

AM John 19:1-37 The Cross

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[0 : 00] John chapter 19. And this section of John's Gospel, you notice, is entitled, Jesus Delivered to be Crucified.

So let's read these verses together. John 19, verses 1 to 37. Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.

They came up to him saying, Hail, King of the Jews, and struck him with their hands. Pilate went out again and said to them, See, I am bringing him out to you that you may know that I find no guilt in him.

So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, Behold the man.

When the chief priests and the officers saw him, they cried out, Crucify him! Crucify him! Pilate said to them, Take him yourselves and crucify him, For I find no guilt in him.

[1 : 27] The Jews answered him, We have a law, and according to that law he ought to die, because he has made himself the Son of God. When Pilate heard this statement, he was even more afraid.

He entered his headquarters again, and said to Jesus, Where are you from? But Jesus gave him no answer. So Pilate said to him, You will not speak to me?

Do you not know that I have authority to release you, and authority to crucify you? Jesus answered him, You would have no authority over me at all, unless it had been given you from above.

Therefore he who delivered me over to you has the greater sin. From then on Pilate sought to release him. But the Jews cried out, If you release this man, you are not Caesar's friend.

Everyone who makes himself a king opposes Caesar. So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Stone Pavement, and in Aramaic, Gabbatha.

[2 : 49] Now it was the day of preparation of the Passover. It was about the sixth hour. He said to the Jews, Behold your king. They cried out, Away with him, away with him, crucify him.

Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. So he delivered him over to them to be crucified.

So they took Jesus, And he went out, bearing his own cross, to the place called, the place of a skull, which in Aramaic is called, Golgotha.

There they crucified him, and with him, two others, one on either side, and Jesus between them.

Pilate also wrote an inscription, and put it on the cross.

It read, Jesus of Nazareth, the king of the Jews. Many of the Jews read this inscription, for the place where Jesus was crucified, was near the city, and it was written in Aramaic, in Latin, and in Greek.

[4 : 09] So the chief priests of the Jews said to Pilate, Do not write, the king of the Jews, but rather, this man said, I am the king, I am king of the Jews.

Pilate answered, What I have written, I have written. When the soldiers had crucified Jesus, they took his garments, and divided them into four parts, one part for each soldier, also his tunic.

But the tunic was seamless, woven in one piece, from top to bottom. So they said to one another, Let us not tear it, but cast lots for it, to see whose it shall be.

This was to fulfill the scripture, which says, They divided my garments among them, and for my clothing they cast lots. So the soldiers did these things.

But standing by the cross of Jesus, were his mother, and his mother's sister Mary, the wife of Clupas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved, standing nearby, he said to his mother, Woman, behold your son.

[5 : 25] Then he said to the disciple, Behold your mother. And from that hour, the disciple took her, to his own home. After this, Jesus knowing that all was now finished, said, to fulfill the scripture, I thirst.

A jar full of sour wine, stood there. So they put a sponge, full of the sour wine, on a hyssop branch, and held it to his mouth.

When Jesus had received the sour wine, he said, It is finished. And he bowed his head, and gave up his spirit.

Since it was the day of preparation, and so that the bodies would not remain, on the cross, on the Sabbath, for that Sabbath, was a high day.

The Jews asked Pilate, that their legs might be broken, and that they might be taken away. So the soldiers came, and broke the legs of the first, and of the other, who had been crucified with him.

[6 : 35] But when they came to Jesus, and saw that he was already dead, they did not break his legs. But one of the soldiers, pierced his side with a spear, and at once there came out blood, and water.

He who saw it, has borne witness. His testimony is true. And he knows that he is telling the truth. That you also, may believe.

For these things took place, that the scripture might be fulfilled. Not one of his bones will be broken. And again, another scripture says, they will look on him, whom they have pierced.

Amen. And it's true to say, that the very center, of the Christian faith, is the cross, of the Lord Jesus Christ.

You remember how the Apostle Paul, in his letter to the Galatians, declared, far be it from me, to boast except in, the cross, of our Lord Jesus Christ.

[7 : 58] This was the only thing, that he would glory in, and boast of, the cross, of the Lord Jesus Christ. And to the Corinthians, he reminded them, of the theme, and the nature of his ministry, when he visited that city, with the gospel.

He says, when I came to you brothers, I did not come, proclaiming to you, the testimony of God, with lofty speech, or wisdom. For I decided, to know nothing, among you, except Jesus Christ, and him, crucified.

And it was the word, of the cross, that's the phrase, that he uses, the word, of the cross. This message, of the cross, in other words, which, is a stumbling block, he says, to the Jews, and it's, folly or foolishness, to Greeks.

But at the same time, this word of the cross, this message, of the cross, is the power, and the wisdom, of God, to those, who are called, by the spirit, to trust, in Jesus Christ.

So as, the cross is preached, there will be some, who will stumble, at its message. There will be others, who will consider it to be, utter nonsense, and foolishness.

[9 : 21] But there will be also, those, who see it, and hear it, and feel it, to be, nothing less, than the wisdom, and the power of God, to save, perishing, sinners.

Now one of the cross, lies at the very heart, and center, of all true, Christian ministry, what we might call, the apostolic, message. There are many, messages, proclaimed, within the professing, Christian church, but not all, those messages, are the true, apostolic, or biblical, message.

But while the cross, lies at the very heart, and center, of all true, Christian ministry, there is still, much confusion, about the meaning, and the significance, of the cross.

Now what I mean, is this, for many people today, the cross, has become, a symbol, perhaps, a piece of jewelry, or perhaps, a badge, of some sort, that marks out a person, or that marks out, a building perhaps, as being, Christian.

It's a symbol, or a badge, of being a Christian, or perhaps, it's a symbol, of a vague, but comforting, aspiration, most often, seen, in graveyards.

[10 : 58] So the dead, are buried, and the symbol, of the cross, is erected, above their grave. And quite often, that might simply be, just a vague hope, a vague aspiration, that the dead, will somehow, benefit, from the cross, or death, of Jesus Christ.

Or the cross, may be, a superstitious, charm, for some people, that protects, against all forms, of evil, and bad luck. And I'm amazed, at how these, multi-million pound, footballers, run out, onto the pitch, at the beginning, of the game.

And so many of them, cross themselves, sometimes, three times, as they run out, onto the pitch. And I ask myself, what are they doing? Are they, simply, invoking, supernatural, help, and

protection, for the player, and for his, teammates too?

I think it's a tragedy, when the cross, of Jesus Christ, has, been forgotten, as far as, its true significance, is concerned.

And it has been, replaced by, such things, and ideas, as these. So this morning, as we prepare, to come to the Lord's table, I want to bring, to your remembrance, the Bible's teaching, about the cross, and about the death, of the Lord Jesus Christ.

[12 : 34] And remember, it's not the cross, per se, that saves us, but it is, the Lord Jesus Christ, who saves us. He's a real person.

He is a real man, who died, upon the cross. And it's this real man, this real person, who saves us. So as we approach, the cross, in our thoughts, I think it is helpful, if we can, in our mind's eye, as it were, think of the cross, and then draw, four, concentric, circles, around the cross.

Starting with one, immediately inside, and then, one further out, and another, and then, a fourth. So as we approach, the cross, we come to the, largest of the, concentric circles.

And in that circle, we want to write, a word, that will help us, understand, the cross, and what it signifies. And the first, word, and by the way, all these four words, begin with the letter S, so they should be easy, to remember.

[13 : 47] As we, come to the cross, the first, word, that we put, in the outer circle, is the word, spectacle, spectacle, or sight.

John 19, verses 16, and the verses following, read like this. Pilate, so, Pilate delivered Jesus, over to them, to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place, called the place of a skull, which in Aramaic, is called Golgotha.

There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote, an inscription, and put it, on the cross.

It read, Jesus, of Nazareth, the King, of the Jews. And so on. Now it's easy, it's so easy for us, to read these familiar words, and not to see, or to feel, the, horrific, nature, of the actions, that took place, on that day.

[15 : 05] A man, was put to death, by being kneeled, to a cross, having first, been humiliated, by being stripped naked, and then weakened, by a severe, whipping.

Not to mention, having been forced, to carry the cross, through the streets, of Jerusalem, to the place, designated, for his execution. Golgotha, the place of a skull.

And we read, there, they crucified him. Now the Bible, doesn't elaborate, but reverently, shrouds the details, from view.

There, they, crucified, him. But the one, who wrote, those words, was there, when his Lord, was, by the hands, of lawless men, put to death, in this way.

And so, were others. We read, of the three Marys. Mary, the mother of Jesus, was there. Mary, the wife of Clopas, was there. And Mary Magdalene, was there. They were standing, by the cross, verse 25 tells us.

[16 : 26] Watching everything, unfold. Now normally, the one being put to death, would resist, with whatever strength, remained in him.

he would fight, and struggle. And it would take, at least four soldiers. You remember, how we read, that they divided his garments, into four.

There were four soldiers. It would take, four soldiers normally, to lay the victim, out on the cross. Stretching out his arms, and for his hands, to be nailed, to either end, of the cross beam.

And then, for his feet, to be fixed, with a long spike, to the upright. And one can also, imagine, the obscenities, and the curses, that would pollute the air, in response, to the searing pain, inflicted upon the victim, by the hardened, and cruel executioners.

And then, it would take, many hours, perhaps even days, for the victim, to slowly die, as his strength, eventually, left him.

[17 : 35] And he was, no longer able, to lift himself up, pulling upon, the wounds, in his hands, and, the wounds, in his feet, in order, to catch a breath.

And when that strength, had evaporated, and he was, no longer able, to do that, he would die, by asphyxiation.

But the death of Jesus, was not normal, or usual. When he was crucified, he did not resist. There was no struggle, against those, who nailed him, to the cross.

You remember, how he said, for this reason, the Father loves me, because I lay down my life, that I may take it up again. No one takes it from me, but I lay it down, of my own accord.

I have authority, to lay it down, and I have authority, to take it up again. This charge, have I received, from my Father. John 10, verses 17 and 18.

[18:44] And hear the words, that came out of his mouth, when he was being nailed, to the cross. There was no swearing. There was no, railing, against his cruel executioners.

No. But instead, what do we hear? We hear words, of mercy, and grace. Father, forgive them. For they do not know, what they are doing.

And then, when lifted up on the cross, and left to die, this man, behaved so differently, that we are left, to think about, his true identity.

Think of his care, for his mother, as he commits her, into the loving keeping, of his dear friend, the Apostle John. And then, think of his words, of kindness and grace, to the dying thief.

Number two, criminals were executed, on either side of Jesus. Both, reviled him, at the beginning. But one, beholding the man, on the middle cross, had a change of heart, and he prayed, Jesus, remember me, when you come into your kingdom.

[19:59] And remember Jesus' wonderful response? Truly, I say to you, he doesn't just speak the words, he gives the man, the assurance, of the words as well.

Truly, I say to you, today, you will be with me, in paradise. And then, you remember, how the Jewish leaders, didn't want the bodies, to remain on the crosses, after nightfall.

And how they petitioned, Pilate the governor, to have their, legs broken, and their bodies, taken down, and buried, before the special Sabbath, that was about to begin. And Pilate agreed, to the request, and ordered, that their death, be hastened, by the breaking, of the legs, of the victims.

And so, the soldiers went, to the first, and then to the other criminal, and broke their legs, bringing on, instant death. death. But when they came, to the man, on the middle cross, they didn't break, his legs, because, he was dead already.

But one of the soldiers, took a spear, and thrust it, into the side, of Jesus. And out flowed, oh how significant, is this? Blood, and water.

[21:26] Blood, that makes atonement, for our sins, and water, that cleanses us, from sins pollution. Both, come, from Jesus Christ, crucified.

And only from him. And all of this, unknown to the soldier, was to fulfill, the prophecies, of the Old Testament.

Not one of his bones, will be broken. And they will look, on him, whom they have pierced. Psalm 34, verse 20, and Zechariah 12, verse 10.

If the little, tiny details, of the events, were the fulfillment, of prophecy, how much bore, the event, itself. And is it any wonder, that the centurion, who witnessed, all these things, declared, truly, this man, was the son, of God.

Mark 15, verse 39. And in words, that we'll sing, at the end of the sermon, Philip, Doddridge, captured the scene, well, when he wrote, behold, the amazing, sight.

[22:49] So when we come, to the cross, the first thing, we notice, is the amazing sight, the spectacle, of what happened.

But we must move, swiftly on, and the next, concentric circle, the one inside, the one that says, spectacle, we put the word, sacrifice, sacrifice.

Because the cross, is not only a spectacle, it is an amazing, sacrifice, as well. And we cannot, truly understand, what was taking place, at Golgotha, without thinking, in terms, of sacrifice.

Jesus was, offering up, himself. A sacrifice. Do you remember, how Jesus was introduced, to the crowds, who came to hear, John the Baptist, preach, in the wilderness of Judea, by the river Jordan.

John chapter 1, verse 29, tells us, the next day, John saw Jesus, coming towards him, and said, behold, the Lamb, of God, who takes away, the sin of the world.

[24:15] What a statement. The Lamb, of God. Behold, look, at the Lamb, of God, of God, who takes away, the sin of the world.

And then, in verse 35, of the same chapter, we read, the next day, John, again, was standing, with two of his disciples, and he looked at Jesus, as he walked by, and said, behold, the Lamb, of God. Jesus, is the Lamb, of God. Now, what is the significance, of that? Well, to grasp, something of the significance, of that, you've got to think, back, to Genesis, the book of Genesis, chapter 22, and that

wonderful, account, of Abraham, offering up Isaac, on Mount Moriah.

You remember, how God, commanded Abraham, take your son, your only son, Isaac, whom you love, and go, to the land, of Moriah, and offer him there, as a burnt offering, on one of the mountains, of which I shall tell you.

And Abraham goes, obediently, at the voice of God, with his son. And we read, and Abraham took the wood, of the burnt offering, and led it on Isaac, his son.

[25 : 39] And he took, in his hand, the fire, and the knife. So they went, both of them together. And then Isaac, said to his father, my father, behold, the fire, and the wood.

But where, is the lamb, for the burnt offering? What a question. Where, is the lamb?

That's a question, that, rings through the whole, of the Old Testament. Where, is, the lamb? And Abraham, answered his son, on that occasion, by saying, God, will provide, for himself, the lamb, for a burnt offering, my son.

And so they went, on together. And you remember, how the altar, was prepared, on Mount Moriah. And Isaac, was bound, to the wood. And how Abraham, was about to offer him up, in accordance, with what God, had commanded, when suddenly, an angel, of the Lord, stopped him, saying, Abraham, do not lay your hand, on the boy, or do anything, to him.

For I know, that, you fear God, seeing that you, have not withheld, your son, your only son, from me. And then we read, And Abraham, lifted up his eyes, and looked, and behold, behind him, was a, we're expecting, a lamb, aren't we?

[27 : 27] Where is the lamb? God himself, will provide, the lamb. And he lifted up his eyes, and he looked, and there was a, a ram.

Ram, not a lamb, a ram, was caught, by its horns, in the thicket. And Abraham went, and took the ram, and offered it up, as a burnt offering, instead of his son.

And Abraham called, the name of that place, the Lord will provide, as it is said, to this day, on the mount of the Lord, it shall be provided. it.

But on that mount, in Abraham's day, a ram, not a lamb, was provided, as a sacrifice, instead of Isaac.

And it leaves us, asking the question, throughout, every page, of the Old Testament, that we turn, where, is the lamb, where, is the lamb, that the Lord, will provide, for himself.

[28 : 46] And throughout, the Old Testament scriptures, we wait for the lamb, to appear. The lamb, whom God, would provide, but he doesn't appear, until, the beginning, of the New Testament, when John the Baptist, sees him and declares, behold, the lamb of God, who takes away, the sin, of the world.

My friends, Jesus Christ, is the lamb of God, given by God, provided, by God himself, to be, the sin bearing sacrifice.

And in the simplest of terms, let me explain, what Jesus, as the lamb of God, the sacrificial lamb, that God provides, what he does. He does two things.

By his death, our sins, are forever, taken away, and covered, from God's sight. The technical term, for that, is expiation.

Our sins, are taken away, from us. Covered, from God's sight. And the second thing, in simple terms, that Jesus does, by his death, as the lamb of God, is that the wrath, of God, is forever, turned away, from us.

[30 : 14] Having fallen, on Jesus, instead. God, and the technical term, for that, is propitiation. You've learned, two big words, at church this morning.

Expiation, takes away our sin. Propitiation, turns aside, God's wrath. And both, are accomplished, by the death, of the lamb, of God.

And one other thing, important thing, to notice, remember, is that Jesus, is both, the lamb, of God, and the priest, of God, who offers up himself, as the lamb of God.

He's both, priest, and, offering. He offers, himself, as the sacrifice. And the gospels, teach us, as we read them, and become more familiar, with them, that Jesus Christ, came into this world, not to be served, but to serve, and to give, his life, as a ransom, for many.

That's probably, the key verse, in the whole, of Mark's gospel. Mark chapter 10, verse 45. And here, in John's gospel, that we've read from, we are taught, that God, so loved the world, that he, gave.

[31 : 39] His only son. And can you hear, the echoes of, Genesis chapter 22, in John 3, 16. And Abraham, giving up, as a sacrifice, his only son, Isaac, whom he loved.

For God, so loved the world, that he gave, his only son, whom he loved. That whoever, believes in him, should not perish.

Because by giving, his son, his son, as it were, perished, under the weight, of our sin.

When he bore, that sin, and the judgment, of God upon it. so that whoever, whoever believes in him, should not perish, but, have everlasting life.

And you remember, how Jesus told Nicodemus, these remarkable words, and as Moses, lifted up the serpent, in the wilderness, so must the son of man, be lifted, up, that whoever, believes in him, may have eternal life.

[32 : 51] God, giving his son, the son of man, being lifted up. Jesus, giving his life, a ransom for many.

This, is the language, of sacrifice. So, as we approach the cross, we see it as a spectacle, first of all. And as we, linger, and stand by the cross, like the three Marys, and think, what on earth, is going on here?

we see, a sacrifice, is taking place. And that brings us, to the third circle, which we're getting, closer to the center. And in the third circle, we have to write the word, substitute.

A spectacle, a sacrifice, a substitute. You see, you cannot really think, of the sacrifice, without thinking, of, the substitute, because the one, who died, as the sacrifice, was in fact, taking the place, of others.

He was, substituting himself, for others. Think, think back to that story, of Abram, and Isaac, and the ram, caught in the thicket, by its horns.

[34 : 04] We're told there, that Abram, took, the ram, and offered, it, as a burnt offering, instead, of, or, as a substitute, for, his son, Isaac.

The ram, took, the place, of Isaac. And the ram, was put, to death, instead of Isaac.

And in our reading, earlier in the service, did you notice, what Pilate said, about the prisoner, who stood, before him, accused, by the Jewish leaders, of blasphemy, and rebellion, against Caesar.

John 19, verse 4. Pilate, went out again, and said to them, see, I am bringing him, out to you, that you may know, and look at these words, weigh them, weigh these words, I, find, no, guilt, in him.

These words, are more significant, than Pilate, than Pilate, could ever have imagined. No, guilt, in, him.

[35 : 35] And if you go back, into the previous chapter, you can read, that Pilate said this, at an earlier stage, in the proceedings, chapter 18, verse 38, says, I find, no guilt, in him.

And then, for a third time, Pilate says, in John 19, and verse 6, I find, no guilt, in him.

What is God, teaching us, through, the repetition, of these words, out of the mouth, of the Roman governor, of Judea, Pontius Pilate.

He's teaching us, in the clearest, possible terms, that the man, who stood on trial, before, this, earthly, tribunal, was innocent, was with, out guilt, was without fault, in short, he had done nothing, deserving, of death.

The wages, of sin, is death. But as far, as Jesus, was concerned, he had never, sinned.

[37 : 06] Pilate, of course, was just thinking, in terms of, Roman law. But he was, echoing, the judgment, of God, the Father himself.

On two occasions, a voice, from heaven, was heard, during the life, of Jesus. The first, was at his baptism. When the heavens, were opened, and a voice, was heard to say, this is my, beloved son, in whom, I, am well pleased.

And it was as if, God was reviewing, the previous, 30 years of his life, from a baby, to a grown man, about to enter, into his public ministry, and he was saying this, I'm well pleased, with every, aspect of his life.

holy, harmless, undefiled, in a category, separate, from everyone else, who are sinners.

But not Jesus. I'm well pleased, with him. He's my beloved son. And then you remember, at the transfiguration, the voice was heard, a second time.

[38 : 15] this is, my beloved son, in whom, I am well pleased. And it's as if, God is reviewing, the three years, of his public ministry.

Almost on the eve, of his trial, and crucifixion, and death. And he's saying, with everything, that he has done, as a public person, I am well pleased.

Holy, harmless, undefiled, separate, from sinners. But now, this son, whom God loves, and with whom, he is well pleased, this spotless, perfect, lamb, without blemish, is put to death.

Why? Why? Why? Because he is taking, the place, of those, with whom God, is not, well pleased. He's dying, in the place, of sinners. He's dying, instead, of sinners.

[39 : 39] And this is what, the prophet Isaiah, had written about, in the 53rd chapter, of his marvelous prophecy. Listen to these remarkable words, written some 800 years, before, the event, of Christ's crucifixion.

Surely, he has borne, he has borne, our griefs, and carried, our sorrows. Yet, we esteemed him stricken, smitten of God, and afflicted.

But he was wounded, for our transgressions. He was, crushed, for our iniquities. Upon him, was the chastisement, that brought us peace, and with his stripes, we are healed.

All we like sheep, have gone astray. We have turned, every one, to his own way. And the Lord, has laid on him, the iniquity of us all. And the words of verse 12, of the same chapter, simply state, he bore, the sin, of many.

The hymn writer, put it well, when he wrote, bearing shame, and scoffing rude, in my place, condemned he stood, sealed my pardon, with his blood.

[41 : 04] Hallelujah. What a savior. So at Golgotha, a substitution, was taking place. Jesus was taking, the place, of others.

The innocent one, was dying, in the place, of the guilty. The righteous one, was suffering, the punishment, of the unrighteous ones.

And though the apostle Peter, one of the disciples, did not understand it, at the time, later he was given, to understand, that this was, what was happening, at the cross.

And in his first letter, to Christians, who were scattered, throughout the Middle East, during the first century AD, he said, for Christ, also, suffered, once, for sins.

The righteous, for the unrighteous. And then these beautiful words, that he might, bring us, to God, being put to death, in the flesh.

[42 : 15] it's the great exchange, that we were trying, to teach the children, earlier on, in the service. The great exchange, has taken place.

Our sins, led upon Christ. His righteousness, led upon us. And the consequences, of that is, reconciliation, with God.

Jesus, who died, in our place, as it were, takes us, by the hand, and says, let me introduce you, to my Father. In the hand of Jesus, we are brought, into the presence, of a God, who is reconciled, to us, in love, and grace, and peace.

A God, who is no longer, against us, in wrath. His wrath, has turned aside, because our sins, have been taken away. He is now, reconciled, and at peace, with us.

And that brings us, neatly, to consider, the last word, to be put, into these four, concentric circles, that we have, in our minds, I draw, around the cross, to help us, understand it better.

[43 : 38] We have the spectacle, we have the sacrifice, we have the substitute, and then right, at the very heart, immediately, around the cross, we have, the saviour, the saviour.

His very name, do you remember, how the name of Jesus, was given, by an angel of God, to Joseph, before his birth? What does his name mean?

Jesus means, saviour. you shall call, his name, Jesus, because he will, save his people, from their sins.

Matthew 1, 21. How does he, save sinners? How does he, save his people, from their sins? He saves sinners, by the substitutionary, sacrifice, of himself, on the cross.

the lamb of God, by his death, upon the cross, has lifted up, and taken away, the sin, of the world.

[44 : 43] the sin, of Irish men, Ulster men, like me. The sin, of Scots men, and women, like most of you.

Some English here. Sins of English. Some Iranians, Iranians. The sins of Iranian, believers. The lamb of God, has lifted up, and taken away, the sin, of the world.

And every nation, in the world, will benefit, from the saving work, of the lamb of God.

Or to put it another way, this is the world's, only savior. There is no one else, who can save us, from the wrath of God.

As well as all the other, consequences, of our sins. only Jesus. Only Jesus, alone, saves.

[45 : 54] His very name, teaches us that. And earlier, in John's gospel, a group of people, approached Jesus, and asked this question, what must we do, to be doing, the works of God?

And that's a question, that people, often ask, when they come under, a sense of, the conviction of sin, there's something, not quite right, in their lives, and they know it.

And they know, they're estranged, and alienated, from God. And they begin, to think, there's something, I must do. There's some work, that God wants me, to perform, that will make me, acceptable to God.

And that's what, these people asked Jesus. What must we do, to be doing, the works of God? You know what Jesus said to them?

This, is the work of God. You're interested, in the works of God, and what God wants you to do.

Well listen to this. This, is, the work of God.

[47 : 15] that you believe, in him, whom God has sent. Is that all?

Is there not, something, bigger, better, that we should do? Surely, there must be, something, better, bigger, that we should do.

This, is the work, that God, requires of you, wants you to do. To believe, in the one, that he has sent.

And that's it. Believe in him. Trust. That's what believe means. It's not just a, a notional thought, oh yeah, I believe in Jesus, just like I believe, two and two equals four.

Or I believe that, Julius Caesar, was Roman Emperor. It's to trust him. To view this cross, upon which he died, and to realize, yes, this was an amazing sight, a spectacle.

[48 : 36] To realize, that a sacrifice, was being offered. A sacrifice, a sacrifice, of a man, who took my place, and died, under the wrath, and judgment of God, bearing my sin, in my place.

That he was my substitute. And that therefore, he is my savior. And I, embrace that, I accept that, I, receive that, as the provision, that God has made, to save my soul.

what shall we do? When Peter, preached, the cross, on the day of Pentecost, there were people, who asked, the same kind of question.

Men and brethren, what shall we do? And he told them, to repent, and to believe, on Jesus Christ.

And that's how they, and that's how we today, are going to be saved. May God bless his word to us.

[50 : 14] And may he work, faith and repentance, in us all. Let us pray. Our heavenly father, we thank you for, the gospel of Jesus Christ, and for the provision, that you have made, for our sins.

Help us, to believe in him. To receive him, to rest upon him, as he is now, even now, offered to us, in this glorious, good news, of the gospel.

And we ask these things, in his name, and for his glory. Amen. Amen. As we come, to the Lord's table, it's traditional, in many, free churches I believe, to sing words, from Psalm 118.

This was the psalm, that we believe, the Lord Jesus, and his disciples, sang, in the upper room, as they, left the upper room, and headed towards, the garden of Gethsemane, where the Lord Jesus Christ, was arrested, and then the events, set in place, for his trial, and death.

We're going to sing, from the Scottish Psalter, on page 398, the words of Psalm 118, and verses 15, to 19. In dwellings, of the righteous, is heard the melody, of joy and health, the Lord's right hand, doth ever, valiantly.

[52 : 07] And we'll sing, down to verse 19, which reads, so set ye open, unto me, the gates of righteousness, then will I enter, into them, and I, the Lord, will bless.

Let me read, from the words, of 1 Corinthians, chapter 11, the words, of the institution, of the Lord's Supper, before we partake, of the elements, the apostle says, For I received, from the Lord, what I also delivered, to you, that the Lord Jesus, on the night, when he was betrayed, took bread, and when he had given thanks, he broke it, and said, this is my body, which is for you, do this, in remembrance of me, in the same way, also he took the cup, after supper, saying, this cup, is the new covenant, in my blood, do this, as often, as you drink it, in remembrance of me, for as often, as you eat this bread, and drink the cup, you proclaim, the Lord's death, until he comes, whoever therefore, eats the bread, or drinks the cup, of the Lord, in an unworthy manner, will be guilty, concerning the body, and blood, of the Lord, let a person, examine himself, then, and so, eat of the bread, and drink of the cup, for anyone, who eats and drinks, without discerning the body, eats and drinks, judgment on himself, that is why, many of you, are weak and ill, and some, have died, but if we judged, ourselves truly, we would not be judged, but when we are judged, by the Lord, we are disciplined, so that we may not, be condemned, along with the world, so then, my brothers, when you come together, to eat, wait for one another, if anyone is hungry, let him eat at home, so that when you come together, it will not be, for judgment, about the other things,

I will give directions, when I come, at the Lord's Supper, we do, three things, we give thanks, we remember, and we have communion, together, sometimes, the Lord's Supper, is referred to the Eucharist, as the Eucharist, which is, an English word, from a Greek word, which means, to give thanks, we have, so much, to thank God for, in the death, of Jesus Christ, in our place, and for us, let us give thanks, but Jesus himself, says, take, the bread, and take, the cup, and do this, in remembrance, of me, is it not amazing, that the one who, lived for us, and died for us, should command us, to perform this simple, ceremony, to aid, our memory, surely, what he, has done, should, never be forgotten, one of the hymns, in Christian hymns, says, he shall never, be forgotten, throughout heaven's, eternal days, and yet, we are so apt, to forget, no sooner, do we go out, those doors, and into the world, it's almost like, somebody flicks a switch, and we forget, what we have done, how can we forget, our saviour, this, memorial, feast, is supposed to help us, to remember, do this, in remembrance of me, let us not just think, of what, was done, but let us remember, the person, who did it, of me, of me, and that brings us, to the third element, which is, communion, yes we have fellowship, with one another, and the emphasis, of 1 Corinthians 11, is certainly on, the fellowship, of the church, and waiting upon, one another, and serving with one another, and having fellowship, with one another, but, there is an element, in the communion service, that, speaks of, fellowship, and communion, with the Lord himself, we, partake of him, by faith, we have communion, with him, by faith, we, we, we, eat bread, we drink wine, but, spiritually speaking, at the same time, by faith, we, feed, upon, our Lord Jesus Christ, he, is the one, who, sustains, and supports, and strengthens, our spiritual life, and we, we, want to use this, as a means of grace, that will bring us, into communion, and fellowship, with him, Spurgeon wrote, amidst us, our beloved stands, and bids us view, his, pierced hands, and he asks, that the Lord, would lift the veil, if veil there be, let every saint, thy glory see, we want to, have fellowship, and communion with him, and, as we, break bread, and as we drink wine, may these three aspects, of our service, be very real, for us, so, on the night, the Lord Jesus Christ, was betrayed, he took bread, and when he had given thanks, he broke it, and said, this is my body, which is broken for you, take, and eat, and do this, in remembrance of me, let us, take the bread, and eat it, and give thanks, to■■■■, to and we also read that after the supper he took the cup when he had given thanks he said this cup is the new covenant in my blood shed for many all of you drink from it and be thankful but Rach about the limo and it's rum he took and was released as we close this service let us sing together words of praise from Psalm 72 in the Scottish Psalms