

CS - 3/5/67 pm.

## CHRIST'S WORDS TO PILATE

John 18: 26-19: 12

Intro: The words of the Lord Jesus immediately before His crucifixion as well as after He was on the cross reveal not only His solemn composure, but also His deep concern for those about Him.

John 18: 4, "Let these go their way."

He healed Malchus' ear (Luke 22: 50, 51).

John 19: 26, 27, "Woman, behold thy son! ...  
"Behold thy mother."

Luke 23: 34, "Father, forgive them, for..."

Luke 23: 43, "I say <sup>shall</sup> thou be with me in..."

BUT NO CONTACT IS MORE INTERESTING,  
OR MORE EXTENDED, THAN WHAT IS MANIFESTED  
IN HIS WORDS TO PILATE.

Here we see deep concern for Pilate's salvation, and clear evidence when it becomes apparent that Pilate is not in the least interested.

Couple with this the experience of Pilate's wife. Cf. Mt. 27: 19.

SO WE SEE OUR LORD AT WORK.

It all begins with Pilate's first question.  
Cf. John 18: 33, "Art thou the King of the Jews?"

This was the issue, of course. Cf. 19: 12.

Our Lord's concern for Pilate is seen in His response - also a question.  
(Read 1: 34). "Of thyself" - 'Αἰ ἐαυτοῦ,  
which is placed in the emphatic position in the question, coming first.

It means: DID THIS IDEA ORIGINATE WITH YOU? DID IT ARISE FROM YOUR HEART?

HAVE YOU HEARD SOMETHING OR SEEN SOMETHING WHICH SUGGESTED THIS POSSIBILITY TO YOU? Or, to state it another way, IS THIS A PERSONAL INQUIRY, OR ARE YOU ASKING AS AN OFFICIAL DUTY, REPRESENTING ROME.

His answer indicates from that he would lower himself to consider such a thing.

"Am I a Jew?"

Nevertheless, the Lord Jesus exposes him to the truth, and we have

## I. THE FIRST STATEMENT (JN. 18:36). (Read.)

Here we have THE ORIGIN AND NATURE OF OUR LORD'S KINGDOM.

The words which stand out are, "not of this world" and "not from hence," another way of saying, "not of this world."

Yes, He is a King, and, yes, He has a kingdom, BUT IT IS NOT AS PILATE MIGHT THINK IT TO BE.

This very point was a problem <sup>to the disciples</sup> right up to the ascension. Cf. Acts 1:6.

This is why Peter had objected so violently to talk of the Cross in Mt. 16:22. Cf. also John 18:11.

DON'T TAKE FROM THIS THAT CHRIST WILL NOT REIGN ON THE EARTH, BUT THE ONLY OTHER ~~TIMES~~ TIMES IN JOHN THAT YOU HAVE THE WORD KINGDOM USED GIVES A CLUE TO ITS MEANING

Cf. John 3:3, 7.

This was a rule, a kingdom that one must be born into, and until

this takes place it could not be seen.  
It is "not of this world," that is  
- It does not originate with the world.  
- " " " belong to " " .  
- " " " depend upon " " .  
- " is not patterned after " " .

THE ORIGIN AND NATURE OF THIS KINGDOM  
IS WITH GOD IN HEAVEN.

IT IS A REIGN OVER THE HEARTS OF MEN.

IT DEMANDS THE CROSS.

ITS "SERVANTS" ARE WILLING SERVANTS.

IT INVOLVES THE FORGIVENESS OF SINS,  
AND ETERNAL LIFE.

The first thing any child of God  
must learn is this basic difference  
in our Lord's authority over men.

## II. THE SECOND WORD (Jn. 18:37). <sup>THE SOURCE</sup> OF THE KING

Pilate's question at the beginning  
of this verse suggests possible interest  
our Lord exhausts every possibility.  
(This is why he tolerated the deceit  
of Pharaoh.)

(Read Jn 18:37b.)

In this word we have:

(1) His birth

(2) The unique nature of His  
birth: "Come I into the world,"  
pointing to pre-existence, incarnation,  
as in Jn. 17:5. This is DEITY.

John the Baptist was "sent  
from God" (Jn. 1:6), but notice  
his own testimony in Jn. 1:15, 26,  
27, 30. NO WORD ABOUT THE PRE-  
EXISTENCE OF JOHN!

People wanted  
the truth then  
as they do now.  
Think how the  
Lord cleared the  
air!

(3) The purpose of His birth: "to bear witness unto (not just concerning) the truth.

That is, He proclaimed the truth and vouched for it!

Cf. Mark 1:22.

It was not only WHAT He taught, but THE MANNER of His teaching. HE TAUGHT IT AS TRUTH.

So the Jews truth was synonymous with GOD. The Hebrew word is made up of the first, middle, and last letters of the Heb. alphabet (אמק) - indicating God is the sum-total of truth, the beginning and end and all in between!

(4) The results of His ministry: DIVINE ELECTION - "Every one that is of the truth heareth my voice." Cf. Jn. 8:47.

Again, as though it is impossible to know the truth, Pilate says, rather contemptuously, "What is truth?"

WITH THIS HE SEEMS TO CLOSE THE DOOR OF HIS HEART.

### III. THE THIRD WORD.

Pilate finds no fault in Him (but sees no favour either), but then the Jews raise another issue.

Read John 19:5-7.

This leads to "Whence art thou?"

NOW THERE IS A CHANGE. JESUS IS SILENT. Why?

Pilate has rejected the appeals.  
Ull. of Esau in Heb. 12:17, what solemn words!

So now Pilate infuriated, and perhaps mystified at Jesus' behavior, says, (Read 19:10 &)

He raises the question of AUTHORITY.  
He was not only ignorant of Christ; he was ignorant of himself.

He did not realize His authority was delegated by God, not Rome.

note the majesty of v. 11!

WITH ONE STATEMENT JESUS CHRIST CHARGES PILATE AND CAIAPHAS WITH SIN - CAIAPHAS WITH THE GREATER BECAUSE HE HAD SINNED AGAINST MORE LIGHT.

Cf. Jn. 18:19-21.

also Jn. ~~16~~ 16:22-25.

Concl: What a solemn picture!

The LORD JESUS CHRIST dealing with Pilate - seeking to get him to open his heart.

But to no avail - even though He showed Pilate that

- (1) His Kingdom was from heaven.
- (2) He (Christ) was from heaven.
- (3) Authority was "from above" - lit. from the top.

If a Christian, are these truths firmly established in your heart. If not, have you heard them? Will you receive Him?