

(31) First Appearance Before Pilate (Mt. 27:2,11-14; Mk. 15:1-5; Lk. 23:1-7; Jn. 18:28-38)

(32) Jesus Before Herod (Lk. 23:8-12)

(33) Second Appearance Before Pilate (Mt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39-19:16)

1. Pilate opened his court for the morning with a question for the religious leaders (Jn. 18:28-32).
  - a. Pontius Pilate ruled as governor from 26-36AD. [WBE](#) has a good article.
  - b. The religious leaders remained fastidiously observant of their traditions, insisting on ritual purity even while achieving an unrighteous murder (Jn. 18:28). Logos Infographics has a visual for the Praetorium.
  - c. Their only accusation was that Jesus was an evildoer (Jn. 18:29-30).
    - 1) When that was not sufficient, they began to accuse Jesus of insurrection and self-proclaimed kingship (Lk. 23:2).
    - 2) The tax evasion accusation was patently false (Lk. 20:22-26).
  - d. Maintaining their temporal power required the maintaining of Rome's ultimate sovereignty (Jn. 18:31-32; 19:12,15 cf. 11:47-48).
  - e. Jesus had prophesied of His crucifixion (Mt. 20:19) and the religious leaders were now locked into a course of action which will fulfill His promise (Jn. 18:32).
2. Pilate opened Jesus' trial with an inquiry into Jesus' kingship (Mt. 27:11; Mk. 15:2; Lk. 23:3; Jn. 18:33-37).
  - a. Jesus affirmed His kingship (Mt. 27:11; Mk. 15:2; Lk. 23:3; Jn. 18:37), yet refused to answer any accusation against Him (Mt. 27:12-14; Mk. 15:3-5).
  - b. Jesus present kingdom is not of this world (Jn. 18:36), but of course His future kingdom will be (Ps. 2:6,8; 22:27,28).
    - 1) Not of this kosmos, nor from this place, Christ's kingdom must be entered by faith (Jn. 3:3; Col. 1:13).
    - 2) A future earthly kingdom is guaranteed by the literal promises to Abraham (Gen. 13:14-17) and David (2<sup>nd</sup> Sam. 7:12-16), as well as the prophetic messages through Isaiah (Isa. 9:6,7), Jeremiah (Jer. 23:5-8), Ezekiel (Ezek. 37:21-28), Daniel (Dan. 2:34,35,44), Zechariah (Zech. 14:1-21), etc.
    - 3) The earthly setting for the Kingdom of God on Earth does not change the spiritual requirement for entrance into it (Jn. 3:3,5; Mt. 21:31,32; 25:34-40; Ezek. 20:33-38).
  - c. Pilate finds no guilt in Jesus (Lk. 23:4; Jn. 18:38). This is the first of Pilate's three declarations of Jesus' innocence.
3. Pilate finds an escape to this trial when he learns that Jesus is a Galilean (Lk. 23:5-7).
  - a. Herod Antipas ruled Galilee from. [WBE](#) has a good article.
  - b. A previous event had left Pilate and Herod Antipas at odds with one another (cf. Lk. 13:1).
  - c. Herod had both a desire to kill Jesus (Lk. 13:31) and a desire to see what miracles He might perform (Lk. 23:8).
  - d. Jesus' trial before Herod is quite short because Jesus refused to open His mouth or speak any word (Lk. 23:9).
  - e. This occasion will allow Herod and Pilate to mend the fence and get along (Lk. 23:12).
4. Pilate opens Jesus' retrial with an attempt to release Him.
  - a. A Passover tradition to release a prisoner was Pilate's next attempted escape (Mt. 27:15-18; Mk. 15:6-10; Lk. 23:17-19; Jn. 18:39-40).
  - b. A notorious prisoner named Barabbas (Mt. 27:15-16; Mk. 15:7; Lk. 23:18-19,25; Jn. 18:40).
    - 1) Βαραββᾶς <sup>#912</sup><sub>11x</sub> (בַּר אֲבָא) *Barabbas* (Mt. 27:16,17,20,21,26; Mk. 15:7,11,15; Lk. 23:18; Jn. 18:40<sub>2</sub>). In a few mss. his name is Jesus Barabbas.
    - 2) ἐπίσημος <sup>#1978</sup><sub>2x</sub>: outstanding, notorious (Mt. 27:16; Rom. 16:7; MPol. 19:1; Jos.Wars.6.201).
    - 3) Murdering insurrectionist (Mk. 15:7; Lk. 23:19,25) & robber (Jn. 18:40) make it abundantly clear this man deserved crucifixion.
  - c. Mrs. Pilate pleaded for Jesus' release (Mt. 27:19). Various legends name her Procula (Claudia).
  - d. Playing the crowds against the religious leaders didn't work (Mt. 27:20-23; Mk. 15:8-15; Lk. 23:20-24).