

## Luke's Jerusalem Story – The Trial of Jesus

Luke then turned the focus upon the trial of Jesus beginning at LUKE 22:63, which we will get to shortly. Before we continue, please recall that Jesus had already told His disciples on three separate occasions about the events concerning His death. Luke writes first about it in LUKE 9:21 *And he straitly charged them, and commanded them to tell no man that thing; 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.* Later in that same chapter Luke again records Jesus words unto His disciples: LUKE 9:43 *And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.* The third time Jesus told His disciples about the events we are currently studying about in LUKE 22 is found in LUKE 18. LUKE 18:31 *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*

Note in LUKE 18:32 that Jesus revealed that he would be “mocked.” We find this word “mocked” seven times in connection with Jesus crucifixion. LUKE 22:63–65 defines what it means to be “mocked” like Jesus was. LUKE 22:63 *And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.* Brother Hawkins here wrote in his commentary of LUKE: “We can hardly imagine such stupidity and rash blasphemy as we are witnessing here. With all the signs and wonders, which had already been performed, all these wicked men are without excuse as to knowing who He is. Such trivial actions of blindfolding Him and demanding that He name His tormentors by prophecy, are only outward expressions that their foolish hearts were so darkened to the Light from Heaven they could not discern that Light, even though He was standing in their midst.” {End of quoting Brother Hawkins.} ISAIAH 53:3–7 prophesied of this time. ISAIAH 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* Peter himself later referenced this portion of scripture from ISAIAH 53 as he wrote the following: 1 PETER 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

Our brother in the Lord Luke continues telling the next phase of Jesus trial as he was brought before the Jewish Sanhedrin. LUKE 22:66 *And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say*

*that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.*

The red-letter statement Jesus makes in LUKE 22:69 is the highlighted fact of this portion of scripture we just read in verse 66-71. LUKE 22:69 *Hereafter shall the Son of man sit on the **right hand of the power of God**.* We say this statement is a highlighted fact, because so many scriptures emphasize this very point, that Jesus Christ the Son of man is now sitting on **the right hand of the throne of God**! Here is a short list of some of these scriptures. PSALMS 110:1 ***The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*** We find PSALMS 110:1 referenced in many scriptures. In MATTHEW 22:44 Jesus quotes PSALM 110:1. To get the whole context we will start in MATTHEW 22:41 *While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 **The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?** 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.* This same event is recorded in LUKE 20, and we will only note what is said in verses 41-43, where PSALMS 110:1 is again quoted. LUKE 20:41 *And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, **The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.*** On the day of Pentecost in ACTS 2, Peter in his first Holy Ghost inspired sermon also quotes this same passage from PSALMS 110:1. ACTS 2:29 *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 **Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.** 34 For David is not ascended into the heavens: but he saith himself, **The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool.** 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

In LUKE 22:69 where we are currently studying, Jesus is before the Jewish Sanhedrin council. In ACTS 7 we find Stephen, a man noted to be full of faith, and full of the Holy Ghost, standing before the very same Sanhedrin council who tried Jesus. When Stephen had finished his powerful sermon we read the impact of what he had said starting in ACTS 7:54. ACTS 7:54 *When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God,** 56 And said, Behold, I see the heavens opened, and **the Son of man standing on the right hand of God.*** This is a monumental portion of scripture for the following reasons. At this point in time of Stephen's sermon it was about seven years after the crucifixion and resurrection of Jesus. As Stephen looked up here in verse 55 please note that he was full of the Holy Ghost when he saw *...the glory of God, and **Jesus standing on the right hand of God.*** Jesus was standing at **the right hand of God**, ready to return and be Israel's king if they only would have welcomed Him. But as we read on in ACTS 7 the following happened: ACTS 7:57 *Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.* Note "they stopped their ears" to what Stephen had to say to them, and as a nation again they were in essence rejecting Jesus. Note also that verses 55 and 56 here in ACTS 7 is the only place in scripture where we find *...**Jesus standing on the right hand of God.*** True Jesus was here ready to return and be Israel's king if they only would have welcomed Him, but as Brother Hill also taught us, there was another reason Jesus was here seen *...**standing on the right hand of God.*** Jesus was seen here standing because He was here welcoming an important, and outstanding

hero of faith home! What followed this monumental moment in time was the two thousand years of the Church Age where Christ has been visiting the Gentiles to take out of them a people for his name. {Study ACTS 15:14.} “*A people for His name*” can most simply be defined as Christians, however out of this “*people for His name*” also comes a rib company, who will be called “Mrs. Jesus,” “The Bride of Christ,” “The Lamb’s wife,” a {sugkleronomos 4789} joint-heir with Christ. {Study ROMANS 8:17.} Also as we have noted before in Sunday School lessons past, this monumental moment in time when Stephen preached his now famous sermon of ACTS 7, which was recorded by Luke, because this man Saul was there, and heard Stephen’s sermon, and this sermon pricked Saul’s heart to the point that when Jesus Christ Himself appeared unto him on the road to Damascus, Saul became a believer, and in the process of time went on to become our Apostle Paul!

Jesus told the Sanhedrin council in LUKE 22:69 *Hereafter shall the Son of man sit on the right hand of the power of God*,... and our beloved Apostle Paul also had much to say about this very same fact. Paul wrote in ROMANS 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Note how the Apostle Paul expounds upon PSALMS 110:1 in a prayer of his found in EPHESIANS 1. EPHESIANS 1:17 *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:* 18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,* 19 *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,* 20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,* 21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:* 22 *And hath put all things under his feet, and gave him to be the head over all things to the church,* 23 *Which is his body, the fulness of him that filleth all in all.* Again in COLOSSIANS 3:1 we read this statement of the Apostle Paul: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Then five more times in HEBREWS the Apostle Paul makes reference to Christ Jesus currently **sitting on right hand of the throne of the Majesty in heaven**. HEBREWS 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.* HEBREWS 1:13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?* This is another reference to PSALMS 110:1. HEBREWS 8:1 *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.* HEBREWS 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;* 13 *From henceforth expecting till his enemies be made his footstool...* another statement pointing back to PSALMS 110:1. HEBREWS 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Before we move on to LUKE 23 let’s do a quick review of what we just studied. Jesus said in LUKE 22:69 *Hereafter shall the Son of man sit on the right hand of the power of God.* In ROMANS 8:34 we also just read *...It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* So we find that our risen Lord and Saviour Jesus Christ is **sitting on the right hand of the Majesty on high ever making intercession for us**. And we also know what Paul taught us in HEBREWS 4:14-16. HEBREWS 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.* 15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* 16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* When can we *...come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need...* and make our requests to Jesus the Son of God, who is currently **...sitting on the right hand of the Majesty on high ever making intercession for us?** And of course the answer is

now. Furthermore where do you see yourself in eternity? Before the throne, or ruling and reign with Christ Jesus in His throne?

We referenced ROMANS 8:17 above, so let's look at what it tells us starting with ROMANS 8:16. ROMANS 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* We find here the opportunity we all have to be a joint-heir with Christ. ROMANS 8:17 explains degrees of heir-ship. ROMANS 8:17 *And if children, then heirs {kleronomos (2818)}; heirs {kleronomos (2818)} of God, and joint-heirs {sugkleronomos 4789} with Christ; if so be that we suffer with him, that we may be also glorified together.* We see here that there are heirs, and that there are joint-heirs with Christ. A joint-heir is a fellow heir, a heir together, a heir with, or a joint participant with some other heir or heirs. In this case we are discussing joint-heirship with Jesus Christ our Lord and Saviour. HEBREWS 1:1 & 2 tells us that Jesus Christ has been appointed heir of all things by God. HEBREWS 1:1 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir {kleronomos (2818)} of all things, by whom also he made the worlds.* As spoken of here "heir of all things" doesn't leave out anything that is God's. In other words a *...joint-heir with Christ...* will be someone who shares with Christ Jesus His heirship of all things appointed to Him by God, which doesn't leave out anything that is God's. This someone who shares with Christ Jesus His heirship of all things appointed to Him by God, called here in ROMANS 8:17 a *...joint-heir with Christ...* will actually be an elite group of sugkleronomos Saints collectively known as the Bride of Christ, the full overcomers. This makes sense once you realize that husbands and wives in normal healthy marriages share equally ownership of all their things. Since Jesus Christ has been *...appointed heir of all things...* His Bride will be joint-heir of all things. HEBREWS 1:3 again tells us where Christ's throne is: *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.* Again, where do you see yourself in eternity? We all have the opportunity right now to be in that elite group of sugkleronomos Saints collectively known as the Bride of Christ, the full overcomers, the joint-heirs with Christ, *...if so be that we suffer with him, that we may be also glorified together...* with Christ, the joy that was set before Him as He endured the cross! HEBREWS 4:16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need...* and believe *...that He is a rewarder of them that diligently seek Him...* ...HEBREWS 11:6. Those that will rule and reign with Him will be the New Testament worthies of faith; the ones who spend their time with Him now, and *...come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Is that you?

As we move on studying the trial of Jesus, remember again this very important statement that Jesus spoke: LUKE 22:69 *Hereafter shall the Son of man sit on the right hand of the power of God.* The seat of Almighty God, the Majesty on high, is the ultimate seat of authority, and the throne of the power of God. In these next to be studied final hours here on earth, Jesus met with the Sanhedrin council, who were considered the Jewish authorities, then Jesus met with Pilate, the Roman governor, a Gentile authority, and then He met with Herod the Tetrarch, another authority, and ruler over the Jews. However none of them truly ever realized that Jesus Christ, the Son of Man, was given by God the Father all power in heaven and in earth as is noted in MATTHEW 18:18. So realize as we go through these remaining verses of LUKE 22 and 23 that we know who was in charge, and who the real Authority is. Jesus Christ was the Authority in charge here, yielding Himself to do the will of God the Father, the ultimate Authority. The Kingdom Apostle acknowledged this very fact in ACTS 4 after being let go by the very same Jewish Sanhedrin who arrested Jesus. We read what they said starting in ACTS 4:23 *And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea,*



*and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.* So we see that after Jesus death and resurrection, and being filled with the Holy Ghost that Jesus Kingdom Apostles acknowledged that Almighty God, the Majesty on high, was the ultimate Authority, who used such authorities as the Jewish Sanhedrin, king Herod, and a Gentile governor named Pontius Pilate ... *to do whatsoever thy hand and thy counsel determined before to be done.* So we will find as we continue studying that the remaining verses of LUKE 22, and 23 is where Jesus yielded unto the death of the cross, and **gave Himself** for our sins.

Five times our beloved Apostle Paul wrote the phrase “**gave himself.**” All five times are a reference to Christ Jesus, who upon the cross **gave Himself** for our sins. He was the only Authority able to do this! Let’s look at these five (GRACE) scriptures. The first one is found starting in GALATIANS 1:3 *Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:* (the ultimate Authority) 5 *To whom be glory for ever and ever. Amen.* In GALATIANS 2:20 we find this statement written, and lived by the Apostle Paul: ...*Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.* Next in EPHESIANS 5:25 Paul is speaking about Christ and the church, and here Paul is making a statement about Christ and His bride if you can only see it. EPHESIANS 5:25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for...* her. 1 TIMOTHY 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.* TITUS 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

So impressed were Brother Copley, and Sister Bodie about this fact that Christ Jesus **gave Himself** for our sins, that they wrote a song about it called “**He Gave Himself for Me**” on page 4 in the Grace and Glory songbook. Here are the words:

While standing on the brink of woe: I saw Mount Calvary,  
Where Jesus full atonement made; He **gave Himself** for me.  
His dying there my debt has paid – Forever sets me free,  
From all the guilt of Adam’s race. He **gave Himself** for me.  
And gazing on that wondrous scene – My sins nailed to the tree:  
Could scarce believe the sight I saw. He **gave Himself** for me.  
When I am safe on heaven’s shore, My portion there will be,  
To sing thru-out eternal years: He **gave Himself** for me.  
And when I see Him as He Is, Like Him I then shall be.  
A body glorified I’ll have. He **gave Himself** for me.  
CHORUS:  
He **gave Himself**; He **gave Himself** for me.  
He gave His life, that I might live; And live abundantly.

LUKE 22:66 *And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said,*

*What need we any further witness? for we ourselves have heard of his own mouth. LUKE 23:1 And the whole multitude of them arose, and led him unto Pilate.*

### **Jesus before Pilate**

We will spend considerable time discussing Pilate a little further in this study. For now let's note that Pilate was the Roman governor of the province of Judaea, and according to scripture the highest Roman official that Jesus ever talked to. The reason this multitude of Jewish rulers brought Jesus unto Pilate is explained in MATTHEW 27:1 & 2. *MATTHEW 27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.* The wish of the Jewish chief priests, scribes, and elders here was to get a death sentence for Jesus confirmed by civil authority, and since the Jews were under the Roman ruler ship they were forced to deal with Jesus through governmental channels. This is further explained in JOHN 18:29-32. *JOHN 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*

LUKE 23:2 is where we find the two points the Jews used before Pilate to accuse Jesus of wrong doing. *LUKE 23:2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.* The word "perverting" as used here means to excite the people to sedition, and tumults. Brother Hawkins says this about their first point of contention. "Part of what they accused Him of could be considered true, but the way in which it is used is completely false. The idea is from Satan, and the same tactics are often used today when people utter "half-truths" to their own advantage. The perversion of the nation, which they ascribe to Him, stems from the fact that Jesus challenged their hypocritical hearts in matters concerning the law. They did not realize that they were the ones who had perverted God's purpose for the law and the nation." {End of quoting Brother Hawkins for now.} They did not know the principles found in ROMANS 10:4, which states: *For Christ is the end of the law for righteousness to every one that believeth.* The second point of accusation against Jesus found in LUKE 23:2 was that He was against paying tribute, or taxes to Caesar. Nothing could have been stated farther from the truth here. Let's read Jesus own words on this subject found in LUKE 20. *LUKE 20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.*

*LUKE 23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*

To get different viewpoints of this same event we will read from MATTHEW, MARK and JOHN. *MATTHEW 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest*

*thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly.*

*MARK 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled.*

*JOHN 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.*

We find in these four accounts from the gospel records that the Apostle John gives the most details concerning the governor Pontius Pilate. Pilate is mentioned 56 times in 54 verses of New Testament scripture, and the Apostle John mentions him 21 times, the most of any writer of scripture.

Let's do a little review of Pontius Pilate, who is only famous in the first place because of his dealings with Jesus Christ. Pontius Pilate was the Roman governor of the province of Judaea at a time when it was administered as an annex of Syria. LUKE 3:1 & 2 explains who was who in that day: *Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests...* History records as governor Pontius Pilate's primary functions were military, but as the representative of the empire he was responsible for the collection of imperial taxes, and also had limited judicial functions. Other civil administration lay in the hands of local government: the municipal councils, or ethnic governments such as in the district of Judaea and Jerusalem the Sanhedrin and its president the High Priest. But the power of appointment of the High Priest resided with the Roman ambassador of Syria, or the governor of Judaea in Pilate's day. Normally, Pilate resided in Caesarea but traveled throughout the province, especially to Jerusalem, in the course of performing his duties. During the Passover Pontius Pilate, as governor would have been expected to be in Jerusalem to keep order. He would not ordinarily be visible to the throngs of worshippers because of the Jewish people's deep sensitivity to their status as a Roman province, and their fear of the Roman yoke. In his letter to Tiberius Caesar concerning the trial of Jesus, Pontius Pilate wrote: "They could never forgive me for having entered the Holy City with banners that bear the image of the Roman Emperor. And, although, in this instance, I had committed a fatal mistake, yet the sacrilege did not appear less heinous in their eyes." So we get a little glimpse of the prevailing attitudes between the Jews, and the Roman's in Jesus day. As the governor charged with keeping order in Jerusalem during such times as the Passover feast we would assume that Pontius Pilate would have a considerable number of soldiers assigned to him, but such was not necessarily the case. History records that equestrians such as Pontius Pilate could command legionary forces but only small ones, and so in military situations, he would have to yield to his superior, the ambassador of Syria, who would descend into Palestine with his legions as necessary. As governor of Judaea, Pilate would have small auxiliary forces of locally recruited soldiers stationed regularly in Caesarea and Jerusalem, and temporarily anywhere else that might require a military presence. The total number of soldiers at his disposal would have numbered about 3000, but it seems at the time of the crucifixion of Jesus that Pontius Pilate had far less than this number of soldiers at his disposal in Jerusalem, for

in his letter to Caesar Pontius Pilate also wrote: "A Roman centurion had been insulted. I wrote to the perfect of Syria for a hundred foot soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress a disorder and having no other choice left but to tolerate it." {End of quoting Pontius Pilate for now.} Simply put, Pontius Pilate with his small military force found himself greatly out numbered at the time of Jesus crucifixion.

When Jesus was brought before Pilate, as we read above, we find that when Jesus was *...accused of the chief priests and elders, he answered nothing...* ...MATTHEW 27:12. It was at this point when we find the statement that Pilate marvelled greatly. Then Pilate inquired of Jesus as we read in JOHN 18:37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* 38 *Pilate saith unto him, What is truth?* Realize as governor that Pilate was surrounded by those who would sugar coat their words to him, and flatter him with untruth's. Jesus made it plainly known in JOHN 14:6 *...I am the way, the truth, and the life: no man cometh unto the Father, but by me.* And as Pilate uttered these words in JOHN 18:38 *... What is truth?...* he must have also realized that Jesus, who calmly answered Pilates questions with the authority of the Lord of Lord, and King of Kings, was, and is indeed truth, for he had heard Jesus speak words of truth. We too find in EPHESIANS 4:21 find this fact noted: *...the truth is in Jesus.* Furthermore we also know that Jesus was full of grace and truth as is noted JOHN 1:14 and 17. And we also know that the love of God was manifest in Christ Jesus, for no man ever loved like the Man Christ Jesus. Thus we must recognize that when Jesus calmly answered Pilate's questions, that he did so in love, and Pilate here felt the love of Jesus. The rest of JOHN 18:38 explains: *And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.*

For ease of study purposes, let's read again the following verses from JOHN 18. JOHN 18:33 *Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?* 34 *Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?* 35 *Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?* 36 *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.* 37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* 38 *Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.*

By now we should all know that the ultimate full overcomer bar none was of course Jesus Christ, who overcame the world, Satan, death, and the grave, and is now alive for ever more, who is currently setting down on the right hand of God the Father in His throne making intercession for us as He awaits that precise soon to be twinkling of an eye moment in time, known only to God the Father, when His Son, Christ Jesus will be allowed to catch His bride away! The words Jesus spoke unto Pilate that we just read proves that His focus wasn't upon earthly things, but rather His focus remained where it always was, which was on high, upon heavenly things. Jesus told Pilate *...My kingdom is not of this world.* Jesus was telling Pilate that My kingdom is a heavenly kingdom, and if it had been an earthly kingdom, then don't you think My servants would have put up a fight that I should not have been delivered up unto the Jews? Pilate was a very intelligent man, and understood that this was what Jesus was telling him here. Go back and re-read the very first words spoken by Jesus, recorded by Luke in LUKE 2:49 when Jesus was twelve years old: *...wist ye not that I must be about my Father's business?* These very first words that Jesus as a man spoke recorded in scripture showed that His focus was on high; upon the throne of God the Father!

These words that Jesus spoke unto Roman governor Pilate in JOHN 18:33-38 are highlighted by the Apostle Paul in his first epistle written unto Timothy. Let's read the context of what Paul



wrote Timothy concerning Pontius Pilate. 1 TIMOTHY 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* There was no compromise found in Jesus Christ ...*who before Pontius Pilate witnessed a good confession,*... and Timothy was here encouraged to follow Jesus' example, and to focus upon things above. The good confession that Jesus gave witness of before Pontius Pilate was what we read in JOHN 18:36 & 37 where Jesus answered Pilate: *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

Why did Paul the Apostle bring Pontius Pilate to Timothy's attention in the first place? Pontius Pilate was to Timothy an example of Roman authority, and according to scripture the highest Roman official that Jesus ever talked to. Recall at the time Paul wrote Timothy that both Timothy and Paul were Church Apostle's sent to teach the gospel message unto those under Roman authority. Both Paul and Timothy by this time had been prisoners under Roman authority. But there is an Authority much higher than the Roman authority that both Paul and Timothy were under, and that Higher Authority is Jesus Himself ...*Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen...* ...1 TIMOTHY 6:15 & 16. Pontius Pilate had an elevated office as a man, but it paled in comparison to the Superiority of the Authority of Jesus Christ Himself. REVELATION 17:14 in part states this of the Lamb of God: *...for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* The mention of Pontius Pilate by Paul to Timothy was a reminder to Timothy of who the real Authority was; God, and His Son Jesus Christ, ...*who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen....* ...1 TIMOTHY 6:15 & 16. Nevertheless Timothy, (and us too), are instructed to also pray for those in authority. Paul wrote to Timothy: 1 TIMOTHY 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.* Note the dual purpose of praying for such men in authority: *...that we may lead a quiet and peaceable life in all godliness and honesty.* And secondly our God and our Saviour desire is to *...have all men to be saved, and to come unto the knowledge of the truth.* Jesus told Pontius Pilate in JOHN 18:37 *...and for this cause came I into the world, that I should bear witness unto the truth.* Paul was also pointing to Timothy that since Jesus Christ came into the world to bear witness unto the truth, shouldn't we, Paul and Timothy, and us too also bear witness unto the truth? The Holy Spirit is our witness to the truth, and the agency of the trinity that inspired all scripture. Paul also wrote this to Timothy: 2 TIMOTHY 3:16 *All scripture is given by inspiration of God, {this references the Holy Ghost} and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word;... .* In other words Paul writes Timothy, *preach the truth, ...teach no other doctrine...* 1 TIMOTHY 1:3. 2 TIMOTHY 2:15 *Study to shew*

*thysself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Indeed the truth is in Jesus as we noted earlier in EPHESIANS 4:21.

Returning to our text in LUKE 23 where we left off, let's continue reading. LUKE 23:3 *And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.* 4 *Then said Pilate to the chief priests and to the people, I find no fault in this man.* 5 *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.* 6 *When Pilate heard of Galilee, he asked whether the man were a Galilaean.* 7 *And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.*

A brief history of the Galilaeans will give us the perspective of what Pilate's thinking was here. Josephus frequently mentions the Galilaeans as the most turbulent and seditious people, being upon all occasions ready to disturb Roman authority. These same Galilaeans also kept the great feasts at Jerusalem. The Galilaeans fell under Herod's jurisdiction, but when they came to Jerusalem to keep these great Jewish feasts, they would be in Pilate's territory. There was a faction of the Galilaeans who opposed paying tribute to Caesar, and submitting to the Roman government, whose leader according to Josephus was Judas Gaulontis. It is thought that this is the same guy mentioned by Gamaliel in ACTS 5:37. ACTS 5:37 *After this man rose up Judas of Galilee (obviously a Galilaean) in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.* The time that this Judas of Galilee perished may have been in an incident recorded in LUKE 13:1. LUKE 13:1 *There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.* What this means is that while these Galilaeans were sacrificing at Jerusalem, Pilate came suddenly upon them, and killed them, thus their blood was mingled with the blood of the animals being sacrificed. It is thought that by killing these Galilaeans, who fell under Herod's jurisdiction, Pilate and Herod became mutual enemies, a point also noted in LUKE 23:12, where Luke writes: *...before they were at enmity between themselves.*

Recall from LUKE 3:1 that during Jesus ministry *...Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee.* Now let's look at some more verses from LUKE 13, where our dear brother in the Lord, Luke gives us some more background information concerning Herod, proving that Luke indeed did have *...perfect understanding of all things from the very first...* (of the life of Christ), ...LUKE 1:3. LUKE 13:31 *The same day there came certain of the Pharisees, saying unto him, (saying unto Jesus) Get thee out, and depart hence: for Herod will kill thee.* 32 *And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.* Jesus mentions to these Pharisees to go and tell Herod *...Behold, I cast out devils, and I do cures to day and to morrow.* This was just a partial list of the miracles Jesus would accomplish in the two days mentioned here. The two days were not a literal two days, but rather an indication of the short time Jesus had left here on earth. There is a deeper meaning here also concerning these two days alluded to. Seven times in scripture we read the phrase "a thousand years," showing that this phrase points to SPIRITUAL PERFECTION, or SPIRITUAL COMPLETION found in Christ Jesus. Twice the phrase "a thousand years" is used in one verse of scripture written by Peter. 2 PETER 3:8 *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.* So we find a double meaning to what Jesus said in LUKE 13:32 *Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.* To Herod, Jesus was making the point that He only had a short time here on earth to accomplish His work, and that the third day Jesus would be perfected, speaking of when Jesus would be raised from the dead. The two days also speaks to us of the two thousand years since Jesus was raised from the dead, since a thousand years is as a day unto the Lord. For the past two thousand years, (two days on Jesus calendar), devils have been cast out in Jesus name, and literally billions of miracles, and cures of all kinds in Jesus name have taken place. Then we read in LUKE 13:32 *...and the third day I shall be perfected.* The third day also speaks to us of the time beyond the two thousand years, the two days on Jesus calendar we

just spoke of. The third day time frame begins when Jesus comes to catch His Bride away! That is when Jesus takes out of the Gentiles “a people for his name” spoken of in ACTS 15:14. Out of this “people for His name” comes also a rib portion of people who will be called “Mrs. Jesus,” “The Bride of Christ,” “The Lamb’s wife.” In REVELATION 19:7 we read: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.* The word “perfected” in LUKE 13:32 is the Greek verb *teleioo* {tel-i-o'-o}, number 5048 in The Strong’s Greek Concordance, a word found twenty-four times in New Testament scripture. It means to bring to an end by completing or perfecting, and certainly Jesus completed the work He came to earth to do when He gave Himself for us upon the cross, and died for our sins. But in light of how we are now looking at this statement *...and the third day I shall be perfected...* we find the time when Jesus is no longer lacking the joy that was set before Him, for His wife will be with Him. The perfect Man Christ Jesus will be completed beyond description when His wife is by His side ruling and reigning with Him!!! “The third day” in short is also a reference to the millennium, another period of a thousand years. Spend some time meditating upon this thought, and research for yourself the scriptures where the Greek verb *teleioo* {tel-i-o'-o}, number 5048 in The Strong’s Greek Concordance, is used in scripture, such as PHILIPPIANS 3:12, and HEBREWS 11:40.

### **Jesus before Herod the Tetrarch**

Let’s go back for a moment and read again LUKE 13:31 & 32. LUKE 13:31 *The same day there came certain of the Pharisees, saying unto him, (saying unto Jesus) Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.* In verse 31 it was certain of the Pharisees came to Jesus trying to get rid of Him, saying: *Get thee out, and depart hence: for Herod will kill thee.* Let’s go back and read something Luke wrote in LUKE 9. We are going to read here some events after the death of John the Baptist, who was killed by this very same Herod. Jesus then is front and center, when we read: LUKE 9:7 *Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.* We read here that Herod had desired to see Jesus, but Jesus also knew that in his heart Herod’s intentions were to see Jesus killed. Herod had heard of Jesus because Jesus was eminently popular. Herod was an evil and wicked man, and crafty and cunning like a fox. Herod wished to remove Jesus from his territory, but Jesus wasn’t fooled for a moment. The message Jesus sent the Pharisees to tell Herod in LUKE 13:31 & 32 was essentially this: ‘tell that fox Herod that I will be in your territory working miracles, and casting out devils until I have accomplished the purpose for which I came, leaving nothing undone, which the counsel of God designed for me to complete. At the end of my course here I shall have perfected what I purposed to do on earth, even in Herod’s territory.’

Returning to LUKE 23 on the morning of Jesus crucifixion let’s look at Jesus interaction with “that fox” Herod that Jesus spoke of in LUKE 13:32. As we read this also note that Luke is the only one of the gospel writers to mention Jesus interaction with Herod. LUKE 23:6 *When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing.* The “long season” mentioned in verse 8 references the time frame we examined in LUKE 9:7-9. Recall that during the days of John the Baptist, Herod didn’t want to hear what John the Baptist had to say, for as LUKE

3:3 tells us in part, John the Baptist preached *...the baptism of repentance for the remission of sins*. Furthermore according to LUKE 3:19 & 20 John the Baptist had reproved Herod for all the evils Herod had done, and eventually Herod had John the Baptist beheaded. John the Baptist was sent into the world to prepare the way for Jesus, and *...to give knowledge of salvation unto his people by the remission of their sins...* ...LUKE 1:77. If Herod didn't listen to what John the Baptist had to tell him, then neither would Herod listen to what Jesus had to tell him, and the heart examiner, who is Jesus, knew this. This is why Jesus didn't say anything to Herod, or answer any of his many long-winded questions. Also we read in verse 8 that Herod wanted to see some miracle done by Jesus, but please note also that Herod did not want to know Jesus. Herod did not want to know the truth, for the truth is in Jesus. Jesus wasn't a traveling magic show, performing miracles for entertainment. Jesus is the real deal, who came into the world to save sinners. Jesus Himself summarized it best in JOHN 14:6 where He said: *...I am the way, the truth, and the life: no man cometh unto the Father, but by me*. The greatest miracle any of us ever experienced was the moment we gave our heart to the Lord, and got saved. EPHESIANS 2:8 explains it this way: *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God*. Then again HEBREWS 11:6 also informs us: *But without faith it is impossible to please him: (God) for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*. Herod didn't believe Jesus was the Messiah, our Saviour. Jesus knew that Herod didn't believe, nor would he believe even if he did see a miracle. JOHN 12:37 & 38 tells us: *But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?* JOHN 12:38 is a quote from ISAIAH 53:1. ISAIAH 53:7 also explains why Jesus did not answer Herod after so many questions: *ISAIAH 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth*. So again we see scripture fulfilled here in LUKE 23:9 *Then he questioned with him in many words; but he answered him nothing*.

LUKE 23:10 *And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate*. In verse 10 we find the chief priest, and scribes "vehemently" accusing our lovely Lord and Saviour. The word "vehemently" as used here means: vigorously, and with force, and great bitterness, and increasing in aggravation. The result of all of this was that *Herod with his men of war set him at nought, and mocked him...* verse 11. In verse 11 the word "nought" is not commonly used by us, and here means to treat with utter contempt, to count as nothing, to utterly despise, to treat as one least esteemed, and to totally disrespect. Again this was foretold by the Prophet Isaiah in ISAIAH 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not*. Earlier in ISAIAH 49:7 we read a similar statement in the first part of this verse: *Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth...* . In the last part of MARK 9:12 Jesus makes this statement: *...how it is written of the Son of man, that he must suffer many things, and be set at nought*. What a way to treat the most loving Man whoever walked upon the face of this earth! However we also know that this was part of how Jesus *...being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross...* ...PHILIPPIANS 2:8. The last thing we find in verse 11 is that they further mocked Him by arraying Jesus in a gorgeous robe. Since Luke is the only one of the gospel writers to tell of Jesus interaction with Herod, we must note here that the "gorgeous robe" of verse 11 probably was not the same as the purple robe we find in JOHN 19:2 & 5. Some commentators note that the "gorgeous robe" of verse 11 probably was a white robe for it was the custom of Jewish nobility to wear white. This was another way of Herod with his men of war mocking Jesus. The Roman princes wore purple robes, thus Pilate's soldiers arrayed Jesus in the purple robe we find in JOHN 19:2 & 5. MATTHEW 27:27 & 28 essentially states the same thing as JOHN 19:2 & 5, noting: *Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the*



*whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe.* Thus it seems here that the Roman soldiers of Pilate stripped Jesus of the white robe, and put upon Him a scarlet, or purple robe thus mocking our Lord as a king.

Next we read in LUKE 23:12 *And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.* Recall Pilate was the Roman governor over Judaea, and had sent Jesus to Herod, who jurisdiction the Galilaeans fell under. There was some bad feelings between Pilate, and Herod because of the incident Luke recorded in LUKE 13:1, which again reads: *There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.* What this means is that while these Galilaeans were sacrificing at Jerusalem, Pilate came suddenly upon them, and killed them, thus their blood was mingled with the blood of the animals being sacrificed. It is thought that by killing these Galilaeans, who fell under Herod's jurisdiction, Pilate and Herod became mutual enemies. Now here on the day Jesus was crucified we find in LUKE 23:12 *And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.* Brother Hawkins here notes: "Jesus was sent to bring men together, but how strange that these two enemies were willing to forget their differences, because they focus on Him as a common problem, rather than recognizing the offer of their salvation." {End of quoting Brother Hawkins.}

### **Jesus before Pilate Again**

We read above in LUKE 23:11 that Herod, after examining Jesus, sent him back to Pilate. LUKE 23:11 *And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.* I am going to include, off and on, in this portion of our study some excerpts from Pilate's letter to Caesar published in the April 2012 edition of the Grace and Glory magazine, as it fills in some details that we don't have in scripture. In his letter to Caesar, Pilate wrote: "the witty Tetrarch professed humility and protesting his deference to the lieutenant Caesar, he committed the fate of the man to my hands."

LUKE 23:13 *And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.* These three verses are the English translation of one sentence of Pilate's where he states to the chief priests, and rulers, that even though you have brought this Man before me on a charge of corrupting the loyalty of the people, and being an inciter to rebellion among the Jews, I find no fault in Him. Five times in scripture, a GRACE number of times, we find that Pilate found "no fault" in Jesus. These five scriptures are LUKE 23:4 and 14, and JOHN 18:38; JOHN 19:4 & 6, some of which we will read shortly. Pilate also adds here that neither did Herod find anything worthy of the death penalty in their condemnation of Jesus.

In his letter to Caesar, Pilate wrote: "The Nazarene was brought back to me. I proceeded to the Halls of Justice, followed by the guard, and asked the people in a severe tone what they demanded. "The death of the Nazarene, the king of the Jews." "Roman justice," said I, "punishes not such offenses with death." "Crucify him! Crucify him!" belched forth the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations. There was but one who appeared to be calm in the vast multitude – it was the Nazarene. After many fruitless attempts to protect him from the fury of His persecutors, I adopted the measure, which at the moment appeared to me to be the only one that could save His life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let Him go free that he might be the scapegoat, as they called it, but they said, "Jesus must be crucified." And I appealed to them as to the inconsistency of their course as being incompatible with the laws; showing that no criminal judge could pass sentence on a criminal unless he had fasted one whole day and that sentence must have the consent of the Sanhedrin, and the signatures of the president of that court; that no criminal could be executed on the

same day his sentence was fixed. And the next day, the day of his execution, the Sanhedrin was required to review the whole proceeding. According to their law a man was stationed at the door of the court with a flag; another, a piece off, on horseback to cry the name of the criminal and his crime, and the name of his witnesses, and to know if anyone can testify anything in his favor. I urged all these pleas, hoping it might awe them into subjection; but they still cried, "Crucify him! Crucify him!" I then ordered Him to be scourged, hoping this would satisfy them, but it only increased their fury." {End of quoting Pontius Pilate.}

We find what Luke next recorded about Pilate in LUKE 23:16 *I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required.*

Pilate in his letter to Caesar doesn't mention Barabbas, but all four of the gospel records do mention Barabbas by name. It is interesting to note that Barabbas name means: "son of father," or "son of the father." The guilty prisoner Barabbas, the "son of father," went free, while the innocent true Son of the Father, Christ Jesus was condemned to death. ROMANS 5:6 tells us that *...Christ died for the ungodly...* and certainly Barabbas fit that bill of the ungodly. ROMANS 5:8 also states that: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* PSALMS 51:5 also informs us that we all were conceived in sin, and shapen in iniquity, thus we were all born sinners. But the best part of this story is that the true Son of the Father, Christ Jesus, who was condemned to die the unspeakable death of the cross, did so willingly so that we who believe on him as our personal Saviour will have eternal life. This is what the scripture teaches us in the following seven "**whosoever believeth**" scriptures. JOHN 3:15 *That whosoever believeth in him should not perish, but have eternal life.* JOHN 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* JOHN 12:46 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* ACTS 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.* ROMANS 9:33 *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.* ROMANS 10:11 *For the scripture saith, Whosoever believeth on him shall not be ashamed.* 1 JOHN 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.* Though we were born in sin, and as guilty as Barabbas, Christ Jesus paid our debt of sin upon the cross, and in the process gave us eternal life! 1 JOHN 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

It is also worthy to note that we would know nothing about Barabbas except for the scriptures. After this notorious prisoner was set free what happened to him? Neither history, nor scripture answers this question. Hollywood made a movie about Barabbas in 1961 starring Anthony Quinn speculating what could have happened to him. Christ Jesus took Barabbas' place upon the cross, this is true, but there also He died for me, and for you. Certainly Barabbas knew this too, but if he ever became a believer won't be known to us until we get to heaven. The truth of 1 TIMOTHY 2:4 was in effect during Barabbas' life too, which said this concerning God, and our Saviour the Lord Jesus Christ: *Who will have all men to be saved, and to come unto the knowledge of the truth.* One thing about Barabbas that we do know for certain, and that is the memory of his life points us to Christ Jesus, who died in his place; who died in our place.

One more thing to note about Barabbas that also points us to Jesus. Never do we read in scripture that Jesus died on Barabbas' cross. There are twenty-eight scriptures that mention the word "cross." Twenty-eight is the number associated with ETERNAL LIFE. As we read above in JOHN

5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.* The cross that Jesus died upon is called “his cross” in MATTHEW 27:32; MARK 15:21; JOHN 19:17; COLOSSIANS 1:20; and COLOSSIANS 2:14. The cross upon which Jesus died is also called “the cross of Jesus” in JOHN 19:25; “the cross of Christ” in 1 CORINTHIANS 1:17; GALATIANS 6:12; and PHILIPPIANS 3:18; and “the cross of our Lord Jesus Christ” in GALATIANS 6:14. Jesus died upon His cross, the cross of Christ, and as HEBREWS 12:2 tells us: *...Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Sister Bodie gives one more thought about Barabbas in her MATTHEW study book commentary. Sister Bodie was gifted to see types, and shadows in her studies, and she noted that Barabbas also is the shadow of him who is yet to come, the one who will be the final expression of man’s choice. She wrote: “Israel have rejected Christ and chosen Barabbas, type of him, whom they will enthrone in a very near day in the temple of God in Jerusalem.” Her reference is 2 THESSALONIANS 2:7-11. 2 THESSALONIANS 2:7 *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.* 8 *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:* 9 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,* 10 *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.* 11 *And for this cause God shall send them strong delusion, that they should believe a lie.*

In the same Grace and Glory that has Pilate’s letter to Caesar is also an anonymous poem entitled Barabbas, which reads:

Barabbas, Barabbas, the ne’er do-well,  
Awaited death in his prison cell.  
His cross was ready; in the dawning he’d die;  
When, hark! From the distance there comes a cry,

“Barabbas, Barabbas! We want the thief.  
Crucify Jesus. Put Him to grief.”  
Pilate, the weakling, could not mob deny.  
He said, “Take ye Him and crucify.”

They saved the robber with hands unclean,  
And nailed to the cross, The Nazarene.  
What did Barabbas, when he was set free,  
And Jesus was hanging on Calvary?

Me thinks to the hill, he quickly ran  
And gazed at the cross that held The Man,  
Who died for Barabbas, the son of shame,  
And breathed in hush accents, the sacred Name.

But this is the story, we fain would tell –  
We, as Barabbas, were slatted for hell.  
All were awaiting the pale horse, and hearse;  
But Christ has redeemed us from sin’s death and curse.

He died for Barabbas, the robber, ‘tis true;  
But likewise He died for me and for you.  
By His death on the cross, we now are set free,  
May come out of prison, and shout, “LIBERTY!”

To complete this part of the crucifixion story let's look at the other gospel accounts of this part of the story, starting with MATTHEW, who gives some other details the other gospel writers leave out.

MATTHEW 27:15 *Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.*

This part of the story is also found in Pilate's letter to Caesar. Pilate wrote: "I had a wife from among the Gauls who pretended to see into futurity. Weeping and throwing herself at my feet, "Beware," said she, "Beware and touch not the man, for he is holy. Last night I saw Him in a vision. He was walking on the water; all were obedient to Him. Behold the torrent of Mt. Kedron flows with blood. The statues of Caesar are filled with gemonide. The Columns of the Interium have given away, and the sun is veiled with mourning like a vestal in the tomb. Ah, Pilate, evil awaits thee if thou wilt not listen to the vows of thy wife."

MATTHEW 27:20 *But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. (The meaning of ...see ye to it... is: "see to it yourselves.")*

Pilate's letter to Caesar also mentions this point that is noted in MATTHEW 27:24. Pilate wrote Caesar: "I then called for a basin and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing worthy of death; but it was in vain; it was His life those wretches thirsted for. Often in our civil commotions have I witnessed the furious animosities of the multitude, but nothing can be compared to what I witnessed on this occasion. It might have been truly said that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem."

Back to MATTHEW 27:25 *Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

Turning to MARK 15 we find how John Mark recorded the story of Barabbas. MARK 15:6 *Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

JOHN 18:38 *...I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. JOHN 19:1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote*



him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

Our brother in the Lord, Luke is the only one of the gospel writers who doesn't say a thing about the "crown of thorns" the other three gospel writers mention. We just read what JOHN wrote in JOHN 19:2-5, where he twice mentions the "crown of thorns." We read about this again in MATTHEW 27:27-31.

MATTHEW 27:27 *Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.*

John Mark also notes the "crown of thorns" in MARK 15. MARK 15:15 *And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. 16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.*

All three of the accounts concerning the "crown of thorns" put about Jesus head, state that the "crown of thorns" was platted. The word "platted" means that they twisted, and weaved a wreath of these nasty long thorns together, and put it on Jesus head. They then ridiculed and mocked Jesus, smote Him on the head, spit on Him, and irreverently bowed their knees in fake worship of Jesus. Again, what a way to treat the most loving Man whoever walked upon the face of this earth! It's hard to fathom such treatment to the Man who was the epitome of love.

We will finish this part of the story of Jesus before Pilate again by reading LUKE 23:24 & 25, and then noting some of Brother Hawkins comments from his LUKE study book. LUKE 23:24 *And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.*

Brother Hawkins commented this way on what we have just read. "Though Pilate tried again to release Jesus, his words seem to be completely drowned out by a mob, crying out, "Crucify Him, crucify Him!" This mode of death was no accident. It shows that this crowd was not satisfied with just any death. Their bloodthirsty hearts were demanding the most gruesome and cruel death known to mankind; one which was reserved for the most hardened and dangerous criminals. This is the place which Jesus took. He became the worst criminal, guilty of the most heinous crimes, and was the victim upon which all God's righteous wrath was poured. Pilate continued his appeal in behalf of Jesus as "...he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed..." (LUKE 23:22-23). The prophecies concerning Jesus now give way to actuality. He has known from the beginning where His path would end, and through all this melee we read of no resistance. Pilate, unable to quell the building dissension any longer, "...gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will..." (LUKE 23:24-25)." {End of quoting Brother Hawkins for now.}