

THE THIRD DAY

AN EXAMINATION OF THE RESURRECTION OF JESUS CHRIST

THE THIRD DAY

THE TRIALS OF JESUS – PART 2

OVERVIEW OF JESUS' TRIALS

	Trial	Scripture	Judge	Decision
Religious Trials Jewish	First	John 18:12-14	Annas	OK to proceed
	Second	Matt. 26:57-68	Caiaphas	Death sentence; charge of blasphemy
	Third	Matt. 27:1-2	Sanhedrin	Death sentence made legal
Secular Trials Roman	Fourth	John 18:28-38	Pilate	Not guilty
	Fifth	Luke 23:6-12	Herod	Not guilty
	Sixth	John 18:39-19:6	Pilate	Not guilty; turned over to the Jews

There had to be two types of trials because the Jews could not carry out the death penalty under Roman law

JESUS FORMAL CONDEMNATION BEFORE THE SANHEDRIN



“Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;”
(Matthew 27:1)

But they have a problem. They can't put anyone to death under Romans rule: “The Jews said to him, “We are not permitted to put anyone to death,” to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.”
(John 18:31-32)

JESUS' PREDICTION OF HIS PASSION TIMELINE

“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, and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.” ” (Matthew 20:18-19)

TIMELINE OF JESUS' SECULAR TRIAL

		<i>Release Attempt</i>	<i>Matt 27</i>	<i>Mark 15</i>	<i>Luke 23</i>	<i>John 18-19</i>
1.	Jesus delivered to Pilate		2	1	2	28-32
2.	Pilate's initial examination ("Are you the King of the Jews?")		11	2	3	33-38a
3.	Pilate declares Jesus innocent	1	—	—	4	38b
4.	Chief Priest's further accusation		12-14	3-5	5	—
5.	Jesus transferred to Herod		—	—	6-12	—
6.	Jews call for custom of release		15-16	6-8	—	—
7.	Pilate attempts to release Jesus	2	17-18	9-10	—	39
8.	Pilate's wife's intercession		19	—	—	—
9.	Pilate and Herod find Jesus innocent	3	—	—	13-17	—
10.	Mob incited to demand Barabbas		20-21	11	18-19	40
11.	Pilate seeks to release Jesus	4	22	12-13	20-21	—
12.	Pilate seeks to release Jesus	5	23	14	22-23	—
13.	Pilate washes his hands		24-25	—	—	—
14.	Barabbas released and Jesus scourged		26	15	24-25	—
15.	Soldiers mock Jesus		27-30	16-19	—	1-3
16.	Pilate tries to release Jesus again (Son of God claim)	6	—	—	—	4-7
17.	Pilate examines Jesus again		—	—	—	8-11
18.	Pilate tries to release Jesus again (Crowd, "You are not Caesar's friend")	7	—	—	—	12-13
19.	"Behold your king!" ("We have no king but Caesar")		—	—	—	14-15
20.	Jesus taken to be crucified		31	20	26	16

Mills, M. (1999). *The Life of Christ: A Study Guide to the Gospel Record*. Dallas, TX: 3E Ministries.

JESUS BEFORE PILATE



“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.”

(John 18:28)

Jewish oral law said that a Jew who entered the dwelling place of Gentiles became ceremonially unclean. Note how the chief priests obey the letter of the law in regard to ceremonial cleansing, but are willing to murder the Son of God...

PILATE

Pilate was appointed by Tiberius as the fifth prefect of Judea and served in that capacity from ad 26–36. The procurator had full powers of life and death, and could reverse capital sentences passed by the Sanhedrin, which had to be submitted to him for ratification. He appears in a variety of extra-biblical sources as a dispassionate administrator who relentlessly pursued Roman authority in Judea. Tacitus (*Annals* 15.44) mentions Pilate in connection with the crucifixion of Jesus but adds little to the Gospel account.

Josephus, on the other hand, provides three narratives of Pilate, and Philo speaks of him as ‘by nature rigid and stubbornly harsh’ and ‘of spiteful disposition and an exceeding wrathful man’. Eusebius reports that Pilate ultimately committed suicide during the reign of the emperor Caligula, AD 37–41 (*History* 2.7).



ARCHAEOLOGICAL EVIDENCE OF PILATE

In 1961 an Italian archaeologist, discovered an inscription at Caesarea Maritima. The inscription in Latin contained 4 lines translated as follows:

“Tiberium
Pontius Pilate
Prefect of Judea”

The stone was probably used in a foundation of a Tiberium (temple for the worship of Tiberius)



PILATE

Pilate had three primary responsibilities:

1. Command the Roman military
2. Collect taxes from Israel and send them to Rome
3. Act as supreme judge on behalf of Rome



JESUS BEFORE PILATE – THE FIRST HEARING

“Then the whole body of them got up and brought Him before Pilate. 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.” So Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “It is as you say.” ”
(Luke 23:1-3)



JESUS BEFORE PILATE – THE CHARGE

The Jews can't go to Pilate and say, "Kill Him because of blasphemy," that's not a civil crime. They paint the portrait of Jesus as an insurrectionist, as a revolutionary, as a rival king to Caesar who is misleading the whole nation. That is, literally gathering the whole nation in an anti-Roman effort and telling them to stop paying taxes to Caesar and declaring Himself to be the King. So they come up with this idea that Jesus is a threat to Roman power; a threat to Caesar. He's a threat to *Pax Romana*, Roman peace because there's going to be an insurrection and He's leading it. If this was true then Pilate would be duty bound to execute Jesus, to fulfill his responsibility. That's the very thing he was supposed to make sure didn't happen. So they crafted it right around what would be his primary duty.



THE LIE OF THE CHIEF PRIESTS



LIAR

Notice how the chief priests charge shifts from blasphemy to this: “We found this man misleading our nation and forbidding to pay taxes to Caesar...” Jesus had said just the opposite: “Then He said to them, “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.” ” (Matthew 22:21) Pilate never addresses this charge.

CHALLENGE TO CAESAR?

“Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?” Jesus answered, “Are you saying this on your own initiative, or did others tell you about Me?” Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?” Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” Therefore Pilate 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 testify to the truth. Everyone who is of the truth hears My voice.” Pilate said to Him, “What is truth?” (John 18:33-38)

THE VERDICT? INNOCENT



“I find no guilt in Him.”
(John 18:38)

THE RIDICULOUSNESS OF THE CHARGE

**THE AGE OF
STUPID**

Pilate is not stupid and understands the real motivation of the Jews. Pilate must have thought: 'If you really thought this man was a rival to Caesar, if you really thought this man was successful in getting the people of Israel to turn against the Roman power and presence, if you really thought this man was causing people not to pay tax to Rome, you would protect Him. He would be your hero. You'd help Him, you wouldn't bring Him to me to execute Him. If He really is a threat to Rome, do you think I'm going to buy that you would bring Him here for me to kill Him?'

JESUS BEFORE HEROD

“But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.” When Pilate heard it, he asked whether the man was a Galilean. 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. 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. And he questioned Him at some length; but He answered him nothing. And the chief priests and the scribes were standing there, accusing Him vehemently. 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. Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.”

(Luke 23:5-12)

HEROD ANTIPAS

One son of Herod the great. He founded Tiberias as his capital city, in honor of the emperor who had bestowed on him the dynastic title Herod, by which he is designated in the New Testament. In 29 A.D. Herod Antipas made a trip to Rome and he wanted to go to Rome to visit his half-brother, Herod Philip I. When he went to visit Herod Philip I he became very interested in Herod Philip I's wife. In fact, he became overly interested in her and he had an affair with her. Her name was Herodious. She was not only Herod Philip's wife, she was Herod Philip's niece. And since he was the half brother of Herod Philip, she was his niece. He had an adulterous and incestuous relationship with her. John the Baptist had reprimanded him for this and ultimately lost his life because of it. So Jesus is dealing with people involved in adultery, incest, seduction, divorce, and murder.



HAD HEROD PLOTTED TO KILL JESUS?

“Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.”

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.’ “Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.”

(Luke 13:31-33)

HEROD ANTIPAS

A few years after this, the brother of Herodious, the brother of his own wife turned on him, accused him of treason to Caligula, the new emperor. Caligula bought the unsubstantiated charges, took all Herod's power away, took all his money away, took all his territory away and gave it to Herodious' brother, Agrippa. He sent Herod into exile. Herodious went with him into exile. And there he either died, or as some historians have said, Caligula had him killed. He had been face-to-face with the Son of God, face-to-face with the Creator of the universe, face-to-face with the Savior and Redeemer of sinners, but chose to dismiss Him and died in his sins.



JESUS BEFORE HEROD

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(Luke 23:5–12)

- The same Jews who had lied before Pilate now lie before Herod
- Herod sees before him a beaten, bloodied, weary person
- Jesus does not respond to any charge nor entertain Herod
- The end result? Herod thinks this is silly; a joke
- Jesus is no threat to him, Caesar, or Rome

FULFILLMENT OF PROPHECY

“And when they heard this, they lifted their voices to God with one accord and said, “O Lord, it is You who made the heaven and the earth and the sea, and all that is in them, who by the Holy Spirit, through the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, And the peoples devise futile things? ‘The kings of the earth took their stand, And the rulers were gathered together Against the Lord and against His Christ.’ “For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur.”

(Acts 4:24–28; cf. Psalm 2)

THE VERDICT? INNOCENT



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

(Luke 23:13-15)

AGREEMENT IN THE VERDICT



Why did Pilate send Jesus to Herod? Just to get Jesus off his back? Perhaps. Or perhaps he was looking for confirmation in the verdict that he himself had reached. And he got it. God had used two pagan rulers to meet His own standard of two witnesses.

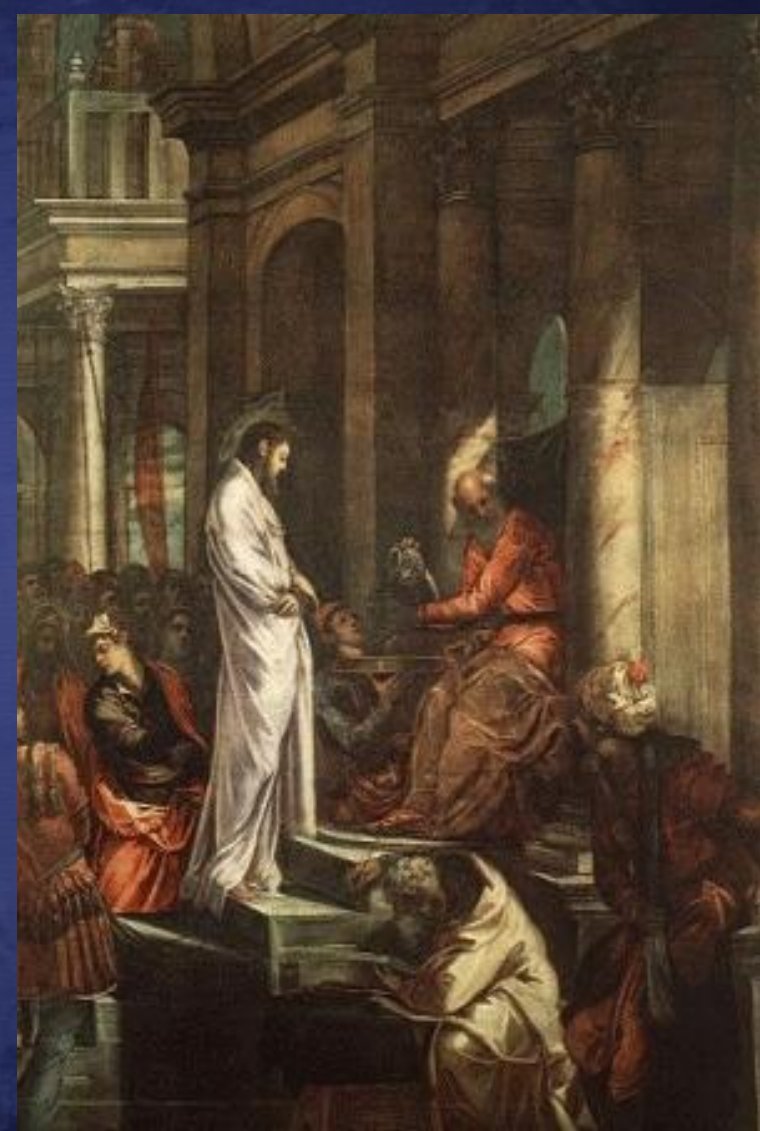
ATTEMPT TO RELEASE JESUS ... AGAIN

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(Luke 23:13-16)



PILATE'S POLITICAL PROBLEMS

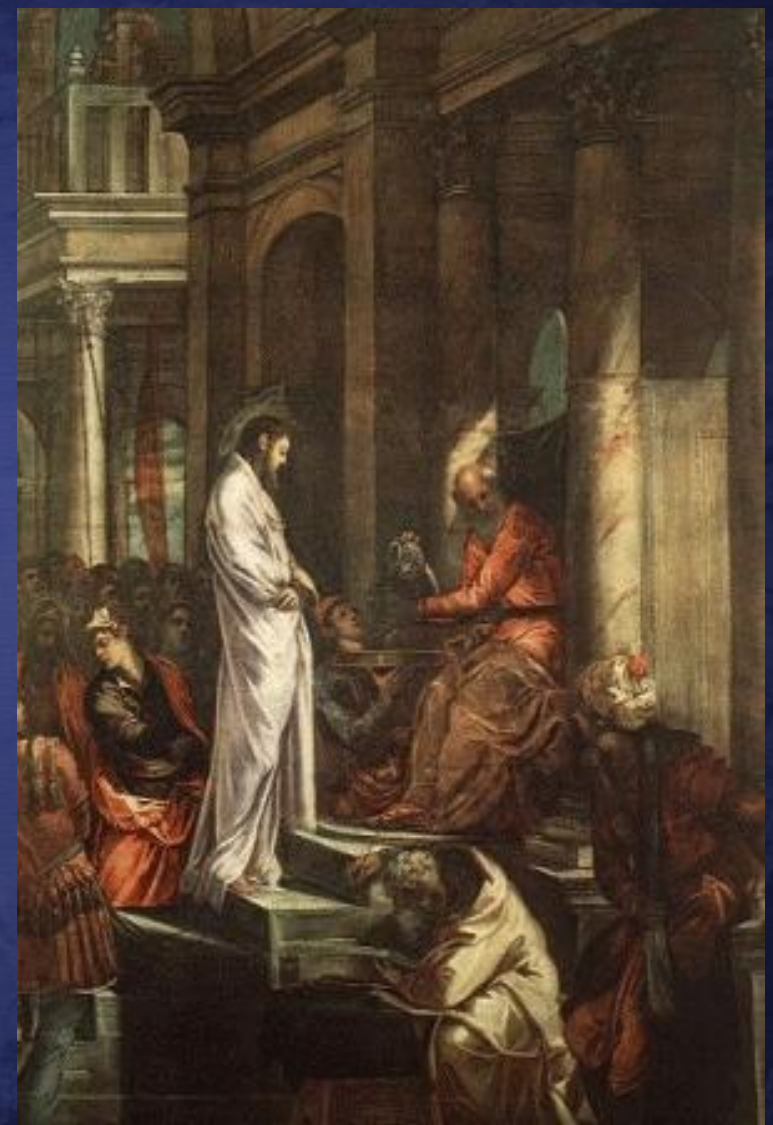
When Pilate first arrived as Roman prefect in A.D. 26, he attempted to showcase busts of Caesar as deity in Jerusalem. The Jews protested greatly, Pilate threatened them with death, but they called his bluff and he was humiliated. In addition, Pilate attempted to build a new water supply with stolen money from the temple, but the people found out and rioted. This time Pilate's soldiers did kill many Jews. Lastly, Pilate had hung shields in Herod's palace that the Jews saw as idols. They protested again to Caesar who rebuked Pilate. He had also murdered some Jewish Zealots in the temple (Luke 13), which the Jews were upset about.



PILATE TRIES TO BE JUST & PLEASE THE JEWS

“You brought this man to me as one who incites the people to rebellion **[the accusation]**, and behold, having examined Him before you **[the examination]**, I have found no guilt in this man regarding the charges which you make against Him **[the adjudication]**. “No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. “Therefore I will punish Him and release Him.” ”

[the accommodation]
(Luke 23:13-16)



WORD STUDY – PUNISH

→ **paideuo** →

“I will therefore **punish**
Him and release Him” ~
Luke 23:16

Greek Meaning

- ① to provide instruction for informed and responsible living, *educate*
- ② to assist in the development of a person's ability to make appropriate choices, *practice discipline*.

Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature.



Interpretation & Application

Pilate was saying something that we know in Roman history the Romans did. In fact, they did punish people that came short of a crime as a way of warning them that if they continued on a path in that direction, this is what they would get. They actually punished people who had not been found guilty of a crime but might be going in the direction of criminal behavior as a way to tell them, “This is what you will get.” So it was remedial. So Pilate is sort of borrowing that *modus operandi* which the Romans did use, I will do something to punish Him, warn Him of what will happen to Him if He does lead an insurrection. But I don't really think he cared to warn Jesus about that. I think he just looked for something he could use to appease and satisfy the Jews. Maybe, he thought, if Jesus was beaten, that might satisfy them.

THE WRONG CHOICE

“[Now he was obliged to release to them at the feast one prisoner.] But they cried out all together, saying, “Away with this man, and release for us Barabbas!” (He was one who had been thrown into prison for an insurrection made in the city, and for murder.) ” (Luke 23:17-19)

All four Gospel writers took note of that event, as did the apostle Peter in his temple. Barabbas was a bandit and/or revolutionary who had been imprisoned for committing murder during an insurrection. The word translated “robber” in John 18:40 can denote either a bandit or revolutionary.

He was regarded as a notorious prisoner. His insurrection may have been an unusually violent act of robbery or an internal struggle among the Jews, but many scholars view it as a political insurrection against the Roman forces in Jerusalem. It is not unlikely that Barabbas was a member of the Zealots, a Jewish political group that sought to throw off the yoke of Rome by violence.



WORD STUDY – BARABBAS

Barabbas

“But they cried out all together, saying, “Away with this man, and release for us Barabbas!”” (Luke 23:18)

Greek Meaning

① son of the father

Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature.

Interpretation & Application

“Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted. At that time they were holding a notorious prisoner, called Barabbas. So when the people gathered together, Pilate said to them, “Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?”” (Matthew 27:15–17).

Sadly, the chief priests convinced the crowd to ask for Barabbas instead of Jesus. They ended up asking for the wrong ‘son of the father’; they chose a criminal instead of the true Son of the Father. Note that the crowd was won over by the chief priests who acted as blind guides of the blind.

BARABBAS – THE PLAN OF PILATE

Barabbas is a man who is doing what they are accusing Jesus of doing and Jesus is not doing. Jesus is no rebel. He is no insurrectionist. He is no revolutionary. He isn't killing anybody. In fact, He has a reputation of raising people from the dead. And in the mind of Pilate, he's thinking, "Surely when I give them the alternative, the people will want Jesus because they understand if we release Barabbas and he goes out and starts fomenting his revolution, then many Jews may die under Roman reprisals." And where was Barabbas headed? Crucifixion. That was the punishment for murder and for any crime against Rome. He was headed for the cross. Maybe the two thieves on each side of Jesus were two henchmen of Barabbas who didn't get released and Jesus then dies in the place of Barabbas in the execution of the leaders of the revolution, for Barabbas was a robber and those two were robbers as well.



PILATE'S LAST ATTEMPT TO RELEASE JESUS



“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.” Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold, the Man!” So when 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.””
(John 19:4-6)

PILATE'S WARNINGS

“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.” ”

(Matthew 27:19)

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

(John 19:7-8)



DECISION TIME

“and he entered into the Praetorium again and said to Jesus, “Where are You from?” But Jesus gave him no answer. So Pilate 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?” Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.” 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.” 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. 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!” 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.”

(John 19:9-15)

PILATE KNEW JESUS WAS INNOCENT

“For he knew that because of envy they had handed
Him over.”

(Matthew 27:18)

“For he was aware that the chief priests had handed
Him over because of envy.”

(Mark 15:10)

END OF THE UNJUST TRIAL

“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.” And all the people said, “His blood shall be on us and on our children!” Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.” (Matthew 27:24~26)

“So he then handed Him over to them to be crucified.”
(John 19:16)



APPLICATIONS FOR US TODAY

“Pilate said to them, “Then what shall I do
with Jesus who is called Christ?”
(Matthew 27:22)

THE DISAPPOINTING NATURE OF THE WORLD

“Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. The crowds going ahead of Him, and those who followed, were shouting, “Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!” ”

(Matthew 21:8-9)

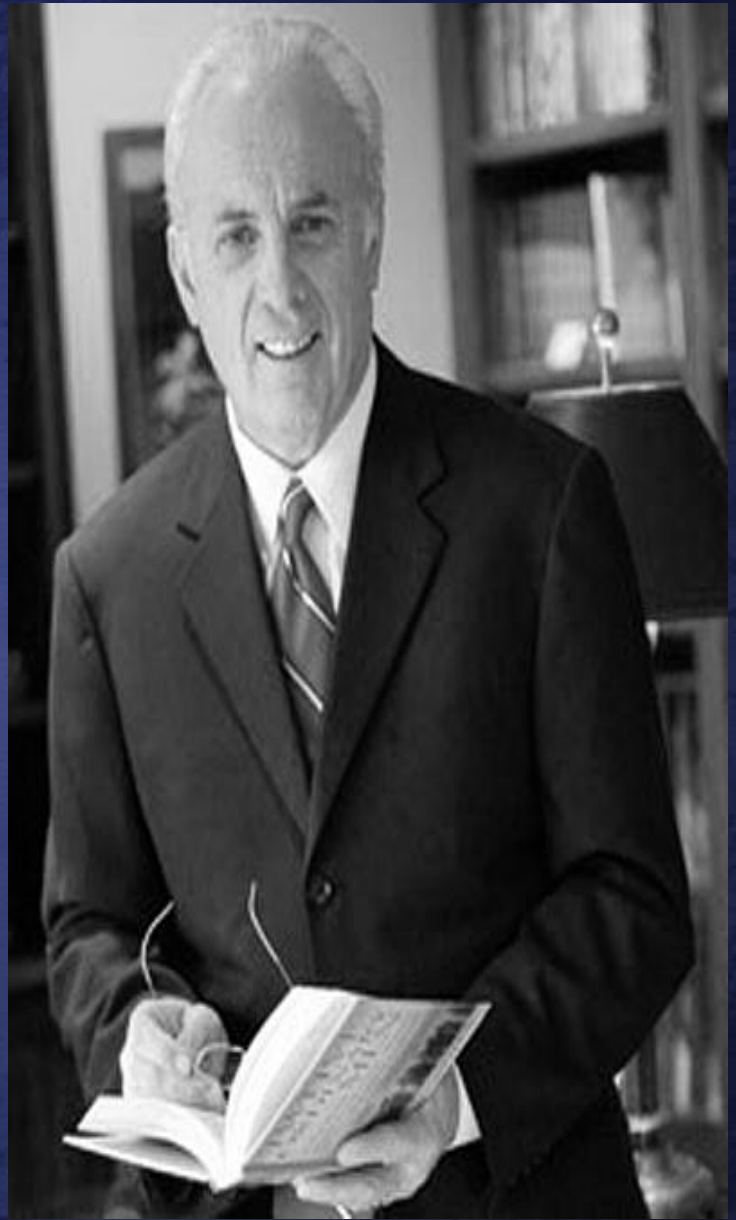
“But the chief priests stirred up the crowd to ask him to release Barabbas for them instead. Answering again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” They shouted back, “Crucify Him!” But Pilate said to them, “Why, what evil has He done?” But they shouted all the more, “Crucify Him!” ”

(Mark 15:11-14)

““But you disowned the Holy and Righteous One
and asked for a murderer to be granted to you”
(Acts 3:14)

“What ever happened to Hosanna, Son of David? What ever happened to that? Away with this man. Oh that is the language of absolute contempt for Jesus. Amazing how things changed. “And give us Barabbas. We reject the divine Son of the Father, we’ll take the human son of a father. We reject the holy Son of the Father, we’ll take the criminal son of the father. Kill the Prince of Life. Give us a murderer. Kill the most magnificent person who ever lived and give us a plundering terrorist. Take the miracle working gracious Redeemer out of our presence and give us a robber. Take the gracious Son of the Father out of our city, out of our nation, out of our lives and let loose the vicious son of the father among us. Let the guilty live and kill the innocent. Treat the guilty as innocent. Treat the innocent as guilty. We reject the best. We accept the worst.”

- John MacArthur



WHOSE DESTINY WAS DETERMINED?

Annas ... Caiaphas ... Pilate ... Herod. None of these men determined the destiny of Jesus, but what they did with Jesus determined their own destiny. The same is true with everyone today.

““For this reason the Father loves Me, because I lay down My life so that I may take it again. “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.” ” (John 10:17-18)

““He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.” (John 3:18)

The story was told about a man who lived in Paris who had a stranger from the country coming to visit him. And wanting to show him the magnificence of Paris, he took him to the Louvre to see the great art and then he took him to a concert at the great symphony hall to hear the great symphony orchestra play. And at the end of the day, the comment of the stranger from the country was that he didn't particularly like either the art or the music. To which his host replied, "They aren't on trial, you are."

GOD'S AMAZING GRACE

““And now, brethren, I know that you acted in ignorance, just as your rulers did also. “But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ”
(Acts 3:17-19)

“The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith. ”
(Acts 6:7)

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