**Round Top Church Christian Fellowship**

Sermon

*The Good News According to Mark,*

*An Apostle of Jesus Christ*

*365 Day Disciple ~ Mark 15:1-5, 10*

*Jesus ~ The Envy of the High Priest*

September 2nd In the Year of Our Lord 2018

(Unless otherwise noted, CSB17- Christian Standard Bible 2017 )

**Key people in Mark 15:**

Jesus

Temple High Priest/Chief Priest (Annas / Caiaphas)

Pilate

The Crowd

Barabbas

Roman Soldiers

Centurion

Joseph of Arimathea

Mary mother of James the younger

Mary Magdalene

Joses

Salome

**In review of last week’s sermon:**

The latter verses in Mark 14 detail the arrest and courtyard trial of Jesus at night. These actions symbolize man’s struggle with God becoming one of them. This is an epic event demonstrating man’s fallen-drive to put “God on trial.” The reality is that the trial of Jesus is the “Trial of Man.” God is always on trial. Every day men from all over the world put God on trial. Many say that America is no longer a Christian nation. This could mean that other religions who ascribe to a god are present. However, in the growing secular climate that America has been in the last 100 years, the statement really is intended to declare that there is no God. The trial of God is on-going in the hearts and minds of people everywhere. Therefore, do not look upon the account of Jesus’ arrest and trial as a one-time event. The leadership of the Jews had a history of killing Gods’ prophets. And the history of man does the same. God is on trial all the time all over the world.

**Scriptures referencing persecuting and killing Gods’ prophets:**

**Matthew 5:12** "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

**Acts 7:52** "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become;

**Luke 13:34** "O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!

**1 Thessalonians 2:14-15** 14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they *did* from the Jews, 15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men,

**Predictable Fallen Men**

There isn’t any doubt that fallen man played right into the hands of God. Fallen man is predictable. We can see that the term “total depravity” is easy to contemplate. The One who comes to save humanity from themselves is crucified for their efforts.

**Continue for today September 2, 2018**

**Jesus’ Trial Turns to Pilate**

Under Roman occupation the Temple High Priest could not order the execution of a person. He had to take the case to the Roman governor, Pilate.

As an appointed governor, Pilate had political consideration to consider. Yes, he was the all-powerful representation of Rome and, at the same time, had a goal of keeping the peace and making his realm productive for the empire. It is hard to be productive, if the people you govern are up-in-arms about religious matters. Pilate was eventually replaced, because he did not handle an uprising involving the Samaritans. According to Josephus, who wrote about it around AD 93, Pilate was deposed and sent to Rome by [Lucius Vitellius](https://en.wikipedia.org/wiki/Lucius_Vitellius) after harshly suppressing a [Samaritan](https://en.wikipedia.org/wiki/Samaritan) movement, arriving just after the death of Tiberius which occurred on 16 March in AD 37. Pilate was replaced by [Marcellus](https://en.wikipedia.org/wiki/Marcellus_(prefect_of_Judea)). This demonstrates that Pilate had his political limits. Therefore, his appeasement to release Barabbas was understandable.

All four Gospel chronicle Pilate’s trial of Jesus. There are differences. The main difference is in John: Jesus’ response to Pilate’s question, “Are You the King of the Jews?’ Matthew, Mark and Luke all have Jesus’ simple response, “You say so.” However, **in John** (18:34ff), Jesus responds, **"Are you saying this on your own initiative, or did others tell you about Me?"**

35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?"

36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

37 Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."

**In Matthew**, Pilate’s wife reports that she suffered a terrible dream because of Jesus. Pilate is also reported as washing his hands of Jesus’ situation.

**In Luke**, Pilate learns that Jesus is a Galilean and sends Him to be questioned by Herod who finds Him not guilty of a capital crime. Herod sends Jesus back to Pilate.

**Mark 15: 1-5 SECOND TRIAL “PILATE”**

**1** As soon as it was morning,

having held a meeting with the elders, scribes,

and the whole Sanhedrin, [Courtyard Trial as Night]

the chief priests tied Jesus up, led him away,

and handed him over to Pilate.

**Joseph Caiaphas, high priest of the temple in Jerusalem from 18 to 37 A.D.**

It is noteworthy to compare the Gospel of John’s (Ch. 18) chronology of Jesus’ trial before the High Priest to Mark’s account. It appears that after Jesus’ arrest He was taken to Annas the father-in-law of Caiaphas. After Annas questions Jesus, He is sent to Caiaphas then to Pilate. Annas was the previous High Priest.

[see notes at end of sermon]

2 So Pilate asked him, "Are you the King of the Jews?"

**Matthew 2:1-2 1** After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem, **2** saying, "Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him."

**He answered him, "You say so."**

3 And the chief priests accused him of many things.

4 Pilate questioned him again,

"Aren't you going to answer?

Look how many things they are accusing you of!"

5 But Jesus still did not answer, and so Pilate was amazed.

**John’s Account chapter 18**

29 Pilate therefore went out to them, and said, "What accusation do you bring against this Man?"

30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you."

31 Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"

32 that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die.

33 Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, "Are You the King of the Jews?"

34 Jesus answered, **"Are you saying this on your own initiative, or did others tell you about Me?"**

35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?"

36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

37 Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."

38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no guilt in Him.

39 "But you have a custom, that I should release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"

40 Therefore they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber. (Jn. 18:29-40 NAS)

**Matthew’s account of Jesus before Pilate (27:11-25)**

11 Now Jesus stood before the governor. "Are you the King of the Jews?" the governor asked him.

**Jesus answered, "You say so."**

12 While he was being accused by the chief priests and elders, he didn't answer.

13 Then Pilate said to him, "Don't you hear how much they are testifying against you?"

14 But he didn't answer him on even one charge, so that the governor was quite amazed.

15 At the festival the governor's custom was to release to the crowd a prisoner they wanted.

16 At that time they had a notorious prisoner called Barabbas.

17 So when they had gathered together, Pilate said to them, "Who is it you want me to release for you-- Barabbas, or Jesus who is called Christ?"

**18 For he knew it was because of envy that they had handed him over.**

19 While he was sitting on the judge's bench, his wife sent word to him, "Have nothing to do with that righteous man, for today I've suffered terribly in a dream because of him."

20 The chief priests and the elders, however, persuaded the crowds to ask for Barabbas and to execute Jesus.

21 The governor asked them, "Which of the two do you want me to release for you?" "Barabbas!" they answered.

22 Pilate asked them, "What should I do then with Jesus, who is called Christ?" They all answered, "Crucify him!"

23 Then he said, "Why? What has he done wrong?" But they kept shouting all the more, "Crucify him!"

24 When Pilate saw that he was getting nowhere, but that a riot was starting instead, he took some water, **washed his hands in front of the crowd, and said,** "I am innocent of this man's blood. See to it yourselves!"

25 All the people answered,

"His blood be on us and on our children!"

**Luke’s Account of Jesus Before Pilate**

**Luke 23:1** Then their whole assembly rose up and brought him before Pilate.

2 They began to accuse him, saying, "We found this man misleading our nation, opposing payment of taxes to Caesar, and saying that he himself is the Messiah, a king."

3 So Pilate asked him, "Are you the king of the Jews?" He answered him, **"You say so."**

4 Pilate then told the chief priests and the crowds,

"I find no grounds for charging this man."

5 But they kept insisting, "He stirs up the people, teaching throughout all Judea, from Galilee where he started even to here."

6 When Pilate heard this, he asked if the man was a Galilean.

7 Finding that he was under Herod's jurisdiction,

he sent him to Herod, who was also in Jerusalem during those days.

**Third Trial ~ Herod**

8 Herod was very glad to see Jesus; for a long time he had wanted to see him because he had heard about him and was hoping to see some miracle performed by him.

9 So he kept asking him questions,

but Jesus did not answer him.

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

11 Then Herod, with his soldiers, treated him with contempt, mocked him, dressed him in bright clothing, and sent him back to Pilate.

12 That very day Herod and Pilate became friends. Previously, they had been enemies.

**BACK TO PILATE**

13 Pilate called together the chief priests, the leaders, and the people,

14 and said to them, "You have brought me this man as one who misleads the people. But in fact, after examining him in your presence, I have found no grounds to charge this man with those things you accuse him of.

15 Neither has Herod, because he sent him back to us.

Clearly, he has done nothing to deserve death.

16 Therefore, I will have him whipped and then release him."

17 omitted – not found in oldest manuscripts.

18 Then they all cried out together,

"Take this man away! Release Barabbas to us!"

19 (He had been thrown into prison for a rebellion that had taken place in the city, and for murder.)

20 Wanting to release Jesus, Pilate addressed them again,

21 but they kept shouting, "Crucify! Crucify him!"

22 A third time he said to them, "Why? What has this man done wrong? I have found in him no grounds for the death penalty. Therefore, I will have him whipped and then release him."

23 But they kept up the pressure, demanding with loud voices that he be crucified, and their voices won out.

24 So Pilate decided to grant their demand

25 and released the one they were asking for, who had been thrown into prison for rebellion and murder.

But he handed Jesus over to their will. (Lk. 23:1-25)

**Analysis**

The multiple trials or moving trial of Jesus before Annas, Caiaphas, Pilate, Herod, back to Pilate took place amid the screaming envy of the Jews led by the High Priests, Annas and Caiaphas. If you count the examination before Annas as separate, Jesus stood before four examiners with two finding Him not guilty. The two examiners wanting to crucify Jesus were also His accusers. When Jesus was examined by independent judges, He is found not guilty.

We have observed in the past that the Jews were the most offended by Jesus because their religious sensitivities were offended. Jesus told the Romans that His kingdom was not of this world. Therefore, from their standpoint, he was not a threat to them.

**Matthew 27**

23 Then he said, "Why? What has he done wrong?" But they kept shouting all the more, "Crucify him!"

24 When Pilate saw that he was getting nowhere, but that a riot was starting instead, he took some water, **washed his hands in front of the crowd, and said,** "I am innocent of this man's blood. See to it yourselves!"

The Jews lied and presented Jesus as a revolutionary to the Romans. Pilate did not accept this charge. However, Pilate did not want a charge against him to reach Rome that he was not dealing with revolutionaries and those who opposed Caesar.

"We found this man misleading our nation, opposing payment of taxes to Caesar, and saying that he himself is the Messiah, a king." Luke 23:2

So, Pilate agreed to the crucifixion of Jesus. The Jews were so worked-up, as Scripture records here in Matthew. (Luke 23:5; John 18:30; 15:29-32).

25 All the people answered,

"His blood be on us and on our children!" Matthew 27:25

**WHAT WE LEARN FROM THE TRIALS OF JESUS**

We learn that fallen humanity controlled by “The Enemy” of God, that is Satan, will:

1. Mortgage their children to accomplish their goals.

In the Jewish revolt against the Romans in 66 A.D., the Jews along with their children were slaughtered by the thousands. The Romans report that during the siege of Jerusalem the Jews were seen boiling their baby children for food (Josephus).

1. Use tools of deceit and envy [phthonos] all the time.

**φθόνον** noun accusative masculine singular common from **φθόνος**

*jealousy* over the good success of another

If people are overtaken by deceit then envy death can occur. This is a pattern repeated throughout history. Cain deceived himself that he could live life with God relegated to the side-lines, and therefore he became envious of his brother Abel whom he murdered. Remember that Cain only brought his offering to the Lord in the course of time or when he ‘got around’ to it. Abel brought his “first-fruits” (Genesis 4).

1. Make the Jews want to seek to be first. So, they became last after the Romans finished them off at Masada in 72 A.D. The very Temple in which Jesus threw-out the money changers was destroyed. What they attempted to protect became no more.
2. Show fallen humanity as predictable. They will pursue their own interest at the expense of their neighbor. Envious people do not love God and therefore cannot love their neighbor. Thus, they eventually use their neighbor in an abusive way.
3. Make envious people that will incorporate others, persuade others and/or pressure others to participate in their plot. Pilate is the best example.
4. Make these people fail to see God at work in front of them. They are blinded by their own fallen condition. Their rage makes them blind. They cannot hear God.
5. Similarly, make these people ‘turned over to their own desires’.

**Strong’s 5355 φθόνος phthonos {fthon'-os}**

**Meaning: 1) envy 2) for envy, i.e. prompted by envy**

**Origin: probably akin to the base of 5351;; n m**

**Usage: AV - envy 8, envying 1; 9**

**φθόνον** noun accusative masculine singular common from **φθόνος**

*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

**Friberg,** *Analytical Greek Lexicon*

**φθόνος**, **ου**, **ὁ** (1) in a negative sense *envy**, jealousy* over the good success of another (MT 27.18); (2) in a positive sense of God's protective jealousy (perhaps JA 4.5 πρὸς φθόνον *to the point of envy, even with envy*)

**φθόνος** N-NM-S φθόνος / **φθόνον** N-AM-S φθόνος

*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

**Gingrich,** *Greek NT Lexicon (GIN)*

**φθόνος**, **ου**, **ὁ** *envy, jealousy* Mt 27:18; Ro 1:29; Gal 5:21; 1 Ti 6:4; Tit 3:3; Js 4:5. [pg 210]

*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

**Danker,** *Greek NT Lexicon (DAN)*

**φθόνος**,**ου**,**ὁ** [etym. complex] **(state of) envy,** s. prec. **1 Pt 2:1** al.; cp. **Mt 27:28.**

**Hebrews 1:1-6 1** Long ago God spoke to the fathers by the prophets at different times and in different ways.

2 In these last days, he has spoken to us by his Son. God has appointed him heir of all things and made the universe through him.

3 The Son is the radiance of God's glory and the exact expression of his nature, sustaining all things by his powerful word. After making purification for sins, he sat down at the right hand of the Majesty on high.

4 So he became superior to the angels, just as the name he inherited is more excellent than theirs. 5 For to which of the angels did he ever say, You are my Son; today I have become your Father, or again, I will be his Father, and he will be my Son?

6 Again, when he brings his firstborn into the world, he says, And let all God's angels worship him.

**Hebrews 1:13-14** 13 Now to which of the angels has he ever said: Sit at my right hand until I make your enemies your footstool?

14 Are they not all ministering spirits sent out to serve those who are going to inherit salvation?

**Hebrews. 8:6-8**

6 But Jesus has now obtained a superior ministry, and to that degree he is the mediator of a better covenant, which has been established on better promises.

7 For if that first covenant had been faultless, there would have been no occasion for a second one.

8 But finding fault with his people, he says: See, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah--

**Hebrews 10:10-18**

10 By this will, we have been sanctified through the offering of the body of Jesus Christ once for all time.

11 Every priest stands day after day ministering and offering the same sacrifices time after time, which can never take away sins.

12 But this man, after offering one sacrifice for sins forever, sat down at the right hand of God.

13 He is now waiting until his enemies are made his footstool.

14 For by one offering he has perfected forever those who are sanctified.

15 The Holy Spirit also testifies to us about this. For after he says:

16 This is the covenant I will make with them after those days, the Lord says, I will put my laws on their hearts and write them on their minds,

17 and I will never again remember their sins and their lawless acts.

18 Now where there is forgiveness of these, there is no longer an offering for sin.

**What was the result of the Cross in the lives of the Disciples.**

Acts 3:1-9 1 Now Peter and John were going up to the temple for the time of prayer at three in the afternoon.

2 A man who was lame from birth was being carried there. He was placed each day at the temple gate called Beautiful, so that he could beg from those entering the temple.

3 When he saw Peter and John about to enter the temple, he asked for money.

4 Peter, along with John, looked straight at him and said, "Look at us." 5 So he turned to them, expecting to get something from them.

6 But Peter said, "I don't have silver or gold, but what I do have, I give you: In the name of Jesus Christ of Nazareth, get up and walk!"

7 Then, taking him by the right hand he raised him up, and at once his feet and ankles became strong.

8 So he jumped up and started to walk, and he entered the temple with them-- walking, leaping, and praising God.

9 All the people saw him walking and praising God,

**Acts 4:1** While they were speaking to the people, the priests, the captain of the temple police, and the Sadducees confronted them,

2 because they were annoyed that they were teaching the people and proclaiming in Jesus the resurrection of the dead.

3 So they seized them and took them into custody until the next day since it was already evening.

4 But many of those who heard the message believed, and the number of the men came to about five thousand.

5 The next day, their rulers, elders, and scribes assembled in Jerusalem

6 with Annas the high priest, Caiaphas, John, Alexander, and all the members of the high-priestly family.

7 After they had Peter and John stand before them, they began to question them: "By what power or in what name have you done this?"

8 Then Peter was filled with the Holy Spirit and said to them, "Rulers of the people and elders:

9 If we are being examined today about a good deed done to a disabled man, by what means he was healed,

10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified and whom God raised from the dead-- by him this man is standing here before you healthy.

11 This Jesus is the stone rejected by you builders, which has become the cornerstone.

12 There is salvation in no one else, for there is no other name under heaven given to people by which we must be saved."

13 When they observed the boldness of Peter and John and realized that they were uneducated and untrained men, they were amazed and recognized that they had been with Jesus.

14 And since they saw the man who had been healed standing with them, they had nothing to say in opposition.

15 After they ordered them to leave the Sanhedrin, they conferred among themselves,

16 saying, "What should we do with these men? For an obvious sign has been done through them, clear to everyone living in Jerusalem, and we cannot deny it.

17 But so that this does not spread any further among the people, let's threaten them against speaking to anyone in this name again."

18 So they called for them and ordered them not to speak or teach at all in the name of Jesus.

19 Peter and John answered them, "Whether it's right in the sight of God for us to listen to you rather than to God, you decide;

20 for we are unable to stop speaking about what we have seen and heard."

**21 After threatening them further, they released them. They found no way to punish them because the people were all giving glory to God over what had been done.**

22 For this sign of healing had been performed on a man over forty years old. (Acts 4:1-22)

**Notes**

**Pontius Pilate** ([/ˈpɒnʃəs ˈpaɪlət, -tʃəs, -tiəs/](https://en.wikipedia.org/wiki/Help:IPA/English);[[2]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-2)[[3]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-3)[[4]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-4) [Latin](https://en.wikipedia.org/wiki/Latin): *Pontius Pīlātus*, [Greek](https://en.wikipedia.org/wiki/Greek_language): Πόντιος Πιλάτος, *Pontios Pilatos*) was the fifth [prefect](https://en.wikipedia.org/wiki/Prefect#Prefects_as_provincial_governors) of the Roman province of [Judaea](https://en.wikipedia.org/wiki/Iudaea_Province), serving under Emperor [Tiberius](https://en.wikipedia.org/wiki/Tiberius) from [AD](https://en.wikipedia.org/wiki/AD) 26/27 to 36/37.[[1]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-britspan-1)[[5]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-livius-5) He is best known today for adjudicating on the [trial](https://en.wikipedia.org/wiki/Pilate%27s_Court) and [crucifixion of Jesus](https://en.wikipedia.org/wiki/Crucifixion_of_Jesus).

The sources for Pilate's life are an inscription known as the [Pilate Stone](https://en.wikipedia.org/wiki/Pilate_stone), which confirms his historicity and establishes his title as *prefect*; a [brief mention](https://en.wikipedia.org/wiki/Tacitus_on_Christ) by [Tacitus](https://en.wikipedia.org/wiki/Tacitus); [Philo](https://en.wikipedia.org/wiki/Philo) of Alexandria; [Josephus](https://en.wikipedia.org/wiki/Josephus); the four [canonical gospels](https://en.wikipedia.org/wiki/Canonical_gospels); the [Acts of the Apostles](https://en.wikipedia.org/wiki/Acts_of_the_Apostles); the [First Epistle to Timothy](https://en.wikipedia.org/wiki/First_Epistle_to_Timothy); the [Gospel of Nicodemus](https://en.wikipedia.org/wiki/Gospel_of_Nicodemus); the [Gospel of Marcion](https://en.wikipedia.org/wiki/Gospel_of_Marcion); and other apocryphal works. Based on these sources, it appears that Pilate was an [equestrian](https://en.wikipedia.org/wiki/Equestrian_order) of the [Pontii family](https://en.wikipedia.org/wiki/Pontia_gens" \o "Pontia gens), and succeeded [Valerius Gratus](https://en.wikipedia.org/wiki/Valerius_Gratus" \o "Valerius Gratus) as prefect of Judaea in AD 26. Once in his post he offended the religious sensibilities of his subjects, leading to harsh criticism from Philo, and many decades later, Josephus. According to Josephus, who wrote about it around AD 93,[[6]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-6) Pilate was deposed and sent to Rome by [Lucius Vitellius](https://en.wikipedia.org/wiki/Lucius_Vitellius) after harshly suppressing a [Samaritan](https://en.wikipedia.org/wiki/Samaritan) movement, arriving just after the death of Tiberius which occurred on 16 March in AD 37. Pilate was replaced by [Marcellus](https://en.wikipedia.org/wiki/Marcellus_(prefect_of_Judea)).

In all four gospel accounts, Pilate lobbies for Jesus to be spared his eventual fate of execution, and acquiesces only when the crowd refuses to relent. He thus seeks to avoid personal [responsibility for the death of Jesus](https://en.wikipedia.org/wiki/Responsibility_for_the_death_of_Jesus). In the [Gospel of Matthew](https://en.wikipedia.org/wiki/Gospel_of_Matthew), Pilate washes his hands to show that he is not responsible for the execution of Jesus and reluctantly sends him to his death.[[7]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-Harris-7) The [Gospel of Mark](https://en.wikipedia.org/wiki/Gospel_of_Mark), depicting Jesus as innocent of plotting against the [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire), portrays Pilate as reluctant to execute him.[[7]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-Harris-7) In the [Gospel of Luke](https://en.wikipedia.org/wiki/Gospel_of_Luke), Pilate not only agrees that Jesus did not conspire against Rome, but [Herod Antipas](https://en.wikipedia.org/wiki/Herod_Antipas), the [tetrarch](https://en.wikipedia.org/wiki/Herodian_Tetrarchy) of [Galilee](https://en.wikipedia.org/wiki/Galilee), also finds nothing treasonable in Jesus' actions.[[7]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-Harris-7) In the [Gospel of John](https://en.wikipedia.org/wiki/Gospel_of_John), Pilate states "I find no guilt in Him [Jesus]," and he asks the Jews if Jesus should be released from custody.[[8]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-8)

Scholars have long debated how to interpret Pilate's portrayal in the sources. The significance of the [Pilate Stone](https://en.wikipedia.org/wiki/Pilate_Stone), an artifact discovered in 1961 that names Pontius Pilate, is similarly debated by scholars.[[9]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-:0-9)[[10]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-10)

**Historical Record of Pilate**

The partial inscription reads (conjectural letters in brackets):[[3]](https://en.wikipedia.org/wiki/Pilate_stone#cite_note-ChiltonE465-3)

[*DIS AUGUSTI*]S TIBERIÉUM

[*...PONTI*]US PILATUS

[*...PRAEF*]ECTUS IUDA[*EA*]E

[*...FECIT D*]E[*DICAVIT*]

The translation from Latin to English for the inscription reads:

*To the Divine Augusti [this] Tiberieum*

*...Pontius Pilate*

*...prefect of Judea*

*...has dedicated [this]*

*"Pilate" redirects here. For other uses, see*[*Pilate (disambiguation)*](https://en.wikipedia.org/wiki/Pilate_(disambiguation))*.*

|  |  |
| --- | --- |
| **Pontius Pilate** | |
| [*Prefect*](https://en.wikipedia.org/wiki/Prefect)*of Roman Judaea* | |
| [Ecce homo by Antonio Ciseri (1).jpg](https://en.wikipedia.org/wiki/File:Ecce_homo_by_Antonio_Ciseri_(1).jpg)  [*Ecce Homo*](https://en.wikipedia.org/wiki/Ecce_Homo) ("Behold the Man"), [Antonio Ciseri](https://en.wikipedia.org/wiki/Antonio_Ciseri)'s depiction of Pilate presenting a scourged Jesus to the people of [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem_in_Christianity). | |
| **Born** | before AD Roman Empire |
| **Died** | c. AD 36–39[[1]](https://en.wikipedia.org/wiki/Pontius_Pilate#cite_note-britspan-1) Roman Empire |
| **Spouse** | [Claudia Procula](https://en.wikipedia.org/wiki/Pontius_Pilate%27s_wife) |
| **Occupation** | Roman governor of Judea |

**Wikipedia**

**Annas** [also *Ananus*[[1]](https://en.wikipedia.org/wiki/Annas" \l "cite_note-1) or *Ananias*[[2]](https://en.wikipedia.org/wiki/Annas#cite_note-Goodman,_Martin_p.12-2)] ([Hebrew](https://en.wikipedia.org/wiki/Hebrew_language): חנן‬), son of Seth (23/22 BC – death date unknown, probably around 40 A.D.), was appointed by the Roman legate [Quirinius](https://en.wikipedia.org/wiki/Quirinius) as the first [High Priest](https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel) of the newly formed Roman province of [Iudaea](https://en.wikipedia.org/wiki/Iudaea_Province" \o "Iudaea Province) in 6 A.D; just after the Romans had deposed [Archelaus](https://en.wikipedia.org/wiki/Herod_Archelaus), Ethnarch of [Judaea](https://en.wikipedia.org/wiki/Judea), thereby putting Judaea directly under Roman rule.

Annas officially served as High Priest for ten years (6–15 A.D.), when at the age of 36 he was deposed by the procurator Gratus. Yet while having been officially removed from office, he remained as one of the nation's most influential political and social individuals, aided greatly by the use of his five sons and his son-in-law [Caiaphas](https://en.wikipedia.org/wiki/Caiaphas" \o "Caiaphas)as puppet High Priests.[[3]](https://en.wikipedia.org/wiki/Annas#cite_note-3) His death is unrecorded, but his son Annas the Younger, also known as [Ananus the son of Ananus](https://en.wikipedia.org/wiki/Ananus_the_son_of_Ananus" \o "Ananus the son of Ananus) was assassinated in 66 A.D. for advocating peace with Rome.[[2]](https://en.wikipedia.org/wiki/Annas#cite_note-Goodman,_Martin_p.12-2)

Annas appears in the [Gospels](https://en.wikipedia.org/wiki/Gospel) and [Passion plays](https://en.wikipedia.org/wiki/Passion_plays) as a high priest before whom Jesus is brought for judgment, prior to being brought before [Pontius Pilate](https://en.wikipedia.org/wiki/Pontius_Pilate).

**https://en.wikipedia.org/wiki/Annas**

**Caiaphas** The high priest served as the Jewish people's representative to God. Once a year Caiaphas would enter the [Holy of Holies](https://www.thoughtco.com/the-holy-of-holies-700111) in the temple to offer sacrifices to [Yahweh](http://www.hebrew4christians.com/Names_of_G-d/names_of_g-d.html).

Caiaphas was in charge of the temple treasury, controlled the temple police and lower ranking priests and attendants, and ruled over the Sanhedrin. His 19-year tenure implies that the Romans, who appointed the priests, were pleased with his service.

**Strengths** Caiaphas led the Jewish people in their [worship of God](https://www.thoughtco.com/worship-god-through-relationship-701533). He performed his religious duties in strict obedience to Mosaic law.

**Weaknesses** It is questionable whether Caiaphas was appointed [high priest](https://www.thoughtco.com/high-priest-700109) because of his own merit. Annas, his father-in-law, served as high priest before him and got five of his relatives appointed to that office.

In [John 18:13](https://www.biblegateway.com/passage/?search=John%2018:13&version=NIV), we see Annas playing a major part in Jesus' trial, an indication he may have advised or controlled Caiaphas, even after Annas was deposed. Three high priests were appointed and quickly removed by the Roman governor Valerius Gratus before Caiaphas, suggesting that he was a shrewd collaborator with the Romans.

As a [Sadducee](https://www.thoughtco.com/who-were-the-sadducees-700708), Caiaphas did not believe in the [resurrection](https://www.thoughtco.com/the-resurrection-story-700218). It must have been a shock to him when Jesus [raised Lazarus](https://www.thoughtco.com/raising-of-lazarus-from-the-dead-700214) from the dead. He preferred to destroy this challenge to his beliefs instead of supporting it.

Since Caiaphas was in charge of the temple, he was aware of the [money changers](https://www.thoughtco.com/jesus-clears-the-temple-bible-story-700066) and animal sellers driven out by Jesus ([John 2:14-16](https://www.biblegateway.com/passage/?search=John%202:14-16&version=NIV)). Caiaphas may have received a fee or bribe from these vendors.

Caiaphas was not interested in the truth. His trial of Jesus violated Jewish law and was rigged to produce a guilty verdict. Perhaps he saw Jesus as a menace to Roman order, but he also may have seen this new message as a threat to his family's rich way of life.

**Life Lessons** Compromising with evil is a [temptation](https://www.thoughtco.com/how-to-avoid-temptation-701018) for all of us. We are especially vulnerable in our job, to maintain our way of life. Caiaphas betrayed God and his people to appease the Romans. We need to be on constant guard to stay faithful to Jesus.

**Hometown** Caiaphas was probably born in Jerusalem, although the record is not clear.

**References to Caiaphas in the Bible:** Matthew 26:3, 26:57; Luke 3:2; John 11:49, 18:13-28; Acts 4:6.

**Occupation** High priest of [God's temple](https://www.thoughtco.com/christianity-4133210) in Jerusalem; president of the Sanhedrin.

**Remains of Caiaphas Found** In 1990, archaeologist Zvi Greenhut entered a burial cave in Jerusalem's Peace Forest that was discovered during construction work.

Inside were 12 ossuaries, or limestone boxes, which were used to hold the bones of deceased people. A family member would go to the tomb about a year after death, when the body had decomposed, gather the dry bones and put them in the ossuary.

One bone box was inscribed "Yehosef bar Kayafa," which translated to "Joseph, son of Caiaphas." The ancient Jewish historian [Josephus](https://www.thoughtco.com/how-jews-lived-in-jesus-time-117385) described him as "Joseph, who was also called Caiaphas." These bones of a 60 year old man were from Caiaphas, the high priest mentioned in the Bible. His and other bones found in the tomb were reburied on the Mount of Olives. The [Caiaphas ossuary](http://www.greatarchaeology.com/Caiaphas_ossuary.php) is now displayed in the Israel Museum in Jerusalem.

https://www.thoughtco.com/caiaphas-high-priest-of-the-jerusalem-temple-701058

**Key Verses**

**John 11:49-53**  
*47 So the chief priests and the Pharisees convened the Sanhedrin and were saying, "What are we going to do since this man is doing many signs?*

*48 If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."*

*49 One of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all!*

*50 You're not considering that it is to your advantage that one man should die for the people rather than the whole nation perish."*

*51 He did not say this on his own, but being high priest that year he prophesied that Jesus was going to die for the nation,*

*52 and not for the nation only, but also to unite the scattered children of God.*

*53 So from that day on they plotted to kill him.*

*54 Jesus therefore no longer walked openly among the Jews but departed from there to the countryside near the wilderness, to a town called Ephraim, and he stayed there with the disciples.*