

6/22/19

Matthew 27, Mark 15, Luke 23, John 19

GT

NT #24 1+1s Finished

charge before Romans is different than that before Sanhedrin
blasphemy, threats to destroy temple (neither capital offenses in Roman law)
making himself a king, sedition

Matthew 27:9-10 - Zechariah 11:12-13 (why does it say Jeremiah the prophet? - Peter's field)

Barabbas / Jesus Barabbas - Mark says he's a rebel - freedomfighter/murderer

- Pilate places the choice before the people because he can tell Jesus has been condemned by the Jewish leaders out of spite & envy.
- Pilate's wife has a dream. He also believes Jesus is innocent
- Chief priests pressure him.
- Washes his hands symbolically - doesn't want to deal with another riot
- he declares himself to be the innocent one as he cooperates in murder

Crucifixion was certainly murder

- Jews didn't follow their own laws for capital trials
- Pilate stated multiple times he found no fault with him
- motive of Jewish leaders
 - preserve Israelite power structure w/ themselves at top
 - protect Temple as stream of income
 - pride and personal affront. "Envy" Matt 27:18
- motive of Pilate
 - prevent another messy uprising
 - ingratiate self w/ Jewish leaders
 - placate people
 - avoid Caesar's notice
 - friends with Antipas
- motive of Judas ① betrayal ② change of heart
 - money ①?
 - Jesus wasn't militant enough? ①
 - hoping Jesus would be released & radicalized? ②
 - actual repentance? ③
- motive of crowd
 - they're not the Galileans who loved Jesus
 - Jerusalem Jews fearful of local leaders

How do we participate in the blood guilt of Jesus?

- suicidal thoughts (Judas)
- try to clean bad deeds through good works (Jewish leaders)
- declare ourselves to be innocent (Pilate)
- unwittingly reject sacred things for earthly (crowds)

Jesus says not a word to Herod Antipas - He killed his friend ^(S.B.) and could not have set him free in any case

Blood guilt - coin & steel → my punishment is more than I can bear

Judas - I have betrayed innocent blood
 Sanhedrin - ^{money → temple} "blood money" can't go in the temple
 Romans - ^{big Peter's field} Pilate claims to have no guilt knows he's innocent - dream of wife
 Crowds - nearly riot to kill Jesus upon our head be it
 - we'd rather support a rebel
 - embracing the fate of Jerusalem 40 yrs. later

Macbeth
Hamlet
Julius Caesar
Harry Potter

Romans 5:6-8

Jesus died for us in spite of our great wickedness

Colossians 2:13-15

Christ cancelled our promissory note when he nailed it to the cross & made a public spectacle of earthly powers by leading them as captives in his victory procession

→ temple veil rent & death

Blood guilt - existed in temple rites of ritual sacrifice - the blood of the sacrifice poured, rubbed, or sprinkled on various places as a symbol of the dire consequences of sin

quote words of
"When I survey the Wondrous Cross" Isaac Watts
&

Mockery - actually becomes honor

"Good Friday" Christina Rossetti

- Herod - royal robe

- Pilate - crown of thorns & sign that he was king - loss of blood made it more likely for those crucified to die quickly, i.e. before the sabbath. hence the scourging - Isaiah 53

- spit, pluck out hair - Jewish leaders - Isaiah 50

- Jewish leaders - taunting at cross. He trusted in God that he should deliver him..."

Murder/blood guilt

the whole point of a government is to provide justice. when there is a murder, it is the job of the state to find who did it.

when the state is the murderer, there is no recourse. This is what it means when a rampaging beast tramples and none can deliver.

God established that man should ① be in His image and ② rule and exercise dominion

the human part of us is that part that is in God's image. When it rules, there is peace & justice.

the beast is that part of us also called the "natural man". when it rules, there is no justice - only a greater earthly force can prevail against it.

- Daniel 3 - image of Nebuchadnezzar - worship it or die

- Gen. 40 - Baker killed on Pharaoh's birthday

- Matt. 14 - Antipas kills John the B. on his birthday

- Ex. 1 - Pharaoh seeks to destroy Hebrews by killing babies

- Matt. 2 - Herod wants to kill Jesus & kills babies

- Daniel 7 - vision of rampaging beasts

- Daniel 2 - fiery furnace

- fictional examples on front.

prophets have not only the right, they have the duty to name the beasts that governments become. It is only when the beasts are exposed that people are moved toward a choice between the image of God or the image of beasts

Christ said the greatest in the kingdom of heaven would be servant of all

- he himself is the obvious fulfillment of this statement.

- however - how many people served Christ?

- women (talk about the women* @ the tomb) & those from Luke 8 in next week's lesson

- Simon who carried Jesus' cross.

The cross is the ultimate statement & symbol of the beast. It is a murder weapon, torture device, and platform for mockery all in one. That Jesus bore it without complaint shows it was not he who was on trial. He bore the responsibility for the beasts that men became as his final act.

scriptures on front: Romans 5 & Colossians 2

When Simon carried the cross for Jesus, he served the servant of all, by bearing the symbol of worldly injustice. So how will we react ~~to~~ to our blood guilt? like Judas, the Sanhedrin, Pilate, or the mob? Or like Simon?