

4
temple guard, or the officers, who were police and then the Roman soldiers to help.

Perhaps this band had picked up (some volunteers or curious on-lookers) in the matter of no apart importance. Having received this band Judas proceeded on His errand. As we believe the first move perhaps was to come to the garden, according to the knowledge of Judas. They knew that Jesus was here, through Judas, and at a (signal) they were to be able to recognize Jesus, and it is terrible for us to say, but no other sign than a kiss was used to betray Him. The scripture here, intepreted means that he not only kissed Him, but he covered Him with kisses repeatedly.

Thus we come to the scripture here in John, where ^{you} He asked him the question, "Whom seek ye?" Who are looking for? What is this all this about? "And when He answered, they fell to the ground," in verse 6.

Verse 7

His enemies have been rebuked and He now give

1
THE PRIEST FATHER-IN-LAW

John 18:7-14

Introduction

Again we turn to follow the steps of Jesus among the last trod upon earth. We must remember that the Lord's Supper has been observed, the last discourse has been spoken, the last prayer was that of consecration, has been offered. The streets were active, because people were gathering in preparation of going up to the temple. We pass out by the gate north of the temple, to the lonely part of the Valley of Black Kidron. We cross over beyond to Gethsemane, the oil press. It was a small property enclosed, (a garden) amidst a variety of fruit trees and flowering shrubs. It was a quiet summer retreat, connected with, or nearby was the olive press. We think of this garden as a place where Jesus often, not merely on this occasion, but perhaps on previous visits to Jerusalem gathered His disciples in this garden. It was a quiet resting place for retirement, and prayer.

They had now reached the entrance to Gethsemane, it may have been that it led through the building with the

oil press, or they may have been taken within the entrance of the garden and left there, "While pointing forwith, with a gesture of the hand, (He went vonder to pray.)" (Sight), He did not take with him. The other (three) Peter, James and John, companions before His glory, both when He raised the daughter of Jairus and on the mountain of transfiguration, He took them with Him farther. And now we discover the cold blood, broke over Him. Within a few moments, He had passed from the calm of assured victory, into the anguish of the contest. He was deep in sorrow even unto death, as He prayed. He who had no experience of it, was tasting of death for every man. He was taking and emptying the cup. It was God, through Christ undergoing death, by the son of man. He was going into His final conflict with Satan, and alone He must face this conflict of the evil one. Before He had faced him in the wilderness, and now he must enter this last contest with Satan. Here we see Him as (our High Priest) prostrate on the ground in prayer, the object of His prayer was that this hour might pass from Him, and He prayed for the Father's will to be done.

It was here that we discover the marks of the bloody sweat on His brow. The other writers give us these portions, which I am mentioning now.

"He came back, and He found His (disciples sleeping) and after three assaults, the tempter left him in the wilderness." Therefore, after a threefold conflict in the garden, he was vanished. And Christ came forth triumphant, no longer did He bid His disciples watch, but He told them to take their rest, because He knew that the terrible event of the betrayal was at hand. And so He was ready now to go forward and meet these people. And it is here that we stopped in our last message. That we come to the place where these men (Approach Him) with lanterns and torches, and swords, under the direction of the High Priest, and more probably Annas, who seems to have had the direction of the affairs of the Jewish leaders, because by their own admission they had possessed no longer or fewer than 40 years, the power of pronouncing capital punishment or sentence. The Sanhedrin, not possessing the power of the sword, neith commanding the soldiers, evidently used the

Himself to suffer and die, it was that we might escape.
 A sufferer in our stead. Like the ram offered instead
of Isaac,

Verse 9

"I have lost none." He confirms the words which
 He had spoken a little while before in chapter 17,
verse 12. He gave an assurance that it would be
 accomplished in the fullest extent of it. Not only
for those that were now with Him, but for all those
 who would believe on Him, through their word. Through
 Christ's disciples we are to understand that He meant
 He was speaking to us. That there would be preservation
for us, that Christ had been charged to keep them, and
 Christ will preserve the natural life, for the service
 to which it is designed. It is given to Him, to be used
 for Him, and He will not lose the service of it, but will
 be magnified in it, whether by live or death. It shall
 be held in life as long as it is used by Christ's

protection to His friends. We see here how He continued
 to expose Himself to their rage. They did not lie down
there on the ground very long, by divine permission. They
 got up again. Dear friends, in the other world God's
judgments are to be everlasting. When they were down
 one would have thought Jesus, should have made His
 escape.

They seem no longer eager to seize Him. It is in
 somewhat (confusion and disorder) that they do recover
 themselves. They cannot imagine what failed them, that
they could not keep their ground. They do not understand
what had happened. Their are hearts, so very hard in sin
 that nothing will work upon them to reduce and claim them.

He is as (willing as ever to be seized) when they were
 fallen before Him, He asked them the same question. "Whom
seek ye?" He repeated the question. Are you not aware
 you are in error? And will you continue to search the
 _____. Do ye know whom ye seek? Who ever hardened
His heart against God, and prosper. And their repeating
 the same answer they showed that they were given over to

their wicked ways. They still called Him Jesus of Nazareth. Judas is an unrelenting individual and he is just as hard hearted as this band who had gathered with him.

Jesus seeks to secure His disciples from their rage. He improved this advantage against them, for the protection of His followers. "I have told you that I am He." He shows His care for His disciples, in His reply.

✓ Verse 8 - He repeats His answer to them and then requests their security. He speaks this as a command to them, rather than as a contract with them. For they laid his mercy, not in theirs. He charges them, therefore, as one having authority. (Let these go their way.) In other words, "Let these withdraw molestation." It seems therefore, that the disciples had followed their Master to the entrance of the garden, and were now gathered about Him. And whatever they had said about cleaving to Him,

and however ready they may have been at this moment to encounter perils for His sake, they were still unstable. Their courage was not steady enough, and the Lord kindly provides for their safety. He seems to be answering His prayer of the 17th chapter, 12th verse.

When Christ said, "Let these go away," He intended to manifest His affectionate concern for His disciples. When He exposed Himself, He excused them because they were not yet fit to suffer. Their faith seemed to be weak, their spirits low, and we know that He taught never to put new wine into old bottles. And besides, they had other work to do, they must go their way.

Herein we see that Christ gives us a great encouragement to follow Him, for though He had loved us sufferings, yet He considered our ability to bear up under temptation. He gives us a good example of love for our brethren, and concern for their welfare. We must not consult our own ease and safety only, but others as well as our own, and in many cases—more than our own. He intended to give a specimen of His undertaking, as mediator. When He offered

now arrived.

When Jesus said, "Let these go their way." He felt that it was an opportunity for them to ease out peaceably.

How foolish it is for one of Christ's disciples to expose himself. If he had cut off the servants' head instead of his ear, we may suppose that the soldiers would have fallen upon all the disciples, and they would have been cut to pieces, and would have represented Christ as no better than _____. And certainly the High Priest would have had some case against him.

Verse 11

Now we find the answer in the matter of war in the use of the sword. "Put up thy sword," said Jesus, "do not use it anymore." These weapons are carnal and they are not mighty. And He showed Peter how he should be armed with the word that was quick and powerful and sharper than any two-edged sword. That which Peter was to use later on, as we read in the (book of Acts) when Ananias

witnesses, shall not die until they have given in their evidence. This is not all. This preservation of the disciples was a (spiritual one) they were now so we can say in resolution, and in all probability, if they had been called out to suffer at this time, they would have shamed themselves and their Master. Safety and preservation of the Saints are owing, not only to the devine grace, in proportion a strength to the trial was the devine providence

For scripture, here we have applied two prophecies, John 17:12. Jesus uses this in reference to the past. He talks about it with a guaranteed assurance as to the future. "I guarded them and not one of them perished." This agrees with man quotations of the Old Testament by the Apostles, and their associates, who wrote the books of the New Testament. Jesus now, pledged to make no resistance to His arrest, til they began to press Him, in order to fulfil their commission.

Verse 10 (Is war ever practical)?

I should like for you to think about these next few

verses in the light of Jesus teaching here. Having provided safety for His disciples, He rebukes the rashness of one of them that would do violence.

(Peter) it seems, had a sword. It was not likely that he wore one constantly as a gentlemen. But they had two swords among them all. Luke 22:38 He drew it, he smote one of the High Priest's servants, and aiming, it is likely, to cleave him down the head. Missing his blow, and cut off the right ear.

It was unlawful to (carry weapons) on a feast day, but Peter had become alarmed at Christ's words about His danger. They had two swords, or knives in the possession according to Luke 22:38, after the treacherous kiss of Judas, on the hand and cheek, the disciples asked, "Lord, shall we smite with the sword." Luke 22:49 Apparently before Jesus could answer, Peter, with his usual impulsivene pulled out the sword, and cut off the right ear of Malchus, a servant of the High Priest. Peter missed the man's head as he swerved to the left.

This was Simon's way of (protecting Jesus) and to prevent His capture. Probably this servant was one of

foremost of those who rushed toward Jesus to seize Him. He narrowly escaped with his life.

This could have been a (dangerous moment) because many of the disciples could have lost their lives, had the Roman soldiers decided to take over with force.

We must here acknowledge Peter's good will, He had an (honest zeal) of His Master. Though he was misguided, he had lately promised to venture His life for Him. And now he would be as good as his word, because he was exasperated to see Judas at the head of this gang.

Yet, He must acknowledge Peter's ill conduct. Though his good intentions did excuse, yet it would not justify him. He had no warrant from his Master, for what he did. (Christ's soldiers) must wait the word of command, and not over-run it, for they expose themselves to suffering. Their cause must be a good one, and a clear one.

He transgressed the duty of his place, and resisted the powers which Christ had never countance. He opposed His Master's suffering, notwithstanding, the rebuke he had for it, once he is ready to repeat, "Master, spare thyself." Christ had told him he must suffer, and He had

death. Christ's shrinking from the cup was nature, for His body was sensitive and His heart was tender. He even prayed to be relieved from this distressing experience, if it was in line with the Father's will. This was the full proof of His own submission to the Father's will. Of all that was amiss in what Peter did, he seems to resent nothing so much as that he would have hindered his sufferings now that his hour was come. Christ was determined to suffer and die, it is presumption for Peter in word and deed to oppose it. He was willing to drink of this cup, though it was a bitter cup. He drank it that he might put into his hands, the cup of salvation, the cup of consolation, the cup of blessings. It is for the best, and be it so.

Here is a fair pattern to us of submission to God's will, everything that concerns us. We must pledge Christ in the cup, that He drank of, Matthew 20:23.

Verse 12 His calm surrender

and Sapphira, fell dead at his feet. "Put up thy sword," He said. The cup did not pass away from him, but he received strength to drink of it freely.

Matthew reports, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou, that I cannot now pray to my Father, and He shall ~~not~~ ^{presently} give me more than twelve legions of angels. But how then, shall the scripture be fulfilled, that thus it must be."

Luke adds that Jesus touched his ear and healed it.

Mark makes this record. "Then Jesus said unto the High Priest or the Chief Priests and captains of the temple, and the elders which were come to him. 'Be ye come out as against a thief against a thief, with swords and staves. When I was daily with you in the temple, you stretched forth no hand against me. But this is your hour and the power of darkness.'"

Over and above the wickedness and violence, there is the uselessness of it. Men arm themselves with all sorts of deadly weapons and go out against each other.

And what is the good of it all? Man was not made for anything requiring violence or extraordinary exertion. He has neither the muscles, the claws or the fangs of the beast of prey.

When we look at those who were attacking Jesus, they know no weapons but force. They go out with swords, sticks, lamps, and torches, and it seems ridiculous. If they had been going out to capture a lion or a bear in the wilderness, but here they come after one who is not a murderer, but against Jesus. Jesus who did everything by persuasion of spirit and energy. Of course, they were ignorant and the enemies of Christ today and His Church do not show wisdom, because the world cannot understand how He continues to conquer, without the sword.

The ordinary human nature works is easier than patience and resistance, than submission. Christ here disapproves of the sword. The sword is a symbol of physical force and resistance. Properly a weapon of attack. It may never-the-less, be used for defense. The sword is in the hand of the soldier who withstands his foe, or it is in the hands of the magistrate, who maintains order.

Or its in the hands of the man who feels out justice. Or, we noted as an emblem of authority, of carnal power.

There was a sense in which the use of the sword had been scanted by Christ. When he had said, "I came not to send peace, but a sword." Jesus here, however, was referring to the conflicts which should arise in society as a result of His mission on earth. He directed His disciples to arm themselves, telling them of the perils they should encounter, and bidding them, they should go forth with the spirit, the sword of the Word. His kingdom was not of this world and it would not have the sanction, because of His gentle character. The extension of the church today is not to be carried out by the means of the sword.

Christ accepted the cup, the nature of this cup is apparent. It is a cup of sorrow and suffering. Christ's cup was the agony of His body which was involved in crucifixion. It was the mental distress involved in the betrayal, and the denial, and the forsaking by His disciples. It was the apparent success of His enemies, who plotted against Him and sought His

Verse 13 The Priest Father-in-law

Having seized Him they led Him away to (Annas first). They brought Him to the court that was already waiting and expecting Him, near the house of Caiathas.

They led Him away, led Him in triumphant, as (a trophy) of their victory. They led Him as (a lamb) to the slaughter. They led Him through the (sheep gate) spoken of in Nehemiah 3:1. For through that they went from the Mount of Olives into Jerusalem. Christ was led away, led captive, by Satan's agents and instruments.

They led Him away to their masters that sent them. It was now about midnight and you wouldn't have thought that they would put Him in jail, or put Him in some prison. Leviticus 24:12 They should have put Him in a cell until the proper time, but He was hurried very immediately, not to the Justice of Peace, to the committed, but to the judges to be condemned. So extremely violent was the prosecution, that there was

no way of rescue. They were greedy in thirst after

*This highlight did not Hurron - Reminds me of Bill
me - Bill's hands are made to sell. The story goes*

Here we come to the yielding of Himself as a prisoner not because He could not have made an escape, but because He would not. We know that He cured the servant's ear, and we have here now the dramatic account of how He was taken.

(How they seized Him!) They took Jesus! Only some few of them could lay hands on Him, but it is charged upon them all, in treason and in principle. And we must note that this is a strong term. "Took Him," means that they seized Him. They took precaution against His escape.

It is possible that in their terror and confusion, it made them anxious to see that His (hands were bound) and this was the customary way of securing prisoners for arrest for a crime. Therefore they bound Him with handcuffs, they bound Him with such cruelty, that the blood started out at His fingers' ends. And bound His hands behind Him, they clasp an iron chain about His neck, by which to lead Him along. Or perhaps this was a special binding in token of condemnation, so early tradition represents, affirming that He was led to Piolet, with a cord about His neck.

This shows the spite of His persecutors, they bound Him that they might torment Him, and put Him in pain as the bound Sampson to afflict Him.

They bound Him, that they might disgrace Him, and put Him to shame as a slave and not as one free-born.

They bound Him that they might prevent His escape for Judas having told them to hold Him fast.

They bound Him as one already condemned for they were resolved to prosecute Him to the death, that He should die as a fool dies and as a malefactor, with His hands bound, II Samuel 3:33-34

Christ's being bound was very significant in this as in other things there was a mystery. Before they bound Him, He had bound Himself by His own undertaking to the work and office of a mediator. He was already bound to the horns of the altar.

We were bound with the cords of our iniquities Proverbs 5:22 We were bound with the yoke of our transgressions. Lamentation 1:14 Guilt is a bond on the soul, and we are bound over to the judgment of God. Christ's being made

sin for us to free us from those bounds, Himself submitted to be bound for us.

Here we have the types and the prophecies of the Old Testament being accomplished. When we go back and consider Issac, who was bound that he might be sacrificed.

As we consider Joseph who was bound before he was set free and place upon the throne in Egypt.

As we consider Sampson who was bound in water, that He might slay more of the Philistines, at his death than he had done in his life. So we discover that it was prophesied of Jesus to become a prisoner, in Isaiah. Christ was bound that He might bind us to duty and obedience.

Paul salutes his friends in Christ--"Remember my bonds." Colossians 4:18 "Remember them as bound with Him from all sins, and to all duties." Christ's bonds for us, were designed to make our bonds for Him easy to us.

Paul and Silas were in stocks and chains, at midnight in the jail in Philippi.

and he was also aligned with them because of the (enormous wealth) he was spoken of as a wealthy man. He was a church man, but he was not troubled by any special conviction. He was a pleasant and useful man, because he furnished his friends in the Roman government, large sums of money. We might note that he had immense (revenues) for his family, which he derived from the temple booths, and from the unpopular traffic which he took part in. We remember that Christ interfered with this temple traffic, and they were bent on putting him to death.

The Roman soldiers evidently had order to bring Jesus to the high priest. This appears from their proceeding directly to him, and from this that apparently they returned to quarters immediately on delivering up their prisoner.

(No account) is given of what passed before, Annas. Even the fact of Christ being first brought to him is only mentioned by John, as the disciples had all forsaken him and fled now.

But we do know that they brought him here for a (preliminary examination). Therefore we know that this

of advertised for as follows - 'owing to my ill health, I will sell at my residence, in township 19, range 18, according to the government survey, one pink raspberry cow, aged 5 yrs. She is of a undoubted courage & gives milk frequently. To the one who does not fear death in any form she will be a great boon. She is very much attached to her present home with a stay chain, but will be sold to anyone who will agree to treat her Christ's blood. right. She is one-fourth short horn & three fourths haysina. I will also throw in a double-barrel shotgun, which goes with her. Her name is rose. I would rather sell her to a non-resident.

They led Him away to Annas first. Probably his house lay in the way, and was convenient for them

to call. Some think that they stopped by his house in (order to be paid) for their services. I do not know, but I imagine that Annas was an old and infirm man, and that maybe he could not be present at the council, when the rest might meet later on in the night. And yet earnestly he wanted to see the prisoner, and to gratify him therefore with assurance of their success, that the old man might sleep better. The brought him by for him to view Jesus.

Or (another reason), Annas, may have had to attend the temple, in the early morning to examine the sacrifices which were to be offered that day, to see whether or not they were without blemish. If so, it was very significant that Christ be brought to Him as the great sacrifice.

We read here that Annas was (father-in-law to Caiaphas)

the High Priest. This kindred was by marriage between them comes in as the reason why Caiaphas ordered that this piece of respect should be done, or either to save _____ .Annas appeared to have been a polite, powerful man (Josephus) said that he had five sons, who had all performed the office of high priest to God, and he had himself enjoyed the dignity a long time formerly. Annas was high priest seven years. Caiaphas was high priest 12 years, and during the long period which the office was filled by himself, his sons and his son-in-law, he was probably a ruler.

Annas was recognized by the people as virtually sharing the high priesthood with his son-in-law. It is therefore, probable that he had an office in the palace of the high priest and that his personal influence and control was greater than that of Caiaphas.

But the (Pope) in Rome today would deny that priests ever marry, and yet here we have a priest who is spoken of as the father-in-law of another priest. Evidently the Pope in Rome and the Bible do not agree. By way of explanation there are a great many things that are advocated by Rome that are not consistent with the Holy

Scriptures. That is why the Catholics are not permitted to read our Bibles, and are not permitted to enter our churches. It is because they fear light and interpretation of the Bible, because they say that men do not have knowledge enough to interpret the Word of God for themselves, that it must be done by a Priest.

No figure is better known in contemporary Jewish history than that of Hannas, no person deemed more fortunate or successful, but none also more generously looked up to than the late high priest. He had held the pontificate for only six or seven years, but it was still by not fewer than five of his sons, by his son-in-law Caiaphas, and by a grandson. And in those days it was at least for one of Annas disposition, much better to have been than to be the high priest. He enjoyed all the dignity of the office, all of its influence, he was able to promote it through those who were closely connected with him. While the others acted publicly, he really directed the affairs, without either the responsibility or the restraint. His influence with the Romans, he owed to his religious views which he professed,

Let a judge, a lady complained to a friend
 visiting her that her next door neighbor was a poor
 house keeper, her children were dirty, her house
 was filthy & one was almost disgraced by living near her.
 Just both she said, at those clothes she has hanging on the line -
 see the black streaks up & down those sheets & pillow cover.
 She then stepped to the window, raised it & looked out. "It
 appears my dear," said the visitor "that the clothes are perfectly
 clean; the streaks that you see are on your own window."
 man was a politician, he was supposed to be a great
 leader in the church, he was wealthy, he was worldly.

He loaned money to influential Romans. He was reported
 to be socially prominent. He was ritualistic in his
 form of religion, which controlled the temple in Jerusalem
 and he was the power behind the priestly throne of his
 son-in-law. Perhaps in his interview with Jesus, he was
 met with silence, for what did he know about spiritual
 things. If you apply Christ's beatitudes to the life of
 this man, think of him. "Blessed are the pure in heart
 for they shall see God." Think of him! "Blessed are the
 poor in spirit, for their's is the kingdom of heaven."
 Think of him! "Blessed are they that hunger and thirst
 after righteousness, for they shall be filled." Those
 who declare that they go from church service to church
 service, and sermon to sermon and find no message for
 their souls, certainly do not have regenerated hearts.
 This man was a religious exploiter, and racketeer. He
 utilized religion to promote his selfish interest. He
 had accumulated a fortune by levying temple taxes on the

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and he was more interested in engineering the sale of sheep and doves for sacrifices, than he was of the spiritual welfare.

What a crime, to have all this committed in the name of religion, by those who have used the church to advance their financial and political interests. What evil has been wrought in the name of religion, when we think about Spain and the power of the Roman church in different areas of the world today, and the sale of indulgences as though people could find forgiveness by purchasing these indulgences; causes us to think of the Gagarms, who were meatpackers who told Jesus to get going out of their country.

They were very much like the people at Philippi when Paul and Silas who put an end to those who exploited a young woman, and brought about her conversion, they were determined to put them to death.

On the other hand when they brought about a conviction in the hearts of the people in Ephesus who were worshipping idols in the temple, and saints that they were ready to put them to death, because the men who made

these were getting rich.

Verse 14

What a tragedy that so much evil was to be done by one that was reported to be a high priest. Here he repeats what he had said before, (it was expedient.) What a bad man he was, to govern the church and to rule the policies. What ill usage Christ was likely to meet in his court, when his case was judged, because it had already been resolved by him when he said he must die. So that was a trial, a sort of trial that Jesus received. This was the year of all years, because Jesus was put to death.

How would you like to face a judge who had already decided the case, without legal examination against the accused, because they had not examined his claims.