



## My Savior's Love



"I stand amazed in the presence of Jesus the Nazarene,  
and wonder how He could love me, a sinner condemned, unclean.

"He took my sins and my sorrow, He made them His very own;  
He bore the burden to Calv'ry and suffered and died alone.

"When with the ransomed in glory His face I at last shall see,  
'twill be my joy thru the ages to sing of His love for me.

"How marvelous! How wonderful! And my song shall ever be:  
How marvelous! How wonderful! Is my Savior's love for me."

"Love saw a guilt of sin,  
and sought a basis of pardon.  
Love saw the defilement of sin,  
and sought a way of cleansing.  
Love saw the depravity of sin,  
and sought a means of restoration.  
Love saw the condemnation of sin,  
and sought a method of justification.  
Love saw the death of sin and sought a way of life.  
Love sought - Love found!" - Unknown

"Live a life of love, as Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God." - Ephesians 5:2

Ancient Greeks expressed 3 levels of love. "Eros" is a "give me" kind of love. "Philia" is a "give and take" kind of love - "You love me and I'll love you." But "Agape" is an unconditional kind of love - "I love you simply for who you are." That is the love that God has for us, and we are left to "wonder how He could love me, a sinner, condemned, unclean."

"My Savior's Love" was written by Charles H. Gabriel, the most popular and prolific gospel song writer of the 1910s, which was the height of the Billy Sunday - Homer Rodeheaver crusades. This hymn was first published in 1905, and has stood the test of time, reminding believers of the amazing love that led our Savior to Calvary for us. John 3:16 is one of the best-known Bible verses, but we need to read on to verse 17:

"For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." God takes no joy in judging the wicked, but His holiness requires that

we come to Him through the sacrifice of His Son, who loved us and gave Himself for us (Galatians 2:20).

Matthew, Mark and Luke all record that after Jesus entered Jerusalem on a donkey, he went to the temple and drove out the merchants, saying, "My house shall be called a house of prayer, but you are making it a robbers' den."

Matthew tells us that after this the blind and the lame came to Jesus in the Temple, and He healed them. The scribes and chief priests were indignant as they heard the children shouting, "Hosanna to the Son of David." But Jesus quoted Psalm 8:2, asking them "Have you never read, 'Out of the mouth of infants and nursing babies You have prepared praise for Yourself?' " His reply was an obvious assertion of His deity, by which He was claiming the right to receive their worship as God.

Jesus then left the Temple and went to Bethany to spend the night. In the morning, He set out for Jerusalem, and He was hungry. Seeing a lone fig tree by the road, Jesus came to it and found nothing on it except leaves. He cursed it, causing the tree to wither. This became a divine object lesson since the fig tree often appears in Scripture as a symbol of Israel. As such, the barren fig tree symbolized divine judgment on Israel because of her spiritual fruitlessness, despite an abundance of spiritual advantages. This utter lack of fruit on Israel's part was evident in the rejection of their Messiah.

Matthew 21:20 says, "Seeing this, the disciples were amazed." This was surely not the first sign of Jesus's supernatural power that they had witnessed, but that sense of awe never grew old. Unfortunately, we can take for granted the facts of the "Old, Old Story" and lose the wonder of what took place during the last few days of Christ's life on earth.

Mark 1:22 says that those who heard Jesus speak were amazed at His teaching, for He taught with authority. Luke 4:36 tells us that after watching Jesus cast out demons, "amazement came upon them all, and the people began talking with one another saying, 'What is this message? For with authority and power He commands the unclean spirits and they come out.'" And Jesus said to Nicodemus in John 3:7, "Do not be amazed that I said to you, 'You must be born again.'

It is my prayer that today's message will cause each one of us to be faced anew with the marvelous work of Christ that brought us salvation. And perhaps another old hymn will help us to consider more deeply the wondrous love of our Savior:

"What wondrous love is this, O my soul, O my soul!

What wondrous love is this, O my soul!

What wondrous love is this that caused the Lord of bliss  
to bear the dreadful curse for my soul, for my soul,  
to bear the dreadful curse for my soul?"

