

# The Cross

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[ 0 : 0 0 ] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. Colossians 1.20 says that, And having made peace through the blood of his cross by him, to reconcile all things unto himself by him.

I say, whether there be things on earth or things in heaven, he has made peace through the blood of his cross. Through the blood of his cross. The cross is the center of everything when it comes to Christianity.

The cross is the center of everything. We live under the cross. We live under the cross. We are not permitted in our life. If you are a Christian, you are not permitted in your entire life to forget about the cross.

You can't forget about the cross. In 1 Corinthians 1.18, it says that, For the preaching of the cross to them that perish is foolishness, but to us who are saved is the power of God.

[ 1 : 1 0 ] The preaching of the cross is foolishness to them that perish, but to us who are saved is the power of God. Verse 23 continues to say that, We preach Christ crucified unto the Jews' astumbling block and unto the Greeks' foolishness.

We preach Christ crucified, which is astumbling block to people, some people, and foolishness to others. Why won't we preach what is acceptable? So that we can reach out to more.

We can reach out to more. Anything outside of the cross does not save. So if we leave the cross and focus on something else, we jeopardize and risk everything that God can do for man.

Everything God can do for man is centered on the cross. Hallelujah. Paul said in Galatians 6.14, God forbid that I should boast.

King James says save. God forbid that I should glory. Save in the cross of Christ. In the cross of our Lord Jesus Christ.

[ 2 : 0 9 ] In the cross of our Lord Jesus Christ. Paul said, That is what we boast in. By whom the world is crucified unto me and I to the world. He said, I boast in the cross. He said, God forbid that I should boast in my money.

God forbid that I should boast in my intelligence. God forbid that I should boast in my contacts. God forbid that I should boast in my achievements. God forbid that I should boast in natural things or any other thing on earth.

Save the cross. Save the cross of our Lord Jesus Christ. So he says that, I boast in the cross. I boast in the cross. That is why we wear cross. That is why cross is the center of Christianity.

Almost every church building, almost every church building around the world has their cross. What is this about their cross? Because their cross is actually a murder weapon.

And secondly, Jesus was not the only one to die on their cross. At the time Jesus died, over 3,500 or 3,500 people were also killed on their cross around the time of Jesus.

[ 3 : 1 0 ] So he wasn't the only one to die on their cross. Have you ever heard about anyone who died on their cross apart from Jesus? It's irrelevant. So what is it about this man's death on their cross? That makes it so relevant and it becomes the center of history.

History is centered around the cross. Oh yes, around the cross. The cross changed history. The cross defined history. Hallelujah. So what is it about the cross of Jesus?

That is why I like the way Paul puts it that I should boast in the cross of our Lord. So there are other crosses, but the cross of our Lord is the unique cross. So just in case you have a problem with me wearing the cross, at least don't know that there are other people who also died on the cross.

Maybe I'm campaigning against injustice. I'm campaigning against capital punishment. So it was used as capital punishment for criminals, certain criminals in the Roman times.

So, but what is it about the cross of Christ that makes it unique? What is it about the cross of Christ that distinguishes it from every other cross?

[ 4 : 16 ] Hallelujah. I want you to know that the cross is important. And I want to take you through how they ended up killing him on the cross and why on the cross. Who is the main culprit?

Who is the main brain, mastermind behind Jesus dying on the cross? You should have died any other way. But watch this. When you study history, you find out in history that, you find out in history that the sacrifice, okay?

So when you study scripture very carefully in history, you can find out that sacrifice has always been a thing with God from the beginning. Any part of Genesis, we see sacrifice there. Sacrifice. Sacrifice. And all sacrifices in the Old Testament were depicting the ultimate sacrifice, which is the sacrifice of Christ. So all sacrifices in the Old Testament were depicting the ultimate sacrifice, which is the sacrifice of Christ.

So guess what? In Genesis, there were sacrifice. And when you study throughout scripture in Exodus, sacrifice, Leviticus, you can see sacrifices, sacrifices, sacrifices.

[ 5 : 19 ] In fact, one of the jobs of the priest was to offer sacrifices. And all those sacrifices were, watch this, were pointed to the cross. So the cross of Christ has always been there from the beginning, has always been the central focus of the Bible.

So in the Old Testament, right from Genesis, there's always been sacrifice, sacrifice. Abraham was called and he had to sacrifice. He built an altar, sacrifice. So it has always been the center of the focus of scripture, of the dealings of God on earth with men, sacrifice.

So in the Old Testament, sacrifice. When you look at the prophets, in fact, Psalm 22 is a whole psalm dedicated to the sacrifice of Christ or to the work of Christ.

Can you imagine? To the extent, it was David who wrote it. But David said things that happened to him, which never happened to him. So for instance, David spoke about, my God, my God, why have thou forsaken me?

When God had him forsaken him. He spoke about how they punished him, the things that he went through, which was talking about the cross. Which was talking about the cross, which David didn't go through.

[ 6 : 24 ] So that psalm, there were psalms and whole chapters and scriptures and texts that were dedicated to Jesus on the cross. Because the entirety of human history, cross has been there.

When I say cross, cross in the sense that the sacrifice of Jesus, okay. So the sacrifice of Jesus has always been depicted in history. In Genesis, Exodus, Leviticus, Numbers, Deuteronomy, it's been there.

The cross of Christ has been depicted in prophecies. Prophesied. They prophesied about his coming. All the prophets spoke about his cross, his coming and his cross.

And then when you, to understand, a whole Isaiah chapter 53 practically speaks about the death of Christ. Practically speaks about the death of the Messiah, the cross of the Messiah.

And so there are so many prophecies in the scriptures. You will see it was depicting the cross, the cross. So it's always been the sacrifice of Christ, which we say the cross, has been in the center of human history or in dealings with God or religious life in the Old Testament.

[ 7 : 28 ] And the prophecies in the Old Testament and the writings in the Old Testament is all centered. The cross has been the center of it. Then you come to the gospels and guess what? You come to the gospels and this is more even interesting.

A third of the gospel is about Christ, about the death of Christ. The gospel, Matthew, Mark, Luke, and John, they all spoke heavily. In fact, when you read the Bible carefully, nothing much is told us about, watch this, about the life of Christ.

Nothing much. I'm talking about his living. So there's so much about his birth that everybody, I mean, everybody tends to know about his birth, the Christmas story. So much about his birth. But after his birth, a few chapters were dedicated to his birth. In fact, a few, not too many verses. After his birth, there's nothing. Actually, John doesn't talk about the nativity. Mark does not talk about the nativity.

Mark doesn't focus about his birth at all. It was only Matthew and Luke who spoke about his birth. And so, you know, people know about his birth. But then afterwards, there was nothing said about

his living apart from when he was 12 years.

[ 8 : 31 ] And a little, a piece of information. When he was 12 years in Luke chapter 2, when they went to the temple, he said, I have to be about my father's business. That's all. That's all.

Apart from that, nothing was said. And he went and submitted himself to them. For 18 years, we didn't hear anything about Jesus. He was a woodworker. He was a carpenter, a woodworker for 18 years.

Then right after the 18 years, he gets baptized and he becomes a wonder worker. From a woodworker to a wonder worker. From a woodworker to a wonder worker. It's very interesting that nothing was said about his entire living.

18 years. Or even from when he was born to 12 years, little glimpse was open to us about his life. And then nothing. The Bible, all the gospels, which were practically the biographies of Jesus, the biographies.

Four serious biographies of Jesus never spoke, touched on his human living. But guess what? All of them spoke about his death. Now look at how even Mark starts from his baptism.

[ 9 : 31 ] Not his birth. And his life in living starts from his ministry. So three years of his ministry is what Mark focuses on. And when Mark brings in this thing, he talks about his baptism. And then immediately, straight away, straight away.

It's like he was in a hurry. Going somewhere. Straight away. Please, let's hurry up. Straight away. Straight away it happened. Immediately it happened. Suddenly it happened. Straight away. And then when he came to the last week.

So he rushed through the years and the months. Now when he came to the last week of his life, watch this. Mark begins to speak about every day of the week, the last week. So the years of his life didn't focus.

He rushed through the years and then months. Then every day of the last week of his years. And then guess what? And then every hour of the last day of his life before the cross.

So it's like he was speeding, speeding, speeding, speeding. And then started slowing down. It's like a high speed train. Speeding and coming to the stop and begins to slow down, slow down.

[ 10 : 29 ] And he slows down straight to the cross. And he spent so much time talking about the issues around the cross. Matthew spoke about the cross. Luke about the cross.

John about the cross. They all spoke heavily about the cross. The cross was actually a central aspect of the gospels. And then it comes to the book of Acts.

All they are preaching. They preach focusing on the cross. How Jesus was crucified and he was resurrected. Then you come to the epistles. Their proclamation of Christ was about the cross.

So he just read. Paul said, forbid the child that I should boast in anything except the cross. In 1 Corinthians 2, verse 2, Paul summarizes this for all the epistle writers and the preachers.

He said, we did not desire to know. I determined not to know anything amongst you except Christ. Oh, except Jesus Christ and him crucified. And him crucified. Because that is what our message is about.

[ 11 : 27 ] The Christian message is about the crucified Christ. Hallelujah. The Christian message is about the crucified Christ. When you go to the regions of academia, intellectuals, they say this is foolishness.

How can you say a crucified conqueror is the one who saved us from our sin? Why didn't he save himself? The one who was executed in such a malicious and brutal way.

He couldn't save himself. How can he save the world? But he had to go to the cross. Jesus said, I can call a legion to stop this right now. If I want to stop it, I can call legion.

But it was his own plan. Jesus said, I'm going to Jerusalem and where I will be killed. So he actually, he was ministry outside of Jerusalem. And then you realize that towards the time of his death, he said, I had to go to Jerusalem.

And so in the book of Mark, chapter 14, verse 1, you can see that he went towards Jerusalem or Judea where he will be killed. And after two days of the Passover, actually, when you look at Mark chapter 11, rather, we keep from Mark chapter 11.

[ 12 : 35 ] And you see that Jesus particularly went towards Jerusalem at the time of his death because he was going. Now, when they drew near Jerusalem, Bethpage and Bethany at the Mount of Olives, he sent two of his disciples to go and get a donkey.

He sent them to bring a donkey. And when they brought the donkey, do you know what he did? He sat on the donkey and he entered into Jerusalem like the way a king will come. Because the people believed in him and the people removed their coats and clothes, threw it on the ground.

And they were shouting, Hosanna, Hosanna, Hosanna, Hosanna, Hosanna. Which means deliver us, save us now, save us now, deliver us, redeem us, save us.

Now, then they were shouting Hosanna. What the mentors at that time, they were under Roman rule and they were under heavy Roman occupation. And so these people who were under Roman occupation started shouting, deliver us, save us.

So they knew that this, our, our, our savior has come, our, our, our king. He's going to be our king. He's going to be the conqueror who conquered the Roman army. So they were following him and they were rejoicing.

[13:42] Before then, let's go back a little bit. Before then, he was heavily hated by the Pharisees. The Pharisees, according to John chapter 11 from verse 47 to 50, they actually planned to kill him.

And because he was getting too much popularity. Then the chief priests and the Pharisees gathered a council and said, what shall we do? For this man works many signs, verse 48.

If we let him alone like this, everyone will believe in him and the Romans will come and take away both our place and our nation. Do you see that?

When the people believed in him, they were afraid that the Romans will come and take away their nation. Why? Why would the Romans do it? The Romans were occupying them, but they wouldn't allow you in your township or in your city to say someone is your leader.

Someone is your king or someone is, is the one who will deliver you. The Romans didn't like that. And so if you did that and say, I am the liberator, then the people support you.

[14:40] The Romans will come and actually take over the nation and kill many people. That is why the first attempt, not particularly, the first attempt when he started his ministry in the book of Luke, after he went to his own hometown and preached.

And he told them that the scriptures were filling their hearing. And he told them the parable. They took him and he told them the stories of the prophets, how the prophets were not received and rejected in Luke chapter 4. Bible says that.

And after he was preaching, they took him to the brow of the hill. They took him to the brow of the hill on where the city was built, that they might throw him down the cliff. Why? Why did they want to kill him?

Because they didn't want trouble. This guy has now come. He says that he's the Messiah. If the Romans find out that we are entertaining him, the Romans will come and run us all down. That is why Caiaphas said, it is better that one man should die for the people than all the people die.

Because, so do not consider the expedient for us that one man should die for the people. Because if we don't get rid of this guy, the Romans will get rid of all of us. And so let's get rid of him.

[15:42] That is why they attempted to kill him. But he walked away from their midst. Because he knew he chose his own death. He chose how he would die. He chose where he would die. No one chose where he would die.

His death was not martyrdom. His death was not accidental. His death was not a helpless death of somebody who went through a violent attack of people.

No. He chose his death. He said to the people that I lay my life down. His death, he calls it, I lay my life down. John chapter 10 verse 11. He said, I lay my life down.

The shepherd lays his life down for the sheep. So he said, I lay my life down. John, he said, I'm a good shepherd. The good shepherd lays, the good shepherd lays down his life for his sheep.

Verse 14. Look at verse 14 and verse 17 and verse 18. Verse 14 says that I'm the good shepherd. I know my sheep and my sheep know me. Verse 15, I mean, let's go to the verse 16. Verse 15 says that as the father knows me, even so I know the father.

[16:40] And I lay down my life for the sheep. Look at verse 17 and verse 18. It says that therefore my father loves me because I lay down my life that I may, guess what? That I may talk about Shaddai.

That I may take it again. The cross was him laying down his life. Look at verse 18. It says that no one takes it from me, but I lay it down myself.

I have power to lay it down and I have power to take it again. Hallelujah. I have power to lay it down. So that's why the Pharisees couldn't stop him. So they plotted to kill him.

In John chapter 11 again, verse 48, they said that he's gaining too much popularity. Let's plan to get rid of this guy. If we let him alone, everyone will believe in him.

And the Romans will come and take both our place and our nation. Verse 49. Next verse. And one of them, Caiaphas, being high priest of the year, said, you know nothing at all.

[ 17 : 35 ] Verse 50. Now, do you consider that it is expedient for one man, that one man should die for the people and not the whole nation should perish? So they plan, they plan to kill him.

They guarded together that they will kill him. And so watch this. I want you to follow this very carefully. Already he was gaining popularity with the people. Watch this. Gaining so much popularity with the people, but hatred with the authorities.

The authorities did not like him. Why? Because to the Pharisees, he used to tell them they are hypocrites. And the Pharisees were so, there used to be three political groups in those days, which happens normally when any nation is taken over by another nation or city, by another city.

Three political groups. The first political group were usually those people who side with their enemies. They collaborated with the enemies and to suppress the people. Those were the Sadducees.

They were friends of Rome and they did everything with Rome. And Rome used them a lot, the Sadducees. And then we had the Zealots. Those are those people, in those days they are called the Zealots.

[ 18 : 40 ] In those days they would be called insurgents. Okay, they always were the rebels who gather and organize a gorilla against the enemy.

Again, so sometimes you even find them on the main streets. They hide in corners or they gather in the mountains. And then sometimes at night they charge on the enemies to attack them. So they are the Zealots.

And Jesus had one disciple who was a Zealot amongst them. So that is why when he was a Messiah, the Zealot stopped that this is the guy who is going to help us overrun, run out the Romans from our township.

But he didn't do that. Actually, he was teaching things that the Zealots don't believe. In those days, when a Roman soldier, a Roman soldier can stop you in town and ask you to carry his baggage.

And if he asks you to do that, according to Roman law, you are supposed to carry it for one mile.

And the Zealots didn't do that. Then Jesus comes to say that if anyone forces you to carry his goods for one mile, carry it for two miles. What is this thing this guy is teaching? So they didn't like it. He wasn't popular with the Zealots. And he wasn't popular with the Pharisees who added a lot more laws to the laws of Moses.

[ 19 : 46 ] The laws of Moses. They felt that they had been overpowered by the Romans because Jews have broken the laws of God. And so they had to call the Jews back to extreme obedience to the law.

So they took the law to extreme. They had to add more laws. For instance, you can't use a stick. You can't be holding a stick on the Sabbath day and let the stick touch the ground and move.

Because that means you are drawing a line in the sand which is work for them.

So you are not supposed to work. Don't do that. They have so many laws, different, different laws that were actually binding the people. And so they were the extreme religious ones who were saying that let's obey God's law and add more so God can have mercy on us.

And then you have, so there are three people. There are Sadducees who are collaborating with the Romans. There are Zealots who hated the Romans. And the rebels who fight. Jesus was not on the side of the Sadducees.

So they hated him. Jesus was not on the side of the Zealots. So the Zealots too hated him.

Normally, if you are on the side of one, at least there are two who hate you. But Jesus was not on the side of any of them.

[ 20 : 48 ] So he was hated by these three political groupies. And then he was gaining popularity. That's a bigger problem. And so they actually hated him so badly.

And they always planned to get rid of him. But they had a problem. What was their problem? They couldn't get rid of him publicly because he had support of the people. And then Jesus comes to Jerusalem.

He said, I'm going to Jerusalem. He said, a prophet will not die out of Jerusalem. So he knew he was going to die. He said, the son of man must go to Jerusalem and must be handed to the

Gentiles and be crucified.

He spoke about his death. He spoke that that's what's going to happen. So I'm going to Jerusalem. Do you remember how Peter said, you are the son of the living God? And he told them. The Bible says from that time forward, he began to explain to them how the Messiah, the Christ, will be handed over, will be misandered in Matthew chapter 16 from verse 20.

The Bible said, from that time forward, he began to tell them how the Christ has to suffer and how to go to Jerusalem and suffer at the highest. Then from that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and the chief priests and the scribes and be killed and be raised again the third day.

[ 22 : 05 ] So he knew. So yes, that's why Peter said, no. Peter took him aside and started rebuking him. You can't far be from me. That issue happened to you. Jesus said, get thee behind me, Satan. Because Satan was afraid of what God had in mind.

Hallelujah. And so he spoke about his death. And so guess what? Now, when the time of the feast of the Passover was getting near, he actually sent his disciples, according to Mark chapter 11, to go and get a donkey.

And then he sat on the donkey. And guess what? He entered Jerusalem in a grand style. Jesus entered Jerusalem. Can you imagine how annoying it would be for the Pharisees and the Sadducees and the elders and the Sahindrin?

It would be very annoying for them. Look at this guy. We hate him. And look at the way he's commanding attention. And so actually, they told the disciples or his people, the people who were following him, they said, they told Jesus, get the people to keep quiet.

Jesus said, even if they keep quiet, the stones will rise up because a savior, a king, a conqueror is entering. And guess what? Normally, a king and a conqueror enters a city on a horse, but he came on a donkey.

[ 23 : 10 ] A donkey is not an animal for fighting. It's a humble animal. So he came as a king, but on a donkey, trying to tell them, listen, listen, I'm a very different king. I'm a king who came to suffer.

I am a king who came to give his life. What? So they didn't get there. And when you enter Jerusalem from the east gate, to the right is the Antonio fortress.

That is where the Roman powers were. The Roman soldiers, they were there. The fortress was there. And to the left was the temple. And watch this. Jesus entered the east gate.

And instead, they were celebrating. Hey, our savior. Hosanna. Hosanna. Save us. Deliver us. Do something now. Do something now. They are happy. Our deliverers.

Come, you Romans. You will see. Our deliverers. So they were expecting to turn to the right and to go to the Antonio fortress and to deal a blow to the Roman army and to deal with the Romans there.

[ 24 : 09 ] And instead, he went left. And everybody was going, oh, oh, we were expecting to. I'm sure some people even went, right, waiting with their cameras and their phones to do selfies because they knew he was coming there.

But guess what? He went left. He went towards the temple. And then when he went to the temple, he went to the altar course. That's where they were selling. They were selling and doing trade there. Why? Because the high priest, the priest have come, came out with laws that you have to sacrifice money and animal in the temple, but you can't sacrifice your own money or you can't bring your own money.

So they had temple money, temple money that is only acceptable in the temple. And so when you are coming from every nation and you are coming to now sacrifice and give, you need to go to the money changes and change your money with the money changes so that you can have enough money so you can buy temple money.

All right. So and they were making money of it. So the whole thing has turned into markets. When it's time for the Passover is coming here, it's turned into a whole marketplace. And so, and then besides that, they were selling the animals, the doves and the sheep and the goats that were needed for sacrifices.

You can't bring your own from home. So you needed to buy the priests, the sheep and the animals that are sold by the temple leaders. They had their stake in it.

[ 25 : 26 ] And when you go, you go and buy it. And they sold it exorbitantly at high prices, making money, making money at the expense of the people in the name of worship. In the name of worship.

They were making so much money from the people. So Jesus, instead of going to the Romans and whipping them, he rather went to the Jews and whipped them. The Jews are already under control, subjugation by this Romans.

What if you are a Messiah, if you are a king, if you are a ruler, if you are a conqueror, if you are one who is coming to deliver the Jews, don't you have to go to their enemies and whip them. Rather, you go to the Jews and whip them.

He went to the temple and whip them. So you can imagine he became very unpopular. That's one of the reasons why the people found it easy to crucify him. Crucify him. Now, I'm trying to tell you something. He himself was staging his death.

Now, the time of Jesus' birth, his assignment and his teachings and his behavior will invariably lead to dying. Because if he had been born another time, at another time, in another season, some of the things, because there wouldn't be Pharisees and that wouldn't have led to his death.

[ 26 : 33 ] There wouldn't be Sadducees. There wouldn't be Romans. So, but he was born at a certain time when God has set the stage. So, Galatians chapter 4, verse 4, Bible says that in the fullness of time, God sent forth his son, born of a woman, born under the law.

He had to come at the fullness of time, the kairos time, the appropriate time. He came. And the time he was born, his message and his living will invariably end up being, end him being killed.

He was, he did so much good things for the 30, 33 years, oh sorry, for the three years of his ministry. Bible says that he was doing good everywhere he went. He was cleansing the lepers.

He was doing good. He did a lot of good. He did a lot of good. And so, such a good man. And he didn't do anything wrong. He didn't break the law. He didn't do anything wrong.

So, why would such a good man die such a, the death of such, such, such, such violent death, such crude, in such a crude, a crass and a distasteful way?

[ 27 : 37 ] How? Such an innocent man die in this way. He staged his own death. How? He went into the temple, whipped them, caused enemies for himself. And so, Bible says they actually determined and planned that this man will have to get rid of him.

That's, that's, that's the, so now he has actually infuriated them and the scribes and the chief priests heard it and the scribes and the chief priests heard it and sought how they might destroy him for they feared him because all the people were astonished as the teaching.

So, they planned, they sought how they might destroy him. The kind of teaching and the life he lived will invariably lead to severe enmity and the powers will get rid of him.

But whose idea was it? He staged it. He knew it to happen and he staged it and he went for it to happen. He wasn't a, oh, Jesus was not a victim.

Jesus was not a victim. I'll show you in a minute. And so, he went and then they started planning how they might kill him. But they had a problem. They had two problems. What's the problem?

Number one, Jesus was so popular with the people.

[ 28 : 44 ] Okay. Even though some of the people were not happy with going to whip the Jews, he was actually really popular with the people. And he was, during the daytime, he was always in public. People were around him. How can you then go and take him from among the people and kill him?

You are going to cause problems, demonstrations. People will rise up. So, they couldn't do that. So, they had a problem. How can we get him? During the daytime, he was always among the people. And guess what?

At night, we don't know where he is. He goes into hiding. So, at night, they don't know where he is. They didn't know where he was. And then, during the daytime, they know where he is. They couldn't catch him. But they had to find a way of getting rid of him.

That's problem number one. So, how was this solved? They had to find an insider who knew where he was at night, who was Judas. So, they came into a negotiation with him.

He was willing. And they paid him money. And he charged the price for the slave. Those days when you sell a slave, that was the price for a slave, 30 pieces of silver. So, he charged the price of a slave.

[ 29 : 45 ] And he said, if you can pay me this, I will show you how to get him. I will lead you to him. So, he arranged with him. And on the night he was betrayed, on the night of his execution, or the night before Passover.

Okay? The night before Passover. And remember, all these things were happening the week of the feast, the week of Passover. It was leading to Passover. And Christ, our Passover lamb, he has to die as a lamb of the Passover.

And they could not let him go. So, he went to Jerusalem. Mark chapter 14, verse 1, talks about two days before the Passover. That's very interesting.

Two days. Two days. It was two days. Sorry. After two days, it was the Passover. And feast of the unleavened. And the chief priests and the scribes sought how they might take him by trickery and put him to death.

This is all around the Passover. Is it interesting that Bible says Christ passed over? And guess what? They planned to get rid of him. And so, he went there. So, they had to find a way of getting him.

[ 30 : 48 ] So, they agreed with Judas. And Judas said, don't worry. So, on the night he went to pray at Gethsemane. He was praying. He knew it was going to happen. He knew it was going to happen. And guess what?

They followed him. Suddenly, they saw the soldiers coming. He said, you guys, are you coming to me as a thief or a robber to arrest me?

I've been with you during the daytime. Didn't you see me? You could have arrested me. I've always been with you. Are you coming at this time to... In that hour, Jesus said to the multitude, the multitude that came, have you come out as against a robber with swords and clubs to take me? I sat daily with you, teaching in the temple, and you did not seize me. They couldn't do that because the people. So, now at night, they came. And then they came. He said, what are you looking for? He said, Jesus of Nazareth. The John version. John accounts that I am he. And then they fell down. They went back and fell down. Just, I am he. Peter took a knife. Because he doesn't know how to fight, you know.

[ 31 : 46 ] He doesn't know how to fight. He didn't know the knife was not and the sword was not for fighting. So, instead of trying to... I think he missed his shape of the guys. Jesus said, put away your sword. Those who live by their sword will die by their sword.

Put away your sword. We are not violent people. And then he healed the person. And then they moved on. So, they are... And he said, let these ones go. Leave the people alone. I am here. Arrest me. You came for me.

Leave the disciples. I am the one. Leave them. Let them go. And Bible said, I like that. And John said, that it might be fulfilled, which was written, that I have not lost one.

That it might be fulfilled, which was spoken. Of those whom you gave me, I have lost none. Wow. So, he said, let them go. Leave them to go. That might be fulfilled. Let them go. And they arrested him. Guess what? This is all happening late at night. Late at night. After midnight. They arrested him around midnight.

[ 32 : 41 ] And guess what? They took him straight to the house of Annas, who was the former high priest. So, they took him first away to Annas, for he was the father-in-law of Caiaphas, who was the high priest.

And then from there, they took him to Caiaphas, the house of Caiaphas, who was the high priest. Now, it was Caiaphas who advised the Jews. They took him to Caiaphas. All right.

So, from taking him from Annas, they arrested him, and they took him to the house of Caiaphas, the house. I mean, it's interesting. The Matthew account says that they took him to the house of the high priest.

Now, there was a problem here. There was a problem here. Why judgment was supposed to be carried out in the temple, especially judgment, capital judgment, was supposed to be carried out in the temple, too.

It was supposed to be carried out in the daylight, broad daylight. And then three, with witnesses. There must be witnesses who must come to testify. Our Bible says in the mouth of two or three witnesses.

[ 33 : 44 ] So, there must be witnesses who have to come to testify that he actually said this. He actually did that. Okay. So, three things, and they were all flouted. Number one, he was taken to the house of Caiaphas.

What? Why would they take him to the house? That tells you that they had actually planned it already. It was a plantain. How come that the entire council, the Sanhedrin, they were actually in the

house?

Matthew chapter 26. Let's look at from verse 60. Matthew 26. Look at from verse 60. Very interesting. They took him. Bible says that. But even, let's go back to verse 59.

Now, the chief priests, the elders, and all the council sought false witnesses against Jesus to put him to death. That night, that same night, they were already there together.

Look at the next verse, verse 60. But they found none. They couldn't find witnesses against him because they didn't have credible reason, accusation against him.

[ 34 : 46 ] They found none. Even though many false witnesses came forward, they found none. But at last, two false witnesses came forward. And they said that he said he would destroy, I'm able to destroy the temple and then in three days build it.

And so they, and then the high priest, watch this, this is illegal. It was criminal. For the high priest to force the accused, to force him without witnesses, to say something against his own judgment.

Force him. Force him to say what they can use against him. Now, the problem here too was, I think I need to just throw the light on it. The problem here too was, there were several laws in the law of Moses, about 15 laws that warranted capital punishment.

So, that would make you be sentenced to death. About 15 laws in the law of Moses, among the Jews. For instance, fornication. Fornication. Okay. So, fornication is, when you enter into fornication, according to the law of Moses, you can be executed.

All right. So, it can be tantamount to the capital punishment. Fornication. Idolatry. Adultery. Okay. Incest. Having sex or sleep with a family member or having sex with an animal and a few of them.

[ 36 : 08 ] All right. Okay. Let's find something to accuse the guy. Fornication. No. Adultery. We don't. No, no. Blasphemy. Sorry. Idolatry. No. Disobedient to parents is one of it.

Disobedient to parents. No. So, what can we find? Then one person, oh, yes. Blasphemy. He said he's God. So, let's use that. So, see, they were looking for, their ultimate purpose was to kill him.

Not to look for whether he was guilty or not. So, let's find a reason to kill him. So, finally, they found one. That, ah, let's say he said he's God or he's God. He's the son of God.

That one will make us be able to kill. So, the high priest now, after not getting witnesses and the witness that God said he said he will destroy the temple, the high priest now had to force him to say what they can use to incriminate him.

You know, when you are arrested, you are told, you are free not to speak because whatever you say can be used against him. But the high priest had to, the chief priest forced him to say, tell us, are you the son of God?

[ 37 : 10 ] Tell us, are you the son of God? Tell us. But Jesus kept silent. And the high priest answered and said, I put you under oath by the living God. Tell us if you are the Christ, the son of God.

Can you imagine? I put you under oath. Speak out. Tell us. You are under oath to speak. You put a person under oath to say what you can use against him or to incriminate him.

These people are crude. It was such a bad, the worst miscarriage of justice in human history. The worst miscarriage of justice in human history.

We put it to you. And then, so when they ask him to say, verse 64, to say, if you are, then Jesus said to him, it is as you said. Oh, nevertheless, I say unto you, hereafter you see the son of man sitting on the right hand of power and coming down.

Ah, they got it now. Look at verse 65. Then he tore, the high priest tore his crosshane. He has spoken blasphemy. What fear that need do we have? What fear that need do we have of witnesses?

[ 38 : 10 ] Look, now, he has, look, now you have had his blasphemy. We don't need any. And so they all voted. 70 Sahindrin. They all voted. And what do you think? They answered and said, he deserves dying.

They all voted except two. Okay. The Sahindrin, some scholars believe is 70. Others believe it's 70 plus one who is leading it. Okay. Plus that. So, but let's say 70. All the 70 voted by two people.

So he had 68 votes against him. Two people abstained. And the two people were Nicodemus and Joseph of Arimathea. He later on went and asked Pilate for his body so that he can bury him.

Joseph of Arimathea. Luke chapter 23, verse 50 and 51. Look at this. Luke chapter 23, verse 50 and 51. Now behold, there was a man named Joseph, a council member and a good and a just.

So he was one of the council. Look at 51. He went. He had not consented to their decision and deed. He didn't come. He didn't vote for it. He was from Arimathea, city of Jew. He was waiting for it.

[ 39 : 11 ] So he didn't vote. He didn't vote. And Nicodemus also didn't vote. These are the only two people. But the rest, they all say crucify him. Let's vote and crucify him. But now, watch this. So I've told you how they got him.

They had a problem, but they were able to get around the problem to arrest him in the night. And then they tried him. They tried him in the night. So problem. They tried it not in the temple, in the house of the chief.

That means that they already organized it because they were waiting for him to come. As soon as he came, they started questioning him and they tried. All of them, they've called. They've called an assembly already. The council was already sitting at night, not in the temple, in the house.

That's criminal. Criminal proceedings at court. It was such a criminal act. But guess what? So at night, you are not supposed to judge capital punishment, capital offense at night.

It must be in the temple. They didn't do it in the temple. They did it in the house. And then number three, they forced him under oath to say what he, they were not supposed to do that. But now they've got what they wanted.

[ 40 : 11 ] How are they going to kill him? But guess what? Because the Jews under Roman law were not supposed to execute anybody. It was prohibited. So Romans, once the Romans take over your nation, you are not, if anyone needs to be executed, you have to send him to the Roman authorities for the Roman authorities to try him and find him guilty for conviction.

All right. So you are not allowed. So even if he has broken a law, bring him to the Roman authorities and let's see what law he has broken. And then we can send him to death. So now they had a problem.

We have sentenced him to death, but we are not allowed. But pastor, there was a time they'd pick up those to kill him. All those things were illegal. They were trying to kill him in an illegal way those times. And they were willing to do that in an illegal way.

But now they, because they actually, when Pilate said, take him and go and kill him in John chapter 19. So take him and go. He said, no, it is not. They said, it's not lawful for us.

We Jews, we can't kill anybody. It's not lawful for the Jews to kill. So they knew that they couldn't execute him. They couldn't execute him. John chapter 19 from verse 4.

[ 41 : 18 ] But let's look at John chapter 18 verse 31, sorry. 31, 32. Actually, what I'm looking for is just there. All right. So John chapter 18 verse 31. Pilate said to them, you take him and judge him according to your law.

Therefore, the Jews said to him, it is not lawful for us to put anyone to death. It was against the law. So they couldn't, after they have even met and found him guilty, they couldn't.

Look at verse 32. It was not lawful. That the saying of Jesus might be fulfilled, which he spoke, signifying what death he would die. There was a certain death he was supposed to die.

The Jews couldn't do that death. It must be Romans. Hallelujah. All right. Let's quickly go through that. So now they had a problem. Let's take him to Pilate, the governor, to sanction him to death. But no, there was a problem. Two problems with Pilate. Okay. Before I mean the Pilate, they had a problem. Under Roman law, blasphemy is not a crime punishable by death.

[ 42 : 17 ] So it's not a punishable. It doesn't warrant death penalty. So they had a problem. If in our law, blasphemy is punishable by death. In Roman law, it's not. So if we are taking him to the Romans, for the Romans to execute him, they have to judge him and find him guilty for capital punishment.

We have to find a different story. They have to find a different story. So do you know the story they came out with? Ah, okay. He said he's a king. He said he's a king. And he's a king of the Jews. And if you are a king, that means you are rising against Caesar.

There's no one who is supposed to be rising and say, I'm the one in charge, the Messiah. I'm the one ruling the, I'm the one to rule the Jews. So they said, let's use that. But there's a problem with Pilate.

Pilate himself was used, a former slave who has been able to get his freedom and worked himself into authority. So Pilate was an ex-slave. And so he still has slave mentality.

And he went to steal money from the temple. He went and stole money from the temple. And he made an aqueduct to bring water to Jerusalem. And the temple money, the people went, in a sense, and it sparked big rebellion and upro.

[ 43 : 25 ] And guess what? He massacred them. He killed so many of them. He was just killing people. That is why in his time, more people died by the cross in Jerusalem than any other place or in Judea.

He executed over 3,000 people by the cross. Pontius Pilate, a very wicked man. And the way he was killing people, it was so bad that the Jews had to report him to Caesar.

So they reported him to Rome and they kept reporting him. So it got too much, so much that Rome warned him, Rome warned him that if we hear any stories, bad stories about you again, that would be the end of your political career.

So he was very careful. The Rome has warned him because of his bad record. And so now they take him to Pontius Pilate. And all this, guess what? All this happening at night.

All this happening at night. You see, between midnight and the time of the crow of the cock, that's when Peter denied him. So it was happening throughout the night.

[ 44 : 27 ] Night judgment. And then they took him, the morning they took him to the Pontius Pilate. And Pontius Pilate examined. He said, what crime has he committed? And he said, okay, let me examine him myself.

In John chapter 18, I think verse 36, 37, 38. He examined him and he said, I don't find any fault with this guy. I don't find anything. Pilate said to him, what is truth?

And when he had said this, he went out again to the Jews and said, I find no fault in him. Chapter 19 from this. Let's read from verse 1. Maybe to help. From verse 1. So Pilate took Jesus and scourged him.

And the soldiers twisted crowns of thorns and put it on him. And they put it on him, a purple robe.

They put on him a purple robe. And they said, he a king of the Jews and struck him on the face.

And verse 4. All right. So Pilate then went out again and said to them, behold, I am bringing him out to you, that you may know that I find no fault in him. That's the next verse.

[ 45 : 25 ] Find no fault in him. Then Jesus came out wearing a crown of thorns and a purple robe. And Pilate said to him, behold, the man, Eka-humo. Eka-humo. And then verse 6.

Therefore, the chief priest and the officer, when they saw him, cried out, saying, crucify him. Crucify him. Pilate said to them, you take him and crucify him. For I find no fault in him.

The next verse. I find no fault in him. The Jews answered, we have a law. According to our Lord, he ought to die because he made himself the son of God. Therefore, when Pilate heard that, he was more afraid.

And he came to them. He came to him and examined him again. But then he went back to them and tell him that, no, listen, I don't find any fault in him. I can't crucify him. For I don't find any fault in him.

And you know what they told him? They told him that if you don't kill him, you are not a friend of Caesar. Ah, now that's a problem. For then Pilate sought to release him. But the Jews cried out, saying, if you let this man go, you are not a friend.

[ 46 : 24 ] They made it a political situation. Who makes himself a king? For anyone, whoever makes himself a king speaks against Caesar. Pilate said, oh, oh, I don't want another problem. I don't want to be reported.

I don't want to be reported to Caesar that I'm not doing my work well. So he just said, you know what? He washed, Pilate said, sat down and he washed his hands.

He said, I don't have anything to. And his wife also came and told him, I had a dream about this man. I suffered many things in my dream because of this man. I have nothing to do with his blood.

So he washed his hands. He washed his hands. And he said, take him.

Then he wanted to release him. So he said, every year during the Passover, he releases a prisoner. So it was a custom. So he knows Jesus is not that bad. So he brought a very bad criminal who was a murderer, who was a robber, who was an insurrectionist.

Barabbas. Do you know what Barabbas means? Bar means son. Abbas means father. He's the son of the father. He's actually called Jesus. So Jesus Barabbas. Jesus, son of the father.

[ 47 : 22 ] And then there's this Jesus, son of God, son of the father. Jesus is also Barabbas. So Jesus Barabbas or Jesus Barabbas. Hallelujah. The first person who was released because of

Jesus was Barabbas.

So they said, give us Barabbas. And he said, what should I do with this? Crucify him. Crucify him. Crucify him. So Pilate said, okay, I washed my hands off him. Well, crucify him. They took him and then he carried his cross.

And that is. So when you look at this, you can tell this is not right. This is not fair. It's not fair. So they crucified him. Watch this. And when you look at the story, you may think that.

So who is responsible for his death? This is such gruesome murder. This is judicial murder. They passed it through the courts to murder someone. It's murder, but it was judicial.

He was sinless. He was faultless. But he had to die. Who is the mastermind behind this? Is it the Pharisees? Oh, not really. Yes, they did it. And God will hold them culpable.

[ 48 : 23 ] But there's more. There's more. The sovereignty of God is never a legitimate excuse for human guilt. The sovereignty of God is never a legitimate excuse for human guilt. And so they are guilty.

They are guilty. But there was a mastermind behind it. Jesus organized his own death because he had to go to the cross. He said, accept a grain of wheat. Fall to the ground.

He wasn't a helpless, a helpless victim. No, he wasn't a helper. He was actually a conquering king. Now watch this quickly. In Acts chapter 2, verse 23, it tells us who was actually the mastermind behind the death.

Bible says that him, talking about Jesus, being delivered by the determined purpose. Oh, and the foreknowledge of God. Oh, oh, oh. Okay. Okay.

So it was God's determined purpose and foreknowledge. You have taken by lawless... They killed him lawlessly. By lawless hands and crucified and put to death. So they put him to death by lawless hands.

[ 49 : 25 ] But it was by the determined purpose of God. And the determined purpose and foreknowledge. God has planned it. Acts chapter 4, verse 26. Acts chapter 4, verse 26 says that the kings of the earth took their stand and the rulers were gathered together against the Lord and against his Christ.

Verse 27. We are going to verse 28. For truly against your holy servant Jesus, whom you are anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together.

The next verse. To do... To do... Watch this. To do what your hand and your purpose determined beforehand... before to be done. So it's God's purpose.

It's God's plan. But what... Guess what? They executed God's plan. Hallelujah. And they were still guilty. Judas was not guiltless. He was still guilty. Why? So it doesn't mean that...

Like God was a puppet master controlling people to do this. No. God didn't control anybody. But that's what is called the providence of God. God is more powerful than a miracle. The providence of God.

[ 50 : 34 ] Where people would do what they would have done anyway. If God was not involved. They would have carried it. They would have planned to kill him. But as they were doing it, God... They fulfilled every bit of the purpose of God. So it wasn't God who was planning it.

So even if Christ had not died, what they did was made them culpable. Okay? So even if it was for Christ, for somebody else, and they killed like that, it made them culpable. But this time, it was Christ.

And they did that with their own wishes, not because God was controlling them. Judas went and betrayed Jesus. It wasn't Jesus who said, do it. Yeah. In fact, Jesus, in Matthew, in Matthew chapter 26.

Yeah. Matthew chapter 26, just before the supper. So around 20, 21, 22. And in Luke, in Mark, everywhere. Jesus said, the son of God... The son of God...

Okay. Luke chapter 22. I prefer the Luke chapter 22 version. I think there's 22. Luke 22, 22. He said, the son of God goes to Jerusalem as it has been written of him. I truly, the son of God goes as it has been determined.

[ 51 : 33 ] But woe to the man by whom he is betrayed. Okay? So, said... And look at the next verse. The next verse. Then they began to question, who is it? When you read Matthew, I count in Matthew chapter 26.

He says that it would have been better if that guy was not born. So he wasn't going to be free because he did it. And he fulfilled the purpose of God. But, verse 24. The son of man indeed goes just as it's written about him.

But woe to the man by whom the son of man is betrayed. It would have been good for that man if he had not been born. So he wasn't going to be free. He was still culpable. He was still guilty.

But God was sovereign. Hallelujah! Judas was guilty. The chief priest, the Sahindrin, they were guilty. But God was sovereign. They killed him through lawlessness.

It was a lawless murder. It was a miscarriage of justice. The greatest miscarriage of justice in human history was the execution and the death of Jesus Christ.

[ 52 : 33 ] It was a reflection of how wicked, how callous, how dark the human heart is. The human heart. The human heart. They were living their humanity.

And he was so perfect that it exposed how flawed human judgment is. That is why we can't judge people by our own determinations, by our own laws, and by our own whims.

We have to let the law of God determine the law of God. Because the law of God is perfect.

According to Psalm 19, verse 7, the law of God is perfect. The law of God is perfect.

The law of God is perfect. The law of God is perfect. The law of God, the Lord is perfect. The law of the Lord is perfect. So that is the only thing. So when we are trying to point people, don't get problems with people because of how you feel.

I don't like them. But because of what God says about them. Hallelujah. They killed him. They killed him by God raising. They killed him by God raising. And on the cross, there was darkness. It was six hours on the cross.

[ 53 : 34 ] Normally, people, the earliest you die on the cross is two days. The latest is seven days. Because the cross doesn't really kill. It will die if you stay long in on the cross. Because they put their nails through your wrist and your ankle.

So sometimes you can't breathe. So you use your leg to support yourself for you to be able to breathe. And sometimes when your ankles, your legs are tied, your hand can't help.

But after a long time, you become so weak. You become so weak. And you cannot breathe. You can't support yourself again. So you die through suffocation. On the cross, the cross kills by suffocation.

You don't have strength again to breathe. But Jesus Christ, he didn't die through suffocation. He died through what doctors call ruptured pericardial.

Pericardial. Ruptured pericardial. It's a broken heart. Another word for it is a broken heart. He said, Eli! Eli! Labak sabachthani! My God! My God!

[ 54 : 34 ] Why have you forsaken me? He couldn't take it. For the first time, he was without a father. The father was there at his birth. He was there at his baptism.

In fact, when he told the disciples, I'm about to be glorified. I'm going to be accepted. Granted, which falls to the ground. John chapter 12 from verse 28 somewhere. The Bible said God spoke back in heaven. And people said it astounded.

He said, he told the father, glorify. And God spoke back. He said, glorify. So God was always involved. He was speaking back. The father never left him. But on the cross, the father left him.

On the cross, his earthly mother was with him by his spiritual father. His heavenly father was not with him. His earthly mother was there. His heavenly father was not there. That's what killed him.

And when he said, if it's possible, let this cup come pass. The cup was not the death. Because there were a lot of martyrs who faced their death very confidently. They were happy. They faced their death.

[ 55 : 30 ] Some of them sang when they were going to be. Why is it that Jesus was so troubled? In fact, in Luke chapter 22 or Matthew 26, he talked about when he was about to take this last supper.

He said, my soul is troubled. My soul. My soul is troubled. How can this soul be troubled? It's just the same Greek word that was used. Sorrowful.

Sorrowful is the same word. Some translations said trouble. Okay. It was the same Greek word that was used when Jesus was born. By, uh, about, sorry, Herod. When Herod had a king of the boy, the Bible said he was troubled.

It was the same way when Jesus told his disciples, let not your heart be troubled. But Jesus, how is it that if it's their purpose to die? Why are you troubled? How can you be so worried? How can you be so troubled about the death?

Because why was others faced their death laughing? Why come? So was it, if he's really God, how come he was troubled about this? If he's, if he's really man and wanted to obey God, why should I trouble him?

[ 56 : 27 ] Can I get to tell you the reason? He was troubled, not because of the cross, but he was troubled. See, if it's possible, let this cup come pass. Let this cup come pass. That's why he was troubled.

He was troubled that the cup was the separation between him and the father. The father would turn his back. The father would turn his back against him. And he feared that. He was troubled. He'd never won.

That tells you how much God he was. He was so much God that he couldn't take. He couldn't take his humanity. Couldn't take God turning his back on. He was so much God that he couldn't take sin. He was afraid. This sin that is coming on me, God and sin, they'll go together. Oh no. Oh no. And his heart was troubled. He said on the cross, he said seven things. The first thing he said is when they crucified.

First three things were for, he said it the first three hours. It was about people. The first thing he said, Lord forgive them about the soldiers who killed. Lord forgive them. They don't know what they are doing.

[ 57 : 24 ] The second thing he said was to the thief. Today you'll be with me in paradise. The third thing he said was to John, to Mary, his mother. That John, that's your mother.

Woman, that's your son. And then the other things after three hours. So the first three hours, he was focusing on others. The last three hours, he focused on himself. The first thing he said on the last three hours was, I thirst, I thirst, I thirst.

And then they brought him vinegar to drink. The second thing, vinegar makes you more thirsty. But they brought him vinegar. That's how wicked they were. And then the second thing he said, which faith in on the cross, he said in the last three hours.

The second thing in the last three hours was, Eloi, Eloi, la mark sabachthani. Mark chapter 15 verse 34. Why have you forsaken me? Lord, Eloi, Eloi, la mark sabachthani.

And then the third thing he said, okay, which is the sixth thing he said on the cross. It is finished, that's the last time. It is finished, I paid it.

[ 58 : 30 ] And the last thing, he said, Lord, Father, into your hands. That's what his mother taught him as a Jewish boy. Jewish mothers always teach their children. When you are going to bed, you have to say this. It's a Jewish prayer.

Into your hands, I commit my soul. Into your hands, I commit my spirit. And then he said it because it was good night. He's going to wake up again. So he said, Father, into your hands, do I commit my spirit?

Luke chapter 23 verse 46, I think so. Luke chapter 23 verse 46. Father, into your hands, into your hands, I commit my spirit.

And after he has said this, he breathed his last. John said he gave up the ghost. He died. He died. Even on the cross, he was thinking about the people. And he paid the price. Now he will bring us to God.

That's why he died on the cross. Thank you for listening.

[ 59 : 38 ] To hear more from David Entry, follow him on Facebook, Instagram, Twitter, and LinkedIn. Why don't you subscribe to our YouTube channel at Karis Church? And subscribe to our podcast so you are always up to date.

Be blessed.