

## CONCLUSION -

- I. Fairness, honor and human dignity seemed to reach a new low that day.
- II. The Roman law should have protected Jesus that day, except for the vehemence of the Jews and the cowardice of Pilate.
- III. What would you have done, had you been there "When they tried our Lord before Pilate"?
- IV. Through inexcusable ignorance, many crimes have been committed in the name of religion and justice: Let us never be guilty!
- V. Violence against Christ, the true, and the good, is still prevalent: Society ever persecutes the best and prosecutes the worst elements within it!

## STUDIES IN MARK--LESSON FORTY-FOUR

### The Trial of Jesus By Roman Authorities

Mark 15:1-20; Matt. 27:11-31; Luke 23:1-25; John 18:28-19:16

#### INTRODUCTION -

##### I. LESSON LINKS AND CONTEXT.

- A. His trial was during the week of the Passover feast, A.D. 30.
- B. The night of betrayal ended with Jesus charged with blasphemy and greatly abused by the Jewish authorities, who had taken counsel together to secure his death. A fair trial had not been their plan. The purpose of the Sanhedrin had been to secure the condemnation of Jesus, falsely accusing him of sedition, evil-doing, and other vague charges. Having condemned him, Jesus was then delivered "up to Pilate the governor," and accused before him (Mark 15:1; Matt. 27:42).

##### II. NATURE OF THE LESSON AND SOME IMPORTANT CONSIDERATIONS.

- A. It would be impossible, in a few words, to summarize the treachery and tragedy, pain and injustice, which befell Jesus, at the hands of wicked but ignorant men, the day he bore our sins to the cross.
- B. "The trial of Jesus" was inexcusably wicked and illegally conducted, yet, according to God's foreknowledge and eternal plan for the salvation of mankind from sin, of just such persons as killed him.
- C. As a result of blind party zeal, by men who thought they served God, it becomes to us a lesson on "the power of deception," and the effect of "the blind leading the blind."
- D. In this lesson we see a number of "the sins that crucified Christ."

#### DISCUSSION -

##### I. THE FIRST TRIAL AND ACQUITAL BEFORE PILATE.

(Mark 15:1-5; Matt. 27:1-14; Luke 23:1-7; John 18:28-38).

- A. The triple charge, or "many things" of which the Jews accused Jesus: "We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king" (Luke 23:2; Mark 15:3,4).
  1. The "holy" Jews, "that they might not be defiled, but might eat the passover," did not enter Pilate's judgment hall (John 18:28).
  2. Pilate went outside to converse with them about

Jesus (John 18:29-32).

- B. Jesus, when charged by the Jews before Pilate, at first answered nothing (Mark 15:2-5; Matt. 27:11-14).
- C. Pilate, after conference with the Jews, then conversed with Jesus, who informed him of the spiritual nature of his kingdom (John 18:33-37).
- D. Pilate then returned to the Jews declaring the innocence of Christ (John 18:38; Luke 23:4).

II. THE SECOND ACQUITAL: CHRIST BEFORE HEROD (Luke 23:6-20).

- A. Learning Jesus was of Galilee, Pilate sent him to Herod, then in Jerusalem, who gladly examined him (Luke 23:6-9).
- B. Jesus remained silent during this trial, though he was "vehemently" accused and shamefully mocked (23:9-11).
- C. Pilate and Herod became friends that day (Luke 23:12).
  - 1. "Birds of a feather?"
  - 2. Some friendship!
- D. Pilate, before the chief priests, rulers and the people, declared Jesus to be innocent, and offered to chastize and release him (23:13-20).
  - 1. Even that was a compromise with evil.
  - 2. Why chastize an "innocent man"?

III. BARABBAS OR JESUS? (Mark 15:6-11; Matt. 27:15-23; Luke 23:18,19; John 18:39,40).

- A. To conciliate the Jews, Pilate followed the custom of releasing a prisoner of their choice, during the feast of passover week (Mark 15:6; Matt. 27:15).
- B. Pilate "perceived that for envy (one sin that crucified Christ), the chief priests had delivered him up" (Mark 15:10; Matt. 27:18).
- C. Pilate offered them "the King of the Jews," or "a notable prisoner, called Barabbas" (Mark 15:9; Matt. 27:16,17).

Barabbas was guilty of robbery, insurrection and murder (Mark 15:7; John 18:40).

- D. While sitting in judgment, he is warned by his wife of a dream she had about Jesus (Matt. 27:19).
- E. The Jewish people, persuaded by the chief priests and elders, cry out for the release of Barabbas and the death of Jesus (Mark 15:11-13; Matt. 27:20-23; Luke 23:18,19).

IV. THIRD ACQUITAL, BEFORE PILATE: YET DELIVERED UP TO DIE. (Mark 15:14,15; Matt. 27:22-26; Luke 23:20-25; John 19:4-16).

- A. Seeking to release Jesus, Pilate again declared his innocence, but the people made themselves and their children responsible for his blood (Matt. 27:24,25; Mark 15:14; Luke 23:22; John 19:4-6).
- B. "But they were urgent with loud voices...and their voices prevailed" (Luke 23:23). Fear of the people, moral cowardice, crucified Christ.
- C. To avoid a tumult, after conversing more with both our Lord and the Jews (John 19:7-16), Pilate washed his hands," professing his innocence, "Then released unto them Barabbas: but Jesus he scourged and delivered to be crucified" (Matt. 27:24,26; Mark 15:15; Luke 23:24,25; John 19:16).
  - 1. "Behold, the man!" (John 19:5).
  - 2. "He...hath greater sin" (John 19:11). Of course Jews who live today are no more guilty of the death of Jesus than any other unbelievers.
  - 3. "Behold, your King!" (John 19:14).

V. JESUS SCOURGED, CROWNED WITH THORNS, AND MOCKED BY THE SOLDIERS (Mark 15:15-20; Matt. 27:26-31; John 19:1-3).

- A. This was done publicly in the Praetorium, before "the whole band" (Mark 15:16). None of these things was any part of the duty of the soldiers who crucified Jesus. But it shows their cruel nature.
- B. Items in the mockery at this time:
  - 1. Stripped of his garments (Matt. 27:27).
  - 2. Scarlet (purple) robe (Matt. 27:28; Mark 15:17; John 19:2).
  - 3. Crown of thorns (Matt. 27:29; Mark 15:17; John 19:2).
  - 4. Reed placed in his right hand (Matt. 27:29).
  - 5. Mock worship while kneeling (Matt. 27:29; Mark 15:19).
  - 6. Smiting with reed on head (Matt. 27:30; Mark 15:19).
  - 7. Struck with hands (John 19:3).
  - 8. Spat upon (Matt. 27:30).
  - 9. "Hail, King of the Jews!" (Matt. 27:29; Mark 15:18; John 19:3).