

Matthew 27

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[0 : 00] Psalm 1a from St. Sam's Page 1.

Blessed is the one who turns away from where the wicked walk, who does not stand in sinners' paths, or sit with those who mock. Instead he finds God's holy law, his joy and great delight. He makes the precepts of the Lord a study day and night. He prospers ever like a tree that's planted by a stream, and in due season yields its fruit, its leaves are always green.

Not so the wicked, they are like the chaff that's blown away. They will not stand when judgment comes or with the righteous stay. It is the Lord who sees and knows the way the righteous go, but those who live an evil life the Lord will overthrow.

Junus Talus Psalm 1a in St. Sam's Blessed is the one who turns away. Blessed is the one who turns away from where the wicked walk, who does not stand in sinners' paths, or sit with those who mock.

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They will not stand when judgment comes or with the righteous stay.

[2 : 55] It is the Lord who sees and knows the way the righteous go, but those who live an evil life the Lord will overthrow.

Let us bow our hearts in prayer. O Lord, our God, we pray to help us to worship in a way that is right.

We pray, O Lord, that our focus will be upon the King of Glory and help us even at this very moment to have our thoughts collected, because so often when we come to worship, we find that our thoughts wander off.

We sometimes forget that we are engaged in a spiritual battle and that the enemy of our souls never wants us to enjoy closeness and to experience the peace of God.

He's always around and about, and particularly when we come at a time like this, he is seeking to disrupt and seeking to draw us aside. So we pray, Lord, that even just now that we might pray collectively, that we might all be engaged in prayer, although one is leading in prayer.

[4 : 26] We pray that we might all have a heart of prayer and that we will find ourselves speaking to the Lord, seeking to draw close to you.

We give thanks, O Lord, for your abundant mercy and grace and goodness to us. We sometimes take that grace for granted. Sometimes we forget just what it is that we have received.

But we pray, O Lord, that we may daily appreciate the wonder of having been taken from a fearful pit and from miry clay, and our feet put upon a rock, and our way established, and a new song put in our mouth.

We pray that we might indeed be blessed in body, mind, and soul, and that we might be conscious of the goodness of God. So we pray to help us as we journey through this world, facing all its challenges and indeed its opportunities.

Help us to see your hand in everything, so that as we go through life, we don't go through blindly and just accept whatever is coming as something that's just like the victim of chance or fate, but that we may see that God is ruling and overruling all things, even the difficult things, even the sad things, even the things that bring us down.

[5 : 56] We ask, O Lord, tonight that we might have faith to believe, that we might have faith to lay hold upon God's word. We pray that as we come to it, we'll be challenged within our soul.

Help us, Lord, to be brave and to be courageous with regard to God's word, that we don't try and hide away from it, and that we might be willing to challenge others with it. not in an aggressive way, but in a loving way, so that we may seek in different ways to share the gospel of Jesus Christ with those who are put in our way, and when the opportunity comes.

We pray, Lord, then to bless our gathering together, bless young and old alike. We pray for those who are away, we ask to watch over them, and we pray to bless those who are sick, all those in hospitals, those who are undergoing treatment or waiting to have treatment, or those who have already had.

We pray, Lord, for all who are undergoing surgery, and we give thanks for all the provision that is made. We pray for those who care and attend, all nursing and medical staff who are involved in the alleviation of the distress that so many people experience.

We give thanks for the blessings that we have. We pray, O Lord, to bless those who are mourning. Again, we remember Donnie Martin and all the family at this time, the extended family, as they mourn.

[7 : 30] And every week, we are faced by death, and loved ones are taken away. And there's many a heart tonight that is bruised and buttered and sore. It's very personal to them.

And we ask, O Lord, to come in and give healing. As your word says, those that are broken in their heart and grieved in their mind, that you will come and heal their wounds tenderly.

And we pray that that might be through in their experience. O Lord, our God, we pray to spread the word of God throughout our land.

We pray for the areas of this land that we're in where people do not know anything about Jesus. We ask, O Lord, to break down all the barriers, the many people who have deep prejudices against the gospel, many people who ridicule the gospel and do not understand or know what it means.

We pray that inroads will be made so that the name of Jesus will be exalted in many a heart and in many a home that is tonight in darkness. And we pray for the spread of the gospel right throughout this world.

[8 : 44] And we remember the areas of this world where there is so much injustice, so much oppression, where human rights are totally ignored, where people suffer in a way that is indescribable.

O Lord, we often don't understand or can't comprehend the misery that some people are called upon to live in day in, day out. O Lord, we pray for deliverance.

And we pray that in that deliverance that the power of God in Jesus Christ might be known. Lord, bless us then, we pray, and open our hearts to receive the truth.

Watch over us and shine your face upon us and keep us safe, taking away all our sin. In Jesus' name we ask it. Amen. Amen. We're going to sing again from the Scottish Psalter and this time it's Psalm number 14.

Psalm 14 on the tune of St. Thomas. It's on page 214. That there is not a God, the fool doth in his heart conclude.

[10 : 01] They are corrupt, their works are vile, not one of them doth good. Upon men's sons, the Lord from heaven did cast his eyes abroad to see if any understood and did seek after God.

They all together filthy are, they all aside are gone, and there is none that doeth good. Yea, sure, there is not one. These workers of iniquity, do they not know at all that they my people eat as bread and on God do not call?

There fear they much, for God is with the whole race of the just. You shame the counsel of the poor because God is his trust. Let Israel help from Zion come, when back the Lord shall bring his captives.

Jacob shall rejoice and Israel shall sing. Psalm 14, In the tune of St. Thomas, That there is not a God, the fool doth in his heart conclude. That there is not a God, the fool doth in his heart conclude. They are to let their works are vile, Not one of them do prove.

[11 : 29] Upon men's son, The Lord from heaven, Did he ask the blind promise?

The king's delta record. He is a water in it.

CHOIR SINGS CHOIR SINGS CHOIR SINGS

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CHOIR SINGS because God is his cause.

Let Israel's help from Zion come. When back the Lord shall bring his happy day God shall rejoice and Israel shall sing.

[14 : 05] Let's turn to read God's word in the Gospel of Matthew, chapter 27. Matthew's Gospel, chapter 27. Matthew, chapter 27.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. And they bound him and led him away and delivered him over to Pilate, the governor.

Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the 30 pieces of silver to the chief priests and the elders, saying, I have sinned by betraying innocent blood.

They said, What is that to us? See to it yourself. And throwing down the pieces of silver into the temple, he departed and went and hanged himself.

But the chief priests, taking the pieces of silver, said, It is not lawful to put them into the treasury since it is blood money. So they took counsel and bought with them the potter's field as a burial place for strangers.

[15 : 30] Therefore that field has been called the field of blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, And they took the 30 pieces of silver, the price of him on whom a price had been set by some of the sons of Israel.

And they gave them for the potter's field as the Lord directed me. Now Jesus stood before the governor and the governor asked him, Are you the king of the Jews?

Jesus said, You have said so. 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 them 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?

[16 : 48] 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 that righteous man, for I have suffered much because of him today in a dream.

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 shall 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 blood be on us and on our children. Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

[18 : 14] Amen. And may God bless to us this reading of his holy word. We're going to sing again this time in the Scottish Psalter in Psalm number 22.

Psalm 22. We'll sing verses 3 to 8 the tune of St. Andrew. Psalm 22, verse 3.

But thou art holy, thou that dost inhabit Israel's praise. Our fathers hoped in thee, they hoped, and thou didst them release. When unto thee they sent their cry, to them deliverance came, because they put their trust in thee, they were not put to shame.

But as for me, a worm I am, and as no man am prized, reproach of men I am, and by the people am despised. All that me see laugh me to scorn, shoot out the lip, do they.

They nod and shake their heads at me, and mocking, thus do say, this man did trust in God, that he would free him by his might.

[19 : 32] Let him deliver him, so he had in him such delight. These verses of Psalm 22, 3 to 8, the tune of St. Andrew. But thou art holy, thou that dost.

But thou art holy, thou that dost. In heaven's interest raised, our fathom he told, in thee K show'n and came, because their beautiful cross in thee, they were not a word to shame.

But as for me, the word I am, and that no man I cry, report your faith, I am a man, the people come beside.

All that we see in the field of storm should hardly be today.

They know that she knew that she had sat free, and all bring us to stay.

[21 : 50] This man did trust in all that we would bring him by this night.

Let him be red and quenched in thee, and in his heart delight.

Let's turn again to the chapter we read in Matthew chapter 27.

And these well-known words that Pilate asks, it's a chapter we're very familiar with, and even these words we're familiar with.

Pilate asks one of the, one I suppose, one of the most important questions any person could ask.

Pilate said to them, then what shall I do with Jesus, who is called Christ?

[23 : 04] That's the question Pilate asked, and the answer that came back was, 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. And as we said, here we have one of the great questions. It was asked by a man who was facing a real dilemma as far as he was concerned.

Pilate ended up asking, what is truth? Pilate knew what he ought to do. But he was finding himself in a position that he was finding it increasingly difficult to do what was right.

And so he asks the people, what shall I do with Jesus, who is called Christ? And this is, as I say, it's a question we're very familiar with this passage, and there's nothing new in here, but I think it's very important to look at these things again and again, and to challenge ourselves, because that's what God wants us to do with his word.

It's important for us to study it historically and theologically, but we must always look at it practically as well, and we must always come to it where we put ourselves in the situation or put ourselves under the word and seek that we ourselves personally will be challenged by that word, because that's what God wants us to do.

[24 : 41] That is part of the whole purpose of, indeed, of preaching the word, is that we are brought under its authority and its challenges. So there are different people here, and the first group, really, that are facing this question are the Jews, who are the religious leaders, the chief priests and the Pharisees and all the religious leaders, who are the ones who are calling out when Pilate asked, what shall I do with Jesus, who is called Christ?

They all said, let him be crucified, because we see that the crowd, of course, had, the Jews or the religious leaders had stirred up the people to call for the death of Jesus. And Jesus, as far as the religious leaders were concerned, had been a threat for a long time. They couldn't cope with him. The religious leaders were used to being top dog. They were the ones who set the rules. And I think one of the things that makes reading about the Pharisees so sad is that here were men who really, really, really wanted to be right with God. We mustn't just look on the Pharisees and it's true they got it wrong and they got it so badly wrong. But we've got to remember that deep down there were men who wanted, wanted, wanted above all to be right with God. But they were getting it hopelessly wrong because they had built all their own laws on top of God's law. And they thought that they were able to achieve salvation themselves by their own good works. And in order to do that, they built, they just, they made this massive structure of law so that it became virtually impossible to breathe. People were being suffocated by all the laws that the Pharisees and the religious leaders had made. I think we mentioned before, for instance, on the

Sabbath, you couldn't wear a sandal if it had a nail in it. If it had, if there were nails in the sandals, that was forbidden. You couldn't wear that type of sandal on the Sabbath day because you would be carrying a burden. The only, you could wear sandals but not if they had nails because the nails were, it meant that you were carrying something extra. We mentioned that this morning that you, you weren't allowed to heal somebody on the Sabbath. You could try and prevent them dying but you weren't allowed to try to make them better. You could just try and hold them in a, it had just become absolutely absurd. And this was in their, in their, I suppose, genuine attempt to try and be so careful and so right before God. But they had, they had made, they had made things impossible. They were being suffocated by law. And when Jesus came, Jesus paid no attention to their laws, to their man-made laws. And so they couldn't cope with the way he lived and they saw him as a sinner, that they were looking at him as somebody who disobeyed

God. Now Jesus never disobeyed God, but he disobeyed their rules, their man-made rules. And so Jesus was a threat, a real threat to them because they had a hold on society. In fact, they even had

a kind of hold politically because the Romans were aware of just how influential they were. And there was always, there was a lot of political shenanigans going on and balancing books between the Romans and between the Jewish leadership. And so they found Jesus a threat, a threat to their control and their power. And you know, when people are used to having power, they can't cope with anybody who is a threat to that power, that sense of control. You know, there's something within people that want to exercise control. And when that control is threatened, look out. And so they were, they were gunning, these people, they were gunning for Jesus. And again, they wanted to get rid of Jesus because Jesus showed them up in a bad light. You see, Jesus was pure and he was righteous and everything he did was good. And everything he did was out of a right motive. And they couldn't cope with that because their lives weren't. And although they tried to be so good, Jesus again was exposing their hypocrisy. He was showing them for what they were. They were painted sepulchres. And a lot of these religious leaders, when you compared the life of Jesus with them, it was night and day. Jesus went about doing good. Jesus cared for the marginalized and the outcast. Jesus would cross the road to touch the leper. Jesus had time for the prostitutes and the tax gatherers and the public and all these people, Jesus, and they flocked to Jesus because he had an open heart to them. The religious leaders, on the other hand, they would cross the road. [30 : 21] They wouldn't have anything. They didn't want to. In case he became contaminated. And so again, they were shown up in a bad light. And they became very aggressive. Aggressive towards Jesus. And nothing has changed. It's still the same today.

Because you can see that in people's reaction to the Christian faith. The Christian faith does something to people that nothing else does. You won't find other faiths or other religions provoking such a reaction in people. You won't find people going off the head through the threat of Buddhism or Hinduism or Baha'i or more. But you see, there's something about the Christian faith that gets under people's skins. And people react. They react angrily against it. And so many people, you'll see this aggression against the Christian faith. And it comes about because our raw nerve has been struck. It has just got in under a person's skin. And that's what was happening in the days of Jesus. And that's why the religious leaders were saying, we've got to get rid of him. And their anger was so great that it wasn't just get rid of him any old way. But let's crucify him. The most appalling, lingering, painful death. A death full of shame. A person was hung there naked up on a cross, left to die, suffocating, just torn, the body being torn. It was a fearful, fearful form of punishment that no Roman themselves. It was held for criminals, for slaves, for the undesirables. No Roman citizen was to be crucified. And so this is a form of death that they wanted. And that's the spirit that is still working in the lives of many people. There are so many people who hate the Christian faith and they hate everything about it. That's why a lot of people, because you know, there is something, as I said, about the Christian faith that provokes people. And it's always interesting to see how people react, how individuals react to other Christians. They're either drawn to them or else they want away from them. Take, for instance, the Lord's Day. I believe one of the reasons why people do not want the Lord's Day to be kept as the Lord's Day is that the Lord's Day, the silence of the Lord's Day, and people making their way to God's house, you know, there's a rebuke to the conscience in it. There's something about the silence of the Sunday that somehow speaks to people.

And a lot of people would say, look, I don't want this. Let's make it just like any other day. We don't want the voice of conscience stirring up or troubling me in any way. And so we find that there's this movement of foot in order to get Jesus put to death. And so as we say that he was a threat to everything, but there was also another reason that we see there. And that is that that they had given him up for envy. It tells us in verse 18, the pilot says, for he knew that it was out of envy that they had delivered him up. See, again, they were jealous of Jesus. They were the number one. They were the kingpins. And here's this man who has come along. And the crowds were going to him. The Pharisees and scribes were hearing what was said. Remember what it was said. He taught as one having authority, not as the scribes and Pharisees. That's what the people were saying. Can you imagine how the scribes and Pharisees were feeling? And they were saying, what a cheek. But you see, people know you can't fool people. And as people listened to Jesus, there was an authority, there was a reality. People knew this is real. This is the truth. And so the scribes and the Pharisees and the religious leaders, they were jealous of Jesus. And they said, we've got to get rid of him. That's what jealousy does.

[34 : 57] Jealousy cannot stand opposition, cannot stand a threat to their own power or control. And it's one of the most, we've said it often enough, but it's one of the most dangerous things that a person can harbour within their heart. Check out your own life. Do an honest assessment.

Because if you harbour jealousy or envy against anybody, you know, it will destroy you and it will destroy the other person. You look at, we've held out these examples so often in the Bible before. I was looking at the life of David just now. And Saul is putting all his energy and all his resources, chasing like a madman, chasing David round the mountains, round Israel, year after year after year. Why? Because he's jealous of them. Remember after David killed Goliath and then the Philistines, the women in Jerusalem or the women in Israel came out to meet Saul and everybody as they came back. And they were singing. What were they singing?

Saul has slain his thousands and David his tens of thousands. And Saul's heart was turned against David. How dare they? They're putting David above me. That's jealousy. And when you, as we've been looking at it, it's a person's reason goes straight out the window and jealousy provokes, it's murder that's working in the jealous heart. It was the reason why Joseph spent years in prison in a dungeon in Egypt because his brothers were jealous. Daniel's glittering career came to an end. In fact, it didn't just come to an end. He ended up in a den alliance because the other people in Babylon were jealous of the position that he got. He was elevated under the new regime that had come in right up to the very top and they couldn't cope with it.

And that's what jealousy is. It is so dangerous. And I want us all, I have to do it, you have to do it, examine, check it out. And if there is any of it within you, root it out, get rid of it. It has destroyed homes, it has destroyed families, it's destroyed church life, it's destroyed relationships, it has done so much damage. The sin of envy. You know, people talk, people sometimes catalog sins and they look at certain things and they say, oh, that's an awful sin. Envy and jealousy is one of the worst that there is. It has caused so much pain and havoc down through the years. And that is why we're told here, Pilate knew that they had delivered him up because of envy. So this is something that we've got to, we've got to check out on. I remember, I think I've said it before, when I was in college, the late Professor Douglas McMullen, one of the things, and I couldn't understand it, and he used to say to his brethren, guard against jealousy in the ministry. Make sure that you never allow jealousy of your brethren to grow in your heart. And I used to think when I saw a lot about, but you know, it's all too easy. And I believe that in the history of the church, he was talking the truth within the history of the church. That jealousy has been discovered and seen far too often.

But the question about Jesus was also asked by Judas because Judas was a person who betrayed Jesus. And Judas had to face up to this question as well. What shall I do with Jesus who is called Christ?

[39 : 16] Because a day came when Judas had to make a decision. You see, Judas was one of the twelve who had been picked by Jesus.

And Judas was privileged to spend three years in the company of Jesus. Three wonderful years, probably the, not probably the, the three greatest years that this world has ever known, where the Son of God came to live in our nature and to walk and to talk and to teach and to live with people. And Judas was an integral part of that.

He, Judas would sit down with Jesus. I'm sure there was many a time Judas and Jesus talked together. The disciples were always talking with Jesus. Judas went out, actually, Jesus sent Judas out preaching.

Sent all the disciples out preaching. Quite a thought. Judas was a preacher. Judas did many things. And he accompanied Jesus. He saw many of the miracles. He saw Jesus walking on the water. And when Peter came out of the boat to go to meet him, he had seen Jesus calm the storm. He had seen Jesus perform countless number of miracles. He was such a privileged man.

[40 : 32] But Judas had a problem. And his problem was money. Because there was another God wanting top place in Judas' life.

And we're told that. We're told, actually, that he had a devil. Or that there was a, like there was a demon in him. And Judas was somebody who was motivated with a love for money.

Now, it was very interesting that Judas was the one who carried the bag. That was the money bag that they had so that any money that they received or got in any way. And they had, the group of disciples had this.

He was the one who was in charge of the money. And it tells us that he was also a thief. This was his problem. He needed to have money. And there came this day when Judas had to make a

choice between money and Jesus.

Because the chief priests and the elders were desperate to get Jesus. But they knew that if they publicly captured him, there would be a riot. So it had to be done somewhere under, like, the cover of darkness, away from the public.

[41 : 41] And they needed somebody to lead them at a private time so that they could get Jesus. Not in a public arena, but privately. It has been suggested that we can't say that scripture, that's only speculation, that Judas, along with a lot of other people, had believed that Jesus was going to deliver Israel from the tyranny of Rome and set them up once again to be a great nation.

A lot of people had believed that Jesus was going to be this deliverer of the nation. A lot of people had pinned their hopes. But as they saw the way things were going and that Jesus' mission and ministry was not one with a sword and not one where he was out to establish an earthly kingdom, a lot of people became disillusioned.

And some people speculate and think that Judas was part of that movement. And he became disillusioned with Jesus. Now, that's speculation. What we do know is that there came a day where there was an opportunity.

And when that time came, Judas had to make a choice. Because the chief priests and the elders and the rulers are saying to Judas, look, if you betray Jesus, we'll give you 30 pieces of silver. Judas had to make that choice. Jesus or 30 pieces of silver. Had to make that choice between the money or Jesus. And at the end of the day, the lure of the money was too great.

[43 : 17] And Judas, as we know, betrayed. He made the ultimate wrong choice. Judas stands as a warning of somebody who had all the privileges of the kingdom, walked beside Jesus.

And yet, Scripture would indicate that Judas was lost. Not because he hanged himself. I don't buy in for one moment to the idea that some people have. That if a patient takes their own life, that they are automatically lost, that they automatically go to hell.

Because the argument that people have is that the last action that somebody does, if they commit suicide, is taking their own life. And they're, in a sense, guilty of murdering themselves.

That they automatically, because their last action is sin, then that they go to hell. That's not the case. Whoever we are, whatever we are, however we die, we are sinners, every single one of us. Our last breath, actually, is sin. Because we're sinners. But the fact is this. If we are covered by the blood of Jesus Christ, every conceivable sin is forgiven.

[44 : 31] That's what the Bible tells us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

All. So, we can never say that. But Judas, we believe from the Bible, is somebody that was lost. And how that must have, are still handsome throughout an endless eternity. We know that, we read that, that Judas came back and he threw the money down.

Because he was saying, he could see that he made the wrong choice. I have sinned, he said, by betraying innocent blood. Then we come to Pilate, who is the one who actually asks this question here.

And Pilate, of course, had huge pressure on him, politically and huge pressure in every way. And Pilate knew what the right thing was to do.

[45 : 36] His wife sent a message. And she said, listen, the man you're dealing with is a righteous man. Have nothing to do with him. Let him go free.

And Pilate, as he faced Jesus, knew that he was in the presence of somebody who was completely innocent of all the charges that were against him. And it is really the most remarkable miscarriage of justice that the world has ever seen.

Where Pilate, who represented the law, and the law is supposed to do what is right. Pilate knew what was right. But Pilate does what is wrong.

It really is quite extraordinary. The law declares somebody to be innocent and yet hands them over to be condemned to death. It really is the most extraordinary thing.

And, of course, Pilate, as we see, he tried evasive action. He tried to get out of it by offering Barabbas an exchange. And he thought, and I'm sure you and I would think the same.

[46 : 42] Here's Barabbas. He was in prison. He was what we would term today a terrorist of insurrection and murder. He was somebody who had caused riots and death.

He was the terrorist of the day. He was in prison. So Pilate says, oh, well, okay, I'm going to give them a choice. At this time of the year, a prisoner is always released.

This is obvious who they'll go for. A terrorist or somebody who has done nothing but good. And yet that the crowd cry, release the terrorist.

Let Barabbas go. Crucify Jesus. It really is quite extraordinary. But now we have to bring it back to ourselves.

And we have to ask ourselves this question. This question. What would we do? And, you know, I think one of the saddest verses amongst them all is verse 25. Pilate, when he saw he was gaining nothing, rather it was going to be a riot, he took water, washed his hands before the crowd, and he said, I'm innocent of this man's blood.

[47 : 48] See to it yourselves. And all the people answered, his blood be on us and on our children. That's what he said.

And, you know, in a sense, that sin shivers down your spine. Because when you consider the history of the Jews, and when you think of the blood that has been spilled down throughout the centuries, it's quite horrific.

Because that's really what the Jewish people are saying. Listen, put it on us. Put it on us. Little did they realize, as they were calling for the death of the Son of God, what they were saying.

They were saying, put that on us. Pilate is saying, I'm washing my hands of it. Oh, they said, that's fine. Put all the guilt on us. It's a fearful thing. But the question that we have to ask ourselves is this, well, what do we do with Jesus?

We've seen the chief priests, we've seen the Jewish leaders, we've seen what Judas, we've seen Pilate. And you and I have to make a decision what we do with Jesus as well.

[48 : 58] We either ignore him or we accept him. As we said this morning, and this is such a solemn thing, if we put Jesus away, if we hold him away, if we say, no, I don't want you, we're making a decision, not only for life, but also for eternity.

Because God will give us what we choose here. If we choose to have Jesus, Jesus will take us to be with him forever.

If we reject Jesus, and we're saying to Jesus, no, depart from me, leave me alone. I want to live my own life the way I want to live it.

Just leave me alone. At the end of the day, Jesus will say, that's what I'm going to give you as well. Depart from me. All throughout life, you said to me, depart from me.

Well now, throughout eternity, you're going to get your wish. And it's a fearsome thought. Because the seed of heaven, or of hell, is growing in everybody's heart in this world.

[50 : 15] The destiny that we're heading to, we're growing towards it in this world. And this is why Jesus has come. And he says, look, I've come to set you free.

I've come to give you liberty and freedom. I've come to give you life. I've come to give you newness of life. So that your life will have a purpose, an identity. That you'll know where you're going.

You'll see things a wee bit different. I will change your life, positively. You know, some people think Christianity is negative. It is not. It is positive. And Jesus is saying, I'll do all that for you.

And tonight, the question is, you've got to say, what will I do with Jesus? You have a choice. Of either accepting him, and saying, Lord, please come into my heart.

Or else rejecting him, still holding him off. What are you tonight going to do with Jesus? Let us pray. Oh Lord, oh God, we ask that we will not turn away from the challenge of the gospel, but that we will embrace Jesus as he is offered to us in the gospel.

[51 : 25] May we discover tonight as being a night where the Son of Man has passed by in the gospel. And may his passing by be of blessing to souls even here.

Lord, do us good, we pray. Guide us and keep us all our ways. Bless all whom we love and watch over those particularly whose hearts are heavy and sore and who grieve.

Take away our sin in Jesus' name we ask it. Amen. Our concluding psalm is psalm number two from Sing Psalms.

Psalm number two from Sing Psalms on the Tunis Heron Gate. The king then solemnly declares, I will proclaim the Lord's decree.

Today your father I've become. You are my son, he said to me. Ask me and for heritage. I'll give you nations near and far. You'll break them with an iron rod and smash them like a potter's jar.

[52 : 40] Now therefore, kings, through wisdom find, you judges of the earth, give ear. With reverence, come and serve the Lord. Bow down with joy and trembling fear.

Pay homage to the royal son, lest you in wrath aside our thrust. For swiftly can his anger blaze.
Blessed are all who in him trust.

Psalm two, the king then solemnly declares, The king then solemnly declares, I will proclaim the
Lord's decree.

Today your father I've become. You are my son, He said to me.

Trust me and for your heritage. I'll give you nations, need and heart.

[53 : 54] You'll break them with an iron rod, And smash them like a potter jar.

Now therefore, now therefore, kings, through wisdom find, you judges of the earth, believe, with
reverence, come and serve the Lord.

For now, bow down with joy and trembling fear. A homage to the royal son, lest you in the side of
the cross, For swiftly can his anchor blaze.

Blessed are the Lord. Blessed are the Lord, for now, and for evermore. Now may the grace, mercy,
and peace of God, the Father, Son, and Holy Spirit rest and abide upon each one of you now and
forevermore.

Amen.