

A. Luke 23:5-12 – The fifth trial: Jesus before Herod Antipas

1. Luke 23:5 – *But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.”* During His trial before Pilate, the Jewish leaders decided to bring a **charge** against Jesus that almost threw their plans into peril.
2. Luke 23:6 – *When Pilate heard it, he asked whether the man was a Galilean.* This inadvertent **disclosure**, concerning Jesus being from Galilee, was good news for Pilate. Now he could take advantage of Herod being in town to shuttle Jesus off. Herod could deal with this mess and Pilate could simply wash his hands of the whole scandal.
3. Luke 23:7 – *And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.* Herod was an **evil** but stable ruler who presided over Galilee 42 years before his sudden illness and death. Acts 12:23
 - a. This Herod was the man who **executed** John the Baptist. Since He was governor of Galilee, he knew who Jesus was.
 - b. Matthew 14:1-2 records that He thought Jesus was John the Baptist **resurrected**.
4. Luke 23:8 – *Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.* Herod had heard reports of Jesus. He hoped Jesus would **entertain** him with some incredible miracle. But Jesus was not interested in amusing Herod.
5. Luke 23:9 – *And he questioned Him at some length; but He answered him **nothing**.* Herod tried hard to get Jesus to at least say something, but Jesus was not going to speak with this evil tyrant. There is no recorded dialogue between Jesus and Herod. Herod had reportedly tried to kill Jesus, yet Jesus was not intimidated by Him; not then, not now. Luke 13:31-33
6. Luke 23:10 – *And the chief priests and the scribes were standing there, accusing Him vehemently .* The chief priests were in a frenzy now, wildly hurling insults and accusations at Jesus. They might have thought that now that Herod was involved their chances for an **execution** were quickly slipping away.
7. Luke 23:11 – *And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.* Here we see the full extent of the mockery of Jesus by this **godless** ruler. Since he could not get anything from Jesus, he refused jurisdiction and sent Him back disgraced.
8. Luke 23:12 – *Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other .* What a demented way to become **friends**. Instead of causing a turf war, it brought these two enemies together.

B. John 18:39-40 – A failed ploy to release Jesus

1. John 18:39 – “ *But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?*” Pilate was still **uneasy** about putting Jesus to death and looked for a way to release Him. Matthew 27:11-26
2. John 18:40 – *So they cried out again, saying, “Not this Man, but Barabbas.”* Now Barabbas was a robber . Barabbas, a murderer, robber, and revolutionary, was one of the **worst** criminals in Judea (Mk. 15:7). Pilate reasoned that no thinking person would ever want him roaming the streets again, but he was wrong. Pilate’s efforts were unsuccessful.

C. John 19:1-15 – The sixth trial: Jesus second and final trial before Pilate

1. John 19:1-5 – Hoping to **satisfy** the crowd, Pilate had Jesus whipped.
 - a. John 19:1 – *Pilate then took Jesus and scourged MASTIGOO Him.* Pilate still viewed Jesus as innocent of any legitimate crime, especially since Herod had sent Him back, apparently finding no reason to kill Him. Therefore, Pilate hoped to punish Jesus and **release** Him.
 - 1) Pilate hoped the flogging would be enough to satisfy the Judean leadership’s thirst for blood. A scourge was a multistrand whip with bits of metal or glass in the tip of each strand. When flogged, skin would be torn from the victim’s back. This whip was called “the **scorpion**.”
 - 2) Floggings were brutal and life-threatening, to say the least. There would have been a lot of bleeding. It

was His great love that caused Jesus to willingly suffer the pain and agony associated with death on a cross. His love for us gave Him the power to **endure** such malicious and painful abuse. Hebrews 12:2-3, 1 Peter 2:23

- b. John 19:2 – *And the soldiers twisted together a crown of thorns and put it on His head and put a purple robe on Him* . It was standard practice for Roman soldiers to **humiliate** anyone sent to them for judgment. Isaiah 53:3
- 1) We see the soldiers having a good time at Jesus’ expense. Putting the purple robe on Him was pure **mockery**, since purple was the color of royalty.
 - 2) The robe would have **soaked** up blood from the flogging and glued itself to Jesus’ back. The crown of thorns they planted on Jesus’ head was used to ridicule Him and to give Him great pain at the same time.
- c. John 19:3 – *... and they began to come up to Him and say, “Hail, King of the Jews!” and to give Him slaps in the face* . We should remember this was a fortress containing as many as a thousand **hardened** soldiers. They were used to seeing and giving suffering and not feeling any remorse about it.
- 1) Having dressed Jesus as a make-believe king, they pretended to worship Him, all the while relentlessly **striking** Him.
 - 2) To *slap* RHAPISMA in Greek can mean to slap in the face or to strike with a rod, club or whip. We can be sure this fittingly describes their **cruel** treatment of Christ.
 - 3) “*Hail, King of the Jews!*” was equivalent to saying, “ **Welcome**, King of the Jews!” Isaiah 53:5-7
- d. John 19:4 – *Pilate came out again and said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.”* Pilate had already told them, but one more time he declared to the crowd of religious and national leaders of Israel that he found Jesus “ **not guilty**.” Matthew 27:19, 24; Luke 23:4; John 18:38, 19:6
- 1) Pilate now presented Jesus to them fully humiliated. Jesus had claimed to be a **king**, so they made Him king for a day. Surely this public shaming would prove to the religious leaders that they had nothing to worry about regarding Jesus.
 - 2) This public and severe treatment was meant to shatter Israel’s **resolve** to seek the death penalty. Pilate wanted them to reason and say, “Yes, Jesus claimed to be a king, but it was of some make-believe kingdom. Clearly, He was no king. He was no threat to Rome. Couldn’t they see He had been completely debased?”
- e. John 19:5 – *Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold, the Man!”* Pilate did not know he was drawing attention to the **greatest** man of all history, the God-Man, Christ Jesus. Mark 15:16-20
- 1) Pilate’s words could be rephrased to say, “I now present to you the ‘ **man**’. Look at Him.” Jesus came out before them bleeding, beaten, humiliated, and nearly dead.
 - 2) Parading Him around like this made Jesus look **foolish** and weak. In this state, He was not someone to fear at all. This is what Pilate wanted to communicate to the Judean heads-of-state; but tragically, the horrific sight of the tortured and shamed Lord Jesus did not in any way dissuade their demands for His death.
2. John 19:6 – *So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.”* Pilate mocked the crowd. He knew that as a **servant** nation under Rome the Judean leadership had no authority to crucify Jesus.
- a. Incredulously, however, the flogging was not enough for the leaders of Israel. They were bent on Jesus’ death. The only way to satisfy their desires was for Jesus to be **crucified**.
 - b. Even when Pilate emphatically announced that he found **nothing** worthy of death in Jesus, the crowds, led by the chief priests and the heads of the temple guard, became frenzied in their demands.
3. John 19:7 – *The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.”* So, the truth was out: the leaders of Israel rejected Jesus’ claims to **deity**, and this became their final justification for having Him killed. Proverbs 27:4, Matthew 27:18
- a. Leviticus 24:16 is the passage they cited: *Whoever blasphemes the name of the LORD must to be put to death; the whole assembly surely must stone him, whether he is a foreign resident or native; if he blasphemes the Name, he must be put to death.* They were right, Jesus did claim to be **God**. John 5:18, 8:53, 10:36
 - b. Telling this superstitious **pagan** governor that Jesus claimed to be the Son of God did not help their case. Matthew 27:19 says, “ *While he was sitting on the judgment seat, his wife sent him a message, saying, ‘Have*

nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him' ."

- c. For Romans, whose religion was steeped in demigod **mythology**, these were worrisome words. Their pagan minds would instinctively have wondered if this man could perhaps be a son of the gods come down to earth from mythical Mount Olympus. In Pilate's mind, this revelation would require an additional investigation.
 - d. Note: The negative use of the term "Jews" in this Gospel refers to the Judean leaders and those under their influence; it is not a general description of an **ethnicity**. John was not antisemitic. In time, multitudes of Jewish people believed in Christ and became His disciples.
4. John 19:8 – *"Therefore when Pilate heard this statement, he was even more afraid ..."* This new development rattled Pilate's pagan worldview. Immediately he reentered the Praetorium to privately investigate Jesus' true **identity**. The first thing he needed to know was where Jesus really came from: earth or somewhere else.
 5. John 19:9 – *... and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer .* Roman mythology taught that the gods occasionally came to earth to mix with humanity. When Jesus gave no **answer** it greatly annoyed Pilate.
 6. John 19:10 – *So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"* Pilate used the authority he thought he had to try to **intimidate** Jesus.
 - a. In essence Pilate asked Jesus, "You're not going to answer me? "Don't you know I have the power to free you or to kill you?" The truth was, Jesus was there by His **own** freewill.
 - b. No one was taking His life. No man was holding Him. At His arrest in Matthew 26:53 Jesus told Peter, *"Or do you think that I cannot **appeal** to My Father, and He will at once put at My disposal more than twelve legions of angels?"*
 7. John 19:11 – *Jesus answered, "You would have no authority over Me, unless it had been **given** you from above; for this reason, he who delivered Me to you has the greater sin."* Jesus assured Pilate he did not have one ounce of authority over Him.
 - a. God was the one who put Pilate into the **position** of governor. Therefore, Pilate was obligated to fulfill that role for the Roman government.
 - b. The one who delivered Jesus over was Judas. The Greek word *delivered* PARADOUS means to hand over or to **betray**. Pilate was fulfilling his position as governor, but Judas committed treason.
 - c. Matthew 20:18-19 says, *"Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes [by Judas Iscariot], and they will condemn Him to **death** , and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."*
 8. John 19:12 – *As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."* Now Pilate was **caught** between a rock and a hard place.
 - a. When Pilate continued to try to **release** Jesus, Israel's leaders brought a deadly weapon out of their arsenal.
 - b. If Pilate pardoned someone who claimed to be a king, he was acting as an **enemy** of the state, the great emperor, Caesar. This could put his life in danger, and the Jews knew it.
 9. John 19:13 – *Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.* So, Pilate went out to the stone pavement, the judgment seat, and drafted an authorization for Jesus' **execution**. John 19:17, 20
 10. John 19:14 – *Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"* Through the voice of an unsaved ruler, God gave Israel one last **chance** to embrace Jesus as their king, but they did not.
 - a. It is hard to know exactly what **time** Jesus was crucified, since Mark 15:25 says *it was the third hour when they crucified Him*, and this verse says *it was about the sixth hour*.
 - b. According to the Jewish way of reckoning time, the third hour described any time between 9am and noon and the sixth hour any time from noon to about 3pm. Therefore, it is likely Jesus was crucified just before or around **midday**.
 - c. In Jesus' day people were not nearly as time conscience as we are today. Time was told mostly by where the sun was in the sky and different groups of people had different **ways** of telling time. To the Jews, a day was made of 12 hours and the night was divided into four "watches." Matthew 20:1-9, 27:45; Mark 15:25, 33; Luke 23:44; John 11:9
 - d. As the Lamb of God who takes away the sin of the world (Jn. 1:29), it was fitting that Jesus die on **Passover**. In 1 Corinthians 5:7, Christ is called *our Passover*. 1 Peter 1:19 says that Christ was an *unblemished and*

spotless lamb just like the lambs the Israelites were commanded to sacrifice on Passover. Exodus 12:5-6

11. John 19:15 – *So they cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”* When Pilate presented Jesus to Israel as their **king**, they declared that Caesar was their only king.
 - a. This was Israel’s final rejection of Christ by its leadership. When Pilate pointed to Jesus as their king, they unanimously cried out, “Put him away! Kill him! Crucify him!” They, as the leaders of Israel, blatantly rejected Jesus as Messiah. This was a **national** rejection.
 - b. Paraphrased, Pilate asked them again, “Do you want me to nail your king to a wooden cross?” And their unified response as chief priests and leaders of Israel was in essence, “The emperor, Caesar, he is our king. We have no other.” This public denouncement of Jesus as Savior solidified their **decision** to choose Rome over Jesus.

D. John 19:16 – The verdict: Death by crucifixion

1. John 19:16 – *So he then handed Him over to them to be crucified*. Pilate conceded. He gave in to their demand and turned Jesus over to be **crucified**.
 - a. Not only was Jesus handed over to the desires of the chief priests, but also to the Roman **soldiers** to carry out the execution. Luke 23:25
 - b. Crucifixion was one of the worst forms of execution. This was the price Jesus paid to free mankind from its sin **debt**. 1 Corinthians 1:21-25, 2:7-8; 1 Peter 3:18