

THE GOLGATHA TRIUMPH

The Lord's TRIUMPHANT Death, Resurrection, Descension, Ascension, Glory ON HIGH

(No. 4. Continued from page 37)

8. The 2nd Council meeting just after daybreak

The second meeting fell in two parts, as is evident.

Part one was discussion and planning.

Part two had our Lord Jesus Christ before the now much enlarged early morning meeting.

Mark records regarding *part one*:

“Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans”;

[*literally*: “And immediately, in the morning, the chief priests having made a consultation [“when they had made a council” - *Rotherham*] with the elders, and scribes, and the whole Sanhedrin,” - *Young*];

This much larger gathering, including the Greater Sanhedrin, met or made a Council urgently at the crack of dawn to *plan* something – to make plans. But plan *what*?

Matthew tells us what needed to be planned:

“Early in the morning, all the chief priests and the elders of the people made their plans **HOW** to have Jesus **executed**”.
(Matthew 27:1, NIV).

KJV has: “...*took counsel against Jesus to put Him to death*”. J. B. Phillips is translating well here:

“When the morning came, all the chief priests and elders of the people met in council to decide **how** they could get Jesus executed.
Then they marched Him off with his hands tied, and handed Him over to Pilate the governor”.
(J. B. Phillips New Testament).

BUT - why did this need *planning*?

The Sanhedrin – under Jewish law – had the power to execute a condemned by stoning in a capital offense (such as blasphemy), as happened both before and after the death of our Lord (John 8:39, 10:31, Acts 7:59).

Rome was the occupying power; hence Jewish law was technically subordinate to Roman law. Therefore a trial of a criminal and a verdict of death by the Roman governor, Pontius Pilate, could be requested.

In this case, Scripture indicates that the Rulers appear to have felt the need for this to be brought about, fearing an uproar and rebellion amongst the populace, which considered our Lord a prophet.

Having the Roman governor condemning the Lord to death would conveniently put the blame on Rome.

We know from Mark 14 that fear of the reaction of the general populace was a deep concern to the Rulers.

[“...the chief priests and the scribes sought how they might take Him [the Lord] by craft, and put Him to death. But they said, “*Not on the feast day, lest there be an uproar of the people*”. (Mark 14:1-2, KJV)].

This was the first problem which needed planning.

[Regarding the other question: *why* so early in the morning, i.e. at crack of dawn? We will not pre-empt by giving the answer here, but revert on this when we go through the events of the Crucifixion day in detail].

The second problem was that Pilate would not order an execution of someone who might have committed a capital offense just under Jewish law – in particular religious law – that is, a crime *not* recognized by Roman law.

Pilate surely had the same attitude to this, as Scripture informs us was the attitude of Proconsul Gallio, when the Jews brought Paul before him:

“While **Gallio was proconsul of Achaia**, the Jews of Corinth made a united attack on Paul and brought him to the place of judgment.

“This man,” they charged, “is persuading the people to worship God in ways **contrary to the law**.”

Just as Paul was about to speak, Gallio said to them,

“If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you.

But since it involves questions about words and names and your own law—settle the matter **yourselves**. I will not be a judge of such things.”

So he drove them off”.

(Acts 18:12-16, NIV; *emphasis Rotherham*).

Hence the planning HOW they could get our Lord executed.

With the benefit of the Scriptures in front of us today, *we* can see what plan they decided upon.

It was a good plan, because it worked as intended, and comprised the following steps:

(1) Do not bother with false witnesses, but *repeat* the evening's direct question to our Lord, expecting the Lord to answer in a similar way; *then* charge Him with blasphemy, and get the *whole* gathering of ALL the Rulers of Israel present to unite behind condemning Him to death.

(2) Then immediately bring our Lord to Pontius Pilate, whilst emotions were high – *also* be ready to put pressure on the Governor.

(3) Say *nothing* at this stage to Pilate about either of the two Council meetings and *in particular* say nothing about the blasphemy charge and judgment under Jewish law.

(4) Instead, tell Pilate that the Lord was inciting to treason against Caesar, holding Himself out as King, defying the authority of Caesar.

(5) If Pilate (whom Scripture shows to be a weak man, who could be swayed by pressure) did not go along with this straightaway, then be ready to accuse Pilate of disloyalty to Caesar, because he would allow somebody to treasonously challenge Caesar's authority;

(6) Keep up the pressure until a verdict of death for the crime of treason and Pilate's order of execution had been obtained; at that stage also tell Pilate that the Lord *must* die having claimed to be Son of God – at the perceived small risk that weak-willed Pilate would reverse course. Likely he would cave in.

The plan - 1. Our Lord Jesus Christ before the *second* Council meeting.

Only Luke records this, namely *part two* of the early morning meeting:

“At daybreak the Council of the Elders of the people, both the Chief Priests and Teachers of the law, met together, and Jesus was led before them.

“If you are the Christ,” they said, “tell us”.

Jesus answered, “If I tell you, you will not believe Me, and if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right hand of The Mighty God”.

[Quoting only Psalm 110:1 “The Mighty God” is *literally*: “...right hand of the power [*dunamis*] of the God”]

They all asked, “Are you then the Son of God?”

He replied, “You are right in saying **I AM** [*Ego eimi*]”

[KJV translates: “*And He said unto them: “Ye say that I AM [Ego eimi]”*].

Then they said, “Why do we need any more testimony? We have heard it from His own lips”.
(Luke 22:66-71, NIV; *emphasis Rotherham*).

As noted previously “*Ye say etc*” is a Hebraism denoting strong affirmation; our Lord Jesus Christ absolutely confirmed that He was the “I AM”, the God of Israel and the Son of God.

We note that our Lord Jesus Christ *only* quoted Psalm 110, but *not* Daniel, on this occasion, when He again said:

“But from now on the Son of Man will be seated at the right hand of the Mighty God”

There is a beautiful subtle difference between the “*From now on*” statement in the first Council meeting, and what the Lord said in the second meeting.

First “*from now on*”: *apo* [“from”] *arti* [“now”] *you will see the Son of Man....*”
(Matthew).

Arti indicates the immediate now in time, “the present moment”. It is, however, the word “see”, which is especially interesting.

“...you will see” translates *opsomai*, the future and passive of *horao* (“to perceive with the eyes, see something by use of bodily sight”).

But *opsomai* denotes not so much the *act* of seeing, but the state and condition of the one to whose eyes the object is presented.

[Hence: “to truly comprehend” – *Bullinger*.

Likewise *Thayer* has these interesting comments:

opse ten doxan tou Theou (“...thou shouldst see the glory of God” (John 11:40), just before Lazarus is raised from the dead), displaying the glory of God in miracle.

Opsesthai (“see”) Christ is [also] used in reference to the apostles about to perceive His invisible presence among them...” (John 16:16 *et seq*).

Therefore the first Council would have heard and understood our Lord to say:

- that He was the Messiah *and* the Mighty “I AM THAT I AM”, namely Jehovah; (cfr. doubting Thomas’ confession: “My Lord *and* My God”)
- that as from this very moment in time, the Lord was He Who would now receive all the immense *powers* of the true High Priest *and* King – and all the glory associated therewith;

- that as from this very moment in time, it was *determined* that they would inevitably see this, and *when* they did so see, they would be deeply impacted and affected, and then truly comprehend what they would see.

Second “But from now on”:

Apo [“from”] *tou nun* [“the now”] *de* [“but”] will the Son of Man...” (Luke) i.e. this passage denoting “from now on, in the future” [*Bauer* - citing this very passage]

Our Lord quoted *only* from Psalm 110, and therefore the much larger second Council gathering would have heard and understood our Lord Jesus Christ to say:

- that He was the Messiah *and* the Mighty “I AM THAT I AM”, namely Jehovah.
- that from now on (and moving into the future from here) the Lord was He Who would receive all the immense *powers* of the true High Priest – and all the glory associated therewith.

Regarding the possible reason *why* our Lord here only quoted from Psalm 110, we may consider the following:

Did the Divine Author – purposing that only *Luke* would record the second meeting and that Luke’s audience would be primarily *Gentiles* – bring about that our Lord omitted the Kingdom quote from Daniel, and ensured that our Lord only referred to His true High Priesthood after the order of Melchizedek?

If so, the emphasis to Luke’s future mainly *Gentile* readers would be more on our Lord Jesus Christ as the true High Priest and mediator with God upon the throne of *mercy* and *grace*, and “the Author of eternal salvation unto ALL them that obey Him”; – rather than our Lord as the King of the Jews – although He holds *both* offices.

[The Divine Author often uses this editing technique to ensure that each Gospel records what is required for its unique purpose. Here we see that the actual *full* record of our Lord’s dialogue with Caiaphas and the Council contains a *double* question, a *double* answer and a *double* quote from Scriptures.

The Divine Author then ensures that one part is recorded by Mark, another part by Mathew – and the double quote is recorded in Mark *and* Matthew, but only Psalm 110 is recorded in Luke]

As the apostle Paul states:

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto **the throne of grace** that we may obtain **mercy**, and find **grace** to help in time of need...

...So also Christ glorified not Himself to be made an high priest; but He that said unto Him, "*Thou art My Son, today have I begotten Thee*".

As He saith also in another place,
"*Thou art a priest for ever after the order of Melchisedec.*"[Psalm 110]....

...Though He were a Son, yet learned He obedience by the things which He suffered;
And being made perfect, He became **the Author of eternal salvation unto ALL them that obey Him**;
Called of God an High Priest after the order of Melchisedec.
(Hebrews 4:14-5:10, KJV)

In *both* Council meetings, they also fully understood that the Lord's statements equated with the raising from the dead and resurrection life.

Hence their subsequent great anxiety regarding securing the sepulcher:

"Now the next day.....the chief priests and Pharisees came together unto Pilate, Saying,
"Sir, we remember that that deceiver said, while He was yet alive:
'After three days I will rise again'."

Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, '*He is risen from the dead*':
so the last error shall **be worse than the first**".

"Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can.
So they went, and made the sepulchre sure, sealing the stone, and setting a watch".
(Matthew 27:62-66, KJV; *emphasis Rotherham*)

The Council obtained what they had planned and wanted.
Although Luke does not record the actual Council judgment condemning the Lord to death, we know they did so, because Matthew adds the detail that:

"When Judas, who had betrayed Him, saw that Jesus was condemned, he was seized with remorse..."
(Matthew 27:3, NIV; *emphasis Rotherham*).

The plan – 2. Take the Lord to Pontius Pilate.

"Then the whole assembly rose and led Him off to Pilate" (Luke).

"So they bound Jesus, led Him away and handed Him over to Pilate" (Mark).

"Then they marched Him off with His hands tied, and handed Him over to Pilate the governor".
(Matthew).

“Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning”.
(John 18:28, NIV).

We know that there would later be large crowds that particular day (and we will revert on an important point regarding this) because we read in Matthew:

“Now **at that feast** the governor was wont to release unto the people [*literally*: “crowd”] a prisoner, whom they would. And they had then a notable prisoner, called Barabbas....

.....But the chief priests and elders persuaded the multitude [*literally*: “crowds”] that they should ask Barabbas, and **destroy Jesus**”.
(Matthew 27: 15, 20, KJV; *emphasis Rotherham*).

The plan – 3. Say nothing about the Council meetings and the judgment for blasphemy.

“Pilate came out to them and asked, “What charges are you bringing against this man?”
“If He were not a criminal,” they replied, “we would not have handed Him over **to you**.”
Pilate said, “Take Him **yourselves** and judge Him by your own law.”
“But **we** have no right to execute anyone,” they objected.
This took place to fulfill **what Jesus had said** about the kind of death He was going to die”.
(John 18: 29-32, NIV).

The plan so cleverly worked out – resulting in our Lord *not* being stoned - *also* brought about the very manner of death, namely by *crucifixion* (the execution method used by Rome and *not even known* at the time of this being prophesied a 1000 years before) as the *kind* of death Israel’s Messiah would suffer;
THEREBY (which the Rulers certainly did not intend) proving to the world and forever – by the fulfillment of prophecies recorded in the Scriptures a 1000 years before - that our Lord Jesus Christ was verily the Christ and Lord!

“*The God of Abraham, and of Isaac and of Jacob, the God of our fathers* [quoting Exodus 3:6] hath glorified His Son Jesus; whom **ye** delivered up, and denied Him in the presence of Pilate, **when he was determined to let Him go**. But **ye** denied the Holy One and the Just, and desired a murderer to be granted unto you...
....And killed **the Prince of life**, Whom God hath raised from the dead; whereof **we** are witnesses....

...And now, brethren, I wot that through ignorance ye did it, **as did also your rulers**.
But those things, which GOD before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled”.
(Acts 3:13-18, KJV; *emphasis Rotherham*).

The plan - 4. Tell Pilate that our Lord had been inciting to treason against Caesar.

“And they began to accuse Him, saying:

“We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King”.

And Pilate asked Him, saying, “Art **Thou** the King of the Jews?”

And He answered Him and said, “Thou sayest it”.

Then said Pilate to the chief priests and to the people, “I find no fault in this man”.

And they were the more fierce, saying, “He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place”.

(Luke 23:2-5, KJV; *emphasis Rotherham*).

The plan – 5 & 6. Continue and increase the pressure on Pilate.

Pilate proved more difficult than anticipated. We follow the Gospel of *John*, with added details from the other Gospels.

However, before turning to John, Luke tells us that when Pilate heard that the Lord was from Galilee – Herod’s jurisdiction - he sent our Lord Jesus Christ to Herod, who questioned Him whilst the chief priests and scribes vehemently accused Him, but since the Lord did not answer, Herod returned Him to Pilate, after his soldiers had treated the Lord with contempt and hit Him.

We also learn from Luke that:

“Pilate, when he had called together the chief priests and the rulers and the people, Said unto them,

“Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him:

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him”.

Pilate questions our Lord in the Judgment Hall and as a result:

“...he went out again unto the Jews, and saith unto them, “I find in Him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?”

Now the Rulers of Israel and also the crowds begin to increase the pressure on Pontius Pilate:

“Then cried they all again, saying: “Not this man, but Barabbas”.

[“cried”: *kraugazo*: “to make a clamour or out-cry; cry aloud; shout”].

Luke adds that they *also*:

“cried out all at once, saying, *“Away with this man, and release unto us Barabbas.”* (Who for a certain sedition made in the city, and for murder, was cast into prison).

Pilate therefore, willing to release Jesus, spake again to them.

But they cried, saying, *“Crucify Him, crucify Him”*.

From John’ Gospel we then learn that:

“Then Pilate therefore took Jesus, and scourged Him.

And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, And said, *“Hail, King of the Jews!”* and they smote Him with their hands.

Pilate therefore went forth again, and saith unto them, *“Behold, I bring Him forth to you, that ye may know that I find no fault in Him”*.

Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them, *“Behold the man!”*

When the chief priests therefore and officers saw Him, they cried out, saying, *“Crucify Him, crucify Him”*.

Pilate saith unto them, *“Take ye Him, and crucify Him: for I find no fault in Him”*.

The Jews answered him, *“We have a law, and by our law **He ought to die, because He made Himself the Son of God**”*.

When Pilate therefore heard that saying, he was the more afraid;

And went again into the judgment hall, and saith unto Jesus, *“Whence art Thou?”*

But Jesus gave him no answer.

Then saith Pilate unto Him, *“Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?”*

Jesus answered, *“Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin”*.

And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, *“If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar”*.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seatand he saith unto the Jews, *“Behold your King!”*

But they cried out, *“Away with Him, away with Him, crucify Him”*.

Pilate saith unto them, *“Shall I crucify your King?”*

The chief priests answered, *“**We have no king but Caesar**”*.

Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away”.

(John 18:33-19:10, KJV).

Matthew records that throughout these tumultuous events and with the crowds being continually inflamed by the chief priest and the other rulers of Israel, the famous action by Pilate takes place:

Pilate saith unto them, "*What shall I do then with Jesus Which is called Christ?*"

They all say unto him, "*Let Him be crucified*".

And the governor said, "*Why, what evil hath he done?*"

But they cried out **the more**, saying, "*Let Him be crucified*".

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "*I am innocent of the blood of this just person: see ye to it.*"

Then answered ALL the people, and said, "*His blood be on us, and on our children*".
(Matthew 27:22-25, KJV).

Mark also shows us that the Rulers of Israel *worked on* inflaming the crowd:

"Pilate...saying "*Will ye that I release unto you the King of the Jews?*"

For he knew that the chief priests had delivered Him for envy.

But the chief priests moved the people, that he should rather release Barabbas unto them.

Pilate...said again unto them, "*What will ye then that I shall do unto Him whom ye call the King of the Jews?*"

And they cried out again, "*Crucify Him*".

Then Pilate said unto them, "*Why, what evil hath He done?*"

And they cried out the more exceedingly, "*Crucify Him*".

And so Pilate, **willing to content the people**, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified" (Mark 15:9-15, KJV).

[The "chief priests moved the people"; the Greek is *anaseio* from *seio* ("to move to and fro, shake") together with *ana* ("up" or "back") prefixed: "to shake back; swing to and fro, brandish"; especially "to make threatening gestures"; hence: "stir up, persuade" – *Bullinger*;

"to shake up, to stir up, excite, rouse" – *Thayer*].

Similarly Luke:

"Pilate therefore, willing to release Jesus, spake again to them.

But they cried, saying, "*Crucify Him, crucify Him*".

And he said unto them the third time,

"*Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go*".

And they were instant with loud voices, requiring that He might be crucified.

And the voices of them and of the chief priests prevailed.

And Pilate gave sentence that it should be **as they required**".

(Luke: 23:20-24, KJV).

Pilate finally gave sentence that our Lord should be crucified.

A weak and frightened man willfully delivered Someone he knew to be innocent up to death, to avoid damage to his career and to placate the shouting crowds.

The chief priests, the teachers of the law, the elders – all the Rulers of Israel – and the people, ALL of them, in their foolishness, wickedness and willful disregard of their own laws and the Scriptures entrusted to them, ignorant of the most awful and tragic consequences this would bring, this chosen people of God, especially loved, blessed and protected by God and separated out *unto* God

- shouted unto Almighty God: **"We have no king but Caesar"**;
- killed their Messiah and their King, the Son of God, even the Prince of Life;
- called with *one* voice: **"His blood be on us, and on our children"**.

We *today* know what happened and the awful fate which befell the Jews, when Jerusalem was razed to the ground, and the peoples of Israel were killed, enslaved and scattered unto all nations.

Our Lord Jesus Christ knew it *then*.

[As set forth in detail in our book: "Gethsemane. "My Father, if it is possible, may this cup be taken from Me"]].

As our Lord dragged His beaten and scourged body towards Golgatha – setting His face as flint and using every little strength left in Him to finish His work of love and redemption for *our* sake that we may have life through His sacrifice – when on that final journey to the Cross, there was following Him also people and women lamenting Him:

"But Jesus turning unto them said,

***"Daughters of Jerusalem,
weep not for Me,
but weep for yourselves, and for your children..."*** (Luke 23:28, KJV).

We will revert to several of the matters in the above texts, when we have considered in more detail WHO it *truly* was, Who endured all these things.

(Continued in our next)