PART XII: THE DEATH OF CHRIST (CONT.)

SECTION 232: Remorse and Suicide of Judas Iscariot — Matthew 27:3-10, (Acts 1:18:19)


SECTION 236: Mockery by the Roman Soldiers — Matthew 27:27-30; Mark 15:16-19

SECTION 232: REMORSE AND SUICIDE OF JUDAS ISCARIOT—
MATTHEW 27:3-10, (ACTS 1:18:19)

GREEK WORDS

Matthew 27:3-4

1. **METANOIA** METANOIA; FROM 3340; **CHANGE OF MIND, REPENTANCE**: — repentance (22).  

2. μεταμέλομαι metamelomai; from 3326 and 3199; to regret, repent: — change his mind (1), feel remorse (1), felt remorse (1), regret (2), regretted (1).

Metamelomai is the word used in this verse referring to Judas

Knowing Jesus has been condemned at Religious trial, he is filled with remorse

He returns the 30 pieces of silver to chief priests and elders saying, “I have sinned in that I betrayed innocent blood.”

They refuse to accept money back.

Throws money into sanctuary and leaves

Matthew 27:5

Hanged himself

This seems to conflict with Acts account

Acts 1:18-19

18 (Now this man acquired a field with the price of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out.

19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.)

There really is no conflict.

We simply have to go back to Jewish Law to understand.

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HARMONIZING MATTHEW AND ACTS

JEWISH LAW REGARDING THE BODY

First night of Passover is over

We are about to come to first day of Passover when morning Passover sacrifice would be offered, the Chagigah

The priesthood would partake of this sacrifice before sunset

However, according to Jewish law, if there was a dead body in Jerusalem then the city was considered defiled and the morning sacrifice could not be offered, and celebrated.

Jewish Law goes on to say if the body is taken and cast into the Valley of Hinnom then city is considered cleansed so the sacrifice can be eaten

Later they can return and bury the body

Valley of Hinnom was a garbage dump and a place of burning

Hebrew= gay hinnom from which we get Gehenna

With that background, we can harmonize the Matthew and Acts accounts:

Apparently, Judas hanged himself while still within the city walls.

City now defiled for Passover - but law says they can throw body into Valley of Hinnom

So city is now cleansed and the Morning sacrifice is called Chagigah can be offered

Therefore, Judas' body was thrown down the steep cliffs of the Valley of Hinnom

With that fall, his body split open

Later they buried him

30 PIECES OF SILVER

Matthew 27:6

We see rabbinic logic.

They recognize that the money was wrongfully gained.

Price of blood was forbidden to be used by temple treasury
REACTION

Matthew 27:7

They bought potters field.

Acts 1:18 and 19 states that Judas bought field with reward for his iniquity and that it was called “The Field of Blood”

How did Judas obtain field when in Matthew account it says field was purchased by high priests?

The explanation becomes apparent when Jewish Law is considered.

JEWISH LAW REGARDING THE MONEY

By Jewish law money that was wrongfully gained cannot be used for temple treasury.

There were only two options of what to do with such money.

1. Return to owner.
   
   They cannot because Judas has committed suicide

2. Use for public good
   
   This is the only option available to them

   Therefore, they purchase a field in the Valley of Hinnom for purpose of burying strangers

   The first being Judas

   Field had to be bought in the name of Judas by Jewish Law, so in that sense, Judas obtained the field.
SIGNIFICANCE OF JEREMIAH

1. Matthew is using Jeremiah as a title for "The Prophets"

Encyclopaedia Judaica – Jeremiah

In the prevalent Masoretic editions (the Book of Jeremiah) is placed after the Book of Isaiah. According to an old order suggested by Bava Batra 14b–15a, it was placed at the beginning of the Latter Prophets, before Ezekiel and Isaiah.

In the Talmud (Baba Bathra 14B) (see Encyclopedia Judaica Vol 4 Col 827, Article: Jeremiah) Jeremiah is listed as the first prophetic book

Matthew is using an idiomatic expression meaning, “What was spoken by the prophets”

He is doing a summation (Four ways the New Testament uses the Old Testament)

He then combines Zechariah 11:12 & 13 with Jeremiah 7:30-34 & 19:1-15.

Combining the Zechariah verses with the Jeremiah verses is called “Pearl Stringing”

JewishEncyclopedia.com—Homiletics

The preacher began by quoting a verse from some portion of the Bible other than the Pentateuch text, explaining the same by illustration or parable, gradually leading up to his text. This connecting of the introductory verse with the text was called "ḥaruz" (= "stringing together"), a term taken from the custom of boring pearls preparatory to stringing them together.

Thus, when preaching on the text, "And Abraham was old" (Gen. xxiv. 1), a rabbi began by quoting the verse, "The hoary head is a crown of glory; it shall be found in the way of righteousness" (Prov. xvi. 31, R. V.), and continued by illustrating it with the following incident: (Gen. R. lix. 1).

"Rabbi Meïr went to Mimla, where he noticed that all the inhabitants were black-haired. He therefore said to them: 'Tell me, are you all descended from the house of Eli? as it is written: 'And all the increase of thy house shall die as young men.'" They answered, 'Rabbi, pray for us'; whereupon he said, 'Go and practise righteousness, and you will become worthy of old age.' Whence did he derive his reason for this statement? From the words 'A hoary head is a crown of glory.' And where is old age found? 'In the way of righteousness.' From whom dost thou learn this? From Abraham, of whom it is written: 'He will command his children to observe the way of the Lord, to do righteousness and justice'; therefore he was found worthy to reach old age, as it is written, 'And Abraham was old, well stricken in age"

This is a summary statement plus pearl stringing
2. **Tophet**

However, when Matthew mentions Jeremiah, the quotation in Jeremiah does not mention the 30 pieces of silver.

It is found in book of Zechariah 11:13

So what does Jeremiah have to do with it?

For the liberal unbeliever this is another proof against Biblical inspiration.

The Conservative theologian’s explanation is that this is an error—a scribal error.

There is a better explanation if we understand the entire picture in light of the coming AD 70 judgment.

The explanation comes in Jeremiah 7:30-34 and Jeremiah 19:1-15.

Valley of Hinnom extends from the Western side to the southern side of city.

It was used for human sacrifice by kings of Judah.

From this came the concept of Gehenna - Lake of Fire - Burning of humans.

In days of Jeremiah because of sinfulness of Israel Jeremiah was sent to valley of Hinnom to a specific section called Tophet.

Pronounced a curse upon that section of the valley - called it “valley of slaughter”.

They shall bury, bury, bury, until no more room for burying.

Centuries later, the leaders of Israel used the 30 pieces of silver to purchase a specific place in the Valley of Hinnom.

Happened to buy the very area of Tophet.

When they purchased it, they purchased the curse that went with it.

Curse finally fulfilled in 70 AD with massive slaughter of residents of Jerusalem by the Roman armies who had been waiting two years to break through the walls.

As Jeremiah said - they slaughtered and slaughtered.

They buried and buried until they finally reached the point of no more room to bury in Valley of Hinnom.

It is not a mistake that Matthew mentions Jeremiah.

Rather he wants to indicate that what is happening is the purchase of the curse that went with the valley of Hinnom and the area of Tophet.
Matthew’s gospel was written in light of the impending judgment of 70 AD - he wants to make that point

Zechariah mentions the price of the purchase,

Jeremiah dwelt on the concept of the curse that would come with it.

All of it comes together in understanding the nature of the Unpardonable Sin and judgment of 70 AD

The 70 AD judgment was a direct result of the Unpardonable Sin

**Tophet** properly begins where the Vale of Hinnom bends round to the east, having the cliffs of Zion on the north, and the Hill of Evil Counsel on the south. It terminates at Beer ‘Ayub, where it joins the Valley of Jehoshaphat (Kidron). The cliffs on the southern side especially abound in ancient tombs. Here the dead carcasses of beasts and every offal and abomination were cast, and left to be either devoured by that worm that never died or consumed by that fire that was never quenched.” Thus Tophet came to represent the place of punishment.³

Roman Law

1. Proceedings had to be public
   Both times before Pilate a multitude is there
   Pilate holds public hearings

2. Proceedings had to be based on a specific charge brought by a prosecuting witness
   Judas was needed for this trial.
   He was needed as prosecuting witness before Pilate
   But in between religious and civil trial, Judas committed suicide; therefore the trial does not go as smoothly as planned.
SECTION 233:  **FIRST ROMAN PHASE, BEFORE PILATE—MATTHEW 27:2; MARK 15:1B-5; LUKE 23:1-5; JOHN 18:28-38**

Pilate, Pontius [PIE lat, PON chus] — the fifth Roman prefect of Judea (ruled A.D. 26–36), who issued the official order sentencing Jesus to death by crucifixion (Matthew 27; Mark 15; Luke 23; John 18–19).

Pilate’s Personal Life. The Jewish historian Josephus provides what little information is known about Pilate’s life before A.D. 26, when Tiberius appointed him procurator of Judea. The sketchy data suggests that Pilate was probably an Italian-born Roman citizen whose family was wealthy enough for him to qualify for the middle class. Probably he held certain military posts before his appointment in Judea. He was married (Matt. 27:19), bringing his wife, Claudia Procula, to live with him at Caesarea, the headquarters of the province. Pilate governed the areas of Judea, Samaria, and the area south as far as the Dead Sea to Gaza. As prefect he had absolute authority over the non-Roman citizens of the province. He was responsible to the Roman governor who lived in Syria to the north (Luke 2:2).

Pilate never became popular with the Jews. He seemed to be insensitive to their religious convictions and stubborn in the pursuit of his policies. But when the Jews responded to his rule with enraged opposition, he often backed down, demonstrating his weakness. He greatly angered the Jews when he took funds from the Temple treasury to build an aqueduct to supply water to Jerusalem. Many Jews reacted violently to this act, and Pilate’s soldiers killed many of them in this rebellion. It may be this or another incident to which Luke refers in Luke 13:1–2. In spite of this, Pilate continued in office for ten years, showing that Tiberius considered Pilate an effective administrator.

Pilate’s later history is also shrouded in mystery. Josephus tells of a bloody encounter with the Samaritans, who filed a complaint with Pilate’s superior, Vitellius, the governor of Syria. Vitellius deposed Pilate and ordered him to stand before the emperor in Rome and answer for his conduct. Legends are confused as to how Pilate died. Eusebius reports that he was exiled to the city of Vienne on the Rhone in Gaul (France) where he eventually committed suicide.

Pilate’s Encounter with Jesus. Since the Jews could not execute a person without approval from the Roman authorities (John 18:31), the Jewish leaders brought Jesus to Pilate to pronounce the death sentence (Mark 14:64). Pilate seemed convinced that Jesus was not guilty of anything deserving death, and he sought to release Jesus (Matt. 27:24; Mark 15:9–11; Luke 23:14; John 18:38–40; 19:12). Neither did he want to antagonize the Jews and run the risk of damaging his own reputation and career. Thus, when they insisted on Jesus’ crucifixion, Pilate turned Jesus over to be executed (Matt. 27:26; Mark 15:12–15; Luke 23:20–25; John 19:15–16).

Pilate’s Character. Pilate is a good example of the unprincipled achiever who will sacrifice what is right to accomplish his own selfish goals. Although he recognized Jesus’ innocence and had the authority to uphold justice and acquit Jesus, he gave in to the demands of the crowd rather than risk a personal setback in his career. This is a real temptation to all people who hold positions of power and authority. 4

FIRST TRIAL BEFORE PILATE

Pilate was born in Spain

Served as procurator in Judea from 26-36 AD

This happens in the middle of his procuratorship - 30 AD.

Pilate famous for cruelty

Wee hours of morning, Pilate is dressed and ready to conduct trial.

Reason: earlier that night Judas went before Pilate and presented the official charge by which the Roman cohort could be released for the arrest

Since Pilate had earlier released the Roman cohort to Judas, Judas should have now been there for the trial itself, and Pilate is ready for it

However, Jesus the accused is there but Judas the accuser is not.

PASOVER OFFERING

The term “Passover” has caused confusion

Some commentators become confused because the Passover was eaten the night before.

What is the term “Passover” referring to if it has already been eaten?

Remember, the Jewish day goes from sundown to sundown not sun-up to sun-up

Thursday night of the week was the 1st night of Passover and the Seder meal is eaten.

In the morning there is a special sacrifice known as the Chagigah offering.

The Chagigah is the official festival Peace Offering

It was offered immediately after the regular daily morning sacrifice

The Chagigah is also known as the “Passover”

Priests partake of this Chagigah offering

The reason why they are afraid of eating this offering lies in the fact that this is a rabbinic ritual defilement, a tradition

According to tradition they would be ritually defiled if they entered the home of a Gentile

The ritual defilement would end at sundown.
However, in the situation before us, they had to eat the Chagigah the same day it was offered.

In addition they had to eat it in a ritually pure state.

If they entered the Praetorium they would suffer ritual defilement.

There was no chance for them to be cleansed of their defilement before eating the Chagigah.

They had to eat it before sundown.

The point that confuses commentators is the fact that they don’t realize that the Chagigah was also called “The Passover.”

The term “The Passover” was applied to both Passover sacrifices.

It was applied to the offering by the family on the 14th of Nisan.

The family offering is called The Passover.

However, in addition, that title was also applied to the offering made by the priests the next day on the 15th of Nisan.

The Chagigah, because it was the official Passover Festival Peace Offering, was also called The Passover.

If this was a reference to the families Passover there would be no problem with defilement.

Why, because the family Passover is eaten after sundown.

This incident occurs early in the morning.

Had this been the family Passover they could have entered the Praetorium, suffered defilement, been cleansed of defilement at sundown and eaten the family Passover.

The offering John refers to cannot be the family Passover because there would have been opportunity for ritual cleansing if it was.

John has to be referring to the Chagigah because the priests would not have had an opportunity for ritual cleansing.

Therefore, they refused to enter the palace.

See diagrams next page.
If this is the Chagigah, then defilement is a problem because this rabbinic, traditional defilement ends at sundown. The Chagigah had to be eaten before sundown.

**Trial (Morning)**
Enter the Praetorium
Suffer defilement

**At sunset**
Defilement ends

**Eat the Chagigah (Passover)**
on the same day

The Chagigah is offered in a ritually pure state.

If this is the Pesach, then defilement is not a problem because this rabbinic, traditional defilement ends at sundown.

**Trial (Morning)**
Enter the Praetorium
Suffer defilement

**At sunset**
Defilement ends

**Eat the Pesach (Passover)**

In the afternoon the Pesach is offered by a designated member of the group
**TRIAL BEGINS**

**JOHN 18:29**

In accordance with Roman law, the proceedings have to begin based on a specific charge voiced by the prosecuting witness.

According to the plan Judas was now to step forward.

However, Judas is dead

**JOHN 18:30**

They have no witness.

They attempt to force Pilate to pass a sentence apart from a witness or accusation.

**JOHN 18:31A**

No accusation - no condemnation - no sentencing

**JOHN 18:31-32**

Interesting to note that the modern day Talmud tells us exactly at what point the Roman government took away from the Sanhedrin the power of capital punishment.

The event is dated as 40 yrs before the destruction of the temple.

Temple destroyed in 70 AD, so 40 yrs earlier is 30 AD.

The very year of this trial

**TALMUDIC INSIGHTS**

**ENCYCLOPEDIA JUDAICA: CAPITAL PUNISHMENT**

… the right of imposing capital punishment having been taken from the Sanhedrin by the Romans a century before, "forty years before the Destruction of the Temple"

(Sanh. 41a; TJ, Sanh. 1:18a).


**BABYLONIAN TALMUD: SANHEDRIN 41A**

And it has also been taught: Forty years before the destruction of the Temple, the Sanhedrin were exiled … From the Hall of Hewn Stones. … They did not try capital charges. … capital charges, could be tried only in the chief seat of the Sanhedrin — the Hall of Hewn Stones

Sonnino Classics Collection: The Soncino Talmud, (Chicago: Davka Corp.)
According to John 18: 32 this is the providence of God,

This is the way God made sure that Jesus dies in the manner that He said He would die which is by crucifixion.

If the Sanhedrin retained their power of the death penalty, they would not have crucified anyone.

Crucifixion was not a Jewish mode of execution

If the Sanhedrin had the power to execute, they would have stoned Jesus to death.

If Jesus were stoned, there would be no atonement.

That would have violated the manner Jesus said he would die.

Prophecy would have been violated—Psalm 22:16, Zechariah 12:10, Isaiah 53:5

So the very year of this trial was the very year under Jewish references that they no longer had the authority to execute anyone.

This is God’s Providence and a fulfillment of Genesis 49:10

So being stymied by all this, they finally come up with an accusation in the Luke account

LUKE 23:2

An accusation is finally voiced "sedition against Rome."

In view of an accusation that Pilate must take seriously, Pilate now calls for a private conference between Jesus and himself.

PRIVATE CONFERENCE

JOHN 18:33

From Pilate’s viewpoint, he wants to know, “Are you a competitor to Caesar?”

JOHN 18:34

He wants to know “on what basis are you asking this question?

From the viewpoint of a Roman or from the viewpoint of a Jew?”
JOHN 18:35

I am not Jewish

I could care less about your religion

I am interested in politics, the political realm

JOHN 18:36

Yeshua’s answer explains the Nature of Kingdom from the political perspective

Yeshua says, “No I am not a competitor to Caesar”

Those who are Amillennialists—they don’t believe in a literal kingdom here on earth—like to use this verse to teach against a literal Messianic Kingdom

Jesus says my Kingdom is not of this world.

What they ignore is John 17 Jesus used the same expression of the disciples.

To say that something is not of this world is not to say it will not be in the world.

This comes out clearly in John 17 when Jesus says of his disciples

John 17:16—“They are not of the world, even as I am not of the world.”

John 17:16—Means they are not of the world’s nature

Kingdom of Messiah will be in the world but it is not going to be of the world’s nature.

Because of the rejection of the Messiahship of Jesus, his kingdom will not be set up now.

In its place will be the Mystery form of the Kingdom.

The King is absent, but ruling in the hearts of His subjects through the indwelling Holy Spirit

The Kingdom is not “of this world”

JOHN 18:37

Pilate asks, “Are you a king in any sense of the term?”

Jesus answers, “Yes, I am a King of the Truth.”

Pilate responds sarcastically “What is truth?”

He looked Truth in the eye and did not recognize Him
RESULTS OF THE CONFERENCE

First Declaration on Innocence.

LUKE 23:4

Not a competitor to Caesar, no threat to Rome

MARK 15:3

More accusations follow.

Response of Jesus is silence.

MATT. 27:12

Pilate asks for a response

MARK 15:4-5

Still no answer

There is no need to answer.

He has been declared innocent.

He should be immediately released.

Pilate breaks Roman Law here.

Amidst accusations, someone finally mentions that Jesus originates in Galilee

LUKE 23:5

This gives Pilate the opportunity to get off the hook, briefly.

In the city is Herod Antipas.

Herod is in Jerusalem for Passover

Galilee is not under the jurisdiction of Pontius Pilate, but rather Herod Antipas.

Pilate sends Yeshua to Herod for trial
## Application

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<td><strong>PERSONAL APPLICATION</strong></td>
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<td>Let’s use Jesus as our example and when we are put in a tough situation let’s simply state the truth with dignity and stand firm on that statement. Are you facing a situation in your life where it will be difficult to state and stand in the truth? Write that situation down. Perhaps you are not in that kind of a situation today. I suggest that you purpose to tell the truth in the future no matter how difficult it may be. Just write that down, “I purpose to stand in the truth.”</td>
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SECTION 234: SECOND ROMAN PHASE, BEFORE HEROD ANTIPAS—LUKE 23:6-12

Herod Antipas is son of Herod the Great and the murderer of John the Baptist.

However, what Herod wants Jesus to do are some magic tricks for him.

Jesus answers nothing to his many questions.

Chief priests and scribes stand vehemently accusing him.

When Jesus won’t respond it leads to a mockery by Herod’s solders.

This is the second mockery Jesus suffers.

This is the second stage of the civil trial.

This second stage of the civil trial leads to second declaration of innocence.

Herod and Pilate become friends.

Before there was enmity between them.

The source of enmity between Pilate and Herod arises out of fact that when Pilate first became Procurator he erected the Roman shields on the temple walls in violation of Jewish law that did not allow images in the temple precinct.

Therefore, Herod Antipas sent a letter of complaint to Caesar Tiberius.

Tiberius ordered shields removed.

Because of that incident, Herod Antipas and Pilate were in a state of hostility.

As a result of this trial of Christ and because Pilate had sent Jesus to Herod, therefore recognizing Herod’s authority over Galilee, the antagonism ceases and they are friends.

Nine years later in the year 39 AD, Herod Antipas instigated by Herodias (who also instigated him to arrest and kill John the Baptist) went to Rome to seek the title of King.

When he arrived in Rome he was deposed by Emperor Caligula and then banished by the Roman senate to Leon, present day France.

Died in poverty.

He was to pay dearly for his role in death of John the B. and mockery of Jesus.

RETURN TO THE PRAETORIUM

This is the last stage of the civil trial

PILATE’S ATTEMPTS TO RELEASE JESUS

1. THE THIRD DECLARATION OF INNOCENCE

Pilate presents Jesus to the people and points out that Herod Antipas did not find any basis of conviction and neither does he.

The charge is political—inciting rebellion

Third declaration of Innocence fails

2. OFFERING A SUBSTITUTE OR CHOICE BETWEEN JESUS AND BARABBAS

John 18:39

Who Barabbas is comes out in Luke 23:19 as well

Luke 23:19

Note: Irony, Barabbas is guilty of the very crime Jesus is being accused of in the civil trial—sedition against Rome.

Irony goes even further

We know from secular sources that the full name of Barabbas was Jesus Barabbas, which means “Jesus, Son of the Father.

The one with this name is guilty, while the TRUE SON of the Father is innocent.

The guilty one will be released; the innocent one will be executed

Just before the choice is brought before the people, Pilate gets a message from his wife

Matt 27:19

Pilate gets sufficient warning that he must not act out the role of a judge to the point of sentencing Christ to death.

According to tradition, the wife’s name was Claudius

However, he proceeds to offer the choice
Matt 27:20-21

The offer of a choice fails because the multitude chooses Barabbas

Pilate does not want to release a true insurrectionist

Jesus is harmless, Barabbas is not

BARABBAS. A bandit (Jn. 18:40), arrested for homicidal political terrorism (Mk. 15:7; Lk. 23:18f.). Mark’s language could indicate a well-known incident, and the epithet ‘notable’ (Mt. 27:16, AV) some reputation as a species of hero. The priests, possibly taking up an initial demand from his supporters (cf. Mk. 15:8), engineered a movement for his release to counter Pilate’s intended offer of that of Jesus (Mt. 27:20; Mk. 15:11) and Barabbas became an exemplification of the effects of substitutionary atonement.

The name is a patronymic (‘son of Abba’). It occurs as ‘Jesus Barabbas’ (cf. ‘Simon Barjonah’) in some authorities at Mt. 27:16f., and Origen in loc. notes this reading as ancient. It adds pungency to Pilate’s offer, ‘Jesus Barabbas or Jesus Christ?’, but, however attractive, this must remain uncertain.

The privilege of the release of a prisoner at Passover time is independently attested by Mark and John, but remains obscure. Blinzler associates it with Mishnah Pesahim 8. 6, which ordains that the Passover lamb may be offered ‘for one whom they have promised to bring out of prison’.


3. OFFERING A COMPROMISE

John 19:1

The compromise is to have Jesus scourged.

Scourging entailed a very cruel, cruel form of punishment.

Involved a whip containing a number of lashes

The lashes were leather straps with piece of metal, glass, or nails imbedded in the end.

With the lashes the skin would tear away of the flesh and the bones would be exposed

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Many died because of the scourging before they were ever crucified.

At the end of the lashing, his body has been torn including his face.

Fulfillment of Isaiah 52:13-15 “His visage was so marred and disfigured that he not longer resembled a man.”

John 19:2

Another mockery – Crown is placed upon his head and pressed into flesh causing further bleeding down His face

Great amount of symbolism.

Genesis 3—thorns are symbol of the curse.

Christ bearing the crown of thorns is a picture of Christ in His suffering bearing the curse for sin.

Robe—symbol of kingship

John 19:3-4

They mock the charge of Kingship

Irony—someday Jew and Gentile will hail Him as the Messiah King

“Struck him with the hands”—fourth case of mistreatment this night

Following the scourging there is a fourth declaration for innocence.

This is Pilate’s attempt at compromise

John 19:4-5

This attempt also fails.

Response of the multitude is to demand crucifixion

John 19:6a
SCOURGING, SCOURGE. The Eng. translation of several Heb. and Gk. words.  1. Heb. *biqqōret*, translated in Lv. 19:20, AV as 'she shall be scourged'; or (AVmg.), 'there shall be a scourging'. The Heb. term, however, expresses the idea of investigation, conveyed by RSV, 'an inquiry shall be held'. 2. Heb. *šōft* (Jb. 5:21; Is. 10:26, etc.), *šōfēt* (Jos. 23:13), 'a scourge', but generally used in a metaphorical sense. 3. Gk. *mastigoō* (Mt. 10:17; Jn. 19:1, etc.), *mastizō* (Acts 22:25), 'to whip', 'to scourge'; *phragelloō*, derived from Lat. *flagello* (Mt. 27:26; Mk. 15:15). The scourging in Mt. 27:26; Mk. 15:15, was a preliminary stage in the execution of the sentence to *CRUCIFIXION*; that proposed in Lk. 23:16, 22 (*paideuō*) and carried out in Jn. 19:1 preceded the death-sentence and may have been intended as a milder penalty. 

J.D.D. F.F.B. 6

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THORN, CROWN OF. This was made by the Roman soldiers and placed on the head of Christ when he was mocked before the crucifixion (Mt. 27:29; Mk. 15:17; Jn. 19:2).

It was, with the sceptre of reed and the purple robe, symbolic of the fact that he had been said to be King of the Jews. The superscription on the cross likewise proclaimed this in mockery. Yet Christians have seen the life of Jesus as a royal road from the manger of Bethlehem to the cross of Calvary, and the very incidents in which he least seemed to be a king have won their allegiance more than anything else. For John especially the moment of Christ's humiliation is the moment of his glory (12:31–33; cf. Heb. 2:9).

It is uncertain exactly what plant is signified by akantha. There are a number of plants with sharp spines which grow in Palestine. Christians have seen the thorns as symbolic of the effects of sin (Gn. 3:18; Nu. 33:55; Pr. 22:5; Mt. 7:16; 13:7; Heb. 6:8).

H. St J. Hart (JTS n.s. 3, 1952, pp. 66ff.) suggests that the crown was made from palm leaves, which would be readily available. Phoenix dactylifera has sharp spines. The crown might thus have been intended to resemble the 'radiate crown' of a divine ruler, so that Christ was being mocked as 'God' as well as 'king'. See also *PLANTS (Thorns).*

4. REFUSING TO PASS SENTENCE

John 19:6b

Thwarted when they finally come up with the real charge that is bothering them.

John 19:7

Real charge is not sedition but rather His claim of Messiahship

John 19:8-10

This shakes Pilate and leads to a second private interview with Jesus.

In this interview, Jesus will answer no more questions.

In his exasperation, Pilate asks if Jesus recognized that "he has the power to put him to death, to crucify him, or the power to release Him".

To which Jesus tells him who is really in control

John 19:11

Whatever power Pilate has was by divine permission

Everyone in a position of authority is put there by God

This is teaching of book of Daniel and Romans 13

Therefore, he that delivers me (that is the leadership of Israel) has the greater sin.

GABBATHA. An Aramaic word meaning ‘height’, ‘eminence’; the local, native word for the area. It must have been on a height.

Gabbatha identifies the same location as the other term, ‘the Pavement’ (lithostrōton), but does not describe exactly the same thing. As Jn. 19:13 specifies, it is a ‘place’ called either the Height or the Pavement. One may suppose that the Pavement was laid by Herod in front of his palace in the Upper City (at the NW angle of the first N wall). This palace was the official residence of the Roman governors, including Pilate, as is clear from incidents described by Josephus.

The Greek word lithostrōton was adopted by the Romans to describe a paved area, either of marquetry (opus sectile) or of flagstones. Both types of work are known to have been used by Herod; marquetry at Jericho (inlaid stones, some coloured, set in a pattern) and flags at Jerusalem, notably for the streets and terraces outside the immense walls of the Temple Mount (now excavated by Mazar). The foundations of this palace in the Upper City have been excavated, but the superstructures were missing. Nor has the Pavement been found as yet.

The site for ‘the Pavement’ favoured by Christian pilgrims at the Convent of the Sisters of Zion is to be rejected. Its adherents err in claiming that Jesus was brought to trial at the Antonia fortress on the Temple Mount; as stated above, the palace in the Upper City was Pilate’s headquarters. Moreover the location of this pavement is slightly wrong even for the Antonia; it is probably part of the public square at the E gate of Hadrian’s Aelia Capitolina. The pools beneath it were filled in and had siege-engines erected on them when the Romans under Titus attacked the Antonia (1st Revolt). At the time of Jesus they were open pools outside the walls of the Antonia. The pavement set over them, now shown as the lithostrōton, had not been laid.

J.P.K. 8

5. VARIOUS UNSPECIFIED ATTEMPTS

John 19:12

Thwarted by the cries of Israel “You are not Caesar’s friend.”

This one statement causes Pilate to act

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John 19:13

Reason: Pilate got his procuratorship from a friend who had authority in Rome.

Friend was Sejanus.

Around same period of time Pilate was made Procurator, Sejanus had been accused of betrayal and executed in Rome.

Now everyone who had been connected with Sejanus was under investigation by the Roman Senate to see what role they may have had in the plot formulated by Sejanus.

Because of his friendship with Sejanus Pilate was under investigation by Rome.

The last thing Pilate needed was for Rome to be told that someone claiming to be King of the Jews and hence a competitor to Caesar had been released by Pilate.

Therefore, it is at this point that Pilate sits himself on the judgment seat itself.

6. **Final Attempt, “Behold Your King.”**

John 19:14

Now the very ones who tried to entrap Christ with the question about whether it was lawful to pay tribute to Rome own Caesar as King,

Now, they themselves reject the Jewish King and accept a Gentile one and own Caesar as their King

Pilate likes this

He can report that he got the Jewish leadership to pledge allegiance to Rome

Matthew. 27:24

This is the fifth and most strategic declaration of innocence coming right from the judgment seat

Although Pilate may think he is washing his hands of the matter, he is far from innocent.

He alone had the power to sentence a person to death or to release him.

Pilate’s washing his hands can under no circumstances alleviate his role in the death of Christ.

He is the one that will pass sentence and assign Roman soldiers to crucify him.

Washing your hands to symbolize innocence was a Jewish / biblical symbol and
It was not a Roman practice

Washing of hands is a futile gesture for Pilate

Pilate’s role not forgotten by Book of Acts or the Church, Apostle’s Creed – “suffered under Pontius Pilate”

In the year 36 AD Pilate was banished to Gaul by Emperor Caligula

There he committed suicide and paid for his role in the death of Christ.

Now to his of being innocent of the blood of this righteous man (which he is not) the leadership of Israel responds in vs. 25 of Matthew 27

Matthew 27:25

They take upon themselves the curse of the blood.

It applies them and their children.

It does not go beyond that!

The Jewish people as a whole today cannot be held accountable for this death.

7OAD the curse will come upon them and their children.

Luke 23:24-25

Christ sentenced to death

Pilate alone has authority to pass sentence and he does.

Barabbas released.

Symbolic substitution

Here Yeshua the real Son of the Father will die in place of the one who is only called “Jesus-son of the father.”

The innocent and genuine Yeshua Son of the Father will die in place of the guilty Jesus-son of the father.

An obvious picture of the substitutionary sacrifice of Yeshua

Soldiers led him away within the court, which is called the Praetorium

They called together the cohort that had earlier arrested him.

Messiah suffers the fourth mockery and fifth mistreatment of His arrest and trial

Verbally mocked—“Hail, King of the Jews”

Physically beaten

Mistreatment: smote his head with a reed, spit on him, bowing their knees, worshipping him

Reed—a mock scepter—symbol of authority

SECTION 237: JOURNEY TO GOLGOTHA—MATTHEW 27:31-34; MARK 15:20-23; LUKE 23:26-33A; JOHN 19:17

STAGES

1. Yeshua bearing the cross personally

2. Simon of Cyrene compelled to bear the cross

Cyrene is in North Africa

Simon had come apparently for the Passover.

Coming in from the countryside to the city he suddenly finds himself bearing the cross for a condemned man.

However, this leads to Simon’s conversion.

Mark points out he is the father of Alexander and Rufus - so his family is known.

Mark writes his Gospel for Romans

In the epistle of Romans 16:13 Rufus is mentioned, because he is now a believer living in Rome and the Romans know him.

The incident lead to the conversion of Simon, his two sons, and also his wife who is also mentioned in the epistles of Romans
3. **Lament over Jerusalem**

When the lamenters come following Jesus, he stops the procession.

He turns around to them and he tells the inhabitants of Jerusalem “Don’t weep for me, but weep for yourselves and children.”

In the previous paragraph, the curse they took upon themselves was ‘His blood be upon us and our children’.

So now, the judgment will fall on them both - the judgment of 70AD.

Meaning of vs. 31: If Romans treat me like this when I am innocent, what will they do to you who are guilty?

They are also called criminals, the same as Barabbas, in the sense of guerilla fighters.

Apparently, these are two members of Barabbas’ insurrection.

They were not released as Barabbas was.

4. **Arrival at Golgotha**

Golgotha means “The Place of a Skull”.

The text nowhere says the place looked like a skull - simply the “place of a skull” meaning the place of execution.

The pictures of the place looking like a skull in all probability are not Calvary.)

Dodge City – Boot Hill – it doesn’t look like a boot.

5. **Refusal to drink wine**

Mingled with gall and myrrh

This was a stupefying drink for the purpose of killing the pain.

Refuses so he will have total control of his senses for what must happen.
## Application

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| **Biblical Application** | 1. **Pilate**: The responsibility to do what was right in the trial of Jesus rested on his shoulders. However, he considered that pleasing the multitude and not risking his position more important than his responsibility to do what was right. The result: He made feeble gesture to wash his hands of the responsibility that was his. Pilate could not escape the consequences of rejecting his responsibilities and neither will we.  
   
   2. **Religious Leaders**: In contrast, the religious leaders foolishly accepted the responsibility for their evil actions. Instead of doing what was right and accepting responsibility for it, they did what was wrong and cried for the consequences to come upon them. Obviously, they did a very foolish thing and did not really believe that they would have to bear the consequences of their evil actions. However, they did not escape their responsibility and the consequences came on them and their children in A.D. 70. |
| **Personal Application** | We are no different from Pilate or the religious leaders. Often people put personal concerns and comfort before responsibility. Often we do sinful things thinking that the consequences will never catch up with us. But in both cases, we are mistaken. We cannot avoid our responsibilities. We should face them, do what is right, and stand by that decision no matter how difficult it seems. Let us not be like Pilate or the religious leaders.  

   Is there some responsibility in your life you have been avoiding, washing your hands of it so-to-speak? Write it down.  

   Are you being tempted to do, or have you done, something that you know is wrong but you are hoping you will get away with it and avoid the responsibility and the consequences? Write that item down. |
| **Plan of Action** | Write down something practical you can do to respond to your application. |