



I Find No Guilt In Him

Matthew 27:15-26; Mark 15:6-15;

Luke 23:13-25; John 18:39-19:16



Pilate Sees an Opening – Luke 23:5

But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.”

Did Somebody Say Galilee?!?!

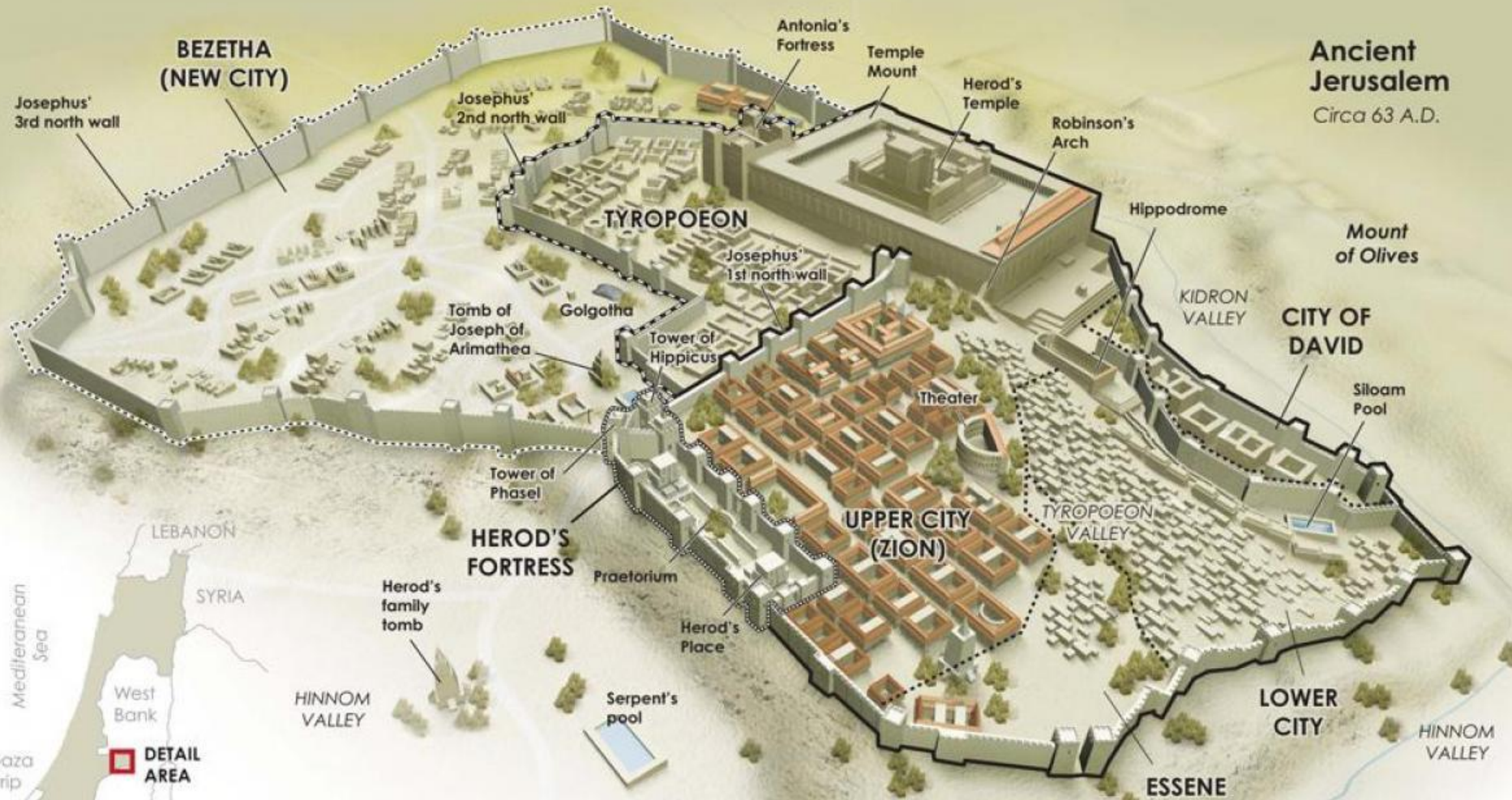
Luke 23:6-7

6 When Pilate heard it, he asked whether the man was a Galilean.

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.

BEZETHA (NEW CITY)

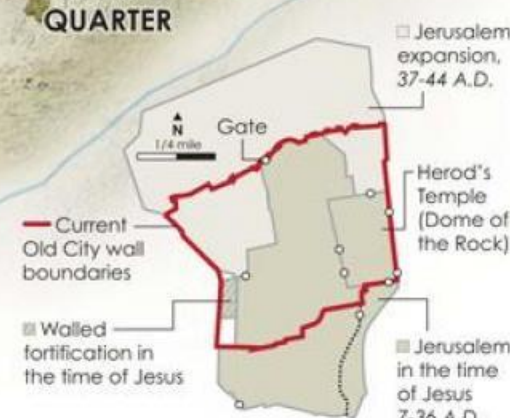
Ancient Jerusalem Circa 63 A.D.



Jerusalem

By 34 B.C., under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 CE.

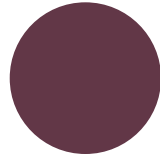
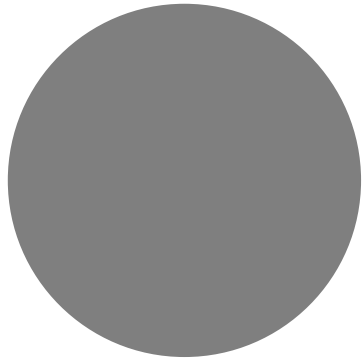
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Attempt #1

He felt perhaps he could shift this very difficult problem to another Roman officer, Herod Antipas, whose jurisdiction included Galilee, and who happened to be in Jerusalem for the feast season.





Luke 23:8-12

**Before Herod
Antipas**

Keep Your Herods Straight

- This was the Herod who had been reprimanded by John the Baptist for immorality, and who subsequently had John executed (Mark 6:14-28).
- He had been anxious to meet Jesus in order that he might put to rest the fears of his conscience that perhaps John had returned to life (Mark 6:14).



Once Again

- As accusations were made against Him by the enraged Jews, Jesus remained absolutely silent; that silence was maintained even as Herod Antipas interrogated Jesus.
- Herod seems to have been relieved that John the Baptist was not come back to trouble him, and when he is unable to extract anything at all from Jesus, he simply falls in with the mood of the mob, subjects Jesus to mockery and derision, and returns Him to Pilate.

ATTEMPT #2

- **Jesus is brought before Pilate for a 2nd time.**
- **Pilate at this time offers to release Jesus as the prisoner who would, according to local custom, be given His liberty at the Passover season; however, the Jews refuse, insisting instead that Barabbas be released.**



Mark 15:6-11

Barabbas

In the Midst of All This...

A message from Pilate's wife reaches him, exhorting him not to allow the execution of this one called Jesus –

- **Matthew 27:19 –**

While he was sitting on the judgment seat, his wife sent him a message, saying, “Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.”

Evidently...

- Pilate hoped that by going to the people (with whom Jesus had been so popular so recently) rather than to the Sanhedrinists (who had only delivered Jesus up “out of envy”), he could effect the release of Jesus at the behest of the multitudes.
- However, during the time that Pilate was considering that letter from his wife, the Sanhedrinists had been busy persuading the people that they should demand Barabbas be released and that Jesus should be crucified.

Matthew 27:20

“But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.”

Thus, the “leaven of the Pharisees” was finally leavening the whole lump.

Mark 15:12-14

12 Answering again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” **13** They shouted back, “Crucify Him!” **14** But Pilate said to them, “Why, what evil has He done?” But they shouted all the more, “Crucify Him!”

Luke 23:13-15

13 Pilate summoned the chief priests and the rulers and the people, **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. **15** No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.

ATTEMPT #3

- Luke 23:16 –

“Therefore I will punish Him and release Him.”

Pilate offers to scourge Jesus and then release Him, evidently hoping thus to satisfy the bloodthirstiness of the Jews who were clamoring for His death.



John 19:1-3

**Jesus is Scourged
& Humiliated**

The Roman Soldiers

- In Judea were infamous for playing cruel games with condemned prisoners, particularly insurrectionists, including dressing them in costumes and moving them around a huge game board as “game pieces.”
- Still, their actions spoke louder than they knew. The one they dressed and hailed as a king was truly the crucified King.



Pilate Allows This
Barbarity

And when
Jesus had
obviously
endured
much, he
presented
Him to the
multitude.

John 19:4-5

4 Pilate came out again and said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.” **5** Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold, the Man!”

What is Pilate Saying?

- He is saying,

“Behold, here is the man you charge with being a dangerous insurrectionist, the man whom you insist I execute in order to protect and safeguard the Roman empire. Look at him - can you maintain this charge against such a beaten and bloody man?”

The ploy may have been temporarily effective with reference to the people, but the chief priests continued to cry for the crucifixion of Jesus (John 19:6a).

And So...

Pilate instructs the Jews to put Jesus to death, because he (Pilate) could find no fault in Him:

John 19:6b – “Take him yourselves and crucify him, for I find no guilt in him.”

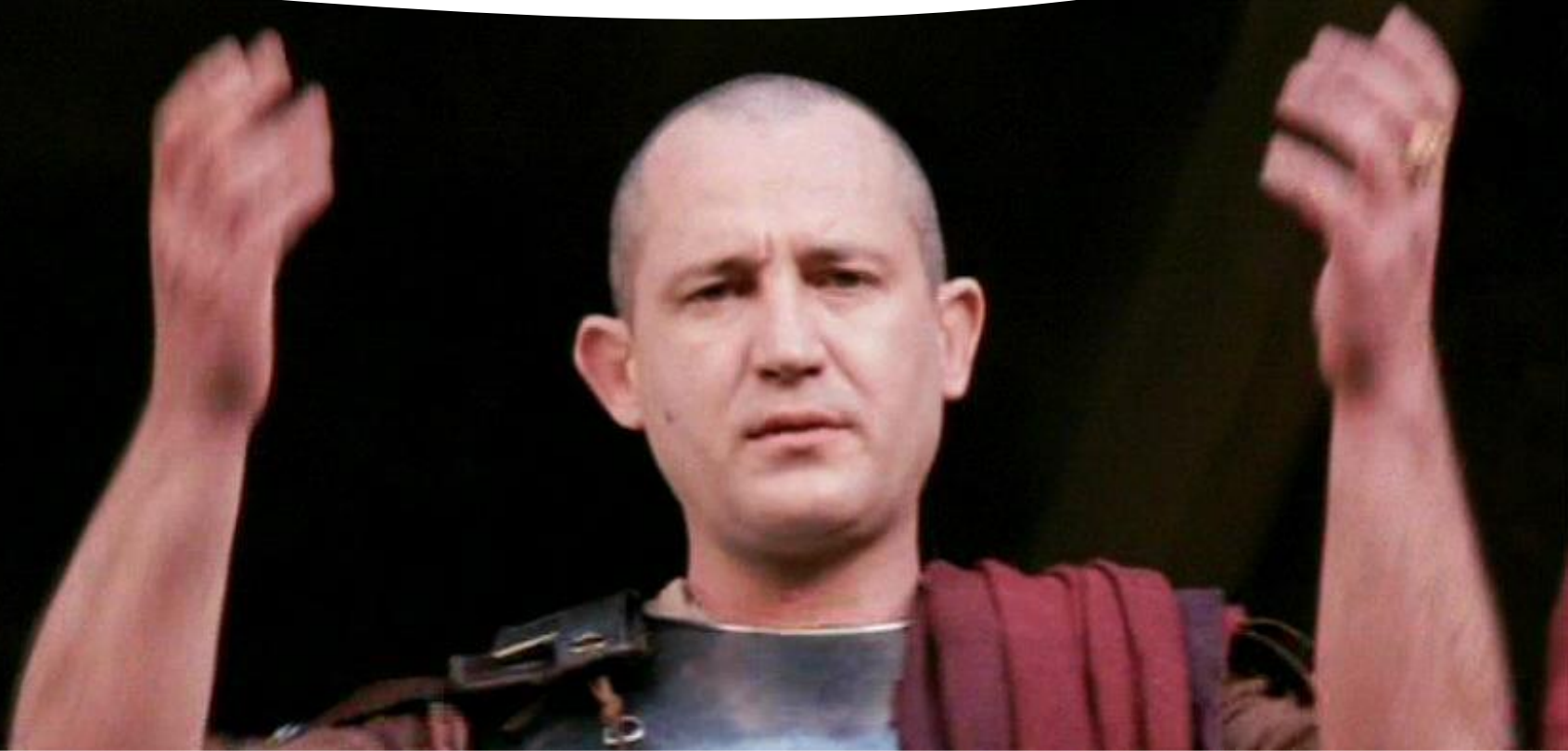
This is the 5th time in the Gospel record Pilate has unequivocally declared the absolute innocence of Jesus.

Pilate's 5 Confessions

1. At the first interview, Pilate stated, **“I find no guilt in this man”** (Luke 23:4).
2. In connection with the Barabbas episode: **“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” (Luke 23:14).
3. After the second private interview with Jesus, Pilate insisted to the Jewish leadership, **“I find no guilt in Him”** (John 18:38).
4. As Pilate emerged from his chambers after that interview, he announced to the multitudes, **“Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.”** (John 19:4).
5. Finally, as Pilate turned Jesus over to the Jews to be crucified, He asserted, **“Take him yourselves and crucify him, for I find no guilt in him”** (John 19:6).

Matthew
27:24

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 crowd, saying, “I am innocent of this Man’s blood; see to that yourselves.”



Not Good Enough

The Jews still want Pilate to do their dastardly work for them, to get the Roman Empire to execute this One who had demonstrated Himself to be the Christ, but whom the nation had high-handedly refused to accept.

Thus, they continued to hurl accusations against Jesus, and in the course of those accusations, the Jews show their cards.

“We have a law, and by that law He ought to die because He made Himself out to be the Son of God.”



John 19:7



Notice John 19:8

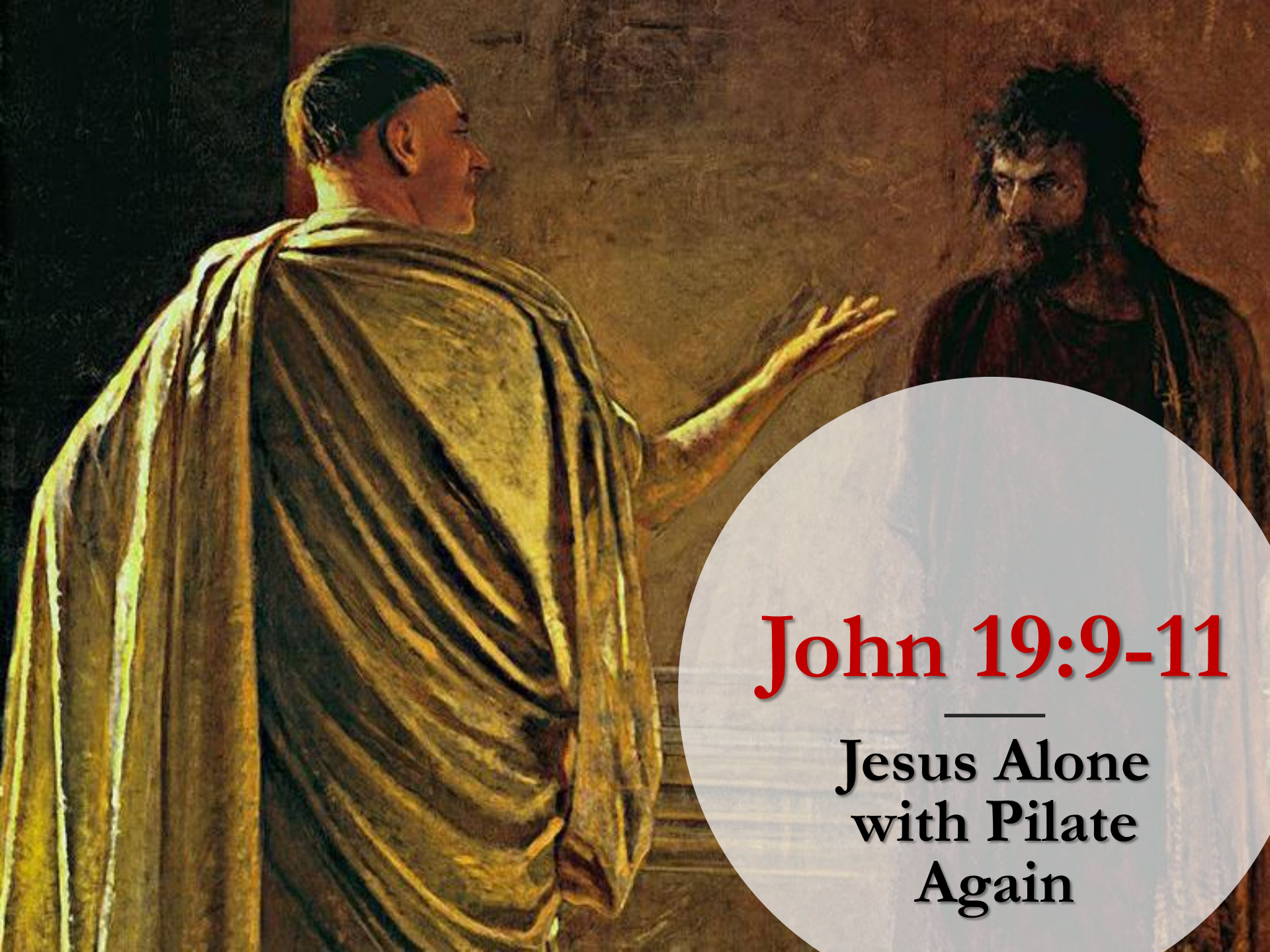
“Therefore when Pilate heard this statement, he was even more afraid”

Remember:

The basic responsibilities of a Roman procurator were to collect the taxes and keep the peace. Pilate's real fear here was Caesar.

“So long as the two great imperial interests, revenue and order, were conserved, Tiberius (the Caesar) cared little what went on in the provinces, least of all in despised Judea; but woe to the luckless governor if the taxes fell into arrears or an insurrection arose requiring military operations for its suppression.”

- David Smith, *The Days of His Flesh*



John 19:9-11

—
Jesus Alone
with Pilate
Again

This Final Private Conversation

Convinced Pilate more than ever that Jesus was innocent, and thus, “As a result of this Pilate made efforts to release Him” (John 19:12a).

Can This Be The Same Pilate?

- From Luke 13:1 –

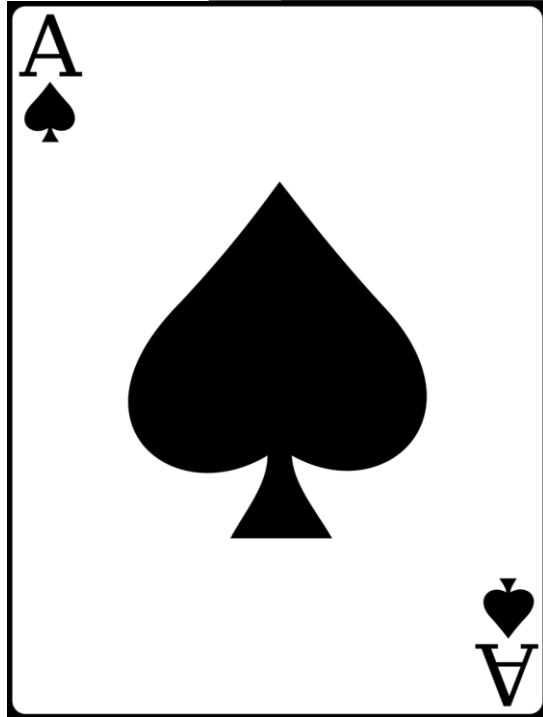
“Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.”

- Of whom Josephus tell us:

After installing cultic images of the emperor in Jerusalem told protesting Jews, that they “should be cut in pieces, unless they would admit of Caesar’s images.”



John 19:12b



“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.’”

Ultimately...

The threat by the Jews that they would accuse him before Caesar was too much for the fearful Pilate, and he capitulated to their murderous demands.

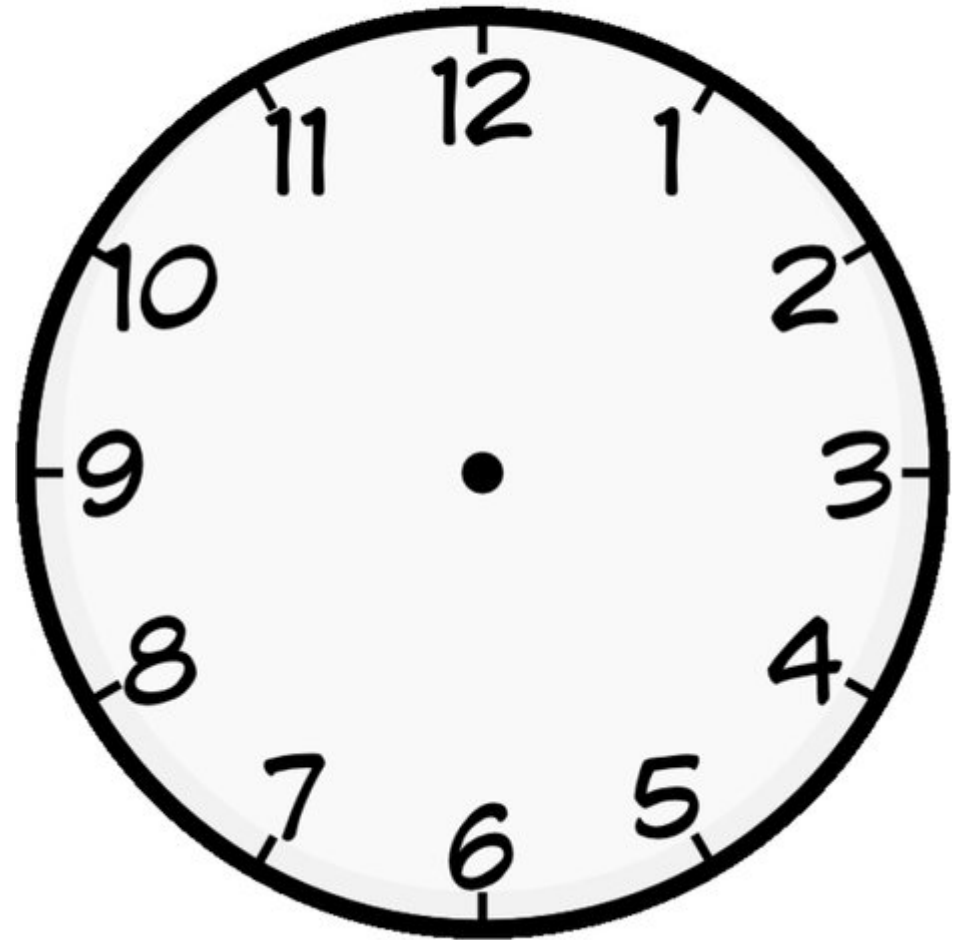
John 19:13

“Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.”

A Quick Check
on Time
John 19:14a

“Now it was
the day of
preparation
for the
Passover; it
was about
the sixth
hour.”



What time is it?

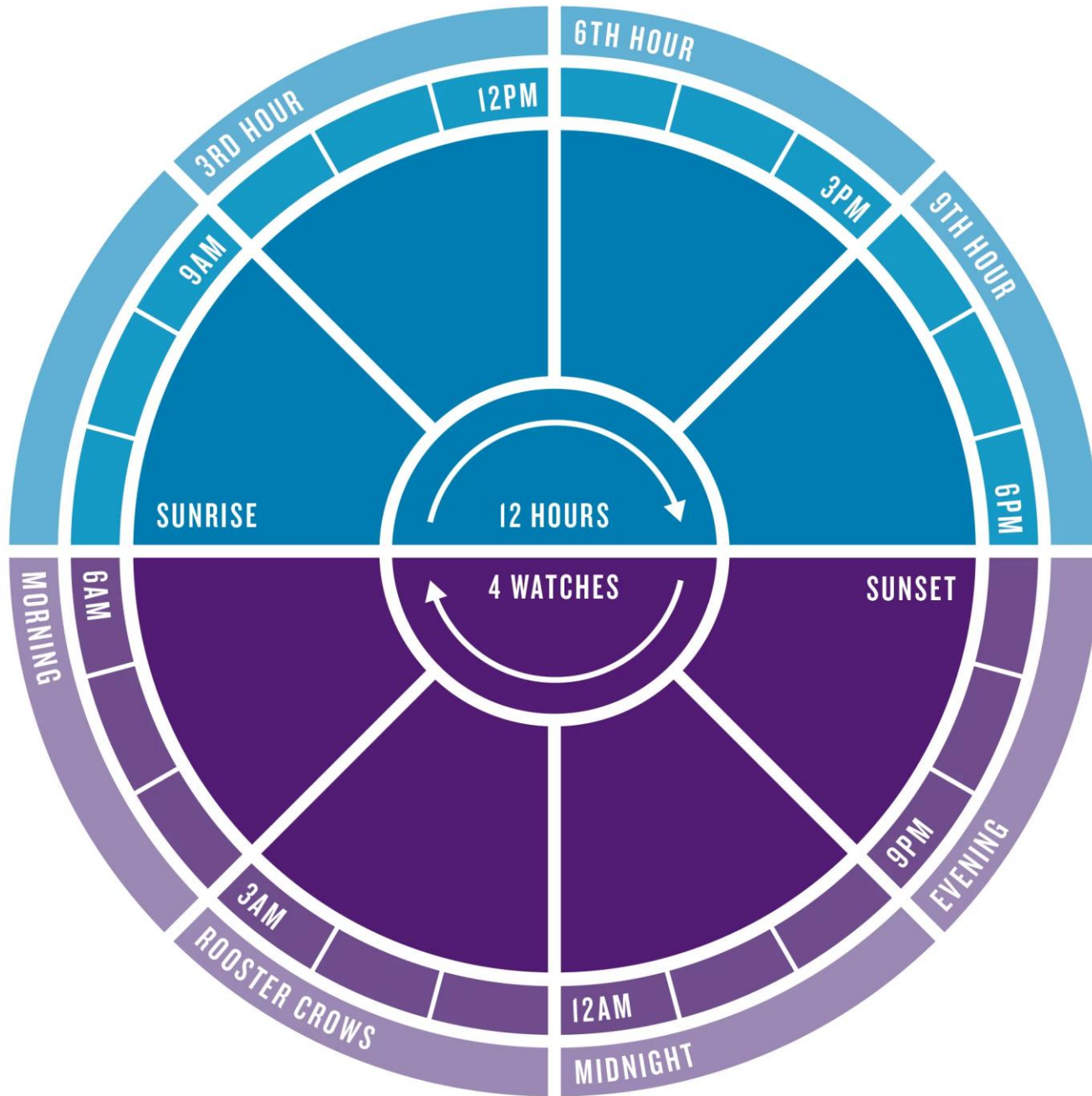


Sidebar: Time in the Ancient World

- “Time notations from the time of Christ and before were very inexact, bearing little or no resemblance to the modern concept of punctuality” (J. Miller).
- Sundials were not in common use in the first century, and there was no unit of time used smaller than the “hour.”

Time Markers in the Gospels

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- Matthew 27:45 – “Now from the sixth hour darkness fell upon all the land until the ninth hour.”
 - Luke 23:44 – “It was now about the sixth hour, and darkness fell over the whole land until the ninth hour”
 - Mark 15:25, 33 – “It was the third hour when they crucified Him.”
 - John 19:14 – “Now it was the day of preparation for the Passover; it was about the sixth hour.”
- 



JEWISH RECKONING OF TIME

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Mark 15:25 & John 19:14

- It is probably best to understand the expression “the third hour” not as a precise reference to 9 a.m., but as an approximate reference to midmorning.
 - **John: “about the sixth hour”**
- Ultimately, there is no final contradiction, especially given the fact that John gives an approximation of something that was not meant to be precise in the first place.

Even in Sentencing Jesus

For crucifixion, Pilate made **ATTEMPT #4** to escape condemning and executing this One whom he knew to be innocent.

- **John 19:14b –**

And he said to the Jews, “Behold, your King!”

Once again: “Are you seriously saying this broken man is a threat to Caesar?”



John 19:15

So they 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.”

Pilate is Out of Options...

John 19:16 –

**“So he then handed
Him over to them
to be crucified.”**



Next Week: | **On the Road
to Calvary**

