

surely be wounded in the household of his friends. John, like Luke, does not give the name of this garden only Mark 14:32 and Matthew 26:36. The name of the place was given just the (brook of cedars). And we would like to re-emphasize again that Judas knew about this place that Jesus had selected.

V. 2-3

Now in Verse 2, the band of police arrive and they have been commissioned by the chief priests, especially by the Pharisees, the enemies of our Lord. I don't know, some people think that this band could have been made of as many as 500 men. Or others have thought maybe there were thousands. But here was a band of men, Gentiles, Roman soldiers, the officers of the chief priests, now we know that the high priests desired the death of Jesus. And they thought it was actually the best thing for Him to die. How did they come into conflict with Jesus, why did they desire his death. We remember in the early days the priests deserved both their faith and their influence. They rallied the broken people, they led them in religious worship, and we know that no one could belong to the high order of priests without being born into a certain family. It was sort of a closed corporation and the very nature of it in politics and community life and religion sort of kept them apart from the rest of the people. But they

"THE SIGNIFICANT TRIAL"

JOHN 18

INTRODUCTION:

We follow the steps of Jesus among the (last steps) taken upon earth. We must remember that the Lord's (Supper) had been observed, the last (sermon) had been given, the last (prayer) was that of consecration, and now the streets were active because people were gathering in preparation of going up to the temple. We pass out of the gate, North of the temple, to the lonely part of the valley of Kidron. We cross over beyond to (Gethsemane). It was a small property enclosed, a garden amidst a variety of fruit trees and flowering shrubs. It was a quiet summer retreat connected with or near by with the olive press. We might think of this garden as a place where Jesus often, not merely on this occasion but perhaps on previous visits to Jerusalem, gathered his disciples for a quiet time of (rest) and retirement and prayer. With this brief introduction, I would challenge you to follow us through one of the greatest trials, the most significant of all time. I have outlined this

chapter in these following divisions.

- I. Providing a docket - Verse 1-12.
- II. Preliminary arraignment - Verse 13-23.
- III. Probation denied by the lower court - Verse 24-27.
- IV. Precaution taken by the supreme court - Verse 28-38.
- V. Perversion of justice - Verse 39-40.

I. Providing A Docket - Verse 1-12.

V.I. We come in Verse 1 to the garden. This is the place where Jesus went forth from the Upper Room. We read the work of the brook which signifies a winter terror at the channel of the valley in the scriptures. Perhaps it was a dry bed, in certain seasons. A large volume of water at times would flow down when there were heavy rains. Kedron literally means of the cedars. That is the brook of the cedars. 2 Samuel 15:23. Now in order to cross this, you must get to the Mount of Olives, where there was a garden -- this garden of prayer was not his own but one of his friends allowed him the liberty of using it. Our Lord entered this to finish up things. To teach, to pray, and also to prepare his disciples. He went forth with his disciples and Judas knew what house he was in in the city. And he knew where Jesus often journeyed, what his customs were, and how he went to

Jerusalem. He would retire to the Mount of Olives -- it is said of Daniel, Chapter 6 Verse 11, that Daniel seeing his custom did not change his method but did just as he did before. Now Jesus was unwilling that this uproar of the enemies might change his way. He was involved in trouble. And it is significant, that as David's prophesy concerning the Messiah that He shall drink of the brook in the way -- the brook of suffering. The black brook so called either for the darkness of the valley or the color of the water. 2 Samuel 15:23-30 tells us. Now the Mount of Olives is the place where Christ began to suffer. It lays to the East side of Jerusalem and Mount Calvary where He finished it was on the West side. So he had an eye to such as should come from the East and also from the West. The significance is the fact that Christ began his suffering in the garden maybe be contrasted if we but look with the Garden of Eden. Sin began there. The curse was pronounced, and there the redeemer was promised and therefore in the garden the promised seed was promised and Christ was to bruise the seed again of the serpent in the garden. He had the disciples with him as he entered the garden of prayer, and he retired here. Judas knew the place and he knew where he usually retired too. And Christ would

head. But He missed and cut off his right ear. Now it was lawful to carry weapons on a feast day but Peter was alarmed at the words of Christ. And he certainly wanted to defend him. Luke 22:38-39. This was his way of protecting Jesus. To prevent him from being captured, he narrowly escaped. This could have been a dangerous moment, because many of the disciples could have lost their lives had the Roman soldiers decided to take over with force. Now we must acknowledge that Peter had good will, he had an honest zeal, and he was probably trying to do something for Jesus. This ought to speak to some Christians tonight and they try to do God's work sometimes in the wrong way. His intentions were good. But that didn't excuse him and he was not justified in this. Christ's soldiers must await His command. And they must not run ahead of Him. And of course we know that His way is not by force.

V. 11 Verse 11, He said (put up) the sword. Jesus said do not use it anymore. Your arm with a sword is more powerful and that is the word of God, because in the book of Acts we read that Ananias and Sapphira fell dead at the disciples feet, before Peter, because he had this through the word of God.

Luke adds that Jesus touched his ear and healed it. Mark makes this record -- then Jesus said unto the high

had disintegrated and therefore they became instruments in the hands of those wicked folks and they had their conflicts with Jesus from time to time. He cleansed the temple you will remember. He charged them with profaning the temple. Therefore, the tragedy here was that they had entered into public life and sought to get rid of the religious things, in the nations.

The preparation for attack was lanterns, torches, and weapons. They may have brought oil lamps. It was a full moon, but Judas took no chance of any cloudy or dark place under the wall or olive trees. There were some who probably had other weapons such as swords. Now we know that the second Adam had no need to hide himself among the trees like the first Adam.

V. 4 — In Verse 4, they point a question toward him.

V. 5 — In Verse 5, Jesus gives the answer.

V. 6 — In Verse 6, they fell to the ground.

First Jesus's knowledge. Jesus knew all things. He was not surprised by this band and not what he might have done. He knew the Devil was plotting. He might have escaped, he might have gone into hiding, he might have disappeared, he might have called power to have defeated them.

Whom seek ye, what is the matter. Now there was no

shielding him at this point. Jesus said "I am He". How often had they seen Him. If only to satisfy their curiosity, Judas however, to be sure knew him well enough. He fairly answered them, I am He. Now we are not to be ashamed of Jesus and His work, to own Him and to claim Him. This is exactly what He would have us to do. Like love, it must be confessed. A man had a child who was deaf and dumb. They had taught her a kind of sign language. The father had to go abroad on a business trip and he left his daughter at an institution where deaf children were taught the lip language. On his return he went immediately to see her. When he appeared she ran down the stairs and climbed into his outstretched arms, put her lips against his ears and said "Daddy, I love you". The man was overcome with emotion and sobbed for joy as he pressed his child to his heart. It seemed almost impossible that at last he had heard her speak. Now our Heavenly Father yearns for us to speak to him in this way.

V. 6 We see in Verse 6 these men were (terrified) they were like men thunderstruck. They did not fall for a witness. There was no humbling of themselves before him, there was no yielding to him but backwards as standing it out to the utmost. Now Jesus gave them a call to repentance and there was a place to repent. But these men

did not repent, because they were not genuine. There is a machine in the Bank of England for the purpose of weighing coins, to determine whether or not they are full weight, as they pass through by unerring laws all that are light are thrown to one side. All that are of full weight to another. The process is a silent but a solemn parable of the judgement days. In Verse 7 his enemies have been rebuked, they did not lie very long on the ground by divine permission they got up again. Dear friends in the other world God's judgements are to be everlasting. And when they were down, one would have thought Jesus should have made his escape. But in that somewhat confused order, He is as willing as ever to be ceased.

V. 8 In Verse 8, He repeats his answer. The reply is the same. Let these go their way. He exposes himself.

V. 9 Verse 9, we see the (care for His disciples) I have lost none. He confirms the word which he had offered in a prayer in Verse 12 Chapter 17. That he had the power to (preserve) the disciples, those who were spiritual, He could guard them.

V. 10 at this point Verse 10, we wonder if war is ever practical? You might think about that question. He rebukes this man, Peter and James had swords. And in Luke 22:38 he drew it. He smote the high priest's servant, he (aimed) it perhaps at his

the man who says they do not marry does not agree with what is stated here in the Bible, by way of explanation there are many things that we find advocated for some that are not consistent with the Holy Scriptures. That is why some people, some groups, are not permitted to read the Bible. That is why some are not permitted to enter into a Baptist, a Methodist, or an Evangelical Church. That is because they fear the light and the interpretation of the Bible and it would open their eyes to the truth. They feel that only some priest or man elected person should have this privilege. Now this man was a man of enormous wealth, he was wealthy. And all of the revenue of his family had been derived from the temple booths and from unpopular traffic. We find that this preliminary examination was given to Jesus as some politician would have given it to him. I pause to say that his judgement was some like the judgement of a lady who complained to her friend. She was visiting in her home with the lady next door. This lady was a poor housekeeper, her children were dirty, her house was filthy, and one was almost disgraced by living near her. When this neighbor was visiting with her, she said, just look at those clothes she has hung on the line. See the black streaks up and down, those sheets and pillow cases. Well the friend stepped to the window to see. She raised the window and looked out.

priest or chief priest of the temple, the elders which were come to him, be ye come out as against the feast, against the thief with swords and staves. When I was with you in the temple, you stretched forth no hand against me. But this is your hour, the hour of power and of darkness. When we look at those who were coming after Jesus, they know no weapon but force. So they go out with swords, sticks, lamps, torches. And there are some people today who know nothing in the world of the love of Christ, all they know about is ridicule and hatred, and various other ways. They feel this is the way to really get things evened up in the Kingdom of God.

V. 12

In Verse 12, we read that he calmly surrendered. Jesus yielded himself. How they seized him, they took him, only some few of them could lay hands upon him. And we read that they took him -- it means that they seized him. They took precaution against his escape, they were anxious to see that his hands were bound which was customary for all the prisoners. And they were providing one for the docket. Something like handcuffs. And I don't know, they might have had a chain about his neck. As they bound Sampson, they bound Him. They bound Him like a slave, that it might prevent His escape. This is very significant. That they bound Him. We were bound with the cords of our

iniquity. Proverbs 5:22. Consider Isaac who was bound before in preparation of sacrifice. Consider Joseph who was bound before he was set free. Sampson was bound before he won the victory over the Philistines. Paul said remember my bonds. Galatians 4:18 Paul and Silas were in stocks and chains at midnight in the jail.

Therefore they provided a docket by bringing Jesus bound.

II. Preliminary Arraignment - Verse 13-23.

AN'AS

Verse 13, before Ananias the priest's father in law.

Having seized him, they led him away to Ananias for some preliminary arraignment. They had sort of a preliminary hearing. They knew they'd pass it on to a little higher court so they brought him to this court. He was led as a lamb to the slaughter, they led him through the sheep gates spoken of in Nehemiah 3:1. They led him to this priest's father in law of the high priest. Now some people might say this high priest was not human, which reminds me of Bill Nye the humorist who had a cow to sell. The story goes that he advertised her as follows: owing to my health, my ill health, I will sell at my residence, in Township 19, Range 18, according to the Government Survey, one plush raspberry cow, age 8 years. She is undoubted courage and

gives milk frequently, To the one who does not fear death in any form, she will be a great boom. She is very much attached to her present home with the stay chain, but will be sold to anyone who will agree to treat her right. She is 1/4 short horn and 3/4 hienna. I will also throw in a double barrel shot gun, which goes with her. Her name is Rose. I would rather sell her to a non-resident.

Now it seems to me that Ananias as part hienna. He was a very vicious sort of man, he was getting paid for his services and the counsel and Ananias may have had to attend the temple early that morning to examine the sacrifices which were to be offered to see that they were without blemish. And we read that Ananias was father in law to Caiaphas, the high priest. Now this kindred was by marriage between them then comes in as the reason why we see this connection. Ananias appeared to have been a light powerful man. Josephus said that he had five sons, who had all performed the office of high priest to God and he had himself enjoyed the dignity a long time formally.

In sharing the high priesthood with his son-in-law, we find that it was therefore a profitable office.

But there is a pope somewhere today who would deny that priests ever marry and yet we have a priest who is spoken of as the father-in-law of another priest. Evidently

that they that have heard him, why they might re-examine His doctrine and ask the impartial hearer and those who have been present, and listening to this.

V. 21 In Verse 21, He offers no apology at all but in Verse 22 -- one fellow near by (struck him). He gave him a blow, either with a rod or with his open hand. This fulfills the Scripture Isaiah 1:6, Micah 5:1. They shall strike the judge of Israel with a rod upon the cheek. This is also a type Joel 16:10.

Is this a good way to speak to the high priest.

Some of them have suggested.

V. 23 In Verse 23, there is (meekness and patience) what I have now said, their witness of evil. Let them judge. This preliminary hearing he was willing for it to stand as he had given it.

III. Probation Denied By The Lower Court - Verse 24-27.

V. 24 Verse 24 Ananias (sent Jesus to Caiaphas) the high priest. John is telling the story here that here is the situation that will take place while Jesus is here in the lower court being tried. Many things are happening right in the court. For we discover here that Peter denies his Lord. He has already denied Him. And it is a real temptation. Today we can say, though all should forsake

Why it appears my dear, said the visitor, that the clothes are perfectly clear and clean -- the streaks that you see are on your own window. I think this was something like Ananias, he was trying to get this business of his hands. He was going to pass off judgement and he decided in this case, it should go to the next court. John is telling this story and I would like for you to think of this now in terms of an eye witness account. The incident of this significant trial, this is just a preliminary hearing and several things went on during this preliminary hearing as well as at the hearing at the lower court.

V. 15, 16 For example in Verse 15, and 16, we find that a couple disciples followed at some distance. I believe this is John's modest way of making this statement that this is he, himself, that he is speaking of, and they arrived at the priests office. And they discover there was Peter who stood nearby. And there was no reason why John or one of the other disciples could not have had such knowledge and followed this man and gone to this preliminary hearing. John enters and looks about and discovers Peter was not following with them so he went back to the main door. I think John went back to the door and asked if he might admit his friend. And naturally this servant knowing John, admitted the friend, who was standing by, but the maid who

kept the door immediately looked at Peter because his friend John no doubt -- and this proved really a temptation. It was not that the maid was so small and yet she challenged him, she only asked him carelessly, are you one of the disciples. I suppose you are one of these men. Now we do not know what John thought about his friend when he heard the first denial.

But we find in Verse 18, he is warming without a fire. Peter goes in, it was cold, they cared not what became of Jesus. Now he did not go up to the end of the hall to appear in behalf of Jesus during this preliminary hearing but his heart no doubt was filled with grief. And here was a little thing like bad company -- and it will certainly ruin one's influence. The night was cool. It was a little chilly and there was a dim fire in the court yard.

And I like to think of this truth as warming by the Devil's fire. Certainly there is a sermon within that. There are people, Christian people, who warm by the enemies fire.

In Verse 19, we find that while Peter now is denying Jesus the enemies are refusing him. They are attempting to make him out a false teacher and they discover about his disciples, and they ask him about his doctrines. Now were these disciples enemies of the public, were His disciples

good question for some teachers today - teach everything as if you were a doctor helpful concerning His doctrine. They wanted to know whether or not it was hear say. What about the truth. They were quarrelling among themselves about his truth.

In Verse 20, Jesus answered these questions. He charged his judges with illegal proceedings. First, he says, why ask you me now concerning my doctrines. You have already condemned it.

Second, why ask ye me, must I convict myself. You have no evidence me. I think this is what Jesus was saying. Deuteronomy 13:6. The crime which the judges were about to enact was against the law.

First to the manner of his preaching) He spoke openly. And he spoke with plainness. He did not try to undermine the nation.

Second, (as to the person,) he preached, he spoke in the world that all ears might hear -- the Jews, the Gentiles, friends and others.

Third, as to the place that he preached -- when he was in the country, he preached in the synagogues. On the Sabbath Day he visited in Jerusalem. He went to the Temple. He preached in private homes and in the mountains, by the seaside.

And (as to the doctrine,) he said nothing in secret contrary to what He said in the public. He appealed to them

V.30 Verse 30, the high priest covers the answer up. He gives it in a general summary, he says now we have brought this evil doer, this criminal in other words, hand him over to you. And this is certainly an implication that he is guilty, the fact that we have brought him, says that he is guilty. And so Pilate had asked for a very reasonable question and they did not say he is a traiter, or a murderer, they just said he was an evil doer. They underscored this.

Suppose Jesus had called up those he had cured, those he had fed, those he had taught, those who were rescued from the Devil, and those who had been raised from the dead and let them speak, and ask them whether or not he was a evil doer. You see this is no new thing for the best of people today are branded, they are run down, and some are classified as criminals. Some people are very proud and conceited of themselves and they have their own justice and their own judgment, they can deliver upon somebody's character and so they just simply said he was an evil doer.

V.31 Verse 31, Pilate suggests and responds, and he says to judge him yourself. They still had power to punish him in the synagogue and lower court, go as far as your law will allow you, and go no farther. Others think that he

V.25 There. Today we can sing "I Am Thine Oh Lord" but tomorrow we can deny Christ, and say I never knew him. A preacher can do that in the pulpit, and a singer can do it in the choir. Did not we hear you singing his praises. A leader in the church can do that. Did not you witness that you are a church officer. Did not we witness that you are a Sunday School Teacher, teaching a class, telling people about Jesus. And then the next day during the week, you say "I never knew Him". Are you denying your Lord in your business, in your home, in your life, in your acts as though you never knew Jesus. Peter was convicted and the ordinary things were happening. Now this is not the first time nor the last time that a simple incident such as the crowing of a cock, that will bring about some soul to awaken and to discover conviction. How could the Lord use him any more. He is a failure, he is a liar, he has denied his Lord. Now this was bad for the disciples of the Lord to come to the place where he is about to finish all. Jesus sent him a special word, he had work from him to do. And yet the look of Jesus when Christ was found bleeding, looking upon him. If we today but could recognize the look of Christ, it would lift our souls out of Hell, and send somebody on the way to Heaven. John Newton, a slave dealer, wrote "I saw one hanging on a tree in agony". I am sure we will never speak such until we can see this. I read once

18 a brilliant young man who was sent off to college by his father who was a farmer, the year he was a graduate. This old farmer went to look him up, his son. And when the father got there, he said "Oh, my son, I am proud of you." The son looked at him, and said, "I am sorry, but I do not know you." The old father would just as soon die. And when Peter said, I never knew him, Jesus looked and he went out and wept bitterly. It was just like Adam and Eve going in the wrong direction. The Bible is one book that will lead men to weep over their sins. Many people tonight need to go out and weep over their sins.

IV. Precaution Taken By The Supreme Court - Verse 28-38.

Now Jesus moves from Preliminary Hearings to the lower court of the Jews and now they push him on up to the Supreme Court and we find in Verse 28 that he is in the hall of judgment. And the time is early in the day. This is the account of Jesus Christ, brought before Pilate, the Roman Governor, in judgment hall. And he is hurried off here that he might be condemned by a Roman court and executed by a Roman Governor. That he might be put to death, that it might be more legal, that it would be according to their government. The Jews recognized that it was not so popular as to stone Stephen. They wanted to

make the death of Jesus one that was formal before the justices of the land. That is why they brought Him to this Supreme Court and put Him to death in a safe manner. That they might not get much reproach to themselves. They did not want all the credit for it, therefore, they sought to put some of the responsibility upon the Roman Government. And these high officials in the church who were worthy of death had plotted against him, and early in the morning, I don't know -- perhaps 2 or 3 or maybe 5 or 6 o'clock. Lots of the people were still in bed.

V. 28 In Verse 28, we discover that they hasten him to judgment. And they came along with the prisoner to the judgment hall, that they would be prepared here, they feared touching a Gentile. That they might not be unclean. And here was the welcome paschal lamb and these Jews were neglecting Him. They were sacrificing the subject.

V. 29 Verse 29, Pilate was diligent, he had a question. He was up early. And now the judge would say, if you will not come in unto me, and to the house and to the judgment hall, how can I hear about you. But Pilate insisted upon hearing the complaints. And he wanted to rule with justice and he demanded to know what this prisoner was guilty of. What is the crime he is charged with. Is it an unreasonable crime. Acts 25:16-17.

R. A. Torrey many years ago ^{Love} told the story of a poor farm family living far back in the hinterland where the father and mother determined to give their boy an education. They talked it over and knew it would be difficult. They were extremely poor but decided to send the boy to the university. Three years would be required for his preparatory work and then four years for the college course. He would work during summer vacations near the school. So, the boy was sent.

The pinch of poverty increased at home but carefully the dollars were saved and sent. The years passed slowly. Finally the old man said, "Wife, I can't stand it any longer, I'm going to see him." When he arrived in the university town some of the students made laughing remarks about his rustic appearance and quaint dress. Then, his heart began to beat faster. In the distance three young fellows came swinging down the sidewalk—and one of them was his son. They, too, were laughing at his appearance. But he ran to meet his boy. The young fellow looked at him a moment, then in the presence of his sneering friends said, "Old man, I don't know you. You're not my father."

The old man turned away without a word. He did not touch the boy or kiss him. He made the weary journey back to the old farmhouse, sat down in the old chair, his head dropped forward and he was dead.

That, said the great preacher, is easier to explain than those who reject the heavenly Father, who gives them all they have in life, and yet act as though they did not know him.

24 find no fault in Him. John 7:17, 17:3. Some think that he spoke and did not have time to listen to the mysteries of Jesus, that Jesus might have told him about. Now the prisoner was acquitted by the judge of any crime. In the end we see that Pilate, and that is why this trial is significant. It is seeking to wash his hands to get this off His conscience. He believed that punishment would be eternal and sin would be upon his heart. He was going to wash away his guilt, and get rid of it. Like most of us, he was weak here. He was a good man in some ways, but he certainly did not follow to his conscience. Like Micah who said that if it please the Lord if I give thousands of lambs or ten thousand rivers of oil. What does the Lord require of me but justly to love mercy, to walk humbly before my God. Think of all that Pilate lost that day standing before Jesus. Why Jesus was at the judgment bar but it seems to me that Pilate was there at the judgment also.

V. Perversion Of Justice - Verse 39-40.

This part now is why this is a new part of the trial. And this is why it is significant. It is the last scene. This is horrible. And they had certain rules for setting free in the Old Testament. Deuteronomy 21:6, 2 Samuel 3:28.

was making sport of them for their weakness in bringing this man in who was not guilty of any law that he could suspect. And Pilate knew how to reflect upon the laws of Moses. It is not lawful for us to put a man to death they said. Some think they had lost their power to give judgment in matters of life and death because of their own carelessness. And that is why they put the matter in the judgment hall in Pilate's hands.

V. 37 In Verse 32, the prophecy was being fulfilled Matthew 20:19, and 10:19, they were to judge him by their law. He would have been stoned or burned or beheaded. But by the Romans he was to be hanged on a tree. Galatians 5:13. Also his hands and feet were to be pierced. Now Roman power had brought him to be born at Bethlehem. So now they wanted Roman power to bring him to the point that he would die on a cross.

V. 33 Verse 33, Pilate has a little conference with Jesus in the judgment hall, the prisoner here is before the bar -- the chief priest is at the door. Now he says, are you the king of the Jews, are you the king. Are you the Messiah. Do you pretend to be He. Do you call yourself this. Would you like to be thought as a king. Are you the king, that we have heard about.

v.34 In Verse 34, Jesus replies in the form of a question.

It is not his purpose to evade but he searches the heart of Pilate. And I think this is the reason Jesus never appeared to be one of proud, but he says, what have others told you about me. Now what do you consider about this. I did not come to set up a Temple Kingdom in opposition to yours.

v.35 Verse 35, Pilate asks him a few more questions. One, am I a Jew. Second, what have you done.

Now we know and looking back in the history, there is one Roman who will out live them all. And he held a post in an obscure corner of the empire, he beset the judge, and the name is Pilate. This man Pilate's name will be remembered but the other Roman's will be forgotten. And this man certainly had an excellent education, he was there because of the Roman eagle, the temple, the court, and he had cleared the streets of Jerusalem during a riot by charge of the soldiers. Now it was certainly a great man according to his story and he had a great quick resourceful mind. And Pilate had a good mind.

And we might say that Pilate's wife sought to restrain him, in this position which he held. Now he was a man who dealt harshly with the Jews at different times. But the Jews will have no idols in the vicinity

of the Holy Place, around the Temple, but when Pilate arrived in Judea — almost at once he brought his troops in. He explains his kingdom, that he is a king, not a secular king. The nature of his kingdom is of Christ's kingdom and that it belongs to another world. Not of this world, or the kingdom of men, it does not arise the earth or the sea but comes from God out of Heaven.

The nature, in the second place, of his kingdom is not worldly. But it is set up in the hearts of men.

Third, its guards and supports are not worldly but they are of a spiritual nature.

Fourth, its tendency and desires are not worldly but are spiritual.

Fifth, its subject, though they are in the world, yet they are not of the world.

v.37 In Verse 37, then Pilate says to question about the king. You are a king and Jesus said why you speak correctly. Certainly I am a king. Secondly, he explains himself and shows how he is a king. He came to bear witness, the truth. I am the truth, he says, in effect. And God made a covenant, he said, and He has come to be the fulfillment as the Son of God. To become King of Kings and Lord of Lords.

v.38 In Verse 38, Pilate had another question about the truth. What is truth. I find his second statement was I

39

In Verse 39, It was their custom to discharge, to pass over would be an appropriate time to set free some prisoner on the testimony of the people. And so they would release a prisoner. And the people might clamor for certain ones to be released. It was an appeal to the people, made here, he offers to release Jesus. He said, according to the custom, Pilate did not find any fault in this man. Now many of the particulars evidently were known to John. Some were omitted I imagine because he wanted to make this account brief. And it is a common experience in life to have some men or women cross our paths and remain there for just a brief space of time and we remember them. We travel off, just a short while, and pass on. Now this scene remains with us over and over again. It is one you cannot forget.

As we have the name Barabbas lifted up here. His name was significant because he was the one known as the son of the father, or Master. His father was a teacher of the law they said.

Another thing that has been said about Him is, He led an insurrection, Luke puts it that He was put in prison, on one occasion. That he was zealous for a certain band like Robinhood's group.

We read also that he was a robber. That he had

S. Noel - May 29, 66 WIX RT P.M.

committed murder. That he was more than just a dreamer. That he was a mislead man. Sort of an outlaw. He was cruel.

Another thing we read about this man is that he was preferred above Jesus. It is hard for us to understand this choice. He was a man that belonged to their city and he had risk his life for Jewish independence. He had led a revolt. He was a popular hero.

v. 40 Verse 40, Not this man, not him to be released but release the robber,

Acts 19:34 we find a similar cry.

Peter said in Acts 3:14, he denied the holy and righteous and asked for a murderer to be granted unto you. This prisoner was set free. And this is a startling and an amazing contrast that these people ask for him.

How much did Barabbas miss? We cannot help but think he missed a whole lot. What he might have been had he turned and been a little nearer and linked to Jesus. There are many today in the name of Jesus, and it is familiar to them. In literature, in art, in music, but they are so emersed in business, so ambitious in career that they never really consider Jesus. If they would look at the one who has lived for truth, who has died for truth, who arose again for truth.

We see in this the folly of the multitude, the choice -- to take a robber in preference to Jesus. In this hour when Jesus and his cross and his grace and his fellowship are offered to you, and you turn away for a lower unholy life. Pilate's court, not this man, but Barabbas. Not this man but my pride, my ease, my worldly success, my sin -- the madness of the choice.

It is like two little girls in school. Each had plastic clay. One little girl had an evil spirit and out of her piece of clay she said she was going to make a little Devil. The other seemed to be shocked and said, why I am going to make a little cherub. Now God puts in the human heart the right to choose. We can make Devils or cherubs. The choice is ours forever. Some say well lets listen to the voice of the mob, the voice of the people, the voice that it popular today. But the voice of the people that day said, crucify him, crucify him.

find no fault in Him. John 7:17, 17:3. Some think that he spoke and did not have time to listen to the mysteries of Jesus, that Jesus might have told him about. Now the prisoner was acquitted by the judge of any crime. In the end we see that Pilate, and that is why this trial is significant. It is seeking to wash his hands to get this off His conscience. He believed that punishment would be eternal and sin would be upon his heart. He was going to wash away his guilt, and get rid of it. Like most of us, he was weak here. He was a good man in some ways, but he certainly did not follow to his conscience. Like Micah who said that if it please the Lord if I give thousands of lambs or ten thousand rivers of oil. What does the Lord require of me but justly to love mercy, to walk humbly before my God. Think of all that Pilate lost that day standing before Jesus. Why Jesus was at the judgment bar but it seems to me that Pilate was there at the judgment also.

V. Perversion Of Justice - Verse 39-40.

This part now is why this is a new part of the trial. And this is why it is significant. It is the last scene. This is horrible. And they had certain rules for setting free in the Old Testament. Deuteronomy 21:6, 2 Samuel 3:28.

was making sport of them for their weakness in bringing this man in who was not guilty of any law that he could suspect. And Pilate knew how to reflect upon the laws of Moses. It is not lawful for us to put a man to death they said. Some think they had lost their power to give judgment in matters of life and death because of their own carelessness. And that is why they put the matter in the judgment hall in Pilate's hands.

V. 32 In Verse 32, the prophecy was being fulfilled Matthew 20:19, and 10:19, they were to judge him by their law. He would have been stoned or burned or beheaded. But by the Romans he was to be hanged on a tree. Galatians 5:13. Also his hands and feet were to be pierced. Now Roman power had brought him to be born at Bethlehem. So now they wanted Roman power to bring him to the point that He would die on a cross.

V. 33 Verse 33, Pilate has a little conference with Jesus in the judgment hall, the prisoner here is before the bar -- the chief priest is at the door. Now he says, are you the king of the Jews, are you the king. Are you the Messiah. Do you pretend to be He. Do you call yourself this. Would you like to be thought as a king. Are you the king, that we have heard about.

v. 34 In Verse 34, Jesus replies in the form of a question.

It is not his purpose to evade but he searches the heart of Pilate. And I think this is the reason Jesus never appeared to be one of proud, but he says, what have others told you about me. Now what do you consider about this. I did not come to set up a Temple Kingdom in opposition to yours.

v. 35 Verse 35, Pilate asks him a few more questions. One, am I a Jew. Second, what have you done.

Now we know and looking back in the history, there is one Roman who will out live them all. And he held a post in an obscure corner of the empire, he beset the judge, and the name is Pilate. This man Pilate's name will be remembered but the other Roman's will be forgotten. And this man certainly had an excellent education, he was there because of the Roman eagle, the temple, the court, and he had cleared the streets of Jerusalem during a riot by charge of the soldiers. Now it was certainly a great man according to his story and he had a great quick resourceful mind. And Pilate had a good mind.

And we might say that Pilate's wife sought to restrain him, in this position which he held. Now he was a man who dealt harshly with the Jews at different times. But the Jews will have no idols in the vicinity

of the Holy Place, around the Temple, but when Pilate arrived in Judea — almost at once he brought his troops in. He explains his kingdom, that he is a king, not a secular king. The nature of his kingdom is of Christ's kingdom and that it belongs to another world. Not of this world, or the kingdom of men, it does not arise the earth or the sea but comes from God out of Heaven.

The nature, in the second place, of his kingdom is not worldly. But it is set up in the hearts of men.

Third, its guards and supports are not worldly but they are of a spiritual nature.

Fourth, its tendency and desires are not worldly but are spiritual.

Fifth, its subject, though they are in the world, yet they are not of the world.

v. 37 In Verse 37, then Pilate says to question about the king. You are a king and Jesus said why you speak correctly. Certainly I am a king. Secondly, he explains himself and shows how he is a king. He came to bear witness, the truth. I am the truth, he says, in effect. And God made a covenant, he said, and He has come to be the fulfillment as the Son of God. To become King of Kings and Lord of Lords.

v. 38 In Verse 38, Pilate had another question about the truth. What is truth. I find his second statement was I