



Sermon – 04/16/2017

So last Thursday, 2000 years ago, Christ gathered 11 men that he spend three years with, 24/7. There are 11 because one of them has left to betray him. Jesus humiliated him four or five nights earlier over a lady bursting a year's supply of ointment, or a year's value of ointment, on him and so Judas is hacked. So he's gone to get the leadership of Israel to betray Christ. So He's got 11 guys with him and he walks across a valley and he goes to a garden where he's prone to go pray. He goes with those guys and on the way he talks to them about several things. You can actually read his conversation in John 14 through 17. He talks about the fact that they, He's not going to leave them alone, He's going to leave, but he's sending the Holy Spirit. The Holy Spirit is going to work through them to convict the world about who he is. It's not their responsibility. It's the Holy Spirit's responsibility. He begins to walk them through what they're going to face.

They step into Gethsemane and they get into the garden and they're alone and he does something he's never done. In all the three years he's with the guys, he looks at eight of the guys and he says, "You stay here." And he pulls Peter, James, and John aside and he walks them over a little bit and he does something he's never done. He asks them to pray for him because the issue he faces here is grave. And so they don't pray, it's been a long day, they've had a long, just finished Passover meal, they're full, they're tired, they're worn out, they sense something emotional going on around them, something spiritual happening, and so they fall asleep. So he goes over, about as far as you can throw a rock, and he kneels down and he prays. And he says, "Father if there's any other way to do what we need done, show me. Let this cup that I'm about to drink pass from me. Nevertheless I will do what you want." Response from heaven is, "There's nothing else." He goes back and wakes them up, goes back and prays; same words, same answer. Goes back. Wakes them up. Goes back. Prays. And finally he stands up and, and it's an emotional stress on him because the Bible says that the capillaries in his sweat glands burst and blood comes out with the sweat as he prays in this garden. It is intense. And so finally he stands up and he says, "I'll do what you wish."

He walks over, wakes these guys up and about the time you hear some noise. And then they look up and here comes Judas with a mob of men. They're coming in and they're coming to arrest Christ. Now in spite of what we see in all our pageants and all our Easter plays, Jesus is a non-descript individual. Not the tallest guy, he's not the shortest guy, he's not the guy with red hair. There's nothing distinguishable about him. Nothing distinguishable about him and so what they have to do, Judas has to walk up, walk through the crowd with these guys, and kiss Jesus because it's the only way to identify him. Christ recoils at that and says, "You betray me with a

kiss?” Peter takes out his sword, cuts off the ear of a servant of the High Priest, Jesus rebukes him, picks the ear up, reattaches it to Malchus, and then they come to get him and they fall backwards. Jesus lets them up because Christ wanted everybody to understand he wasn't going because they took him, he was going because he chose to go.

So he walks with them. It's late at night. They're heading into the Friday day and they've got to do something so they've got to get the Sanhedrin together, 70 men, we know two names, Nicodemus and Joseph, we know two of the guys in the Sanhedrin. They've got to get them together so they've got to send guys out, wake them up, get them dressed, get them there. So while they're waiting they take Jesus and when you go to Israel you can actually stand in the room, but they drop him down in a basement basically, kind of a pit area, totally dark, and if he's there at night, it is completely pitch black. He can't even see his hand in front of his face. And all he can do is sit there absolutely isolated and hear upstairs the voices of men cackling as they come in because they know they've got him. Crowd's not here. People love him. They don't but now they can do something about it. So they can enact a phony trial, and that's what they do. They get enough guys there, they pull him up and they start a trial. Can't get anybody to agree to anything and finally they ask him, “Are you the Christ?” He said, “After this you'll see the Son of Man coming on clouds with power.” They literally lose it. They jump on him and they begin to beat him and hit him and slap him and they mock him. There are so many jumping on him and they go, “Hey! If you're the Christ, why don't you tell us who it you.” I mean they're just all over him. And of course once you kind of vent that, they step back, he's a beaten bloody mess at this point. As a matter of fact the Old Testament indicates they yanked his beard out. I mean they absolutely lose it. But they're holy guys so they can't make a legal decision until the dawn.

So they wait. Dawn comes. They vote, naturally, “Let's kill him.” So they take him to Pilate. Pilate awakened up early. He doesn't really want to get up. He's got a deal with these Jews. They're hard to deal with. He meets them and they said, “We want him killed.” He already, remember he's been governing the territory. Jesus' fame is everywhere. He's nervous. Just in case this guy's who he says he is, he doesn't want to fool with him and all of a sudden it hits him. He's under Herod's jurisdiction. So he ships Jesus over to Herod. He's washed his hands he goes back in, has some breakfast. Herod mocks him, can't get anything out of him, sends him back to Pilate. And now Pilate's confronted with him again. And now they're back, “We want him killed.” Pilate's unnerved by this. A guy that's all-powerful is unnerved by this man. He questions him. As a matter of fact at one point they're going nuts and Jesus doesn't say a word. And he looks at him and says, “You don't hear all these people going after you?” And the Bible says Jesus never said a word. So he's bothered by this. He pulls Jesus in, investigates him, can't get any relief, and again, all of a sudden it hits him. Wait a minute. I don't have to deal with that. Every year at the Passover I release a prisoner. All I've got to do is find somebody they hate more than they hate Jesus. Easy deal. Pulls a guy out, sits him in front of the Jews and says, “What do you want? I'll kill one of them and I'll let one of them go. Which one do you want killed? Which one do you want let go?” Now the Bible says in Matthew the chief priest and elders go out and persuade the crowd to ask for Jesus to be crucified. But while they're doing that, now remember there's no e-mail, no texting, no internet in this day. His wife who is at home, she has no idea what he's dealing with, but he gets a note from her. It's actually a supernatural note. He gets a note from her and when he opens it up she says, “Don't have

anything to do with that righteous man. I have suffered a lot of stuff in a dream about him.” If he was nervous before now he’s really nervous. She’s at home. She has no idea what he’s dealing with. But she’s had a dream that correlates what he’s facing. But it’s OK because Barabbas; they’ll let him go.

They come up, gets the crowd, quiets them, and says, “What’s your vote?” And they vote, we all know, “Crucify Jesus. Let Barabbas go.” Tries to argue with them. Can’t deal with them. Finally he does the most bonehead thing he could do. He gets a basin of water and right before he releases Jesus to be scourged he takes his hands and he puts them in the water and he pulls them out and he says, “I am innocent of the blood of this just person.” He wiped off the only thing that could forgive him for his denial.

So they take Jesus, they scourge him, they walk him to Golgotha, which is not on a hill, it’s on a highway leaving Jerusalem. And so they drop him there with two other guys and they tie him up and they nailed his wrists and his feet. Jesus, and the crucifixion is an exhausting method of death, you have to push yourself up to get a breath to even speak. So Jesus makes a few statements from the cross, only a handful. First thing he says is the reason you’re still here. The only reason you sit where you sit, and the only reason this world is still in existence, is because of the first thing he prayed. We, in our pageants, always make angels petite, pretty girls. When you read the Bible they’re the most terrifying beings people meet on this planet. They generally cower in fear when they run into an angel in the Old Testament. The angels and the cherubim and the Seraphim are in heaven. The Bible says they don’t get what’s happening. They’re watching the world laugh at him, mock him, slam the crown of thorns on him, they just nailed him, they put him on a cross, and everybody in front of him is laughing at him. All they know is one truth. The one they love is being terrorized by the ones he loves. And they can’t process that. And it’s taken the Father’s power to keep them from coming down here. If Jesus had said anything like, “Father deal with this.” They would have been here and would have ravaged the planet. In the Old Testament one angel, one angel, in the Old Testament wiped out the entire same number of people we have in the Brazos Valley in one night. There are millions being held at bay by God. So you better be grateful because the first thing he prayed was, “Father forgive them. They have no idea what they’re doing.” If he’d prayed anything else, you and I wouldn’t be here. He looks down a little while later and he faces a really hard issue. There’s his mother and John. All the other disciples are gone. And John’s not really there because he believes because he’s not going to be there at the resurrection either. So it’s his mother and John and he faces a huge quandary. He’s paying for our sins and his mother, now listen, nobody particularly in that era had a deeper love than a mom. She loves him more than any of us in this room. She served him more than any of us in this room. It would be awfully tempting for her to think I love him more than anybody else, I’ve served him more than anybody else, I don’t need what he’s doing on the cross, I’m different. And so he pushes himself up, gets a breath, and looks down. And in a painful thing, he knows she loved him, she was a single mom from when he was 12 on. Joseph never reappears in the record. He knows the sacrifices she’s made. And he looks and he says, “Woman behold your son. Son behold your mother.” He disowned her from the cross because it was the only way that she understood, and it’s a great reminder to us, doesn’t matter how much you think you love him or how much you serve him, you need the blood sacrifice of Jesus Christ. Goes back down.

Two guys being crucified with him. They start out; they nail them at nine, going to take them off at three. They start out at nine, they're mocking him, laughing, just like everybody else, and finally somewhere for some reason, we don't have any idea how in the world he figured this out, but one of these dudes looks at the other guy and he goes, "Hey! Hey! Back off! We're getting what we deserve. He hasn't done anything to get what he's getting." And then he looks at Jesus and says, "Lord remember me when you come in your kingdom." Pushes himself up one more time. He says, "Today you'll be with me in paradise." It's a reminder Jesus died and as he's dying there's only one person in the entire world that believes in who he is. A man that's never seen him before.

Then we come, fourth thing he says, he changes. It's not Father. "My God, my God, why have you forsaken me? I understand you're forsaking these people, but not me. I haven't sinned." There is a disowning of the Father to the Son. We serve one God in three persons. They've been in total harmony and unity since the beginning, but at this moment there is a disowning because Jesus is paying for our sin. I don't get that. I don't understand that. What I do know is that he hung there six hours. Seven is the number of perfection in the Bible. Six is the number of man because he's short of perfection. The anti-Christ will embody all the evil we are, is 6-6-6, he hangs there six hours because it takes six hours for the Father to take my sin and your sin, my shame and your shame, and put it on Jesus. He died, because whenever you read the word death in the Bible, it is never that you cease to exist. The greatest blessing and the most dangerous curse you have is that you're never going to cease to be alive. The question you face is where are you going to spend it? He dies because he is separated from the Father. There is a disowning for these six hours so that I wouldn't have to be disowned. He died in my place so I don't have to die. So I either pay the payment for my sin which is I'm separated from God or I let him make the payment where he's separated from God and he does it for me. How do you say "No" to that deal?

Then he says, pushes himself up, gets a breath, and says, fifth thing, "I thirst." Crucifixion was vile physically. So he's experienced emotional pain, his nation hates him, he's had to disown his mom, he's experienced spiritual pain, he's disowned from the Father, and he experienced physical, intensity, you lose all that fluid, you dehydrate, you muscle spasm, you have all sorts of issues, he's got to push himself up constantly to get a breath. And every time he pushes himself up he hits the nerves and the pain is excruciating. But he says two more things at three o'clock. Two more things. In the Greek on word, *tetelestai*, "It is finished." It's done. He made the payment that you can't make. Even his own mother couldn't make it. So don't think you can. It's finished. And then he returns, listen, "Father forgive them. My God, my God." And now at three o'clock he says, "Father the separation is restored. Into your hands I commit my spirit." Jews didn't kill him. Romans didn't kill him. The cross didn't kill him. My sin killed him by his choice. He stayed on the cross until it was finished and then he went home. When he goes home, steps into a realm that applauds him. He's left people laughing and mocking at him. But now he's in a realm where they're worshiping him. They honor him. They praise him because he's home.

You've got the disciples who they don't have any idea what to do. They don't really believe. It's amazing. He told them countless times "I'm going to be rejected. I'm going to be killed. I'm going to get buried. Oh by the way on the third day I'm coming up." None of them are

there on the third day because they just don't buy it. They don't get it. They can't figure it out. All they know is he's dead and they're bewildered, they're confused, they don't know what to do. They gave up their business for three years to follow a guy that's now dead. So they're just bewildered. They don't know what to do. Jewish leadership, they are popping Mogen David like mad. It's a great day for them. He's dead, can't bother us anymore. He jacked with us. He messed with us. He told the people how they need to be better. Listen. He's gone. We won. Satan is horrified. Anybody tells you he put Jesus on the cross is insane. Jesus was very precise when he was here. One of the cryptic sayings he made was when Satan was walking toward him, he said, "I got to go. I don't have anything to do with this being. And now at my death is this being judged." If Satan could have kept him off the cross he wouldn't have made the lake of fire. But he couldn't keep him off the cross and now Satan's sitting one last forlorn hope that he's not coming out of the grave.

Sunday morning. Now the Jews are pretty smart, right. They've sent to the head and said, "Pilate, listen, these guys promised that he'd," It's amazing to me. The Jews believed more than the disciples did. "He promised he'd come out of the grave so we need to set some guards." Pilate says, "Yeah, no problem." So they sent a couple guards. No remember these are not Chris Osborne guards. OK. These are Delta Force/Navy Seal dudes and they hate the Jews. They're hoping that, they told them, listen some Jews may come to try to see him, and they're sitting there going, "Oh I hope it's my shift. I hate these guys. We'll just beat the fool. This will be fun. This is great." So they're just sitting there. About dawn they hear a voice. This isn't in the Bible. This is Chris Osborne paraphrasing. They hear a voice, "How's it going?" Poof. They're down. They faint because they turn around, don't see a couple ladies that look like they belong on Charmin tissue, they see two vicious angelic warriors and they faint. Pull the stone out. He walks out. But he walks out to nobody. John's not there. Judas is dead. Peter is crying in his room. Thomas. Matthew. Nobody's there. Comes out to emptiness but thank God he takes us home. You say, "Well what's the big deal about the resurrection? Why is it so important?" Because when you and I die, we're not coming out of the grave. You know why? Because our sin put us there. So we don't get to come out. You say, "Well Lazarus came out." Yeah, he did, but he went back in. And when he went back in the second time he didn't come out. You don't get to come out because your sin seals you in there. Jesus came out because he didn't die because of his sin; he died because of mine. And the resurrection is the absolute proof that the only hope you have is not being a member of this church, not how much you think you love Jesus, not how much you think you serve him. You're saved by one thing and that is you coming to Jesus saying, "No matter what I think I've done, no matter how many times I've read the Bible, no matter how much I pray, I get it, I'm bad, you're not, you died for me, you took my place. You proved that when you came out of the grave when nobody believed in you. I want you to know I believe in who you are." When I make that statement in response to the Holy Spirit convicting me what Jesus told them what happened as they walked toward the Garden of Gethsemane, then you become a believer. That's why the Bible says this, listen:

[Who rescued us from the authority of darkness and transferred us into the kingdom of the Son of his love, in whom we have the redemption which is our sins are forgiven. Who is the image of the invisible God, the firstborn over all creation. Because in him all things all things have been created in the heavenlies and upon the earth, the visible and](#)

invisible, thrones, lords, rulers, authorities – all things through him and for him have been created.

If you live for anything other than Jesus Christ you don't get it.

He is before all, all things hold together in him. And he is the head of the body of the church which, who is the beginning, the firstborn of the dead, that in him he might be preeminent in everything. Because in him all the fullness was pleased to dwell, and through him all things have been reconciled unto himself making peace through the blood of his cross. Whether things on earth or things in heaven.

You believe that, you're saved. You don't, you're not. And you don't believe it unless you depend on it. That blood, I was reading this morning an article in the Washington Post talking about one of the rescue workers who was there, remember that horrible thing in Virginia Tech, the guy killed I think 32 people and then himself. She had gotten the call, she had family there, she went, took three survivors back, when she got home there was blood on her outfit. She said she's put it up this number of years and she won't wash it, she won't clean it because she said the blood reminds her of that moment and its terror and its danger and its hurt. I'm telling you, I would never denigrate what she feels about that coat, but that blood doesn't compare to the blood shed by Jesus Christ. He took my terror so I would not see the terror from the Father.