

Continued Trial Before Pilate

Lesson 7

- Jesus' prayers in the garden of Gethsemane and His arrest have been studied.
- A study has been made of His trial before Annas, the pre-dawn and post-dawn trials before Caiaphas has been made.
- The initial trial before Pilate and the trial before Herod have been discussed.
- Jesus had now been released by Herod, and sent back to Pilate to continue His trial before the governor.
- He knew Jesus was innocent of the charges made against Him.

Pilate Declared Jesus Innocent

Luke 23:13-16

1. Pilate summoned the Jewish leaders and informed them he rejected their charges against Jesus. (Lk. 23:13,14).

LUK 23:13 And Pilate summoned the chief priests and the rulers and the people,
LUK 23:14 and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him.

2. He also informed them that Herod had sent Jesus back to him and Jesus had done "nothing deserving death." (Lk. 23:15).

LUK 23:15 "No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.

3. Though Jesus was innocent of any crime, Pilate desired to punish Jesus to appease the Jewish leaders and the mob and release Him. (Lk. 23:16).
4. This wicked governor really wanted to punish and release Jesus and kept trying to release Jesus.
5. The punishment he had in mind would be most severe.
6. He wanted to spare Jesus' life.

Custom At The Feast

1. It was the custom of Pilate to release one prisoner at the Passover feast each year. (Matt. 27:15; Mk. 15:6).

MAT 27:15 Now at the feast the governor was accustomed to release for the multitude any one prisoner whom they wanted.

MAR 15:6 Now at the feast he used to release for them any one prisoner whom they requested.

Barabbas

2. Barabbas was a well-known prisoner being imprisoned by Rome evidently in Jerusalem. (Matt. 27:16).

MAT 27:16 And they were holding at that time a notorious prisoner, called Barabbas.

- a. Matthew called him a “notorious prisoner.” (Matt. 27:16).
- b. Mark and Luke briefly stated the crimes Barabbas had committed. (Mk. 15:7; Lk. 23:18, 19).

MAR 15:7 And the man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.

- c. John added Barabbas was a “robber.” (Jn. 18:40).

Asked For Barabbas To Be Released

LUK 23:18 But they cried out all together, saying, "Away with this man, and release for us Barabbas!"

LUK 23:19 (He was one who had been thrown into prison for a certain insurrection made in the city, and for murder.)

JOH 18:40 Therefore they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

3. Pilate gave them a choice between having Barabbas and Jesus released. (Matt. 27:17).

MAT 27:17 When therefore they were gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?"

Honor Custom

4. Mark and Luke recorded the multitude asking Pilate to honor his custom of releasing a prisoner of their choice. (Mk. 15:8).

MAR 15:8 And the multitude went up and began asking him to do as he had been accustomed to do for them.

5. Luke once again stressed Pilate wanted to release Jesus. (Lk. 23:20).

LUK 23:20 And Pilate, wanting to release Jesus, addressed them again,

Real Motive

6. Pilate knew the real motive behind the Jewish leaders condemnation of Jesus. (Matt. 27:18; Mk. 15:10).

MAT 27:18 For he knew that because of **envy** they had delivered Him up.

MAR 15:10 For he was aware that the chief priests had delivered Him up because of **envy**.

Pilate's Wife

7. Matthew recorded Pilate's wife request based on her dream about Jesus. (Matt. 27:19).

MAT 27:19 And while he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him."

- a. This most likely created some fear in Pilate.
 - b. Pagans and others often placed great significance on dreams.
8. Matthew and Mark both related the Jewish leaders **persuading the multitude** to ask for the release of Barabbas. (Matt. 27:20; Mk. 15:11).

MAT 27:20 But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to put Jesus to death.

MAR 15:11 But the chief priests stirred up the multitude to ask him to release Barabbas for them instead.

Multitude Given A Choice

9. Matthew recorded Pilate's question giving them a choice. (Matt. 27:2).

MAT 27:21 But the governor answered and said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."

Soul-Searching Question For Mob And All

10. Pilate asked them what to do with Jesus. (Matt. 27:22; Mk. 15:12).

MAT 27:22 Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let Him be crucified!"

MAR 15:12 And answering again, Pilate was saying to them, "Then what shall I do with Him whom you call the King of the Jews?"

- a. He was still hopeful they would request Jesus' release.
- b. Every person needs to ask "What shall I do with Jesus who is called Christ?"
- c. The answer one gives will determine his/her eternal salvation. (Jn. 14:6; 3:16; 3:36).

Jesus' Innocence

11. Pilate who had found Jesus innocent asked what crime Jesus had committed. (Matt. 27:23; Mk. 15:14).

MAT 27:23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Let Him be crucified!"

MAR 15:14 But Pilate was saying to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"

12. Pilate continued to ask about the release of Jesus. (Mk. 15:9).

MAR 15:9 And Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

"Crucify Him"

13. The people kept crying out for the crucifixion of Jesus. (Matt. 27:23; Mk. 15:13, 14; Lk. 23:21-24).

MAT 27:23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Let Him be crucified!"

MAR 15:13 And they shouted back, "Crucify Him!"

MAR 15:14 But Pilate was saying to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"

LUK 23:21 but they kept on calling out, saying, "Crucify, crucify Him!"

LUK 23:22 And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; I will therefore punish Him and release Him."

LUK 23:23 But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail.

LUK 23:24 And Pilate pronounced sentence that their demand should be granted.

Useless Battle

14. Pilate recognized he was fighting a useless battle to change the minds of the multitude declared his innocence in what was about to occur and said "see to that yourselves." (Matt. 27:24).

MAT 27:24 And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, "I am innocent of this Man's blood; see to that yourselves."

- a. In Pilate's mind this resolved him of guilt, but this was far from the truth!
- b. He was guilty of killing Jesus, and later would order His execution.

People Accepted Responsibility

15. The people accepted the responsibility for the blood of Jesus. (Matt. 27:25).

MAT 27:25 And all the people answered and said, "His blood be on us and on our children!"

- a. "All the people" had reference to the mob and Jewish leaders.
- b. It was not the voice of "all people" everywhere.

Barabbas Released

16. Pilate then released Barabbas for them. (Matt. 27:26; Mk. 15:15; Lk. 23:25).

MAT 27:26 Then he released Barabbas for them; but after having Jesus scourged, he delivered Him to be crucified.

MAR 15:15 And wishing to satisfy the multitude, Pilate released Barabbas for them, and after having Jesus scourged, he delivered Him to be crucified.

LUK 23:25 And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

- a. Pilate had Jesus scourged. Scourging was so severe that some died from it. Pieces of metal or bone were attached to leather straps and lashed across a person's back. The flesh would be absolutely mutilated by the scourging.
- b. "He delivered Jesus to be crucified."

The Soldiers Mistreat Jesus

Matt. 27:27-30; Mk. 15:16-19; Jn. 19:1-3

1. The soldiers “stripped Him, and put a scarlet robe on Him. (Matt. 27:27, 28).

MAT 27:27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him.

MAT 27:28 And they stripped Him, and put a scarlet [or purple] robe on Him.

2. “A crown of thorns” was woven and placed on the head of Jesus. (Matt. 27:29, 30; Mk. 15:16-19; Jn. 19:1-3).

MAT 27:29 And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him and mocked Him, saying, "Hail, King of the Jews!"

MAT 27:30 And they spat on Him, and took the reed and began to beat Him on the head.

MAR 15:16 And the soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole Roman cohort.

MAR 15:17 And they dressed Him up in purple, and after weaving a crown of thorns, they put it on Him;

MAR 15:18 and they began to acclaim Him, "Hail, King of the Jews!"

MAR 15:19 And they kept beating His head with a reed, and spitting at Him, and kneeling and bowing before Him.

JOH 19:1 Then Pilate therefore took Jesus, and scourged Him.

JOH 19:2 And the soldiers wove a crown of thorns and put it on His head, and arrayed Him in a purple robe;

JOH 19:3 and they began to come up to Him, and say, "Hail, King of the Jews!" and to give Him blows in the face.

- a. Pilate thought the scourging would excite the sympathy of the mob. (Jn. 19:5).
- b. They proceeded mocked Jesus, spat on Him, and drove the crown of thorns into His head. (Matt. 27:30; Mk. 15:19).
- c. Mark and added “they dressed Him up in purple.” This was a color ranging from red to bluish red. It can denote “purple, crimson.”
- d. Mark stated they also bowed “before Him.” (Mk. 15:19).
- e. John stated they gave Him blows in the face. (Jn. 19:3). The Greek word used can mean “a slap, blow on the cheek or face with an open hand or a blow with a club, rod or whip. See Matt. 27:30.

Pilate Again Declares The Innocence Of Jesus

John 19:4-13

1. John recorded still another attempt of Pilate to have Jesus released. (Jn. 19:4,5).

JOH 19:4 And Pilate came out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no guilt in Him."

JOH 19:5 Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the Man!"

- a. He had severely punished Jesus, and thought perhaps this would satisfied the Jews.
- b. The wicked men would not be satisfied and once again cried out for the crucifixion of Jesus. (Jn. 19:6).

JOH 19:6 When therefore the chief priests and the officers saw Him, they cried out, saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves, and crucify Him, for I find no guilt in Him."

c. Pilate once again declared he found "no guilt in Him."

2. The Jews now declared that Jesus deserved death because He had violated their law. (Jn. 19:7).

JOH 19:7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

a. They changed the charge against Jesus to a religious charge of blasphemy. See Lev. 24:16.

b. This was not the charge or charges they made when they first came to Pilate. (Lk. 23:2).

3. John revealed a fact that had not been clearly revealed for this. (Jn. 19:8). See notes Matt. 27:19.

JOH 19:8 When Pilate therefore heard this statement, **he was the more afraid;**

Jesus' Origin

4. Pilate takes Jesus back into the Praetorium and once again began to question Jesus about His origin. (Jn. 19:9).

JOH 19:9 and he entered into the Praetorium again, and said to Jesus, "Where are You from?" But Jesus gave him no answer.

5. Pilate rebuked Jesus for His silence and reminded Jesus of his authority. (Jn. 19:10).

JOH 19:10 Pilate therefore said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

Pilate's Authority Came From Christ

6. Jesus spoke and informed Pilate his authority had come from Him. (Jn. 19:11). See Matt. 28:18; Jn. 17:2.

JOH 19:11 Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin."

7. Pilate again seeks to release Jesus. (Jn. 19:12).

JOH 19:12 As a result of this Pilate made efforts to release Him, but the Jews cried out, saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

a. The Jews exerted great pressure on Pilate to release Jesus.

b. They charged Jesus was an enemy of Caesar since He claimed to be a king.

8. Pilate brought Jesus out and "sat down on the judgment seat." (Jn. 19:13).

JOH 19:13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

9. John added some additional facts. (Jn. 19:14).

JOH 19:14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

a. John says "it was the day of preparation for the Passover."

- 1) John used the word "Passover" to refer to the festival days following the Passover - the seven day feast of unleaven bread.
- 2) He had made it clear Jesus and His disciples had observed the Passover the night before. (Jn. 13:1-15).
- 3) The Synoptic writers used the word "Passover" to refer to the actual Passover.

b. **There is a problem about the time of the crucifixion.**

- 1) Mark and John appear to conflict with one another. (Mk. 15:25; Jn.19:14).
- 2) Mark stated it was "the third hour" whereas John stated "it was about the sixth hour."

c. Here are some thoughts on the problem.

1) John gave the appropriate time of the crucifixion - "about the sixth hour."

2) It is possible there is a copyist error.

- The Roman numerals for "third" and "sixth" were very similar.
- It is possible we an error made by a scribe.
- It is certain that John who was a eye witness did not make a mistake about what he was reporting.

3) Mark appears to be giving the best appropriation of the actual time.

4) Some say John used Roman reckoning that would make it about 6 o'clock in the morning.

- The could have been well after 6:00 A.M. since John uses the words "about the sixth hour."
- The interpretation does not take into account the people did not ordinarily use Roman time that began at midnight.
- The interpretation does not allow time for all the events that took place as soon as it was dawn - post-dawn trial before Caiaphas and Sanhedrin, first trial before Pilate, the trial before Herod, second trial before Pilate, the trip to Golgotha and the crucifixion.
- Some still hold that since this was an official Roman event that John was using Roman time and it was about 6 A.M.. It would be 6 A.M. until 7 A.M..

5) Some say the "third hour" denotes the 3rd division of the day.

- The day was divided into four parts: (1) 1st division - 6 A.M. to 9 A.M. (2) 2nd division - 9 A.M. to 12 noon (3) 3rd division - 12 P.M. to 3 P.M. (4) 4th division - 3 P.M. to 6 P.M.

- This interpretation, if correct, suggests John’s account had not been corrupted by some scribe.
- This does not seem to harmonize with Mark 15:33 that suggests Christ had been on the cross for a time before “the sixth hour.”

MAR 15:33 And when the sixth hour had come, darkness fell over the whole land until the ninth hour.

6) Some scholars believe Mark and John were not concerned about giving the exact time, but were merely giving approximations to their readers.

- Remember there was not a clock giving the exact time, but time had to be approximated by the position of the sun.
 - Furthermore, Mark and John most likely are not describing the same moment of time.
 - It is possible Mark may have referred to some events in preparation of the actual crucifixion.
 - The actual crucifixion took place at Golgotha an undefined time after Jesus had been condemned, scourged, etc.
- d. It is very difficult to be absolutely sure about the exact time of the actual crucifixion Friday morning, but Jesus was crucified some time before noon.
- e. Jesus had already been led to Golgotha and was on the cross “the sixth hour.”
- 1) The Synoptic writers stated darkness was over the land from the sixth to the ninth hour. (Matt. 27:45; Mk. 15:33; Lk. 23:44).

MAT 27:45 Now from the sixth hour darkness fell upon all the land until the ninth hour.

MAR 15:33 And when the sixth hour had come, darkness fell over the whole land until the ninth hour.

LUK 23:44 And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour,

2) It would seem Jesus had been on the cross for a time when the darkness covered the land.

10. The mob once again cried out for the crucifixion of Jesus and claimed Caesar was their king.

JOH 19:15 They therefore cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

- a. In reality they hated Caesar who had them enslaved.
- b. The Jewish leaders had persuaded them that Jesus must be crucified, and they were yielding to that pressure.

11. Pilate then delivered Jesus “to be crucified.” (Jn. 19:16). See Lk. 23:25.

JOH 19:16 So he then delivered Him to them to be crucified.

Jesus Led Out To Be Crucified

MAT 27:31 And after they had mocked Him, they took His robe off and put His garments on Him, and led Him away to crucify Him.

MAR 15:20 And after they had mocked Him, they took the purple off Him, and put His garments on Him. And they led Him out to crucify Him.

1. He was led out of the city of Jerusalem to Golgotha. (Matt. 27:33; Mk. 15:22; Jn. 19:17).

MAT 27:31 And after they had mocked Him, they took His robe off and put His garments on Him, and led Him away to crucify Him.

MAR 15:22 And they brought Him to the place Golgotha, which is translated, Place of a Skull.

JOH 19:17 They took Jesus therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

2. Executions took place outside the city. (Num.15:35; Acts 7:58; Heb. 13:12).

NUM 15:35 Then the Lord said to Moses, "The man shall surely be put to death; **all the congregation shall stone him with stones outside the camp.**"

ACT 7:58 And when **they had driven him out of the city**, they began stoning him, and the witnesses laid aside their robes at the feet of a young man named Saul.

HEB 13:12 Therefore Jesus also, that He might sanctify the people through His own blood, **suffered outside the gate.**

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