

The Trial Before Pilate.  
Mark 15:1-15.  
Sunday morning, March 8, 2009.

I. The silence of the Lord Jesus.

- A. In the past few weeks we have seen the silence of the Lord Jesus before the Sanhedrin; we have seen the general posture of the Lord Jesus as one that was controlled by the passive graces of the Holy Spirit.
- B. On four separate occasions the Lord kept silence during His trial.
  - 1. Before the Sanhedrin Mark 14:60,61.
  - 2. Before Pilate Mark 15:4,5
  - 3. Before Herod Luke 23:9.
  - 4. Before Pilate the second time. John 19:9.
- C. The silence of the Lord Jesus before Pilate.
  - 1. It was with regards to the many accusations that were made against the Lord before Pilate that the Lord kept silence.
  - 2. Pilate's reluctant approach to the Jews' case seems to have moved the Jews to accuse the Lord of whatever they could think of in hopes that something would stick and convince Pilate to crucify the Lord. Vs. 3,4.
  - 3. Pilate marveled that the Lord did not answer any of the many accusations brought against Him. Vs. 5. This silence caused Pilate to be all the more reluctant to believe the Jews' accusations.
- D. The Lord did not keep silent entirely. "He did witness a good confession before Pontius Pilate." 1 Timothy 6:13.
  - 1. Mark's account is brief. "It is as you say" was the answer to the question:

"Are

You the king of the Jews." Vs. 2.

- 2. John records the trial before Pilate at length, and he shows us that the Lord discussed the nature of His kingship and His kingdom somewhat at length with Pilate. John 18:34-37

He also showed Pilate the nature and limitations of his own power. John 19:11

E. Reasons for the Lord's silence.

- 1. In doing so He fulfilled the scriptures such as Isaiah 53:7 "As a sheep before its shearers is silent, so He opened not His mouth."
- 2. The Sanhedrin did not deserve to hear from the Lord regarding the way of righteousness, for they were possessed of their own agenda, and determined to follow it no matter what.
- 3. Similarly with Pilate; he too did not deserve to hear from the Lord regarding the way of righteousness and truth for he too knew it. "He knew that the chief priests had handed Him over because of envy." Vs. 10.
- 4. The Lord's silence on these occasions spoke louder than words. They could not hear from the Lord because of the state of their hearts. By his silence the Lord condemned His accusers, and gave proof of His divine identity as the Messiah.

### Application:

The silence of the Lord will forever testify to the truth that we can not hear from the Lord unless we take our rightful place before Him.

#### 1. A place of humility:

- Because of the Creator - creature distinction. (Job.)
- Because of our fallenness. Our minds are darkened. Ignorance has beclouded our understanding. Our affections are misplaced. Our priorities all out of order.

#### 2. The place of servant-hood; obedience and humble submission.

“If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak of My own authority.” John 7:17.

## II. The pitiable state of Pontius Pilate.

### A. Pilate was convinced of the Lord’s innocence

He knew the chief Priests had delivered the Lord over because of envy.

### B. Feebly he struggles for a time to release the Lord.

1. He tries reasoning with the Jews.
2. He tries to contrast Jesus with Barabbas in giving them a choice.
3. He tries to enlist the help of Herod.
4. He tries to appeal to their sense of pity in having Jesus scourged, and presenting Him to them in a purple robe and wearing a crown of thorns. Pilate presents Jesus in this pitiable state to the Jews saying: “Behold the Man,” as if to say “Is this not enough? Can we not leave it at this?”
5. He appeals to their sense of justice and reasonableness by washing his hands publicly and stating “I find no fault in Him.”

### C. Pilate was a man devoid of sound religious principles such as justice and righteousness and truth.

1. Pilate’s final court of appeal was what was good for Pilate
2. Pilate’s question: “What do you want me to do with the King of the Jews,” was all wrong. Pilate was the one to determine this very thing as judge.
3. To Pilate all truth was relative; relative to himself; “What is truth?” Joh 18:35

### D. A man in high office, who is devoid of sound religious principles such as truth, righteousness and justice, is like a large ship adrift on a shoreless ocean without compass or rudder. All things are relative to himself alone.

1. His very greatness and position surround him with temptations and dangers.
2. He needs great grace to keep him from the devil’s whiles.
3. High places are slippery places, requiring a man to make decisions that are righteous and just, faithful, and wise and based on truth.

### Applications:

1. Because people in high places need great grace the Lord’s people should surround them with their prayers; especially when they don’t seek grace for themselves. 1 Tim. 2:2
2. Be slow to seek high positions for yourself.

“A rich man, (or powerful) shall hardly enter into the kingdom of God” Matt. 19:23.

“Do you seek great things for yourself? Seek them not.” Jeremiah 45:5

“Those who desire to be rich (or powerful) fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.” 1 Tim.

6:9.