



*Jesus did many other things as well.
If every one of them were written down,
I suppose that even the whole world would not have room
for the books that would be written.*

John 21:25, NIV

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*In fact, while I was with you, I made up my mind to speak only about Jesus
Christ, who had been nailed to a cross.*

1 Corinthians 2:2, CEV

Introduction

Regrettably, many church goers have heard the story of Passion Week so often it has become stale. Yet this is the most powerful story that has ever been told. It's been transforming lives all over the world since 30 A.D. Now is an ideal time to take a fresh look at the terrible events leading from Jesus's humble ride into the city to his crucifixion. *The Soldier Who Killed a King* will stun you afresh with how completely Christ's resurrection changed history, one life at a time.

What sets this book apart is perspective. We view the events of Passion Week—from Palm Sunday through to the resurrection—through the eyes of the Roman centurion, who at the foot of the cross made this startling confession, “Surely he was the Son of God!” See Matthew 27:54.

Many may view a work of biblical fiction as an inferior vehicle with which to look at these events. But in his ministry, Jesus regularly used stories to convey truth. Stories such as the Prodigal Son or the Good Samaritan are prime examples of this.

Award-winning author, David Kitz, has gone to great lengths to maintain biblical accuracy. This includes the direct integration of more than a hundred biblical quotes into the story text. The endnotes at the back of the book attest to this thorough integration. This study guide provides you with a complete chapter by chapter list of these references.

Purpose

Every author writes with a purpose. In this instance, the author's purpose was to create a highly credible account of the crucifixion and resurrection. The goal was to make these events real to the reader—accurate and believable. We need to be transported back to the first century. We need to find ourselves at the foot of the cross. We need to step into the empty tomb. The aim of this book is to take you there.

Audience

Every author writes with an audience in mind. Who will read this book? There are millions of people in this country who will never pick up a Bible. But they may read a novel. This book was written for them. It was written to bring them to faith—to introduce them to the Jesus we know.

The secondary audience is those who are believers already. Many of us need to have our love for the Lord rekindled. For these readers the goal is that we catch the fire of Christ's passion—His deep love for lost humanity.

That's my prayer for you as you begin this study of *The Soldier Who Killed a King*. May you fall in love all over again.

David Kitz

Week 1: The Arrival of the King—Chapters 1-6

Key Passage: Matthew 21:1–11

Discussion Questions

1. The triumphal entry of the donkey-riding King stirred all of Jerusalem and certainly would have caught the attention of the Roman authorities. What hopes and aspirations might the Jewish citizenry have?
2. Why would an officer in the Roman army be alarmed by what he was witnessing from the city gate?
3. Near the midpoint of page 14, Marcus is gripped by a strange feeling. *For one moment it all seemed to come together. It seemed right somehow. Like heaven and earth had finally, for a moment, come into agreement – an agreement that had never been achieved before.* Why do you think Marcus felt these emotions? What brought them about? Have you had a similar experience at times?
4. Farther down on the same page Marcus hears these words, *“I have a future for you.”* Has God spoken to you at various times? What did that look or sound like? See John 10:2-5.
5. At the bottom of page 19 the centurion Renaldo states, *“We have to do something. This Jewish prophet is too dangerous.”* Do you think the planned response is logical given the circumstances they find themselves in? Why or why not?
6. On page 25, Timaeus, the linen merchant makes this observation, *“You don’t preach about a kingdom in this place and get away with it. Rome will see to that!”* Was he prophetic, or was he simply stating the obvious? Why would such preaching be risky?
7. Why do you think Jesus’ arrival in Jerusalem generated so much excitement? Consider the centurion’s discussion with the father waiting along the city wall for the arrival of the prophet from Galilee. See page 29 and 30.
8. Marcus describes the eviction of the merchants as a coup. See the top of page 33. Do you think he was correct in that assessment? In what ways was it like a coup?
9. Near the middle of page 33 we read: *He wasn’t praying for the crowd—to be seen or heard by them. I had this sense that he was praying to be connected.* What do you see as the purpose of prayer? How do you pray?
10. Which of the three miraculous healings did you find most impactful? Why?

The blind and the lame came to him at the temple, and he healed them.
Matthew 21:14

Week 2: The Arrival of the False King—Chapters 7-13

Key Passage: Matthew 24:3–14

Discussion Questions

1. On page 41 in his conversation with Renaldo, Marcus makes this statement, *“Well his revolution, if that’s what he’s leading, doesn’t seem to be against us, against Rome—at least not at this point.”* With whom was Jesus in conflict? Why?
2. Take a moment to search out passages in Chapter 7 that indicate Marcus is struggling with understanding Jesus. What has him most perplexed?
3. On page 45, while recruiting his nephew for a spying operation, Marcus makes this observation about the expected Messiah: *“The messiah will bring back the glory. That’s the great hope – the hope promised in the scriptures. He will arise, the promised son of David. The people will rally round him, and together they will throw off the yoke of cruel oppression.”* What does he see as the problem with this scenario?
4. Chapter 9 reveals why Marcus felt compelled to flee from Jesus during the healings at Temple at the close of Chapter 6. Why do you think he had this dream? What inner conflict do you think he was trying to process?
5. Marcus is uncomfortable around Jesus. At the top of page 53, we read his thoughts: *Everything about him set me on edge. The last straw came yesterday, in that brief instant when our eyes met. His eyes were double-edged daggers that penetrated my soul. It was as though my life was laid bare before him, like he grew up with me—knew me to this very moment.* How comfortable are you with Jesus? Do we avoid prayer because we want to avoid his gaze? How can we become more comfortable in exposing our hearts to God?
6. What is your assessment of the tribune, Flavio? Do you agree with his statement at the middle of page 59? *“It’s all about money and power. This world runs on money and power. The two fit together like a ring on a finger.”*
7. At the midpoint of page 75 Herod boasts, *“There are no beggars in Galilee,” the Fox announced to the crowd. “And if I ruled here, there would be none in Jerusalem.”* What reasoning might he use to make such a claim?
8. Compare and contrast Jesus’ entry into Jerusalem with Herod’s arrival. In what ways are they similar? How are they different?

*“Leave her alone,” Jesus replied.
“It was intended that she should save this perfume for the day of my burial.
You will always have the poor among you, but you will not always have me.”*

John 12:7-8

Week 3: The Centurion Investigates—Chapters 14-22

Key Passage: Matthew 21:33–46

Discussion Questions

1. Claudius returns from listening to Jesus teaching and he reaches the conclusion that the kingdom that Jesus wants to establish is not political. Do you agree with that perspective? Consider his statement at the top of page 79. How do you define the kingdom of God?
2. Did Marcus have valid grounds to be enraged when one of Herod’s soldiers bragged about what Cestas did to Lucas? What do we learn about Marcus as we see his reaction? See the middle of page 84.
3. Chapter 16 gives us an intimate view of Marcus and his home life. What conclusions can we draw from what is revealed concerning his family?
4. In light of the trouble he finds himself in, Marcus considers three different options. See the bottom of page 90. What are they? What does he end up doing instead?
5. What does Renaldo do after he hears that Lucas had his hand cut off? Compare his response with that of the Samaritan in Luke 10:25-37.
6. In the middle of page 97 Renaldo makes this confession, *“I half believe in their one true God. It makes more sense than our Roman concoction of deities. But I won’t bow before him so that pack of bloodsuckers can lord it over me.”* What hindrances keep today’s unchurched from following Christ? What obstacles to faith may we have erected?
7. Why is Marcus convinced that Caiaphas will strike back at Jesus? See the long paragraph at the bottom of page 100.
8. Who is the blond-haired girl? Why is Marcus so troubled by her? What is the significance of the following words? *The stain was on my soul, though I couldn’t find it on my hands. Nothing in this world could remove it.* See page 104.
9. *Herod Antipas, Pontius Pilate, and Joseph Caiaphas; the Fox, the Badger, and the Weasel. All three were kings in their own right, within their own jurisdiction. All three craved more power, absolute power, while fiercely holding one another in check... Only the fourth king, the people’s king—the donkey king—only he was absent.* See page 124. This statement summarizes the plot of this book. Who is the true king? Who will you serve?

*“Come now, let us settle the matter,” says the Lord.
“Though your sins are like scarlet, they shall be as white as snow;
though they are red as crimson, they shall be like wool.*

Isaiah 1:18

Week 4: The Trial of the King—Chapters 23-27

Key Passage: Acts 4:23–30

Discussion Questions

1. Near the bottom of page 130 we read: *But the Weasel caught his prey! What a sweet bit of treachery that must have been. I wonder how he pulled that off?* From the biblical record how did Caiaphas succeed in having Jesus arrest? See John 13:18-30.
2. On page 135 Annas tells Pilate, “*But we have no right to execute anyone.*” Is this true? See John 8:3-11. According to Marcus, why did the high priest bring Jesus to Pilate for judgment?
3. At the close of Chapter 23, how did Pilate avoid rendering a judgment about Jesus?
4. Chapter 24 is probably the most controversial chapter in this book. Why would this be the case? Luke’s Gospel is the only one that records Jesus meeting with Herod. Take a minute to read that account. See Luke 23:5-12. Was Satan working against Jesus?
5. Though impossible to prove, is it irrational to believe that demonic forces were at play during the trial of Jesus? Herod Antipas had John the Baptist put to death (Matthew 14:1-12). Herod the Great had tried to kill the infant Jesus (Matthew 2:16-18). One could argue that the Herod family line was infested by an anti-Christ demonic spirit.
6. After tossing a chalice of water in Jesus’ face Herod saw something there that drove him insane. What was it? See the top of page 147.
7. Read and discuss the paragraph on page 151 that begins with this sentence: *He was the master of the events around him, not the victim.*
8. Jesus’ robe brushes across the face of Timaeus as he collapsed onto the paving stones (page 165 & 166). Compare and contrast this scene with the woman we read of in Matthew 9:19-22.
9. The turning point in the trial occurs when the Weasel challenges Pilate with this statement: “*If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.*” Why was Pilate so pleased when Caiaphas declared, “*We have no king but Caesar.*” See the bottom of page 172-173.

*Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
Isaiah 53:4*

Week 5: The King is Crucified—Chapters 28-31

Key Passage: 1 Corinthians 2:6–10

Discussion Questions

1. Consider these words from near the bottom of page 179: *The response that a pardon can bring is well beyond understanding. But then bloodguilt has a way of fashioning its own sharp arrows.* Why do you think Barabbas responded to his release as he did?
2. Why do you think Mark recorded the names of the two young boys who followed their father as he carried the cross piece (patibulum) to Golgotha? See Mark 15:21. What does this tell us about Mark’s familiarity with this account?
3. Reading about the crucifixion of Jesus can be difficult and emotionally draining. Why not skip over it? What spiritual benefit might there be in becoming an “an eye witness” to Christ’s suffering?
4. Consider these words from near the top of page 191: *I fell strangely silent. I spent the whole week waiting for this moment. But this is not Barabbas. This is the wrong man. This is Jesus of Nazareth. The guilty man’s substitute. Jesus. . .* How do you view Jesus?
5. At the top of page 194 we read that Marcus spit in Jesus face. This seems completely out of character for him to do? What might his motives be? Do you think he has full control of his emotions and his reasoning at this point?
6. In many ways the young soldier Claudius acts as the voice of conscience in this depiction of the crucifixion. How does he react to Jesus’ words? *“Father, forgive them . . . They don’t know what they are doing.*
7. Is there some truth in Marcus’ statement about the leaders of this world? See mid page 200. *“You know Renaldo, when it comes to leaders, political leaders in this world, it’s not the cream that rises to the top. It’s the crud. The stinkin’ scummy crud!”*
8. According to Marcus, why is there a sense of victory in Jesus’ voice as he cries, *“It is finished!”* See the top of page 207.
9. What natural phenomena helped confirm Christ’s divinity in the centurion’s mind? See the bottom half of page 207.

*But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.*

Isaiah 53:5

Week 6: The Burial of the King—Chapters 32-35

Key Passage: John 19:38–42

Discussion Questions

1. Chapter 32 begins with this sentence: *A brisk rubbing of my hands removed the dried blood, the visible stains.* One could say Marcus was marked by the blood of the Son of God. What significance may this have as the story develops?
2. Speaking of his bronze idol Flavio laments, “*He’s broken! Broken beyond repair.*” In a symbolic sense what might the breaking of this Roman god signify? See page 213.
3. Upon hearing that Jesus was dead, the Badger (Pilate) did this. *He looked at his hands and then nervously rubbed them together.* See the upper half of page 215. Why do you think Pilate instinctively responded in this way? See Matthew 27:24-25.
4. What does the paragraph at the bottom of page 216 tell us about Marcus? *I was as much pinned to my role, as those agonized men were pinned to their crosses. And it was a role that was making me sick – sick of heart, sick of soul.* Have you been unwillingly pinned to a role at various times? Can you describe how that made you feel?
5. Sleep is a bout of torture for Marcus. The paragraph at the bottom of page 221 describes his descent into a personal hell. What troubles him most?
6. What did Marcus hope to accomplish by speaking to Pilate? See the paragraph mid page 223 beginning with this sentence. *For the second time I would try to talk to him.*
7. Why did Marcus not view the notion of Jesus rising from the dead as far-fetched? See the two paragraphs starting at the midpoint of page 227.
8. Marcus thinks some family social time will relax him, as he and his family visit with Renaldo’s family. What event at the close of the evening causes him to lose control and throws him into utter despair? See page 236 to the end of the chapter.
9. What signs do we have that Marcus is living with post-traumatic stress disorder (PTSD)?

*Therefore, since we have been justified through faith,
we have peace with God through our Lord Jesus Christ,
through whom we have gained access by faith
into this grace in which we now stand.
And we boast in the hope of the glory of God.
Romans 5:1-2*

Week 7: The Resurrection of the King—Chapters 36-40

Key Passage: Matthew 28:1–15

Discussion Questions

1. On the first page of Chapter 36 the blond-haired girl speaks: *She spoke. For the first time in a hundred nights she spoke. “There is a solution.”* What do her words foreshadow?
2. How does Marcus respond to news of Zelda’s pregnancy? Why doesn’t he agree with Zelda’s assessment of him?
3. Chapter 37 begins with a double quake—an earthquake and a resurrection quake. Why did Marcus find the tomb-guarding-soldiers’ story credible?
4. *No wonder the men were scared! This was awesome. Forty men could not do this!* What was Marcus referring to? See the top of page 249.
5. What significance did Jonas, the tax collector, see in the ripping of the veil in the Holy of Holies? See page 258. What else might this event mean?
6. Why do you think the men sent from the temple were *more grim faced and joyless than usual* as they returned from inspecting the empty tomb? See page 261.
7. Why did the centurion doubt that the bribe money would be effective? Consider his reasons as found in the last paragraph on page 265.
8. On page 266 and 267, Marcus reflects on two short sentences that were spoken to him. The first sentence was spoken by Jesus as he entered Jerusalem. The second was spoken by the blond-haired girl. What are the two sentences? How do these words interact with each other and play in his mind?
9. How did Marcus view his profession that Jesus was the Son of God? See the last paragraph of page 267.
10. In anguish Marcus concludes: *There was no hope for me and there was no peace.* Why does he reach this verdict? See the middle of page 269.
11. What are the words spoken from the cross that echoed in the centurion’s mind? See page 270. What are the full consequences of those words?

*Therefore, there is now no condemnation for those who are in Christ Jesus,
because through Christ Jesus the law of the Spirit who gives life
has set you free from the law of sin and death.*

Romans 8:1-2

Scripture Notes

Chapter 1

p. 12, *Hosanna to the Son*, Matthew 21:9:

The crowds that went ahead of him and those that followed shouted,
“Hosanna to the Son of David!”

“Blessed is he who comes in the name of the Lord!” [Psalm 118:25–26]

“Hosanna in the highest heaven!”

p. 13, **I had watched many a triumphal entry**, Matthew 21:1–11:

As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, “Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, say that the Lord needs them, and he will send them right away.”

This took place to fulfill what was spoken through the prophet:

“Say to Daughter Zion,
‘See, your king comes to you,
gentle and riding on a donkey,
and on a colt, the foal of a donkey.’”

The disciples went and did as Jesus had instructed them. They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted,

“Hosanna to the Son of David!”

“Blessed is he who comes in the name of the Lord!” [Psalm 118:25–26]

“Hosanna in the highest heaven!”

When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?”

The crowds answered, “This is Jesus, the prophet from Nazareth in Galilee.”

Chapter 4

p. 24, **So what do you make of this Matthias**, Acts 1:15–26:

In those days Peter stood up among the believers (a group numbering about a hundred and twenty) and said, “Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. He was one of our number and shared in our ministry.”

(With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)

“For,” said Peter, “it is written in the Book of Psalms:

“‘May his place be deserted;
let there be no one to dwell in it,’ [Psalm 69:25]

“and,

“‘May another take his place of leadership.’ [Psalm 109:8]

“Therefore it is necessary to choose one of the men who have been with us the whole

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time the Lord Jesus was living among us, beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.”

So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias. Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.” Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

Chapter 5

p. 29, **Rejoice greatly, Daughter Zion**, Zechariah 9:9:

Rejoice greatly, Daughter Zion!
Shout, Daughter Jerusalem!
See, your king comes to you,
righteous and victorious,
lowly and riding on a donkey,
on a colt, the foal of a donkey.

p. 30, **Jesus, Son of David**: Mark 10:47:

When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!”

Chapter 6

p. 32, **It is written**, Matthew 21:13 (NKJV):

And He said to them, “It is written, ‘My house shall be called a house of prayer’ [Isaiah 56:7], but you have made it a ‘den of thieves’ [Jeremiah 7:11].”

p. 33, **My house will**, Mark 11:17:

And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’ [Isaiah 56:7]?”

p. 35, **The wooden crutch clattered**, Matthew 21:14:

The blind and the lame came to him at the temple, and he healed them.

p. 35, **Blessed is he who**, Psalm 118:26 and Matthew 21:9 as cited previously:

Blessed is he who comes in the name of the Lord.
From the house of the Lord we bless you.

p. 35, **When the Messiah comes**, John 7:31:

Still, many in the crowd believed in him. They said, “When the Messiah comes, will he perform more signs than this man?”

p. 36, **Hosanna to the Son of David**, Matthew 21:14–15:

But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, “Hosanna to the Son of David,” they were indignant.

p. 37, **Do you hear**, Matthew 21:16:

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“Do you hear what these children are saying?” they asked him.

p. 37, **Yes. Have you never**, Matthew 21:16:

Yes,” replied Jesus, “have you never read,

“From the lips of children and infants

you, Lord, have called forth your praise’?” [Psalm 8:2]

Chapter 14

p. 79, **We don’t know**, Matthew 21:27:

So they answered Jesus, “We don’t know.”

Then he said, “Neither will I tell you by what authority I am doing these things.

p. 79, **Even some of my own men**, Luke 3:14:

Then some soldiers asked him, “And what should we do?”

He replied, “Don’t extort money and don’t accuse people falsely—be content with your pay.”

p. 79, **After reflecting a moment** — Jesus referred to Herod Antipas as the Fox in Luke 13:32: “He replied, “Go tell that fox, ‘I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.’”

Whether Jesus was the first person to pin this title on Herod, we do not know. He certainly helped popularize it.

p. 80, **So give back to Caesar**, Matthew 22:21:

“Caesar’s,” they replied.

Then he said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.”

p. 80, **Called them hypocrites** — Matthew 23 in its entirety is a scathing attack on the Pharisees and teachers of the law, as in these two examples:

“Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people’s faces. You yourselves do not enter, nor will you let those enter who are trying to” (Matthew 23:13).

“You snakes! You brood of vipers! How will you escape being condemned to hell?” (Matthew 23:33).

p. 81, **The kingdom of God**: Matthew 21:43:

“Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.”

Chapter 20

p. 112, **If Barabbas is the soup**, Matthew 27:16 (CEV):

At that time a well-known terrorist named Jesus Barabbas was in jail.

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Chapter 21

p. 118, “**Oh, yes,**” she’d said. “**Almost a year ago he healed a blind beggar,**” John 9:7 (CEV):

As Jesus walked along, he saw a man who had been blind since birth. Jesus’ disciples asked, “Teacher, why was this man born blind? Was it because he or his parents sinned?”

“No, it wasn’t!” Jesus answered. “But because of his blindness, you will see God work a miracle for him. As long as it is day, we must do what the one who sent me wants me to do. When night comes, no one can work. While I am in the world, I am the light for the world.”

After Jesus said this, he spit on the ground. He made some mud and smeared it on the man’s eyes. Then he said, “Go and wash off the mud in Siloam Pool.” The man went and washed in Siloam, which means “One Who Is Sent.” When he had washed off the mud, he could see.

Chapter 23

p. 134, **It was apparent that during**, Mark 14:65:

Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophecy!” And the guards took him and beat him.

p. 134, **What charges are you**, John 18:29:

So Pilate came out to them and asked, “What charges are you bringing against this man?”

p. 135, **If he were not**: John 18:30:

“If he were not a criminal,” they replied, “we would not have handed him over to you.”

p. 135, **Take him yourselves**, John 18:31:

Pilate said, “Take him yourselves and judge him by your own law.”

p. 135, **But we have no right**, John 18:31:

“But we have no right to execute anyone,” they objected.

p. 135, **We have found this**, Luke 23:2:

And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king.”

p. 136, **For some strange reason**, Mark 14:3:

While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

p. 136, **Are you the king**, Matthew 27:11:

Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?”

p. 136, **Is that your own idea**, John 18:34:

“Is that your own idea,” Jesus asked, “or did others talk to you about me?”

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p. 136, ***Am I a Jew***, John 18:35:

“Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

p. 136, ***My kingdom is not***, John 18:36:

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

p. 137, ***You are a king, then***, John 18:37:

“You are a king, then!” said Pilate.

p. 137, ***You say that I am a king***, John 18:37:

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

p. 137, ***What is truth***, John 18:38:

“What is truth?” retorted Pilate.

p. 137, ***I find no basis***, John 18:38:

With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him.”

p. 138, ***Don’t you hear the testimony***, Matthew 27:13:

Then Pilate asked him, “Don’t you hear the testimony they are bringing against you?”

p. 138, ***He stirs up the people***, Luke 23:5:

But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

p. 138, ***Then to Herod he***, Luke 23:7:

When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

Chapter 24

p. 146, ***Now, change it to wine***, Luke 23:8:

When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort.

p. 149, ***On seeing their moment***, Luke 23:9–12:

He [Herod] plied him with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends—before this they had been enemies.

Chapter 25

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p. 152, **Crucify him**, John 19:15:

But they shouted, “Take him away! Take him away! Crucify him!”
“Shall I crucify your king?” Pilate asked.
“We have no king but Caesar,” the chief priests answered.

p. 155, **Don’t have anything to do**, Matthew 27:19:

While Pilate was sitting on the judge’s seat, his wife sent him this message: “Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.”

p. 156, **You brought me this man**, Luke 23:14–15:

“You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death.”

p. 156, **Therefore, I will punish him**, Luke 23:16:

“Therefore, I will punish him and then release him.”

p. 156, **I find no basis**, John 18:38:

With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him.”

p. 156, **But it is your custom**, John 18:39:

“But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

p. 157, **No, not him**, John 18:40 (CEV):

They shouted, “No, not him! We want Barabbas.” Now Barabbas was a terrorist.

p. 157, **Have him flogged**, John 19:1:

Then Pilate took Jesus and had him flogged.

Chapter 26

p. 164, **Hail, king of the Jews**, Mark 15:18:

And they began to call out to him, “Hail, king of the Jews!”

p. 164, **I ordered his hands bound**, Mark 15:19:

Again and again they [the soldiers] struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him.

Chapter 27

p. 169, **Look, I am bringing him out**, John 19:4:

Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.”

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p. 169, ***Here is the man***, John 19:5:

When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

p. 170, ***Crucify! Crucify***, John 19:6:

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

p. 170, ***You take him***, John 19:6:

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

p. 170, ***We have a law***, John 19:7:

The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

p. 171, ***Where do you come from***, John 19:9:

“Where do you come from?” he asked Jesus, but Jesus gave him no answer.

p. 171, ***Do you refuse to speak***, John 19:10:

“Do you refuse to speak to me?” Pilate said.

p. 171, ***Don’t you realize***, John 19:10:

“Don’t you realize I have power either to free you or to crucify you?”

p. 171, ***You would have no power***, John 19:11:

Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

p. 172, ***If you let this man go***, John 19:12:

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

p. 173, ***Here is your king***, John 19:14:

“Here is your king,” Pilate said to the Jews.

p. 173, ***Take him away***, John 19:15:

But they shouted, “Take him away! Take him away! Crucify him!”

p. 173, ***Shall I crucify your king***, John 19:15:

“Shall I crucify your king?” Pilate asked.

p. 173, ***We have no king***, John 19:15:

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

p. 174, ***I am innocent***, Matthew 27:24 (MLB):

When Pilate saw that he could not prevail, but rather that unrest was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of the blood of this righteous Man. See to it yourselves.”

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p. 174, *You yourselves see to it*, Matthew 27:24 (NBV):

p. 174, *His blood be on us*, Matthew 27:25 (NKJV):

And all the people answered and said, “His blood be on us and on our children.”

Chapter 28

p. 181, *Startled by my approach*, Mark 15:21:

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.

p. 182, *Daughters of Jerusalem*, Luke 23:28:

Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.

p. 182, *The time will come*, Luke 23:29:

“For the time will come when you will say, ‘Blessed are the childless women, the wombs that never bore and the breasts that never nursed!’”

p. 182, *Then they will say*, Luke 23:30–31:

Then they will begin “to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’” [Hosea 10:8] For if they do these things in the green wood, what will be done in the dry?

Chapter 29

p. 191, *He took a sip*, Matt. 27:34 (CEV):

There they gave Jesus some wine mixed with a drug to ease the pain. But when Jesus tasted what it was, he refused to drink it.

p. 194, *To chants of “Raise him up”*: Jesus’s prophetic words are about to reach fulfillment.

“And I, when I am lifted up from the earth, will draw all people to myself” (John 12:32).

Chapter 30

p. 195, *But he was silent*, Isaiah 53:7:

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

p. 195, *“Father,” he gasped*, Luke 23:34 (TEV):

Jesus said, “Forgive them, Father! They don’t know what they are doing.”

p. 196, *Let’s not rip it*, John 19:24 (CEV):

The soldiers said to each other, “Let’s not rip it apart. We will gamble to see who gets it.” This happened so that the Scriptures would come true, which say,

“They divided up my clothes
and gambled
for my garments.” [Psalm 22:18]

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The soldiers then did what they had decided.

p. 196, **“Ha!” He wagged his head**, Mark 15:29 (CEV):

People who passed by said terrible things about Jesus. They shook their heads and shouted, “Ha! So you’re the one who claimed you could tear down the temple and build it again in three days.”

p. 197, **Come down from the cross**, Matthew 27:40:

“You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!”

p. 197, **He saved others**, Matthew 27:42:

“He saved others,” they said, “but he can’t save himself!”

p. 197, **He’s the king of Israel**, Matthew 27:42:

“He’s the king of Israel! Let him come down now from the cross, and we will believe in him.”

p. 197, **He trusts in God**, Matthew 27:43:

“He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’”

p. 197, **He handed it to me**, John 19:19:

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.

p. 201, **I waited all day for some**, John 19:21–22:

The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate answered, “What I have written, I have written.”

p. 202, **If you are the king of the Jews**, Luke 23:37–8:

The soldiers also came up and mocked him. They offered him wine vinegar and said, “If you are the king of the Jews, save yourself.”

p. 202, **Aren’t you the Messiah**, Luke 23:39:

One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!”

p. 202, **Don’t you fear God**, Luke 23:40–41 (CEV):

But the other criminal told the first one off, “Don’t you fear God? Aren’t you getting the same punishment as this man? We got what was coming to us, but he didn’t do anything wrong.”

p. 202, **“Jesus,” he gulped**, Luke 23:42:

Then he said, “Jesus, remember me when you come into your kingdom.”

p. 202, **Truly, I tell you**, Luke 23:43:

Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

p. 203, **Woman . . . behold your son**, John 19:26 (NKJV):

When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to

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His mother, “Woman, behold your son!”

p. 204, **Behold your mother**, John 19:27 (NKJV):

Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home.

p. 204, **A total darkness descended**, Matthew 27:45:

From noon until three in the afternoon darkness came over all the land.

p. 205, **Eli, Eli, lema sabachthani**, Matthew 27:46:

About three in the afternoon Jesus cried out in a loud voice, “*Eli, Eli, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?” [Psalm 22:1 & Matthew 27:46]).

p. 205, **He’s calling Elijah**, Matthew 27:47:

When some of those standing there heard this, they said, “He’s calling Elijah.”

p. 206, **I thirst**, John 19:28 (NKJV):

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

p. 206, **Wait! Let’s see if**, Matthew 27:49 (CEV):

Others said, “Wait! Let’s see if Elijah will come and save him.”

p. 206, **It is finished**, John 19:30 (NKJV):

When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

p. 207, **Father . . . Into your hands**, Luke 23:46 (NKJV):

Jesus called out with a loud voice, “Father, into your hands I commit my spirit” [Psalm 31:5]. When he had said this, he breathed his last.

p. 207, **The crosses began to vibrate**, Matthew 27:50–51:

And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split.

p. 207, **He really was the Son**, Matthew 27:54 (TEV):

When the army officer and the soldiers with him who were watching Jesus saw the earthquake and everything else that happened, they were terrified and said, “He really was the Son of God!”

Chapter 31

p. 209, **The lead man among them**, John 19:31–32:

Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other.

p. 210, **He pierced the skin**, John 19:33–34:

But when they came to Jesus and found that he was already dead, they did not break his legs.

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Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

Chapter 32

p. 215, **My apology, Your Excellency**, Luke 23:50–52:

Now there was a man named Joseph, a member of the Council, a good and upright man, who had not consented to their decision and action. He came from the Judean town of Arimathea, and he himself was waiting for the kingdom of God. Going to Pilate, he asked for Jesus' body.

p. 215, **“Hmm!” He rubbed a hand**, Mark 15:44–45:

Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.

Chapter 33

p. 218, **In the interim Nicodemus**, John 19:39:

Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

p. 220, **And quite the tomb**, John 19:41–42:

At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

p. 220, **It was a tomb**, Isaiah 53:9:

He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Chapter 34

p. 224, **Sir, we remember that**, Matthew 27:63:

“Sir,” they said, “we remember that while he was still alive that deceiver said, ‘After three days I will rise again.’”

p. 225, **So give the order**, Matthew 27:64:

“So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.”

p. 225, **Take a guard**, Matthew 27:65:

“Take a guard,” Pilate answered. “Go, make the tomb as secure as you know how.”

Chapter 37

p. 247, **“No!” There was angry**, Matthew, 28:2–4:

There was a violent earthquake, for an angel of the Lord came down from heaven and, going to

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the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men.

p. 248, **These words brought only**, John 20:3–9:

So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not understand from Scripture that Jesus had to rise from the dead.)

Chapter 38

p. 252, **But then maybe his disciples**, John 20:6–7:

Then Simon Peter came along behind him [John] and went straight into the tomb. He saw the strips of linen lying there, as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen.

p. 257, **The temple veil has**, Matthew 27:51:

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split.

p. 258, **“Now listen,” he went on**, Matthew 26:65–66:

Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?”

Chapter 39

p. 264, **A decision has been reached**, Matthew 28:12:

When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money.

p. 264, **You are to say**, Matthew 28:13–14:

“You are to say, ‘His disciples came during the night and stole him away while we were asleep.’ If this report gets to the governor, we will satisfy him and keep you out of trouble.”

Epilogue

p. 276, **However, it is worth noting**, Matthew 16:15–16 (NKJV):

He [Jesus] said to them, “But who do you say that I am?” Simon Peter answered and said, “You are the Christ, the Son of the living God.”

p. 276, **In AD 40 the centurion** — The full account of the conversion of Cornelius the centurion is found in Acts 10:1–48.