

Empire Church of the Brethren

Sunday Service Sermons

25 January 2026

What Jesus does for Sinners

Text: "From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" Rev. 1:5-6

John Francis Perring says the Bank of England owes him more than \$1 trillion.

He claims that his great grand-father Perring invested more than \$100,000 in the bank many years ago.

The younger Perring, a Chicago musician, asserts that the bank paid interest to his great-grandfather until 1846.

Since that time, Perring says no interest has been paid, and he wants the Bank of England to rectify the account.

Although Perring has been pursuing the claim against the bank for a number of years, the bank has not shelled out a dime.

And in all likelihood it will not.

In contrast to this, think about the inexhaustible resources that belong to Jesus Christ and are freely available to us by faith.

For these spiritual riches to be ours, we have only to receive him as our Savior and confess him as our Lord.

Then all that Jesus possesses and all that he does for sinners will be credited to our account.

The text for our message this morning focuses on three things Jesus does for sinners.

Jesus loves us in our sins.

This marvelous truth is expressed in the last part of verse 5 ("Unto him that loved us").

But Christ's love for us is not a past tense thing.

His love is always current, and a literal translation of the meaning is "is loving us".

How can we describe that love?

Jesus loves us as we are.

There is nothing we can do to make God love us.

There is nothing we can do to make God stop loving us, because "God is love."

God loves us in Jesus Christ, just as we are.

Oliver Cromwell once told his portrait painter to paint him "warts and all."

Cromwell wanted the people to remember him as he was.

Similarly, Jesus loves us warts and all.

We don't have to "clean up our act" before Jesus can love us.

He loves us as we are.

Jesus loves us sacrificially.

The word that is here translated "love" is the strongest word for love in the Greek New Testament.

The late Kenneth S. Wuest said that "God's love for a sinful and lost race . . . Springs from his heart in response to the high value he places upon each human soul. Every sinner is exceedingly precious in his sight".

This sacrificial love of Jesus for sinners is displayed in the cross.

Jesus frees us from our sins.

John wrote that Christ "washed us from our sins in his own blood".

According to Dr. Morris Ashcraft in "The Broadman Bible Commentary", "freed, or loosed, is preferable to the variant reading washed."

Through his death, burial, and resurrection, Jesus is able to free sinners, those who will receive him, from the control of the sinful nature. *John 1:12-13.*

Jesus looses us from our sins by giving himself.

Martin Leu, in a four-and-one-half-year period, gave two hundred pints of blood to the Norfolk, Nebraska, Lutheran blood bank.

There is no way to know how many lives Leu's blood saved.

We are saved from our sins because Jesus shed his blood for us.

Jesus looses us from our sins as we accept him.

The word translated "washed" or "loosed" is in a tense that indicates a completed experience.

It points to a definite time when the loosing took place.

Jesus called it the new birth when he talked to Nicodemus about his greatest need.

The loosing from sin that Jesus gives the repentant sinner is an experience we call conversion.

Jesus lifts us out of our sins.

The lifting grace of Jesus is stated in verse 6: "And has made us kings and priests unto God and his Father."

The Revised Standard Version translates it, He has "made us a kingdom, priests to his God and Father."

Regardless of how one reads the verse, the meaning is the same: Jesus lifts us out of our sins to a new dimension of living.

Jesus said to his disciples: "I, if I be lifted up from earth, will draw all people unto me".

Jesus was lifted up on the cross to lift sinners out of their sins.

Everywhere the gospel of Christ has been preached, it has lifted sinners out of degradation and blackness into God's glorious forgiveness and love.

Jesus lifted the immoral woman of Sychar and made her the great Samaritan evangelist.

He lifted Saul of Tarsus and made him the great apostle to the Gentiles.

He lifted Simon Peter and made him the great preacher to the Jewish world.

He lifted William Booth and made him the great founder of the Salvation Army.

He lifted Billy Sunday out of his drunkenness and made him a great evangelist.

In his hymn "He Lifted Me," Charles H. Gabriel wrote of the lifting grace of Jesus:

In loving-kindness Jesus came
My soul in mercy to reclaim,
And from the depths of sin and shame
Thro' grace he lifted me.

From sinking sand he lifted me,
With tender hand he lifted me,
From shades of night to plains of light,
Oh praise his name, he lifted me!

Author John Masefield, a sixteenth-century poet laureate of England, wrote a drama titled "The trial of Jesus".

In the drama Procula, the wife of Pontius Pilate, receives the news that Jesus has been raised from the dead.

Addressing Longinus, Procula asks if he thinks Jesus is still dead.

Longinus replies that he doesn't think so.

Troubled, Procula asks Longinus where he thinks Jesus is.

He replies, "Loose in the world, Lady, where neither Jew nor Roman nor anyone else can stop him."

Indeed, Jesus is alive and loose in the world, and he lives to set sinners loose from their sins that they too might live eternally.