

SERMON TRANSCRIPT

**10.05.2025 | He Suffered Under Pontius Pilate, Was Crucified, Died, and Was Buried |
John 18:33-19:16, 28-30 | Ben Day, Senior Pastor**

If you have a Bible this morning, I want to invite you to turn with me to John chapter 18. This morning we're gonna be in John chapter 18, the last part of that chapter, and then into John chapter 19. I'm gonna read a longer text of scripture for us this morning than we probably often read. It won't be many verses that we're able to come back and revisit more closely, but I just want us to get an understanding of what Jesus experienced in his suffering and his death.

We're going through the Apostles Creed and we are in this section that really focuses on Jesus Christ. You'll see that there's a kind of a middle section after proclamation of faith of God the Father, Almighty, Creator of heaven and earth. It is a section on Jesus Christ we a couple of weeks ago considered who Jesus is, that he is a historical person, a person who lived on this earth who as we'll see died, but that he is also the only Son of God, fully God, Lord over all. Last week we considered his incarnation. So we considered the fact that he was conceived of the Holy Spirit, born of the Virgin Mary. We asked the question, well what happened at Jesus's miraculous birth and why did it happen? Why was Jesus made man, fully God and fully man? Why did the Word become flesh? And we talked about how it was to live the sinless perfect life that we could not live, but also to die a sinner's death in our place.

That's what we consider this morning as we focus on this line that he suffered under Pontius Pilate. He was crucified, died and was buried. What I want us to see this morning is that this consideration of what Jesus experienced in his suffering and in his death helps us to understand in a more full way the work of Jesus Christ as our Lord and Savior. That what was happening to him physically, historically as we even see suffering under Pontius Pilate, was just a depiction, was just a glimpse into the work that Jesus was accomplishing. If last week was kind of a preview of Christmas at the end of September, this week might feel like a Good Friday service as we consider the suffering and the death of Jesus. We're going to read to us from John chapter 18. I'm going to pick up in verse 33, go through the end of the chapter and then the first part of chapter 19 and then we'll skip down and just see a couple of verses about Jesus's death.

John 18 starting in verse 33, "So Pilate entered his headquarters again and called Jesus and said to him, "Are you the king of the Jews? Jesus answered, "Do you say this of your own accord or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting. I might not be delivered over to the Jews, but my kingdom is not of this world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I've come into the world to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him, but you have a custom that I should release one man for you at the Passover. So do you want me to release to you the king of the Jews?" They cried out again, "Not this man but Barabbas." Barabbas was a robber.

In chapter 19, "Then Pilate took Jesus and flogged him. The soldiers twisted together a crown of thorns and put it on his head and arrayed him with a purple robe. They came up to him saying, "Hail, king of the Jews!" and struck him with their hands. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to him, "Behold the man." The chief priests and the officers saw him. They cried out, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law. According to that law, he ought to die because he has made himself the Son of God." Pilate heard this statement. He was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" Jesus gave him no answer. So Pilate said to him, "You will not speak to me. Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You have no authority over me at all unless it had been given you from above. Therefore, he who delivered me over to you has the greater sin." From then on, Pilate sought to release him. But the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." So when Pilate heard these words, he brought Jesus out and sat down at the judgment seat, a place called the stone pavement, an Aramaic gebatha. That was the day of preparation of the Passover. It's about the sixth hour. He said to the Jews, "Behold your king." They cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The

chief priests answered, "We have no king but Caesar." So he delivered them over to them to be crucified. Just go down for the sake of time to verse 28. "After this, Jesus, knowing that all hell was now finished, said to fulfill the scripture, "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished." And he bowed his head and gave up his spirit.

I was 15 when the movie *The Passion of the Christ* came out. I can remember going to the movie theater with my friends. Had to get an older friend to buy the ticket because it's a rated-R movie and I couldn't go see it as a 15-year-old or I couldn't buy the ticket for myself. I can remember sitting there with friends, seeing on a big screen this cinematic depiction of Jesus' suffering and death. It was horrific. I mean, just even seeing a Hollywood production of Jesus and what you might be able to think historically from what we know would happen and what we read in Scripture would have happened to Jesus. It was almost too much for me to handle, to see him suffer in this way.

And it's interesting that the Creed brings this out. You know, the Creed could just say that he died. It seems essential to our faith is that Jesus died in our place. The Creed just could just say that Jesus died, but it mentions that he suffered under Pontius Pilate. The part of that, I think, is a historical argument for the Apostles, for the early church, to be able to say Jesus was a real person, lived on this earth, was born to a virgin named Mary, who suffered under Pontius Pilate, as we see here in other gospel accounts. Pilate's role in all of this. This idea that Jesus suffered, specifically that he was crucified, that he died and was buried, is central to our faith. The physical suffering of Jesus is not just something to be captured in a Hollywood production about Jesus. It is something for us to consider.

Why did Jesus have to suffer in the way that he did? Why did Jesus have to have the experience that he did in his death of being crucified? The Bible says it's because all of that, all of that suffering, all of the pain, all of that Jesus is experiencing on that Friday, is but a picture. It is a glimpse into what Jesus was truly doing in that work of his death. The way that Peter summarizes it in his first letter to the church, he says in 1 Peter chapter 2 verse 24, "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed." So what Peter is helping us to see there, and what the Bible helps us to see, is that something was happening in Jesus' suffering, in his crucifixion, in his death, in his burial. He was not just dying, but that he was bearing our sin. Something was happening as these wounds were brought to Jesus' back and to his body, to his hands and to his feet. Something about those wounds brings healing to us as sinners. That's what I want us to consider, that in Jesus' suffering and in his death, he was taking on our sin and the effects of our sin and the consequences of our sin, that we might have life in him.

So there's three parts of this that I just want us to consider. We've kind of been trying to walk through the Creed, "Lied by Line," and this we won't consider so much just the suffering, crucifixion, death, and burial separately, but together I want us to see why Jesus experienced what he experienced. The first part I want us to consider is this physical pain that Jesus experienced in his suffering and his death. I want you to understand that the pain that Jesus endured shows that he bore our brokenness. The pain that Jesus endured in his suffering and in his death is revealing to us that Jesus bore our brokenness. Peter uses that language, that he bore our sins in his body on the tree, and so I want us to consider how Jesus' pain that he experiences bears our brokenness.

So we see throughout the Gospel accounts, Jesus endured a great amount of pain, not just in his death, but certainly in his death, but even leading up to his death. There's a lot of pain brought to Jesus physically. We have to kind of ask ourselves, well why? Why couldn't Jesus just have died? Was it necessary for him to suffer in the way that he did? We see just glimpses of it here at the beginning of chapter 19. It says that Pilate, who by the way thinks Jesus is innocent throughout all of this, says that he took him and had him flogged. Then the soldiers twisted together a crown of thorns and put it on his head and arrayed him with a purple robe. John writes a couple verses later that they struck him with their hands. You think about this process that Jesus is going through. The process of flogging was when someone was stripped down, at least to have a bare back, maybe just totally naked. They were usually kind of leaned over something, maybe like a stone or something, to really expose the back of their body. And then a whip made out of leather straps, usually with really sharp pieces tied to the end, was used to whip their back. When their shoulders down to the top of their legs the sharp pieces would dig in and just tear the flesh off of the person. Pilate thinks Jesus is innocent, but he has him flogged. Jesus is experiencing this great physical pain. Then it says the soldiers take a crown of thorns.

I don't know if you've ever gotten a thorn in your finger, maybe accidentally touched a plant you weren't supposed to. That's painful. This crown is not just like gently placed on Jesus's head, right? It is to mock him as a king, putting together as a crown, but it is forced onto his head. Jesus bleeding from his scalp. We know that he is beaten, struck with people's hands. We know that the crucifixion is about the most painful way that you could die. Nails driven through your hands, probably somewhere on your wrists, your ankles to a wooden cross. That's not really what killed you though. What you had to do was you had to take where you were nailed to the cross and you had to kind of lift yourself up in those pain points just to be able to breathe. Slow agonizing death. Usually people died of suffocation when they could no longer lift themselves up to breathe.

Just trying to help us get a little picture of what Jesus experiences physically on this day. Why? Why the suffering under Pontius Pilate? Why the torture? Why the flogging? Why such a painful death? Such an excruciating death. You know we get that word excruciating from the Latin word meaning cross. The whole idea that we get of something being very painful comes from this way that they had found to kill people in the most painful way possible. Why all of this? All of this. What does it mean to you this morning? I think it is giving us a glimpse that Jesus is bearing our brokenness. See the Bible says that all the the pains that we experience in this world, all the illnesses and the injuries, all the relational hurts, all the addictions, all the depression, all the pains that we experience in this world are ultimately as a result of sin. Sometimes they're a direct result of our own sin. Sometimes we make bad choices that bring some type of pain or brokenness into our lives. Sometimes they're a direct result of someone else's sin against us. People do things to us that bring pain into our lives.

And quite often the pains that we experience are just as simply the result of living in a sinful and broken world. But the Bible says is all these pains, all these things, they are but symptoms showing us that the world is not as it should be. And when Jesus came to save us, he did not come to just rescue us as people out of the broken world, but he came to restore our whole broken world. Jesus didn't just come to redeem sinful people, he came to redeem a whole broken creation. In order to do that, I believe Jesus needed to fully enter into our brokenness, the pains that we experience. We talked about this some last week. He said that Jesus partook of flesh and blood, meaning he was made like us in every way. He experienced the same weaknesses, the same hurts, the same temptations and trials that we experience.

That is true, but in Jesus' suffering and in his death, what we're seeing is that Jesus is entering fully into our brokenness, entering fully into the places where we feel the most pain in this world as a result of our sin. And he's doing so so that he can begin the process of restoring our broken world and restoring our broken lives. When Jesus is flogged, when he is beaten, the crown of thorns is pushed into his head, when he is nailed to a cross, he's enduring that pain as a picture to show that he has entered into the most painful parts of your life in our world. Because in doing so, he is able to restore the brokenness of our world.

This is important for us because even as Martin said in his testimony, when you trust in Jesus, we know that life doesn't always become easier. We know that the enemy doesn't stop working. We know that we don't just get to leave this broken world. But throughout our lives, even as believers, we will continue to experience the pain of living in a sinful and broken world. We'll continue to experience it in our own lives and our relationships. And the message of Jesus' suffering is that he knows the pains that you're going through. And he is working to redeem them. By his wounds, you are healed. That even in the midst of an addiction, even in the midst of a hurt relationship, even in the midst of cancer or whatever illness, even in the midst of whatever pain you might be experiencing, Jesus knows that and he is able to bring healing because he suffered, because he entered fully into our brokenness. It gives us a hope in the midst of loss, gives us a hope in the midst of pain, gives us a hope that he is working to make all things new.

So I don't know what kind of pain you might be experiencing this morning. I don't know what kind of ways you might be feeling the brokenness of your own life or our whole world and what you're walking through. But I want you to know that one, Jesus does know that two, he has walked in it, he has experienced it, and three, he is working it for something good. He is working all of the brokenness of our world for the good of us, for the glory of God. This is why he comes to suffer. So don't despair. Instead, turn to Christ. When you experience the pain of this world, let it remind you of the pain that Jesus bore on your behalf, how he bore our brokenness in his suffering and his death.

Let it give you hope. Let it allow you to continue to trust in him and lean on him when you feel this pain. Jesus experiences a great deal of physical pain in the suffering, his death. But along with that, there's a great deal of social shame that Jesus experiences.

It wasn't just about the physical that Jesus is experiencing, but what is he's being exposed to in front of all these people to hear his own people turn on him in this way. So this is the second part that we need to consider is that the shame Jesus endured or he experienced shows that he bore our sin. It was a great physical pain that Jesus endured that shows that he's entering into our brokenness, but there is also this the shame that Jesus endures. And as he experiences that shame is showing that he is bearing our sin. We see this the shame happen again in different gospel accounts in different ways. We know that Jesus is mocked. He is lied about. He is spit upon.

Specifically here, we see the way that he is mocked as being the king of the Jews. So you see in chapter 19 where we just had read in verse two, so the soldiers twisted together a crown of thorns, put it on his head and arrayed him in a purple robe. They came up to him saying, "Hail, king of the Jews," and struck him with their hands. I think sometimes it's been easy for me to overlook this mocking of Jesus as king. Jesus had talked often about his kingdom. He rides into Jerusalem on Palm Sunday, really being worshipped and hailed as a king. And here on this Friday, Jesus is mocked as a king. And I think it's easy for us to just miss how how shameful this was. Because really what the people are trying to do is they're trying to point out how ridiculous it would be for this man to claim to be a king. Remember, Jesus isn't from Jerusalem. Jesus doesn't come from a wealthy family or any type of notoriety. In fact, he wouldn't even be considered probably truly a Jew in terms of being from that region. He's a Galilean. He's Jesus from Nazareth. He's homeless. He's got no power or authority in and of himself. And so these people mock him by this kind of fainting worship of calling him the king of the Jews.

It would almost be like if the mayor of our city and our civic leaders took somebody who maybe let's say was unhoused, and they brought them to the city hall and put them on the steps of city hall and kind of draped a suit over them and told them, this is the person that's in charge. Aren't they so smart? Don't you want to follow them? They're mocking someone who has no no seeming power or authority in the world, joking that that this person claims to be a king. A great deal of shame that Jesus experiences in all of this torture and all the suffering, but especially in his death. There's a reason that the apostles creed says that he was crucified. Jesus's death was a specific death to fulfill scripture, but also to show what he was coming to do. Crucifixion was really the most shameful death that you could experience. It was supposed to be a long drawn out process, not just to be painful, but also shameful. People would walk by and see just how bad of a person you are for having to die in this way.

This type of death was reserved for people like Barabbas. John says here's a robber, but we know from other passages a murderer. It was for the worst type of people that you would walk by a crucifixion and you would not feel bad for the person because of the pain that they're in, but you would be ashamed of them. Jesus is experiencing all of this as a glimpse to show us that he has borne our sin. See the bible says that when sin entered our world, it not only brought the brokenness into our world and the pain that we experience, but also brought a shame into our lives. In the beginning of scripture in Genesis 1 and 2, we see man and woman together in perfect harmony with each other and with God, living in a paradise. And then as soon as sin enters the world, it says that they realized that they were naked and they were ashamed.

What's being depicted there is the way that sin has entered our world and brought shame with it. That each one of us, we have these feelings that we are not quite right. Each of us have these feelings that we are broken, that we are inadequate, that we are flawed. We have shameful feelings about who we are and so often what we do is we try to cover up those things about us. So often this is why people live to please their parents and make good grades in school. Because we want to show that they're better than those kind of flawed parts of them. They're not as inadequate as they feel. This is why we make career moves. We try to reach high status and gain a lot of money to try to convince ourselves that we have value, that we have worth. That's why many people are religious or moral. Because they see the the wrong choices that they've made. They see the bad thoughts that they have and they want to try to cover up for them by doing more good things.

That's actually why also people leave religion and morality. Because they're convinced the shame just comes because people like me tell them that they should be ashamed. And so they say, "Well, I could just get away from all that then I wouldn't feel this way anymore." But so often all that covering up, all that work doesn't really ever fix what's broken within. It's not just our world that's broken, but within us there is something that is broken. The reality is there should be some shame. Something is not quite right. That's not the way God created us to be. God did not create us to be shameful people always having to try to make up for our wrongdoings. He created us in his image. And it's why he sends Jesus to save us out of our shame. To save us from our sin. Because it's not how he designed us, created us to be. There is a sense in which we should be shamed by our sin.

There's also a sense in which we should not be because it's not how we were created to live. What the Bible says is that instead of trying to cover up your sin, instead of doing all those good works or trying to accomplish all those things that would make you feel like you're not so wrong or broken or flawed, actually the best thing you could do is to uncover your sin. The reason Jesus is exposed before all the people in the shameful way that he is is because it was a picture of the fact that in his exposure, in his shame, he was actually bringing honor and righteousness to all those who would believe in him. For those of us who would trust in Jesus, the call is not to cover up our sin, but to believe in Jesus' uncovering, he covered our sin. That if we would just confess our sins, confess the fact that we are flawed, that we are broken, actually his suffering and his death, his blood covers our sin so that we can be forgiven.

So the word for you this morning is when you feel shame in your life, you recognize there's something that you've done wrong and you recognize it's not just the world that's broken, but something is off within me. To realize it is not a call for you to fix yourself or to cover up your sin or to do more, but to trust in Jesus' work, his being shamed, of his uncovering, would actually cover your sin. Bring you forgiveness, bring you righteousness, because he bore your sin in his suffering and his death. It's a chance for you to live in freedom, a chance for you to live forgiven, a chance for you to live not in shame at all, not because of what you've done, but because of what Jesus has done. He entered into our brokenness, he bore our brokenness, he bore our sin, he bore the pain and the shame that sin has brought into our lives, into the world.

And lastly, in his death, Jesus died to show us that he was bearing our judgment of our sin. Jesus suffers, physically he suffers shamefully to show that he is taking on the effects of our sin and the sin itself, but he also dies to show that he is bearing the judgment that is due our sin. The consequences that is due our sin. It is important that I think the the apostle's creed points out that he suffered under Pontius Pilate, that he was crucified, saying that Jesus did experience these painful realities, but it was also significant that it says that he died and was buried. Again, it's historically important, say that Jesus died. There'll be people from the beginning of Christianity, even till today, who would argue that Jesus did not die. Maybe he just swooned or passed out, they thought, from the pain, but didn't fully die.

Maybe they'll think that someone switched places with him on the cross so that he, fully God and fully man, didn't die. The reality is, from the very beginning, what's been central to our faith is that Jesus died and was buried. Pastor Clark will talk about this a little bit more next week as he talks about the way that Jesus descended into the place of the dead, to hell. What's significant here is that Jesus died. Why did Jesus have to die? Because the Bible says that that is the result of sin. That is the the consequences of sin. That is how Paul says in in Romans chapter 6, the wages of sin. Romans 6, 23. Paul says the wages of sin is death. The free gift of God is eternal life in Christ Jesus our Lord. The Bible says all the pain and all the shame that we experience is again just really symptoms.

The root problem is that we have separated ourselves from the life that is in God. We have separated ourselves from the eternal life, the abundant life that we were meant to have with him. And in doing so, we've brought death into our lives, into this world. Being separated from his eternal life, we now all experience death. The natural result, the wages of sin, is death. But Jesus has come, not just to suffer, not just to be shamed. I mean that would have been very noble of him. Jesus would have just humbled himself to experience a lot of pain, a lot of shame on our behalf. But Jesus actually died, stayed dead for three days. He was buried. Why? To bear the judgment that we were due, to bring us back to the life that is in God.

I wanted to read those verses from later on in chapter 19 because it says that when Jesus knew that all was accomplished. It says in verse 30, he said, "It is finished." He bowed his head and gave up his spirit. That word, "it is finished," is the Greek word to tell us thy. John records those words there, that one Greek word, to try to let us know

that what Jesus had come to do in his incarnation, his life here on earth, in his death, was now accomplished. All the suffering, all the pain, all the shame, all culminating in his death, that he might take our place, take our judgment, take the wrath that was due our sin. Jesus' perfect life is finished. His suffering is finished. His sacrificial death is finished. His work is completed here on the cross that we might be reconciled to God and have life in him. Why can Martin stand in the baptistery and say that he is forgiven of his sins? Because of anything that he's done? No, only because of what Jesus has done. Same thing that is true for each one of us. We can say that our debt is paid and is paid in full because Jesus died in our place.

It's significant that we read in the gospel accounts that there was this choice between Jesus and Barabbas, one who is clearly guilty, a robber, a murderer, an insurrectionist, and Jesus. One probably deserved this suffering, this painful death, but the other was the one who experienced it. Barabbas stands as a picture for each one of us. There we were deserving of death, separated from the life that is in God, but yet Jesus dies in our place. You know, along with being Barabbas, we also like the chief priests and the crowd of that day. But not only were we the ones supposed to die, but we are the one in our sin who puts Jesus up on the cross. I want us to read these verses whenever the people say, "We have no king but Caesar." Because it's true.

Their only king was supposed to be God, but they had given themselves over to a kingdom of the world where now they say their true king is Caesar. And it's true in what they are doing and what they are living. The Bible says that is what has happened to each one of us. That in our sin, we have said that God is not our king. That we want to be kings over queens of our own lives. We want to rule over ourselves. We want to follow the kingdoms of this world. Because of that, we are deserving of God's judgment. But Jesus died in our place so that we would not have to experience death, but could experience eternal life in him. Jesus's death is significant because it shows that all of that pain and all of that shame that we experience in this world, and even the death that we face in this world, he is actually taken on our behalf.

And we don't have to truly experience it any longer. When Jesus died, he removed the sting out of death. When Jesus died, he experienced the true death of being separated from God so that you and I, even though we might experience pain in this world, even though we might experience shame, even though we might even die, we would never taste the true death of being separated from our heavenly Father. Because Jesus experienced that on our behalf. He died so that you never truly have to die.

I think I've told this story before, but it's just an illustration that always sticks with me. So I'll tell it again. Maybe it'll be new for you. There's a pastor named Donald Barnhouse, who was a Presbyterian pastor in the early 1900s. His wife died at a pretty young age and he was left with four kids, the youngest being a six-year-old daughter. And he was having trouble just in his own grief of losing his wife, and he was having trouble talking to his daughter about what had happened with his, her mom's passing. And one time they were downtown of their city and they were sitting on a street corner, raiding across the street, and a really large truck came barreling around the corner. Got so close, it almost hit them. It was just enough to cast a shadow over them. It blocked the sun for a moment. The girl was frightened, so she kind of got up in her dad's arms, and as he was holding her, he asked her, "Sweetie, would you rather get hit by that truck or just hit by the shadow of the truck like we just did?" She said, "Well, the shadow, of course." He says, "What I want you to know is that when your mom died, she actually just experienced the shadow of death, because 2,000 years ago, Jesus was hit by the truck of death, so that all we ever experienced is the shadow."

I just wanted us to see this morning as we consider Jesus's suffering, his crucifixion, his death, his burial, that because Jesus suffered, because he died, you never have to truly experience the brokenness of the world to its full effect. You never have to experience the shame of your sin to its full effect, and you never have to experience the true death of being separated from the God of eternal life, because Jesus took all of that in your place. This morning, if you will trust in him, he has borne your pain and your brokenness. He has borne your shame and your sin. He has borne the wages, the judgment do your sin, so that you can have life.