

THE TRIAL OF THE KING, Part 2

(Mark 15.1-20)

Central Idea: *The cup of suffering was not taken from Christ; He drank it all for us. He suffered in our place as the sacrifice for sinners.*

TRIALS OF JESUS					
Religious Trials			Civil Trials		
1	2	3	4	5	6
Annas	Caiaphas	Sanhedrin	Pilate	Herod	Pilate
Jn 18.12-23	Mt 26.57-68 Mk 14.53-65 Jn 18.24	Mt 27.1-2 Mk 15.1 Lk 22.66-71	Mt 27.11-14 Mk 15.2-5 Lk 23.1-7 Jn 18.28-38	Lk 23.8-12	Mt 27.15-26 Mk 15.6-15 Lk 23.13-25 Jn 18.39-19.16

- Jesus and the SANHEDRIN (1a)

- Jesus and PILATE (1b-5)

- Jesus and the CROWD (6-15)

- Jesus and the SOLDIERS (16-20)

FOR INDIVIDUAL REFLECTION OR GROUP DISCUSSION

- In the providence of God, Jesus was executed by crucifixion (Roman) rather than being stoned (Jewish). Read Deut 21.22-23 and Gal 3.13-14. Why did Jesus have to be crucified, not stoned, in order to accomplish His mission of giving His life as a ransom for many?
- Compare and contrast the way Jesus responded to the Sanhedrin and Pilate with the way Peter responded to those who questioned him.
- Pilate doesn't want to crucify Jesus. Why do you think he finally capitulated to the crowd?
- What do we learn about Jesus from the way He handled His arrest and trial?
- "Substitutionary atonement" sounds complicated. How would you explain it to a fourth grader? What would you call it?
- What is the value of contemplating the appalling enormity of Jesus' suffering?

Community Bible Church
Rev. Charles Tschetter, Lead Pastor

This outline is provided to assist you in understanding and applying today's message. *The Trial of the King, Part 2* is the forty-third message in a series on the Gospel of Mark. This message can be listened to or downloaded at cbcomaha.org. You may also stream and download CBC podcasts from itunes or google play.

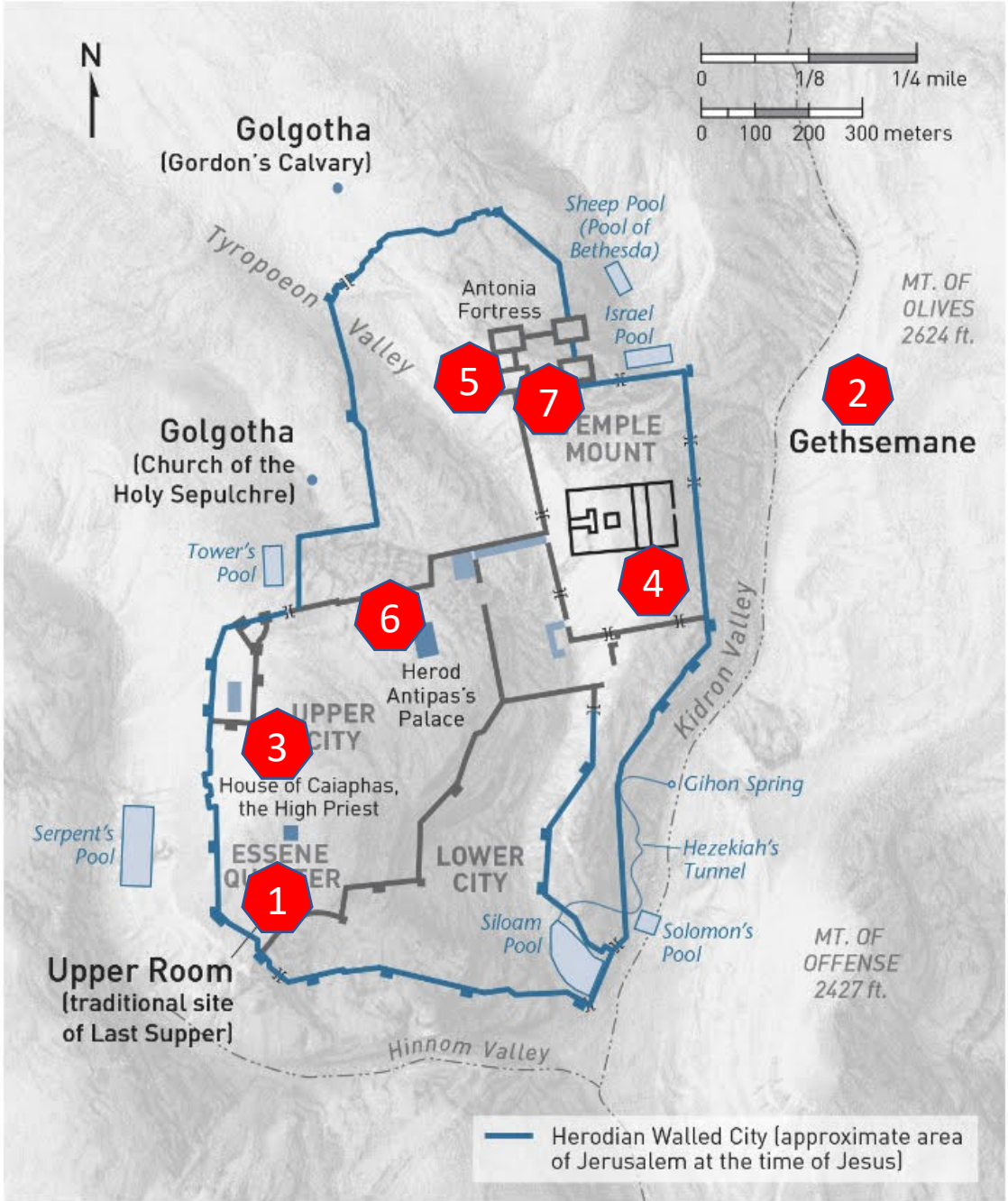


THE GOSPEL OF

MARK

TRIALS OF JESUS

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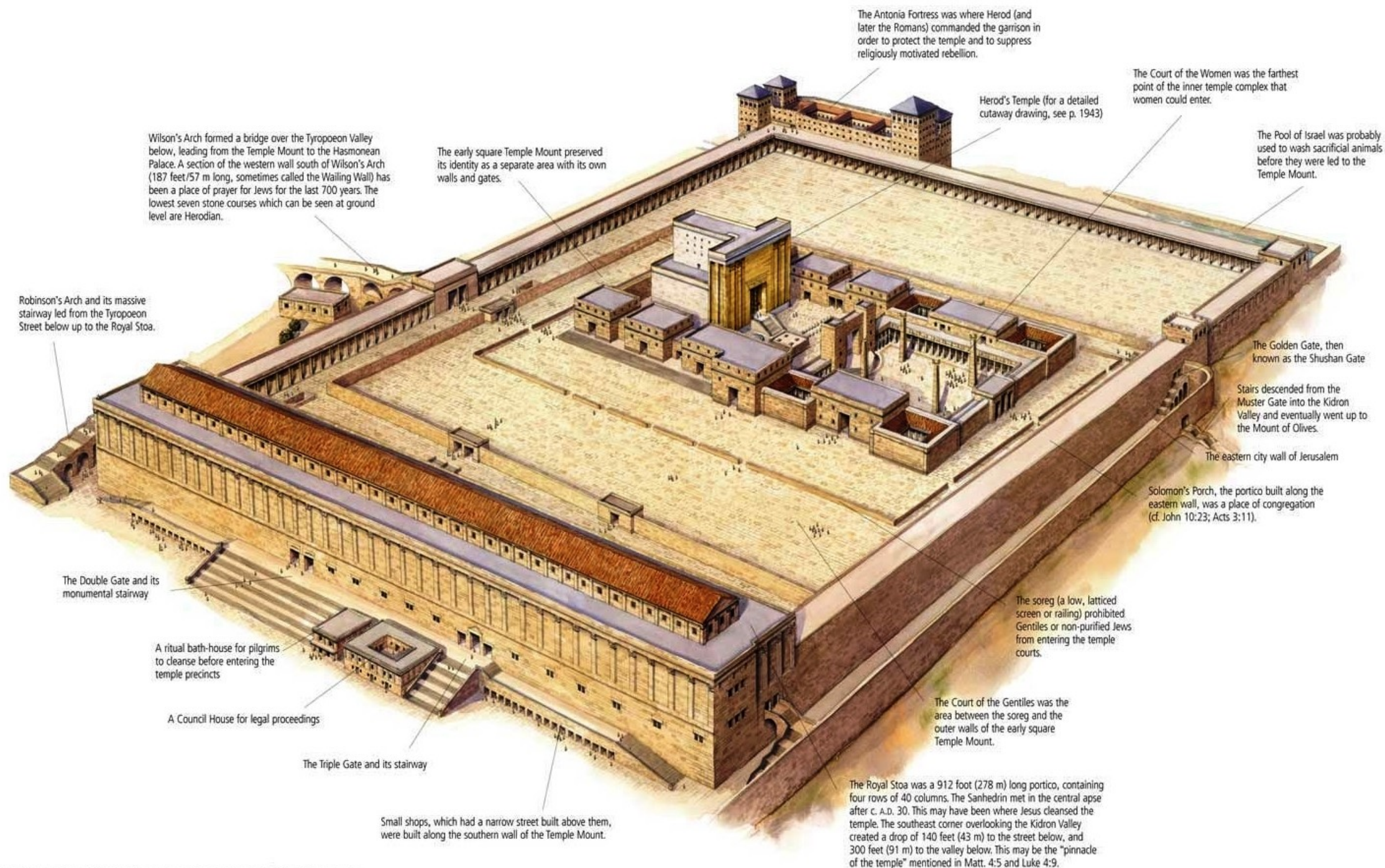


The Trial of the King, Part 2

Mark 15.1-20

- Jesus and the **SANHEDRIN** (1a)
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Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson's Arch (187 feet/57 m long, sometimes called the Wailing Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses which can be seen at ground level are Herodian.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

Herod's Temple (for a detailed cutaway drawing, see p. 1943)

The Court of the Women was the farthest point of the inner temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

Solomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The Double Gate and its monumental stairway

The soq (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

A ritual bath-house for pilgrims to cleanse before entering the temple precincts

The Court of the Gentiles was the area between the soq and the outer walls of the early square Temple Mount.

A Council House for legal proceedings

The Triple Gate and its stairway

Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.

The Royal Stoa was a 912 foot (278 m) long portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after c. A.D. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.



Jewish Leaders ...

One cannot help but marvel at ...

1. their hatred for Jesus
2. their love of power and authority
3. their pretentious, phony religiosity

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Pilate ...

1. He believed Jesus was innocent
2. He lacked the courage to do what was right
3. While not a prophet, he rightfully called Jesus, King of the Jews

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The background of the slide is a painting depicting the trial of Jesus. In the center, Jesus is shown in a white robe, gesturing with his right hand. He is surrounded by a crowd of people, some in dark robes and some in lighter, more ornate clothing. The setting appears to be a courtroom or a public square with classical architectural elements like columns and a balcony. The lighting is dramatic, with strong highlights and deep shadows.

The Trial of the King, Part 2

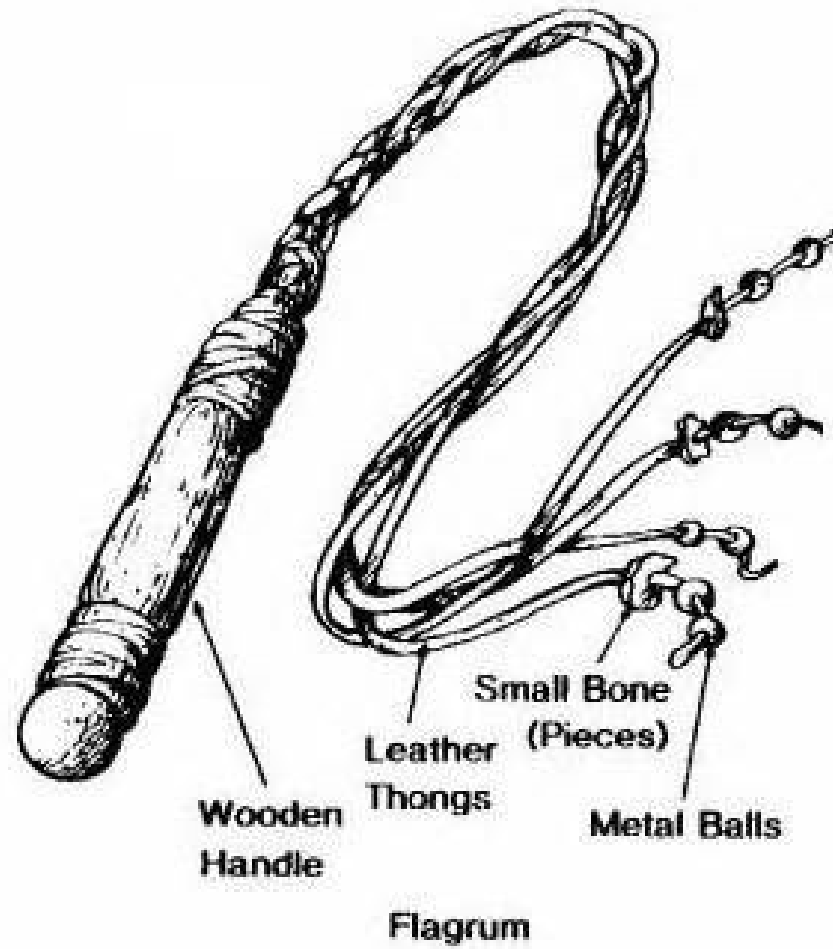
Mark 15.1-20

The Crowd ...

They are responsible for disowning their Messiah

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Roman flagrum





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The Soldiers ...

While they bowed in mockery, all will one day bow and acknowledge who Jesus really is

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