

## MOCK TRIAL

--MARK 14:53-65--

### INTRODUCTION:

The Sanhedrin, or the Great Sanhedrin was the most powerful Jewish legislative and judicial body in Israel. When the Sanhedrin was first established it had been founded on the principles of the Mosaic law, but by the time of Christ it had become quite corrupt both religiously and politically. What took place in our passage this morning was illegal. Those who were accused of a crime had several protections based on Old Testament law and the Jewish legal system that had developed over the years. When a trial was conducted according to its rules and regulations, the Jewish judicial system was fair, merciful, and just. But at the trial of Jesus, the Sanhedrin ignored almost every one of their rules and regulations.

- I. GATHERING OF THE SANHEDRIN (Mark 14:53-54)
  - a. By comparing all four Gospel accounts we learn that the \_\_\_\_\_ of Jesus had two phases, the Jewish phase and the Gentile phase.
  - b. Mark in his gospel focuses on the second part of the Jewish trial, when Jesus appeared before and was unjustly \_\_\_\_\_ by Caiaphas and the Sanhedrin.
  - c. Jesus' arrest took place hours before dawn, and Mark writes that He was led away in the darkness to be \_\_\_\_\_ at the house of the high priest.
  - d. Only John records for us that Jesus was first taken to \_\_\_\_\_, as I said he was a former high priest.
  - e. As the members of the Sanhedrin \_\_\_\_\_ at the home of Caiaphas, Jesus was brought before this former high priest.
  - f. Mark interrupts his narrative with a side note about \_\_\_\_\_.
- II. GROUP OF FALSE WITNESSES (Mark 14:55-59)
  - a. No official \_\_\_\_\_ had yet been made concerning Jesus, nor had there been any evidence of a violation shown.
  - b. Finally, they found two who were willing to \_\_\_\_\_ about the same thing. (John 2:19; Jeremiah 26:1-19)

- c. That night in the house of Caiaphas, the Sanhedrin sought to build a case against Jesus based entirely on \_\_\_\_\_. (Deuteronomy 19)

### III. GUILTY OF BLASPHEMY (Mark 14:60-65)

- a. Hearing the testimony of the liars who claimed Jesus threatened to destroy the temple, the \_\_\_\_\_ priest, Caiaphas, stood up and strode toward Jesus. (Isaiah 53:7)
- b. Jesus' \_\_\_\_\_ seemed to enrage Caiaphas even more than he already was, and he continued to question Jesus. (Matthew 26:63)
- c. This was truly the first legitimate \_\_\_\_\_ that had been asked all night.
- d. But rather than try to sidestep the question or remain silent, He responded with a bold and clear declaration of fact that He was their \_\_\_\_\_ and that He was the God, the Son. (Psalm 110:1; Daniel 7:13-14)
- e. Jesus knew that His declaration would seal His \_\_\_\_\_, but He was ready to do the will of His Father and carry out the redemptive purposes of God. (Leviticus 21:10)
- f. He was overjoyed to have finally found a means by which to \_\_\_\_\_ to death the incarnate God.
- g. Caiaphas then called for an immediate verdict, he said, "*You have heard the \_\_\_\_\_; how does it seem to you?*" (Mark 14:64a, NASB95)
- h. When the Sanhedrin would pass judgment it was normally very \_\_\_\_\_.
- i. The Sanhedrin knew that they could give a verdict of death, but only \_\_\_\_\_ had the power to carry out the death penalty. (Luke 23:2)
- j. In their anger and hatred, Mark writes, "*Some began to \_\_\_\_\_ at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, 'Prophesy!'*" (Mark 14:65a, NASB95)
- k. This abusive treatment that Jesus received was prophesied centuries before by the prophet \_\_\_\_\_. (Isaiah 50:6)

## CONCLUSION:

Caiaphas and the other members of the Sanhedrin may have judged Jesus that one night, even though that judgment was illegal and unjust. One day, they will stand before the glorious throne of the Lord Jesus Christ to face eternal judgment. Like these men, every sinner who rejects Christ will one day face punishment for their unbelief. Yet for the sake of sinners, like you and me, Jesus endured the affliction and ill treatment, so that all who would put their faith in Him, repenting of their sins, would escape that judgment and receive eternal life. The Apostle Peter learned this and explained in his first epistle, writing, “*and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.*” (1 Peter 2:23–24, NASB95)

For those of us who have put our faith in Him, yet struggle with the daily temptations, we must ask ourselves, how did Jesus remain unmoved by all He was suffering? How did He do this as a man, considering the weakness of human flesh? The answer is Jesus stood rock-like before Caiaphas and the Sanhedrin, and then later before Pilate, and then the cross because He did not rely on His flesh, but on God the Father. He had surrendered and resolved to go to the cross in the garden, to do the will of the Father. Therefore, Jesus Christ became our perfect example for each of us who seek to live out our faith in this hostile world. The author of Hebrews writes in Hebrews 12:1-3, “*Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, **fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.***” (Hebrews 12:1–3, NASB95)