

1 Week 3: Chapters 10 - 12, Pages 99 – 122

2 Main Theme: What is Truth?

3 Chapter Ten

4 Before Pilate: What Is Truth (p 99 - 100)

5 Penalty for uttering blasphemy (a capital offense in Jewish law: DEATH

- 6 • Jews could not carry out capital punishment; only local governor of Judea could do this – Pontius
- 7 Pilate
- 8 • Pilate would not care about anything religious Jesus proclaimed (blasphemy, son of man coming
- 9 on a cloud or any other *religious* violation)
- 10 • Chief priests needed something more to get Pilate's attention and provoke him to kill Jesus; *took*
- 11 *counsel against Jesus to put Him to death* (Matthew 27:1)
- 12 • What was most important to Pilate? His job and the protection of Rome

13 Taking Counsel Against Christ (p 100)

- 14 • Psalm 2 prophecy: *taking counsel* against messiah
- 15 • Three times the term is used in Mathew's Gospel during Jesus' last week of life
- 16 ○ Pharisees, chief priest and elders, and the Counsel

17 Before Pilate (p 100 – 101)

18 Initial appearance before Pilate is everything:

- 19 • Jesus is *bound like a serious criminal*
- 20 • The chief priests, elders, leaders come in *large numbers*
- 21 • They *accuse* Jesus; formal legal charge
- 22 • Jesus is:
 - 23 ○ *Perverting or leading astray* the Jewish people from proper loyalty to Rome
 - 24 ○ Discouraging people from paying taxes to Caesar (Luke 20:20-26)
 - 25 ○ **Aspiring to royal authority and toppling Roman Rule** (King of Jews)

26 "Are You the King of the Jews (Luke 23:3) (p 102 – 103)

27 Jesus replied, "*You have said so.*"

- 28 • Qualified affirmative: "**Yes, but** *not in the same way you think I am.*" Jesus IS a TRUE KING, but
- 29 His *kinship is not of this world.* (John 18:36)
- 30 • Pilate *positively surprised* and impressed; he *senses* something different about Jesus; realizes
- 31 Jesus is innocent, not a real threat to Rome but the chief priests were ENVIIOUS of Jesus; he
- 32 openly states *I find no crime in this* (Luke 23:4)
- 33 • Chief priests elevate the accusations by presenting image of Jesus inciting the people again
- 34 Roman rule...now THAT is something that Pilate, as the Roman governor, should be greatly
- 35 disturbed

36 Herod Hears Nothing (p 103 – 104)

37 Pilate passes the buck to Herod who is over the province area of Galilee

- 38 • Herod anxious to meet Jesus hoping to see one of His miracles
- 39 • Herod does not want to hear the Word of God or do it (Luke 8:21) but to see a performance
- 40 • Jesus does not even say a word, He "*opened not His mouth.*" (Isaiah 53:7)

41 When We Are Like Herod (p 104 – 105)

42 We are like Herod when we approach Jesus:

- 43 • Primarily for what He can do for us
- 44 • As a *wonder worker*
- 45 • A problem solver who can help us in our troubles

NO GREATER LOVE: A Biblical Walk Through Christ's Passion

- 46 • *A spiritual Santa Claus*
- 47 • And we do all the talking

48 Questions to ask ourselves:

- 49 • Do I *listen* in prayer or do all the *talking*?
- 50 • Do I seek to *hear* the voice of God in our lives?
- 51 • Do I present a *list of demands* or *problems* with instructions on how I want them solved?
- 52 • Do I approach God with humility and prepared to do His will?

53 A true disciples seeks to "*hear the word of God and do it.*" (Luke 8:21, 11:28)

- 54 • *Throng* of chief priests, and scribes follow Jesus to Herod for him to hear *directly* from them
- 55 • Jesus is silent; Herod feels dismissed and mock Jesus, places fancy robe on Jesus and refuses to accept responsibility for Jesus; sends Jesus back to Pilate
- 57 • Both Herod and Pilate: Jesus is innocent, recognize ENVY is at heart of Jewish leaders' accusations; surprising results for both Herod and Pilate's relationship (Luke 23:12)

59 *A Wife's Dream* (p 105 – 106)

60 "Herod's wife testifies to Jesus' innocence while Sanhedrin declares Him guilty."

61 Parallels: Herod

	Herod	St. Joseph
Received dreams from God	XXXXXXX	XXXXXXX
Received divine message through a dream	XXXXXXX	XXXXXXX
Message was about protection of Jesus	XXXXXXX	XXXXXXX
Received message and protected innocent Christ		XXXXXXX
Received message and DID NOT protect innocent Christ	XXXXXXX	
Obedied message and raised Jesus as his own human child; gave us the Messiah		XXXXXXX
Ignored message; gave in to pressure from the crowd; crucifies the Messiah	XXXXXXX	

63
64 *What Is Truth?* (p 106 – 108)

65 Jesus tells Pilate, "*I have come into the world to bear witness to the truth.*" Pilate responds, "*What is truth?*"

66 Pilate's lack of understanding of truth leads to the innocent Jesus being crucified. (p 106)

67 Pilate knows Jesus...

- 68 • Is innocent
- 69 • Is NOT a threat to Roman rule
- 70 • Is object of Jewish leaders' envy and keeping control of Jewish people

71 Pilate has *his own truth*: There is no truth

- 72 • His TRUTH is self-interest
- 73 • His TRUTH has no *moral compass*
- 74 • His TRUTH has no measure to guide him in making this difficult decision; he does what is best to protect his own self-interest
- 76 • There is no good or evil; therefore, there is no right or wrong

77 Moral Relativism: idea that *truth* is *relative*; there is no accountability; no morality; each person has his/her own truth; Anything goes!

- 79 • "I can do whatever I want that I think is *good for me* regardless of how much it hurts other people."
- 80 • "I can leave my wife and children and commit adultery."
- 81 • "I don't have to feed the poor or take care of the sick. I don't have to give any of my money to anyone."
- 82 • "I can kill my unborn baby up to birth."

83 If there is no *truth*, then *truth* is RELATIVE (a view that ethical truths depend on the individuals and groups holding them.)

- 84 • *Objective Truth*: real truth is that which is true for what exists and can be proved in this physicality. (The sun moves across the sky each day.)

86
87 *Truth is NOT abstract. It is a Person. It is Jesus Christ – the Way, the Truth and the Life.*
88 *If we deny this, we do hurt to other people and to our own souls for we are denying Christ Himself.*

89 Chapter Eleven

90 Scourging, Crowning, and the Barabbas Choice (p 109 - 114)

91 Pilate saw a way out of his responsibility to placate Jewish leaders; promote the release of Jesus as was
92 the tradition during the Jewish Passover; Jewish leaders incited the crowd to choose another: Barabbas

- 93 • A “notorious” criminal; revolutionary; had committed murder
- 94 • Name means “son of the father” (OT Israel was called God’s son)
- 95 • The Jews must now choose between
 - 96 ○ Barabbas – the son of the father; a criminal fighting the Romans with insurrection and
 - 97 murder; represents way of violent revolution; hate your enemies, seek vengeance **OR**
 - 98 ○ Jesus – son of the father; Teaches to love and forgive one’s enemies; taught way of
 - 99 mercy, peace, and enduring persecution as the road to blessing and eternal life
- 100 • Choice: Way of violent revolution OR the way of sacrificial love – the Way of the Cross
- 101 • Leadership incites the people; decision is to release Barabbas; Pilate sends Jesus to be crucified

102 Scourging at the Pillar (p 110 – 111)

103 Jewish Torah (Law) – lawbreaker gets a whipping of not more than 40 lashes

104 Roman Scourging – no limits; often leaving prisoner severely handicapped or dead

105 Purpose of Roman Scourging

- 106 • Punishment for convicted criminals
- 107 • Deterrent for future crimes; a warning for all
- 108 • Used as torture to get needed information
- 109 • Prelude to crucifixion: more intense the scourging, the quicker the death on the cross
- 110 • Pilate’s reason: make Jesus look so wretched, Jewish leaders might just let Him be released

111 Most crucifixion took 1-2 days; Jesus died in 6 hours (Mark 15:25, 34)

112 ***Jesus may have been half dead before he even picked up His cross.*** (p 111)

113 Crowning of Thorns (p 112 – 113)

114 Many of the Roman cohort (600 Roman soldiers) participated in the mocking of Christ

- 115 • Dressed Him as King
- 116 • Crowned Him as King
- 117 • Gave Him a royal cloak as King
- 118 • Gave Him a scepter (reed) as King
- 119 • Gave honor to Him as King
- 120 • Mocked Him, spit on Him, hit Him – if only they knew *who* this king really was

121 *When these same soldiers kneel before Jesus in the Last Judgement,*
122 *they will wish they had not mocked Him on Good Friday.*

123 Chapter Twelve

124 ECCE HOMO: Behold The Man (p 115 – 122)

125 Pilate’s words were meant to ridicule and humiliate Jesus and persuade Jewish leaders to allow the
126 release of this *pitiabile man*, but the words said so much more...

- 127 • The MAN: “son of man” prophesied by Daniel
- 128 • The MAN: the *new Adam* (See Chapter Four)
- 129 • The MAN: the *last Adam* who will become the life-giving spirit and source of resurrection for all
- 130 • The MAN: Zechariah 6:12, used to refer to the *future king*

131 Pilate uses phrase, *Behold THE MAN*...not realizing he is quoting Jewish Scriptures that prove Jesus is the
132 long-awaited Messiah-King of the prophecy.

133 Pilate’s New Fear (p 117 – 118)

134 Charges against Jesus: “stirring up the people”, forbidding payment of taxes to Caesar, making himself a
135 king

- 136 • AND now, the claim to be the divine Son of God
137 ○ Now knows true reason Jewish leaders want to kill Jesus
138 ○ Son of God claim
139 ▪ Is he a *failed messiah* OR a *deity in disguise*?
140 Pilate to Jesus: *Where are you from?* For thirds time, Jesus is silent - Isaiah 53:7 (Before Sanhedrin, then
141 Herod and now before Pilate).
142 No friend of Caesar (p 118 – 119)
143 Jewish leaders play final card: If you let him go, YOU are no friend of Caesar (John 19:12)
144 • Friend of the King: group given special privileges because of their loyalty; given authority and
145 served as trusted advisors
146 • If allowed another *king* to be freed, Pilate could be tried for *treason*
147 • Remaining a *friend of Caesar* is more important than being a *friend to Jesus*
148 "No King but Caesar" John 19:14 – 15) (p 119 – 120)
149 Crucify Him! Crucify Him!
150 • The Jewish leaders forsake their daily prayer commitment that God alone is their King by
151 answering Pilate's question, *Shall I crucify your King?* They responded, "We have no king but
152 Caesar."

**The priests representing the Jewish people,
choose for their king *not* the God of Israel,
not the Jewish Messiah, *not* the true son of David,
but the Roman emperor who is oppressing them. (p 120)**

- 157
158 Washing Hands (p 120 – 121)
159 • Pilate's symbolic gesture of Jewish ritual of the innocent (Psalm 26:6)
160 • Torah ritual when someone is killed but the murderer is unknown (Deut 21)
161 • Pilate's gesture is a message that he is "...*innocent of this man's blood.*"
162 • The crowd accepts responsibility for Christ's death for their families for generations to come
163 • Pilate did everything right
164 ○ Declared Jesus a *righteous man*
165 ○ *Washed his hands* clean of the crucifixion
166 ○ Declared himself innocent of Christ's blood
167 ○ Got the Jews to accept responsibility for His death
168 • Anything he forgot? **His cowardice** (will be remembered every time we say the Apostle's Creed:
169 **"...He suffered under Pontius Pilate."**
170

Four Truths: In any situation, there can be as many descriptions of an event as there are people who experience it. The Four Truths, as a model, helps you understand such a phenomenon because it describes four ways people see their own truth in the world.

Objective Truth is what exists and can be proved in this physicality. (The sun moves across the sky each day.)

Normative Truth is what we, as a group, agree is true. (English speakers agreed to use the word day to name that time when the sky is lit by the sun.)

Subjective Truth is how the individual sees or experiences the world. (Today is a good day for me.)

Complex Truth recognizes the validity of all those truths and allows you to focus on the one is most useful at any given time. (The sun is up; the day is bright. Today is a good day for MOM, so let's take advantage of that and ask for ice cream for dinner.)