

(Following the Footsteps of Christ) the Roman Trial

by Willie Mullan

The Roman trial reveals the crookedness and wickedness of the human heart, as seen in the actions of the Jews and Herod, and highlights the importance of understanding the context of Jesus' trial.

Duration: 59:37

Scripture: Matthew 14:1-4, John 7:1-2, John 7:45-46, John 8:1-11, John 9:1-7

Topics: "Footsteps Of Christ"

Description

In this sermon, the preacher focuses on the scene where Jesus stood before the Roman governor, Pilate. The preacher describes the grand setting of the palace and the Roman soldiers surrounding Pilate. Pilate asks Jesus if he is the king of the Jews, showing that he was aware of Jesus' reputation and power. The preacher also mentions a significant event where Jesus raised a widow's son from the dead, which Pilate would have heard about. The sermon emphasizes the importance of recognizing Jesus as God's son and the need for sinners to repent.

Transcript

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John 18, this evening. John's Gospel, chapter 18. You remember that just a couple of weeks ago we were in Gethsemane with our Lord Jesus, and you remember at the end of that message Judas with this band of soldiers came and laid hands on Jesus and bound Him.

Just to get the proper introduction, verse 12. Then the band and the captain and officers of the Jews took Jesus and bound Him and laid Him away to Annas first. For He was father-in-law to Caiaphas, which was the high priest that same year.

There is no doubt in reading the Gospels that Caiaphas was the high priest. And yet you can see that Annas had so much authority over Him that when Jesus was being led out of Gethsemane as a prisoner that they had to lead Him to Annas first. This old man had great power in the nation even over Israel's chosen high priest.

And we went into the Jewish trial of our Lord Jesus last week when Annas asked Him quite a lot of questions and our Lord Jesus answered so wisely that Annas felt that he could go no further. And it says down the chapter at verse 24 Now Annas had sent Him bound on to Caiaphas the high priest. After He had talked to our Lord Jesus for a while He sent Him bound to Caiaphas.

And we went into some of the things that Caiaphas and the council of the Jews did how they sent out looking for false witnesses and found none. And then at last we found that in verse 28 then led they Jesus from Caiaphas. So you are following the footsteps alright.

From Gethsemane to Annas from Annas to Caiaphas and now at verse 28 then led they Jesus from Caiaphas on to the hall of judgment as it was early. And they themselves went not into the judgment hall lest they should be defiled that always moves me. Can't see people just being so terrible as all this.

You know it's really surprising how crooked and wicked this human heart can be. I can see them pushing the Lord Jesus in through the door into Gentile hall and they are Jews and they are afraid to touch it. Might they even put their foot in there they think they would be defiled.

They are afraid of being defiled lest they should be defiled. People that have worked all night to put God's Son to death talking about being defiled why they are almost damned already. We have got a lot of old Pharisees in the churches just like this.

They are always talking about religion and they dare not do this because of their religion. And they are rolled up in religion but they have no time for Christ. Are you one of them? Because you are a Pharisee on your way to hell this evening.

It's terrible how crooked people can be. And so they are bringing him to Pilate now and that starts the Roman trial doesn't it? I want you to notice this Pilate comes out of the hall to them they wouldn't come in verse 29 Pilate then went out on to them and said What accusation bring ye against this man? And I think he said that like that. You see Pilate didn't like the Jews.

Dr. Campbell Morgan said he believed that Pilate would rather have crucified Caiaphas than Christ. And I believe that to be true. He knew this old crooked wicked Caiaphas.

So he came out of the hall and he said What accusation bring ye against this man? What shall it answer? They answered and said unto him and I think it was Caiaphas that answered for them If he were not a malice actor we would not have delivered him up unto me. You remember last week when we were looking at the Jewish trial that it was Caiaphas who said He's a blasphemer. You know the difference between blasphemy and malice actor? Blasphemy is doing evil against God.

That's the charge that they had against Christ when he had them in the ecclesiastical court. Now he's bringing them to the civil court, to the state court. It is malice actor now which means evil against the state.

He's changing the charge because he's at another court. Verse 31 Then said Pilate unto them Pilate could manage them you know Keep ye him and judge him according to your law. The Jews therefore said unto

him It is not lawful for us to put any man to death.

And I think that statement shocked Pilate. You see he could see now that they meant business. They didn't want this man just tried you know.

They meant to take his life. They were determined that this man's life would be taken at this time. Now you can see how crooked they are even here with the governor.

They said it is not lawful for us to put any man to death. I can tell you that the same council the very same council with the very same high priest stoned Stephen to death. They had no quibbles about it.

But they didn't want to stone Jesus. They wanted to crucify him. They want to make a spectacle of him.

They want to hang him on the cross. And the only one who can do this is Pilate. Because this is the Roman way of execution.

But it's nonsense for old crooked Pilate to say it is not lawful for us to put any man to death. They stoned Stephen to death. We go back to Matthew's gospel for a moment.

And we're at Matthew's 27. Matthew's gospel 27. Verse 17 just for the moment.

Therefore when they were gathered together, Pilate said unto them Whom will ye that I release unto you but others for Jesus which is called Christ? For he knew, that is Pilate knew that for envy they had delivered him. See verse 20. But the chief priests, Caiaphas in the lead there.

The chief priests and elders persuaded the multitude that they should ask but others. I get this phrase right. Envy for Jesus.

Can't you see how Caiaphas worked the clout? You know he persuaded the crowd. He used every bit of persuasion to get this whole crowd to destroy Jesus. Oh what a sin to have on your head a priest in Rome supposed to have the anointed oil on his head destroy Jesus.

You can see the crookedness of Caiaphas. And I think you will never see the crookedness of Caiaphas until you know John's gospel properly. Wonder can I refresh your mind about a few things? Let's go back through John's gospel and we'll start at chapter 7. I should make you do this without opening the book because we've been through it so often.

Do you know what chapter 7 is about? Well it's about the feast of tabernacles. You remember Jesus didn't go up to the feast at first. And you remember he went up at the midst of the feast.

And then you remember the great message that he gave at the end of the feast. Then he lands first. And you remember that they tried to arrest him at the feast.

They sent the officers and so on. Verse 45 will do us just now. Then came the officers to the chief priests and Pharisees And they said unto them, Why have ye not brought him? The officers answered, Never man speak like this man.

You know they had lost out here. They were going to arrest him. But the very officers that they sent were convicted by him.

Now chapter 8, if you know chapter 8 and you ought to know chapter 8 It's the chapter where they brought the women taken in adultery into the temple early in the morning when Christ was teaching the people and threw her in the dust. And you know what he did with them then, don't you? Why he wrote on the ground and he convicted them so much that from the very eldest to the least they went out one by one. You know he was making rings round them as we say.

Do you know what John 9 is all about? John 9 is all about the blind man who was healed on the Sabbath day. And this greatly annoyed them. It annoyed them.

Annoyed them so much that they put the fellow out of the temple. Do you know what John 10 is all about? John 10 is all about the great message of the Good Shepherd. My what a message it was.

And you know about it, he finished the message like this. He said to them, breakfast day, I and my father are one. Now that really annoyed them.

It says, then the Jews took up stones again to stone him. Jesus answered them, any good works if I should you from my father? For which of these works do you stone me? The Jews answered him, saying, for a good work we stone him not, but for blasphemy. And because that thou being a man makest thyself God.

He'd got the message you know. They couldn't handle him in John 7. And they certainly couldn't handle him in John 8. And they certainly couldn't handle him in John 9. And they certainly couldn't handle him in John 10. And when it comes to John 11.

Well it's the resurrection of Lazarus, isn't it? My what a day that was. Lazarus had been buried for days. He comes along, he says, roll away the stone.

He calls Lazarus welcome. Lazarus came forth, gave clothes and all. You know all the time that the Lord Jesus was defeating the council of the high priests and the Pharisees.

I'm telling you that clouds were beginning to follow him here. It says in verse 45. Well that's John 11 verse 45.

Then many of the Jews which came to Mide and had seen the things which Jesus did, believed on him. And some of them went their way to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council and said.

What do we? For this man doeth many miracles. It's a pity for the Presbyterian modernists who don't believe in miracles, isn't it? Because I can tell you the Jewish council that was there that day gave in that this man doeth many miracles. I think a pity of some of these old Presbyterian ministers that some of you give your money to.

Because they come out openly and say that they don't believe in miracles. But I can tell you the Jewish council got together and they said. What do we? For this man doeth many miracles.

Of course he did. If we let him last long all men will believe on him. And this is the bit that worried them.

And the Romans shall come and take away both our place and nation. They were afraid that Jesus would be crowned king. And that the Romans would come and the council would be no more and the nation would be blotted up.

They were terribly afraid. Now watch this. And one of them named Triathos.

This is the boy we're thinking about. Being the high priest that same year and there's no doubt at all he was the high priest. Said unto them you know nothing at all.

Nor consider that it is expedient for us that one man should die for the people. And that the whole nation perish not. This speak he not of himself.

It's a tremendous thing you know. But being high priest that year he prophesied that Jesus should die for that nation. Mind you that's a tremendous thing.

Because I can tell you that this crooked old high priest had no time for Jesus. And you know what he was trying to get about in the council was this. Let's put this man to death.

Or the Romans will come and destroy this nation. It's either him or the nation. But he didn't know you know.

That the Holy Ghost was moving through. That one man should die for the nation. You know when you look at Calvary don't forget this.

That there was a second time made at Calvary for the Jewish nation. And no Arab or no Egyptian or no Russian will ever block the Jewish nation up. They were brought at Calvary.

You see when the church all the believers no matter where they come from. We talk about the church when we talk about all believers. You see at Calvary Jesus loved the church.

And gave himself for it. You see the church will never be brought about either. Because there was a sacrifice made for the church.

You see the church has a Calvary all of it's own. When the Jewish nation has a Calvary all of it's own. Let me tell you this.

When I look at Calvary I say the Son of God loved me. And gave himself for me. Because I've got a Calvary all of my own.

And I'll never perish. But this old wicked crooked pious. You can see how he changed the charge.

From blasphemy to malefactor. You can see how he worked with the cult. And you can see how he was against Christ.

Because right through the Gospels. Christ was beating him at every turn of the road. We've got to get headed into this this evening.

Let's go to Luke's Gospel. 23 for a moment. Luke's Gospel.

Chapter 23. And there's something here we must take time with. Let's read it from the commencement.

And a whole multitude of them arose and led him on to Pilate. And they began to accuse him saying. We found this fellow perverting the nation.

And forbidding to give tribute to Caesar. Saying that he himself is Christ the King. And you can see how they told lies about the Saviour there.

And Pilate asked them saying. Art thou the King of the Jews? And he answered him and said thou sayest it. Then said Pilate to the chief priests and to the people.

I find no fault in this man. But I was enough to finish the court. Because if I was in the dock and the judge looked down and said.

I find no fault in this man. I'd gather up my hat and get out. I would think the proceedings were over.

Then said Pilate to the chief priests and to the people. I find no fault in this man. And they were the more fierce.

They were not letting it go like this. Saying he stirs up the people. Teaching through us all duty.

Beginning from Galilee to this place. Now watch how quick Pilate was. When Pilate heard of Galilee.

He asked whether the man were a Galilean. And our Lord Jesus was a Galilean. He was brought up in Galilee.

And as soon as he knew that he belonged on to Herod's jurisdiction. Because Herod was the patriarch of Galilee. You remember that last week.

As soon as he knew that he belonged on to Herod's jurisdiction. He sent him to Herod. Who himself also was at Jerusalem at that time.

He knew exactly where Herod was. Are you following the proceedings? They brought him from Gethsemane. And they took him to Amos first.

He was too many for Amos and Amos knew that. So Amos sent him to Caiaphas. Caiaphas questioned him for quite a while.

And then he brought him to Pilate. Now Pilate sees another way out. Pilate sending him to Herod.

And Herod was at Jerusalem at the time. Verse 8 and this is most interesting. And when Herod saw Jesus.

He was exceeding glad. Now there is no full stop there. So don't take that in that he was just thrilled about this.

He was exceeding glad for. He was desirous to see him for a long season. Because he had heard many things of him.

And he hoped to have seen some medical done by him. He thought there was going to be a bit of an exhibition on. That's all he was glad about.

At last this great medical worker was before him. And he thought now I'll see him do some medical. He'll do something here and I'll let him go.

Then he questioned with him in many words. But he, the Lord Jesus, answered him nothing. You search this book from end to end.

To find any word that the Lord Jesus ever said personally to Herod. He never spoke to him. You know we were talking the other Sunday evening.

About men walking this earth when they're down. Well here's one of them. This man is down.

Oh he's Herod. He's a big fella. I'll tell you the Savior is finished.

Finished with him. You know the Lord Jesus came into this world to seek. And to save.

That which was lost. Well I can tell you that he's not seeking Herod just now. Not for a moment.

He is having nothing to do with Him. And I'll tell you for what. Tell you that for what.

Let's go back to Matthew's Gospel chapter 14. Matthew chapter 14. Verse 1. Well for him to say such a thing was a tremendous moment.

Because I can tell you from what we've read about Herod. That he was a Sadducee. And the Sadducees didn't believe in resurrection.

But you know Jesus had brought so many miracles. And his theme had spread about so much. That Herod thought that John the Baptist was risen from the dead.

It shows this was John risen from the dead. Then it tells you the whole story. Verse 3. You know John the Baptist was God's man.

He was a man sent from God. And you know great clouds came to him in pictures. And once the king came.

And he was running around in those days with his brother Philip's wife. Doing an opening. But you know John was a great man.

He was a great preacher. He didn't fear the clouds. So he just looked at the king.

And the woman at his side. He says it is not lawful for you to have them. And you know Herod was convicted of his sin.

Herod was hearing the voice of God now. I'll tell you what he did. He took John and he put him in a prison and shut the door.

He was trying to silence the voice of God to his soul. He wasn't listening to that anymore. And I'll tell you the woman that was at his side.

Herodias. She was annoyed about being pointed out in the meeting. Running about with another man.

But she was more subtle than Herod you know. Watch the rest of the story. Verse 5. And when he would have put him to death.

He feared the multitude because they counted him as a prophet. But when his birthday was kept. The daughter of Herodias.

A nice little girl. Danced before them and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask.

And she. Being before instructed of her mother. That's a tremendous thing.

Said. Give me John the Baptist's head. In the church.

Just means on the tread. Can you see this little ass going out to the dance. She's lovely dressed.

And her mother puts her arm round her and says. Now if you dance well tonight. You know the king will promise you something.

And I want to tell you what to ask for. Ask for John the Baptist's head. Don't forget that.

What would the wee girl do with an old preacher's head? She being before instructed of her mother. Her mother was determined to silence. The voice of God to her soul forever.

And I can tell you that both Herod. And Herodias. They accomplished this.

They silenced. The voice of God. And the day that Jesus came.

He can make a silent church. He's done. He can live as long as he likes.

He's done. Christ's not seeking him now. Christ never treated anybody like this.

Why he went away out to the world to find a woman. He will speak to this fellow. This fellow has already damned himself.

I'll tell you I could find your book in this book who were finished. Before they gave their last breath you know. Jesus is not talking to him.

He has nothing to say to him. You know Jesus said something about him that he never said about anybody. You know our Lord Jesus was a gentleman.

But I'll tell you this. Father look at this. This is Luke's gospel.

And it's chapter 13. Luke's gospel. Chapter 13.

First let me run. The same day there came second of the Pharisees saying unto him. Get me out.

And depart hence for Herod will kill thee. And he said unto them. Go ye and tell that fox.

I never talked like that about anybody. I'll tell you it's not the word for fox that's in the Greek either. It's the word vixen that's in the Greek.

And some of you farmers know about this. You know a sea fox. With a lot of little young ones round her is called a vixen.

And there's nothing in this world as wily and as wicked as a vixen fox. She'll defend these wee ones to the last. And God help you if she gets in on you.

That's the word he used. The Lord was finished with this fellow. Finished with it.

Let's get the hold of this. I want you to get that into your mind this evening. Let's go back to Luke's gospel 23 to get this absolutely correct.

Luke's gospel 23. Verse 9. Then he that is Herod questioned with him in many words, but he answered him nothing. And the chief priests and scribes stood and humbly accused him.

And Herod with his men of war set him at knots and mocked him and arrayed him in a gorgeous robe and sent him again to Pilate. Pilate's not getting rid of him you know. He's coming back to Pilate.

There's a lot of people who've tried to get rid of the Lord and he's come back again and again and again. I think that Herod had his Greek opportunity when the man of God spoke to him. And when God convicted him.

But he silenced the voice of God. And he was a damned man when Jesus met him. Jesus had nothing to say to him.

Wasn't speaking to him at all. It was all over for him. He made fun of Jesus.

You can see how I put it. Herod's delight. Herod's desire.

Herod's derision. He mocked him. I could have put Herod's damnation.

And it would have been still right. He was finished. I want you to think about the people.

Let's go back to John 18. John 18. John 18.

Of course it was Caiaphas wasn't it? It was Caiaphas that did this. He got the people to. He persuaded the people.

You know when Pilate went out. At verse 39 here. We're at John 18 39.

But ye have a custom that I should release unto you one of the apostles. Will ye therefore that I release unto you the king of the Jews. Look at this verse.

Then cried they all. Again say. Not this man.

But Barabbas. The Holy Ghost put this bit in. Now Barabbas.

Was a robber. You know that's the people's choice isn't it? They choose the robber. I wonder is there somebody in this meeting.

You know the Lord's been speaking to you for weeks. And you've been convicted time after time. And you know in your heart what you ought to do with Jesus.

But there's something robbing you. Robbing you of Christ. One of these nights you know.

It's going to be all over for you. And Christ's going to speak to you no more. You'll be damned then.

It's all over for you. Yes if we go through this you can see the people's rejection. You can see the people's corruption.

You can see the people's contention. You remember on one occasion they said. His blood be upon us and upon our children.

Now I want you to get the hold of Pilate this evening. He's a different character. We've looked at the crookedness of Caiaphas.

And the horribleness of Herod. And the perverseness of the people. Let's take a moment or two with Pilate.

Let's go back to Matthew 27. Matthew 27. And this is where the Roman trial really began.

Verse 11. And Jesus stood before the governor. What a phrase we have here.

I've written beside this. What a scene. Can you see this? Proud.

Conscious. Roman governor. Sitting on the judgment seat.

With the Roman soldiers all around him. Can you see this great palace that he was in? And all the Jews lined in to witness. Can you see Christ standing in the witness box? It says Jesus stood before the governor.

And looking into each other's eyes now. What a moment it was. Now I can tell you the first question the judge asked.

And the governor asked him saying, Art thou the king of the Jews? What a start to the proceedings. I don't think that any court in any land with any prisoner at any time in any witness box was ever asked a question like this by the Dutch. You can see that the priest thinks it.

He knows the thing or two and we're going to see that in a moment. He looks into the eyes of this man that was there. He says, Art thou the king of the Jews? What a start to the proceedings.

And I want you to get this bit. Verse 12. And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Here's for not how many things they witness against thee. And he answered him to never a word end so much that the governor marveled greatly. What a scene.

What a start to the proceedings. What a silence. Boy, there was a silence in the court, you know.

So that even old Pilate marveled greatly. It was a mighty moment. I'm going to tell you that God was dealing with Pilate in this day He wasn't finished yet.

And then it says when they had then. Verse 15. At that feast the governor was wont to release unto them a prisoner whom they would.

And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said unto them, Will ye that I release unto you Barabbas? Or Jesus which is called Christ. What a scheme he had in his mind.

He thought he was getting out of this, you know. For he knew that for envy they had delivered him. You know he had them judged already.

He knew that this man was thoughtless. He's already said, I find no fault in this man. He knew about their envy.

He knew about his purity. Mind you he's getting into a tight spot. When a judge knows the truth he ought to stand by it.

Tight spot. And then we come to this terrible verse. Verse 19.

When he was set down on the judgment seat his wife sent unto him saying, I've got nothing to do with that just man. For I have suffered many things this day in the dream because of him. What a shock that was for him.

What a scheme this is. What a start to these proceedings art thou the king. What a silence in the court.

What a scheme the old judge has to get the prisoner out. What a shock he got. Somebody handed up a note, it's from his wife.

I believe she had never sent him a note before. She'd never send him one again. Sent him.

I've got nothing to do with that just man. For I have suffered many things this day in the dream because of him. Was God walking through the wee woman at home? Was God going the second mile to see this man? Sometimes God walks through the wee woman at home you know.

God was going the second mile. First twenty buckethead priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus. The governor answered and said unto them, Whether of the queen will ye that I release unto you? They said Barabbas.

Pilate said unto them, What shall I do then with Jesus which is called Christ? And they all say unto him, Let him be crucified. And the governor said why, Why what evil hath he done? They cried out the more saying, Let him be crucified. When Pilate saw that he could prevail nothing, But that rather a true mouth was made, He took water, Washed his hands before the multitude saying, I am innocent of the blood of this just person.

That will get him out of it. You can't wash your hands of Jesus like that you know. No he sent him to be crucified.

You can see Pilate's position here. Caiaphas was there, Christ was there, the cloud was there, Caesar was there. You can see Pilate's perception here.

Ah my he knew the envy of the multitude and the poverty and the purity of the mind. Let's get the hold of this. Pilate said art thou a king then? Did he recognize the person? You know when he sends him to be crucified he wrote the superscription for the cross.

And this is what he wrote, this is Jesus of Nazareth the king of the Jews. And old Caiaphas said don't do it like that. Say that he said he was the king of the Jews and Pilate said what I have written, I have written.

I think that Pilate knew who he was. Pilate not only knew his person, Pilate knew his purity after he was born. You know the widow of Nain had a son.

And the funeral was on its way to the graveyard. When Jesus stopped the funeral, touched the coffin, God the young man arrived. And the next word said great fear fell upon the people.

And they said a prophet is risen among us. And this name of Jesus went throughout Judea. God spread like wildfire through Judea.

Pilate was the governor of Judea. And many times that day did somebody come into the office and say, did you hear about Jesus raising the widow from the dead? He knew this man's person. He knew this man's purity.

What's more he knew this man's power. He knew this man had power to save. Now sit still for a moment.

Maybe this is the night when God is going to deal with some of you sinners. God's talking to you, tell me this, do you know who Christ is? Do you know he's God's son? In your heart of hearts you know he's God's son. Do you know his purity? Would you like to lay a charge against him? Nobody that I ever met would lay a charge against him.

Tell me this, do you know who he saved? My, I could make them stand up here in the dozens. And they're saved, and you know they're saved. And now you're face to face with him.

And this is the last time he's ever going to talk to you. And he becomes silent to you. You'll be done for all eternity.

Now, I'll take your time. Just fix your eyes on Jesus. He's talking to you tonight.

He's judging you, you're not judging him. What are you going to do with him? Pilate cried out in agony, What shall I do then? You know what you ought to do. I'll save him.

You know what you ought to do. But you can try your best to silence the voice of God to your soul tonight. You might succeed.

And you'll feel like heaven. What are you going to do with Jesus before you leave the meeting? You know he's God's son. You know he's pure.

You know he can save you. You know you've just got to come to him. And it's in him that cometh.

I will in no wise cast out. Remember this, it is shaking your soul tonight. And you know it's the voice of God.

For God's sake don't silence it. Because tomorrow, you might meet a silent Christ. Let's bow together before the Lord.

And let's take a moment or two. We're going on our holidays tonight. And we won't be back till the first Tuesday in August.

And God knows how many will be in eternity before then. I've never gone on a holiday in my life for twenty years. Without being called back in the middle of the month to bury somebody.

Now take your time. You believers, pray for unsaved folk in this meeting. And you unsaved friends.

Just look at Jesus and don't bother about the old Baptist or anything like that. Just look on through in the faith tonight. And if God's voice is coming through to you and you've got to do something.

Don't silence it. Or don't dare to silence it. What shall I do then? You know right well what you should do.

You should open your heart and make Jesus Christ your Savior by faith. Lord, you're in the meeting. Speaking loudly in the meeting.

Speaking to saint and sinner in the meeting. Lord, remember the unsaved. Oh God, this night if thou art talking to some heart.

We pray that thou would give thy heart grace this evening. To burn before Christ. And make him by faith the very own.

God forbid that they should be shaking in their shoes like pirates. And then turn their back on them. Lord, save sinners in the meeting.

Move by thy strength. Lord, we leave it with thee. We can go no further.

Save sinners. For Christ's sake. I will not sing anymore.

We're on our holidays now. First Tuesday in August. We're coming back and we'll be at the crucifixion then.

We'll get into the depths of the redemptive work of Calvary. I think that these will be the greatest meetings that we'll possibly ever have when we're at the cross. I want to thank you for coming.

I want to thank you for all that you've been to me. You've been encouraging us right down through these months. Remember when I'm on my holidays.

I'll be preaching twice at Great Victoria Street. I'll be in Central and I'll be there. I'm not just going on holidays, you know.

And don't forget the big meeting on Sunday. I want to thank you again. Letting Jim and Valerie go down to the door.

You go down that side and you go down that side. You're not supposed to separate man and woman. But never mind.

It'll do. You'll meet at the door. It'll be all right.

Just say hello to them and God bless you. Thank you very much indeed. Good night.

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