

Mark 15:1-15 “So You Think You’re Not Treated Fairly”**

Main Idea: In Mark 15:1-15, in Jesus’ civil trial before Pilate, we see three scenes marked by gross injustice. God wants us to know what our Savior endured.

I. We see injustice in the court setting (1).

A. The Jewish leaders know their Bible, yet reject Jesus.

1. We are born with a sight problem.
2. We are born with a heart problem.
3. We are born with a hearing problem.

B. The Jewish leaders lack authority to kill Jesus, so they take Him to Pilate.

II. We see injustice in the court proceedings (2-14).

A. Pilate questioned Jesus (2-5).

1. Jesus answered the first question.
2. Jesus did not answer the second question.
3. Jesus chose to experience injustice.

B. Pilate used Jesus as a bargaining tool (6-14).

1. The leaders wanted Jesus dead.
2. The crowd previously wanted Jesus to be their king, but changed their minds.
3. Pilate wanted what was best for Pilate.

III. We see injustice in the court sentencing (15).

A. The guilty one went free.

B. The innocent one was handed over to die.

1. Jesus went to the cross because the Jews handed Him over.
2. Jesus went to the cross because Pilate handed Him over.
3. Jesus went to the cross because God the Father handed Him over.

C. The Lord did this for us.

1. In dying He became a ransom payment (Mark 10:45).
2. In dying He gave us an example (1 Peter 2:21).

Make It Personal: In light of the injustice Jesus endured...

1. Give Him thanks.
2. Give up your rights.

We live in a society that is hung up on *rights*. “I’ve got a right to be treated fairly!” “I’ve got a right to be understood!” “I’ve got a right to be appreciated!” Rights, rights, rights. To people who dwell on ‘rights,’ the word ‘injustice’ is very distasteful. We don’t tolerate injustice (at least when it happens to us). We fight injustice. And certainly, there are times when we should. But are there times when we *shouldn’t*?

How do you respond when you are mistreated? I confess that I get upset when as I’m driving down South Street, the other driver takes *my* side of the road and forces me to stop and wait for him to pass. “That’s not right!” I mutter under my breath. “The law specifies (at least I think it does; surely there is some law somewhere that says so, and if there isn’t, there *ought* to be one!) that the driver who has parked cars on his side of the road must stop and allow the other guy (that’s me!) to pass first.”

Why do I get so upset when that happens? The answer, using biblical terminology, is *idolatry*. There are idols in my heart.

Allow me to remind you of a couple of definitions I gave last week. Ken Sande observes, “An idol is not simply a statue of wood, stone, or metal; it is anything we love and pursue in place of God, and can also be referred to as a ‘false god’ or a ‘functional god.’ In biblical terms, an idol is something other than God that we set our hearts on...”^[1]

Like ruling *my side of the road*...? Yes.

Richard Keyes elaborates, “An idol is something within creation that is inflated to function as God... Idolatry may not involve explicit denials of God’s existence or character. It may well come in the form of an over-attachment to something that is, in itself, perfectly good.”^[2]

Like *my rights*...? Yes.

Is being understood a *right* I have? Sure, it’s nice and even helpful in good communication, but is it a right? How about being *treated fairly*? Do I have a *right* to be *treated fairly* by my wife, or children, or my church family, or the guy in the other car?

You say, “What’s wrong with wanting to be treated fairly? That’s not idolatry.” Not necessarily, but the desire for fair treatment can easily become an idol that rules my heart.

John Calvin put it this way, “The evil in our desire typically does not lie in what we want, but that we *want it too much*.” To show just how subtle idolatry is, listen to this. C. J. Mahaney shares this illustration by David Powlison in a helpful message entitled, *The Idol Factory*:

“A woman commits adultery, and repents. She and her husband rebuild the marriage, painstakingly, patiently. Eight months later the man finds himself plagued with subtle suspiciousness. The wife senses it, and feels a bit like she lives under FBI surveillance. The husband is grieved by his suspiciousness, because he has no objective reasons for suspicion. ‘I’ve forgiven her; we’ve rebuilt our marriage; we’ve never communicated better; why do I hold this mistrust?’ What finally emerges is that he is willing to forgive the past, but he is attempting to control the future. His craving could be stated this way: ‘I want to guarantee that betrayal never, ever happens again.’ The very intensity of his craving starts to poison the relationship; it places him in the stance of continually evaluating and judging his wife, rather than loving her. What he wants cannot be granted this side of heaven. He sees the point, sees his inordinate desire to ensure the future. But he bursts out, ‘What’s wrong with wanting my wife to love me? What’s wrong with wanting her to remain faithful to our marriage?’ [we could add, ‘What’s wrong with wanting her to *treat me fairly*?’] Here is where this truth is so sweet. There is nothing wrong with the object of desire; there is everything wrong when it rules his life. The process of restoring that marriage took a long step forward as he grasped a lesson his Shepherd had for him.”^[3]

The lesson? Hear Calvin again: “The evil in our desire typically does not lie in what we want, but that we *want it too much*.”

You say, “I need help. What does it look like to be a person who is not hung up on *rights*, and how can I become that kind of person?” I need help, too! And our questions are answered in this morning’s text. Mark 15:1-15 is the record of Jesus’ civil trial before Pilate, and in that trial we see three scenes marked by gross injustice. God wants us to know what our Savior endured, and how He responded. In a world that’s hung up on *rights*, it’s vital for us to sit at the feet of Jesus, to sit there regularly and with a teachable spirit, and to ponder how Jesus responded when people mistreated Him.

I. We see injustice in the court setting (1).

Allow me to sketch the backdrop. It’s Passion week. On the day we call Palm Sunday, Jesus rode into the capital city of Jerusalem on a donkey to the applause of the emotional crowd. He headed directly for the temple, looked around, then left to spend the night in Bethany (Mark 11:11). On Monday, He cleared the merchandisers out of the temple (Mark 11:15). On Tuesday, He debated with the religious leaders (ch 12). Burial preparations occurred on Wednesday (ch 14). On Thursday, the night before His crucifixion, Jesus observed the Last Supper with His apostles, agonized in the Garden of Gethsemane, and was there betrayed by Judas and arrested by a mob (all in ch 14).

Jesus actually had two trials, the first by the Jewish religious authorities, the second by the Roman civil authorities. Mark refers to both trials in verse 1:

“Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision [the Jewish trial ends]. They bound Jesus, led him away and handed him over to Pilate [to begin the civil trial].”

The Jewish trial was a travesty. There is no doubt that when the Sanhedrin tried Jesus, it broke its *own* laws. For instance, for Jesus’ trial the Sanhedrin (made up of 71 Jewish leaders) did not meet in its own building which it was required to do. It met at night which was illegal. It met during one of the Jewish feasts which also was illegal. Jewish law stated that trial witnesses must be examined separately, and for their evidence to be valid it must agree in every detail—this too was violated in Jesus’ trial. If the death sentence was issued, a night was supposed to elapse before the execution was carried out so the court might have a chance to change its mind if necessary.¹⁴

Notice the time indicator. It was *early* in the morning. The Sanhedrin held the real trial the previous night (the proceedings are recorded in 14:53-65), but since that was illegal the Jewish court now reconvenes to ‘make it official,’ as Mark says, “to reach a decision.”

We learn two things about the Jewish leaders in verse 1.

A. The Jewish leaders know their Bible, yet reject Jesus. Mark mentions quite a line up in verse 1. The *chief priests* were there, the God-appointed men who were supposed to bridge the gap between sinful men and a holy God. The *elders* were there too, Israel’s experienced and respected leaders. The *teachers of the law* (also called scribes) were also there, the Bible experts of the day.

These men were supposed to be Israel’s spiritual leaders. They knew the Scriptures better than anyone in the land, yet they concluded that Jesus was guilty and worthy of death. The question that begs to be answered is *How?!* How could men who know the Bible so well reject the very Messiah the Bible predicted? We know the answer because Jesus gave it. He actually told the Jewish leaders in earlier conversations why they rejected Him even though they were Bible experts. He put the spotlight on them and exposed three factors that were true of them from birth. Since the factors are ours as well, I’ll use the first person. These factors explain why the world is full of people who know the Bible yet reject Jesus.

1. *We are born with a sight problem.* Listen to Jesus in John 3:19-20, “This is the verdict: Light has come into the world, but *men loved darkness* instead of light because their deeds were evil. Everyone who does evil *hates the light*, and will not come into the light for fear that his deeds will be exposed.” We enter the world with a seeing

problem. Our spiritual eyes don't work. We are blind. What effect does a flashlight have on a blind man? No effect. Even an airport spotlight won't phase him. He can't see.

In John 8:12 Jesus got into an argument with the Jewish leaders when He said, "I am the light of the world." Just think of it. These men had the Light of the world shining right in their eyes, but they couldn't see Him.. Why not? Because they couldn't *see*.

2. *We are born with a heart problem.* We don't come to the Bible neutral. Our hearts are tainted and turned off to the things of God from birth. Our default button is to *love darkness* rather than light. We inherited this sight and heart problem from Adam who was the first to turn from the light and whose choice plunged the world into darkness.

In John 8:34-37 Jesus said this to the Jewish leaders, "I tell you the truth, everyone who sins is a slave to sin... I know you are Abraham's descendants. Yet you are ready to kill me, because *you have no room for my word.*" That's the heart condition with which we enter the world. We'd rather sin than submit to Jesus and His Word.

3. *We are born with a hearing problem.* Listen again to Jesus, this time in John 8:43, "Why is my language not clear to you? Because you are *unable to hear what I say.*" There's why the Jewish leaders read their Bibles and heard Jesus speak, yet rejected Him. They *could not hear Him*. The reason they could not hear Him was because they were already listening to another voice, the voice of their father, the devil (verse 44). They had selective hearing.

Did you realize there is a prerequisite to being able to hear God's Word? Jesus tells us what it is in John 8:47, "He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God." Only those who belong to God can hear the Word of God.

Some of us are greatly burdened for our unsaved loved ones. We tell them about Jesus. We present to them the words of Jesus. But it's as if their ears can't hear. And that's because they can't. They need what we needed. They need for the Spirit of God to open their eyes, to regenerate their heart, and to unclog their ears. That's their condition, beloved. That was once our condition, until God in His grace rescued us. Never forget that!

So ends the Jewish trial. The Jewish leaders, men who know their Bibles, reject Jesus. In fact, they want to kill Him, but they've got a problem. They can't.

B. The Jewish leaders lack authority to kill Jesus, so they take Him to Pilate. Mark says, "They bound Jesus [they treated Him like a dangerous criminal who might try to escape], led him away and handed him over [note those words *handed Him over*, for we'll see them again later] to Pilate."

So ends scene one. The entire court setting speaks of injustice, everything from *when* Jesus was tried, to *where*, and *how*. It doesn't get any better in the Roman trial.

II. We see injustice in the court proceedings (2-14).

Pilate takes center stage in scene two. Who was Pilate? Mark doesn't tell his readers, apparently assuming they knew. Pilate was the Roman governor of Judea . He lived at Caesarea on the Mediterranean Sea, but came to Jerusalem at Passover to be available in case of crowd control problems. The palace of the high priest was in the southwest part of the city, and Pilate probably stayed in the palace of Herod in the northwest section of the Jerusalem .^[5] After the Jews condemned Jesus, they led Him through the city to Pilate who typically held morning trials.

In Jesus' trial Pilate did two things.

A. Pilate questioned Jesus (2-5). Verse 2—"Are you the king of the Jews?" asked Pilate. "Yes, it is as you say," Jesus replied." That's interesting...

1. *Jesus answered the first question.* In the Jewish trial while His prosecutors attacked, Jesus stood in silence answering only one question, “Are you the Christ?” Here Pilate asks a question, but it’s not whether He is the Messiah. It’s whether He is the *king*.

The Jewish court found Jesus guilty of *blasphemy*, for claiming to be the Christ, the Son of God (see 14:64). But what crime did they accuse Jesus of before Pilate? Not blasphemy, but high treason. Which explains the first question that comes from Pilate’s mouth, *Are you the king?* The Romans wouldn’t execute a man for a religious issue like blasphemy, but they wouldn’t overlook some person rivaling Caesar by claiming to be king!

And how did Jesus answer? “Yes,” He replies. Literally, Jesus answered, “Thou dost say it.”¹⁶

Why does Jesus say *yes*? Earlier, after the miracle of feeding the 5,000, the Jews tried by force to make Jesus king. But He refused (John 6:15). Why does He now say *yes*? For two reasons. One, He *is* King. And two, by answering this question *yes*, He is bringing about His own death.

“Why would He do *that*?!” you say. “He’s innocent! Why doesn’t He stand up for His rights? Why would do something that would result in His death?” We find the answer in the words Jesus spoke in what is the theme verse of the book, Mark 10:45, “For even the Son of Man did not come to be served, but to serve, and *to give his life* as a ransom for many.”

That’s why He said *yes*. That’s why He came, *to give His life as a ransom payment*. By giving His life He was going to pay the necessary price to set hostages free. What hostages? The ones with blind eyes, dead hearts, and waxed ears we mentioned earlier, the helpless race of Adam. He came to die the death that sinners deserve to die so that sinners can go free?

And can it be that I should gain

An interest in the Savior’s blood?

Died He for me, who caused His pain,

For me who Him to death pursued.

Amazing love! How can it be that Thou my God should die for me?

Yes, Jesus answered the first question. However...

2. *Jesus did not answer the second question.* Notice verses 3-4—“The chief priests accused him of many things. So again Pilate asked him, ‘Aren’t you going to answer? See how many things they are accusing you of.’ But Jesus still made no reply, and Pilate was amazed.”

No doubt, the chief priests tried to paint Jesus as a troublemaker, as a political threat to Rome. That’s a serious charge and Pilate knew it, but Jesus stood there in total silence. Why didn’t He respond to the accusations? If I was Pilate, three potential answers would come to mind.

Potential Answer #1: These are legitimate accusations and there is no defense. For instance, if you accused me of being a *sinner*, I would have to drop my head in shame, and my silence would be an admission of guilt. But verse 10 indicates that Pilate saw right through the tactics of these prosecuting attorneys (he knew the Jewish leaders could care less about someone causing the Roman government trouble!). Yet still, Jesus’ total silence bewildered him.

Potential Answer #2: These accusations are bogus and not worthy of a response. In this case, that’s true. The accusations were groundless. But this is a trial. Jesus *must* respond if He wants to save His life.

Potential Answer #3: Jesus is choosing *not* to give a reply because He is choosing *not* to defend Himself. In other words, He is not tongue-tied. He is intentionally refraining from any type of self-defense.

Of these three potential answers, which is right? The third. Simply put...

3. *Jesus chose to experience injustice.* Pilate had never met a ‘criminal’ like this. This man was in total control of Himself. He could have avoided death had He defended Himself. But He didn’t. Here was a person who didn’t deserve to die, but did nothing to prevent His death! That *amazed* Pilate—and he’s not an easy man to amaze. He’s a shrewd politician in a cut-throat world. He’s seen it all. But he’s never seen this.

Why didn’t Jesus defend Himself? Why didn’t He demand His rights? Pilate didn’t know the answer, but we do. The Bible makes it clear.

Isaiah 53:7-8 “He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; *for the transgression of my people he was stricken.*”

There’s the answer. In that final phrase we see the reason why He did not open His mouth. He did it, Isaiah says, He was stricken *for the transgression of my people*. That’s what this is all about. Jesus, though innocent, is dying for people who are not innocent. He is enduring this *for their transgressions*.

I ask you... *Is that just and fair?* Is it right that the innocent Jesus would die because of sins that others committed? No, that’s not right. And yet He did, willingly.

Let’s talk about application. Right now, you may be thinking, “My spouse doesn’t make me happy anymore. I have a right to be happy, so I’m chucking this relationship.” Or perhaps, young person, you’re struggling, “I’ve got a right to better parents. They don’t deserve to be honored.” Listen. The next time you’re inclined to think of your ‘rights,’ think of Jesus. Think of the unjust trials He endured.[\[7\]](#)

But there’s more. After the questioning...

B. Pilate used Jesus as a bargaining tool (6-14). Verses 6-7—“Now it was the custom at the Feast to release a prisoner whom the people requested. A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising.”

Barabbas is an intriguing name which means ‘son of abba’ (son of the father). One suggestion is that he was the son of a famous rabbi. Some manuscripts preserve his name as ‘Jesus Barabbas’ (Jesus was a common Jewish name).

That’s conjecture, but this isn’t. Barabbas was a member of a Jewish resistance movement. He belonged to a group (perhaps the Jewish sect of Zealots) which hated and sought ways to eliminate the Romans. Barabbas murdered a man and was captured by the Romans.

At that point shrewd Pilate started his bargaining. Let’s read what happened next in verses 8-15. Pay particular attention to the words that communicate what people are *wanting*:

“The crowd came up and **asked** Pilate to do for them what he usually did. ‘Do you **want** me to release to you the king of the Jews?’ asked Pilate, knowing it was out of **envy** that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabbas instead. ‘What shall I do, then, with the one you call the king of the Jews?’ Pilate asked them. ‘Crucify him!’ they shouted. ‘Why? What crime has he committed?’ asked Pilate. But they shouted all the louder, ‘Crucify him!’ **Wanting** to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.”

What are the various people in this trial *wanting*? Think about it...

1. *The leaders wanted Jesus dead.* They’ve wanted that a long time. They just couldn’t get rid of Jesus without looking bad, since the common people were enamored with Jesus. But now, their plot is coming to fruition. They want Jesus out of the way. Do they have legitimate reasons for this desire? Not one, and even Pilate picked up

on their motivation. It was *out of envy*. They loved their power over the people and their spiritual position, but Jesus was taking the limelight from them, and that they could not tolerate.

2. *The crowd previously wanted Jesus to be their king, but changed their minds.*

This wasn't Jesus' first time to Jerusalem, so this wasn't probably wasn't the first time the folks in this crowd had seen Jesus. How had crowds responded to Jesus before? Everywhere He went, they applauded Him—for His miracles, His teaching, and especially His free lunch program! And they wanted more of it. They gladly would have made Him king if He had been the kind of king they wanted.

But that's the kicker. What they wanted and what He wanted were on separate pages.

Have you ever wondered, "How could the crowd that shouted 'Hosanna' on Sunday shout 'Crucify Him!' only five days later?" I want you to notice something. It's possible that the people that showed up at Pilate's hall that morning were not the same people who applauded Jesus in the Triumphal entry. Truly pious Jews had more to do at Passover time than get up early and go to a Roman trial. The crowd at the trial was composed, in part, of fans of the high priest, and in part, of friends of Barabbas.

In fact, many in the mob that day had not come to accuse Jesus so much as they had come to show their support for Barabbas. According to verse 6, they were there because they knew Pilate's custom. They knew a prisoner would be released. They wanted to make sure that prisoner was their hero Barabbas (7). Note that verse 8 specifically says, "The crowd came up and asked Pilate to do for them as he *usually* did." So I think a case can be made that this is a different crowd.

On the other hand, a case can be made that at least some in Friday's crowd were also in Palm Sunday's crowd. Note particularly verse 11, "But the chief priests stirred up the crowd to have Pilate release Barabbas instead." That seems to indicate that at least some in the crowd changed their mind, that the work of the priests to *stir up* the crowd caused them to call for Barabbas, indicating that that course of action wasn't on their mind previously.

There's something almost demonic about the mob's response.^[8] When asked by Pilate, "What do you want me to do with Jesus?" they could have said, "Forget about Him. All we care about is Barabbas." Or, "Do whatever you want with Him." But instead, their brutal reply pierced the air, "Crucify Him!"

Pilate tried to backpedal his way out in verse 14, "Why? What evil has He done?" But there is no reasoning with a mob. As someone has said, "When people cannot reason, they emote. The fewer the reasons the higher the volume. In any argument, the quieter side is almost always right."^[9]

Envy clouds reason. Envy corrupts justice. Envy ruins relationships, for envy says, "If YOU are in the way of what I want, YOU must go." (see James 4:1-3)

3. *Pilate wanted what was best for Pilate.* Verse 15—"Wanting to satisfy the crowd, Pilate released Barabbas to them." Are you a people pleaser? Pilate was, and there's one person he wanted to please most, *himself*. What's the root problem of a people pleaser? To use biblical language, it's *idolatry*. Remember our definition? "An idol is something *other than God* that we *set our hearts on*." Pilate set his heart on satisfying the crowd because he set his heart on satisfying himself.

I cringe when I think of the multitudes of times I have done that, when I did something motivated by a desire to satisfy people, when I set my heart on something other than God, when I functioned as an *idolater*. Did you realize that idolatry was punishable by death in the Old Testament?

Now scene three...

III. We see injustice in the court sentencing (15).

Verse 15—“Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.” Note the result of this trial...

A. The guilty one went free. And...

B. The innocent one was handed over to die. That’s called injustice, flagrant, inexcusable, unthinkable injustice.

It’s possible that the two criminals who were crucified with Jesus were co-rebels with Barabbas.^[10] The fact that they were crucified indicates they were guilty of more than robbery. D. A. Carson suggests, “The fact that three crosses were prepared strongly suggests that Pilate had already ordered that preparations be made for the execution of the three rebels. If so, Jesus the Messiah actually took the place of the rebel (Jesus) Barabbas because the people preferred the political rebel and nationalist hero to the Son of God.”

Don't minimize the little phrase, “He had Jesus *flogged*.” When the Romans flogged a man, they beat him half to death. They stripped and tied the victim to a post, with arms raised and back exposed. A whip of leather straps embedded with bone and metal fragments was used to literally turn the flesh into a bloody pulp. The Jews limited beatings to 40 lashes, but the Romans had no limit. Some men actually died during the scourging. Such was the inhumane treatment Pilate authorized, and Jesus endured.

Why did it happen? Why did Jesus go to the cross? The text uses an important phrase that reveals three reasons. It’s the phrase “handed Him over.”

1. *Jesus went to the cross because the Jews handed Him over.* We’re told in verse 1 that the Jewish leaders “handed Him over” to Pilate. That’s why He died. And so is this...

2. *Jesus went to the cross because Pilate handed Him over.* Verse 15 says specifically that Pilate “handed Him over to be crucified.” That’s why He died. But there’s another reason.

Listen to Romans 8:32, “He who did not spare his own Son, but *gave him up* for us all.” Who is the One who *gave him up* in this verse? It’s God the Father. Ultimately...

3. *Jesus went to the cross because God the Father handed Him over.* Why would He do so? Why would the Father hand over His Son to wicked me, and why would the Son allow those wicked men to nail His body to two pieces of wood? The answer?

C. The Lord did this for us. We benefit from His injustice. We gain in two ways.

1. *In dying He became a ransom payment (Mark 10:45).* Ponder this observation by John Calvin, “God's Son stood trial before a mortal man and suffered accusation and condemnation that we might stand without fear in the presence of God.”^[11]

Oh beloved, may we never forget that our Savior endured the greatest injustice ever seen on planet earth. He faced injustice in the court setting, and in the court proceedings, and in the court sentencing, and why? *To give His life as a ransom payment.*

Think of it this way. The Just (that's Jesus) died for the unjust (that's us). Why? So that the unjust might be just. It’s true. God *justifies* sinners on the basis of His Son’s substitutionary death, burial, and resurrection. The payment has been made. Have you accepted that payment and the One who made it?

Yet there’s another reason for the injustice of the cross...

2. *In dying He gave us an example (1 Peter 2:21).* In this age of standing up for our ‘rights,’ we need this reminder given to us by Peter in 1 Peter 2:21-24:

“To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his

steps. ‘He committed no sin, and no deceit was found in his mouth.’ When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.”

Make It Personal: In light of the injustice Jesus endured...two responses are in order.

1. *Give Him thanks.* Thank Him today. Thank Him every day. And do this...

2. *Give up your rights.* The only *right* that’s really ours is the right to experience eternal judgment, and Jesus took that for us! Now He calls us to walk in His steps.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] Ken Sande, *The Peacemaker*

[2] Taken from message by C. J. Mahaney, *The Idol Factory*.

[3] Taken from *The Idol Factory*, by C. J. Mahaney, p. 2.

[4] See Barclay, pp. 349-50

[5] Wessel, p. 773

[6] Young’s Literal Translation

[7] Luke’s parallel account (Luke 23:6ff.) says that at this point Pilate sent Jesus to Herod for a second opinion. But Jesus did not open His mouth to Herod and was sent back to Pilate.

[8] Bruner, p. 1031.

[9] Bruner, p. 1032.

[10] D. A. Carson, p. 569.

[11] *Harmony of the Gospels*, 3:179.