

The Demonstration of the Love of God

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 03 September 2017

- [0 : 00] Our Sovereign Lord and Father of the Lord Jesus Christ, grant this morning according to the riches of your mercy, that by the work of your spirit, and the power of your spirit.
- And revere you more and serve you more. May we this morning be grounded and rooted in love and comprehend with all the saints what is the height and depth and breadth and length of the love of God and to know the love of Christ which surpasses all understanding.
- Amen.
- Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
- Amen. Amen. Amen. Amen. Yes. Yes. Yes. Yes. That's a very common way to show love is by spending perhaps hours or even days, depending on the relationship with that person, that you might express and show love to that person.
- [2 : 16] Another way that you might show love is by actually giving a gift or gifts. Some people enjoy giving gifts to others as an expression of their love for another person.
- And then there are others who show love by writing letters. Some of you may be gifted in writing and you may find yourself at times wanting and desiring and actually writing letters to someone to show love to that individual.
- But let me ask you now the second question. What is the greatest demonstration that you have shown to another person as an act of love, as an expression of love?
- What is the greatest demonstration that you have shown as an act or demonstration of your love toward that person? Perhaps if you're married, you might have expressed that by the exchange of a ring, or perhaps it may be a vacation, or it may be something else.
- But there is something in the back of your mind, if you think about it, that you have shown as an act of the greatest demonstration of love to someone. Perhaps if you have children, it may be some Christmas gift that you've given to your child, and they have been enthralled with it.
- [3 : 43] But let me ask also this question. To whom did you demonstrate such love? To whom? Did you demonstrate such love perhaps to a spouse or to a child?
- To a brother or to a sister? To a parent or to a grandparent or to a friend? So when you actually gave this greatest demonstration of your love, to whom did you give it to?
- My fourth and final question, and it's very important. Did you ever think about giving the greatest demonstration of your love, the most precious gift, to your enemy?
- To your enemy? To your enemy? That which you consider most precious, and the greatest gift that you've ever given in your life, that you have given to your enemy?
- Well, in the text this morning, we are going to see that the greatest demonstration of the love of God to not his friends, but to his enemies, is the death of Christ.
- [4 : 54] Turn with me to Romans chapter 5, please. Romans chapter 5. In Romans chapter 5, let me just give you a bit of context before you read the passage itself.
- So the Apostle Paul has written this letter to a church that he has never visited. He is on his way to Spain, and he writes to the church to ask them to help and to support him in his missionary endeavors.

And so the Apostle Paul lays out to them the gospel that he intends to preach when he arrives, hopefully, in Spain. And so he begins in chapters 1 through chapters 5 in laying out, first of all, that the heart of the message is contained in verses 16 and 17, where he says that he is not ashamed of the gospel, for it is the power of God for the salvation of men and women.

For in it, that is, in the gospel itself, is the righteousness of God, which has been revealed from faith to faith. So the Apostle Paul is summarizing that what he is going to carry to the land of Spain, the farthest reach in that time, was this message that in the gospel is the righteousness of God, which has been revealed from faith to faith.

Now, in verses 18 and chapter 1, all the way through chapter 4 to the end, what the Apostle Paul then does is that he demonstrates, first of all, the need of every single person, whether it's Jew or Gentile, and the need is the same.

[6 : 27] And he shows that every single person is under the universal dominion of sin. And he begins in verse 18, declaring that the wrath of God has been revealed from heaven against all ungodliness and unrighteousness.

And then what he does is, he goes on to show that both Jew and Gentile are both under the tyranny, under the dominion, and under the enslavement of sin. And he culminates in verse 23 with saying this, for all have sinned and fallen short of the glory of God.

And then afterwards, he begins to lay the groundwork to show that how every single person, if they are going to be saved, must be saved by the work of the Lord Jesus Christ, his death and by his resurrection.

And so now in chapter 5, we pick up the reading. Follow with me, please. Romans chapter 5 and verse 1. Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Through him we have also obtained access by faith into this grace in which we stand. And we rejoice in the hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope.

[7 : 52] And hope does not put us to shame because God's love has been poured into our hearts through the Holy Spirit who has been given to us. For while we were still weak, at the right time, Christ died for the ungodly.

For one will scarcely die for a righteous person, though perhaps for a good person, one would dare even to die. But, God shows his love for us, and that while we were still sinners, Christ died for us.

Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies, we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. Praise be to God for his word this morning.

Let's pray again. Let's ask God's blessings. Father in heaven, you have made known that apart from your spirit, not one person can spiritually receive the word that would transform his or her heart.

[9 : 17] And therefore, ask now that by your grace, you would send the spirit to open the eyes and transform the heart and compel the will of each one here so that they might see the surpassing love that you have shown in the cross of our Lord Jesus Christ.

Please grant to me the grace to preach your word and that at the end of it, you would be glorified, your church would be built up, and sinners would be saved this morning.

We ask these things now in the redeeming name of our Lord Jesus Christ, who is our life and who is everything to us. In his precious name we pray. Amen.

Well, this morning, what I want to focus on is just verses 6 through 8 of chapter 5. But I want us to have a little bit of context again as we work into chapter 6 itself.

So, if you notice in chapter 5 in verses 1, what Paul then begins with this word is, therefore. And he's drawing a conclusion from chapters 1 through 4. He's saying that in light of all what God has done, in light of all what God has accomplished in the cross of Christ, he now says, therefore, the first blessing and benefit for those who have been justified by faith is that now they have peace with God.

[10 : 38] Formerly, you and I were enemies. We were hostility. We were enmity with God. And so the first benefit or blessing is that we now are in a state of reconciliation.

We are now at peace with God as a result of us being justified by grace through faith in the Lord Jesus Christ. But then he goes on to say that next you notice in verse 2 that we now have obtained access by faith into this grace in which we stand.

That is, before, God was our enemy and that we dare not approach Him because we feared and we dread.

He was not someone dear to us. but now as a result of Christ and His work the guilt has been appeased. God is satisfied and that now we actually can enter into the presence of God and have the privilege of calling Him our Father.

So we have access by faith into this grace in which we stand. And then the Apostle Paul goes on to mention a litany of a number of things which work on. He says, we now have hope in the glory of God.

[11 : 43] We have hope. We can rejoice in the hope of God. That before we didn't have a certain hope and the word hope is being used here in the context that it is a certainty. And so the Apostle Paul says that this is another benefit and blessing of justification.

That for the believer they have a certainty of a hope and we can rejoice in that. And that's precious brothers and sisters because in this world and in this life everything is uncertain.

everything is uncertain except for the reality that is in Christ and His word. But then the Apostle Paul goes on and states that you and I actually can rejoice not just in hope but in our tribulations.

And he then goes on to explicate and to explain what this actual tribulation accomplishes. It says what? It accomplishes endurance or patience and patience works itself out then into what?

Patience then builds character. And character then we can have assurance will work itself out because God has poured out into our lives the Holy Spirit and that reality is that you and I will not be disappointed because he says the love of God has been poured out into our hearts through the Holy Spirit.

[12 : 56] And now in verse 6 as we pick up we now see that this is the central thing I want and I hope to try to communicate and to convince you of is that the greatest demonstration of the love of God is the death of Christ.

The greatest demonstration of the love of God is the death of Christ. And that's in verses 6 through 8. And it's in the context remember that what Paul is doing is that also he is saying to these believers in Rome he's saying to them that you can be certain you can be assured that you have been saved will make it all the way to heaven despite all the afflictions despite all the sufferings despite all the heartache despite all the pain despite even the persecution that if you are in Christ your salvation is certain it is assured nothing can change the reality and so the apostle Paul is speaking to them and he's trying to show them and convince them of this reality by showing to them that all these benefits and blessings that come through the justification by faith and now he then says how can you be assured of this love that has been spoken of in verse 5 he says this when you look at God's demonstration of his love to you and to I and me it is certain that there is no greater demonstration that God can display to you and to me and so I want the first thing for us to see is that the love of God is displayed in the condition of humanity the love of God is displayed in the condition of humanity we see that in verse 6 and so the apostle Paul is going to show that the love of God is demonstrated in the condition of humanity in two ways he's going to first of all discuss the what he calls that we are weak and we are wicked we are weak and we are wicked that is we are without strength and we are without

God we are powerless and we are godless and so these two things he's going to show in this verse 6 in particular that for you and I that the love of God is demonstrated in the condition of humanity so let's first look at we are weak in condition and so in seeking to convince us of the love of God the apostle Paul declares that the love of God was declared or demonstrated or shown toward the weak you see that in verse 6 for while we were still weak there it is while we were still weak and so the term they are weak speaks of someone who is without strength they are powerless they have nothing in themselves that will command God they are helpless you think of a little baby and you think of a baby who is completely helpless and in a spiritual sense that's what the apostle Paul is saying that for you and I outside of Christ every single person no matter how well they may speak no matter how well they may appear no matter how educated they may be this is the condition of every single person and no matter what nation that they are from no matter what color their skin this is their condition they are weak

Jew and Gentile black and white poor and rich educated and uneducated they are all weak and by this when he says they are weak in the context he is expressing that they are spiritual inability to do anything good their spiritual inability to do anything good that is they are destitute incapable of doing anything in themselves that would be acceptable to God that the sinner without grace without Christ cannot please God for one thing one thing they are morally incapable to do anything spiritually good now how do we know that how do we know that we are morally incapable outside of Christ of doing anything that is good look back in chapter three with me please in chapter three the apostle

Paul writes and he comes to the end of this whole argument that all are under sin he says in chapter three and in verse ten he quotes the old testament and he says as it is written none is righteous no not one no one understands no one seeks for God all have turned aside together they have become worthless now notice no one does good not even one and so the apostle Paul is actually indicting himself in this context that he is saying not just you Jews not just you Gentiles but all of us every single person who is born in Adam has been born into this condition in which they cannot do anything that is good that is acceptable to God that's what he says no one does any good not even one now I know that we live in a time when people speak about doing good and we must distinguish what is called a natural good that is someone may give to the poor who is an unbeliever and you may look at that and you may see that that's a good act you may think that's a good act but in the eyes of God outside of Christ

[18 : 41] God's standard is that any act of good must be done completely for the glory of God with a love for God faith in Christ by the power of the Holy Spirit that's the only way someone can do anything spiritually good that's the only way and so the apostle Paul first of all says that here we are in our precondition without Christ that we were weak we were spiritually weak unable to do anything now from this truth that we are all we were one time weak there's implication implication that flows from this condition and the first implication is that you and I and the unbeliever were incapable of saving ourselves if we could do nothing good not one thing good not even the prayers when someone bows down an unbeliever when they bow down they pray you must remember that in Adam they are what in sin and so that even their best and highest righteous deeds are tainted with sin their best deeds and so from this flows that we are incapable of saving ourselves we have no moral ability to perform any good deeds acceptable to God and so how can anyone possibly save themselves if they cannot do one thing that's good the thing is impossible well if this is impossible and it is the next implication is that if we cannot do anything good we cannot obey

God God calls us what to obey him and that the unbeliever has no power within himself or herself to actually obey God they are weak they are helpless and they're without a strength but another implication is that if we cannot save ourselves and we cannot obey God then it follows that we cannot please God no matter how young the person is no matter how educated the person is they cannot please God if they are still in Adam if they are still without Christ they cannot obey God they cannot please him and they cannot do anything that's acceptable to God and so Paul says if you want to measure if you want to measure the greatness of God's love first consider your condition your weakness without Christ and so the apostle Paul wants believers to know that the certainty of salvation or the assurance of hope is because of the love of

God and the greatest demonstration he says is look at your condition look first at your condition but not only that the apostle Paul goes on to speak now that we are wicked in character not only were we weak in our condition but we were wicked in character and this is the essence of the meaning of the term ungodly look back in verse 6 in chapter 5 he says for while we were still weak at the right time Christ died for the ungodly for the ungodly now that term ungodly is pregnant with meaning it's the idea when you think about it is that when Paul speaks of the ungodly he is speaking of a term that denotes that here is someone who is wicked in the old testament the same word which is used in the translation in the Greek it speaks of for example of someone who is wicked wicked the same word is actually used in 2nd

Peter in chapter 5 I'll just read to you here when Peter is speaking about the flood he says how God brought judgment upon the world and you remember that in that time God brought judgment upon the world and had Noah to be building an ark and he says in this chapter 2 in verses 5 through 6 that Peter spoke of God who brought a flood upon the world upon the ungodly there's the word so you think about the time when the flood was brought upon the world and the same term is being used to denote the condition of men and women and he's saying that is what you and I were ungodly wicked and then began to use the same word in 2 Peter chapter 3 and verse 7 when God would bring judgment upon the world he says he would bring judgment upon the wicked that's the same term that he's using there and so when we think about our condition that we were not only weak in condition but we were wicked in our character we find that we were in a terrible plight and so when God says to obey him the ungodly says no when the creator of the universe tells the stars that it should go here and go no further the ungodly says who are you

God to speak to me and tell me what to do that's what they do in their heart and so when the almighty God says you shall not covet the ungodly says in his heart who is God to tell me what to do and when the judge of the universe says you shall not speak evil of another or slander the ungodly says that is my business and I will do what I please that is what they say in their heart and God sees them now we must not think of the ungodly as someone who has committed certain sins I know that the tendency is that when we think of the ungodly we think of the wicked we think of the person who has committed murder or abortion we think of someone who is participating in prostitution or we think of someone who may be involved with child molestation we think of someone who is robbing or stealing we think of those big sins we think of that are proud and arrogant those who are slandering and gossiping those who are impatient and unbelieving that is also the ungodly and that is also the wicked it is that person who may be in church every single week who may have never ever committed adultery that person may be even giving money regularly to the benefit of the church and that person could be sitting right now in our midst with a very refined character and yet they could be outside of

[25 : 22] Christ they may not have committed any of the big sins but when God speaks of sin and the ungodly and the wicked he is speaking fundamentally about the character of the individual and we must always remember that the reason why men and women commit sin is because their nature is sinful and the result of their nature is that they will therefore commit individual sin that is the reason why it's not a problem is that there's so much committing acts of sin they fundamentally are sinful they have been corrupted in Adam so that every single thing that they do out of themselves is sin and it may not manifest in the same way just for example if I use illustration if you have two people who are in a bar and they both have drunken themselves into a stupor and one may be tipping over the tables and the other may be sitting quietly at the bar and if you and

I walked in and we looked at the two persons you and I would probably conclude that the one who is tipping over all the tables is the one who is drunk but if you could see into the heart you and I would see that both have the same condition the same problem and that's what God sees and that's what God sees now if the love of God is displayed in our condition and character we must honestly confront and reject the teaching of our culture that believes men and women are inherently good we must confront and reject the teaching that is rampant that is pervasive and it is also corroding that men and women are inherently good we are not we are not and we see it in our society right now when

God restrains himself! and you let men and women to their own devices you begin to see what God says in the book of Judges everyone is doing what is right in their own eyes you see what men are doing right in their own eyes and we are capable of all kinds of atrocities when God rolls back his hand and so we all know friends and family members co-workers and students that drink daily from the cup of positive thinking and so they tell us that some things are wrong with men and women but not as bad and as terrible as you think or speaking but that's not true brethren and even you hear people even yes two days ago yesterday I was actually in a place where a young man when we were talking he began to say I'm not perfect and you know what that is when you hear the word perfect and they say I'm not perfect that's a cue that's a euphemism for that means I'm not as bad as you're trying to make me sound the truth is they're much worse than they actually are from the

Bible standpoint so when you hear people say they're not as perfect what they're doing is they're not being confronted with the truth of the Bible that they are! they're when they have these notions about positive thinking and remind them that the truth is none of us is good not one of us and so Paul says while we were still weak at the right time Christ died for the ungodly next if Christ died for us while we were weak in condition and wicked in character then justified believer genuine believer what more does God have to do to convince you of the certainty of salvation what more does God have to do to convince you that you will make it all the way to heaven if Christ died for you were you at your worst and you can just roll back what you were like before

Christ and you can think what life was like when you were at your worst when you were doing things that you are so probably ashamed to died for the ungodly he died for you and for me and if that is what God has done when you are at your worst what more does God have to do to convince you of his certain salvation if God did not spare his own son but delivered him over for us all how much more than will he give us all things and in the context he's saying that listen God has given you the most precious gift in the entire world he has given you his own son and if you think for those of you who are parents if you have one child one child an only son would you give that child for your enemy not one of you would dare even think of giving that for your enemy and that's what

[30 : 41] God did and he gave it to the death of his son on the cross on the cross so justified believer what more could God do if he was willing to part with his dear son for the ungodly and sinners then surely!

it follows he destined he called and those whom he called he justified and those whom he justified he glorified it is a chain that's unbreakable and notice the tense there it is glorified it's a past tense in the mind of God it is a past done deal that if you have been justified he's saying you can be assured that no matter what happens to you no matter what trial no matter what affliction no matter what suffering no matter what comes at you the next few days or the next life you may get news perhaps from a doctor that you may have cancer sad as that is but that will not change the reality that you have been justified in Christ and that if you have been justified you will be glorified you may receive news that may tear your heart apart but for you who have been genuinely justified you will make it all the way to glory and then they should also humble us because it is not that we who love

God but it is God who loved us we should be humbled when you think about our weak condition and our wicked character when you remember what you were without Christ that you and I when we are confronted we looking at someone whether they have frankly even murdered horrible as that is evil as that is whether they have robbed someone whether they have committed such atrocity that you and I should not be sitting there in a posture that says look at me I am better no we should be humbled by the grace of God remembering of what we were without Christ and we would do the exact same thing brothers and sisters even the homosexual that we may certainly call it sin and it is sin but even for the homosexual or just as much for the liar just as much for the proud man or woman or for that greedy person that we should be humbled that when we think about what we were without

Christ so do not forget brethren that Christ died for the ungodly ungodly you and me so we should come to the realization that all of us stood under the wrath of God every single one of us we deserve the wrath of God well having shown the love of God is displayed in our helpless condition let us now consider the apostle proceeds to demonstrate that the love of God is superior to the best of human love that the love of God is superior to the best of human love we see that in verse 7 the apostle Paul goes on and says for one will scarcely die for a righteous person though perhaps for a good person one would dare even to die and so when you think about the apostle Paul he saying that when you think about the highest love that a human can actually demonstrate or show to another it is what to give their life it is to give their life and the apostle Paul is saying here that when you think about the highest love that a human that you and I probably can give to another is to lay down our life for someone and the apostle Paul says that one would do that for a righteous person or a good person and so the best of human love is to die for someone else and when he speaks about a just or a righteous person he's probably speaking about someone that is just and upright in their dealings you think about a person right who is in business and as they interact with someone else they are what they are someone who's upright someone who has!

probity someone who is someone who's righteous in their dealings you could think of those perhaps who you know who have not done certain things this is the person that apostle Paul probably is talking about especially in that time he's thinking about perhaps a good Jew and the good man is that righteous man but is more so not only he's talking about someone who's good but someone who's even righteous so some commentators suggest that a good man is a benefactor someone that is given money you remember in the Roman times that you have a benefactor who would give money for the benefit of certain people and so for this reason the apostle Paul goes on to say the good man has our personal attachment and therefore will be willing to die some of you who have been attending the series on Galatians have heard our brother!

[35 : 52] Pastor Moss refer often to and he's referenced a number of times his commentary in Galatians but John Stott also wrote a book called The Cross of Christ and in The Cross of Christ he speaks about this Franciscan priest who was actually in prison during World War II era and he was in prison in Auschwitz and many of you know the tragedies and the horror of Auschwitz concentration camp and one day a number of prisoners were paraded before the prison officers and they were selected for execution and one of the prisoners cries out that he was a married man with children he was a married man with children and this father Colby is his name stepped forward and asked if he could take the place of that man who cried out who was married and with children and the officers accepted it and substituted his life for that man's life and father

Colby then was placed in an underground cell where he was left to die of starvation my brothers and sisters the love of father Colby was an example of the best of human love that's the best of human love it was the highest display of human love but even such love cannot compare to the love of God to the love of God let's turn on to the final point so having looked and examined the best of human love the apostle Paul now turns to show how superior is the love of God in verse 8 how superior notice the first word notice there the conjunction but he's saying great as that love might be that one may lay down their life he says but God shows or demonstrates his love towards us and that while we were still sinners

Christ died for us and so the greatest demonstration of the love of God is exhibited in the death of Christ on the cross is now the greatest demonstration of the love of God is not demonstrated in the teachings of our Lord Jesus Christ as important as the teachings of our Lord Jesus are Paul does not say Christ taught us but God demonstrates his love for us in that while we were sinners Christ taught us he didn't say that he said Christ died for us nor does he say the greatest demonstration of the love of God is exhibited in the miracles of Christ they are miracles!

and they are important nor is the perfect example of Christ's holy life what the apostle Paul says is a demonstration of God's love and all of these are important but the apostle Paul says that God shows or he demonstrates he manifests he makes it very clear that the demonstration of his love is that Christ died for us Christ died for us and if we are to appreciate the wonder and the marvel of such love we must consider the apostle statements that God shows or demonstrates his love towards us and that while we were yet sinners and so by stating we were yet sinners the apostle is reminding us that when we were in the depths when we were in the dungeons when we were in the pit of sin we were in the height of our iniquity that's when God came and rescued us by placing

Christ on the cross and says look when you see yourself and you are struggling with the love of God it is on that cross that you look and you be reminded of the greatest display that all the world could ever imagine of the love of God there it is there it is the treasure of heaven if there were 10,000 galaxies and you could roll them up and you could gather into all of Eden and all the paradise that is 10,000 beauties all together encased in one if you could take all the beauty that was in Eden that does not compare to the beauty of Christ and God gave his son for us sinners and so Paul there is reminding us friends and brothers that we he says in verse 10 when we were his enemies look back at verse 10 where the apostle

[40 : 54] Paul then goes on to argue to show you that how you can be assured in the depth of God's love for us he says for if while we were enemies we were reconciled to God by the death of his son much more now that we were reconciled shall we be saved by his life that you and I were at one time his enemies we were running not toward God we were running away from God and God demonstrates his love there and so you and I merited damnation and wrath for our sinfulness but God demonstrates his amazing love to us and the gift of his son to die for us he gave the darling of his soul the joy of his heart and the delight of his eyes for wretched miserable wicked sinners the joy of his heart the darling of his soul the most precious gift now the same truth that the greatest demonstration of

God's love is exhibited in the death of Christ is taught throughout the scriptures all of you would remember that John 3 16 says what for God so loved the world that he gave his only begotten son he gave he gave the only begotten son that whoever believed in him shall not perish but have eternal life and the world he's speaking about there is not a good world he's not speaking about the world as if it's!

in friendship with him but it's at enmity with him and in 1 John chapter 4 and verse 10 it says in this we know what the love of God not that we love God but that he loved us and sent his son to be the propitiation and that word propitiation as you know is the word that speaks of God turning away his wrath turning away his wrath that wrath bearer that in this that we know what the love of God that he loved us first and sent his son to be the propitiation for our sins now if the love of God is supremely exhibited in the death of Christ then you and I should rejoice in the certainty of our salvation for the ground and foundation of our salvation is not our love to God it's not our love to God you and I if we look inwardly and we try to assess our love to God our love is so faint and so poor the ground and foundation of our love is not in ourselves and it's not in our good deeds before or after conversion it's not anything in ourselves but it is entirely resting upon the unchangeable and infinite love of

God the unchangeable and infinite love of God in this is love not that we love God but that he loved us and sent his son to be the propitiation for our sins so brethren if God loved you while you were weak you were without strength you were his enemy you were going against God if he loved you then how much more thou will he love you as his son and his daughter how much more will he!

and bring you all the way to glory and so when you are unable to obey him unable to love him unable to comprehend him then surely you and I are to rejoice in knowing that nothing will separate us from the love of God isn't that when the apostle Paul comes to the climax in this section chapters 5 through 8 where he's saying to the!

[44 : 23] height nor depth height nor depth nor even angels nor powers nothing will separate us from the love of God which is in Christ Jesus and if the greatest demonstration of the love of God from all eternity is the death of Christ then surely it follows that the greatest demonstration of the wickedness of the human heart is to reject despise or to slight such love love if the greatest demonstration of the love of God is to embrace the death of Christ then it follows that the greatest demonstration of wickedness is to reject despise or to slight such love and so the most wicked among the heathens are innocent in comparison to any who are rejecting this amazing love the angels must be amazed that anyone here would be despising the blood of

Christ they must marvel that one would slight such a gift but if it must be so for if we consider the lies and practices of men and women this must be the greatest sin of our land brethren my concern is not what someone says in some far reaches out there that may not have heard the gospel that's not my greatest concern my greater concern is that those who may be here who hear week after week the gospel and yet remain hardened and unwilling to embrace this free gracious offer what will God do to that individual on the final day when everyone will stand before God and every single thing will be opened up and everything will bring testimony your own conscience will bring testimony to what you thought what you said and what you did it will be all displayed not one thing will be hidden and here is that person who is an unbeliever saying to

God that I think that I'm good enough to stand before you so let it be heard today that there are many who show contempt for the gospel who laugh and joke at the name of Christ there will be no laughing there will be no joking brothers sisters there will be weeping and there will be gnashing so let it be heard that one's own conscience must testify to you this day that I deserve God's wrath and that if I continue to reject Christ if I continue to go my own way if I continue to trust in my own works and I continue to do things my way then you are saying that I must perish and go to hell forever and so brethren do not despise such love such kindness and such mercy flee to the savior flee to the savior life is short death is certain eternity is forever do not despise this mighty wondrous display of the love of

God the greatest demonstration of the love of God from all eternity is death of Christ and what is amazing is that such love flows from the being of God the character of God who he is and so love is his very nature God is love God is love and the amazing wonder of God's love to sinners is that there is nothing in us to attract him or to interest him but to repel him in fact everything in us is calculated to make him loathe us sinful depraved a mass of corruption with no good thing in us and yet yet yet he has set his affection his love and his salvation upon you and me and his love will not change nor diminish think about that his love will not change it will not diminish in all of eternity infinite

God with an infinite love with rivers of love will flow into your hearts and you will know love in a way that you have never even conceived in a way that you never could have imagined that is amazing love that saved a wretch like you and like me and so his love is gracious and that love is supremely displayed in his son on the cross and his resurrection and that whoever believes will not perish brethren let us meditate upon this love more and more so that you and I in our moments of great despair and discouragement in times when we find ourselves utterly downcast that we would look outside of ourself and we would see on the cross there God's love for a sinful world and for sinful people like you and me let us pray our gracious!

[49 : 50] to