

and there is no other.

We thank you for the way that we see the prophets of old speaking of the wonders of your grace. The prophet Isaiah reminding us of the servant who would come and the one who would be pierced for our transgressions.

The one who was despised and rejected and yet the one who showed such great love towards all his people. The one who came to endure the cross, despising its shame, the shame of the cross that we so often just cannot enter into.

[6 : 58] The curse that there is in the one who was hung on a tree. And the curse that our Saviour bore as he there carried the cross. As he went to Golgotha, the place of the skull.

As he was crucified between two criminals. As he was spat upon and mocked. As there was darkness over all the earth, even in the middle of the day.

But as he cried out, it is finished. We thank you, Lord, that as we look to the cross. There we see the one who came for all his people.

And that even as we are gathered here today, may we be in that number of those who are being saved. As you call and speak to us anew this day, Lord, we pray that your word and your spirit will be with us.

And that the sacrament that we take part in will be a witness to us all. A reminder to us that there on the cross, our Lord gave his life.

[7 : 59] His body broken, his blood shed. That we might have life through him. And so we thank you, Lord, that life is in your hands. And that our lives are in your hands.

And you are the one who calls us by your spirit, by your voice, to remember you. And we pray that you will help us as we partake.

Whether it's by sitting at the table. Whether it's by looking on. Or whether we're tuning in online today. That all that we do would give glory and praise to your name.

And we do thank you for our people here. We thank you for your people. For they are yours. You have named them. You have called them. And we thank you, even as your word reminds us, that you have prayed over us.

And that today we gather in that way. Seeking your blessing on us individually and collectively.

Thankful for everyone who is here. We are thankful for the courage and the grace that you give to us.

[9 : 06] To come before you as a holy God. And to profess you as our Lord. And as our God. And we thank you that you have your people here.

Who are sitting at the Lord's table for the first time. We do thank you for both Anne and Roddy. And we thank you for the profession of their faith. We've seen over many years in their lives.

And yet making it public today. And we pray that they will be blessed today. As we are all seeking that blessing over us. To know your peace with us. To know the blessing that is Christ in us.

The hope of glory. And so we do pray for them. As we pray for new members coming by certificate as well. We remember Flo and Mary and Donna.

Thankful for their witness to you over the years. And thankful for their faithfulness to you. And may you encourage them and strengthen them also. And may you encourage us all here Lord.

[10 : 06] As we look back over many years. We thank you for your faithfulness to us. We remember those who for today will be a time of mixed emotions.

When there is sadness in the midst of it. When they think of some who are maybe not at the table this time. We thank you Lord that those who you have called home have a greater table to sit at.

In the presence of the Lord. Rejoicing with him. And we do pray for those who remember in that way Lord. That you will comfort and uphold. And we know too Lord that as we look ahead.

There is so much uncertainty in all our lives. In all our days we do not know what an hour or a moment might bring. But we pray Lord that you will lead us. That you will be our shepherd.

That you will be our strength. That you will uphold us Lord day by day. And that you will be pleased oh Lord to call others to yourself. To come and bear witness to you as their Lord.

[11 : 08] And as their God. We do pray your blessing on our young folks as well. As they are in the Sunday school and tweenies and Bible class. We thank you for each one of them. And we thank you for the word that they hear today.

And the sacrament that they will witness to. That all of these things would bear fruit in them. That in the years ahead they too would come. And profess you as their Lord.

And as their God. Remember your church this day. We pray that you will bless the preaching of your word. As it goes out to all ends of the earth.

We thank you that your word is mighty and powerful. That is able to save. And we pray that today Lord you will speak very powerfully. To our communities.

To our islands. To our nation. And to all the world. Remind us Lord of who you are. Remind us of the wonder of your grace. Remind us of the power that you have to judge.

[12:08] That you are God who will not be mocked in any way or place or time. By any people. And we just pray Lord that you will humble us before you. That you will speak mercy in times of need.

That even in the midst of your wrath as we hear in your word. That you would remember mercy. And be gracious towards us as a people. Be gracious towards our land. That you would have mercy upon us.

Upon our leaders. Upon our royal family. Upon all who are positions of authority Lord. May they realize that they are accountable to you. As the ultimate authority.

As the one who is king. And Lord of all. And we do pray Lord that you will grant wisdom. And grace to those in power over us. Especially as we have prayed last evening.

For the decisions taken on Friday. Regarding the assisted suicide bill. And we just pray Lord that you will turn us away from it. That you will bring an intervention into the midst of it Lord.

[13:10] That we would see the wisdom of your word. And of your truth. We pray Lord your help. And your grace towards us. And we thank you Lord that you are the author of life.

That you are the one who brings new life. Who brings new birth. Who brings salvation into our midst as well. And we thank you that you use many means.

Even in the days of fear and worry. We thank you that we see your power. And that we see how you are able to convict and to convert. And we pray Lord that in these days we live in.

That you would indeed do a mighty work. Throughout all nations of the world. We do remember your people far and wide. Your persecuted church. Those who suffer for your name in many different ways and places.

Oh Lord that you would remember them. Be with them Lord. Uphold them and strengthen them. We do ask your blessing on us now. As we continue in our worship. That you would hear our praise.

[14:12] That you would guide our thoughts. That you would take away the many distractions that we come with so often Lord. And that we would be able to see Jesus. That we would be able to be still in your presence.

To know that you are God. That you are with us. That we would come to see the one who was condemned. And yet the one who loved his people.

And the one who is king and Lord of all. Help us Lord. Then guide us. Be with us. Strengthen us in all our duties. All who lead in praise.

All who help in the serving of the Lord's Supper. And all who partake. And all who watch on us. Well Lord. May your spirit be with us. To give us your peace.

That peace that passes all understanding. We come aware of our sin this day Lord. We come seeing it even as we look to the cross. For the very reason that Jesus was hung on a tree.

[15:12] Was for the sins of the world. And we thank you that we can know that great forgiveness. As we confess our sins anew. That you would be with us Lord. That you would pardon us in all of these things.

Bless us now. Continue with us. And watch over us we pray. In the precious name of our Lord and Saviour Jesus Christ. For his sake and glory. Amen.

Amen. We're going to turn and read God's word together. Now we're reading in the Gospel of Luke. Reading in the Gospel of Luke chapter 23.

And we're reading from verse 26. Down to verse 50. So we're taking up our reading from where we were last evening. Last evening we were looking at Jesus before Pilate.

And the crowd as they cried out crucify him. And he was released by Pilate. Into the will of the people as it says in verse 25.

[16:22] And yet we know it was the will of God. And so we read at verse 26 of chapter 23. And as they led him away.

They seized one Simon of Cyrene. Who was coming in from the country. And laid on him the cross. To carry it behind Jesus. And there followed him a great multitude of the people.

And of women who were mourning and lamenting for him. But turning to them Jesus said. Daughters of Jerusalem. Do not weep for me. But weep for yourselves and for your children. For behold the days are coming. When they will say. Blessed are the barren. And the wombs that never bore. And the breasts that never nourished. Then they will begin to say to the mountains. Fall on us. And to the hills. Cover us. For if they do these things. When the wood is green. What will happen? When it is dry. To others who were criminals.

[17 : 23] Were led away to be put to death with him. And 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. 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.

[18 : 21] 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 you will be with me in paradise. 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. Then Jesus. Calling out with a loud voice.

Said. Father. Into your hands. I commit my spirit. And having said this. He breathed his last. Now. When the centurion.

[19 : 25] Saw. What had taken place. He praised God. Saying. Certainly. This man. Was innocent. And all the crowds. And all the crowds. That had assembled.

For this spectacle. When they saw. What had taken place. Returned home. Beating their breasts. And all his acquaintance. And the woman.

Who had followed him. From Galilee. Stood at a distance. Watching. These things. And so on. May God bless that. Reading. Of his word.

Before we come. To consider this passage. Together. We're going to sing. Again. The singing is in Gaelic. And you'll find the words. On the bulletin sheet. On the front of the bulletin sheet.

We're singing. Two verses in Gaelic. From Psalm 103. O manim bianich. Usinish. An je. Yehoff amor.

[20 : 20] Mollekach nie. An hilfstai hyam. An am neue. Mariskor. O manim bianich. Feen an is. Yehoff amort. O ye. Na jichainich. Nicioliken.

lyonich. Uht. In three. O thou my soul. Bless God the Lord. And all that in me is. Bestirred up his holy name. To magnify and bless. Bless O my soul.

The Lord thy God. And not forgetful be. Of all his gracious benefits. He hath bestowed on thee. We'll sing two verses in Gaelic.

And we remain seated. For this singing. singing. singing. Thank you.

[22 : 09] Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you. Chosen One.

[24 : 42] You never heard of this man called Karl Lutz.

He was a Swiss diplomat. And he grew up in the days of the First World War and also the Second World War. And he was a diplomat who used that position in order to save many people.

Many Jews in Hungary especially lived because of him. Because of the authority that he had, he was able to write protective letters, as they were called, that gave protection to Jewish Hungarians.

And they were able to live a free life even in the midst of Nazi occupation because they had this letter of protection. And many escaped from Hungary as well and lived in other parts of the world. And it's estimated that perhaps 60,000 Jews were saved because of this. It's a remarkable story and yet a story that so little, so few people know about.

[26 : 18] And in Switzerland, in Bern, there's actually a street named after him, the Karl Lutz Path. And yet, in a story that was written about him recently when people were looking into this story, they were in Switzerland, in Bern, and they were asking people around that area where the street was, what do you know about Karl Lutz?

And the reply was, who? They knew nothing about him. How easy it is to forget. And yet, if you were one of those who were saved because of the letter that he was able to give, your life depended on that.

Many were saved because of him. And you think, well, surely they would remember. But even then, I'm sure many, maybe over the years, forgot or maybe unaware of just how they had been saved and protected.

And it's not the same true for us. Even as we gather here today. The name Karl Lutz doesn't mean much to us, perhaps. But what about the name of Jesus Christ?

What does that mean to us today? Last night, we were looking at Jesus before Pilate. And the question we were thinking of was the question that Pilate had before Jesus.

[27 : 45] We saw that in verse 3 of this chapter. Pilate asked him, are you the king of the Jews? And the question there for us today is, is that who he is?

For us, is he king or is he not? Whose voice prevails in the midst of our own lives today? Whose voice are we following today?

And today we come before Jesus again. We appear before him here as we have in his word. And here we are looking at a place that is so often forgotten by many today.

A place that the world has kind of moved on from. And yet a place where something great was done for God's people. The place called Calvary.

The place called Golgotha. Which means skull and which we see here. The place of the skull. In verse 33. The place called the skull.

[28 : 43] That is where Jesus was taken. That is where he went. To save his people from their sins. And here we see the pierced saviour.

And yet is it a little like Carlot's today where we might see and ask who? Or why? Or do we see Jesus as the one who gave his life?

And not just gave his life, but gave his life for you and for me. That we might live. And do we remember him?

In that way. As often the case, and as we touched on last night. When you're looking at the crucifixion of Jesus. So much of it goes back to the Old Testament as well.

Last night we saw how the crowd was calling out. Crucify him. Crucify him. Away with him. Give to us Barabbas. They were crying out these words.

[29 : 45] And there was mocking. And there was rejection. And when you go back to Isaiah 53. It speaks of that. He was rejected. Despised. And rejected.

And rejected. But it also says in Isaiah that he was wounded or pierced. It could be translated as well. Pierced for our transgressions. He was crushed for our iniquities.

And this is what we come to remember today. The one who was pierced for our transgressions. The one who we see the crowd bade for that he might be crucified.

And here they seem to see their will being done. And yet it was the will of God. The will of God that he might be put to death on the cross.

Who is he? Who is he to you today? Do you come to remember all that he has done for our sin? Which is a hymn called Who is he in yonder stall?

[30 : 51] And part of it goes on to reflect on the life of Jesus in so many different ways. And when it comes to the point of Jesus' death. It says who is he?

Low at midnight who is he? Praised in dark Gethsemane. Who is he on yonder three? Dies in grief and agony.

Tis the Lord, O wondrous story. Tis the Lord, the King of glory. At his feet we humbly fall. Crown him, crown him Lord of all.

Who is he? Who is he on yonder three? He is the one who was pierced for our transgressions. And we come to remember him.

The son of God who came to take away the sin of the world. And we want to do so by looking on the pierced saviour. And see who he is and what he did.

[31 : 52] And there are three things from the verses that we've read there. Verse 33 to verse 35. That I want us to take with us as we come. And come to remember what the Lord has done.

And the first thing we see here is the one who was pierced on our transgressions. He was condemned. He was condemned. The second thing we see is he was concerned.

And then the third thing we see is he was chosen. He was condemned. He was concerned. And he was chosen. So the first thing we see here is he was condemned.

The crowd as we were looking at last evening. They cried out. They cried out so much. Rejecting this man. Putting him away and saying crucify him.

Crucify him. It wasn't just take him away from us. It wasn't just remove him from this place. Put him somewhere else. It was condemn him.

[32 : 59] Put him to death. We want nothing of this man. He is a threat to us. Put him to death. And so in verse 26 as we began our reading here.

What we see is they led him away. They led him away. They took him away. And they brought him to the place called the skull.

They led him away. With two other criminals. They were led away. And it says in verse 32. To be put to death with him.

And when they came to the place that is called the skull. There they crucified him. The very thing that the crowd had cried out for.

They see it as their will being done. They see it as they are victorious. But what is the cross?

[33 : 59] What does Calvary mean? What does the place of the skull mean for you, for us all together here today? Is it the place where the will of man was done?

Where they were victorious in putting Jesus to death? Or is it the place that we look to? Where he died that we might live?

In our world today, the cross, it's lost its impact in so many ways. Even as we sit very comfortably together here today, in the warmth of this place, as we look on to the elements before us, everything is very nice and calm and peaceful.

And yet when we go back to the days of Jesus, and when we think of Jesus being led away outside the city walls of Jerusalem to the place called the skull, what kind of time was it?

It wasn't a time of sitting comfortably. It wasn't a time of peace. It wasn't a time when everything was well all around. It was a time of trouble.

[35 : 16] A time of voices crying out, of voices shouting, voices mocking. And how do we see it today? What does the cross mean to us today?

Well, it depends on how you see the one who hung on it, and the one who was pierced for our transgressions. If you were there in the day when Jesus was being led out of Jerusalem and led to Golgotha, if you were part of that crowd, it would be a crowd that was used to seeing criminals being led out in this way.

And if you were part of the crowd who was seeing someone carrying a cross through the streets, it only meant one thing. That person was going to die.

They were being led away to be crucified, to be put to death. And here we see in verse 26 that one called Simon of Cyrene was coming in from the country, and they laid on him the cross to carry it behind Jesus.

But we know that before that, that Jesus himself had carried his cross. Because we read in the Gospel of John, in chapter 19, verse 16, the same account there, but it just gives us a little bit other details as well.

[36 : 40] It says, So he, that's Pilate, delivered him over to be crucified, and they took Jesus, and he went out bearing his own cross to the place called the place of the skull, which in Aramaic is called Golgotha.

And there they crucified him. And so Jesus had carried his own cross. He had been beaten. He had been mocked. He had been spat on. And here he was carrying his cross.

They all knew what that meant. He was going to death. He was going to die. But why?

Was it just for the will of the crowd? No, it was for the will of God. The will of God for you and me today to be able to sit here in this peace.

And to be able to look at the cross. And see the one who was pierced. The one who came to pay a debt that he didn't owe. Because we owed a debt that we could never pay.

[37 : 45] He was led out. He was condemned. He was put to death. Carlitz was instrumental in saving tens of thousands of people.

And yet people say, today who? Well, Jesus came and was condemned. He came to give his life as a ransom for many. And do you say who?

Or do you say why? Or do you say, wow? He was condemned. He was led away.

He was crucified. He died for your sins and mine. And he was crucified with two criminals.

In verse 32, two other criminals were with him and were put to death with him. And there they crucified him and the criminals, one on his right and one on his left.

[38 : 45] And again, we have a reminder here to us of today that there are two sides. One criminal just mocked him.

He mocked him. If you are the Christ, save yourself and us. He mocked him. But the other, the other it says in verse 40, 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. This man has done nothing wrong.

He recognizes the condemnation that he was due. And do we recognize the condemnation that we are due? Because the wages of sin is death.

And do we realize the condemnation that we are under? And yet we realize too the one who was condemned. The one who was condemned in our place.

[39 : 55] The one who was innocent but went in our place. The one who was pierced for our transgressions. Man of sorrows speaks of it in this way.

Bearing shame and scoffing rude. In my place condemned he stood. Sealed my pardon with his blood. Hallelujah. What a savior.

In my place condemned he stood. He was led away. Condemned to death. Do you see the one who was pierced?

Condemned for you. Condemned for you. The second thing we see here though is the one who was concerned. And we see that in verse 34.

And Jesus said, Father, forgive them for they know not what they do. Why did Jesus die? Why did God allow this as the way for our salvation?

[40 : 56] Well, again, you can go back to Isaiah 53. And it gives us an insight into why. Because it says in chapter 53, verse 6, All we like sheep have gone astray.

We have turned everyone to his own way. And the Lord has laid on him the iniquity of us all. We all like sheep have gone astray.

We have all turned away from God. We've all turned away from the cross. We've turned away from the place of salvation and mercy. And we've all gone our own way.

And yet even in the midst of that, the Lord has laid on him the iniquity of us all. The concern of the Lord for his people.

The writer wrote, Jehovah St. Kenya, the Lord our righteousness. And he speaks there of, I once was a stranger to grace and to God. I knew not my danger and felt not my load.

[41 : 55] Though friends spoke in rapture of Christ on the tree. Jehovah St. Kenya was nothing to me. Haven't we all been there? Jehovah St. Kenya, the Lord our righteousness.

But it was nothing. It was nothing to me. And yet you see the love of God as you go through his word in Romans 5 verse 8. But God shows his love for us.

And that while we were still sinners, Christ died for us. He was condemned for us. Even while we were still sinners, Christ died for us.

Isn't it amazing to think of the concern the Lord had for you and for me while we were still strangers to him? While we were still wandering in this world as sheep who have gone astray?

And yet for our sins, he was condemned. While we were still sinners, Christ died for us. And you see that concern here.

[43 : 02] Even as he is hanging, pierced on the tree, where he cries out, Father, forgive them, for they know not what they do. And even as he's crying out these words, what do you see?

The soldiers who were there around the cross, they cast lots to divide his garments. Surely, they've got better things to do when they're seeing this man hanging on the tree.

He's saying, Father, forgive them. They know not what they do. Did they not see who it was? Did they not look and wonder, who is he on yonder tree?

It is the Lord. It is the Lord. But they couldn't see it, and neither could we. Apart from the grace of God that opens our eyes to see. Apart from the grace of God that begins to work in us, and we see the one who cried, Father, forgive them, for they know not what we do.

So as we wandered away in our sin, as we were lost in this world, but yet his grace came, his love towards us, called us to himself.

[44 : 14] The voice of the Lord prevailed for us, and we heard him saying, come, come to me, all you who labor and are heavy laden, and I will give you rest.

It's great concern that we would come to him. Father, forgive them, for they know not what they do. He is praying over his people here.

And even as we, in our sin, crucify him today, and still he prays over us. So we are reminded in John 17, where the Lord prays for his people, that they might be one as we are one, that they would know the blessing of God.

And again, you can go back to Isaiah 53, and see this fulfillment of Isaiah 53 here, as he prays, Father, forgive them.

Because in verse 12 of Isaiah 53, it says, he poured out his soul to death, and was numbered with the transgressors, yet he bore the sin of many, and makes intercession for the transgressors.

[45 : 27] He prays over the transgressors. He prays, Father, forgive them, for they know not what they do. If you remember the last communion, when we had Reverend Mordor Campbell here with us, he touched on that from John 17, how the Lord prayed over his people, how he prays over us.

And has that stuck with you since the last time we sat at the Lord's table? The Lord, in his grace, in his concern, is praying over you. Protect them.

Keep them. Be with them. Guide them. Shepherd them. All of these prayers of the Lord for his people. That we are here because he was condemned for us.

That we are here because of his concern for us. Even though they shouted, crucify him, crucify him, and their voice seemed to prevail, he cries, Father, forgive them.

Because they don't know what they are doing. Forgiveness is a powerful thing. And as you come in faith to sit at the Lord's table, it's not in your own strength.

[46 : 36] It's not because you're able to cleanse your own sins away. You come in dependence on him, in the forgiveness that he gives, in the grace that he gives, to come and remember him in all that he has done for us.

John Stott, in his book, *The Contemporary Christian*, he speaks of a woman called Marganita Slaski, I think is how you pronounce it.

And she was a very famous woman back in the 80s. And before that, she was an author, but she was also an atheist. A very outspoken atheist. But John Stott says that not long before she died, in 1988, there was a moment of surprising candor, he calls it, in television, when she was speaking. And she was speaking about Christians. And she said this, What I envy most about you Christians is your forgiveness. I have nobody to forgive me.

And isn't that sad? Where she feels, I have no one to forgive me. And yet, where do we go, but to the cross? Where we see the one who says, Father, forgive them.

[47 : 53] Forgive them, for they know not what they do. And he calls us, to come. When you think of, the life of the apostle Paul, and he speaks about, the wonder of the grace of God.

And he speaks about, in such a powerful way, because he knows, the power of his grace. And apart from him, he was lost. But writing to the church of Galatia, Galatia, he says, I have been crucified with Christ.

It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh, I live by faith, in the Son of God, who loved me, and gave himself for me.

Galatians 2, verse 20. The life I now live, I live by faith, in the Son of God, who loved me, and gave himself for me.

Do you live, in the light of the cross? Do you live, in the concern of the Lord, who has said, Father, forgive them, for they know not what they do.

[49 : 00] Are we crucified with Christ, in this way, that your life is his? You have given your life to him. Christ is living in you.

Christ is with you, and living by faith. Faith in the one, who loved me, and gave himself for me. Do you see the one, who was pierced, and his concern for you? His love for you. The third thing we see here, is he was chosen.

And we see that in verse 35. And the people stood by watching. But the ruler scoffed at him, saying, He saved others, let him save himself, if he is the Christ of God, his chosen one.

If he is the Christ of God, his chosen one. In the midst of the mocking, of the rulers here, we see a great truth.

[50 : 11] He is the Christ. It's not if he is the Christ. He is the Christ. He is the Christ of God.

He is his chosen one. Even if they don't believe it, this is the one that we look to today. The one who was pierced for our transgressions.

He is the Christ of God. He is the chosen one. The voice of the crowd may have prevailed. The leaders may have seemed to get their desire.

And the rejection and the mocking, it may have been intense. The suffering beyond anything that we could imagine. What he suffered as he hung on the tree.

But he wants us to understand that as we look at the cross, what we see is not the will of man prevailing, but the will of God.

[51 : 11] The will of God for the salvation of his people. Jesus is not on the cross because God's plan had suddenly stopped working.

Jesus is not on the cross because something that God hadn't foreseen, that things have gone out of control or gone beyond his control.

He is there because it is the only way for the salvation of his people. The wages of sin is death.

And Christ died that death. The gift of God is life through him. So who is this hanging on the tree?

It is the one that John the Baptist speaks of when he says, Behold the Lamb of God who takes away the sin of the world. It's the one who the Old Testament was pointing towards every time they had the feast of the Passover.

[52 : 16] The Lamb who would take away the sin of the world. It's the one who Peter confessed when people were asking, and Jesus asked them, Who do you say that I am?

And Peter said, You are the Christ, the Son of the living God. You are the Messiah. You are the chosen one.

So who is it that we remember today? We remember Jesus Christ. We remember the Son of God, the chosen one, the one who was sent.

That wonderful passage in John 3.16 reminds us of the one who was sent. For God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life. But it goes on. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

[53 : 26] Whoever believes in him is not condemned. But whoever does not believe is condemned already because he has not believed in the name of the only Son of God.

Who is it that was pierced for our transgressions? It is the Christ, the Son of God, his only Son, and the one who he sent into this world.

That we would not be condemned, that we would be saved, not perish, but have everlasting life.

And so today, as we look to the cross, what do we see?

We see the Messiah has won. He is victorious. He is victorious. Not the people, not the ones who cried, crucify him, condemn him, but the one who went there, condemned for his people, crucified for our sins, and yet concerned, concerned for his people, that we might know forgiveness in him.

But we also see the one who was chosen, the only one who could take away the sin of this world, the Christ, the Messiah, the chosen one of God.

[54 : 59] Who is he on yonder tree, dies in grief and agony? Tis the Lord, O wondrous story, Tis the Lord, the King of glory, at his feet we humbly fall, crown him, crown him Lord of all.

Do you see the one who was pierced, the Christ, the Messiah? Carl Lutz's name may have been forgotten by many, but when we recognize the one who was pierced for our transgressions, the one who was condemned for our sins, the one who was concerned for our salvation, and the one who is the chosen one of God?

Do we remember? Do we remember him as we look to the cross and as we come to take the bread and the wine and the comfort and peace that we enjoy today?

We look back to a time of darkness, a time of sorrow, a time when Jesus was led out to be crucified, to be condemned, but to show his love as the chosen Son of God who came to take away the sin of the world.

Let us pray. Our Father in heaven, we thank you that your word is powerful, that it reminds us of our sin, and yet the great cost of our sin, notice, was that Christ, the chosen one, would be condemned for our sin, and yet in his condemnation, still to have that concern, that love for which he came, that love for his people, that he would say, Father, forgive them, for they know not what they do.

[56 : 54] and so, Lord, we pray today as we come before you that you will still us in your presence, that you will help us to know that you are King and Lord of all, and that you would be our King and our Lord.

Bless us, we pray, and continue with us as we ask all these things in Jesus' precious name. Amen. Well, as we come to the Lord's table, as we come to remember him, we come because we hear the voice of the Lord.

The voice of the Lord calls his people. As we were thinking last evening of all the different voices that so often prevail in this world, there are so many things that draw our attention away, but today we come to be still before him, to hear the voice of the one who says, come, the one who calls his sheep and his sheep follow him.

We praise God that though we were like sheep who have gone astray, we had all turned each to our own way, but that he came and bore our sin, that the chastisement was upon him.

And so we come to remember him and give thanks to him because of his love for us. We love him and we do this in remembrance of him.

[58 : 36] We're going to sing as we come to the Lord's table. We're going to sing in Psalm 118 in the Scottish Psalter, page 398 of the psalm books.

We're going to sing from verse 15 down to about verse 23. In dwellings of the righteous is heard the melody of joy and health.

The Lord's right hand doth ever valiantly. The right hand of the mighty Lord exalted is on high. The right hand of the mighty Lord doth ever valiantly.

We'll sing from verse 15 to God's praise. Amen. Amen. and dwellings of the righteous is heard the melody of joy and health the Lord's right hand and the right hand of the mighty Lord exalted is on high.

The right hand of the mighty Lord exalted is on high.

[60 : 12] The right hand of the mighty Lord of the mighty Lord doth ever valiantly.

I shall not die but live and shall the works of God discover the works of God is from her.

The Lord taught me just I said so. A dog to death in her Lord.

O set ye open unto me the gifts of righteousness then will I enter into them and I the Lord will bless. This is the gifts of God by it the trust shall enter him he will my praise for the he hurts and pass my my safety my be!

[62 : 05] God's soul made for soul with children in his eyes This is the doing of the Lord and one must must take eyes before before we read our warrant for the Lord's Supper which we find in 1 Corinthians 11 I just want it again to remind us as we come to partake in the Lord's Supper what we have before us the bread and the wine the reminders that they are to us that we are to remember the Lord's death until he comes. It's a powerful reminder to us of the way the Lord transforms our lives, the way he brings us from darkness into light, and the way that we are able to give praise to him alone, because all glory is due to him. You're all, I'm sure, familiar with John Newton. He was a writer who wrote many different hymns, one being Amazing Grace, and his life was a testimony to that grace.

He was brought from that sheep who was away from the Lord with no thought of God, to one night being brought to see the wonder of that grace. And he looked to the cross, and he saw the one who was pierced for his transgressions. And he wrote so much, and I just want to share something else that John Newton wrote. And when we think of the cross, this speaks powerfully of that.

In evil long I took delight, and awed by shame or fear, till a new object struck my sight and stopped my wild career. I saw one hanging on a tree in agonies and blood, who fixed his languid eyes on me, as near his cross I stood. Sure never till my latest breath can I forget that look. It seemed to

charge me with his death, though not a word he spoke. My conscience felt and owned the guilt, and plunged me in despair. I saw my sins his blood had spilled, and helped to nail him there. Alas, I knew not what I did, but now my tears are vain. Where shall my trembling soul be hid? For I the Lord have slain. A second look he gave, which said, I freely all forgive. This blood is for thy ransom paid. I die that thou mayst live.

Thus, while his death my sin displays, in all its blackest hue, such is the mystery of grace, it seals my pardon too. With pleasing grief and mournful joy, my spirit now is filled, that I should such a life destroy, yet live by him I killed.

The amazing grace of God that brings us from that place where we had no thought of Christ, no thought of the one who hung on a tree, and yet the mercy that he has showed. And we live by him. [65 : 58] Well, as we come to remember the Lord's death, we want to hear the words of 1 Corinthians, which remind us of the institution of the Lord's Supper.

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 a 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. For as the Lord gave thanks, we too will just bow our heads in a word of thanks.

Our gracious Father in heaven, we give thanks to you that you humble us in your presence, that you bring us to see that we are dependent upon you for all things, that there is nothing in our hands that we can bring to you, but simply to cling to your cross.

[67 : 20] And we thank you for the way that we are able to look there and see the one who was pierced for us, to see the one who was condemned and yet concerned, and yet the one who was chosen, the one who bore our sins, the one who we had no thought of until we were brought by your grace and bought by your blood, that we might be able to proclaim him as our Lord and as our God.

And so we thank you for all that is before us, for the bread and the wine and for all that they represent, that the broken body and the shed blood, and as we come to partake in them, we do so in remembrance of him, that we would not forget the great cost of the one who was led away for our sins, led away to be crucified, to be hung among the criminals, the one who was innocent, and yet for our sake bore our sins.

So Lord, help us that we would be encouraged and strengthened by this sacrament, whether we are taking part in it or whether we are looking on, that it would speak powerfully to us, that we remember you in all your mercy, all your grace, and that there is forgiveness for all who will come to you, and who will put their faith in you.

And so may you build us up in our faith, and strengthen us for it, as we ask all things, in Jesus' name. Amen. Well, as we read there, on the night the Lord Jesus was betrayed, he took bread, and when he had given thanks, he said, this is my body, which is given for you.

And they tie into what we have in the last verse that we read this morning, in Luke 23, verse 49.

[69 : 26] All the acquaintances and the woman who had followed him from Galilee stood at a distance, watching these things. Sometimes we feel like we're at a distance to certain things going on, even if we're sitting at the Lord's table.

But maybe especially if we're sitting behind the Lord's table, if we haven't taken part, there's maybe a certain element of distance between us. But just because these people were at a distance from the cross didn't mean that their hearts weren't there with the Lord.

These were people who loved the Lord, and then later on as we find them in chapter 24, they are gathered together with the Lord. And that is our prayer, that we would see more coming to love the Lord with all their hearts, and to love him by showing that and taking the Lord's supper.

And the words of Psalm 17, in verse 6 to 8, remind us of how we come to the Lord. We come calling upon him. Our dependence is on him.

Psalm 17, verse 6, I call upon you, for you will answer me, O God. Incline your ear to me, hear my words. Wondrously show your steadfast love, O Savior of those who seek refuge from their adversaries at your right hand.

[70 : 49] Keep me as the apple of your eye, hide me in the shadow of your wings. They have beautiful words in this Psalm.

But they remind us of three things as we rise from the table, as we go from here today. That we will go not at a distance from the Lord, but coming closer to him, and depending on him each day of our lives.

And the three things are this, that he hears us. The Psalmist says, I call upon you, for you will answer. The Lord hears. And so day by day, we go on calling on the Lord, speaking to the Lord, knowing that he hears and listens to us.

We also see here that he loves us. Wondrously show your steadfast love, O Savior of those who seek refuge from their adversaries at your right hand.

As we come in dependence on him, we are reminded of his steadfast love, that he loves his people, and that we are to come and take refuge at his right hand, to take refuge with him.

[72 : 03] And then the third thing that these verses reminds us of, he keeps us. So as we go from here, he keeps us.

Keep me as the apple of your eye. Hide me in the shadow of your wings. He is the one who keeps us. So day by day as we go on, we leave this place today.

We don't go alone. We go as part of God's people, but we go with him. As our Lord. He keeps us as the apple of his eye, and he hides us in the shadow of his wings.

So may the Lord draw us ever closer to himself. We would not be at a distance to him, but be near to him and know he hears us, he loves us, and he keeps us.

Well, we're going to conclude by singing in the psalm, Psalm 72. Psalm 72. In the Scottish Psalter version, Psalm 72.

[73 : 13] In the last three stanzas, verse 17 to the end, his name forever shall endure, last like the sun it shall, and shall be blessed in him, and blessed all nations shall him call.

We'll sing verse 17 to the end of the psalm. We stand to sing to God's praise. His name forever shall endure, as like the sun it shall, and shall be blessed in him, and blessed all nations shall him call.

The Lord our God, the God of Israel, On He alone the wondrous works, in glory God excel.

And blessed be His glorious name to all eternity.

The whole earth may this glory fill. Amen.

[75 : 12] So let it be. After the benediction, I'll go to the door to my right. We'll close the benediction. Now may grace, mercy and peace from God, Father, Son and Holy Spirit, rest upon and abide with you all now and forevermore. Amen.