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SUNDAY SCHOOL LESSON

JESUS AND PILATE.
Mat. 27:11-26.

LESSON 8—NOVEMBER 22.
THE GOLDEN TEXT.—“Pilate saith unto them, What shall I do then with Jesus, which is called Christ?”
Matt. 27:22.

INTRODUCTION.
THE TIME—Friday, April 7, A. D. 30.
THE PLACE—Jerusalem.

Of all characters in history Pilate is the most lamentable spectacle; he was both weak and wicked. In the trial of Jesus he was most vacillating. Four times he declared Jesus innocent, yet he finally condemned Him. He was like a ball tossed between his convictions and his fears. According to Eusebius, he died a suicide. He saw only the humanity of Jesus, “Behold the man!”—John 19:5. Had he seen in Him His essential divinity, he would not have feared the Jews.

11. The governor, Pilate. Art Thou the King of the Jews? This was one of the three charges which the Sanhedrin reported to Pilate. Luke 23:2. This charge was true in form, but false in fact. It involved to the Jews both Messiahship and heirship to the throne of David and, therefore, enmity to Caesar, and they made the most of it. Thou sayest, I.e., yes. But Jesus meant He was “king of truth” in a spiritual sense, and, therefore, no rebel. His kingdom was not of this world. John 18:36.

12. He answered nothing. Conscience that He was not alone before His human accusers and judges.
13. He gave Him no answer, not even to a word. In proud disdain. Cf. Matt. 26:62. The governor answered greatly. Accused persons are seldom dumb. Pilate had probably found other Jews brought before his bar especially vehement.
14. He went to release. The custom of releasing a criminal at Passover, however, is not known to have been of long standing. As a stroke of politics it was designed to soften the Roman yoke. A turbulent people always sympathizes, as Dr. Riddle ob-

...serves, with criminals condemned by hated rulers.

16. Barabbas. The name signifies “the son of a father” or father, or “the son of a rabbi.” Tradition says his name was “Jesus.” He was “notable” in that it had led to his execution and had committed murder. John calls him a robber. He was probably one of the zealots of whom Josephus speaks.

17. When will ye? Pilate’s offer was a great blunder, but he sought to please the crowd. He ought to have released Jesus. It was criminal and cowardly to put Jesus on a level with Barabbas, who was known to be a red-handed villain. But Pilate lacked moral earnestness.

18. For envy. Few men ever confess envy.
19. His wife. Tradition names her Claudia Procula and claims she was a Jewish proselyte. She is referred to in the Apocryphal Gospel of Nicodemus, ch. 22, and is canonized by the Greek church. That righteous man, though a Roman, she possessed the nobility and, alone, pleases the cause of the Saviour. She must have known something of the mission of Jesus.

20. The tidings persuader the multitudes. While Pilate was receiving the message from his wife, and hesitated in consequence. The mob on the street were not difficult to move.

21. Let him be crucified. The Jews wished Jesus to be crucified after the Roman mode of execution, rather than stoned after the Jewish. Why, what evil hath He done? Pilate asked this question thrice, and so far as we know, never became convinced that He had done anything meriting death. He seems really to have wished, after chastising Jesus, to let Him go.

22. Washed his hands. Only Matthew tells us of this significant act. Instead of washing his hands, however, he ought to have used them in setting Jesus free, for this was a symbolic act expressing the getting rid of guilt. Israel’s elders were required to do so over a slain man. Cf. Deut. 21:6. But he washed his hands, He felt himself free. These are the words of Pilate; therefore, the Abyssinian church has canonized Pilate as a saint. Jesus was punished due Barabbas; “the just for the unjust.”

23. His blood be on us and on our children. “A goodly heritage the Jews left their sons.” (Jerome.) Theirs is the language of fanatical hate. Matthew alone records it; he was writing especially for Jewish Christians.

24. But Jesus he scourged. “Scourged” is a Latin word. Roman scourging was a fearful punishment. The entire body was bared, the victim was bound to a low pillar or stake in a stooping posture, and the lashes were given without number. It was a punishment for slaves, not Roman citizens. The victims often fainted.

and not infrequently died in the process. Pilate’s soldier’s executed the task. And delivered to be crucified, i.e., to the Roman soldiers.

The legal injustice done Jesus during the trial are obvious, both in the ecclesiastical trial as well as before Pilate. Thus, there were no witnesses summoned in His defence, as Jewish law required: He was smitten and spit upon in a hall of judgment; the trial was concluded on the same day it was begun, whereas, according to Jewish law, capital punishment was always delayed till the next day. It was also required that after condemning the criminal to die the sanderin should mourn and feast that day.

Moreover, in the ecclesiastical court Jesus was condemned for blasphemy because He claimed to be the Son of God; whereas, in the civil court. He was accused of sedition, for claiming that He was a king—which was construed as disloyalty to the emperor. Besides, four times Pilate declared Jesus innocent, and yet kept Him in custody and finally condemned Him. The Roman soldiers even added mockery to scourging, by overstepping the limits of Roman usage.—Prof. Geo. L. Robinson, Ph. D., D.D.

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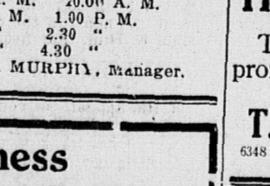


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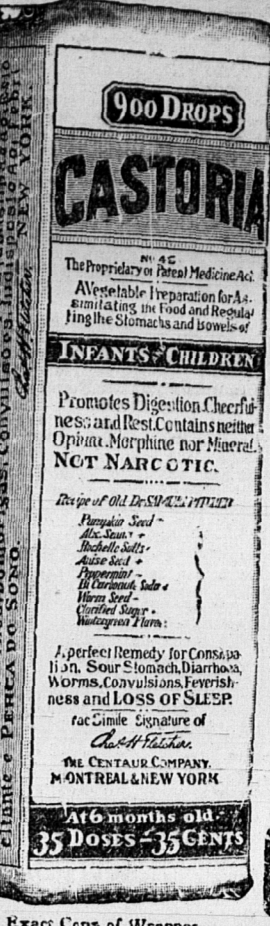
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