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Pilate Rejected Jesus
Jn. 18:28-19-22

One of the most powerful rulers that has ever lived was Nebuchadnezzar, the head of gold of Daniel vision. Dan. 2

In his madness of pride, attempting to contradict the plans of God, he erected a image of gold, indicating that his kingdom would last forever, rather than only for a set time.

So God caused him to be as an animal and eat grass and sleep out in the dew for several season to humble him and show him that God is in control of the kingdoms of the world.

As he regained his sanity, he made this proclamation. Dan. 4:34-35

* “And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, And His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, "What have You done?"”

Pilate never believed the witness of Jesus, but instead attempted to secure his own position and

power by rejecting the truth of who Jesus was, the Son of God.

The trial of Jesus by Pilate reveals him in a progressive movement that sealed his eternity. Jn. 18:28-19:22

* We will supplement the account with the three synoptic gospel as needed!

- I. Pilate as the distinguished authority. Jn. 18:28-38
- II. Pilate as the decisive adversary. Jn. 18:39-19:5
- III. Pilate as the distressful advocacy. Jn. 19:6-22

I. Pilate as the distinguished authority.
Jn. 18:28-38

A. Pilate and the Jewish leaders. Jn.18:28-32

- 1. Jesus was taken directly from His religious trial to His secular trial by Pilate. vs. 28
 - * Matt. 27:1-12; Mk. 15:1; Lk. 23:1
 - a. The time was early in the morning, the last watch was between 3-6 A.M., probably early 6-7A.M.
 - b. They took Him from Caiaphas to the Praetorium, the official residence of the governor, the military barracks and the judgment hall, most likely at the Antonio fortress.
 - c. The hypocrisy of the religious leader is nauseating, willing to accuse a man falsely, yet not wanting to be defiled by entering in to a Gentiles home.

- * They strained at a gnat and swallow a camel. Matt. 23:24
- 2. Pilate went out to the religious leaders. vs. 29-31
 - a. Pilate the governor. vs. 29a
 - 1) Pilate's descent was of Pontius, one of the most famous of Samnite names, who inflicted disgrace on the Roman army and later were conquered and absorbed.
 - 2) Pilate was the sixth procurator of Judaea, formerly the kingdom of Archelaus, until deposed in 6 A.D.
 - 3) Pilate as procurator, was the personal servant of the emperor, directly responsible to him and primarily concerned with finance.
 - 4) Pilate was "cum poestate", he possessed civil, military and criminal jurisdiction.
 - b. The history of Pilate.
 - 1) Pilate resided in Cesarea the capital and when governors came into Jerusalem they removed the Roman standard, so as not to offend the Jew but Pilate did not, provoking them in idolatry.
 - 2) They followed him to Ceaserea, met in Amphitheater and Pilate told them he would kill them, they challenged him and he failed before them.
 - 3) Later he took the temple money to build aqueduct resulting in riots and he planted men and killed Jews.

- 4) He also hung shields with the Emperor name in Herod's palace and he refused to remove them , finally he was ordered to removed them by Tiberius.
 - 1) He ruled for ten years, removed by Vitellius in 36 A.D.
 - 2) Philo and Josephus are the only two sources for Pilate, outside of the New Testament.
 - 3) In fact he was thought to be an invention of the Bible till they found the seat with his name in Caesarea on the Mediterranean, which is displayed at the entrance.
- c. Pilate the inquirer. vs. 29b-32
 - 1) He questioned the Jewish religious leaders and asked two questions of them. vs. 29-31
 - a) First, "What accusation do you bring against this Man?", to which they answered, "If He were not an evildoer, we would not have delivered Him up to you." vs. 29-30
 - * Their response was sarcastic declaring they would not of brought Him if He was not a criminal!
 - b) Second, "You take Him and judge Him according to your law", to which the Jews responded, 'It is not lawful for us to put anyone to death.' vs. 31
 - * The Sanhedrin was allowed to exercise judicial function but

sentences of death had to be confirmed by the procurator, in fact the Talmud declares that 40 years before the destruction of the temple judgment and matters of life and death were taken from Israel. Gen. 49:10

- 2) John gives his commentary, that this was stated that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. vs. 32, Jn. 12:32, Ps. 22, Matt. 20:19
* Pilate wanted nothing to do with their case, he was walking on thin ice with the Jews and Rome.

B. Pilate and Jesus. Jn. 18:33-38

1. Pilate enters the Praetorium for the first time to interrogate Jesus and asks Him, "Are You the King of the Jews?" vs. 33
* They had accused Him of forbidding to pay taxes to Caesar also. Lk. 23:2
2. The response of Jesus was a question to Pilate, "Are you speaking for yourself about this, or did others tell you this concerning Me?". vs. 34
* Jesus is interrogating Pilate about who he believes Jesus is!
3. Pilate sensing Jesus turning the tables answers offended, "Am I a Jew? Your own nation and the chief priest have delivered You to me. What have You done?" vs. 35

4. Jesus tells Pilate that He was not there to pronounce His defense, but rather His Kingdom. vs. 36
* "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."
5. 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." vs. 37
 - a. Jesus said He was a King.
 - b. Jesus came to bear witness of the truth about being king and the kingdom, mentioned three times.
 - c. Jesus gave to Pilate the way to know if he was of the truth.
* Jesus was laying a heavy witness a good confession about Himself, not for Himself! 1Tim. 6:13
6. Pilate response was rejection. vs. 38
 - a. Pilate said to Jesus cynically, "What is truth?" vs. 38a-b
* He had heard and known so many philosophies and religions!
 - b. Pilate when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all." vs. 38c-f
 - 1) He knew that Jesus was innocent of the charges but feared the Jews!

- 2) For he knew that they had handed Him over because of envy. Matt. 27:18, Mk. 15:10
7. Pilate at this point hearing that Jesus was a Galilean, belonging to Herod's jurisdiction and he was in Jerusalem, so he sent Jesus to him. Lk. 23:6-16
- Herod was glad at seeing Jesus, hoping that he might see Him do some miracle. vs. 8
 - Jesus answered nothing and was handed over to his men of war and treated Him with contempt, mocking Him by arraying Him in a gorgeous robe and back to Pilate. vs. 9-11
 - Pilate and Herod became friend with each other, for previously they had been at enmity with each other. vs. 12
 - Pilate told the chief priest, rulers and the people, that he nor Herod had found any fault in Jesus, as one who mislead the people and that he was going to chastise and release Him. vs. 13-16

Illustration

A position of power can cause any man to misuse or abuse it, bringing about severe consequences, even as David, when he did not acknowledge Bathsheba as the wife of Uriah and acted contrary to the knowledge he possessed.

* It cost him the rest of his life and family, how much more the acknowledging of who Jesus is!

Application

- The position of a person's own power and authority is deceptive when it comes to examining the person of Jesus Christ.
 - The deception as an adult is to think that I can make a correct judgment about Jesus based solely on secular information. 1Cor. 2:9-16
 - The snare is to think that I am qualified to pass judgment on the Scriptures, as to their validity of Inspired revelation. 2Tim. 3:16-17, 2Pet. 1:20-21
- The confession of Jesus being the King of the Jews, the Messiah of God can not be mere religious or intellectual rhetoric, but must be one of a personal relationship.
 - Jesus asked His disciples, "Who do men say that I am". Matt. 16:13
 - Some said John the Baptist, others Elijah and still others Jeremiah or one of the prophets. Matt. 16:14
 - But Jesus said, "But who do you say that I am?" Matt. 16:15
 - The only acceptable answer is, "You are the Christ, the Son of the living God." Matt. 16:16
- This truth is a revelation of the Father by the Holy Spirit.
 - Blessed was Peter, for flesh and blood had not revealed that truth to him but the Father of Jesus, who is in heaven. Matt. 16:17
 - Many have believed their own authority and power of choice and have not taken Jesus seriously, as Agrippa, "Almost persuaded to become a Christian"! Acts 26:28

This was Pilate as the distinguished authority!

II. Pilate as the decisive adversary. Jn. 18:39-19:5

A. Pilate and his plan of appeasement. Jn. 18:39-40

1. Pilate offers as their custom was to release one man at the Passover feast. Jn. 18:39

- a. Pilate asked them, “Do you therefore want me to release to you the King of the Jews?” vs. 39b
- b. Then they all cried again saying, “Not this Man, but Barabbas!”, Barabbas was a murderer. vs. 40
 - 1) The choice of the people was Barabbas, the thief, murderer and insurrectionist was chosen over Jesus who was innocent by the very words of Pilate.
 - 2) Pilate thinking that they would choose Jesus was surprised, therefore washing his hands of the whole matter as the other gospels tell us.

B. Pilate and his plan of scourging. Jn. 19:1-5

- 1. This scourging was Pilate’s second attempt to release Jesus, directly stated by Luke. Lk. 23:16
 - * The first had failed, the choice of who to release. 18:29
- 2. The process of scourging was a vicious manner of inflicting incredible pain on a person. vs. 1

- a. The Romans use the cat of nine tails which had bone, glass and metal at the end of the leather stands of the whip.
 - b. The Romans used it in preparation for crucifixion, but in this case Pilate was using it to avoid crucifixion.
 - c. The man would be bent over a pole and beat to the point of unconsciousness often.
 - d. The lungs, ligaments and arteries often were exposed and many never survived the wipping.
- 3. The personal humiliation was done by the soldiers. vs. 2-3**
- a. The crown of thorns was the very curse of sin, which He would be dying for in order to redeem at the Millennium.
 - b. They placed a purple robe as mockery of His royalty.
 - c. They insulted Him by making fun of Jesus, as they said, “Hail, King of the Jews!”
 - d. They struck Jesus with their hands repeatedly, as they played their game covering His face, asking who hit Him.
 - 1) The interesting thing is that no man would be able to know but Jesus did!
 - 2) The other gospels tell us they knelt in mockery and spat on Him. Matt. 27:27-31, Mk. 15:16-20

5. The procurator Pilate again comes out of the Praetorium, for the third time to declare Jesus innocent. 18:29, 38
 - a. “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”. vs. 4
 - 1) He gave them a visible sight of His disfigurement in hopes that they would be satisfied.
 - 2) He declared His innocence.
 - b. Pilate pointed to Jesus as He was arrayed in the mocking attire and declared, “Behold the Man!”
 - 1) He hoped to gain their sympathy to escape judgment.
 - 2) He was indifferent to the horrible condition of Jesus.
 - 3) He was revealing Jesus was 100% man.

Illustration

There are two kinds of cleverness, and both are priceless. One consists of thinking of a bright remark in time to say it. The other consists of thinking of it in time not to say it. #7381

* Pilate was not clever enough in his decisiveness!

Application

1. Many do not want to make a judgment on Jesus, so they opt out for a plan of appeasement.
 - a. They say well I believe in God.
 - * As long as one believes in something, that is what is important, right?
 - b. They say they are moral and ethical persons.

- * I don't commit, fornication, adultery, drink or take drugs and I am a good husband or wife.
2. The truth of the matter is, that if we are not for Jesus, than we are against Him.
 - a. Being as guilty of Pilate who turned Him over for scourging.
 - b. Being an enemy of God. Rom. 8:7
 3. The opportunity to make a judgment on Jesus will continue to present itself as with Pilate.
 - a. It is the goodness of God, forbearance, longsuffering, that leads us to repentance. Rom. 2:4
 - b. It is the will of God, that none perish but that all come to the knowledge of Jesus Christ. 2Pet. 3:9
 - c. It is the choice of many to be simpler clever in their judgment of Jesus.

This was Pilate as the decisive adversary!

III. Pilate as the distressful advocacy. Jn. 19:6-22

- A. Pilate was pressured by the Jewish leaders, the chief priests and the officers. vs. 6-8
 1. The leaders were infuriated at Pilate's judgment of and led the crowd in shouting, “crucify Him!”, yet three times Pilate had declared Jesus innocent. vs. 6
 - * Jn. 18:34, 19:4, 6, Lk. 23:4, 14, 22
 - a. The Persians originated crucifixion due to the fact that they felt the earth to be sacred and blood would defile it.

- b. The Cathaginians copied it and the Roman from Cathaginians, perfected the form of execution.
 - c. The death was one for a slaves and criminals never a Roman.
 - d. They would parade through the streets taking the longest route to worn all who would oppose Rome.
 - e. The crime of the accused would be displayed on a plaque in hope that someone in the crowd would come forth to clear him.
2. The Jews reveal their true accusation. vs. 7
- * “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”
 - a. The sin was blasphemy according to their law. Lev. 24:16
 - b. The article before the title implies character and nature.
3. The procurator Pilate when he heard that Jesus made Himself out to be the Son of God, was the more afraid. vs. 8
- a. At this time the first inquiry with Jesus, I am sure came to his mind, that He was the king of the Jews.
 - b. That He had a kingdom.
 - c. That He was born into the world to bear witness of the truth.
 - d. That everyone who is of the truth, heard the voice of Jesus.
- B. Pilate’s pressure drove him back to Jesus. Jn. 19:9-12

1. Pilate entered once again to the Praetorium or judgment hall. vs. 9-10
- a. He asked Jesus, “Where are You from”. But Jesus gave no answer. vs. 9
 - 1) Pilate knew He was from Galilee. Lk. 23:6-7
 - 2) Pilate knew there was something different about Jesus and he was being forced by the circumstances to do something he did not want to do.
2. Pilate was impatient and felt insulted by the silence of Jesus. vs. 10
- a. Pilate lashes out at Jesus, “Are You not speaking to me”. vs. 10a-b
 - * The other gospels tell us that Pilate marveled greatly at His silence without any attempt to defend Himself! Matt. 27:14, Mk. 15:5
 - b. “Do You not know that I have power, literally authority to crucify You, and power to release You?” vs. 10c
3. Jesus answered two things to Pilate. vs. 11
- a. “You could have no power at all against Me unless it had been given you from above”.
 - * The authority was given of the Father.
 - b. “Therefore the one who delivered Me to you has the greater sin.”
 - * The one who delivered Him to Pilate has the greater sin, namely Caiaphas the High Priest.

4. Pilate became more set on attempting to release Jesus but the Jews pressured him even more. vs. 12
 - a. They threatened him of being disloyal to Caesar. vs. 12a-e
 - * “From then on Pilate sought to release Him, but the Jews cried out, threatening him by saying, “If you let this Man go, you are not Caesar's friend.
 - b. They accused him of being one with king Jesus. vs. 12f
 - * “Whoever makes himself a king speaks against Caesar.”
 - c. They knew as well as he, that this would only add to his bad reputation to date!

C. Pilate gave in to the pressure and decided to do what was best for himself. vs. 13-22

1. The action he took was to sit as one having the authority to release or condemn. vs. 13
 - * When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha.
 - a. He feared the power of Rome over the power of God.
 - b. It was at this time his wife came to him, “Have nothing to do with this righteous man, for I have suffered much over Him today in a dream. Matt. 27:19

- c. The word Pavement or Gabbatha means a raised place or ridge where judgment was made from.
 - d. Pilate washed his hands at this time to make himself not guilty of the matter, declaring, “I am innocent of this man’s blood”. Matt. 27:24
2. The proclamation of Pilate was, “Behold your king”. vs. 14
 - a. The time is marked by the phrase “The Preparation Day of the Passover”
 - * The phrase is repeated. vs. 14. 31, 42
 - b. John tells us that it was the sixth hour, which would make it 12 P.M. in Jewish time, yet Mark tell us that Jesus was crucified at the third hour, 9 A. M., Jewish time.
 - c. John is using Roman time, he is writing about 90 A.D., there is no more temple or state of Israel for in 70A.D. Titus destroyed the city and temple.
 - * He says “about the sixth hour”, it is not exact.
3. The response of the people and Pilate’s ruling judgment were one.
 - a. The people said, “Away with Him, away with Him! Crucify Him!” Pilate said to them, "Shall I crucify your King?" The chief priests answered, “We have no king but Caesar!” vs. 15
 - b. The procurator Pilate, “Then delivered Him to them to be crucified.

So they took Jesus and led Him away.
vs. 16

- 1) Pilate rejected the last opportunity to do right or to protect his position and he chose the later.
 - 2) No official sentence was pronounce or recorded.
4. The last words are Pilate's as he thinks he gets the upper hand on the Jews. vs. 17-22
- a. They took Jesus to Golgatha, the place of the skull, outside of Jerusalem, where they crucified Him along with two thieves. vs. 17-18
 - b. The plaque of Jesus over His head was the doing of Pilate, reading, "Jesus of Nazareth, the king of the Jews", written in Hebrew, Greek and Latin. vs. 19-20
 - c. The chief priest of the Jews said to Pilate, "Do not write 'The king of the Jews,' but, 'He said, 'I am the king of he Jews.'" and Pilate answered, "What I have written, I have written." vs. 21-22

Illustration

Knowledge can be memorized. Wisdom must think things through. Wisdom is the something that enables us to use knowledge rightly. Wisdom resists pressures, thinks for itself, and is reconciled to the use of it's own judgment.

* There was a young lady from Niger.
Who smiled as she rode on the tiger.
They came back from the ride
With the lady inside,

And the mile on the face of the tiger. #7381

* This was Pilate!

Application

1. Too many throughout history have allowed the pressure of people and circumstances to dictate their choice of not living for Jesus.
 - a. Wanting to not loose a woman or a man.
 - b. Wanting to be popular.
 - * "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God." Lk. 12:8
2. Some have given in to the pressure temptation, sexual, money or power, to silence their stands for Jesus.
 - * For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." 1Tim. 6:10
 - * "For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" Matt. 16:26
3. Other just merely choose to worship themselves, rather than choosing to worship Jesus.
 - a. They have their own plans for life.
 - b. They have their own sense of right and wrong.
 - c. They have their own goals, which do not line up with being a Christian.
 - * Professing to be wise, they became fools. Rom. 1:22
4. The words of individuals who have spoken against Jesus or for Jesus, without being His children, will one day have to give an account to Him.

- a. Jesus is not on trial, you and I are, for we are guilty before God. Rom. 3:23
- b. Jesus is not affected by your evaluation of Him, you and I are, for all eternity. Jn. 3:36

This was Pilate as the distressful advocacy!

Conclusion

The trial of Jesus by Pilate reveals him in a progressive movement that sealed his eternity, presenting:

- I. Pilate as the distinguished authority!
- II. Pilate as the decisive adversary!
- III. Pilate as the distressful advocacy!