

Note: Since our emphasis is on the events rather than the days, we are using a traditional chronology for the final week, without regard to other theories.

Mark 14:53-65 | The Trial Before the High Priest

- The trial of Jesus was in two parts, the Jewish trial and the Roman trial.
- The Jewish part of the trial likely took place in the early hours of the morning, after midnight.
- The verdict was made before the trial. (v. 55).
- The verdict having been decided; the council set out to find a reason (v. 56-59).

“If you can bear to hear the truth you’ve spoken Twisted by knaves to make a trap for fools” -Kipling

- The authorities just decided to ask Jesus bluntly: **Art thou the Christ?** (v. 61).
 - Jesus answered bluntly! (v. 62)
 - The high priest tore his clothes, an act strictly forbidden for the high priest (v. 63 – compare to Lev. 21:10). But this high priest was a hireling to begin with.
 - The end result was mockery and mob rule.

Mark 14:66-72 | Peter’s Denial

- The one who so strongly attested to his loyalty now denied any knowledge of the Lord.
- To his credit, he immediately understood what he had done (v. 72) and never again appeared to waver.

Mark 15:1-5 | The Trial Before Pilate

- This trial likely began before midnight after the arrest in Gethsemane.
 - Compare John 19:14 to Mark 15:25 and Mark 15:33
- They were obligated to take Jesus to the Romans because the Jews did not have power of capital punishment.
- The charges against Him were doubtlessly presented by the high priest, who converted the charge of Messiah to the charge of insurrection: **Art thou the King of the Jews?** (v. 2).
 - Once again, Jesus answered clearly: *You said it!*
 - The issue of *kingship* is the central issue to the crucifixion. The word King appears six times in vv. 1-39.

Mark 15:6-11 | The Release of Barabbas

- In a desperate and pitiful political move, Pilate attempts to save the life of Jesus (which he could easily do by making a verdict of innocent). The offer of a prisoner exchange was Pilate’s political maneuver.

- The **chief priests moved the people** (v. 11). Likely they manipulated the people with something they already wanted (the release of Barabbas) in exchange for something they themselves wanted (the death of Jesus).

Mark 15:12-28 | The Crucifixion of Jesus

- The people shouted, **Crucify him!** Vv. 13-14.
 - This is a means of saying, “give Him a Roman criminal death, not a Jewish blasphemer’s death.”
 - Jesus had always predicted He would die by crucifixion, not stoning (see Jn. 18:31-32).
- The *via dolorosa* (the way of suffering) became one of the most memorable journeys toward death the world has ever known (vv. 16-28).

Mark 15:29-39 | The Death of Jesus

- As Jesus was dying on the cross, He continued to put up with all manner of humiliation (vv. 29-32).
- The three hours from Noon to 3:00 PM were hours of darkness like the world has never known (v. 33).
- At three in the afternoon, Jesus quoted Psalm 22 with the words, **My God, My God, Why hast thou forsaken me?** It is likely that Jesus recited the entire Psalm from the cross as His last words.
- Two testimonies were given after the death of Jesus:
 - The veil torn – a testimony for the Jews
 - The centurion’s words – a testimony for the Gentiles

What does it mean to us?

- The matter of the Lord’s identity is different for us.
 - We are not so concerned with whether He is the **Christ** nor the **King of the Jew**, for we are not promised a Messiah nor a King.
 - We (Gentiles) have been offered a *free gift* that comes from a *risen Savior*. Our identity questions should be, *“Is Jesus a Risen Savior?”*
- The matter of *reason* must be evaluated. Why did this happen?
 - A cosmic accident? -impossible to believe.
 - To pay the sin penalty for certain elect? -Only someone in an ivory tower would make such a conclusion.
 - The scripture is clear about the *purpose* of His death. Romans 14:9: He died **to be Lord both of the dead and of the living**.
 - The scripture is clear about the *power* of His death. 1 Corinthians 15:3: **Christ died for our sins**.
- It means that there is now (in conjunction with the resurrection) every provision for the salvation of every man, woman, boy, and girl. It means we have a SAVIOR!