

Introduction

Last week I mentioned that my father was renowned for his expertise in drilling operations. He taught people how to plan operations, and then successfully carry out their plans. There is a lot of attention today on the war in Iran, and in particular, the Strait of Hormuz. There is an island in that passage of water named Kish. My father drilled the first exploration well on Kish, and he learned a lesson in following the engineer's plan. The engineer who developed the drilling plan said for him to lay a pipe from the rig to the Persian Gulf, and then to use seawater to build their mud to drill with. Upon arriving at the site, my father saw a small stream right next to the location, and he figured he could save half a day's work by using that water. He asked the village chief if he could use the water, and was given an okay, so that is what they did. As they began the operation, the mud engineer called my father over and said that he was having a difficult time getting the spud mud mixed. My father had a strong background in drilling fluids and he quickly had tests done, and he found out that the water from that stream was extremely high in magnesium, and that was why they were not able to properly mix the mud to begin drilling with. He had to stop the operation, and lay pipe down to the Persian Gulf, according to the plans that the engineer had sent out. The engineer that wrote the program had already tested the water in that stream and knew that it could not be used. My father learned that it is best to follow the plans written out by the engineer.

Last week in Part 1 of the Departure Plan, we saw in Acts 2:23 that God had a predetermined plan to send Jesus to earth to die for our sins so that those who believed in Him would have eternal life. That departure plan was discussed at Jesus' transfiguration. Moses and Elijah met with Jesus, and they discussed His departure which He was about to accomplish at Jerusalem. Everything was carefully planned out in detail, and had been prophesied and included in scripture. Unlike my father, Jesus made sure every detail of the Departure Plan was carried out.

(Ac 2:23) “this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.”

(Lk 9:30–31) “And behold, two men were talking with Him; and they were Moses and Elijah, {31} who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.”

We also looked at Mark 10:33-34, which is just one of the times that Jesus communicated the Departure Plan with His apostles. He told them that in Jerusalem He would be betrayed, and delivered over to the chief priests, where He would be condemned. They were going to deliver Him over to the Gentiles, who would scourge Him, mock Him, spit on Him, and crucify Him. After being buried, He would be raised from the dead on the third day. Jesus knew everything that was coming upon Him; He knew the plan well, and He was making sure that everything in the Departure Plan was being carried out.

(Mk 10:33–34) “*saying*, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. {34} They will mock Him and spit on Him, and scourge Him and kill *Him*, and three days later He will rise again.”

In Luke 24:44, after Jesus had been raised from the dead, He met with the apostles and said, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Jesus

knew that every single detail of the plans had to be fulfilled. He was careful to make sure that the plans were followed.

(Lk 24:44) “Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

For example, when they came to arrest Him, Jesus asked, “Whom do you seek?” After their response, He said, then let these others go. He said that because it was the Father’s will for Him not to lose any that were given to Him. And in Jesus’ High Priestly Prayer, He told the Father that He had accomplished the work, and He had not lost any of those given to Him. As He was leaving, He was making sure that all of them remained safe.

(Jn 18:4-9) “So Jesus, knowing all the things that were coming upon Him, went forth and said to them, ‘Whom do you seek?’ ... {8} Jesus answered, ‘I told you that I am *He*; so if you seek Me, let these go their way,’ {9} to fulfill the word which He spoke, ‘Of those whom You have given Me I lost not one.’”

In Part 1, we looked at the Betrayal and Arrest. Second, we saw Him delivered over to Annas, Caiaphas and the chief priests. Third, we saw the chief priests and Sanhedrin Council condemn Him to death. In Part 2, we are going to look at the delivery of Jesus to the Gentiles, where He was examined by both Pilate and Herod, declared innocent, mocked and abused, and scourged.

Following the Departure Plan

1. Betrayal and Arrest (Jn 18:1-12) (Part 1)
2. Delivery to the chief priests (Jn 18:13-27) (Part 1)
3. Condemnation by the chief priests (Jn 18:19-24) (Part 1)
- 4. Delivery to the Gentiles (Jn 18:28-19:16) Part 2)**
5. Crucifixion of Jesus (Jn 19:16-30) (Part 3)
6. Burial of Jesus (Jn 19:31-42) (Part 3)
7. Resurrection of Jesus (Jn 20:1-18) (Part 4)

4. Delivery to the Gentiles

- a. Examined by Pilate
- b. Examined by Herod
- c. Jesus declared innocent
- d. Jesus is scourged/mock
- e. Pilate’s final judgment

4. Delivery to the Gentiles (Jn 18:28-19:16)

After the Sanhedrin Council had condemned Jesus to die, they led Him from Caiaphas to the Praetorium. The Praetorium was the governor’s courtroom. It was sometimes referred to as the hall of judgment. It was part of the governor’s official residence, so it was very convenient. Because Pilate is a Gentile, this is the residence of a Gentile. The Jews would not enter the house of a Gentile because they believed they would be defiled, and then they would not be able to eat the Passover.

(Jn 18:28) “Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.”

In Matthew 23, Jesus gave eight woes to the scribes and Pharisees. He called them hypocrites, who appeared to be righteous on outside to men, but inwardly were full of hypocrisy and lawlessness. They were like white-washed tombs which on the outside appear beautiful, but inside they were full of dead men’s bones and all uncleanness. These chief priests, Sadducees,

and Pharisees, had held an illegal trial, used false testimony, and were going to have an innocent man put to death, and yet they would not go into the Praetorium because it would defile them.

(Mt 23:27–28) “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. {28} So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.”

They were not just full of hypocrisy; they were arrogant and smug. They are going to Pilate, the governor, and by their actions they are saying that he is unclean. He is like a pig, dog, or dead man that they cannot touch or else they will become unclean. If I was Pilate, their actions would not have endeared me, or made me want to do them a favor. According to the Law, anyone who had touched anything unclean was not allowed to eat of the holy gifts until they had bathed in water and waited until evening. This was based on Numbers 5:1-2 and Leviticus 22:5-6.

(Le 22:5–6) “or if a man touches any teeming things by which he is made unclean, or any man by whom he is made unclean, whatever his uncleanness; {6} a person who touches any such shall be unclean until evening, and shall not eat of the holy *gifts* unless he has bathed his body in water.”

a. Examined by Pilate

Since the Jews would not come in, Pilate went out to them. He wanted to know what accusation they were bringing against Jesus. As governor, he had all authority in judicial and legal matters, and before making a judgment, he needed to hear what the charges and evidence were. The Jews responded by saying, “If this Man were not an evildoer, we would not have delivered Him to you.” They did not give an accusation or evidence. They told him that he was an evildoer, essentially saying that he had already been tried and convicted, and they just wanted Pilate to accept His guilty condemnation and carry out judgment without any further trial.

(Jn 18:29) “Therefore Pilate went out to them and said, ‘What accusation do you bring against this Man?’ {30} They answered and said to him, ‘If this Man were not an evildoer, we would not have delivered Him to you.’”

Pilate responded by telling them to judge Jesus according to their own law. The Jews said that they were not permitted to put anyone to death. When the Romans took over Israel, they had stripped the religious leaders of their authority to put people to death; these matters needed to be judged by the Roman authorities. While the Jews played this card, they didn’t always adhere to that rule. They put Stephen to death and many other believers, even though they were legally not allowed to do so.

(Jn 18:31–32) “So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,” {32} to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.”

The Jews wanted Pilate to put Jesus to death. They wanted to shift responsibility off of themselves and onto Pilate so that the crowds would blame Pilate and not them for putting Jesus to death. They were always trying to gain and maintain the support of the people. When God

created the Departure Plan, He had already factored all of this in, and so they said this to fulfill the word that Jesus had spoken about being crucified.

In John 12:32-33, Jesus had said that if He was lifted up from the earth, He would draw all men to Himself. He said this to indicate the kind of death by which He was to die. The Jews threw people down and stoned them, but the Romans lifted up people on the cross and crucified them.

(Jn 12:32–33) “And I, if I am lifted up from the earth, will draw all men to Myself.” {33}
But He was saying this to indicate the kind of death by which He was to die.”

In Matthew 20, Jesus had shared the Departure Plan with His twelve apostles, saying that He would be delivered to the chief priests and scribes, where He would be condemned to death. Then He said He would be handed over to the Gentiles to mock and scourge and crucify Him, and on the third day He would be raised up. This was all according to the Departure Plan.

(Mt 20:17–19) “As Jesus was about to go up to Jerusalem, He took the twelve *disciples* aside by themselves, and on the way He said to them, {18} “Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, {19} and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and on the third day He will be raised up.”

Then Pilate entered the Praetorium again, and summoned Jesus and said to Him, “Are You the King of the Jews?” Jesus asked Pilate if he was saying this on his own initiative or had someone else told him that. Pilate responded, “I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?” Pilate is trying to figure out what Jesus has done that would cause such anger and desire on the part of the Jews to have Him put to death, especially if He is the King of the Jews.

(Jn 18:33–35) “Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?” {34} Jesus answered, “Are you saying this on your own initiative, or did others tell you about Me?” {35} Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?”

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” The kingdom of God is not of this world; it is not of this realm. The kingdom of God is a spiritual kingdom. You must be born of the Spirit to enter into it.

(Jn 18:36) “Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.”

In the High Priestly Prayer, Jesus had asked the Father not to take them out of the world, but to keep them from the evil one. He said, “They are not of the world, even as I am not of the world.” Paul wrote in Colossians 1:13-14 that when a person becomes a believer, they are transferred out of the domain of darkness and into the kingdom of His beloved Son, where they have redemption and the forgiveness of sins. They are born into the kingdom of God. Christians are still in the world, but now they are not of the world.

(Jn 17:15–16) “I do not ask You to take them out of the world, but to keep them from the evil *one*. {16} They are not of the world, even as I am not of the world.”

(Col 1:13–14) “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, {14} in whom we have redemption, the forgiveness of sins.”

In Paul’s letter to the Ephesians he gave the application of this. He said, “for you were formerly darkness, but now you are Light in the Lord; walk as children of Light.” Because we are no longer of this world, this world of darkness and sin, we not to walk in darkness; we are to walk as children of light.

(Eph 5:8) “for you were formerly darkness, but now you are Light in the Lord; walk as children of Light.”

When we look at being in the world, but not of the world, there are two extremes in the church. There are some who lean more toward having everything in the kingdom in this life. They are not focused on the riches in heaven, but having them now. There is an extreme position on the other side that refuses to be involved in the affairs of this world. They will not take government offices, and some refuse to even vote. They say their citizenship is in heaven, not here on earth, and they should not be concerned with the government.

I believe that we are called to pray for our leaders (1 Tim 2:1-2). I believe we are to marry, have children, and seek the welfare of our cities (Jer 29:4-7). I believe we can and should take leadership roles and government jobs, so that wise and righteous decisions are made. At the same time, we are to seek first the kingdom of God. We are not to fix our hope on the uncertainty of riches, but on God. We are to invest our time, energy, and money into the kingdom of God, where moths do not destroy, and where thieves do not break in. (See Matthew 6:19-21, 6:33, and 1 Timothy 6:7-19.) We are not of this world; we should walk as children of light.

Next, Pilate said to Jesus, “So You are a king?” Jesus responded, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of truth hears My voice.”

(Jn 18:37) “Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

Upon hearing the word truth, Pilate asked Jesus, “What is truth?” Pilate was not looking for an answer, for when he had said this, he went out again to the Jews and said to them, “I find no guilt in Him.”

(Jn 18:38) “Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews and said to them, “I find no guilt in Him.”

b. Examined by Herod

When we look at Luke’s account, after Pilate asked Jesus if He was the King of the Jews, he went to the chief priests and crowds and said, “I find no guilt in this man.” They answered that Jesus “stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.” When Pilate heard the word Galilee, he asked if Jesus was a Galilean. When he learned

that Jesus belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.” Jerusalem was not that big of a town, so this did not take very long for Jesus to be taken to Herod. The Jews followed the soldiers and Jesus to Herod.

(Lk 23:3–7) “So Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “It is as you say.” {4} Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” {5} But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.” {6} When Pilate heard it, he asked whether the man was a Galilean. {7} And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.”

Herod was very glad when he saw Jesus, for he had wanted to see Jesus for a long time. He had heard many things about Jesus, and was hoping to see some sign performed by Him. Herod questioned Jesus at some length, but Jesus answered him nothing. This was a fulfillment of Isaiah 53:7. Jesus was following the Departure Plan to the T.

(Lk 23:8–9) “Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. {9} And he questioned Him at some length; but He answered him nothing.”

(Is 53:7) “He was oppressed and He was afflicted, Yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.”

Herod had put John the Baptist to death. Later, when he heard of the things that Jesus was doing, he thought that perhaps John had come back from the dead. In Luke’s account, he wondered about Jesus’ identity, and he kept trying to see Him. Now, he finally gets to see Jesus, and he was very glad about that.

(Mt 14:1–2) “At that time Herod the tetrarch heard the news about Jesus, {2} and said to his servants, “This is John the Baptist; he has risen from the dead, and that is why miraculous powers are at work in him.”

(Lk 9:9) “Herod said, “I myself had John beheaded; but who is this man about whom I hear such things?” And he kept trying to see Him.”

While Herod was questioning Jesus, the chief priests and scribes were standing there, accusing Jesus vehemently. They were intense, passionate, and forceful. They were unrelenting in their accusations and determination to have Jesus put to death.

(Lk 23:10) “And the chief priests and the scribes were standing there, accusing Him vehemently.”

When I was a young boy, I played a round of golf with my father and my grandfather at Woodland Hills Golf Club in Jackson, Tennessee. On one hole we were looking for a ball in the rough on the right side of the fairway. We accidently walked across a hornet’s nest in the ground, and they came flying at us vehemently. All three of us ran different directions and they chased each one of us. I got a couple of stings on my head. My father and grandfather both were stung.

Hornet stings are very painful, and all three of us were hurting. Hornets are aggressive and persistent, and they chased us vehemently. These chief priests and scribes were like hornets that had been stirred up. They followed Jesus to Herod, and kept accusing Him vehemently.

After Jesus did not respond to Herod, Herod and the soldiers began treating Jesus with contempt and were mocking Him. Again, Jesus had told His disciples that He would be condemned and mocked. They dressed Him in a gorgeous robe and sent Him back to Pilate. Herod and Pilate had been enemies up until this time, and from that day forward, they became friends.

(Lk 23:11-12) “And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. {12} Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.”

c. Jesus declared innocent

The Jews pursued Jesus as He was taken back to Pilate. They were unrelenting, and were persistent in asking for Jesus to be crucified. Pilate has already given his verdict, that Jesus was innocent. In Luke’s account, Pilate said to the chief priests and the rulers and the people, “You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which make against Him. No, nor has Herod, for he sent Him back to us, and behold, nothing deserving death has been done by Him.” Jesus is the perfect Passover Lamb; He was without spot or blemish; He was without sin, and could therefore make atonement for the sins of the world.

(Lk 23:13–15) “Pilate summoned the chief priests and the rulers and the people, {14} and said to them, “You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. {15} No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.”

While Pilate was sitting on the judgment seat, his wife sent him a message, saying, “Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.” However, the chief priests and scribes kept pressuring Pilate to put Jesus to death.

(Mt 27:19–20) “While he was sitting on the judgment seat, his wife sent him *a message*, saying, “Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.” {20} But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.”

So, Pilate has declared Jesus innocent. Herod has declared Jesus innocent. And now Pilate’s wife sends him a message not to have anything to do with that righteous Man. Pilate wants to find a way out. He wants to have nothing to do with Jesus, and at the same time He wants to appease the Jews. So, he comes up with some proposals. The first proposal was to do his annual prisoner release. He reminds the Jews of the custom to release someone at the Passover, and he asks if he should release for them the King of the Jews. They cried out again, “Not this Man, but Barabbas.” John records that Barabbas was a robber. However, in Luke’s account of Peter’s sermon in Acts 3, Peter calls Barabbas a murderer. The Jews knowingly are putting to death a righteous Man and choosing to free a robber, an insurrectionist, and murderer. This was not about justice and righteousness. The Sanhedrin Council was corrupt and full of evil.

(Jn 18:39) “But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?” {40} So they cried out again, saying, “Not this Man, but Barabbas.” Now Barabbas was a robber.”

(Ac 3:14) “But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,”

d. Jesus is scourged and mocked

Pilate’s first proposal did not work, so he comes up with a second proposal. He has Jesus scourged, thinking that this will appease the rage and wrath of the Jews. A Roman scourge was made up of a short wooden handle with several leather thongs attached. The leather thongs had sharpened pieces of metal and bones attached to them. Then they stretched out the person on a flat table or strapped to a post where they were suspended from the ground. Then, they would lash the person until their flesh was ripped open and shredded. Many people died from the loss of blood and wounds from these scourgings.

(Jn 19:1) “Pilate then took Jesus and scourged Him.”

Then the soldiers twisted a crown of thorns together and put it on His head. These thorns pressed down into the skull and were excruciatingly painful. In Matthew’s account, he recorded that they took a reed and put it in His hand, like a scepter, and then took the reed and beat Him on the head, which would press the thorns deeper into His head. Then they put a purple robe on Him. Scholars say that the Roman soldiers wore a red uniform and this was probably a faded red robe that was now purple. The crown and purple robe were a mockery of His kingship. Then they said to Him, “Hail, King of the Jews!” and gave Him slaps. Matthew also recorded that they spit on Him, which was a way to express utmost shame.

(Jn 19:2-3) “And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; {3} and they began to come up to Him and say, “Hail, King of the Jews!” and to give Him slaps in the face.”

(Mt 27:29–30) “And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!” {30} They spat on Him, and took the reed and *began* to beat Him on the head.”

When Jesus had communicated what would happen to Him, He had told the disciples that He would be delivered to the chief priests, condemned, and then delivered over to the Gentiles, where He would be mocked, spit on, scourged and killed. Every detail of the Departure Plan was being carried out. There was nothing remaining but to be crucified, buried, and to rise again.

(Mk 10:33–34) “*saying*, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. {34} They will mock Him and spit on Him, and scourge Him and kill *Him*, and three days later He will rise again.”

Then Pilate came out again and said to the Jews, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.” Jesus came out, wearing the crown of thorns and the purple robe. The Jews could see that He had been scourged and mocked. There is obviously

blood all over His head, face, and body. He has been scourged and mocked, even though there was no justification for it. It was just another attempt by Pilate to appease the Jews without putting Jesus to death.

(Jn 19:4–5) “Pilate came out again and said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.” {5} Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold, the Man!”

However, the chief priests and officers were not satisfied. They cried out, “Crucify, crucify!” Pilate is running out of options so he told them to take Jesus and crucify Him. He was giving them legal permission to carry out the execution themselves. But the Jews did not want to do it; they wanted Pilate to do it. They wanted to minimize any criticism or negative responses from the crowds. So the Jews answered, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.”

(Jn 19:6–7) “So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.” {7} The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.”

When Pilate heard this statement, he was even more afraid. His wife had warned Him about having nothing to do with this righteous Man. He had examined Him and found nothing. Herod had examined Him and found nothing. Pilate is at a loss for what to do, so he took Jesus back into the Praetorium again, and asked, “Where are You from?” But Jesus gave no answer. He did not deviate from the Plan that was prophesied in Isaiah 53:7.

(Jn 19:8–9) “Therefore when Pilate heard this statement, he was even more afraid; {9} and he entered into the Praetorium again and said to Jesus, “Where are You from?” But Jesus gave him no answer.”

Pilate then said to Jesus, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” Jesus responded by saying that “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

(Jn 19:10–11) “So Pilate said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” {11} Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

Jesus understood authority, far more than Pilate did. Jesus had been given all authority by the Father. Jesus was submitted to the Father in everything He did, and the Father gave Him authority over everything. Mark recorded that people were amazed at Jesus’ teaching, because he taught with authority. Jesus was also casting out demons; He had authority over the demons.

(Mt 28:18) “And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.”

(Mk 1:22) “They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes.”

(Mk 1:27) “They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”

In Mark 2, Jesus told the scribes that the Son of Man had authority on earth to forgive sins. At the same time, He healed the paralytic, showing that He also had authority over all sickness and disease.

(Mk 2:10) “But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic,”

When Jesus sent out the twelve apostles, He gave them authority over unclean spirits and the authority to heal people. You have to have authority to give authority.

(Lk 9:1) “And He called the twelve together, and gave them power and authority over all the demons and to heal diseases.”

Jesus had authority, and He understood authority. He understood the principle of authority, that all authority comes from God. In Romans 13:1, Paul wrote that we are to be in subjection to the governing authorities for there is no authority except from God, and those which exist are established by God.

(Rom 13:1) “Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.”

Since God has established authority, are all those in authority established by God? Does God put every single king, ruler, or president in power? Did God put Adolf Hitler in as the ruler of Germany, who killed six million Jews? Did God place Joseph Stalin as the leader of the Soviet Union, who killed twenty to thirty million of his own people? Many people teach that every individual that is put in authority has been placed there by God. That would mean that God put Hitler in authority so that he could kill millions of Jews. That means that God put Stalin in a position of authority to kill millions of people. This does not make any sense. God loves people and He loves the Jews, His chosen people.

Hitler was an evil ruler that needed to be removed. It was the United States and the allied forces that fought against Hitler and stopped this evil ruler. Hitler was not working under God’s authority. Hitler was not carrying out God’s plans. He was not rewarding good behavior and punishing bad behavior. He was not restraining evil. He was killing millions of innocent people. He was an instigator of evil, not a restrainer. So, I teach that the principle of government is established by God, but not every individual in power has been sovereignly chosen and established by God.

Some rulers seize power; others are elected by the citizens, as our president is in America. God does not cast the votes; the people in America cast the votes. I do not blame God for the actions of any president or ruler. God gives us choice and responsibilities. God established the principle of authority. I do not believe that He puts every single authority in the position of authority. I believe that He raises up some in particular, but I also believe that there are some that are in power that He did not appoint.

Look at what God says in Hosea 8:4. “They have set up kings, but not by Me; they have appointed princes, but I did not know it...” God specifically said that these kings and authorities were set up, but that it was not by Him.

(Hos 8:4) “They have set up kings, but not by Me; they have appointed princes, but I did not know it. With their silver and gold they have made idols for themselves, That they might be cut off.”

At the same time, God does raise up certain leaders. In Psalm 78:70-71, God chose David to shepherd His people. So, God chooses certain kings and does not choose other kings. I believe God set up the principle of authority, and it is to promote good behavior and to restrain evil. For those that teach that every single ruler or king was individually put in that position by God will have a difficult time reconciling their position with this Hosea 8:4. Are there problems with this view? Yes. Are there problems with the other view? Yes. God is sovereign, omnipotent, and can do whatever He desires. He can raise up someone anytime He wants. The main point in Romans 13 is that we should submit to governing authorities because they are established by God.

(Ps 78:70-71) “He also chose David His servant and took him from the sheepfolds; {71} from the care of the ewes with suckling lambs He brought him to shepherd Jacob His people, and Israel His inheritance.”

In response to Pilate, Jesus said, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.” God, in His sovereignty, had allowed the Romans to take over Israel. In His sovereignty, He had allowed Pilate to be the governor at the time that Jesus was departing to go back to the Father. Jesus also said, “for this reason he who delivered Me to you has the greater sin.” Jesus was referring to Caiaphas, who was the High Priest. The High Priest was the highest spiritual authority in Israel. Instead of being righteous and just, he was corrupt and had sentenced an innocent man to die.

(Jn 19:11) “Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

e. Pilate’s final judgment

After this conversation with Jesus, Pilate tried once again to release Jesus, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.” They are manipulating Pilate. The last thing that Pilate wants is for word to get back to Caesar that Pilate opposes him. The Pharisees, Sadducees, chief priests, and scribes were crafty and knew how to push Pilate’s button to get him to do what they have requested.

(Jn 19:12) “As a result of this Pilate made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.”

When Pilate heard those words, that they were accusing him of being no friend of Caesar and opposing Caesar, he brought Jesus out, and sat down on the judgment seat at a place called the Pavement. The Hebrew name was Gabbatha. It was a stone-paved area, with a mosaic made out of marble and other precious stones, and intended to give a more dignified and respected appearance to the judgments handed down by the governing authority.

(Jn 19:13) “Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.”

It is Friday, the day of preparation for the Passover, and it is the sixth hour. The Jewish time starts at six in the morning, so the sixth hour is twelve o'clock noon. Pilate said to the Jews, “Behold, your King!” He is being forced to do something that he really does not want to do. He has been pressured by them to have an innocent man crucified. He has tried Jesus and determined that He was innocent. Herod examined Jesus and found Him to be innocent. He tried to release Jesus, according to the custom to release a prisoner at the Passover. He has tried to appease the Jews by punishing Jesus by scourging and mocking Him, but nothing has satisfied the Jews. He knows that telling them that this is their King will get under their skin. So the Jews cried out, “Away with Him, away with Him, crucify Him!” Nothing less than putting Jesus to death by crucifixion is going to satisfy them.

(Jn 19:14-15) “Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, “Behold, your King!” {15} So they cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

So, Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” The Jews have rejected Jesus as being the Son of God, and the King of the Jews. Therefore, Pilate handed Jesus over to them to be crucified.

(Jn 19:16) “So he then handed Him over to them to be crucified.”

In Matthew’s account, we find that Pilate’s final attempt was to question the Jews, “Why, what evil has He done?” But the Jews kept shouting all the more, “Crucify Him!” When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man’s blood; see to that yourselves.” The crowd shouted back, “His blood shall be on us and on our children.” Then Pilate handed Jesus over to be crucified. Even though he washed his hands and declared himself innocent, he will be judged by God for his judgment to put an innocent man to death.

(Mt 27:23-26) “And he said, “Why, what evil has He done?” But they kept shouting all the more, saying, “Crucify Him! {24} When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man’s blood; see *to that* yourselves.” {25} And all the people said, “His blood shall be on us and on our children!” {26} Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.”

Conclusion and Applications

In John 18:4, when Judas and the Roman cohort showed up, Jesus knew everything that was coming upon Him. He knew the Departure Plan. He and the Father had developed it from the days of eternity. He reviewed it with the disciples, and now He is drinking the cup that is set before Him.

(Jn 18:4) “So Jesus, knowing all the things that were coming upon Him, went forth and said to them, “Whom do you seek?”

Jesus was betrayed by Judas, and then led to Annas' house, who was the former high priest. Then He was taken to Caiaphas' house, where the Sanhedrin Council convened. They solicited false witnesses with the intent to condemn Jesus to death. What they did was illegal and corrupt. After condemning Him, they sent Him to the Gentiles, i.e., to Pilate, who was the governor. Pilate asked them what charges they were bringing and then He examined Jesus, and found Him to be innocent. When they mentioned that He stirred up people everywhere, and in Galilee, He asked if Jesus was from Galilee. King Herod was in town, and Pilate sent Jesus to him. Herod examined Jesus and also found Him innocent, and he sent Jesus back to Pilate. Pilate's wife also sent a message to him that she had a dream, and that he should have nothing to do with this righteous man.

Pilate wanted to release Jesus, but the Jews were vehemently coming against Jesus, demanding that He be crucified. Pilate tried to appease the Jews by offering to release Jesus, according to their tradition of releasing a prisoner at Passover. The Jews would hear nothing of it; they chose to have Barabbas, a robber and murderer, to be released. They wanted Jesus crucified. Pilate tried again to appease them, and had Jesus scourged and mocked. That did not work either. When he tried again to release Jesus, a riot began to break out, and the Jews began telling Pilate that he was no friend of Caesar, which was the final straw; he brought Jesus out and presented Jesus to them as the King of the Jews. He washed his hands and said, "I am innocent of the blood of this Man." He sent Jesus out to be crucified.

The first application is do not suffer for wrongdoing. If we suffer, it should be as a Christian. Jesus has told us that we will suffer. The world hated Him, and it will hate us. He was persecuted, and we will be persecuted. When we suffer, we are to suffer for righteousness, not because of sin. Listen to what Peter wrote about our suffering.

(1 Pe 4:12–16) "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; {13} but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. {14} If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. {15} Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; {16} but if *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name."

Our second application is to receive Jesus' payment for our sins. Jesus suffered on our behalf. He bore our griefs, carried our sorrows, was smitten of God and afflicted for us, was pierced through for our transgressions, was crushed for our iniquities, was chastened for our well-being, and scourged so that we can be healed. All of His suffering was for us. Why would Jesus do this? He did it because He loves you. He loves me. He loved us while we were yet sinners. God so loved the world that He sent His only begotten Son so that whosoever would believe would not perish but have eternal life. Do you believe? Jesus suffered so that you would not perish, but would have eternal life. If you have not received Jesus into your life, let me encourage you to confess Him as your Lord and Savior today. Simply talk to God, and tell Him that you believe that Jesus is the Son of God, and that you believe that he died for our sins, and was raised from the dead. Ask Jesus to come into your life, forgive you of your sins, and to be your Lord and Savior. If you do this, He promises to come into your life, and to give you eternal life.

(Is 53:4–5) "Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. {5} But He was pierced

through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.”

(Jn 3:16) “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

Closing Prayer

Jesus, thank You for suffering on our behalf. Thank You for paying the penalty for our sins. Thank You for taking our shame. Thank You for taking our sins, and giving us Your righteousness. Thank You for being chastened for our well-being. Thank You for being scourged so that we can be saved, healed, and made whole. Thank You for this sacrificial love. Help us to always be grateful for what You have done for us. We love You. In Jesus’ name we pray. Amen.

Discussion Questions

- It’s bad enough that Jesus had to die as the innocent Lamb of God so that we could be forgiven. Why was it necessary for Him to suffer to the extent that He did?
- If Pilate and Herod had been enemies, why did Pilate send Jesus to Herod to be examined? What was the motive and benefit for Pilate?
- Why did Pilate and Herod become friends from that day on?
- If both Pilate and Herod declared Jesus to be innocent, why would he have Jesus scourged?
- Pilate made decisions to please and appease the crowds. How does God expect His leaders and servants to live their lives? See Galatians 1:10.
- Even though Pilate said the blood of Jesus was not on him, but on the Jews, how will that stand up when he comes before the judgment seat of God?
- What are the ramifications of the Jews saying for the blood of Jesus to be on them and their children?

Following the Departure Plan – Part 2

Introduction (Ac 2:23, Lk 9:30–31, Mk 10:33–34, Lk 24:44, Jn 18:4-9)

4. **Delivery to the Gentiles** (Jn 18:28-19:16, Mt 23:27–28, Le 22:5–6)

a. **Examined by Pilate** (Jn 18:29-38, Jn 12:32–33, Mt 20:17-19, Jn 17:15–16, Col 1:13-14, Eph 5:8)

b. **Examined by Herod** (Lk 23:3–12, Isa 53:7, Mt 14:1-2, Lk 9:9)

c. **Jesus declared innocent** (Lk 23:13–15, Mt 27:19-20, Jn 18:39, Ac 3:14)

d. **Jesus is scourged and mocked** (Jn 19:1-11, Mt 27:29-30, Mk 10:33–34, Mt 28:18, Mk 1:22, 1:27, 2:10, Lk 9:1, Ro 13:1, Hos 8:4, Ps 78:70-71)

e. **Pilate's final judgment** (Jn 19:12-16, Mt 27:23-26)

Conclusion and Applications (Jn 18:4, 1 Pe 4:12–16, Is 53:4–5, Jn 3:16)

1.

2.