

GOSPEL OF YOHANAN

Chapters 18, 19

Speaking of the trial and crucifixion of the Messiah, we read in the book of **Acts 4:26-28**:
The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ.'

For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done.

We previously saw how the first group of people, Israel, represented by the religious institution, did whatever God's hand and His purpose determined to do to the Messiah. Now we have reached the second part of the trial, when the second group of people, the Gentiles, represented by Pontius Pilate and Herod, take their turn to judge the Messiah.

We have seen that the first attempt to condemn the Son of God was in no respect through a proper trial, where a great number of biblical laws, as well as their rabbinical laws, were broken. This attempt was to no avail because, at the end, they had no valid accusations against the Messiah and they had to resort to serious illegalities to pronounce the death penalty on the Son of God.

These religious leaders faced a problem, since they were under Roman rule and did not have the right to execute the death penalty. Thus, they delivered their Messiah to the Gentiles in order to have Him crucified. This fell into the hands of Pontius Pilate, the Roman procurator of the time.

What follows is a messy scene, where two opposing parties, the Jewish religious leaders and the Gentile Roman authority, repeatedly clashed against each other. One more time, after considering this whole kangaroo trial, one realizes that God's hand was there. Had God not directed the situation, these people would have torn each other up. Yeshua's last words to Pilate, in **John 19:11**, sums up this trial:

.....You could have no power at all against Me unless it had been given you from above.....

No one had any power over the Messiah, but God so decreed that His Son be killed and resurrected so that we might have everlasting life. This is what was prophesied by Isaiah in **Isaiah 53:10**

Yet it pleased the LORD to bruise Him; He has put Him to grief....

God allowed all this to be done out of His love for humankind. As we are about to see what our Messiah endured for us, it is my prayer that our hearts will be so deeply moved in gratitude towards the One who came down from heaven and so arranged the circumstances so that He died and resurrected for each one of us who recognizes what He did for us.

Let's now go to the text and begin where we left off.

John 18:28-32

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

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

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

Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"

that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

After a difficult night with Annas and Caiaphas, Jesus is now brought to the Praetorium which was the legal residence of the chief of a province, not too far from Caiaphas' home.

We are told that *it was early morning*. According to **Mark 13:35**, the night was divided into four watches: *the evening, midnight, the crowing of the rooster, and the morning*. Each of these watches marks a point in this difficult night for our Messiah: First, *the evening* after the Passover meal, where Jesus entered the garden of Gethsemane and was arrested; *At midnight*, the approximate time where the trials began with Annas and Caiaphas; *At the crowing of the rooster*, when Peter denied Him; and *in the morning*, now in front of Pilate.

They must have awakened Pilate because this watch is between 3am to 6am. The reason for their impressments is given to us in **verse 28**: *lest they should be defiled, but that they might eat the Passover*.

There is a sad irony here. They were careful not to be defiled when in fact they were in the process of rejecting their very God. How many times does man act with such conviction, without realizing that they are fighting against the very God they think they serve. The actual sad part is that these were to celebrate a Passover and it was the true Passover, the Messiah, which they were delivering to be crucified. Now they were left with their own religion without God and yet very zealous. This is where man's religion takes over true faith.

Pontius Pilate is introduced here, in **verse 29**. The name Pontius indicates the family line from which Pilate was descended. It was one of the most famous Samnite names. Many have depicted Pilate as one who was submissive under the pressures of the Jews, and who tried his hardest to free Yeshua. Some went as far as saying that he was a victim as well. In reality, the Scriptures and history tell us that this man was a very malicious and cruel man.

History reports many occasions when Pilate showed much aggression toward the people he was ruling - the Jewish people. According to Josephus Flavius, the first century Jewish historian who lived between 37 and 95 AD, when Pilate was first appointed governor, he ordered his soldiers to bring a Roman Standard bearing the Caesar image and to place it within sight of the Temple. This so enraged the Jews, who regarded it as idolatry, that Pilate yielded to them and had the

standards returned to Caesarea. He then hung golden shields, apparently bearing the name of the emperor as a deity, in Herod's palace. The Jews objected so strongly, bringing their complaint to Caesar, that the emperor himself rebuked Pilate and ordered them removed. On another occasion, he used revenues from the Temple to construct an aqueduct. The Jews also objected to this sacrilege, but Pilate had his soldiers beat the complainers into subjection.

Philo, another Jewish historian who lived during the times of Jesus between 20 BC and 50 AD, makes a strong indictment, against Pilate. He charges him with: "corruptibility, violence, robberies, ill-treatment of the people, grievance, continuous executions, without even the form of a trial, endless and intolerable cruelties."

But one of the cruelest acts of Pilate is reported to us by Yeshua Himself, in **Luke 13:1**

There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.

This possibly occurred during Yeshua's ministry, most likely during a Passover when the Galileans would have been in Jerusalem. By mingling the blood of those Galileans with that of the sacrifices shows that Pilate had no regard for religion or for human beings.

The Christian church has never forgotten the part Pilate played in Messiah's trial. One of its earliest creeds is the Apostles' Creed, which includes the phrase "suffered under Pontius Pilate."

The Scriptures tell us in **Mark 15:15** that *he delivered Jesus, after he had scourged Him, to be crucified.* This man knew what he was doing and he was not a victim of the circumstances.

Now that we know who this man is, let's go back to the text and see how he tried our Messiah, who continued to be gracious to him despite his evil.

After bringing Yeshua to Pilate, he asks the religious authorities:

John 18:29

.....What accusation do you bring against this Man?

At this point, Pilate was in a very good position to judge. He was a bit aloof from what was happening, but this did not last long.

It is interesting that Pilate does not seem to know who Jesus is, even after all the miracles that Jesus performed and all the events that took place during the last three years. The least we can say is that Jesus truly came first to the lost sheep of the house of Israel, since the Gentiles must have looked at all these things as a Jewish matter. It is here that Jesus has His first important encounter with Gentile authorities. Because His own did not believe in Him, He is now thrown out of Israel, so to speak, and given into the hands of the Romans.

As the trial begins, Pilate asks them to bring forth the accusation. There cannot be a trial without an accusation, and this is where the mockery continues. See what they tell him in **verse 30**: *They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."*

That is all they had. No proof, no witnesses, nothing! As if they said: "because we tell you so." By this statement, what they were actually doing is asking Pilate to forego all judicial procedures and to condemn Jesus, eyes closed, like they did during their trial.

By the way, if they took the liberty to ask Pilate to do this, it is surely because they were familiar with his ways of operating and knew that Pilate was very corrupt as well. You do not go to a righteous judge and ask him to judge someone only on your sayings. Try to go to a police station and ask the police to arrest your neighbor and put him to jail just because you said so! What would the policeman tell you?

So it is as if they were saying: "come on Pontius, we know you and you know us. Just put this man to death and the matter is resolved." The sad thing is that this is a little bit of what was going to happen. But not just yet!

In **verse 31** Pilate, still comfortable in his position, does not yet understand the gravity of the situation and tells them:

...You take Him and judge Him according to your law.

But that does not go well with the religious ones.

...Therefore the Judeans said to him, "It is not lawful for us to put anyone to death,"

Here, they just exposed their bias, because this is where we see that a sentence was rendered before the trial.

Since wisdom and reason are not with them, what do they do? They get even angrier and they devise another accusation fit for Roman law. See what they say in **Luke 23:2**

And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."

The religious leaders could not accuse *Yeshua* of blasphemy, which was the former accusation with Caiaphas, because under Roman law that would not carry the death penalty. Therefore, they charged Him with a political crime: sedition against Rome—that of wanting to replace Caesar. But, *Yeshua* was not a replacement Messiah. He first came to die and then He will come back to establish His Millennium.

Therefore, they claimed that *Yeshua* was a competitor to Caesar and, of course, all such competitors were put to death by crucifixion. But notice that, as *Yeshua* was tried, He did not say a word in His defense. Why?

Matthew 27:12 & Mark 15:3

And while He was being accused by the chief priests and elders, He answered nothing.

It is at this point that Pilate started to realize that something of a great dimension was taking place here.

Matthew 27:13-14 & Mark 15:5

*Then Pilate said to Him, "Do You not hear how many things they testify against You?"
But He answered him not one word, so that the governor marveled greatly.*

The importance of the situation began to dawn on Pilate. If Jesus did not say a word to them, it is because there was nothing else to tell them. They had completely rejected Him. There comes a point where when everything is said and done, nothing is left to say or do. They had dragged the Messiah to the limits.

But again, we are reminded in **John 18:32** that everything was in the hands of God. Every action was under the supervision and the watchful eye of God the Father, even though they did not know it. It is here that we are told that Jesus had to be given over to Pilate. **Verse 32** tells us why.

that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

It was decreed that Jesus was to die by crucifixion; therefore He had to die the Roman way. Whether the religious people or even the Romans knew it or not, God had complete control of the events.

Where in the Tanach does it say that Jesus was to die by crucifixion?

In **Psalm 22**, where we are going to find numerous prophecies concerning the death and resurrection of the Messiah. This very prophecy is found in **verse 16**, where we are given the manner of His death.

Psalm 22: 16-18

*For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;
I can count all My bones. They look and stare at Me.
They divide My garments among them, And for My clothing they cast lots.*

The phrase “*They pierced My hands and My feet*” is not an expression. There is no such expression in the Scriptures; this is literal. This manner of death is the crucifixion, where the hands and the feet are pierced. Verse **John 18:32** appeals to this prophecy, which is about to be fulfilled in this Gospel.

This piercing is brought back again in **Zechariah 12:10** and **Revelation 1:7**. Zechariah points to the Jewish nation for the piercing of the Messiah. John in **Revelation** points to the Gentiles for this crucifixion. All are guilty. Both took part in crucifying the Messiah.

Zechariah 12:10

*And I will pour on **the house of David** and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

Revelation 1:7

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen

It is at this point that something was happening with Pilate. As this trial was public, Pilate now brings Jesus back to the Praetorium for a private conversation, because we are told that he *marveled greatly* at all that.

The word *marveled* in **Matthew 27:14** is from the word to admire, to be in wonder. He could not make sense of who was this Man standing there. Something was happening in the heart of Pilate. The private conversation that we are about to witness, I believe, indicates to us that Pilate was given an opportunity there to see Jesus as the Messiah, just like Nicodemus had, when He came to see Jesus in **John 3**, or like the woman at the well in **John 4**; both came face to face with the Messiah. But the outcome with Pilate is far from the one with Nicodemus or the woman at the well. The outcome is like the one with the rich man in **Luke 18** who thought of himself as righteous and thought he followed the law. After a conversation with Jesus, he left him. The same also with Judas Iscariot, who at the end, was not willing to believe in Him. Pilate was of this kind. Let's read about this private conversation between Yeshua and Pilate.

John 18:33-38

Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?"

Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

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 fault in Him at all."

Here, I believe, we find Jesus' attempt to bring Pilate to recognize the Messiah. First Pilate asks Jesus if He is the King of the Jews. Pilate knew that Jesus was not a threat to the kingdom of Caesar; He had no army and, at this time, He was all alone. Why then ask him if he was the King of the Jews?

This is why Jesus asks Him a very pertinent question:

"Are you speaking for yourself about this, or did others tell you this concerning Me?"

Here Yeshua spoke directly to Pilate's heart. The accused became the judge and the judge was being scrutinized by the very powerful Words of Yeshua!

Are you speaking for yourself Pilate? Until then, this man could take the back seat thinking that this was just a Jewish matter, but now the Spirit of God begins to convict him of the immensity of the situation that he was involved in.

This is where Pilate starts to be agitated and attempts to detach himself from what was happening, like a prey that was caught in a net. We read in **verse 35**:
Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

Yes it is a Jewish matter, but now the whole world is involved. No one can be a spectator when it comes to the death and resurrection of the Messiah. Everyone is called to answer Yeshua's question:
Are you speaking for yourself about this, or did others tell you this concerning Me?

Is your idea about Jesus made up of hearsay? Is it based on things that others told you—that your religion, your priest, or your rabbi told you? Or, do you think for yourself? Have you investigated the matter? Have you realized that the Spirit of God is coming to you to make you understand what is happening? What He does here in Pilate, He does in every heart.

This is where Jesus tells him that His kingdom is not of this world. We read in **Verse 36**:
Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

It is hard to believe that many in Christianity today still say that we are in the Millennium and that the world is on its way to getting better. This flatly contradicts what Yeshua says here to Pilate.

As Pilate becomes even more puzzled, Jesus graciously declares a great truth to him.
Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

Here Jesus tells him that He did not come to the earth to reign—at least for now—but to declare the Truth—that He was in fact the Truth incarnate as we read in **John 14:6**
...."I am the way, and the truth, and the life"

It is at this point that Pilate was likely at the threshold of his salvation, as he was confronted with the truth about the Messiah, but he stayed there and drew back. After this great revelation, he suddenly goes away from Jesus.
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 fault in Him at all."

This was just like what happened to Agrippa when he was confronted with the truth about the Messiah. There he stopped Paul and left. See **Acts 26:28**, where he says to Paul:

.... *"You almost persuade me to become a Christian."*

As Paul continued his speech, Agrippa II, the grandson of Herod the Great, does the same as Pilate. See **verse 30**

When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them;

Then they left.

It was the same with Felix the governor of Judea at the time. When he was confronted with the truth about the Messiah, he said to Paul in **Acts 24:25**:

..... *"Go away for now; when I have a convenient time I will call for you."*

Thus, the conversation stopped.

Pilate, Agrippa and Felix are examples of men who deliberately rejected the Messiah.

Unfortunately, this is the norm because it is the easiest way. Let me tell you that if anyone is reading this message and becomes confronted with the truth of God, the greatest thing that can happen in his/her life is to believe in God and in His Son Yeshua.

Many have done a lot with the words of Pilate. As he was leaving the scene, he tells Yeshua:

... *What is truth?*

This was not a philosophical question; it was a brush off. Here, he was in front of the Truth but he left and went in the other direction.

It is at this point that Pilate goes back to the Jewish leaders. Here again he attempts to further detach himself from the whole situation. But it was too late. See what happens when he comes back to them.

Luke 23:4-5

So Pilate said to the chief priests and the crowd, "I find no fault in this Man."

But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."

Pilate only succeeded to trigger their anger. They were the *more fierce*; they were getting angrier that Pilate was not answering their demand to put the Messiah to death. The strength of the word *fierce* indicates that they were not going to settle for anything less than the death of the Messiah. But, in their anger, they said something that gave Pilate a false hope. They pronounced the word *Galilee*. What a great blessing, Pilate must have thought. So he turns to his people and asks in **verse 6**:

..... *if the Man were a Galilean.*

And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

That's it! He thought he was done. Jesus is from Galilee, so let's send him to Herod Antipas who had jurisdiction over that place. It is at this point that Jesus goes in front of that fox, as He had previously called him.

Galilee was under the jurisdiction of Herod Antipas, who happened to be in Jerusalem at this time for the Passover. By sending *Yeshua* to Herod, Pilate saw that he would be able to escape responsibility. But no one, even Pilate, could escape the responsibility of the decision concerning *Yeshua*.

Let's look at Herod Antipas. Who was this man?

He lived between 4 BC and 39 AD. He was the son of Herod the Great, the one who killed all the children from two years and under, after the visit of the wise men in **Matthew 2**. His grand-son was no better. At his death, Herod divided his kingdom in three parts for each of his sons; Archelaus received Judæa, Idumæa, and Samaria; Antipas, received Galilee and Peræa; Philip, under the title of Tetrarch, received Trachonitis (with Ituræa), Batanæa, and Auranitis. Each of these sons bore the name of Herod, like their father. Herod Antipas was the one who was publically condemned by John the Baptist for taking his brother's wife Herodia as we see in **Matthew 14**. It took great courage to do what John the Baptist did. He actually went into the palace itself and there, in the presence of Herod, said in **Matthew 14:4** "*It is not lawful for thee to have her.*"

He had the courage of Isaiah, Jeremiah and all the other prophets. This cost John his life, as it cost the lives of the other prophets.

But we are told that Herod was happy to see Jesus. Let's see why.

Luke 23:8

Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him.

He thought that Jesus was about to give him a show of miracles. What a silly man.

When he saw that Jesus did not want to play with him, he delivered him to his soldiers.

See verses 9-12

Then he questioned Him with many words, but He answered him nothing.

And the chief priests and scribes stood and vehemently accused Him.

Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate.

That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

So far, Jesus allowed Himself to be dragged, first from the false religious people, then to Pontius Pilate, a murderer, and now to Herod Antipas, a lunatic. No man could have withstood such a mock trial, but Jesus was not a mere man. We are told that at the end, Herod and Pilate became friends. What a travesty.

These two probably became enemies after Pilate mixed the blood of the Galileans with their sacrifices, as we saw in **Luke 13**. Herod must have taken offense, not because of the loss of lives, but because they were Galileans and Galilee was his territory. In sending Jesus to him,

Herod must have taken this as a token of recognition of his jurisdiction over Galilee; that is why they must have become friends.

Many thought that Herod was Jewish, but he was not. In fact, his ancestors were Idumeans or Edomites. In the history of Israel, those were the bitterest enemies of the Jews.

Why did people think of him as a Jew? During the Hasmonean dynasty—under Simon Maccabaeus, the brother of Judah Maccabee—in 165 BC, Idumea had been conquered and the people there were forced to convert to Judaism. So his father, Antipater, was a proselyte. That is, he converted to Judaism, but he was not Jewish. Herod's mother is known to have been the daughter of a prominent Arab, named Cypros.

After this short encounter, Herod sent Jesus to Pilate. Here again, Pilate stands for all humankind in that he could not circumvent Jesus as no one could. Everyone will have to make a decision one day or another concerning Yeshua. We remember what we have seen in **John 16:8**, what the Spirit does today in the hearts of men.

And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

Of which sin was it?

John 16:9

of sin, because they do not believe in Me;

It is the sin of not recognizing who is the Messiah.

Beyond Pilate's decision concerning the fate of the Messiah, Pilate had to make another important one concerning his eternal destiny.

Before we read Pilate's decision, the text introduces us to a man of the same type, named Barabbas.

John 18:39-40

"But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?"

Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

Who was Barabbas? First his name is very interesting. It comes from two Aramaic words: *bar* which means son, like in Bar Mitzvah, and *Abba* which means father.

So his name is *son of Abba* or son of the Father, just like Jesus, who was the son of the Father, but of a different father.

We further learn that according to Origen, a Christian theologian from the years 185-254 AD, Barabbas' first name was Jesus. Jesus was a common name at that time. If Origen is correct, then Barabbas' real name was "Jesus son of the father," just like the Messiah. They both had the same name.

What is interesting is that while **Matthew, Luke and Mark** speak of Barabbas as a notable murderer, responsible for an insurrection (**Matthew 27:16, Mark 15:7, Luke 23: 19**), John simply speaks of him as a *robber*. I believe this is done because John, who is in fact very selective with his information, conveys to us here the spiritual dimension of the situation. Barabbas was a robber in that he took the freedom that was due Yeshua. Both Barabbas and Yeshua were accused of sedition, but Barabbas stole the freedom and the verdict was passed on to Yeshua.

But there is perhaps another dimension to this word *robber*. The name Barabbas, or *son of the father*, may have indicated that Barabbas was a disciple of a rabbi. Disciples called their rabbis *father*, just like Elisha addressed himself to Elijah, in **2Kings 2:12**, when he called him father, or Amos, in **Amos 7:14**, when he said that he was not the son of a prophet, meaning that he was not under a teacher. If this is what Barabbas' name meant, he must have been one of the religious zealots that promoted war against the Romans. Like the Pharisees, the Zealots were devoted to the Jewish law and religion. But unlike most Pharisees, they thought it was treason against God to pay tribute to the Romans, since God alone was Israel's king.

In this sense, the title *robber*, chosen by John, amplifies what Barabbas represented in opposition to Jesus. Barabbas was a religious zealot who was rightly condemned to death, but who now finds freedom while the Messiah dies in his stead. The people of Israel chose Barabbas, who as a zealot must have promised them freedom, but a false one. Barabbas stole the place of the Messiah.

Later, the Zealots eventually degenerated into a group known as SICARII (Latin, dagger-men). Their increasing fanaticism was one factor that provoked the Roman-Jewish war. The Zealots took control of Jerusalem in 66 AD, a move that led to the siege of Jerusalem and its fall in 70 AD. The last stronghold of the Zealots, the fortress of Masada, fell to the Romans in 73 AD.

But the religious institution instigated the people to vote for Barabbas. So Barabbas, who was condemned to be crucified, was released and Yeshua took his place. It is here, as Pilate sat down on the judgment seat, that something very interesting happened; the Spirit of God had not yet given up on Pilate and was after him, just like He was after Judas Iscariot until he gave the final kiss of death. Here, God went the extra mile by giving Pilate's wife a dream right after this conversation with Jesus.

See what it says in **Matthew 27:19**

While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

This, I believe, was God's last attempt to bring Pilate to repentance. God gave his wife a very disturbing dream that prompted her to run to her husband to warn him not to have anything to do with the *just Man*. See how she calls Yeshua *just*—so appropriate in a trial. She reminds us of the wife of Haman in **Esther 6:13** when Haman wanted to do away with Mordecai. There, she tells him:

If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him.

Here we have Someone, not only of Jewish descent, but also of heavenly origins, which makes the matter much more serious for Pilate. Don't take me wrong, I do not believe that today God speaks through dreams, except in very exceptional situations. For instance, we hear of many people in the Muslim countries where the Word of God is forbidden, yet who come to faith through dreams. This, I believe.

But for you who have the Word of God and have been saved, you have enough in there to lead you to a blessed sanctified life, and need nothing else. Like Peter said in **2Peter 1**, as he compared his experience on the Mount of Transfiguration with the written Word, that the Word is *confirmed*.

2Peter 1:19

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

Pilate's wife did shake him because, from this point on, he becomes even more agitated and asks the religious institution to let go of Jesus.

Matthew 27:23 & Mark 15:14

Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!"

He even repeated his plea.

Luke 23:22

Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go."

But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.

All of Pilate's intervention was done, not for the sake of Jesus, but because he was scared by his wife's dream.

Matthew 27:24

When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it."

It would be so easy if we could wash our sins away with water; every time we sin, we wash our hands. This man was worse than the Pharisees, who were obsessed with washing everything with water. This only shows how superstitious this man was.

But, despite all that, he released Barabbas but without intending to crucify the Messiah. We see him trying to gain time but this does not work and the religious institution had to pull out their last card, as we will see in our next study.

Almighty God, as we today considered all that Your Son went through, all the insults and the ridicule and the sufferings –and all this so that we might spent eternity with you – May we say to you thank you! As we proclaim that we worship a Living Lord, and come now to You in His name, full of thanksgiving and praise, adoration and dedication, singing and praying with joy in our hearts that Yeshua Ha Mashiah, our Lord is risen from the dead and is now waiting for us.

May we feel His presence near. May we see Him with our hearts. May we feel Him with our souls. May we trust Him with our needs.

May we share Him with our mouths.

Grant us, Lord, to see and realize all that He has done for us today.

In Yeshua' name we pray. Amen.