

Easter Story Music

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Preacher: Harry Robinson

[0 : 00] It gives a kind of an aside about Jesus in the same chapter when it says he would not trust himself to them, for he knew all of them.

By chapter 5, it says, for this reason the Jews tried harder to kill him. This is chapter 5 of John. The reason they tried to kill him was because he was breaking the law of the Sabbath.

And anyone who broke the law of the Sabbath made himself equal with God. By chapter 6, he says to his disciples, I am the living bread that comes down from heaven.

If a man eats of the bread, he will live forever. However, this bread is my flesh, which I will give for the life of the world. In communion, you give the bread and say the body of our Lord Jesus Christ, which was given for you.

The blood of our Lord Jesus Christ, which was shed for you. Unless you eat my flesh and drink my blood, Jesus says, you have no part with me.

[1 : 22] It's in the same chapter that Jesus identifies Judas as one who was to betray him. And when chapter 7 opens, the hate had become almost tangible.

And Jesus told them, the world hates me. I testify that what it does is evil. It doesn't hate you, but it hates me. Later in the same chapter, he says that for teaching what Moses taught, they're trying to kill me, even though they give lip service to Moses.

They laughed at Jesus and said, you are demon possessed. Who's trying to kill you? Isn't this later in the same chapter again?

The crowds in Jerusalem see Jesus going about freely among them. And they show their awareness. And they say, isn't this the man they're trying to kill?

Who knew what was going on? The authorities, it says, tried to seize him. No one laid a hand on him because his time had not yet come.

[2 : 43] Again, it says, you will look for me. Jesus says, you will look for me and you will not find me. Because where I am, you cannot come.

The great feast in Jerusalem occurs in chapter 7. And it's at the very height of the feast. Some wanted to seize him. But for some reason, no one laid a hand on him.

Beginning of chapter 8. Jesus is confronted by a crowd of men who have taken a woman in the very act of adultery. Without saying where the man was.

And they said, according to the law of Moses, this woman needs to be stoned. What do you say? They weren't in the least interested in the woman.

They were very interested in how Jesus would answer that. But chapter 8.22, because he said, where I go, you cannot come.

[3 : 50] They wondered whether he recognized the dire circumstances he was in and was thinking of killing himself, of committing suicide.

By chapter 8, he's having an argument with the Jews and saying, you are Abraham's descendants, yet you are ready to kill me because you have no room for my word.

He says of the devil in the same chapter that the devil was a murderer from the beginning. And to those who are arguing with him, he says, you are his children.

And chapter 8 ends as they pick up stones to stone him. But Jesus passes out through an among them.

In chapter 10, he talks about being the good shepherd. The chief function of the good shepherd, he says, is to lay down his life for the sheep.

[5 : 03] Again, in chapter 10, they picked up stones to stone him. Jesus turns to them and says, I've shown you many great miracles.

But which of these do you stone me? They said, you are a man claiming to be God. Thomas, one of his disciples, when he sees Jesus going up to Bethany near Jerusalem because Mary and Martha had told him that their brother Lazarus was dead, Thomas, one of the disciples, recognized how tangible was the opposition to Jesus that surrounded that city not forsaken.

And Thomas, with an air of resignation, says, let us also go that we may die with him. Jesus comforts his disciples by saying, whoever believes in me will never die.

As the chapter closes, Caiaphas, who's the high priest in Jerusalem, makes a prophecy. about Jesus, far wiser than anything he could ever have known.

And he said of Jesus, to the people of Jerusalem, it's better for you that one man die for the people than that the whole nation perish.

[6 : 44] The chief priests and the Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest him. The chief priests thought it would be wise as well to kill Lazarus, who was attracting great interest.

And then in chapter 12, Jesus turns and announces to his disciples, the hour has come.

Son of man is to be glorified. Unless a kernel of wheat falls into the ground and dies, it remains alone. In chapter 13, the Passover, Israel is celebrated.

Slaying of the firstborn in every family, the firstborn son of every family, unless they were under a sign of the blood. They commemorated God's saving grace in the Passover.

And Jesus is going to reinterpret the Passover by his own death. So that what you see from this point on in the gospel is Jesus in absolute control.

[8 : 05] He chooses the room in which they are to have the Last Supper. He names the person that is to betray him. He picks the place where he is to be betrayed.

When Peter decides he will draw his sword and fight, Jesus says, there are 12 legions of angels if we need help. Shall I not drink of the cup which my father has given me to drink?

Then he appears before Caiaphas, before Herod, before Pilate. And the only function of the public trial of Jesus is to declare unmistakably that he is innocent, that there is no fault in him.

The public trial makes it abundantly clear. And so you see Jesus in a sense, Lord in every circumstance, Lord of every circumstance.

And the writer of the Hebrews says, of Jesus, a body hast thou prepared me. Jesus knew exactly why he was there.

[9 : 30] Jesus knew he was to go to Jerusalem, and he knew that in Jerusalem he would be crucified. Not at anybody's time, but at his.

There was, as we might say now, a contract out on him from the beginning of his ministry. And over and over again, those who tried to fulfill that contract were disappointed.

They were unable to do it until Jesus was to come to Jerusalem to take the setting of the Passover to bring under his judgment Caiaphas, the Sanhedrin, the king, the Roman governor, the soldiers.

They all appeared before Jesus and all stood condemned. And yet he died. Because you see, there is a kind of conflict here between a contract in which they determined that they would put him to death and a covenant in which Jesus determined that he would give himself over to death.

The contract was totally frustrated. The eternal covenant was profoundly fulfilled. and our relationship to Jesus is either we are party to the contract which is out to remove him, contract which ultimately will be totally frustrated, or we are party to a covenant in which he gave himself over to death on our behalf.

[11 : 35] He died that we might be forgiven. when we rehearse the story as we do tonight, the question which we all need to ask as we stand before the eternal Son of God is, are you a party to the contract to eliminate him which will only end in your condemnation?

or are you a part of the covenant which he established by his death which will result in your eternal salvation through his grace and mercy?

Amen. The sixth reading is from Luke chapter 24 verses 1 to 11 found on page 85 of the New Testament section of your pew Bibles.

Luke 24 verses 1 to 11. But on the first day of the week at early dawn they went to the tomb taking the spices which they had prepared and they found the stone rolled away from the tomb but when they went in they did not find the body.

While they were perplexed about this behold two men stood before them in dazzling apparel and as they were frightened and bowed their faces to the ground the men said to them why do you seek the living among the dead?

[13 : 51] Remember how he told you while he was still in Galilee that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise and they remembered his words and returning from the tomb they told all this to the eleven and to the rest.

Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles but these words seemed to them an idle tale and they did not believe them.

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? ? ? ? ? There on your hand you carry the world of violence and pray.

[15 : 16] In the light. In the light.

You're alive, you're alive in my prison. Hallelujah. The power of the glory are given.

Hallelujah. Hallelujah. Jesus, you. I pray the dawn to Mary, still be praying she came.

When you are preaching, she heard your voice from singing. The great. Mary.

Master. Mary. Master. Mary. Master. Mary. You're alive, you're alive in the light of the prison. I pray the dawn. The power of the glory is given. I pray the dawn. The power of the glory is given.

[16 : 38] You're alive in the light of the prison. amendment. Jezus, the dawn. coral disaster. I pray the dawn. You're alive in the light of the prison. realizing of the love.

I'll sing you now The power and the glory shall be given I will sing you now Jesus to you Jesus to you I will sing you now I will sing you now The Father now seated on time You have begun your eternal reign Of justice and joy Glory Glory Glory Glory

Glory Glory Glory Glory Glory Glory Glory Glory Glory Glory The power and the glory shall be given I will sing you now Jesus to you Jesus to you You rely, you rely, you're the reason Hallelujah Hallelujah Jesus to you Jesus to you You Your Lord Bye

Thank you.

Thank you.

[19 : 52] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[23 : 34] Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

For more information visit www.fema.org The Lord is the Holy Spirit.

[25 : 52] The Lord is the Holy Spirit. We shall not sing, we shall be each day.

The Lord is the Holy Spirit. The Lord is the Holy Spirit.

We shall not sing, we shall be each day. In a moment, in a twinkling of an eye, at the last trumpet.

The Lord is the Holy Spirit.

And we shall live forevermore. At the trumpet shall start, and we shall live forevermore.

[27 : 15] We shall be there. We shall not be there. We shall not be there. We shall not be there. The victory.

The victory. willen we shall we – Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[30 : 03] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

O rejoice, New Jerusalem. O rejoice, the King of God. He's out to do His pride.

He is Alpha and Omega, the beginning and the end. O rejoice, the Lord is singing God.

[32 : 59] O rejoice. O rejoice, the King of God. He's going to take His pride.

He is Alpha and Omega, He is alive. He is alive. He is alive. He is alive.

He is alive. He is alive. He is alive. He is alive. He is alive. He is alive. He is living.

He is alive. He is alive.■■■■ Yes, I'm there, we are.

Lord, I long to your awesome presence. Come on, I'm shining to your feet. Light of life, every end to your brightness.

[35 : 12] Search me, shine in the zoom, oh my God. Shine on me.■■■■■■.

Good luck. Shine here a shine, feel this lovely Sp prom, embrace the CRISBY's To the hearts of art.

You'll hear, Lord, look at the G■■ Open the world shall be there Over the world shall be there Now when upon right turnlem Now this and on your very best Changing from glory to glory, Nearer, nearer, our hearts tell the stories, Shine on me, shine on me.

I need to shine, feel this love, When we're so far and growing, We see the same, Nearer, our hearts tell the stories, The story of God, God and nations, In this place and mercy, Seven of your world, God and heaven, everyone.

Shine, Jesus shine, Fill this land with the Father's soul, Place to place, Set our hearts on God, Lord, in love, Love, our nation, To praise and praise, In simple word, Lord and heaven, May God, May God, Amen, Philippe Napoleon People Affqueaten Captioning by Organk On the External The Finally