

Luke 22:21–34

Why We Need Jesus So Badly

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Main idea: As soon as Jesus has just instituted the Lord's Supper for giving Himself to us and assuring us of the covenant that He secures by His blood, the Spirit shows us how greatly we need Him and His blood.

²¹ But behold, the hand of My betrayer is with Me on the table. ²² And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" ²³ Then they began to question among themselves, which of them it was who would do this thing.

²⁴ Now there was also a dispute among them, as to which of them should be considered the greatest. ²⁵ And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' ²⁶ But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷ For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

²⁸ "But you are those who have continued with Me in My trials. ²⁹ And I bestow upon you a kingdom, just as My Father bestowed one upon Me, ³⁰ that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

³¹ And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. ³² But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." ³³ But he said to Him, "Lord, I am ready to go with You, both to prison and to death." ³⁴ Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

Introduction: For what kind of person did Jesus die? What kind of people does He save?

1. Unfaithful (betrayal), v21–23

- a. Spurners of His love, v21... n.b. not just Judas (v23, cf. Mt 26:22)
- b. Deserving of Hell (v22). You cannot hide behind God's sovereignty. Either you are the perishing kind who wishes to say, "but You made me this way!", or you are being saved by Him and say, "but You died for sinners such as I am!"

2. Jealous (rivalry), v24–30

- a. The folly of "greatest" when none are great, v24 (especially in juxtaposition to v23)
- b. The folly of "greatest" when the Lord has brought Himself lowest, v25–27
- c. The folly of "greatest" when suffering is the highest privilege, v28
- d. The folly of "greatest" when the Greatest gives you all, v29–30 (a kingdom, fellowship, and whatever place you have)
- e. How foolish and wicked your jealousy is! And yet, Christ died the next day for such as you.

3. Proud (self-assuredness), v31–34

- a. Even in the face of such a great danger, v31. Satan has asked to attack them in such a way as to show who is the chaff. What can make the difference in such an attack but Christ?
- b. Christ Himself has prayed for Simon specifically, but still tells him that he will forsake Christ, v32. How could Peter's personal resolve make more difference than Christ's prayers?
- c. Self-assuredness is ultimately rivalry with Christ (!), and becomes the means (v33) by which Simon comes second-closest (v34) to being the answer to the question in v23

Conclusion: Because in ourselves, we are unfaithful, jealous and proud, we desperately need Christ as our sacrifice, Christ as our life and goodness, and Christ as our help and Mediator.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke 22, verses 21 through 34 these are God's words.

But behold.

The hand of my betrayer.

Is with me on the table.

And truly, the son of man goes as it has been determined.

But woe to that man by whom he is betrayed.

Then they began to question among themselves which of them it was who would do this thing.

Now there was also a dispute among them as to which of them should be considered the greatest.

And he said to them, the kings of the Gentiles exercised lordship over them.

Those who exercise authority over them are called benefactors.

But not so among you.

On the contrary, he who is greatest among you, let him be as the younger, and he who governs, as he who serves for who is greater.

He who sits at the table, or he who serves.

Is it not he who sits at the table?

Yet I am among you.

You, as the one who serves.

But you are those who have continued with me in my trials.

And I bestow upon you a Kingdom, just as my father bestowed one upon me.

That you may.

Eat and drink at my table in my Kingdom.

And sit on Thrones judging the 12 Tribes of Israel.

And the Lord said Simon Simon.

Indeed, Satan has asked for you.

That he may sift you as wheat.

But I have prayed for you.

That your faith should not fail.

And when you have returned to me.

Strengthen your brethren.

He sent to him.

I am ready to go with you both to prison into death. Then he said, I tell you, Peter, the rooster shall not crew this day before you will deny three times that you know me. So far, the reading of God's inspired and inerrant word please be seated.

For what kind of person did Jesus die?

What kind of person does Jesus Christ save?

It's an important question because he alone is the Savior.

And if you are to have salvation in Jesus Christ, you want to know that you are the kind of person that he has saved.

You want to know that he has saved you.

Well, it's been one of the themes of the Gospel of Luke all the way through it entered before we picked it up.

But when the Lord was calling his disciples and Matthew in particular, and Matthew remember had been a tax collector twice, Luke uses Jesus.

Interactions with tax collectors as an occasion to answer this question, for what kind of person did Jesus die?

And essentially that's because the the the kind of person that.

The people to whom Jesus came were most certain couldn't be saved for tax collectors, and so in Chapter 5.

Jesus has called Matthew to be his disciple or Levi.

Which was his other name to be his disciple, and Levi leaves all follows him, gives him a great feast in his house and Levi's friends. Come to the feast. And that means there are a great number of tax collectors and others who sat down with them.

And of course, the scribes and the Pharisees, who are pretty sure that the kind of person that Jesus came to save is them.

Complain against his disciples saying, why do you eat and drink with tax collectors and sinners? Then Jesus answers this way in Luke 5:31 to 32. Jesus answered and said to them, those who are well have no need of a physician, but those who are sick.

I have not come to call the righteous, but sinners to repentance.

So Jesus doesn't call those who are righteous.

He doesn't call those who have repented, right the the scribes and the Pharisees.

They think we're the repentant ones.

Those are the the guys who are unrepentant and Jesus says actually, it's sinners that I've come to call.

Same thing in Chapter 19 with Zacchaeus.

And you're probably familiar with that entire account, so we look at the end of that account.

Chapter 19 versus 9 and 10.

And Jesus said to him, today, salvation has come to this house, because he also is a son of Abraham or the son.

Man has come to seek and to save that which was lost.

So Jesus saves sinners and Jesus saves those who are lost.

This is a theme of the entire Gospel of Luke, and as we come from Jesus instituting the Lord Supper in which he has.

In which he is given the bread and he makes it clear that they are in the taking of the bread, by faith and remembrance of him, to know that he is giving himself to us and for us, and he's given them the cup and assured.

Then that all of the blessings of that which they have learned as the new covenant.

In Jeremiah 31 that those are being secured by Jesus and his blood, we might be tempted to think well, sure, Jesus gives himself to apostles, and Jesus secures blessing for apostles and the Holy Spirit in the way that.

He arranges the Gospel of Matthew gives us an immediate threefold picture of what these apostles were like, and we find that they are sinners like we heard in Luke five they are.

Those whom the Lord came to seek and save because they were lost as we saw in Chapter 19 Jesus himself he.

Almost doesn't finish the statement as it were about the cop before he's talking about the sin of 1 disciple in particular, but every one of them knows it to be true about themselves, he says.

This cup is the new covenant in my blood which is shed for you.

But behold.

The hand of my betrayer is with me on the table, and so he brings attention to the table where he's saying I give myself for you.

I secure blessing for you by my blood, and then again when they are having their.

Argument about the greatest he brings attention to the.

Table and he says who is greater?

Who sit sit here you sit at the table or he who serves, is it not he who sits at the table?

And I am among you as the one who serves, and a couple of verses down.

He says that you may eat and drink at my table.

In my Kingdom and so the Lord Jesus clearly connects what he has done in the Lord's Supper to the following passage, in which the disciples are being shown as those who are unfaithful, jealous, and proud. Those are the kinds of people that Jesus.

To say.

And of course he adds the pride in his interaction with Simon.

And as we get into that portion of the passage, how horrible we will see that his self assuredness Peters self assuredness is and our own therefore.

Self assuredness is.

So the answer to the question in this passage.

For what kind of person did Jesus die, or what kind of people does he say for what kind of people does he give himself as the living bread which came down out of heaven is threefold, unfaithful, jealous?

Proud people?

Or to say it more simply sinners like you?

Like me in the 1st place.

Then Jesus came to give himself for unfaithful sinners.

He says, behold, the hand of my betrayer is with me on the table.

The the Lord Jesus has drawing attention to what he has just said.

We considered last week.

If you can recall further up into the passage how fervently Jesus longed to have this supper with them, and.

When we were thinking about that, we thought about what John said at the beginning of John 13, that corresponds to it.

Having loved his own, he now loved them to the end.

Here Jesus is not just saying that he has a betrayer, he's saying that here, in the midst of the greatest expression of his.

Fervent longing love for his disciples, one of them is about to betray him.

And indeed, the question that we see in verse 23 they began to question among themselves which of them it was who would do this thing was not so much of a question of which one of you is so bad that you're going to do this. Because if you look at the.

Parallel passage in Matthew Chapter 26 and verse 22. The question that each of them was asking is, is it I Lord?

How great is our unfaithfulness?

Right, many of you like to sing praise God that paraphrase from lamentations.

Great is thy faithfulness.

About the Lord.

But how great is each of our?

That when the Lord Jesus tells them in the middle of the great one the greatest up until that point as he looks forward to the next day display of his love to them, and intimacy with them and.

In fact, in John, when John is put forward by the disciples, they figure he's the one to ask Jesus which one is going to do it.

You remember where John head was?

Resting on Jesus chest.

And in the intimacy and love of that moment, which looked forward.

To Jesus loving sinners so much that he bore the wrath that we deserved for our sins.

What would take us an eternity?

Yet he is a divine person with his fully divine nature and fully human nature.

And yet as a divine person could bear in a few hours on the next afternoon.

In this moment, in which he fervently longed and longed for them, and loved them even to the end, and Jaune laying his head on his chest.

In that moment, every one of those disciples knew that they had the capacity in them.

To be the answer to the question of verse 23.

These are the kinds of people this is not kinds.

There's only one kind.

This is the kind of person for whom Jesus has given himself.

Those who are not just unfaithful but spurning his love in unfaithfulness.

In fact, deserving of hell. Isn't that what he says in verse 22 and truly the son of man goes as it has been determined.

Right, the the decisive factor in Jesus dying on the cross the next day is not that the betrayer that they're wondering about has gotten the upper hand no.

Everyone who conspires in the death of Jesus Christ conspires as the apostle say in prayer in acts Chapter 4 to do that which God had purposed beforehand because it's not for God, so lost control of the world that when he sent his only begotten son.

They murdered him.

It's for God so loved the world.

Jesus, who?

On this night at this meal would tell Phillip if you have seen me.

You have seen the father he's displaying.

Love as God.

And so sin against Jesus, sin of unbelief, sin of unfaithfulness, Sinner, betrayal is sin, yes, against one who has become man but sin against him, who has the infinitely glorious God.

And it is hell deserving.

And you can't fall back on.

Well, God had ordained that it would happen, so it's his fault.

No, in every one of your sins.

You are the one who sent.

What God has ordained and what good God as the good God has ordained to do, even through the wickedness, that we who are wicked or others who are wicked do.

Because we are wicked.

It doesn't let us off the hook for our wickedness at all, does it?

What's the point Jesus is making in verse 22? Truly the son of man goes as it has been determined, but row to that man.

By whom he is betrayed, no wonder.

The disciples wanted to know if it were themselves.

Wouldn't you want to know if Jesus has just finished saying that someone in the room is going to hell?

But in the context of how this comes to us in the the way the Holy Spirit carried lead to write this gospel.

That adds a hyphenated word to unfaithful sperner's of his love.

Harold deserving

Unfaithful spooners of his mouth.

Those are the kinds of people.

That is the kind of person for whom Jesus died.

Yes, Judas.

This would be lost.

Jesus did not die for him.

Judas is not atone for Judas, will bear the wrath of his sin forever and ever.

But Judas cannot say it's your fault, God.

For the son of Man went as it had been determined.

He's guilty of his sins as we hear about the the fact that the kind of person for whom Jesus died are hell deserving sinners.

There's one of two ways you can respond.

The perishing one, the wicked one who is not being saved, answers but God made me this way.

How can he still condemn me as guilty?

Don't we see that in Romans Chapter 9?

There are those who.

Are just the clay and even though they willingly sin against God and deserve.

Unending punishment from and by his glory.

They say you made us this way.

Who are you to condemn?

But the way that our hearts ought to respond, and if your heart isn't responding this way, well praise God he's the one who gives.

The clean heart.

He can create it in you and give you that wisdom.

That is the fear of the Lord in your heart.

You can ask him to do it in you if you're not hearing and responding this.

Right?

You say how amazing Lord Jesus, that you died for such a Sinner as I am.

Truly, the son of man goes as as it has been determined, he says, but woe to that man, by whom he is betrayed.

So in the 1st place, the kind of person for whom Jesus gave himself and secured by his blood all the blessings of the New covenant is a.

Hell deserving unfaithful.

Sperner of his love him, he gives a new heart.

To rest in him to be amazed that Jesus has died for such a Sinner as he is, you are that kind of Sinner.

Pray that God would give you that kind of response to be amazed that he has died for such a Sinner as you are.

In the second place.

We see that the kind of person for whom Jesus gave himself and for him he secured by his blood.

All of the blessings of the New Covenant.

Is a jealous Sinner.

We see this.

In the rivalry.

Of the apostles, and this jealousy this rivalry about who is the greatest is so foolish, and even in the way that verse 23 connects with fritz. 24 We see the greatness of this folly. Then they began to question among themselves, which of them it was who would do this thing.

So each one of them, if they're being honest, knows that they have the capacity in themselves to be Judas, that apart from grace, and one of them might be the betrayer.

So verse 23 then they began to question among themselves which of them it was who? Who would do this thing now there was also a dispute among them as to which of them?

You see, the parallel language, don't you?

The way he's phrased it.

The way the way in one moment.

We are so unfaithful in ourselves, and so sinful and so wicked, that we might even be the betrayer of Jesus who is loving us to the end, and giving himself for us and to us and then in the next breath or the next thought.

Arguing over which of us is the greatest and we know that this is a the continuation of an argument that they were having on the way to Jerusalem.

They began to question among themselves which of them it was who would do this thing.

Now there is also a dispute among them as to which of them should be considered the greatest.

It's shocking, isn't it?

It's shocking the folly of the idea of greatest.

When none are great.

Except it sinning.

Isn't that true? Apart from God's grace, what are we great at?

That's what the lesson was in verse 23, and now we're reminded that there's also this jealous rivalry.

The folly of the idea of being the greatest, when none is great, the folly of jockeying for position as the greatest, when the Lord himself has brought himself lowest.

Verse 25 and he said to them, the kings of the Gentiles exercised lordship over them, and those who exercise authority over them are called benefactors, but not so you On the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

So he says you're not thinking the Kingdom way because you're not thinking the way of the king.

You're thinking the way of those kingdoms that are going to be destroyed.

These kingdoms, whose days are numbered, that when the Messiah comes into his birthright, he's going to shatter all that competing authority.

You need to be thinking not like those kings and people who rage and plot in vain and want the the place of high position for themselves in the first half of Psalm 2 you need to be thinking in the way of the king who receives it as an inheritance from his father.

You need to kiss the sun.

Let us submit to him and bow the knee.

Before his wrath is quickly kindled, blessed are all who put their trust in him.

So he says your idea of greatest needs to be the Psalm 2 idea of greatest.

Not like the nations.

But that Christ is the greatest, and that he establishes what greatness.

Looks like.

Not so among you.

On the contrary, he who is greatest among you, let him be as the younger.

And he who governs, as he who serves for who is greater, he who sits at the table.

Or he who serves.

Is it not he who sits at the table?

Yet I am among you.

That's the one who serves.

Yes, Jesus was occupying the seat as it were, of the head of the household as he distributed the elements of the supper.

But there is an indication here that is consistent with what we know he did when they entered the room.

You remember from the Gospel of John?

He took the role of the lowest of the servants, the Footwashing servant.

And he established it as a way in which we ought to treat one another following his example.

It says.

I come to this table in which I have broken the bread and.

Distributed the cup.

With a wet towel somewhere in the rim.

Where The Dirty water from your feet.

It was wiped off of my hands.

I am at table with you.

He says I'm among you at table.

I was the one who serves.

Jockeying for position wishing to be seen as greater than others, or to have more power or more influence than others.

It's folly when none are great.

It's folly when you're following a Lord.

Who though equality with God?

Was not something to be grasped for.

He humbled himself to take the form of a what doesn't say man we we want to say man, because there's like, that's a really good passage for the proof of the incarnation.

But what the apostle there is emphasizing in Philippians, Chapter 2 is a slave.

And the incarnation, because he goes on to say and being found in appearance as a man, and so forth.

The folly of jockeying for position is the greatest when suffering is the highest privilege.

He turns to all.

Of them now verse 28, he says, but.

You are those who have continued with me.

In my trials.

Don't you see you've all?

Been given the privilege of suffering with me.

This is why it has been.

We rejoice when we say live in has been granted to us.

Not only to believe, but to suffer.

For the Lord Jesus's sake.

Jockeying for the position of greatest this jealous rivalry.

Such folly when none are great.

Such folly when the Lord demonstrates true greatness as he makes himself low.

So in the form of a bonsai found an appearance as a man going to his death, and that I'm across and for this reason.

For this reason God exalts him.

The folly of greatest.

When it is the greatest one himself who is giving you all by grace.

He says then, I bestow upon you a Kingdom, just.

As my father bestowed.

One upon me that you may eat and drink at my table in my Kingdom.

Now there's a bit of a difference.

Isn't there about how Jesus comes into this and about how we come into this?

Jesus earns it.

Jesus does what his father has commanded him.

For this reason, my father loves me because I lay down my life for the sheep.

He does, he says, as he has received commandment from his father.

Jesus obeys Jesus earns.

And in response to his earning it his worthiness.

His father bestows.

Upon him a Kingdom.

Jesus turns in verse 29, he says.

I'm bestowing upon you by Grace.

That which has been given to me by my father.

You can never.

You can never attain to a greatness of your own that is going to be greater.

Than what Jesus gives you because he is great.

What Jesus gives you by his grace.

Because when you believe in Jesus Christ and you are joined to him by faith, you become a joint heir with the son of God.

Which means if you think back into Psalm 2, which we were thinking about just a few minutes ago, that which nations raged in kings and people vainly plotted to get.

It's been freely given to you.

By him whose it is by right.

He is the heir.

By his begotten sunshine.

And you who believe in him.

Are joint inheritors with Jesus?

By your adoptive sonship

Says how can you jockey?

For position.

When you're receiving.

What is rightfully yours already?

I bestow upon you a Kingdom, just as my father bestowed one upon me.

So that you may eat and drink at my table in my Kingdom.

Don't be trying to have your own table with your own greatness and your own little mini Kingdom.

All other kingdoms get shattered.

The folly of greatest.

When the greatest is already giving us Kingdom with him, fellowship with him at his table and whatever place he is appointed to us.

You don't get to sit.

On one of the Thrones.

That he talks about here that he talks about in revelation.

But the point, the place that he is appointed for you is perfect.

The folly of greatest, when it is the greatest folly of jockeying to be greatest, the folly of jealous rivalry, when the one who actually is greatest, is graciously giving us all things.

How foolish and wicked our jealousy is.

And yet, how frequently we find ourselves jealous?

There's a lot.

You can see in the Epistles to show that you know once someone is converted even this jealous rivalry jockeying for position wishing to be seen as greater than others.

It doesn't go away.

That's why Philippians 2 is there in Philippians.

In part for the Philippian church as a whole, in part for Youdian Syntyche.

Those two dear ladies and the apostle refers to them as dear to him.

Our jealousy, or rivalry with one another in our minds and our hearts that awful rehashing of former conversations or plotting of future conversations.

So that you could figure out so that we can figure out how to come out ahead and look better.

It is folly.

Before the alone ultimate greatness of Christ.

But isn't that exactly again in the context in which we find this?

Exactly the kind of person for whom Jesus is dying for.

The next day.

Exactly the kind of person for whom he has broken the bread, and given the cut at this table that he is describing.

For what kind of person?

Did Jesus die?

What kind of people does he save?

Hell deserving unfaithful sponsors of his love.

Those who are ridiculously foolish.

In our jealousy and our rivalry with others.

And even such sinners.

As our self assured.

Which is we open up and look at the next 4 verses. Verses 31 to 34.

We find is actually a rivalry with Christ himself.

The proud is self assured.

The Lord said Simon Simon.

Yeah, both are his names.

Simon and Peter.

Peter is the one that means rock.

Notice that Jesus chooses to use the other name now.

Simon Simon, indeed, Satan.

Has asked for you.

That he may sift you as wheat.

The EU is plural.

When Jesus addresses, Simon Says, Satan has asked for all of you that he may sift as wheat, all of them.

Are in a terrible danger.

Satan wants to attack them in such a way as to show that all of them are chaff, right?

That's what sifting?

Was when they separated the wheat from the chaff and the wheat is valuable, but the chaff is worthy to be what to be burned up.

To be used as Tinder.

And so Satan wants to expose you as the hell deserving sinners that you are.

But I have prayed for.

You, Jesus says, and now that you is singular.

I have prayed for you, Simon, that your faith should not fail.

And when you have returned, which does imply that he will stumble but not stumble as to fall utterly but stumble so as to be restored by Christ, which we know is what happened.

And when you have returned to me, strengthen your brethren.

So here Peter is facing the danger of Satan himself attacking him.

And Peter has been assured that what is going to keep him from stumbling as to utterly fall are the personal individual prayers.

Of Jesus himself.

And that yet even with these personal individual prayers of Jesus himself.

That Peter is going to stumble.

That he is going to have to return.

Yet even in the face of such great danger, and if Satan is attacking you, what can make the difference in such an attack but Christ?

Many of you know this, or many of you have forgotten this.

About your marriage, or about parenting or about how you conduct yourself in the workplace.

That that's all spiritual warfare children of light in a World of Darkness.

Fighting the attacks of the devil himself.

And that the armor that we've been given is the armor of God in the Gospel of Jesus Christ, which is wielded by prayer in dependence upon his Holy Spirit.

If we are self assured, even in the kind of husband we're trying to be or the kind of wife we're trying to be, or the kind of child you are trying to be to your parents children obey your parents in the Lord, not in yourself.

Or the kind of parents who are trying.

To be your boss or employee.

We are both missing out or we're missing how great the opposition is that this is spiritual warfare with the devil himself.

And the greatness of the only thing that can sustain you in it, the Lord Jesus himself.

And so the Lord Jesus has set before Simon that Satan is after him.

But Jesus is his defence, and the prayers of Jesus, earthly for him or his defense.

And what does Peter say in response when he said to him, Lord, I am ready to go.

With you both to prison and to death.

How could Peter's personal resolve?

In a point at which Jesus tells him even the prayers that he's been praying for him.

Are not going to keep you from doing that.

But rather restore you once you have done it.

You see, self assertiveness is ultimately rivalry with Christ.

Oh dear believer.

What a great assurance you have been given.

That Jesus Christ is able to save you to the uttermost.

By the power of his indestructible life that Jesus Christ is interceding for you.

That he always lives to intercede for you.

That the Holy Spirit intercedes for you because you don't know what to pray for as you want.

And yet we are still those who groan, despite the Spirit's intercession. In fact, is.

Interceding for us includes groaning that we might be finally cleansed from that remaining sin.

And we are those who still need to resist against sin because we haven't done so unto the shedding of our blood.

And we still need our father to discipline us like he does all true children.

Because he is going to give us that holiness, without which we will not see the Lord.

We have been.

Given a great assurance in what our Lord is doing, but if we start to become self assured.

If we approach putting sin to death or pursuing righteousness as if the greatness of my resolve in this moment is what's going to make the difference, so that I will never stumble again.

Then our self assurance puts us not just at jealous rivalry now with other disciples.

But in a place where we are more trying to be more assured in self than we are in Christ.

Do you see?

What Peter does here.

Jesus says, but.

I have prayed for you.

That if he should not the hell.

Computer system Lord.

I am ready to go with you.

And his stumbling is going to be so great that.

By the end of verse 34.

If Judas were still in the room.

With Judas gone, Peter is now not the second.

Candidate, he's the first candidate from the remaining 11.

And he said, I tell you, Peter, the rooster shall not grow this day before you.

It doesn't just buckle under pressure at some point.

Before you deny three times.

That you know me.

Self assertiveness becomes the means by which.

Jesus tells Simon.

That he is as close as you can get without going to hell.

To being the answer to the question in verse 23.

So for what kind of people?

Has Jesus given himself?

Has Jesus assured them of the new covenant in his blood?

For what kind of people did Jesus go to the cross on the next day?

Hell deserving unfaithful sperner's of his love.

Ridiculously foolish jealous people.

And proud self assured people who even stumble into placing more confidence in themselves.

Than in Jesus.

He died for sinners.

Because in ourselves we are the unfaithful, the jealous and the proud.

We desperately need Christ as our sacrifice.

Christ as our life and goodness Christ as our help and mediator.

And he has given himself.

To be those things for sinners such as you.

Have you laid hold of Jesus Christ?

Don't try to be like those.

Fair scribes and Pharisees.

Who thought that?

They were more saveable.

There's no such thing as more saveable.

There are only.

Sinners hopeless and helpless without him.

For whom he died.

Believe in Jesus Christ and be saved.