(34) Scourging and Mockery by Roman Soldiers & Pilate’s Final Attempt to Release Him
(Mt. 27:27-30; Mk. 15:16-19; Jn. 19:1-15)

1. Matthew & Mark present Pilate’s scourging of Jesus (Mt. 27:26; Mk. 15:15) as a prologue to His additional mockery (Mt. 27:27-30; Mk. 15:16-20).
   a. φραγελλόω phragelloō #5417 2x (Mt. 27:26; Mk. 15:15) & φραγέλλιον phragellion #5417 1x (Jn. 2:15) are Latin loanwords. Used only here in the NT, and never in the LXX or AF.
   b. John’s text uses μαστιγόω mastigoō #3146 7x (Mt. 10:17; 20:19; 23:34; Mk. 10:34; Lk. 18:33; Jn. 19:1; Heb. 12:6). Used 30x in the LXX incl. Prov. 3:12 and 4x in AF (I Clement 56.4). Hundreds of classical usages. Also μάστιξ mastix #3148 6x (Heb. 11:36; Acts 22:24) & μαστίζω mastizō #3147 1x (Acts 22:25).
   c. The Roman scourging should not be viewed as the fulfillment of Isa. 53:5. It was a physical preparation for the spiritual scourging God the Father would effect upon His Son.

2. John also details the scourging and the mocking (Jn. 19:1-3), but goes on to detail Pilate’s final release attempt (Jn. 19:4-8).
   a. Pilate presented the scourged and mocked ugliness to the mob with his “Behold the man” proclamation (Jn. 19:1-5).
   b. The chief priests, officers, and Jews were unmoved by the visual display (Jn. 19:6-7).
   c. Pilate was already afraid, but the Jewish testimony to Jesus’ deity increased Pilate’s fear (Jn. 19:8).

3. Pilate last interrogation focused on kingship and ended with Pilate rejecting a message of truth (Jn. 18:33-38). This interrogation focuses on deity and ended with Pilate responding to a message of authority from above and greater sin (Jn. 19:9-11).

4. Indoor (Jn. 19:12) and outdoor (Jn. 19:13,14) release efforts by the Roman governor were thwarted by the Jews’ devotion to Caesar (Jn. 19:12,15).
   a. The Pavement gives us an interesting link from Gethsemane to Gabbatha to Golgotha.
   b. The judgment seat here pictures a more important judgment seat. βῆμα bēma #968 12x (Mt. 27:19; Jn. 19:13; Acts 18:12,16,17; 25:6,10,17; Rom. 14:10; 2nd Cor. 5:10).