

## Jesus—Luke 23:1-25; Mt 27:3-10

### Jesus Tried Before Pilate and Herod; Judas' Suicide

#### I. Additional Scriptures/Notes...

1. Other Parallels: Mark 15:1-5; John 18:28-38; Acts 1:18-20.
2. **Mt 27:3... REPENTED HIMSELF**—“The Greek word, *metamelomai*, refers to one's regret toward the outcome of an act. This regret is not due to a change of heart and mind due to sin but more to a regret due to the annoying consequences which the sin brought about. Judas is not repenting himself as in the sense of *metanoia*, to change one's mind for the better morally as Peter in the imperative mood instructed his listeners to do so on the day of Pentecost (Acts 2:38)” [Jim Laws, in *The Book of Matthew*, edited by Elkins and Warren, p. 668].
3. **Mt 27:6... IT IS NOT LAWFUL**—“Here is a classic example of straining out a gnat and swallowing a camel (Mt 23:24)” [Kenneth Chumbley, *The Gospel of Matthew*, p. 487].
4. **Mt 27:9... THEN WAS FULFILLED**—“Actually the statement paraphrases Zech 11:12-13. But the Hebrew canon was divided into 3 sections: Law, Writings, and Prophets (cf., Lk 24:44). Jeremiah came first in the order of prophetic books, so the Prophets were sometimes collectively referred to by his name” [*MacArthur Study Bible*, p. 1447].
5. **Mt 27:23...** “It is frequently asked how a crowd that accorded Jesus the welcome of Mt 21:8-11 could turn on Him so quickly. A common answer is that those who acclaimed Christ at His entry into Jerusalem were Galilean, whereas this multitude was probably made up of Jerusalemites, ... There is, however, no solid evidence for this view. Other possibilities include public fickleness (23:29-31), and the ability of agitators to use crowd psychology to whip a mob into a murderous frenzy” [Chumbley, p. 493].
6. **Mt 27:24... A TUMULT WAS MADE**—“The Greek word (*is rising*) indicates graphically a riot was in the making, and such was a bad time for a riot. Jerusalem could have had upwards of three million Jews in the city due to the passover feast” [Laws, *Matthew*, p. 676].
7. **Lk 23:13-15...** “Pilate made some attempt to free Jesus, but never did he put truth and right before expediency. He probably had just enough sense of justice to shrink back from sacrificing an innocent man. Moreover, he probably resented being pushed around by the religious leaders” [Frank Stagg, *Studies in Luke's Gospel*, p. 133]. ||| --“Verses 13 through 25 (of Luke, DRL) are found exclusively in Luke. They relate the historical account of Jesus' return to Pilate and Pilate's assembling of the chief priests and the rulers and the people” [Jim Laws, “The Savior's Passion,” in *Luke—That You May Understand the Savior*, p. 547].
8. **Lk 23:18...** “Many scholars today insist that New Testament writers have distorted the record, shifting blame for the death of Jesus from the Romans to the Jews. In part, this is an effort to counter the anti-Semitism which has been the shame of much of the Western world. It is well to rebuke such anti-Semitism; it is indefensible to charge New Testament writers with thus distorting history. Paul was not anti-Semitic, yet he wrote in what is possibly his earliest extant letter, ‘the Jews ... killed the Lord Jesus’ (1 Thess 2:14-15)” [Stagg, p. 133].

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9. **Jn 18:32... IT IS NOT LAWFUL**—“Reluctantly, they revealed that Pilate had indeed uncovered their plan in their admission that the sentence they sought for Jesus was death which they could not administer since the Romans had taken from them this power. These Jewish authorities would not have come into the court of Pilate at all but for this fact since they bitterly resented the presence of the Romans in Palestine and did not really concede jurisdiction of the Roman courts in any matter affecting Jewish religious laws and customs” [Guy N. Woods, *A Commentary on the Gospel According to John*, p. 384-85].
10. **Jn 18:34... SAYEST THOU THIS THING OF THYSELF**—“It said, in effect, ‘Does this inquiry stem from personal knowledge that I have made such claims or were you prompted to this by others?’ It was vitally important to the Lord’s cause that it be made clear in what sense the phrase, ‘king of the Jews,’ was being used. Was it as the Romans would use it, or as the Jews did?” [Woods, p. 386].
11. **Jn 18:38... WHAT IS TRUTH?**—“It is very likely that the governor, convinced that Jesus was both harmless and innocent insofar as Roman law was concerned, and weary of further discussion, airily dismissed the matter by implying, Why talk about such matters further, since no one can really know what truth is anyway?” [Woods, p. 388].
12. **Acts 1:18... HANGING OF JUDAS**--“Matthew’s account of this incident (Matt. 27:7f) has been alleged to contradict what Luke said here; but, in actuality, the two accounts are in perfect harmony. Judas hanged himself, as Matthew related; but his body also fell, as in Luke. We do not know whether the fall took place as a result of Judas’ bungling efforts at suicide, or if his body hung until it fell of natural causes. Tradition says that he fell while in the process of hanging himself” [Coffman]. ||| “Apparently the tree on which Judas chose to hang himself (Matt 27:5) overlooked a cliff. Likely, the rope or branch broke (or the knot slipped) and his body was shattered on the rocks below” [*MacArthur Study Bible*, p. 1633].

## II. Chronology.

### BIBLE PERIOD: The Period of the Christ.

“Pontius Pilate was the governor of Judea from A.D. 26 to 36 (Mk 15:1). He was appointed as ‘prefect,’ his exact title, by the emperor, to whom he reported directly. The prefect or governor (later called procurator) had the power to impose the death penalty, as well as having a certain military authority. The official residence of the governor was Caesarea” [*The Life and Times Historical Reference Bible*, p. 1438].

## III. Summary.

The passages dealing with the trials of Jesus and with Judas hanging himself form the connecting link between the Garden scene and the crucifixion. There is a table at the end of this handout which does a good job of summarizing the trials as put together from all of the biographers of Jesus.

## IV. Outline.

1. Jesus is brought before Pilate (Luke 23:1-5).
2. Jesus is sent to Herod (Luke 23:6-12).
3. Jesus is sentenced to die (Luke 23:13-25).
4. The death of Judas (Mt 27:3-5; cf., Acts 1:18-20).
5. The chief priests deal with the money Judas returned (Mt 27:6-10).

V. Questions.

True or False

01. \_\_\_\_\_ The chief priests took the 30 pieces of silver returned by Judas and put them into the treasury.
02. \_\_\_\_\_ Strangers were buried in the potter’s field.
03. \_\_\_\_\_ Barabbas was a murderer.
04. \_\_\_\_\_ Pilate and Herod had always been good friends.
05. \_\_\_\_\_ The chief priests leveled three charges against Jesus before Pilate.

Matching

- |  |                  |
|--|------------------|
| 06. _____ Wanted Jesus to do a miracle | A. Jesus         |
| 07. _____ Guilty of sedition           | B. Chief Priests |
| 08. _____ Cast down silver             | C. Barabbas      |
| 09. _____ Found no fault               | D. Judas         |
| 10. _____ Bought a field               | E. Herod         |
|  | F. Pilate        |
|  | G. Strangers     |

Fill in the Blanks

11. \_\_\_\_\_ is the one-word name given to the field purchased with the betrayal money.
12. “Wherefore that field was called, \_\_\_\_\_ of \_\_\_\_\_, unto this day.”
13. When Pilate found out Jesus was a Galilean, he knew that this problem was in \_\_\_\_\_’s jurisdiction.
14. “Pilate therefore, willing to \_\_\_\_\_ Jesus, spake again to them.”
15. Pilate asked Jesus: “What is \_\_\_\_\_.”

*Each Question is worth 7 Points*

**My Score is:** \_\_\_\_\_

*Answers will be found on next week’s handout*

**ANSWERS to Lesson 02-105...** [01—come, Mk 14:41; 02—John, Jn 18:10; 03—Matthew, Mt 26:53; 04—Luke, Lk 22:51; 05—all, forsook, Mk 14:50; 06—thief, Mk 14:48; 07—hands, took, Mk 14:46; 08—Simon, Mk 14:37; 09—token, Mk 14:44; 10—temptation, Mk 14:38; 11—exceeding, sorrowful, Mk 14:34; 12—Gethsemane, Mk 14:32,45; 13—high, priest, Mk 14:47; 14—swords, staves, Mk 14:48; 15—fell, prayed, Mk 14:35.]

VI. Lessons & Applications.

1. **Then Judas, which had betrayed him, when he saw that he was condemned, repented himself...** (Mt 27:3). The word that is translated REPENTED here is not the same word as is used in Acts 2:38 by Peter (cf., the Note I.2 above). Judas was sorry about the consequences of his act, but did not change his way of life, but rather went out and hanged himself. Paul wrote in **2 Cor. 7:10...** *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.* Both Greek words are used in this one verse. The word that describes Judas’ repentance and the word that was used by Paul in telling the Pentecostians what they must do to be saved in Acts 2:38. In Paul’s statement he tells the Corinthian saints that godly sorrow works repentance (METANOIA—changing of the mind), not to be repented of (a form of METAMELOMAI—regretted). We do well when we sorrow for sin, we do better when we allow that sorrow to be of the “godly” type that leads to true repentance!

2. **...it is not lawful for to put them into the treasury, because it is the price of blood** (Mt 27:6). As stated above from brother Chumbley, here is a classic demonstration of our Lord's graphic and somewhat humorous charge against these religious leaders in Mt 23:24). They were so concerned about not using this "blood money," but it did not seem to trouble them to accept false testimony in order to put to death an innocent man. They certainly were good at straining out a gnat and swallowing a camel. Reading this text is helpful to explain the tone Jesus used in soundly rebuking the religious leaders in Matthew 23.
3. **For he knew that for envy they had delivered him** (Mt 27:18). Pilate knew Jesus was innocent of the charges the Jews leveled against Him. He also knew why they were so desperate to get rid of Jesus. **IT WAS BECAUSE OF THEIR ENVY!** We need to be careful that we never allow such a sin to take hold of us—because we can see here how far it can go. The problem of these powerful religious leaders was that they did not even pay attention to their own Law. Their problem was covetousness of power. They violated the tenth of the Ten Commandments (Ex 20:17). They were so obvious in it that even an outsider from Rome could spot it clearly.
4. **But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus** (Mt 27:20). The irony here is that they were willing to release one who had actually committed the crime that they had falsely accused Jesus of committing (Lk 23:25). There was nothing too evil to keep this group from accomplishing their goal of having Jesus killed.
5. **When Pilate saw that he could prevail nothing, ... 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** (Mt 27:24). What a show! What cowardice! Do we ever betray our responsibilities to the Lord in the same fashion that Pilate does his here?
6. **And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod...** (Lk 23:7). Pilate was doing his best to avoid having to make a decision here. "What shall we do with Jesus?," is the question all men must answer. It is not possible to sit on the fence. A decision has to be made (Mt 6:24). There is coming a day when all men will acknowledge Him as Lord (Ph 2:10).
7. **And when Herod saw Jesus, he was exceeding glad, ... and he hoped to have seen some miracle done by him** (Luke 23:8). Much like another entertainer in his court was the way that Herod evidently saw Jesus. Many people look at Jesus in very shallow and foolish ways. Herod not the least of them.
8. **And they were instant with loud voices, requiring that he might be crucified...** (Lk 23:23). Matthew records the words of the excited mob—"...His blood be on us, and on our children" (27:25).

VII. Seek-A-Word Puzzle.

P P O W I U Y T R E W Q L K J A H G F D  
D I S A O M N B V C X Z K J H C G F D S  
A L P O I R Y T R E W Q A Z X C S W E D  
C A V F R T T G B N H Y U J M U I K L O  
P T O I U Y H H V F R E D C W S S X C R  
F E V F R T G B Y Y H N M J U E I K O D  
R F V W N S X C N O T H I N G B G T O Y  
R F V M C O D E W S F X S W E D C R V F  
S R E L U R I V F R T D G B N H E Y U J  
T N B X V R F T E D C W E Q A H Z X S R  
S W S S A C D V I F R T G A B G T Y H E  
E N H Y U M R E E D D C V F T R T G B L  
I B G T Y H I F R T E Y H N R H R F V E  
R R F V B G T N Y H J S E D C V F R T A  
P V F R T G B N E Z A Q B A R A B B A S  
F X S W E D C V F D R F B G T Y H N J E  
E V F R E D C X S W Q A Z X C D E R F V  
I B G T Y H N M R N O F A U L T R F V B  
H T G B N H Y U J M K I O Y H N T G B V  
C E D C V F R T G B N H Y U J M K D R L

[The highlighted words can be found above. They may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. DRL]

**Luke 23:13-19...** <sup>13</sup> And **Pilate**, when he had called together the **chief priests** and the **rulers** and the people, <sup>14</sup> 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: <sup>15</sup> No, nor yet **Herod**: for I sent you to him; and, lo, **nothing worthy of death** is done unto him. <sup>16</sup> I will therefore chastise him, and **release** *him*. <sup>17</sup> (For of necessity he must release one unto them at the feast.) <sup>18</sup> And they cried out all at once, saying, Away with this *man*, and release unto us **Barabbas**: <sup>19</sup> (Who for a certain **sedition** made in the city, and for **murder**, was cast into prison.)

**VIII. Additional Questions to Consider...**

These questions are from: James Hoover, *Mark: Follow Me*, pp. 70-71 (IVP, 1985).

- 1) What kind of man is Pilate (Mark 1:1-15)?
- 2) What evidence is there that he wants to do what is right?
- 3) What keeps him from doing what is right?
- 4) How can we keep from succumbing to the same temptation?
- 5) In what sense is Barabbas a stand-in for every believer?

<b>The Six Stages of Jesus' Trial</b>	
<b>Preliminary Hearing before Annas (Jn 18:12-24).</b>	Because the office of high priest was for life, Annas was still the “official” high priest in the eyes of the Jews, even though the Romans had appointed another. Thus, Annas still carried much weight in the high council.
<b>Hearing before Caiaphas (Mt 26:57-68).</b>	Like the hearing before Annas, this hearing was conducted at night in secrecy. It was full of illegalities that made a mockery of justice.
<b>Trial before the High Council (Mt 27:1-2).</b>	Just after daybreak, 70 members of the high council met to rubber-stamp their approval of the previous hearings to make them appear legal. The purpose of this trial was not to determine justice, but to justify their own preconceptions of Jesus’ guilt.
<b>First Hearing before Pilate (Lk 23:1-5).</b>	The religious leaders had condemned Jesus to death on religious grounds, but only the Roman government could grant the death penalty. Thus, they took Jesus to Pilate, the Roman governor, and accused him of treason and rebellion, crimes for which the Roman government gave the death penalty. Pilate saw at once that Jesus was innocent, but he was afraid of the uproar being caused by the religious leaders.
<b>Hearing before Herod (Lk 23:6-12).</b>	Because Jesus’ home was in the region of Galilee, Pilate sent Jesus to Herod Antipas, the ruler of Galilee, who was in Jerusalem for the Passover celebration. Herod was eager to see Jesus do a miracle, but when Jesus remained silent, Herod wanted nothing to do with him and sent him back to Pilate.
<b>Last Hearing before Pilate (Lk 23:13-25).</b>	Pilate didn’t like the religious leaders. He wasn’t interested in condemning Jesus because he knew Jesus was innocent. However, he knew that another uprising in his district might cost him his job. First he tried to compromise with the religious leaders by having Jesus beaten, an illegal action itself. But finally he gave in and handed Jesus over to be executed. Pilate’s self-interest was stronger than his sense of justice.

[Data in Table is from: *Tyndale Handbook of Bible Charts & Maps*, p. 345.]

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