

Message Notes Good Friday 2024

Title: “He Suffered Under Pontius Pilate”

Text: Matthew 27:11-31

Intro: Good Friday is a day like no other; a day of many contrasts. Ultimate evil collides with the ultimate good. Love clashes with hatred. Justice meets grace. The death of Jesus brings life to all who believe. The hard part; living up to our confession.

I. Good Friday does not leave room for faith to sit on the fence like Pilate attempted to do.

- A. By the events of Matthew 27:11 much has happened.
 - 1. All night in a kangaroo court by the religious leaders.
 - 2. Ends justify the means approach.
 - 3. Jesus indicted on three very carefully worded charges before Pilate.
 - 4. The big one was “claiming to be Christ, a king” (Luke 23:2).
 - 5. Pilate under political pressure—crowd ensured.
- B. Pilate declares Jesus was innocent seven times and tries to release Him.
 - 1. Pilate focuses on the third charge.
 - 2. “Are *you* the king of the Jews?”
 - 3. “It is as you have said.”
 - 4. Majestic silence impresses Pilate.
 - 5. V. 17 “He knew that it was out of envy that they handed Jesus over to him.”
 - 6. Mrs. Pilate’s dream.
 - 7. In the end Pilate washes his hands and declares his own innocence.
 - 8. Jesus is sent to be crucified.
- C. Pilate tries to sit on the fence.
 - 1. He tries to pass the responsibility to Herod or the Jews.

- 2. Contrast: Jesus is decisive and dies on the cross.
- 3. Was it conscience, or hatred for the Jews for Pilate?
- 4. Fence sitting signals fear of something and pressure to do something else.
- 5. Pilate--Jesus embodied trouble he didn’t need.
- 6. Religious Leaders—Jesus embodied their hatred.
- 7. Heavenly Father--Jesus embodied forgiveness and eternal life.
- 8. Contrast: Only one was innocent and He died for the rest.

II. Good Friday is a contrast of guilt and innocence as seen in Barabbas and Pilate’s attempted paschal amnesty.

- A. Barabbas—(bar abba—son of the Father).
 - 1. Mark 15:7 – Led an uprising and was a murderer.
 - 2. The very thing Jesus was accused of before Pilate.
 - 3. John 18:40 – *lestes*--“robber”--“terrorist” against Rome.
 - 4. Matthew 27:16—“notorious” Jewish prisoner in custody.
 - 5. Perhaps a Zealot.
 - 6. Probably smart, charismatic, inspiring, driven to extract Rome.
 - 7. Irony—Exactly what many expected in a Messiah.
 - 8. Jesus didn’t fit their stereotype of a Messiah.
 - 9. Jews preferred their version of Messiah rejected Jesus.
- B. Barabbas had not yet been tried.
 - 1. Paschal amnesty attempt by Pilate fails.

2. Innocence obvious to Pilate but not to the crowd.
3. Two “sons” couldn’t have been more different in their way of saving Israel.
4. The guilty is released. The innocent is crucified.

C. We are Barabbas.

1. Sin condemns us.
2. Jesus goes to the cross in our place.
3. 2 Cor 5:21
4. That’s Good Friday.

III. The price of Good Friday was high.

A. The abuse is relentless.

1. The guards beat Jesus at the Praetorium in Herod’s former palace.
2. Flogged.
3. Beat Jesus for sport.
4. Crucify Jesus
5. Mock him and spit on him.
6. The chief priests gloat and arrogantly mock too.
7. Devil’s voice on their lips.

B. It’s the same stuff today.

1. Those who follow the Truth of God’s Word often have it thrown back in our faces too.
2. Devil’s voice on the lips of unbelievers.
3. Believers are the contrast.
4. Hard not to get sucked in by the crowd.
5. Jesus’ death on the cross was the plan and so was the resurrection.
6. This is the truth we bet our lives on.

C. We are invited, never forced to carry our own cross.

1. We are invited to carry our cross.
2. Matthew 27:32 –Simon of Cyrene.
3. Share in His humiliation and rejection.
4. Share in the mocking and unfair treatment.
5. Sacrifice our pride and die to self.

6. To Receive the forgiveness that is won.
7. To live out our faith.
8. To be children of God
9. Invited to the resurrection.
10. No force or pressure like the power seekers.
11. Jesus invites. Faith accepts that invitation.

Conclusion: Our names deserve to be on that cross but only one name was attached to it on Good Friday. Not ours. Not Simon of Cyrenes. Not Barabbas. Only Jesus. Our names are written in the Lamb’s book of life instead. In one name our sins are forgiven. Not of this world. Jesus.

Taking It Home

1. What does Good Friday evoke in you? What does it mean to you at this point in your life?
2. Have you ever tried to sit on the fence when you practice your faith? How did that work out? What made the choices so hard?
3. What may be a particular sin that troubles you most? Has it repeated? Describe why it is so hard to shake? What may work better?
4. Name the most meaningful thing about Good Friday in your mind? Why does it stick out most?

Consider Reading Matthew 27-28