THE TRIALS OF JESUS

Text: John 18:1-11

1. THREE HIGH PRIESTS HAVE COME TOGETHER.
John 18:12-14

Annas had already served as high priest for nine years. According to Jewish law, this office was a life appointment. However, he had offended the Roman government, so they removed him and appointed his son-in-law, Caiaphas to be the high priest. The Jews still accepted Annas as high priest, while simultaneously accepting Caiaphas as high priest.

Annas was deposed and Caiaphas was eventually going to die and lose any and all authority as priest. The third High Priest was standing before them bound. I am referring to the great High Priest, the Lord Jesus Christ. Hebrews 6:20: “Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec.” Romans 8:34: “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession for us.” Romans 6:9: “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”

2. THE PURPOSE OF CHRIST‘S DEATH IS INADVERTENTLY EVEALED.
John 18:14; John 11:50, 51

Caiaphas has revealed the reason for Christ coming to earth, i.e., to die for the sins of the whole world. John 1:29: “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

3. THE SINLESS CHARACTER OF OUR LORD IS MADE PUBLIC.
John 18:19-23

John 8:46: “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” To be convicted of a capital crime no less than two witnesses are required. Deuteronomy 19:15: “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses,

shall the matter be established." Deuteronomy 17:6: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death."

Mark 14:53-59

Judas was close to Christ for three years; although he rejected the saving grace of God, he confessed that Jesus was the sinless Son of God. Matthew 27:4: "Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that."

Luke 23:13-23; John 18:38: "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all."

I Timothy 6:13: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession." Why is it so important that it be said that Christ witnessed a good confession before Pontius Pilate? For one thing, Pilate is a little fish in the big Roman pond. Why would Pilate's confession be so prized? Why not say that Christ witnessed a good confession before Annas or Caiaphas? Herod was the Roman appointee over the area of Israel in which Christ was reared (Luke 23:6, 7). Pilate and Herod were the only legal authorities according to the law of the land to sentence anyone to death (John 18:31, 32). As wicked as Pilate and Herod were, they declared Jesus innocent of all crimes. Matthew 27:24: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Mark 15:15: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified."

4. <u>THE DEITY OF CHRIST IS PRESENTED.</u>

Mark 14:61-65; Luke 22:66-71; John 19:4-11. The Nicene Creed teaches, "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one Being with the Father."

I Timothy 3:16: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” Jude, verse 25: “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

5. <u>THE TRIAL BEFORE GOD IS PASSED.</u>

Luke 23:33-41; Matthew 27:28-30

The primary goal of Satan was to keep Jesus from doing what He came to earth to do. The powers of darkness at times are confused as to how and what they were going to do to keep mankind from being redeemed. From the onset of Christ’s visitation to earth, Satan’s chief desire was our Lord’s destruction (Revelation 12:4; Matthew 2:16). In Matthew 4:6, 7 Satan tempts the Lord take His own life. Compare these verses: Matthew 12:11-14; Mark 3: 4-6; Luke 6:11; John 5:17, 18; John 7:1; John 7:25; John 8:37; John 8:40. From these verses we see the Devil lives up to his name Apollyon (Revelation 9:11), which means destroyer. In the Garden of Gethsemene our Lord came very close to perishing. Luke 22:43, 44: “And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” Hebrews 5:7 gives an overview of that night: “Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto him that was able to save Him from death, and was heard in that He feared.”

Right up to the cross itself the Devil and his followers mock Christ as though He could not deliver Himself even if He wanted to. But the Devil’s plans did not work, but rather backfired on him. I Corinthians 2:7, 8 tells us, “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”

So our Lord was tempted and tried, but He passed every test that we, since Adam, have failed. Hebrews 4:15: “For we have not an High Priest

which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

A few years ago, Al Hawkins wrote: “Often I stop to think just where I'd be had Jesus come down from that cruel tree; There'd be no hope for man; no peace could be found. Praise God, I'm glad that He didn't come down. He didn't come down; oh, no, He didn't come down. Ten thousand angels were camped all around. He could have called them to set him free, but He stayed on the cross for you and for me.”

-Pastor Pope-