

# The Trials of Jesus

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Date: 02 April 2023

Preacher: BK Smith

[ 0 : 0 0 ]     4,500 in this one. All right, so we're going to go. A couple things that I want you guys to know. At no time do I not take questions. Just send me an email. There's so many things that are going on in these events that I'm going to talk about. You'll notice in your bulletins today, I've given you an outline of all the events that happened, beginning with Jesus praying in the garden and going all the way to Jesus sentenced to death on the cross. Now one of the things, and I put all the scripture passages that relate to those events, but you're going to notice that not every gospel speaks to every event with the same detail. And we've talked about this. The gospels, the four books that attest or are a witness to Jesus Christ are written from four different perspectives. Matthew, Mark, and Luke were written much earlier than the book of John.

Matthew, we believe, is written to a Jewish audience by Matthew himself, who was one of the apostles. We believe that Mark, written to a Roman audience, was written and Peter was kind of his testimony through what was going on. Luke kind of took a different approach. He was saved through the ministry of Paul, and then he investigated and he went and talked to the people of those events.

That's why we get very personal comments from Mary at the beginning, like these firsthand comments. Luke sought those out. And then John writes his almost 60 years after these men. And don't forget, John was the only one who did not, wasn't killed. He ended up dying in exile as an older man. Every other single one of the apostles was captured and killed for their testimony of Jesus Christ. So John, knowing a lot, what the three books didn't have, kind of supplements some of the readings. And the reason I say this is every, this is the event, this is the, this is the show, this is the main event, right? This is why Jesus came. This is why each of the gospel writers dedicate more writings to this event, this one week in the life of Jesus Christ than they do anything else. And there's some, because all four of them are writing from their different perspectives. A lot of critics have seen some of the discrepancies or what appeared to be discrepancies, and they use that to attack God's word. Now remember at the very beginning, if you remember going back, what was a couple of weeks we started this sermon series? It was over a year ago.

And one of the points that I wanted to make is I wanted you to understand how Jesus functioned as totally man, to appreciate his humanity. He's fully God, yet fully man, and how he responded to events, much like a man, without sin. But also, we want to look at the four gospels and how they perfectly fit together the way God intended them to fit together. So when people ask you, what is the most, how do I say this reliable source for the life of Jesus Christ? It is the gospels. They are first-hand sources to the events that happen at that time. If you're a historian, that is the most important thing, a first-hand source. You know, I have in my office, I got one of those National Geographic Life of Jesus, and they all pretty much say the same thing. They always come out, and they're always using sources that are too 300 years later about Jesus. But the reason I'm going to ask, there's going to be some key questions, key themes that are going to come up in this sermon. And you might wonder, why is he talking about that?

And a lot of it's based on, I want you to have the confidence of the words that we say are, that God said is true, and that was real, and how it all works together.

[ 4 : 37 ] So I'm going to put up a map to begin. Shane's got a map. I asked Shane to draw up a map that he thought would recognize what would be Jerusalem. He's worked on it all week. This is what we got.

It's pretty good. So it's just sarcasm, guys. Just having some fun. I wouldn't put that much pressure on him. All right. So I'm going to give you the basic outlay of what's going to happen.

Okay, it's late Thursday night, and here's the timeline. It's late Thursday night. We know Jesus is going to be captured sometime around midnight. And from midnight to about 4:30, he has to endure these Jewish trials. And basically, the trials, and I say trials, and we're going to talk about this a little brief, they really weren't trials. The Jewish leadership had already decided. Do you remember, do you remember? It's always not like a couple of days ago, but at the end of Tuesday, when Jesus Christ cleared out the temple, the Sanhedrin, the ruling class said, Jesus must die. He must die.

And I was just thinking about how Jesus perfectly galvanized the ruling class to hate him. On the Monday, he cleared out the temple, which was where the Sadducees, who make up half of the Sanhedrin, remember the Sanhedrin is a group of 70 men that are kind of like the Supreme Court of Israel.

Israel. And Rome, he doesn't, they don't care, right? Like, Rome, as long as they, we get our money from them, they can do whatever they want. They don't, they don't interfere. They don't care.

[ 6 : 26 ] They're just a know-nothing country. But it just happens, all that money from North Africa and the Mediterranean comes through the highways in Israel. So Israel is worth a lot of money to Rome, okay?

So what had happened was, so when Jesus threw out all the high priests, it was a direct attack on all the ways they make money. And remember, I went through some of the details. They would, they would take your sheep, declare it wasn't good, then they'd resell it. They would conduct all sorts of wrong business. In fact, the high priest of Israel was probably the most politically and the wealthiest man outside of Rome in the region. Like, that's how much power they had. So Jesus came in on Tuesday, cleaned them out, demonstrated how evil they were. And you know, the Pharisees would have been, hey, it's about time, right? But on Tuesday, those guys wanted to challenge Jesus' moral authority, and their authority rested on the law. And if you do all these things, and Jesus just kind of came in and say, hey, you guys are just as blind as those guys. Because you have added all these traditions to man, and you've taken away what God has done for you. So they're, so he's kind of, both of the group are like, ha, ha, ha, ha. Oh wait, he did it to both of us. So why don't we both get together and kill Jesus?

So on Tuesday night, they lament. How on earth are we going to kill Jesus? Because he's wildly popular with the crowd. We have to get him alone. How could we do that? Hi, I'm Judas. He shows up, the text tells us, on a Tuesday night. What do you need? 30 pieces of silver. I will get him alone. I'll let you know, and we'll come and wrestle him. So that's where we are, right? So that's why Jesus, when we looked at the Last Supper, Jesus didn't tell the guys where they were going to be. Because that would have been the most logical place for the Romans to be waiting to arrest Jesus. And Jesus kept it secret.

They're at the Last Supper. Finally, Jesus announces, one of you is going to betray me. Judas is kind of fumbling. So Judas, at some point in that night, so they're right here in the upper room.

And it's not to scale. Shane just really wasn't good at that. But anyway, so he's going to take up over, and it says that Herod Antipas' palace, Herod's palace, Caiaphas residence. This residence is actually, we believe, up here. So what Judas would have to leave, he would have to go to Caiaphas, the high priest, and say, hey, I know where Jesus is. So then he would have to leave this place, and outside is Fortress of Antonia. And this is where all the Roman soldiers are. So he goes over to the high priest, hey, I know where Jesus is. He sends a word to Pilate, I need some army men to arrest Jesus. And the reason he tells them is there's sedition. There's going to be a rebellion.

[ 9 : 38 ] And it's important to understand, there's one thing that Rome hates more than anything else, it's rebellions. And I'll tell you why. Rebellions, if they get too big for the commanding armies, you have to send support from the other places. Guess what that does? It costs money. It takes time.

When we do studies, some rebellions took years to put down because they had to pull in those armies, and Rome could be fighting another war over in Britannia, or who knows where at that time.

We could figure it out. I'm just too lazy. Sorry, guys. So then what would happen is, and then there's no taxes being collected. So Rome hates rebellions. And you know who the worst rebels in the Roman Empire were? Jews. Historically, they were the ones that hated Rome the most, and there was always these rebellions going on. So when the Judas shows up to the high priest, hey, there's a rebellion brewing. That guy's listening. And he knows. So he sends it to Pilate.

Hey, there's a rebellion. What? What? A rebellion? Let's get some guys together. So he gets together what's called a cohort. And I'll describe that in a little bit. So he goes all the way over here. Then he makes his way back to the upper room. This is speculation, of course. Because at this time, because that's where Judas knew where he was, right? But by this time, Jesus has left. And he's going to be taking, he's going to cross in the Kindred Valley. He's going to cross over here, and he's going to the Garden of Gethsemane. So that's all the events leading up to it. Is that making sense?

So Judas is getting here with the guys. They're not there anymore. So he, and as we're going to read in the text, anyhow, we'll get to that. All right. So I went ahead of my notes, so just please be patient with me. I use this word, and I think the word is appropriate to repeat again.

[ 11 : 54 ] The events of the Passion Week are drama. Do you remember I used that word, drama? It is meant to be seen as a drama. It is meant to stir our emotions. It is meant to put our place in the humanity of the events that are going on. Just like when we looked at John 14 to 17, the Jesus just told his disciples, hey, I'm leaving. Right? There's this panic. They're perplexed. They're, you can't leave us. But Jesus says, hey, you're going to abide in me, but I'm going to bring a helper. It's the Holy Spirit. You can do this.

Because Jesus is leaving these guys to take his mission to the rest of the world. And in a drama, and because it's in scripture, I want us to understand that it's true. These events are true.

That's why there's different points of view of the events that are occurring here. And there's a chronology of events that have to happen, that have to be weighted out in order for this story to go.

As I said, there's many cultural, there's physical context to everything that is woven into this incredible drama. And if I can say so, it fits together perfectly. And if I don't make it seem that it fits together perfectly, and you've got a question, I want you to tell me the question, because I doubt I'm going to communicate everything perfectly. So my proposed timeline to you, if you want to write it out or just hear me out, is John 14 to 17 happens just before midnight on late Thursday. Jesus's arrest in the garden will happen around midnight. The Jewish trials will happen between midnight to 4.30 in the morning. The Roman trials, which is before Pilate, will happen between 4.30 and 6 in the morning. And Jesus will be crucified around 6 in the morning. You with me on that? Is that an okay timeline? A chronology of events? So there's key questions that you need to be asking yourself.

The first one is, looking back, if this is indeed Palm Sunday, this is the triumphal entry. Remember, I think I spent six sermons on this one event. It was a magnificent event. It is foretold in the Old Testament. It was beautiful. It fulfilled prophecy. It was so, the people were cheering for Jesus so much that they said it was like an earthquake. It was just this massive mania as Jesus walked in on this donkey to Jerusalem. The question is, given that Monday, how is it that they have him hanging on a cross by Friday morning? That's the key question that everybody needs to answer? So on Sunday, he is the conquering hero. On Friday, he's considered a seditionist, a rebel, and a threat to Rome, and he must die.

[ 15 : 43 ] How did it get to this point? Now, I just briefly alluded to how Jesus combined the hatred of the Sadducees and Pharisees against him. He called out their false religion, and there was hate. But he also did something else, and we're going to look at it through the trials. It's about that Jesus claimed to be the Son of God. He claimed to be one with God. Now, we're going to see a few different things. The second key question, and you might not be thinking about this, is who is ultimately responsible for the death of Jesus? If you are a historian, you will know that many have used Jews as a scapegoat. Nazi

Germany. They used the excuse that the Jews killed Jesus. Therefore, there's a moral imperative for us to kill Jews. Have you guys heard that? So it's been twisted. It's been perverted. Who actually killed Jesus? Was it the crowd that called out for Jesus' name? We're going to learn that Pilate, wanting to free Jesus, and we're going to look at that, Pilate wanting to free Jesus, offers up this real rebel named Barabbas. But the crowd says, no, crucify Jesus. So is it the crowd that is responsible? Is it the Romans? Because nothing happens in the Roman territory without Romans doing it. We know that the judgment of Pilate led to Jesus going to the cross.

Or three, was it indeed the Jews? Was it the Jewish ruling classes, the religious classes that are responsible for the death of Jesus? And if you're not familiar with that question, it gets asked.

I'm going to answer it for you very briefly. In the book of Acts, Peter is talking. He's preaching. He's bold. Jesus is God. He's empowered with the Holy Spirit. And Peter's bold. He makes a couple of statements. And one of the statements is, he is preaching to this group of men. And he says, men of Israel, hear these words. So he's talking about these men of Israel, the Jews. Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst as you as you as yourself know. So you guys saw all the evidence of how mighty and powerful Jesus was. This Jesus delivered up according to the definite plan and foreknowledge of God.

You crucified and killed by the hands of lawless men. So it would seem he's putting part of that blame on men of Israel. Later on, Acts 3.13, another conversation says, the God of Abraham and God of Isaac and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you, he's talking about men of Israel again, whom you delivered over and denied in the presence of Pilate. It says, when he had decided to release him, but you denied the holy and righteous one and asked for a murderer to be granted to you.

[ 19 : 42 ] That was Barabbas. And you killed the author of life whom God raised from the dead. Verse 17 of Acts, 3. But he says, and now brothers, I know that you acted in ignorance as did also your rulers.

You see what's going on there? Yes, you did. You did kill him. And we're going to answer this question at the end of the sermon. You did kill him. Your selfishness, your sin, the idols that you held onto are what ultimately put Jesus on the cross, but it also served a greater purpose.

So he continues in Acts 3. But what God foretold by the mouth of all the prophets that his Christ would suffer, he thus fulfilled.

Repent, therefore, and turn back that your sins may blot it out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed to you, Jesus.

So all these events weren't an accident, okay? That's one of the points I want to make. It's easy to attribute the blame to these people who did the act. But at the same time, it was done perfectly as Jesus, the prophets attested to, but God also was done according to the foreknowledge of God.

[ 21 : 21 ] All right, so now we're in here. So we know Jesus, that prayer we read, the prayer would happen just before we get to the Garden of Gethsemane. He's in the, Jesus is in the Garden of Gethsemane.

Remember when the apostles were falling asleep and couldn't stay with him? That's what's going on in there. So the apostles are kind of hanging out over here. Jesus goes in. He's a wretch. And then all of a sudden, over 600 Roman soldiers show up. So look at John 18.

John 18. For the majority of today, you're going to see in John is the one I'll have you take a look at. So you can safely open John or refer to the other gospels as we go. So John 18.1.

So when Jesus had spoken these words, and that was the prayer that I read this morning, Jesus went out with his disciples across the brook Kindred. So we're at the Kindred Valley, which is lower. So this would have been, there would have been a river coming in. And what's interesting, if you really want to tie in some imagery, the blood of all the sacrifices that happened in the temple that was going on on the Passover goes into the Kidron Valley.

So just think about that. If you want to really start putting your mind around what are the details that are important in the story. You have all the blood of the Passover. Jesus is going to be the last Passover lamb, and he's walking over all that blood that had previously been used to make men right.

[ 22 : 53 ] But now it's going to be his blood. He went out with his disciples across the brook Kindred, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place. So as I said, I believe he would have logically gone to the place of the Last Supper. But then he would have said, okay, he's not here. He's going to be somewhere else. Because at times when Jesus was kind of stressed, wanting to connect with the Lord, Garden of Gethsemane was his kind of quote-unquote prayer closet. So Judas, having procured a band of soldiers, some of your texts would say multitude, cohort, and some officers from the chief priests and the Pharisees, and went there with lanterns and torches.

So have you ever asked yourself, why 600 soldiers? Right? That seems a lot. I've seen some people. Must be a mistake. Must have been a group of guys from the 600 soldiers. Well, one of the things is we need to understand is how Rome worked. And the question that comes is, why on earth did it take 600 soldiers to arrest Jesus? And I'm going to try to give you a brief understanding. So Rome usually takes people from their conquered lands, and they make them soldiers, or they come in as mercenaries. You're not going to, you know what, we're going to feed you, give you a place to sleep. We'll give you honor if you come and fight for us. So they've got all these different people from all over the Roman Empire. And it's not like they all speak the same language. They don't all have the same culture, but they become very Romified. So Rome would keep these detachments. And in fact, during the Passover, there was this cohort, but Rome would send from another fort called Caesarea Maritima, which is where Pilate's home is, they would send in extra army during the Passover. Because what does Passover celebrate? And we talked about this. Passover celebrates God's deliverance of the Jews from Egypt. So if there's any time that you have all these Jews showing up to Israel celebrating a, they're having a feast over when they were freed.

And they know those Jews are hoping for another feast, right? They want another king. They want God to raise up another Moses to save them. So we also know that Jews don't have their own police officers.

They have to rely on Rome to provide that for them. So in the way, as I said, the high priest, in order to get that cohort, which is, we know 600 soldiers, is to say, there's a rebellion.

There's a rebel, a seditionist. His name is Jesus. This man will lead them. So they're going to give it to him, right? So they go down and he goes down. They're there and they're ready for Jesus, but it's tense.

[ 26 : 11 ] There's tension. And notice from the prayer, Jesus prayed specifically thanking that he had not lost one of his disciples. Okay? It seems like an innocuous statement. Right here in the garden with 600 Roman soldiers surrounding him. Do you think the Romans liked the Jews?

Do you think they care if some people get out of line and they just happen to take off a few heads? They don't. They don't. So I just want you to understand the amount of tension that is on this moment where all these Romans are coming around Jesus. And it's by these people who, they could go and kill a whole bunch of Jews. No one is going to complain because they're Rome. They do what they want. Besides, these people are nobodies. So they come to arrest Jesus. There's all this tension that exists. And at the same time, Jesus knows he needs to protect these men. So let's continue reading in John 18 verse 4. I want you to see this.

Then Jesus, knowing all that would happen to him, so he knows he's going to trial. He knows he's going to suffer. He knows he's going to the cross. And said to them, whom do you seek? They answered him, Jesus of Nazareth. Jesus said to them, I am he. Judas, who betrayed him, was standing with them.

When Jesus said to them, I am he, they drew back and fell on the ground. It's kind of an interesting statement, right? He fell on the ground. A lot of people get up. What does that mean? I believe it's a very simple event that occurred. I believe you got these Roman soldiers going in. The leader of the Roman army says, you know, we're looking here. We have an arrest. Seditionist, Jesus of Nazareth. And you've got all these Romans, right? He's a rebel. So they're ready to lop heads, whatever they're expecting a fight, because I'm sure they're, hey, better to kill them than arrest them and go through a trial, right? And they're there. They're ready to do this. And all of a sudden, Jesus says, I am he.

Just kind of comes out really calmly. I think that falling down part, as some would say, would be almost like a step back from the tension that they would have been experiencing going in, having the soldiers ready, swords ready to kill them. And all of a sudden, it's kind of like this, this going back kind of feeling. And it says that Judas who betrayed him was standing there. John doesn't mention, but that's when Judas goes in and kisses him to affirm who Jesus said that he is.

[ 29 : 30 ] So they've fallen back, and they kind of gather themselves again. And Jesus says in verse 7, And so he asked them again, whom do you seek? And they said, Jesus of Nazareth, verse 8. Jesus answered, I told you that I am he. So if you seek me, let these men go. Who's Jesus thinking about?

Right? Just his love for his men. Protect them. Verse 9. This was to fulfill the word that he had spoken. Of those whom you gave me, I have lost not one. Then Simon Peter, Peter being Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. That servant's name was Malchus. So Jesus said to Peter, put your sword in its sheath. Shall I not drink the cup that the father has given me? So a lot of people say, you know, when Peter took out that sword, why didn't Rome kind of trump him? It's already kind of been detentionized. But that sword that Peter took out, you know what it was? It was the knife that he used to kill the lamb. Like it would have been shown up to a real knife fight with a butter knife. Like not all that threatening. And now we know that the servant's name is Malchus. When they usually name the people, it's generally they later came to saving faith and were known in the church. So just think that John would have known him.

And why wouldn't he? Because Jesus just puts that ear and puts it back in. Right? Talk about diffusing the situations from a couple of fronts. So Jesus is now in possession of Rome. We read the disciples now scatter. Now today I want to talk to you about the trials. And as I said before, there's going to be two sets of trials. There's the ones before the Jewish authorities and there's the one before the Roman authorities. Before I say anything else, anytime we go to trial today, it is to hear from witnesses to decide if someone is innocent or guilty. Right? That's what a trial is for. What's going on here is not a trial. They already believe he is guilty. They want him dead. So these trials or hearings are being used to find the evidence to give to Rome to kill him. Okay? So the charge they want is what's called a capital offense. Rome pretty much gives them all free power to do what you want except kill someone. So what they've got to do is we need, and this is what the Sanhedrin, we now have to get enough proof together to demonstrate that he's truly a rebel, truly a seditionist to go to Rome and have this done. All right? So let's look at John 19 12. So it says, so the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. And it says, first they led him to Annas, for he was the father of love, Caiaphas, who was the high priest that year. And it said it was Caiaphas who had advised the Jews that would be expedient that one man should die for the people. So like I said, they have to come up with this evidence that somehow Jesus is guilty. So we want to try him.

So the first guy who wants to take a try at this is Annas. Now I'll give you a brief background on Annas. Annas actually was, I think, from about 9 to 15 AD, he was the high priest. But he was so corrupt that Rome forced him down. You know what this is? And if you remember going back to, and this is cool how this all fits into history, when the Jews were restored to the land of Israel after the exile, the Persian king made the priest responsible for both political and religious aspects.

God had always wanted a king and a priest. You with me on that? God knew you combine those two offices, you give a whole host of problems to that person. Too much temptation. But the Persians had put that in that. So that's going on. So the high priest has got all this power. And Annas, even though he was deposed, he actually controlled every single other high priest unto Jesus. Meaning he either put his sons, now it's his son-in-law. You with me on that? Like it's like a godfather mafia, mafia guy behind bars, but he's still kind of controlling the show. So this is what's going on. So Annas wants to be the first guy to have a shot at Jesus. Now, when I said this was the biggest travesty of justice, it isn't simply because of the results of the trial, but it's how the Jews conducted the trial.

[ 35 : 02 ] Of all people, God had given Israel a legal code, right? We go back to the time of Moses. Those laws that base on how you do trials and you try someone, it has to be a just trial. It has to be a fair trial.

Like there's all these, how do I say it? There's all these little reasons that God had put in there. But we're going to see in order to get Jesus, proof against Jesus, they actually break every single other rule. So here's the first one. If you were to have a Jewish trial, especially any type of trial, but we're talking about a capital trial, it has to happen during the day.

It has to happen during the day because there's certain things that have to happen. One, you need witnesses. Witnesses are up when? During the day, not at night, right? So you always had it in an open place. It was actually a special part in the temple where you would have the trials, and it were public trials. You needed two or three witnesses. And if it just so happened that these two or three witnesses, if there was any disagreement in their testimony, the person accused of a capital trial was automatically released. Okay, now you understand, the Jews were proud of their laws.

All right? Out of any other people, they're proud of their laws. And get me, they believe they're serving God with this, okay? We're serving God. We're going to do this as best as we can.

Now, the other thing, when you do a capital trial, you can do the trial, but you have to wait a whole other day before you do the sentencing, because you never know, someone might be found who can come in and corroborate. Like, that's how careful they were with saying, convincing, I'm losing my words, that he was sentencing him to death.

[ 37 : 12 ] The other rule that they disobeyed time and again, and we're going to look at it, you have the right to, you have the right to not self-incriminate. What that means is, they can't ask you questions.

The only questions are against the witnesses who apparently testified against you. So there's no such thing. It's like the Fifth Amendment in the States we hear, right? You have the right to say nothing. So there's that that exists in Jewish law.

You're not supposed to have a trial before the Sabbath. You're not supposed to have a trial before the feast. And here's the other thing. And this is how wonderful the way God designed Jewish law. Let's say I'm falsely accusing Chris Mitchell of stealing a motorcycle. And if found guilty, Steve would be given a ban that he cannot ride a motorcycle for the next five years.



If I wrongly testify against that, and it comes out that I lied, the penalty that was due Chris is due me. Are you with me on that one? So just think what it is on murder. So if I'm going to wrongly testify that Chris murdered someone, and it's found that I'm false, the penalty for the crime that I'm accusing him of comes on me. So that clears up a lot of problems, right? That deals with a lot of problems of false witnesses. And that's how God had designed their whole legal system. And there's other things like they couldn't, because they had to be in a court area, they couldn't happen in homes, private homes, nor could they be held in the palace of the high priest. So we believe it says, it says this is Caiaphas's entrance. We also believe that he had what was called a villa in this area as well. And Annas would have lived there. This would have been a big, wealthy, probably one of the biggest wealthy villas next to Herod the Great. And he would have been there, so that's where Jesus would have brought him to. So let's take a look at verse 19.

And the high priest then questioned Jesus about his disciples and his teaching. And I want you to pay attention. This is breaking the law right now. You're not even allowed to question Jesus. You need witnesses to do this. So this is one of the, it's kind of funny, eh? It's just a simple sentence in scripture. But there's huge implications for what's going on. And he says, and he questions Jesus about his disciples and his teachings. Jesus answered him, I have spoken openly to the world.

[ 40 : 09 ] I have always taught in synagogues and in the temple where all Jews come together. I have said nothing in secret. You see, this is the problem.

Now, Jesus has said nothing that would lead Rome to believe that he is a king, that he is usurping the Roman Empire. Are you with me on that? That's why it's kind of interesting. Get ahead. If you look up the word Messiah, if Jesus was saying the word publicly Messiah, they could use that against Jesus because Messiah, Christ means king. But Jesus didn't use that terminology. Do you remember what terminology Jesus uses most of the time? Son of, son of man. He actually uses the term son of man over 80 times in the New Testament. Every single Jew knows son of man means the Messiah. But Jesus never used it. You didn't see how smart Jesus is here. He's using this. So, so Annas is like, they know he hasn't said it enough. There's nobody they can bring to testify that Jesus said he is the Messiah. Remember the last time he fed the 5,000, the people said, let's make him king. Jesus took off. Like he lived completely a life where no, none of these false accusations could be met against him.

So here he is. And he wants him to say this thing. And then all of a sudden, 22, he goes, why do you ask me? Are those who have heard me what I said to them, they know what I said?

Verse 22, he says, when he had said these things, one of the officers standing by struck Jesus with his hand, bang, another law is broken, you are not allowed to strike or punish an individual who hasn't been found guilty. So the idea of getting a forced interrogation doesn't work in Jewish law, because you could write out the confessional you want, doesn't matter. You need two or three witnesses.

You with me on that? So it's this theme that's carrying through. So not only do we have that, it's a trial at night. It's not in the area. And no one's allowed to question. No one brings any witnesses. And his question, though, we know is that Jesus never said anything public against Rome.

[ 42 : 49 ] And it's interesting, Jesus responds perfectly and honestly. There's nothing in the text that reveals that God or Jesus had contempt that he was being cheeky or sarcastic with him. Jesus honored him with the honor that he was due and simply answered the question, I have said nothing in secret.

Everything I have said, I have said in public. Then after Jesus is struck by the bodyguard, verse 23, Jesus answered him, If what I said is wrong, bear witness. And now he's calling them out. Get someone to bear witness against me. Go with your laws about the wrong. But if what I said is right, why do you strike me?

Annas then sent him down to Caiaphas, the high priest. So that's that first trial that we see going on. You with me? Am I boring you too much with some of the details? And there's a lot of laws here. And I know that can kind of, but it's going to make sense in a second. All right. I'm going to read you a section. And it's actually a compilation of what our text said. It's from the book, One Perfect Life. And I'm just going to read it to you here. And this is using all the gospels for the reading that happens during the second trial. You with me? All right. So it begins, Those who had laid hold of Jesus led him away to Caiaphas, the high priest, where all the chief priests, the elders, and the scribes were assembled. Now this is the Sanhedrin we're talking about.

Now the chief priests and all the councils sought false testimony against Jesus to put him to death, but found none. Even though many false witnesses came forward, they found none. For many bore false witness against him, but their testimonies did not agree. So all these guys, they're bringing in, and nothing's working, right? So the priest is just, let's just keep bringing. Someone must have heard something, and they're bringing in. So you can understand. And remember I told you there's a timeline. They have to get to 4:30, because they've already told Pilate, we're going to bring to you someone who is guilty of sedition by 4:30. What happens if that doesn't happen? You're getting piled up at 4:30. He's not going to be happy. All right. So they got to, to find something. So like there's this clicking, or how should I say, the hours on the sand glass, you know, the, it's getting lower and lower, and there's this pressure. There's this anxiety that continues to happen.

Then it says, but at last two fake witnesses came forward and bore false witness against him, saying, we heard him say, I will destroy this temple of God made with hands. And within three days, I will build another made without hands. But not even then did their testimony agree.

[ 45 : 47 ] So here they planted two false witnesses to try to get a right testimony. And even then they couldn't plan it. You get what's going on? Like they're trying everything to get Jesus to finally admit to this or find evidence against him. But not even then did their testimony agree.

And the high priest stood up in the midst and asked Jesus saying, do you answer nothing? And he doesn't need to, there's been no, he doesn't have to say anything. What is it that these men testify against you? But Jesus kept silent and answered nothing. Tick, tock, tick, tock. And the high priest answered and said to Jesus, I put you under oath by the living God. Tell us. Here again, they're asking someone to self incriminate. Tell us, are you the Christ, the son of the blessed?

Jesus said to him, it is as you say. Mark's rendition is, I am. Matthew then says, nevertheless, I say to you, hereafter you will see the son of man sitting on the right hand of the power and coming on the clouds of heaven. So by the time the high priest, he's got to be pulling his hair out and he's like, whoever recommended these witnesses, put them to death, right? Like these guys are clowns.

Give them a whipping. Like it's just this, this level of frustration is growing. And finally, he just cries out, I put you under God's word. Did you do it? And, and, and when you look at the Greek and how it could be written, the, the, the strength of the test, like even though Jesus says, I am, it's like almost Jesus says, absolutely. So all of a sudden you can see the, the, the, the, the priest is like, like, like he's just taking a shot in the dark, right? Jesus hasn't said anything.

Are you the Christ? You know, he's like, he's almost turning away and he says, absolutely, I am the Christ. And all of a sudden it's like this, this shock. We've got him. We've got him.

[ 48 : 16 ] Now here's a question for you. What is the most serious claim that Jesus can make? One, the claim that Jesus is the Messiah or two, or that Jesus claimed to be the son of God, which is the most serious claim. To the Jew, the most serious claim is to say, you're the son of God. To a Roman, they don't care. They've got a multitude of gods. You say you're a son of God, whoopie doo, right?

But that's not the, so Jesus Christ admitting to that, that I am the son of God, that's not helping them against their case against Pilate. You with me? So there, there, there's this pressure that, that's now kind of to get in it. But when Jesus Christ goes the full way and he says, are you the Christ, the son of the living God? And he says, not only that, you will see the son of man. That's the, me, the Messiah sitting at the right hand of the power coming in the clouds of heaven, which is even a greater declaration of who I am. But they're excited about the first claim, Messiah. Messiah.

Because they can sell that one. They can sell that to Rome. It says, and the high priest tore his clothes saying, what further need do we have of witnesses? You have heard the blasphemy. He has spoken.

What do you think? They all condemned him and said, he is deserving of death. Now, what's interesting throughout this drama is even they know this is an illegal trial.

Like what was just said, it happened at night. Anything that happens at night doesn't matter. So what they do is they need to put Jesus away, reconvene, and have the trial at 430, which is when the sun will be rising, okay? And they're going to do it in the right place, and they're going to go through the same way. So that's why this story, a lot of people says there's two different versions of the story. It's not of the same story. There's two different stories.

[ 50 : 52 ] So from that time on, they put Jesus in, and this is where we believe. Remember when the soldiers blindfolded and they hit him? They said, if you were the Christ, tell us who hit you. Do you remember that story? Like they were just kind of wailing on him. We believe that was the Romans. That would not have been the Jews doing that, but those would have been the guards.

So they've kind of got Jesus, whether it's in a cell or a room away, and now they're going to be bringing him out for this real trial at first thing in the morning.

And Matthew, and especially Luke, record this morning, they said, when morning comes, as soon as it was day, the chief priests held a consultation with the elders and scribes and the whole council. They came together and led him into the council saying, if you are the Christ, tell us. But he said to them, if I tell you, you will by no means believe.

And if I also ask you, you will by no means answer me or let me go. Hereafter, the Son of Man will sit on the right hand of the power of God.

Now notice how Jesus responds is not helping their case. Then they all said, are you then the Son of God? So he said to them, you rightly say that I am.

[ 52 : 17 ] And they said, what further testimony do we need? For we have heard it ourselves from his own mouth. And all the chief priests and elders of the people plotted against Jesus to put him to death.

Now, what's interesting within the trials of Jesus is the story of Peter. Remember Peter who said he would never deny Christ?

It was kind of interesting. It was just kind of an observation I made yesterday. It's interwoven within the story of Jesus going trial to trial. It goes to Peter, to Peter, to Peter.

And every time, Peter's just asked by someone, are you not the one that followed him? No, no. Are you not the one that followed him? No, no.

No. But there's this part of the text which critics come after. And I want to read it to you. And I want you to see how it perfectly demonstrates what happens.

[ 53 : 25 ] It says, And after a little while, when Peter had gone out to the gateway, the servant girl saw him again, began to say to those who stood by, this is one of them. Another girl saw him and said that those who were there, this fellow also was with Jesus of Nazareth.

And another saw him and said, you are also one of them. Now, Simon Peter stood and warmed himself. Therefore, they said to him, you are not also one of the disciples, are you? But Peter denied it again with an oath and said, man, I am not.

I do not know the man. A little later, after about an hour had passed, those who had stood by came up and said to Peter, and where Peter is right now is in the courtyard of the villa where they're holding the trial.

So it's been going on while the trials of Jesus have been happening. So an hour had passed, which would have been a way where they had to have put Jesus for about an hour away and bring him out finally for the trial.

Those who stood by came up and said to Peter, surely you also are one of them. For you are a Galilean and your speech shows it. It betrays you. Another confidently affirmed, saying, surely this fellow who is also with him, for he is a Galilean.

[ 54 : 43 ] One of the servants of the high priest, a relative of him whose ear Peter cut off, said, did I not see you in the garden with him? Then he denied again and began to curse and swear.

Man, I do not know what you are saying. I do not know this man whom you speak. Immediately, when he was still speaking, the rooster crowed a second time.

And it said, And then the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, Before the rooster crows twice, you will deny me three times.

And when he thought about it, Peter went out and whipped bitterly. If you are in that villa and he is waiting, Where Jesus, he had seen Jesus, Would have been Jesus where they are holding him captive, Where they are roughing him up, Taking him across the courtyard, Where Peter would have had all eyes on him.

And that is when it happens. So you have this one testifying before these false judges, And how Jesus answers honestly. And Peter, Representing us, Deny, Deny, Deny.

[ 56 : 10 ] Deny. So now, These Jews, Are going to take Jesus before, Pilate.

And they are going to report to him, That Jesus is indeed, A rebel. The question, That hangs in the balance is, Were the Jews, That wicked of a people, That they would be willing to break, Every single law, That they were proud of, In order to execute Jesus.

Basically, Were they willing, Were they so evil, That they were wanting, And willing to compromise, Everything they were proud of, About themselves.

And I don't say, I'm proud because I'm good looking, Or I'm a good athlete, Or I'm smart. I'm proud, Because I hold to God's law. Not only do I, Hold to the law that God has provided, I even hold to the law, That the priest, Who've added to the law, The rabbis, The righteousness, Were they that wicked, That they would betray, All their laws, And their legal codes, To punish, A man.

A man who is seen, As universally, Good. The man we know, They hated, For two reasons. One, He displaced them, From their stations, Basically, He affected their pride.

[ 57 : 56 ] And number two, That Jesus truly claimed, To be God. They had watched him, For three years. They had seen, All the healings, Just two couple days, Prior in the temple, Jesus again, Healed everyone, That came to him.

They knew, He knew God's word, Wonderfully, And perfectly, They could never, Out smart him. They could never, Find anything, That he did wrong.

Every person, He healed, He loved, He cared for. He touched, Those who were unclean. He met with those, Who in society, Deemed unclean, And unworthy.

Why? But as we read, The narratives, We don't always know the reasons, But we know that they hate Jesus.

But what's interesting, Is to say, That we know that not everyone, Hated Jesus. But Paul, The apostle, Gives us a clue, What it was to be a Pharisee, And I want to read it to you, It's in Acts 26, 9.

[ 59 : 08 ] And I read this, So you do not think so harshly, Of the Pharisees. This is Paul, Speaking, When he was a Pharisee.

He says, I myself, Was convinced, That I ought to do, Many things, In opposing the name, Jesus of Nazareth.

Ready? I'm going to read it again, I myself, Was convinced, That I ought to do, Many things, In opposing the name, Of Jesus of Nazareth. And I did so, In Jerusalem.

I not only, Locked up many of the saints, Of the prison, After receiving authority, From the chief priests, But when there were, When they were put to death, I cast my vote against them.

So this is Paul, Saying I voted to put, Christians to death, And I punished them often, In all the synagogues, And I tried, To make them blasphemed, And in raging fury, Against them, I persecuted them, Even to foreign, Cities.

[ 60 : 19 ] But he said, I was doing it, Because I thought, It was the right, Thing before, God. I was convinced, I was convinced, That I ought to do, Many things, In opposing the name, Of Jesus of Nazareth.

Kind of explodes, That idea, When you confront people, With sin. Well I had a pure heart, About it, Right? Sometimes we can have, A pure heart about it, But it can still be, Wickedly, Wrong.

See the people, All knew that Jesus, A man from Nazareth, Was a wonder worker. He did incredibly, Good things, His teachings, Were renowned, But he claimed, To be God.

And if you understand, The Jewish mindset, Deuteronomy 6, 4, The Shema, The Jewish prayer says, Hear O Israel, The Lord our God, The Lord is one.

The idea of a trinity, Didn't even register, In their head. But we know, Do know, That some did believe, We would learn later, That a man named Nicodemus, A Pharisee, Considered the highest teacher, Of the law, Joseph of Arimathea, Would actually bury Jesus, In his property.

[ 61 : 43 ] But this week, I thought about, Who else wasn't there? The high priests, Were no different, Than Jesus' brothers. We know, He has at least, Jude and James, And several others, Who would have lived, Their whole lives with him, Who would have seen, Perfection.

And remember, That scene on the cross, Where he looks over, At his mom, Mary, And he asks, John, To take care of her. The brothers, Weren't even there.

So lest we be too hard, On these men, Who crucified Jesus, Remember, Jesus hadn't risen yet, And hadn't ultimately, Demonstrated the power, To break the curse of death yet.

Which is where we will, Go to next Sunday. Julie, Thank you. Okay. Thank you.

Thank you.

[ 63 : 43 ] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. how great is our God and all will see how great how great is our God please pray with me dear Lord, Heavenly Father how great you are Father, I don't know what it was like for you to stand there about to be tried knowing that it had to happen but yet being done almost as in front of a group of fools who were desperate to compromise every aspect of their righteousness to convict an innocent man of death the truly remarkable thing is that we are no better many of us can think of our own areas we compromise in all will still holding up high the name of Jesus but it compromising areas of our life not understanding that it is destroying the foundation of our testimony

Father, we are thankful that we have a Holy Spirit that opens our eyes to real truth if there's some here that do not call you Lord I pray that they would call on your name that they would call on the name of Jesus that they would ask you to reveal yourself to them through the pages of scripture and through what their eyes see around them in this world we know our our consciences testify that there is a God there is a righteousness in our God it's why we feel guilty and shame we know that there's laws that we have broken we have offended the great God and the solution is found in Jesus Christ

[ 68 : 59 ] Father next week as we just listen to this story of Pilate and how he struggled with who you were and how in the end even he compromised his belief which ultimately sent you to the cross where you were destined to go to save us from our sins there's a reason that few believed in you Jesus before the cross but thousands if not millions believe in you after the cross as we live this week out oh Father I pray that we would read the text and meditate on these details that these are not little details that mean nothing let us meditate and ponder upon them let us apply the truths and just see how even when you were falsely accused you were still composed and showed no anger so God we thank you for this week and how you designed it perfectly that you lived and died a perfect death so that we may have a perfect life we ask these things your most holy precious and benevolent name

Amen