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I am sure that among them He will, in His grace and mercy, have a great place for the loving and unaltering testimony, of which Keswick has been and is so great a scene, to the holy and happy realities of the life which is lived in the power of a trusted Christ, speaking in His Word, manifested by His Spirit.



## Studies in Texts:

### SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

#### VII.—GOD'S COURT OF APPEAL.

"They delivered Jesus to Pilate."—Mark xv. 1.

"Jesus committed Himself to Him that judgeth righteously."—  
1 Pet. ii. 23.

[Book of the Month: "THE TRIAL OF JESUS CHRIST"<sup>1</sup> = T. Other references: David Smith's "Days of His Flesh" = DF. Stalker's "Trial of Jesus" = ST. Rosadi's "Trial of Jesus" = RT. Moffatt's "Trial" in *Hast. Dict., Ch. and Gos.* = DCG.]

SAME Greek word in both texts. One of the great key-words of trial: *cf.* Matt. xxvi. 2; xxvii. 2, 3, 4; Mark xv. 1, 15; Luke xxiii. 25; John xix. 11. Peter says Christ suffered wrongfully for doing right (1 Pet. ii. 20, 21).

I. THE UNJUST JUDGES. "In both trials judges were unjust, and trial was unfair" (T., 123). *A. Hebrew Trial.* "A process begun and finished in *one* night; commencing with witnesses against accused (Mark xiv. 56), sought for by judges (xiv. 55, 'scandalous indecorum' T., 36), not sustained even so (v. 59); continued by illegal interrogatories (Mark xiv. 60; 'John xviii. 21 is voice of pure Hebrew justice recalling unjust judge to duty,' T. 26); ending with demand for confession

<sup>1</sup> By A. Taylor Innes, Advocate. Publisher: T. and T. Clark. 2s. 6d. A striking legal view of an illegal transaction.

(xiv. 61, illegal, 'last violation of formal justice' T. 56); followed twenty-four hours too soon by sentence (xiv. 64, 'Jewish law calls this atrocity,' T. 34): neither form nor fairness of judicial trial" (T. 59). "A succession of flagrant illegalities" (DF. 469). B. *Roman Trial*. Principle laid down (Acts xxv. 16). Charge perverted and false (Luke xxii. 70; xxiii. 2; xx. 25). Pilate acquits, compromises, condemns. "The perfect feature of the unjust judge" (T. 93). "Utterly unjust" (ST. 89). "Dishonour of Golgotha dishonour of justice" (RT. 145). "Not courage to do justice" (DF. 490). "Jewish trial strained letter of justice; Roman, little or no judicial attempt at all" (DCG. ii. 754).

II. THE JUST JUDGE. Peter says Christ knew the false courts only temporal; an eternal Judge would revise sentence (*cf.* Gen. xviii. 25; Job viii. 3; Luke xviii. 7).

III. THE RIGHT OF APPEAL. Judas "handed over" Jesus to Jews (Matt. xxvii. 3). Jews "handed over" Jesus to Pilate (xxvii. 2). Pilate "handed over" Jesus to executioners (Luke xxiii. 25). Jesus "handed over" Himself to God (1 Pet. ii. 23), with Whom no injustice can stand (imperfect tense, "maintained the attitude all through unjust trials").

"He left us a copy to write under" (1 Pet. ii. 21). When we "suffer wrong for doing right," let us "take it patiently," by taking it to the higher court.

