

Religious Hypocrites and a Post-Modernist Judge Jesus.

John 18:28–38 (NKJV)

²⁸ Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. ²⁹ Pilate then went out to them and said, “What accusation do you bring against this Man?”

³⁰ They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

³¹ Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” ³² that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

³³ Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

³⁴ Jesus answered him, “**Are you speaking for yourself about this, or did others tell you this concerning Me?**”

³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

³⁶ Jesus answered, “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.”

³⁷ 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.”

³⁸ Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.”

Introduction

The trials of the Lord Jesus Christ are history’s most egregious miscarriage of justice. In them the friend of sinners (Luke 7:34) faced the hatred of sinners; the Judge of all the earth (Gen. 18:25) was arraigned before petty human judges; the

exalted Lord of glory (1 Cor. 2:8) was humiliated by being mocked, spit upon, and beaten; the Holy and Righteous one (Acts 3:14) was treated as a vile sinner; the One who is the truth (John 14:6) was impugned by evil liars.

But shining forth out of the satanic darkness of His trials is the absolute innocence of Jesus Christ. The evil efforts of His accusers are turned upside down so as to actually confirm His blamelessness. During His earthly ministry, He challenged His opponents, “Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?” (John 8:46; cf. 14:30). In the Old Testament, Isaiah prophesied concerning Him,

His grave was assigned with wicked men,
Yet He was with a rich man in His death,
Because He had done no violence,
Nor was there any deceit in His mouth. (Isa.
53:9)

The angel who foretold His birth called Him “the holy Child” (Luke 1:35); His betrayer lamented that he had “sinned by betraying innocent blood” (Matt. 27:4); one of the criminals crucified with Him declared of Him, “This man has done nothing wrong” (Luke 23:41); and the Roman

centurion in charge at His execution said of Him, “Certainly this man was innocent” (v. 47). Paul said that He “knew no sin” (2 Cor. 5:21); the writer of Hebrews affirmed that He “has been tempted in all things as we are, yet without sin” (Heb. 4:15), and is “holy, innocent, undefiled, separated from sinners” (7:26); and Peter wrote that He “committed no sin, nor was any deceit found in His mouth” (1 Peter 2:22).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 324). Chicago, IL: Moody Publishers.

If there anything that should grab your attention as we consider this text, is the obvious splendor of the sinless Christ up against the evil hypocrisy of religion and unwilling of the sinner to submit to the truth.

No passage in scripture can more clearly display the truth of John 3:18-21

John 3:18–21 (NKJV)

¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to

the light, lest his deeds should be exposed. ²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

Review.

We came to the garden with Jesus and His disciples late in the evening after that beautiful meal together, and the instituting of the Lord's Supper.

We've crossed over the blood stained stream in the Kidron valley, in a clear moon lit night

We find ourselves with the disciples in this private garden, exhausted from a long day, as Jesus agonizes in Prayer to have this cup taken from him, only to fully submit to the Fathers will.

There's now a growing sound of metal clanking and soldiers marching as hundreds come with torches lit up the side of the Mount of Olives, being led by Temple police, Pharisees and Chief priest, and Judas in the lead.

Jesus steps forth willingly to fulfill the plan from the foundation of the world of the Lamb that would be slaughtered for the forgiveness sin.

He ask whom they are seeking and they respond with “Jesus of Nazareth”

Christ speaks and the entire group of men fall on their backs.

The dazed and astounded soldiers and leaders of Israel, stumble back to their feet, only to hear Christ say again,

whom do you seek?

Peter lunges forward to protect his Lord, pulls His dagger out to cut the head of the first one he can reach, only to miss and cut the ear off.

Jesus rebukes Peter, and creates another ear for Malcus and voluntarily gives himself over.

Jesus is taken, bound and beaten by clubs along the way to 3 religious trials and 3 civil trials, only to be handed back and forth, so that the plan of God to have his Son crucified is fulfilled and innocence of the lamb is forever secured.

Peter, follows at a distance, bound by love to see what would happen to his Lord, but also full of fear of what may happen to him. During the early phases of the trial before Annas and Caiaphas, Peter fails miserably, denying Christ 3 times just like Jesus said, and the Rooster crows.

Lesson

1. The Religious Hypocrites Judge Jesus
2. The Post Modernist Pilate Judges Jesus.

I. The Religious Hypocrites Judge Jesus

28 Then they led Jesus from Caiaphas to the Praetorium, and it was early morning.

Then

Lk 22:63–23:1

63 Now the men who held Jesus mocked Him and beat Him.

64 And having blindfolded Him, they struck Him on the face and asked Him, saying, “Prophecy! Who is the one who struck You?”

65 And many other things they blasphemously spoke against Him.

66 As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,

67 “If You are the Christ, tell us.”

But He said to them, “If I tell you, you will by no means believe.

68 And if I also ask *you*, you will by no means answer Me or let *Me* go.

69 Hereafter the Son of Man will sit on the right hand of the power of God.”

70 Then they all said, “Are You then the Son of God?”

So He said to them, “You *rightly* say that I am.”

71 And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”

23:1 Then the whole multitude of them arose and led Him to Pilate.

Matthew 27:1–2 (NKJV)

27 When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death

² And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

The amazing contrasts presented are intensely affecting. The Friend of sinners was shackled by handcuffs and leg-irons. The Judge of all the earth was arraigned before a fallen son of Adam. The Lord of glory was treated with the foulest scorn. The Holy One was condemned as a blasphemer. Liars bore witness against the Truth. He who is the Resurrection and the Life was doomed to die.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1004). Swengel, PA: Bible Truth Depot.

Mark 10:33 (NKJV)

³³ “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; ³⁴ and they will mock Him, and scourge Him, and spit on Him...

28 Then they led Jesus from Caiaphas to the Praetorium

“led they”; still unresisting, He went as a lamb to the slaughter.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1006). Swengel, PA: Bible Truth Depot.

to the Praetorium

They led Jesus to the *praitōrion* (Gk. transliteration from the Lat. *praetorium*), which denotes the headquarters of the commanding officer of a Roman military camp, or the headquarters of a Roman military governor (as Pilate was

Pilate's normal headquarters was in Caesarea, in the palace Herod the Great had built for himself; but he and his predecessors and successors made it a point to be in Jerusalem on the high feasts, to be available to quell any untoward disturbance.

While in Jerusalem, his abode became his Jerusalem *praetorium*

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 587). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

28 Then they led Jesus from Caiaphas to the Praetorium, **and it was early morning.**

The Romans gave to the last two watches of the night (roughly midnight to 3.00 a.m. and 3.00 a.m. to 6.00 a.m. respectively) the names *alectorophōnia* ('cock-crow') and *prōi* ('early morning' or 'dawning'). If the word is used in this technical sense, Jesus is brought to Pilate before 6.00 a.m. In itself this is unsurprising: as we have noted, many Roman officials began the day very early in the morning and finished their day's labours by 10.00 or 11.00 a.m. (*cf.* Sherwin-White, p. 45).

More likely the word should be understood without this technical meaning. The formal session of the Sanhedrin, which passed judgment on Jesus before sending him on to Pilate, would have been happier to meet 'very early in the morning' (Mk. 15:1 par.) but *after* sunrise, than in the fourth watch of the night, since Jewish law forbade trying capital cases at night.

Carson, D. A. (1991). *The Gospel according to John* (p. 588). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

the disciples could not watch *with* Him one hour; His enemies had acted *against* Him all through that night! Alas, man has more zeal and energy, because more heart, for that which is evil than for

that which is good. The same people who will listen, untired, half a day to a political discussion, or sit three hours through an opera, complain that the preacher is long-winded if he spends the whole hour in expounding the Word of God! “It was early”: their one object now was to obtain from Pilate, as swiftly as possible, his confirmation of the death-sentence.

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1006). Swengel, PA: Bible Truth Depot.

28But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

On arriving, the Jewish authorities refused to enter Pilate’s headquarters, preferring to stand outside in the colonnade.

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 588). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

(1) The Mishnah provides evidence that a Jew who entered the dwelling-places of Gentiles became ceremonially unclean (*Oholoth* 18:7, 9; *cf.* SB 2. 838–839); remaining outside in the colonnade avoided the pollution. Under normal circumstances most Jews with business in Gentile quarters would

incur the defilement and follow established procedure to regain ritual purity. Such cleansing procedure took time, and therefore in this instance the Jews want to avoid the uncleanness so that they will still be *able to eat the Passover*. Some forms of defilement could be removed by taking a bath at the end of the day (*i.e.* at sundown; *cf.* Lv. 15:5–11, 16–18; 22:5–7). If that were the case here, the Jews would then have been free to eat the Passover the ‘next’ day, *i.e.* after sundown on the same day, by our reckoning. We must therefore assume that the defilement in view is of a kind that cannot be removed until seven days have elapsed. Bruce (p. 349) suggests it is the presence of yeast (*cf.* Ex. 12:19; 13:7; Mishnah *Pesahim* 1:1; 2:1); others have suggested contamination from road dust brought in by foreign visitors (Mishnah *Berakoth* 9:5). These were but one-day pollutions. The context of Mishnah *Oholoth* suggests rather that the reason why a Jew would contract uncleanness in a Gentile home was because Gentiles were believed to bury aborted fetuses (*i.e.* corpses) in their homes, or flush them down their drains, and Numbers 9:7–10 insists that anyone who is unclean on account of contact with a dead body—a seven-day defilement, Numbers 9:6–11; 31:19—at the time of Passover must not participate in the feast, but must keep a second

Passover, held a month later to accommodate such hardship cases.

Carson, D. A. (1991). *The Gospel according to John* (pp. 588–589). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It is profoundly notable here that we have 2 warning by principle and application given in this text.

1. The warning of the Blinding Hypocrisy
2. The warning of choosing Jesus or the World

1. The warning of the Blinding Hypocrisy

The Jews take elaborate precautions to avoid ritual contamination in order to eat the Passover, at the very time they are busy manipulating the judicial system to secure the death of him who alone is the true Passover.

Carson, D. A. (1991). *The Gospel according to John* (p. 589). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

They would not enter Pilate's hall, though they were ready to use him to further their own wickedness! What a proof was this of the worthlessness of religion where it has failed to influence the heart.

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (p. 1007). Swengel, PA: Bible Truth Depot.

Two days earlier, in the Temple area, Jesus had brought a scathing and public rebuke to the scribes and Pharisees.

Matthew 23:1 (NKJV)

23 Then Jesus spoke to the multitudes and to His disciples,

Matthew 23:3–5 (NKJV)

³ they say, and do not do. ⁴ For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. ⁵ But all their works they do to be seen by men. ...

Matthew 23:23–25 (NKJV)

²³ “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

²⁴ Blind guides, who strain out a gnat and swallow a camel!

²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

Matthew 23:27–28 (NKJV)

²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men’s* bones and all uncleanness. ²⁸ Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

They were externally religious but internally corrupt. Their form was righteous and Pious but their heart was dark.

A.W. Pink Wrote

It was their ritualism that urged them on to crucify the Son of God. Christ and ritualism are opposed to each other as light is to darkness. The true Cross in which Paul gloried and the cross in which modern ceremonialists glory, have no resemblance to each other. The Cross and the crucifix cannot agree. Either ritualism will banish Christ or Christ will banish ritualism.” (Mr. H. Bonar.)

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1007). Swengel, PA: Bible Truth Depot.

Millions have died bound up in ritualism and religion and opened their eyes in Hell only to

learn that all there external effort was meaningless and corrupt.

Matthew 7:22–23 (NKJV)

²² Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Men and women have been baptized as an infant, catechized, attended mass, prayed the rosary, fought against the evil or our day, defended the rights of the unborn, confessed sin, done penance, made pilgrimages to holy places. participated in bible studies, listened to their priest only to find at the end that is does not save a sinner from damnation.

Others, have fasted, practiced lent, refrained from caffeine, gone on missionary trips, done good works, joined local churches only find in the end that it did nothing for the salvation of their soul.

Others have walked the isle during an invitation after a sermon, repeated a prayer, been baptized and joined an evangelical church, quit

smoking and drinking, stopped watching TV and movies, made sure they have the right clothes and haircuts and got tattoos or removed tattoos, depending on what church you get involved in, only find out that none of that brings you into right relationship with God.

Man made laws and rules that make one appear holy or close to God when in fact it drives you far away from God.

It could be said that religion is the most dangerous practice a man can get involved with... for it makes a sinner think he is right with God but he is not.

According to Romans 1, the farther a man gets away from the true God, the more religious he becomes, to the point that he worships himself.

Romans 1:21–23 (NKJV)

²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

2 Timothy 3:1–5 (NKJV)

3 But know this, that in the last days perilous times will come: ² For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³ unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, ⁴ traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, **5** having a form of godliness but denying its power. And from such people turn away!

Isaiah 29:13 (NKJV)

¹³ Therefore the Lord said:

“Inasmuch as these people draw near with their mouths

And honor Me with their lips,

But have removed their hearts far from Me,

And their fear toward Me is taught by the commandment of men,

Isaiah 48:1 (NKJV)

48 “Hear this, O house of Jacob,
Who are called by the name of Israel,

And have come forth from the wellsprings of
Judah;
Who swear by the name of the Lord,
And make mention of the God of Israel,
But not in truth or in righteousness;

Romans 2:17–24 (NKJV)

¹⁷ Indeed you are called a Jew, and rest on the law, and make your boast in God, ¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the law, ¹⁹ and are confident that you yourself are a guide to the blind, a light to those who are in darkness, ²⁰ an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law. ²¹ You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? ²² You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you rob temples? ²³ You who make your boast in the law, do you dishonor God through breaking the law? ²⁴ For “*the name of God is blasphemed among the Gentiles because of you,*” as it is written.

Titus 1:16 (NKJV)

¹⁶ They profess to know God, but in works they deny *Him*, being abominable, disobedient, and disqualified for every good work.

1. The warning of the Blinding Hypocrisy
2. The warning of choosing Jesus
or the acceptance of the World
To be those who please men or
God.

28 Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. **But they themselves did not go into the Praetorium,** lest they should be defiled, but that they might eat the Passover.

29 Pilate then went out to them and said,

33 Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

38 Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.”

Notice that Drama is intentionally highlighted by John, There is the back and forth, as Pilate moves from one place to another to talk to the Jews and then back to talk to Jesus.

Pilate will make a choice to be courageous or a coward. He will choose to accept Christ at his Word or the word of the false accusers.

He will be driven to make a decision to please men or God.

Ultimately, He will choose to save his own life and livelihood, and position of authority. His fear of man is stronger than his fear of God and his love of self is stronger than his love of truth and justice. So he is found to be a coward

This might explain why this word “coward” is used to refer to those who are sent to hell.

Revelation 21:7–8 (NKJV)

⁷ He who overcomes shall inherit all things, and I will be his God and he shall be My son. ⁸ But the **cowardly, unbelieving,** abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

25.268 δειλός, ή, όν: pertaining to being cowardly — ‘cowardly, coward.’ τοῖς δὲ δειλοῖς καὶ ἀπίστοις

... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ ‘but for cowards and traitors ... the place for them is the lake burning with fire and brimstone’ Re 21:8. In some languages a ‘coward’ is ‘one who always runs’ or ‘one who runs away at nothing.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 317). New York: United Bible Societies.

Matthew 8:26 (NKJV)

²⁶ But He said to them, “**Why are you fearful, O you of little faith?**” Then He arose and rebuked the winds and the sea, and there was a great calm.

Mark 4:40 (NKJV)

⁴⁰ But He said to them, “**Why are you so fearful? How is it that you have no faith?**”

Pilate is a perfect example of what this word means. He was a coward when it came to standing for the Truth and feared me rather than God.

His fear and lack of trust and believe in Christ made him a coward.

He will eventually loose it all and as some historians tell us, he was banished; others that he was executed; still others that he committed suicide.

Matthew 12:30–31 (NKJV)

³⁰ He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

Matthew 6:24 (NKJV)

²⁴ “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

1 John 2:15–16 (NKJV)

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

James 4:4 (NKJV)

⁴ Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

2 Timothy 4:10 (NKJV)

¹⁰ for Demas has forsaken me, having loved this present world, and has departed for Thessalonica — Crescens for Galatia, Titus for Dalmatia.

The Hypocrisy continues in self Righteousness.

29 Pilate then went out to them and said, “What accusation do you bring against this Man?”

Pilate

To understand what is going on and will happen in the next verses to come, let me introduce him to you, so you can understand the dynamic of the the Narrative and know why Pilate does what he does.

“Pontius **Pilate** had been appointed the fifth governor of Judea by Emperor Tiberius in a.d. 26 and held that position for about ten years.

Both the Gospels and extrabiblical sources portray him as proud, arrogant, and cynical (cf. 18:38), but also as weak and vacillating. His tenure

as governor was marked by insensitivity and brutality (cf. Luke 13:1).“

The question is now, why did Pilate, an appointed governor, of Rome, who knew he needed to uphold Roman law and apply justice, cave in to the demands of the Jews to put Jesus to death. He tried repeatedly to get out of it. His wife tried to get him out of it. He saw no crime in the man. There was nothing credible against this man.

so WHY would he give in.

Well, there were a number of things that had happened between him and the Jews that put him in a position of not wanting to offend the Jews and be reported back to the Emperor Tiberius, and he be determined to be unfit and loose his position.

The first incident that put Pilate at odds with the Jews was that ...

“Pilate had sent troops into Jerusalem carrying standards (flags) bearing images (metal bust of Caesar a god) that the Jews viewed as idolatrous. “Other governors who had entered Jerusalem, were willing to remove them from there flags to cause no offense to the Jews BUT not Pilate’ When many of them vehemently protested against what they saw as a sacrilege, they followed him back to Ceaserea hounding him fro 5 days, Pilate finally ordered them

to meet him in the Amphitheater and Pilate ordered them to stop bothering him or be put to death.

But they bared their necks and called his bluff, and dared him to carry out his threat. Unwilling to massacre so many people, Pilate was humiliated and gave in and removed the offending standards.

Second, Pilate further angered the Jews when he desired to build a better water supply to Jerusalem, so he started the project to build an aqueduct system to bring water so he stole money from the temple treasury to build an aqueduct to bring water to Jerusalem. The Jews didn't like it and rioted and his soldiers clubbed some and stabbed and slaughtered many Jews Luke 13:1.

His PR campaign was failing and word was getting back to Caesar that Pilate was not doing so well

The worst one was when he was Herodian palaces in Jerusalem, and had shields made and inscribed the name of Emperor Tiberius. He was buttering up to the Emperor ascribing to him as a god. The Jews protested and sent Word to Tiberius and complained and Tiberius sent word back to remove the shields.

So Pilate was always at risk of being reported back to Caesar

We see this pressure applied in John 19:12 (NKJV)

¹² From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 327). Chicago, IL: Moody Publishers.

29 Pilate then went out to them and said, “What accusation do you bring against this Man?”

His question *What charges are you bringing against this man?* formally opened the judicial proceedings. The fact that Roman troops were used at the arrest (vv. 3, 12) proves that the Jewish authorities had communicated something of this case to Pilate in advance; the sparring that follows in the wake of his question confirms the point. Carson, D. A. (1991). [The Gospel according to John](#) (p. 590). Leicester,

England;Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans ■

The Jews want a quick, non dramatic, death sentence given and a crucifixion right away before word gets out and they have a bigger problem with larger crowds in Jerusalem for Passover.

They don’t care about justice and Truth, they just what Jesus Dead.

They needed a puppet like Pilate that they could control and manipulate. But Pilate was not cooperating

They had expected Pilate to confirm their judgment and order the death sentence by crucifixion; instead, he orders a fresh hearing in his presence.

But Pilate know enough, to know that there is nothing they have against this man. The false claims that he did not pay his taxes or that he was a blasphemer, had no ground to stand on in the Roman court.

Yet He knew that the Jews wanted him to execute him.

So he begins his own hearing asking what is the accusation.

30 They answered and said to
him, "If He were not an evildoer, we
would not have delivered Him up to
you."

Immediately,

The Jews respond in self righteous sarcasm.

They are in effect saying

Do you think we are stupid or something.

Do you not think, we know what is right and wrong.

We are the most righteous, and if anyone know what the law says, its us.

Your a pagan gentile Ruler. Who do you think you are to question our integrity. Our ability to judge righteously.

They were guilty of judging according to there own man made self Righteousness.

They were self righteous hypocrites

Matthew 7:1–5 (NKJV)

7 “Judge not, that you be not judged. ² For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

³ And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye?

⁴ Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye? ⁵ Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

Romans 2:1–3 (NKJV)

2 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge

another you condemn yourself; for you who judge practice the same things. ² But we know that the judgment of God is according to truth against those who practice such things. ³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

Quite unintentionally, their utter inability to bring one legitimate charge against Him affirmed Jesus' innocence. Still, they made it clear that they expected Pilate simply to confirm their decision and sentence Jesus to death

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 328). Chicago, IL: Moody Publishers.

So Pilate responds.

31 Then Pilate said to them, "You take Him and judge Him according to your law."

Stung by their haughty, disrespectful, disdainful treatment of him, Pilate fired back a barb of his own. **"Take Him yourselves,"** he taunted them, **"and judge Him according to your law."** Pilate knew full well that they wanted him to execute Jesus

And obviously, a least in there self righteous eyes, their law was better than Roman law, and could condemn an innocent man, Pilate tells them..... to judge Him themselves with their Law!!!

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 328). Chicago, IL: Moody Publishers.

They respond, again in self righteousness by saying...

v.31.....Therefore the Jews said to him, “It is not lawful for us to put anyone to death,”

Capital punishment was specifically named in the O.T. as a punishment for certain Crimes like murder and blasphemy. But,

Second-century Jewish evidence (*j. Sanhedrin* 1:1; 7:2) says that this power was taken from the Jews forty years before the fall of the temple, *i.e.* in ad 30, about the time of Jesus’ death

Carson, D. A. (1991). [The Gospel according to John](#) (p. 591). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

However, some say that this occurred... When Rome took over Judea and began direct rule through a prefect in ad 6, capital jurisdiction was taken away from the Jews and invested in the governor (Jos., *Ant.* xii. 117)

Carson, D. A. (1991). *The Gospel according to John* (p. 591). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The discrepancy may be placed in the fact that it really meant something after 30AD.

It its intereresting to note how God perfectly lines up the details to allow the death of Christ by the Romans and Crucifixion.

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

Galatians 4:4 (NKJV)

⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

And this is exactly the point, John wants to make, It was at the exact right time when God had providentially and sovereignly controlled all the events leading up to the death of Christ, that He would die at the exact moment and exact way God had for-ordained.

32 that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

But there was a deeper significance to the exchange between Pilate and the Jews. The wicked scheming of the Jewish leaders and the cowardly connivance of Pilate merely served **to fulfill the word of Jesus which He spoke**

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 328). Chicago, IL: Moody Publishers.

Mark 10:33–34 (NKJV)

33 “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; **34** and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again.”

John 3:14 (NKJV)

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

John 8:28 (NKJV)

²⁸ Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.

John 12:32–33 (NKJV)

³² And I, if I am lifted up from the earth, will draw all *peoples to Myself.*” ³³ This He said, signifying by what death He would die.

Had the Jews executed Him, they would have thrown Him down and stoned Him (as they did Stephen; Acts 7:58–60). But the Lord’s prediction was about to be fulfilled, as He was “lifted up” on the cross, a distinctively Roman kind of execution. God providentially controlled the events of Jesus’ trial to ensure that His prophetic words would come to pass.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 328). Chicago, IL: Moody Publishers.

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

1. The Religious Hypocrites Judge Jesus
2. The Post Modernist Pilate Judges Jesus.

33 Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

What brought this question is what is recorded in **Luke 23:2** (NKJV)

² And they began to accuse Him, saying, “We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.”

The charges, of course, were completely false; Jesus had actually said the opposite: “Render to Caesar the things that are Caesar’s; and to God the things that are God’s” (Matt. 22:21). Their goal was to portray Him as an insurrectionist, bent on overthrowing Roman rule and establishing His own.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 329). Chicago, IL: Moody Publishers.

Pilate could not overlook such a threat to Roman power. His question, “**Are You the King of the Jews?**” was in effect asking Jesus whether He was pleading guilty or not guilty to the charge of insurrection. “Pilate’s question seeks to determine whether or not Jesus constituted a political threat to Roman imperial power”

(Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 2004], 527).

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 329). Chicago, IL: Moody Publishers.

In all four gospel accounts this is the first question Pilate asks Jesus, and in all four the pronoun “You” is emphatic. The Greek text literally reads, “You, are You the King of the Jews?” Pilate was incredulous; from a human perspective, Jesus did not look like a king. And if He was a king, where were His followers and His army? And how was He a threat to Rome?

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 329). Chicago, IL: Moody Publishers.

34 Jesus answered him, “**Are you speaking for yourself about this, or did others tell you this concerning Me?**”

This question back to Pilate was intended to clarify the issue. If Pilate was **saying this on his**

own initiative, he would be asking if Jesus was a king in the political sense (and hence a threat to Rome). Jesus' answer in that case would be no; He was not a king in the sense of a military or political leader. He had earlier rejected the crowd's attempt to make Him such a king (6:15). But neither could the Lord deny that as the Messiah He was Israel's true king.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 329-330). Chicago, IL: Moody Publishers.

35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

Pilate's sharp retort, "**I am not a Jew, am I?**" reflects both his disdain for the Jewish people, and his growing exasperation with the frustrating, puzzling ethnic case set before him. His further elaboration, **Your own nation and the chief priests delivered You to me**, makes it clear that the governor was merely repeating the charge leveled against Jesus by the Jewish leaders; the accusation was theirs, not Rome's. Exactly why they had done so still eluded Pilate. He knew perfectly well that the Jews would not have handed over to him someone hostile to Rome unless they stood to gain from doing so.

Attempting once again to get to the bottom of things, Pilate asked the question that he should have asked at the outset: **what have You done?**

Isn't it interesting that they never bring up

1. The 2 cleansing of Temple. — that would expose their own guilt of extortion and theft.
2. The cutting off of Malcus ear. —- would have been a great one but Jesus heals the ear, and that would have brought attention to the power Christ.

Unlike Jewish practice, Roman legal procedure allowed the accused to be questioned in detail (Köstenberger, *John*, 527). Pilate understood that the Jewish leaders had handed Jesus over to him because of envy (Matt. 27:18). What he still did not understand was what Jesus had done to provoke such vehement hostility from them and what, if any, crime He had committed.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 330). Chicago, IL: Moody Publishers.

36 Jesus answered, “**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.”

Since it was now clear that Pilate was merely repeating the charge of the Jewish leaders, **Jesus answered** his question. He was a king, but not a political ruler intent on challenging Rome’s rule. “**My kingdom is not of** (Greek *ek*; “out from the midst of”) **this world,**”

observe that He did not say “My kingdom is not in this world,” but “My kingdom is not of this world.” Believers are not “of” this world (John 17:16), yet they *are* “in” it

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1013). Swengel, PA: Bible Truth Depot.

He declared. Its source was not the world system, nor did Jesus derive His authority from any human source. As noted earlier, He had rejected the crowd’s attempt to crown Him king. He also passed up an opportunity to proclaim Himself king at the triumphal entry, when He rode into Jerusalem at the head of tens of thousands of frenzied hopefuls.

To reinforce His point, Jesus noted that **if His kingdom were of this world, then His servants would be fighting so that He would not be handed over to the Jews.**

No earthly king would have allowed himself to have been captured so easily. But when one of His followers (Peter) attempted to defend Him, Jesus rebuked him.

hupéretés: an underling, servant

Original Word: ὑπηρέτης, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: hupéretés

Phonetic Spelling: (hoop-ay-ret'-ace)

Definition: an underling, servant

Usage: a servant, an attendant, (a) an officer, lictor, (b) an attendant in a synagogue, (c) a minister of the gospel.

5257 hypēretēs (from 5259 /hypó, "under" and ēressō, "to row") – properly, a rower (a crewman on a boat), an "under-rower" who mans the oars on a lower deck; (figuratively) a subordinate executing official orders, i.e. operating under direct (specific) orders.

The messianic kingdom does not originate from human effort, but through the Son of Man's conquering

of sin in the lives of those who belong to His spiritual kingdom.

v.36; but **now** My kingdom is not from here.”

Christ’s kingdom is spiritually active in the world today,

67.38 νῦν^a or **νυνί^a** (a variant form of **νῦν^a**); **ἄρτι^a**: a point of time simultaneous with the event of the discourse itself—‘now.’

now adv. — at the present moment.

νῦν^a: νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς ‘now you are sad, but I will see you again’ Jn 16:22; περὶ ὧν νυνὶ κατηγοροῦσίν μου ‘concerning those things of which they are now accusing me’ Ac 24:13.

ἄρτι^a: βλέπομεν γὰρ ἄρτι δι’ ἐσόπτρου ἐν αἰνίγματι ‘what we see now is like a dim image in a mirror’ 1 Cor 13:12.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 633). New York: United Bible Societies.

Da 7:13–14

13 “I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!

He came to the Ancient of Days,
And they brought Him near before Him.

14 Then to Him was given dominion and glory
and a kingdom,
That all peoples, nations, and languages should
serve Him.
His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

[*The New King James Version*](#). (1982). (Da 7:13–14). Nashville: Thomas Nelson.

and one day He will return to physically reign on the earth in millennial glory (Rev. 11:15; 20:6). But until then His Kingdom exists in the hearts of believers, where He is undisputed King and sovereign Lord. He was absolutely no threat either to the national identity of Israel, or to the political and military identity of Rome.

That the Lord spoke of being handed over to the **Jews** is significant. Far from leading them in a revolt against Rome, Jesus spoke of the Jews (especially the leaders) as His enemies. He was a king, but since He

disavowed the use of force and fighting, He was clearly no threat to Rome's interests. The Lord's statement rendered the Jews' charge that He was a revolutionary bent on overthrowing Rome absurd.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 330-331). Chicago, IL: Moody Publishers.

37 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.*”

Jesus' description of His kingdom had left Pilate somewhat confused. If His kingdom was not an earthly one, then was Jesus really a king at all? Seeking to clarify the issue, **Pilate said to Him, “So You are a king?”** Jesus' answer was clear and unambiguous: “**You say correctly that I am a king.**” The Lord boldly “testified the good confession before Pontius Pilate” (1 Tim. 6:13)

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 331). Chicago, IL: Moody Publishers.

Ειπεν ουν αυτω ο Πιλατος Ουκουν βασιλευς ει
συ Απεκριθη ο Ιησους Συ λεγεις οτι βασιλευς
ειμι εγω εγω εις τουτο γεγεννημαι και εις τουτο
εληλυθα εις τον κοσμον ινα μαρτυρησω τη
αληθεια πας ο ων εκ της αληθειας ακουει μου
της φωνης

v 37 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.”

Literal Standard Version

I have been born for this, and I have come into the
world for this, that I may testify to the truth; everyone
who is of the truth, hears My voice.”

For this cause I was born,

This is his humanity. He took on human flesh.

John 1:14 (NKJV)

¹⁴ And the Word became flesh and dwelt among
us, and we beheld His glory, the glory as of the
only begotten of the Father, full of grace and truth.

Galatians 4:4 (NKJV)

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

and for this cause I have come into the world,

This is His Deity. He is God come to earth.

I have come —- perf. Act Ind

erchomai: to come, go

Original Word: ἔρχομαι

Part of Speech: Verb

Transliteration: erchomai

Phonetic Spelling: (er'-khom-ahee)

Definition: to come, go

Usage: I come, go.

a. of persons; α. universally, to come from one place into another, and used both of persons arriving — as in [Matthew 8:9](#); [Matthew 22:3](#); [Luke 7:8](#); [Luke 14:17](#) (here WH marginal reading read the infinitive, see their Introductory § 404),

John 3:31 (NKJV)

³¹ He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

John 6:33 (NKJV)

³³ For the bread of God is He who comes down from heaven and gives life to the world.”

John 8:23 (NKJV)

²³ And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world.

John 17:5 (NKJV)

⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Taken together, the two phrases are an unmistakable reference to the preexistence and incarnation of the Son of God.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 331). Chicago, IL: Moody Publishers.

v 37 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.”

Christ proclaimed the truth about God, men, sin, judgment, holiness, love, eternal life, in short, “everything pertaining to life and godliness” (2 Peter 1:3). What people do with the message of truth Jesus proclaimed determines their eternal destiny; as He went on to declare, “**Everyone who is of the truth hears** (the Greek word includes the concept of obedience; cf. Luke 9:35) **My voice.**” Jesus is “the way, and the truth, and the life; no one comes to the Father but through [Him]” (14:6).

In 10:27 He added, “My sheep hear My voice and I know them, and they follow Me.” Only those who continue in His Word are truly His disciples; only those who are truly His disciples will know and be set free by the truth (8:31–32).

But the lost don’t know the truth cannot hear the truth. It is against their nature.

John 8:43–47 (NKJV)

⁴³ Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴ You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the

beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. ⁴⁵ But because I tell the truth, you do not believe Me. ⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? ⁴⁷ He who is of God hears God's words; therefore you do not hear, because you are not of God."

38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all."

Jesus' words were an implied invitation to Pilate to hear and obey the truth about Him. But they were lost on the governor, who abruptly ended his interrogation of Christ with the cynical, pessimistic remark, "**What is truth?**"

There is no definite article, so Pilate is not asking what is the truth

i.e. about this situation.

or about him or the Jews or the crime

Rather it is what is truth indefinite. as a concept or a reality. Its there such thing as truth....

Like skeptics of all ages, including contemporary postmodernists, Pilate despaired of finding universal truth. This is the tragedy of fallen man's rejection of God. Without God, there cannot be any absolutes; without absolutes, there can be no objective, universal, normative truths.

Truth becomes subjective, relative, pragmatic; objectivity gives way to subjectivity; timeless universal principles become mere personal or cultural preferences. All fallen mankind has accomplished by forsaking God, "the fountain of living waters," is "to hew for themselves cisterns, broken cisterns that can hold no water" (Jer. 2:13). Pilate's flippant retort proved that he was not one of those given by the Father to the Son, who hear and obey Christ's voice.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 331). Chicago, IL: Moody Publishers.

v 38And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all."

Oh the irony of such a statement,
At one moment asking what is truth and then
stating one of the most profound truths of all
eternity.

I find **No** Fault in Him

Which can only be meaningful is there is truth.

No

oudeis and outhis, oudemia, ouden and outhen: no one, none

Original Word: οὐδεῖς, οὐδεμία, οὐδέν

Part of Speech: Adjective

Transliteration: oudeis and outhis, oudemia, ouden and outhen

Phonetic Spelling: (oo-dice')

Definition: no one, none

Usage: no one, none, nothing.

3762 oudeís (from 3756 /ou "no, not" and 1520 /heís, "one") – properly, not one; no one, nothing.

3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no

exceptions. 3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition).

No valid indictment of Him at the beginning; no conviction of Him at the end. The Lord of glory was maligned, hated, and falsely accused, but

nevertheless found to be perfect, faultless, and innocent

MacArthur, J. F., Jr. (2008). [*John 12-21*](#) (p. 332). Chicago, IL: Moody Publishers.

Had Jesus not been rejected by men, we would have been rejected by God.

Had Jesus not been falsely accused of men, we would have been rightly accused of sin.

Had Jesus not been led to the Judgment hall of Pilate, we would have been cast into the lake of Fire

Had Jesus not been judged wrongly by the laws of men, we would have been judged rightly by the Laws of God.

Had Jesus not been the flawless lamb of God, we would have been fuels of the fires of Hell.

Had Jesus not been willing to be defenseless before men, we would have been defenseless before God.

Had Jesus not been willing to testify of the truth, we would have been buried in lies.

Had He not been made sin for us, We would have never been made the Righteousness of God.