

Doctrine of the Trials of Jesus

1. Prophecy of the Work of Christ

Isa 53:1 Who has believed our message and to whom has the arm of the LORD, Jesus Christ, been revealed?

Isa 53:2 He shall be caused to grow up like a suckling plant, nourished from the root of the sand before Him. And like a root shoot from the dry ground, He has no beauty nor majesty to attract us to him, nothing in his appearance therefore attracts us to Him.

Isa 53:3 He was despised and forsaken of men, a man of adversities, knowing catastrophes. Like a leper he had to hide His face for His appearance after the beating and scourging was so gross no one could look upon Him.

Isa 53:4 He accordingly carried the guilt of our sinful afflictions, He carried like a heavy burden our transgressions, He took up our infirmities and carried our sorrows, yet many considered him stricken by God, smitten, and afflicted.

Isa 53:5 But He was pierced for our transgressions, He was crushed for our iniquities; the punishment which produced our peace was the cross, and by his wounds we have been forgiven.

Isa 53:6 All of us, like sheep, have gone astray, each one of us has turned to his own way; so the Father has caused to fall on Him the punishment of us all.

Isa 53:7 He was oppressed and humiliated, yet He did not open his mouth; like a lamb He was led to the slaughter, and like a ewe before the one shearing her is silent, so He did not open His mouth.

Isa 53:8 By oppression and judgment He was taken away ...

2. Introduction

2.1 The statement "He was taken away by oppression and judgment" is a description of what happened to Jesus just before the cross.

2.2 Though perfect in every way, Jesus was subjected to six unjust trials before being swept away to His "death."

2.3 A corrupt system of justice was used to get rid of the only perfect person who ever lived. The trials of justice are better described as a series of "kangaroo courts."

2.3.1 The Jewish Law was an excellent system of jurisprudence and had it been followed Jesus would have been exonerated - of course that excellent system was not followed.

2.3.2 The one who had caused extreme embarrassment to the self-righteousness political hierarchy of the time was Jesus.

2.3.3 Immediately after His arrest He was brought before Annas the father-in-law of Caiaphas, the High Priest. Annas was the political boss of several High Priests.

3. Trial Synopsis

3.1 **Trial One**--A preliminary hearing before Annas

Joh 18:12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him

Joh 18:13 and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

Luk 22:54 Then seizing him, they led him away and took him to the house of the high priest. Peter followed at a distance.

3.1.1 The first trial was held before Annas a political boss.

3.1.2 There was a saying common at that time "clear it with Annas first."

3.1.3 He had been High Priest for many years but had turned the office over to his son-in-law Caiaphas.

3.1.4 Annas was a common political gangster who had held the office of High Priest for six years and for a quarter of a century had controlled the office.

3.1.5 He had ruled behind the scenes; his five sons and sons-in-law had held the office as sinecures during much of this time.

3.1.6 He was a very wealthy Sadducee who cared little for the law upon which his party had stood for so very many years.

3.1.7 He owned the various concessions in the Temple and had never gotten over the Lord's violent dismissal of his franchisees.

3.1.8 Nothing was brought before the Sanhedrin without Annas' approval.

3.1.9 The first trial was an "all nighter" which was more abuse than anything else. It actually was more of a preliminary hearing than a trial.

3.2 **Trial Two**--An informal trial before Caiaphas and several scribes

Mat 26:57 Those who had arrested Jesus took him to Caiaphas, the high priest, where several teachers and elders had assembled ...

Mat 26:59 The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death.

Mat 26:60 But they did not find any evidence against him, though many false witnesses came forward. Finally they were able to suborn perjury; two false accusers came forward and testified against him.

Mat 26:61 "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'"

Mat 26:62 Then the high priest stood up and said to Jesus, "Are you not going to answer? What about this testimony against you?"

Mat 26:63 But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."

Mat 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Mat 26:65 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.

Mat 26:66 What do you think?" "He is worthy of death," they answered.

Mat 26:67 Then they spit in his face and two of the guards struck him with their fists. Others slapped him

Mat 26:68 and said, "Prophecy to us, Christ. Who hit you?"

Mar 14:53 They took Jesus to the high priest, and all the chief priests, elders and teachers of the law came together ...

Mar 14:55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.

Mar 14:56 Many testified falsely against him, but their statements did not agree.

Mar 14:57 Then two men stood up and gave false testimony against him:

Mar 14:58 "We heard him say, 'I will destroy this man-made temple and in three days will build another, not made by man.'"

Mar 14:59 Yet even then their testimony did not agree.

Mar 14:60 Then the high priest asked Jesus, "Are you not going to answer? What about the testimony of these two?"

Mar 14:61 But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?"

Mar 14:62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Mar 14:63 The high priest tore his clothes. "Why do we need any more witnesses?" he asked.

Mar 14:64 "You have heard the blasphemy. What do you think?" They all condemned him as worthy of death.

Mar 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 away where they beat him repeatedly.

Joh 18:24 Then Annas sent him in chains to Caiaphas the high priest.

3.2.1 The court by law was not to hold proceedings at night therefore this trial was illegal from the "git go."

3.2.2 A defense attorney was always demanded in Jewish court, however, at no time did Jesus receive benefit of counsel at any of his trials. Pilate at trial will at least act as an investigator of facts and would determine no evidence of guilt.

3.2.3 There was evidence of prejudice but no change of venue was demanded or offered.

3.2.4 To try a capital case a quorum of twenty-three was required and as best we can tell there was, at most, only three members present.

3.2.5 If an accused was acquitted he could be pronounced not guilty the same day but if guilty they must wait 24 hours before sentencing.

3.2.6 Jesus' sentence was announced the same night.

3.2.7 The trial of Jesus occurred without evidence against the Lord.

3.2.8 The youngest members of the court were to always give their opinion first so as to not be unduly influenced by their seniors.

3.2.9 In the case of Jesus the High Priest cast his vote first.

3.2.10 The trial was also concluded with violence which was forbidden in the court room.

3.2.11 Realizing they were acting illegally a third trial was held the next morning at dawn.

3.3 **Trial Three** -- A formal trial before the full Sanhedrin

Mat 27:1 Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death.

Mar 15:1 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.

Luk 22:66 At daybreak the council of the elders of the people, both the chief priests and teachers of the law, met together, and Jesus was led before them.

Luk 22:67 "If you are the Christ," they said, "tell us." Jesus answered, "If I tell you, you will not believe me,

Luk 22:68 and if I asked you, you would not answer.

Luk 22:69 But from now on, the Son of Man will be seated at the right hand of the mighty God."

Luk 22:70 They all asked, "Are you then the Son of God?" He replied, "You are right in saying I am."

Luk 22:71 Then they said, "Why do we need any more testimony? We have heard it from his own lips."

3.3.1 This trial was a mockery, however it was held to give some credence to the first trial where the decision had already been made.

3.3.2 All rules of evidence were suspended at this trial.

3.3.3 The interrogation of Jesus was to prepare a case and not to gain evidence, for capital cases had to go to the Roman ruler and a case file of sorts was needed.

3.3.4 They wanted to portray Jesus as a revolutionist and trouble-maker for Rome.

3.3.5 The Sanhedrin had the problem of daylight and the Passover with which to contend.

3.3.6 The seven days following the Passover was the feast of the Unleavened Bread and each day a Sabbath and therefore no trial could be held.

3.3.7 These guys were sticklers for legalism except when it did not fit their needs and here they just ignored the Holy Days and moved out against our Lord.

3.4 Trial Four--Preliminary examination before Pilate

Mat 27:2 They bound him, led him away and handed him over to Pilate, the governor ...

Mat 27:11 Meanwhile Jesus stood before the governor, who asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

Mat 27:12 When he was accused by the chief priests and the elders, he gave no answer.

Mat 27:13 Then Pilate asked him, "Don't you hear the testimony they are bringing against you?"

Mat 27:14 But Jesus made no reply, not even to a single charge—Pilate was amazed.

Mar 15:1 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.

Mar 15:2 "Are you the king of the Jews?" asked Pilate. "Yes, it is as you say," Jesus replied.

Mar 15:3 The chief priests accused him of many things.

Mar 15:4 So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of."

Mar 15:5 But Jesus still made no reply, and Pilate was amazed.

Luk 23:1 Then the whole assembly rose and led him off to Pilate.

Luk 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 Christ, a king."

Luk 23:3 So Pilate asked Jesus, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

Luk 23:4 Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man."

Luk 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."

Luk 23:6 On hearing this, Pilate asked if the man was a Galilean.

Joh 18:28 Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.

Joh 18:29 So Pilate came out to them and asked, "What charges are you bringing against this man?"

Joh 18:30 "If he were not a criminal," they replied, "we would not have handed him over to you."

Joh 18:31 Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," the Jews objected.

Joh 18:32 This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

Joh 18:33 Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

Joh 18:34 "Is that your own idea," Jesus asked, "or did others talk to you about me?"

Joh 18:35 "Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?"

Joh 18:36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

Joh 18:37 "You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

Joh 18:38 "What is truth?" Pilate asked. With this he went out again to the Jews and said, "I find no basis for a charge against him."

3.4.1 In 1Ti 6:13 this trial is mentioned.

1Ti 6:13 In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession ...

3.4.2 Pilate at least attempted to find out the truth and after his examination Jesus was determined not guilty.

3.4.3 Pilate will try to dodge the issue by sending Jesus to Herod who was the ruler of Galilee where most of Jesus' alleged offenses had been accomplished.

Luk 23:4 Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man."

Luk 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."

3.5 **Trial Five**—A brief trial before Herod Antipas

Luk 23:6 On hearing this, Pilate asked if the man was a Galilean.

Luk 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.

Luk 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 some miracle.

Luk 23:9 He plied him with many questions, but Jesus gave him no answer.

Luk 23:10 The chief priests and the teachers of the law were standing there, vehemently accusing him.

Luk 23:11 Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate.

Luk 23:12 That day Herod and Pilate became friends--before this they had been enemies.

3.5.1 Herod was a powerful Edomite with friends in high places in Rome. When Pilate heard he was a Galilean he decided to send him to Herod, Procurator of Galilee.

3.5.2 Herod Antipas ruler of Galilee and Perea was visiting in Jerusalem to observe the Holy Days.

3.5.3 He knew he had a political hot potato on his hand.

3.5.4 He had however heard Jesus was a great magician and relished the chance to meet Him.

3.5.5 This is the same Herod who beheaded John the Baptist.

3.5.6 Herod was not interested in the trial but he did want to meet the famous magician.

3.5.7 When the Lord refused to entertain him he was angered.

3.5.8 He ordered his body guards to rough-up the Lord.

3.5.9 Jesus was not about to give this gentile dog a show, for signs were not for the gentiles but rather for Israel.

Mat 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign ...

3.5.10 When the Lord refused to perform Herod refused to bail out Pilate so Jesus was returned without judgment or comment.

3.6 **Trial Six**—The final trial before Pilate

Mat 27:15 Now it was the governor's custom at the Feast to release a prisoner chosen by the crowd.

Mat 27:16 At that time they had a notorious prisoner, called Barabbas.

Mat 27:17 So when the crowd had gathered, Pilate asked them, "Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?"

Mat 27:18 For he knew it was out of envy that they had handed Jesus over to him.

Mat 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."

Mat 27:20 But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

Mat 27:21 "Which of the two do you want me to release to you?" asked the governor. "Barabbas," they answered.

Mat 27:22 "What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!"

Mat 27:23 "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

Mat 27:24 When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"

Mat 27:25 All the people answered, "Let his blood be on us and on our children!"

Mat 27:26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

Mar 15:6 Now it was the custom at the Feast to release a prisoner whom the people requested.

Mar 15:7 A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising.

Mar 15:8 The crowd came up and asked Pilate to do for them what he usually did.

Mar 15:9 "Do you want me to release to you the king of the Jews?" asked Pilate,

Mar 15:10 knowing it was out of envy that the chief priests had handed Jesus over to him.

Mar 15:11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

Mar 15:12 "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them.

Mar 15:13 "Crucify him!" they shouted.

Mar 15:14 "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

Mar 15:15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

Luk 23:13 Pilate called together the chief priests, the rulers and the people,

Luk 23:14 and said to them, "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.

Luk 23:15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death.

Luk 23:16 Therefore, I will punish him and then release him."

Luk 23:18 With one voice they cried out, "Away with this man! Release Barabbas to us!"

Luk 23:19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

Luk 23:20 Wanting to release Jesus, Pilate appealed to them again.

Luk 23:21 But they kept shouting, "Crucify him! Crucify him!"

Luk 23:22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him."

Luk 23:23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.

Luk 23:24 So Pilate decided to grant their demand.

Luk 23:25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Joh 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'?"

Joh 18:40 They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in a rebellion.

3.6.1 The final trial was distorted into an outward appearance of legality so the Lord could be crucified.

3.6.2 The second attempt to release Jesus is recorded in Mat 27:24-25 and uses the symbolism of Pilate washing his hands; pronouncing the execution of the accused as a murder he would take no responsibility for it.

3.6.3 Pilate had learned a great deal about the Jewish law and to make his disavowing especially meaningful to Judah he used a Jewish idiom found in Deu 21:6.

Deu 21:6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

Deu 21:7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

3.6.4 The Jews should have been shocked at his behavior and demanded that Jesus be released immediately but they didn't.

3.6.5 In order to gain some favor politically Pilate went ahead with the crucifixion.

3.6.6 Pilate it would seem tries one last ploy to avoid the crucifixion of the Lord when he said we will have Him scourged.

Joh 19:1 Then Pilate therefore took Jesus, and scourged him.

3.6.7 The scourging was prophesied by Jesus to His disciples.

Luk 18:32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

Luk 18:33 And they shall scourge him, and put him to death: and the third day he shall rise again.

3.6.8 The horror of the scourging was hoped to deter the crowds desire to crucify Him.

3.6.9 The people were not mollified for they demanded He be crucified. The horror loses much in the euphemisms of the Scripture.

Joh 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

Joh 19:3 And said, Hail, King of the Jews! and they smote him with their hands.

Mat 27:26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

Mar 15:15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

4. Conclusion

4.1 Although the trials were of a "kangaroo nature," THE WORK OF JESUS was for each of us, the means of our redemption. The final words of a very old hymn best express the importance of humanities' redemption from the curse of imputed sin.

"Holy, holy is what the angels sing, And I expect to help them make the courts of Heaven ring.

But when I sing redemption's story They will fold their wings For angels never felt the joy That our salvation brings.