



**(MATTHEW 27:1-26)
MESSIAH ON A MISSION
(PART 58)**

“Death Sentence Without a Guilty Verdict”

The Religious Trial of Jesus:

- 1. Annas** (John 18:13)
- 2. Caiaphas** (Matthew 26:57; John 18:24; John 11:50) -
An illegal night trial.
- 3. Sanhedrin** (Matthew 27:1) - The Jewish Supreme Court.

The Civil Trials of Jesus:

- 1. Pilate** (Matthew 27:2; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
- 2. Herod Antipas** (Luke 23:6-12)
- 3. Pilate for sentencing** (Matthew 27:15-26; Mark 15:6-15; Luke 23: 13-25; John 18:39-19:15) - All together six different trials.

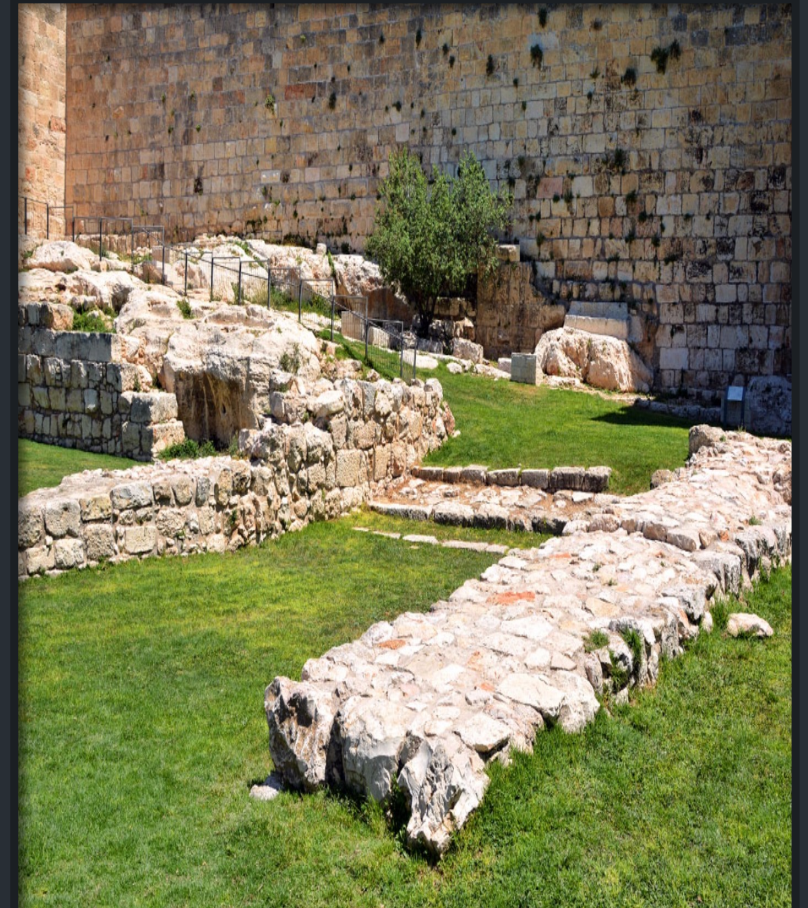
(27:2)
The Trial
Before Pilate

- Pilate was in Jerusalem and would've occupied the palace of Herod the Great.
- He leaves Jesus inside the Praetorium (John 18:29-31).

The Praetorium was the headquarters of the Roman military commander or governor. Pilate was normally in Caesarea, but he made sure to be in Jerusalem during the Passover in order to quell any riots. In such times, Jerusalem became its Praetorium or headquarters.

**“Are You the King of the Jews?”
And Jesus said to him, “It is as you say.”**

- All four gospels read that Pilate asked him the same question: "Art Thou the King of the Jews?" - "Thou sayest" which as a standalone statement could be taken as a guilty plea.
- Jesus tests Pilate's conviction and asks are you saying this yourself, or is this what you have heard others say? (John 18:34)



Jesus' Trial Before Herod (Luke 23:6-12)

- Herod's interest in Christ was fuelled by the fact that Jesus reminded him of his late nemesis, John the Baptist (Luke 9:7–9). At one time, Herod had apparently threatened to kill Jesus (Luke 13:31–33). But with Christ in Judaea rather than Galilee or Perea (where Herod ruled), the king's concerns seem to have been nothing more than curiosity.
- It is significant that in all of Jesus' various interrogations, Herod was the only one to whom He refused to speak. Matthew 7:6. Herod had apparently rejected the truth when he heard it from John the Baptist, so it would have been pointless for Jesus to answer him (cf. Isaiah 53:7; Psalms 38:13–14; 39:1–2, 9; 1 Peter 2:23).

Jesus Before Pilate a Second Time (Matthew 27:15-26)

- Matthew's Gospel is the only one that includes this scene with Pilate's wife. It heightens the culpability of Pilate for Jesus' death.
- *"Don't have anything to do with that innocent man"* Matthew uses *dikaios* here to describe Jesus' innocence. This use connects back to 23:35, where Jesus speaks of the righteous blood spilled across Jewish history, pointing ahead to His own death and the spilling of His blood. Jesus' innocence is asserted also in 12:7; 27:4.
- *"But an uproar was starting"* (Matthew 27:24) Pilate tries to placate the hate lust of the crowd and elders. It would appear that his flogging of Jesus was an attempt to set Him free (Luke 23:13-16). Pilate caves to the crowd. He hands down a death sentence without a guilty verdict.



A Lone Dissenter in a World on Full Tilt (Matthew 27:1; Luke 23:50-52)

The Sanhedrin is complicit with an illegally decided verdict of guilty and a penalty of death in the dead of night by the Chief Priests and Elders.

Probably around 5:00 or 6:00 AM, as the sun was breaking, they formally gathered at daybreak to pronounce a death sentence (Mark 14:53-65; John 18:13-24).

Except one man, the only man of them who chose to dissent. Joseph of Arimathea dissented against the Chief Priests, the Elders, the Sanhedrin, the Roman authority, and the whole world. He alone saw Christ's innocence, the crimes of the Sanhedrin, and Pilate's culpability. This powerful man in Israel could not consent to the madness of this spectacle (Luke 23:50- 52).

Footnotes:



Is this where Jesus was tried by Pontius Pilate?

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Expedition Bible 511K

<https://www.youtube.com/watch?v=nKJ6GPvNUgc&t=5s>

Footnotes (cont.):

Church Dogmatics, by Karl Barth. Blaming the Jewish people for Jesus' death can be done only by distancing Jesus from his Jewish identity. Barth provides an important corrective in this regard.

The Word did not simply become any “flesh,” any man humbled and suffering. It became Jewish flesh. The Church's whole doctrine of the incarnation and the atonement becomes abstract and valueless and meaningless to the extent that this comes to be regarded as something accidental and incidental. The New Testament witness to Jesus the Christ, the Son of God, stands on the soil of the Old Testament and cannot be separated from it. . . . The Christian kerygma as it is addressed to the world has this statement about an Israelite at its very heart.

(Barth, Karl, *Church Dogmatics IV/1* (Edinburgh: T&T Clark, 1956), 166–67.)