

8.5.22 evening Service

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

Date: 08 May 2022

Preacher: Reverend David MacLeod

- [0 : 00] Good evening. And a warm welcome to the service this evening. A special welcome to those who are visiting with us. We don't get many evening visitors, but it's nice to have Ben and Annette with us tonight.
- I did say to him, you know, you're here, and I'm sure you've got several sermons up your sleeves. But he didn't take me on, so we'll reserve that for next time.
- But it's good to have you, and it's good to all of us to be able to come together to worship God. Those here in the building, and also those who are still online at this stage.
- Psalm 73, verses 23 and 24 in Gaelic, to begin this time of worship. Nevertheless, continually, O Lord, I am with thee.
- Thou dost me hold by my right hand, and still upholdest me. Thou with thy counsel while I live, wilt me conduct and guide, and to thy glory afterward, receive me to abide.
- [1 : 00] These two stanzas of Psalm 73. We remain seated to sing in Gaelic. theel vs. theoli things...
- And Studios■ theoli... ... Then my appeal of only was...
- ... Thank you.
- Thank you.
- Thank you.
- [3 : 06] Thank you.
- Thank you.
- Thank you.
- Thank you.
- Thank you.
- Thank you.
- [5 : 36] Thank you.
- Thank you.
- Thank you.
- Thank you.
- Thank you.
- [8 : 06] Thank you.
- Thank you.
- Thank you.
- Thank you.
- Thank you.
- [10 : 36] Thank you.

Amen.

Amen.

Amen.

Thank you.

[13 : 05] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[15 : 35] Thank you.

Thank you.

Thank you.

Thank you.

left the king's mouth. They covered Haman's face. Then Harbona, one of the eunuchs attending the king, said, A gallows 75 feet high stands by Haman's house.

[18 : 19] He had it made for Mordecai, who spoke up to help the king. The king said, Hang him on it. So they hanged Haman on the gallows he had prepared for Mordecai.

Then the king's fury subsided. Amen. May God bless that reading of his word to us. We're going to sing again from Psalm 73.

Psalm 73, and we're going to sing from verse 25 through to the end of the psalm. Four stanzas. Whom have I in the heavens high, but thee, O Lord, alone, and in the earth whom I desire besides thee there is none.

Four stanzas from 25 to 28 of Psalm 73. We'll stand to sing to God's praise. verse 25 through to the end of the psalm.

Amen. Amen. Amen. Amen. Amen. Hom have I in the heavens high, stormy open i-ending fire, boshim in the earth whom I desire besides thee there is none.

[19 : 52] My fresh heart doth paint and fail, but God doth fail me never.

For of my heart God is a strength and portion forever.

For lo, the heart of God from thee forever perish shall.

Let God of all, in from the cold, thou hast destroyed all.

But surely it is good for me that I go near to God.

[21 : 07] In God I trust that all thy works I may declare abroad.

Amen. For it is good for us to draw near to God.

And we recognize also that this is something that is only possible through Jesus, your Son, our Saviour. We acknowledge and confess that we are sinners.

We know that you are a God who is holy. You cannot look upon sin. And so in our own name and on the basis of our own lives, we cannot make an approach to God.

We cannot draw near. But we thank you that through Jesus there is a way that has been opened. We thank you that through the blood of Jesus there is forgiveness of sin.

[22 : 34] And we thank you that through the blood of Jesus there is forgiveness of sin.

Through the blood of Jesus there is a way that has been opened. Through the blood of Jesus there is a way that has been opened. Through the finished work of Christ. So enable us never to lose sight of that. Enable us to each time we come in prayer.

To each time we draw near to God. Help us to remember the immeasurable cost and the vast love. Which has caused it to be made possible for us to be reconciled to God.

So receive us in Christ we pray. Cleanse us from sin. Open our hearts to the message of the gospel. Clear our minds from all that would distract us.

And help us we pray to hear your voice and to have the faith to respond. And we pray all this in Jesus name and for Jesus sake. Amen. Amen. I'm going to start by just showing a couple of pictures which came into my mind.

[24 : 01] Just as I was walking this week. And I went out and took a photograph of them just before the service began. There's not many young ones here tonight.

Maybe there's some watching at home. I don't know. But do you recognize that sign? Do you know where it is? Daniel? No? Not sure?

Lois? Do you know where that is? Peggy? Do you know where it is? Yeah you recognize it. It's just next door to you.

So I was walking along the road the other day. And I noticed this sign. As I was walking Shores. And as you can see on the screen there it says men at work. It's one of these signs that people like Dahl when they're doing work on the roads.

They put up to alert people that there's going to be some work. We can hopefully expect to see some work at some point in progress. And this sign is up there.

[25 : 02] It's on the lamppost. And I spotted it. And then I started to look around. And I thought where's the work? I mean I couldn't see any work. At one point there was flats that were being built.

And maybe it was put up at that time. I don't think it was. There was a wee drive just a bit further along the road. But it was too far away from the drive. So there's the sign.

But there's no evidence actually of any work that I can see. And it made me think of the book of Esther. Because in the book of Esther we don't see the name of God anywhere.

We don't see any reference to outward worship. There's no mention of prayer. There's fasting which is a kind of code for prayer.

But there's no religious language used. There's no evidence of any supernatural intervention. In terms of miracles like we see Jesus perform.

[26 : 09] So you could say there's no sign in this book indicating. Warning us. Alerting us that God is at work. But as we look at the unfolding story of Esther.

We see that God is at work everywhere. The invisible hand of God is at work everywhere. And so that's the premise that we've noted a few times as we've been working through this book.

And as Esther chapter 6 finishes. If you just glance back at the previous chapter. We see the context that chapter 7 begins on.

It's me that's put the computer wrong. Because I've sent photographs at the last possible seconds. So don't blame Ammon. It's all my fault. So in Esther chapter 6.

We see the king. And Haman. And there's been a banquet. Esther has asked them to come to this banquet.

[27 : 20] Where she will reveal to them this thing that's on her heart. This thing that's troubling her. And so there's one banquet. But she doesn't reveal this. And then there's another banquet which is impending.

But at the end of chapter 6. Haman has come to realize that the tables have started to turn. So you could say that as Esther 6 finishes.

And as we have this picture of Haman being. By force it would suggest. Hurried away to the banquet. That Esther had prepared.

There's a sense of dark foreboding for Haman. And there's a sense of hope for God's people. If you wind back just a few hours.

That morning when Haman woke up. He was on top of the world. He was in the place of honor. And Mordecai. Who was Haman's sworn enemy.

[28 : 22] Was just about to be ruined. As far as Haman was concerned. Haman was going to. He was going to kill Mordecai before the day was out. The gallows were being built. The gallows were now complete.

And so Haman he wakes. With a spring and a step. He heads out of the house with great optimism. And then as the day goes on.

There's a role reversal. In a strange turn of events. Mordecai. Who was about to be executed. As far as the prime minister was concerned.

He's honored. Very surprisingly. I'm not going to go into the details. Remember the story perhaps. He's honored. And now there is this feeling. That Haman. Is about to be ruined.

So as Esther 7 begins. We can imagine Haman. He's been ushered out of his house. He's sitting with the king. And Esther. At the banqueting table.

[29 : 25] And his stomach is in knots. He's wondering. How this day. Is going to end. So the first point. That we come to tonight.

Is we see. The king and Haman. They're whining. And they're dining. Verse 1. And the first bit of verse 2.

So the king and Haman. Went to dine. With Queen Esther. And we note in verse 2. That they were. They were drinking wine. And if you. Do a quick scan.

Through the book of Esther. We can see that there's. There's a lot of wine. Being drunk. By the king. And by Haman. There's a lot of food. That's being consumed.

I think they're bursting. Their 2,000 calories. Every day. There's a lot of. Parties being thrown. There's a lot of. Indulgence of self. And all the while.

[30 : 20] That they are. Living in this luxury. Everything around them. Is a disaster. Think about. At the end of Esther. Chapter 3.

The end of Esther. Chapter 3. This order. Has just. Gone through. Into legislation. An order. To kill. And annihilate. All the Jews. Young and old.

Women. And little children. Haman. With. Such hate. In his heart. He's managed to get. This order. Through. So all the Jews. On this particular day. Are going to be.

Wiped out. It's an awful day. It's a serious day. It's a grave day. The whole city. As they. Learn of the news.

Of this. Are just. Bewildered by it. And what are the king. And Haman doing. Well we read. At the end of Esther. Chapter 3. The king. And Haman.

[31 : 15] Sat down to drink. The city's. Bewildered. And then in Esther. Chapter 7. Again.

We're dealing with. With real life. And death issues. The day for. Holocaust. The day for all the Jews. To be wiped out. It's getting.

Nearer and nearer. And then there's. The gallows. Which are now. On the. On the horizon. These 75. Foot gallows. That were being built.

They're now. Finished. They're ready. They're. The silhouette of them. Can be seen. Everywhere. Mordecai's gallows. His.

His death. Is drawing near. As far as people. Thought. And. And now. At this point. Haman. Who thought. He was indestructible.

[32 : 12] Is starting. To realize. That his. His own life. Might be. In grave danger. Here. So. With all that. Going on. In the background. With all that. In the mix.

What are the king. And Haman doing. Well. They're eating. Like they always are. And they're drinking. Too much wine.

Like they always seem to be. They're. They're. They're getting merry. Everything around them. Is a disaster. There's serious. Life and death issues. Everywhere. And.

And they're having a. They're having another party. Just. Numbing it all away. With the food and the drink.

And. If we fast forward. Just a little bit. To the New Testament. Jesus. Tells us a. A story. He gives us a parable. Where that kind of mindset. Is described.

[33 : 08] As the parable of the rich fool. If you want. You can go to. To Luke chapter 12. I'll read a few verses. From it. If not. I'll just read. This out quickly.

Jesus. In Luke chapter 12. Verse 16. He told. Them. That crowds. This parable. He says. The ground of a certain rich man. Produced a good crop.

He thought to himself. What shall I do? I have no place to store my crops. Then he said. This is what I'll do. I'll tear down my barns. And build bigger ones. And then I will store all my grain.

And my goods. And I'll say to myself. You have plenty of good things. Laid up for many years. Take life easy. Eat. Drink. And be merry. But God said to him.

You fool. This very night. Your life will be demanded from you. Then who will get what you have prepared for yourself?

[34 : 09] This. Says Jesus. Is how it will be with anyone. Who stores up things for himself. But is not rich. Rich. Rich. Toward. God. And we can look in on this.

We can look in from a distance. At the foolishness of Haman. And the king. King Xerxes. And the rich. Fool. And yet.

The truth is. This is still going on today. And it's always been going on. If we. Think about things for a moment. There are so many souls today.

That are lost. And are in grave danger. And are on the. The threshold. Of eternity.

And without Christ. Are approaching. An eternity. That will be lost. The second death. It's called. And.

[35 : 16] With all this. All these issues. Of eternal danger. And reality. So close. What are people doing.

In the main. Are people seeking the Lord. No. If we were to. Open up our phones.

And. Have a flick through. Social media. Where we get the temperature. Of the age. Do we find. Post after post. Where people. Are realising. The shortness of life. The longness of eternity.

The need to be saved. The need to act. No. We'll have to search. A long time. Before we see. An abundance of that. So.

So what's the focus on? Food. Wine. Parties. Holidays.

[36 : 13] Work. Builder. Building. Bigger barns. Moving. Moving to nicer houses. Making more money.

That's the focus. That's the focus. Back then. It's still the focus. So there's a warning for us here. We watch the king and Haman.

Wine and dine. We watch them as they. As they guzzle rich food. And down the goblets. Yes. But we're not just seeing how.

How things were. Back there and then. We're seeing. How things are here. And now. The bible is. Is like a mirror.

It shows us ourselves. It shows us the culture. We don't have to work hard. To make the bible relevant. The bible is relevant. It shows us today. It shows us everyday. So we see the king.

[37 : 14] And we see Haman. Wine and dine. As there is so much. In the way of serious things. Going on. Around them. And that's the. The situation.

Spiritually speaking. Today as well. Second point. Esther. We move from the king and Haman. To Esther. The king and Haman.

They're whining. They're dining. Esther. She's waiting. On that second day. Verse 2. The king asked Esther. Queen Esther.

What is your petition. It will be given you. What is your request. Even up to half the kingdom. It will be granted. So for about 24 hours now. The king has been asking this question.

Esther has made this approach. To the king. She's risked her life. In doing so. The king said to her. What is it you want. Esther says. I'll tell you. But not now. There's a banquet.

[38 : 09] And there's a banquet. And again. We're in the context. Of this banquet. And the king is still. Waiting to find out. What it is. That Esther's.

Wanting to speak to him about. But. It seems that. The banquet. Has already been going on. For a day. Esther. She's. She's organized. This banquet.

She has the king. And she has Haman there. And it seems. It seems. From verse one. That for. A full 24 hours. All they're doing. Is eating and drinking. And the whole purpose.

Of the banquet. Seems to have been lost. And Esther. You would think. Would. Would at this point. Want to just say. Okay. I have something to say. So let me tell you.

What it is. Let me. Let me ask you. But. Esther realizes. That the wise thing. To do. And the necessary thing. To do. At this point. Is to wait.

[39 : 06] Until the king. Actually asks her. The question. Esther. What is it you want? And so Esther waits. Which must have been.

A hard thing. And it must have taken. A lot of discipline. Because. When we're anxious. Time just seems. To stand still. You know.

When we're waiting. To hear back. From. Tests that we've had. When we're waiting. For exam results.

And there's so much. That depends. Perhaps. On these. Particular results. We're waiting. And we're waiting. And it seems like. Every day. Lasts a year. Imagine Esther.

She's not. Waiting to hear. About her higher English. She's thinking. About. Her people. All of whom. Are facing. A death sentence. She's thinking.

[40 : 05] About. Mordecai. Whom she. Whom she. So loved. For whom. This gallows. Have been built. She's thinking.

About. How close. It seems. He is. To. To being executed. She's thinking. About herself. Perhaps. Too. And the danger. That she's in. As she.

Begins to. To have this conversation. With the king. But Esther knows. That it isn't wise. For her to. Speak up. Until the king. Asks her. Esther. What is it? So for a whole day.

She waits. Whilst the king. And Haman. Eat. And drink. And then. On the second day. When she's given that. Invitation.

To speak. She speaks. And the application. Here is. Is clear. It's challenging. It's quite repetitive.

[41 : 01] We get this all the way. Through the bible. If we are following. God. We are very often. Called to wait.

As we trust. Our tendency. As human beings. When there is a problem. We want to fix it. When we encounter.

Trouble. When we are struggling. With an issue. We want to fix it. We want to take things. Into our own hands. We want it resolved. We want it resolved now. But we're taught here.

As we watch. Esther. And we're taught. In so many other places. In the bible. That we're to wait. Upon the lord. In every situation. We're not to run ahead of him.

And take matters. Into our own hands. We're not to fall behind him. And get lazy. And allow fear. To drive us back. But we're to wait.

[42 : 01] Upon the lord. We're to follow him. As he leads. We're to walk through the doors. As he opens. We're to speak. When he gives the opportunity. That takes us to our third point.

Esther. Esther. She waits. And the third thing is. Esther. She witnesses. The queen. The queen. Then queen. Esther.

Verse 3. In response to the king's question. Answered. If I find favor with you. O king. And if it pleases your majesty.

Grant me my life. This is my petition. And spare. My people. This is my request. Christ. So we can imagine.

The king. Xerxes. We can imagine. This puzzled look. Coming over his face. As he hears his wife. The queen. Saying. I want you to grant me my life.

[42 : 57] We can imagine. The king. Saying to Esther. On his face. Showing that expression. Esther. How is your life in danger? Why are you asking. For your life to be spared?

It. And then she says. To spare my people. This is my request. We can imagine. Xerxes. Saying. Who are your people? And how are they in danger?

And then Esther. In this moment. She. She takes a stand. For a long while.

She's. She's kind of in the background. And. I think she was being faithful. We're not told too much. But she's quiet. She's kind of flying under the radar.

But at this point. She has to take a stand. And that's what she does. She identifies herself.

[43 : 58] As a Jew. One of. God's people. And she. Identifies herself. As a Jew. Who is in grave danger. Who is. Facing death. She says in verse 4.

For I and my people. Have been sold. For destruction. Remember. Haman. He. He puts all this money. Into the treasury. To bribe. For the king. He wants the Jews. Wiped out.

For I and my people. Have been sold. For destruction. And slaughter. And annihilation. If we had merely been sold. As male and female slaves. I would have kept quiet.

She says. Because. No such distress. Would justify. Disturbing. The king. And again. We can imagine. King Xerxes. With a mind. That's dulled.

Through the wine. That he's consumed. Trying to process this. Trying to understand. What is it. That Queen Esther. Is asking for. And as the penny. Starts to drop.

[44 : 52] And he realizes. The distress. That she feels. And the danger. That she recognizes. Her people are in. The king becomes enraged. He's indignant.

In King Xerxes. Verse 5. Asked Queen Esther. Who is he? Where is the man. Who has dared. To do such a thing? And Esther said.

The adversary. And enemy. Is this. Vile. Haman. Love to have seen it.

Then Haman. So proud. So. Self-assured. So pompous. All of a sudden. Was terrified. Before the king.

And the queen. We sang just a minute or two ago. The hymn. I'm not ashamed. To own my lord.

[45 : 57] Or to defend. His cause. And that's what Esther did. At this juncture. She owns our lord. She defends the cause of God.

She defends the people. Of God. And as she does so. In that moment. For God's people. Everything changes.

There's still a lot to do. And we'll see that. But. In that moment. Everything swings. Everything changes. The sovereign power of God.

Kicks in. In a way that's. So clear to see. And the salvation. Of God. Begins to be. To be realized.

Esther. Witnesses. And if we are God's people. We're called to be witnesses. Esther teaches us.

[46 : 58] That in the. In the Old Testament. Paul teaches us that. In the. In the New Testament. One example. That we often go to. Is Romans 10. If you declare with your mouth.

If you witness. If you declare with your mouth. Jesus is Lord. And believe in your heart. That God raised him from the dead. You will be saved. For it's with your heart. You believe in our justified.

And it's with your mouth. Witness. That you profess your faith. And are saved. And so Esther witnesses.

And if we're followers of Jesus. Let me say it again. We're called to be witnesses. For him. And that doesn't mean that we're to be. To be preaching at people all the time.

You know Esther. Isn't charging around. The kingdom. Making a pest of herself. She's not shouting the Bible at people. On every street corner. People aren't crossing the road.

[47 : 58] To avoid Esther. Because she's always trying to. To ram it down her throats. But when the opportunity comes. Esther is ready to speak.

And so are we to be. Think about Peter. The disciple. He teaches us. The same lesson.

Peter can remember. A day in the courtyard. When he was not ready to speak. When he was not willing. To own. His Lord.

Peter can remember. A sad day. When he. Denied Jesus. So Peter. Looking back.

At that bitter experience. He says to us. In 1 Peter 3.15. In your hearts. Honor Christ. The Lord is holy. Always being prepared.

[48 : 55] To make a defense. To anyone. Who asks you. For a reason. For the hope. That is in you. Yet do it with gentleness.

And respect. So let's try and remember that tomorrow. When we're at work. Or when we're in school.

When we're at home. With a pile of dishes. When we're in the shop. Let's remember. That yes. We may be busy. Doing some activity.

But. Our calling. Is to be a witness. Of Jesus. And we're to be ready. To speak. When the opportunity is given.

Fifth point. God wins. If I was to challenge. An expert in chess.

[49 : 56] To a game. Is it a grand master? I think they're called. If I was to challenge. A grand master. To a game of chess. There would be no question. About who would win. It would be the grand master.

It might take a few moves. Or it might take a few minutes. Until it was clear. For all to see. That the grand master. Was going to win.

It might take just. Two or three minutes. Before checkmate. Is declared. But. There would be no question. Over the fact that. He was going to win. And I was going to lose.

And you could see. At this point. In the book of Esther. This is the point. Where checkmate. Is declared. It was never in question.

It did look that way. It's never in question. But this is the point. That you could say. It becomes clear. That Haman is finished. And God's people.

[50 : 51] Are safe. And God is one. So verse 7. The king. Got up in a rage. He left his wine.

And went out. Into the palace garden. But Haman. Realizing. That the king. Had already decided. His fate. He knows he's finished. He stayed behind.

To beg. Queen Esther. For his life. And it's a pathetic. Display. From Haman. And it just. It's an illustration. Of how fragile. This worldly power is. Haman is gone.

From giving an order. Where. Esther's life. Is to be taken away. To. To be in a situation. Where he's on his knees. And he's pleading.

With Esther. To spare his life. And it's all happened. In a minute. And that's a sobering thing. For anyone. Who has confidence.

[51 : 49] In themselves. Or who has confidence. In this world's power. Systems. They're so fragile. But this is.

Something that's very reassuring. For those who are trusting. In the God of Esther. He always wins. Just as the king.

Returned. From the palace garden. To the banquet hall. Haman. Was falling on the couch. Where Esther was reclining. There was a rule. Where.

You could not be on your own. With the queen. And you could certainly. Not make an approach. And be in close proximity. With the queen. And yet. As the king.

Comes back into the banquet hall. There's Haman. And he's on his own. With queen Esther. And he's making.

[52 : 48] An approach. He's. Sounds like he's making contact. It looks bad. The situation. With queen Esther. As. As the king.

Walks back in. And the king exclaimed. Will he even molest. The queen. Oh she is with me. In. In the house. And as soon as the word.

Left the king's mouth. They covered. Haman's. Face. Which is like a. A code for. Execution. The cloak goes over.

And it just. It seemed for so long. Like everything. Haman touched. Worked out for his advantage. He always landed on his feet.

It seemed that. Haman. The wicked. Disreputable. Haman. Whatever he did. Prospered in this world. That's how it looked. And that's often the way.

[53 : 48] Things look in this world. The psalm that we sang. Psalm 73. Is a psalm of. Lament. And the psalmist. Is saying in that psalm. Why is it the wicked.

Are always prospering. Why is it the righteous. Are suffering. We hear that. In Jeremiah. But we hear that.

In so many of the. The psalms. There is that frustration. There is that. Lament. But. What we see here. Is that ultimately. The wicked do not prosper. Ultimately.

The darkness. Does not overcome. But the darkness. Is overcome. And that's. Obvious. As Haman's. Face.

Is covered. We are. Speed. The commentator. Says. After escorting. Mordecai. Around the city. Haman. Had covered. His head. In humiliation. That's chapter 6. Verse 12.

[54 : 46] But now. Says. Weersby. The king's guards. Covered. Haman's. Faiths. In preparation. For his. Execution. God.

Wins. And the last thing. Very briefly. That we see here. Is. Is. An illustration. Of God's wrath. The king is enraged.

What is he going to do. With this. Wicked. Haman. And then. Verse 9. Harbona. One of the. The eunuchs. Attending the king. Said. Excuse me.

Sir. But. There just so happens. To be something. In the silhouette. That might be useful here. That. There's a gallows. 75 feet high. You're.

You're asking. King. What to do with Haman. Here's a suggestion. There's a gallows. 75 feet high. The stands. By Haman's house. He had it. Made for Mordecai.

[55 : 44] Who. By the way. Remember. Spoke up. To help the king. And so. The king said. Of Haman. Hang on it.

Thanks. Thanks. For. Thanks. For. For. For. For. For. For. For. For. The. For. The. Suggestion. It's a good idea. Take. These. Gallows. That.

Haman. Has. Instructed. To be built. And put him. On his own gallows. So. Verse 10. They. They. Hanged. Haman. On the gallows.

That. He had. Prepared. For. Mordecai. And then the king's fury subsided. So the chapter finishes now. With this picture of the judgment of God.

The wrath of God. And yes he uses the king. Xerxes to administer that. But as we have seen through this. But God is in control.

[56 : 42] At every point. And here we see. Something that we don't always see in this world. But sometimes we do. We. We see.

A picture here. Of evil being punished. As. As Haman hangs. And it's a.

Grim scene to end on. But I don't think anyone. Back then. Or probably here today. Would say. That Haman was not deserving of.

Of punishment. Clearly. Harbona. Thought he should hang. And so Haman. He dies.

Because of his own sin. Fast forward. 400 years. Or so.

[57 : 40] Fast forward. To a place called. The skull. The skull. And we see another man. Hanging. Between two criminals.

Not on a. Not on a. A gallows. But on a cross. And the man we see hanging. Is the God man. Is he guilty?

Well no. He is innocent. He is the sinless. Spotless. Perfect. Lamb of God. Murphy. Well. Joseph.

1 John 2 verse 2 He, that's Jesus Christ the righteous is the propitiation for our sins and not only for ours but also for the sins of the whole world then 1 John 4 verses 9 and 10 John says In this the love of God was made manifest among us that he sent his only son into the world so that we might live through him In this is love not that we have loved God but that he loved us and sent his son to be the propitiation for our sins and what does propitiation mean?

[59 : 15] Well to be a propitiation means to take the wrath of God upon oneself and that's what Jesus did He did not sin He did not deserve to die but He laid down His life He chose to die to take the punishment for our sin He took the wrath of God that our sin deserved upon Himself and in doing so Jesus satisfied the righteous wrath of God and He gave us hope eternal hope I think probably the clearer illustration is in the hymn we're going to sing till on the cross we're going to sing as Jesus died the wrath of God was satisfied for every sin on Him was laid here in the death of Christ

I live in Christ alone my hope is found so let's sing these words to conclude mission praise 1072 in Christ alone my hope is found He is my light my strength my song with scorched stone with stolen ground the earth through the fiercest drought and storm what heights of love what depths of peace when fears are still when strivings cease I come for treasure my own and all here in the hope of Christ

I stand in Christ the Lord took on flesh the fullness of gold and wealthless cream the gift of love and righteousness was formed by the words He came to save till on the cross as Jesus died the wrath of God was satisfied for every sin on whom was made here in the death of Christ I live there in the ground his body lay light of the world by darkness slain then bursting forth in glorious day up from the grave he rose again and as he stands in victory since curse has lost his grip on me for I am his and he is mine bought with the precious blood of Christ who built in life who built in life who built in death this is the blood of Christ in me from first first try to final breath

Jesus commands my destiny no power of heaven or scheme of man can ever plug me from his hand till he returns for calls me home here in the power of Christ I'll stand and I may the grace of our Lord Jesus Christ the love of God the Father and the fellowship of God the Holy Spirit be with us all now and forevermore Amen Amen