

For they know not what they do. (Quality Good)

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Preacher: Woodhams, Raymond (1933-2014)

[0 : 00] I am upon the Lord for help, as I left your attention to the 23rd chapter of Luke and reading verse 34.

23rd chapter of Luke and reading verse 34. Then said Jesus, Father forgive them, for they know not what they do.

And they parted his payment and cast lots. Then said Jesus, Father forgive them, for they know not what they do.

And they parted his payment and cast lots. We often may be quick to speak.

We may be perhaps troubled when others hold their peace and think that they are slow to speak. But we would note here that the Lord Jesus Christ, at this particular time, he had held his peace.

[1 : 33] And he had been very quiet indeed in face of all the accusations that had been leveled against him.

And then he was delivered and thus crucified. And being crucified, it was then his fault.

Jesus, Father, forgive them, for they know not what they do. Why surely this could be none other than the Son of God.

It was an evidence of his holiness. It was an evidence of his love. It was an evidence of his power. It was an evidence of his condescending grace.

I begin not saying, Father consume them in thy wrong and anger. Father deliver me from this wretched man.

[2 : 35] No. No. But he said, Father, afford him them, for they know not what they do. We would not just look at this subject as if we were speaking to those who were just crucifying him or were responsible for his crucifixion.

For surely we need to look at it in a broader view. For the reason for his crucifixion was of this moment that he might put away the sins of his people, that he might put away the sins of their sin against him.

I say, what a wonderful words these are at this time when he said, Father, forgive them, for they know not what they do.

And whatever way we look at this word, and whatever group or category of people we speak of, this word is applicable.

They know not what they do. In other words, they are ignorant. Ignorant people. And some would say, well, that is a very insulting thing to say.

[4 : 11] But friends, the word of God declares that by nature that we are totally ignorant to divine things. But having said that, ignorance is no excuse.

And ignorance will never satisfy a justice. We know that in the law of our land. Because we have broken the law in ignorance, that does not mean to say we are not guilty.

But verily to plead ignorance is indeed to plead guilty in that sense. And yet, my friends, because the guilty then are set before him as the divine Son of God, is now looking down through the corridors of time, and that's the pain of all mankind, and those who he has come to see and to say.

He pleads there and then. Father, forgive them, for they know not what they do. In this chapter, we certainly have set before us some of the sins of ignorance that are common to man.

why from the very beginning of this chapter we find that they would determine that Jesus should be put to death.

[5 : 46] In other words, they would determine that right should be put down and wrong should be justified. And how true that is, alas thy nature, and so beastly and base we are, that like they are old, we have to bring in false accusations, false accusations.

You say, but oh, what I say is true. How often that is so. But my friend, it's a distortion of the truth. It's false. false accusations, and I believe this, they knew it at their very heart.

we found this fellow perverted in the nation and forbidden to give tribute to Caesar, saying that he himself is Christ again.

Now listen, these people, they did not like to give tribute to Caesar themselves. They were neither friends of Caesar's.

They had no love for the Romans. But my friends, they were willing to, they were willing to fraternize, and they were willing to show, friendly, to their foes, that Jesus may be put to death, or that the bride may be crucified, or how sad and solemn this is, that this should be so, when none of it was true at all.

[7 : 26] And so we find these men going on in this way. I believe there is an evidence of this in the day of retreating.

It is not who we know, or it is not what we know, but who we know. And therefore, my friends, because we suffer for his dear name's sake, that does not mean to say we are wrong, but what a mercy is given that spirit to say, Father, forgive them for they know not what they do.

And even these two men, one, Herod, who was neither a real smiler of the Romans, and the political use, had taken up the Jewish religion.

He was at enmity with Pilate, who had been put in because of the troubles in Judea, he was at home, my friends, and that we know how cruel he had been in remembering the blood of the Galileans in the drink offering.

men, and this had offended Herod, not because he had spent under these Galileans, but because he thought he had been humiliated by Pilate, usurping his authority in his jurisdiction.

[9 : 14] So, my friends, that they came together and made friends that day, in fighting against the dear Lord. Oh, Father, he says, forgive them, for they know not what they do.

We would have thought, and we might think within ourselves, surely somebody who showed pity, surely somebody who showed mercy, therefore that which is right, no one does.

such is the power and the force of evil, that even the most bitterest enemies in sin will unite against that which is right, and it was so against our Lord and Saviour, Jesus Christ.

And why Herod was landed to see Jesus? My friends, he did not know what he was doing, he just hoped that he might see one of his miracles, that he might be entertained and fascinated by the spectacular.

Oh, I say, if our religion amounts to no more than that, then indeed we know not what we do. It is that which is against the holy nature, it is against the holiness of our dear Lord Jesus Christ.

[10 : 46] It is just a hope in him as indeed as somebody who has a familiar spirit and has some evil power of not recognizing and realizing that this is the Son of God.

Just another point here, Herod, in one sense, he knew what he was doing, in that he had been warned by his wife, who was showing the vision, concerning the Lord Jesus Christ.

Why? And therefore he said, I wash my hands of his mouth. As if that would exonerate him from saying, my friends, are we guilty of dealing with the Lord and the Lord's people in this way, saying, I wash my hands of it.

It's nothing to do with me. But, Pilate, it is to do with you. It's in your power. It is indeed in your hands that you are able if you have you have authority.

My friends, the truth is this. Pilate cared more for his reputation than he did for this one that was beforehand.

[12 : 12] I say, there was a cover-up that wasn't his part. And I say, how do you live in a safe cover-up or then where we have supported the evil by our silence and betrayed the innocent by our silence?

Or have we been amongst those who have walked by on the other side and had no care, thought, or compassion for the Lord's people, for his church, or for the foundation of the church and the glorious headstone of the church?

Jesus said, Father, forgive them, for they know not what they do. How true the kingdom of heaven are separate violence.

And we find the evil or the cruelty that was manifest in those herod's soldiers and why they took strength him and decked him in a glorious robe and to make the ridicule sink harder they planted a crown of thorns and placed upon his head.

My friend, oh, it is indeed bad enough and trying enough when we are brought to suffer ridicule.

[13 : 49] But my friend, such is our fallen nature and our imperfections that oftentimes we lay ourselves open to it, my friends, this dear man, the dear son of God, there was nothing within him that offered an opportunity even for ridicule.

Yet I mocked him. Ah, forget him, for they know not what I do. Oh, see the pure love and compassion of Jesus grants.

that he was so willing to bear this for his people, father for people, oh, mock him and despising him.

Why, we have not got any stones to throw at those soldiers who will help through the words of prophet Isaiah that when we saw it, we see him, there's no form of beauty in him that we should desire him.

Why, it is put like this, he is as a root out of dry ground. Yes, as a root out of dry ground, or that which root in dry ground to bring forth, not that which is attractive and not that which is acceptable.

[15 : 29] Therefore, he would be despised him and esteemed him. Oh, how to be Jesus there. Beholds all things as they really are.

have you ever thought after passing through some trying circumstance when other factors have come to life afterwards, when the trouble has been over, you thank God that you did not know what others said and what others thought and what others did.

He said, I would not have been out of care but my friends, there could be nothing hid from the mind and knowledge of the Lord Jesus Christ and therefore you see how intense was his love to poor and needy sinners.

Father, forgive them for they know not what they do. And there my friend, he knew what was to follow also. Yes, he knew what was to follow when he was to be crucified that they would not run away.

No, not those who crucified him, but those who perhaps had promised to stand like him had fled or stood at far for I said see how guilt and shame is spread upon all mankind in that the glory was crucified.

[17 : 25] My friend, yet his love never diminished no, not in intensity of that triumph and that cruelty that he endured far for fear for they know not what they do.

So, my friends, we see this awful scene as set in ignorance. Let me come closer to the word itself.

It was Jesus who said, Father, my friends, oh, this reason that oh, the deeper to us. Oh, that there was with him a relationship that no other had ever known as being the eternal son of God that ever lived and dwelt with the Father from all eternity.

Therefore, he said, Father, forgive them, for they know not what they do. How God to set to Moses that he would consume Israel in a moment and make him a greater nation.

I just use this to set forth the holy righteous anchor of God and his power. And my best who could stay the power of God none might hurt but Jesus.

[19 : 04] Oh, thus, we see that prevailing power there. Oh, Father, forgive them, for they know not what they do.

Have you? Have you ever trampled at the power of God and hear me in a consuming power?

Jared Meyer in his Lamentations he speaks on this rise. He said, it is of the Lord's mercies that we are not consumed because his compassions fail not.

They are new every morning. Great is his faithfulness. They could never have been a compassion. They could never have been a mercies but for the Lord Jesus Christ.

Father, forgive them. They know not what they do. But let us come to what they do. What they do.

[20 : 24] And what Christ has done. Oh, I've heard people say all kinds of foolish things with regards to the crucifixion that if God had life he could have devised another way.

Friends, that is poor foolish mind trying to pay it with the mind and will of God.

My friends, it is unprofitable ground. I believe this, that God so loved the world that he sent his only God's son into this world to suffer, to live and die, knowing this, that there's no other way by which sin could be put away and thus showing to us how intense and how real, how awful and unacceptable any shade or any form of sin is to all mighty God.

So my men, fear, oh, little did men know and understand what was there and done but Jesus did.

Ah, there can God did, therefore Jesus further for him, for they know not what they did. Oh, I say, how is it with you and I?

[21 : 59] Is there some soul here tonight who just surely sees this, that why I stand with that crowd, I am one of that people that have sinned against my Lord and sinned against God.

Oh, in a state of unmergency, yea, I have sinned against him. In a state of unmergency, I have presumed and I have walked in profession knowing what I do.

I thus have grasped his reign of holy man. I thus have mocked him. Oh, to equally great as those of old did mocked me.

I love my own thoughts and only efforts, their efforts, all that I was able to do and to contribute to salvation.

So, my friends, oh, in so good, we have blessed when his great and holy name. We have said of naught all the great value of the precious value of Jesus Christ.

[23 : 08] We have not honored that love, oh, as it is worthy to be honored. We have not looked upon it as it is indeed so vital and essential and necessary to us.

Father, forgive them for they know not what they do. there they go walking down the road of mild mindedness. There they go walking down the road as mixing their own thoughts with the word of God.

There they will set his word at north and the authority of his word at north. Father, forgive them for what they do.

My friend, how is it being with us? Have we not dealt for sin? Oh, with the Lord Jesus Christ and with his church. Father, forgive all the ones love that Jesus Christ has.

For when he said, all that the Father has given me shall come unto me, my friend, he saw that number, he knew that number, yea, every one of that number, he knew and understood and that he came into this world just to deliver them from their sin and all from their shame.

[24 : 35] My friends, and they will not hear, they will not understand, and they do no hand to find them, but he says, Father, forgive them, for they know not what they do, in this, to this end, that they might escape the Father's rod, and the Father's eternal wrath, and judgment, that he entered into their place and stand, he entered into the sufferings for them, my friends, that he might have mercy, and compassion upon them, oh, how far reaching, how sweet in that love of right is, that he was able to reach unto the very outer clouds, my friend, no one else had ever come before the throne of grace, and are to intercede on behalf of poor sinners, but Jesus

Christ, my friend, he never failed to do this, and my friend, how he successfully was in it, how he accomplished it, and be saved for sinners to be utterment, oh, forgiveness, we're there, he's leaning for forgiveness, why?

Because he loved it, and Jesus shows to us this, in his word, why? That if we need forgiveness, forgiveness, if we want forgiveness, then there must be forgiveness in our hearts to others also.

Can we say this night to those that trespass against us, those who hurt us, those who wounded us, those who set us at north, Father, forgive them, for they know not what they do.

Are we saying in our hearts, but Lord, I see no change of heart in them, I know they'll do it again, yes, indeed, and Jesus knew then that we would do it again, he knew indeed that we would trespass, we knew indeed that we knew him not, yet he still forgave us, my friends, he still forgave us, he still shows mercy towards us, how it cuts down our beatings, and their arguments, in our treatment towards others, and their attitude towards others, why does it not that we want them already to be part of it, and then we will accept them, but Jesus Christ, my friends, he knew that we could never be part of it, we were not perfect, but we could only find perfection in his pardon, and in his forgiveness, and there was set, my friends, in that awful sea, as he was crucified at

[27 : 50] Calvary, my friends, cursing is everyone that hangeth upon the tree, the word of God declared, and there we find the curse upon him who is absolutely and completely innocent, and free from every sin, yet, my friends, what a purpose, what acceptable sacrifice that was, for only that precious blood could prevail, oh, with God, oh, only that precious blood could bring deliverance, and thus could deliver us from the curse and from the Lord, only that precious blood could redeem us all again, and bring us nigh unto God, oh, my friends, what a cost, what an expense that was, and perhaps we might think this, poor sinner, why my sins are so great, my sins are so vast, why have never ever hope, that my sins be put away, yes,

I understand your questioning, and your reasoning, but oh, to be the sin again, I say, to be the sin again, in your sins, those so great, they were not greater than the sufferings, and the punishment, and the price, that Jesus paid, why, because he knew all, he felt all, he saw all, and understood all, and that he bought all, as the, as God's wrath was thus laid upon him, my dear, oh, the wonder of, father, for him, for they know not what they do, here is a wrath, my friends, that is beyond any other love, or the poor, and the sinless, I'm only come into another area, a little here too, and that is, not deliberate sin, not a willful sin, but my friends, they only sin so often, because our flesh is weak, because we are sinful by nature, thus, my friends, we may be very fast down of our state and condition, and did the Lord forgive my sins, that I should commit after his first knew, and felt his love in my heart, and if

I've ever felt the love in my heart, why would I sin against my hands, he healed side, father, forgive them, but I know not what they do, what a mercy, when by his voice, we are brought to healing side, yes, thus who realized what we have done, oh, here is a pretty sweet in name, I believe it, the great seal of knowing that he prayed and interceded for us, is when we feel a little of that anguish in our own soul, that we have treated him thus, that we have sinned against him, that we are ashamed of it, why, for a sinner, it is the power of his love that melts your heart, it is the power of his forgiveness that brings you there, oh, it is there, the power of his voice in heaven above, that draws you to the throne of grace, my thanks, can it be that he drives you from the throne of grace, no, it is my sins that have driven me from his breast, it is my sins that breathe the

Holy Spirit, but he says I want to hear again, I want to be drawn again to him, I want to hear him say, Father, forgive them, for they know not what they do, my grand, that forgiveness is a complete and a perfect forgiveness, how surely it is, for in the previous chapter, after he had a Passover, with them, as he said he so desired, what does he do then, we read he took bread, and gave thanks, and great gifts, and gave unto them saying, this is my body, which is given to you, do this in remembrance it, and made, and that why, following the Passover, well my friends, the Passover, ever kept the Israelites in mind, of the Lord's deliverance from death, and the Lord's deliverance from non-death, that is in this time stage, oh yes, and so, he would have them to remember, what not would save them from death, in this time stage, but that death, which is eternally, and what is eternal death, well it is to be cast out of his sight, it is to be cast into that bottomless chair, that is, to illustrate the sinking of the soul in hell, and the never ending eternity, that separation of sinners from the redeemed of the

Lord, in its own eternity, but thus, my friends, all were worthy, of such separation, and so Jesus Christ came into this world to deliver them from the Lord, and so, his body was broken upon Calvary, it was broken on account of sin, and thus it was his body that became our life, and forever will be our life, it was his body that became our righteousness, and the hiding, and our sheltering place, therefore, if you say, do not hesitate, you'll understand this in the future, yet indeed, for sin, more and more, that this is my body, which is broken for you, how personal, how sweet, how near, of course, enough, yes, how, for they know not what they do, they're great in my body, yes, our very sins, indeed, were the sins that nailed him to the drops, as our sins that cast him through and through, friends, when we gather around the

[35 : 32] Lord's table, we don't gather before others as those who are superiors, but by our very presence there, we gather as those who confess that it was us who crucified the fear of demon, and it was us who caused him to die, it was us whom he died for, and love, and oh, what debtors we are suffering, but he says there, forgive, for they know not what they do, brought to matter, brought to understand, how to have that great advice, and vision of our Lord and saying to them.

Then we read, likewise, also, the cup of the supper saying, this cup, is a new testament in my blood, which is shed for you.

As in verse 7th saying, he took the cup, and there he finds, and said, take this, and divide it among yourselves.

That was the great cup of Thanksgiving, which was drunk at the face of the cross over, a cup that they should remember, that they were all debtors to the Lord's goodness and mercy.

But now, he says, this is the new testament in my blood. And as I spoke of the old ordinance, as related to earthly deliverance, and salvation, so, my friends, he says, before them, now, the heavenly salvation.

[37 : 23] Oh, this is the new testament in my heart, which is shared for you, all the wonder of us, that though we caused him, and put him there, yet that blood, oh, was shed for full and maybe sinners, and that he decided, shed it, my heart, forgive them, for they know not what they do.

I say, do you desire to come and drink of that cup? Yes, and we found amongst that people, my friend, there's not one cup, there's only but one way of salvation, there's only one way of forgiveness, there's only one way of reconciliation, oh, with God again, and that is through the forgiveness that Jesus has accomplished his sovereign, and dying upon our death.

I say, how is it with us? Do we know anything? Is this our hiding? Is this our sheltering place? Is this our only hope?

Oh, when he says, Father, forgive them, for they know not what they do, and you know, none will ever come here unless they are brought down.

That is the most blessed word of the Lord Jesus Christ, that he said, I am the poor shepherd. He speaks and he goes, he'll go and seek and find that which was lost.

[39 : 01] My friend, oh, I say, if you feel amongst those who are lost, however those you know of who are lost, whatever you say, whatever you do, it cannot reach them, it's not effective, and therefore you might say they're dead in treacherous and sins, yet when Jesus says, Father, forgive them, for they know not what they do.

My friends, he says to the uttermost, he goes where men cannot go, and thus he gives what men cannot give, and this is it.

He says, I give, unto my shape, eternal light, I say, he speaks, he finds, he brings the poor sinners back to give them, for they know not what they do.

And my friends, he brings them back because he loves them and would forgive them and would redeem them by this precious love. So, forgive them, for they know not what they do.

I want to judge you, come, God, of my ground a little here, for a moment, thank you, the Spirit of Christ in the church.

[40 : 27] Oh, sure they should do this, Father, forgive them for they know not what they do. I believe often we have wrong views of one of another because we lose sight of this.

I believe perhaps we have wrong views of other churches, other families, or people because we lose sight of this.

We have to expect that it is perfect, we expect that which is good, instead of which we have not received it. But my friends, surely Jesus said in the world, ye shall have tribulation, but be of good cheer, I have overcome the world.

Oh, I say what a mercy, if we are brought into the Spirit, are to forgive, even as we have been forgiven. And also remember that it is only the power of the Holy Spirit that can enlighten us to show us what we are doing and what we have done, and that that it turns round in life's journey, and give us that real spirit of dependence.

My friends, as I said, we may be demanding the dependence of others, but surely we need to look at the broader view of dependence, a change of way, a change of life, over-changing ideals.

[42 : 14] Father, forgive them, for they know about what they do. Isn't it this, when we are brought to follow in the footsteps of the Master, when they were not ashamed to own and to confess him, yes, I'd like to call him Master.

when John said to Jesus, when he was in prison, he gives that whole of this to John, what was being done by way of healing.

And he says this, and the poor have the gospel free to them, the poor might end, who he forgives and pardons, the poor who look better, free to save despise, but he said, blessed is him who is not offended in me.

My friend, offended in me. He said, except you take up your cross and follow me, he cannot be my disciple. Listen to me.

We cannot do that in and of ourselves, but it must be the way as the Lord has helped us and gives us forgiveness to all that stubbornness, all that obstinacy and resistance to the pathway of humility in following him.

[43 : 45] Oh, may the Lord bless us each and make us holy, make us humble and follow us of him in all things.

May he seal that keeps our pardon through his precious blood upon our hearts and consciences and bring us indeed to follow him and not to be ashamed of him, yet he confess him that we, he is ours and our only hope of salvation.

Amen. Amen. Amen.