

# Good Friday Service Pt2

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- [ 0 : 0 0 ]     Verses 1 and 2. On a hill far away stood an old rugged cross, the emblem of suffering and shame.  
Dearest and best, for a world of lost sinners was slain.  
So I'll cherish the old rugged cross, till my trophies at last I lay down.  
I will cling to the old rugged cross. And exchange it someday for a crown.  
On a second. On that old rugged cross, so despised by the world, has a wondrous attraction for me.
- [ 1 : 1 9 ]     For the dear Lamb of God left His glory above to marry to our Calvary.  
So I'll cherish the old rugged cross. And my trophies at last I lay down.  
I will cling to the old rugged cross. And exchange it someday for a crown.  
231. 231. Blessed Redeemer. 231. We'll do all three verses. All three. All three. All three.  
All three. Of Calvary's mountain, what dreadful Lord?
- [ 2 : 3 3 ]     Of Christ my Savior, weary and worn. Facing for sinners, death on the cross.  
That He might save them from endless loss. Blessed Redeemer, precious Redeemer.  
Seems now I see Him on Calvary's stream. Wounded and bleeding, for sinners pleading.  
Bind and unheeding, dying for me. Father, forgive them, cause did He pray.  
King of His white blood flowed fast away. Wain for sinners, while it's not true.
- [ 3 : 5 2 ]     No one but Jesus, ever loved so. Blessed Redeemer, precious Redeemer.  
Seems now I see Him on Calvary's stream. Wounded and bleeding, for sinners pleading.  
Bind and unheeding, dying for me on a third. Oh, how I love Him, Savior and friend.  
How can my praises ever find end? Through years unnumbered, on heaven's shore.  
My tongue shall praise Him forevermore. Blessed Redeemer, precious Redeemer.
- [ 5 : 1 2 ]     Seems now I see Him on Calvary's stream. Wounded and unheeding, for sinners pleading.  
Blind and unheeding, dying for me. You may be seated.  
You are singing terrifically. It is standing up here. It is just overwhelming to hear what's coming at me. Thank you for singing out so well.  
Trying to do old songs. We like old songs. And you're doing very well remembering those old ones. Good. Thank you so much. The two gentlemen behind me are going to start us tonight.

And they're going to be the furthest ones from the cross. The way I'm doing this tonight, as we look at each of these people involved, we're going to start on the outside and work our way in to finally become to Jesus on the cross.

[ 6 : 22 ] We're going to look at the perspective of all these different people and what they saw and what they thought. And so, Mike Donato, Bucksport Bible Church, is our first speaker.

I turned 65 this year, and my eyes are not what they used to be. So, being a mainer, I'm looking for a good deal.

And I love these things you can get at the dollar store. The only thing is they're worth a dollar. And my lens popped out. That's about how I feel sometimes.

But thankful for my wife. She always comes through. Okay. How much time do we have each? I missed the pre-prayer, so I'm exempt, right?

Yeah, right. No. Okay. Take your Bibles and Matthew 27. We're going to start in Matthew chapter 27.

[ 7 : 39 ] We're going to take a look at the soldiers. With one of your fingers in Matthew 27, take your other finger and go to John.

John's Gospel chapter 19. Time is of the essence, so we're going to look at Matthew a little bit, and then we're going to look at John, and then we'll come back to Matthew.

But as Brother Steve has said, we're starting with those that were the furthest out. Let's remember, Jesus came not for those that were well.

He came for those that needed help. And here we will take a look at the Roman soldiers. Rome, in the time of Jesus' day, was the power.

They were the superpower. They were the ones that were calling all the shots. Rome was cruel. Rome was vicious. Rome was mean.

[ 8 : 37 ] And you did not want to get in the way of the Roman Empire. They had ways of showing to you, your family, and to the world that they were a force to be reckoned with.

Even the prophet Daniel, before hundreds of years before the empire came into existence, portrayed it as a monster with vicious teeth that just stomped and ground its subjects into power.

Even though this was true of this regime and this government system, one thing I'm in hopes to show to you in the short time that I have, it says in Psalm 76, verse 10, surely the wrath of man shall praise thee.

The remainder of wrath shalt thou restrain. I want to point out three things about these soldiers. There were things that they did before the crucifixion. There were things that they did during the crucifixion.

And there was something that was said after the crucifixion that, again, should speak to our hearts. What did they do before the crucifixion? There's wonderful pictures here of what God has done for us.

[ 9 : 53 ] Matthew 27 and verse 27. It says, Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers.

There's probably at least a hundred of them here. A hundred of these Roman soldiers in the presence of Jesus. And they stripped him and put on him a scarlet robe.

And when they had plaited a crown of thorns, they put it upon his head and a reed in his right hand. And they bowed the knee before him and mocked him, saying, Hail, King of the Jews!

And they spit upon him. I can't think of anything more. This is the worst degrading thing that a human being can do to another. They spit upon him and took the reed and smote him on the head.

And after that they had mocked him, they took the robe off from him and put his own raiment on him and led him away to crucify him. There's pictures here.

[ 10 : 51 ] The first is in regards to the robe. They put a scarlet robe on him. You know, in the Bible, scarlet is a type of sin. The prophet Isaiah said, Come now, let us reason together.

Though your sins be as what? Scarlet! They shall be as white as snow. And I like to see in this picture Jesus being clothed with our sin.

He took our sin, the robe of our sin, so that we in turn could have a robe of righteousness. As we say here in Maine, that's a wicked good deal.

Wicked good deal. I'll give my sin to a substitute on any day in exchange for the robe of righteousness that he gives to those that put their faith and trust in him.

He wore a crown of thorns. Someday we'll have a crown of glory. They took a scepter and put it in his right hand, not realizing that that hand is the hand that controls not just things on earth, but the entire universe.

[ 11 : 57 ] Jesus is in complete control. And the day will come when he will have a kingdom here on this earth, and he will hold the scepter of worldwide universal dominion.

And then what did they do? They bowed the knee. They bowed the knee. Now they're doing this in mockery, but as we know, the day will come when every, what did Paul say to the Philippian church?

Every knee shall bow. Things in heaven, things in earth, and things under the earth, and may I say it, that even includes Governor Janet Mills.

She, among many others, will bow at the feet of Jesus. They did it in mockery. The whole world, all of creation, will do it in majesty, in submission to the God that he is.

So this is what happened before the cross. Then there were events that happened during the crucifixion. Go to John chapter 19. John chapter 19. In Matthew 27, there are pictures.

[ 13 : 07 ] Here in John 19, there are prophecies. There are prophecies. John chapter 19, verses 23 and 24. Verse 23 says, Then the soldiers, when they had crucified Jesus, took his garments and made four parts to every soldier apart, and also his coat.

Now the coat was without seam, woven from the top throughout. They said, Therefore among themselves, let us not rend it or tear it, but cast lots for it. Whose it shall be?

Why? That the scripture might be fulfilled, which says, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers, the soldiers did.

The Roman soldiers were allowed to take the personal effects of those who died. In the case of Jesus, there were apparently two pieces, and there was an outer garment and an inner garment. The outer garment they took and probably just ripped it in four pieces and gave it to the four soldiers that were there keeping guard.

The inner piece is very interesting. It's called a coat. It was more like a tunic. And from what I can see, this was something that was very exquisite.

[ 14 : 23 ] They could be very beautiful. They could be very expensive. And apparently, they were items of clothing that were given as gifts. Whatever it was, they did not tear it.

They did not tear it. And why was that? Because here again, even though they were just dead set on killing this man, here they are fulfilling God's word.

They're gambling. They're making a mockery of Jesus. But God is behind the scene orchestrating the fulfilling of his word. In Psalm 22, it says, They divide my garments among them.

And for my clothing they cast lots, which, get this, was written a thousand years before this event even took place. Just think of that. A thousand years.

God nailed it. There are other prophecies as well. John chapter 19, verse 31. The Jews, therefore, because it was the preparation that the body should not remain upon the cross on the Sabbath day, what hypocrites, here they are, engaged in cold-blooded murder of an individual and they're worried about fulfilling some law.

[ 15 : 33 ] For that Sabbath day was in high day, besought Pilate that their legs might be broken and that they might be taken away. Because this was, of course, to speed up the death process. Crucifixion was designed to last a long time.

Sometimes it lasted for days. But they couldn't have that. Then came the soldiers and broke the legs of the first and of the other which was crucified with him. But when they came to Jesus, now it's important that we get this, and saw that he was dead already, they break not his legs.

These were professional executors. They had crucified thousands of poor Jewish individuals. They knew what death looked like.

So don't ever believe the liberal lie that Jesus just kind of passed out and then woke up three days later. No, folks. He died. He was dead.

And there's further proof of this. Verse 34, But one of the soldiers with a spear pierced his side and forthwith came there out blood and water. Medical terminology, he was dead. And here we go.

[ 16 : 35 ] And he that saw it bear witness, bear record, and his record is true. And he knoweth that he saith true that ye might believe. For these things were done, what? That the scripture should be fulfilled.

A bone of him shall not be broken. That was written in regards to the Passover lamb in the book of Exodus. Of course, Jesus was God's lamb. He was God's Passover lamb given for us.

And again, another scripture says, or saith, they shall look on him whom they pierce. So even when Rome was pouring out his wrath, its wrath and its fury, God's still using him to fulfill his word.

That's amazing. That's the power of our great God. And then the last one, things that they did after the crucifixion. Back to Matthew chapter 27.

Matthew chapter 27 and verse 54. We read, Now when the centurion, he was a commander of 100, just think of the word century, 100, centurion, commander of 100, and they that were with him watching Jesus saw the earthquake and those things that were done.

[ 17 : 48 ] They feared greatly. Other gospel writers say they glorified God. They feared greatly saying truly this was the son of God.

Some commentators want us to believe that they got saved here. We really don't. We really don't know. We really don't know. But one thing is true. This Roman soldier recognized there was something very unique and very special about Jesus.

He knew the events that had transpired had nothing to do with the other two. He honed in. He honed in on Jesus. And his proclamation is true. He truly is the son of God.

And he gave his life for us. Amen. Amen. Matthew 27.

I know he was just there so we'll be there momentarily. 41 through 43 is the verses we'll look at. My name is Brad Cozad and I'm supposed to introduce myself because he told me he forgot.

[ 18 : 58 ] I'm Brad Cozad and pastor of Hudson Baptist Church. Likewise also the chief priest mocking him with the scribes an elder said he saved others himself he cannot save.

Phoebe the king of Israel let him now come down from the cross and we will believe him. He trusted in God let him deliver him now if he will have him for he said I am the son of God.

I'm looking at the religious leaders this evening and just two points I want us to look at this evening is the mockers which we see here the chief priests and scribes and elders are mocking him and then the mockery itself.

These religious leaders they are the elite of Jewish society they are the members of the Sanhedrin the Jewish ruling council. You recall back to Matthew chapter 26 these are the ones who put Jesus on trial and after chapter 26 you go back to chapter 27 verse 1 and you'll see that these are the people that wanted to put Jesus to death and here they are now the foot of the cross.

we don't know this for sure but in all likelihood these are probably the same people who tried Jesus who struck Jesus with their hands who spat in Jesus' face and it's almost as if they are here now to gloat at the success of their plot.

[ 20 : 20 ] They are finally rid of this Jesus once and for all. The wise people are here the learned people are here if you want to even put it in modern day language the Bible scholars are here the political power brokers are here.

What's amazing is not one of them looked at the face of Jesus Christ who is bloodied and saw anything other than contempt and disdain for an individual.

What's interesting is Matthew in a way is giving us the world's reaction to Jesus Christ. Paul says it this way in 1 Corinthians he says for the preaching of the cross is to them that perish foolishness.

That's how people respond by nature because of our sinful nature to the cross. We as Christians respond to it in this way as one author put it behold the man upon the cross my sin upon his shoulder ashamed I hear my mocking voice call out among the scoffers.

These religious leaders are mocking Jesus they are the mockers but they are also I want us to look at their mockery what they say to and about the Lord Jesus we don't have time to get into it but he gives us three different sets of groups of people here in this passage of scripture the religious leaders being one and they also give us three different insults or sets of insults here also but we can only look at the religious leaders here for the time that we have but I think we're meant to understand something about the mockery and it's on three levels that we are to understand this mockery the first one is this idea of derision and again interestingly right they are not saying these things to Jesus himself it's as if you're in the room and somebody is talking about you while you're in the room they are talking about Jesus amongst themselves obviously in voice hearing range so that Jesus can hear him the language here echoes what Satan tried to do in tempting

[ 22 : 40 ] Jesus in Matthew chapter four right if thou be the son of God if thou be the son of God and now here at the climax of his ministry they're getting the same temptations but this time not as if you're the son of God but this in derision and mockery but yet the taunting dismissals of the religious leaders become the means by which Jesus secures our righteousness it is the means by which we find acceptance before God because Jesus endured their disdain interesting isn't it his sonship is being questioned so that that hours might be secured but even further there as you have this derision you have this temptation there right the large part of suffering of Jesus was a mental anguish by the derision being put on him these words were just as piercing as any nail driven into his flesh but thirdly so there's his derision his temptation and the proclamation here what they confess is extraordinary right they say in derision he saved others himself he cannot save him it's interesting isn't it in all of their opposition to Jesus they simply cannot deny that he did in fact save other people what they do not understand right in their mocking and in their derision is that he is only ever able to save anyone precisely because he did not save himself they said let him down and we will believe him had he come down their faith would have been futile no payment for sin would have been provided faith in

Jesus has no meaning unless he did die unless he did rise again this is the gospel and the religious leaders derision and mockery Jesus can save others himself he cannot save because if he saved himself he could not save you we must indeed believe in him who was crucified it must be a Christ who makes full payment for sin a crossless Christ cannot save you because he was condemned you are pardoned because he obeyed in the face of terrible temptation when you fall into temptation there is mercy for you here is the savior our hearts need and we see it as the religious leaders mock and deride our lord and savior Jesus Christ there is still some in the back standing there is a couple seats over here next to John John is a nice guy he won't bother you so there is a couple seats over there if you are looking for seats his robes for mine should be up on the screen hopefully you know this one so let's try singing his robes for mine his robes for mine a wonderful exchange gold in my sin Christ suffered need God's rain faked in his righteousness I'm justified in Christ I live for in my place he died I cling to Christ and marvel at the cost Jesus forsaken God is raised from God but Christ is not my own I praise my all shall be for Christ alone his rose for mine such anguish none can know Christ God's beloved condemned as though his foe he though as I a cursed and left alone I as though he embraced and welcomed home I cling to Christ and marvel at the cost Jesus forsaken God is straight from God but by such love my life is not my own my praise my all shall be for Christ alone 235 in your hymn books 235 lead me to Calvary 235 King of my life I crown thee now thine shall the glory be

lest I forget thy thorn crowned brow lead me to Calvary lest I forget this heavenly lest I forget thine agony lest I forget thy love for me lead me to Calvary on the fourth may I be willing Lord to bear daily my cross for thee even thy cup of grief to share thou hast born all for me lest I forget his ceremony lest I forget thine agony lest I forget thine love for me lead me to Calvary now Pilot Michael Winningham he's the pastor at Winterport Baptist and then if you would take your copies of the scriptures and turn to the Gospel of Matthew Matthew and the 27th chapter Gospel of Matthew chapter 27 and verse one says when the morning was come all the chief priests and elders of the people took counsel against

Jesus to put him to death and when they bound him they led him away and delivered him to Pontius Pilate the governor what do you know about Pontius Pilate it was when Brother Steve asked us who we would like to speak about I thought well I know quite a bit about all of these characters this is a narrative that we've probably grown up with many of us but Pilate I probably know the least about so thankfully Brother Steve gave us four passages and for the sake of time we're not going to turn to each one of them but I wanted to give you what I distilled from those four chapters certainly there's more that you could probably find about Pilate but I wanted to give us a brief character sketch of this kind of an this was the equivalent of a governor as it says in the text a prefect is what he would have been called officially but in terms of the province of Judea this was the most powerful figure he even had the power I discovered to appoint the chief priests at that time so this was a position of influence it was not as though there was anyone forcing his hand other than perhaps the empire of

Rome he was there to do Rome's bidding he would have been in charge primarily of the military and in charge of collecting taxes so both crucial parts of maintaining an empire the size of Rome but I just wanted to look through these passages briefly and as I said we're not going to turn to them I put them in my notes for sake of time but I wanted us first to look at Pilate and his curiosity his curiosity you know when Jesus is brought before him he seems to have very little understanding of who Jesus is he looks at this Jesus and asks him several questions verse 11 of this same chapter says art thou the king of the Jews and Jesus said unto him thou sayest verse 13 another question hearest thou not how many things they witness against thee are you going to say anything the fact that Jesus was silent really kind of set Pilate off his game a bit he wasn't used to this kind of trial I would imagine that most of the people that he faced were claiming their own innocence and trying to defend themselves and here's

[ 32 : 57 ] Jesus and we know and we recognize from Isaiah chapter 53 that he simply fulfilling scripture because he is in this instance being led as a sheep to the slaughter so we see his curiosity and Jesus answers nothing in Pilate marvels in Mark chapter 15 verse 5 and everywhere when the people cry crucify him he answers why what evil hath he done he cannot wrap his head around why they're wanting to kill Jesus and certainly when we consider this we recognize that maybe that same question comes to someone who is entirely innocent someone who has never sinned how many days have you gone without sinning even once thankfully we see no hands so we see first of all Pilate's curiosity and then we secondly see Pilate's pragmatism there is in these passages evidence of a pragmatic approach to ruling in other words he's trying to make people happy and evidently he sees the value of playing both sides he looks at the

Jews and he knows that they're envious two of the passages Matthew and Mark I think both call this out the fact that he knew that the religious leaders had offered him up to Pilate because they were envious of his power and yet ultimately he's there by the graces of Rome and his duty is to serve Rome Matthew chapter 27 verse 21 says whether the twain to maybe set Jesus free he says here's Barabbas and here's Jesus Christ who do you choose and of course we know who the crowd chose and so pragmatically he releases Barabbas to them in verse 26 and Mark 15 verse 15 under the inspiration of the Holy Spirit gives us a little insight into that and we find out the thoughts of Pilate's mind it says and so Pilate willing to content the people released Barabbas under them and delivered Jesus and when he had scourged him to be crucified further example of this would be when he calls in

Herod at this point Herod Antipas was not a friend of Pilate and it actually says that it wasn't until after this trial of Jesus that they were friends up to that point there had!

And for whatever reason Pilate decides to hold out this olive branch to someone who was his former enemy and it works Politically speaking we have to say that Pilate was a shrewd man Luke 23 verse 12 is where we read that Pilate was friends with Herod from that point on but we also discern in these passages a certain level of insight and perceptiveness on the side of Pilate I'm not in any way trying to present that in a way that you would assume or come to the conclusion that he was a good man there's no real indication of that but he does seem to be able to read people fairly well as I mentioned before he noted that the Jews were envious of this influence that Jesus had and the way that he seemed to attract crowds even though the Jews certainly couldn't why he had such authority but he did detect something he did detect something and we see that when we notice that

Pilate is fearful there's an element of fear to this person Pilate Matthew 27 verse 19 says when he was set down at the judgment seat his wife sent unto him saying have you nothing to do with that just man for I have suffered many things this day in a dream because of him now that's not Pilate that's afraid but I think this is where these doubts really start to creep in the Lord doesn't the Holy Spirit does not record for us what it was that Pilate's wife dreamed and so clearly we're not supposed to know but it is interesting that she also detected something and I believe the fact that she came to Pilate in that moment and whispered you know what this is going to end badly for you is telling and indeed it did end badly Luke 23 23 after Pilate says that he'll let Jesus go they were instant they were instant the Bible says with loud voices requiring that he might be crucified and the voices of them and of the chief priests prevailed now the stakes are being raised now what he's been called there to do really comes into play you know

[ 37 : 40 ] Pilate you're responsible for the peace here it is you who Rome will hold responsible if this falls to pieces and so there is most assuredly a fear of man here John 19 10 through 11 says Pilate or Pilate says to Jesus don't you know I could kill you well of course Jesus knew that this was the case but it was from that point when Jesus answered nothing to him he said from thenceforth Pilate sought to release him but here's where we really realize just how driven he is by the people and fear of the people in John 19 verse 12 it says if thou let this man go thou art not Caesar's friend this is the group of Jews saying you know what Pilate options Barabbas and all of this but if you release Jesus you're no friend of Caesar's and that seems to be the deciding vote in the mind of

Pilate which brings me to his final characteristic that I want to call out tonight and that is his guilt the fact that Pilate at the end of the day regardless of how he responded to Jesus was guilty Matthew 27 verse 24 if you're open to it right now you can read in verse 24 it says when Pilate saw that he could prevail nothing but that rather a tumult was made he took water and washed his hands before the multitude saying I am innocent of the blood of this just person see ye to it so in a single act Pilate supposes that by the washing of his hands figurative as it may be that he was innocent of the question but in our minds we're probably saying no obviously not well how do we know that well turn over to Acts chapter 4 briefly Acts chapter 4 and if you look down at verse 24 that's where we'll start to read this is after

Peter and John have been told you know you need to stop preaching the gospel and I think it's instructive this is just a bit of a side note but I think it's instructive that the first thing that they do once they are warned and they commit themselves to continued preaching of the gospel what do they do they pray and this is a powerful prayer look in verse 24 it says and when they heard that they lifted up their voice to God with one accord and said David has said why did the heathen rage and the people imagined vain things the kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ he's quoting Psalm chapter 2 there a wonderful passage that really outlines the philosophy of mankind and his rebellion against God they are at all times raging against him and that may settle very uncomfortably!

because we need to have some very nice friends that we might even describe as being a good person but actually the Bible does not describe people in those terms at all in fact the Bible goes as far as to say there is none righteous no not one that excludes every single person and that includes Pilate and look at what it says here in verse 27 for a truth against thy holy child Jesus who Gentiles and the people of Israel were gathered together what is the Holy Spirit trying to tell us in giving us these details about Pilate I think the Lord would have us to recognize tonight that there is no such thing as neutrality when it comes to what you do with Jesus Christ you absolutely do not have a middle ground the Bible never describes it in those terms in fact Paul is a domain or kingdom of darkness and there is a kingdom of his son you are in one of those two and so when

Pilate supposed that he could wash his hands of the matter and say I'm good and he declared that to the people and because he's the ranking official surely it must be true he's the one with the power no dear people that is not the case why is it not the case because he is a created being and he lives in God's world and he breathes God's air every single breath that he has is by the grace of God and any other way Jesus says it perhaps the best in Matthew 12 verse 30 he says he that is not with me is against me at any time Pilate could have stopped the crucifixion now we know from what the Bible says that this was God's plan all along so we did not we do not want this to be stopped as brother Brad mentioned we would be without salvation but we need to recognize that even though God is sovereign there is responsibility of man here in a way that we can't really fully comprehend!



[ 43 : 22 ] no doubt there are exceptions from time to time and from generation to generation there are those who may occasionally lift up the name of God but the way that the Bible describes the general mood of those that are ruling the general attitude is that they are raging Psalm chapter 2 says they're wanting to cast off God's rule they will not submit to him and that's what we have with!

And so I'm not going to end on necessarily a positive note but I am going to say that we need to choose I don't know who's under the sound of my voice tonight we've heard already some excellent connections to the gospel but if you are under the illusion that you can take a middle of the road approach to Jesus that is not possible the Bible does not teach it and if anything if you have not come to Jesus side about this if you have not seen yourself in your sin and seen your need for repentance you will be against Jesus Christ I have told our people on numerous occasions in the past year if God is not your father he is your judge if he is not your father then he can only be your judge and this contradicts the teaching of the world which supposes that Jesus is just this nice guy and of course he did wonderful things but do you realize that if you are not on his side about your sin and realizing your need for him he is your enemy we are described as children of wrath before we before we submit to the working of the

Holy Spirit in our lives how does that compute with the modern day perception of man dear folks we cannot cannot be neutral I think of the old song actually when I read this passage the first time this old hymn came to my mind what will you do with Jesus neutral you cannot be someday your heart will be asking what will he do with me and I leave you with that prophecy as we move closer to the death of the Lord Jesus Christ we have heard about the Roman soldiers and the religious leaders we've heard about Pilate and what he is how he relates with the Lord Jesus I am tasked with this man Barabbas there's lots of tradition about Barabbas and we'll not go into any of that tonight but this man

Barabbas is the he is the benefactor of a wonderful deal a great exchange if you will that takes place at Passover and I'd like to read some passages of scripture from Matthew chapter 27 and we've nibbled on these a little bit already but I'm going to begin reading in verse number 15 of Matthew 27 15 says now at the feast the governor was wont to release unto them a prisoner whom they would and they had a notable prisoner called Barabbas wherefore when they were gathered together Pilate said unto them whom will ye that I release unto you Barabbas or Jesus which is called Christ for he knew that for envy they had delivered him and when he was set down on just man for I have suffered many things in a dream because of him and the chief priests and the elders persuaded the multitude that they should ask for

Barabbas and destroy Jesus and the governor answered and said unto them whither of the twain will ye that I release unto you and they said Barabbas Pilate said unto them what shall I do then with Jesus which is called Christ and they saying let him be crucified and Pilate saw that he could prevail nothing but rather a tumult was made he took water and he washed his hands before the multitude saying I am innocent of the blood of this just person see to it we'll stop there we have here a comparison between two people one who is just and one who is unjust and clearly we can see the unjust of Barabbas we read here in the text that he was a notable prisoner he was a notable prisoner because he is known for this insurrection that he had caused probably was quite popular among some of the

[ 48 : 10 ] Jewish zealots as he rebelled against the Roman government whom we have heard had absolute control and rule in that insurrection there had been a murder that he was associated with John's gospel tells Barabbas and we can easily see that Barabbas is not a good guy he might have been a local hero to some as he rebelled against the Roman rule but in all essence this man did not possess the qualities in which we would say he was a decent guy murder murdering and robbing and sedition and insurrection these are not things that you put on a resume when you go to a job interview Barabbas was not a good man but at the Passover remember that's the season that we're talking about it's Passover the city would swell to almost a million people and Passover is a celebration of the Jewish people being delivered out of the land of

Egypt slaves that were freed as they came out because they had the blood of the lamb on the lentil and on the we're going to hear about them they didn't get delivered you would think stealing something certainly is not as bad as murder Barabbas is certainly the unjust one but along with Barabbas we have Jesus we have Jesus and Jesus is absolutely just in every way and the testimony of Jesus through the text here is that he is declared to be just we read verse 11 of

Matthew 27 and here Pilate's wife comes to him and not verse 11 but verse 19 comes to him and says when he was set down on the judgment seat his wife said to him saying have nothing to do with that just man just man he is declared through this dream somehow by Pilate's wife to be a just man he is declared by Pilate himself in verse 24 when Pilate saw that he could prevail nothing but rather a tumult was made he took water and he washed his hands before the multitude saying I am innocent of the blood of this just person Luke chapter 23 verse 42 one of the thieves on the cross came to the conclusion that this man has done nothing amiss he!

is just! and there is this testimony all around Jesus of his justice but man's testimony isn't the one that matters the most in 1 Peter chapter 2 God himself declares Jesus to be just and here in 1 Peter chapter 2 in verse number 22 the Bible says this who did no sin and neither was guile found in his mouth you know that Jesus never committed a single sin and yet Jesus is the one who the crowd in mob mentality is crying out to be crucified Jesus is the one who pays the penalty Jesus is the one who gives his life and Barabbas goes for free and we say how is that justice well dear beloved it's not but it's a picture of a sinner going free because it's easy to look at

Barabbas and say yeah he's a horrible man but the Bible is very clear that all have sinned and come short of the glory of God and lest you judge Barabbas look in the mirror of God's word and see that you and I are Barabbas we are the ones who have rebelled we are the ones who have lashed out against God and we are the ones who had the opportunity to walk free you see I've said to our church many many times and I'll keep saying it the wonderful picture of the Old Testament is that the lamb dies and the worshipper walks free and when you sinned in the Old Testament and you brought your sacrifice to the tabernacle or the temple later on if you were a thinking person as you laid your hands upon the head of that lamb and watched the throat get slent watched that lamb die upon an altar you thought I did the crime but the lamb died we loved we did the crime the lamb died

[ 53 : 22 ] I don't know what ever happened to Barabbas there's lots of tradition about it we don't know! he realize that day Jesus died or did he get out of town as fast as he could when he was released I don't know what happened but I know that Jesus the just one died for the unjust and again in first Peter chapter three this time in closing here is the testimony of God when it comes to the death of the Lord Jesus Christ Christ in first Peter chapter three in verse number 18 it says for Christ hath once suffered for sins the just for the unjust that he might bring us to God being put to death in the flesh but quickened by the spirit the just for the unjust beloved Jesus died for your sins and whether you know it or not it's true the question is not the truth of whether

Jesus paid that God has endorsed it God is the one who has declared it the question is whether you believe it or not he died and you can go free but you must receive him as savior the death of Jesus Christ does not universally save everyone in the world the scripture is clear even to them that believe on his name I trust that you are a believer today but if you're not maybe you need to think about it the just for the unjust the lamb died and a man like Barabbas went free Jesus died and a man such as me was free thank you okay at this time we've got a group of men who are speakers who are going to try to sing for you as well so they can speak but can they sing we'll find out in just a second!

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