And God made sure it was special. Even the sun stopped shining. Okay. What things took place?

Well. Luke 23. Here's the big picture. The details are gleaned from this passage.

But also the gospels of Matthew. Mark and John. It's about eight o'clock in the morning. Jesus being convicted of a spurious crime. Blasphemy. When you hear blasphemy. Don't just think. Bad words against God. Just think of. Insolent. Improper. Violent language. Even the Roman governor knows it's all a sham.

Jesus has done nothing wrong. But the governor wants a quiet life. It's just one man's life to avoid a riot. With political repercussions. He doesn't want that.

[17:54] Jesus is led away to be crucified. It's the Roman way of execution. For the worst sort of criminals. Everything about crucifixion is unmitigated cruelty. The criminal carries the cross beam.

Heavy piece of timber. Jesus can't manage this. He's been terribly scourged. And is already very weak. So someone else is forced to do the carrying. And Jesus stumbles onto the place of execution.

Outside the walls of the city. Of Jerusalem. That's where the executions take place. It's a sad place. I believe they're.

They're kind of memories that are left in places. Where sad and terrible things have happened. And this place of a skull is a sad place. Because it's a place of unmitigated cruelty.

It's a sad place of many deaths. It's not quiet. We're all quiet here today. Wasn't quiet on that day.

[19:01] There's a lot of Middle Eastern noise. Some are distraught. Do you remember the women? Mourning and wailing for him. Jesus looks forward.

40 years. 40 years. After his dying. And tells these mourning people. That dreadful things are going to happen to the city. Which actually happened. How did he know that?

Why did he bother to say that? When humanly speaking. He could have. So. Lapt up.

The mourning and the pity. That was being offered to him. But he turns it all away for himself. As if to say. This isn't a day for pity for me.

He'd be concerned about the next generation. 40 years time. When this city is going to be raised to the ground. Temple is going to be destroyed. They reach the place of crucifixion.

[20:07] And join. Or are joined by two other criminals. Sometimes they're called robbers. Or thieves. But the Romans didn't spend their energy. On crucifying petty thieves. Breaking an entry.

Wasn't the basis for being crucified. Crucifixion was for major crime. It was highly visual. So that everyone who saw it.

Could get the message and the warning. This is what Rome does. To those who disturb its order. Roman soldiers under the command of a centurion. Do the job.

What a horrible job. You, you, you. Crucifixion duty today. Even if you're a hardened soldier.

What a terrible thing to be involved in. Terrible thing. To be taking someone's life in that way. But there is a perk. You get whatever they're wearing. Jesus clothes.

[21:12] He's got nothing else. And they cast lots. To decide who's going to get. The garment. Which is seamless. You can't cut that up.

Can you? And the crosses are raised. Three criminals. Three crosses. And I'm just putting on the screen.

What we've looked at. Three crosses. Three criminals. One conversation. Jesus in the middle.

With some form of crude inscription. Above his head. Again a warning. This is the king of the Jews. This is the king of the Jews. It's meant to be mockery.

But it actually turns out. It's not a thing. It's not a thing. It's not a thing. That's another God thing. Isn't it? And here we see.

[22:07] Throughout this. All this story. Men deliberately did. Evil things. But God's hand was in it. Now the people who see this.

As nothing more than supporter. In the case of the religious leaders. The fulfilment of their numerous attempts. To get rid of Jesus. Start their mocking and sneering. Which is human nature at its worst.

Two criminals on their crosses. Flanking Jesus. They join in this baiting. Oh yes. The two other gospel accounts. Say that both of them. Were involved.

In this. Heaping insults. Insults on him. It seems that the whole world. Is trying to make Jesus awful death. Even worse.

It's now sometime between. Say 10 o'clock and 12 o'clock. In the morning. And there's only so much foul language. That a crowd can deliver hour by hour. And perhaps some of them. Begin to be a bit ashamed.

[23 : 06] Of their behaviour. One of the crucified criminals. Changes his tune. And rather remarkably. Begins. A quite different conversation with Jesus.

Silencing the other criminal. With some. Home truths. Three criminals. Three crosses. One brief conversation.

Now something amazing. Is about to be seen. And to be done. So listen very carefully. Because. As we find out. There is very little said. At the cross. By those involved in the crucifixion. Jesus and those criminals. But what is said.

Is absolutely important for us. To understand. It's a death time conversation. It's a death time conversation. I was beside my father's bed.

[24 : 13] When he died in Worthing Hospital. 15 years ago. I'm sure I said things. But my father was too weak to answer. He was comfortable.

As best as modern medicine can offer. And there was a smile. And a gentle squeeze of the hand. And this gives me no comparison. With what's happening.

At the place of execution. The early 2000 years ago. No comparison at all. Three men are dying here. And they're not dying.

From natural causes. Two of them. Have a deeply significant conversation. Well it's hardly a conversation. Naturally. It's just an exchange.

Of a few words. As far as the Bible accounts have it. Sometimes when we read the Bible. We think well. More must have been said. More must have been said. In this conversation.

[25 : 10] But actually. I think the record that we have. Is comprehensive. I think that was as much as was said.

By these two people on the cross. And I give you this reason. That crucifixion. Robs you of breath. Every breath.

Expended in speaking a word. Was a breath of agony. So take verse 39.

Where one of the criminals. Is hurling insults at him. And we read it. Aren't you the Christ. Save yourself and us. Or we could read it. Aren't you the Christ. Save yourself and us.

Or we could read it. As a crucified person. Would. Utter it. Aren't. Aren't you the Christ. Save yourself.

[26 : 22] And us. Gasping for breath. tortured by the talking this is a costly conversation a conversation that wouldn't happen unless it was absolutely necessary and every breath is taking them closer to their last breath and now we see truth and not lies being spoken the day has been full of lies hasn't it it's nearly midday and the day has just been full of lies sham, misbehaviour no one comes out of it well do they except one this is now a deeply serious moment in three people's lives we'll listen very carefully to every word so verse 39 while the criminals are hung they hurled insults at him aren't you the Christ save yourself and us while the criminals are still wasting his breath with these insults what a desperately bad way to end your life trying to insult somebody tells us something about human nature if Jesus is the Christ the predicted and promised Messiah where's his power now he's pathetically useless to do anything

Jesus says nothing in fact it appears that Jesus hasn't said anything until now except the strange and otherworldly words father forgive them for they do not know what they're doing in verse 34 but the other criminal on the other side of Jesus rebukes the man with insults the man who's been insulting Jesus and here's a strange thing some time ago they're both heaping insults on Jesus but one of them has had a massive change of heart complete turnaround and he's looking at Jesus in a completely different way and that's what you and I need to do isn't it?

there's a challenge isn't there? thank God this man was able to see it while he was alive he doesn't look at Jesus now as a fellow criminal or a showman or a fraud but someone who actually and unlike the two of the men on crosses has done nothing wrong that's what he says this man's done nothing wrong nothing to confess Jesus is innocent they're guilty but Jesus is innocent this is a profound insight and a confession everything is turned on its head can you say that today?

Jesus is innocent I'm guilty Jesus is innocent I'm guilty it seems very easy just a few words it is desperately difficult in fact without the power of God it's impossible for any of us to say that truly this criminal has now got everything the right way round praise God me guilty as charged Jesus innocent guiltless perfect that's truth to live by and there's something else the changed heart man recognises that his death is not the end for him or for his fellow criminal he says don't you fear God no this crucifixion is so intensely dreadful and horrible and this death but this man is looking beyond

the crucifixion and beyond his dying and he's saying don't you fear God this has been done by men but don't you fear God there's been very little or no fear of God at the place of execution that day there's been bleak

Godlessness but whether they're on a cross casting lots for clothes strutting around with their pompous hateful talk there is something they all have to face all of them do you fear God everyone should because God the God who made us will also one day judge us personally individually and his judgement is complete it's final and it's eternal this man has got it and this knowledge changes him and his attitude so he's learnt his theology very fast hasn't he he's getting this right very quickly me guilty as charged Jesus innocent and I'm going to have to face God one day and I fear that and so should all of us the day of judgement should be a cause of great trembling and fear for all people because we have all disobeyed God's law and none of us can stand at the day of judgement on the basis of any good that we have done because it is completely swamped and trumped by the evil that God will condemn and would send us to hell were it not for someone who intervenes on our behalf yes that's right isn't it death is not the biggest issue that's amazing this is what we come to learn your death and my death that's not the biggest issue it's what happens afterwards when we have to give account of our lives to God so in verse 42 he said

[33 : 29] Jesus remember me when you come into your kingdom that's extraordinary as well the changed heart criminal has come to a terrifyingly fundamental realisation I'm a criminal I'm getting punished for my criminality but God's punishment is even worse but at the same moment of that realisation he understands something very wonderful he's just a few metres away from the one and only person who can deliver him from God's judgement wow isn't that amazing isn't that amazing isn't that extraordinary the bigness of the world he's on a cross Jesus on a cross neither of them are going anywhere and they're that close if he could release his arms he could almost touch him and that realisation comes to him

I need to get this in before I die I need to have a tangible connection with this man to my left or right because for Jesus death is also not the end he's a king not just of the Jews but of every nation and he's about to inherit a kingdom from his father God that he's earned by a perfect life and a sacrificial death on behalf of people who welcome his kingship a kingdom where sin and death are dealt with not a trace to be found so this is the appeal of the man and he gets it spot on Jesus remember me when you come into your kingdom because I love that kingdom and I want to be there with you in your kingdom and the one thing

I ask of you is the one thing that kings can do is to remember a subject is to name them to finger them in a way and to say I want you to be in my kingdom and now that's a great place for any of us here today in this hall to come to be saying to Jesus Christ in our hearts remember me I want to be part of your kingdom I want to come under your rule and authority I've done with this other world this other kingdom I've found it to be false full of wretchedness it's never served me well the kingdom of Satan is a complete sham it'll just be blown apart destroyed it's got nothing to offer I've done with that I want your kingdom I want to be under your rule and authority I want you to be my lord and we have to every one of us come to that point every one of us almost a mirror of the words of that of that man remember me

Jesus how does he know that Jesus is a king with a kingdom how does he hope that Jesus who he was insulting just a few minutes ago could possibly listen to him and welcome him how does he imagine that somehow all the badness in his life up until now can be dealt with and he can find a home in a kingdom of innocence and sinlessness if he were to rapidly run through his life and say here I am now presenting my exam paper naught naught zero failed haven't passed the test there's nothing mitigating about my situation absolutely nothing no we aren't told we don't know where he got this knowledge perhaps he'd heard Jesus before perhaps a friend had told him certainly God had miraculously made it sufficiently clear to him that he can make the request and so it may be for you today you come in here with one set of ideas about Jesus and you're hearing someone talking about this subject and the Holy

Spirit of God is talking to you at the same time and he's saying yes yes because that's what the Holy Spirit does he testifies to Jesus he brings glory to Jesus he explains things he reveals things and may God in his grace cause that to be the case today now you may have heard these things a hundred times but they've never been revealed to you yeah see that's a bit odd you've heard the language you can see the logic but they've never been revealed to you in your heart with a knowledge that causes you to say yes this is deeply true I know this to be true that's the work of the

Holy Spirit well we have no sense of a pause or hesitation on

[39 : 20] Jesus' part at this point he doesn't look at the ledger book he doesn't ask some searching questions like when did you last take drugs when did you last deceive somebody he doesn't ask any of those questions at all he doesn't need to does he because he knows what's in the heart of everybody he doesn't need to ask the question because he knows what's in your heart he knows far more about us than we know and are aware of ourselves well he might have ignored this one undeserving man remember Jesus is yet to face his deepest crisis there's going to be three hours starting at twelve o'clock and finishing at three when the sun will be darkened as a terrifying symbol of the fact that on that geographic place in this world the wrath of God is being poured out upon a sacrificial victim and that is Jesus and he's not entered into the dark tunnel yet but here's the wonderful nature of our

Lord Jesus that he has time to spare for the criminal who deserves nothing time to be gracious time to be merciful as he has for you because there have been many people who sat where you sat and they said I'm too bad I'm too bad God won't accept me and this story tells us no it's like a story with block capitals pitch fifty big black letters underlined double bold god god will accept you no matter what you have done how you have lived even up to this moment because that is his character and that is his way and that is his willingness and we see it represented by his son entering into his deepest darkest nightmare almost yes yes isn't that amazing to think that the judgment that's due to this man this criminal which is still lying on him is now about to be removed is now about to be removed over these three hours as the lamb of god who takes away the sin of the world is going to be crucified on behalf of this fella who's three metres away from him and a world of other people like you and me

Jesus is about to pay the eternal price for this changed heart criminal sins and because of that this changed heart criminal will be welcomed in Jesus pure and lovely kingdom hallelujah and of course and amazingly Jesus has time and desire to answer the man because that's just how Jesus is so I commend him again to you and I say he's a wonderful saviour there's no one like him that's why we love him that's why we adore him that's why we appreciate him that's why we talk about him because there's no one like him nothing to compare you say that's completely irrational behaviour on Jesus part men don't behave like that no they don't because he's not just a man he's the son of God and he's so special and I think of this and it makes my heart weep in a way just to think of the magnitude of the grace of the Lord Jesus Christ and he says to him I tell you the truth today you will be with me in paradise it's a strong response believe this I tell you the truth it's one of those verily phrases I tell you the truth you can be really sure of this amazing you can be sure of this today you'll be with me in paradise today you will be with me in paradise paradise it's a seldom used word actually means garden it's a garden but even more fundamentally it means bliss or deepest happiness happiness and Jesus is saying isn't this amazing today you're going to be in bliss and deepest happiness and that's the offer that God is making to all of us today in a way you're in this dark tunnel of

Satan's rubbish kingdom and if the Holy Spirit's been speaking to you and saying there could be a way out of this and if you're making that cry to Jesus like this man did then Jesus is going to say to you and he saves us now today you'll be with me in paradise well not today chronologically hope not well could be a good hope couldn't it we're all in paradise with Jesus tonight we wouldn't have a church left would we you know where I'm coming from the point is you pass from death to life it's done the decision is made the action is carried out you pass from the kingdom of darkness into the kingdom of Christ here in real time is Jesus anticipating the joy that his father is setting before him we read that in

[46 : 06] Hebrews don't we do you remember the verse you can say it with me who for the joy set before him endured the cross scorning its shame and sat down at the right hand of God remember that Jesus had it in mind as he was being crucified there's joy for me there's joy up ahead I'm going to have this God is my father is preparing it for me when I started this talk I said that none of us can come to this story and remain a distant and disinterested on like a spectator no we're all caught up with a personal challenge the more we understand the story the more we have to think what is our response going to be which is why we say to people it's a dangerous thing to come to church because you're going to hear things which you can't get rid of you can't sit on this fence you have to either accept or reject what is being said

God does not give you permission for any other place the person of Jesus Christ who is he is he a sham just a good teacher or a king who conquers sin and death and offers all of us eternal life a guilty criminal who admits he's in the wrong oh how hard it is to come to this point but come we must even more to come to God without a shred of self justification relying only on the cross focused sin bearing work of Jesus a guilty criminal who apparently doesn't change his wrong and perverse views of Jesus and feels no need to be right with God he dies as he has lived without fear of God without any understanding as to how he can stand before God on judgment day and escape condemnation and he's silent in this conversation we don't know what happens to this man but there's no evidence no evidence that he is a changed person he dies as he lives and of course we know that's the way the world divides isn't it there are those who receive Christ and are welcomed into his blissful kingdom and those who reject him and remain silent in the face of all his pleas and offers of mercy and they find themselves on judgment day without a shred of self justification condemned eternal death I'm struck by the sameness of the situations of the two criminals one on Jesus left one on his right both might speak with Jesus but apparently only one does one finds himself offered paradise for free and forever the other clings to all his wrong offers no sorrow to God and will take his sins with him to the day of God's judgment and will be condemned and which of these two people are you going to be you might think I'm the one who can't change

I'll never change but something amazing happens to one man on a cross something he would never have dreamed of a few hours before and here you are today hearing this message there's a part of you that's feeling some strange never before experienced spiritual need and you might at this point ask God to help you to help you become the changed heart person because that's what God can do with you and in you any of us if you want to talk about this very happy to talk very happy to give you a copy of the gospel of Luke just in a format you can read on the 5a bus going home and here's an excellent book that says more about the death of Jesus from the gospel of Luke and his resurrection because death was not the end death was not the end Jesus is laid in the grave and he rises from the dead because he's a living king with a living kingdom and living people who live in that kingdom it's called capturing God strange title it's brilliant have five copies first come amen!

[51 : 28] amen to to to a a have a to!