

1: On the Silence of Jesus - ZENIT - English

Verses Chapter THE SILENCE OF JESUS (Mark) Immediately, early in the morning, the chief priests, together with the elders and the experts in the law--that is to say, the whole Sanhedrin--held a consultation.

The Lamb of God who takes away the sin of the world! Intense and violent, it reflects the depravity of man at its worst. Here, in this Silence of The Lamb, Jesus has the sin of humanity imputed or placed upon Him in order to remove the barrier between God and man. In our study today, The Silence of the Lamb explores the sovereignty and royalty of Jesus Christ as He stands trial for crimes He never committed. The Consultation of the Sanhedrin 1 Their discussion Its early morning and they must finalize their plans for Jesus conviction. They must have the right accusations against Him for Pilate to crucify Him. Their determination They changed their charges from blasphemy in their Sanhedrin convention to three other accusations: Of the three, treason or overthrowing the Roman government was the most serious. They knew that Pilate would have to consider the charges. After all, He was a threat to Rome and must die. Surely, Pilate could see that! As evil and wicked as Manson was in killing the 8 month pregnant 26 year old Sharon Tate and the other six people, the actions of the Jewish religious leaders were even more reprehensible! The Jewish leaders were confronted by Jesus for their greed, avarice and legalistic lives. Jesus called them white-washed sepulcher or painted tombstones. See how many things they testify against You! Your own nation and the chief priests have delivered You to me. What have You done? If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice. Pilate responded but not by faith. He did not hear and was not one chosen by God.

2: Mark 15 Commentary - William Barclay's Daily Study Bible

Mark New International Version (NIV) Jesus Before Pilate. 15 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans.

Pierre In his epistle written around A. After He was baptized, Christ was tested by Satan in the wilderness for forty days but the Messiah persevered and resisted temptation as He prepared for His ministry, which He started in Galilee while John The Baptist was imprisoned for rebuking Herod Antipas. This was the location where Jesus performed His first recorded miracle when He healed a possessed man, delivering him from a demon. Then, Jesus embarked on a missionary journey through the region which eventually lead him back to Capernaum where He furthered His ministry through preaching and healing the sick. Before they could get to Him, Jesus chose His twelve apostles. The first was Simon, whom Jesus renamed Peter. After they returned to Capernaum, Jesus and His apostles walked into a house where the Messiah confronted scribes who were out to get Him arrested, claiming He was possessed. But, Jesus rebuked them, then He continued to exhort them while He enlightened the others present, eventually warning those who blaspheme against the Holy Spirit, that their spiritual destiny involved suffering and agony, forever. When He heard His family was outside the house, Jesus revealed His plan for His church, that all those who believe would become part of a family, a spiritual body. Next, for the second time at Capernaum, Jesus resorted to the sea to further His ministry. This time, the Messiah leveraged the natural ability for water to carry sound, as He continued to teach the multitude using parables, starting with the parable of the sower, which He followed by a statement meant for those who reject Him, that parables could only be understood by seekers and believers alike. Later, when He was alone with the twelve, Jesus continued to enlighten His apostles by revealing the mystery found in the parable of the sower, that, among those who hear the word of God, only a few will receive the word, believe and be saved from the wages of sin which is death and agony, forever. Jesus followed His exhortation with the parable of the light under a basket, calling on His followers to spread His love throughout the world, then He carried on with more parables, including the parable of the mustard seed in which the divine Teacher compared the evolution of the kingdom of God to the greatest of miracles among its kind, that the smallest of all seeds would grow to be the largest plant of its kind. Next, Jesus revealed how He used parables to enlighten seekers and believers alike, and the same parables to obscure the minds of those who deny the truth or reject His deity. After this, Jesus performed a miracle as He rebuked the wind and the waves while He was crossing the sea of Galilee, onto Gersa, located directly across the Sea from Capernaum where the Lord miraculously healed a possessed man by casting out his demons. Because they were afraid of Him, those at Gersa requested Jesus leave their Land, and upon His return to Capernaum, He performed two more miracles. However, when He came to Nazareth, the town where He grew up, Jesus was not well received by those who knew Him as a child or were acquainted with members of His family. The journey throughout Galilee continued until the day when Jesus called the twelve and sent them out two by two, giving each one power over unclean spirits. When they returned from their first missionary journey, the apostles retreated to a remote place where they could rest and recharge. Since they were with Jesus, a multitude tagged along and when they arrived at their destination, the size of the crowd and timing for the gathering presented Jesus with a perfect opportunity to showcase His divine power as 10, people were fed and twelve baskets of food were left over after God multiplied five loaves of bread and two fish so all could eat. He would use another miracle to reinforce His message, and eventually they started to believe, but Jesus commanded they tell no one about who He was because He had to endure the path to the cross that would lead to His death, and resurrection. However, His disciples did not respond well to this announcement, in which Jesus revealed the great sacrifice required of believers, that whoever values this life more than the next life will lose both, and suffer eternal consequences. Then, Jesus took the apostles Peter, James, and John to a mountain top where He was transfigured before them, as both Elijah and Moses appeared and gave witness to the divinity of Yeshua, the begotten Son of God. Soon after He was transfigured, Jesus healed a boy who had been possessed and tormented since birth by a demon after his father placed his trust and faith in the Savior. After the miraculous healing that took place at Caesarea Philippi, Jesus and his

disciples traveled to Capernaum where the Lord rebuked His apostles by teaching them about the Kingdom of God, where those who seek to be first will be last while the meek who are driven to serve those in need will be blessed abundantly. Jesus also warned us about unrepented sin, that grave danger awaited those who sin and choose to deny Him in such a way that he or she knows they are transgressing the One who loves them, yet sin in spite of this. Next, Jesus and His entourage traveled over miles from Capernaum, located in the north at the edge of the Sea of Galilee, to Judea, in the south along the Dead Sea where a multitude once again gathered. After He lovingly rebuked a wealthy ruler who sought to earn his way into the Kingdom of God, Jesus addressed earthly wealth and taught us about His divine plan, how those who are abundantly favored in this life will be humbled in Heaven, while the meek, those who sacrificed much in this life, the souls who are persecuted in His name, the innocent and the children will be rewarded and praised in Heaven, forever. Next, Mark told us about the time when the Lord became aware of His own death as they approached Jerusalem, yet He did absolutely nothing to stop it. Instead, He prepared those around Him for the tragic end they were about to witness, focusing on the importance for believers to strive bring glory to God through selfless service as each disciple of Jesus relies on the fulfillment of the promise He made that on the third day, He would rise from the dead. The journey to Jerusalem was coming to an end, and when they left Jericho, Jesus had the opportunity to once again perform a miracle, this time healing Bartimaeus, and by his faith in the Lord, the man was able to see. As the Lord and His entourage came closer to Jerusalem, Jesus sent two disciples ahead to fetch a colt on which Christ was planning His triumphant entry into the holy city. Shortly after the men returned with the colt, Jesus started toward Jerusalem as many along the road threw their clothes ahead of the Lord, and even cut and laid palm branches on the road symbolizing salvation and joy. After He inspected the temple, Jesus returned to Bethany to avoid confrontation with Jewish leaders and also by this time, steer clear of Roman authorities who were after Him. Jesus also took offense to people who used the temple as a shortcut rather than its intended purpose, the place where man could be with God. When the time came, Jesus returned to the temple court where He was approached and confronted by chief priests, scribes and elders. After He rebuked them, through the parable of the Wicked Vinedressers in which the Lord warned us of the penalty that awaits those Jews entrusted with a mission who gravely fail at bringing God the glory He deserves. After the bested chief priests, scribes and elders retrieved from the temple court, the Sanhedrin sent forward Pharisees and Sadducees to trap Jesus. First, the Pharisees questioned Christ about taxes paid to Caesar, attempting to lure Jesus into blasphemy against Rome. But He reasoned with them divinely. After Jesus rebuked the Scribes, the Sadducees and the Pharisees, He retreated to the Mount of Olives where He delivered the Olivet Discourse, a powerful sermon in which the Lord predicted the coming destruction of the temple in Jerusalem that led to the end times, and His eventual second coming. Jesus then revealed the various signs that would announce the end times was near, and He used a few parables to further illustrate the day of reckoning, that three and a half years of wrath brought on by Satan and his army. When the Olivet Discourse was complete, and its impact felt by members of the Sanhedrin, they realized Jesus had to be stopped. However, before Judas gave Him up for capture, Jesus used His last Passover supper to foretell one of the twelve was about to betray Him. It was during this feast that Jesus told His disciples they were about to stumble and turn their back on Him, and He pointed to Peter and revealed to him that he would be among those who stumbled when He specified the apostle would do so three times before the rooster crows twice. But, what happened next is truly remarkable when Jesus retired to pray at Gethsemane, the garden the foot of the Mount of Olives in Jerusalem where olives were pressed into oil. The fact he went on alone in the garden is of significance however it was the prayer itself that proved to be mind blowing. Jesus begged God to take the cup from Him to avoid the pain and suffering to come. But, God said no, and after He caught his disciples asleep while on guard while He was praying, the Son of Man warned the apostles that His betrayer was near. A few minutes later, Judas Iscariot backed by a small army came to the garden to arrest and detain Jesus. To carry out their judgment, the Jews took Jesus to the Roman authorities where they would demand His sentence be carried out under the law. The Lord faced torture and death on the cross, and He chose to stand there and in silence, offer no defense. See how many things they testify against You! What happened during this time in history? Jesus faced adversity on the dawn of a day of suffering. He knew His day was likely to get much, much worse. He knew offering a

defense would only stoke the fire and make the burn that much worse. He chose to pass on the burn, and keep silent at a time when silence is truly the most powerful answer. Father God; We thank you for your blessings in our lives, We praise you Lord for the wisdom found through the gospel of Mark, We ask you Lord to inspire us to use these verses in our lives As we continue to learn more about you through your word. Lord we ask you to strengthen us each day as we endure through battles, Allow us to praise and love each other through faith in you Jesus, Shield us from evil through truth, the gospel, salvation and prayer, Guide us to abide by your word as we spread your gospel to one and all Becoming examples of faith through our character as we walk the narrow path. God we pray that you will continue to bless us, to bless our lives and fill us with hope We ask you Lord to guide our footsteps and lead us to the way everlasting, Through faith in you Lord we seek salvation and a place with you in heaven According to your ways, your everlasting wisdom and strength. May your will be done In our lives, for your life. We thank you for your love and all you bless us with each day. Praise God, This message was written by Daniel St.

3: Mark NASB - Jesus before Pilate - Early in the - Bible Gateway

They bound Christ. It is good for us often to remember the bonds of the Lord Jesus, as bound with him who was bound for us. By delivering up the King, they, in effect, delivered up the kingdom of God, which was, therefore, as by their own consent, taken from them, and given to another nation.

The so-called trial of Jesus by the rulers turned entirely on his claim to be Messiah; His examination by Pilate turns entirely on His claim to be king. It was a new part for them to play to hand over leaders of revolt to the Roman authorities, and a governor with any common sense must have suspected that there was something hid below such unusual loyalty. Mark follows the same method of condensation and discarding of all but the essentials, as in the other parts of his narrative. The contrast between appearance and reality was never more strongly drawn than when Jesus stood as a prisoner before Pilate. The One is helpless, bound, alone; the other invested with all the externals of power. But which is the stronger? On the lowest view of the contrast, it is ideas versus swords. The phantom ruler sits in judgment on the true King. In each there are two stages—the self-attestation of Jesus and the accusations of others; but the order is different. Was He going to fight? What could such a man see in Jesus but a harmless visionary? He had evidently made up his mind that there was no mischief in Him, or he would not have questioned Him as to His kingship. Accordingly, he gives no serious attention to the case, and his question has a certain half-amused, half-pitying ring about it. A strange specimen of royalty this! The phantom ruler judges the real King to be a powerless shadow, while himself is the shadow and the other the substance. There are plenty of Pilates to-day who judge and misjudge the King of Israel. The silence of Jesus in regard to the eager accusations corresponds to His silence before the false witnesses. The same reason dictated both. His silence is His most eloquent answer. It calmly passes by all these charges by envenomed tongues as needing no reply, and as utterly irrelevant. Answered, they would have lived in the Gospels; unanswered, they are buried. Christ can afford to let many of His foes alone. Contradictions and confutations keep slanders and heresies above water, which the law of gravitation would dispose of if they were left alone. It should have prompted to further inquiry, and that might have issued in clearer knowledge. It was the little glimmer of light at the far-off end of his cavern, which, travelled towards, might have brought him into free air and broad day. One great part of his crime was neglecting the faint monitions of which he was conscious. His light may have been dim, but it would have brightened; and he quenched it. He stands as a tremendous example of possibilities missed, and of the tragedy of a soul that has looked on Jesus, and has not yielded to the impressions made on him by the sight. He had headed some one of the many small riots against Rome which were perpetually sputtering up and being trampled out by an armed heel. He thought and felt, as they did, that freedom was to be won by the sword. The popular hero is as a mirror which reflects the popular mind. He echoes the popular voice, a little improved or exaggerated. What chance had truth and kindness and purity against the sort of bravery that slashes with a sword, and is not elevated above the mob by inconvenient reach of thought or beauty of character? The old saying that the voice of the people is the voice of God receives an instructive commentary in the vote for Barabbas and against Jesus. What a reliable method of finding the best man universal suffrage, manipulated by wirepullers like these priests, is! Better be condemned with Jesus than adopted with Barabbas. That fatal choice revealed the character of the choosers, both in their hostility and admiration; for excellence hated shows what we ought to be and are not, and grossness or vice admired shows what we would fain be if we dared. In it the nation renounced its Messianic hopes, and with its own mouth pronounced its own sentence. It convicted them of insensibility to the highest truth, of blindness to the most effulgent light, of ingratitude for the richest gifts. Pilate plays a cowardly and unrighteous part in the affair, and tries to make amends to himself for his politic surrender of a man whom he knew to be innocent, by taunts and sarcasm. He seems to see a chance to release Jesus, if he can persuade the mob to name Him as the prisoner to be set free, according to custom. He consults their wishes for once, but there is haughty consciousness of mastery in his way of doing it. His appeal is to the people, as against the priests whose motives he had penetrated. But in his very effort to save Jesus he condemns himself; for, if he knew that they had delivered Christ for envy, his plain duty was to set the prisoner free, as innocent of the only crime of

which he ought to take cognisance. So his attempt to shift the responsibility off his own shoulders is a piece of cowardice and a dereliction of duty. His second question plunges him deeper in the mire. The people had a right to decide which was to be released, but none to settle the fate of Jesus. The life of one poor Jew was a small price to pay for popularity. So he let policy outweigh righteousness, and, in spite of his own clear conviction, did an innocent man to death. How little he knew what he had done! In his ignorance lies his palliation. His crime was great, but his guilt is to be measured by his light, and that was small. He prostituted justice for his own ends, and he did not follow out the dawning of light that would have led him to know Jesus. Let us learn the lesson which he teaches! This is characteristically different from that of the rulers, who jeered at His claim to supernatural enlightenment, and bade Him show His Messiahship by naming His smiters. The rough legionaries knew nothing about a Messiah, but it seemed to them a good jest that this poor, scourged prisoner should have called Himself a King, and so they proceed to make coarse and clumsy merriment over it. It is like the wild beast playing with its prey before killing it. The laughter is not only rough, but cruel. And the absence of any personal hatred made this mockery more hideous. Jesus was nothing to them but a prisoner whom they were to crucify, and their mockery was sheer brutality and savage delight in torturing. The sport is too good to be kept by a few, so the whole band is gathered to enjoy it. How they would troop to the place! They get hold of some robe or cloth of the imperial colour, and of some flexible shoots of some thorny plant, and out of these they fashion a burlesque of royal trappings. Then their mood changes, and naked ferocity takes the place of ironical reverence. Plucking the mock sceptre, the reed, from His passive hand, they strike the thorn-crowned Head with it, and spit on Him, while they bow in mock reverence before Him, and at last, when tired of their sport, tear off the purple, and lead him away to the Cross. If we think of who He was who bore all this, and of why He bore it, we may well bow not the knee but the heart, in endless love and thankfulness. Their insult was an unconscious prophecy. They foretold the basis of His dominion by the crown of thorns, and its character by the sceptre of reed, and its extent by their mocking salutations; for His Kingship is founded in suffering, wielded with gentleness, and to Him every knee shall one day bow, and every tongue confess that the King of the Jews is monarch of mankind. Benson Commentary Mark And straightway in the morning” Succeeding the dismal night in which the Jewish rulers had been so busily engaged in the horrid transactions related in the preceding chapter; the chief priests” As soon as it was day; held a consultation with the elders and scribes” What method they should take to execute the sentence they had passed against Jesus, and how they might contrive to put him to death in the most severe and contemptuous manner. And because the sanhedrim, which, indeed, had the power of trying and condemning men for crimes which the Jewish law had made capital, yet had not the power of putting such sentences in execution without the approbation of the civil magistrate, or Roman governor; therefore they determined to bind Jesus and deliver him to Pilate, which they accordingly did, while it was yet early, John They had indeed bound him when he was first apprehended, but, perhaps, he had been loosed while under examination, or else they now made his bonds stricter than before; the better, as they might think, to secure him from a rescue as he passed through the public streets in the day-time. See note on Matthew The observation of Theophylact here is worthy of notice. It is good for us often to remember the bonds of the Lord Jesus, as bound with him who was bound for us. By delivering up the King, they, in effect, delivered up the kingdom of God, which was, therefore, as by their own consent, taken from them, and given to another nation. Christ gave Pilate a direct answer, but would not answer the witnesses, because the things they alleged were known to be false, even Pilate himself was convinced they were so. But they were more and more urged by the priests, and cried, Crucify him! Let us more and more abhor the evil dispositions which marked the conduct of these persecutors.

4: Bible Study - Mark Jesus Before Pilate |authorSTREAM

Mark The Silence of THE Lamb. The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

See how many charges they bring against you. Mark makes Pilate look like a man wavering between making a good or evil decision influenced by Jesus and justice on one side and the Sanhedrin on the other. Thus Jerusalem was in his area of control. Pilate normally lived in Caesarea which is located on the Mediterranean Sea coast. He and his soldiers had travelled to Jerusalem because of the Passover. Large crowds of Jews from all over the world flocked to the city for the Passover celebration. Pilate like the rest of the Roman world felt that if the Jews were to rebel against Roman rule the rebellion would begin in the Temple. As a result Pilate and his soldiers went to Jerusalem and lived in the Praetorium during the Passover celebration. The Praetorium was the palace that Herod the Great had built for himself. Another interesting fact is that the Praetorium overlooked the Temple. Pilate was hated by the Jews for a number of reasons. He had stolen money from the Temple treasury to build an aqueduct. He had his soldiers use pagan symbols as their insignias. He took pride in insulting the Jewish leaders and their religion. You might then ask yourself why they would bring Jesus to Pilate? If Jesus died such a death they hoped to persuade the people that Jesus was cursed and not the blessed or son of God. If they were successful then Christianity would die out and their religious dominance would be restored. Pilate was already in trouble with Rome and thus his political position was threatened. If Pilate gave into the demands of the Jewish leaders he would avoid a riot, avoid a rebellion, and avoid further criticism from Rome. This is a classic example of a political leader going against his conscience in order to please others. In the Old Testament Zechariah

5: The Silence of the Lamb | Alfred Place Baptist Church

Jesus was silent as he stood before Pilate. His silence is remarkable. Jesus could have proclaimed himself to be the King of the Jews. He could have taunted Pilate telling him that he had no power over the King of the Jews.

See how many things they testify against You! The verdict having been already reached, their consultation then is only how to present a case against Jesus to Pilate the Roman governor, so that he would put Jesus to death Matt. Therefore having come to agreement, they bound Jesus as a condemned criminal, lead Him away, and deliver Him to Pilate the Roman governor. So when Jesus did not respond to their accusations, the high priest in frustration put Jesus under oath demanding that Jesus declare Himself to be the Christ the Son of the Living God in their presence Matt. 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. Therefore Jesus while never denying His Person before any of them, does not self incriminate Himself either, as they would have desired. Nor does He respond to any of their accusations, to which Pilate marveled Mark Since it was a charged statement; both amongst the Jews and the Romans. To the average Jew it meant the Messiah had come to deliver them from the Romans which would inevitably lead to some sort of insurgency. Something Jesus as the Prince of Peace did not come to usher in John 6: While to Romans it meant that someone other than Caesar was seeking to rule in the empire. And thus there was a threat to empire that needed to be quelled. However to the Jewish ruling classes, especially the priestly classes Luke And thus Jesus was to them the greatest threat to the "status quo. But rather He was going to radically transform it as His Right and Heir of all things entitled Him to. Therefore Jesus was inevitably viewed as a threat by all the ruling classes regardless of their theological stripe, which made their uniting against Him not only possible, but inevitable. For when news reached him that the King of the Jews had been born, Herod after first ascertaining where the Christ was to be born from the chief priests; but failing to deceive the wise men into revealing the Christ child to him. Will then put to death all male children two years old and under in Bethlehem and its districts in an attempt to destroy the Christ, whom he saw as the key revival to his own tenure. And thus in so doing he fulfills the Scriptures Matt. That is why Jesus rebuked the Apostle Peter for striking the high priests servant with the sword and cutting of his ear when they came to arrest Him. Since Jesus Christ did not come to establish an earthly Kingdom by force of arms Matt. For His calling, as is ours, is not exaltation by our own designs, but humiliation, so that ultimately God may be glorified in our redemption Consider Luke For the Messiah they sought and longed for was not the One God sent to them. For having examined Jesus repeatedly, Pilate finds no fault in Him. Only when the chief priests threaten Pilate with Roman law repercussions, does Pilate acquiesce to their desires to crucify Jesus John So that even when prompted by Pilate to reply to their testifying against Him, Jesus would not, causing Pilate to marvel greatly vs. For Pilate assumed he had power to crucify Jesus or power to release Him. And that is the Divine paradox which brings forth the Divine Redemption, by allowing evil and ruthless men do their will to His Son; God would be able to open the doors of heaven to us all who believe. The question then is have you believed what God has done through His Son to save you? Therefore you can have what God created you for. And that is everlasting life with Himself through His Son. Why not invite Jesus Christ His Son into your heart and life. By praying a simple prayer in faith you can! Simply pray something that reflects your desire to do so: For I believe that You sent Your Son Jesus Christ to suffer and die for me on the cross so that You might be able to forgive me all my sins and give me everlasting life. In your Precious Name Jesus, amen. Having then believed and thus received what the Lord Jesus Christ has done for us all. Yet God is not asking us to build His Kingdom on earth by the strength or skill of our own hands. He is rather commanding us all to look to His Son Jesus Christ crucified, so that we might all enter into what He is building, the church, His Body of Believers from every tongue, tribe and nation. Since that is what discipleship is, and what it achieves, the manifestation of the Kingdom of God on earth. Then we; having received what Jesus has done to save us by trusting in His crucifixion death then resurrection from the dead, and thus being saved by the grace of God Eph. But more than just service, as if that were the point of discipleship, since serving God and others is not an end in of itself. That is the point of our serving God and each other with whatever gifts and talents

THE SILENCE OF JESUS MARK 15.1-5 pdf

God has endowed and entrusted to us Gal. For anything less inevitably leads to a self directed ministry which inevitably focuses on multiplying itself, and or its own works, for its own gain.

6: Mark , "The Man Who Stopped Jesus" | Ezra Commentary

Mark Jesus is brought bound and accused before Pilate: his silence before the governor. Mark Pilate, prevailed upon by the clamours of the people.

They bound Jesus and took him away and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews? Pilate again questioned him, "Have you no answer to make? As soon as it was light, the Sanhedrin met to confirm the conclusions they had arrived at during their meeting in the night. They themselves had no power to carry out the death penalty. That had to be imposed by the Roman governor and carried out by the Roman authorities. It is from Luke that we learn how deep and determined the bitter malice of the Jews was. As we have seen, the charge at which they had arrived was one of blasphemy, of insulting God. But that was not the charge on which they brought Jesus before Pilate. They knew well that Pilate would have had nothing to do with what he would have considered a Jewish religious argument. When they brought Jesus to him they charged him with perverting the people, forbidding them to give tribute to Caesar and calling himself a king Luke They had to evolve a political charge or Pilate would not have listened. They knew the charge was a lie--and so did Pilate. Pilate asked Jesus, "Are you the King of the Jews? What he did say was, "I may have claimed to be the King of the Jews, but you know very well that the interpretation that my accusers are putting on that claim is not my interpretation. I am no political revolutionary. My kingdom is a kingdom of love. Pilate went on to question Jesus more, and the Jewish authorities went on to multiply their charges--and Jesus remained completely silent. There is a time when silence is more eloquent than words, for silence can say things that words can never say. It is a compliment for any performance or oration to be greeted with thunderous applause, but it is a still greater compliment for it to be greeted with a hushed silence which knows that applause would be out of place. It is a compliment to be praised or thanked in words, but it is a still greater compliment to receive a look of the eyes which plainly says there are no words to be found. A man may remain silent for no other reason than that he is afraid to speak. The cowardice of his soul may stop him saying the things he knows he ought to say. Fear may gag him into a shameful silence. When a person has been really wounded he does not break into protests and recriminations and angry words. The deepest sorrow is a dumb sorrow, which is past anger and past rebuke and past anything that speech can say, and which can only silently look its grief. That was why Jesus was silent. He knew there could be no bridge between himself and the Jewish leaders. He knew that there was nothing in Pilate to which he could ultimately appeal. He knew that the lines of communication were broken. The hatred of the Jews was an iron curtain which no words could penetrate. The cowardice of Pilate in face of the mob was a barrier no words could pierce. God save us from that! There was a man called Barabbas, confined with the revolutionaries, who had committed murder during the insurrection. Pilate answered, "Do you wish me to release to you the King of the Jews? The chief priests stirred up the mob to demand the release of Barabbas all the more. Pilate again asked them, "What shall I do to the man you call the King of the Jews? Of Barabbas we know nothing other than what we read in the gospel story. He was not a thief, he was a brigand. He was no petty pilferer but a bandit, and there must have been a rough audacity about him that appealed to the crowd. Perhaps we may guess what he was. Palestine was filled with insurrections. It was an inflammable land. In particular there was one group of Jews called the Sicarii Greek , which means the dagger-bearers, who were violent, fanatical nationalists. They were pledged to murder and assassination. They carried their daggers beneath their cloaks and used them as they could. It is very likely that Barabbas was a man like that, and, thug though he was, he was a brave man, a patriot according to his lights, and it is understandable that he was popular with the mob. People have always felt it a mystery that less than a week after the crowd were shouting a welcome when Jesus rode into Jerusalem, they were now shrieking for his crucifixion. There is no real mystery. The reason is quite simply that this was a different crowd. Think of the arrest. It was deliberately secret. True, the disciples fled and must have spread the news, but they could not have known that the Sanhedrin was going to violate its own laws and carry out a travesty of a trial by night. Who then were there? The crowd knew that there was this custom whereby a prisoner was released at the Passover time. It may well be that this was a crowd which had assembled with the

deliberate intention of demanding the release of Barabbas. When they saw the possibility that Jesus might be released and not Barabbas they went mad. To the chief priests this was a heaven-sent opportunity. Circumstances had played into their hands. They fanned the popular clamour for Barabbas and found it easy, for it was the release of Barabbas that that crowd had come to claim. It was not that the crowd was fickle. It was that it was a different crowd. Nonetheless, they had a choice to make. Confronted with Jesus and Barabbas, they chose Barabbas. They chose the law-breaker instead of Jesus. One of the New Testament words for sin is anomia Greek , which means lawlessness. In the human heart there is a streak which resents law, which desires to do as it likes, which wants to smash the confining barriers and kick over the traces and refuse all discipline. There is something of that in every man. Kipling makes the old soldier say in Mandalay: The mob was the representative of men when it chose lawlessness instead of law. In almost three thousand years of history there have been less than one hundred and thirty years where there has not been a war raging somewhere. Men in their incredible folly have persisted in trying to settle things by war which settles nothing. The mob were doing what men have so often done when they chose the warrior and rejected the man of peace. Barabbas and Jesus stood for two different ways. Barabbas stood for the heart of hate, the stab of the dagger, the violence of bitterness. Jesus stood for the way of love. As so often has happened, hate reigned supreme in the hearts of men, and love was rejected. Men insisted on taking their own way to conquest, and refused to see that the only true conquest was the conquest of love. There can be hidden tragedy in a word. The Roman scourge was a terrible thing. The criminal was bent and bound in such a way that his back was exposed. The scourge was a long leathern thong, studded here and there with sharpened pieces of lead and bits of bone. Some men died under it. Some men emerged from the ordeal raving mad. Few retained consciousness through it. That is what they inflicted on Jesus. They clad him in a purple robe, and they plaited a crown of thorns and put it on him, and they began to salute him, "Hail! King of the Jews! And after they had made sport of him, they took off the purple robe, and clad him in his own clothes. And they led him away to crucify him. The Roman ritual of condemnation was fixed. The judge said *Illum duci ad crucem placet* , "The sentence is that this man should be taken to a cross. The Praetorium was the residence of the governor, his headquarters, and the soldiers involved would be the headquarters cohort of the guard. We would do well to remember that Jesus had already undergone the agony of scourging before this horse-play of the soldiers began. It may well be that of all that happened to him this hurt Jesus least. The actions of the Jews had been venomous with hatred. The consent of Pilate had been a cowardly evasion of responsibility. There was cruelty in the action of the soldiers but no malice. To them Jesus was only another man for a cross, and they carried out their barrack-room pantomime of royalty and worship, not with any malice, but as a coarse jest.

7: The silence of Christ

Mark 1 Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate.

The Pope concluded his series of reflections on the prayer of Jesus by today considering His silence. Faced with this silence of the cross, St. Maximus the Confessor places upon the lips of the Mother of God this touching phrase: The Life of Mary, no. Marian texts of the first millennium, 2, Rome , p. The cross of Christ not only portrays the silence of Jesus as His final word to the Father; it also reveals that God speaks through the silence: Hanging from the wood of the cross, he lamented the suffering caused by that silence: Advancing in obedience to his very last breath, in the obscurity of death, Jesus called upon the Father. He commended himself to him at the moment of passage, through death, to eternal life: The experience of Jesus on the cross speaks deeply of the situation of the man who prays and of the culmination of prayer: The interplay of word and silence that marks the prayer of Jesus during his entire earthly life “ especially on the cross ” also touches our own lives of prayer, in two ways. Interior and exterior silence are necessary in order that this word may be heard. And this is especially difficult in our own day. In fact, ours is not an age which fosters recollection; indeed, at times one has the impression that people have a fear of detaching themselves, even for a moment, from the barrage of words and images that mark and fill our days. For this reason, in the already mentioned Exhortation *Verbum Domini*, I recalled the necessity of our being educated in the value of silence: The great patristic tradition teaches us that the mysteries of Christ all involve silence. This principle “ that without silence we neither hear nor listen nor receive the word ” applies above all to personal prayer, but it also pertains to our liturgies: PL 38, ; Sermon ,2: The Gospels often present Jesus “ especially at times of crucial decisions ” withdrawing alone to a place set apart from the crowds and from his own disciples, in order to pray in the silence and to abide in his filial relationship with God. Silence is capable of excavating an interior space in our inmost depths so that God may abide there, so that his Word may remain in us, so that love for him may be rooted in our minds and in our hearts and animate our lives. The first way, then: However, there is a second important element in the relation of silence with prayer. But this silence of God “ as Jesus also experienced ” is not a sign of His absence. The Christian knows well that the Lord is present and that he is listening, even in the darkness of suffering, rejection and solitude. Jesus reassures the disciples and each one of us that God knows well our needs at every moment of life. He teaches the disciples: God knows us intimately, more deeply than we know ourselves, and He loves us: This man quickly loses everything: And thus, in the end, turning to his Creator, he is able to conclude: This supreme confidence, which opens way to a profound encounter with God, matures in silence. St Francis Severio prayed, saying to the Lord: I love you, not because you can give me heaven or condemn me to hell, but because you are my God. I love You, because You are You. As we approach the conclusion of our reflections on the prayer of Jesus, a number of the teachings from the Catechism of the Catholic Church come to mind: To seek to understand his prayer through what his witnesses proclaim to us in the Gospel is to approach the holy Lord Jesus as Moses approached the burning bush: And how does Jesus teach us to pray? In the Compendium of the Catechism of the Catholic Church we find a clear answer: In this way he teaches us, in addition to the content, the dispositions necessary for every true prayer: In surveying the Gospels, we saw how the Lord is the interlocutor, friend, witness and teacher of our prayer. In Jesus the newness of our dialogue with God is revealed: And we learn from Jesus how constant prayer helps us to interpret our lives, to make decisions, to recognize and accept our vocation, to discover the talents that God had given us, to daily fulfill His Will, which is the only path to attaining fulfillment in our lives. One of the most beautiful moments in the prayer of Jesus is precisely the moment when he “ in order to face the disease, distress and limitations of his interlocutors ” turns to his Father in prayer, thus teaching those around him where the source of hope and salvation is to be sought. The Evangelist John recounts: I knew that thou hearest me always, but I have said this on account of the people standing by, that they may believe that thou didst send me. Dear brothers and sisters, with trust let us ask the Lord to enable to live out the journey of our filial prayer, by learning day by

day from the Only Begotten Son made man for us how to turn to God. The words of St. Paul on the Christian life apply also to our own prayer: But Jesus teaches us that God also speaks to us, especially at times of difficulty, through his silence, which invites us to deeper faith and trust in his promises. Jesus is our great teacher of prayer; from his prayer we learn to speak with confidence to our heavenly Father as his beloved sons and daughters. My greetings and prayerful good wishes also go to the participants in the Congress of the International Society of Plastic Regenerative Surgery. May the Lenten journey we are on lead you, dear young people, to maturity of faith in Christ; dear sick, may it increase your hope in Him who always sustains us in trial; may it help you, dear newlyweds, to make your family life a mission of faithful and generous love. I wish to express to them my sincere gratitude for their fidelity to the patrimony of their venerable Christian tradition and to the Successor of the Apostle Peter, a fidelity that has always sustained them in the innumerable trials of history. I accompany your Synod with my fervent prayers and with an Apostolic Blessing, in the hope that it may increasingly favor communion and understating among pastors, that they may know how to guide, with renewed evangelical fervor, Armenian Catholics along the path of generous and joyful witness to Christ and to the Church. As I entrust the Armenian Synod to the maternal intercession of the most holy Mother of God, my prayerful thoughts also go to the regions of the Middle East, and I encourage pastors and all the faithful to persevere with hope amidst the great suffering which afflicts those dear peoples. May the Lord bless you all.

8: Mark Jesus Faces Pilate | Thrive Through Christ Ministries

Mark New American Standard Bible (NASB) Jesus before Pilate. 15 Early in the morning the chief priests with the elders and scribes and the whole [] Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate. 2 Pilate questioned Him, "Are You the King of the Jews?"

You have heard of all that Christ did so that you could be forgiven, and cleansed of your sin, and adopted as a child of God into his family. How have you been content to remain in spiritual darkness instead of coming to the Light of the World? This blind man had heard the story of Jesus healing another blind man, and faith was born in his heart. You have heard of Jesus forgiving others; will you not accept the forgiveness that he offers you? Perhaps you do not yet believe, but only hope. You have heard the Good News that Jesus Christ came into the world to save sinners, and you hope that it might be true. You hope that it might be true for you. Let me assure you today, dear friend, that it is true, and that there is hope for you, whoever you are! The Response of Faith Mark A blind beggar named Bartimaeus son of Timaeus was sitting beside the road. This was the main road between Jericho and Jerusalem. Jesus had set his face toward Jerusalem. Walking ahead of his disciples, Jesus was on the road to suffering and rejection and death on the cross. It was an uphill climb of 3, feet 1, m to Jerusalem and a distance of some 17 miles 27 km. Passover was near and there were great crowds of people, but there were even greater crowds than usual, for many were following Jesus. He hears the shuffling feet and the hum of voices. They said that he was John the Baptist, or Elijah, or one of the prophets, but they had completely failed to understand that Jesus was not a forerunner of anyone else. He was not a prophet pointing to someone else. He was the one that all the prophets had pointed to. Jesus was himself the focal point of the plan of God. He was the promised One. He was the promised Son of David. He was the Messiah. He was the Word made flesh. He was God in the flesh. Bartimaeus had already concluded that Jesus was the promised Messiah, anointed and sent to proclaim the recovering of sight to the blind. He must be busy. He has no time for me. He is about to leave. There is no hope for me. Things will never change for me. We would want Jesus to come to us. We would want someone to tell us that he is standing still and looking for us. Blind Bartimaeus heard that Jesus of Nazareth was passing by, and that was enough for him. He might otherwise have told himself that Jesus was leaving Jericho and could not stop for a poor blind beggar. But that is not how faith thinks. This is my opportunity! If Jesus is leaving Jericho, I must act now! This may be my only chance! There is no way to get to him. And then, there are his disciples. Jesus is busy with his disciples; he will never hear me. How many times has Christ not only passed you by, but knocked at your door, and called out to you? Time and again he has invited you, Mat Come, buy wine and milk without money and without price. The poor blind beggar did not have the encouragements and invitations that you have had. Bartimaeus did not have multiple opportunities to call upon Jesus as you have had, and yet he did not waste the one opportunity that he received. How many times have you heard the gospel message? How many times have you heard Christ calling to you? How many times have you been invited to surrender your life to the One who died for you? Today is the day of salvation. Call upon him and be saved. The Cry of Faith Mark Hold your tongue, man! This is Jesus passing by. He has no time for the likes of you! No amount of opposition can shut him up. He had no other hope: If you are to be saved, your call must be one of desperation. He was not quoting some memorized text. This prayer was the cry of his heart. The gates of heaven are only opened to those who know how to knock. Your eyes will never be opened until your mouth is opened. True prayer is like Mount Yashur. It may or may not be loud, but it has fire inside. It erupts in the burning lava that shoots up toward heaven and finds its way to God. Have you called out to Christ in prayer? It was not a one time thing with Bartimaeus. He called out again and again. In earnestness he persevered until he was heard. The man or woman who finds grace with God is the one whose desire for grace is greater than the obstacles to grace. His prayer will not be stopped by the opposition of family or friends or even religious authorities who try to silence him. His prayer is desperate because he has come to understand his great need of Christ. He did not find his prayer in a prayer book. It was not a flowery oration. His prayer was not filled with impressive theological terms. He had simply recognized that Jesus was the promised Messiah, the Son of David. The

words that came from his lips were first formed in his heart. They expressed his deepest desire for mercy. Above the noise of the crowd and the voice of the teacher comes the piercing cry again and again, getting louder and louder each time it is repeated until finally, Jesus stopped in his tracks. Jesus will not ignore the earnest cry for help. He sees a man who cannot see him. Get up; he is calling you. Moments before, they had tried to shut him up. Now that Jesus was calling, they want to help him: Here we see 4. The Obedience of Faith Mark There was no waiting. No one needed to convince him. No one dragged him to Jesus. Bartimaeus threw off his coat, jumped up, and came to Jesus. Why have you not yet come? Did you not hear Jesus when he called you? Will you not come now? Get rid of your rags of sin and self-righteousness, and come. Do not think that he is not calling you. He calls all who are weary. He calls all who carry the heavy burden of sin. He calls all who are thirsty for true life.

9: The Rev. Dr. Bill Self - What Do You Want With Me, Jesus? - www.enganchecubano.com

Start studying Mark ~ Jesus is Brought before Pilate. Learn vocabulary, terms, and more with flashcards, games, and other study tools.

Bible quotes you hear in the streaming audio may be from the New King James version of the Bible. As we listened to the reading this morning, it is easy for our hearts to be filled with sadness, and even with a touch of righteous indignation for that crowd that bound Jesus in such a way! And yet, there are few of us, if any who today who are not guilty of binding the hands of Jesus in a figurative way! Refusing to obey the gospel. In his great love for us, Jesus stretched out his hands and died for our sins. Even today, through His gospel, He pleads with all to take advantage of His suffering. He does not want us to suffer for the guilt of our own sins. The invitation of Matthew But when one refuses to obey the gospel. The hands of Jesus are bound! There is no way such a person can then receive the benefits of Jesus death! For him or her, the death of Jesus was in vain! Is this true of you? It is - if you have not yet accepted the gospel by obeying the commands of Jesus - Mark And if it is, then you will one day have to face the righteous indignation of Jesus Himself! Refusing to be transformed. This transformation involves a renewal of the mind - Romans This renewal occurs as we read, study, and meditate upon the Word of God - 1 Peter 1: But many Christians neglect the instrument by which we can be renewed! Allowing other things to take precedence in our lives, we so bind the hands of Jesus that we do not change! Are we guilty of this? We are, if we neglect to study the Bible on our own! We are, if we fail to take advantage of opportunities to study with others! Neglect the transforming power of the Word of God, and we are just as guilty of binding the hands of Jesus as were those who delivered Him to Pilate! Jesus has become our high priest. He became man for this very purpose - Hebrews 2: As our high priest: He is able to save those who come to God through Him - Hebrews 7: He ever lives to make intercession for us - Hebrews 7: Jesus cannot be our high priest, our intercessor! Figuratively speaking, we have taken the praying hands of Jesus and bound them behind His back! Are we doing this? If so, what a travesty this is! For here is Jesus. Who lives to intercede for us. Refusing to do our part in the Church. The church is described as the body of Christ - Ephesians 1: As His body, we are individually members of one another - 1 Corinthians As members of one another, we are to care for one another - Ephesians 4: It is through such mutual edification, that Christ provides much of His help for the members of His body! But when we fail to do our share, again Jesus is bound! Just as our physical head can do little if our bodily members fail to follow its leading, so it is with Jesus and His church! Have you ever considered it this way? That by failing to do our part, we handicap the body of Christ? That because of our neglect, or apathy, or lukewarmness. Either the whole body of Christ suffers, b. Or others are forced to do double duty in order to make up the difference? Refusing to share the gospel with the lost. Jesus has made his disciples to be his hands in taking the Gospel to the lost. In every case of conversion recorded in Acts, Jesus used a disciple to tell the good news. Jesus works the same way today! But to the degree that we keep the good news to ourselves. We have bound the hands of Jesus once again! We hinder Jesus from telling others of His wonderful grace! Are we binding the hands of Jesus in this way? Every day, countless souls die with no hope of eternal life. This need not be, if more would make the sharing of the gospel the primary concern in their lives! Sadly, in too many cases the primary concern of Christians is the pursuit of pleasure and acquisition of worldly treasures! Yes, one does not have to literally bind the hands of Jesus to be guilty of the same sort of offense that we read about in Mark

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