

Trials Before Pilate And Herod

Lesson 6

Introduction

1. This lesson will discuss the 4th and 5th trials of Jesus in a matter of a few hours.
2. He was examined “first” by Annas the former high priest. (Jn. 18:13).
3. He was then tried before dawn before Caiaphas and the Jewish Sanhedrin.
4. Next the Sanhedrin tried Jesus as soon as it was day to make the illegal proceedings of the night before appear legal. (Lk. 22:66). Everything about those trials had been illegal, but this did not matter to the vicious, wicked, hypocritical men.
5. Once again they condemned Jesus of blasphemy and affirmed He was “worthy of death.”
6. This lesson will take a careful look of Jesus’ trials before Pilate and Herod.
7. The next lesson will examine Jesus’ return to Pilate and His condemnation leading to immediate crucifixion.

Jesus Bound Over To Pilate

1. Immediately follow the post-dawn trial before Caiaphas and the Sanhedrin Jesus was bound over to Pilate the governor of Judea. (Matt. 27:1-2; Mk. 15:1; Lk. 23:1).

MAT 27:1 Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death;

MAT 27:2 and they bound Him, and led Him away, and delivered Him up to Pilate the governor.

MAR 15:1 And 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 up to Pilate.

LUK 23:1 Then the whole body of them arose and brought Him before Pilate.

- a. The Sanhedrin had the authority to try and condemn a person.
 - b. It did not have the authority to put Jesus to death without the concurring sentence of the Roman governor, Pilate.
 - c. This was why they were so anxious to get the approval of Pilate.
 - d. Pilate was appointed governor by Tiberius Caesar in 26 A.D., and remained the Roman governor [procurator] of Judea until 36 A.D..
2. John states Jesus was led “into the Praetorium.” (Jn. 18:28).

JOH 18:28 They led Jesus therefore from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover.

- a. This was the Hall of Judgment where Pilate handled his cases.
 - 1) The Roman procurators occupied the Praetorium when they came from Caesarea on public business.
 - 2) This place is mentioned 4 times in the New Testament. (Jn. 18:28, 33; 19:19; Acts 23:35).
- b. John states “it was early.” It was very early considering the time of Jesus’ crucifixion. (Mk. 15:25).
- c. He indicates “they themselves did not enter into the Praetorium in order that they might not be defiled.”
- d. He also states they did not enter the Praetorium because they did not want defilement to keep them from eating the Passover.
- e. To enter the Praetorium, according to their teachings, would disqualify them from participating in the feast days [the feast of unleaven bread].
- f. It is important that a few comments be inserted here about how the gospel writers used the word “Passover” in this context.
 - 1) Jesus had eaten the Passover at the right time the night before. (Jn. 13:1-15).
 - 2) He had eaten it on Thursday [Friday] night with His disciples, and during the Passover feast instituted the Lord’s supper. It was actually Friday as the Jews reckoned time. They reckoned a day from sunset to sunset.
 - 3) The Synoptic writers used the word “Passover” to refer to the actual Passover supper.
 - 4) John seems to use the word “Passover” to include the 7 days of the feast of unleaven bread.
 - 5) The crucifixion of Jesus took place on Friday - the same day He was tried and sentenced to death by Pilate.
 - 6) It is interesting and important that Jesus had prophesied He would be crucified (Jn. 12:32,33), and He had also spoken beforehand in regard to some of the details of His trial. (Matt. 20:18,19).

JOH 12:32 "And I, if I be lifted up from the earth, will draw all men to Myself."

JOH 12:33 But He was saying this to indicate the kind of death by which He was to die.

MAT 20:18 "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death,

MAT 20:19 and will deliver Him to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up. " See also Mk. 10:33,34.

3. John teaches this refusal prompted Pilate to come “out to them” with a question why they had brought “this Man.. (Jn. 18:29). Jesus was with Pilate when He came out from the Judgment Hall.

JOH 18:29 Pilate therefore went out to them, and said, "What accusation do you bring against this Man?"

Pilate Wants To Hear Their Accusation

- a. It is not likely that Pilate was totally ignorant of the charges the Jews had against Jesus.

- b. One can be sure he knew some about Jesus and that the Sanhedrin hated Jesus.
 - c. He was desirous of knowing the specific charges they were making against Jesus.
4. Luke affirms the religious leaders of Jews immediately began to make charges against Jesus.
- These leaders were seeking to deceive Pilate by affirming they had condemned Jesus for the charges they were about to make.
 - In reality they had condemned Jesus with a charge of blasphemy.

Jewish Leaders Make Accusations Against Jesus

LUK 23:2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

a. "We found this man misleading our nation"

- 1) This was a very vague charge that could refer to the law of Moses or Roman law or both.
- 2) This may have referred to Christ's teachings that contradicted their man-made laws and traditions.
- 3) Jesus instructed the Jews to obey the laws of Moses [the laws of God]. (Matt. 5:17-20).
- 4) He did introduce teachings that would take effect once He became King.
- 5) This charge may refer to Roman law - the paying of taxes, allegiance to Rome.
- 6) They were pretending to be friends of Rome, but this was far from the truth!

b. "And forbidding to pay taxes to Caesar"

- 1) This was a deliberate, malicious lie.
- 2) Jesus taught His followers to pay tribute to Caesar. (Matt. 22:15-21).
- 3) Jesus Himself paid taxes. (Matt. 17:25-27).
- 4) Paul who taught by revelation of Jesus insisted that Christians pay taxes. (Gal. 1:12; Rom. 13:7).

c. "and saying that He Himself is Christ, a King"

- 1) Jesus did claim to be the Messiah, the King. (Matt. 16:16, 17).
- 2) As will be discussed later, Jesus emphatically pointed out that His kingdom was not of this world. (Jn. 18:36). He was not an earthly king, but a spiritual King.
- 3) Some had tried to make Jesus an earthly King, but He refused. (Jn. 6:14,15).

JOH 6:14 When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world."

JOH 6:15 Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king,

withdrew again to the mountain by Himself alone.

- d. It is noteworthy they did not charge Jesus with blasphemy before Pilate. This would not stick with a Roman governor. Blasphemy was not a criminal offence among the Romans.
- e. The charges were very serious to a Roman governor who had the responsibility of keeping the peace, assuring the collection of taxes, and not permitting anyone to lead the people in insurrection.

“An Evildoer”

5. John also adds this detail about the religious leaders charging Jesus was “an evildoer.” (Jn. 18:30).

JOH 18:30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you."

- a. They wanted Pilate to take their word about Jesus being “an evildoer” and condemn Him without a trial.
- b. The fact they had delivered Jesus to Pilate should prove His guilt.

6. The Jews responded to Pilate’s directive with these words. (Jn. 18:31,32).

JOH 18:31 Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"

JOH 18:32 that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die.

7. John sets forth that Pilate entered again into the palace [Judgment Hall] again and that he called Jesus and asked Him if were the King of the Jews. (Jn. 18:33).

JOH 18:33 Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, "Are You the King of the Jews?"

8. The Synoptic writers also record Pilate asking Jesus this question. (Matt. 27:11; Mk. 15:2; Lk. 23:3).

MAT 27:11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "It is as you say."

MAR 15:2 And Pilate questioned Him, "Are You the King of the Jews?" And answering He said to him, "It is as you say."

LUK 23:3 And Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "It is as you say."

- a. The words “it is as you say” are an affirmation of His Kingship.
 - 1) This was a Hebrew form of affirmative reply.
 - 2) See Lk. 22:70 - “You say that I am” or as “hoti” [**hah** tee] can be translated “You say because I am.
- b. Jesus never denied His Kingship, but taught His kingdom was a heavenly one.
- c. John records Jesus asking Pilate the origin of his question. (Jn. 18:34).

JOH 18:34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"

Silence of Jesus

9. Pilate was amazed by the silence of Jesus. (Matt. 27:12-14; Mk. 15:3-5).

MAT 27:12 And while He was being accused by the chief priests and elders, He made no answer.

MAT 27:13 Then Pilate said to Him, "Do You not hear how many things they testify against You?"

MAT 27:14 And He did not answer him with regard to even a single charge, so that the governor was quite amazed.

MAR 15:3 And the chief priests began to accuse Him harshly.

MAR 15:4 And Pilate was questioning Him again, saying, "Do You make no answer? See how many charges they bring against You!"

MAR 15:5 But Jesus made no further answer; so that Pilate was amazed.

a. The silence of Jesus was a fulfillment of prophecy. (Isa. 53:7).

ISA 53:7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

b. Jesus had come to die for mankind - not argue with evil men determined to kill Him.

10. John adds these words in his account. (Jn. 18:35-38).

a. Pilate denies he is a Jew and affirms the chief priests had delivered Jesus to him. (Jn. 18:35).

JOH 18:35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?"

Christ's Kingdom

b. Jesus affirms His kingdom was not of this world. (Jn. 18:36).

JOH 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

1) Jesus had never claimed to be an earthly King nor did He organize a military force.

2) His kingdom was a spiritual kingdom and not of this world. (Mk. 14:62).

MAR 14:62 And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."

3) His servants would be militant if His kingdom were of this world.

4) No Roman had accused Him of being an enemy of Caesar.

5) These charges were coming from the religious leaders of the Jews who despised the Romans and Caesar and Pilate.

c. Pilate discerns that Jesus is claiming to be a king by the words "My kingdom."

JOH 18:37 Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."

- d. Jesus argues He had come into the world "to bear witness to **the** truth." "Truth" is preceded by the definite article "the" both times it occurs in this verse.
- e. He also said "Everyone who is of **the** truth hears My voice."
- f. Pilate then asked the question "What is truth?"

JOH 18:38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no guilt in Him.

- 1) Pilate's question omitted the definite article.
 - 2) This was not a sincere question, but a question of contempt and ridicule.
 - 3) It had the implication there is no such thing as truth.
 - 4) Many today challenge there is such a thing.
 - 5) Jesus taught His Father's words were "truth." (Jn. 17:17).
 - 6) They are in sharp disagreement with Jesus and His teachings. (Jn. 8:32; Jas. 1:18; Jn. 3:21; 4:24; 5:33; 8:44, 45; 14:17; Rom. 1:18; 1 Cor. 13:6; 2 Cor. 13:8; Gal. 2:5, 14; 4:16; 5:7; Eph. 4:15; 2 Thess. 2:10, 12, 13; 1 Tim. 2:4; 1 Tim. 3:15; 4:3; 6:5; 2 Tim. 2:18; 3:7,8; 4:4).
 - 7) Truth is knowable and by truth we are saved. (Jn. 8:32).
- g. Pilate did not believe Jesus was a threat and said "I find no guilt in Him." (Jn. 18:38). "aitia" [i tee ah] means "guilt, crime, charge."

Pilate Sends Jesus To Herod (Lk. 23:6-11).

1. Pilate really did not want the responsibility of dealing with Jesus.
2. Upon learning that Herod was in Jerusalem at that time and knowing this was Herod's jurisdiction, he sent Jesus to Herod. The quarters of Herod had to be very near to where Pilate was residing based on the time line of the trials and crucifixion of Jesus. (Lk. 23:6,7).

LUK 23:6 But when Pilate heard it, he asked whether the man was a Galilean.

LUK 23:7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself **also** was in Jerusalem at that time.

- The word "also" refers to both Pilate and Herod.
- Neither of these men lived in Jerusalem. These men were in Jerusalem for the Passover season to make sure there were no problems with uprisings or anything that would disturb the peace.
- Pilate's residence was Caesarea and Herod resided in Tiberias.

- Jesus had earlier expressed some very contemptuous words about Herod. (Lk. 13:31,32).

LUK 13:31 Just at that time some Pharisees came up, saying to Him, "Go away and depart from here, for Herod wants to kill You."

LUK 13:32 And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.'

- a. Jesus had been born in Bethlehem. (Matt. 2:5,6).
- b. He was, however, raised in Nazareth of Galilee. (Matt. 2:23).
- c. He spent a lot of time during His ministry in Galilee and especially in Capernaum. (Mk. 2:1; Matt. 9:1).
- d. Herod was the son of Herod the Great who died in 4 B.C..
 - 1) He had put John the Baptist to death.
 - 2) He was over Galilee and Perea as tetrarch from 4 B.C. to 39 A.D.. See Lk. 3:1.
 - 3) He was call "Herod" and "Antipas" by Josephus.
 - 4) He is the one who had John the Baptist beheaded. (Lk. 9:7, 9).

LUK 9:7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,

LUK 9:9 And Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And he kept trying to see Him.

- 5) He is the one who later feared Jesus was John the Baptist raised from the dead. (Matt. 14:1,2).

MAT 14:1 At that time Herod the tetrarch heard the news about Jesus,

MAT 14:2 and said to his servants, "This is John the Baptist; he has risen from the dead; and that is why miraculous powers are at work in him."

3. Herod was "very glad" to visit with Jesus because he had been hearing of Him, and wanted Jesus to perform a sign. (Lk. 23:8).

LUK 23:8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

4. He questioned Jesus at length, but Jesus "answered him nothing." (Lk. 23:9).

LUK 23:9 And he questioned Him at some length; but He answered him nothing.

- a. It was vain to answer this evil man just as it was vain to answer the Sanhedrin and Pilate.
 - b. None of these men had a love for truth and none had the courage to accept Jesus as Lord and Savior or to release Him.
5. Luke brings out "the chief priests and the scribes were standing there, accusing Him vehemently." (Lk. 23:10).

LUK 23:10 And the chief priests and the scribes were standing there, accusing Him vehemently.

Shameful Treatment Of Jesus

6. Luke reports the shameful way “Herod with his soldiers” treated Jesus. (Lk. 23:11).

LUK 23:11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

a. “gorgeous robe” was probably a white or shining robe.

1) The Greek “lampros” [lahm **prahs**] has the meaning of “bright, shining, radiant, clear, splendid.”

2) The NIV has “elegant robe.”

b. The Jewish kings wore a white robe.

c. Placing the robe on Jesus was an action of contempt and mockery as the context reveals.

7. Pilate and Herod became friends “with one another that very day.”

LUK 23:12 Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other.

a. It is not stated why Pilate and Herod did not like one another.

b. The action of Pilate allowing Herod to see and interrogate Jesus evidently was viewed as an action of friendship and reconciliation.

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