

2-2018

The Final Week of Jesus Christ's Ministry - Friday (Part Two)

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Recommended Citation

Willmington, Harold, "The Final Week of Jesus Christ's Ministry - Friday (Part Two)" (2018). *The Second Person File*. 150.

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THE FINAL WEEK OF JESUS CHRIST'S MINISTRY: FRIDAY—PART TWO HIS UNFAIR AND ILLEGAL TRIALS

FRIDAY

- **THE OUTLINE**

The Religious Trials

- A. The trial before Annas, former high priest (Jn. 18:13-24)
- B. The trial before Caiaphas and the Sanhedrin (Mt. 26:57-68; Mk. 14:53-65; Lk. 22:54)
 - 1. Caiaphas was the current high priest and son-in-law of Annas.
 - 2. Jesus is falsely accused of threatening to destroy the temple (Mt. 26:59-62).
 - 3. He affirms His deity and warns of His Second Coming (Mt. 26:63, 64; Mk. 14:61, 62).
 - 4. He is accused of blasphemy, is then spat upon, struck, and slapped (Mt. 26:65-68; Mk. 14:65).
- C. The trial before the entire Sanhedrin (Mt. 27:1; Mk. 15:1a; Lk. 22:66-71).

He once again affirms His deity and warns of His Second Coming.

The Political Trials

- A. The first trial before Pilate (Mt. 27:2, 11-14; Mk. 15:1b-5; Lk. 23:1-5; Jn. 18:28-38)
 - 1. Pilate asks if He was the King of the Jews (Mt. 27:11).
 - 2. Jesus said His kingdom was not of this world but one of truth (Jn. 18:36).
 - 3. Pilate asks, "What is truth?" but leaves before hearing Jesus' answer (Jn. 18:37).
 - 4. Pilate reports to the Jewish mob that he could find no fault in Jesus (Jn. 18:38).
- B. The trial before Herod Antipas (Lk. 23:6-12)
 - 1. Upon learning that Jesus was a Galilean, Pilate sends Jesus to Herod who had jurisdiction in this matter.
 - 2. Herod was glad to see Jesus and hoped He would perform some magic tricks for him.
 - 3. But Jesus remained silent. In anger Herod had Him dressed as a pretender king and mocked by the court.
- C. The second trial before Pilate (Mt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39-19:16).
 - 1. Pilate is warned by his wife not to be involved in the case against Jesus (Mt. 27:19).
 - 2. However, in a feeble attempt to save Jesus, Pilate offers to release an imprisoned murderer, bandit, and rebel named Barabbas, hoping the crowd would select Jesus, the lesser of the two (Mt. 27:15-18).

3. But the crowd screamed out, *"Release Barabbas, crucify Jesus!"* (Mt. 27:24-26a)
4. In a final attempt he reminded the mob that neither he nor Herod had found fault in Jesus, but all to no avail (Lk. 23:14, 15).
5. In fact the crowd threatens to report him to Caesar if he did not permit them to murder Jesus (Jn. 19:12).
6. Pilate washes his hands of the whole affair and delivers Jesus to the Roman soldiers (Mt. 27:24-26a).
7. By all this, former enemies Pilate and Herod, now became friends! (Lk. 23:12)

The Military Trial

A. The trial before the Roman soldiers (Mt. 27:27-30; Mk. 15:16-19):

1. He is scourged (Mt. 27:26).
2. He is then stripped of His clothes, and mocked as a clown-like king.
3. They placed a scarlet robe on His back, a crown of thorns on His head, and a reed in His right hand, all the while bowing before Him, striking Him with the reed and crying out, HAIL, KING OF THE JEWS! (Mt. 27:28-30).
4. He is then led out to be crucified (Mt. 27:31).

• **THE ANALYSIS**

Jesus suffers His first unfair trial (before Annas, the ex-high priest):

"And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people... The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (Jn. 18:13-14, 19-23).

Here we are told Jesus was struck in the face. This was just the beginning of the terrible ordeals suffered during His trials. He would thus be:

1. Misquoted (Mt. 26:60-61)
2. Spat upon (Mt. 26:67; 27:30)
3. Struck with fists (Mt. 26:67; 27:30)
4. Repeatedly slapped (Mt. 26:67)
5. Ridiculed (Mt. 26:68; Lk. 23:11)
6. Blindfolded (Mk. 14:65)

7. Falsely accused (Lk. 23:2, 10)
8. Insulted (Lk. 22:65)
9. Stripped of His clothes (Mt. 27:28)
10. Flogged (Mk. 15:13)

B. Jesus suffers His second unfair trial (before Caiaphas, the current high priest)

"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." (Mt. 26:57-67)

1. Jesus both warned His foes and promised His friends that He would come again.

Compare this passage with John 14:1-3.

2. We are told here that Caiaphas tore his clothes.

The high priest was forbidden to do this under the Mosaic Law:

"And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes." (Lev. 21:10)

3. This shameful session ends by the Jewish leaders spitting upon Jesus.

To spit in one's face was considered by the Jews to be an act of total repudiation and gross personal insult. A person was considered disgraced for seven days after having his face spat upon (Num. 12:14). Job's enemies showed their utter contempt for the suffering patriarch by spitting in his face (Job 30:10). The Savior Himself had predicted all this through the prophet Isaiah some seven centuries before it actually happened:

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6).

4. After being blindfolded, they demanded that He tell them who struck Him. This

reflected a traditional test of Messianic status based on a rabbinic interpretation of Isa. 11:2-4. According to this view the true Messiah could know who was hitting Him even though blindfolded.

- C. Simon Peter denies Jesus at this time. (Mt. 26:58, 69-75; Mk. 14:54, 66-72; Lk. 22:54b-62; Jn. 18:15-18, 25-27).

Note: An exact chronological arrangement of these denials is impossible. In fact, it has even been suggested that Peter denied his Lord not three times on one occasion, but six times on two occasions, and that Christ predicted both events.

1. The first warning

Place: The Upper Room

Prophecy: That Peter would deny Christ three times before the cock crowed at all (see Jn. 13:38; Lk. 22:34).

2. The second warning

Place: On the way to Gethsemane

Prophecy: That Peter would deny Christ three times before the cock crowed twice (see Mk. 14:30).

- D. Whatever the chronology, note the characters, the charges, the concealment, and the contrition in this sordid account:

1. The characters

Peter and John

John went inside – *“And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.”* (Jn. 18:15)

Peter waited outside – *“But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.”* (Jn. 18:16)

Several servant maids

Some officers

A kinsman of Malchus

2. The charges

“Then saith the damsel that kept the door unto Peter, Art not thou also one of this man’s disciples?” (Jn. 18:17)

“And thou also wast with Jesus of Nazareth.” (Mk. 14:67b)

“Thou are one of them: for thou art a Galilean, and thy speech agreeth thereto.” (Mk. 14:70b)

“One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?” (Jn. 18:26)

3. The concealment

"I know not, neither understand I what thou sayest." (Mk. 14:68)

"Woman, I know him not." (Lk. 22:57)

"Man, I know not what thou sayest." (Lk. 22:60)

"But he began to curse and to swear, saying, I know not this man of whom ye speak." (Mk. 14:71)

4. The contrite

The lie of Peter:

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew." (Lk. 22:60)

The look of Jesus:

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." (Lk. 22:61-62)

5. The conclusion

The Shakespearean character Juliet once said, "What's in a name?" Here we could rephrase it to read, "What's in a look?" The Lord turned and looked upon Peter. Apparently He had also heard the awful cursing and denials. Peter was stricken in his thoughts and went out, weeping bitterly. It is not our sin that causes us to weep. It is rather seeing the Savior that we have sinned against that causes our tears.

Note the phrase, *"Peter... wept bitterly."* It is indeed a fact—you can't judge a book by its cover. Imagine yourself in the vicinity of the Garden of Gethsemane on a warm April night some two thousand years ago. As you watch, a man walks up to Jesus and begins kissing Him. You would probably conclude, "How this man must love the Master!" Shortly after this you would be shocked to hear another man bitterly cursing Christ. Your conclusions about this would be, "How this man must hate the Master!" But both times you would be wrong. Judas, the man who kissed Christ, really hated Him, and Peter, the one who cursed Him, really loved Him.

E. Jesus suffers His third unfair trial (before the assembled Sanhedrin):

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." (Lk. 22:66-71)

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." (Mt. 27:1)

F. Judas Iscariot hangs himself at this time:

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me." (Mt. 27:3-10)

Question: How are we to understand Judas' repentance in this passage? In essence, the word itself has a two-fold meaning:

1. To turn *from* something or someone
2. To turn *to* something or someone

Both meanings are seen in the following verses:

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities... Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ... For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." (Acts 3:26; 20:21; 1 Thess. 1:9)

With this in mind it is apparent by his subsequent suicide that Judas' repentance involved only the first but none of the second.

The same would be said about Esau:

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12:17)

In fact it can be concluded both Esau and Judas experienced some kind of remorse, but no real repentance whatsoever!

G. Jesus suffers His fourth unfair trial (before Pilate for the first time). (See Mt. 27:2, 11-14; Mk. 15:1b-5; Lk. 23:1-5; Jn. 18:28-38.)

1. Round one: Pilate and the Jew

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die." (Jn. 18:28-32)

The passage here in 18:28 records what is probably the most blatant example of raw hypocrisy in the entire Bible! The Pharisees, now involved in an all-out effort to murder their own Messiah, take great care lest they defile themselves by entering a Gentile room which might have contained leaven! These Jewish leaders had previously illustrated this twisted standard of morality:

"For the Son of man is Lord even of the Sabbath day. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." (Mt. 12:8-13)

2. Round two: Pilate and the Savior

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (Jn. 18:33-38)

Note Pilate's question to Jesus, "What is truth?"

This is undoubtedly the second most important and profound question in all the Bible —indeed, in all of history.

The first was asked by a frightened Philippian jailor, "Sirs, what must I do to be saved?" (Acts 16:30)

The second was asked by a frustrated Roman governor: "What is truth?" The tragedy here is that while the jailor awaited his answer and was saved (Acts 16:31), the governor impatiently walked out and was lost.

H. Jesus suffers His fifth unfair trial (before Herod Antipas)

"And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was

exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.” (Lk. 23:5-12)

There is a tragic truth to be seen here in that the person and work of Jesus Christ serves to reconcile enemies through two totally different methods:

1. Unifying them in their love for Him:

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” (Eph. 1:10)

2. Unifying them in their hatred for Him:

“The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”(Acts 4:26-27)

I. Jesus suffers His sixth unfair trial (before Pilate for the final time). See Mt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39-19:1, 4-16a.

It is very difficult to place all those events transpiring during the sixth trial in exact proper order. The following is a suggested chronological outline:

1. Pilate and the Jewish leaders (First encounter)

“And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison). Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him ... And Pilate gave sentence that it should be as they required.” (Lk. 23:13-21, 24)

2. Pilate and his wife

There are two significant occasions in the scriptures when a non-Jewish wife offered counsel to her husband.

Some bad advice which was tragically heeded –

“Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the

king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." (Esther 5:12-14)

Some good advice which was tragically not heeded –

"When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." (Mt. 27:19)

3. Pilate and Jesus (first encounter)

"Then Pilate therefore took Jesus, and scourged him." (Jn. 19:1)

This was obviously done in an attempt to appease and satisfy the demands of the blood thirsty leaders in hopes it would allow Jesus to be released.

4. Pilate and the Jewish leaders (second encounter)

"Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." (Jn. 19:4-7)

John the Baptist had once introduced Jesus as, "Behold the lamb" (Jn. 1:29). Pilate now says, "Behold the man." Perhaps the Apostle Paul would later have both statements in mind when he wrote:

"For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5)

5. Pilate and Jesus (second encounter)

"When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." (Jn. 19:8-11)

6. Pilate and the Jewish leaders (third encounter)

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this

just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.” (Mt. 27:24-25)

“When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.” (Jn. 19:13-16)

J. The New Scofield Bible aptly summarizes these first six trials.

"There were two legal systems that condemned Christ: the Jewish and the Roman, the very two which underlie modern jurisprudence. The arrest and proceedings under Annas, Caiaphas, and the Sanhedrin were under Jewish law; those under Pilate and Herod were under Roman law. The Jewish trial was illegal in several particulars:

1. The judge was not impartial and did not protect the accused. There is no evidence that the quorum of twenty-three judges was present; the judges took part in the arrest; and they were hostile (Mt. 26:62-63).
2. The arrest was unlawful because it was carried out under no formal accusation.
3. In criminal trials all sessions had to be started and carried on only during the day. Night sessions were illegal.
4. A verdict of guilty could not be rendered on the same day as the conclusion of the trial. It had to be given on the next day.
5. The search for hostile testimony was illegal (Mt. 26:59; Mk. 14:56; John 11:53).
6. No accused [person] could be convicted on his own evidence, yet the accusers sought replies and admissions from Christ to condemn him (Mt. 26:63-66; Jn. 18:9).
7. No valid legal evidence was presented against him."
(Oxford University Press, N.Y., 1967, p. 1042)

K. Jesus suffers His seventh unfair trial (before the Roman soldiers)

“Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!” (Mt. 27:27-29)

“And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.” (Mk. 15:19)

1. According to John's Gospel, both the sixth and seventh trials of Jesus occurred *“in a place that is called the Pavement, but in the Hebrew, Gabbatha”* (Jn. 19:13b). In New

Testament times there was a strong fortress situated on the north side of the temple area known as the Tower of Antonia. That area is now occupied by the Covenant of the Sisters of Zion. Recent excavations beneath this building have revealed a courtyard paved with flagstones called in the Greek *lithostrotos* ("paved"), and in the Aramaic *gabbatha* ("raised"). This was the place of which John spoke.

2. Here Pilate had Jesus scourged and condemned to be crucified. After a futile attempt to wash away his guilt, the governor turned Jesus over to the Roman soldiers. Carved in that flagstone pavement can be seen the letter 'B' with a rough, prickly crown at the top and a sword at the bottom. The 'B' represented the word *Basilicus*, which means "the Game of the King," a very popular game among the legion troops. It consisted chiefly in choosing a burlesque king, in loading him down with ludicrous honors, in giving him liberty to satisfy his vices, and then cruelly putting him to death. There is strong evidence in the Gospel accounts that Jesus was the victim of this game.

L. Jesus is led to Calvary.

1. The man of Cyrene, lifting up the cross:

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." (Mk. 15:20-21)

2. The maidens of Jerusalem, lamenting over the cross:

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." (Lk. 23:27-30)