

JESUS IS THE ONE WHO IS REJECTED

John 18:28-19:16

INTRODUCTION

- The Jews bring Jesus before Pilate, and we read the dialogue between them.
- The Jews bring various accusations against Jesus in an attempt to get Pilate to sentence Him to death.
- They cannot execute Jesus, so they must convince Pilate that Jesus must be killed.



**JESUS BROUGHT
BEFORE PILATE**

JOHN 18:28-32

JESUS AND PILATE

- It is now early morning when Jesus is brought before Pilate, who was already there.
- At that time, a Roman court opened at sunrise and closed at sunset.
- They led Jesus into the hall of judgment, or the praetorium. This is where the Roman garrison was kept (Fort Antonious - up against the temple).

JESUS AND PILATE

- Jesus has already been charged with blasphemy (Mark 14:60-64), but here the Jewish leaders do not bring charges.
- This leads to a famous line (vs. 30): “If this man were not doing evil, we would not have delivered him over to you.” Essentially, their case is weak.
- Notice, they do not enter because they would be defiled by entering into this Gentile place.

CHARGES AGAINST JESUS

1. He threatens to destroy the Temple (Matt. 26:61).
2. He is an evildoer (John 18:30).
3. He perverts the nation (Luke 23:2).
4. He has forbidden Jews to pay taxes (Luke 23:2).
5. He is a revolutionary agitator (Luke 23:2).
6. He makes himself king (Luke 23:2).
7. He claims to be the Son of God (John 19:7).

JESUS AND PILATE

- Pilate wants to let them do what they want.
- Why should he get involved in all of this?
- Even at this point, Pilate is unclear on his role and why they have brought Jesus to him.
- The Jews cannot do what they want to do or need to do. It wasn't until A.D. 30 that the Israel lost the right of execution (this fulfills Psalm 22).

JESUS AND PILATE

- There is a cultural aspect to this as well.
- (vs. 31) - It is not lawful for them - but it was also not possible for a Jew to use crucifixion for execution.
- Execution on a cross was considered to be the same thing as hanging. The Mosaic Law enunciated the principle: “Anyone who is hung on a tree is under God’s curse” (Deut. 21:23; Galatians 3:13).
- (vs. 31) This was a fulfillment of prophecy.

PILATE'S DILEMMA

- As procurator, Pilate has full control of the province, being in charge of the army of occupation which was stationed in Caesarea.
- The procurator had full powers of life and death, and could reverse capital sentences from the Sanhedrin.
- Jewish historian Josephus describes the tensions between him and the Jews (Roman images, money from Temple treasury, later ordered to Rome).



PILATE'S DILEMMA

- After Herod the Great died, the kingdom was divided into three sections for his three sons: Antipas, Archelaus, and Phillip.
- Archelaus governed Samaria and Judea and was a tyrant and extortioner. The people hated him.
- The Jews appealed to Rome to get rid of him. He was therefore replaced by procurators - Pilate arrived on the scene in AD 26 (and lasted until AD 35).

PILATE'S DILEMMA

- Roman images - He placed these images high in Jerusalem, the people rejected them as false idols, and complained all the way to Caesarea. He threatened to kill them, they bared their necks.
- Money from temple - used to build aqueduct, people rioted, Roman soldier in plain clothes, stabbed them.
- Romans shields - hung them in Herod's placed with picture of Emperor Tiberias, ordered to remove them.

KINGDOM NOT OF THIS WORLD

JOHN 18:33-40

KING OF THE JEWS

- Pilate is incredulous that this broken and beaten man before him was “the king of the Jews.”
- Jesus won't affirm or deny the question.
- (vs. 35) This makes Pilate even more angry with the Jews who have brought this troubling case to him.
- He describes this as nothing more than petty religious bickering among Jews that he was authorized to control.

KING OF THE JEWS

- (vs. 36) Jesus then proclaims that His kingdom is not of this world. If it was, His servants would have been fighting and He would not be standing before Pilate.
- (vs. 37) Jesus then explains that He was born “for this purpose” and came into the world. His purpose was “to bear witness to the truth.”
- He concludes that everyone who listens to the truth also listens to His voice.

WHAT IS TRUTH?

- (vs. 38) Pilate's most famous line: "What is truth?"
- Pilate then proclaims "I find no guilt in him." But he is willing to appease the Jews by letting them select a prisoner of choice for release during the Passover.
- Notice the play on words: "Bar-Abbas" means "son of the father." The son of a father was released while the Son of the Father was sentenced to death.

SON OF A FATHER

- Scottish farmer by the name of Fleming was working in a bog, heard a cry for help, rescued boy in muck.
- Next day fancy carriage pulled up to farm, nobleman wanted to repay farmer for saving son's life.
- Instead, he paid for education of son at St. Mary's Medical School - Sir Alexander Fleming (penicillin).
- Same son stricken with pneumonia, doctors treated son of Randolph Churchill with penicillin.

FOUR WITNESSES

- Malchus - an innocent bystander at arrest of Jesus.
- Peter - denied Jesus while by the soldier's fire.
- Annas - illegally put Jesus on trial.
- Pilate - confused and wanted to get rid of Jesus.
- Each of these four witnesses and their four decisions show there is no place to hide when it comes to Jesus.

JESUS TO BE CRUCIFIED

JOHN 19:1-16

SINFUL SENTENCE

- Commentators and jurists throughout the centuries have described the number of laws that were broken during these proceedings.
- Through it all, God worked to provide the ultimate sacrifice for our sins.
- Pilate is pressured by the crowd and gives into the threat: if Pilate releases Jesus, then Pilate is not a friend of Caesar.

SINFUL SENTENCE

- Apparently Pilate never intended crucifixion and expected to beat Jesus and release Him.
- The first flogging may have been a *fustigatio* which was the least severe flogging on the Roman menu.
- This means that Jesus received a second flogging, the awful *verberatio* intended to hasten death - to avoid Jesus living on for days during the special Sabbath.

CRUCIFY HIM

- (vs. 4-7) After the humiliation of the prisoner, the law required a formal presentation, which Pilate did.
- “Behold the man!” - this caused the mob to become even more violent and wanted him crucified.
- Pilate mocks them - “Take him yourselves and crucify him.”
- John records “He made Himself the Son of God.”

SINFUL SENTENCE

- (vs. 8-11) Finding no success in any of his attempts to end this religious nonsense, Pilate once again interrogates the prisoner.
- Pilate asks this in fear - the mob could break the sacred *Pax Romana* and his position and even his life could be in danger.
- Jesus does acknowledge his power that was given to him from above (government - Romans 13:1).

BEHOLD YOUR KING

- (vs. 12-13) We now learn that this governor did have a sense of justice and conscience. But this was no match for the screaming mobs.
- “Friend of Caesar” - this denoted a member of the inner circle, the high priest would report to Rome that Pilate has refused to bring someone to justice.
- Emperor Tiberias was notoriously bitter and suspicious of rivals - mostly like Tiberias would end the career and life of Pilate.

BEHOLD YOUR KING

- (vs. 14-16) John gives us detailed information on the time and place of these events.
- At this point, Pilate caves into the wishes of the mob, but does present Jesus to them again.
- “Behold your King” - the chief priest answer that they have no king but Caesar.
- “Delivered him over to them” - means the soldiers.

WHAT IS
TRUTH?

SECULAR TRUTH

- Pilate asked the universal question: What is truth?
- Jesus came to bear witness of the truth (John 18:37), yet Pilate asked this perennial question (John 18:38).
- We live in a world today with people who sound very much like Pilate:
 - Truth is relative or truth is personal
 - Truth is whatever you believe

SECULAR TRUTH

- Barna research group asked about absolute truth:
 - Adults - 66 percent responded that they believed that “there is no such thing as absolute truth, different people can define truth in conflicting ways and still be correct.”
 - Young adults - 72 percent of those age 18-25 expressed this same belief. That percentage increases each year.

SECULAR TRUTH

- One form of relativism is “cultural relativism.”
- It is the belief that all ethical truth is relative to a specific culture.
- No ultimate standard of right and wrong exists by which to judge culture.
- What may be right in one culture would be wrong in another culture.

SECULAR TRUTH

Four problems with cultural relativism:

1. We cannot condemn any action (Holocaust, ethnic cleansing).
2. Moral standards may change (polygamy).
3. No explanation for origin of morals.
4. Cannot reconcile problems when different cultures collide.

GENERAL NAPIER

- Here is how the General responded to those in India who said that “suttee” was their Hindu custom.
- “You say that it is your custom to burn widows. Very well. We also have a custom: when men burn a woman alive, we tie a rope around their necks and we hang them. Build your funeral pyre; beside it, my carpenters will build a gallows. You may follow your custom. And then we will follow ours.”

SECULAR TRUTH

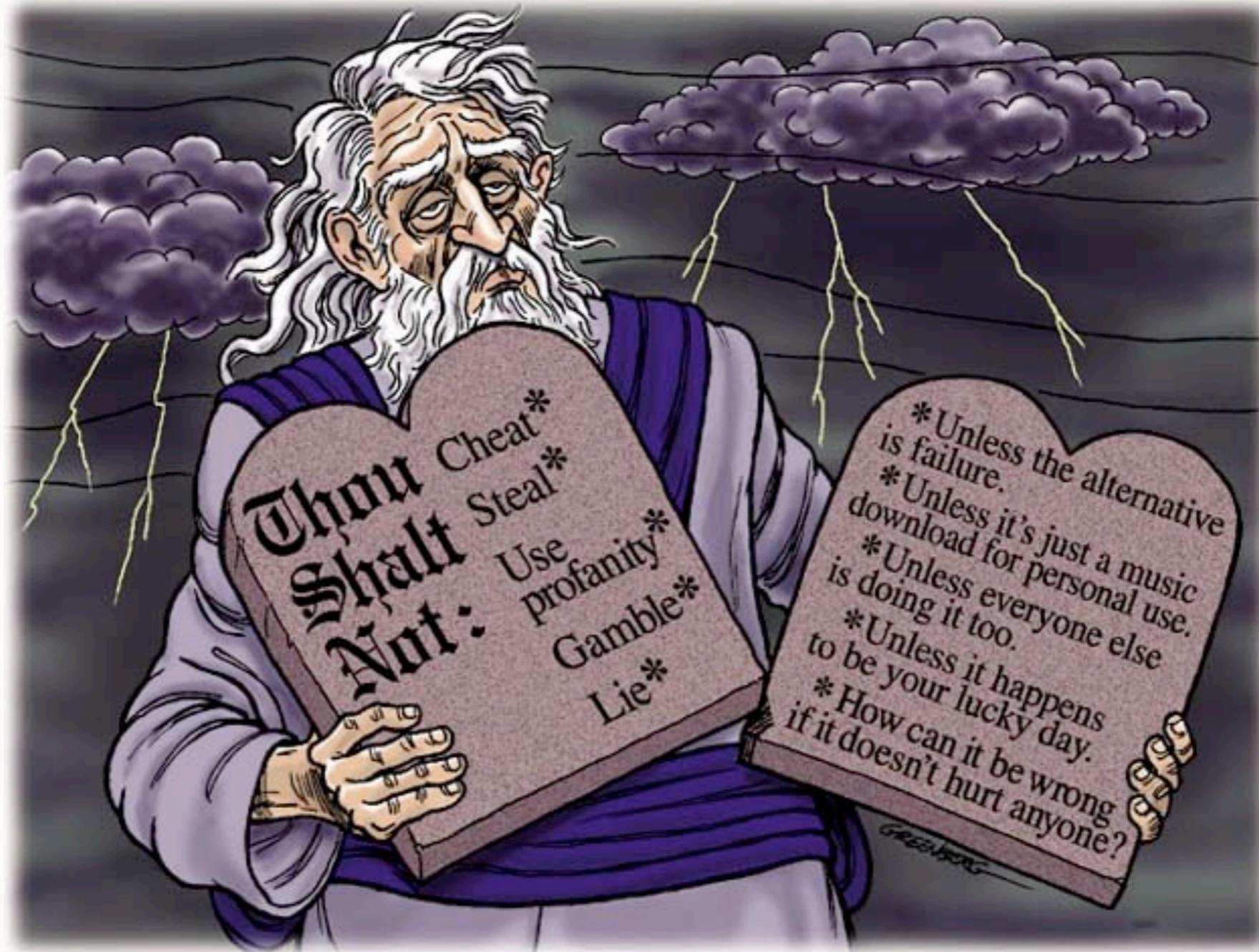
- One form of relativism is “utilitarianism.”
- Claims that the sole standard of morality is determined by its usefulness.
- It determines the morality of an action by the end result.
- What is the greatest good for the greatest number of people?

SECULAR TRUTH

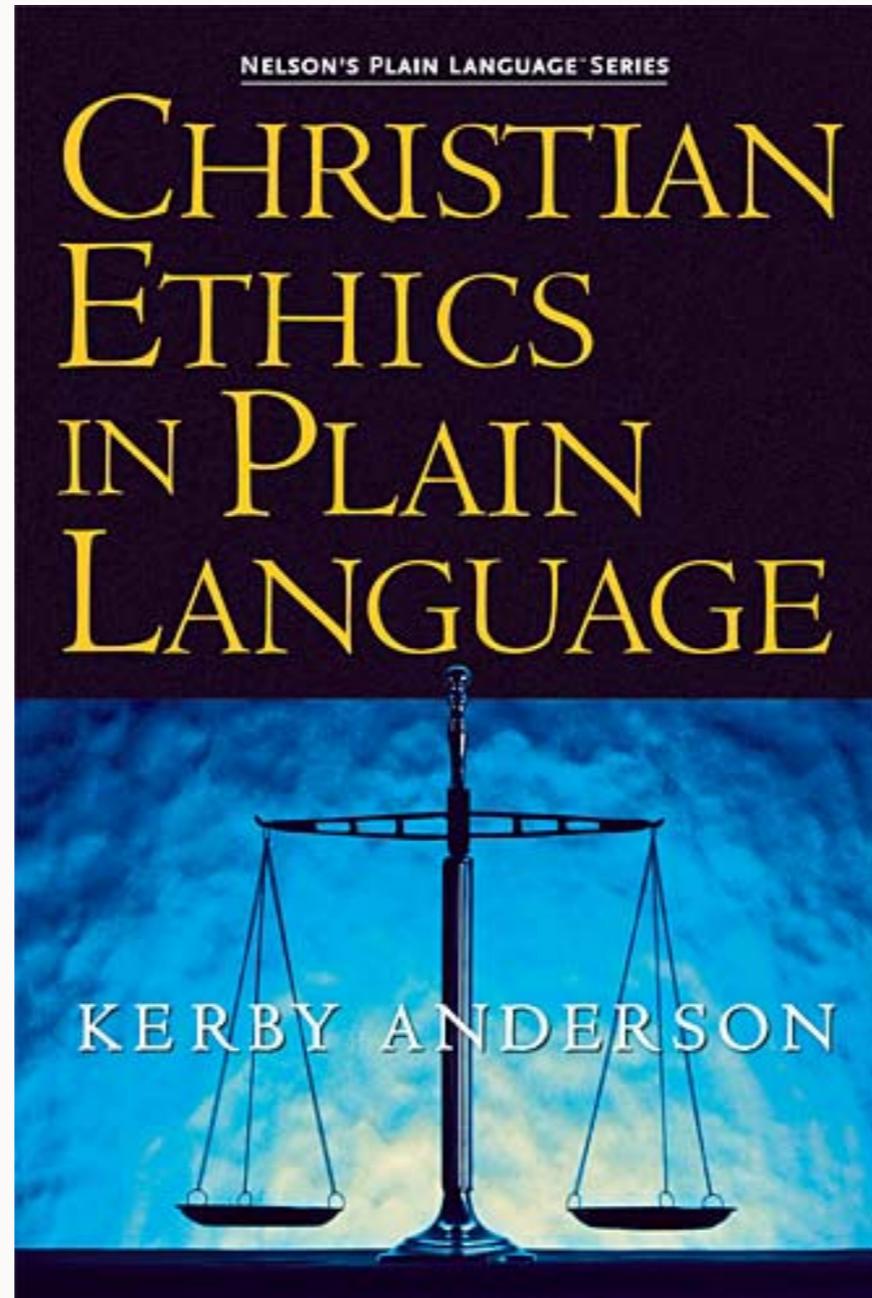
Four problems with utilitarianism:

1. It leads to an “end justifies the means” mentality.
2. It cannot protect the rights of minorities.
3. It is often impossible to predict the consequences.
4. It provides no objective foundation to judge results.

SECULAR TRUTH



BIBLICAL TRUTH



BIBLICAL TRUTH

Belief that God exists and has revealed Himself to us:

- In nature (Psalm 19; Romans 1).
- In human conscience (Romans 2:14-15).
- In the Bible (Psalm 119; 2 Timothy 3:16).
- Through the person of Jesus Christ (John 10:30).

BIBLICAL TRUTH

- God is a God of truth (Deuteronomy 32:4).
- Jesus is the truth (John 14:6).
- Jesus is full of truth (John 1:14).
- The Word of God is truth (John 17:17).
- Christians should walk in the truth (Ephesians 4).
- Christians should teach others truth (2 Timothy 2).

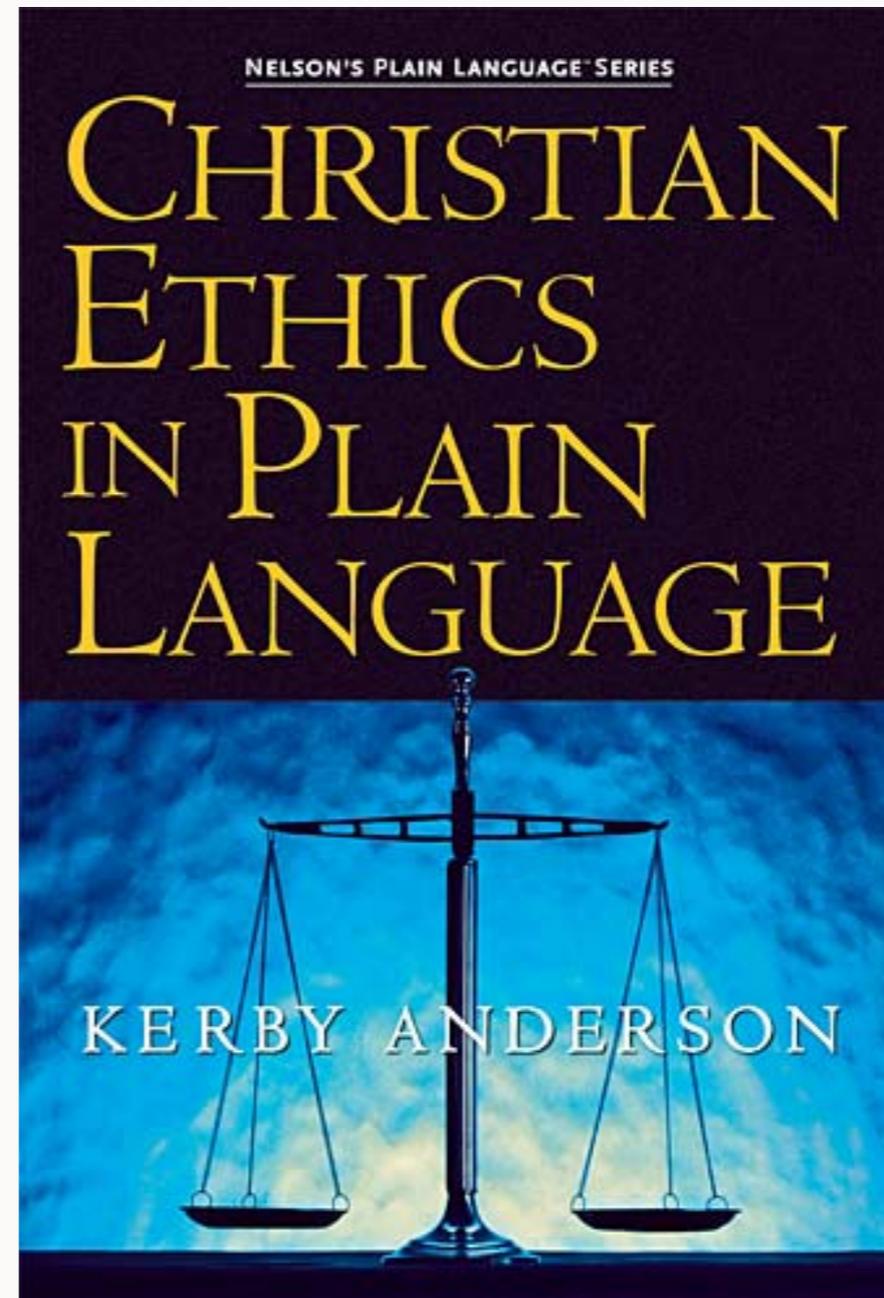
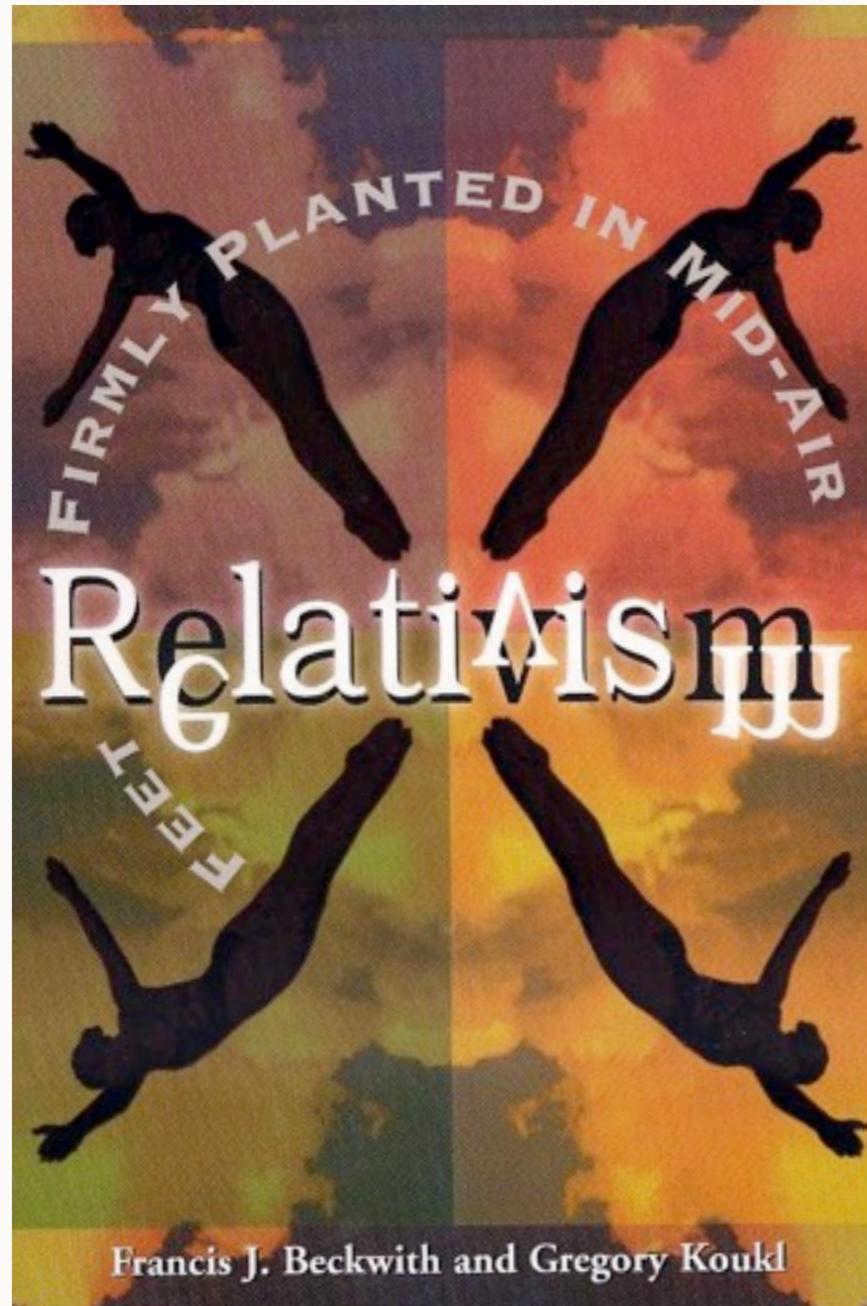
BIBLICAL TRUTH

- Primary emphasis in the Old Testament is on social ethics. Primary emphasis in New Testament is on personal ethics.
- The foundation of the Old Testament ethics is the law.
- Some of the Old Testament contain personal ethics (e.g., Proverbs).

BIBLICAL TRUTH

- Primary emphasis in New Testament is on personal ethics, particularly morality within the church.
- The New Testament does not invalidate the Old Testament, but there is a relationship between the two.
- There is a discontinuity between the Old Testament and the New Testament in terms of the ceremonial law and civil law. But there is continuity in terms of the moral law.

RESOURCES





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