

The Condemnation of Jesus

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Date: 09 March 2025

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[0 : 00] We know that no matter what is happening in life, God is with us. You know, if you trust Him and He's your Savior, that His Spirit dwells with you, He'll never leave you, He'll never forsake you.

No matter how much the struggles or the trials, He's always there as we walk through those things day by day. And so, but if you found Mark chapter 14 here this morning, let's go ahead and stand together in honor of the reading of the Word of God here this morning.

For our text, we'll pick up here in verse 53 here this morning. And the Word of God says this, it says, They led Jesus away to the high priest, and with Him were assembled all the chief priests and the elders and the scribes.

And Peter followed Him afar off into the palace of the high priest. And He sat with His servants and warmed Himself at the fire. And the chief priests and all the council sought for witness against Jesus to put Him to death and found none.

But many bear false witness against Him, but their witness agreed not together. And there arose certain and bear false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands.

[1 : 07] And within three days I will build another made without hands. But neither did so. So did their witness agree together. And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing?

What is it which these witnesses witness against thee? But he held his peace and answered nothing. Again the high priest asked Him and said unto Him, Art thou the Christ, the Son of the blessed?

And Jesus said, I am. And ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes and saith, What need we any further witnesses?

Ye have heard the blasphemy? What think ye? And they all condemned Him to be guilty of death. And some began to spit on Him and to cover His face and to buffet Him and to say unto Him, Prophecy.

And the servants did strike Him with the palms of their hands. Let's pray. Heavenly Father, as we come before You this morning, Lord, we're just thankful for who You are and what You've done for us.

[2 : 16] Lord, even as we look this morning of them condemning You to death, having done nothing, having been sinless. Lord, as we look at this passage today, Lord, just help us to be mindful of what You have accomplished for us.

Lord, that we might be set free, but Lord, we also have a comforter that walks with us through the times and seasons of life. Lord, I pray just have Your hand upon each heart, each life here today, that we might have those things settled within our heart and mind with You.

And Lord, we just call upon You to bless in a mighty way here. Lord, we might go away rejoicing, having realized and just emphasized the reality of what You've done for us.

And Lord, we just give You all the praise in Jesus' name. Amen. May we be seated. You know, as we think here, as we saw last week, as they came and arrested Jesus, you know, the sight of Jesus being led away bound toward a trial that would be deemed really an illegal trial, even in their own day.

You know, what was happening was not to be transpiring because it was at night. They weren't supposed to judge anybody at night. It was supposed to be in the day when everybody would be alert and available to be able to come.

[3 : 40] But we see the chief priests put in this trial. They had this plan that they had put together with the scribes and the elders, and they were seeking an opportunity to put them to death.

When they entered into this trial, the outcome was already predetermined. They were just looking, how do we get to the determination that we want? How do we get to the place?

Because we want to put Jesus to death, and we're going to do whatever it takes to make that happen. You know, we understand that that was exactly what they had done. It tells us there in the first verse of Mark chapter 14, it tells us in there, and the chief priests and the scribes sought how they might take Him by craft and put Him to death.

I mean, their whole purpose here was at a single outcome. Their outcome was directed. It was purposeful in what they did, and they did it by whatever means they could.

You know, Mark chapter 12 talks a little earlier about them catching Him in His words, and Matthew 22 records that they wanted to entangle Him in His talk.

[4 : 47] Luke chapter 11 says that they wanted to accuse Him. In other words, they were looking for whatever they could to leverage to get the outcome that they desired.

They were seeking it, and the outcome was already predetermined, and for more than one reason, as we know from Scripture, that the outcome was already determined, because the Bible tells us that Jesus didn't get taken and put on the cross.

He went. He was a volunteer. He knew what was going to happen as He walked and the things that go forward from this.

It was not something that caught Him off guard. The Old Testament we've looked and seen, and we'll look some more at it in the future here, but that it was prophesied all that was going to happen.

Everything that was going to come about was known, and these religious men were going to take those things that Jesus said, because Jesus really revealed what was really in their heart.

[5 : 52] You know, these men were upset with Jesus because Jesus became a mirror. You know, the Word of God creates a mirror in our life that reveals who we really are. And Jesus had spoken to those men's lives and revealed who they really were.

And they were upset about it because when you're confronted with your sin, there's only two reactions you can have. You can either continue to rebel, or you can repent.

This morning, you have a choice. You're either going to rebel against the truth of God's Word, or you're going to repent. That word repent means turn the opposite direction and turn to God, recognizing what He's done for you.

It's a change of direction, a change of mind, a change of reality of who God is and what God has done. But Jesus, as He had dealt with these individuals, and these are men that knew the precepts and commands of God, and they worked very hard.

Jesus pointed out they worked very hard to impose all those things on other people. You know, it's always easier to cast judgment on somebody else rather than look at ourselves.

[7 : 02] You know, by nature, it's not hard to look at somebody else. Well, look at what they did bad. Look at how they sinned. Look at the choices they're making. You know, it's a lot harder for us to look at ourselves.

Say, look at the choices I'm making compared to God's Word. Because that's a reality as it sets in. And these men had been confronted by Jesus of the things that they were doing.

You know, think about some of the things that Jesus had revealed to them. He revealed to them their insincerity. You know, He called them hypocrites in Matthew chapter 23.

Their uncleanness that dwelled within. He called them whitewashed tombs filled with dead men's bones. You know, you think about them. He revealed their self-righteous presentation.

And finally, He reveals the intent of their heart. They were children that had killed the prophets and they were sent, that had been sent by God to direct them back to Him.

[8 : 00] And their disdain for truth would bring them to kill the righteous of this generation. You know, their forefathers had killed the prophets that God sent. And Jesus said, you're going to do the same because it's amazing that Jesus told them beforehand what they were going to do.

He revealed the very thoughts and intents of their heart. You know, the reality is God knows the thoughts and intents of my heart and your heart. There's no hiding those things before Him. And we're going to find here these men were very uncomfortable with what was revealed.

They were very uncomfortable with it because it came to the point where they made a choice where they say, I'm going to rebel. I have a hatred for what God has said. It's okay for me to impose it on

somebody else, but don't put it to me.

You know, it's something that happens a lot today. That people like imposing standard and righteousness on somebody else. They don't want to put upon themselves and hold themselves accountable.

But we find here this group had sent armed officers, armed men to arrest Jesus and bring Him before the council. Those that were collaborating about His death.

[9 : 10] They wanted to put Him to death. These collaborators together here, we find Mark condenses the trial and the condemnation of Jesus. They condemned Him to death. You know, the other passages in John and Luke and Matthew, sometimes they add a little more detail in some things.

But I think Mark here was kind of skipping through some things and kind of condensing some things together because of the audience that Mark was written to. Because you've got to remember, Mark was written to a Greek audience who wouldn't have understood all the little nuances of Jewish law and Jewish tradition and the things that were involved in it and how those things interacted with one another.

Because they were important, yes, but they aren't, you might say, they weren't critical to understanding what was happening. So Mark, we see, gives a shortened account of these things. And we see here, he draws the attention towards the method and the outcome of the trials. His call, the call had gone out in the night for the council to assemble.

I mean, you can imagine as Judas went and betrayed Jesus from the supper, he goes to the high priest and he says, guys, I've got him for you if you want him. Remember, Judas had already sold out for 30 pieces of silver.

[10 : 28] Judas leaves the dinner and he goes and gathers, goes to the high priest. He says, hey, I got him. This is where he's going to be. The call goes out. They gather up the men. They gather up all that they're going to need.

They send the call out to the rest of the council, the scribes and the elders and say, hey, we're going to be gathering in the middle of the night. These men got up and they prepared and they were headed that direction to go to the high priest's house here.

It's called, Mark refers to it as a palace. You know, it was an entire, a large structure where they could meet together. It was a large home and we find here as they put out the call in the night to assemble, Jesus was first brought to the home of Annas, the father-in-law of Caiaphas, the high priest.

That year, John chapter 18, verse 13, tells us that they led him away to Annas first for he was the father-in-law of Caiaphas, which is a high priest that same year and we're not going to get, take time this morning to talk about what's all involved in that.

But I want you to understand what they were doing was already against God's law. They were violating the very same thing they were trying to say they were upholding.

[11 : 43] We find here that they come and the trial led by Caiaphas with the Sanhedrin sitting in their capacity of judges of the people is brought into focus. You know, take a look here in our text here this morning.

Look down at verse 53. It says, and they led Jesus away to the high priest and with him were assembled all the chief priests and the elders and the scribes.

We see as they gathered together their focus here, the trial was there. They gathered because they were responsible for something. Nobody was to be judged without these men present.

But the problem was is when they were doing it and why they were doing it. Consider when the elders were established in Israel back in Deuteronomy chapter 16, you'll find that this what gave them their authority to do what they were doing.

Their authority came by God. You know, I want you to understand God is the ultimate authority and he's the one that establishes authority. And these men were taking authority that were given them but using it wrongly.

[12 : 48] Look at what it tells us here in verse 18. It says, Judging and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes and they shall judge the people.

Notice this next term. Judge them with what? Just judgment. Right judgment. Proper judgment. Using the right means and the right constraints of responsibility contained therein.

And notice it says, Thou shalt not rest judgment. Thou shalt not respect persons neither take a gift for the gift that blind the eyes of the wise and pervert the words of the righteous. Now I want you to understand exactly the warning God gave in Deuteronomy is exactly what happens.

These men were about power and money and position because if they were for just judgment as we're going to see here Jesus should have been let go.

But they had a predetermined outcome. They were placed there by the people. You know, they were selected by the people this group of individuals that are supposed to be for their maturity and their wisdom with the expectation of fair and impartial rulings.

[14:02] But you know, it's ironic in that they were meeting against the law. They were to uphold a trial was not to be held at night or under false pretenses. The trial was not about, this trial was not about guilt or innocence because the outcome was already predetermined.

The verdict could only be guilty with a sentence of death. That was their objective. You know, they entered into an outcome and then built backwards. That's not justice.

Justice doesn't determine an outcome and then build backwards. Justice says, this is the facts and this is what needs to be. That balance that is there.

The verdict had already been predetermined, you know, when we understand in verse 55, here look what it tells us in the chief priests and all the council sought for witnesses against Jesus, notice this, to put him to death and found none.

You know, what was their purpose? They're saying, we're going to find something somehow to manipulate this to get the sentence that we want. But they were struggling.

[15:14] Remember, Jesus had revealed their heart earlier to which they're now putting on full display. Jesus has told them who they were, what was going on, and now it's on full display.

They're violating everything that they should not have done. Everything they said they stood against, they're now participating. You know, he revealed those things, you know.

Psalms 56, it tells us this. In verse 5, it says, every day they rest my words and all the thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

That's exactly what these men were doing. They were marking the steps of Jesus looking for any misstep, any, anything they could manipulate to get the outcome that they wanted.

You know, it's interesting what people do as a group. Have you ever noticed that when people get together they can be drawn in to do evil in a crowd? Because sometimes you can look out of all these people, this group would have been somewhere between 80 to 90 people that was there gathered if they were all there.

[16:30] Amongst all that, how can you get somebody that doesn't stand up and say, what we're doing is wrong? But you know what? You can follow a crowd into evil and just sit by. You know, it's amazing.

3 John tells us this in verse 11. It says, Beloved, follow not that which is evil but that which is good. He that doeth good is of God and he that doeth evil hath not seen God. You know, I want you to understand you can follow and get in trouble when we understand that they had this predetermined outcome but then they had the problem of the conflicting witnesses.

You know, they were struggling after they got him there. You know, you think about here they put all the effort, all the things into preparation for this. They finally get Jesus arrested.

They get him there before the council and then they're struggling to find the witnesses. They're getting the witnesses list and the first one steps up and it's not recorded any place what they said and then the next one steps up and says something totally opposite.

You know? I mean, it's one of those moments you can just see as we watch sometimes the courtroom, you can just probably see the people just going, oh, this is not working out.

[17:39] You know? How can you have two things that are totally opposed of what they're trying to accuse Jesus and they don't agree with one another? It says they sought for witnesses that would bring an accusation worthy of death.

You know, it was vital that they had something by which to condemn him. Likewise, they needed something more than just one because their problem was they couldn't condemn Jesus to death on one witness.

Because you've got to remember when they wanted to put Jesus to death, one thing it was, they were concerned about how was the crowd going to respond. When they come out the next morning,

you better have something of some substance saying it's backed up.

We've got a couple of witnesses here that this is what they're saying, this is what we're basing it on because the people would have been judging by that. That would have put a flag for all the people because they were expecting the Bible makes it clear in the Old Testament.

Deuteronomy chapter 19 verse 15 tells us this, it says, one witness shall not rise up against a man for any iniquity or for any sin in any sin that he sinneth at the mouth of two witnesses or the mouth of three witnesses shall the matter be established.

[18 : 53] You know, it needed more than one. You know, we see that today. Have you ever noticed it's easy for one person to make an accusation? I mean, anybody can throw anything out. But when you're judging that, what do you use to judge that?

Do you always just take one person's word for it? No, most of the time we look for what? We want multiple people that can back up the information. We want some validity behind it.

In Deuteronomy 17 6 says this, it says specifically at the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death but at the mouth of one witness he shall not be put to death.

I can imagine here as the hours began to pass and the witnesses came forward but none agreed together. Eventually two witnesses came forward accusing Jesus of threatening to destroy the temple and rebuild it again in three days.

Look here at our text. Notice what it says in verse 57. And there rose certain and bear witness against him saying we heard him say I will destroy this temple that is made with hands and within three days I will build another without hands but neither so did their witness agree together.

[20 : 05] In other words even when they agreed on what Jesus had proclaimed they didn't agree together on the details. They had some problems in their witnesses because what they were referring to is an event that happened three years earlier.

Jesus had spoken these words against the scribes and the Pharisees words used here we're going to find that he had ordered he had just cleansed the temple and of those that bought and sold you know you think about Jesus the first time Jesus cleaned the temple is when this event happened when Jesus had made the scourge of small cords and he drove them out of the temple in John chapter 2 that's the first time he cleansed the temple it was quite a scene and they came and asked by what authority do you do this?

John chapter 2 in verse 19 Jesus answered and said to destroy this temple and in three days I will raise it up. These witnesses were proclaiming what Jesus had said at that moment but I want you to understand they were trying to twist it and say Jesus was going to tear down the physical temple that was there he was going to desecrate a holy place that's the basis of this witness testimony we heard Jesus say he was going to desecrate the temple that was the accusation now we know when we understand you know the most important thing we can understand today is context you know I love people with their sound bites sound bites and headlines are probably two of the most dangerous things that come about because the problem is people only read that and they make assumptions based on that but you know what oftentimes you'll find that it's not accurate it may be partially accurate but it doesn't give you context to what was being said same thing today people take things out of context they'll take a little clip that somebody said see they're saying that it's like well listen to the whole clip and you're going no they didn't you know they were using it as illustration or a metaphor you know they're using figures of speech or they're using other things involved it's like yeah the words came out of their mouth but that was not the context just like here we're going to see that the context they were trying to use was not what

Jesus said these witnesses didn't agree enough to be useful in the desired outcome their desire to resist the Lord was manifest he had clearly declared himself to be the one that had been promised from the beginning the heart was set against him I want you to see these people's minds and hearts Jesus revealed himself to them and they still rejected him from the very beginning of his ministry they were against him think about the reality of this John chapter 3 in verse 19 says this and this is the condemnation that light has come into the world and men love darkness rather than light because their deeds were evil for everyone that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved the problem with the men this day that were dealing with Jesus is the problem is Jesus is the light of the world Jesus revealed to them who they were Jesus revealed to them that they needed to head a different direction towards God they need to have a different response but we find here as the trial continues this creates a real problem for Caiaphas

because Caiaphas as a high priest was the one that was kind of like you might say he was the chief prosecutor the chief he was judge and prosecutor put together interesting methodology because he stepped up and started to become the prosecutor he definitely wasn't having just judgment he's like I'm going to step right into it if I can't get the evidence any other way I'm going to get it myself and he steps in here and it's impossible to convict Jesus with conflicting accounts and frustrated he goes on the attack notice in verse 60 and the high priest stood up in the midst and asked Jesus saying answerest thou nothing what is it which these witness against thee you know here he is as he's frustrated because he's like Jesus is sitting there and he hasn't said a word he has a problem with that's happening he says man we've prodded him we've poked him we've made false accusation and Jesus hasn't said anything you know probably irritating because you know what our human nature is when somebody makes a false accusation when somebody accuses you of something you didn't do what's your first response you know sometimes we can learn a lot from Jesus even in this of how we respond to people sometimes and how we respond to things that people do sometimes no response is a good response especially if somebody speaks falsehood let it stand on its own merit let it stand where it is

[25 : 14] Jesus wasn't worried about the falsehoods Jesus is the truth it's simple the reality he had nothing to worry about falsehoods falsehoods will be identified when the truth comes to light but Jesus hears quiet and Caiaphas begins to prod him and begins to even ask him in John 18 he tells us that John reveals to us that he asked him about his disciples you know as I was thinking through that when it comes to his disciples it brought an interesting thing to mind of what would Jesus have been thinking when he asked him about his disciples but you know Jesus didn't sell his disciples down the river even though all the things they did because you know the other thing we have a tendency to like to do when something like that goes on is to start sparking off about somebody else think about all the things Jesus could have said that day well let me tell you about my disciples that I put three years of effort into you don't see any of them here do you matter of fact one of them you guys sold him out for 30 pieces of silver but I want you to understand

Jesus didn't do that if you read John 16 17 and 18 you'll find that he said they're mine yeah I want you to understand when you're saved Jesus is not an accuser Jesus doesn't accuse us of things the devil is the accuser you need to keep that mind in life even if you struggle you ever notice that sometimes in your mind you feel like you're being accused I want you to understand the word of God doesn't accuse it reveals the devil likes to accuse you of things to keep you distracted and keep you away from God well God's not going to love you because of that you know what he's the father of lies God says I want to deal with that I want to correct that I want to get that right that's a whole different perspective but we see here when he asked about his disciples Jesus didn't respond and all the things he could have said but it says he held his peace you know Jesus if you read John 18 we don't have time to go there this morning but you can make a note to read through that a little bit more but Jesus begins speaking in regard to what was taught you know

I just imagine before ask this last question that we're going to look at here Jesus responds to him and says hey if you want to know what I taught you were there in the temple just a couple days ago accusing me trying to inquire of things and I answered every question that you put forth why are you guys trying to do this now when you just did it you should have no doubt what I taught because I taught it openly in the temple he said I've done nothing secretly Jesus said I'm not trying I'm not some person trying to secretly overthrow things I'm here to proclaim the truth of the truth of what has been set forth the purpose for which he came Jesus basically here's rebuking him like hey you were there you were standing in the background I saw you listening to things and now you're asking me what I taught you've already heard it with all that they couldn't produce two witnesses that could honestly make any charge and so now

Caiaphas directs a question that's very key because he asked Jesus directly he gets right to the heart of the matter he now asks a question that's right at the heart the very center of everything because he looks at Jesus Caiaphas I imagine here is getting a little upset he asked Jesus a point blank question dealing with really the core issue when it comes to Jesus look in verse 61 it says but he held his peace and answered nothing again the high priest asked him he said to him now notice this art thou the Christ the son of the blessed art thou the Christ the son of the blessed basically he saying art thou Christ the son of God as Matthew!

himself he is like Jesus I want you to make it clear are you God or are you not you know that's really the question we have today when it comes to Jesus is he who he says he is or is he not because if

he's not you don't have anything to worry about but if he is you have a lot to be concerned about he didn't like the fact the reality of who Jesus is because he wanted to understand and the reality is he said if I could get Jesus to say he's God it's blasphemous it equates himself with God and Jesus now makes a clear response the confirmation of his statement the power behind Jesus statement here is very simple Jesus makes a clear response about who he is every now and then I'll come across people who Jesus never said he was God well now I just said you haven't read your Bible because right here Caiaphas the rest of the scribes the rest of the priests the rest of the elders well how

[30 : 26] Jesus responded here left no question in their mind what he said it was as clear as it could be there was no question in their mind what Jesus responded!

are you the Messiah are you the one of God are you God Jesus opens his mouth and just utters two words look in verse 62 and Jesus said I am now if you're not familiar with the Bible that's like one of those phrases it's like well what does that mean why was it so clear to them I don't understand how that made it so clear well you got to go back in the Old Testament a little bit because I am though simple when it stated that way it was very clear who Jesus what he was referring to because I am is the covenant name of God with the children of Israel look over to Exodus chapter 3 Exodus chapter 3 and verse 14 here God is talking to Moses and Moses saying God they're not going to believe me and look how God responds he says I am that I am thus shalt they say unto the children of Israel I am!

have sent me unto you when Jesus responded I am all those sitting there that day were very familiar with this passage they understood clearly what Jesus was declaring Jesus said I am God I am it was a clear claim by Jesus to be God in the flesh it was a clear statement to the Jews that he was God he went on to tell them something even more that was left to God authority he left no doubt in their Jesus makes it clear who he is look at what he follows that up with he says I am and you know I imagine the first part made them furious the second part probably just set them off because here Jesus says I am God and the next part he makes a statement and he says and one day I am coming to hold you to account look at what he says here and of power and coming in the clouds of heaven it's a clear statement he went on to tell them that one day they were going to face judgment and he was going to be one they were going to face

John 5 22 Jesus told them earlier he says for the father judges no man but committeth all judgment under the son I want you understand that Jesus said I am God and he isn't going to need to find a couple witnesses to collaborate everything he's got a perfect record the bible says that when you stand before him one day because I want you to know there's two judgments in the bible there's a judgment that's spoken of in corinthians that talks about the judgment seat of christ that's a reward ceremony for all those that have called upon him as savior it's giving out recognition for how people served him it's not a judgment to condemn you it's a judgment of reward and we still do the same thing today you know right now we got to basketball tournaments going on and you know and down here at the

I think the state basketball tournaments going on or see here shortly if I'm not mistaken but you know they'll give out medals at the end of that to the victors they're judging them for first place second place third place fourth place that's a judgment that's been made according to the score card but they're judging them that they participated and did and accomplished it within the rules now I want you to understand at the judgment seat God says that you're saved you're secure because you've called upon me this is a reward ceremony revelation chapter 20 it's a judgment for all those who have refused rejected all those who have rebelled against God it's a judgment that's going to hold everyone to account when they're there we realize that people are going to recognize that Jesus is God because one day every knee will bow every tongue will confess and at that judgment there's no well

[35 : 02] I changed my mind if you're at the judgment mentioned the great white throne judgment in Revelation chapter 20 I want you to understand it's already too late because God doesn't condemn you you've already condemned yourself because in this life you heard about who a savior is and a redeemer that had come to rescue you you know it would be like being drowning and somebody has a life preserver and you're drowning and they say hey I'm going to say that's foolishness when we reject Christ it's foolishness because we condemn ourselves by the choice that we made because it's not a lack of availability God is not willing that any should perish but that all should come to repentance he gives the offer to everybody but I want you to understand Jesus

tells him he's going to judge him 2nd Timothy chapter 4 says I charge thee before God and the and his kingdom you know that's the reason that we preach the word instant in season out of season reprove rebuke exhort with all long suffering and doctrine

I want you to understand that Jesus had the authority to judge the people judging him right there that day but he made a decision not to and we best be thankful! that he made that decision because our Savior went to the cross they didn't take him he went says he laid down his life he took he became sin for us he took the results of sin upon himself the wages of sin is death Jesus was there standing for the very ones that were rejecting him he was there for you he was there for me you know when we realize that Jesus is making it clear that you ever realize he is God and what he said is true and his accounting and assessing of you is true because none of us are exempt we're all sinners sin separates us from God there's a separation but Jesus came and bridged the separation he says

I'm going to take what the penalty of your wages of sin is death I'm going to take death and sin upon myself and I'm going to take it to the cross he said so nobody will have to be judged unless they choose to be you know the reality is when people reject Christ they're choosing to be judged by him have have heard somebody say well only God can judge that ought to scare you don't judge me only God can judge you know what you just up the level you know I might be able to judge you or make assessments but I can really do nothing when you stand before God it's the ultimate! accountability! But I want you understand that God says all can be saved! Romans 10 9 says if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead thou shalt be saved!

I want you to understand you don't have to leave here today you don't have to have the fate of being judged by Jesus you can have the opportunity to be rewarded by Jesus but what you do with Jesus determines which one you're at you know Caiaphas and others made a choice that day regarding the Savior he openly rejected him before all that had gathered there it tells us here in our text it says this and he says and when the high priest rent his clothes and saith what need we any further witnesses ye have heard the blasphemy!

[39 : 00] choice of what they were going to do with Jesus today you have an opportunity of what you're going to do with Jesus because today he's either your Savior or one day he'll be your judge who is Jesus what decision have you made about him his heads are bowed and eyes are closed this morning what about you today what decision have you made because I want to let you know that it's one thing to know what Jesus did it's another thing to really understand what Jesus did for you and why he did it this morning if you're not sure about where you stand with Christ I encourage you don't leave here this morning we have somebody show you what Jesus said about how you can know him how you can trust him as your Savior how your sins can be forgiven no longer to be judged what about you this morning heavenly fathers we just turn this opportunity over to you this morning Lord we pray just have your hand upon each heart each life here today

Lord you know each one Lord you know the heart of everyone here today we can put on a good facade on the outside but Lord you know the heart of!

individual Lord I pray if cure in you Lord that today would be the day that they would call upon you as Savior Lord help us never to forget the reality of your salvation Lord we turn this time to you Lord opportunity to respond to the truth of your word Lord we ask it all in your precious name as the piano plays!