

# THE BEREANS

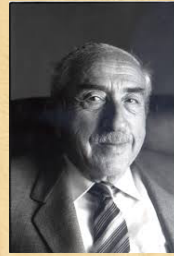
ACTS 17:11

John 11:47-57

Lesson #40

Who killed Jesus

05/08/2016



Eliezar Berkovits

“In its effect upon the life of the Jewish people, Christianity’s New Testament has been the most dangerous anti-Semitic tract in history.”

“Berkovits’ opinion is shared by a growing number of Christian theologians, many of whom are calling for editorial exclusion of all “anti-Jewish” sections of the New Testament, particularly in John’s gospel. The group of scholars known as the Jesus Seminar now declares that all passages in the Gospels that claim the Jews were at least partly responsible for the Crucifixion are not authentic and should be removed from the New Testament.”

Paul L. Maier

Professor of ancient history Western Michigan Univ.  
(CT. Aug.1, 2000)

## Who killed Jesus?

**Martin Luther believed that the Jews were under a divine curse for crucifying Jesus.**

*Matthew 27:25*

“His blood be on us and on our children!”



“The Jews deserve to be hanged on gallows seven times higher than ordinary thieves.”

**Martin Luther**

(ref. Weimar, Vol. 53, Pg. 502).

### *John 11*

“<sup>47</sup> Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs. <sup>48</sup> If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.”

- **The Jewish people lived as a tolerated minority under Rome’s oppressive heel.**
- **Jesus was a wild card who had stirred up the people and resurrected a possible uprising.**
- **The Jewish leaders did not want any more trouble with Rome than they already had.**
- **If they could not control Jesus they had but one option - get rid of him to save their nation.**

“<sup>49</sup> But a certain one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all, <sup>50</sup> nor do you take into account that it is expedient for you that one man should die for the people, and that the whole nation should not perish.” <sup>51</sup> Now this **he did not say on his own initiative**; but being high priest that year, **he prophesied** that Jesus was going to die for the nation, <sup>52</sup> and not for the nation only, but that He might also gather together into one the children of God who are scattered abroad. <sup>53</sup> So from that day on they planned together to kill Him.”

- **The high priest prophesied that it was better for one to die than for the nation to perish.**
- **This prophecy would have hidden significance as Jesus would bear the sins of the whole world.**



"<sup>54</sup> Jesus therefore no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples. <sup>55</sup> Now the Passover of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover, to purify themselves. <sup>56</sup> Therefore they were seeking for Jesus, and were saying to one another, as they stood in the temple, "What do you think; that He will not come to the feast at all?" <sup>57</sup> Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him."

- **The stage is set for Jesus' capture, trial, and execution.**
- **Without the Jewish leaders' role this would probably not have happened.**

## The Gospel of John

### The Resurrection of Lazarus ch.11

Revelation to the world of sinners	Revelation to individuals	Revelation to multitudes	Rejection by the Jewish leaders	Ministry to the disciples	Ministry to the world of sinners
1-2	3-5	6-8	9-12	13-17	18-21
Signs				Sermons	Sacrifice
Public ministry				Private ministry	Paschal ministry
Galilee & Judea				Jerusalem	
About 3 1/2 years				Only a few days	

### Who killed Jesus?

- 1. The Jewish religious leaders.**  
Pharisees, Sadducees, Priests, Scribes, Elders.
- 2. The Jewish people.**
- 3. The Roman officials.**  
Pontius Pilate, Herod
- 4. The Gentiles. (Acts 4:27)**
- 5. Jesus.**

*John 10:17-18*

"For this reason the Father loves me, because I lay down my life so that I may take it again. No one has taken it away from me, but I lay it down on my own initiative. I have authority to lay it down, and I have authority to take it up again."

### 6. God.

*Acts 2:23*

"this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."

*Acts 3:18*

"But the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled."

*Acts 4*

"<sup>27</sup> For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, <sup>28</sup> to do whatever Thy hand and Thy purpose predestined to occur."

### 7. The whole human race.

*Isaiah 53:4*

"Surely our griefs he himself bore, and our sorrows he carried;"

*Romans 4:25*

"He who was delivered over because of our transgressions, and was raised because of our justification."

*2 Corinthians 5:21*

"He made him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in him."

John R.W. Stott



"Before we can begin to see the cross as something done for us, we have to see it as something done by us."



### Implications

1. The Jews were responsible for Jesus' death along with the rest of us as well as Jesus himself and God the Father.

This is a touchy issue only when we see Jesus' death not as an atonement but only as a tragic injustice of history.

2. The love of God and the suffering of Jesus should lead us to repentance.

This is ineffective when we see our sins only effecting our temporal comfort and the lives of those around us.

A great tragedy of the modern Christian church is that it embraces the love and grace of God

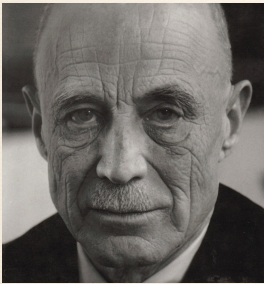


without the atoning death of Jesus.



H. Richard Niebuhr

(Neo-orthodox Christian theological-ethicists  
Yale Divinity School)



“The theology of liberal protestantism was a God without wrath who brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”

### Two disciplines

1. When we transgress, think of the Cross not just our consequences.
2. When we partake of the bread and the cup remember our Lord's suffering for our sins, not just our pardon.



### 1 Corinthians 11

“<sup>24</sup> . . . “This is My body, which is for you; do this in remembrance of Me.” <sup>25</sup> . . . “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.” <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.”

#### NOTE:

We are called to remember and proclaim  
Jesus' suffering and death  
**not our pardon and justification.**