Mark 15:2-5: And Pilate questioned him, "Are you the King of the Jews?" But in answer he says to him, "You say so." And the chief priests were accusing him of many things. But Pilate tried to question him again, saying, "Do you answer nothing at all? Behold how much they have accused you of!" But Jesus answered nothing further, so that Pilate was amazed.

Luke 23:2-5: But they (the whole multitude of them) began to accuse him, saying, "We have found this fellow misleading our nation, both forbidding the giving of taxes to Caesar, and saying that he is Messiah king." But Pilate asked him, saying, "Are you the King of the Jews?" But in answer, he said to him, "You say so." "But Pilate said to the chief priests and the crowds, "I find nothing guilty in this man." But they were instanced, saying that "He stirs up the people, teaching through the whole of Judea, having begun from Galilee even to here."

THE ROMAN TRIAL, PART ONE: INITIAL QUESTIONING BY PILATE

THE ROMAN TRIAL, PART TWO: JESUS BEFORE HEROD

Luke 23:6-12: But having heard (this), Pilate questioned whether this man was a Galilean; and having ascertained that he was from Herod's sphere of power, he sent him off to Herod who was himself in Jerusalem in these days. Now Herod, having seen Jesus, rejoiced greatly since for much time he had been wishing to see him because of what he had heard about him; indeed he was hoping to see some sign done by him. Accordingly with much talking he tried to question him; but Jesus answered nothing to him, even though the chief priests and the scribes had been standing there insistently accusing him. But having treated him with contempt and made a mockery, Herod with his troops, having clothed him with a splendid garment, sent him back to Pilate. But both Herod and Pilate on the same day became friends with each other, for previously they were at enmity toward the other.

John 18:28b-38a: And they did not enter into the praetorium lest they be defiled and in order that they might eat the Passover (meal). So Pilate went out to them and says, "What accusation do you bring against this man?" They answered and said as in him, "If this fellow were not doing what is bad, we would not have given him over to you." So Pilate said to them, "Take him yourselves, and according to your law judge him." The Jews said to him, "It is not permitted us to put anyone to death," in order that there might be fulfilled the word of Jesus that he spoke, signifying what kind of death he was going to die.

"So Pilate went again into the praetorium, and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Of yourself do you say this, or have others told you this about me?" "Pilate answered, "Am I a Jew? Your nation and the chief priests have given you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my attendants would have struggled lest I be given over to the Jews. But as it is, my kingdom is not from here." So Pilate said to him, "So then you are a king." Jesus answered, "You say that I am a king. The reason for which I have been born and for which I have come into the world is that I may bear witness to the truth. Everyone who is of the truth hears my voice." Pilate says to him, "What is truth?"
THE ROMAN TRIAL, PART THREE: BARABBAS

Mark 15:6-11: But at a/the feast he used to release to them one prisoner whom they requested. But there was someone called Barabbas imprisoned with the rioters, those who had done killing during the riot. And the crowd, having come up, began to request (that he did) as he used to do for them. But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" For he had knowledge that (it was) out of envy/jeal that the chief priests had given him over. But the chief priests stirred up the crowd that he should rather release Barabbas to them.

Matt 27:15-21: But at the feast the governor was accustomed to release to the crowd one prisoner whom they willed. But at that time they had a notorious prisoner called Jesus Barabbas. So when they had gathered together, Pilate said to them, "Whom do you want that I release to you: [Jesus] Barabbas or Jesus who is called Messiah?" For he was aware that (it was) out of envy/jeal that they gave him over. But while he was sitting on the judgment seat, his wife sent in to him, saying, "Let there be nothing between you and that man, for many things have I suffered today in a dream because of him." But the chief priests and the elders persuaded the crowds that they should request Barabbas, but Jesus they should destroy. But in answer the governor said to them, "Which of the two do you will that I should release to you?" But they said, "Barabbas."

THE ROMAN TRIAL, PART FOUR: CONDEMNATION OF JESUS

Luke 23:13-19: But Pilate, having called together the chief priests and the rulers and the people, said to them, "You brought me this man as leading astray the people; and behold, having investigated him in your presence, I have found nothing in this man (making him) guilty of what you charged against him. Neither did Herod, for he sent him back to us; and behold there is nothing worthy of death that has been done by him. "Having charisted him (by whipping), therefore, I shall let him go." But all together they shouted out, saying, "Take this fellow but release us Barabbas," who was someone thrown into prison because of a certain riot that had taken place in the city and (because of) killing.

John 18:38-40: And having said this, again he went out to the Jews and says to them, "I find no case at all against him. "You have a custom that I release to you one person at Passover. So do you desire that I release to you 'the King of the Jews'?" So they yelled back, "Not this fellow but Barabbas." But Barabbas was a bandit.

Mark 15:12-15: But in answer again, Pilate kept saying to them, "What therefore shall I do with him whom you call 'the King of the Jews'?" But they shouted back, "Crucify him." But Pilate kept saying to them, "For what has he done that is bad?" But they shouted even more, "Crucify him." But Pilate, desiring to satisfy the crowd, released to them Barabbas; and he gave over Jesus, having had him flogged, in order that he be crucified.

Matt 27:22-26: Then Pilate says to them, "What therefore shall I do with Jesus called the Messiah?" All say, "Let him be crucified." "What he said," For what that is bad has he done?" But they kept shouting even more, saying, "Let him be crucified." But Pilate, having seen that nothing was of use, but rather a disturbance was taking place, having taken water, washed off his hands before the crowd, saying, "I am innocent of the blood of this man. You must see to it." And in answer all the people said, "His blood on us and on our children." Then he released to them Barabbas; but having had Jesus flogged, he gave (him) over in order that he be crucified.

Luke 23:30-35: But again Pilate stood out in addressing them, wishing to release Jesus. But they kept crying out in return saying, "Crucify, crucify him." But he said to them a third time, "What is that in bad has this fellow done? I have found nothing in him (making him) guilty of death. Having charisted him (by whipping), therefore, I shall release him." But they were pressing with loud cries, demanding him to be crucified; and their cries were getting stronger. And Pilate made the judgment that their demand should be put into effect; yes he released the one who had been thrown into prison for riot and murder whom they had been demanding, but Jesus he gave over to their will.

John 19:14-16: Then Pilate took Jesus and had him scourged. (For 19:2-3, where the soldiers, having put on Jesus a crown of thorns and a purple robe, hailed him as "the King of the Jews" and give him slaps, see §86 below.) And again Pilate went outside and says to them, "Look, I lead him out to you so that you may know that I find no case at all against him." Therefore, Jesus went outside bearing the thorny crown and the purple robe; and he (Pilate) says to them, "Behold the man." So when the chief priests and the attendants saw him, they yelled out saying, "Crucify, crucify him." Pilate says to them, "Take him yourselves and crucify, for I do not find a case against him." The Jews answered him, "We have a law, and according to the law he ought to die, because he has made himself God's Son." So when Pilate heard this statement, he was more afraid.

And he went back into the praetorium and says to Jesus, "From where are you?" But Jesus did not give him an answer. "So Pilate says, "Do you not speak to me? Do you not know that I have power to release you and power to crucify you?" Jesus answered, "You have no power over me except what was given to you from above. Therefore the one who gave me over to you has the greater sin."

From this Pilate was seeking to release him. But the Jews yelled out saying, "If you release this fellow, you are not a friend of Caesar. Anyone who makes himself a king commits treason." Now Pilate, having heard these words, led Jesus outside and sat on the judgment seat in the place called Lophrotos, but in Hebrew Caphbara. Now it was preparation day for Passover; it was the sixth hour. And he said to the Jews, "Look, your king." So they yelled out, "Take him (him), take him (him), crucify him." Pilate says to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." So then he gave him over to them in order that he be crucified.
Mark 15:16-20a: 6 But the soldiers led him away inside the court, that is, the praetorium, and called together the whole cohort. 10 And they put purple on him; and having woven a thorny crown, they put it on him. 19 And they began to salute him, “Hail, King of the Jews.” 20 And they were striking his head with a reed and spitting on him; and bending the knee, they worshiped him.

John 19:2-3: 2 And the soldiers, having woven a crown of thorns, put it on his head; and they clothed him with a purple robe. 3 And they were coming up to him and saying, “Hail, O King of the Jews,” and they gave him slaps.

Matt 27:27-31a: Then the soldiers of the governor, taking Jesus into the praetorium, gathered together the whole cohort against him. 29 And having undressed him, they put a scarlet cloak around him; and having woven a crown of thorns, they put it on his head and a reed into his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews.” 30 And when they had mocked him, they undressed him of the cloak and dressed him with his own clothes.

THE ROMAN MOCKERY AND ABUSE OF JESUS