

The Punishment That Brought Us Peace (Isaiah 53)

The punishment by crucifixion was used from about the 6th century BC. to the 4th century AD. It was a punishment designed to apply torture in the slow form of death. It was, without doubt, one of the most cruel and disgraceful form of punishment. It was this form of punishment that the crowd chose for YAHSHUA. He was to take this punishment upon Himself in our instead and give us His peace. YAHSHUA was arrested at mid-night in the Garden of Gethsemane. He was tried six times in twelve hours. According to the Gregorian calendar His arrest took place on six of April 32 AD.

Pastor and writer Chuck Swindoll describes YAHSHUA'S six trials in a way that gives us better understanding of what was going on against Him. He says, The Jews put a plan together that was illegal, fallacious, unfair and unwarranted. The illegalities were: (1) arrest of a capital crime had to be done in broad day-light. YAHSHUA'S arrest took place between 1 am-2 o'clock at night. (2) If a man was arrested for a capital crime, no one cooperating in the arrest could be connected to the one who is accused. (3) No Jewish trial could ever be held at night. The Code taken from the Talmud says "The members of the court may not alertly and intelligently hear the testimony against the accused during the hours of darkness." His trials before Annas and Caiaphas were held in darkness. (4) The members of the Jewish court, after hearing the testimony of true witnesses in a capital crime could not immediately act and judge. They were to go home and remain alone, separated from one another for two days thinking about the testimonies they had heard; and only then, they were to render a vote. (5) Their vote was supposed to be taken from the youngest to the oldest; no trial could be held before one judge and never without a defense attorney. Even though they were people of the book, they didn't follow the rules of the book.

On YAHSHUA'S first trial He stood with hands tied before Annas, without witnesses at 2 o'clock in the morning. Annas was not the High priest, but the father-in-law of Caiaphas, the high priest. YAHSHUA was struck by an officer when He answered, I have spoken openly to the world. I have always taught in a synagogue and in the temple, where the Jews congregate; and I have spoken nothing secretly. Why do you ask Me? Ask those who have hear what I said to them. See! They know what I said (John 18:20-21). On YAHSHUA'S second trial Caiaphas got together a group of men about 3:30 in the morning in his house not in the council chamber. By His third trial, YAHSHUA was bleeding and bruised (Luke 22: 66-71). This was a short trial, for they took Him to Pilate with the charge of blasphemy; but that would not stand up in a Roman court, so they changed the accusation to treason- claiming He was guilty of attempting to overthrow the government (Luke 23:1). On His fourth trial, He is now under the Roman Code of Criminal Procedure (John 18: 28) between 6:30 -7 o'clock in the morning. The first law of Roman Criminal Code in its procedure was accusation (John 18: 28-30). The second law was interrogation, to probe and search for evidence against the man (John 18: 33-35). The third process in Roman Code was defense (John 18: 37-38). The fourth law was the verdict (Luke 23: 4-5). The fifth trial of YAHSHUA was when He was sent to Herod (Luke 23: 6-8; 10-11).

And Pilate said to the chief priests and the throngs, I find no guilt or crime in this Man; but they were urgent and emphatic saying, He stirs up and excites the people, teaching throughout all Judea – from Galilee, where He began, even to this place. Upon hearing this Pilate asked whether the Man was a Galilean. And when he found out that He belonged to Herod's jurisdiction, he sent Him up to Herod, who was also in Jerusalem in those days. Now when Herod saw Jesus, he was exceedingly glad, for he had eagerly desired to see Him for a long time because of what he had heard concerning Him, and he was hoping to witness some sign done by Him. The sixth trial YAHSHUA is sent back to Pilate (vs. 11); (Matt. 27:15; 19-23; 26-31). Pilate went through all the Rome Code of Criminal Procedures and found no fault in Him. At last he had a solution to release YAHSHUA, since at the Feast [of the Passover] the governor was in the habit of setting free for the people any one prisoner whom they chose. So when they had assembled for this purpose, Pilate said to them, Whom do you want me to set free for you, Barabbas, or Jesus, Who is called Christ? But the chief priests and the elders prevailed on the people to ask for Barabbas, and put Jesus to death... Pilate said to them, Then what shall I do with Jesus Who is called the Christ? They all replied, Let Him be crucified! And he said, Why? What has He done that is evil? But they shouted all the louder, Let Him be crucified! So when Pilate saw that he was getting nowhere, but rather that a riot was about to break out, he took water and washed his hands in the presence of the crowd, saying, I am not guilty of nor responsible for this righteous man's blood; see to it yourselves. And all the people answered, Let His blood be on us and on our children! So he set free for them Barabbas; and he [had] Jesus whipped and delivered Him up to be crucified (Matt. 17:15,17-26).

YAHSHUA was spat at, flogged beyond recognition, He was crowned with a crown of thorns and was given our cross to bear to the place where He had to be crucified in our instead. There He was wounded for our transgressions, He was bruised for our guilt and iniquities; the punishment [needed to obtain] peace and well-being for us was upon Him, and with the stripes [that wounded] Him we are healed and made whole (Isaiah 53:5). By oppression and judgment He was taken away; and they assigned Him a grave with the wicked and with a rich man in His death. Yet it was the will of the Lord to bruise Him; **The Lord made to light upon Him the guilt and iniquity of us all** (Isaiah 53). The world cries for peace, looking everywhere to find it, ignoring the source of peace. It continues to shout "Crucify Him, crucify Him" the source of peace. There is no more sacrifice left that would bring the world peace, only "A divine judgment and the fury of burning wrath and indignation which will consume those who put themselves in opposition [to God]" (Heb. 10:26b). The punishment He took it was for our peace and redemption. There is no other name on earth or heaven from where we get peace. Only through the name above all names- the name of YAHSHUA, the Son of the Living God! He is our peace. When His Father "made to light upon Him the guilt and iniquity of us all" He suffered the weight of our sins through the rejection of His Father and cried, "My God, My God, why have You forsaken Me"? Before He died, He said, "It is finished"! Thank you YAHSHUA for the gift of salvation.