

The Trial of Christ

By

Dr. Wesley A. Swift

26th March 1964



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Dr. Wesley A. Swift, the son of a Methodist minister, was called to preach in his teens. He was a dynamic, inspired speaker who taught uncompromising Biblical truths ignored by modernist ministers. His anointed preaching brought forth a high spiritual dimension of understanding to the Kingdom Identity message, giving “life” and “power” to the Sacred Word. Even the anti-christs acknowledge that, “Wesley Swift is considered the single most significant figure in the early years of the Christian Identity movement in the United States.” Dr. Swift founded the Church of Jesus Christ – Christian in the 1940’s, a ministry that spread the Kingdom Identity message nation-wide to YH-VH’s Children, the White spirit-race known Scripturally as “sons of God”. By teaching these truths to true Israel, this warrior-priest put fear in the hearts of the enemies of Christ. Following Dr. Swift’s death in 1970, his widow Lorraine Swift faithfully carried



on the Church of Jesus Christ – Christian. We are highly honoured to be able to continue Dr. Swift’s work, by placing those works that we have in print here on our web site ...preserving and earnestly contending for “the faith which was once delivered unto the saints”...for any and all to read.

We, at the Covenant Church of Yahweh hope that you will study, enjoy, and appreciate Dr. Wesley Swift’s works.

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TURNING TONIGHT IN OUR SUBJECT TO THE REOPENING OF THE TRIAL OF CHRIST to those days which succeeded the passion of our Lord, we recognize that unless one knows what was existing in Palestine at that time, you might find it hard to explain all that was happening in those days. Therefore we will give you a few of the facts of background, although Christ was on trial all through **HIS** ministry and the forces of darkness were seeking **HIS** destruction from the first time **HE** challenged their pagan concept.

We want you to know this about the land of Palestine in the days of Jesus, while it was under the Roman Empire and ruled over by a governor named Pontius Pilate, the son-in-law of Caesar. Pontius Pilate was actually a Basque, born in Spain, and a student of the great universities in London, England. And he was married to Caesar's daughter. And thus, had received this appointment in the land of Palestine. He was not too happy with this stubborn province, but also was satisfied with the authority that he possessed. But Palestine, like other provinces of Rome, were permitted certain amounts of self-government. Actually Palestine was a problem to Rome because the people of Judah and Benjamin who resided there not only had a Messianic background, and they recognized their government virtually as a theocracy, for even their ancient king lines had received their authority from God. They were to hold that power until manifestations would come in which God would be with them and ruling. And they understood this to some extent.

Thus Rome decided to let the local authorities determine from their Temple laws, thus, the way they would be governed under Rome. There were many things which had happened since Judah and Benjamin had returned to rebuild their temple and the city of Jerusalem. A mixed multitude of Satanic children had joined them in Jerusalem. Some of

them had their headquarters on the Isle of Pergamos, for Jesus told John in Revelations, that this was where Satan's seat was.

Among the outstanding facts of that time was that these individuals that came in and sought to identify themselves with Judah and Benjamin were not of Israel at all. They were Hittites, Amalakites, and apostate forces. And they had one economic background that united them and one background which united them, for they were the unassimilable offspring of Lucifer, the Luciferian fallen hosts.

These people had plagued the world before the coming of the Adamic race and plagued them now in all of their posterity. They had the affinity of being called Yehudin by true Israel, and many were classified as Jews, as this word was applied to the people who dwelt in the land where many of them did not consider themselves as Jews. Although recognized as such. But true Israel recognized that they controlled their temple, but still they were somewhat subject to their theology. Almost all of the people who dominated the temple at this time were called Sadducees.

And these Sadducees were not Israelites at all. They came from a background of Asiatic theology. They did not believe in the inspiration of the scriptures, but they utilized them for their own purpose. I have a record in my hands of the Sanhedrin. And this record tells as to how they thought and how they reacted. In fact there was no intent upon their part to place any discredit upon themselves. But they were referring to the fact that in that day the great Sanhedrin was now composed mostly of Sadducees. And the authority for this is Foster, who says that almost all of the control of the temple was controlled by these Sadducees, who were obliged by public opinion to obey the law and some of the doctrines of the Pharisees; although virtually they did not believe in this. Josephus, in his antiquities 1:4, says that the Sadducees dominated the Sanhedrin and by chicanery they had gained control over it.

The records of the Sanhedrin confirm this. In controlling Palestine, the Romans wanted this to be as peaceful as possible. They realized that one whole sect of the people who lived in ancient Palestine believed in the laws of Moses and identified themselves with the Adamic race. And they

believed also in all of the beliefs of the Patriarchs, including the eventual manifestation of Messiah. They believed in the eventual power of God to raise the dead. They were resurrectionist. Whereas the Sadducees were reincarnationists, and they were diametrically opposed to the teachings of the Pharisees.

Their Asiatic backgrounds and their Luciferian origins, and their relationship to the Netherworld had helped to prepare this foundation. In fact we are told that in order to gain control, the greater number of people on the Grand Council of the Sanhedrin would have to be Sadducees. And Rome then declared that if there was not an equal representation on the Sanhedrin, then Rome would step in.

And thus there had been an order, and I am reading to you from the Sanhedrin. And we quote from the Sanhedrin, Mishnah 1:6; “Therefore the Sanhedrin, the Great Sanhedrin shall rule and handle all of the affairs as it relates both to the crimes which might transpire and as it relates also to the judgements to be meted out. The Greater Sanhedrin which is the court of the Sanhedrin, is virtually a court of appeal. Therefore, it reads: “a tribe, a false prophet, or a high priest, cannot be tried by the court of one and 70, but must be first tried by the court of the Lesser Sanhedrin, the court of three and 20.

This court tries cases punishable by death. But if it involves the people, the Greater Sanhedrin which is made up of 71, meets with the lesser Sanhedrin, thus giving them 93 which should be there. The court or the inferior court was to have three judges for each community, and can also speak at the general council. And this general council can come from every land in Palestine. It was thus possible for them to have 200 members seated on a general council if all of the local magistrates were brought in for this purpose.

Presiding over the Greater Sanhedrin and the Lesser Sanhedrin is of course the High Priest. This High Priest may thus be either a Supreme Court Judge or a judge in the lesser court. The Lesser Sanhedrin sat on lesser offences or positions of the tribes. And the Greater Sanhedrin could also set in if the council had issued a sentence of death and it involved a

group of the people, or followers of the individual being tried. So here we have the records and it comes from the Sanhedrin in volume two and also in section 2. And it declares that therefore out of this chamber of Judgment shall go all of the decisions of apostasy and death. And the Mishnah 1:5 said that this decision if it relates to a leader of the people therefore must involve the court of land 70 and the court of two and twenty. For each judge that sits upon the lesser or the greater Sanhedrin, there shall be an alternate. If he does not attend for any trial, the alternate shall be selected from the alternates by the High Priest.

Now this is rather a significant thing. For under Roman law there had to be a proper representation. Predominately all of the men of Judah and Benjamin and out of the Levites, were Pharisees. And they believed in the resurrection. Unfortunately in the King James translation although it did not exist in the earlier text, we discover that whenever they talk about these rulers, they call them Pharisees.

This is not correct. For the original word was Shamah Pharee, and it meant false Pharisee, or the house of Shamah which was a powerful Sanhedrin. Thus the Sanhedrin was made up of these powerful Yehudin, not unlike so of your day. And if they had come in without trickery, they would have never been elected and gained control as Pharisees. So the house of Shamah now confessed that they had all been converted to the patterns of resurrection. And they had conceded to all of the laws of Moses and the whole background of this theology. This increased the number by what even the stature of law, and this meant a realignment in the Sanhedrin and the Pharisees, by greater selection had to select these men and put them in the seats of the true Pharisees.

By their laws of three representatives, the Sanhedrin was still able to keep the Sadducees by the court of three. And they added to the lesser Sanhedrin also. So when elections came, they immediately put into power, Annas, the high priest. Put in power in the year 7 A.D., Annas as you know, was a Sadducee, himself, and strongly opposed to the old doctrines of Judah and Benjamin. And was only trying to get political power and had no real religious or spiritual interest in anything. He was disposed by the Emperor after he had been there a short while. But even tho disposed,

he still had some power for they selected his son-in-law who was Caiaphas. And Caiaphas would be the high priest in the year of the trial of Christ.

I point out to you that when the elections came, these false Pharisee voted with the Sadducees and they elected men who were not Israelites, not at all. They did not come out of the seed of Abraham, but were apostate Canaanites. And by this, Christ makes HIS identification. Thus it was that the political life in Palestine was dominated by the Jews. And the Israelites called these people Jews and the Galileans called them Jews. Even tho identified by their administration, these people controlled all of the centres of worship. The Israelites longed for deliverance and they waited for Messiah. And they rejoiced when the news of Christ's birth was spread from the shepherds to the centres of learning. And the testimony of John the Baptist also spread thru out the land. And then the great dynamics of Christ's ministry takes place. The miracles spread thru out the land. The story carries from one end of the land to the other. And in this process they know that the wind and waves are stilled and the eyes are opened and so are deaf ears. And miracles are being performed. And the crowds came out to hear the Christ, and they said, "Never a man spake like this man speaks." And they saw the power of HIS miracles.

The priesthood was disturbed about this. For they had no spiritual power. But then they were not the priesthood of the Levi. They were apostate Amalakites in their power and Canaanite, Jewish, in their origin. And they had nothing to offer the people, no spiritual force, no spiritual power. The first real test of power came at Bethesda at what was known as the 'sheep pool.' For they had told a story and it is reported in the scriptures, and it is a lie. This being that at a certain time an Angel comes down and stirs up the water and the first sick man who is laying around this pool is going to be healed.

What a selfish way to dispense the grace of God. This was nothing but a substitute, because they had no spiritual power. Thus, they scattered this rumour around that God would send an Angel to stir the water and the first man in would be healed. And then comes Jesus by this sheep pool and people were crying for mercy. And one of them called, "Son of

David, have mercy upon us.” And Jesus replied, “What is it that you would have me do?” The man said, “I have been laying here all of these years and when the Angel stirs the pool there is no one to put me in the pool.” So Jesus healed him right then and there. It upset the tradition and angered the Temple. For who would want to stay round this pool when here was a man walking thru the neighbourhood who could not only heal the sick, but **DO IT NOW?**

So they were very much disturbed and they took council together. And the scriptures tell us that they brought together Pharisees and doctors of law and from every branch of the community to see what this man would say for they knew **HE** would be at the home of a certain man to speak. And in one instance, they cut a hole in the roof of one place and lowered a man down who had been real ill. And as Christ spoke to this man, **HE** told him to take up his bed and walk. Remember that when **HE** spoke to this man, they challenged **HIM**, and in the challenging of this power, Jesus replied, “What is easier to say: Thy sins be forgive thee, or to take up your bed and walk?”

And it says that the Pharisees, each man, went to his home and pondered these things and then said, “We have heard strange things today.” But not so of the Temple itself. For these were not true Pharisees. These members of the Sanhedrin and the High Court. For they were Canaanite Jews just like the world background of world Communism with all of its conspiratorial evil. But they said, “We have to destroy this man.”

Now I want you to think of this man, for this preceded the facts of what we call the open trial of Christ. Let us for one moment, turn into the background of this. When we want to consider a trial, we want to know the people involved and the judge and their qualifications. And we want to find out if they operate with honour and definite integrity. And whether they were honestly trying to discover the power and the mission of the Christ, or what their design was. So we turn over here to the book of Matthew, and we read in the 15th verse of the 22nd chapter, “and the Pharisees, (and the word here should be Shamah Pharisee, and in the old Alexandrian text it said: “and the rulers of the temple took council how they would entangle Christ in **HIS** talk. They did not want any forthright

explanation, they wanted to entangle HIM. So we read these words: “they sent out to HIM their disciples with the Herodians.” (Their disciples are those like they had around Kennedy in his day. And the Herodians would be what the FBI would be under a bad administration. Only in this instance the Herodians were the official authority and they came out and they thought they would trap Christ.) They came out and they said, “Master we know that thou art true, and that thou teaches the way of God and truth, and neither careth thou for any man for thou regardeth not the personal man.”

If there is anything I hate it is a slimy hypocrite who comes up praising you while waiting to stab you in the back. Now in this instance, this is what they did. But Jesus perceived their wickedness.

Now if you think I am a little bit harsh about this, then we will just call in Jesus. And it says here that Jesus, saw their wickedness. You know that God gives to **HIS** ministers a gift of discernment. But too many of them do not apply it or don't use it. But Jesus said unto them, “Why do you tempt me, you hypocrite?” And then Jesus said, “Show me your tribute money, show me your tax money.” And they said to **HIM**, “What thinketh thou? Is it lawful to give tribute or taxes unto Caesar?” They thought thus to trip Jesus up. They thought if **HE** said ‘don't give your taxes to Caesar’ then they would bring their tax men down upon **HIM** and arrest **HIM** for sedition. If **HE** said ‘pay the taxes to Caesar,’ then they would say, ‘see, **HE** is no Messiah, no leader, **HE** is just a normal man.’ So Jesus just turned to them and said, “Do you have any of that tax money in your pocket? If so take it out.”

And of course these Jews do not want to let go of anything, so they took out a penny. And as Jesus looked at it, **HE** said, “Whose picture, whose prescription is on that coin?” So they looked at it and they said, “Why, Caesar's, of course.” So Jesus just said, “Then give unto Caesar that which belongs to Caesar and that which belong to God give unto **HIM**.” So it didn't work. So they designed to come down and try **HIM** again. Maybe they could find something that would involve **HIM**. So they tried to involve **HIM** in the question of who they were married to after they died and were resurrected under the doctrine of the Pharisee. They

thought they would trap Jesus in this matter. But they did not understand what it was all about. Being reincarnationists, they did not have any problem of who was married to who in a resurrection. For they just keep on rotating and going back to the Netherworld and coming back out again in their reincarnationology. So they tried to trap Jesus because they were planning on how to challenge **HIM** before the Pharisees. Because they wanted to put **HIM** to death. So everywhere I read thru the gospel, I find these fine upright magistrates, rulers of the temple of Jesus' time, and they are always trying to find a way to put **HIM** to death.

Now I want to turn in the book of John to a little of this free thinking. And you are to know that they had placed an OGPU agent very close to Christ. **HE** had chosen 11 men out of Galilee and one man here was a Jew. And I read what Jesus said in the 6th chapter of John. Jesus said, "I think that you should know this. Haven't I chosen you 12, and one of you is a devil?" Think of this, 'haven't I chosen you 12 and one of you is a devil.' And **HE** spoke of Judas of Iscariot for this assignment. And he would be the one to betray **HIM**. And after these things, (John 7:1) Jesus walked in Galilee because **HE** could not walk among Jewry, because the Jews sought to kill **HIM**. So since the OGPU was identified, then Jesus had to stay in Galilee for the Jews sought to kill **HIM**.

Remember now Galileans were not Jews. Remember this is where the family of Christ lived. This is where many Israelites lived. In fact, we discover that at the time of the feast, no man of Galilee, or true man of Judah could speak openly of Jesus for fear of the Jews. (John 7:13) And in this instance, it says that the brethren of Jesus had gone up to the feast and people round about were talking about Jesus. But no man could speak openly of **HIM** for fear of the Jews. I want to point out that in the midst of these many doctrines of truth that the priests of the temple said, "we are going to have to eliminate these men. They have too much truth and too much power. People are going to believe on **HIM** and we have to eliminate **HIM** or we will lose our power."

The parable that Jesus gave on this matter was this story of how a person had a piece of property in this land, and how strangers were ruling over this land. And when he sent the prophets, when he sent his messengers,

they sought to kill. And when finally the embodiment of the heir of the household, the kingdom, they said, “we have to kill this embodiment of the heir because we are not the heirs, but we do not want to lose the Kingdom.” And they perceived that **HE** spake this parable against them and the chief scribes. And the temple took council together as to how to put **HIM** to death.

Now listen. There is nothing like being guilty by association. But this was guilt by their own knowledge and their own conduct. So the people said, “When Messiah comes will **HE** do more miracles than this man has done?” (John 7:31) The false Pharisee heard the people and they murmured. And the Pharisees and the chief Priests sent their officers and the whole Jewish army to seize Jesus. They came when a great company of people were standing around and Jesus was speaking to them. Jesus turned and looked at them and said, “I know that ye seek me for a little while I am with you, but then I shall go into the spirit from when I have come. And you are going to seek me but where I am from, you cannot come.”

Now listen. I can show you this in another place too. Jesus said to the Jews, “Whither I am you cannot come.” Don't worry about preaching to any Jews in heaven, for there will not be any there. Because where **HE** went, they cannot go. They do not have the same origin, the same spirit, and the same capacity.

Now the Jews said, “Where do you think **HE** is going to go that we cannot go? Do you suppose **HE** is going over where the dispersed are? Do you suppose **HE** is going to the British Isles? Do you suppose that **HE** is going to the cities of Ephraim?” You see, there was one place where there was a law against Jews. Go back and check. They knew what these rascals were and they would not let them come in.

Now in this instance, they said ‘will **HE** go to the dispersed among the nations.’ And then the army went back to the Chief Priests and they said, “Where is **HE**, why didn't you bring **HIM**?” And they said, “Never a man who spake like this man spake. And if we had laid hands on **HIM**, the people would have taken us.”

Now I want you to note this. Some of the officers, as they answered this, were told by the rulers, “have any of the officers of the Pharisee’s believed on **HIM?**” This people who do not know the law are cursed. But Nicodemus a true Pharisee, and a true teacher of the Doctrines of the law who taught openly every day on the steps of the Temple, and who had come to visit Jesus in the evening, it was Nicodemus that said, “Does our law judge any man before it hears him?” And they turned on him and said, “Does any prophet come out of Galilee? This man is not a Jew. **HE** is a Galilean.” Nicodemus was a man of Judea, and he had been under the influence of the Jews after they took over the temple. But he was not a Jew of this company. Then every man went to his own house.

Now we turn to discover another functioning miracle. We discover that Jesus goes to Bethany. And we discover that they have sent for **HIM**, because Lazarus, **HIS** friend, had died. Mary and Martha had sent for Jesus because they knew that if **HE** arrived while Lazarus was still alive, that **HE** would heal him. Jesus arrived several days after he had died and they were in mourning. They had already buried him. They had put him away in the tomb.

And when Jesus came, then **HE** said, “Why do you cry? Why do you weep?” And they said that, “If you had been here, he would not have died.” Jesus said, “I am the resurrection and the life, and tho he were dead, yet shall he live. But he that lives and believes in me shall never die.” Jesus said, Roll away the stone.” And it says that the Jews were standing by. You never get away from these rascals. There is probably one or two of them in here with their face lifted.

So Jesus said, “Roll the stone away.” And they said, “Oh, no, he has been in there too long, he will stink.” But they rolled the stone away and the Embodiment of God stood in the mouth of the tomb and said, “Lazarus come forth.” This is the mighty testimony which the church once had before it was changed. And it was out of the mighty writings of Nicodemus and was recorded later as to the events at the time of Christ as to the resurrected dead, of those who were in the Netherworld. And it tells of how Lazarus suddenly left the Netherworld. **HIS** spirit went into the earth and the powers of darkness could not hold **HIM**. And **HIS** spirit then

went into the earth, and then Lazarus came walking out of the tomb. And the Jews ran back to the temple. And they said, he even raised Lazarus today, and now all of the people will believe on **HIM**.

Now I want you to understand the kind of people Jesus was faced with. For after this outstanding miracle, we are told here of what their attitudes will be. It says here that these rulers then took council together to see if they might not put Lazarus to death again. Now think of this. Jesus raises a man from the dead and the Jews want to kill him again. Can you think of anything as low as that? And they were also plotting as to how to put Christ to death. Conspirators, not men of law and of justice. Assassins, murders. Jesus said, "**YOU HAVE MADE MY FATHER'S HOUSE a DEN OF THIEVES, AND OF MURDERER'S.**"

And **HE** knew what **HE** was talking about. For this was now the Snake pit. So we found out that since **HE** has raised Lazarus from the dead now it was more than necessary that they put Jesus to death. So they gathered the chief priests and the council and they said, "What are we going to do with this man who does all of these miracles? If we don't stop **HIM**, the Romans are going to come and take away our control of this nation."

Now why would the Romans come and believe on **HIM**? Why would the people of Europe come and believe on **HIM**? Because there was Israel seed there. What were these Jews afraid of? That **HE** would gather the children scattered abroad and that the kingdom would come in. So they knew that they were not the children of the kingdom who were scattered abroad. So here is what Caiaphas the High priest finally came up with. This Canaanite said, "It is not for this nation alone that this man must die. We want to hold this nation and our power together.

And if **HE** does not die, **HE** will gather together into one, all of the children of God who are scattered abroad." And from that day, they took council as to how they could put **HIM** to death. Then Jesus walked no more openly among the Jews. But **HE** went then into a country carved out of the wilderness, into the cities of Ephraim. And it tells us that there **HE** continued with **HIS** disciples until the time of the Passover. Isn't it a rather interesting thing that Jewry, who wanted to murder Christ, made it

insecure for even the embodied God to walk the earth? Oh, you say, “But couldn't **HE** do anything?” Yes. But **HE** had taken upon Himself a body like you have, so that **HE** would not only be in touch with all of your infirmities that you had, but also that this body could make an atonement on Calvary. If **HE** had remained in **HIS** Glory, **HE** could never have died. But to do this atonement, **HE** had to preserve that body, until the hour of **HIS** own timing. So **HE** avoided assassination by the Jews until the hour of **HIS** own timing.

Now we point out to you that in this instance, then Jesus had identified for all times who these people were. **HE** was talking about the truth “and the truth shall make you free.” Then we read here that having made this statement, there then spoke up certain Jews standing by who said, “How saith that the truth shall make us free? We have never been in bondage.”

This was a clear indication that these Jews were not Israelites. For they said they had never been in bondage, and the 12 tribes of Israel had been in bondage in Egypt. And if of the 10 tribes, then they would have been taken into captivity by Sennacharib. And if of Judah and Benjamin, they would have been carried away by Nebuchadnezzar. So they were never in bondage, for they were Canaanites and Hittites and others. And they had no plot nor lot in this matter.

Oh, how they boasted. If you get a real Alexandrian version, you will note how they boasted here. But Jesus said, I know that ye say you are Abraham's seed, but if you were Abrahams seed you would receive me.” Now Jesus said, “I know who you are. But you are not Abraham's seed.” He said, “Ye are of your father the devil and the lust of your father ye will do.” This is in the 8th chapter of the book of John. And it says that “Cain was a murderer from the beginning and abode not in the truth for there was no truth in him. When he speaks, he speaks a lie for the truth is not in him. But when I tell you the truth, then you believe not. Since you cannot understand my words you cannot hear my speech. You lack this spiritual capacity, you are not the seed of the household.”

Now in all this instance, they sought to condemn and destroy. And then Jesus makes this great statement when standing on Solomon's porch.

(John 5) **HE** said, "I have told ye and ye believe not because you are not my sheep." And **HE** said this to the Jews whom **HE** was addressing on Solomon's porch. **HE** said, "Ye are not my sheep whom I have given eternal life and they shall never perish." And now it says that "the Jews took up stones to stone **HIM**." Read the passage. For this gives you a little incite unto the people who controlled the temple. It gives you a little incite unto those people who hated Christ and **HIS** good works. It gives you a little incite into those who would kill the Savior who raised the dead.

They would destroy the miracle worker because they had no power. But then they were only interested in money and in greed and political force. They wanted to dominate the world and they planned on using Rome if they could. And when that failed, they stretched their influence to a strategy from the hoards of Genghis Khan to the rising of World Communism.

We look back upon the words of Jesus again, for in their contest against **HIM**, then Christ marks them well for what they are. I think this background consummates much of the essential background in what you should know about these people at that time in this land. Jesus spoke concerning these false Pharisees. **HE** said, "Ye hypocrites, ye built the tomb for the prophets and you garnish the sepulchres. You say 'if we had lived in our fathers time we would not have partaken of this deed, we would not have done this?' So, "if we had lived in our fathers time, we would not have hurt anyone." And Jesus said, "You have just born witness against yourselves that ye are the children of the prophet killers."

You know the Bible teaches that "Kind begets like kind" and that "leopards do not change their spots," and children are just like their fathers. And you better believe that also. So Listen. Jesus said, "you have just bore the testimony that you are of the generations of your fathers, therefore you have born witness against yourself that ye are the children of the prophet killers, and you fill up the measure of your fathers.

Do you know who you are? The generation of the Serpent and the Viper." And this is Jesus speaking. (Matthew 23: 29) Now Jesus said, "Behold,

I sent messengers and Prophets and wise men thru these years and you killed them, and you delivered them to the synagogues.” And then Jesus said this, “Upon you because you are guilty, comes the judgment for all of the righteous slain from Abel to Zacharias killed between the horns of the altar.”

This means that they had to be Canaanites if they were guilty of the blood of Abel. And they were continuing in this process of being guilty of the catastrophes upon the earth, right down to Zacharias. But do not think that it stopped there. For Jesus, in the book of Revelation, tells John that they are guilty of all of the blood of the righteous slain upon the earth. And when Mystery Babylon and the conspiracy of Communism and anti-Christ is exposed, you will find that these, ‘thy merchants’ are the ones guilty of all of the blood spilled upon the earth.

Now we turn, for these are the magistrates in the courts. And today you have them in your courts. And you will remember that Judas of Iscariot, and this would be that slimy person who could betray the Christ for 30 pieces of silver, and having betrayed **HIM** with a kiss, I would read from the 18th chapter of John, “for Judas would know the place where Jesus would be with **HIS** disciples, for often they had gone there.”

Having just left the dinner and having heard them just discuss this, he received a band of men from the high priests and the rulers and they came with their lanterns and their torches and their weapons. And Jesus, knowing all of their thoughts, said as they came into the Garden, “Whom do ye seeth?”

And I want to tell you something of the records of the Sanhedrin. Even the Mishnah says that the Sanhedrin cannot meet at night. The Sanhedrin must have a true order or an indictment which is the same as a warrant issued by the high priest, or by the majority of the Sanhedrin to place a man under arrest. There had been no such hearings. They must have sworn witnesses before this takes place. They had no such preparation. Legally, the Sanhedrin would have had to notify every Sadducee and every Pharisee of the impending trial. But they did not do this. Only the Sadducees were put on an alert, saying, “We have sent out an army to

take Jesus.” Discussed this? The records show that the reason why these men had discussed this was that with this great feast day and with the Passover on, they were afraid to arrest Jesus in the daytime and charge **HIM** because the people would have risen up in **HIS** defence and tried to deliver **HIM**. So they said, “We will take **HIM** at night. There is nothing legal about it.” And it would not be the laws of Israel that would try **HIM**. For their perverted Mishnah would not hold up for this.

In this instance, then Jesus, knowing all that was going on, said, “Whom do you seek here?” And they replied, "Jesus of Nazareth." And Judas of Iscariot who had betrayed **HIM**, then ran forward and kissed **HIM**. Then the band of the officers came forward. And then finally Peter came forward and he took that sword. And remember at the Passover that afternoon, in that upper room, that Jesus had said, “I want to tell you something. Previously I have been around to protect you but now things will be different. And if you do not have a sword, then you better sell your coat and buy a sword.”

Later we discover that Mark says that Jesus was now sending them out as lambs among wolves. At no time did Jesus ever tell **HIS** Apostles and disciples not to defend themselves. This is only something that pacifism had tried to include. The day is about here when the servants of Christ are going to fight and the kingdom will not be delivered to the Jews. So Jesus said, you better get a sword. You might get chilly without a coat, but you will live longer.

Now Peter had bought his sword and his swordsmanship was not as good as his fishing. And when he swung at the servant of the high priest who came toward Jesus, he just got his ear. But missed his neck and shoulders. And Jesus said to Peter, ‘Put up your sword. That was not necessary, for I have a whole host of Angels round here and I would have all of the help I wanted if I decided to do that, and we would throw all of these Jews into the sea. But this is now history taking place, so Peter put up your sword for now.’

Now Peter is getting a little frightened, for he thought this sword would be immortalized along side of Christ and he would come out a great victor

a mighty hero. But now all things seemed to have changed. And it says that “therefore the hoards and the captains took Jesus and they bound **HIM**, and they led **HIM** to Annas the father-in-law of Caiaphas, the high Priest for that year.” And remember it was Caiaphas who gave counsel to the Jews that Jesus must die.

Now why did they take **HIM** to Annas? This powerful old radical Jew still controlled this situation. And he wanted to interview Christ first. So illegally, they were carrying Christ into this assembly which was being held in the court of Annas and not too far away was the house of Caiaphas. As they were sneaking thru the streets of Jerusalem, we find out from the records of the Sanhedrin, as well as those of Jerusalem, that a young man was watching them, and he would become quite a figure later in Biblical events.

This young man was Barnabas. He was a student in the theological school of a good Pharisee called Gamaliel and he saw Jesus being taken, bound, by armed men. And he watched them go into the house of Annas. He then ran at once to the home of Nicodemus and he knocked on the door at the home of Nicodemus and he said, “They have taken Jesus and they carried **HIM** bound to Annas the high priest and to Caiaphas.” Oh, Nicodemus said, “This cannot be, for according to the Sanhedrin you cannot arrest a man at night. There has been no court. There has been no proceedings.” But Barnabas said, “This is what I saw.” So Nicodemus said then, “You run to the home of Rabbi (Master) Gamaliel and have him join me at once at the court of Caiaphas.”

In the meantime, we are told here in the records as to what transpired as they took **HIM** to the house of Annas, and then to the house of Caiaphas. And we read in the 26th chapter of St. Matthew, that they took hold of Jesus and they led **HIM** to the house of Caiaphas where the scribes were assembled. And now the chief priests and the elders and the council sought false witnesses to testify against Jesus to put **HIM** to death. Nice fellows, weren't they? How did they start the trial out? They were hunting for false witnesses. Yet under the **REAL MISHNAH**, he that produces a false witness in a matter of death, shall himself be put to death. That was not the law of Israel that they were following, but the laws of those dirty

kikes who today are still trying to put their laws over Christians. What kind of a case can you get before the high court if the chief justices are trying to stifle it? It sounds like our own country.

In these instances, we read that while this was going on that Nicodemus and Gamaliel burst upon the scene. And Caiaphas said, “Rabbi Nicodemus and Rabbi Gamaliel, take your seats in the Sanhedrin and we will disperse with the alternates.” They had not called one Pharisee and had appointed Sadducee alternates for all of them who were Asiatics and Canaanites. But they had to disperse with two alternates. So Caiaphas said, “Rabbi Nicodemus and Rabbi Gamaliel, take your seats in the Sanhedrin.”

And Nicodemus spoke up and he said, “This cannot be, for the Sanhedrin cannot meet at night in a matter of a case in the court.” Gamaliel said, “No, there has been no indictment issued. The Sanhedrin cannot meet. Never have we heard of such a hearing and especially at night.” Caiaphas was forced to turn to the scribe, and he said, “How readeth thou?” Then hearing this, Caiaphas said, “I would then have to concur with Nicodemus and Gamaliel. The Sanhedrin cannot meet at night.” So then Caiaphas said, “We will just call this an investigation and a hearing.” So Nicodemus and Gamaliel sat down, two true Pharisees among 90 Canaanites. That would be almost like sitting down with Castro.

Now we read that at first they did not find any witnesses. And then finally, they came in dragging two sorry looking witnesses who were going to testify. And thus, two false witnesses came in, and one of them said, “I heard this man say that **HE** would destroy the temple and rebuild it in three days.” And the high priest then turned to Jesus and said, “Answereth thou nothing?” And Jesus held **HIS** Peace.

And then they went into a jury discussion, and the High Priest was then corrected. For they had no right as yet for a jury. And Caiaphas said, “I adjure thee, by the living God, that thou tell us whether thou be the Christ, the son of God, thus, the Messiah, the embodiment of God?” And Jesus never answered any charges from any false witnesses. **HE** did not pay them any attention. Gamaliel and Nicodemus left a record of that trial.

And they said, “This cannot be. Witnesses have no right to testify. And there has been no preparation for a trial. This is not a legal trial, and you have brought forth false witnesses. And we will not set here and let their testimony abide.”

Now you have a jured witness. And when Jesus answered Caiaphas, we discover here in the works of Matthew, that Jesus said, “Thou has said. Nevertheless, I say unto you, here after shall ye see me, the son of man, sitting on the right hand of power coming in the clouds of Heaven.” You will discover in Matthew, that HE said this. But I like Mark’s very positive statement that when Caiaphas said, ‘art thou the son of God, the Messiah, the embodiment of God,’ then Jesus said, “I am.” (Mark 14:61-62).

Then we read that the false confessions of these rascals does not bother these rascals one bit. He tore his beard, and ripped his clothes, and he threw up his hands and yelled ‘Blaspheme.’ How could you yell ‘blaspheme,’ if you worshiped the devil? These priests of the Canaanites were worshiping devils just like their fathers.

The only blaspheme they were thinking of was that this was **YAHSHUA**, who came in the name of **YAHWEH**. This was the mighty God. But the devil had an idea that if he could capture **HIM** in a body of flesh, he could destroy **HIM**, and he would win. Then Jesus said something else. **HE** said, “The next time you see this Messiah embodied, called ‘the son of man,’ you will see **HIM** in the seat of authority and power in the throne seat, and **HE** will be coming in the clouds of Glory with Great Power.” That did not make them happy either. The one thing they do not want to hear anything about, is the return of Christ.

You know? Once when speaking out here in north Hollywood and a bunch of Jews were worried about unidentified flying objects, and one time, Eddie Canter was the moderator. They asked him about what he thought of those flying objects. And he said, “I don’t know, but some Christians think that this is the second coming of Christ. And if **HE** has come, then we have had it.” That just tells me all of the more **LORD JESUS COME QUICKLY**.

Then the high priest continued to tear his clothes and he said, “We have all heard this ‘blaspheme.’ What think thee?” And they responded, “**HE** is guilty of death.” An illegal court, and **HE** never brought any witnesses. **HE** never had an hour to prepare **HIS** defence. **HE** was never allowed any of the rights declared unto **HIM** under the law. And they were seeking in an illegal court held at night without proper representation by a framed up tax group who wanted to kill **HIM** all of the time and they now wanted to kill **HIM** all of the time.

And they now pronounced **HIM** Guilty. Nicodemus and Gamaliel stood up and said, “We are walking out of this Sanhedrin and we will never set foot in this council again. Nor will any true Pharisees, and when we have spread this work, the Pharisees will gather in **HIS** defence.” Do you know, that there was only one time after that when the Pharisees set in that council? That was the day when they had taken Peter and John for the testimony of Jesus Christ and brought them before the elders and the scribes. And Gamaliel sat there to see what would be done, for he knew that this was the doctrine of the resurrected Christ and the Pharisees’ resurrection doctrine cycle here. But from that day on the Sadducees have had control of that council, from that day to this.

Now having declared **HIM** guilty, they spit in **HIS** face. They slapped and buffeted **HIM**, and smote **HIM** with the palms of their hands. You can hit **HIM** all you want with the palm of your hand, just don’t smote **HIM** with your clenched fist, is how they got around the law. And then in the hour of the judgment, then Nicodemus shouted out, “Do we smite any man without a hearing and then judge him?” Denouncing him, Nicodemus hit back at the high priest.

Listen. It says here therefore that this fulfilled the Prophecy. And some denounced Jesus, and some said, “Why don’t you tell us now? So you are the Messiah. Why don’t you prophecy?” And they mocked **HIM**. And we are told that when morning had come, the chief priests and the elders of the people took council together against Jesus to put **HIM** to death. (Matt: 27:3). And this morning, they delivered **HIM** unto Pontius Pilate. Thus you see that the whole Jewish trial was strictly a false pattern. Go back and read the record in Matthew, Mark, Luke and John, and you will

discover that this was a frame-up. And reading in their own records in the Sanhedrin, and they admit, it was a frame-up.

Now Pontius Pilate awakened in the morning before there was a sun rise, a clouded sky, a dreary day, and a powerful governor is awakened and he comes down to his court. And he had to call out the standard bearers. For whenever the Romans held court, they had to call out the tribunals. And even in Jerusalem, all of this was necessary.

Thus, this was the open court which the people could approach in the great hall of judgment. Thus, it meant that any Roman standard of any legion anywhere in the world had to be there. Thus here was the centurion holding a standard and there were 72 standards here in Pilate's own court. These were stout staffs. And upon the top of each staff was a golden eagle. Not too much unlike the outstretched wings of the golden eagle that we have on our flag staff. But no colours, only these standards, the standards of the regiments of Rome all over the world. And they symbolized the power of Rome all over the world, as well as the governors of each province.

Thus, all of these great standards of Rome's power and authority were now in this chamber, in this great centre of the court. Centurions held them lightly, unhappy with the Jews who were always turbulent in the Roman courts. And now they came bringing Jesus, bound, before Pontius Pilate. And as they marched **HIM** down the corridor, the records we get from Mark's church in Alexander, Egypt and the records we get out of the writings of Nicodemus, and also the writings of Clement's concerning the events round the time of Christ. These many records say that as they brought Jesus in, suddenly all of these standards of Rome dipped down low before **HIM**.

And these men tried to hold these standards erect, but they bent and bowed before Christ. And the Jews cried, "Oie Oie' look what your men are doing. Oh, Pilate, look even Roman soldiers bow before this one who is charged with sedition." Pilate called one of the Centurions to him and said, "What happened?" The Centurion said, "We could not hold those staves as this man came in. We do not know what happened." So Pilate

said, “Take **HIM** out again.” Then they assigned two stout men to each stave, and here came the Jews marching in again with Jesus. But two men could not hold them, for they bent like the bending of a bow, and they dipped to the ground before Christ. And the Jews cried out again. So Pontius Pilate said, “Aha, you now hold the staves and we will bring **HIM** in. And if you cannot hold these staves, then I shall have your lives.” And the Jews said ‘no deal.’

We have often heard it said that the mob so quickly switched their allegiance. But this is not true. When commemorating Palm Sunday where two men of Judea wanted to crown Christ **KING**, this mob was not the mob which stood in the judgment hall before Pilate. This mob had been gathered up and paid for from all of the refuge that the Jews could gather. And when **HE** was brought before Pontius Pilate, we read that Jesus stood before the governor who said, “Art thou the King of Judea?” And Jesus said, “**THOU SAITH IT.**”

But when **HE** had been accused before the chief priests and the elders, **HE** did not say a thing. Pilate said, “Do you hear all of these things that are witnessed against thee?” Jesus did not answer him. Pilate said, “Come on into my inner chambers, I want to talk to you.” You may read from Mark as well as Luke and John. For the clear statements are not all clearly stated here. Although Nicodemus tells us some.

The Roman records today, which I have in my library, tell of the whole story as Pilate related it later unto Rome. Trained in the universities of London and taught in the Mystery School, many of which were the background history of your race, understanding great clauses which were in the background of tradition, and the mighty challenge of what is truth, Pontius Pilate said to Jesus, “What is your mission?” And Jesus said, “I came to bear witness to the truth.” And as Pontius Pilate said, “What is truth?”, then Jesus gave him the answer. And immediately Pilate said, “Oh, behold, I see that thou hast travelled further than I.” And then he said, “What shall I do with thee?” And Jesus replied, “You do as it is written.” Then Jesus talked to Pontius Pilate, and then Pilate went out to the Jews and he said, “I have a notable prisoner which we took and which you despise. It is the nationalists patriot that fought against the Priests and

against Rome.” And he said, “It is a custom, that on your feast day that I release a prisoner unto you. So who would you have that I release unto you Barabas or Jesus? But I find no fault with this man.” This, the supreme court judge, Roman representative Governor said, “I find no fault with this man.” The court of final appeal of Palestine said, “The prisoner is not guilty, I find no fault in this man.” But the Jews said, “If you do not find any fault with **HIM**, then you are no friend of Caesar. For **HE** is guilty of sedition.” Pilate tried again, saying, “**HE** is your king.” But they said back to him, “We have no king but Caesar.” Again the Jews proved that they were not Israelites. They were not from the tribes of Judah and Benjamin in Palestine. For they were denying the theocracy of God's own Divine presence. They said, “We have no king but Caesar.”

Now don't let some silly preacher come along and tell you that these are God's own people. They were just blind. For they were Satan's own children and they knew what they were doing. Pontius Pilate came back to Jesus and said, “What shall I do? Don't you know that I have the power to deliver you unto them, or to set you free? I have the power over you of life and of death.” Jesus then said to Pontius Pilate, “You do not have any power unless it is given unto thee. I can lay my life down and then pick it up again, but there is no man who can take it away.”

As Jesus spoke these words, they so reached into the heart of Pilate that he knew this was truth. He was mystified and amazed. He wanted to placate the Jews whom he feared, because of their influence on Rome and the power of their purse. And he wanted to let Christ go free because he felt that this man was just. His own wife had come to him telling him that in a dream, she had seen that this was Christ, God embodied, “So don't have anything to do with the blood of this just man.”

Do you want to know what became of Pontius Pilate and his wife? Before they were thru, they went back to Rome. And there they testified concerning Christ and they died for **HIS NAME**. It seems that his wife had not only accepted Christ, but had secretly attended **HIS** meetings.) Then Pilate went back out to the Jews, and for the second time, he told them he found no fault with this man, and **HE** is not guilty as charged. But they

said, “**HE** is guilty and we want **HIS** blood.” Pilate said, “I have scourged **HIM** some, I have whipped **HIM** some. And now I will turn **HIM** loose.” But the Jews cried saying, “If you turn **HIM** loose, you are no friend of Caesars.”

Now it seems that at that time, Herod was also in Jerusalem. And being a pettish Jewish overlord, and he also, was under Rome, so thinking that this was a good time to unload some of the responsibility, then Pilate sent Jesus to Herod. Herod was disturbed, but he wanted to see a miracle which there was much talk about. So he said to Jesus, “Perform a miracle for me. Just do a trick, at least do something.” But of course, Jesus did nothing for Herod. So Herod sent Jesus back to Pontius Pilate saying, “I find nothing wrong, but I do not know what to do.”

Pontius Pilate again turned to Jesus, and he said, “What shall I do with you?” And Jesus replied, “You do as it is written.” Then Pontius Pilate said, “How is it written?” And Jesus replied, “It is written that I shall be crucified.” Pilate said, “But I do not want to be guilty of this.”

Now there is a custom in Israel’s Law that an individual in such a circumstance who did not want to be guilty of an act perpetrated by others could dip his hands in clean water and say, “I refuse to be guilty of this act. I wash my hands of the guilt of this matter.”

Now remember, irrespective of all of the preachers who have been telling you thru out all ages that Pilate is down in some hot spot trying to wash his hands, this is a lie. Pontius Pilate just bore another testimony that he believed in the innocence of Jesus Christ. But Jesus just told him to do what was written and deliver **HIM** to these individuals who were going to crucify **HIM**. But Pontius Pilate, with the authority of the Roman government, had said that Jesus was innocent.

I just want to remind you that today the Jews try to pass the crucifixion of The Christ off on Rome. But Rome said that **HE** was not guilty. Rome's representative said it three times. And then with a legal ceremony washed his hands in clear water. And Pilate said, “Here **HE** is, then you do it.” And then the Jews said, “Oh, no, we want Rome to do this for us.”

And now you understand why, for 2000 years, they have been saying Rome did it, and they do not want to take condemnation for their act. For they were afraid of the people in their own territory, those of Judah and Benjamin, when they found this out. So Rome said, “**HE** is not guilty,” but the Jews cried, “**HIS** blood be upon us and upon our children, so let it be.”

Don't you ever forget, as you go out of this auditorium, that world Communism, the martyrdom of Christians by the thousands, the results of Zionist Jewish conspiracies, the financing of the propaganda of the anti-Christ, and that they came with the hordes of Genghis Khan. And then as Jesus said, “The eighth will be out of the seventh,” and here they came with world Communism. For your enemy has not changed. There is no accusation that I have made that is not out of the scriptures. The Jews condemned **HIM**. And Rome, whom they appealed to for the final judgment, said, “**HE** is not guilty.” But **HE** was put in their hands with a few Roman soldiers to carry out the execution. And they called for one Simon the Cyrenian, to carry **HIS** Cross. And Christ was taken up the hill to Golgotha.

Yet we know that the end of this story is one of triumph and we wait a week to talk about it. For we know that on the great power of **HIS** Resurrection rests the great Christian culture, upon which the dynamics of our civilization has been built. We know that the events to follow would defeat all of the power of Jewry. And we know that they hid down beneath the temple in the treasury room when the news of Resurrection begin to spread. And that day of Calvary, the earth shook. The earth almost revolted at the crucifixion of the body of God.

Let me tell you this tonight. The greatness of Divine Grace was manifested here. For **HE** came for this purpose. **HE** was not going to let **HIS** children do this. So **HE** forced the devil by his hatred to do the job for the devils own children to do it for him, and asked for **HIS** blood be upon them. There is no greater propaganda than this today, that says that these people are persecuted all over the world. They are not persecuted, for they have sown every seed of every judgment that they have received. And with their hatred of Christ, they continue to sow the seed of revolution in

every great Christian nation, whether it be in America, or Britain, or anywhere in God's household. And anything they earned in that day and anything they **have received, has been their own judgment. For it was they who said, "HIS BLOOD BE UPON US AND UPON OUR CHILDREN."** And they have left another pleading for you and I. And this is that the substitution of this blood. Let us stand free to look in HIS face and say, **"OUR FATHER WHICH ART IN HEAVEN HALLOWED BY THY NAME."**, The trial, **NOT GUILTY**, but the results execution. This, my friends, is what the world would be like under the justices and the race who tried Jesus. Thank God we have another vision, and we pray another prayer, **"THY KINGDOM COME, THY WILL BE DONE, IN EARTH AS IT IS IN HEAVEN."** And we shall see that rising Son coming in the clouds of glory. And these who sought **HIS** death will try to hide in the rocks and the mountains.



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