





Jesus said, You have said so. But when he was accused by the chief priests and elders, He gave no answer.

Then Pilate said to him, Do you not hear how many things they testify against you? But he gave them no answer, Not even to a single charge.

[ 9 : 31 ] So that the governor was greatly amazed. Now at the feast the governor was accustomed to release for the crowd Any one prisoner whom they wanted.

And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, Whom do you want me to release for you?

Barabbas or Jesus who is called Christ? For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, His wife said were sent word to him, Have nothing to do with that righteous man.

For I have suffered much because of him today in a dream. Now the chief priests and elders persuaded the crowd to ask for Barabbas And destroy Jesus.

The governor again said to them, Which of the two do you want me to release for you? And they said, Barabbas. Pilate said to them, Then what shall I do with Jesus who is called Christ?

[ 10 : 39 ] They all said, Let him be crucified. And he said, Why? What evil has he done? But they shouted all the more, Let him be crucified.

So Pilate saw that he was gaining nothing, But rather that a riot was beginning. He took water and washed his hands before the crowd, Saying, I am innocent of this man's blood.

See to it yourselves. And all the people answered, His blood be on us and our children. Then he released for them Barabbas, And having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, And they gathered the whole battalion before him, And they stripped him, and put a scarlet robe on him, And twisting together a crown of thorns, They put it on his head, and put a reed in his right hand.

And kneeling before him, they mocked him, saying, Hail, King of the Jews! And they spit on him, and took the reed, and struck him on the head.

[ 11 : 51 ] And when they had mocked him, they stripped him of the robe, And put his own clothes on him, and led him away to crucify him. As they went out, they found a man of Cyrene, Simon by name.

They compelled this man to carry his cross. And when they came to a place called Golgotha, Which means place of a skull, They offered him wine to drink, mixed with gall.

But when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them, By casting lots. Then they sat down and kept watch over him there.

And over his head they put a charge against him, which read, This is Jesus, the King of the Jews. Then two of the robbers were crucified with him, One on his right and one on the left.

And those who passed by derided him, wagging their heads and saying, You who would destroy the temple and rebuild it in three days, save yourself.

[ 12 : 57 ] If you are the Son of God, come down from the cross. So also the chief priests with the scribes and elders mocked him saying, He saved others.

He cannot save himself. He is the King of Israel. Let him come down now from the cross and we will believe in him. He trusts in God. Let God deliver him now.

If he desires him for he said, I am the Son of God. And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour, there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice saying, Eli, Eli, lema sabaxani?

That is, my God, my God, why have you forsaken me? And some of the bystanders hearing it said, This man is calling Elijah. And one of them at once ran and took a sponge, filled it with sour wine and put it on a reed and gave it to him to drink.

[ 14 : 05 ] But the other said, Wait, let us see whether Elijah will come to save him. And Jesus cried out again with a loud voice and yielded up his spirit.

Psalm 22, which was clearly on the mind of Jesus as he hung on the cross, and which was clearly as well being fulfilled as he was at the cross.

Psalm 22, written by David. My God, my God, why have you forsaken me? Why are you so far from saving me from the words of my groaning?

Oh, my God, I cry by day, but you do not answer. And by night, but I find no rest. Yet you are holy, enthroned on the praises of Israel.

In you our fathers trusted. They trusted and you delivered them. To you they cried and were rescued. In you they trusted and were not put to shame.

[ 15 : 14 ] But I am a worm and not a man. Scorned by mankind and despised by the people. All who see me mock me.

They make mouths at me. They wag their heads. He trusts in the Lord. Let him deliver him. Let him rescue him, for he delights in him.

Yet you are he who took me from the womb. You made me to trust at my mother's breasts. On you I was cast from my birth.

And from my mother's womb you have been my God. Be not far from me, for trouble is near. And there is none to help. Many bulls encompass me.

Strong bulls of Bashan surround me. They open wide their mouths at me like a ravening and roaring lion. I am poured out like water.

[ 16 : 13 ] All my bones are out of joint. My heart is like wax. It is melted within my breast. My strength is dried up like a potsherd.

And my tongue sticks to my jaws. You lay me in the dust of death. For dogs encompass me.

A company of evildoers encircles me. They have pierced my hands and feet. I can count all my bones.

They stare and gloat over me. They divide my garments among them. And for my clothing they cast lots. So reads the word of God.

NINGNINGNING!NING!NING!NING!NING!NING!NING!NING! O sacred heaven now earthed, with grief and shame weighed down, now stormfully surrounded, with thorns I know thee crowned.

[ 17 : 34 ] How pale thou art with anguish, with sore abuse and scarred, How so thin is each languish, which once was bright as long.

What thou, my Lord, hast suffered, was all for sinners' king.

My mind was a transgression, but thine the deadly vain.

Lo, here I fall, my Savior, tis I deserve thy place.

Look on me with thy favor, assist me with thy grace.

[ 18 : 40 ] What language shall I borrow, to thank thee, dearest friend, For this thy dying sorrow, thy pity without end.

O make me thine forever, and should I faint in me.

Lord, let me never, never, I'll live my love to thee.

Our next reading is from Isaiah 52, 13 through 53, 12.

Behold, my servant shall act wisely. He shall be high and lifted up, and shall be exalted. As many were astonished at you, his appearance was so marred beyond human semblance.

[ 19 : 54 ] And his form beyond that of the children of mankind. So shall he sprinkle many nations.

Kings shall shut their mouths because of him. For that which has not been told them, they see. And that which they have not heard, they understand.

Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of the dry ground.

He had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows, and acquainted with grief.

And as one from whom man hid their faces, he was despised, and we were esteemed him not.

[ 21 : 07 ] Surely he had borne our griefs and carried our sorrows. Yet we esteemed him stricken, smitten by God, and afflicted.

But he was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace.

And with him, his wounds were healed. All we like sheep have gone astray.

We have turned, every one of us, to his own way. And the Lord has laid on him the iniquity of all of us.

He has oppressed, and he was afflicted. Yet he opened not his mouth, like a lamb that he led to the slaughter, and like the sheep that before it shears is silent.

[ 22 : 20 ] So he opened not his mouth. By oppression and judgment he was taken away. And as for his generation, who considered that he was cut off of the land of the living, stricken for the transgressions of my people.

And they made his grave with the wicked, and with a rich man in his death. Although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him. He has put him to grief. When his soul makes an offering for guilt, he shall see his offspring.

He shall prolong his days. The Lord of the Lord shall prosper his hand. Out of this anguish of his soul, he shall see and be satisfied.

By his knowledge shall the righteous one my servant. Make many to be accounted righteous, and he shall bear the iniquities.

[ 23 : 34 ] Therefore I will divide him a portion with the many, and he shall divide the spoils with the strong. Because he poured out his soul to death, and was numbered with the transgressors, yet he bore the sin of many, and makes intersections for the transgressors.

NING!

sinner to reclaim Hallelujah what a Savior bearing shame and scoffing rude in my place  
condemned He stood sealed my pardon with His blood Hallelujah what a Savior Guilty,  
violent, helpless, free Son of heaven come to Thee Full atonement can it be Hallelujah  
what a Savior Lifted up was He to die

His finish was His cry Now in Him exalted high Hallelujah what a Savior When He comes  
our glorious King All His ransomed home to bring Then the new this song will sing  
Hallelujah what a Savior The next passage is Hebrews 10, 15 through 25 Hebrews 10, 15  
through 25

Hear the words of the Lord God And the Holy Spirit also bear witness to us For after  
saying This is the covenant that I will make with them after those days declares the Lord I  
will put my laws on their hearts and write them on their minds Then He adds I will  
remember their sins and their lawless deeds no more Where there is forgiveness of these  
there is no longer any offering for sin Therefore brothers since we have confidence to  
enter the holy places by the blood of Jesus by the new and living way that He opened for  
us through the curtain that is through His flesh and since we have a great priest over the  
house of God let us draw near with a true heart in full assurance of faith with our hearts  
sprinkled clean from an evil conscience and our bodies washed with pure water let us hold  
fast the confession of our hope without wavering for He who promised is faithful and let us  
consider how to stir up one another to love and good works not neglecting to meet  
together as is the habit of some but encouraging one another and all the more as you see  
the day drawing near beneath the cross of Jesus my faith my faith would take my stand a  
shadow of a mighty walk within a weary land a home within the wilderness the rest upon  
the way from the purring of the new time heat and the burden of the day upon the cross of  
Jesus my life that I can see the very dying form of one who suffered there for me and from  
my smitten heart with tears to wonders

[ 29 : 37 ] I confess the wonder of redeeming love and my unworthiness I take across thy shadow or  
by the liking place I ask no other sunshine than the sunshine of his face content to him the  
world go by to know no gain nor loss my sinful self my only shame my glory on the cross  
NING!

When I surveyed the wondrous cross, On which the prince of glory died, My riches came,  
how I found the flowers, And for the ten of all my life,

Forbidden hope that I should adore, Save in the breath of Christ, my God.

All the main things that John behold, How he sanctifies the new he is, Sing from his head,  
his hand is free, Sorrow and love, lowly lowly, Give such love and sorrow, Be poor, poor  
young Lord,

[ 33 : 27 ] So rich your God. Word of all hell, Of nature and love, Ever a man's ever fun, To sorrow,  
Love so amazing, So divine, Deepest my soul, NINGNING Well, it is good to be back with  
you all virtually and in the presence of a few.

Bill asked if I'd be willing to bring a short message on this night. And since I'm back in  
town visiting for some time, it's a good way for me to continue to practically continue some  
of my pastoral internship with some other close friends and former family.

Turn in your Bibles, if you would, to John chapter 13. We'll be looking at John chapter 13,  
verses 31 to 35, as well as John 19.

So we'll be ready to flip over there. We'll be at John 19, verses 28 through 30. As you're  
turning there, you know that this chapter, chapter 13, is one of five in the Last Supper or  
Upper Room Discourse.

It begins in chapter 13, a most intimate dialogue between Jesus and His twelve at  
Passover. Where Christ institutes the Last Supper as a replacement for that Passover.

[ 36 : 15 ] And He includes some of His final teachings in this time. This night we commemorate the next day, which is Christ's crucifixion. Where Jesus ratified the new symbols of the Last Supper with His broken body and His shed blood.

And became the Passover Lamb, the final and true Passover Lamb. Well, we will look at a few of the key words from both this Last Supper, as well as on the cross in our passages.

Essentially, these are bookends of the end of Jesus' earthly ministry. A beginning section from this discourse with these final words, and with these words on the cross, our outline is simple.

What is Christ's new command? How does Jesus demonstrate the new command? And what do both mean for us?

So let me read John 13, 31 to 35. And then John 19. John 13. When He had gone out, Jesus said, Now is the Son of Man glorified.

[ 37 : 37 ] And God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself.

And glorify Him at once. Little children, yet a little while I am with you. You will seek Me. And just as I said to the Jews, So now I also say to you, Where I am going, you cannot come.

A new commandment I give to you, That you love one another. Just as I have loved you, You are also to love one another.

By this all people will know that you are My disciples, If you have love for one another. And then turn over, if you would, to John 19.

Starting in verse 28. After this, Jesus, knowing that all was now finished, Said to fulfill the scripture, I thirst.

[ 38 : 45 ] A jar full of sour wine stood there, So they put a sponge full of the sour wine on a hyssop branch, And held it to His mouth.

When Jesus had received the sour wine, He said, It is finished. And He bowed His head, And gave up His spirit. Well, we've gone to the word of the Lord.

Let's turn now to the Lord of the word, And ask His spirit to help us. Father, we come to you as we open your word, And look to see the sun. Send your spirit to accompany this time, That the words of my mouth, And the meditations of all of our hearts, Would be acceptable in your sight.

In Jesus' name. Amen. Well, what is a new commandment? What is the new commandment that Jesus gives?

He says, A new commandment I give to you, That you love one another, Just as I have loved you. What is Christ meaning by giving us this command at this time, And what is new about it?

[ 39 : 59 ] Well, First, let's make sure we understand what's not new about this commandment. Loving others isn't new.

If you turn to Leviticus 19, You don't have to go there. But if you did, And you started in verse 16, You would see a discourse that says, You shall not go around as a slanderer among your people, And you shall not stand up against the life of your neighbor.

I am the Lord. You shall not hate your brother in your heart, But you shall reason frankly with your neighbor, Lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, But you shall love your neighbor as yourself.

I am the Lord. So, we don't go about slandering but love. Not to hate but love. We must love our fellow man.

In particular here, The context shows your own people, Meaning we can infer your countrymen, The Jews. My belief is that loving others, As a result of this, Has always been a part of God's law.

[ 41 : 15 ] Even Christ spoke of this command concerning your neighbor. There are just a few chapters in the discourse, If you were to go back looking at Matthew, Matthew 22, When he spoke to the Pharisee, Asking the question about the greatest commandment.

In verse 36, he says, Teacher, which is the great commandment in the law? And he said to him, You shall love the Lord your God with all your heart, And all your soul, And all your mind.

This is the great and first commandment. A second is like it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.

So Jesus told all the masses, Including his disciples, Loving your neighbor as yourself Is the second part of the greatest commandment. Not only is this not new in many respects, It is highlighted above all others, The idea of loving others.

Well, Don, that's easy. We've got neighbors. We've got loving each other. We've got your countrymen. It's got to be enemies. That's really what Jesus means, Is the new commandment is, You must love your enemies.

[ 42 : 31 ] Well, Jesus started his ministry, Talking about loving your enemy. In Matthew 5, At the end of the Sermon on the Mount, You've heard it was said, You shall love your neighbor, And hate your enemy.

I say to you, Love your enemies, And pray for those who persecute you. So loving your enemies isn't new. In fact, It wasn't even really that new, Even when Jesus said this, Even though the disciples and the Jews took it that way.

But we know back in the Old Testament, We had seeds of looking at, say, Ruth from Moab. Back in Numbers, Moab was a sworn enemy of Israel.

We had Christ, In his time, Walked with the, Met the woman at the well, A Samaritan woman. He had the parable of the good Samaritan.

His interaction with the Syrophenician woman. Often, Jesus brought in these principles, That we saw elements of in the Old Testament, That said, You know, Your love extends beyond just your own people.

[ 43 : 40 ] But, Regardless, At this point in Jesus' ministry, This is not new to love even your enemies. So what's new?

Well, I would argue with you, There are four points that could outline what is new. Jesus said to love as I have loved.

Nowhere else does he say, Love as I have loved, Except in this discourse. So the model, The first point of the New Commandment is, There's a model that is new.

The model is Jesus. When we think of Jesus loving, We have the greatest act we could ever have of loving in this discourse.

And in the day to follow. Christ says specifically that he is the example of our love. One could say loving as we love ourselves, Would be the greatest kind of level of love, But, We can't even love ourselves to the degree that Christ loves.

[ 44 : 58 ] The second aspect is the way, Or the sort of position. It's of lowly service. If you notice what happens in the discourse in John 13, What has he just finished doing in John 13?

He's just finished washing the disciples' feet. This is the lowest, You might say one of the lowest menial acts of service, One could offer, And by the lowest person, In your home.

He took on that lowest role, As soon as all the disciples came. A third element, Is, The object.

Now here's, Here's where it gets a little interesting. He says, Love each other as I have loved you. And we've already said that he's already mentioned neighbor and enemies.

Well, Who else could he mean by the object of his love? That's a new love. If you follow your Bible, And you look in John 13, In this section, At the section headings, Just before and aft, This command, This new command, You would probably see something to the effect of, Judas' betrayal.

[ 46 : 25 ] Judas leaving to go betray the Savior. Followed by, Peter's denial of Jesus. So nestled right between, Judas' betrayal, And Peter's denial, Is a new commandment.

What does that tell us? I think it tells us, That Jesus is trying to tell his disciples, Not only do you have to love your neighbor, Not only do you have to love your enemy, You have to love the people nearest you, Who hurt you.

The people you would least expect, To turn their back on you, You must love. These are sometimes, The hardest people in our lives to love.

We've given them a chance, One or two strikes, And okay, You're out. I'm not, I'm not messing with you anymore. Is that what Jesus did?

He washes Peter's feet, Before this new commandment. Peter, Who would say anything, To prove in public, That he was faithful, Yet, By the pushing of a young girl, In a courtyard, He denies Christ.

[ 47 : 51 ] Who said he'd follow him to the end, But he can't even stay awake with him, In the last moments, When he really needed, His friends. This Peter, Jesus washed his feet.

He also washes, Washes, Judas' feet. And then, Judas leaves, And then, The new commandment comes.

Now what does that tell us? Well that tells us, That I think our love, This love that he has, Has to even be for people, That he knows will turn, And never, Come back.

People that weren't even his own, He would still show love to. And, I think it's poignant, That he doesn't give this new commandment, To Judas, Because Judas, Was not his.

Of all the people, That could never understand, Loving somebody, That would turn against you, The unsaved, Could never understand this commandment.

[ 49 : 00 ] Peter could. Peter would be his. Peter would be sealed. Peter would understand his love. Judas would never understand this commandment. So, You might say, Jesus didn't cast that pearl before, That's why.

The last part was, He loved to the end. His love was to the end. It didn't have a limit. The beginning of John 13, The first verse begins this way, Now before the feast of the Passover, When Jesus knew that his hour had come, To depart out of this world, To the Father, Having loved his own, Who were in the world, He loved them to the end.

Jesus' love goes to the end. It doesn't just go one time, Or two times. How many times must I forgive?

Seven? Seventy times seven. Again, And again. So the model is Christ, The way is lowly, The object is for friends, That betray and deny, And the extent is to the end.

Well, What is the final demonstration, Of this love? He not only, Spelled it out, In visual form, Before them, In that upper room, He would show them, What it looked like, The next day.

[ 50 : 30 ] This is where we go, To our John 19 passage, And after this, Jesus, Knowing that all, Was now, Finished, Said to fulfill, The scripture, I thirst, And at the end, He says, When Jesus had received, The sour wine, He says, It is, Finished.

Well, It is finished. What is finished? Well, What began in the upper room, Actually, What began with his, Incarnation, And coming to be a man, His walk on earth, Was finished.

The last act, Of his taking the sour wine, Tells us something, We can look at the fact, That he thirsted, It shows his humanity, He didn't lose his humanity, In dying, But I don't believe, It's as much to do with the wine, As the object, That brought, The wine.

Hyssop. It was a hyssop branch. This is the same plant, Used in Exodus 12, That you remember, That covered the lentils, With blood, By hyssop, Allowing the first, Passover.

It was to be used, As commanded in Leviticus, To cleanse a house, With blood. It is referred to, By David, In the great repenter's song, Psalm 51, Verse 7, Purge me with hyssop, And I shall be clean.

[ 52 : 10 ] And it is used here. I don't think it's coincidental, That it's used, That hyssop was used, To bring the wine. The final act, Right before it is finished.

Because this blood, Was the final blood, It was the, Eternal blood, It was the blood, That actually, Takes away, The punishment, For sin.

The son of David, Has it now employed, For the ultimate cleansing, The ultimate atonement, For sin, Has been accomplished, By the ultimate, And eternal, Saving, Passover lamb.

Every sin, That has been, Or ever will be committed, By the people of the church, Has been paid for, For all eternity. That is what, Is finished, By Christ on the cross.

That is why, The writer to the Hebrews, Sends his letter, By calling it, The blood of the eternal covenant. It's the blood shed, For all time.

[ 53 : 09 ] There is no longer, A need for sacrifice, There is no longer, A need for blood, From sheep, Or rams, Or bulls, Or goats. There is no longer, A need for a physical temple, Or a tabernacle.

There is no longer, A need for a veil, And a holy of holies. The veil, Is now rent in two. There is no longer, A need for the priest, Because he is, Our intercessor.

To the father. He is, The prophet, Priest, And king. Everything, Has been performed, That was necessary.

The God man, The second Adam, Did what the first Adam, Could not. He paid, The ultimate penalty, For sin. So Christ cries, It is finished, Tetelestai.

It's reasonable, To believe, That that hyssop branch, Might have been stained, With some of, Jesus' blood, As it went, To the apex, To give him a drink.

[ 54 : 09 ] He loved them, To the end. We have to remember, That it's in this discourse, That in chapter 14, That Jesus says, I go to prepare, A place for you.

Well that place, Couldn't be prepared, If he hadn't done, What he just did. We can't have, A standard of love, That equals, Our own love, For ourselves.

Right? Our love for ourselves, Can be, What we, What we, We're living in a society, With, With identity, Politics, Politics, Or, Likes, In social media, Things that fill us, And say, How much, Do we get liked, That's not, That's not the standard, We can't have a standard, That says, As we love ourselves, It's got to be as, As Jesus loved, And his love was to the end, The love of Christ controls us, Second Corinthians five tells us, But it compels us to do what?

The final point is, What does this, What do both of these points mean for us? Well in our passage, At the end of the John 13 passage, On the new love, The new commandment, He says, By this all people will know, Know that you are my disciples, If you have love, For one another, The love that I have for you, Not just friends, Not just enemies, But friends that were close, And still would betray, That level of love, We're to have that same love, If we are to be his disciples, Folks, His disciples didn't just, Go to a good Friday service, And feel sorry, That Jesus died, It had to produce, The love produces, A testimony, A new life, If we truly love, Our Savior for what he did,

We will love, As he loved, It's interesting, When Jesus, The resurrected Jesus, Interacts with Peter, And he asks him three times, If he loves him, He responds all three times, With, Then tend, Or feed my sheep, Or lambs, This is how you love me, You obey my commands, You love one another, Love as I have loved, And you'll love me, And we love, Because he first loved us, In 1 John 4, Well our church in Georgia, Has been studying, A recent book, By Paul Miller, Called the J curve, And this book, Miller traces, Essentially, Jesus's path, Of descending, And becoming lowly, Before ascending, And he maps that out,

[ 57 : 16 ] As the pattern for us, And he uses the Philippians 2 passage, One that we're going to read momentarily, To talk about, How Jesus came, Came in the form of a servant, Died even the death of a cross, Only to be, But that's, But also to the interests, Of others, So if we truly have, The love that Christ, Has for other people, We are truly, His disciples, If we have that love, If we have, If we have, Jesus's love in us, If we have been, Crucified with Christ, That will be the outflow, It has to be the outflow, Do you, Follow, The path, Of Peter, Or Judas, There's really, There's really no other option,

There's really no other option, There's really no other option, All of us have sinned, Means we're all, At best, Somebody like Peter, Who denied, But eventually, Because the blood of the cross, Was effectual, That love, Proved, Effectual, In Peter's life, Or, Are you Judas, Having tasted, Of his love, But really having, Nothing to do, With what's really, Called, By, By the Savior, Will you go, From this good Friday, A Peter, Or a Judas, Will you have the love, That is the hardest love, To have, And if you do, It doesn't mean, That it's effectual, To earn you, It just proves, That you're his, Because remember, Jesus is blood covered, It is finished, So even the love, That we're called to have, Isn't, Isn't gaining, Any status, It just proves,

That we're really his, Will you have that love, Let's pray, Father, We are not sufficient, To be called your children, Or part of Christ's body, But you saved us anyway, Before the foundation, Of the world, You wrote names, That would be sealed, By that eternal covenant blood, And by the spirit, That you have given us, Convict us Lord today, To love, As you have loved, In Christ's precious name, Amen.

Thank you, Donnie, Appreciate that, Because, Christ has died, We have hope, Because Christ laid down his life, We have hope, This is a day, We remember, That it was our sins, That put him there, It was our, Rebellion against God, Our ignorance of God, Our dismissing of God, That put him there, And so well put, Don, That the people we love, Are the same ones he loved, The ones who betray, And deny, And abandon, Well we have done that, We have all done that to God, And he loves us, Even when we're yet enemies, So, I want to close,

Our service, With one more reading, And one more song, And then after the last song, We will, I want us to just take a time, To reflect, A time to be silent, A time to, Pray that God would show us, How to apply these things, To our hearts, If you don't know, We just got a good application, Of how to do that, But, Maybe you just need to spend, Time thinking about, What Christ has done, Picturing him on the cross, Bearing our sin, This is a good time, For us to, To evaluate ourselves, But remember, This isn't an end in itself, To kind of get low on ourselves, It is to see what he, Did for us, That gives us hope, Even though we have sinned, He loves us, And he has borne our sin, And Sunday's coming, And Sunday's coming, So, One more scripture,

[ 62 : 02 ] Let us focus on, Philippians 2, I want to begin with verse 3, Paul says, Do nothing from rivalry, Or conceit, But in humility, Count others more significant, Than yourselves, Let each of you look, Not only to you, To your own interests, But also to the interests, Of others, Have this mind among yourselves, Which is yours in Christ Jesus, Who, Though he was in the form of God, Did not count equality with God, As a thing to be held on to, But made himself nothing, Taking the form of a servant, Being born in the likeness of men, And being found in human form, He humbled himself, By becoming obedient, To the point of death, Even death on a cross, Therefore 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 shall bow, In heaven, On earth, Under the earth, And every tongue confess,  
That Jesus Christ is Lord, To the glory of God, The Father.

May God add his blessing to his word. NINGNINGNING What it costs The emblem of  
suffering and shame And I love that old cross Where the dearest end is For a world of lost  
sinners must be So I'll cherish the old rugged cross

Till my truth is down as I lay down I will cling to the old rugged cross And exchange it  
someday for a crown Oh, that old rugged cross So despised by the Lord Has a wondrous  
attraction for me For the dear Lamb of God Left His glory above To bear it to dark Calvary  
So I'll cherish the old rugged cross

Till my trophies at last I lay down I will cling to the old rugged cross And exchange it  
someday for a crown In the old rugged cross For the NINGNINGNINGNINGNING rugged  
cross till my trolleys that last what lay down

[ 66 : 57 ] I will cling to the rugged cross and exchange it someday for a crown to the old rugged  
cross I will ever be true it's shame in me but sadly there then you'll call me someday to my  
home far away where it's glory forever I'll share so I'll cherish the old rugged cross till my  
trophies end at sliding down

I will cling to the old rugged cross and exchange is someday for a crown NING