

An Exegesis of John 18:28 – 19:16a

The Trial of Jesus Before Pilate

Introduction

Each one of us sometime in our life will come to the point where we will encounter God in one way or another. In that encounter we must decide if we are going to follow God or if we are going to follow the way of the world. Two thousand years ago, the prefect of Judea, a man named Pilate, came into an encounter with the Son of Man who was also the Son of God. That God-man was Jesus of Nazereth. This exegesis deals with that story as contained in the Gospel of John. The story of the trial of Jesus is more than a story of the unjust sentencing of an innocent man, it is the story of Pilate's choice.

Background Information

In 26 AD, a Roman of equestrian rank was appointed prefect (or perhaps a procurator) of a lesser Roman province, the province of Judea.(1). Judea was a remote outpost of the Roman Empire situated on the east shore of the Mediterranean Sea. Its people were difficult to rule. That man sent to govern that region was Pontius Pilate. The Roman Empire was in an unprecedented time of peace but this was not so in Palestine. This was a time of upheaval. In 4 BC following the pelting of Roman soldiers with stones by the Jews, Roman soldiers massacred 3000 Jews as they celebrated Passover in Jerusalem. In 6 AD, infuriated by taxes, the census, and pagan traditions, the Jews revolted in Palestine. Over 2000 insurgents were crucified, 20000 Jews were sold into slavery.(2) Pilate contributed to the friction between the Jews and Rome by further infuriating the Jewish people when he mingled the blood of the Galileans involved in an insurgence with the blood of the Jewish religious sacrifices (Lk 13:1). In addition, as shown in the Qumran writings, many of the Jews believed, that a Messiah would soon arrive and would free the Jews from Roman Rule based on the prophecy of Daniel (Dn 9:24-27) (3). For his harshness, Pilate was often reported to Rome. At one point after he slaughtered a crowd of Samaritans whom he suspected of rebellion, he was finally called to Rome to answer to Tiberius for his conduct. Tiberius, however, died before Pilate arrived (4). Around 30-33 AD, a man named Jesus Barabbas, was arrested for revolutionary activities. Another man of that time, also named Jesus, was a man, Jesus of Nazareth, who purportedly worked miracles. He had been stirring up the people, announcing that the Kingdom of God was near. As the time of the Passover approached, trouble began to brew. Passover was a Jewish religious feast, a feast reminding the Jews that 900 years before their ancestors had escaped from the tyranny of Egypt. For this feast, Pilate would leave his normal residence at Caesarea on the coast of the Mediterranean sea, to come to Jerusalem to exert his influence. Jesus, the miracle worker Jesus, had entered the city of Jerusalem, proclaimed by the residents as King of Israel. Pilate would soon find Jesus at his residence in Jerusalem, charged with the crime of sedition (5), brought by Jewish religious leaders who wanted his death.

The Historicity of the the Trial

Many elements of the Biblical record of the trial of Jesus have come under scrutiny by Historians and Biblical scholars. Was the trial *history remembered* or *prophecy historicized*? Some even question if a trial ever even occurred. The record of the trial of Jesus is found in all

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four canonical Gospels, and is also found in the Gospel of Peter. In addition, the historicity of the trial is attested by two non-Christian, independent, first century sources (6). One was a Roman named Tacitus, 55 – 115 AD, who wrote:

(The Annals, XV:44),

“Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate...”

Another was a Jewish Historian named Flavius Josephus (37 AD – not known), who wrote: (Antiquities 17.3.3, circa 81-96 AD)

“About the same time there lived Jesus, a wise man for he was a performer of marvelous feats and a teacher of such men who received the truth with pleasure. He attracted many Jews and many Greeks. He was the Christ. When Pilate sentenced him to die on the cross, having been urged to do so by our noblest of citizens ...”

However, neither one was an eye witness, nor were they living at the time of Christ and would have had to rely on stories told by others (which all historians do, and does not make it false). Giving further credence to the historicity of the trial are recent artifacts which show the reality of two prominent individuals in the trial, a tablet referencing Pontius Pilate which was found at Caesaria in 1961 (7) and the ossuary of Caiaphas which was found in 1990 (8).

A number of other items are of historical contention in John’s gospel. The Jewish custom of freeing a prisoner is questionable. No one has found evidence that a custom, which allows even the most treasonous person to be released, whether in Judea or anywhere else in the Roman Empire. This does not mean it didn’t happen. In order to bolster Pilate’s standing with the Jews, Pilate may have allowed this, but necessarily, as Rome would have frowned on this practice, did not report this action to Caesar.

The reality of Barabbas is also a question, particularly in light of the question itself of the reality of the custom to free criminals (no custom, no Barabbas). The name Barabbas means Son of the Father. Jesus often referred to God as being His Father. John and the Synoptic writers may be presenting a choice between good, Jesus of Nazareth, and evil, Barabbas, between Christ and Anti-Christ.

Pilate’s sympathy toward Jesus also has to come into question. Jesus had just entered the city, being named King by its citizens. Jesus had previously been involved in a fracas at the Temple. Pilate most likely would have looked upon Him as a potential troublemaker. However, at the time of the writing of the gospel (a period spanning decades, probably 70-95 AD), the Christians were being persecuted by Rome. There may have been an attempt to soften the role of Pilate, appealing to the sentiments of the Romans. The only reason for Pilate to be favorable to Jesus, is that

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the Chief Priests feared Jesus. Since Pilate’s disliked the Chief Priests, any enemy of theirs could have been viewed as a friend of his.

A more complete treatment of these items has been addressed in various books such as *The Death of the Messiah* by Ray Brown, and *Who killed Jesus?* by John Crossan.

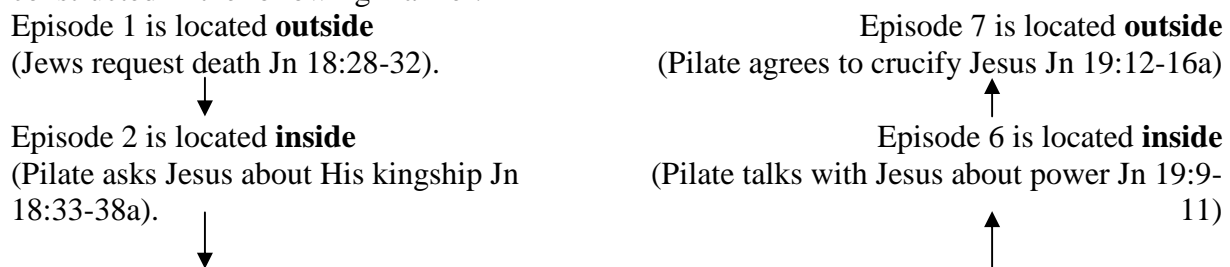
The Scriptural Context of John’s Trial of Jesus

The Context of the Trial of Jesus begins with the announcement of that the Passover of the Jews was near (Jn 11:55). This is significant and a theological tie-in to Jesus as the Paschal lamb. It is an indication of the beginning of the end of Jesus’ public ministry and leads to the Passion Narrative. In Jn 11:57, John indicates that the chief priests and Pharisees wanted to arrest Jesus. Mary (Magdalene) subsequently anoints Jesus with costly perfume, a future glimpse to the burial of Jesus. John indicates that the chief priests now were plotting to put Jesus to death because many of the Jews were turning away from them, along with Lazarus whom Jesus had raised from the dead. Subsequently, Jesus enters Jerusalem, being proclaimed by the people as King of Israel (Jn 12:12-15).

Greeks in Jerusalem to worship at the feast come to meet Jesus. This leads Jesus to announce that His hour (of Passion) had come, that God is to glorify God’s name (Jn 12:20-26). Jesus announces the form of us His death when He announces that He must be lifted up – corresponding to the Roman form of execution (crucifixion) versus the Jewish form of execution (stoning) (Jn 12:31-35). Subsequently, Jesus and the Apostles participate in the Passover feast, followed by various Last Supper discourses. After this, Jesus goes into the garden (of Gethesamane) where He is arrested by a band of soldiers and guards from the chief priests and Pharisees (Jn 18:1-3). He is brought to Annas, former high priest and the father-in-law of the current high priest, Caiaphas, for initial questioning. (This sequence of bringing Jesus before Annas, then to Caiaphas for interrogation is questioned by many. Perhaps John is intending to show the uniqueness of Jesus as the sole High Priest, versus that of the Jewish oriesthood (9).) Caiaphas sends Jesus onto Pilate. The trial of Jesus before Pilate is ready to begin.

Structural Analysis

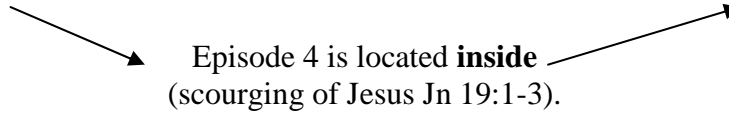
The Passion Narrative of John can be divided be divided into three divisions – Division I being The Arrest and Interrogation of Jesus (Jn 18:1-27), Division II being The Trial of Jesus before Pilate (Jn 18:28- 19:16a), and Division III being The Execution of Jesus on the Cross Jn 19:16b-42). The Trial of Jesus before Pilate can be broken up into 7 episodes (9). The Trial narrative is marked by a distinct literary structure. In the Johannine version, the stage setting for each episode alternates between inside and outside of the praetorium. This is reflected in the U shaped literary structure of the episodes. The episodes can be constructed in the following manner:



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Episode 3 is located **outside** (Barabbas scene Jn 18:38b-40).

Episode 5 is located **outside** (Pilate finds Jesus not guilty Jn 19:4-8).



The structure is symmetric. The episodes themselves mirror each other. Episodes 1 through 3 has 13 verses as does Episodes 5 through 7. Pilate is present and the dominant figure in all episodes except episode 4, which serves to reflect the literary structure. The transition of scenes from outside to inside, back and forth, is a literary technique which reflects the thoughts of Pilate as he waivers back and forth in his encounter with Christ. Since it is Pilate that is moving in and out, the reader tends to associate in one's thought processes with Pilate. Thus we also must choose. The structure is a U and not a circle. While Pilate ends up outside the praetorium as he was when he started, he does not return to the same point at which he started. He has encountered Christ. He cannot return to the same place in life. He will never be the same. After an encounter with Christ, one cannot remain unchanged. Scripture duly notes this change. It is recorded in Luke 23:12 that on that day Pilate became friends with his enemy Herod. Furthermore, the Byzantine church has long held that Pilate later converted to Christianity and is honored by the Byzantine Church as a saint (together with his wife Procla). His feast day is June 25 (10).

Verse by verse analysis of the Conclusion of the trial (Jn 19:8 – 16a).

8 Now when Pilate heard this statement, he became even more afraid,

There are a number of reasons that Pilate could have been afraid:

- 1) Pilate may have been superstitious and most likely had heard of the “miracles of Jesus”. He had been raised in the religions of Rome which spoke of sons and daughters of Jupiter. To kill a son of a god (Jn 19:7) would be a source of fear for him.
- 2) In the Matthean version of the trial which John may have been aware (or if John wrote this part he may have learned of this himself), Pilate receives a note from his wife warning him not to have anything to do with Jesus (Mt 27:19). The reference to Jesus as a son of god would have increased his anxiety.
- 3) Pilate, aware of the custom to release a prisoner at this time of year, may have wanted to release the relatively harmless religious Jesus instead of the popular, insurrectionist Barabbas. Pilate certainly couldn't politically afford another uprising. If he were called back to Rome, it would be in shame. The tenacity of the Jews would indicate that his plan was failing.

9 and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him.

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Pilate may be asking Jesus whether He is human or divine, or more likely, Pilate may be seeking a legal way, not to sentence Jesus. This would be the case if Jesus was not under his jurisdiction. In the Lukan version, we see Pilate asking if Jesus is a Galilean (Lk 23:6). Jesus does not answer, possibly realizing this is just a ploy of Pilate.

10 So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

Pilate is frustrated for he realizes he has no control over Jesus. Jesus is in charge.

11 Jesus answered (him), "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."

It is unclear whether Jesus was speaking of Judas, his betrayer, or the Jewish religious leaders who handed Him over. Even though Jesus is handed over to Pilate by others, Pilate shares in the sin even though, unlike the Jews who had the sin of hatred, Pilate has nothing personal against Jesus. The sin of the "state" which improperly condemns a man to die is not at the same level as that of a murderer. Pilate's sin is that of acting against truth.

12 Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

The Jews play upon Pilate's insecure position as prelate of Judea. Was Pilate a *Friend of Caesar*? *Friend of Caesar* was honorific title given for service to Caesar. Pilate was more of a thorn to Caesar, but did have the friendship of the powerful Aelius Sejanus in Rome. The first known use of this term was not till the time of Vespasian (69-79 AD). However the gospel of John was written after this time, and the use of the term may have been an attempt by the author to prop up Pilate's reputation, thereby appealing to the Roman audience. It is also known that the *Friend of Augustus* existed during the time of Jesus' birth. Thus it is not unreasonable to think that a *Friend of Caesar* honor would have existed at the time of the trial.(11) In Rome, Pilate's benefactor was in trouble or perhaps was already dead. (In 31 AD, Sejanus was executed for treason in Rome.) Certainly now, Pilate would not have wanted to jeopardize that title and any status it gave.

History demonstrates that Pilate certainly justified in being afraid. In 36 AD, Pilate as well as Caiaphas were removed from office by Syrian governor Vitellius due to complaints from the Jewish citizenry (12).

13 When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha.

The NAB translation has Pilate seating Jesus on the Judge's bench. This translation would appear to be historically unlikely even if properly translated from the Greek text. It is unlikely that Pilate would seat Jesus or any other "criminal" on the Judge's bench. Perhaps this reading could be in part due to incorrect grammar of the author, redactor, or

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transcriber. The RSV would seem to present a more reasonable translation -- "*When Pilate heard these words, he brought Jesus out and sat down on the judgment seat...*" One could suggest that perhaps Jesus was unable to stand after the scourging, and Pilate allowed Him to sit in his chair. This is unlikely, as Pilate did not historically appear to be kind-hearted and considerate, particularly to a non-Roman. More likely, Pilate would have had the guards hold Jesus up, rather than give Him his seat of authority. Alternatively, if the author truly meant that Jesus sat on the judgment, perhaps the author was speaking theologically rather than historically. Consider the following, the very name Gabbatha means "elevated place". Jesus sitting on the judgment seat in the elevated place may be a hint of the future judgment of Jesus from His throne in heaven.

The knowledge of the specifics of the courtyard gives John's gospel historical credence. The pavement of Attonia, a fortress-like structure and one of two likely sites for the site of the praetorium, has been unearthed and revealed a 2300 sq. yd. courtyard area with massive 1 sq. yd. by 1 ft. thick blocks of stone pavement. (13)

14 It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!"

The actual wording is "the sixth hour", which if one takes 6:00 AM as the hour of sunrise, would result in noon. The exact time is unclear and differs from that of the Synoptics. For instance, Mark fixes the time of the trial as 9 AM. The day and time for the crucifixion is very critical and theological for John. The term "day of preparation" was associated with the Sabbath and is used that way later in the chapter in verse 31. Scholars state that Jesus supposedly died between the years 27 and 33 AD (14). In the year 30 AD, the day of Passover coincided with the Sabbath day which would coincide with John's dating of the crucifixion (16). It is at noon that the priests begin to slaughter the innocent, undefiled Passover lambs, highly symbolic of slaughtering of the true Passover Lamb.

In saying "Behold your king!", Pilate mocks not only Jesus, but also the Jewish people. Now if Pilate had truly sat Jesus on Pilate's judgment seat, the statement of Pilate in mockery, takes on new theological meaning.

15 They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."

The chief priests have denied the Davidic kingship of the Messiah. They, perhaps tired of the recent nationalistic uprisings or fearing reprisals on the Jews and the Temple, have given their allegiance to man, rather than God.

The Jews have been waiting for almost a millenium for their king to return. Furthermore, the Jewish Misnah states that the Messiah, is supposed to come to judge the world is on Passover (17). Now, the day before Passover, one has Jesus the Judge, sitting in the Judgment Seat. In a point of irony, now Pilate declares Jesus King. The Jews respond by not only denying the kingship of Christ, but also the kingship of the Messiah. (Jn 18:40, 19:15).

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16 Then he handed him over to them to be crucified.

The phrase “handed him over” forms an inclusio on the arrest and conviction of Jesus. The trial is over. The redemptive act of Jesus is about to begin.

Ramifications in Our Lives

Jesus’ trial may have lasted an hour, or perhaps, as some scholars think, it may have spanned across a number of days (18). But in a sense, this trial is not over; it will last until the end of the age when Jesus returns in final Judgment. Each of us is called to judge Jesus – to judge in the sense of discern. We, as a people, are still asking, “Are you a King? Where did you come from?” Pilate was able to discern that Jesus was no threat to him. He recognized that the Chief Priests were out to get Jesus, but he did not recognize who Jesus was. He did not take time to educate himself about Jesus in order to know Him better. He did not follow his conscience, but took the politically expedient, easy way out.

Are we any better? How many times have our actions or lack of actions showed that we do not really know who Jesus is? Have we given Jesus the time necessary to know and understand His teachings and that of His Church, or have we short-shrift our interrogation of Jesus, assuming we know all we need to know? How many times have we taken the politically expedient way out? But there is more than a glimmer of hope. We have the sacraments; we have the sacred scriptures; and we have the Church. All items unavailable to Pilate. Choose to use them and use them well.

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Three Translations of John’s Version of the Trial of Jesus

NAB	RSV	Douay-Rheims
<p>18:28 Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover.</p>	<p>18:28 Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover.</p>	<p>28 Then they led Jesus from Caiphass to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch.</p>
<p>29 So Pilate came out to them and said, "What charge do you bring (against) this man?"</p>	<p>29 So Pilate went out to them and said, "What accusation do you bring against this man?"</p>	<p>29 Pilate therefore went out to them, and said: What accusation bring you against this man?</p>
<p>30 They answered and said to him, "If he were not a criminal, we would not have handed him over to you."</p>	<p>30 They answered him, "If this man were not an evildoer, we would not have handed him over."</p>	<p>30 They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.</p>
<p>31 At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone,"</p>	<p>31 Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death."</p>	<p>31 Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death;</p>
<p>32 in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.</p>	<p>32 This was to fulfill the word which Jesus had spoken to show by what death he was to die.</p>	<p>32 That the word of Jesus might be fulfilled, which he said, signifying what death he should die.</p>
<p>33 So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?"</p>	<p>33 Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?"</p>	<p>33 Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?</p>
<p>34 Jesus answered, "Do you say this on your own or have others told you about me?"</p>	<p>34 Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"</p>	<p>34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?</p>
<p>35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"</p>	<p>35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?"</p>	<p>35 Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?</p>

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<p>36 Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants (would) be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." 37 So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. * For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." 38 Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews and said to them, "I find no guilt in him." 39 But you have a custom that I release one prisoner to you at Passover. * Do you want me to release to you the King of the Jews?" 40 They cried out again, "Not this one but Barabbas!" * Now Barabbas was a revolutionary. 19: 1 * Then Pilate took Jesus and had him scourged. 2 And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, 3 and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. 4 Once more Pilate went out and said to them, "Look, I am</p>	<p>36 Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." 37 Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." 38 Pilate said to him, "What is truth?"(Picture) After he had said this, he went out to the Jews again, and told them, "I find no crime in him." 39 But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" 40 They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. 19:1 Then Pilate took Jesus and scourged him. 2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; 3 they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. 4 Pilate went out again, and said to them, "See, I am</p>	<p>36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. 37 Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. 38 Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him. 39 But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? 40 Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. 19:1 Then therefore, Pilate took Jesus, and scourged him. 2 And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. 3 And they came to him, and said: Hail, king of the Jews; and they gave him blows. 4 Pilate therefore went forth again, and saith to them:</p>
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The Trial of Jesus Before Pilate

<p>bringing him out to you, so that you may know that I find no guilt in him." 5 So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!"</p> <p>6 When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." 7 The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." 8 Now when Pilate heard this statement, he became even more afraid, 9 and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him.</p> <p>10 So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" 11 Jesus answered (him), "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." 12 Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar.</p>	<p>bringing him out to you, that you may know that I find no crime in him." 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"</p> <p>6 When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." 7 The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." 8 When Pilate heard these words, he was the more afraid; 9 he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. 10 Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" 11* Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." 12* Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not</p>	<p>Behold, I bring him forth unto you, that you may know that I find no cause in him. 5 (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man.</p> <p>6 When the chief priests, therefore, and the servants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. 7 The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. 8 When Pilate therefore had heard this saying, he feared the more. 9 And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? 11 Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. 12 And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not</p>
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The Trial of Jesus Before Pilate

<p>Everyone who makes himself a king opposes Caesar."</p> <p>13 When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha.</p> <p>14 It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!"</p> <p>15 They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."</p> <p>16 Then he handed him over to them to be crucified.</p>	<p>Caesar's friend; every one who makes himself a king sets himself against Caesar."</p> <p>13 When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha</p> <p>14 Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!"</p> <p>15 They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."</p> <p>16 Then he handed him over to them to be crucified.</p>	<p>Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.</p> <p>13 Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.</p> <p>14 And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king.</p> <p>15 But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.</p> <p>16 Then therefore he delivered him to them to be crucified.</p>
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