

# The Shame of the Cross

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[ 0 : 00 ] Good morning.

For those of you I've not met, my name is Dave.! I'm one of Shoreline's pastors.! Luke 23, beginning in verse 32.

So I invite you to turn with me there if you have a Bible or a Bible app. If you don't have one of those, there are Bibles in the back and you'll see the text on the screen.

Last Sunday, when we looked at this same passage, we zoomed in on only a few of the characters, specifically Christ and the repentant criminal who is crucified by his side.

We saw in them three truths that apply not just to that man, but to us all. First, that we too stand justly condemned, not before Rome, but before God.

[ 1 : 18 ] That also we are powerless to save ourselves, just as he was. And third, that we too are offered that same grace.

Cry out to the Savior and he will be merciful. All who call on the name of the Lord will be saved. And people, we have trouble stomaching all of that, don't we?

Some of us have trouble believing the bad news inherent there. Some, the good. Some have trouble stomaching that idea that, you know, am I really that bad?

Am I really that helpless? While others can scarcely believe the good news. Can even I be saved? Can it truly be that free?

Well, last week we looked through Scripture to see how it is all true. And I hope that all here today have or will call on the name of the Lord and find salvation in his name.

[ 2 : 29 ] The reason he went to the cross to begin with. Last week we concluded thinking about his final words in that passage. Saying to that repentant criminal, truly I say to you, today you will be with me in paradise.

And we considered how the primary blessing there isn't the in paradise part. Part. Or the today part. But the with me part.

Because the love of Christ that we see here. Giving his life for those who scorned him. There's no greater love than that. It's worth more.

He is worth more than all other treasures combined. And we find that with him we will inherit all things. This week we return to the exact same passage.

So that we can look at the other characters. And see another dimension. Another aspect of Christ's love shown to us in the same passage.

[ 3 : 34 ] And we'll learn to value the cross of Christ more. And we'll come to treasure him even more. All to the glory of God.

And that new aspect that I want us to be attuning our ears to hear. The aspect of shame. The shame of the cross.

Let's turn to Luke chapter 23. Beginning in verse 32. The Lord's word says. Two others who were criminals.

Were led away to be put to death with him. When they came to the place that is called the skull.

There they crucified him. And the criminals one on his right.

And one on his left. And Jesus said father forgive them. For they know not what they do. And they cast lots to divide his garments. And the people stood by watching.

[ 4 : 38 ] But the rulers scoffed at him saying. He saved others. Let him save himself if he is the Christ of God. His chosen one. The soldiers also mocked him.

Coming up and offering him sour wine. And saying if you are the king of the Jews. Save yourself. There was also an inscription over him. This is the king of the Jews.

One of the criminals who were hanged. Railed at him saying. Are you not the Christ? Save yourself and us. But the other rebuked him saying.

Do you not fear God? Since you are under the same sentence of condemnation. And we indeed justly. For we are receiving the due reward of our deeds. But this man.

Has done nothing wrong. And he said. Jesus remember me when you come into your kingdom. And he said to him. Truly I say to you. Today.

[ 5 : 39 ] You will be with me. In paradise. Let's pray. Father I pray that you would be glorified.

In the way that we look to your word. Look to Christ. And find him to be glorious.

As he took on our shame. Will you do that? For our good. And for your glory. Amen.

When we talk about. How terrible the cross of Christ was.

We often hear about. We often think about. The physical pain of crucifixion. But. Unlike some sermons and some movies that we've seen.

[ 6 : 46 ] The Bible spends. Almost. Almost. No. Time. Discussing. Christ's. Suffering. In physical terms.

Almost none. In Matthew's gospel. Here is the entirety of Matthew's description. Of the physical suffering of Christ.

Christ. And. When they had crucified him. They divided his garments. Among them by casting lots. That's all that Matthew has to say.

Physically about. The suffering of the cross. In Mark's gospel. And they crucified him. And divided his garments among them.

Casting lots for them. To decide. What each should take. That's the physical description of the crucifixion. Luke's gospel.

[ 7 : 44 ] And when they came to the place called the skull. There they crucified him. And the criminals. One on his right. And one on his left. That's in today's passage. John's gospel gives us the most description.

About the physical suffering of Christ's passion. Three things. Then Pilate took Jesus and flogged him.

Later on. There they crucified him. And with him two others. One on either side. And Jesus between them. And the only other description of Christ's physical suffering.

Recorded by the gospel writers. Is this line late in John's gospel. Jesus. Jesus. Knowing that all was now finished. Said to fulfill the scripture.

I thirst. And that's it. That is the entirety. Of the description of Christ's physical sufferings.

[ 8 : 51 ] In all four gospels. No vivid language. No gory details. No descriptions of what crucifixion does to a human body.

No lingering looks upon his pain. Why not? Now certainly first century readers.

Their immediate audience. Would know what crucifixion entailed. They didn't need more explanation. But it's not as if the gospel writers. Are just trying to quickly breeze past the cross.

Because people already get it. No. They do linger there. They linger at the cross. Telling us what happened. But their focus is somewhere else.

Somewhere else entirely. Because when they looked at the cross. The apostles saw suffering. Far. Past.

[ 9 : 48 ] Physical pain. Because the chief suffering of the cross. Did not come from the nails. Driven by the Roman soldiers.

Christ endured what every other victim of crucifixion. Suffered physically. And on top of that. A real redemption was accomplished.

By something else. That's what we looked at last week. That much greater suffering that he bore.

Was the good and right divine justice. Due our sins. Rome can't punish those things. Only God can. We know that's the case.

Because it was prophesied. That that's how it would be. In Isaiah chapter 53. We read. He was pierced. For our transgressions. He was crushed.

[ 10 : 54 ] For our iniquities. Upon him was the chastisement. That brought us peace. And with his wounds. We are healed. All we like sheep have gone astray.

We've turned everyone to his own way. And the Lord. Not Rome. The Lord has laid on him the iniquity of us all. And we see divine justice actually happening at the cross.

Just as God plunged Egypt into darkness. In judgment. So too was Christ. The very next verses after today's passage reads.

It was now about the sixth hour. And there was darkness over the whole land. Until the ninth hour. While the sun's light failed. And the curtain of the temple was torn in two. We are not given details.

[11:57] I don't think we could comprehend them. About precisely what he experienced. What divine satisfaction was like in that darkness.

For our sake. But it is written in Hebrews chapter 10. That when he had offered for all time a single sacrifice for sins.

He sat down at the right hand of God. That's why the gospel writers don't focus on physical pain. Rome's punishment pales in comparison.

To divine justice for the sins of the world. So understand this. Your Lord suffered for you.

Something far worse than crucifixion's pain. Because he loves you. And wanted to save you.

[12:57] And bring you to himself. Oh what grace. That is what your Savior endured for your salvation.

Oh what love. That is what your King gave. To reconcile you to himself. Let us praise him forever more.

And that's not all. Because today as we look. We're going to see again on the cross.

In addition to bearing our guilt. He also bore our shame. But why shame? When you read through the gospel accounts.

You'll find plenty about how Jesus is an innocent sufferer. Right? Which has to do with him paying for our sins. Giving his life as a ransom for many. What's interesting.

[13:53] Is that you'll find even more. Language. And descriptions. About honor and shame. Primarily shame. Now most westerners.

Like me. Right? Read through the gospel accounts. And recognize that. You know Jesus was. Mocked and scorned by those he came to save. It's all over the passion narratives.

But that likely doesn't register to us. Much more than. Jesus had his feelings hurt on his way to the cross. That honor and shame aspect doesn't really register for us.

Because we don't live in an honor shame society. Come back to that. We barely notice it. It doesn't seem like the significant thing.

After all isn't sin the chief and primary thing. The point of the cross. Yes. Absolutely. Right?

[14:56] When Jesus institutes the Lord's Supper. What does he say? The new covenant for the remission of sins. That is the core component of the gospel. The new covenant for the gospel.

The new covenant for the gospel. But. Why was the very first result of sin? Shame. Genesis chapter 3.

I was afraid. So I hid. And why among the ten commandments. Does God care about honor? You shall honor your father and your mother.

And why are the gospel accounts. Of Christ's passion. Overflowing. With language. And details. About the shame. And why is God concerned about. Worship. Why does he care.

[15:54] Why does he care. About what we honor. Above all else. That's what worship is. And why are words like glory. And honor.

And majesty. Why do they pervade scripture. Because. The universe exists. God created it.

So that. We may. Behold. And celebrate. His glory. Worship. Right? The highest kind of honor. Right?

If the universe. Exists. For. Honor. Then of course. The creator. Will care. About shame.

And as we look. To see. What Christ did. On his cross. In relation. To shame. We will come to a new appreciation. Of what he undertook. For us.

[16:50] And. The demonstration. Of his love. For us. Which will cause us. To love him more. All to his. Worship. To his. Honor. But.

Before we. Trace out. What the cross. Has to do with shame. We need to define it. Because. Again.

It doesn't. Go without saying. For people like us. In a culture like this. Because we don't live.

In an honor. Shame society. Or at least we don't think we do. We do. Shame. Comes with a host. Of different names. Dishonored. Disgraced.

Outcast. Filthy. You are a burden. Unwanted. Rejected. Ridiculed. Ignored.

And more. It's more than. Embarrassment. The feeling. That we get. When we do something awkward. Or say something wrong. Shame isn't so much a feeling. As it is a verdict.

[ 17 : 52 ] A judgment. Upon a person. Not that they're guilty. So much as they are unworthy. Or defiled. Or untouchable.

Or cut off. The verdict generally stamps itself. On people when. They do something shameful. When something shameful.

Is done. To them. When they are. Closely associated. With someone. Who has that same verdict. Or when the community.

Decides to reject. Or ignore them. Now if you're. Sitting here. Thinking. I'm not so sure. That that. Is really such a big deal. Like I don't think. That's super widespread.

Our culture's kind of. Moved past that. Perhaps think. On it just a little more. It might not seem. Very prevalent to you.

[ 18 : 50 ] Because. What do we do with our shame? We hide it. It is the thing. We don't want people. To find out. So of course.

We don't see it. That's the point. And then maybe you realize. That you have. Something. A little bit like that.

Something you don't want anyone. To know. Anyone. To see. About you. Because you know. That they might be disgusted. And you might be rejected.

And then. You might begin. To wonder. Just how much your life. How much of your life. Your actions. Your appearance. Your words.

Your choices. How much of your life. Is done. To manage. What other people. Think of you. Managing. People's impressions.

[ 19 : 46 ] Right? What is that. But honor and shame. And then you realize. That our culture. Very much. Still cares. About what is honored. And what is dishonored. What else would you call.

Pride. Parades. And the. Shout your abortion. Movement. If not. A grasping.

After. Honor. And why would men. Especially. Care who's enshrined. In this or that. League's. Hall of Fame. Like.

What does that matter. At all. If. Unless. Honor and shame. Matter to me. And to you. And cancel culture. Has shown. That we really. Haven't moved.

Past. Scarlet letters. Friends. We haven't moved on. From honor and shame. We've just rebranded. Which makes sense.

[ 20 : 43 ] If. Gone. Created the universe. With honor. In mind. Like. No matter how. A culture. Handles it. We'll never escape it.

It's not possible. Because it's part of the nature. Of the universe. One of the fundamentals. angels. So I'm willing to bet. But there are people in this room.

Who have something. They don't want. Anyone. To know. Something that they've done. That feels. That makes them feel. Not just guilty. But filthy.

And they think. This is the evidence. That I am. And people. In this room. Have had things done to them. That leave them feeling.

Polluted. Exploited. Treated more like an animal. Than a human. Or have been bullied. To the point. Where. The bully's voice.

[ 21 : 43 ] Feels. Now. Like the truth. To them. Even years later. Or have been betrayed. By someone. They love. Making them feel.

Unlovable. If the one who's supposed. To love you. Despises you. Rejects you. Must you not be. Unlovable. People. In this room. Have probably been. Exposed. In shameful. Ways. By others. Or subjected.

To ridicule. And slander. And abuse. That. If they can get away. With doing that. To me. Perhaps. I'm not worth. Defending. Or redeeming.

And how many. Have lives. That are dominated. By the questions. What will they think? How will they react?

[ 22 : 42 ] How will I look? Chasing us. Like a. Like a slave driver. Day after day. Grinding us into exhaustion. Never letting up.

I've said it before. If you live for people's approval. You have made all the world. Your judge. So you will never run out of judges.

And you will never know peace. I would be surprised. If anyone here today was not. Marked by shame.

In some way. Perhaps not a way that our culture would label it that way. But that the Bible would. Perhaps even. The moral filth. Of having done something shameful. To another. And most of it is hidden. For the most part. We don't see these kinds of burdens around us. Because these are the things. We are least.

[ 23 : 39 ] Likely. To share. Because if others. See it. They might record it. In disguise. They might turn away. Or even if they approach in love. We fear that being pitied.

Will make us feel even more pitiable. What can we do? Those of you who are trying to work through things like this.

On their own. Know. Even if the shame is something. That innocently happened to you. And. And. It's not some shameful thing that you have done.

It's not enough to simply recognize. In your own head. That. You know. For example. That the bully's accusations. Are untrue. That's because shame is relational.

It can't be fully. Taken care of. In my own mind. It. Whether it's something that's done against you. Or whether it's society's view of you. Or whether it's some transgression you've done.

[ 24 : 42 ] Against the people in your life. It is all tied to others. Right. The Americans like to think that we are profoundly individual. Every one of us is an island.

But we're relational beings. God made us for fellowship with others and with himself. Shame is undone only in relationship.

We need public vindication. Which may not come. Anytime soon. We feel. And also which is why. The cross is so extraordinary. Because this passage marks the climax of Christ's shame. The highest one.

Brought down to the lowest pit. All for love. Before we reach this bottom.

[ 25 : 47 ] We need to see it in its context. As part of the bigger narrative about his journey into utmost shame. Journeys begin at home. We love stories.

Right. Where royalty leaves the palace to mix it up with commoners. How many Disney movies are about that? Right. Cinderella. Aladdin. The Emperor's New Groove. We recognize in that.

The humbling. Gracious. Condescension. Of stooping down. Right. And if it's done for pure motives. We admire that person. Even more.

For not clutching pridefully. To a position. And to prominence. But Jesus didn't leave a palace. He didn't just mingle.

With commoners. He started far higher. And he ended far lower. We considered the glory. Of God.

[ 26 : 47 ] Last Sunday. We considered that his glory. Is beyond our consideration. From that exalted position.

God the Son. Departed. Heaven's throne. And came down to this speck. In the universe. He created. But he didn't come.

In splendor. And glory. As is his right. He humbled himself. To take to himself. A human nature. And he came.

Not as a king. But as a peasant. Of a tiny. Subjugated nation. That's the beginning.

Of his journey. Into our shame. The middle. Goes like this. 30 years.

[ 27 : 45 ] Of obscurity. As a common laborer. And then. As he began. His public ministry. Rejected.

By the leaders. Who should have been. Pointing to him. Reduced to teaching. In the backwaters. The sermon on the mount.

The greatest sermon. Ever preached. Was given to dirty fishermen. And shepherds. Not to the rich. And the educated. He was second guessed. At every turn.

And constantly shamed. For his birthplace. For his lack of education. And for the scandal. Of his birth. The life he lived.

Was not glorious. Quite the opposite. And then the end. Of this journey came. And his shame.

[ 28 : 40 ] Was complete. Betrayed. By a friend. For a pittance. Subjected. Subjected to a sham trial.

Mocked and struck. By the Sanhedrin. Pawned off to someone else. By Pilate. Mocked again. By Herod's court. The judge of angels.

Subjected to the judgment. Of the rabble. Given over. To public flogging. Mocked. By the soldiers. Crowned with thorns.

Crowned with thorns. The truth about him. That he is a king. Disbelieved. And twisted. Into torture. Forced to carry. The implement of his own execution.

Marched out of the city. Cut off from his people. Stripped. To show that he was robbed. Of every final shred. Of dignity. Powerless over his own body.

[ 29 : 45 ] Spread out. Nailed down as if he were an object. Not a person. Let alone the Lord of glory. And lifted up. For all to see.

With nowhere to hide. All of that is the beginning. Of the end. Of his shame. The beginning. Of the end. Because all of that.

Leads up to. What Luke records. In verses 35 and following. We are deep. Into the shaming of the Messiah. But this.

This. Is the deepest. Pit. Of shame. It is here that we see. The depths. To which. He went. For us. First.

Verse 35. And the people stood by watching. But the rulers. Scoffed at him.

[ 30 : 44 ] Saying he saved others. Let him save himself. If he is the Christ of God. His chosen one. They took. They took. What was true about him.

What was glorious about him. And turned it. Into an insult. Turned it into mocking. I am convinced here that Luke.

Records these in a. Purposeful order. Because. Because it is. Again. A descent. From the rulers. Of the people. Next.

We see. Gentiles. Verses 36 and 37. The soldiers ridicule him. The soldiers. Also mocked him. Coming up. And offering him sour wine.

And saying. If you are the king of the Jews. Save yourself. And so they are lower. In the Hebrew mind. In the biblical mind. Than in status. Than the rulers.

[ 31 : 47 ] Of the people of Israel. The Gentiles. But still. They are the might of Rome. And so. They are. In a certain sense. Mighty people.

And they too. Scorn him. But it gets worse. Because down the pecking order. Verse 38. An inanimate.

Object. Mocks him. There was also an inscription over him. This is the king of the Jews. It took. Again. What was true about him. He is the king of the Jews. And of earth. And of heaven. And announces. That he is a charlatan.

That he is unworthy. Of the title. That he. Is condemned. And so we would think.

[ 32 : 47 ] That we have reached. The end. Of his humiliation. When even. Inanimate. Objects. Cast down. Scorn. On him. If we were standing off.

Far away. Seeing three crosses. Side by side. You would say. That's it. Three condemned men. At the very bottom. The despised of all the earth.

There is nowhere lower to go. But we would be wrong. Because finally. Verse 39 comes. The final. Lowest. Shaming. Of all. Because one of those. Criminals. Despised of all the earth. Looks down on. Christ.

From where he sits. Verse 39 says. One of the criminals. Who were hanged. Railed against him. Saying. Are you not the Christ?

[ 33 : 50 ] Save yourself and us. Lower in the social order. Than even. An inanimate object. Here is one.

Not even fit. To live. And even he. Punches down. At the king.

This one. Whom all the world. Has rejected. And counted scum. Not fit to live. Looked on Christ. And saw. Someone. Lower. And cast his ridicule.

On Christ. The most shamed. Scorned. Rejected. Condemned. Outcast. Human being. Imaginable. Looked at Christ. And saw someone. Worthy. Of his contempt. And here. The journey. From ultimate. Breathtaking.

[ 34 : 48 ] Unsearchable. Glory. To ultimate. Breathtaking. Unspeakable. Shame. Is complete. Why would you do it?

Shame. How can this be good news? How could this be God's plan and his purpose? What are we supposed to do when we look at the shame of the cross?

First. Call to mind. That your Lord understands shame by personal experience.

Shame isolates us. Separates us. Declares that we are unlike others. Cuts us off. It makes us feel that we are different. Unknowable.

But he does know. Not just in an abstract way. But he walked that path. And he walked it farther than you or I could.

[ 35 : 54 ] There is no degree. No magnitude of disgrace. That you can be brought to. Where Jesus has not been brought lower. When you experience shame.

You know that you are not alone. He climbed down. All the way. To the bottom. To find you. And lift you out.

With him. And that's where this is going. And we see. That we come to understand his heart more as well.

We understand his love better. As we realize that he chose this voluntarily. No one forced him to come from heaven. No one forced his hand.

He was under no obligation to save us. He chose this path because he loves us. In the past. In the past. Last spring we looked at Philippians chapter 3. In verse 10 Paul desired.

[ 36 : 58 ] That I may know him. And the power of his resurrection. And may share his sufferings. Becoming like him in his death.

Paul looked to his own sufferings. And saw that he could know Christ better in them. Because what Paul understood is that we don't really understand what a particular kind of suffering is like until we experience it ourselves.

And then it makes sense. And so whenever Paul suffered as Christ did. And he suffered much shame. He would understand better what Christ did for him.

Which would mean that he would have a better understanding of what Christ voluntarily took on for him because he loved him. And so Paul was saying when I follow his path of suffering.

My mind expands. And realizes the weight of this particular kind of suffering. And so I rejoice all the more as I realize that Christ chose this out of love for me.

[ 38 : 14 ] He suffered even more of this than I am able to. But that the world is able to hurl at me. Because he loves me. And wants to rescue me and redeem me to himself.

And so when you experience shame you can better understand the love of Jesus. He volunteered to experience a greater version of what you're experiencing.

A complete shame. In order to seat you with him in glory. Which is where the story turns. Right? Because these aren't the final sentences of the Bible.

The story doesn't end here. We asked how this descent into ultimate shame could be good news. First it means we have a savior who can sympathize. Second it opens our eyes to the extent of his love. That he would choose to take this path for us. But it's not just commiseration.

[ 39 : 26 ] There is a lifting and a glory. The very symbol of Christianity is a cross. A symbol of shame.

Every time we recount his journey into uttermost shame. We are charting a journey of uttermost love.

And that love is glorious. The apostle Paul in Philippians chapter 2 charted this journey that he took. And he charts it in terms of honor and shame. Or honor and humility. It doesn't end in shame. It ends in glory.

Pay careful attention as we read this to the word therefore. In Paul's logic. Have this mind among yourselves.

[ 40 : 28 ] That's the journey we've charted so far today. That's the journey we've charted so far today.

Therefore, Paul says, God has highly exalted him.

And bestowed on him the name that is above every name. So that at the name of Jesus, every knee should bow.

In heaven and on earth and under the earth. And every tongue confess that Jesus Christ is Lord to the glory of the Father.

Can you hear how all of this has been transformed from utmost shame and violation into unspeakable glory? It is the testimony of who he is and what he is capable of doing.

[ 41 : 45 ] He is glorious. Oh, and also he conquered death. That's pretty great too. I would call that glorious.

Gone the sun was willing to take on the greatest shame imaginable. Actually, past what our imaginations are capable of. For the sake of us. That's a testimony of the greatness of his love.

And therefore, on the basis of that unspeakable love. Gone the Father announced what is true about so great a love. It is glorious. And so in his resurrection.

That's honoring. In his ascension. That's honoring. And as he takes his seat at the Father's right hand. Honoring. He has been given all glory and honor and praise forever. Glory. He invites us to share. For all who are in Christ.

[ 43 : 06 ] That's where the journey of your shame ends. In Ephesians chapter 2, Paul says, But God being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ.

By grace you have been saved. Hear this. And raised us up with him. And seated us with him in the heavenly places with Christ Jesus.

So that in the coming ages he might show the immeasurable riches of his grace in kindness towards us in Christ.

Christ. We said at the outset we can't just get this all cleared up in our heads. It's not how honor and shame work.

It works by association. It works by public vindication. And here it is. And it is perfect. And it is higher than any honor that we could possibly hope to achieve for ourselves.

[ 44 : 16 ] And it is given to us for free by this great glorious God. And he shares it with us forever. I had to pick one, you know.

We have a congregational meeting coming up. But there are so many of these passages that talk about how we are raised with Christ. How we are seated with Christ. How we are honored with him because he has taken us to himself.

And we will be seated with him forever. Shame says that you are worthless in the eyes of the world. But the gospel testifies that a higher court has ruled this one is precious.

And to the words of the scoffers. Any way that comes to us. Those testimonies don't matter. In light of this greater testimony.

So no matter what you've done. No matter what's been done to you. If you belong to Christ. Christ. And we saw how that works last week in verses 42 and 43.

[ 45 : 28 ] The king of heaven. With honor beyond counting. Majesty too bright for our eyes. And glory that will be exclaimed. For all time. Takes you as his child.

And says I gave my life for you. You are honored. That's how much you are valued. And I share my kingdom with you.

You are honored. By the king. In the new Jerusalem. Every tear. Including the tears of shame. Will give way to rejoicing. Your story. Ends. Not in shame. But in glory.

Because you. Are united. To him. Let's pray. Lord.

[ 46 : 36 ] It is hard to imagine. What we could say. To all of this. Except. Thank you.

And we will praise you. So Lord. Thank you. And we will praise you.

Now and forever. In Christ's name. Amen. We turn our eyes now.

To the Lord's Supper. It is a testimony.

Of what Christ did. This is my body. This is my blood. And so. It is again. A reminder. A testimony. God proclaiming to us.

[ 47 : 34 ] Again. And again. As we do this. Of the shame. That Christ endured. Out of love. For us.

But it's also. Something more. Something more honoring. Or perhaps. In line with that same honoring. I think Mike mentioned it.

Earlier today. If you were invited to like. Have to dine with a. A VIP of some sort. By the CEO of a Fortune 500 company. The director of a major non-profit.

The president of the United States. You would feel honored. You'd probably tell people about it. Right? One writer put it this way. The Lord's Supper.

Is the invitation to come and eat. Which assures us. That we are. No longer. Outcasts. It does away with our shame.

[ 48 : 36 ] Because not only. Do we have this. Remember. This testimony. From our Lord. To us now. It is a foretaste.

It is an invitation. It is a preview. Of something else. A better meal. Where we will dine with him. Jesus said.

I tell you. I will not drink again. Of this fruit. Of the vine. Until. That day. When I drink it new. With you. In my father's kingdom.

This is the testimony. That God's people. Have been invited. To dine. With the king. In his courts. Do you feel honored.

By your Lord. As meal points forward. To the heavenly banquet. When simple bread. And wine. Will give way.

[ 49 : 34 ] To a lavish banquet. Beyond all. Our expectation. And the church. Will be the bride. That the king. Clothes with honor.

Crowns with glory. And lavishes. With his love. This is the testimony. Of our redemption. And our anticipation. Of what he will do. For us. And so all who have trusted. On Christ. Repented of their sins. Believed in him. This is that testimony.

That you are honored. By his love. For all time. If that's not where you are yet. I don't invite you to. Take these elements.

I instead invite you to take hold. Of Christ. Just as the thief did. On that cross. Now as they were eating.

[ 50 : 37 ] Jesus took bread. And after blessing it. Broke it. Gave it to the disciples. And said. Take. Eat. This is my body. Let's receive.

That honor. Together. Together. And he took a cup.

And when he had given thanks. Gave it to them saying. Drink of it. All of you. For this is my blood of the covenant. Which is poured out for many.

For the forgiveness. Of sins. Let's receive this honor. Together. What can we say.

Oh God. To your extravagant. Grace. Your boundless love. Oh Lord.

[ 51 : 48 ] We. Stand. Amazed. At the cross of Christ. At the glory of his name. And at his matchless love.

And we will proclaim his praises. Forever. Amen. Amen. We stand. Amen.

Amen.