



Empowering People to Change the World

The Killing of Jesus Act 3

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Act 3

Announcements for this weekend:

1. Wholeheart Advance. Spiritual Boot Camp for Men! Only 85 spots and filling up. The discounted price is only until June 15th. Sign up online. Bring a battle buddy!
2. Men's Movie Night Friday June 12th. 6pm doors open with pizza. 7pm Showing of Movie. Movie is a mystery until you come. PG13
3. Next week, Anniversary and Prayer Night! 1 year anniversary for The Road with cake and refreshments after the service. Time of prayer in the sanctuary for our nation, our city, our church
4. "Shindig at the Sutherlands" for the whole family. July 18th, 4-8pm with blue grass music and games. Bring your own food and chairs. Outdoor worship service that night. (12520 Condor North, 80831)
5. "Father Son outdoor breakfast" over the fire. June 13th, 8-10am, breakfast, games, and spiritual input for fathers and sons. Sutherlands place (12520 Condor North, 80831)

We are looking at the "killing of Jesus" and this is Act 3. Jesus is now standing before Pilate. Jesus has probably been up all night, being beaten and mocked and spit upon—he must be exhausted, thirsty, hungry, and weakened by blood loss

Chapter 15

Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council;

and they bound Jesus, led *Him* away, and delivered *Him* to Pilate.

- The Sanhedrin, the 71 man Supreme Court of Israel, has brought Jesus to Pilate. The night before they have had an illegal gathering and mock tribunal. Illegal in the three ways: 1) Israel doesn't have the right to use the death penalty, 2) it was at night, 3) the decision must have a 24 hour waiting period
- Jesus has been paraded before Caiphas the high priest and now to the Praetorium, the residence of the Roman Procurator, in this case, Pilate
- So, they now have to bring Jesus to Pilate in order to get his pronouncement to inflict capital punishment
- The forty something [provinces](#) of the Roman Empire were ruled by a governor whose term lasted twelve or thirty-six months. These powerful men are virtually unknown to modern historians, Pontus Pilate was governor of Judea for about ten years
- The **Pilate Stone** is the name given to a damaged block (82 cm x 65 cm) of carved [limestone](#) with a partially intact inscription attributed to, and mentioning, [Pontius Pilate](#); a [Prefect](#) of the Roman-controlled [province of Judaea](#) from 26–36 AD. It was discovered in the archaeological site of Caesarea Maritima, in 1961. The artifact is particularly significant because it is the only widely accepted [\[not in citation given\]](#) archaeological find, to date, of an authentic 1st-century Roman inscription mentioning the name "Pontius Pilatus". It is contemporary to Pilate's lifetime, and accords with what is known of his reported career
- The Jews want Pilate to pronounce death upon Jesus

Then Pilate asked Him, "Are You the King of the Jews?"

He answered and said to him, "*It is as you say.*"

And the chief priests accused Him of many things, but He answered nothing. Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"

- The Jews knew that Pilate, a Roman, couldn't care less about the charge of blasphemy. That charge would have meant nothing to Pilate, so the charge is that Jesus wants to be a king and lead a revolution, saying that he had told the people not to pay taxes to Rome
- Jesus affirms that He is a king! John goes into more detail. Jesus says, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."¹
- Pilate knows he's innocent—Matthew records that he knew they had handed him over out of envy. In Luke Pilate says, "I find no fault in this man"
- Pilate's wife has even had a dream to have nothing to do with Jesus for He is righteous.
- Yet Pilate, a consummate politician, a man of compromise, is beginning to see the writing on the wall—in order to keep the peace, he must comply with the Jewish leaders

Vs. 5 But Jesus still answered nothing, so that Pilate marveled.

- Why answer! Jesus knows that God's will means he will die. Jesus has settled that in Gethsemane

¹ *The New King James Version*. 1982 (Jn 18:37). Nashville: Thomas Nelson.

- In Luke's Gospel, Jesus is then sent to Herod, whom he wanted to mend a rift between them and get Jesus off his hands
- Herod lets his men beat him up some more and sends him back to Pilate

Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.

- The custom of releasing prisoners in Jerusalem at Passover is known as the *Paschal Pardon*,^[12] but this custom (whether at Passover or any other time) is not recorded in any historical document other than the gospels.
- Pilate believes Jesus is innocent and is trying to figure out a way to release Jesus. As a magistrate he has two choices:
 - 1) the Abolito, the acquittal of a prisoner not yet condemned
 - 2) the indulgentia, or pardoning of one already condemned
- Jesus has not yet been condemned and is believing that the people will cry out for Jesus over Barabbas

And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion. Then the multitude, crying aloud, began to ask *him to do just as he had always done for them*. But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" For he knew that the chief priests had handed Him over because of envy. But the chief priests stirred up the crowd, so that he should rather release Barabbas to them.

- Nothing is known about this insurrection but Barabbas might have been a leading Zealot, who hated the occupation of the Romans
- It is interesting in that it could be that the priests were actually in favor of the insurrection. Pilate is obviously thinking the opposite
- Barabbas, the freedom fighter obviously has popular support—which would have been frightening to Pilate

Vs. 12

Pilate answered and said to them again, “What then do you want me to do *with Him* whom you call the King of the Jews?”

So they cried out again, “Crucify Him!”

Then Pilate said to them, “Why, what evil has He done?”

But they cried out all the more, “Crucify Him!”

So Pilate, wanting to gratify the crowd, released Barabbas to them;

- Pilate has lost control of the situation. Be careful in consulting with the will of the people!
- Pilate is shocked by the response of the people
- Pilate’s strategic mistake of asking the riotous people has moved him dangerously close to a riot as he now must acquiesce to their desires

and he delivered Jesus, after he had scourged *Him*, to be crucified.

- A Roman scourging was a terrifying punishment: the prisoner was stripped and tied to a pole. He was beaten until his skin hung like shreds—the victim would be beaten with a flagellum, strips of leather with bone and iron tied

into them, to form a chain. There were no maximum to the strokes they could inflict. Most victims of scourging died just from the scourging itself. Josephus the Jewish historian writes that he had some men scourged until their entrails hung out

Isaiah prophecied of this day, in chapter 53,

He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.
4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
6 All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of us all.²

Vs. 16

Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. 17 And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head*, 18 and began to salute Him, "Hail, King of the Jews!" 19 Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

- Jesus would have barely been able to even stand. He is weary and close to death
- The Palace Guard would have been auxiliary soldiers

² *The New King James Version*. 1982 (Is 53:3–6). Nashville: Thomas Nelson.

chosen from the non-jews in the area, who had accompanied Pilate from Caesarea to Jerusalem

- They have watched the proceedings and are now making a vaudeville act of the accusations that Jesus is a king—the imitation of the purple robe and the crown of leaves that were associated with a vassal king

And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.³

- They give him back his clothes, possibly to keep him alive, so that he can be crucified. Otherwise he might have died on the way from exposure
- The full weight of the cup of fury, the cup of God's wrath, the cup we all deserve is being drank to the dregs by Jesus
- If you don't know Jesus tonight, the cup of the fury of God will come upon you! Not that he doesn't love you but rather because you are sinful and not forgiven of your sin...
- **For God so loved the world that he gave his only Son, the whoever believes in Him should not PERISH, but have eternal life**

Vs. 21

Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. And they brought Him to the place Golgotha, which is translated, Place of a Skull. Then they gave Him wine mingled with myrrh to drink, but He did not take *it*.

³ *The New King James Version*. 1982 (Mk 15:16–20). Nashville: Thomas Nelson.

And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take. Now it was the third hour, and they crucified Him. And the inscription of His accusation was written above:
THE KING OF THE JEWS⁴

- Death by crucifixion was one of the most cruel and shameful acts ever known to man
- Josephus said, "the most wretched of all ways of dying"
- It is from crucifixion that we derive our modern word, "excruciating"
- Jesus is becoming the curse, fulfilling the prophecy of Deuteronomy, "**If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God.**"⁵
- The cross is the focal point of the Gospel, for it is at the cross that sin was dealt with finally and definitively and made a provision for our sin
- it is at the cross that Jesus took on the cup of the wrath of God against sin; Jesus identified himself as the transgressor. Jesus became the accursed one as the cross was lifted up
- **Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "*Cursed is everyone who hangs on a tree*"), that the blessing of**

⁴ *The New King James Version*. 1982 (Mk 15:21–26). Nashville: Thomas Nelson.

⁵ *The New King James Version*. 1982 (Dt 21:22–23). Nashville: Thomas Nelson.

Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.⁶

With Him they also crucified two robbers, one on His right and the other on His left. So the Scripture was fulfilled which says, “*And He was numbered with the transgressors.*”

And those who passed by blasphemed Him, wagging their heads and saying, “*Aha! You who destroy the temple and build it in three days, save Yourself, and come down from the cross!*”

Likewise the chief priests also, mocking among themselves with the scribes, said, “*He saved others; Himself He cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.*”

Even those who were crucified with Him reviled Him.

- Theologian Don Carson said, “one cannot long talk about Christian joy, or Christian ethics, or Christian fellowship, or Christian doctrine of God or anything else without finally tying it back to the cross”
- Paul said to the Corinthians, For I determined not to know anything among you except Jesus Christ and Him crucified. **3** I was with you in weakness, in fear, and in much trembling. **4** And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, **5** that your faith should not be in the wisdom of men but in the power of God.⁷
- For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes,⁸

⁶ *The New King James Version*. 1982 (Ga 3:13–14). Nashville: Thomas Nelson.

⁷ *The New King James Version*. 1982 (1 Co 2:2–5). Nashville: Thomas Nelson.

⁸ *The New King James Version*. 1982 (Ro 1:16). Nashville: Thomas Nelson.

- We are fumbling the Gospel today because we have forgotten the life, death, and resurrection of Christ! Central to the Gospel is the work of Christ on the cross!
- For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,⁹
- This is the first, foremost, and everything stands or falls on this point—Jesus took upon himself the cup of the wrath and condemnation of God because of our rebellion—he became the curse; he took our place!
- Paul said it was the first of importance in the Gospel of the grace of God
- "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Corinthians 1:23-24.
- We live in a day when the world would like us to preach anything but Christ crucified.
 - ❖ Lets preach about politics and economics
 - ❖ Let's preach about the 5 ways to get your marriage working
 - ❖ Let's preach about how to get miracles or signs and wonders
 - ❖ But Paul says "we preach Christ crucified" and the Jews don't appreciate it because the Jews were interested in circumcision and the Law and Greeks don't like it because its not the wisdom of the age or

⁹ *The New King James Version*. 1982 (1 Co 15:3). Nashville: Thomas Nelson.

the philosophy of the times

We preach:

- ❖ Christ nailed to the accursed tree, bleeding at every pore and dying on the Cross, yet, living forevermore.
- ❖ Christ suffering agonies that are indescribable, yet being at the same time the God at whose right hand there are pleasures forevermore.
- ❖ Christ, the Man, who could not have sympathized with you and me, nor could He have suffered in our place if he were not a man. How could He have been the Covenant Head of the sons and daughters of Adam if He had not been made in all points like them, except that He was without sin? With that one exception, He was just as we are—bone of our bone, and flesh of our flesh—yet He was as truly God as He was Man,
- ❖ Christ, the One of whom Isaiah was Inspired to prophesy, “His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.”
- ❖ So, in preaching Christ crucified, we preach the Glory of Heaven conjoined with the beauty of earth—the perfection of humanity united with the Glory and dignity of Deity!

And you and I are justified because of Christ's work on the cross! Justified refers to your stature before God. When you put your faith in Christ, God, the judge, hands down the verdict that you are righteous. He transfers the perfect sinless record of Jesus to you. This is amazing grace!

**The Bible says,
for all have sinned and fall short of the glory of God, being
justified freely by His grace through the redemption that is in**

Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.¹⁰

- ❖ But that is only the beginning. For when He comes into your life, He begins to work in you to strip away your sinful selfish arrogant ways and to mold and make you into a vessel that starts looking more and more like Him—that is called justification.

¹⁰ *The New King James Version*. 1982 (Ro 3:23–26). Nashville: Thomas Nelson.