

The silent King is judged

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Preacher: Jerome Peirson

[0 : 00] Welcome to our Sunday evening service at Calvary Evangelical Church here in Brighton.! My name is Jerome and I'm one of the members here at the church.

! We're currently going through a series in the Gospel of Matthew and we're in those eventful last chapters where Christ is moving towards the cross.

This evening we'll continue hearing what our Lord has to say through this wonderful Gospel book.

Now it's my earnest desire that the Spirit of God would apply this word to your heart.

But let's start with a prayer for the Lord to bless our time together. Heavenly Father, we come before you and we thank you so much that you are a great God and a good God, full of mercy, slow to anger and abounding in steadfast love.

We thank you, Father, that at this difficult time, this time of restrictions and this time of being limited in many ways, Lord, you have borne us on eagle's wings as a church.

[1 : 26] You've protected us and you've carried us through. And we are so conscious of the restrictions that we are under, Lord, but we remember that you are a boundless and blessed God.

You are the infinite one, eternal and unchangeable in your being. And you are everywhere present, Father. And although we cannot gather in person this evening, we can know that you are with us wherever we are and that we can worship you in spirit and in truth.

Lord, we do pray for our government at this time. Lord, we pray that you would give them wisdom and discernment as they manage this whole coronavirus crisis, Lord.

I pray that they would be targeted in their restrictions, Father. And I pray that they would be mindful of those who are most vulnerable. And I do pray that they would also be mindful of your church, the church of Jesus Christ.

And I pray that their restrictions would not disenable those who are lonely and those who are isolated to be among your people and to gather as your people and to worship you.

[2 : 49] Lord, I pray, Father, for your church. I thank you for the many churches that are gathering now. Lord God, I pray your hand to be upon them and to protect them from this virus.

But I pray for us, Lord, as we consider meeting together in October. And I pray that you would preside over all those plans, that you would superintend and govern over all those plans to around the technology and the practicalities of us gathering, Lord.

Oh, be with us, I pray. And I do pray, Lord, for our elder Chris, our dear brother and our elder at this time. Lord, would you surround him with songs of deliverance, mercy and peace.

I pray that he would know your rest and your closeness. Just bless him and his family at this time of illness, Lord, and need of you.

So we pray you bless this time, this evening. We pray for your presence to be with each and every one of us as we hear your word. In Jesus' strong name we pray.

[4 : 02] Amen. Let's sing our first hymn, Man of Sorrows. Man of Sorrows Man of Sorrows What a name For the Son of God Who came Ruin sinners To reclaim Hallelujah Hallelujah, what a Savior.

Mocked by insults harsh and crude, in my place condemned he stood.

Sealed my pardon with his blood. Hallelujah, what a Savior.

Guilty, violent, helpless we, spotless Lamb of God was he. Full atonement can it be.

Hallelujah, what a Savior. Lifted up was he to die.

[5 : 44] It is finished was his cry. Now in heaven exalted high.

Hallelujah, what a Savior. When he comes, our glorious King, all his ransomed home to bring, then anew this song we'll sing.

Hallelujah, what a Savior. Hallelujah. Our scripture reading this evening is in the Gospel of Matthew, and we are looking at chapter 27 and verses 11 to 23.

So that's the Gospel of Matthew, chapter 27, chapter 27, verses 11 to 23. I will be reading from the ESV version.

Now Jesus stood before the governor, and the governor asked him, are you the King of the Jews? Jesus said, you have said so.

[7 : 08] But when he was accused by the chief priests and elders, he gave no answer. Then Pilate said to him, do you not hear how many things they testify against you?

But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the feast, the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas.

So when they had gathered, Pilate said to them, whom do you want me to release for you, Barabbas or Jesus, who is called Christ? For he knew that it was out of envy that they had delivered him up.

Besides, while he was sitting on the judgment seat, his wife sent word to him, have nothing to do with this righteous man, for I have suffered much because of him today in a dream.

[8 : 09] Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them, which of the two do you want me to release for you?

And they said, Barabbas. Pilate said to them, then what should I do with Jesus who is called Christ? They all said, let him be crucified.

And he said, why? What evil has he done? But they shouted all the more, let him be crucified. 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. And all the people answered his, his blood be on us and our children. Then he released for them Barabbas. And having scourged Jesus, delivered him to be crucified.

May God add his blessing to the reading of his word. Let us sing that well-loved and enduring hymn that celebrates our Lord's saving work for us.

[9 : 23] Amazing grace. Amazing grace.

How sweet the sound And saved a wretch like me.

And saved a wretch like me. I once was lost, but now am found.

God's grace. God's grace. God's grace. God's grace. But now I see. God's grace.

God's grace. First told my heart to fear. And his grace.

[10 : 38] And his grace. My fears relieved. How precious did that grace appear.

The hour I first believed. The hour I first believed. Through many dangers, Toils and snails.

I have already come. His grace has brought me safe.

This heart and grace will lead me home.

The Lord has promised to come to me.

[12 : 10] His word my hope secures.

My shield and great reward is here.

As long as life enjoys.

And when this mortal life is past.

And earthly days shall cease.

[13 : 08] I shall possess with Christ. Christ has lost eternal joy and peace.

The earth will soon dissolve like snow.

The sun no longer shine.

But God who called me here below.

Will be forever mine. We're going to pray for the word.

[14 : 27] We're going to now pray for the word. Our heavenly father. We come before you to hear your word proclaimed. To hear your word preached.

I pray that you would help me. Lord I pray that I would diminish. And that you would increase. I pray that the words of my mouth.

And the meditations of our hearts. Would be pleasing to you. And that this would honor. And hold up Christ. In all his beauty.

And glory. glory. I pray father. I pray father. That we would rivet our eyes on the text. That I would not read into the text. But I would.

Explain the text. Faithfully. I pray for great blessing. For your people. And for anyone who's hearing this. This evening Lord. I pray that these are not mere words.

[15:25] But I pray for the empowering. And working of your Holy Spirit. Through the preaching. And all this I pray. In the strong name of Jesus Christ. Amen.

In these passages. We see the most infamous trial. In human history. Which displays the highest level. Of injustice. And the greatest expression.

Of human depravity. And wickedness. In chapter 26. Where Christ is before Caiaphas. And the council. We saw the culpability.

The guilt. And the judgment. Of the religious establishment. Who refused. To acknowledge. And bow the knee. To Christ's kingship. They were seeking.

To charge Christ. With blasphemy. Matthew 26. Matthew 26. Matthew 26. Says. And the high priest. Said to him. I adjure you.

[16:32] By the living God. Tell us. If you are the Christ. The son of God. Jesus said to him. You have said so. But I tell you.

From now on. You will see the son of man. Seated. Seated at the right hand of power. And coming on the clouds of heaven. Then the high priest. Tore his robes.

And said. He has uttered blasphemy. Here was a clear declaration. From Christ. Quoting from the prophet Daniel. Of his messiahship.

Within the trial. Before us this evening. Christ's judgment. Is upon the civil. Establishment. And we see the depravity. Of a system.

That does not acknowledge. Or respect. Christ's lordship. The accusation. Leveled against him. Now. Is treason.

[17:30] And sedition. The passages before us. Reveal much. About ourselves. As sinners. Without Christ.

But most importantly. What we see in these passages. Shining through. The backdrop of darkness. Darkness. Depravity. Injustice. And corruption. Is how Christ.

Is our suffering. Sin bearer. And righteous substitute. I'd like. I'd like us to look at this. Under three. Three main headings. So.

They are. Christ. Before his accusers. Christ. Christ. As substitute. For a notorious prisoner. And Christ. As sentenced.

To death. By a cowardly. Governor. Our first point. Before his accusers. The theme. Of Christ. Fulfilling.

[18:28] God's purpose. Of redemption. Continues. Even within this. Dark narrative. He's. Ushering in. Of heaven. Matthew. Has continually. Highlighted.

Clash. Of kingdoms. On one hand. The kingdom. Of heaven. And then. The kingdom. Of the evil one. The kingdom. Of this world. The kingdom. Of darkness. The assault.

Of the kingdom. Of darkness. Becomes. Greater. Through this. Civil. Ruler. As Christ. Christ. Sets his face. Like flint. And does not shrink.

From his mission. To destroy. The devil. Verse 11 says. Jesus stood. Before. The governor. Let's stop for a moment.

And think about. Who this is. Standing before the governor. This is the son of God. The one who will judge. The thoughts. Words. And actions. Of all men. This is the God man.

[19:24] The incarnate word. And he's allowing himself. To be judged. By a mere man. In his humiliation. So who's this man.

That's examining. And judging Christ. Well. This is Pontius Pilate. He was the governor. Of Judea. Between AD 26. And 36. For 10 years. His title. Was prefect.

Of Judea. He was granted. The power. Of supreme. Judge. This meant. That he had. The sole authority. To order a criminal's. Execution. His main responsibility.

Was to maintain. Law and order. In the province. He was known. To be an insensitive. Cruel. And harsh leader. And he despised.

The Jews. Now the Sanhedrin. They were willing. To use him. As a political. Pawn. To accomplish. Their goal. Of destroying.

[20:17] Jesus. Despite. His utter. Disdain. For the Jews. You see. He saw them. As a problematic. And turbulent. People. As we said earlier.

The Sanhedrin. Saw Jesus. As guilty. Of a religious. Offence. Which is. According to their. Thinking. Blasphemy. Now.

In order. For Jesus. To be guilty. Of a capital. Crime. This wasn't. Enough. It needed. To be. A civil. Crime. Crime. So.

They took. His claim. Of messiahship. And they. Twisted it. Into a kind. Of political. Charge. Of sedition. Now. Remember. The people. Had mixed. Views. Of Jesus. At this time.

Many. Wanted. A kind. Of military. Messiah. To take. Them. Back. To the good. Old. Days. Of King. David. To. To overthrow. Rome. And this is. A very politically. Charged. Time.

[21 : 17] Pilate. Asked. Jesus. Are you. The king. Of the Jews. Now. According. To the. Expositor's. Greek. Testament. The you. Here. Is emphatic. It's as if.

He's saying. Are you. The king. Of the Jews. You. Really. Pilate. Doesn't. Believe. Their accusations. He.

Doesn't. Believe. That Jesus. Is a violent. Revolutionary. Or. Insurrectionist. This man. He has no. Prestige. He's got. No wealth. He's got. No troops.

He's got. No military. Following. Now. Jesus. Answers. As you say. And by answering. As you say. He appears. Ambiguous.

He appears. Indirect. It's as if. He's saying. I'm not a king. Like you. Understand. However. On a deeper level.

[22 : 11] What you say. Is true. I'm not a political. Or military threat. To you. Or to Rome. But I am. A king. Pilate.

Could never. Begin. To envisage. The quality. Of Christ. Kingship. God. I think. John 18. 36. Sheds further light. On what he means. When Christ says.

My kingdom. Is not. Of this world. If my kingdom. Were of this world. My servants. Would have been fighting. That I might not be delivered. Over to the Jews.

But my kingdom. Is not from the world. He's saying. My kingdom. It's not. It's not a territorial. Or geographic kingdom. Although it'll cover. The entire world.

And every nation. It's not a military kingdom. Although my subjects. Are caught up. In mortal combat. In our spiritual warfare.

[23 : 08] It's not a political kingdom. Although kings and princes. Will bow the knee. To me. Either in this life. Or the life to come. My kingdom. Is a spiritual kingdom.

The following verses. Describe Christ. Giving no answer. To his accusers. Charges. And Pilate being amazed.

Now. We need to pause. For a moment. And consider this. This profound silence. And silence. Can sometimes say. So much more than words.

The chief priests. Were becoming. Increasingly. Forceful. Yet our savior. He did not. Utter. A word. In one sense.

This silence. Was a way of Christ. Not giving any credibility. To their trumped up. Accusations. And Christ. Was above. Disputation. At this point.

[24 : 05] As his hour. Had come. And as one. Peter 2. 23 says. When he was reviled. He did not revile. In return. When he suffered. He did not threaten.

But continued. Entrusting himself. To him. Who judges. Justly. We see here. How his silence. Expresses. His kingship.

He's bearing. Our sins. And showing. His total obedience. To his father's plan. Of redemption. Now there were times. When Christ. Answered those.

Who were opposing him. With laser sharp wisdom. And profound knowledge. However now. He's remaining. Silent. Consider for a moment.

What would happen. If Christ. Employed. All the wisdom. And all the knowledge. That he had. He was capable. To argue his case. He would be able.

[25 : 04] To call a legion. Of angels. But God's plan. Would not. Progress. He was calmly. Submitting. To the process. That would lead. To his death. Which must.

Happen. Here. Is a fulfillment. Of prophecy. In Isaiah. 53. 7. He was oppressed. And afflicted. Yet. He opened. Not his mouth. Like a lamb. That is led. To the slaughter. And like a sheep. That before its shearers. Is silent. So he opened.

Not his mouth. I found. Thomas Manton. To be particularly helpful. Here. In his commentary. On these verses. In Isaiah. He says. The excellency.

Of Christ. Was hidden. Under a veil. Of meanness. And miseries. And that here. His great patience. Is displayed. As listen to this. He. He sweetly. Acquiesces.

[25 : 58] To providence. Suffering unjustly. For our sake. And in our stead. Yet spoke. Not. A word. We see Christ.

Is our sacrificial lamb. Pure. Harmless. And undefiled. Being brought. To the slaughter. As what Manton calls. An emblem. Of innocence.

Meekness. And patience. His silence. Unveils. His true identity. As our sin bearer. Taking upon himself. The guilt. And condemnation. Legally.

Reckoned. Guilty. Although innocent. In himself. Because our substitute. Needs to be legally. Guilty. To be our substitute. And to provide satisfaction.

For our sins. Suffering. As a ransom. For us. He would not. Defend himself. Now. Pilate's amazement.

[26 : 55] May be due to his recognition. That Christ is innocent. Yet he's calmly unruffled. He's not saying a word. Despite all the accusations. Leveled against him. Christ shows so much self-control.

So much poise. And dignity. Before his accusers. Beloved. Do you see here. Your peace.

Your hope. Your reconciliation. With God. As a result. Of these silent. Sufferings. Are you.

Captivated afresh. With the love.

Of our Lord. The one. Who was condemned. As guilty. In our place. That we may. Be justified. My second point.

Is substitute. For a notorious. Prisoner. Verse 15. Says. Now at the feast. The governor. Was accustomed. To release. For the crowds. Any one prisoner.

[27 : 52] Who they wanted. We mustn't miss. The timing. Of these events. That the timing. I think is symbolic. Given that this is. The Passover feast. That time.

When the unblemished. Paschal lamb. Is sacrificed. As a substitute. For the people's sins. We know. That the Passover sacrifice. Was a type.

Of Christ. Christ. And it pointed. To Christ's. Sacrificial. Work. It appeared. That there was. A custom. At the time. Of the feast.

To honor the Jews. Where a prisoner. Was released. A kind of amnesty. Now. Pilate. He has a problem. On his hands. He has a dilemma. He doesn't believe.

Christ is guilty. However. He recognizes. That the situation. Is politically charged. On one hand. He wants to please. The leaders.

[28 : 48] But on the other hand. He doesn't want. To misgovern. The people. He wants to please. The people. He sees this. As a way. Of kind of. Resolving. The dilemma. And escaping.

Responsibility.

He tries. To manipulate. The crowds. Into choosing. Jesus. Over a wicked. Criminal. In verse 16. We meet. Barabbas.

The notorious. Prisoner. The word. Notorious. Can have either. A positive. Or negative.

Connotation. It can mean. Positively. Illustrious. Or notable.

I think the authorised version. Says notable. I think the NIV. Says well known. In a bad sense. It can mean. Notorious. Or infamous. The SV.

Favors. Notorious. And we know. From the gospels. Of Mark and Luke. That he was a violent.

Rebel. Against civil authority. Some commentators. Suggest. That he was a revolutionary.

[29 : 45] Type figure. A kind of hero. A popular. Insurrectionist. Something akin to a Robin Hood. Type figure. Barabbas.

Is the real. Insurrectionist. And revolutionary. All that Jesus. Was being accused of. Barabbas. Was. The name Barabbas. Literally means.

Son. Of the father. Some early manuscripts. Of Matthew. Give the full name. Of Jesus. Barabbas. People of God.

We cannot miss. The picture. Of substitution. Here. The just one. Taking the place. Of the unjust. It's even been suggested.

That the third cross. Was meant. For Barabbas. Our Lord and Savior. Went to the cross. And he died. For Barabbas. He also dies.

[30 : 41] For the very sins. That Barabbas. Is guilty of. We have such a clear. And wonderful. Picture of the gospel. Can we. Can we not see. Ourselves.

In Barabbas. One commentator. Describes Barabbas. As an emblem. Of those. For whom Christ. Died for. We may not. Be notorious.

Prisoners. However. We. By virtue. Of being. In Adam. Lost in our sins. Have committed. What sprawl. Calls. Cos called. Cosmic treason.

We were true. Insurrectionists. In our hatred. Towards God. And his law. Yet. We see. That like Barabbas. He dies. For us. He became.

A curse. For us. He took. Upon himself. The just penalty. Of sin. For us. By virtue. Of our union. With Christ.

[31 : 36] We can now. Know. The freedom. That Barabbas. Experienced. And so much more. We know. An everlasting. And eternal. Freedom. Pilate.

Was aware. Of what was going on. He could see. That this was envy. That had driven them. To deliver. Deliver him up. This shines a light. On their sinful.

Pride. Pride. They were more concerned. About their popularity. They were more concerned. About their position. Than Christ.

And Christ. Was a threat. To them. Now. Pride and envy. Can be insidious. And destructive. Sins. Particularly. In the church. I've.

Recently. Been saddened. Seeing various. Internet. News feeds. About. Christian leaders. Having fallen. Christian leaders.

[32 : 34] In. In one instance. A well-known. Ministry. And. I don't know. All that is going on there. I don't understand. All the ins and outs.

And I'm sure. It's very complex. But what seems. To. To be happening. In. In these situations. There seems to be. Some sinful.

Pride. There seems to be. Something about. Power. And there's something. About wanting. Prestige. And prominence. And beloved. We do need.

To be vigilant. To get vigilant. Against these sins. They can be more subtle. And they can have. A respectable veneer. And it's not just leaders. It's us. As just members. In the church.

James 3.16. Says. For where jealousy. And selfish. And selfish. Ambition. Exists. There will be disorder. And every vile practice. James beforehand.

[33 : 29] Has said. This is worldly. Earthly. And demonic. This is demonic. The leaders. Persuaded the crowd. To ask for Barabbas.

And to destroy. Jesus. And we see the fickleness. The depravity. And the kind of mob. Thinking. Of the crowd. Who were previously. Shouting.

Hosannas. They become more frenzied. They're shouting for Christ. To be crucified. Now we need to be careful. That we don't see ourselves. As far removed.

From this crowd. We can see ourselves. Without Christ. Despising Christ. Wanting this one. Not to rule. Over us. This is what we were like.

Before Christ. What Christ came into our hearts. And our lives. And changed us. This is the reason. Our Lord. Went to the cross. For sinful humanity.

[34 : 25] Sinners like you. And sinners. Like me. Don't we need. This saviour. My third point. Is sentenced to death.

By a cowardly. Governor. We've seen how Pilate. Was trying not to offend. The authorities. He was wanting to please. The leaders. And the crowd.

But things. Just aren't working out. For him. They're not working out. As he had hoped. And in verses 24. To 26. Pilate. His cowardice. And compromise.

And attempt to abdicate. Responsibility. Becomes more apparent. He's been warned. By his wife's dream. Of Christ's. Righteousness. God in his providence.

Enables a pagan woman. To be troubled. By Christ's. Righteousness. She also has a troubled. Conscience. And this underscores. Christ's innocence.

[35 : 19] And his messianic. Identity. Although she warns him. And God has providentially. Spoken to her. This doesn't lead to a change in events.

Or circumstances. It just further confirms. Pilate's guilt. And cowardice. In verse 23. He questions the crowd. When they demand Christ's crucifixion.

Why? What evil has he done? He knows Christ is innocent. But political expediency. Disobedience. And compromise. Win the day. He wants to avoid a riot.

He wants to keep peace. And he wants to keep order. At any cost. He wants to keep his position. In tact. How unlike.

Our Lord and Savior. Is Pilate. In his cowardice. And lack of principle. He thought by washing his hands.

[36 : 15] In a kind of ceremonial gesture. His conscience. Would somehow be cleansed. And satisfied. He believed himself. To be absolved. And free of responsibility. He was self.

Deceived. The fear of people. And maintaining peace.

Can make us. Do things. Or go with things. That our conscience. Is uneasy with. We need to be guided. By principles. That go beyond. What is expedient.

And what is popular. And people of God. I do believe. That. We are going to need to. Do this more and more. When we consider. The route.

Our culture is. Going down. In verse 25. When all the people answered. His blood. Be on us. And on our children. We see this.

[37 : 08] As utterly shocking. At the brazen. Disregard. And contempt. For Christ. Now apparently. This was a common idiom. For denoting. Culpability.

For someone's death. The people. Are placing. Responsibility. Directly. On themselves. They're bringing. Upon themselves. Judgment. Which we see. Partially fulfilled.

In the. In AD 70. With the destruction. Of the temple. In verse 26. We read of Christ.

Experiencing. The most horrific. And torturous. Suffering. And being delivered up. For crucifixion. The word scourging. Describes.

Being flogged. With something called. A flagellum. This was. It was like a kind of. Wooden handle. With a. A series of short. Leather cords. It was nine strands. And they would have things.

[38 : 02] Like sharp pieces. Of metal. Bone. Lead balls. And in some instances. Hooks. And the whip. Would rip into the victim's back. Tearing it apart.

Exposing muscle. Bone. And even organs. This was truly. Brutal. Unlike the Jews. Rome put no restrictions.

On the number of lashes. Beloved. This scourging. Was vicarious. What do I mean by that? Well this was done. On our behalf. Christ underwent. This torment.

And suffering. And suffering. For the sins of his people. He went through. This unspeakable suffering. In his sinlessness. And innocence. For you. Believer. This is our king.

A suffering servant. In his humiliation. His glories. Veiled. He's undergoing. So much torment. And anguish. For me. Aren't you glad.

[38 : 58] That he's done this for you. Heidelberg Catechism. Captures this beautifully. Lord's Day 15. Question 38. Why did he suffer. Under Pontius Pilate. As judge.

Answer. That he. Being innocent. And yet condemned. By a temporal judge. Might thereby. Free us. From the severe judgment. Of God. To which we were exposed.

We end by seeing. How Pilate. Delivered. Christ. To be crucified. This word. Delivered.

Stood out for me. And I think. In the NIV. It says. Hand it over. We read. In verse 18. He was delivered. By the leaders. But the crowd.

In them. Crying for him. To be crucified. In a sense. They were delivering him. Up as well. And Pilate. He also delivered him up. Who's responsible?

[39 : 55] Well. The leaders are. The Jewish leaders. The crowd is. And the gentle. Gentile governor is. In that corrupt system.

But I want us to fast forward. Some years. Please. Please turn in your Bibles. To Acts 2. 23. This Jesus.

Delivered up. According to the definite plan. And foreknowledge. Of God. You crucified. And killed. By the hand. Of lawless men.

Now. The Greek. For delivered. In Acts 2. Is different. From Matthew 27. However. The meaning. Is surely. Very similar. Do you see. What this says.

Who's the main author. Of this plan. Who's the one. That governs. And super intends. Over all these things. Who's the one. That orchestrates it. It's God. It's our covenant.

[40 : 57] God. This was part. Of God's decree. What do I mean. What decree means. God's plan. Before the foundation. Of the world. In the council of peace. Between the father. And the son.

In eternity past. These events. Were foreordained. For you. And for me. Believer. If you're a believer. Listening to this. Your response. Should be one of. Overwhelming.

Gratitude. And joy. Acts 2. Goes on to say. Let all the house. Of Israel. Therefore. Know for certain. That God. Has made him. Both. Lord. And Christ. This Jesus. Whom. You. Crucified. Now. When they heard this. They were cut.

To the heart. And said to Peter. And the rest of the apostles. Brothers. What shall we do? And Peter said to them. Repent. And be baptized. Every one of you. In the name of Jesus Christ.

[41 : 51] For the forgiveness. Of your sins. And you will receive. The gift. Of the Holy. Spirit. For the promise. Is for you. And for your children.

And for all. Who are far off. Everyone. Whom the Lord. Our God. Calls to himself. Are you far off? If you're an unbeliever. You are far off.

But this is good news. Don't stay. Like those Jewish leaders. In Matthew 27. Don't stay. Like the crowd. Don't be like Pilate. That represent.

All of them. In some measure. Represent. Who we are. Without Christ. Come to Christ. He's now. Exalted. At the right hand. Of the Father. And he invites sinners.

Like you. Who have nothing. To bring. But your sin. And your misery. Come to him. And he will grant you. Repentance. And faith.

[42 : 45] And newness. Of life. What a saviour. We will now.

Sing. Our closing hymn. He stood. Before. The court. On trial.

Instead. Of us. He stood. Before. The court. On trial.

Instead. Of us. He met. It's power. To hurt. Condemned. To face.

The cross. A king. Accused. Of treachery. A God. Abused.

[43 : 50] For blasphemy. These are the crimes.

That tell. The tale. Of human guilt. Our sins. Are death.

Are hell. On these. The case. Is built. To this world's. Powers.

Their Lord. Stays done. The guilt. Is ours. No answers. Come. The sentence.

Must be passed. The unknown. Prisoner. Killed. The price.

[44 : 44] Is paid. At last. The law. Of God. Fulfilled. He takes. He takes.

Our blame. And from that day. The accuser's claim. Is wiped. Away. Shall we be judged.

And tried. In Christ. Our trial. Is done. We live. We live. We live. For he has died.

Our condemnation. Gone. In Christ. Are we both dead.

And raised. Alive. And free. His name. Be praised. Raised. Thank you.