

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 22

Jesus Tried before Men

Jesus Tried before Men

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This week we will show how Christ, even though He was innocent, was judged guilty by the crowd and handed over to be crucified.

Key Verses

Luke 22:66-23:25—Main Teaching Passage
Romans 12:1-2

Memory Verse - 2 Corinthians 5:21

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Hook

Review last week's memory verse, Lamentations 3:22-23.

Hold a mock trial in you classroom. Assign the roles of prosecution, defense attorney, and defendant, and place yourself as the judge. Find one of the students not guilty of a crime of your choice, but then sentence them to life in prison anyway.

Ask the students, if the defendant was innocent, was it fair to have them go to jail?

Tell them that even though Jesus was found innocent, He was still condemned to death.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

After Jesus was betrayed and arrested, He was subjected to four separate trials. He was questioned by the Pharisees, the governor, the Jewish king, and finally the Jews themselves. The Pharisees conducted a kangaroo court, where no matter what Jesus said, He would not be heard and would be found guilty. After all, the chief priests and Pharisees had determined in their hearts to have Jesus killed. However, they did not have the authority to enact capital punishment. Only the Romans, who were in control of Judea, could have someone killed for their crimes. Jesus was therefore sent to Pilate, the Roman governor, and the religious authorities pleaded with him to have Christ executed.

After examining Jesus, Pilate declared quite categorically that Jesus was innocent, saying, "I find no fault in Him." Upon hearing that Jesus was a Galilean, however, Pilate sent him to be questioned by Herod, who mocked and insulted Jesus, but again no guilt was laid on Him. Pilate then a second time stated that Jesus was not guilty of anything deserving death, but fearing that the crowd would riot, Pilate called for them to choose Jesus' fate. The same crowd that only weeks earlier had cheered and praised Him as He entered the city now cried out for Jesus to be crucified. The yelled and screamed for a murderer, a guilty man named Barabbas, to be released, and for Jesus, the man who had healed them, fed them, taught them, and prayed for them, to be crucified. Pilate a third time stated to the crowd that Jesus was innocent, that He had done nothing wrong, and yet the crowd's demands became louder and louder until Pilate relented and handed Jesus over to the guards to be beaten, scourged, and then crucified.

LOOK

Jesus never sinned. That simple truth is so profound and yet so difficult for us to comprehend. Jesus never dishonored His parents, never lied, never coveted something that His neighbor owned, never sinned in anger. Jesus was perfect and upright in all His ways. Satan couldn't get Him to sin in the wilderness. The threat of death didn't cause Him to sin in the Garden of Gethsemane. Even the people who hated Him the most couldn't find anything to cast blame upon Him. Jesus never sinned.

If Jesus had sinned in even one way, His death on the cross would have been meaningless. He would have been just like the two thieves who died with Him, a sinner being punished for His crimes and deserving the penalty. If Jesus had sinned in even one way there could be no forgiveness

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my
life?

LOOK (Continued)

from sin. Romans 3 tells us that all have sinned, and therefore all deserve death. A guilty person could not pay the penalty for our sin. It is only because Jesus was sinless and blameless that we are able to stand before God.

While we should readily rejoice that Jesus died for us, bringing us peace with God and forgiveness for our sins, it also makes the days before His death so much sadder. There was a great crowd of people whom Jesus had helped. He had fed them, healed them, cast demons out of them, and taught them the things of God. The same crowd of people that had told Jesus how much they love Him rejected Him and demanded that He be crucified. There is a warning for us in this, that we can very easily follow the crowd, even into sin itself. The Bible calls us sheep, and just like sheep we have a tendency to follow the crowd. Romans 12, however, tells us not to conform to the pattern of this world, not to simply follow the crowd and blindly walk into sin, but to allow God's word to transform our minds.

If the crowd around us is calling for us to do something that we know is wrong, are we going to give in to them, or are we going to stand up for what is right? Pilate knew that Jesus was innocent, but he allowed the voices around him to sway his decision making and ultimately to have the Savior of all mankind crucified.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize 2 Corinthians 5:21.

Talk to the students about the dangers of peer pressure. Ask them to share some of the difficulties that they face in being pressured by others to do things that they know are wrong.

Pray: Ask the Lord for wisdom and guidance for all of the students, to help them to discern what is right and good and true. Thank the Lord for His sinlessness, praise Him for sacrificing Himself even though we were guilty and He was innocent.

Parent Question: Why is it important that Jesus never sinned?

FURTHER STUDY

Commentary on Luke 22-23 by David Guzik

Now the men who held Jesus mocked Him and beat Him. And having blindfolded Him, they struck Him on the face and asked Him, “Prophecy! Who is the one who struck You?” And many other things they blasphemously spoke against Him.

a. Now the men who held Jesus mocked Him and beat Him: Luke did not record the proceedings of this first, nighttime trial of Jesus before the high priest and the hastily gathered council ([Matthew 26:57-68](#)). He did record what happened immediately after that trial – that Jesus was mocked and beaten by the religious authorities.

b. Having blindfolded Him, they struck Him of the face: Blinded, Jesus endured these slaps and punches in pain and perhaps with a concussion. [Matthew 26:67](#) and [Mark 14:65](#) add that they also spat in His face.

i. It is easy to think that they did this because they didn’t know who He was. That is true in one sense, because they would not admit to themselves that He was indeed the Messiah and the Son of God. Yet in another sense it is not true at all, because by nature man is an enemy of God ([Romans 5:10](#), [Colossians 1:21](#)). For a long time man waited to *literally* hit, slap, and spit in God’s face.

- Omnipotence must be held captive and its glory mocked
- Goodness must be smitten, stricken, bruised, assaulted
- Omniscience must seem to be blinded
- The face of God’s perfect love must be struck and punched
- Divine justice must be defied.

ii. Therefore God had His glorious work to do; yet all the while the sinfulness of man was on full display.

- They found sin to be a *game*.
- They found the cruelty of sin to be *delicious*.
- They found sin to be *multiplied*.

c. **Prophecy! Who is the one who struck You?** If Jesus were to draw on His rightful resources of divine power and authority, He could say *exactly* who struck Him. Jesus could also say everything there was to know about that man. Yet in all this, Jesus refused to draw on the resources of His divine power and authority, and instead faced this as a Spirit-strengthened *man*.

i. “However, the very thing they mocked, Jesus’ prophetic ability, had just been ironically vindicated in the previous scene: Peter denied his Lord three times, just as Jesus predicted.” (Pate)

ii. It was important for Jesus to face this abuse, though it was painful for Jesus to endure and painful for His followers to consider.

- It was important to demonstrate that the proper reply to hate is not more hate, but love.

- It was important to demonstrate His trust in God the Father, that God would vindicate Him and He did not need to defend Himself.

- It was important so that those who are abused and humiliated can find refuge in a God who knows what they experience.

iii. “I must also call him *victorious*. His persecutors could not make him give way to anger. They could not destroy his mercy; they could not slay his love; they could not cause him to think of himself; they could not make him declare that he would go no further with his work of saving sinners now that men began to scoff at him, and smite him, and despitefully use him.” (Spurgeon)

5. (66) Jesus’ second trial before the Sanhedrin.

As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,

a. **As soon as it was day:** On the night of His betrayal and the day of His crucifixion, Jesus actually stood in trial several times, before different judges. The order of events can be summarized.

i. Jesus was first brought to the home of Annas, the ex-high priest and the “power behind the throne” of the high priest ([John 18:12-14](#), John 19-23).

ii. Then Jesus was brought to the home of Caiaphas, the sitting high priest. There He was placed on trial before an ad-hoc gathering of the Sanhedrin still during the night ([Matthew 26:57-68](#)), when false witness were brought before the council and the high priest demanded to know of Jesus if He was the Son of God. To this question, Jesus replied: “*It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.*” Then the high priest tore his clothes, saying, “*He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?*” They answered and said, “*He is deserving of death.*” ([Matthew 26:64-66](#))

iii. After that, the beating described in [Luke 22:63-65](#) began.

iv. Then **as soon as it was day** the Sanhedrin gathered again, this time in official session, and they conducted the trial described in [Luke 22:66-71](#) (and mentioned in [Matthew 27:1-2](#)).

b. The elders of the people, both chief priests and scribes, came together and led Him into their council: This daytime meeting of the Sanhedrin council was necessary because by the Sanhedrin's own laws and regulations the night trial described in Matthew 26:57-68 was illegal.

i. According to Jewish law, all criminal trials must begin and end in the daylight. This second trial was necessary because they knew the first one – the *real* trial – had no legal standing.

ii. According to Jewish law, only decisions made in the official meeting place were valid. The first trial was held at the home of Caiaphas, the high priest, so they called together this trial, held at **their council**.

iii. According to Jewish law, criminal cases could not be tried during the Passover season.

iv. According to Jewish law, only an acquittal could be issued on the day of the trial; guilty verdicts had to wait one night to allow for feelings of mercy to rise.

v. According to Jewish law, all evidence had to be guaranteed by two witnesses, who were separately examined and could not have contact with each other.

vi. According to Jewish law, false witness was punishable by death; nothing is done to the many false witnesses in Jesus' trial.

vii. According to Jewish law, a trial always began by bringing forth evidence for the innocence of the accused before the evidence of guilt was offered; this was not the practice here.

viii. "The whole procedure was designed for mercy; and even from Luke's summary account, it is clear that the Sanhedrin, when it tried Jesus, was far from keeping its own rules and regulations." (Barclay)

6. (67-71) The interrogation of Jesus at His second trial before the council.

"If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the Son of Man will sit on the right hand of the power of God." Then they all said, "Are You then the Son of God?" So He said to them, "You *rightly* say that I am." And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

a. **If You are the Christ, tell us:** They wanted to hear from Jesus Himself if He claimed to be the Messiah. Again, this was all a formality because they had already passed judgment on Jesus with the illegal trial held the night before (Matthew 26:57-68), where essentially the same question was asked (Matthew 26:63).

b. **If I tell you, you will by no means believe:** Given the circumstances – that Jesus had already been found guilty and that the present trial only a show – this was the perfect response. They pretended to have an open mind and ask sincere questions, but it wasn't true – only pretense.

c. **Hereafter the Son of Man will sit on the right hand of the power of God:** This was essentially the same reply Jesus gave to the high priest at the earlier trial (Matthew 26:64). Jesus warned them that though they sat in judgment of Him now, He would one day sit in judgment of them – and with a far more binding judgment.

i. **Hereafter:** “‘Hereafter!’ ‘Hereafter!’ Oh, when that hereafter comes, how overwhelming it will be to Jesus’ foes! Now where is Caiaphas? Will he now adjure the Lord to speak? Now, ye priests, lift up your haughty heads! Utter a sentence against him now! There sits, your victim upon the clouds of heaven. Say now that he blasphemes, and hold up your rent rags, and condemn him again. But where is Caiaphas? He hides his guilty head he is utterly confounded, and begs the mountains to fall upon him.” (Spurgeon)

ii. **Of the Power:** “*Power* is a typically Jewish reverential expression to avoid pronouncing the sacred name of God (which might have laid Jesus open to the charge of blasphemy, though ironically it was precisely that charge on which he was condemned, Matthew 26:65!).” (France)

d. What further testimony do we need? At this daytime trial, they made no effort to find testimony against Jesus, because the witnesses at the nighttime trial had hopelessly contradicted themselves (Matthew 26:59-60). Therefore they avoided witnesses at this daytime trial.

Luke 23

A. Jesus on trial before Pilate and Herod.

1. (1-7) The first trial before Pilate.

Then the whole multitude of them arose and led Him to Pilate. And they began to accuse Him, saying, “We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.” Then Pilate asked Him, saying, “Are You the King of the Jews?” He answered him and said, “It is as you say.” So Pilate said to the chief priests and the crowd, “I find no fault in this Man.” But they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.” When Pilate heard of Galilee, he asked if the Man were a Galilean. And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

a. **Led Him to Pilate:** The Roman government did not allow the Jewish leaders the authority to execute a criminal. The religious leaders sent Jesus to Pontius Pilate, the Roman governor over the region of Judea.

i. The Jewish leaders had reason to expect a favorable result when they went to Pilate. Secular history shows that he was a cruel, ruthless man, completely insensitive to the moral feelings of others. Surely, they thought, **Pilate** will put this Jesus to death.

ii. Philo, the ancient Jewish scholar from Alexandria, described Pilate: “His corruption, his acts of insolence, his rapine, his habit of insulting people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending gratuitous and most grievous inhumanity.” (Barclay)

b. We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King: At the same time, the religious leaders knew Pilate would be unconcerned with the accusation of blasphemy before the religious council. Therefore they brought Pilate three false accusations:

- That Jesus was a revolutionary (**perverting the nation**).
- That Jesus incited the people not to pay their taxes (**forbidding to pay taxes to Caesar**).
- That Jesus claimed to be a king in opposition to Caesar (**saying that He Himself is Christ, a King**).

c. **Then Pilate asked Him, saying, “Are You the King of the Jews?”** We can only wonder what Pilate thought when he first saw Jesus, when he saw this beaten and bloodied Man before him. Jesus didn’t look especially regal or majestic as He stood before Pilate, so the Roman governor was probably sarcastic or ironic when he asked, **“Are You the King of the Jews?”**

i. “Pilate was evidently not alarmed by the charge brought against Jesus. Why? Apparently at first glance he saw that the man before him was not likely to be a pretender to royalty in any sense that he need trouble himself about...The [you] in an emphatic position in verse [Matthew 27:]11 suggests this = *You* the King of the Jews!” (Bruce)

d. **It is as you say:** Jesus gave no majestic defense and performed no instant miracle to save His own life. Instead, Jesus gave Pilate the same simple reply He gave to the high priest (Matthew 26:64).

e. **I find no fault in this Man:** *This was Pilate’s verdict.* Though Pilate was a cruel, ruthless man he wasn’t stupid. He could see through the motives of the religious leaders and had no problem in estimating Jesus and the whole situation by the declaration, **“I find no fault in this Man.”**

f. **But they were the more fierce:** In response, the religious leaders became **more fierce**, and emphasized their accusation that Jesus was a leader of insurrection (**He stirs up the people**). This was a crime that any Roman governor would be concerned with.

g. **And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod:** Pilate remained perplexed and unwilling to stand behind his verdict that Jesus was not guilty. So he sent Jesus to Herod, because Jesus was from Galilee, the area where Herod ruled.

i. “The city of *Nazareth*, in which Christ had continued till he was thirty years of age, and that of *Capernaum*, in which he principally resided the last years of his life, were both in *Lower Galilee*, of which *Herod Antipas* was tetrarch. Pilate was probably glad of this opportunity to pay a little respect to Herod, whom it is likely he had irritated, and with whom he now wished to be friends.” (Clarke)

ii. “The word ‘sent off’ [**sent Him to**] (*anepempsen*) was a technical word for sending a prisoner from one authority to another (see Acts 25:21).” (Pate)

2. (8-12) The trial before Herod Antipas, son of Herod the Great.

Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. Then he questioned Him with many words, but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

a. **When Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him:** Herod had surely heard much about Jesus, but his only interest was a desire to be amused and entertained. This son of Herod the Great never took Jesus seriously.

i. “Certain of the old writers delight to remark that as there were four evangelists to do honor to our Lord, so were there four judges to do him shame. Annas and Caiaphas, Pilate and Herod.” (Spurgeon)

b. **He hoped to see some miracle done by Him:** Herod gave his attention to Jesus and was even **exceedingly glad** to see Him. He wanted to hear from Jesus (on Herod's own terms) and wanted to see Jesus do a **miracle**. Yet for all this, Herod's interest in Jesus was not sincere and was to his condemnation, not his praise.

i. At one time Herod Antipas had expressed some religious interest. He heard the Word of God from John the Baptist (Mark 6:20) yet intending to continue in his sin and hardened against God and His Word, Herod became dead to conscience.

ii. At this point Herod only wanted to hear from Jesus what *he* wanted to hear (**he questioned Him with many words**). He wanted Jesus to prove Himself, demanding a miracle. Many today also demand a miracle from Jesus as evidence and it may be true that Jesus thinks of them as He thought of Herod.

iii. "There was left to Herod no feeling towards Jesus but the craving after something new, the desire to be astonished, the wish to be amused.... There sits the cunning prince, divining what the wonder will be; regarding even displays of divine power as mere showman's tricks, or magician's illusions." (Spurgeon)

c. **Then he questioned Him with many words, but He answered him nothing:** Herod governed over Galilee, where Jesus spent most of His ministry. He had countless opportunities to hear Jesus again and again – Jesus did not speak in secret meetings in hidden places. All this led Jesus to understand the truth about Herod: he was not a sincere seeker.

i. Herod thought, "Let's hear an answer from the Great Teacher! Let's see a miracle from the Miracle Man!" Jesus may have thought in response, "I have nothing for you, the murderer of My cousin John the Baptist." "He who answered blind beggars when they cried for mercy is silent to a prince who only seeks to gratify his own irreverent curiosity." (Spurgeon)

ii. Jesus understood that Herod was a wretched, shallow man and had therefore **nothing** to say to Him. The same man who murdered John the Baptist now regarded Jesus as a miracle performer for his own entertainment. Even when others **vehemently accused Him**, Jesus had nothing to say to Herod.

d. **Then Herod, with his men of war, treated Him with contempt and mocked Him:** The **contempt** and mockery showed what Herod really thought of Jesus. When Jesus refused to entertain him, Herod entertained himself by mistreating Jesus.

i. "The mockery made it plain that Herod did not take the charge seriously. That is the really frightening thing about the incident. With the Son of God before him Herod could only jest." (Morris)

e. **That very day Pilate and Herod became friends:** Significantly, Herod and Pilate **became friends** that day. They found no common ground except their opposition to Jesus.

i. "I do hope if there are any here that are true-hearted Christians if they have had any ill-will towards one another they will think it a great shame that Herod and Pilate should be friends, and that any two followers of Jesus should not be friends at the sight of the suffering Master." (Spurgeon)

ii. To this point Luke 23 shows three different groups who hated and rejected Jesus.

· Because of fear and envy the religious leaders hated Jesus.

- Pilate knew something of who Jesus was, but was unwilling to make an unpopular stand for Him.
- Herod didn't even take Jesus seriously; he was only interested in amusement and entertainment.

3. (13-17) The second trial before Pilate.

Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him; no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him. I will therefore chastise Him and release *Him*" (for it was necessary for him to release one to them at the feast).

a. **Having examined Him in your presence, I have found no fault in this Man . . . indeed nothing worthy of death has been done by Him:** Pilate clearly and eloquently declared Jesus innocent of any crime. This was the result of his careful examination of both Jesus and the evidence brought against Him.

b. **I will therefore chastise Him and release Him:** Pilate did not suggest a light punishment for Jesus. The Roman custom of scourging was a brutal whipping. The blows came from a whip with many leather strands, each having sharp pieces of bone or metal at the ends. It reduced the back to raw flesh, and it was not unusual for a criminal to die from a scourging, even before crucifixion.

i. *This was not just.* An innocent man does not deserve even a light punishment, much less the severe one suggested by the words, **"I will therefore chastise Him."**

c. **For it was necessary for him to release one to them at the feast:** Pilate believed he had a way for Jesus to escape death. He planned to release Him according to the custom of releasing a prisoner every Passover season.

i. Pilate perhaps thought, "If this Man claimed to be king and is even the slightest bit hostile to Rome, then the crowd will love him. These Jewish leaders don't want Jesus to go free, but the crowd will sympathize with Him."

4. (18-25) The crowd makes its choice.

And they all cried out at once, saying, "Away with this *Man*, and release to us Barabbas"; who had been thrown into prison for a certain rebellion made in the city, and for murder. Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, "Crucify *Him*, crucify Him!" Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go." But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as they requested. And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

a. **Away with this Man, and release to us Barabbas:** The crowd, whom Pilate was convinced would release Jesus, instead condemned Him. Because of this, Pilate did not find the courage to oppose both the religious leaders and the crowd.

b. **But they shouted, saying, “Crucify Him, crucify Him!”** This was a strange, almost insane scene: a cruel, ruthless Roman governor trying to win the life of a miracle-working Jewish teacher against the strenuous efforts of both the Jewish leaders and the crowd.

i. “Their *loud cries* give the impression that a riot was beginning to build up. It must have been obvious to Pilate that the situation was becoming increasingly ugly.” (Morris)

ii. We may imagine that many in this crowd had, just a few days before, cried out “Hosanna” to Jesus. Yet it is probable that most of these who cried, “**Crucify Him!**” were local residents of Jerusalem, not the pilgrims from Galilee and other places who welcomed Jesus on the day He entered Jerusalem.

c. **And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will:** The crowd rejected Jesus and embraced Barabbas, whose name means *son of the father*, and who was a terrorist and a murderer.

i. If anyone should be able to say, “Jesus died for me,” it was Barabbas. He knew what it was to have Jesus die on his behalf, the innocent for the guilty.

d. **He delivered Jesus to their will:** This was how Pilate perceived his actions, and was *partly true*. **In a larger sense, Jesus was delivered to His Father’s will and the eternal purpose of God – predestined before the world was ever created – would certainly be accomplished.**