

Luke 23:14

Authorized King James Version (KJV)

Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

Analysis

Ye have brought this man unto me, as one that perverteth the people— Pilate recounts the formal charge: apostrehonta ton laon (turning the people away, perverting the nation). His phrase **I, having examined him before you** (ἀνακρίνας ἐνώπιον ὑμῶν, anakrinas enōpion hymōn) emphasizes thorough judicial investigation—anakrinas means 'examined closely,' 'interrogated,' the technical term for legal inquiry. His verdict: **I have found no fault in this man** (οὐθὲν εὑρον...αἴτιον, outhen heuron...aition)—'nothing,' 'not one basis for accusation.'

Pilate's precision is critical: **touching those things whereof ye accuse him—** regarding the specific charges brought, Jesus is innocent. This is Pilate's second public declaration (see v. 4), establishing legal precedent for Jesus's acquittal. Yet Pilate's political calculation will override his judicial verdict, demonstrating how human justice fails when divorced from divine truth. The irony is profound: Jesus indeed 'perverts' in the sense of turning people from darkness to light (Acts 26:18), from Satan's power to God—but this is salvation, not sedition.

Historical Context

Roman legal procedure required the accuser to specify charges (*inscriptio*) and the magistrate to investigate (*cognitio*). Pilate's public statement 'before you' (*enōpion hymōn*) made the Jewish leaders witnesses to his findings. His emphasis on having found 'no fault touching those things whereof ye accuse him' follows proper legal protocol—acquittal must address the specific charges alleged.

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does Pilate's detailed acquittal of Jesus magnify both Christ's innocence and the injustice of what follows?
2. What does Pilate's recognition of innocence yet eventual capitulation teach us about the insufficiency of human justice apart from moral courage?

Interlinear Text

εἴπεν πρὸς αὐτοῦ Προσηγέγκατέ μοι τὸν ἀνθρώπῳ

Said **unto** **him** **Ye have brought** **unto me** **man**
G2036 G4314 G846 G4374 G3427 G3588 G444

τοῦτον ὡς ἀποστρέφοντα τὸν λαόν καὶ ἴδού, ἐγὼ

this **as** **one that perverteth** **G3588** **the people** **and** **behold** **I**
G5126 G5613 G654 G2992 G2532 G2400 G1473

ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ

him before **you** **having examined** **no** **have found** **in** **G3588**
G1799 G5216 G350 G3762 G2147 G1722

ἀνθρώπῳ τούτῳ αἴτιον ὃν κατηγορεῖτε

man **this** **fault** **G3739** **ye accuse**
G444 G5129 G158 G2723

κατ' αὐτοῦ

touching those things whereof **him**
G2596 G846

Additional Cross-References

Daniel 6:4 (Parallel theme): Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Hebrews 7:26 (Parallel theme): For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;