

**Paper 185 — The Trial Before Pilate**

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

**Sources for Paper 185, in the order in which they appear**

- (1) “Pilate,” by A. E. Hillard, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

*Note:* This source is coded **Hastings’ DB.**

- (2) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)

- (3) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)

- (4) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

*Note:* This source is coded **Smith1.**

- (5) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)

- (6) David Smith, M.A., D.D., *Our Lord’s Earthly Life* (New York: George H. Doran Company, 1925)

*Note:* This source is coded **Smith2.**

- (7) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner’s Sons, 1904, 1932)

- (8) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)

- (9) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)
- (10) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)

### Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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## PAPER 185 — THE TRIAL BEFORE PILATE

185:0.1 Shortly after six o'clock<sup>1</sup> on this Friday morning, April 7, A.D. 30, Jesus was brought before Pilate,

[**PILATE.**—Pontius Pilatus, a Roman of no known family, succeeded Valerius Gratus as procurator of Judæa in A.D. 26.... The province of Judæa included not only Judæa proper, but Samaria and Idumæa ... (*Hastings' DB* 729-30).]

the Roman procurator who governed Judea, Samaria, and Idumea

under the immediate supervision of the legatus of Syria.

The Master was taken into the presence of the Roman governor by the temple guards, bound, and was accompanied by about fifty of his accusers, including the Sanhedrist court (principally Sadduceans), Judas Iscariot, and the high priest, Caiaphas, and by the Apostle John. Annas did not appear before Pilate.

[See Matt.27:2 and, Mark 15:1, re "bound".]

185:0.2 Pilate was up and ready to receive this group of early morning callers,

[There is every reason to believe that Cæsar's representative had been informed of the event well in advance—perhaps the night before (*Poling* 196).]

having been informed by those who had secured his consent, the previous evening, to employ the Roman soldiers in arresting the Son of Man, that Jesus would be early brought before him.

This trial was arranged to take place in front of

[At the northwest corner of the Temple area [stood the fortress of Antonia].... Adjoining this fortress on the north a Prætorium which served as a government building and barracks had been built; it was really an extension of the fortress.

the prætorium, an addition to the fortress of Antonia,

and in the Prætorium the governor resided when at Jerusalem (*Barton* 374).]

where Pilate and his wife made their headquarters when stopping in Jerusalem.

[[T]he accusers remained below the steps which led into the hall, lest they should be rendered unclean for the feast by entering a building defiled by leaven ("Pilate," in *Hastings' DB* 729).]

[*Contrast:* Again, it is a mistaken inference from John xviii. 28 that on the day of the Crucifixion the Jews had the Paschal meal still in prospect, and that it was therefore the Preparation-day, 14<sup>th</sup> Nisan. They would indeed have been defiled had they entered a heathen house, but the defilement would have lasted only until evening, and then, after due ablution, they could have eaten the Paschal meal.... It was not the Paschal supper that they would have been debarred from eating had they entered Pilate's praetorium, but the *Chagigah* or thankoffering, which consisted usually of a bullock. And not only was 15<sup>th</sup> Nisan the [afternoon] on which the *Chagigah* should be offered, but every worshipper had to present it in the Temple *in propria personâ* (*Smith* 538).]

V, XIV: THE MORNING OF GOOD FRIDAY.  
(*Edersheim* 565)

185:0.3 Though Pilate conducted much of Jesus' examination within the praetorium halls, the public trial was held outside on the steps leading up to the main entrance. This was a concession to the Jews,

who refused to enter any gentile building where leaven might be used on this day of preparation for the Passover.

Such conduct would not only render them ceremonially unclean

and thereby debar them from partaking of the afternoon feast of thanksgiving

but would also necessitate their subjection to purification ceremonies after sundown, before they would be eligible to partake of the Passover supper.

185:0.4 Although these Jews were not at all bothered in conscience as they intrigued to effect the judicial murder of Jesus,

To us it may seem strange, that they who, in the lowest view of it, had committed so grossly unrighteous, and were now coming on so cruel and bloody a deed, should have been prevented by religious scruples from entering the 'Prætorium.'

And yet the student of Jewish casuistry will understand it; nay, alas history and even common observation furnish only too many parallel instances of unscrupulous scrupulosity and unrighteous conscientiousness (E2 565).

they were nonetheless scrupulous regarding all these matters of ceremonial cleanness and traditional regularity.

And these Jews have not been the only ones to fail in the recognition of high and holy obligations of a divine nature while giving meticulous attention to things of trifling importance to human welfare in both time and eternity.

## 1. PONTIUS PILATE

PILATE. (*Hastings' DB* 729-30)

But it is very unlikely that Tiberius, who was jealous for good provincial government, would have allowed Pilate to remain procurator for ten years if his administration had been as bad as our knowledge of him would imply (*HDB* 730).

185:1.1 If Pontius Pilate had not been a reasonably good governor of the minor provinces,<sup>2</sup> Tiberius would hardly have suffered him to remain as procurator of Judea for ten years.

Although he was a fairly good administrator, he was a moral coward. He was not a big enough man to comprehend the nature of his task as governor of the Jews.

He failed to grasp the fact that these Hebrews had a real religion, a faith for which they were willing to die,

The fault would seem to rest with the central authority, which did not realize that in administering the small province of Judaea it had to deal not with the province alone, but with all the millions of Jews profoundly earnest in religious convictions, scattered throughout the Empire,

regarding Judæa as the holy centre of all they held dearest,

and maintaining direct communication with the Sanhedrin, to which the Romans themselves had allowed a certain authority over all Jews throughout the Empire (*HDB 730*).

[They perceived that he feared the Emperor's displeasure and that they need only clamour and threaten insurrection in order to overbear him (*Smith2 436*).]

and that millions upon millions of them, scattered here and there throughout the empire,

looked to Jerusalem as the shrine of their faith

and held the Sanhedrin in respect as the highest tribunal on earth.

185:1.2 Pilate did not love the Jews, and this deep-seated hatred early began to manifest itself.<sup>3</sup> Of all the Roman provinces, none was more difficult to govern than Judea. Pilate never really understood the problems involved in the management of the Jews and, therefore, very early in his experience as governor, made a series of almost fatal and well-nigh suicidal blunders. And it was these blunders that gave the Jews such power over him.

When they wanted to influence his decisions, all they had to do was to threaten an uprising, and Pilate would speedily capitulate.

And this apparent vacillation, or lack of moral courage, of the procurator was chiefly due to the memory of a number of controversies he had had with the Jews and because in each instance they had worsted him. The Jews knew that Pilate was afraid of them, that he feared for his position before Tiberius, and they employed this knowledge to the great disadvantage of the governor on numerous occasions.

185:1.3 Pilate's disfavor with the Jews came about as a result of a number of unfortunate encounters. First, he failed to take seriously their deep-seated prejudice against all images as symbols of idol worship.

His first offence was not allowing the soldiers to remove the images from their standards on entering Jerusalem. These images were worshipped by the soldiers, and were therefore symbols of idolatry.

[[H]is predecessors, scrupulous in eschewing needless offence, had refrained from displaying in the Holy City the military standards emblazoned with the Emperor's effigy (Smith2 435).]

A deputation of Jews waited on Pilate for five days,

and refused to desist though threatened with instant death (*HDB* 729).

He seems to have been a sceptic in principle, but not free from superstition, in this resembling perhaps most of the upper class among the Romans in his day (*HDB* 729).

XLVIII: BEFORE PONTIUS PILATE  
(Smith1 477)

[See endnote.]

Therefore he permitted his soldiers to enter Jerusalem without removing the images of Caesar from their banners,

as had been the practice of the Roman soldiers under his predecessor.

A large deputation of Jews waited upon Pilate for five days,

imploing him to have these images removed from the military standards.

He flatly refused to grant their petition

and threatened them with instant death.

Pilate, himself being a skeptic,

did not understand that men of strong religious feelings will not hesitate to die for their religious convictions;

and therefore was he dismayed when these Jews drew themselves up defiantly before his palace,<sup>4</sup>

He thought to intimidate them, but to his amazement they flung themselves on their faces and, baring their necks,

declared themselves **ready to die** rather than endure the violation of their laws.

Thereupon he gave way and ordered the removal of the ensigns (S1 478).

[He had committed the ruinous blunder of announcing an ultimatum which he could not execute; and from that hour his authority was broken (Smith<sup>2</sup> 436).]

The province was seething with disaffection, which came to a head when, “less for the honour of Tiberius than for the annoyance of the Jewish people,” Pilate hung votive **shields** richly gilded and engraved with the Emperor’s name, in the **Palace of Herod in Jerusalem.**

It was perhaps a lesser outrage than the introduction of the standards, but it roused the exasperated people. Headed by a company of their nobles, including the four sons of Herod, they approached the governor and requested that the shields be removed.

bowed their faces to the ground,

and sent word that they were **ready to die.**

Pilate then realized that he had made a threat which he was unwilling to carry out.

He surrendered, ordered the images removed from the standards of his soldiers in Jerusalem,

and found himself from that day on to a large extent subject to the whims of the Jewish leaders, who had in this way discovered his weakness in making threats which he feared to execute.

185:1.4 Pilate subsequently determined to regain this lost prestige

and accordingly had the **shields** of the emperor, such as were commonly used in Caesar worship, put up on the walls of **Herod’s palace in Jerusalem.**

When the Jews protested,

he was adamant.

SOURCE OR PARALLEL

URANTIA PAPER 185

He obdurately refused, and they addressed a complaint to the Emperor (S1 479).

The complaint from Judæa provoked the Emperor's displeasure. He administered a rebuke to Pilate and peremptorily ordered the removal of the offending shields (S1 479).

**PILATE.** (*Hastings' DB* 729-30)

He gave further offence by a more justifiable action. The need of water in the city was much felt at the time of festivals, and Pilate proceeded to construct a new aqueduct at the expense of the Temple treasure.

The Sanhedrin might have ordered such a work,

but as Pilate's act it caused a riot which was not quelled without bloodshed.

To these incidents we must add the massacre of some Galilæans at the very altar of sacrifice, referred to in Lk 13:1, but not otherwise explained.

When he refused to listen to their protests, they promptly appealed to Rome,

and the emperor as promptly ordered the offending shields removed.

And then was Pilate held in even lower esteem than before.

185:1.5 Another thing which brought him into great disfavor with the Jews was that

he dared to take money from the temple treasury to pay for the construction of a new aqueduct to provide increased water supply for the millions of visitors to Jerusalem at the times of the great religious feasts.

The Jews held that only the Sanhedrin could disburse the temple funds,

and they never ceased to inveigh against Pilate for this presumptuous ruling.

No less than a score of riots and much bloodshed resulted from this decision.

The last of these serious outbreaks had to do with the slaughter of a large company of Galileans even as they worshiped at the altar.

185:1.6 It is significant that, while this vacillating Roman ruler sacrificed Jesus to his fear of the Jews and to safeguard his personal position,

The end of Pilate's rule was brought about by

a disturbance in Samaria. Tradition said that the vessels of the Tabernacle had been buried on Mt. Gerizim, and a band of armed men escorted thither an impostor who promised to reveal them. Pilate sent troops to the spot, who, after a massacre, dispersed the multitude.

he finally was deposed as a result of

the needless slaughter of Samaritans in connection with the pretensions of a false Messiah who led troops to Mount Gerizim, where he claimed the temple vessels were buried;

and fierce riots broke out when he failed to reveal the hiding place of the sacred vessels, as he had promised.

As a result of this episode,

Complaint was made to Vitellius, the *legatus of Syria*, who seems at this time to have had authority over the governor of Judæa. Pilate was ordered to justify himself at Rome (A.D. 36),

the *legatus of Syria* ordered Pilate to Rome.

but before he arrived there Tiberius had died (March, A.D. 37),

Tiberius died while Pilate was on the way to Rome,

and he was not re-appointed (Joseph, Ant. XVIII. iii. 1-iv. 2).

and he was not reappointed as procurator of Judea.

He never fully recovered from the regretful condemnation of having consented to the crucifixion of Jesus.

[See endnote.]

Finding no favor in the eyes of the new emperor, he retired to the province of Lausanne,<sup>5</sup>

Eusebius states that he committed suicide (*HDB* 729).

[During those days which [Claudia Procula] had spent in the city, she had been told of Jesus, perhaps by her servants ... (Smith2 443).]

[Origin (*In Matth. Comm. Ser.* §122) says that she was converted to Christianity, and sees in her *mysterium ecclesiae ex gentibus* (Smith1 485, fn).]

[[T]he Sanhedrists evinced their small esteem for their procurator in thus early presenting themselves and demanding his attention (Smith2 437).]

Hence, mistaking the nature of the work, [the Romans] sent as procurators **second-rate** men, who were often (like Pilate) nominees of Imperial favourites, and who were probably looking forward to their promotion from the moment that they landed in Caesarea (*HDB* 730).

where he subsequently committed suicide.

185:1.7 Claudia Procula, Pilate's wife, had heard much of Jesus through the word of her maid-in-waiting, who was a Phoenician believer in the gospel of the kingdom.

After the death of Pilate, Claudia became prominently identified with the spread of the good news.

185:1.8 And all this explains much that transpired on this tragic Friday forenoon.

It is easy to understand why the Jews presumed to dictate to Pilate—to get him up at six o'clock to try Jesus—

and also why they did not hesitate to threaten to charge him with treason before the emperor if he dared to refuse their demands for Jesus' death.

185:1.9 A worthy Roman governor who had not become disadvantageously involved with the rulers of the Jews would never have permitted these bloodthirsty religious fanatics to bring about the death of a man whom he himself had declared to be innocent of their false charges and without fault.

Rome made a great blunder, a far-reaching error in earthly affairs, when she sent the **second-rate** Pilate to govern **Palestine**.

Tiberius had better have sent to the Jews the best provincial administrator in the empire.

## 2. JESUS APPEARS BEFORE PILATE

XXXI: FRIDAY.—THE DAY OF SUFFERING. (*A Harmony of the Gospels* 210)

§139. THE TRIAL BEFORE PILATE. Matt. 27:[2] 11-31. Mark 15:1-20. Luke 23:1-25. John 18:28—19:16a.

John 18:29 Pilate therefore went out unto them, and saith,

What accusation bring ye against this man?

["What accusation are you bringing against this fellow?" (Smith2 438)]

30 They answered and said unto him,

If this man were not an evildoer, we should not have delivered him up unto thee.

31 Pilate therefore said unto them,

185:2.1 When Jesus and his accusers had gathered in front of Pilate's judgment hall,

the Roman governor came out and, addressing the company assembled, asked,

"What accusation do you bring against this fellow?"

The Sadducees and councilors who had taken it upon themselves to put Jesus out of the way had determined to go before Pilate and ask for confirmation of the death sentence pronounced upon Jesus, without volunteering any definite charge.

Therefore did the spokesman for the Sanhedrist court answer Pilate:

"If this man were not an evildoer, we should not have delivered him up to you."

185:2.2 When Pilate observed that they were reluctant to state their charges against Jesus, although he knew they had been all night engaged in deliberations regarding his guilt,

he answered them:

Take him yourselves, and judge him according to your law.

The Jews said unto him,

It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

V, XIV: THE MORNING OF GOOD FRIDAY.  
(Edersheim2 565)

Their answer displays humiliation, ill-humour, and an attempt at evasion (E2 569).

[Pilate] proposed that the Sanhedrists should try Jesus according to Jewish law. This is another important trait, as apparently implying that Pilate had been previously aware both of the peculiar claims of Jesus, and that the action of the Jewish authorities had been determined by 'envy' (E2 569).

“Since you have not agreed on any definite charges,

why do you not take this man and pass judgment on him in accordance with your own laws?”

185:2.3 Then spoke the clerk of the Sanhedrin court to Pilate:

“It is not lawful for us to put any man to death,

and this disturber of our nation is worthy to die for the things which he has said and done. Therefore have we come before you for confirmation of this decree.”

185:2.4 To come before the Roman governor with this attempt at evasion discloses both the ill-will and the ill-humor of the Sanhedrists toward Jesus

as well as their lack of respect for the fairness, honor, and dignity of Pilate.

What effrontery for these subject citizens to appear before their provincial governor asking for a decree of execution against a man before affording him a fair trial and without even preferring definite criminal charges against him!

185:2.5 Pilate knew something of Jesus' work among the Jews,

and he surmised that the charges which might be brought against him had to do with infringements of the Jewish ecclesiastical laws; therefore he sought to refer the case back to their own tribunal.

Again, Pilate took delight in making them publicly confess that they were powerless to pronounce and execute the death sentence upon even one of their own race whom they had come to despise with a bitter and envious hatred.

185:2.6 It was a few hours previously, shortly before midnight

We can understand it all, if, on the previous evening, after the Roman guard had been granted,

and after he had granted permission to use Roman soldiers in effecting the secret arrest of Jesus,

Pilate had spoken of it to his wife ... Tradition has given her the name *Procula*; an Apocryphal Gospel describes her as a **convert to Judaism** ... What if the truth [was that] Procula had not only been a proselyte, ... but known about Jesus and spoken of Him to Pilate that evening? (E2 569)

that Pilate had heard further concerning Jesus and his teaching from his wife, Claudia,

who was a partial **convert to Judaism**, and who later on became a full-fledged believer in Jesus' gospel.

185:2.7 Pilate would have liked to postpone this hearing, but he saw the Jewish leaders were determined to proceed with the case. He knew that this was not only the forenoon of preparation for the Passover, but that this day, being Friday, was also the preparation day for the Jewish Sabbath of rest and worship.

185:2.8 Pilate, being keenly sensitive to the disrespectful manner of the approach of these Jews, was not willing to comply with their demands that Jesus be sentenced to death without a trial. When, therefore, he had waited a few moments for them to present their charges against the prisoner, he turned to them and said: "I will not sentence this man to death without a trial; neither will I consent to examine him until you have presented your charges against him in writing."

185:2.9 When the high priest and the others heard Pilate say this, they signaled to the clerk of the court, who then handed to Pilate the written charges against Jesus.

§139. THE TRIAL BEFORE PILATE. Matt. 27:[2] 11-31. Mark 15:1-20. Luke 23:1-25. John 18:28—19:16a.

Luke 23:2 And they began to accuse him, saying,

And these charges were:

185:2.10 "We find in the Sanhedrist tribunal that this man is an evildoer and a disturber of our nation in that he is guilty of:

We found this man perverting our nation,

"1. Perverting our nation

and stirring up our people to rebellion.

and forbidding to give tribute to Cæsar,

"2. Forbidding the people to pay tribute to Caesar.

and saying that he himself is Christ a king [ERV mg.: Or, *an anointed king*].

"3. Calling himself the king of the Jews

and teaching the founding of a new kingdom."

185:2.11 Jesus had not been regularly tried nor legally convicted on any of these charges. He did not even hear these charges when first stated, but Pilate had him brought from the praetorium, where he was in the keeping of the guards, and he insisted that these charges be repeated in Jesus' hearing.

185:2.12 When Jesus heard these accusations, he well knew that he had not been heard on these matters before the Jewish court, and so did John Zebedee and his accusers, but he made no reply to their false charges.

Mark 15:4 And Pilate again asked him, saying, answerest thou nothing? behold how many things they accuse thee of.

5 But Jesus no more answered anything; insomuch that Pilate marvelled.

Even when Pilate bade him answer his accusers,

he opened not his mouth.

Pilate was so astonished at the unfairness of the whole proceeding and so impressed by Jesus' silent and masterly bearing that he decided to take the prisoner inside the hall and examine him privately.

185:2.13 Pilate was confused in mind, fearful of the Jews in his heart, and mightily stirred in his spirit by the spectacle of Jesus' standing there in majesty before his bloodthirsty accusers and gazing down on them, not in silent contempt, but with an expression of genuine pity and sorrowful affection.

### 3 . T H E P R I V A T E E X A M I N A T I O N B Y P I L A T E

John 18:33 Pilate therefore entered again into the Prætorium, and called Jesus,

185:3.1 Pilate took Jesus and John Zebedee into a private chamber,

leaving the guards outside in the hall, and requesting the prisoner to sit down, he sat down by his side and asked several questions.

Pilate began his talk with Jesus by assuring him that he did not believe the first count against him: that he was a perverter of the nation and an inciter to rebellion. Then he asked, "Did you ever teach that tribute should be refused Caesar?" Jesus, pointing to John, said, "Ask him or any other man who has heard my teaching." Then Pilate questioned John about this matter of tribute, and John testified concerning his Master's teaching and explained that Jesus and his apostles paid taxes both to Caesar and to the temple. When Pilate had questioned John, he said, "See that you tell no man that I talked with you." And John never did reveal this matter.

[!]

185:3.2 Pilate then turned around to question Jesus further,

and said unto him,

saying:

"And now about the third accusation against you,

Art thou the King of the Jews?

are you the king of the Jews?"

Since there was a tone of possibly sincere inquiry in Pilate's voice, Jesus smiled on the procurator

34 Jesus answered,

and said:

SOURCE OR PARALLEL

URANTIA PAPER 185

Sayeth thou this of thyself, or did others tell it thee concerning me?

“Pilate, do you ask this for yourself, or do you take this question from these others, my accusers?”

Whereupon, in a tone of partial indignation,

35 Pilate answered, Am I a Jew?

the governor answered: “Am I a Jew?”

Thine own nation and the chief priests delivered thee unto me:

Your own people and the chief priests delivered you up

and asked me to sentence you to death.

I question the validity of their charges and am only trying to find out for myself

what hast thou done?

what you have done.

Tell me, have you said that you are the king of the Jews, and have you sought to found a new kingdom?”

36 Jesus answered,

185:3.3 Then said Jesus to Pilate:

“Do you not perceive that

My kingdom is not of this world:

my kingdom is not of this world?

if my kingdom were of this world, then would my servants fight,

If my kingdom were of this world, surely would my disciples fight

that I should not be delivered to the Jews:

that I should not be delivered into the hands of the Jews.

“My presence here before you in these bonds is sufficient to show all men that

but now is my kingdom not from hence.

my kingdom is a spiritual dominion,

even the brotherhood of men who, through faith and by love, have become the sons of God. And this salvation is for the gentile as well as for the Jew.”

SOURCE OR PARALLEL

URANTIA PAPER 185

37 Pilate therefore said unto him, Art thou a king then?

185:3.4 “Then you are a king after all?” said Pilate.

Jesus answered,

And Jesus answered:

Thou sayest that I am a king [ERV mg.: Or, *Thou sayest it, because I am a king*].

“Yes, I am such a king,

and my kingdom is the family of the faithful sons of my Father who is in heaven.

To this end have I been born, and to this end am I come into the world,

For this purpose was I born into this world,

even that I should show my Father to all men

that I should bear witness unto the truth.

and bear witness to the truth of God.

And even now do I declare to you that

Every one that is of the truth heareth my voice.

every one who loves the truth hears my voice.”

38 Pilate saith unto him,

185:3.5 Then said Pilate,

half in ridicule and half in sincerity,

What is truth?

“Truth, what is truth—who knows?”

185:3.6 Pilate was not able to fathom Jesus’ words, nor was he able to understand the nature of his spiritual kingdom, but he was now certain that the prisoner had done nothing worthy of death.

THE TRIAL: (II) BEFORE THE ROMAN PROSECUTOR (Smith2 435)

One look at Jesus, face to face, was enough to convince even Pilate that

Evidently he was impressed by the Lord's bearing—so **weary** and dishevelled by rough handling yet so calm and withal so **majestic**. Surely this was **no wild** adventurer! (S2 439)

Ah! now Pilate **thought he understood**.

He had heard of this sort of thing before. Was it not a paradox of the **Stoic** philosophy that **“the wise man is a king”**? (S2 439)

XLVIII: BEFORE PONTIUS PILATE  
(**Smith I** 477)

Jesus was certainly no dangerous revolutionary.

He was nothing but a sophist, a **harmless visionary** (S1 482).

§139. THE TRIAL BEFORE PILATE. Matt. 27:[2] 11-31. Mark 15:1-20. Luke 23:1-25. John 18:28—19:16a.

Luke 23:4 And Pilate said unto the chief priests and the multitudes,

I find no fault in this man.

this gentle and **weary**, but **majestic** and upright, man was **no wild** and dangerous revolutionary

who aspired to establish himself on the temporal throne of Israel.

Pilate **thought he understood** something of what Jesus meant when he called himself a king,

for he was familiar with the teachings of the **Stoics**,

who declared that **“the wise man is king.”**

Pilate was thoroughly convinced that,

instead of being a dangerous seditious-monger,

Jesus was nothing more or less than a **harmless visionary**, an innocent fanatic.

185:3.7 After questioning the Master,

Pilate went back to the chief priests and the accusers of Jesus and said:

“I have examined this man,

and I find no fault in him.

I do not think he is guilty of the charges you have made against him; I think he ought to be set free.”

And when the Jews heard this, they were moved with great anger, so much so that they wildly shouted that Jesus should die;

5 But they were the more urgent, saying,

and one of the Sanhedrists boldly stepped up by the side of Pilate, saying:

He stirreth up the people,

“This man stirs up the people,

teaching throughout all Judæa and beginning from Galilee even unto this place.

beginning in Galilee and continuing throughout all Judea.

He is a mischief-maker and an evildoer. You will long regret it if you let this wicked man go free.”

185:3.8 Pilate was hard pressed to know what to do with Jesus;

6 But when he heard it, he asked whether the man were a Galilæan.

therefore, when he heard them say that he began his work in Galilee,

he thought to avoid the responsibility of deciding the case, at least to gain time for thought, by

7 And when he knew that he was of Herod’s jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

sending Jesus to appear before Herod, who was then in the city attending the Passover.

[12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.]

Pilate also thought that this gesture would help to antidote some of the bitter feeling which had existed for some time between himself and Herod, due to numerous misunderstandings over matters of jurisdiction.

185:3.9 Pilate, calling the guards, said:  
 “This man is a Galilean. Take him  
 forthwith to Herod, and when he has  
 examined him, report his findings to me.”  
 And they took Jesus to Herod.

#### 4. JESUS BEFORE HEROD

185:4.1 When Herod Antipas stopped  
 in Jerusalem, he dwelt in the **old  
 Maccabean palace** of Herod the Great,<sup>6</sup>

[To Herod, therefore, who had come for the Feast  
 to Jerusalem, and there occupied the **old  
 Maccabean Palace**, close to that of the High-Priest,  
 Jesus was now sent (**Edersheim** 2:572).]

and it was to this home of the former king  
 that Jesus was now taken by the temple  
 guards,

and he was followed by his accusers and  
 an increasing multitude. Herod had long  
 heard of Jesus, and he was very curious  
 about him.

When the Son of Man stood before him,  
 on this Friday morning, the wicked  
 Idumean never for one moment recalled  
 the lad of former years who had appeared  
 before him in Sepphoris pleading for a  
 just decision regarding the money due his  
 father, who had been accidentally killed  
 while at work on one of the public build-  
 ings. As far as Herod knew, he had never  
 seen Jesus, although he had worried a  
 great deal about him when his work had  
 been centered in Galilee.

[See 126:5.7.]

Now that he was in custody of Pilate and  
 the Judeans,

8 Now when Herod saw Jesus, he was  
 exceeding glad: for he was of a long time  
 desirous to see him,

Herod was desirous of seeing him,

feeling secure against any trouble from  
 him in the future.

SOURCE OR PARALLEL

URANTIA PAPER 185

because he had heard concerning him;

Herod had heard much about the miracles wrought by Jesus,

and he hoped to see some miracle done by him.

and he really hoped to see him do some wonder.

185:4.2 When they brought Jesus before Herod, the tetrarch was startled by his stately appearance and the calm composure of his countenance.

9 And he questioned him in many words;

For some fifteen minutes Herod asked Jesus questions,

but he answered him nothing.

but the Master would not answer.

Herod taunted and dared him to perform a miracle, but Jesus would not reply to his many inquiries or respond to his taunts.

185:4.3 Then Herod turned to the chief priests and the Sadducees

10 And the chief priests and the scribes stood, vehemently accusing him.

and, giving ear to their accusations, heard all and more than Pilate had listened to regarding the alleged evil doings of the Son of Man.

Finally, being convinced that Jesus would neither talk nor perform a wonder for him,

11 And Herod with his soldiers set him at nought, and mocked him,

Herod, after making fun of him for a time,

and arraying him in gorgeous apparel sent him back to Pilate.

arrayed him in an old purple royal robe and sent him back to Pilate.

[This was not an attempt to transfer the case to Herod; a case begun in a Roman court must be concluded there. Moreover, Herod had no jurisdiction in Jerusalem (Fiske & Easton 186).]

Herod knew he had no jurisdiction over Jesus in Judea.

Though he was glad to believe that he was finally to be rid of Jesus in Galilee, he was thankful that it was Pilate who had the responsibility of putting him to death.

THE TRIAL: (II) BEFORE THE ROMAN PROSECUTOR (Smith2 435)

[E]ver since he had spilt the blood of John the Baptist he had been haunted by the memory of the crime,

and of late the fame of our Lord's Galilean ministry had created in his mind the superstitious notion that He might perhaps be the martyr raised to life again ... (S2 441).

Now at length he had the opportunity which he desired; and was a relief to him when he discovered the baselessness of his apprehension (S2 441).

[In truth Jesus was utterly unlike the stern prophet who had lashed his guilty conscience with the stinging scourge of imperious and indignant rebuke (Smith1 483).]

Herod never had fully recovered from the fear that cursed him as a result of killing John the Baptist.

Herod had at certain times even feared that Jesus was John risen from the dead.

Now he was relieved of that fear

since he observed that

Jesus was a very different sort of person from the outspoken and fiery prophet who dared to expose and denounce his private life.

## 5. JESUS RETURNS TO PILATE

185:5.1 When the guards had brought Jesus back to Pilate, he went out on the front steps of the praetorium, where his judgment seat had been placed,

§139. THE TRIAL BEFORE PILATE. Matt. 27:[2] 11-31. Mark 15:1-20. Luke 23:1-25. John 18:28—19:16a.

13 And Pilate called together the chief priests and the rulers and the people,

and calling together the chief priests and Sanhedrists,

SOURCE OR PARALLEL

URANTIA PAPER 185

14 and said unto them,

said to them:

Ye brought unto me this man, as one that perverteth the people:

“You brought this man before me with charges that he perverts the people,

forbids the payment of taxes, and claims to be king of the Jews.

and behold, I, having examined him before you,

I have examined him

and fail to find him guilty of these charges.

found no fault in this man touching those things whereof ye accuse him:

In fact, I find no fault in him.

Then I sent him to Herod,

15 no, nor yet Herod: for he sent him back unto us;

and the tetrarch must have reached the same conclusion since he has sent him back to us.

and behold, nothing worthy of death hath been done by him.

Certainly, nothing worthy of death has been done by this man.

If you still think he needs to be disciplined,

16 I will therefore chastise him, and release him.

I am willing to chastise him before I release him.”

185:5.2 Just as the Jews were about to engage in shouting their protests against the release of Jesus, a vast crowd came marching up to the praetorium for the purpose of asking Pilate for the release of a prisoner in honor of the Passover feast.

Matt. 27:15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

For some time it had been the custom of the Roman governors to allow the populace to choose some imprisoned or condemned man for pardon at the time of the Passover.

Mark 15:8 And the multitude went up and began to ask him *to do* as he was wont to do unto them.

And now that this crowd had come before him to ask for the release of a prisoner,

and since Jesus had so recently been in great favor with the multitudes, it occurred to Pilate that he might possibly extricate himself from his predicament by proposing to this group that, since Jesus was now a prisoner before his judgment seat, he release to them this man of Galilee as the token of Passover good will.

185:5.3 As the crowd surged up on the steps of the building, Pilate heard them calling out the name of one Barabbas.

John 18:[40] Now Barabbas was a robber.

Barabbas was a noted **political** agitator and murderous robber,

[ ... Bar-Abbas belonged to that class, not uncommon at the time, which, under the colourable pretence of **political** aspirations, committed robbery and other crimes (**Edersheim2** 576-77).]

[He was a notorious personage. He was a brigand, one of those ruffians who had their fastnesses in the wilderness of Judæa and infested the Ascent of Blood, plundering travellers between Jerusalem and Jericho; and he had been **taken red-handed** in a sanguinary affray. It intensified the horror wherewith he was regarded that he was the **son of a venerable Rabbi**, whence he was generally known as *Bar Abba*, "he son of the Father," that, is, the Rabbi (**Smith2** 443).]

the **son of a priest**, who had recently been **apprehended in the act** of robbery and murder on the Jericho road.

This man was under sentence to die as soon as the Passover festivities were over.

185:5.4 Pilate stood up and explained to the crowd that Jesus had been brought to him by the chief priests, who sought to have him put to death on certain charges, and that he did not think the man was worthy of death.

Matt. 27:17 When therefore they were gathered together, Pilate said unto them,

Said Pilate:

Whom will ye that I release unto you?

“Which, therefore, would you prefer that I release to you,

Barabbas, or Jesus who is called Christ?

this Barabbas, the murderer, or this Jesus of Galilee?”

Mark 15:11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

And when Pilate had thus spoken,

the chief priests and the Sanhedrin councilors all shouted at the top of their voices, “Barabbas, Barabbas!”

And when the people saw that the chief priests were minded to have Jesus put to death, they quickly joined in the clamor for his life while they loudly shouted for the release of Barabbas.

[*Compare:* But why (it is sometimes asked) had the crowd which had heard Jesus gladly when he spoke in the Temple so quickly turned against him? ...

The cardinal fact is that] the people now knew that Jesus claimed to be King-Messiah. That Mighty One, whose coming John the Baptist had foretold, Jesus claimed to be. And the people learned of this claim at the moment that he appeared before them as a captive criminal. As he stood there silent, Jesus was to the common Jew the incarnation of a blasphemy (Murry 357-58).]

A few days before this the multitude had stood in awe of Jesus, but the mob did not look up to one who, having claimed to be the Son of God, now found himself in the custody of the chief priests and the rulers and on trial before Pilate for his life.

Jesus could be a hero in the eyes of the populace when he was driving the money-changers and the traders out of the temple, but not when he was a non-resisting prisoner in the hands of his enemies and on trial for his life.

185:5.6 Pilate was angered at the sight of the chief priests clamoring for the pardon of a notorious murderer while they shouted for the blood of Jesus.

10 For he perceived that for **envy** the chief priests had delivered him up.

He saw their malice and hatred and perceived their prejudice and **envy**.

Therefore he said to them: "How could you choose the life of a murderer in preference to this man's whose worst crime is that he figuratively calls himself the king of the Jews?" But this was not a wise statement for Pilate to make. The Jews were a proud people, now subject to the Roman political yoke but hoping for the coming of a Messiah who would deliver them from gentile bondage with a great show of power and glory. They resented, more than Pilate could know, the intimation that this meek-mannered teacher of strange doctrines, now under arrest and charged with crimes worthy of death, should be referred to as "the king of the Jews." They looked upon such a remark as an insult to everything which they held sacred and honorable in their national existence, and therefore did they all let loose their mighty shouts for Barabbas's release and Jesus' death.

185:5.7 Pilate knew Jesus was innocent of the charges brought against him, and had he been a just and courageous judge, he would have acquitted him and turned him loose. But he was afraid to defy these angry Jews,

Matt. 27:19 And while he was sitting on the judgement-seat, his wife sent unto him,

and while he hesitated to do his duty, a messenger came up and presented him with a sealed message from his wife, Claudia.

185:5.8 Pilate indicated to those assembled before him that he wished to read the communication which he had just received before he proceeded further with the matter before him.

When Pilate opened this letter from his wife, he read:

saying, Have thou nothing to do with that righteous man:

"I pray you have nothing to do with this innocent and just man

for I have suffered many things this day in a dream because of him.

whom they call Jesus.

I have suffered many things in a dream this night because of him.”

This note from Claudia not only greatly upset Pilate and thereby delayed the adjudication of this matter, but it unfortunately also provided considerable time in which

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

the Jewish rulers freely circulated among the crowd and urged the people to call for the release of Barabbas and to clamor for the crucifixion of Jesus.

185:5.9 Finally, Pilate addressed himself once more to the solution of the problem which confronted him, by asking the mixed assembly of Jewish rulers and the pardon-seeking crowd,

Mark 15:12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?

“What shall I do with him who is called the king of the Jews?”

13 And they cried out again,  
Crucify him.

And they all shouted with one accord,  
“Crucify him! Crucify him!”

The unanimity of this demand from the mixed multitude startled and alarmed Pilate, the unjust and fear-ridden judge.

14 And Pilate said unto them,  
Why,  
what evil hath he done?

185:5.10 Then once more Pilate said:  
“Why would you crucify this man?  
What evil has he done?

Who will come forward to testify against him?”

	But when they heard Pilate speak in defense of Jesus,
But they cried out exceedingly,	they only cried out all the more,
Crucify him.	“Crucify him! Crucify him!”
	185:5.11 Then again Pilate appealed to them regarding the release of the Passover prisoner,
Matt. 27:21 But the governor answered and said unto them,	saying:
	“Once more I ask you,
Which of the two will ye that I release unto you?	which of these prisoners shall I release to you at this, your Passover time?”
And they said, Barabbas.	And again the crowd shouted, “Give us Barabbas!”
22 Pilate saith unto them,	185:5.12 Then said Pilate:
What then shall I do unto Jesus who is called Christ?	“If I release the murderer, Barabbas, what shall I do with Jesus?”
They all say,	And once more the multitude shouted in unison,
Let him be crucified.	“Crucify him! Crucify him!”
	185:5.13 Pilate was terrorized by the insistent clamor of the mob, acting under the direct leadership of the chief priests and the councilors of the Sanhedrin; nevertheless, he decided upon at least one more attempt to appease the crowd and save Jesus.

## 6. PILATE'S LAST APPEAL

[Apparently, all who had been followers of Jesus had been scattered. None of them seem to have been there ... (Edersheim2 577).]

185:6.1 In all that is transpiring early this Friday morning before Pilate, only the enemies of Jesus are participating. His many friends either do not yet know of his night arrest and early morning trial or are in hiding lest they also be apprehended and adjudged worthy of death because they believe Jesus' teachings. In the multitude which now clamors for the Master's death are to be found only his sworn enemies and the easily led and unthinking populace.

185:6.2 Pilate would make one last appeal to their pity. Being afraid to defy the clamor of this misled mob who cried for the blood of Jesus, he ordered the Jewish guards and the Roman soldiers to take Jesus and scourge him.

[?]

This was in itself an unjust and illegal procedure since the Roman law provided that only those condemned to die by crucifixion should be thus subjected to scourging.

Mark 15:16 And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band.

The guards took Jesus into the open courtyard of the prætorium for this ordeal.

Though his enemies did not witness this scourging, Pilate did, and before they had finished this wicked abuse, he directed the scourgers to desist and indicated that Jesus should be brought to him.

[They stripped Him, bound Him to the whipping post, and plied the scourge on His back and shoulders. It was an horrible instrument, aptly nicknamed "a scorpion"—a knout of leathern thongs laded with sharp spikes ... (Smith2 445).]

Before the scourgers laid their knotted whips upon Jesus as he was bound to the whipping post,

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URANTIA PAPER 185

Matt. 27:28 And they stripped him, and put on him a scarlet robe.

[Over His bleeding shoulders the cast the Tetrarch's purple robe ... (Smith2 445).]

29 And they plaited a crown of thorns and put it upon his head,

and a reed in his right hand;

[ ... and put a reed in His hand for a sceptre (Smith2 445).]

and they kneeled down before him, and mocked him, saying,

Hail, King of the Jews!

30 And they spat upon him,

[John 19:[3] and they struck him with their hands.]

and took the reed and smote him on the head.

[Pilate himself led Jesus forward (Poling 201).]

John 19:4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.

they again put upon him the purple robe,

and plaiting a crown of thorns, they placed it upon his brow.

And when they had put a reed in his hand

as a mock scepter,

they knelt before him and mocked him, saying,

“Hail, king of the Jews!”

And they spit upon him

and struck him in the face with their hands.

And one of them, before they returned him to Pilate,

took the reed from his hand and struck him upon the head.

185:6.3 Then Pilate led forth this bleeding and lacerated prisoner

and, presenting him before the mixed multitude, said: “Behold the man!”

Again I declare to you that

I find no guilt in him,

and having scourged him, I would release him.”

5 Jesus therefore came out,

wearing the crown of thorns and the purple garment.

And *Pilate* saith unto them, Behold, the man!

6 When therefore the chief priests and the officers saw him,

they cried out, saying,

Crucify *him*, crucify *him*.

*Pilate* saith unto them, Take him yourselves, and crucify him: for I find no crime in him.

185:6.4 There stood Jesus of Nazareth,

clothed in an old purple royal robe with a crown of thorns piercing his kindly brow.

His face was bloodstained and his form bowed down with suffering and grief. But nothing can appeal to the unfeeling hearts of those who are victims of intense emotional hatred and slaves to religious prejudice.

This sight sent a mighty shudder through the realms of a vast universe, but it did not touch the hearts of those who had set their minds to effect the destruction of Jesus.

185:6.5 When they had recovered from the first shock of seeing the Master's plight,

they only shouted the louder and the longer,

"Crucify him! Crucify him! Crucify him!"

185:6.6 And now did *Pilate* comprehend that it was futile to appeal to their supposed feelings of pity. He stepped forward and said: "I perceive that you are determined this man shall die, but what has he done to deserve death? Who will declare his crime?"

7 The Jews answered him,

We have a law, and by that law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard this saying, he was the more afraid;

[Could it be, he reflected, that after all there was truth in those old fables of deities appearing among men in human guise,

and that this mysterious **personage**, so meek yet so majestic, was indeed a heavenly visitant? (**Smith2** 447)

9 and he entered into the Prætorium again,

and saith unto Jesus,

Whence art thou?

185:6.7 Then the high priest himself stepped forward and, going up to Pilate, angrily declared:

“We have a sacred law, and by that law this man ought to die because he made himself out to be the Son of God.”

When Pilate heard this, he was all the more afraid,

not only of the Jews, but recalling his wife’s note

and the Greek mythology of the gods coming down on earth,

he now trembled at the thought of

Jesus possibly being a divine **personage**.

He waved to the crowd to hold its peace while he took Jesus by the arm and again

led him inside the building that he might further examine him.

Pilate was now confused by fear, bewildered by superstition, and harassed by the stubborn attitude of the mob.

## 7. PILATE’S LAST INTERVIEW

185:7.1 As Pilate, trembling with fearful emotion, sat down by the side of Jesus,

he inquired:

“Where do you come from?”

Really, who are you? What is this they say, that you are the Son of God?"

[*Compare:* Jesus made no reply. He had witnessed Pilate's pusillanimity, his repeated surrenders, his base betrayals of justice; and He despised the man (Smith 488).]

185:7.2 But Jesus could hardly answer such questions when asked by a man-fearing, weak, and vacillating judge who was so unjust as to subject him to flogging even when he had declared him innocent of all crime, and before he had been duly sentenced to die.

But Jesus gave him no answer.

Jesus looked Pilate straight in the face,  
but he did not answer him.

10 Pilate therefore saith unto him,

Then said Pilate:

Speakest thou not unto me?

"Do you refuse to speak to me?"

knowest thou not that I have power to release thee, and have power to crucify thee?

Do you not realize that I still have power to release you or to crucify you?"

11 Jesus answered him,

Then said Jesus:

Thou wouldest have no power against me, except it were given thee from above:

"You could have no power over me except it were permitted from above.

You could exercise no authority over the Son of Man unless the Father in heaven allowed it.

But you are not so guilty since you are ignorant of the gospel.

[" ... But you are less guilty than Judas (Poling 200).]

He who betrayed me

therefore he that delivered me unto thee hath greater sin.

and he who delivered me to you, they have the greater sin.

185:7.3 This last talk with Jesus thoroughly frightened Pilate. This moral coward and judicial weakling now labored under the double weight of the superstitious fear of Jesus and mortal dread of the Jewish leaders.

185:7.4 Again Pilate appeared before the crowd, saying: "I am certain this man is only a religious offender. You should take him and judge him by your law. Why should you expect that I would consent to his death because he has clashed with your traditions?"

12 Upon this Pilate sought to release him:

[Risking all, [the High Priest] flung back his ecclesiastical robes, stepped forward boldly, even insolently,

and said, while his followers became silent to hear him: (Poling 200)]

but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard these words, he brought Jesus out,

185:7.5 Pilate was just about ready to release Jesus

when Caiaphas, the high priest, approached the cowardly Roman judge

and, shaking an avenging finger in Pilate's face,

said with angry words which the entire multitude could hear:

"If you release this man, you are not Caesar's friend,

and I will see that the emperor knows all."

This public threat was too much for Pilate. Fear for his personal fortunes now eclipsed all other considerations,

and the cowardly governor ordered Jesus brought out

and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha.

before the judgment seat.

14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!

As the Master stood there before them, he pointed to him

and tauntingly said, "Behold your king."

15 They therefore cried out,

And the Jews answered,

Away with *him*, away with *him*, crucify him.

"Away with him. Crucify him!"

Pilate saith unto them,

And then Pilate said,

with much irony and sarcasm,

Shall I crucify your King?

"Shall I crucify your king?"

The chief priests answered,

And the Jews answered,

"Yes, crucify him!

We have no king but Cæsar.

We have no king but Caesar."

And then did Pilate realize that there was no hope of saving Jesus since he was unwilling to defy the Jews.

## 8. PILATE'S TRAGIC SURRENDER

185:8.1 Here stood the Son of God incarnate as the Son of Man.

XXXVIII: HE IS TRIED AND CONVICTED (Wilson 278)

The Accusation before Pilate. (Wilson 283)

So that it came to this—without indictment, He was arrested.

He was arrested without indictment;

Without evidence, He was accused.

accused without evidence;

adjudged without witnesses;

Without verdict, guilty or not guilty, He was condemned (W 284).

punished without a verdict;

and now was soon to be condemned to die by an unjust judge who confessed that he could find no fault in him.

If Pilate had thought to appeal to their patriotism by referring to Jesus as the “king of the Jews,” he utterly failed. The Jews were not expecting any such a king. The declaration of the chief priests and the Sadducees, “We have no king but Caesar,” was a shock even to the unthinking populace, but it was too late now to save Jesus even had the mob dared to espouse the Master’s cause.

185:8.2 Pilate was afraid of a tumult or a riot. He dared not risk having such a disturbance during Passover time in Jerusalem.

[Already a report of his maladministration had reached the Emperor and had earned him a stern reprimand, and further trouble would ensure his recall and disgrace (Smith2 437).

He had recently received a reprimand from Caesar, and he would not risk another.

Mark 15:[15] And Pilate, wishing to content the multitude, released unto them Barabbas,

The mob cheered when he ordered the release of Barabbas.

Matt. 27:[24] he took water,

Then he ordered a basin and some water,

and washed his hands before the multitude, saying,

and there before the multitude he washed his hands, saying:

I am innocent of the blood of this righteous man:

“I am innocent of the blood of this man.

You are determined that he shall die, but I have found no guilt in him.

see ye *to it*.

See you to it.

The soldiers will lead him forth.”

25 And all the people answered and said,

And then the mob cheered and replied,

His blood *be* on us, and on our children.

“His blood be on us and on our children.”

1. *Compare:* It may have been about seven in the morning, probably even earlier, when Pilate went out to those who summoned him to dispense justice (Edersheim2 568).

Since it was shortly after 3 A.M. when the Sanhedrin convened, it would be scarce 5 when the hasty trial ended and they adjourned to the Prætorium (Smith2 437).

2. *Compare:* But this province [Judæa] ranked only as a ‘minor Imperial province’; its governor was a procurator, not a *legatus* or *præfectus*, and to control the difficult elements in the population he had only 3000 troops, quartered usually at Cæsarea, besides small detachments used to garrison Jerusalem and Sebaste (*HDB* 730).

3. *Compare:* [Pilate] had probably not taken the trouble to understand the fierce passions of the people whom he was sent to govern, and when **worsted** by them in early encounters, the scorn which Romans felt for Jews became in him something like **hatred**, and a strong desire to be avenged on their leaders at all costs save one, namely, disgrace at Rome. For before all things he seems to have considered his own **position** (*HDB* 729-30).

4. *Contrast:* On the sixth day he convened them in the race-course, and on their renewing their appeal he gave a signal, and a company of soldiers whom he had set in ambush, sprang forward and ... threatened them with instant death unless they ... returned peaceably home (Smith1 478).

5. *Compare:* According to another legend (*Mors Pilati*, in Tischendorf’s *Evang. Apoc.* p. 432) . . . Pilate is thrown into prison [in Rome], and there commits suicide. His body is cast into the Tiber, but as storms and tempests followed, the Romans take it up and send it to Vienne. It is thrown into the Rhone; but the same disasters follow, and it is sent on to Losania (Lucerne or **Lausanne?**). There it is sunk in a pool, fenced round by mountains, and even there the waters boil or bubble strangely. The interest of this story obviously lies in its presenting an early form (the existing text is of the 14<sup>th</sup> century) of the local traditions which connect the name of the procurator of Judæa with the Mount Pilatus that overlooks the Lake of Lucerne (“Pilate, Pontius,” in **Smith’s Dictionary of the Bible** [1870], p. 2530).

6. In 125:1.5 it says that the Asmonean (Maccabean) palace and Herod’s home in Jerusalem were two different buildings:

But Jesus had had enough for his first visit at the temple. They returned to the upper court for Mary and walked about in the open air and away from the crowds for an hour, viewing the Asmonean palace, the stately home of Herod, and the tower of the Roman guards (125:1.5).