

“The Gospel According to Thieves”

(Luke 23:32-33, 39-43)

Introduction

- The biblical account that we are studying this morning – sometimes called “The Story of the Penitent Thief” – is unique to the Gospel of Luke. It takes place during the first half (three-hours; 9am-noon) of Jesus six-hour-long crucifixion (9am-3pm). It is important to note, and to be reminded of, that which Jesus suffered as we turn to Luke 23:32-43.
 - ... He had already been arrested, by order of the Jewish chief priests and elders (with a small army of soldiers and people armed with swords and clubs) in the Garden of Gethsemane, just after midnight on Friday morning [Matt.26:47-56; Mk.14:43-52; Lk.22:47-53; Jn.18:2-12];
 - ... He had already endured three phases of a mock Jewish trial, where Jesus was vehemently interrogated, falsely accused, mocked and beaten (lasting until sunrise, Friday morning) [Matt.26:57-68; 27:1; Mk.14:53-65; 15:1; Lk.22:54-71; Jn.28:23-23];
 - ... He had already endured three phases of a mock Roman trial, where Jesus was vehemently interrogated, falsely accused, mocked, and scourged/flogged [Matt.27:2, 11-26; Mk.15:1-15; Lk.23:1-25; Jn.18:28-19:16];
 - ... He had already been led to the Praetorium (palace) and was, once again, mocked and tortured by the Roman soldiers, and having a crown of twisted thorns embedded into His head [Matt.27:27-30; Mk.15:16-19];
 - ... He had already made the long walk to Golgotha/Calvary, carrying the cross – perhaps only the horizontal (cross) beam known as the Patibulum (which was 5-6 feet in length and weighed 75-125lbs.), or the whole cross (which weighed more than 200lbs.) – until the Roman soldiers made Simon from Cyrene carry it for Him [Matt.27:31-34; Mk.15:20-23; Lk.23:26-33; Jn.29:16-17];
 - ... He had already been nailed to the cross, using long and sharp spikes through His wrists and feet, while He laid upon the cross which was flat on the ground, and then dropped upright into a hole in the ground, and the soldiers gambled for His clothing [Matt.27:35-36; Mk.15:24; Lk.23:33-34; Jn.19:18-18)].
- As we come to Luke 23:32ff, Jesus is enduring the agony and humiliation of crucifixion. Yet, in Luke’s account of “the penitent thief” (Lk.23:32-43) we find, not surprisingly, a picture of the Gospel of Jesus Christ – salvation by God’s grace alone, through faith alone, in Christ alone. First, we see 1) an illustration of the Gospel of Jesus Christ, then we see 2) A confirmation of the Gospel by Jesus Christ.

A. An Illustration of the Gospel of Jesus Christ (vs.32-33, 39-42)

- This unique account in Luke’s Gospel is profound illustration of the Gospel of Jesus Christ:

Luke 23:32-42 ~ “Two others, who were criminals, were led away to be put to death with him. ³³And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left.

³⁴And Jesus said, ‘Father, forgive them, for they know not what they do.’ And they cast lots to divide his garments. ³⁵And the people stood by, watching, but the rulers scoffed at him, saying, ‘He saved others; let him save himself, if he is the Christ of God, his Chosen One!’ ³⁶The soldiers also mocked him, coming up and offering him sour wine ³⁷and saying, ‘If you are the King of the Jews, save yourself!’ ³⁸There was also an inscription over him, ‘This is the King of the Jews.’

³⁹One of the criminals who were hanged railed at him, saying, ‘Are you not the Christ? Save yourself and us!’ ⁴⁰But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation?’ ⁴¹And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.’ ⁴²And he said, ‘Jesus, remember me when you come into your kingdom.’”

➤ Everything that happened during Christ's crucifixion was according to the sovereign will, and predestined plan, of Almighty God. Nothing was left to chance, no detail was outside of God's knowledge, no action was beyond God's power or control.

Acts 2:22-24 ~ "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know – ²³this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men."

Acts 4:27-29 ~ "for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, ²⁸to do whatever your hand and your plan had predestined to take place."

➤ This is evident even in the (seemingly inconsequential) thieves who were crucified on either side of Jesus – "*one on his right and one on his left*" (vs.33). For this was a fulfillment of divine prophecy:

Isa 53:12 ~ [written approximately 700 years before Jesus was born]: "Therefore I will divide him a portion with the many, and he shall divide the spoil 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 intercession for the transgressors." (see Lk.22:37)

Mark 15:27-28 ~ "They crucified two robbers with Him, one on His right and one on His left. ²⁸[And the Scripture was fulfilled which says, 'And He was numbered with transgressors.']" (NASB)

* vs.28 does not appear in earlier manuscripts

➤ From this divinely inspired account, of the two thieves crucified next to Jesus, we find at least five distinct Gospel truths. These five truths help us to understand the essential elements of true salvation. For of these two thieves, only one was saved (see Jn.3:16, 18, 36; 14:6; Acts 4:12).

Five essential components of true salvation ...

1. A contrite/repentant heart

➤ The first component of true salvation is a contrite (repentant) heart. Immediately in this passage, Luke identified the men on Jesus' left and right as "*criminals*" (vs.32, 33; *kakourgos*), which could literally be translated "evil-doers" or "malefactors." Matthew and Mark referred to them as "*robbers*" (*lēstēs*; Matt.27:38; Mk.15:27; i.e. a thief), which is the same word John used to describe Barabbas (Jn.18:40). This is not either/or, but both/and. These men, probably cohorts of Barabbas, were deemed deserving of crucifixion – under normal circumstances, a punishment reserved only for the most deplorable and seemingly unredeemable of people. Barabbas is described as "*a notorious prisoner*" (Matt.27:16), and "*a rebel*" (Mk.15:7), and "*a man who had been thrown into prison for an insurrection started in the city and for murder*" (Lk.23:19) – and Barabbas was the one whom the chief priests persuaded the crowd to demand to be released!

➤ We know that both of these criminals were originally mocking and blaspheming Christ:

Matt 27:39-44 ~ "And those who passed by **derided** [*blasphēmō*; slander, berate] him, wagging their heads ⁴⁰and saying, 'You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.' ⁴¹So also the chief priests, with the scribes and elders, **mocked** [*empaizō*; to make fun/sport of, to trick] him, saying, ⁴²'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. ⁴³He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'" ⁴⁴And the robbers who were crucified with him also reviled [to cast in one's teeth; to viciously taunt, to heap insults on, or to reproach or revile] him in the same way."

Luke 23:35-40 ~ “And the people stood by, watching, but the rulers **scoffed** [*ekmyktērīzō*; ridicule, deride] at him, saying, ‘He saved others; let him save himself, if he is the Christ of God, his Chosen One!’³⁶The soldiers also **mocked** [*empaizō*; to make fun/sport of, to trick] him, coming up and offering him sour wine³⁷and saying, ‘If you are the King of the Jews, save yourself!’³⁸There was also an inscription over him, ‘This is the King of the Jews.’”

- But notice that Luke recorded that only “*One of the criminals who were hanged **railed** [blasphēmēō; slander, berate] at him, saying, ‘Are you not the Christ? Save yourself and us!’*” (vs.39). This is not a mistake or a discrepancy in Scripture, but evidence of a change in heart. This is the miracle of conversion; an immediate and radical transformation. Something massive came over one of the criminals, who went from “reviling” Jesus to “rebuking” the other criminal: “*But the other rebuked him*” (vs.40).

While this criminal hung in agony on a cross, the supernatural miracle of conversion captured his softened his hardened heart and awakened him from spiritual death. This is true conversion! Like the apostle Paul after him, he went from blaspheming Christ to defending Christ in an instant – a radical 180° change (see Acts 9:1-5, 13; 22:4; 26:9-11; 1Cor.15:9; Gal.1:13; 1Tim.1:13). Like the prodigal son, he “*came to his senses*” and humbly repented of his sins (see Lk.15:17ff).

- This is one of many examples in Scripture where we see evidence that God can save even the “worst” of sinners – Paul referred to himself as the chief of all sinners (1Tim.1:15)! Do not let Satan deceive you into thinking you are beyond God’s desire or ability to save (Rom.5:20). No one deserves to be saved (Rom.3:10-12, 23). No one can earn God’s saving grace (Eph.2:5, 8-9; 2Tim.1:9; Tit.3:3-6). And no one can out-sin God’s grace. Salvation is by God’s grace alone, through faith alone, in Christ alone!

2. A fear of (reverence for) God

- A second essential component of true salvation is a fear of, or reference for, God. Notice that in his rebuking of the other criminal, the repentant criminal said: The repentant criminal said: “*Do you not fear God, since you are under the same sentence of condemnation?*” (vs.40). The Greek word translated “*fear*” (*phobeomai*) is from where our English word phobia is derived.

Prov 9:10 ~ “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight.”

Rom 3:18 ~ “There is no fear of God before their eyes.”

- The truth in Scripture is that the (unrepentant) unbeliever should be afraid (terrified) of God because He is holy, and they will incur His eternal wrath and judgment for their sins (Jn.3:18, 36; Rom.2:5; Col.3:6).

Unrepentant sinners do not fear God, and they desperately try to assuage the fear of God with secularly psychology, political correctness, worldly philosophies, or false religions. They deafen their ears to the Word of God; they blind their eyes to the truth of God; they harden their hearts against the will of God; they defile the consciences in defiance to the glory of God.

Heb 10:31 ~ “It is a fearful thing to fall into the hands of the living God.”

- Amazingly, however, for those who (with a contrite heart) truly come to fear the Lord in this life, the fear of God turns to a reverence for God. For, through Christ’s atoning sacrifice, they are no longer under the wrath of God but have become children of God (Jn.1:11-13; Rom.8:15-17; 1Jn.3:1).

Luke 12:4-7 ~ “I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. ⁵But I will warn you whom to fear: **fear him** who, after he has killed, has authority to cast into hell. Yes, I tell you, **fear him**!

⁶Are not five sparrows sold for two pennies? And not one of them is forgotten before God. ⁷Why, even the hairs of your head are all numbered. **Fear not**; you are of more value than many sparrows.”

➤ True salvation is being saved by God, being saved from God, and being saved for God! The repentant criminal was overcome with a fear of God, and that led him to stop his sinful ways and seek to be right with God.

3. A recognition of guilt (remorse over sin) before God

➤ A third essential component of true salvation is a recognition of guilt (a remorse over sin) before God. Notice again what the repentant criminal said to the other criminal: “... *Do you not fear God, since you are under the same sentence of condemnation?* ⁴¹*And we indeed justly, for we are receiving the due reward of our deeds*” (vs.40-41). The repentant criminal came to realize that his “*sentence of condemnation*” (*krima*) was deserved. He could not minimize (“I’m not that bad”), rationalize (“I’m not as bad as most people”), or justify (“It’s not my fault that I’m bad”) his sin. He knew he was an utterly depraved sinner before an absolutely holy God.

➤ The prevalent thinking in America today seems to be that human beings are basically good. Many, if not most, Americans believe that humans are good people who sometimes do bad things, and not bad people who sometimes do good things. The natural and heretical corollary to this is that because we are basically good, we do not need to be forgiven. In essence, it is falsely surmised, since people are basically good they do not need a Savior. Scripture adamantly affirms that this is simply not the case!

Isa 64:6 ~ “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.”

Jer 17:9 ~ “The heart is deceitful above all things and beyond cure...” (cf. Ps.51:5)

Romans 3:10-12, 23 ~ “As it is written: ‘There is no one righteous, not even one; ¹¹there is no one who understands, no one who seeks God. ¹²All have turned away, they have together become worthless; there is no one who does good, not even one’ ... ²³for all have sinned and fall short of the glory of God.”

➤ Knowing that he would face God’s holy wrath and eternal judgment, the repentant criminal declared to the other criminal: “*And we indeed justly, for we are receiving the due reward of our deeds*” (vs.41). This is a sobering, humbling, admission of guilt. No excuses. No whining. No defense. At this point in his life, perhaps for the first time ever, the repentant criminal knew for sure that he was a sinner, justly deserving of crucifixion and, more importantly, God’s just and eternal punishment for sin.

4. A saving faith (belief) in Jesus Christ

➤ The repentant criminal also knows something else for sure: that Jesus Christ is innocent. But more than that, he has come to understand that Jesus is absolutely innocent of any/all sin. He declared: “... *we are receiving the due reward of our deeds; but this man has done nothing wrong*” (vs.41). He knew that Jesus did not deserve to be crucified. In fact, he was not alone in this ...

Judas:

Matt 27:3-4 ~ “Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, ⁴saying, ‘I have sinned by betraying innocent blood.’ They said, ‘What is that to us? See to it yourself.’”

Pilate:

Matt 27:24 ~ “So when 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.’”

John 18:38 ~ “... After he had said this, he went back outside to the Jews and told them, ‘I find no guilt in him.’”

John 19:4 ~ “Pilate went out again and said to them, ‘See, I am bringing him out to you that you may know that I find no guilt in him.’”

Pilate’s wife:

Matt 27:19 ~ “Besides, while he was sitting on the judgment seat, his wife sent word to him, ‘Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.’”

Roman Centurion:

Luke 23:47 ~ “Now when the centurion saw what had taken place, he praised God, saying, ‘Certainly this man was innocent!’” (see Matt.27:54)

- But the repentant criminal was not merely stating that Jesus did not deserve to be crucified, he was declaring that Jesus was without sin. He declared: *“this man has done nothing wrong”* (vs.41). He was not only stating Jesus’ innocence, but also His sinlessness. This brings us to a fourth essential component of true salvation is a saving faith (belief) in Jesus Christ.
- Jesus is indeed the sinless Son of God. He did not die for His own sins, because He was sinless (see Is.53:9; Heb.7:26; 1Pet.2:22). Christ’s death on the cross completely and perfectly satisfied God’s wrath against our sin, for *“the wages of sin is death”* (Rom.6:23). This has been called “the great exchange” – Christ bearing the punishment and death for our unrighteousness while we receive the glory and reward for His righteousness. Theologians refer to Christ’s crucifixion as His substitutionary or vicarious death. Which simply means that He died in our place, for our sins.

2 Cor 5:21 ~ “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

1 John 3:5 ~ “You know that he appeared in order to take away sins, and in him there is no sin.”

- If Jesus were not sinless, He could not be our Savior – for He Himself would need a Savior. The repentant criminal’s statement strongly implies that he understood that Jesus was indeed the one and only Son of God and one and only Savior from God.
- The truth of the Gospel is this: Salvation is not ours to lose (through our unrighteousness), but only ours to gain (through Christ’s righteousness). We never have, nor will we ever, deserve heaven. No one goes to heaven because they are good enough – no one. Eternal life with God in heaven is the free gift from God to those who have been saved by grace through faith in Jesus Christ – not through any human effort or works or goodness.

5. A humble plea for God’s mercy and grace

- A fifth essential component of true salvation is a humble plea for God’s mercy and grace. Mercy can be simply defined as not getting what you deserve, and grace can be simply defined as getting what you do not deserve.

As depraved sinners, with nothing inherently good or redeemable about us, we are desperately dependent on both God’s mercy and grace. God’s mercy saves us from His eternal wrath; God’s just punishment for our unrighteousness. God’s grace gives us eternal life; God’s gift to those who, by faith, receive Christ’s righteousness.

With regard to salvation, mercy and grace are really two sides of the same coin. These are truly

Heb 4:14-16 ~ “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

Ps 103:8 ~ “The Lord is merciful and gracious, slow to anger and abounding in steadfast love.” (see Ex.34:6; Ps.111:4; 145:8; Jon.4:2).

Ps 116:5 ~ “Gracious is the Lord, and righteous; our God is merciful.”

➤ The penitent thief, while dying next to Jesus, said: *“Jesus, remember me when you come into your kingdom”* (vs.42). The simplicity of this statement is quite remarkable. This repentant criminal did not offer to earn God’s forgiveness; he did not pretend to be deserving of God’s grace; he did not attempt to justify or rationalize his sin; he did not try to bargain for God’s mercy. He simply, humbly, plead for God’s mercy and grace.

This criminal even recognized that Jesus was indeed the “King of the Jews” (Lk.23:3, 37, 38). He was affirming his newfound belief that Jesus was the Christ, the Messianic King, and would reign supremely in His eternal kingdom – as “King of kings and Lord of lords” (see Jn.18:33-37; 19:1-16; Rev.19:16). What others mocked and disdained, this repentant criminal embraced. The repentant criminal believed that Jesus would reign as the King, that in His death Jesus would not be dethroned as King but enthroned as King.

➤ This is incredibly similar to the parable Jesus told concerning the Pharisee and the tax collector:

Luke 18:9-14 ~ “He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: ¹⁰Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹²I fast twice a week; I give tithes of all that I get.' ¹³But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' ¹⁴I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.’”

➤ In the same way, the penitent thief threw himself on the mercy of God. By pleading *“Jesus, remember me”* (vs.42), he was asking for Jesus to be gracious and merciful to him. He did not say, “Remember my religious works” or “Remember my church (Easter) attendance” or “Remember good intentions.” He simply asked Jesus: *“remember me.”* He simply asked for forgiveness – unmerited mercy and grace.

✓ Illust: “The incident is one of the greatest biblical illustrations of the truth of justification by faith. This man had done nothing to *merit* salvation. Indeed, he was in no position to do anything meritorious. Already gasping in the throes of his own death agonies, he had no hope of ever *earning* Christ’s favor. But realizing that he was in an utterly hopeless situation, the thief sought only a modest token of mercy from Christ: ‘Remember me’” (John MacArthur; *The Murder of Jesus*; p.213-214).

➤ But this was no insincere, last ditch, attempt to avoid the consequences of his sin. How do we know? Because the Bible tells us so; because Jesus said so!

B. A Confirmation of the Gospel by Jesus Christ (vs.43).

➤ We know that the criminal’s request was sincere and true, because of what Jesus said to him in response: *And he said to him, “Truly, I say to you, today you will be with me in Paradise”* (vs.43). This is confirmation from Jesus Christ Himself – in the flesh – just feet away from repentant criminal!

Of all that Jesus may have said from the cross, that which we have recorded in Scripture, it seems the first statement He made *“Father, forgive them, for they know not what they do”* (Lk.23:34) – His gracious request of the Father to forgive all those who acted in ignorance in crucifying Him. His second saying from the cross, was not a general request for myriad of people but a specific promise for one person: *“Truly, I say to you, today you will be with me in Paradise”* (vs.43).

- First, we must understand that by saying *“Truly”* (*amēn*) Jesus was underscoring the veracity and certainty of His words. Jesus’ response indicates that His true kingdom was not of this world, but is a spiritual and eternal kingdom (Jn.18:33-37). In saying this, He guaranteed that the repentant criminal was saved!
- Notice that Jesus told him that he would be with Him in Paradise *“Today”* (*sēmeron*; this day). This clearly states that the criminal, and Jesus, were going to die that same day. More importantly, however, Jesus words to the repentant criminal was unqualified, unmerited, and unconditional. The forgiven criminal received a full, free, and immediate pardon from the Savior.

Jesus did not demand that he somehow earn or repay God for His saving grace. Jesus did not require him to do religious works, or do penance, or to perform any ritual, or sentence him to purgatory (a false, unbiblically, doctrine of the Roman Catholic Church). No, Jesus simply and profoundly promised him: *“Truly, I say to you, today you will be with me in Paradise”* (vs.43).

The word *“Paradise”* (*paradeisos*; a Persian word for “garden,” which came to mean the place of the righteous dead) is another word for heaven, describing the dwelling place of God (2Cor.12:3; Rev.2:7).

- Make no mistake. Both criminals died that day, but only one (the penitent thief) was in paradise with Jesus. The penitent thief received God’s salvific mercy and grace because, and simply because, he put his faith in Jesus Christ, and therefore received salvation based solely on Jesus’ substitutionary (vicarious) sacrifice on the cross.

2 Cor 5:21 ~ “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

1 Peter 3:18 ~ “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit”

Isa 53:4-6 ~ “Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. ⁶All we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all.”

- Jesus unmistakably confirmed this Gospel by saying: *“Truly, I say to you, today you will be with me in Paradise”* (vs.43).

✓ **Illust:** “That was all Christ said to him. But it was all the thief needed to hear. He was still suffering unspeakable physical torment, but the misery in his soul was now gone. For the first time in his life, he was free from the burden of his sin. The Savior, at his side, was bearing that sin for him. And the thief was now clothed in Christ’s perfect righteousness. Soon they would be in Paradise together. The thief had Christ’s own word on it” (John MacArthur; *The Murder of Jesus*; p.214).

Conclusion

- This is Gospel – the Good News – of Resurrection Sunday! That all who receive Him as Lord and Savior will be saved – by God’s grace alone, through faith alone, in Christ alone. No matter how sinful. No matter what you have done, or how bad you have been. The penitent thief illustrates for us God’s amazing grace, gloriously and perfectly displayed in the life, death and resurrection of Jesus Christ.

Eph 1:7 ~ “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace”

Col 1:13-14 ~ “He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.”

1 Peter 1:3-5 ~ “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from

the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who by God's power are being guarded through faith for a salvation ready to be revealed in the last time."

John 11:25-26 ~ "Jesus said to her, 'I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, ²⁶and everyone who lives and believes in me shall never die. Do you believe this?' ²⁷She said to him, 'Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.'"