#### Internet Outline

#### Guilty!

Luke 23:13-25

*“For he was aware that the chief priests had delivered Him up because of envy.”* (Mark 15:10-11; NASB)

* + - * 1. **Guilty, For Not Giving Into Evil (vs. 13-14):**
		1. Summoned; Call together – Pilate finally calls to the top of his lungs for the chief priest, rulers, and the people to come to him.
			1. The fact that Herod backed Pilate’s decision would not have impressed the Jews very much, because they despised Herod almost as much as they despised the Romans.[[1]](#footnote-1)
			2. Herod had long wanted to meet Jesus (9:7–9), hoping to see Him perform a miracle; but when the two finally met, Jesus did and said nothing. By killing John, the Baptist, Herod had silenced the voice of God. Our Lord endured great humiliation at the hands of His enemies, but He bore it courageously (Isa. 53:7; 1 Peter 2:21–23).[[2]](#footnote-2)
1. Said – The message Pilate tries to convey is direct and done in a commanding tone.
2. You bring this man to me – Pilate, literally with no plans to repeat this, moves Jesus toward the chief priest, rulers, and the people to tell them his solution to the issue they placed before him.
3. Incites the people to rebel – One of their claims was that Jesus habitually sought to pervert and mislead the people to rebel against Rome.
4. Examine – Pilate told them he carefully interrogated Christ, scrutinizing everything thoroughly. He found that there was no truth to what they were accusing Christ of.
5. Found not guilty regarding the charges – There was no wrongdoing leading to a crime that Pilate said he could legitimately condemn Christ for, not even based on the accusations they were bringing against him. The person who is not under the law (Pilate, the pagan) respects the law, while those who are supposed to be religious lie, try to deceive, and falsely accuse the Messiah they were awaiting to provide deliverance.
6. Herod sent Him back to us – Herod finally sent Christ back to Pilate because there was no point for Pilate to return Christ to him.
7. Nothing deserving of death – Christ was sent back because there was absolutely nothing he did that was in violation of Roman law. There was no evidence that supported the accusations made against him, especially deserving of death.
8. Roman dislike of a gross injustice to an innocent person possibly influenced him; but perhaps the chief motive was the superstitious fear, produced by his wife’s dream and confirmed by Christ’s bearing and words. John states that he again and again declared Jesus to be innocent (18:38, 19:4, 6). In wording, Luke is not remarkably similar to either Matthew. 27:15–26 or Mar. 15:6–15; but the substance of all three is the same. John is more complete and quite independent. He distinguishes the conversation inside the *prætorium* with Jesus and outside with the Jews.[[3]](#footnote-3)
9. Has been done – Christ did not perform any actions that required death.
10. Punish – Christ did not need anyone to educate Him to mature, or find the right direction, that if missed, He would then need correcting words or chastening to correct the wrong behavior.
11. The Romans used a whip made of several strips of leather into which were embedded (near the ends) pieces of bane and lead. The Jews limited the number of stripes to a maximum of 40 (in practice to 39 in case of a miscount), but no such limitation was recognized by the Romans, and victims of Roman floggings often did not survive. [[4]](#footnote-4)
12. Release – Pilate prepared to remove Christ from bondage like a husband and wife divorcing each other (the word release has the same meaning as divorce). Basically, Pilate was letting Christ go for the chief priest, leaders, and people to decide what to do. They had a free will while completing the Lord’s will.
	1. The job of a Roman governor was to see that justice was done, and yet Pilate gave in to the crowd after affirming three times that Jesus was innocent! Jesus “witnessed a good confession” before Pilate (1 Tim. 6:13), but Pilate would not accept the truth (John 18:33–39).[[5]](#footnote-5)
13. **Guilty, For Living Holy (vs. 18-19):**
	* 1. Cried out – Pilate’s decision made them louder and collectively more intense in trying to make him execute the death penalty.
	1. The word “Barabbas” is not a personal name but a family name—*Son of Abbas*. [[6]](#footnote-6)
	2. There is a tragic irony here. Jesus came offering peace (Luke 2:14; 19:41–44) but was rejected in favor of a revolutionary who promoted murder. This verse foreshadows the tragedy of the Jewish revolt in a.d. 70. Luke portrays the choice available for Jesus’ opponents as a clear decision between good and evil; a holy, righteous man and a murderer—Jesus and Barabbas.[[7]](#footnote-7)
		1. Speaking – They repeated the same thing over and over, “Away with this man, and release for us Barabbas.”
		2. Release – They commanded Pilate to once and for all remove from bondage a known, convicted sinner for Christ who was and is not guilty. This was symbolic of Christ’s death because He died to divorce (release is the same as divorce) us from sin (Romans 6:6-7).
		3. Thrown…for insurrection – Barabbas was forcefully thrown into prison because he intentionally engaged in creating intense, emotional unrest against the Roman authorities and premeditatedly killed someone. They accused Christ of rising up against Roman law only to ask for the release of someone who actually did. They released a convicted murderer only to murder an innocent man.
14. Wanting to release – Pilate had made up his mind to press into action and completely divorce himself from having anything to do with condemning Christ to die.
15. Addressed – Pilate authoritatively called out to them to respond to their request.
16. They kept calling out – The chief priest, leaders and the people spoke loudly, with no intention to ever stop saying what they intended for Pilate to do. Pilate can see that they had purposefully made up in their minds to never stop loudly shouting what they wanted.
17. Speaking – What they were saying was specifically and repeatedly loudly verbalized over and over again. They were beginning to behave like a mob.
18. Crucify – The repeated loud shouting that they wanted Christ to be placed on a cross and nailed with stakes like a common thief or insurrectionist.
	1. Messiahship means lordship, that is, authority over God’s plan and salvation. No judgment the leadership makes can prevent that from happening. In fact, ironically and unwittingly, they helped to bring this authority to pass. Jesus was on trial, it seems; but, in fact, He was the Judge.[[8]](#footnote-8)
19. Said – Pilate took a stand because he again repeated a third time that Christ was not guilty. Pilate moved the court hearing to the streets.
20. What evil? – Notice this question was not how Christ broke Roman law (one of their accusations) because there was no evidence that He did.
21. What evil has this man done? – Since these were chief priests and rulers of the moral, civil, and ceremonial law of Israel, the question was directly challenging their standards. Did Christ wickedly, maliciously violate their moral, civil, or ceremonial laws? Their response was that basically they did not care, they just wanted Him violently killed, so that all His followers would not even think to walk with Him again and come back to following them (Mark 15:10).
22. I have found in Him no guilt – Pilate loudly proclaimed that after a thorough, careful scrutinization Christ is guiltless because there is no criminal cause to charge Him. He has to have some reason to charge Christ and definitely if he was going to execute Him. He, after much scrutiny has nothing.
23. I have found in Him no guilt – Notice Pilate said, “in Him”. Some believe that because Christ claimed to be the “King of the Jews” that Pilate thought Christ was a lunatic. The scriptures did not say that Christ did not speak to Pilate. It says that He did not speak to Herod. Pilate spoke with Christ twice, once with everyone present, and again when he sent for the leaders. His examination was very careful and thorough. Pilate now holds court in front of them and they have nothing to say, only demand Christ’s execution.
24. I will punish Him and release Him – Pilate sought to calm everyone down by scourging Christ after acknowledging Christ did nothing wrong. This also allows Pilate to divorce himself from executing an innocent Christ. The politician is trying to find a way to get everyone to see he did something.
25. But they were insistent, press, instant – The chief priest, leaders and the people became more intentional and sought to execute more pressure to the point that they were beginning to act like a mob and about to get out of control. They appeared to act as if they were going to get Pilate to do what they wanted by becoming even more persistent and intense.
26. Asking that He be crucified – Their repeated request was as if Pilate had no authority over them to stop what they demanded. As a result, he must do what they loudly and persistently demanded and that is to put Christ on a cross and drive stakes into His body. Only a Roman official can sign off on this, so they did not need Pilate’s approval just his signature.
27. With loud voices they began to prevail (repeated twice in the verse – they were extremely loud) – The leaders became more intense, which was clearly displayed by the magnitude of how loud their voices became. Their intensity caused Pilate to realize there is nothing he can do to stop them.
28. **Guilty, For Loving God And Us (vs. 24-25):**
29. Pilate pronounces a sentence, their demand granted – Their intense, determined, and boisterous response caused Pilate to adjudicate the case for which he privately could not find just cause. His judgement became what they wanted.
30. Release the man they were asking for – Pilate decided to let go from prison Barabbas since it was customary to do this during the Passover. This is what they were demanding with no intent on ever changing their minds.
31. Thrown into prison – Barabbas was convicted and was violently placed in prison with no intent of ever being released. The sinful chief priest and leaders accepted a sinful man while executing an innocent man.
32. Deliver – Pilate finally made up his mind to turn Christ over to the control of the chief priest and leaders. He clearly understood their intent and knew that by turning Christ over he had signed off on Christ’s execution, a crucifixion that his soldiers could not implement.
33. Deliver – Pilate and Herod clearly stated what they wanted as the only ones who had the authority to execute a death sentence. However, the chief priest and leaders still persisted. It becomes clear that *“He came to His own, and those who were His own did not receive Him.”* (John 1:11).
1. Wiersbe, W. W. (1996). [*The Bible exposition commentary*](https://ref.ly/logosres/ntbec?ref=Bible.Lk23.13-23&off=31&ctx=aining+(vv.+13%E2%80%9323).+~He+met+the+Jewish+le) (Vol. 1, p. 273). Wheaton, IL: Victor Books. [↑](#footnote-ref-1)
2. Wiersbe, W. W. (1992). [*Wiersbe’s expository outlines on the New Testament*](https://ref.ly/logosres/expolnnt?ref=Bible.Lk23.1-25&off=523&ctx=empt+to+kill+Jesus.%0a~Always+ready+for+ano) (p. 202). Wheaton, IL: Victor Books. [↑](#footnote-ref-2)
3. Plummer, A. (1896). [*A critical and exegetical commentary on the Gospel according to S. Luke*](https://ref.ly/logosres/icc-lu?ref=Bible.Lk23.13-25&off=7&ctx=in+illa+die.%0a13%E2%80%9325.+~The+vain+Attempts+of) (p. 524). London: T&T Clark International. [↑](#footnote-ref-3)
4. Stein, R. H. (1992). [*Luke*](https://ref.ly/logosres/nac24?ref=Bible.Lk23.13-16&off=458&ctx=Context%0a~Luke+resumed+the+account+of+Jesu) (Vol. 24, p. 579). Nashville: Broadman & Holman Publishers. [↑](#footnote-ref-4)
5. Wiersbe, W. W. (1992). [*Wiersbe’s expository outlines on the New Testament*](https://ref.ly/logosres/expolnnt?ref=Bible.Lk23.1-25&off=985&ctx=%3b+1+Peter+2%3a21%E2%80%9323).%0a~Pilate+tried+a+third) (p. 202). Wheaton, IL: Victor Books. [↑](#footnote-ref-5)
6. Stein, R. H. (1992). [*Luke*](https://ref.ly/logosres/nac24?ref=Bible.Lk23.18&off=693&ctx=tuously+as+in+23%3a2.%0a~Release+Barabbas+to+) (Vol. 24, p. 582). Nashville: Broadman & Holman Publishers. [↑](#footnote-ref-6)
7. Stein, R. H. (1992). [*Luke*](https://ref.ly/logosres/nac24?ref=Bible.Lk23.19&off=37&ctx=n+%E2%80%A6+and+for+murder.+~Luke+explained+Barab) (Vol. 24, p. 582). Nashville: Broadman & Holman Publishers. [↑](#footnote-ref-7)
8. Bock, D. L. (1998). [Luke](https://ref.ly/logosres/hlmnbblcomm?ref=Bible.Lk22.1-23.25&off=954&ctx=rn+in+Acts+2%3a30%E2%80%9336.+~Messiahship+means+lo). In D. S. Dockery (Ed.), *Holman concise Bible commentary* (p. 458). Nashville, TN: Broadman & Holman Publishers. [↑](#footnote-ref-8)