

Sacrifice of the Son (3)

Arrest & Trials

By Steven F. Deaton

Introduction

- Isaiah prophesied the abuse and miscarriage of justice faced by our Lord (Isa. 53:1-8)
 - Men forsook Him
 - Men despised Him
 - He suffered wrongfully
 - He was “silent” – did not resist though He had the power
- The Lord did this so our iniquities could be taken away
 - Our minds ought to be impressed with the grace of our God
 - Our hearts should be broken knowing Jesus suffered because of us
 - Our lives must be lived in devotion to Him

I. Arrest In The Garden (Jn. 18:2-11; Mk. 14:43-50; Matt. 26:47-56)

- The mob consisted of a multitude of people
 - Chief priests
 - Pharisees
 - Scribes
 - Elders
 - Temple guard
 - Detachment (Cohort) of troops: Roman soldiers
 - Strict definition of word: 550-600
 - Maybe 100-200
- Jesus identified Himself when the mob approached (Jn. 18:2-9)
 - Men drew back & fell
 - Nervous & fearful
 - Knew of or witnessed Jesus miracles?
 - Some mindful of Elijah calling down fire?
- Judas kissed Jesus (Mk. 14:44-46; Lk. 22:48)
 - Not the greeting of a friend
 - Positive ID
 - Did not want to arrest wrong person & Jesus escape
- Peter drew his sword (Matt. 26:51-54; Jn. 18:10, 11; Lk. 22:49-51)
 - Armed without objection from the Lord (Lk. 22:36)
 - Willing to fight and die
 - Not how the kingdom would be established
 - God’s will for Jesus to die
 - 12 legions of angels
 - 66-72k

- 1 angel killed 185k men (2 Kgs. 19:35)
 - If Jesus desired to establish an earthly kingdom, He could have done so 2,000 years ago
- Mob came as though arresting a vicious criminal (Mk. 14:48, 49)
 - McGarvey (*Fourfold Gospel*, 693)
 - Unwitting testimony to the Lord's power
 - In early hours of the morning and away from the public eye because of His innocence [and popularity]
- The disciples fled (Mk. 14:50-52)
 - All of them
 - Young man: Mark
 - Cost of discipleship too high at that point
 - Convenience VS. conviction
 - Easy to declare loyalty in the upper room
 - Not convicted enough facing danger in the garden

II. Trial #1: Jewish Leaders

- Annas (Jn. 18:12-14, 19-24)
 - High priest in Jewish eyes
 - Caiaphas high priest appointed by Romans (18-36 AD)
 - Purpose
 - To ascertain charges & collect evidence
 - Wake/inform council members of emergency meeting
 - Gather witnesses
 - Jesus teaching in public
 - Ask others
 - Wrongfully struck by officer
- Caiaphas & the council: part one (Mk. 14:53-65; Matt. 26:57-68; Lk. 22:63-65)
 - Informal "arraignment"
 - At high priest residence
 - False witnesses (Mk. 14:57-61a)
 - Generally: nothing to go on
 - Two: destroy this temple
 - Disagreed
 - Jesus did not respond to the false charges
 - High priest put Jesus under oath: responds to true charges (Mt. 26:63)
 - "Are you the Christ?"
 - Political
 - Sedition
 - Use with Romans
 - "Son of God?"

- Religious
 - Blasphemy
 - Use with Jews
- Jesus answered in the affirmative (Mt. 26:64-66; Mk. 14:62-64)
 - Yes
 - Will judge them
 - Right hand of God
 - Coming in clouds
 - Caiaphas outraged
 - Declared guilty
 - All agreed
- Jesus was abused (Mt. 26:67, 68; Mk. 14:65; Lk. 22:63-65)
- Formal condemnation of the council (Lk. 22:66-71)
 - “Into their council” – formal meeting/trial
 - Same questions asked – to condemn
 - Jesus affirmed again – divinity
 - Not “a” son of God like Adam
 - “The” Son of God, divine

INTRO #2

Isaiah 53:4-6

- Sad because my sins led to the Lord’s suffering
- Joyful because His sacrifice led to my salvation

III. Trial #2a: Pilate (26-36 AD)

- Jesus was taken to Pilate (Mt. 27:1, 2; Mk. 15:1; Lk. 23:1; Jn. 18:28)
- Pilate inquired about the charges (Jn. 18:29-32; Lk. 23:2)
 - Bad man
 - Perverting nation: lie
 - Forbidding to pay taxes: flat out lie
 - King: twisted His words
- Pilate questioned Jesus (Lk. 23:3; Jn. 18:33-38a)
 - Are you the king of the Jews?
 - Yourself: perceived threat
 - Others: envy
 - What have you done?
 - Kingdom not of this world
 - If so, servants would fight (angels)
 - Enemy is the Jews, not Rome
 - No threat to Rome

- Not a political or military rival
 - Not a king challenging Caesar's rule
- Are you a king then?
 - Yes, reason for birth
 - King of truth
 - King of followers of truth
- What is truth?
- NOT GUILTY #1 (Jn. 18:38; Lk. 23:4, 5)

IV. Trial #3: Herod (Lk. 23:6-12)

- Herod Antipas
 - Authority over Galilee
 - Son of Herod the Great
 - Beheaded John
 - Wanted to see Jesus (Lk. 9:7-9; Mt. 14:1, 2)
- Wanted to see a miracle (Lk. 23:8)
 - Entertainment/amusement or confirm fears?
- Jesus did not speak to Him (Lk. 23:9)
 - Immoral, wicked man not worthy of a response
- Jews vehemently accused Him (Lk. 23:10)
- Mocked by Herod & his men (Lk. 23:11)

V. Trial #2b: Pilate

- Barabbas or Jesus (Mk. 15:6-15; Mt. 27:15-26; Lk. 23:13-25)
 - NOT GUILTY #2 (Lk. 23:13-15)
 - Pilate wanted to release Him (Lk. 23:16, 17)
 - A just man (Mt. 27:15-19)
 - Jews want Barabbas released & Jesus executed (Mt. 27:20-23; Mk 15:11-15; Lk. 23:18-25)
 - NOT GUILTY #3 (Lk. 23:22)
- Pilate washed his hands (Mt. 27:24, 25)
 - NOT GUILTY #4
- Jesus scourged & mocked
 - Scourged (Mt. 27:26; Mk. 15:15; Jn. 19:1)
 - Whip with leather strands that had bone, rock, metal on the ends
 - 7 in 10 people died from scourging (Tacitus)
 - Mocked (Mt. 27:27-31; Mk. 15:16-20; Jn. 19:2-4)
 - NOT GUILTY #5 (Jn. 19:4)
- Pilate's last effort to release Jesus (Jn. 19:5-16)
 - Humiliation & suffering not enough (Jn. 19:5, 6)
 - NOT GUILTY #6 (Jn. 19:6)

- Pilate's fear (Jn. 19:7-11)
 - Son of God
 - Baffled by Jesus' inaction
 - Power is above, not in man
 - Greater sin – greater guilt
 - Much given, much required
 - Both still guilty
- Pilate formally sentenced Jesus to death (Jn. 19:12-16)
 - Jews blackmail Pilate
 - Pilate presented their “King”
 - Jews claimed Caesar as king – utter hypocrisy
 - Jesus delivered for crucifixion

VI. On The Way To Crucifixion (Lk. 23:26-31)

- Simon, the Cyrenian (Mk. 15:21)
 - Known to Mark's audience
 - Rufus (cf. Rom. 16:13)?
 - God's providence for Simon to take up his cross?
- Women weeping for the Lord (Lk. 23:27)
- The Lord concerned for the women & their children (Lk. 23:28-31)
 - Destruction of Jerusalem coming
 - Horrendous suffering
 - Seeking relief in death
 - Green wood
 - “peaceful” circumstances
 - Innocence of Christ
 - Dry
 - War
 - Rebellious Jews

Conclusion

- Isaiah prophesied the abuse and miscarriage of justice faced by our Lord (Isa. 53:1-8)
- The Lord did this so our iniquities could be taken away
 - Our minds ought to be impressed with the grace of our God
 - Our hearts should be broken knowing Jesus suffered because of us
 - Our lives must be lived in devotion to Him