

Sunday Rendezvous April 5

Watch the Video on YouTube from the link below

<https://www.youtube.com/watch?v=Hx6-pxNarVo>

Read John 18:28-40

The Message (MSG)

²⁸⁻²⁹ They led Jesus then from Caiaphas to the Roman governor's palace. It was early morning. They themselves didn't enter the palace because they didn't want to be disqualified from eating the Passover. So Pilate came out to them and spoke. "What charge do you bring against this man?"

³⁰ They said, "If he hadn't been doing something evil, do you think we'd be here bothering you?"

³¹⁻³² Pilate said, "You take him. Judge him by *your* law."

The Jews said, "We're not allowed to kill anyone." (This would confirm Jesus' word indicating the way he would die.)

³³ Pilate went back into the palace and called for Jesus. He said, "Are you the 'King of the Jews'?"

³⁴ Jesus answered, "Are you saying this on your own, or did others tell you this about me?"

³⁵ Pilate said, "Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?"

³⁶ "My kingdom," said Jesus, "doesn't consist of what you see around you. If it did, my followers would fight so that I wouldn't be handed over to the Jews. But I'm not that kind of king, not the world's kind of king."

³⁷ Then Pilate said, "So, are you a king or not?"

Jesus answered, "You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice."

³⁸⁻³⁹ Pilate said, "What is truth?"

Then he went back out to the Jews and told them, “I find nothing wrong in this man. It’s your custom that I pardon one prisoner at Passover. Do you want me to pardon the ‘King of the Jews’?”

⁴⁰ They shouted back, “Not this one, but Barabbas!” Barabbas was a Jewish freedom fighter.

John 19 :1-7

19 ¹⁻³ So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, “Hail, King of the Jews!” Then they greeted him with slaps in the face.

⁴⁻⁵ Pilate went back out again and said to them, “I present him to you, but I want you to know that I do not find him guilty of any crime.” Just then Jesus came out wearing the thorn crown and purple robe.

Pilate announced, “Here he is: the Man.”

⁶ When the high priests and police saw him, they shouted in a frenzy, “Crucify! Crucify!”

Pilate told them, “You take him. You crucify him. I find nothing wrong with him.”

⁷ The Jews answered, “We have a law, and by that law he must die because he claimed to be the Son of God.”

In John 18, we’ve come to Jesus’ final days. After an evening celebrating the Passover in the upper room, Jesus leads His men to a garden near the Mount of Olives. That was His normal place to go with His disciples, and of course, Judas knew that.

His enemies wouldn’t dare lay hands on Him in the temple, so Jesus goes outside the city, and in the dead of night hundreds of soldiers come to arrest Him. Jesus is now resolved to go to the cross. He steps out of the shadows and asks, “Who are you looking for?”

“Jesus of Nazareth.” Even when Jesus identified Himself, for a moment, nobody recognized

For just a moment, Jesus revealed His glory and the soldiers fall backward—not forward in worship, but backwards in fear and in absolute dismay. Utter confusion broke out. Just for a moment, they see more than Jesus of Nazareth in front of them; they see the Lord of glory, God revealed in human

flesh. This all happened to fulfill prophecy (see Psalm 27:1-2, 35:4, and 40:14). Even in this dark hour, for just a moment, Jesus reveals who He really is.

Jesus commands the soldiers to let His disciples go and they did. He's still in charge of everything. They only wanted Him, after all.

In an attempt to fight, Simon Peter draws a sword and cuts off the ear of the high priest's servant, Malchus. He was going after the man's neck, but got the ear. Luke tells us Jesus put Malchus' ear back on—His final miracle before the cross (see Luke 22:51). Then Jesus told Peter to put away the sword. He's yielding Himself into the hands of His captors and getting ready, as He says, to "drink the cup which my Father has given me" (v. 11).

The Bible describes several cups: the cup of salvation (Psalm 116:13), the cup of consolation (Jeremiah 16:7), and the cup of comfort (Psalm 23:5). Jesus dreads this present cup of judgement, the cup of everyone's sin. Only He could drink it, because in His perfect sinless life, He became sin for us.

Even in His revulsion of sin, Jesus speaks of this cup with highest willingness. "Since my Father is giving me this cup, I am going to drink it!"

Willingly, Jesus let the band of soldiers and the religious rulers bind Him, though it wasn't necessary. He's the Lamb who was slain even before the foundation of the world (see Isaiah 53:7 and Acts 8:32). He doesn't resist them but goes forward in dignity and in glory.

It's the middle of the night, outside the palace grounds. We've just left the Garden of Gethsemane where Jesus was led away by hundreds of armed soldiers. They first take Him to Annas, the former high priest and a clever, satanic old politician who knew how to handle Rome. All through these dark events, Annas' hand directs from the background.

The Jewish religious rulers had already decided they would kill Jesus, making these six trials a mockery. All night Jesus is led from Caiaphas, to the Sanhedrin, to Herod Agrippa, and to Pilate. He is struck, mocked, ridiculed, and scourged, yet He yields Himself to the humiliation.

In the courtyard, Peter, following the Lord from a distance, warms his hands at a fire. Hearing his accent, several say, "That guy is from Galilee." A local girl also recognized him as one of the prisoner's disciples and, later, another remembers him from the garden (a relative of the man whose ear he'd cut off). But Peter denied both. Immediately the cock crowed—the sign of his denial Jesus had told him about earlier. And Peter went out and bitterly wept.

Everyone was in a hurry to get a verdict against Jesus, so they brought Him to Pilate. But Pilate senses right away that Jesus is innocent, and he wants nothing to do with the trial. He tries to turn Jesus over to the religious rulers, but they need Gentiles (Rome) to execute Him under the guise of political treason.

Pilate asks Jesus, “Are You the King of the Jews?.” His question was an honest one. Jesus confuses him even more, saying His kingdom doesn’t come from the world’s politics or sinful collusions strategized in people’s sinful hearts.

“You say rightly that I am a king.” Jesus continues, “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.”

“What is truth?” Pilate scoffs, all the while standing in the presence of the One who is “the way, the truth, and the life.”

Pilate, afraid of what would be reported to Rome, is a cheap politician. He decides to scourge Jesus to placate the crowd—maybe then they would agree to release Jesus. But torturing a prisoner was entirely unlawful, and entirely wrong.

After scourging Jesus within an inch of His life, He became unrecognizable as a man (see Isaiah 52:14; 53:1-12). Pilate presented Him, “Behold the Man!” but we should also say, “Behold the Lamb of God who takes away the sin of the world.”

- 1) How many times have you heard about this part of Jesus life?
- 2) What about Jesus’ actions stirs you to trust, follow and obey Him more?
- 3) Which of the people and events in this story do you find most interesting? Why?
- 4) Pilate asks Jesus if he is the “King of the Jews”. Jesus answers , explaining the different nature of the Kingdom of God. What do we learn about this kingdom of God? How is it different than the kingdom(s) of man?
- 5) According to Jesus , where does Pilate’s authority come from ?

- 6) What does Pilates hesitation to punish Jesus indicate about the charges brought against him? Why do you think he decides to have Jesus whipped instead of Crucified?

- 7) Ultimately , why did Pilate allow Jesus to go to the Cross? How does the crowds insistence that Jesus be crucified , reveal there hearts desires?

- 8) How do you think this is different today? How is it similar?