(Following the Footsteps of Christ) the Jewish Trial

by Willie Mullan

The Jewish trial of Jesus marked the beginning of his crucifixion and highlighted the corruption and hypocrisy of the Jewish court.

Duration: 1:03:43
Scripture: Matthew 26:57, Matthew 26:59-60, Mark 14:57-58, Mark 14:63, John 18:3-24
Topics: "Footsteps Of Christ"

Description

In this sermon, the speaker discusses the events leading up to Jesus' crucifixion and the trial that took place. He references Mark 14:63, where the high priest and council sought witnesses against Jesus but found none whose testimonies aligned. The speaker highlights the weakness of the witnesses and suggests that a sensible judge would have dismissed the case. He also mentions the division of power in Rome and compares it to the ruling of the British Empire. The sermon concludes with a cautionary tale about a minister's unfortunate choice of words at a funeral.

Transcript

A hundred and sixty-six, please. Five, six, six. Amid the trials that I meet, amid the thorns that pierce my feet, one thought remains supremely sweet.

Love. Amid the trials that I meet, amid the thorns that pierce my feet, one thought remains supremely sweet. Watch me, I fear, when I'm near.

I think it's over for me. The curse of life, the long-coming curse, is not over for us. I think it's over for me.

Watch me, I fear, when I'm near. I think it's over for me. It's not over for me.

The footsteps of Christus now. You remember last Tuesday, we were in the Garden of Gethsemane, and we saw the sufferings of the Sovereign and the submission of the servants, and we heard the mourning of the man, and we took John's Gospel. John doesn't mention the agony at all, but we saw the glory of the Son of God in the Garden of Gethsemane, and I think that was a real blessing for man.

And you remember Judas came, it says in John's Gospel, chapter 18, that's where we're commencing this evening. John 18, the Lord Jesus is in the Garden. It says, verse 2, And Judas also, which betrayed him,

knew the place.

For Jesus often resorted further with his disciples, Judas then having received a band of men and officers, and that band of men, they were Roman soldiers, and they were officers over these Roman soldiers with him. He had received this band of men and officers from the chief priests and Pharisees. And it says in verse 12, Then the band and the captain and officers of the Jews took Jesus and bound him.

Want you to get the hold of that, you know this is Gethsemane, and they're taking the hands of Jesus and they're binding him. I think they bound him there then behind his back. He's arrested now.

And it says, I've led him away to Annas first. And I want you to get the word led into your mind. They didn't drag him, you know.

And they didn't write him. He went willingly, he submitted to this. It's the fulfillment of what Isaiah said.

He was led as a lamb to the slaughter. Want you to get that. He had power, you know, to break these bands.

More power than Samson ever had. But he's submitting to it now. And I want you to get this, and led him away to Annas first.

And Annas first is a very great statement to get your eyes on. You see, although there were Roman soldiers here, and officers, and apparently a captain, and although there were some Jews and Pharisees and Judas, you know, instead of taking him to Pilate to have him tried by the Roman court, they're taking him to Annas first. For he was father-in-law to Caiaphas, which was the high priest the same year.

Well, you'd wonder how anyone would ever get in front of the high priest. Caiaphas was the high priest. There is no doubt at all about this.

But Annas was his father-in-law, and it seems that in ecclesiastical matters in Israel, that he was the boss. He was not the high priest at all. But let's only get down to the Jewish trial, because this is going to be the Jewish trial.

The Jews are going to try him first. Next week we shall go to the Roman trial, when he stood in the judgment hall that belonged to the Roman Empire. When he stood before Pilate, the Roman governor.

We're going to take time with this Jewish trial this evening. And before we go on with it, I want you to see the position of the powers that were governing in the land at the time when Jesus was being tried. We must get that bit settled very carefully.

Now, let's go to Luke's Gospel, chapter 2, please. Luke's Gospel. And we're at the second chapter.

Verse 1. And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And we don't need to waste time this evening talking about who Caesar Augustus was. Caesar Augustus was the emperor of Rome.

He was the Roman emperor. And he ruled over the Roman Empire when Christ was born. Rome was ruling the world then.

And there will come a time when they will rule the world again for a little while, of course. Antichrist will take the harm out of them, but never mind that this evening. When Jesus Christ was born, Caesar Augustus was ruling the world.

He just commanded the whole world to be taxed. You need to be a big fella to talk like that. That's who he was.

Because you know this, don't you? But Palestine was a small land and it was divided into three provinces on the top was Galilee and in the center was Samaria and down in the south was Judea. Three provinces. We've got a little land this evening divided into two.

We've got the province of Austria and we've got the free state just divided into two. Now just as our queen rules the whole empire, it's getting less for her, but she's still the ruler of the empire. Her prime minister, when our government was dissolved and our parliament was taken away, her prime minister, Mr. Heath, sent along Mr. Whitelaw to be the governor of our little province.

Now it's Wilson that's the sort of boss and he sent somebody else. Somebody who's got less brains than Whitelaw. But we'll not go into that just now.

Now I want you to get the hold of that because if we go to Matthew chapter 2, let's go to Matthew chapter 2. I think sometimes in reading these scriptures we miss this and I mean to you that you shall get it this evening. Verse 1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king. Now how do you think he was? Because when you read that you would really think he was somebody.

Well he was only over the little province of Judea, that's all. This little sovereign province down here. Mr. Hansel Fields, if you like to put it like that.

But he called himself the king. King Hansel. Now it was Caesar Augustus, of course, that appointed him to look after the affairs of the empire in the little province of Judea.

And of course he thought that when the wise men came saying where is he that is born king of the Jews that somebody was going to take his problems away and therefore he was going to destroy the child. Now you know that he died. In fact he dies before this chapter is finished.

You remember that Joseph and Nene took the child Jesus away down into Egypt because Herod was going to slay him. Verse 19 says but when Herod was dead he died. It says when Herod was dead behold an angel of the Lord appeared in a dream to Joseph in Egypt saying arise and take the young child and his mother and go into the land of Israel for they are dead which sought the young child's life.

And he arose and took the young child and his mother came into the land of Israel but when he heard that Archelaus did reign in Judea in the dream of his father. So this is the new boy that's come to rule the state. So you can see, can't you? I want you to get this very well into your minds this evening.

This wicked Herod that was over this state is dead. Well it's another one that's reigning. It's his son that's reigning now.

Now that's the position when Jesus was a child and when Jesus came back after two years and a little bit Caesar Augustus was on the throne he had sent this man Herod to be over this little province he was dead and now Herod's son he takes command. Now Jesus went back to Nazareth and lived for 28 years there

before he went out on full time service. He was 30 years of age when he stepped out into his ministry.

Now a few more changes had taken place by that time. Let's go to Luke's Gospel. Luke's Gospel and we're at chapter 3 please.

Gospel by Luke and we're at chapter 3. Verse 1 Now in the 15th year of the reign of Tiberius Caesar was a different Caesar. Last time we were looking at the Roman Empire it was Caesar Augustus. So he's dead now too.

So there's another Caesar here it's in the reign of Tiberius Caesar and of course when there comes these new empires emperors well they send new men to these little provinces. Now you'll notice that he appointed Pontius Pilate being governor of Jupiter. Seem to take the kingship away when this wicked has died.

He just made the governor of the state now. So that this little state it's got a governor now and he's called Pontius Pilate. You'll notice that Tiberius Caesar not only appointed Pontius Pilate as the governor of Jupiter but he appointed another herald.

He's called Herod the Patriarch. He was over Galilee. Now I hope you're getting the picture.

Because Herod the Patriarch is a very famous person. He's the man that beheaded John the Baptist you know. Make no mistakes about it.

Don't get the Herods mixed up you know. The other Herod died while John the Baptist was just a kid. He's only six months older than Jesus.

Now this new Tiberius Caesar is appointed Pontius Pilate as the governor of the province of Jupiter. And Herod being Patriarch of Galilee. And his brother Philip Patriarch you see.

You remember he stole his brother Philip's wife. Now verse two is a very interesting one for us. Annas Antiochus being a high priest.

Oh now how can that be? That just simply can't be. Ah but that's what it says. And that's Herod lost too.

You see we have a new man in Rome. He's Tiberius Caesar. We've got a new governor down here in Judea.

And we've got a new governor in Galilee. It's Herod the Patriarch that's in Galilee. It's Pontius Pilate that's down in Judea.

And we've got two high priests in Israel. A thing that was never heard of. Nor could possibly be.

Because we're going to learn from the Scriptures tonight that Canopus was the real high priest. Ah but his father-in-law. Sometimes when we talk we always talk about the mother-in-law.

Ah well this time the trouble was the father-in-law. Not the mother-in-law. The father-in-law was going to have a big say in this.

In fact he had such a big say that he too was known as the high priest. This king was absolutely wrong. I want you to see the position of these powers.

And I want you to see the confusion that's in this council. Because we're going to see this council sitting in the mall. You know I want you to get this very carefully into your mind.

That Rome was ruling the world. Tiberius Caesar was on the throne. He had appointed Pontius Pilate over the little province of Judea.

He had appointed Herod the Tetrarch over Galilee. And the Jews were fighting among themselves. They had two high priests.

It said Amos and Caiaphas being the high priests. We were going into the Levitical priesthood tonight and I could take you through that quite easily in Exodus. You would find that God only allowed one high priest.

But you can see the confusion. Now I want you to see this. That while Rome ruled and Pontius Pilate was the governor you see they had a Roman power in Judea.

And they had a Roman court. They had a judgment hall there for those high people. But they didn't take Christ to the judgment hall church They took him to the palace.

I want you to get the hold of this because this is far more important than what you think it is. I want you to see that there was a Jewish court in the land too. You see we have a province here.

And we have the Secretary of State. And we have our courts. High courts.

And we acknowledge our Queen. But they told me that some of these military set-ups are the courts of the Roman. If you long and try you all the Jews had a court of their own too and when they took a notion they arrested you and took you along there.

And Rome put up with it. When it suited them. So they allowed their soldiers and their officers and their captains to take Christ to Annas first.

Let the Jews cry. Now as we go through the Acts of the Apostles chapter 4 Lord I want you to see something. Acts of the Apostles chapter 4 And Peter and John they were preaching.

And they were preaching well. This one says And as they, that is Peter and John, speak unto the people Now watch it carefully The priests and the captain of the temple and the Sadducees came upon them being grieved that they caught the people and preached through Jesus the resurrection from the dead. They laid hands on them and put them in hold on to the next day for it was now even time.

You see they knew the law that you can't try any man at night. But remember this court that we're looking at now who knew the law didn't apply it when they arrested Christ. They tried him in the middle of the night.

But we will see the corruption of the courts in a moment or two. I want you to see this Sanhedrin You see they put them in hold and kept them until the next day for it was now even time. Albeit many of them had heard the word beneath and the number of the men was above five thousand in spite of all that the devil was doing God was saving people.

And he came to pass on the moral this is the next day that the rulers and elders and scribes and Annas the high priest and Caiaphas and John and Alexander and as many as were of the kindred of the high priest gathered together in Jerusalem. Now this was the Jewish court now. And this was one of the most

venerable and most authoritative courts that ever was in this world.

Let's make no mistakes about this. I understand from those who know all about it that this court sat in a semicircle. There were 71 members in the court they just sat in a half circle.

On that side there were 24 all priests long be it from the temple. On that side there were 24 scribes who could take down everything and who could find the place in the Old Testament when it was needed. In the center sat 22 rivals men trained in Jewish law.

And as you are 24 and 24 and 22 you get 70. And there was one in the middle who was the high priest. Now I don't know who got the seat that day but I think that Annas took it.

It says Annas the high priest. I don't know what category they put Caiaphas into I think he might have been one of the 22 lawyers. And you see Peter and John just have to stand in the center of a semicircle.

And can't you see these two country men all alone ignorant men standing in the midst of these bodies. You see how the court opens here. It says verse 7 And when they had set them in the midst they asked By what power or by what name have you done this? They are talking about the miracle on the man at the beautiful gate of the temple.

And someone of these lawyers I think it was a lawyer that stood up and said By what power or by what name have you done this? Now he must have known Jewish law very well because there is a law in the book of Deuteronomy which says that even if a miracle is wrought and it's not wrought in the name of Jehovah then you can slay the person that wrought the miracle. So this is a very clever lawyer that stood up. It says by what name or by what power have you done this? Now Peter is on the spot now.

And I shall always love Peter for this and when I get to heaven I shall clap him on the back. It says verse 8 Then Peter he admits that he should mock fell with the Holy Ghost because he wasn't losing his monkey or anything like that. Peter fell with the Holy Ghost said unto them ye rulers of the people elders of Israel You can see how respectful he was.

Because if you fell with the Holy Ghost you don't talk nonsense. He was respectful. He said if we should be examined of the good deed done to the impotent man by what means he is made whole Be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom he crucified whom God raised from the dead even by him doth this man stand here before you all.

And he went a bit further. He is quoting the Old Testament to them now. This is the stone which was set up not of you builders which is become the head of the cross.

And then he got warmed up and said Neither is there salvation in any other for there is none other name unto heaven given among men whereby we must be saved. Boy, he was a great character that day. He was up a Jewish corpse.

And you know when they saw the boldness of Peter and John had to let them go. Because if you fell with the Holy Ghost you can manage the devil and all his angels make no mistakes about it but you must be filled with the Holy Ghost. You don't lose your temper and call people names.

And you quote the scriptures and you punish at home. It was well done. Now this is the Jewish corpse.

This is the corpse they took our Lord Jesus to. I want you to get this. I think that you have already seen the powers or the position of the powers that were in the land.

And I think you have seen the confusion of this council. Because there are two high priests here and they shouldn't be here. I want you to come with me to Matthew 26 just for a moment.

Matthew Gospel 26 And the way down at verse 57 And they that laid hold on Jesus led him away to Caiaphas the high priest. Now I think that some people think that there is something wrong here. Because in John's Gospel it says they led him to Amistad.

Now keep your finger in 26 and go back to John's Gospel. Chapter 18 When you are following the footsteps of Christ in the Gospels you have to be able to do this. And we found them arresting him in Gethsemane and they led him away to Annas I which is verse 30.

And if you go down the chapter to verse 24 it says Now Annas had sent him bound on to Caiaphas the high priest. You see, Annas couldn't handle them. He was too many for Annas.

And you will find that Caiaphas won't be able to handle them either. I don't want to waste the time with what is said to Annas but you will find it if you want to read it there just there. But now he is with Caiaphas now and we are back at Matthew 26 and we are at 57.

And they that had laid hold on Jesus led him away to Caiaphas because Annas was sending him to Caiaphas the high priest where the scribes and the elders were assembled. The whole council was there. Peter followed them far off.

It doesn't matter about that just now. Verse 59 Now the chief priests and elders and all the council sought false witness against Jesus to put him to death. Not the court.

You haven't much of a chance in the court like this. You see, really they hadn't the power to try him as you are going to find. And there was confusion in the council because there are two high priests here and this cannot be.

But you are going to find that there is not only confusion in the council there is corruption in the courts. You know, they are sending out to try to get people to come in to give false witness to put him to death. You wouldn't think that all religious hypocrites would work at this, would you? Our companion Lord.

And I can tell you that pagan popish rule would work at it again. And they have trained their patience with pagan rule. Because I can tell you they would set up a court against you and they would get the witnesses.

And if they did it with Christ if these old religious hypocrites did it with Christ they would do it with you. You can see the corruption, can't you? It says there Now the chief priests verse 59 and elders and all the council sought false witness against Jesus to put him to death. But found none.

Yea, though many false witnesses came yet found they none. At the last came two false witnesses and said this fellow said I am able to destroy the temple of God and to build it in three days. And you know he didn't say any such thing.

You remember what he said. He pointed to his own body. He said destroy this temple and in three days I will raise it again.

But sometimes you know I say things from this platform and folks that don't like me sometimes take out what I say and turn it another way. But I don't give two hoots about you, you know. You don't worry me because you're not right with God.

You don't worry me. You never have the blessing of God in your head. You are just a twister, that's all you are.

But then if they did it with Christ they would do it with me. Why should I get excited? I'm following Jesus. And I can stand as calm as he can.

Yes. This is what they did with him. This is your Jewish court.

This is your high priests. This is religion. This is the scribes and the Pharisees.

This is what they would do. I think you can see the corruption of the court. I don't need to do that.

And I don't need to do the next one now because the question of the hour is already settled by Acts chapter 4. You see even in this land tonight, no. You can't try a man in the middle of the night. It's against the law of any land.

You can't do it. It must be in the hours of daylight. It must be in an open court.

The door must be open. Like marrying a couple. You know there are laws about getting married that folks don't know about.

We married a couple here today. Married a couple the other day. Married a couple tomorrow again.

We do marry them around here you know. Yes. Well you see if I married a couple here and our old section shut the door and barbed it it would make the wedding illegal.

It's not allowed to shut the door you know. I know places where they shut the door all the time. I'll tell you, you could have a row about it.

The wedding could be made illegal. Supposing the fellow standing there tomorrow he's in the meeting now, I'm going to carry the race over to him now. Supposing the fellow standing there tomorrow unknown to the bride that's brushing at his side supposing he'd been married before and had left it by now the doors will need to be opened to let his other woman in here to protest.

You can't marry people behind shut doors. You must marry them in the hours of daylight. A fellow came to me once and said I want married at five in the morning.

He didn't want anybody at the funeral or the wedding. I did that deliberately you know. Don't you think I was dopey.

You know about the old minister don't you. He'd gone through all his years and you know he had buried a young fellow in the morgue at the funeral. And he was marrying the young fellow in the afternoon.

And the bride she was a big girl about eighteen stone weight. You can get married at any weight you know. There's no problem about this.

But she came in in an emerald green dress. Came up the aisle, stood beside him and the old minister went through all that needs to be done and the moment he closed his eyes he thought he was at the funeral. He says we commit this young man to this green sod.

That's a shocking mistake to make isn't it. But you know if he'd only stopped there it wouldn't have been half so bad because he went on. He said we commit this young man to this green sod in the sure and certain hope that he'll get a real awakening.

So you see ministers have to be very careful. Yes, well you can see that the hour was wrong. We don't need to go into that anymore.

I think you can see the position of the powers and the confusion of the council and the corruption of the courts and the question of the hour. We're not allowed to try them at this hour. Let's go to Mark's gospel.

He just put a little bit in for us. Mark 14. Mark's gospel.

Chapter 14. We'll see a way down at verse 53. And then Jesus awaited the high priest and with him were assembled all the chief priests and the elders and the scribes and Peter's followers.

Verse 55. And the chief priests and all the council sought for witness against Jesus to put him to death and found none. For many bare false witness against him but their witness agreed not together.

And there arose certain and bare false witness against him saying we have him say I will destroy this temple that is made with hands and within three days I will build another made without hands. But neither so did their witness agree together. So you can see the weakness of the witnesses.

You will find that the high priest who was honest who was sitting in the chair just now he certainly knew that he was losing the case. Of course if there were a lot of witnesses brought into any case and they didn't agree together you know a sensible judge would be throwing the thing out. I think he knew he was losing the case.

Verse 60. And the high priest stood up in the midst and asked Jesus saying answer us for nothing what is it which we witness against thee? But he held his speech and answered nothing. Again the high priest asked him and said unto him Art thou the Christ the son of the blessed? Now he started changing the charge now just watch it carefully.

And Jesus said I am. And Jesus he the son of man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest lent his claws and said what need we any further witnesses? Ye have heard the blasphemy.

Now he is charging him with blasphemy. Because you know what blasphemy is don't you? It's saying something evil against God. So he's charging him with blasphemy.

You know there's a guilt about him lending his gauntlet. Let me go back to the book of Leviticus chapter 21 please. Just let's go back there.

The book of Leviticus chapter 21. Verse 10. And he that is the high priest among his brethren upon whose head the anointing oil was poured and that it can't be treated to put on the gauntlet shall not uncover his head nor rend his clothes.

You know he was never to take the mitre off from his head. And you see the blue robe was made you remember with a neck band like a hydrogen so that it rained not. You can't tear it.

Because the blue robe which was blue from top to bottom it's a perfect picture of the Lord from heaven. He was the Lord the whole way through you know. He was the Lord in the manger unto you this day He was born in the city of David a saviour which is Christ the Lord.

He was the Lord in the wilderness when the wild animals laid their feet. He was the Lord when he was in the boat and made the waves lie down and when he hung naked on the cross the dying thief looked and said Lord. He was still Lord.

And even when his body lay in the tomb the angel said to nearly come see the place where the Lord lay. It's always Lord. And he always will be Lord.

And the devil tried to rend his garment again and again but it couldn't be. And the high priest was committing something that was terrible in fact he didn't know what he was doing. You see in a moment the rats were going to rend.

And in a moment the name of the temple would be rend in flame. Because God was going to finish the Levitical priesthood forever. God was going to spit out the face of the earth.

There is no Levitical priesthood tonight. The priest rent his robe that day and the veil was rent and that was the whole system finished and the rocks rent. It's being put away from the face of the earth.

There's a Melchizedek priesthood in heaven tonight. And there's a royal priesthood on earth tonight. For every believer there have been made priests unto God.

I want you to see this. Verse 64 we're at in Mark 14. You've heard the blasphemy, what think ye? And they all condemned him to be guilty of death.

They just wanted to put him to death. And some began to spit on him and to cover his face. In another place it says they blindfolded him and to cover his face and to butt at him.

And the word butt at is a great Greek word that's there. It means to hit with the closed fist. They put him blindfolded and then they just punched him in the face.

And then they said unto him prophecy. And the servants did strike him with the palms of their hands. Another place it says they said prophecy who struck you.

You're not allowed to prove the prisoner like that. Then they say to all the priest men that's here and there's quite a few of you. They said you teach a character to the barracks.

Be he what he may be. You're not allowed to thump him around. And if that's the only way that you can do your job you want to get out of it.

Because that's the way it's done sometimes. You can't find the truth so you thump the man, do you? Well that's what the enemies did with Jesus. And if you're a Christian policeman never you be guilty of that.

You go and do your job right. And if you can't do it it's too bad isn't it? Yes that's what they did, they thumped him. He's here at the trial.

I'm defending him now. I'm proud to defend him. The whole position of the powers is wrong.

There's confusion in the council. There's corruption in the court. The question of the hour, they shouldn't have tried him in the middle of the night.

The weakness of the witnesses. The conclusion of the judge. The guilt about the government, the proving of the prisoner.

And then of course Caiaphas was very cunning. Caiaphas changed the judge. Let's go to John 18 for a moment.

John 18 You notice verse 13, when they arrested him they led him away to Annas first. And then you notice verse 24 Now Annas had sent him bound onto Caiaphas by my priests. Do you notice verse 28 Then led they Jesus from Caiaphas onto the hall of judgment.

They've taken him to Pilate now. They can't manage him you know. I want to go back to that in a moment.

The moment they came to Pilate, Pilate then went out onto them and said What accusation bring you against this man? They answered and said unto him if he were not a malefactor. Malefactor and blasphemer are two different things. You know what a blasphemer is don't you? Well it's saying evil against God.

You know what a malefactor is? It's doing evil against the state. So that when he comes to Pilate to the Roman judge He says you know this fellow was against the state all his life. Making him a rebel now.

My what a clothes he had to work with. And let me tell you that some of our courts were not much better. Let me tell you that.

And that goes for judges in everything. Yes without any blushing I'm saying it. But I want you to watch this verse because this is the poison of priestcraft and it will show you what priestcraft is.

See verse 28 Then led they Jesus from Caiaphas unto the hall of judgment. That's all these old priests you know. The scribes and the high priests.

Unto the hall of judgment that was the Roman judgment hall. And it was only And they themselves went not into the judgment hall lest they should be defiled. You know that shakes me to my very shoes.

I have to act this for you because you'd never get it if I don't act it. The bringing Jesus from Caiaphas that kept him all night early in the morning his hands were tied behind his back. And there were all priests walking on either side.

The long robes on them. Hands folded, pious faces. They're walking slowly down the road.

They're bringing him to the judgment hall to the Roman judgment hall. They're bringing him to Caiaphas. And when they came to the judgment hall they pushed him in through the door.

They would not go into the judgment hall lest they should be defiled. The hypocrites. They looked all night for the blood of God's Son.

And now they want to throw the religion. That's the old hypocrites. That we have round about us from some of these churches where you'll find.

That's what we are. Where are you stuck? They love to play with religion don't they? Lest they should be defiled. The hypocrites.

Their very souls was crying out for the blood of God's Son. When they were playing with religion. There's some folks singing in choirs every Sunday who has no time for Christ.

They're all the old hypocrites. It's a terrible indictment. It scares me.

Watch it again. It says, Then led they Jesus from Caiaphas unto the hall of judgment, and it was early. And they themselves went not into the judgment hall lest they should be defiled, but that they might eat the Passover.

Oh, can't you see what I've written? Priests anxious for acceptance with God. Princes jealous for religion. Powers contentious for tradition.

People jealous for ceremony. Yet keeping God's Son. Where are you from? Let me get you out of the crowd.

You stuck in an old church. You give your money where they send it to Rome, don't you? Because there's a common market all you know. I tell you friends, there's a big religious thing going to be set up you know, this ecumenical movement.

Is that where you're sending your money? And you're here tonight, trying to tell us that you're accusers? Fire on! Helping potpourri on, aren't you? Oh, come on, till we see what side you're really on. Need to take your stand beside Jesus. Oh, don't stand outside the door lest you would be defiled.

And all the time, you know right well you're not playing the game. This is the day and hour when we need to stand up and be counted, you know. Never mind what your father did.

Never mind what your mother did. Never mind what tradition is. Are you on Christ's side? I'll be standing with him.

Come what may, what must, I'll be there. I hope I can say this truly. Jesus, you can count on me.

And if I have really rattled you this evening, I'm praising the Lord. And if you know the truth of believer's baptism now, and you know about the ecumenical movement that your whole church is stuck in, are you coming to take your stand with Christ? Get out and take your stand like a man and stop fiddling about. Don't be a Pharisee.

Can't you see them pushing them through the door? Lest they should be defiled when they have sought all night to take it life. Pharisees sitting trying to take the life of the Son of God and then pretending to love God. Ah, you hypocrites.

I'm expecting some of you to take your stand after this meeting. Not for me, you know. For Christ.

Let's bow together. Lord Jesus, we have watched thee in the night in which thou wast betrayed. Lord, we have seen men punch your face.

We have seen them blindfolding. We have seen these old Pharisees sitting up pretending to love God. And all the time calling out for the blood of his Son.

Lord, take every thread of Pharisaical hypocrisy away from us. Help us to stand up like men. Help us to be true to thee.

Help us to obey thee. Help us to follow thee. Sometimes we sing, I'll go with thee through the garden.

I'll go with thee all the way. Lord, really help us to follow thee for thy name's sake. Amen.

I don't think we'll sing any more tonight. God bless you. Now we're up the Roman trial next week.

That's another one. Thank you.

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