

John 18 verse 33

By Louis T. Talbot

(Radio Broadcast, John 18: 1-5)

And good morning my friends and friends of the Bible Institute of Los Angeles, and a special greeting this morning because this is the first broadcast, and also, I, I pray that, uh, the year that is before us, might prove to be the most blessed, of all years that we have spent in his sight.

00:26 Now I want you please to have a Bible, and, open the pages to John chapter 18, and our lesson this morning, ah, will be in John chapter 18. The 17th chapter of John, which is the prayer of Christ. And with that 17th chapter of John, Jesus, ah, closes his earthly ministry. After that there is no more teaching. After that there are, ah, no more of his public works, and miracles of power except the one miracle, in the garden of Gethsemane, where he healed the ear that Peter cut, from the servant of a high priest. The 17th chapter of John really finishes, the public ministry of the Lord Jesus Christ. And as we enter chapter 18, we see the Lord Jesus facing the cross, and we stand on very, very holy ground, knowing that John presents, ah, Jesus as the son of the eternal God.

01:29 In each of the four gospels Christ is presented differently. In Matthew he is presented, as the King of Israel, and so is called in that gospel the King of the Jews. In Mark he is the perfect Servant of Jehovah. He is the mighty worker because, ah, before you finish the first chapter, ah, of Mark you have recorded about, ah, six miracles and so, ah, there he is as the perfect Servant of Jehovah. In Luke, he is presented as the perfect Son of Man. And the thing that is emphasized is his humanity. That there you have a full record, of the incidents of his birth. And we read that

that baby, that, ah, that Mary gave birth to, was wrapped in swaddling clothes, and laid in a manger. That is the swaddling clothes of [*inaudible*], ah, there, in-uh, in order to emphasize that was a real body, that the Lord Jesus Christ had taken, upon himself. But in John's gospel you have, you have none of these things. John begins with showing Christ as the creator. Without him was not anything made that was made. In John he is the eternal Son, of the eternal God. He is presented there, as in the Old Testament, as the eagle that flies high above all creation.

03:08 Here in John, as the Son of God, he is to be tried. My dear friends what a strange thing that is. What court can try, the Son of God? And what judge on earth is qualified to judge, the one who created this world and created this universe? The one who had a name for every star, in the universe, and the one who created all the angels. What judge on earth is qualified, ah, to judge him? You know that this is a remarkable chapter, for as the Son of God, what charge can they bring against him. And what did the Son of God ever do that was wrong? And yet you have it here, in black and white, that Jesus, the Son of God was judged by men, and condemned. We will read this chapter, or a part of it this morning, and gather up the lessons as we go. We shall need the leading, and the blessing, and the illumination of the Holy Ghost, to get the lessons that God, ah, would have us learn. These lessons, are not trivial. They are just as deep as eternity. And my friends as I've been reading over this, 18th chapter this morning I've been asking the Lord, ah, to illumine my mind and also to illumine, ah, the mind of every listener to this Bible study.

04:47 I want you to read with me please verses 1 and 2, of this 18th chapter of John. "When Jesus had spoken these words", that is the words of the prayer in the 17th chapter, "When Jesus had spoken these words, he went forth, ah, with his disciples over the brook, ah, the brook,

Cedron, where there was a garden, into which he entered, and his disciples. And Judas also which betrayed him, knew the place, for Jes-uh, for Jesus, often times resorted there, ah, with his disciples." Now my friends, there is one thing that you are going to note immediately, in this 18th chapter. And that is, that there is, something, that is left out between verses 1 and 2. There is left out between, ah, verses 1 and 2, all the record, of his prayer in the garden of Gethsemane. You will remember how he prayed, under the stress until the blood oozed from his veins like sweat, and so copiously, that, ah, they dropped to the ground. The bloody sweat, is left out here, and so is the prayer. No record of it. When he was in the gah- in agony, he prayed, my soul, is sorrowed. If it be possible, let this cup pass from me. Now, this is not recorded in John. And you may, raise the question why? Well we'll see my dear friends, as we go along.

06:36 That let me remind you, that Jesus in his humanity went to the cross to die for men. He had to be a man, ah, to die for men. And though he was the Son of God, he became a man to die. But in John's gospel, it is not his humanity that is emphasized so much, as is it his deity. He is presented in John, as the eternal Son of the eternal God, and everything here is majestic. Very soon after this lesson, we come to the cross. And I have been thinking about Paul, and the cross, in reference to, ah, Christ's life.

07:26 I want my dear friends for a moment, just to leave our lesson, and I want to turn to 1st Corinthians chapter 3, uh, chapter 15, verses 3 and 4. And just make a note of this my friends because, as we view the cross I've been thinking, and you must be thinking as-ta, as-ta, what the- uh, Paul, what the Apostle Paul said about it. Now in 1st Corinthians chapter 15, verses 3 and 4 Paul says this, "For I have delivered unto you, first of all." Now note that verse. I want you to know where Paul begins, "For I have delivered unto you, first of all, that which I also received,

how that Christ died for our sins according the scripture. And that he was buried, and that he arose again, the third day according to the scripture." You know that Paul says, "I have given to you, that which I received, that Christ died."

08:31 And my friends, Pauline doctrine, is about the death, of the Lord Jesus Christ. I have said this before but, I want to say it again for emphasis because it comes, in right here. Isn't it a strange thing, that Paul, in 13 epistles, never mentions the garden of Gethsemane? Paul's teaching, about Christ, begins with the cross. I do not know whether you have, but I have wondered many times, why Paul does not deal with the life of Christ. You know that you have been, recently celebrating, ahhh...Christmas, and the birth of Christ. But you know my dear friends you don't get that from Paul. You do not get any part of it from Paul. You do not even get the virgin birth, in the Pauline epistles. Paul says only that he that was born of a woman, and born unto the Lord. There is nothing about the shepherds or the wise men. Paul says nothing about, the angelic [*inaudible*] host, that, ah, brought that, ah, message glory to God in the highest. There is nothing, in the 13 epistles, about Christ's great temptation, where he had to meet Satan. Nothing is said by Paul about the transfiguration, when Christ was, transfigured his garments became, white and shining. Ah, so that he could not be looked upon. Paul passes it all over. He does not even mention John the Baptist. He does not mention Gethsemane. Neither does he mention anything about the betrayal, ah, nor the Roman soldiers, nor, about Herod, and nor, any of those incidents that we love to read about.

10:38 Paul, my dear friends, passes over all those things over. Listen, Paul has one great doctrine, and one great message, and that is the blood, that was shed on Calvary. You know my friends we have to insist, in this day, that it was not the life of Christ that saves us, glorious as it

was. It is his death that saves us! And Paul said, "I give to you that which I, ah, received, that Christ died for our sins, according to the scripture." And that is the thing, that the apostle Paul, ah, emphasizes. That was the one message. You remember how that he said to the Corinthians, "I'm determined not to know anything among you, save Christ in him crucified." My friends, you may say, what then, was the value of his life? Well the value of his life, was to show us, that the one who died on Calvary, ah, was the Son of God. And he proved it by, every word that he uttered. And by every act that he performed. Everything that he did, every miracle that he wrought, and by every parable, ah, that he taught. My friends you pay your debt, with a piece of gold, but it must be true gold otherwise, it will never pay your debt. If that coin that you have, is proven to be false then it will not pay your debt. And I want to say that the life of Christ was given to us, to show us that the one, who died on the cross was really, ah, the Son of God. Everything in that matchless life, from the moment of his birth at Bethlehem, ah, to the cross rang true. True divinity, and true deity, so that I can say this morning, the Son of God, had died for me.

[12:51](#) Can you also say that my dear friends? Can you also say, it was not easily, for me, that, ah, that saved me, that it was his death? You know it is remarkable, how the apostle Paul, studiously, leaves out the life of Christ, in all of his 13 epistles. Although the apostle Paul, why, he knew all about those things. The apostle Paul, knew the birth, ah, the doctrine of the virgin birth. He knew all about the miracles of Christ. He knew all about, ah, the angelic hosts, why, why Peter, we learn in Galatians, has spent two weeks, or Paul rather spent two weeks with Peter. Ah-and you can just, ah, imagine them sitting together, and Peter telling Paul, every all of the great incidents that have taken place, in the, in the life of the Lord Jesus Christ. My friends Paul, knew all about that. But let me tell you this. Men can go, without knowledge, of what the

Lord Jesus Christ in his life. They can go to heaven, without any knowledge, of these other things. But brother, they can't get to heaven unless they know he had died. And I tell you that is the, that is the value. Men can go to heaven, without knowing very much, about the miracles of the Lord Jesus Christ. But they can't get to heaven, unless they know, the meaning of Calvary. That's the meaning, of the doctrine of Christ. May we keep that in mind, as we go into this glorious lesson, in this 18th chapter of John.

14:43 Now let us go a little further will we? Verses 2 and 3, "And Judas also which betrayed him, knew the place, for Jesus often times resorted thither, with his disciples. Judas then, having received a band of men, and officers from the chief priests, and the Pharisees come out thither, with lanterns and torches and weapons." Now this is the betrayal by Judas. You know that there is one remarkable thing, I believe about the betrayal, by Judas, that, is a lesson for us all. You remember what he did. He brought back that money, and he threw it down on the pavement and said, "I have betrayed innocent blood." And he went out and he hanged himself. But I'd like my dear friends to recall, to your attention, ah, just ah, what is reported, by Matthew, at the close of his, ah, gospel concerning Judas, that is not in this John's gospel. In Matthew 27, and verse 3, you find that after Judas had betrayed the Lord, that, he, ah, that we read this, Matthew 27 verse 3, "Then Judas which had betrayed him, when he saw that he was condemned." That is that he saw that he was arrested.

16:20 You know my dear friends evidently, Judas didn't expect, the Lord Jesus Christ to be taken, and to be condemned to death. Judas did betray the Lord, and his name stands, for everything that is vile. But I rather think, that Judas saw, an opportunity to make money. But he did not expect the Lord Jesus Christ to be taken. He had often times seen Jesus, surrounded by

his enemies, walk out from their very midst untouched. And I believe that Judas, did not expect that Jesus would be bound, and tried and crucified. He had seen the multitudes throw stones at him and not a stone ever touched him. On several occasions they tried to take him, and they were unable to do it. And Judas, thought that Jesus would do it again. That Jesus wouldn't be condemned, and that he, Judas, would be 30 pieces of silver the richer. And so in Matthew's gospel, chapter 27 verse 3 we read this, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself". Now my friends Judas isn't excused on that account. Judas did not know the enormity of the thing, that he did. He has seen Jesus surrounded by his enemies, ah, and had seen him walk away from them. And probably Judas thought, ah, that I can, make this bargain and nobody will be able to touch him and I'll have the money. But it did not happen, that way this time. And when Judas saw that he was bound and condemned, he saw then, what he had done.

18:19 And my friends none of us today, know the final effects of the things that we do. Judas did not expect to have his name, heralded down through the ages as the vilest name, in any language. He saw, ah, what he had done. When he saw the final result, he went out and he hanged himself. And my friends listen, there is a lesson for you and for me. It is n'only the thing that we, that we did, when we sin. For we will not know until eternity, the effect of that thing we did. We will never know how our sin, went on and on and on and on, from one to another, and how the generations have been effected, as a result of the thing that we have done. I want to ask you, did Eve ever know? Did Eve know when she took that fruit from that tree at the devil's suggestion? Did Adam know when he took it from his wife, that down through the ages, billions of people would be buried six feet, below the earth and, and leave their families in tears and sorrow? I don't think that they, could see the final effect. My friends it's a terrible thing, to do

something wrong, because of what it may lead to, somewhere else. And you'll never know the result of it, until eternity.

20:07 You see- you will remember that when we were studying the 13th chapter, of John, as they were gathered around that table you'll remember? And in the second verse, we read this, "And the supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son to betray him". Now listen, the devil put it into Judas', heart, to betray the Lord. But Judas is the one who is guilty. My friends you can't throw all the blame on the devil, because you, don't need to, nor do I need to, what the devil suggests. Satan put it into the heart, of Judas. And Satan has suggested all the sins, ah, that people have done. Satan of course will find his place, eventually in the lake of fire forever. But my dear friends the people, that did the things that he suggested are guilty and there is no lessening of their guilt because the devil suggested it. All the diabolical things, that have been done, ah, by men have been suggested by Satan. But Satan, has a wonderful way of hiding himself.

21:31 Have you ever noticed, that only three times in the Bible, is Satan heard to speak? Have you ever noticed that? You know that the devil doesn't do very much talking. You can't accuse the devil of saying things. We are the ones that say them. He does the suggesting, and we do the talking. You know that there are only three times in the Bible where you have the devil speaking. Satan speaks in the Garden of Eden to Eve. He speaks again, in the book of Job, when he accuses Job, ah, to God, and he speaks. The third time at the temptation in the wilderness, when he says to Christ if thou be the son of God do this and do that. My friends, never again, do we hear of Satan speaking. He gets folks to speak for him, and to act for him. And my dear friends it's a terrible thing, for you to allow the devil to use your tongue. I don't think that the devil needs to

do very much talking because there are plenty of folks here doing the talking, here, ah, for him. Those things that we do, that are wrong, originate with him. But it's a terrible thing to do Satan's bidding. And you remember that the devil, is still on the job, and he's making suggestions to you and to me, just as he made unto Judas.

23:09 Look at verses 4 and 5. "Jesus therefore knowing all things, that should come upon him, went forth, and said unto them, Whom seek ye?" Now here is the mob being led by Judas, into the garden of Gethsemane. Jesus looks up and he sees them coming, and he said unto them, "Whom seek ye?" And they said, "And they answered him, Jesus of Nazareth." You know that they called Jesus the Nazarene, because the people of Nazareth, were considered a very, very low class. They were the people about whom it was said, "Can any good thing come out, of Nazareth?" The people in Nazareth were ignorant and they were dirty and, and if you go to Nazareth today my dear friends, that is what you see. It is an expression of abasement, and it was used twice. Look at this verse 5. Verse 5 and 6 we just have time to read it, and then we'll have to leave the rest, of this chapter until tomorrow. Verses 5 and 6, "They answered him Jesus of Nazareth. And Jesus said unto them, I am."

24:32 Now listen. That word "he" is in italics. In your Bible, it reads "I am he." But, note the way that the word "he" is printed. That's what you call italics, and it's not in the original. What Jesus said was this "I am." And Judas also, which betrayed him stood with him. And as soon then as he said unto them, I am, they fell backward, and fell to the ground. My friends, the "I am", where did you first read that? You first, read that in the book of Exodus, when Moses turned, and saw a bush that was burning but was not consumed, and a voice came out of that, and said, "I am." You know that when Jesus said "I am", because he took that name, that, they took

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up stones to stone him. That is the name of Jehovah! And when he said "I am", he [*inaudible*] his Shekinah glory, and they fell to the ground. We'll take this up, tomorrow where we leave off right now. Good bye. God bless you.

26:00 [*no sound for 20 seconds*]

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By Louis T. Talbot

(Radio Broadcast, John 18: 6-13)

[26:20](#) And good morning my friends and friends of the Bible Institute of Los Angeles, and another special greeting this morning, because this is the second broadcast in the gospel according to John. We'll continue only, ah continue every morning as usual. My friends just before we continue our study, in John's gospel this morning, let me thank you once again for your prayers, and other expressions of interest, in the Bible Institute of Los Angeles. This ministry of training young men and young women, and carrying on that great missionary work in Hong Kong, ah, right, ah, against the, bamboo curtain. And also the training of hundreds of young men, and young women could, never have taken place if it hadn't been, ah, for you good folks in radioland. And so I thank you in behalf, of the members of the faculty, and all the officials. And I'm sure that if the students were here right now, that they would, ask me to include them, as I send our love and our thanks to you.

[27:29](#) And now please turn your Bibles to John chapter 18. You know that ah we are studying this chapter that, presents to us portrays the Lord Jesus Christ in the garden of Gethsemane. And you remember that the mob, had come to arrest him. We're not going to cover any of the ground that we covered yesterday. We got down to verses 4 and 5, and I want you to read with me verses 4 and 5, of the 18th chapter of John. "Jesus therefore knowing, all things that should come upon him, went forth and said unto them, whom seek ye? And they answered, Jesus of Nazareth." You remember that they called Jesus the Nazarene because, the people of Nazareth

were considered, a very, very low class, and they were the people about whom it was said, ah, "Can any good thing come out of Nazareth?" And they looked upon, him, as, having come from the slums somewhere. It was just an expression of abasement, ah, just ah, say that he was a Nazarene. I want you to look at verse 5 and 6 will you? "They answered him, Jesus of Nazareth. And Jesus said unto him, I am." Now I'd like to emphasize what I put before you yesterday, and that is that that word "he" is in italics. You know that the translators, ah, they put in words here and there, to, ah, to make the, the text clearer. But often times they put, ah, a word in italics. When they put it in italics it was to show that it was not in the original manuscript. And instead of making it clearer, they just spoil the very thing, that the Spirit of God is putting before us. What Jesus said was this, he said, "I am." And Judas also, which betrayed him stood with him. And as they stood there, and as he said unto them, "I am", they went backward, and fell to the ground.

[29:36](#) I'd like to, say again that this, name, "I am", just means the self-existent one, and it is the one that, the name that, ah belonged to Jehovah. That when Moses saw the burning bush he turned aside. And you remember that when God gave to him, the commission to go down to Egypt, and say to Pharaoh let the people go that Moses said and when I get down there and they say whom sent me, what shall I say? And God said to him, you say, "The 'I am'", has sent thee unto them. And the "I am" is just the self-existent one. The one who lives in the eternal present. The one who's had no, ah, beginning and no ending. And the Lord Jesus Christ said unto them, "I am", thus declaring his oneness. And my friends, when he said "I am", evidently the Lord Jesus Christ [*inaudible*] the Shekinah glory. That glory that, had been veiled for, ah, thirty three and a half years, just for a moment he [*inaudible*] it, that uncreated glory, because they fell backward, and, uh, they went backward and they fell to the ground. You have here something of

his majesty, because in this book, he is the Son of God. You may wonder why the Lord Jesus Christ showed here, his power, and his majesty, and then later, will let himself be taken as a prisoner, and let them, lead him away. But up to this time my friends no man had ever touched him. A woman had touched him and was healed, but none of his enemies, had ever touched him. Never had an enemy of his, laid a hand upon him. Never a stone ever struck him. No stone that his enemies had, ah, had thrown had ever touched him. These people, and the people of all the ages, must know that, if ever a Roman soldier binds Jesus, it is because he lets him do it. Not because they want to do it, but because he is going to let them do it. The moment he said, "I am", they went backward, and they fell to the ground, because the majesty of, the Son of God was fast before them.

[32:17](#) I want you to look at another thing, my dear friends that is very significant. Read verses 5 and 6, "And Judas also which betrayed him, stood with them." That is with the soldiers, and as soon then, as he had said unto them, "I am he", or, "I am", the word "he" there is also in italics. They went backward and fell to the ground. Now my friends, I'm wondering if Judas, fell, with them. He was standing with them, and it seems that he'd belonged among them. He had sold the Lord, ah, to them and was standing with the disciples. Why is it recorded here, that Judas was with them, before we are told that they, fell to the ground? Why it is a terrible thing to be among the Lord's enemies. If ever there is a day it is today, when God calls for a division. We are not to be found, among those, who hate the Lord, but to be found among those who love him. I haven't any doubt that, that Judas fell, flat to the ground. He fell, with all the rest of them, because he was standing, with the soldiers, the enemies of the Lord. I haven't any doubt that he fell too. And he felt, the power of the majesty of the son of God, ah, who he had betrayed.

33:52 Now go down a little further will you. Let us read verses 7 and 8 together, "Then asked, he them, again, whom seek ye? And they said, Jesus of Nazareth. And Jesus answered, I have told you, that I am he." Now I want you to note again my dear friends that the word, "he" is in italics. It should not be there. Jesus used that great word, that belongs only to deity, "I am", the name of God given to Moses. And Jesus used it twice. He used it in the sixth verse, where the soldiers fell before him, and he said it then, and he says it again here, in the eighth verse, "I am." Now look at verses 8 and 9, "Jesus answered, I told you that I am. If therefore, ye seek me, let these go their way. That the saying might be fulfilled which he spake, of them, which thou gavest me, have I lost none."

35:08 Did you ever, wonder my dear friends why they did not arrest the disciples as well, as arrest the Lord? You know that they hated the Lord, and they wanted to destroy him. And I don't think that they loved the disciples anymore, than they loved the Lord. Why, uh, those enemies hated all of 'em. But they never laid hands, on the Lord, up 'til this time of [*inaudible*]. They've never laid hands on the disciples either. They let them go! It isn't until you get to the book of Acts, where the dispensation is changed. That anyone who is able, to lay hands on the disciples, simply because Jesus said, "I am the one whom ye seek, and therefore let these go." And nobody could touch them. There was no power on earth, or in hell, that can touch a child of God, unless the Lord Jesus Christ said so. My friends the reason why they did not arrest, those disciples was because the Lord Jesus Christ told them not to. They couldn't touch a disciple, when the Lord Jesus Christ had told them not to touch them. And there is no power on earth, that can touch you! Unless the Lord Jesus Christ says so. They had to let them go. They didn't want to, but they had to. They never laid their hands, on one of these disciples. And yet they, hated them.

36:44 My friends we are his. We are his people. You are his, and I am his, and I do not believe that the devil can lay his hand, on any child of God not even the least, of the children of God anymore than, than he could lay hands upon Job until, God gave permission. You know it was the devil who said to God, yes, I know Job but you have put a hedge about him. Ah-and until God said, you can go ahead and touch him, Satan had to leave Job alone. And that is true of you my dear friends, and it's true of me, it's true of all of the Lord's people. You know, I think it is beautiful, ah, to see the Lord Jesus give himself over to the disciples, and not let them touch a single disciple that night. You know that the disciples did wrong. Peter had failed and John had failed, but my dear friends they were all safe. And a child of God often times fails. You fail, and I fail, and you fall, and I fall, but you remember that, a child of God is safe and he is the Lord's.

38:03 Then we have in verse 10 and 11, that shall I go down to verse 10 and 11, please. "Then Simon Peter, having a sword drew it, and smote the high priest's servant, and cut off his ear. And the servant's name was Malchus. Then said Jesus unto Peter, put up thy sword into thy sheath. The cup which my father hath given me, shall I not drink it?" You know that I think that Peter was trying to be very, very brave. And in trying to be brave, he does, does the wrong thing. And he evidently did it my dear friends with a very, very good intention. Peter had said, you know Lord, that, this shall not be and, and if you go up to-to die, then I'm gonna die and die with ya. And I guess that Peter meant it. I haven't any doubt that Peter, knew that if he drew a sword and did some damage that the soldiers would arrest him. But the Lord was keeping him, even when he was doing a reckless thing.

39:14 And my dear friends do you know why Peter did the wrong thing there? He did the wrong thing just for the same reason that you and I, do the wrong thing so often. I haven't any doubt

that many of us think sometimes that we are doing things, for the benefit of the Lord's work, and we do, do just the very opposite. And when Jesus, ah, went out in the garden alone to pray, he said to the three disciples and Peter was one of them, that he took, ah, with him, he said, "Wait ye here, and watch and pray." But you know that Peter couldn't watch, and he couldn't pray that is he went off to sleep. Certainly then he could do the wrong thing. You know that when people who do not know how to pray, ah, when people who do not know how to watch, the people who do not know how to wait on God, are, the ones who do the wrong things. Ah-and there was a flaw in Peter. Ah-and Jesus had just said to him, "Couldst thou not wait, and watch with me for one little hour?" But you know that he just stretched off and went to sleep. And so many of us, are ready to be active, and we're ready to get into the spotlight, and we like to make our names famous, but we haven't learned to watch, and we have been sleeping. My friends you can't do anything properly for the Lord. And you can't do anything right for the Lord, unless you have learned that lesson. This matter of the sword and Peter, is a very, very common mistake.

41:03 Let me turn for a moment, my dear friends, to, to the 22nd chapter of Luke. There is the Lord talking about swords here. Luke chapter 22 and verse 35, make a note of that will you? And just tie it in with our study, when we are through here, ah, this morning. Luke chapter 22 verses 35 and 36, and then you'll read this. A lot of folks have often wondered what it means. "And he said unto them, when I sent you without purse and script and shoes, lacked ye anything? And they said nothing. Then say he unto them, but now, he that have a purse, let him take it, and likewise his script, and he that hath no sword, let him sell his garments, and buy one." Just before the Lord Jesus entered the garden of Gethsemane, he said he that hath not a sword, let him sell his garment, and buy one. Now in verse 38, of the, 22nd chapter of Luke we read this, "And they said Lord, behold, ah, here are two swords. And he said unto them, it is enough." My

friends they had two swords and, Peter saw to it that he got one of 'em. We do not understand Christ's reference to the swords except that, perhaps the Lord Jesus Christ was teaching here, ah, that, after he had been rejected that there was going to be an age of, ah, conflict. Nations should rise against, nation and kingdom against kingdom. That he was, while he was gone, and the disciples were going to be left down here to fight for him. But the sword, my dear friends that the Lord had in mind, that they did not understand was the sword of the Spirit, and that is the sword that you and I use. Perhaps they understood him, and when he talked about a sword, you know it suited Peter. And Peter was always ready for a fight.

43:17 My dear friends you have to know, how to do things for God. You have to know what he means, when he says to do a certain thing. There's one glorious thing about this incident. When we do something that is wrong, the Lord Jesus knows how to fix it up. Well praise God for that. Ah, Peter did the wrong thing. And when that mob came that Peter pulled out his sword, and he, and he cut a fellow's ear off. You know that I don't think that Peter could have had a very, ah, very good aim, to strike at a fellow's head and, and just cut his ear off. But Peter, he cut his ear off. And we know that, ah, and he cut it off with a sword. And Jesus, reached down and picked up the ear and put it back again. I think my dear friends that if Peter had had a better aim, and he cut the fellow's head off I think that the Lord would have put his head back, don't you? You know that, the Lord, ah, fixed that, the thing that Peter did that was wrong. And you know that he can do even that? And that's a glorious thing for the Lord's people to know. You know I have seen, many, many things done wrong by myself and others. But there is this glorious thing about this incident. It gave the Lord Jesus, an opportunity to work a miracle, and to put that ear back. What the effect of that, miracle among those people was, we do not know.

44:58 However, just let us go down a little farther will you? Look at verse, 11 of this 18th chapter of John, "Then Jesus said unto Peter, put up thy sword into thy sheath. The cup which my father hath given me, shall I not drink it?" You see my dear friends that there is no prayer here, that he might not have to drink it. You have that in Luke, and in other places. But here, there is nothing but majesty. The Lord Jesus said to Peter, "The cup, that my father giveth me, shall I not drink it?" In the other gospels you have the Lord Jesus Christ saying, "If it be possible, let this cup pass from me." And you see my dear friends the Lord Jesus in his prayer actually said all of these things. But you know that John, the Spirit of God just, ah, just leads John to take out that which speaks of his majesty. And so in Luke, Jesus is portrayed as saying if it be possible let this cup pass from me. You see the difference in John. There is nothing but his majesty here. Every act shows the, of the deity, of the eternal Son of God. What God has given him to do with a, ha--, with a steady step, he went forth and did it.

46:28 Look at verses 12 and 13, "Then the band and the captain and the officers, ah, of the Jews took Jesus and bound him, and led him away, to Annas first, that he was the father-in-law to, to Caiaphas, which was the high priest that same year." I might just mention my dear friends before, ah, we go into the studying we will not, ah, get thoroughly into this study, ah, about the trial, of the Lord Jesus Christ, ah, today. We'll have to go into that tomorrow. But I might, tah, might, may mention just before we go in, ah, to the study of the trial of Christ, which will come in, ah, another lesson, that it is very evident, that the Lord Jesus had six trials. All illegal, and hurried, and he was crucified by 9 o'clock in the morning. You will notice here, in the 13th verse that it says, "They led him away to Annas first." Then in verse 24, you read this, "Now Annas, had sent him bound, unto Caiaphas, the high priest." First they took him to Annas, father-in-law of Caiaphas. Both were holding the, office of, ah, the high priest. You see that Israel's religion

had gotten tah, so ah, a low ebb, and there was so much money, ah in that office that there were two folks that were holding, Annas and Caiaphas. And then we read in the gospel according to Luke, chapter 22, in verse 54 this, "They, ah, then they took him, and led him and brought him, unto the high priest's house." Now that was the house of Caiaphas. Then in Luke 22 in verse 6 we read this, "And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and they led him into their council." Now that council was the Sanhedrin. Now get the order. First to Annas, and then to Caiaphas, and then they led him away to the council, and hurriedly they got the members together. All of it was illegal. They got the council together by daybreak, ah, to present the Lord Jesus Christ before them. And then in the first verse, of the 23rd chapter of Luke we read, "And the whole multitude of them, arose, and led him to Pilate." And then in verse 7 we read, "And as soon as Pilate, knew that he belonged to Herod's jurisdiction, he sent him to Herod."

49:19 My friends, Herod sent him back to Pilate. Now these trials of Christ come, later into our lesson. But I want you to notice this, in the closing moments of this study, that in the garden of Gethsemane, Jesus had prayed, unto bloody sweat. That blood oozed out of his veins through his skin, ah, so copiously that, we are told, that, that it fell to the ground in great drops of blood. And that blood had, undoubtedly, had dried, on the surface of his body. And they took him during that night and they dragged him away to Annas. And after that agonizing prayer, in the garden of Gethsemane, and Annas sent him to Caiaphas, and so that they dragged him through the city, bound and, presented him to Caiaphas and they, hurriedly got the Sanhedrin together. And by daybreak, they brought him before the council, and the Sanhedrin sent him to Pilate. And I suppose that they had to get Pilate out of bed, and they got him into his court and presented, ah, Christ to him, and also the darkness of the night, and

into the morning. The Son of God after the bloody sweat and the agony of, of the garden was dragged from one place to another. And Herod's men, made sport of him, and they wanted him to perform a miracle. But Jesus didn't say anything. And Herod sent him back to Pilate. And Pilate, ah, took him out to the balcony, to present him to the great crowd, and said "Shall I crucify your king?" And by 9 o'clock in the morning he had been buffeted by the soldiers and had been spat upon and bound, and had received the Roman scourge. And his back had been, laid open by scourging until the flesh was hanging. And he had a crown of thorns placed on his, head, and the blood was streaming down his face. All of that by 9 o'clock in the morning. The sufferings of the Son of God, Jesus saw all that before him, and yet he said, "The cup that my father hath given me shall I not drink it?" And my dear friends, in all that he might go to the cross, and died for us. He went in [*inaudible*].

51:43 I want to ask you. Have you ever got down on your knees and thanked him for all this? If your sin, my dear friends, required all this, what a terrible thing our sin is. And what terrible sewage, we are. And yet, he did it all for us. A few years ago I was in Palestine and I walked down to the Damascus gate. And I saw before him, before me, a hill, and the hill was in the form of a skull. And there is no question that that is the place where the Lord Jesus Christ was crucified. And as I stood there I, hummed to myself, "There is a green hill far away, without a city wall, where the dear Lord was crucified, to die to save us all." I, love him, and I trust you do.

52:51 Tune in tomorrow. Good bye. God bless you.