

Wednesday Evening Bible Study

July 1, 2020

The Jesus Brought Before Pilate

Text – Luke 23

Chronological Order of Events from the Last Supper through the Crucifixion:

1. The Last Supper (Matthew 26:26 – 29; Mark 14:22 – 25; Luke 22:14 – 23)
2. Contention As To Who Is Greatest (Luke 22:24 – 30)
3. Jesus Washes the Disciples Feet (John 13:1 – 17)
4. Judas is Identified as the Betrayer (Matthew 26:20 – 25; Mark 14:17 – 21; John 13:18 – 35)
5. They Sing a Hymn and Leave the Upper Room (Matthew 26:30; Mark 14:26; John 14:31)
6. The Disciples and Peter's Denial Foretold (Matthew 26:31 – 34; Mark 14:27 – 31; Luke 22:31 – 38; John 13:36 - 38)
7. Jesus Comforts the Disciples and Speaks of the Holy Spirit (John 14:1 – 30)
8. Farewell Discourse (John 15:1 – 16:33)
 - a. The True Vine
 - b. Warning of Persecution
 - c. Comfort for the Disciples
 - d. The Coming of the Comforter
9. The Real Lord's Prayer (John 17)
10. The Garden of Gethsemane (Matthew 26:35 – 46; Mark 14:32 – 42; Luke 22:39 – 46; John 18:1)
11. Jesus Arrested (Matthew 26:47 – 56; Mark 14:43 – 52; Luke 22:47 – 53; John 18:2 – 11)
12. Jesus Is Brought Before Annas (John 18:12 – 14, 19 - 23)
13. Jesus Is Brought Before Caiaphas (Matthew 26:57, 59 – 68; Mark 14:53, 55 – 65; Luke 22:54, 63 - 65; John 18:24)
14. Peter's Denials (Matthew 26:58, 69 – 75; Mark 14:54, 66 – 72; Luke 22:55 – 62; John 18:15 – 18, 25 – 27)
15. Jesus Condemned By the Sanhedrin (Matthew 27:1 - 2; Mark 15:1; Luke 22:66 – 71)
16. Suicide of Judas (Matthew 27: 3 – 10)
17. **Jesus First Appearance Before Pilate (Matthew 27:11 – 14; Mark 15:2 – 5; Luke 23:1 – 5; John 18:28 – 38)**
18. **Jesus Appears Before Herod (Luke 23:6 – 12)**

19. Jesus Second Appearance Before Pilate and Release of Barabbas (Matthew 27:15 – 26; Mark 15:6 – 15; Luke 23:13 – 25; John 18:39 – 40)
20. Jesus Mocked and Beaten and Final Sentence Pronounced (Matthew 27:27 – 31; Mark 15:16 – 19; John 19:1 – 16)
21. Journey to Golgotha (Matthew 27:32 – 34; Mark 15:20 – 23; Luke 23:26 – 32; John 19:17)
22. The Crucifixion (Matthew 27:35 – 44; Mark 15:24 – 32; Luke 23:33 – 43; John 19:18 – 27)
23. The Last Hours (Matthew 27:45 – 50; Mark 15:33 – 37; Luke 23:44 – 46; John 19:28 – 37)
24. Miraculous Occurrences at the Cross (Matthew 27:51 – 56; Mark 15:38 – 41; Luke 23:47 – 49)
25. Jesus' Burial (Matthew 27:57 – 61; Mark 15:42 – 47; Luke 23:50 – 56; John 19:38 – 42)
26. Pilate Seals the Tomb (Matthew 27:62 – 66)

Introduction

Last week, we read about how Jesus was arrested in the Garden of Gethsemane and was brought before Annas and Caiaphas, and then in front of the entire Council of Israel, known as the Sanhedrin.

Matthew's gospel includes something that none of the other gospel accounts record – the suicide of Judas (See Matthew 27:3:1 – 10). Judas repented of the fact that he had taken part in bringing Jesus to the religious leadership who was about to do whatever was necessary to have Jesus put to death. Judas knew that Jesus was innocent of what they were going to charge Him with. It is important to note that Judas' repentance was not repentance to salvation; he was simply sorry because he realized that Jesus was innocent of what they were charging him with.

Jesus called Judas, "*the son of perdition.*" The word, "perdition" (ἀπώλεια – *apōleia*) means "destruction" or "damnation."

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."
(John 17:12)

The only other person called, "the son of perdition," in the Bible is Antichrist.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" (2 Thessalonians 2:3)

Peter stated that Judas went "to his own place," which is interesting.

"That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." (Acts 1:25)

Judas is also the only person that was personally possessed by Satan, with the exception of Antichrist.

Notice the Characters

There are several different characters that play out in this drama:

The Politician, The Priests and Religious Leaders; and The Common People

The Priests influence the people, and if enough people start hollering, it will impact the Politician.

The only way for godliness to survive in a system like this is for all involved to live their lives by principle, and not passion: to live not by the fear of man, but by the fear of God.

Reading of passage in chronological order from the different accounts with John as the main text: **Luke in Red; Matthew in Blue; Mark in Green**

I. Jesus First Appearance Before Pilate (Matthew 27:11 – 14; Mark 15:2 – 5; Luke 23:1 – 5; John 18:28 – 38)

"And the whole multitude of them arose, and led him unto Pilate." (Luke 23:1)

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." - (John 18:28)

This is significant because it proves that the meal that Jesus had shared with the disciples the night before could not have been the Passover meal.

"Pilate then went out unto them, and said, What accusation bring ye against this man?" - (John 18:29)

"They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee." - (John 18:30)

"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:" - (John 18:31)

"That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die." - (John 18:32)

See John 12:32 – 33 - *"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."*

"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." - (Luke 23:2)

This is significant because they had to convince Pilate that Jesus was a threat to Caesar, not just a problem for the Jews. The Jews couldn't put a man to death legally; yet they will stone Stephen in just a few months.

See Acts 18:12 – 18 – The Politician wants to do whatever will make the most people happy. If he can keep the people happy, he can retain his power. A principled politician, on the other hand, does what is right.

*"And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man."
(Luke 23:3-4)*

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?" - (John 18:33)

"Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?" - (John 18:34)

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" - (John 18:35)

"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." - (John 18:36)

"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." - (John 18:37)

"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." - (John 18:38)

"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?" - (John 18:39)

"Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber." - (John 18:40)

"And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." - (Luke 23:5)

"When Pilate heard of Galilee, he asked whether the man were a Galilaean." - (Luke 23:6)

II. Jesus Appears Before Herod (Luke 23:6 – 12)

"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." - (Luke 23:7)

"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." - (Luke 23:8)

"Then he questioned with him in many words; but he answered him nothing." - (Luke 23:9)

"And the chief priests and scribes stood and vehemently accused him." - (Luke 23:10)

"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." - (Luke 23:11)

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." - (Luke 23:12)

III. Jesus Second Appearance Before Pilate and Release of Barabbas (Matthew 27:15 – 26; Mark 15:6 – 15; Luke 23:13 – 25; John 18:39 – 40)

"And Pilate, when he had called together the chief priests and the rulers and the people, 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: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. 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. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate 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 23:13-25)

IV. Jesus Mocked and Beaten and Final Sentence Pronounced (Matthew 27:27 – 31; Mark 15:16 – 19; John 19:1 – 16)

"Then Pilate therefore took Jesus, and scourged him." - (John 19:1)

"And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe," - (John 19:2)

"And said, Hail, King of the Jews! and they smote him with their hands." - (John 19:3)

"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." - (John 19:4)

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" - (John 19:5)

"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." - (John 19:6)

"The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." - (John 19:7)

"When Pilate therefore heard that saying, he was the more afraid;" - (John 19:8)

"And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer." - (John 19:9)

"Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" - (John 19:10)

"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." - (John 19:11)

"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." - (Matthew 27:19)

Note - This possibly could have happened earlier.

Pilates wife is traditionally thought to have converted to Christianity sometime after this. She certainly had a fear of Christ. She is thought to be the Claudia of 2 Timothy 4:21.

"And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." - (John 19:12)

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." - (John 19:13)

"And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!" - (John 19:14)

"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar." - (John 19:15)

"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." - (Matthew 27:24)

"Then answered all the people, and said, His blood be on us, and on our children." - (Matthew 27:25)

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." - (Matthew 27:26)

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away." - (John 19:16)

"And the soldiers led him away into the hall, called Praetorium; and they call together the whole band." - (Mark 15:16)

"And they clothed him with purple, and platted a crown of thorns, and put it about his head," - (Mark 15:17)

"And began to salute him, Hail, King of the Jews!" - (Mark 15:18)

"And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him." - (Mark 15:19)

V. Journey to Golgotha (Matthew 27:32 – 34; Mark 15:20 – 23; Luke 23:26 – 32; John 19:17)

"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." - (Mark 15:20)

"And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." - (Mark 15:21)

"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." (Luke 23:26)

Cyrene is a city in northern Libya on the Coast of the Mediterranean Sea. There seem to have been many Jews or Jewish proselytes from that area. (Acts 2:10 {Pentecost}; Acts 11:20; 13:1 {Antioch}) Simon was there with his two sons to participate in the Passover.

"And there followed him a great company of people, and of women, which also bewailed and lamented him." - (Luke 23:27)

"But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." - (Luke 23:28)

"For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." - (Luke 23:29)

"Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." - (Luke 23:30)

"For if they do these things in a green tree, what shall be done in the dry?" - (Luke 23:31)

"And there were also two other, malefactors, led with him to be put to death." - (Luke 23:32)

"And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull." - (Mark 15:22)

Golgotha is a Hebrew word that means "skull," though nowhere does the text explain why the place bore that name. Visitors to the Holy Land today are shown "Gordon's Calvary," which does have the appearance of a skull, but guides also point out another possible site in the Church of the Holy Sepulchre. We do not know the exact place where our Lord was crucified, nor is it important that we know. He was crucified outside the city walls, the place of rejection.

*"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered **without the gate**. Let us go forth therefore unto him **without the camp**, bearing his reproach." (Hebrews 13:12-13)*

Our Lord endured all of the shame and pain alone. Are we willing to bear the reproach of Christ alone, if that's what is necessary.

