

Music and Meditations on the Cross - A Great Division: Reckoning With the True Judgment of God

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Preacher: William Philip

[0 : 00] Thank you.

Well, welcome everyone to our music and meditation on the cross of Jesus Christ here in Glasgow at the Tron Church this Good Friday evening.

Running up to Easter, as our regulars will know, we've been focused particularly on John's Gospel, chapter 12, where John gives us Jesus' own words of explanation about what his death on the cross was all about.

So we can know unequivocally the real message of Easter. Not my opinion, not your assessment, not anyone else's evaluation, but that of Jesus himself, who tells us clearly in that chapter, not only is he going to soon be put to death, but why?

And that is to achieve the eternal plan and purpose of God. So this evening, we're going to hear readings from various parts of John's Gospel.

[1 : 26] We're going to listen to some sung meditations on his testimony to the eternal word made flesh. But we're going to begin in John chapter 19, where we read this.

Pilate delivered Jesus over to them to be crucified. So they took Jesus and he went out, bearing his own cross, to a place called the place of a skull, which in Aramaic is called Golgotha.

And there they crucified him. And with him, two others, one on either side and Jesus between them. Pilate also wrote an inscription and put it on the cross.

And it read, Jesus of Nazareth, the king of the Jews. Many of the Jews read this inscription for the place where Jesus was crucified was near the city.

And it was written in Aramaic and Latin and Greek. So the chief priests of the Jews said to Pilate, do not write the king of the Jews, but rather write this man said, I am the king of the Jews.

[2 : 34] Pilate answered, what I've written, I've written. After this, Jesus, knowing that all was now finished, said to fulfill the scripture, I thirst.

A jar full of sour wine stood there. So they put a sponge full of the sour wine on a hyssop branch and they held it to his mouth. When Jesus had received the sour wine, he said, it is finished.

And he bowed his head and gave up his spirit. Since it was the day of preparation. And so that the bodies would not remain on the cross on the Sabbath, for that Sabbath was a high day.

The Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first and of the other who had been crucified with Jesus.

But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear.

[3 : 43] And at once there came out blood and water. He who saw it has borne witness. His testimony is true.

And he knows that he is telling the truth. That you also may believe. We sing the praise of him who died.

Of him who died upon the cross. The sinner's hope let men deride. For this we count the world but loss. The sinner's hope let men deride.

The sinner's hope let men deride.

The sinner's hope let men deride. The sinner's hope let men deride. The sinner's hope let men deride.

[5 : 07] CHOIR SINGS THE CROSSES The crosses are hills obey, gemmed byünden of Hisköc. Which means that hope I will him be. has changed to certain gifts are still here in white
CHOIR SINGS

CHOIR SINGS O Lord our God, we gather to seek your face on this most holy of days, the day of the world's greatest shame, when men crucified the Lord of glory.

And yet a day that through your marvelous and merciful providence has become the day of the world's great salvation. For inscribed upon the cross, we see in shining letters, God is love.

He bears our sins upon the tree. He brings us mercy from above. And so our Heavenly Father grant that as we gather here this evening, you'll once again teach us the meaning of the cross.

[8 : 19] And so draw it from our hearts, true and living faith in Jesus Christ, your Son, in whose name we pray.

Amen. Amen. In the beginning was the Word, and the Word was with God, and the Word was God.

He was in the beginning with God. All things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.

The light shines in the darkness, and the darkness has not overcome it. And the Word became flesh, and dwelt among us, and we have seen His glory, glory as of the only Son, from the Father, full of grace and truth.

John bore witness about Him, and cried out, This was He of whom I said, He who comes after me ranks before me, because He was before me. For from His fullness, we have all received grace upon grace.

[9 : 41] For the law was given through Moses. Grace and truth came through Jesus Christ. No one has ever seen God. The only begotten One who is God, who is at the Father's side, He has made Him known.

The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through Him. Yet the world did not know Him.

He came to His own, and His own people did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Majestic words from the prologue to the Gospel of John. The light of the world, the light of life, of all people, came into our world.

And yet even His own people did not receive Him. Why? Well, John goes on in chapter 3 of his Gospel to say, it was because people loved darkness rather than the light, because, because their works were evil.

[11 : 11] And that is the sad story of the human race from the very beginning. And so John tells in his Gospel the story of how the climactic revelation of the glory of God in our world, in the flesh, in the person of God the Son.

That revelation revealed also the climactic rejection of that glory on the cross that first Good Friday.

The cross of Jesus is a place of great division. Our musicians are going to intersperse our readings this evening with a sung meditation on the message of the eternal word made flesh, set to a lovely tune by the late Tom Swanson.

Here now is the first part. cho fred the title of the listener 100 ■ humming Get out of this fast song Welcome to the 300ación de ■ión ■ chamecara áng clave da nós h a Lord, maker of a starry sky, ruling nations from on high, bearing flesh to earth draws nigh.

Light of life is glory shown, down the ages dark and long, now revealed all true and great.

[13 : 06] Here we glint, the Father's face, still rejected by his race.

For God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life.

For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

And this is the judgment. The light has come into the world, and people love the darkness rather than the light because their works were evil. For whoever does, sorry, for everyone who does wicked things hates the light and does not come into the light, lest his works should be exposed.

But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God. I am the bread of life. I am the bread of life.

[14 : 37] Whoever comes to me shall not hunger, and whoever believes in me shall never thirst. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life.

And I will raise him up on the last day. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever.

And the bread that I will give for the life of the world is my flesh. I am the living bread that came down from heaven.

Of God they knew. Thy house promised was the law. Once with Moses glory saw.

Now from deity withdraw. But the outcast and the lame, hear with joy the promised name.

[16 : 12] Find in him true bread and wine, yielding grace in word and sign.

Born anew by breath divine. The Pharisees said to one another, Look, the world has gone after him.

Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, Sir, we wish to see Jesus.

Philip went up and told Andrew. Andrew and Philip went and told Jesus. And Jesus answered them, The hour has come for the Son of Man to be glorified.

Truly, truly, I say to you, Unless a grain of wheat falls into the earth and dies, It remains alone. But if it dies, it bears much fruit.

- [17 : 26] Now, is my soul troubled? And what shall I say? Father, save me from this hour? But for this purpose I have come to this hour.
- Father, glorify your name. Then a voice came from heaven. I have glorified it, and I will glorify it again.
- The crowd that stood there and heard it said that it had thundered. Others said, An angel has spoken to him. Jesus answered, The voice has come for your sake, not mine.
- Now is the judgment of this world. Now will the ruler of this world be cast out. And I, when I am lifted up from the earth, Will draw all people to myself.
- He said this to show by what kind of death he was going to die. So the crowd answered him, We have heard from the law that the Christ remains forever.
- [18 : 27] How can you say that the Son of Man must be lifted up? Who is this Son of Man? So Jesus said to them, The light is among you for a little while longer.
- Walk while you have the light, Lest darkness overtake you. The one who walks in darkness does not know where he is going. While you have the light, Believe in the light, That you may become sons of light.
- Now is the judgment of the world, Said Jesus. Because the rejection of the glory of God deserves judgment.
- And yet John tells us, doesn't he, That Jesus came as the Lamb of God To take away the sins of the world. And that's why Jesus is so troubled here, Because only through his coming death, Will he be able to bear that saving fruit.
- Only if a seed dies, he says, Does it bear much fruit. And I, When I'm lifted up, Will draw all people To myself.
- [19 : 37] All people, Without exception, Will come to him in judgment. Because, Because, The Father has given, All judgment to the Son. And one day, As Jesus tells us in John chapter 5, Everyone who has lived, Will hear his voice, Determining their destiny, Of eternal life, Or of eternal death.
- But all without distinction, Can come to him now, And find that eternal life. The Jew and the Greek, The slave and the free, Whoever believed in his name, He gave the right to become, Children of God.
- God so loud, A world so lost, Where's he now, The bitter cross, That all men to him might fly, To our Savior lifted I, Now the precious seed must die.
- Cruel men in darkest night, Mind and bruise the Prince of Light, Nail him to a cross of shame, Scorn the beauty of his name, Love God for this he gave.
- While you have the light, Believe in the light, That you may become sons of light. When Jesus had said these things, He departed and hid himself from them.
- [22 : 09] Though he had done so many signs before them, They still did not believe in him, So that the words spoken by the prophet Isaiah Might be fulfilled, Lord, who has believed what he heard from us?
- And to whom has the arm of the Lord been revealed? Therefore they could not believe, For again Isaiah said, He has blinded their eyes, And hardened their heart, Lest they see with their eyes, And understand with their heart, And turn, And I would heal them.
- Isaiah said these things, Because he saw his glory, And spoke of him. Nevertheless, Many, Even of the authorities, Believed in him, But for fear of the Pharisees, They did not confess it, So that they would not be put out, Of the synagogue, For they loved the glory, That comes from man, More than the glory, That comes from God.

And Jesus cried out, And said, Whoever believes in me, Believes not in me, But in him who sent me, And whoever sees me, Sees him who sent me, I have come into the world as light, So that whoever believes in me, May not remain in darkness, If anyone hears my words, And does not keep them, I do not judge him, For I did not come to judge the world, But to save the world, But to save the world, The one who rejects me, And does not receive my words, Has a judge, The word that I have spoken, Will judge him on the last day, For I have not spoken on my own authority, But the Father, Who sent me, Has himself, Given me a commandment, What to say,

And what to speak, And I know that his commandment, Is eternal life, What I say, Therefore I say, As the Father has told me, The words of those last two readings there, On the centre pages of your programmes, And I'd like to turn your attention to them now, As we think about these for a few minutes together, To many, I think in our secular society today, Religion is really much of a muchness, It's all just the same thing, And so the main thing is to keep it all in moderation, None of it should be too extreme, Or even too public, Keep it in its place, Keep it private, Or at least behind the closed doors, Of places of worship, Then it's kept in its right place, But of course the assumption that's at work there, Is that faith belongs to the arena, Of just personal opinion,

[25 : 15] Or preference, And it gives no thought at all, To the reality of what is actually at stake, That that might be matters of truth, But that is what the Christian message is all about, Truth, Not just opinion, Not just preference, Not just relative ideas, But truth, Public truth, Absolute truth, Universal truth, True truth, As the theologian Francis Schaeffer once put it, And truth you see, Is a divisive thing, In fact, In our society today, Very often even to talk about, Absolute truth, Is very provocative, And very divisive in itself, Because people say things like, Well you may believe that, That's your truth, All well and good, But it's just not true for me, It doesn't work for me, Leave me alone, Don't foist it on me, It's one thing of course, To talk like that,

But it's another thing altogether, Isn't it? To really live, As though all truth was malleable, And subjective like that, Try that next time, You get stopped for speeding, By the traffic cops by the way, You can say, Well officer, You may believe that, I was doing 90 miles an hour, That may be true for you, And for your speed gun, But for me, I was just doing 50, Well I'm sure he'll say, Oh well that's fine then, On you go, Or I once tried it with the bank, I said to the bank teller, Come on, From my perspective, I got thousands of pounds in there, I just, My account's full of cash, I'd like to have some of it, It's only your truth, That says I'm actually overdrawn, And there's nothing at all, Can be taken out, Didn't work, And actually you see, In lots of ways, We're doing that all the time, In our world aren't we, Our governments are doing that, All the time, They're believing their own truth, That money grows on trees, That things can only get better, That we're all getting richer, And richer, And we've all colluded haven't we,

In that merry fantasy, For a long time, In the western world, Until of course suddenly, A very unpalatable truth, Hits us between the eyes, Like a 76% rise, In your gas bill, That I had last month, Or the shock that you get, Every time you just go and try, And fill your car up, At the petrol pump nowadays, And suddenly true truth like that, Well it's met with a lot of hostility, Isn't it?

An upset, True truth you see, Is very often divisive, Very often, It causes hostility, And the message of Jesus Christ, Was like that, From the very start, It was a message of division, Because, It confronted a world of humanity, That didn't want to have to reckon, With an absolute, And a challenging, Divine truth, Didn't want, An unavoidable reckoning, With the very judgment of God himself, Look at verses 39, Or 35 to 36 there, In the reading on John 12, Jesus claims that he personally, Is the light of truth, That explains the world, And he demands that, That people believe in him, That they would bow to him, While you have the light, He says, Believe in the light, That you may become sons of life, And not remain, In the darkness, Of condemnation,

Well you see, When the truth really confronts, People like that, It forces division, Doesn't it? It provokes division, Not so much, Because the truth, Can be, Can be contradicted, Because truth will out, In the end, It may take time, But truth always wins, In the end, But rather because, Because truth is often, So unpalatable, It's so unwanted, And that's why it's opposed, That's why it's buried, That's why it's often dismissed, Angrily, When it threatens people's, Autonomy, When it threatens, People's power, Or indeed powerful influence, That's why, Why critics of, Of governments, And so on, Whistleblowers, Are so often silenced, They're censored, And cancelled aren't they, Because the truth is very dangerous, Often, To powerful forces, And the message of Jesus Christ, Is very dangerous, Very dangerous, To a world of human power, To a world of, Of human autonomy,

[29 : 44] And so the message of Easter, Has always been one of great division, Because it brings us, To a reckoning, With the judgment of God, And that's what Jesus himself, Is forcing people, To face up to, In the words that he spoke, Just here, Just before he, Was about to be crucified, And knew it, There's a sense of course, In which the death of Jesus, Unites the world, And Jesus makes that very clear here, Look at the very first words, In the first line, See, The people said, All the world, Is going after him, And again in verse 20, He, He's telling us, John's telling us, About Greeks, That is Gentiles, Who are coming to see Jesus, And Jesus says here again, In verse 32, I, When I am lifted up, Will draw all people, To myself, And one sense of that, Is clearly that, That Jesus' great, Delivering death, Does unite all believers, Without distinction, Without distinction of race,

Or ethnicity, Or sex, Or anything at all, Into the true, One family of God, And that's the glory, Of the Christian gospel, All one, In Christ Jesus, Says Paul, Jesus' death unites together, In himself, A worldwide family of faith, Yes, That is a wonderful thing, But there's another side, To Jesus' words there, In verse 32, Where he says, I draw all people, To myself, Because it also means, That his death, Will draw all people, Without exception, Before him, As the judge, Of all the earth, The gospel of the cross, Will be, And it already is, God's double-edged sword, It's his instrument, Of judgment, In the gospel of the cross, And in the response, That it produces, In people's hearts, God's verdict, On human beings, Is being forged, As people are divided, In their response,

To Jesus' claim on their lives, Jesus' death, And the message of his death, Divides, And it always does, Because it's a message, Not just of information, But it's a word of power, See the word of Jesus' cross, The word of Jesus' death for sins, Is a personal word, Therefore it's a powerful word, It's a creative word, It calls people, Into real relationship, With him, It creates, Real relationship, With the living God, As it calls people, To trust, And to obey, Jesus Christ, And either you respond, And that wonderful relationship, Begins, And begins to grow, And grow, Or, If you reject that call, Then, There can't be a relationship, At all, There can't be neutrality, You see, In any way, Because the word of the cross, Exposes that truth, And it precipitates,

Division, And only two ways, Are possible, You might say to yourself, Well how, How can the message of the cross, Do that? How can a mere word, About something, Be so decisive, And so divisive?

Think about this word, Will you marry me? That's a word, I've only ever uttered once, But that was a word of power, That changed my whole life, And just for the record, I'm more than, I'm in my 30th year beyond that, And I don't regret it at all, You'd have to ask Rebecca, What her view of that is, But it's been good for me, But you see, That was a decisive word, And it is always a decisive word, Isn't it?

[33 : 34] That word will either create, Or destroy, A lifelong relationship, If the answer is yes, Well it opens up, A whole new world of opportunity, Every subsequent world, Develops that, Furthers that, If the answer to that question, Is it resigning?

No, Well that's the end, Isn't it? And every word, Uttered after that, Just distances, Those two more and more, It's very sad, Isn't it?

When that happens, But you see, It is so, With the gospel, Of the cross of Jesus Christ, It creates division, Depending upon the response, And everything subsequently, Will either draw people, Nearer and nearer to God, Or push them further, And further away, And ultimately, That separation, May seem very small, To begin with, It will be infinite, You draw two lines, Just one degree apart, And eventually, That separation, Will be infinite, And so, Jesus ends, His whole public ministry, In this chapter, With exactly these words, Of warning, That the word of the cross, Divides, And ultimately, It divides forever, Forever, The last reading, That Agnes gave there, Began at verse 36, Of our passage here, Explaining, Unbelief, In the face of Jesus,

Own ministry, In his day, But it ends, Look at the end, Verses 48 to 50, With the last day, Because ultimately, You see, This is a division, That lasts forever, And I want to look, At those two things in turn, First, The gospel of the cross, Of Jesus Christ, It divides people, In history, Verse 37, It's astonishing, Don't you think?

Though he had done, So many signs, In front of them, So many miracles, Still, They did not believe, How can there possibly be, Such unbelief, Such rejection, Of Jesus, Among people, Who had witnessed so much, It's worth pondering, Isn't it?

[35 : 49] There are Christians, Who think that, Nobody will ever disbelieve, If only they see, Enough miracles, And signs and wonders, This would dispute that, Wouldn't it?

By Jesus himself, But how can so many people, Reject him? Well Jesus gives two answers, First of all, In verse 38, He says, Sinful human hearts, Resist testimony, To the truth, They will not believe, And in verse 38 there, He's quoting, To show that it's always been so, All through Israel's history, Despite everything, God had revealed to them, In word, And indeed people, Refused, To believe, Lord, Who has believed, What they heard from us, He's quoting Isaiah, In the midst of the famous, Chapter, Isaiah 53, The servant song, Where God is, Speaking about, His servant, Who will be exalted, But only after suffering, Only after suffering, To save his people, As the great sin bearer, But the people then, Rejected that message, Who has believed it, They wouldn't have, A truth, That said, What their greatest need was, Was a savior, From their own sin,

The only way, That they could have hope, Three millennia, Have passed nearly, Since Isaiah wrote those words, And very little has changed, Very easy, Isn't it, For us to see, Other people as bad, Other people as sinners, And ourselves as the goodies, By nature, Nothing wrong with us, We don't need a savior, Well that's how it was, In Jesus' day, He came himself, At last to his own, And his own, Received him not, Later on in, Acts chapter 7, Stephen, Said exactly the same thing, You're a stiff-necked people, Always you resist, The Holy Spirit, And you showed it, Didn't you, By killing all the prophets, God sent you, No we don't, They said, And they picked up stones, And turned him to death, And that's Jesus' first answer, About why people reject, It's the perversity, Of the human heart, That rejects,

God's revelation of truth, And it's not just the Jews, He's talking about, Paul's absolutely clear, In Romans chapter 1, All people, Suppress, The truth, In their hearts, That's why people, Would not believe, Willing unbelief, And so secondly, Jesus says, The sovereign God, Will remove, Testimony, To the truth, Verse 39, They would not believe, And so, In the end, They could not believe, Again, He's quoting Isaiah, In verse 40, From Isaiah chapter 6, In the prophets commissioning, Where God makes clear to him, That his message of salvation, Would be the very instrument, Of judgment, Also on unbelief, And he says, And he says, That God himself, Blinds eyes, And hearts, Judicially, See,

The gospel is God's command, It's a wonderful command, To have life eternal, That's what Jesus says, In verse 50, And so to resist that command, Is inexcusable, And so God declares, His judgment, In, People's very refusal, Of that message, And it's the same message, That's being spoken about, Look at verse 41, It's absolutely clear, Isaiah's message, Was the gospel, He spoke of Jesus, And his glory, And the whole Old Testament, Is about that, It's about the coming salvation, In Jesus Christ, And Isaiah, The prophet, Is especially clear, With his explicit teaching, About the servant, Messiah, Who would suffer, For his people's sins, And that message, Divides, Always, Because God, Has declared it, To be his instrument, Of judgment, It's always been so,

[40 : 04] Because of hard hearts, But God has determined, That it will be so, Because he is sovereign, And he will harden, Hearts that harden, In judgment, God is also just, There's no question, Of overriding, Human responsibility, In fact, It's because God, Is a sovereign, And because God, Commands a response, That human beings, Are responsible, It's because, Verse 37, They would not believe, That in the end, You see verse 39, They could not believe, It's because their own hearts, Are hardened against God, That he in turn, Will harden their hearts, And confirm them, In what they want, Which is unbelief, It's always a matter, It's always a matter, Of the heart, Look at verse 40, Do you see, The heart, Is the organ, Of understanding, The heart, In the Bible, Is the control center, Not just the head, It's the heart,

That is the organ, Of understanding, And it's the heart, That is the organ, Of disbelief, And rejection, Why do people, Refuse to believe, Or why do they, Sort of believe, But not confess it, As verse 42 says, Which in John's gospel, Always means, Not true belief, Why?

Now look at verse 43, Because, Their hearts, Crave this world's glory, The glory of men, Not the glory, That comes from God, And it has to be, One or the other you see, Can't be both, Either this world, And this world's, Value judgments, Has your heart, Or Jesus Christ has, And that's why, The gospel of the cross, Divides men and women, In history, It always has, It always will, Because it exposes, Our hearts, And where they really are, It exposes, Whether our hearts, Are possessed, By the appetites, And by the priorities, And by the possessions, And by the glory, That comes from man, Or by the glory, That comes, Only from God, And if it's the former, Then we will not believe,

And ultimately, In that case, God will say, Well, You will have your wish, You will not believe, You cannot believe, And you see, That brings us, To this last section, Verses 44 to 50, Where Jesus is, Absolutely clear, That the gospel of his cross, Will divide people, Also for eternity, That that parting of the ways, At last, Does become infinite, And the judgment, That it's already, Being worked out, By this division in history, Will at last, Become utterly public, And utterly permanent, And it will be clear, To the whole universe, That those who reject, Jesus and the gospel, Of his cross, Are utterly rejecting, The revelation, Of the one true, And living God, And the one way, Of salvation, Given, To the people,

Of this earth, See many people, Many people say, Oh I believe in God, But I just can't accept, The Christian faith, Or I believe in God, But I just can't accept, That Jesus could be, The only way, Friends, Jesus Christ says to you, If that's what you think, I'm afraid you are wrong, You're wrong, Verses 44 and 45, Are absolutely clear, To believe in God, Is to believe in me, Says Jesus, Whoever believes in me, Believes not in me, But in him who sent me, Whoever sees me, Sees him who sent me, And I have come into the world, As light, So that whoever believes in me, May not remain, In darkness, To see God you see, Is to see Jesus Christ, To know God, Is to know Jesus Christ, I am the light, Verse 46, That's why I've come, So that whoever believes in me,

[44 : 30] Not in anything else, Or anyone else, So whoever believes in me, Will come out of the darkness, There's no other way, Out of that darkness, And confusion, Is what Jesus is saying, Of course there's, Some light, There's some knowledge, To be gained in this world, In many places, In many philosophies, In many religions, Of course they contain, Many true things, And insights, But none, None, Truly reveal, The one true God, And his saving light, Only, In Jesus, The son of the father, Whoever sees me, Sees him who sent me, And Jesus alone, Came to bring that light, Of eternal salvation, If it could come, Any other way, He didn't need to come, He didn't need to die, On that cross, At all, But he did, You see, And that's why, If you reject, His gospel word, That's culpable, And ultimately so,

Jesus said back, In John chapter 6, My words, Are spirit, And life, And he repeats that here, Look at verses 49 and 50, Jesus speaks, The words of the father, He says, He speaks his commandment, Which is eternal life, To respond to God's word, To respond to his command, Is to find now, That life, That will deliver you, Into eternal life, On the last day, But conversely, To refuse that word now, While you still have, That light before you, That is to determine now, That that eternal, Life, Cannot be yours, Be clear, About what, Verse 48 there says, The one who rejects me, And does not receive, My words, Has a judge, The word that I've spoken, Will judge him, On that last day, See the message of Easter,

The gospel of the cross, Divides, People in history, But it will judge, And divide them, In eternity, That's why Jesus, Ends his whole public ministry, In this chapter, With these words, Look at verse 44, Jesus cried out, With passion, With emotion, With deep affection, And he doesn't say, Does he?

Well, Take it or leave it, No skin off my nose, All the same to me, Doesn't matter, Doesn't matter, No, And neither do I, Neither does any, Preacher of Christ, Jesus says, It is a life or death choice, But choose life, Choose life, Verse 49, The father's command, Demands a response, But his command, Is eternal life, Choose life, Says Jesus, Choose that light, Don't stay in the darkness, These are Jesus' last words, In his public ministry, Recorded in John, Come into the light, Come into my light, Receive my life, Which is eternal life, He urges people, To let him be their savior, Because he came first, He says, Not to judge, But to save, But he's just as clear, Isn't he, That that day of final judgment, Is coming, And it's only we,

Who can choose another judge, On that day, Look at verse 48, Not, Not the judge, Who has already saved us, But the word of his cross, Which we've rejected, Because we've not received, That word of saving grace, See a word of salvation, If it is rejected, Well that must divide you, Mustn't it, From his presence, Forever, So friends, My task is to be honest with you, This good Friday, To speak truth, The message of Easter, The message of the cross, Of Jesus Christ, It divides, It divides people now, In time and history, And it will divide people at last, Forever and ever, That is the ultimate, True truth, That this world needs to hear, So listen to Jesus, One last time, I have come into this world,

[49 : 00] As light, So that whoever believes in me, May not remain, In darkness, Listen to him, Crying out, And believe, Become and be, Sons and daughters of that light, Forever and ever, Amen.

Let us know you just to hear you, Not this time.

It was not just what you said, And ■sted, That if you play down, Then you just to have just read it, Aren, You just read it, Like, you just read it, Thank you, Thank you.

Thank you.

Thank you.

[51 : 26] Thank you. Let's pray.

O merciful God, who made all people and hates nothing that thou hast made, nor wills the death of a sinner, but rather that he should be converted and live.

Amen. Amen.

[53:31] Amen. Amen. Amen. Amen. Amen. The End The End

[illegible]

Thank you.

Thank you. Thank you.

Thank you. Thank you.

[60:42] God so loved the world.

God so loved the world.