

# The Teachers' Monthly.

Vol. 1.

MAY, 1895.

No. 5.

## THE TRIAL BEFORE PILATE.

The order of events is somewhat obscure but seems to have been as follows :

(1) After the night meeting of the Sanhedrim, Jesus remained in the high priest's house, exposed to the insults of the judges and of their servants. (Matt. 26: 67, 68; Mark 14: 65; Luke 22: 63-65).

(2) The Sanhedrim met again at daybreak. Our Lord was brought before them, and again declared that he was *the Christ*; they formally condemned him to death. (Luke 22: 66-71; Matt. 27: 1, 2; Mark 15: 1).

(3) Jesus was then led bound to Pilate, who refused to punish till he knew the crime. (John 18: 28-33; Matt. 27: 1, 2; Mark 15: 1; Luke 23: 1).

(4) Jesus formally accused before Pilate of *sedition*, perverting the nation, refusing tribute, calling himself a king. (Luke 23: 2).

(5) First conversation between Pilate and Jesus. (John 18: 33-38; Mark 15: 2).

(6) *Acquittal* by Pilate, whereupon the Jews bring forward further charges, including that of preaching sedition in Galilee; Jesus silent. (Matt. 27: 12-14; Mark 15: 3-5; Luke 23: 4, 5).

(7) Pilate fastens on the word Galilee; and sends the prisoner to Herod Antipas. (Luke 23: 6-11).

(8) Jesus sent back to Pilate. *Formal acquittal* pronounced by Pilate in the most solemn fashion. (Luke 23: 13-15).

(9) Pilate's *first attempt at a middle course*; will scourge but not kill him. (Luke 23: 16).

(10) Pilate's *second attempt at a middle course*. He pronounces him a criminal, but hopes to release him. The Jews accept the decision, for they know their power to persuade the mob to choose Barabbas. "Jesus or Barabbas." Message from Pilate's wife. Barabbas chosen. (Matt. 27: 15-21; Mark 15: 11; Luke 23: 17-19; John 18: 39, 40).

(11) Pilate in despair appealed to the mob. "Crucify him." (Matt. 27: 22, 23; Luke 23: 20-23; Mark 15: 12-14).

(12) Pilate washes his hands. (Matt. 27: 24, 25).

(13) The sentence; Barabbas released; Jesus scourged and mocked. (Matt. 27: 26; Mark 15: 15; Luke 23: 24, 25; John 19: 1-3).

(14) Pilate appealed to the Jews; *second conversation with Jesus*; *further efforts of Pilate*; final sentence; Jesus led away. (John 19: 4-16). (Lindsay's "Gospel of Mark").

## THE SITE OF CALVARY.

I. In behalf of the hill to the north of Jerusalem it is urged (1) That it fulfils the conditions of the Gospel narrative being near the city, close by a public road, visible from afar outside the gates and near gardens. (2) That it was the usual place of execution, and the traditional spot of Stephen's martyrdom. (3) Rock-hewn sepulchres of the Herodian age, have been found in the immediate vicinity. (4) The elevation slopes gently on all sides except the south, where it faces the city wall, at a distance of about 500 feet, with a cliff about 50 feet high. This is pierced high up by two small caves, giving it a striking resemblance to a human skull. (5) The top of the knoll is 110 feet higher than the temple rock, and commands a view of the sacred enclosure.

II. In defence of the traditional site, that on which the church of the Holy Sepulchre stands, it is maintained (1) That unbroken Christian tradition has pointed to this spot, and it is not likely to have been forgotten. There have always been some Christians at Jerusalem, who would keep alive the memory of such a locality. As if to put the question beyond doubt, Eusebius and Jerome inform us that a marble statue of Venus decorated Golgotha from the days of Hadrian to Constantine, to prevent Christians from resorting to the holy place; and that his and similar desecratory monuments form the connecting link between the apostolic tradition and the time of Constantine (Lange). (2) It was "without the gate." Recent discoveries have proved this. The question is by no means settled, however confident the various writers may seem in regard to their own theories. A very eminent archaeologist contends for Moriah itself as the spot of the crucifixion. (See Smith's Dictionary of the Bible, Art. *Jerusalem*). For a synopsis of the evidence from tradition in favor of the traditional site, see Kitto's Cyclopædia of Biblical Literature Art. *Golgotha*.