



Delivered to Pontius Pilate

Matthew 27:1-14; Mark 15:1-5;
Luke 22:66-23:12; John 18:28-38



Trial #3 – Luke 22:66-71 (Only in Luke)

66 When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, **67** “If You are the Christ, tell us.” But He said to them, “If I tell you, you will not believe; **68** and if I ask a question, you will not answer. **69** But from now on the Son of Man will be seated at the right hand of the power of God.” **70** And they all said, “Are You the Son of God, then?” And He said to them, “Yes, I am.” **71** Then they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.”

The Purpose of This Assembly

To cover the illegal nocturnal proceedings with a facade of legitimacy—no witnesses; no interrogations.

Notice the charge put to Jesus at this time:

“If you are the Christ, tell us.”

Why This Question?

What Are The Implications

Of The Term:

“Christ”

The Point

- Jesus' bold claim to deity at His earlier "trial" was sufficient to extract a death sentence from the Sanhedrinists, but such a charge would be meaningless as a charge against Him before the tribunal of the Romans.
- On the other hand, if they could get Him to claim Messiahship (i.e., kingship), that would make a powerful charge before the Roman authorities.

Notice Jesus' Reply

- He refused to state explicitly that He was the Messiah, but He clearly foretells the time when He will enjoy the prerogatives of Messiah.
- In effect, He answered their question positively without giving them the opportunity they were seeking to indict Him before the Romans.

And Finally...

- The Sanhedrinists demanded of Jesus whether He claimed to be the “Son of God.”
- He answered positively, and they all pronounced Him guilty of blasphemy and therefore worthy of death.



Meanwhile...

- We read of the remorse and suicide of Judas
- **Matthew 27:3-10;**
Acts 1:18-19
- Contradiction?

As We Move To The Next Phase

- Note that, like the Jewish trials, there were several events connected with this initial appearance before Pilate.
- They can all be seen appropriately by comparing the various accounts in the four Gospels.

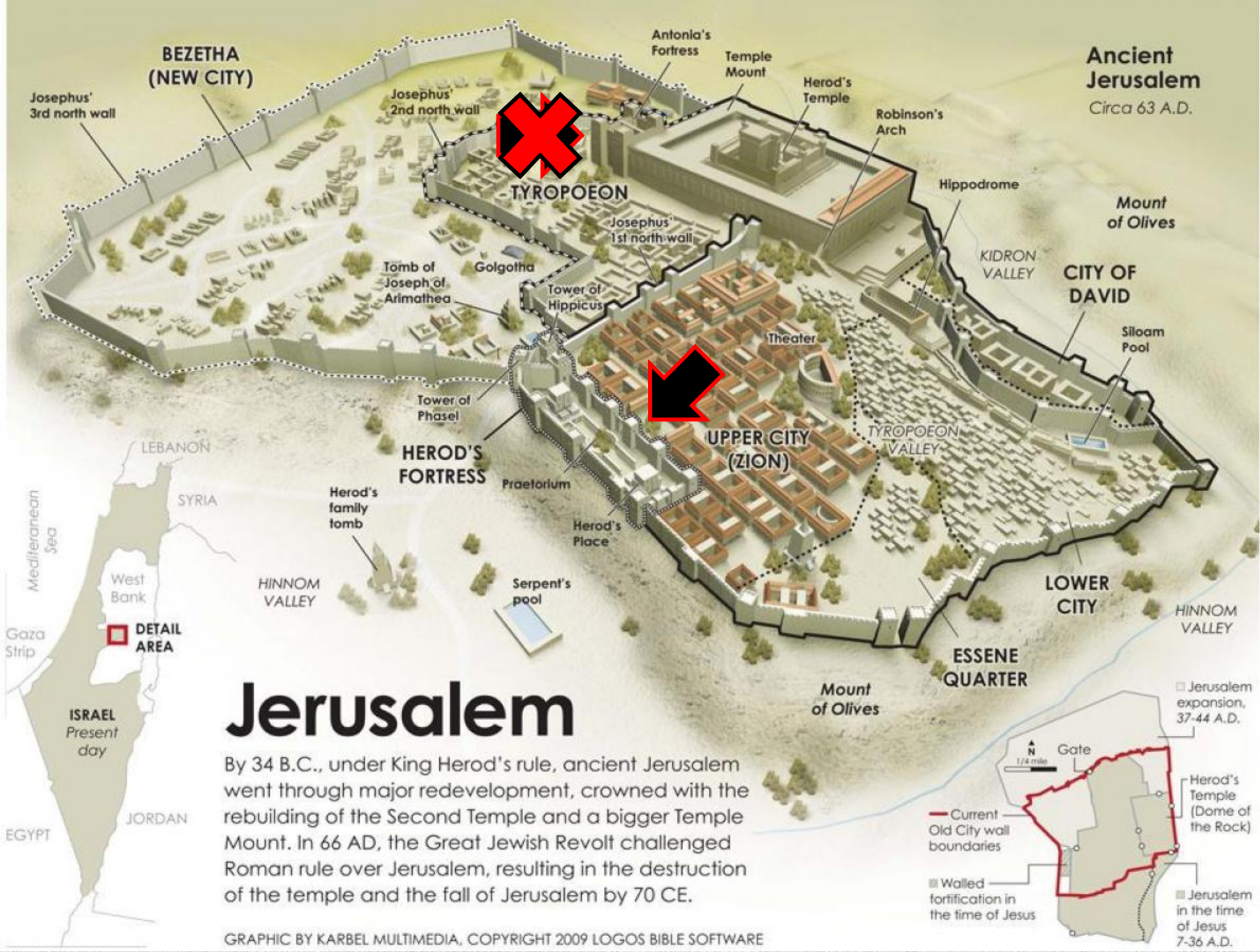
Matthew 27:1-2

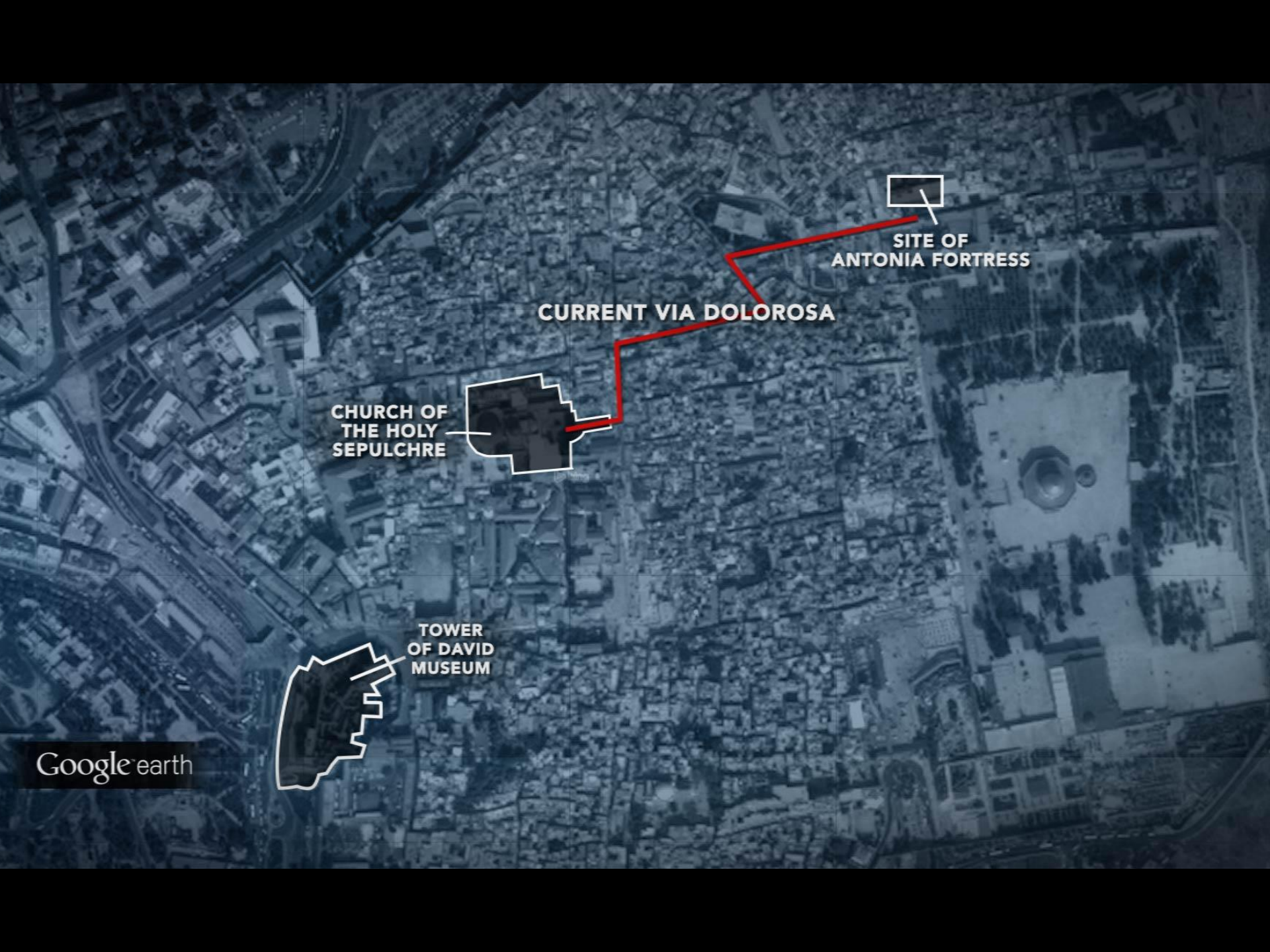
1 Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; **2** and they bound Him, and led Him away and delivered Him to Pilate the governor.

Jesus is Taken to the “Praetorium”

- The Jews were in a great hurry for two reasons:

1. They still feared the people, and wanted to have this accomplished before the city was awake.
2. They needed to have this crucifixion over by the beginning of their Sabbath, which commenced at sundown on Friday (John 19:31).





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Trial #4 – John 18:28-32

28 Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover. **29** Therefore Pilate went out to them and said, “What accusation do you bring against this Man?” **30** They answered and said to him, “If this Man were not an evildoer, we would not have delivered Him to you.” **31** So Pilate 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,” **32** to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

Note The Hypocrisy

- Of the Sanhedrinists seen in John 18:28 –
- As they go about high-handedly committing the most awful crime in all of human history, they very fastidiously avoid coming in contact with a Gentile household, lest they defile themselves and thus render themselves unfit to appear before the Lord in the Passover observance.



Augustine wrote:

“O impious blindness! They would be defiled, forsooth, by a dwelling which was another’s, and not be defiled by a crime which was their own. They feared to be defiled by the praetorium of an alien judge, and feared not to be defiled by the blood of an innocent brother.”

The Goal Early On

- The Jews attempted to get Pilate to condemn Jesus without so much as a charge against Him.
- They expected Pilate to accept the very fact that they brought this One to him as ample evidence of His guilt and worthiness of death (John 18:29,30); however, Pilate would have none of that (18:31).

Notice the Problem

Faced by the Sanhedrinists is well expressed
in John 18:31b.

**“We are not permitted to put anyone to
death.”**

Notice also that by thus forcing the Jews to
depend upon Rome to carry out the
execution, our Lord accomplished His
purpose of dying the “kind of death” which
would result in all men being drawn to Him.

John 12:32-33

32 And I, if I am lifted up from the earth, will draw all men to Myself.” **33** But He was saying this to indicate the kind of death by which He was to die.

John 3:14-15

14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; **15** so that whoever believes will in Him have eternal life.



The Sovereignty of God

- The Bronze Serpent (Numbers 21) –
1407 B.C.
- Crucifixion Invented by the Persians –
ca. 6th Century B.C.
- Jesus Crucified by the Romans –
33 A.D.

Luke 23:1-2 – A Twisted Accusation

1 Then the whole body of them got up and brought Him before Pilate.

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.”

Jesus Had Claimed

To be the Son of God, and in their meeting the Sanhedrinists had thus accused Him of blasphemy—but they knew that such a charge would carry no weight with Pilate!

Therefore, they now pervert that statement of Jesus horribly and extract from it an accusation of Treason, a charge much more likely to excite the concern and anger of the Romans.

Pilate and Jesus Alone

John
18:33-38a



A Wise & Gracious Conversation

- While not denying the truth concerning His kingship, He clearly refuted the false charges of treason against Rome.
- Further, all of this was done in such a spirit of humility mingled with inherent majesty that Pilate was completely disarmed.

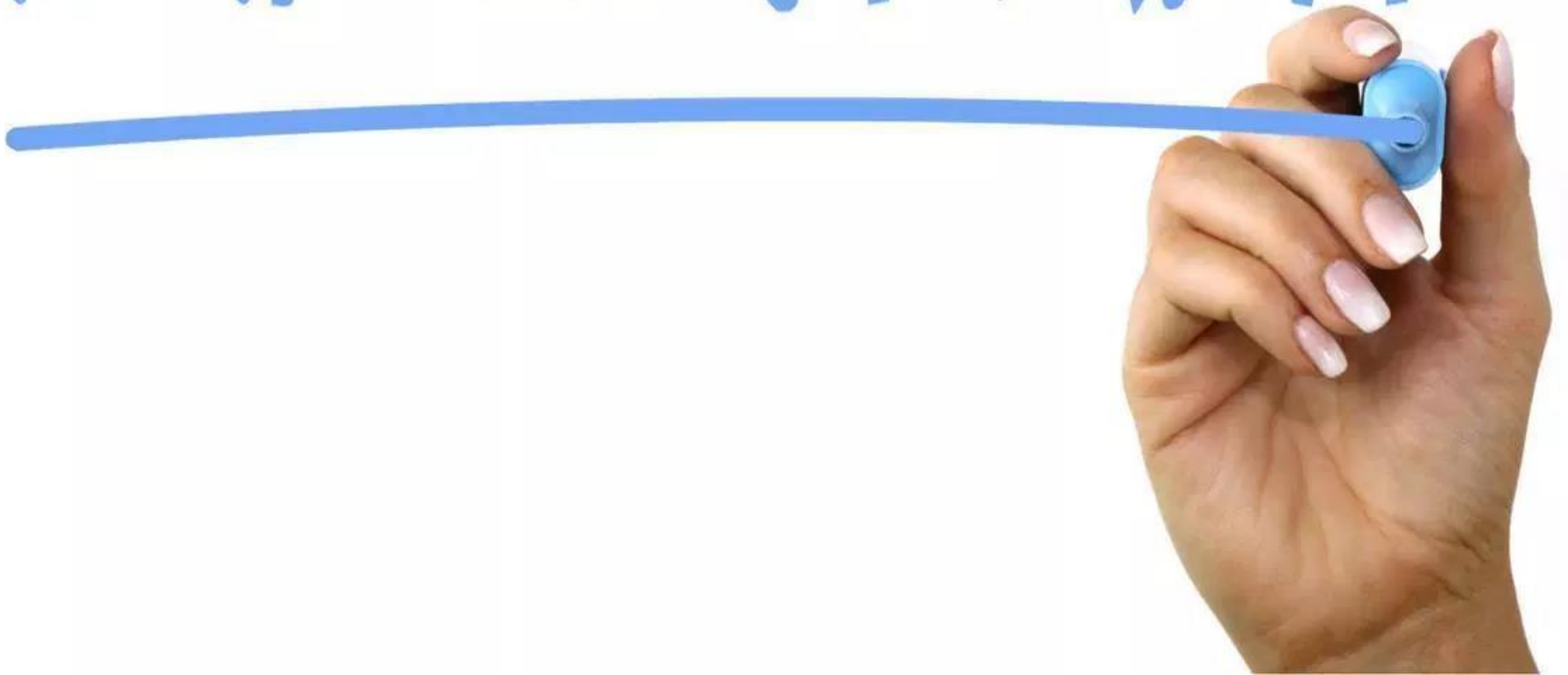
Pilate's Conclusion – John 18:38b

“And when he had said this, he went out again to the Jews and said to them, ‘I find no guilt in Him.’”

•Please Note:

This is the first of five distinct times that Pilate explicitly states the innocence of Jesus.

IMPORTANT



From a Christian Blog:

“Crucifixion being a form of state terrorism—intended to shock and awe and...it wasn’t used for just anything. It was used for slaves, pirates, and enemies of the state...The line of questioning that’s reported suggests that he either claimed or others claimed that he claimed to be king of the Jews, which may be an expression arising out of his talk of a kingdom of God. Enemy of the state. In short, **he was executed because the Romans saw him as a seditionist**, a potential rebel, a threat to law and order.”

From an “Educational” Site:

“Any respectable portrait of Jesus must take serious account of how Jesus died...Jesus **dies as a convicted seditonist**, a would-be king who finally got caught.”

<http://www.thinkersforumusablog.org/archives/6363/comment-page-s>

The Scriptures Are Explicit

**Jesus was NEVER charged
with sedition.**

He broke no laws.

**He was entirely innocent of
the charges brought against
Him.**

Matthew 27:12-14

12 And while He was being accused by the chief priests and elders, He did not answer. **13** Then Pilate said to Him, “Do You not hear how many things they testify against You?” **14** And He did not answer him with regard to even a single charge, so the governor was quite amazed.

At This Point

Pilate commenced a series of attempts to find a strategy which would enable him to release Jesus (who was obviously innocent of any crime) and at the same time placate the anger of the Jews.

In 2 Weeks:



**The
Trials
Continue**

