

1. Court
 - a. I was a witness in a court case about ten years ago.
 - b. It was very intimidating.
 - i. The Judge called me up and had me swear to tell the truth.
 - ii. I was a witness for the defense, so they were not scary.
 - iii. The prosecutor tried to trip me up with questions, and I had to answer them carefully.
 - c. It was much like standing before my commander, waiting for him to decide for or against me.
2. About Pilate
 - a. Jesus was arrested in Gethsemane and sent to Pilate for trial (He did stand before the Sanhedrin first).
 - b. Pilate was the Procurator over Judea from AD 26-36.
 - i. He usually resided in Caesarea but would go to Jerusalem on Feast days just in case trouble arose.
 - ii. Before AD 33, Pilate seized the temple treasury to build an aqueduct for Jerusalem. He set up images and standards in Jerusalem, which was against the custom of the Jews (and the Roman occupation). Pilate set up gold shields in Herod's palace, also against the custom of the Jews (and the Roman occupation). Emperor Tiberius "wrote to Pilate with a host of reproaches and rebukes for his audacious violation of precedent and bade him at once take down the shields and have them transferred from the capital to Caesarea." (Philo, On The Embassy of Gaius Book XXXVIII 299–305)
 - c. Pilate may have been under senate investigation at this time, giving him motivation to cooperate with the Jews.
 - d. This may explain why He was available to hear their complaint so early in the morning.
3. The Charges
 - a. These are different charges from Luke 22:70-71.
 - i. In their court, the Pharisees charged Him with blasphemy.
 - ii. Luke 22:70–71: "So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips."
 - b. When they went before Pilate, they changed the charges to "Misleading our nation," "forbidding taxes," and "saying He is a King."
 - i. The Chief Priests and Pharisees used (misused) the Mosaic Law to charge Jesus in their court, but Roman law in Pilate's court.
 - ii. The hypocrisy of the Sanhedrin is evident.
 - iii. John 18:28–30: "Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not doing evil, we would not have delivered him over to you."
 - iv. We can understand Jesus' warning and rebuke to the scribes and Pharisees in Matthew 23.

- v. Matthew 23:23–24: "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!"
 - c. Was Jesus Misleading the nation or fulfilling God's promise?
 - i. Matthew 5:17: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."
 - ii. Luke 24:44: "Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
 - d. Taxes to Caesar.
 - i. This accusation is a complete lie that further shows the evil behavior of the Pharisees.
 - ii. Matthew 22:17–21: "Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the coin for the tax." And they brought him a denarius. And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's."
 - e. A King?
 - i. The Jews had a king. Pilate sent Jesus to see this King, Herod.
 - 1. Herod had no genuine interest in Jesus other than to see a sign.
 - 2. Luke 23:8–9: "When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length, but he made no answer."
 - 3. But this claim to be a king was a reasonable charge for Herod to investigate
 - ii. Pilate asks Jesus, "Are You the King of the Jews?"
 - 1. Jesus responds, "You have said so" (a positive response).
 - 2. Jesus gives Pilate an immediate clarification and a call to the Gospel
 - 3. John 18:33–38: "So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him."
4. Before the Court
- a. Jesus stood before the court, innocent.
 - b. We stand before the court, guilty.
 - c. We should fall on the mercy of the Court.
 - i. Some would argue their "innocence."
 - ii. Some would blame others.

- iii. Some would argue they are victims of their environment.
- iv. Only when we accept our guilt can we beg for forgiveness!
- d. Jesus stood before the court an innocent man so He could offer forgiveness to those who ask of Him.
- e. Matthew 11:28–30: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."
- f. Luke 11:9–10: "And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened."