

The Gospel of John – Part 65

Illegal Trials of Jesus (continued)

John 18:28-38

Desert Son Community Church

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I. Introduction (John 18:28)

57 Those who had arrested Jesus took him to Caiaphas the high priest, where the teachers of the law and the elders had assembled. 58 But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome. 59 The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. 60 But they did not find any, though many false witnesses came forward. Finally two came forward 61 and declared, “This fellow said, ‘I am able to destroy the temple of God and rebuild it in three days.’” 62 Then the high priest stood up and said to Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” 63 But Jesus remained silent. The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.” 64 “You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” 65 Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. 66 What do you think?” “He is worthy of death,” they answered. 67 Then they spit in his face and struck him with their fists. Others slapped him 68 and said, “Prophecy to us, Messiah. Who hit you?” (Matthew 26:57-68, NIV)

- Hand ritual but no **heart** righteousness

“The Jews take elaborate precautions to avoid ritual contamination in order to eat the Passover, at the very same time they are busy manipulating the judicial system to secure the death of him who alone is the true Passover.” S.A. Carson, *The Gospel According to John, The Pillar N.T. Commentary*, Grand Rapids: Eerdmans, 1991, 589.

II. The **Accusation** (John 18:29-32)

III. The *Interrogation* (John 18:33-38a)

1 Then the whole assembly rose and led him off to Pilate. 2 And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king”, (Luke 23:1-2, NIV).

- You see the Jews’ goal was to portray Jesus as an *insurrectionist*
- Insurrection - The act or an instance of open *revolt* against civil authority or a constituted government.
- Jesus was not a king in the sense of *military* or political might

13 So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. 14 After the people saw the sign Jesus performed, they began to say, “Surely this is the Prophet who is to come into the world.” 15 Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself (John 6:15, NIV).

15 Now it was the governor’s custom each year during the Passover celebration to release one prisoner to the crowd—anyone they wanted. 16 This year there was a notorious prisoner, a man named Barabbas. 17 As the crowds gathered before Pilate’s house that morning, he asked them, “Which one do you want me to release to you—Barabbas, or Jesus who is called the Messiah?” 18 (He knew very well that the religious leaders had arrested Jesus out of envy) Matthew 27:15-18, NLT.

- Pilate made it clear that Jesus was *innocent* of insurrection

IV. Application

- A. We serve a God who has been maligned, hated and falsely accused. A God who is perfect, faultless and innocent.
- B. We serve a God that loves us so much, He was willing to be ridiculed on your behalf.

“If God had a refrigerator, your picture would be on it. If He had a wallet, your photo would be in it. He sends you flowers every spring and a sunrise every morning... Face it, friend. He is crazy about you!” Max Lucado

- C. Find rest in this this week!