

THOUSANDS IN SPACE

Good morning friends, first of all

I would like to express my appreciation for W L B Q for providing this time for the ministerial association. About 18 ministers are participating now and I believe they are doing a great spiritual service for this county. Many of them have a busy schedule but they are willing to take the time to prepare for this service. I pray that God will bless each and everyone in their sacrificial service for Him. I wish to express my appreciation for each one that has listened to me this week. I hope that something I have said has been a help to you.

According to well informed sources, preparations are being made to provide space travel for thousands of people who live on this planet. Instead of rocket projection which is now being used, a sort of antigravity principle will be used. Little has been published about this method but it has been employed successfully on three different occasions. On the first flight an elderly man - three hundred and sixty five years of age - made the trip successfully. The official account is brief, "Enoch walked with God, and he was not, for God took him (Gen. 5:24) We are given more details of a second flight, as some facts about the space craft are also included. Two prophets were walking, Elijah and Elisha when suddenly "there appeared a chariot of fire and horses of fire, and parted them both assunder, and elijah went up by a whirlwind into heaven (11 Kings 2:11). It is interesting to note that after nine hundred years Elijah returned and made a successful landing on this earth. There was not elaborate medical check-up. He came and talked with Jesus on the Mount of Transfiguration. The third occasion of antigravity travel recorded in The New Testament conserves our Lord Jesus Christ. "When He had spoken these things while they beheld, He was taken up and a cloud received Him out of their sight."

The space flight of thousands is to take place when the Lord makes His return trip. St. Paul tells what will happen. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thess 4:16-17).

You might ask the question, when will this take place? According to Matt 24:36 No one knows but God. It will happen suddenly and unexpectantly as a thief in the night. Two will be in the field one shall be taken and the other left. Two shall be sleeping in bed one shall be taken and the other left. Two in the field, one taken and the other left. Two will be grinding at the mill, one taken the other left. So you see many will not be able to go up, many will be left behind. Some will have the power to go up and others will not have this power.

At this time those who are able to go up into space will be extremely happy. They will need no other space suit than the one Jesus mentioned, The robe of righteousness. Those who don't have this space suit will be left behind and will be filled with disappointment and remorse because they were not prepared for this flight. The reason they will not be able to have this wonderful space suit is because of something those that are left behind are not willing to give up. That one thing is called Sin. Sin is the weight that drags them down and they cannot rise no matter how they try. The reason they hold onto sin is because of one called the Devil who tells them that sin is so much more important to their happiness than to live a clean Holy life. He tells them they have plenty of time to get ready for their great flight with the thousands who are going out into space to where God is. There is no need to worry because God is too good to leave any behind. Don't pay any attention to what God says for you to do, you can say a little prayer latter and He will let you go up. The trouble with that idea is that when its time to go up there will be no time to get ready. In a moment in the twinkling of an eye like a flash of lightning the Lord will come and all that are ready will go up all others will be left behind. And it wont make any difference who you are, the president of the United States or just a poor ordinary laborer. God is no respecter of persons.

Be good

I don't know when He is coming back but He has told us all to watch and pray and be ready when He comes. If we were told that at a certain time the bank was going to hand out a million dollars and every one that was faithful to be there at the bank when at the moment they decided to hand out the money, no one would receive any if they were not present, you know there would be a great crowd at the bank at all times, wouldn't there?

The riches God has prepared for those who love Him are far greater than than just a million dollars. In fact the plan book for this treasurer (the Bible) Says, ^{ye} hath not seen nor ear heard, neither hath it entered into the heart of ~~any~~ man the things God has prepared for them that love Him. But It says, "Be ready for in such an hour that ye think not the Son of man cometh.

How can we be ready for this space flight? you might say. The guide book the Bible tells exactly how to be ready. First of all we must repent of our sins and Let Jesus through the aid of the Holy Spirit control every part of our life. We must forsake sin and live a life pleasing to Him as He tells us in the Bible. We might say, well I am not a bad person, just as good as the next fellow. If you do that it won't work, you are trying to use your own space suit, (self righteousness,) which is as filthy rags, You must have on the robe of righteousness provided by Jesus when we come to Him. He can cleanse your heart of all filthiness and give ^{us} a clean heart. than ^{we} can wear the space suit that will be right when He comes in the air.

When Jesus comes to reward His servants, Whether it be noon or night,
Faithful to Him, will He find us watching, With our lamps all trimmed and bright?

If at the dawn of the early morning, He shall call us one by one,
When to the Lord we restore our talents, Will He answer Thee Well done?

Have we been true to the trust He left us? Do we seek to do our best?
If in our hearts there is naught condemns us, We shall have a glorious rest.

Blessed are those whom the Lord finds watching, In His glory they shall share;
If He shall come at the dawn or midnight, Will He find us watching there?

O can we say we are ready brother, Ready for the soul's bright home?
Say, will He find you and me still watching, Waiting, Waiting, when the Lord shall
come.

Let us pray, Dear Lord, we want to be ready when you come to take your people home in the sky. We pray for any listening that are not ready that they will listen ~~the~~ to your call. For we know you do not want to see any ~~be~~ lost but that all should come to repentance. We pray just now that the Holy Spirit will go to each one, and may they get right with you for it is in your name we pray, Amen.

WLBQ
Sept. 28, 13 Choices Determine Destinies.

I wish to express my thanks to Station WLBQ for giving the Ministerial association this time to come to you each morning. I have enjoyed speaking to you this week and my wife has enjoyed playing and singing.

This morning I am thinking of three words. Choices Determine Destinies. Life is full of choices, young people are faced with so many decisions especially in the teen years on to about age 25. ^{What to do after} ~~Should I go to high school?~~ Should I get a job? Should I go to college? Should I get married ^{now?} ~~later?~~ Is this the one I should marry? What kind of work should I choose? Should I be a Christian? These are just a few of the major choices that may affect your whole life for better or for worse. Now the big question is How can I be sure I am making the right choices.

In the Bible the Book of Ruth is named after a young moabitish girl who had lost her husband. ~~and~~ she and her sister orpah had married

2
brothers, sons of two Jewish immigrants. Elimelech and Naomi. Elimelech died and the two sons, died also. Naomi decided to return back to her homeland and kinfolks. She told her daughters in law what she was planning to do. Both Ruth and Naomi loved her and followed her to the border of Judah. She told them both to go back to their own people and to their Gods. She kissed them both and they wept. Orpha turned back but Ruth clung to her. saying Intreat me not to leave thee; or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest ~~so~~ will I die, and there will I be buried; The Lord do so to me, and more also, if I ought but death part thee and me.

This decision was a hard one in that day. Going to a strange land, and no source of income except to go out and glean in the fields with the poorest of the people. Nevertheless God took

notice of her and the way she was ³
forsaking her people and these gods.

She met Boaz a well-to-do land owner
who favored her and gave her grain to
take back to her mother in law. Before
the harvest was over he wanted to marry
her. He said "It hath fully been shewed me, all
that thou hast done unto thy mother-in-
law since the death of thine husband:
and how thou hast left thy father and
thy mother, and the land of thy nativity,
and art come unto a people which thou knewest
not heretofore. The Lord recompense thy
work, and a full reward be given thee
of the Lord God of Israel, under whose
wings thou art come to trust."

They were married and God certainly
rewarded her for the choice she had
made. Ruth and Boaz had a child named
Obed and Obed had a child named
Jessie and Jessie had a child named
David who became king of Israel.
Jesus Christ was born of the house
and lineage of David.

So you see it really paid Ruth
to make the right choice. She became
the great grandmother of King David and was in
the lineage of Christ.

Ruth and Orpha both had the same choice to make but Orpha went back to never be heard of again, back to the old ways and worthless gods. Each one of us has the power to make choices that will determine our destinies. Our life is like a one way road. There are forks in the road but you cannot turn around and go back. ^{you can't let} ~~Yesterday~~ over.

One good thing is there are signs along the highway of life which plainly mark the right way and the wrong way. The Bible is the best road map there is. Then there are Christian mothers and fathers, Churches with devoted ministers teachers and workers who are constantly on the alert to advise you the right way to go.

The only way we can get into trouble is to fail to heed the warning and just go ahead in our own way.

The choices we make not only affect our eternal destiny but the destinies of our children and grandchildren.

you might think, well what I do is my ⁵
own business.

One father started for work one morning
taking big steps in the new fallen snow.
as he went out the gate he turned and
saw his little son taking big steps
in his tracks and yelled, "Daddy. I'm coming
too." This father did some serious thinking.
and he asked himself the question. just
where am I leading him anyway.

Some Dads are leading their sons to
the house of God, some to the liquor store.
Some mothers are leading their daughters
in a virtuous clean pure life. others are
leading them in impurity, shame, and ^{to the}
abortion clinic.

One of the greatest leaders of all
time was Moses. He was adopted by
Pharaoh's daughter in Egypt and could have
been the next king. But he made
a choice that effected the lives of millions
of his own people. He chose to suffer
affliction with the people of God
than to enjoy the pleasures of sin
for a season. He chose to be a sheep.

border on the back side of the desert
for 40 years
rather than to reject God and His people.
as a result he was the man God chose
to lead his people, a nation of slaves
to freedom.

about 50 or 60 years ago a young mexican
boy named Francisco ^{Alvarado} ~~Salazar~~ came to ~~the~~
California to attend bible school. While
there he felt definitely lead of the lord
to return to Mexico and preach to his
people. He married a young girl
from Kansas and ~~they~~ together they
went to his homeland. They began
their work for God by teaching Bible
classes in a house they rented. ~~the~~
God used them to win thousands of
mexican people to him. Two Bible
schools were opened and native ministers
were trained and went out until it
became the largest Evangelical church in
Mexico. Their choice made the
difference in the destinies of thousands
of precious souls. ^{I pray that each one of you}
^{right choice.}
again well never be sorry if you
follow Jesus all the way.
Song sweeter than them all

Goodmorning, This is R. V. Gibbs here on this Goodfriday morning. This is the last time I will be with you for awhile. I have enjoyed speaking to you this week and I hope and pray that the messages have been a help to you. My greatest desire is to lift up the name of Jesus to this sin sick world. He is our only hope. Without Him we are lost.

Today I want to speak to you about the crucifixion of Jesus. The Sanhedrim had succeeded in wresting their victim from Pilate's unwilling hands, "and they took Jesus and led Him away." at length they were able to gratify their hatred to the uttermost, and they hurried Him off to the place of execution with every demonstration of inhuman triumph. The actual executioners were the soldiers of the governor's guard; but in moral significance the deed belonged entirely to the Jewish authorities. They could not leave it in charge of the soldiers to whom it belonged, but with undignified eagerness headed the procession themselves, in order to feast their vindictiveness on the sight of His sufferings.

It must by this time have been about ten o'clock in the morning. The crowd at the palace had been gradually swelling. as the fatal procession, headed by the Sanhedrists, passed on through the streets, it attracted great multitudes. It happened to be a Passover holiday, so that there were thousands of idlers, prepared for any excitement. It was, therefore, through the midst of myriads of cruel and unsympathizing onlookers that Jesus went to His death.

The spot where He suffered can not now be identified. It was outside the gates of the city, and was doubtless the common place of execution. It is usually called Mount Calvary or Golgotha "place of a skull," It was probably a wide, open space, in which a multitude of spectators might assemble; and it appears to have been on the side of a much frequented thoroughfare, for, besides the local spectators, there were others passing to and fro who joined in mocking the Sufferer.

Crucifixion was an unspeakable horrible death. Nothing could be more unnatural and revolting than to suspend a living man in such a position. The idea of it seems to have been suggested by the practice of nailing up vermin in a kind of revengeful merriment on some exposed place. Had the end come with the first strokes in the wounds, it would still have been an awful death; but the victim usually lingered two or three day, with burning pain of the nails in the hands and feet, It was reserved for slaves and revolutionaries whose end was meant to be marked with special infamy. The torture of overcharged veins, and, worst of all, his intolerable thirst, constantly increasing. It was impossible to help moving the body so as to get relief from each new attitude of pain; yet every movement brought new and excruciating agony.

But we gladly turn away from the awful sight, to think how by His strength of soul, His resignation, and His love, Jesus triumphed over the shame, the cruelty, and horror of it; He converted the symbol of slavery and wickedness into a symbol for whatever is most pure and glorious in the world.

The head hung free in crucifixion, so that He was able not only to see what was going on beneath Him, but also to speak. He uttered seven sentences at intervals, which have been preserved for us. They are seven windows by which we can still look into His very mind and heart, and learn the impressions made on Him by what was happening. They show that he retained unimpaired the serenity and majesty which had characterized Him throughout His trial and exhibited in their fullest exercise all the qualities which had already made His character magnificent. He triumphed over His sufferings not by the cold severity of will power but by self-forgetting love. When He was fainting beneath the burden of the heavy cross, He forgot His fatigue in His anxiety for the daughters of Jerusalem and their children. When they were nailing Him to the tree, He was absorbed in a prayer for His murderers. He quenched the pain of the first hours of crucifixion by His interest in the penitent thief and His care to provide a new home for His mother. He never was more completely Himself and absolutely unselfish Worker for others.

It was, indeed, only through His love that He could be deeply wounded. His physical sufferings, though intense and prolonged, were not greater than have been borne by many other sufferers. He did not linger more than five hours. A space of time so much briefer than usual, that the soldiers, who were about to break His legs, were surprised to find Him already dead. His worst sufferings were those of the mind and heart and spirit. He whose very life was love, who thirsted for love as the hart pants for the water-brooks, was encircled with a sea of hatred and of dark, bitter, hellish passion, that surged round Him and flung up its waves about His cross. His soul was spotlessly pure; holiness was its very life; but sin pressed itself against it, endeavoring to force upon it its loathsome contact, from which it shrank through every fiber. The members of the Sanhedrim took the lead in venting on Him every possible expression of contempt and malicious hate, and the people faithfully followed their example. Those were the men He had loved and still loved with an unquenchable passion; and they insulted, crushed, and trampled on His love. Through their lips the Evil one reiterated again and again the temptation by which He had been all His life assailed, to save Himself and win the faith of the nation by some display of supernatural power made for His own advantage. That seething mass of human beings, whose faces, distorted with passion, glared upon Him, was representative of the wickedness of the human race. His eyes had to look down on it, and its coarseness, its sadness, its dishonor of God, its exhibition of the shame of human nature were like a sheaf of spears gathered in His breast.

Not only did the world's sin press itself on His loving and holy soul in those near Him; it came from afar—from the past, the distant, and the future—and met on Him. He was bearing the sin of the world; and the consuming fire of God's nature, which is the reverse side of the light of His holiness and love, flamed forth against Him, to scorch it away. So it pleased the Lord to put Him to grief, when He who knew sin was made sin for us.

These were the sufferings which made the cross appalling. After some two hours, He withdrew Himself completely from the outer world and turned His face towards the eternal world. At the same time a strange darkness overspread the land, and Jerusalem trembled beneath a cloud whose murky shadows looked like a gathering doom. Galgotha was well-nigh deserted. He hung long silent amidst the darkness without and the darkness within, till at length, out of the depths of an anguish which human thought will never fathom, there issued the cry, "My God, My God, why hast thou forsaken Me?" It was the moment when the soul of the Sufferer touched the very bottom of His misery.

But the darkness passed from the landscape and the sun shone forth again. The spirit of Christ, too, emerged from its eclipse. With the strength of victory won in the final struggle, He cried, "It is finished!" and then, with perfect serenity, breathed out His life on a verse of a favorite psalm: "Father, into Thy hands I commend My spirit."

There never was an enterprise in the world which seemed more completely at an end than did that of Jesus on the last Old testament Sabbath. Christianity died with Christ, and was laid with Him in the sepulcher. When He was buried, there was not a single human being that believed He would ever rise again before the day of the world's doom. The breakdown of the disciples had been complete. When He was arrested, "they all forsook Him and fled." Peter, indeed, followed Him to the high priest's palace, but only to fall more ignominiously than the rest. John followed even to Golgotha and may have hoped against hope that at the very last moment, He would descend from the cross. What remained for them but to return to their homes and their fishing as disappointed men.

As you and I look back on that scene we can be forever thankful that Christ did not suffer in vain but came forth victorious over death hell and the grave.

Dear friend; We too may suffer awful things in this life, but Jesus said follow me and I promise you, you will come forth victorious too. "Because I live, you too shall live". Let us pray:

W L B Q Message for Thursday April 16, 1987

Goodmorning, This is R. V. Gibbs, Yesterday I spoke to you about the arrest and trial of Jesus before the Sanhedrin, the governing body of the Jews. Today I want to picture to you the trial of Jesus before the Roman court.

The Jewish authorities had hoped that Pilate would accept their decision as his own, and without going into the merits of the case, pass the sentence they desired. Accordingly, when he asked what the crime of Jesus was, they replied. If he were not a criminal," ~~they replied~~ "We would not have handed him over to you." But he was not in the mood of concession, and told them that, if he was not to try the culprit, they must be content with such a punishment as the law permitted them to inflict. He seems to have known something of Jesus. "He knew that for envy they had delivered Him." Forced against their hopes to bring forward formal charges, the Jewish authorities poured out a volley of accusations, ~~one~~ of which these three clearly emerged. That he had perverted the nation, that He forbade to pay the Roman tribute, and that He set Himself up as a king. In the Sanhedrin they had condemned Him for blasphemy; but such a charge would have been treated by Pilate, as having nothing to do with Roman law.

Pilate understood their pretended zeal for the Roman authority. He knew the value of this vehement anxiety that Rome's tribute should be paid. Rising from his seat to escape the fanatical cries of the mob, ~~he took Jesus inside the palace to examine Him.~~ It was a solemn moment for himself, though he knew it not. He had no idea of the issues he was deciding. He questioned Him in regard to the accusations brought against Him, asking especially if He pretended to be a king. Jesus replied that He made no such claim in the political sense, but only in a spiritual sense, as King of the Truth. Pilate was convinced that as he had supposed, Jesus was innocent of all the charges, as he looked into his pure, peaceful and melancholy face; and, returning to the tribunal, he announced to His accusers that he had acquitted Him. The announcement was received with shrieks of disappointed rage and the loud reiteration of the charges against Him. Pilate ought at once to have released and protected Him, but he was a true son of the system in which he had been brought up - the statecraft of compromise and manoeuvre. Amidst the cries with which they assailed his ears he was glad to hear one which offered him an excuse for getting rid of the whole business. It occurred to him that Herod, the ruler of Galilee, was in town and that he might get rid of the troublesome affair by handing it over to him; Herod was delighted to see Jesus, whose fame had so long been ringing through the territory over which he ruled. He was a man utterly incapable of taking a serious view of anything. He began to pour out a flood of rambling questions and remarks, without pausing for any reply. At last, he exhausted himself, and waited for the response of Jesus. But he waited in vain, for Jesus did not speak one word of any kind. Herod had forgotten the murder of John the Baptist. Jesus felt that Herod should have been ashamed to look the Baptist's friend in the face; He would not stoop even to speak to a man who could treat Him as a mere wonder worker, who might purchase his judge's favor by exhibiting his skill. But Herod was utterly incapable of feeling the annihilating force of such silent disdain. He and his men of war set Jesus at naught, and, throwing over His shoulders a white robe, in imitation of that worn at Rome by candidates who were canvassing for office, to indicate that He was a candidate for the Jewish throne, but one so ridiculous that it would be useless to treat Him with anything but contempt, sent Him back to Pilate. In this guise Jesus retraced His weary steps to the tribunal of Pilate.

Then ensued a course of procedure on the part of Pilate by which he made himself an image of the time server, to be exhibited to the centuries in the light falling on him from Christ. It was evidently his duty, when Jesus returned from Herod, to pronounce at once the sentence of acquittal, but instead of doing so he proposed to the Jews that, as both he and Herod had found Him innocent, he should scourge and then release Him; The scourging being a sop to their rage, and the release a tribute to justice.

The carrying out of this monstrous proposal was however, interrupted by an incident which seemed to offer to Pilate once more a way of escape from his difficulty. It was the custom of the Roman governor on the Passover morning to release to the people any single prisoner they might desire. It turned out however, to be a noose through which he was slipping his neck. He offered the life of Jesus to the mob. For a moment they hesitated. but they had a favorite of their own, a noted leader of revolt against the Roman domination; and besides, voices instantly began to whisper busily by the members of the Sanhedrim, poisoning the minds of the people so that they ~~he~~ began to shout for their own hero, Barabbas. "What, then, shall I do with Jesus?" asked Pilate, expecting them to answer, "Give us Him too." But he was mistaken; the authorities had done their work successfully; the cry came from ten thousand throats, "Let Him be crucified!" Pilate completely baffled, angrily asked, "Why, what evil hath He done?" But he had put the decision into their power; and they yelled back, "Away with Him; crucify Him, crucify Him! So Pilate sent Him away to be scourged the usual preliminary to crucifixion. The soldiers took Him to a room in their barracks, and feasted their cruel instincts on His sufferings. The soldiers enjoyed their work and heaped insult upon cruelty. When the scourging was over, they set Him down on a seat, and, fetching an old cast off cloak, flung it, in derisive imitation of the royal purple, on His shoulders; they thrust a reed into His hands for a scepter; they stripped some thorn twigs from a neighboring bush, and, twining them into the rough semblance of a crown, crushed down their rending spikes upon His head. Then, passing in front of Him, each of them in turn bent the knee, while, at the same time, he spat in His face, and plucking the reed from His hand, smote Him with it over the head and face.

At last, having glutted their cruelty, they led Him back to pilate wearing the crown of thorns and the purple robe. The crowds raised shouts of mad laughter at the soldiers' joke and, with a sneer on his face, Pilate thrust Him forward, so as to meet the gaze of all, and cried, "Behold the man!" He thought that now surely they would be satisfied but he was sadly mistaken. The mob only cried louder than ever "Crucify Him, crucify Him."

Now at last, too, they gave vent to the real charge against Him, "We have a law," they cried, "and by that law He ought to die, because He made Himself the Son of God." Pilate then hastily took Him inside the palace again, and, looking at Him with new awe and curiosity, asked, "Whence art thou?" Jesus would not answer, then Pilate demanded. "Speakest Thou not to me? Knowest thou not that I have power to crucify Thee, and have power to release thee?" To which Jesus answered with the indescribable dignity of which the brutal shame of His torture had in no way robbed Him, "Thou couldst have no power at all against Me, except it were given thee from above."

He came forth from his private interview determined at once to release Him. The Jews saw it in his face and it made them bring ~~not~~ their last weapon. They yelled, "If thou let this man go, thou art not Ceasar's friend." Pilate knew too well that his administration could not bear inspection, for it had been cruel and corrupt in the extreme. He was no hero and saw at once that he must surrender Jesus to their will. Calling for water, he washed his hands in the presence of the multitude, and cried, "I am innocent of the blood of this just person." But the mob, now completely triumphant, derided his scruples, rending the air with the cry, "His blood be upon us and on our children!"

Pilate felt the insult keenly, and, turning on them in his anger, determined that he, too, should have his triumph. Thrusting Jesus forward more prominently into view, he began to mock them by pretending to regard Him as really their king, and asking, "Shall I crucify your king?" It was now their turn to feel the sting of mockery; and they cried out, "We have no king but Caesar." What a confession from Jewish lips! It was the surrender of the freedom and the history of the nation. Pilate took them at their word, and forthwith handed Jesus over to be crucified.

I see my time is almost gone. Let us pray: Dear Father in heaven, when we think about all Jesus suffered for us it makes us want to love and serve you with all our heart
bless our listenig friends today, in Jesus name we pray, Amen. *HIM*

DEAR

Goodmorning, This is R. V. Gibbs. This week I have been speaking to you about the events that happened the last week of Jesus life on earth. Much of my referenses are from the New Testament and a book published in 1881 by Rev. James Stalker titled Life of Christ.

Today I would like to speak to you about the Trial of Jesus. First let look to the Lord in prayer.

agreat
Jesus had just overcome in this struggle ~~####~~ in prayer in the garden of Gethsemine when through the branches of the olives He saw, moving in the moonlight down the opposite slope, the mass of His enemies coming to arrest Him. The traitor was at their head. He was well acquainted with his master's place of prayer. For this reason he had chosen the midnight hour for his dark deed. It suited his employers well too, for they were afraid to lay hands on Jesus in the day-time, dreading the temper of the Galilean strangers who filled the city. But they knew how it would overawe His friends, if, getting His trial over during the night, they could show Him in the morning, when the people awoke, already a condemned criminal in the hands of the executors of the law. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Phrisees. They were carrying torches, lanterns and weapons. Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?" Jesus of Nazareth," they replied. "I am he." Jesus said. Judas the traitor had already kissed Jesus to identify him. When Jesus said, "~~###~~ I am he," they drew back and fell to the ground. Jesus spoke to them again and freely surrendered Himself into their hands, and they let Him back to the city. *To be tried.*

There were two trials, a religious one and a civil one, in each of which there were three stages. The crime of which Jesus was accused was one which naturally came before the ecclesiastical court. This court passed on him a death sentence. But it had not the ~~power~~ to carry it out. It had to hand Him on to the tribunal of the governor, who happened at the time to be in the capital, which he generally visited at the Passover.

Jesus was conducted first to the palace of Annas. He was an old man of seventy, who had been high priest a score of years before, and still retained the title, He did not try Jesus, but merely wished to see Him and ask a few questions; so that He was very soon led away from the palace of Annas to that of Caiaphas. Caiaphas, as ruling high priest, was president of the Sanhedrim, before which Jesus was tried. A legal meeting of this court could not be held before sunrise, perhaps about six o'clock. But there were many members already on the spot. They were eager to get to work, both to gratify their own dislike to Him and prevent the interference of the people with their proceedings.

The high priest began with questioning Him as to His disciples and doctrine, evidently with the view of discovering whether He had taught any revolutionary tenets, which might form a ground of accusation before the governor. But Jesus repelled the insinuation, indignantly asserting that He had ever spoken openly before the world, and demanded a statement and proof of any evil He had done. This unusual reply induced one of the minions of the court to smite Him on the mouth with His fist - an act which the court apparently did not rebuke, and which showed what amount of justice He had to expect at the hands of His judges. An attempt was then made to bring proof against Him, a number of witnesses repeating various statements they had heard Him make, out of which it was hoped an accusation might be constructed. But it turned out a total failure. The witnesses could not agree among themselves. Jesus looked on in absolute silence, while contradictory testimonies of the witness demolished each other. He quietly took His natural position far above His judges.

While the trial was going on Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back and spoke to the girl on duty there and brought Peter in. "Surely you are not another of the

Peter in "Surely you are not another of this man's disciples?" the girl at the door asked Peter. He replied. "I am not." It was cold, and the servants and officials stood around a fire they had made to keep warm. As Peter stood warming himself, he was asked, "Surely you are not another of his disciples?" He denied it, saying, "I am not." One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?" Again Peter denied it, and at that moment a rooster began to crow. Peter realized when Jesus turned and looked at Him that he had denied the Lord just as Jesus said he would and he went out and wept bitterly.

The silent dignity of Jesus was beginning to trouble even the consciences of the judges. The case had completely broken down, when Caiaphas rose from his seat, and with theatrical solemnity, asked the question: "I adjure Thee by the living God, that thou tell us whether Thou be the Christ the Son of God." It was a question asked merely in order to induce Jesus to criminate Himself. Yet He who had kept silence when He might have spoken now spoke when He might have been silent. With great solemnity He answered in the affirmative, that He was the Messiah and the Son of God. Nothing more was needed by His judges. They unanimously pronounced Him guilty of blasphemy and worthy of death.

The whole trial had been conducted with total disregard of the formalities proper to a court of law. Everything was dictated by the desire to arrive at guilt, not justice. The same persons were both prosecutors and judges. No witnesses for the defence were thought of. Though the judges were doubtless perfectly conscientious in their sentence, it was the decision of minds long ago shut against the truth and possessed with the most bitter and revengeful passions.

The trial was now looked upon as past, the legal proceedings after sunrise being a mere formality, which would be gotten over in a few minutes. Accordingly, Jesus was given up as a condemned man to the cruelty of the jailors and the mob. Then ensued a scene that makes the blood run cold. Apparently the Sanhedrists themselves took part in it. This man, who had baffled them, impaired their authority and exposed their hypocrisy, was very hateful to them. They smote Him with their fists, they spat on Him, they blindfolded Him, and, in derision of His prophetic claims, bade Him prophesy who struck Him, as they took their turn of smiting Him.

It was probably between six and seven in the morning when they conducted Jesus, bound with chains, to the residence of the governor. What a spectacle that was! The priests, teachers and judges of the Jewish nation leading their Messiah to ask the gentile to put Him to death! It was the hour of the nation's suicide. This was all that had come of God's choosing them, bearing them on eagles' wings and carrying them all the days of old, sending them prophets and deliverers, redeeming them from Egypt and Babylon, and causing His glory for so many centuries to pass before their eyes! Now they were making a mockery of it all.

The man before whose judgment-seat Jesus was about to appear was Pontius Pilate, who had been governor of Judea for six years. He was a typical Roman. A man not without some remains of the ancient Roman justice in his soul, yet pleasure-loving, and corrupt. He hated the Jews whom he ruled, and in times of irritation, freely shed their blood. He visited Jerusalem as seldom as possible. When he did visit it, he stayed in the magnificent palace of Herod the Great;

Up the broad avenue, which led through the fine park, laid out with walks, ponds and trees of various kinds, to the front of the building, the Sanhedrists and the crowd which had joined the procession as it moved on through the streets, conducted Jesus. The court was held in the open air, on a mosaic pavement in front of that portion of the palace which united its two colossal wings. There His civil trial was to begin.

Dear friends, my time is gone, tomorrow we will picture to you Jesus Roman trial.
Listen now to the closing song.

Goodmorning, This is R.V. Gibbs coming to you this ~~####~~ ~~####~~ Holy Week, the week just before Easter. It is a privilege to be speaking to you this week on the devotional time, thanks to the staff and management of W L B Q. I hope that you will from time to time express your appreation to this station for giving the ministerial Association this time to minister to you. Also to the many ministers of Butler that give of their time and effort to bring a message from God.

It is my desire this week to bring to you a little picture of the events that happened during the last week of Jesus life on Earth. Much of my references are from a book Published first in 1981 by Rev. James Stalker titled Life of Christ. I pray these messages will be a real blessing to you. Let us Pray.

came

As the third year of Jesus ministry to its close the time of the great annual feast of the Passover drew near. It is said that as many as two or three millions of strangers were gathered in Jerusalem on such an occasion. They not only flocked from every part of Palestine, but came over sea and land from all the countries in which the seed of Abraham were dispersed, in order to celebrate the event in which their national history began

This year the minds of tens of thousands were full of an unusual excitement, and they came up to the capital expecting to see something more remarkable than they had ever witnessed there before. They hoped to see Jesus at the feast, His name ~~was the~~ word oftenest passing from mouth to mouth among the pilgrim bands that crowded along the highways, and among the Jewish groups that talked together on the decks of the ships coming from Asia Minor and Egypt. Nearly all His own disciples no doubt were there, and were cherishing the hope that at last He would throw off the guise of humility which concealed His glory, and in some irresistible way demonstrate His Messiahship, *and set up His Kingdom on Earth.*

Six days before the Passover began, He arrived in Bethany the village of His friends Martha, Mary and Lazarus, which lay half-an-hour from the city on the other side of the summit of the Mount of Olives. It was a convenient place to lodge during the feast, and He took up His quarters with His friends. The solemnities were to begin on Thursday, so that it was on the previous Friday He arrived there. He had been accompanied the last twenty miles of His journey by an immense multitude of the pilgrims, to whom He was the center of interest. They had seen Him healing blind Bartimaeus at Jericho, and the miracle had produced among them extraordinary excitement. When they reached Bethany, the village was ringing with the recent resurrection of Lazarus, and they carried on the news to the crowds who had already arrived from all quarters in Jerusalem, that Jesus had come.

Accordingly, when after resting over the Sabbath in Bethany, He came forth on the Sunday morning to proceed to the city, He found the streets of the village and the neighboring roads thronged with a vast crowd, consisting partly of those who had accompanied Him on ~~###~~ Friday, partly of other companies who had come up behind Him from Jericho and heard of the miracles as they came along, and partly of those whom having heard that He was at hand, had flocked out from Jerusalem to so see Him. They welcomed Him with enthusiasm, and began to shout "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" It was a great demonstration such as He had formerly avoided. But now He yielded to it. Probably He was satisfied with the sincerity of the homage paid to Him; and the hour had come when no considerations could permit Him any longer to conceal from the nation the character in which He presented Himself and the claim He made on its faith. But in yielding to the desires of the multitude that He should assume the style of a king, He made it unmistakable in what sense He accepted the honor. He sent for a donkey colt, and, His disciples having spread their garments on it, rode at the head of the crowd. Not armed to the teeth ~~of~~ on a war-horse did he come, but as the King of simplicity and peace. The procession swept over the brow of Olivet and down the mountain-side: it crossed the Kedron, and, mounting the slope which led to the gate of the city, passed on through the streets to the temple.

When He came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen; "Blessed is the king who comes in the name of the Lord!" Peace in heaven and glory in the highest!"

Some of the Pharisees in the crowd said to Jesus. "Teacher, rebuke your disciples!" "I tell you." he replied, "if they keep quiet. the stones will cry out." As he approached Jerusalem and saw the city, he wept over it and said, "If you, even you, had only known on this day what would bring you peace but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

The procession swept over the brow of Olivet and down the mountain-side: it crossed the Kidron, and mounting the slope which led to the gate of the city passed on through the streets to the temple. It swelled as it went, great numbers hurrying from every quarter to join it; the shouts rang louder and louder; the processionists broke off twigs from the palms and olives as they passed, and waved them in triumph. The citizens of Jerusalem ran to their doors and bent over their balconies to look, and asked, "Who is this?" to which the processionists replied with provincial pride, "This is Jesus, the prophet of Nazareth." The Jerusalemites took no part in it, but held coldly aloof. The authorities knew only too well what it meant, and beheld it with rage and dread.

He went into the temple and the blind and lame came to Him and He healed them. But when the chief priests and scribes saw the wonderful things which He did and the children who were crying in the temple and saying, "Hosanna to the Son of David! they were indignant, and said to Him, "Hearest Thou what these are saying.?" Then Jesus said to them, "Yes; did you never read, Out of the mouth of babes and sucklings you have perfected praise?"

Jesus had formally made offer of Himself to the capital and the authorities of the nation as their Messiah and king but met with no response from the authorities. He accepted the decision as final. The multitude expected a signal from Him, and in their excited mood would have obeyed it, whatever it might have been. But He gave none, and after looking round about Him for a little in the temple, left them and returned to Bethany.

The next day Jesus went back to the temple and began to cast out those who sold and those who bought in the temple, and overthrew the tables of the money-changers and the seats of those who sold doves; and would not allow that any one should carry a vessel through the temple. And He said to them, "It is written, is it not, My house shall be called a house of prayer for all the nations? But you have made it a den of robbers." The chief priests and the scribes heard this and sought how they might destroy Him; for they feared Him, because all the multitude were listening to His teaching. They concentrated all their efforts to trap Him in his words and bring Him down in the eyes of the people but in all their efforts they failed miserably. Finally He spoke to them, exposing their hypocrisy before all the people. This was to be His final discourse in public. They hated Him all the more and decided there was no other way to silence Him but to put Him to death. So they began making plans how they might kill Him. It was the final breach between Him and them. They had been utterly humiliated before the whole people over whom they were set in authority and honor. They felt it to be intolerable, and resolved not to lose an hour in seeking their revenge. That very evening the Sanhedrin met in passionate mood to devise a plan for making away with Him. I see my time is almost gone so let us listen to the song. *in the temple* Sitting at the feet of Jesus.