

elders, they came along with the prisoner, that the thing might be done effectively, but went not into the judgment hall, because it was a house of an uncircumcised gentile, that they should be defiled, kept out of the doors, that they might command. The Passover is spoken of in Duet. 16:2, II Chronicles 30:24. They would not go into the court for fear of touching a gentile, and thereby contracting, not a legal, but a traditional pollution. We read in Acts 10:28, and also in chapter 11:3 that the Jews had rigid rules about entering the home of a gentile. Therefore these Jews did not enter the court of Pilate, because they felt that they would be defiled and unable to clean themselves or go through a ritual in time to partake of the passover. They could not purify themselves before the hour for the feast. Note also Mark 14:12, Matthew 26:18, Luke 22:1, John 2:13. So these Jews were unwilling to defile themselves by entering the roof of the gentile ruler or jurist. It is possible that the Jewish rulers had been so much absorbed in the success and the capture of Jesus, that in their

## "THE JUDGE WHO SENTENCED HIM"

John 18:28-39

### Introduction

Our message this evening follows the one given on Simon Peter, "Warming By The Devil's Fire". You have but quickly to glance over the preceding verses and discover the three denials by Peter, and the crowing of the rooster which indicated that he had fulfilled the prophesy, of Jesus. And I might infer, as we look back, we still wonder in amazement how Jesus could use such a man who had stooped so low and yet Christ crowned him with great service and opportunities in future days. Therefore, let us take heart tonight, and though we have sinned, Jesus often pardons, and still has work for us to do in his kingdom.

We have here tonight an account of Jesus Christ, brought before (Pilate) the Roman governor, in the judgment hall or hall of judgment, called the Prætorium. He was hurried off here, in order, that he might be condemned in the Roman court, and executed by the Roman power.

That he might be put to death, the (more legal) which



would be more regular, according to the present constitution of their government, as since they became a province of the empire. The Jews recognized that it was not so popular as the stoning of Stephen and they wanted to make the death of Jesus one that was formal before the justices of the land.

They also wanted to put him to death in a (safe) manner that is to say, if they could get the Roman government to take over, then the people would stand in awe and there would be little danger of an uproar.

They wanted also that He might be put to death with (more reproach) to Himself. The death of the cross, which the Romans commonly used being of all death, the most humiliating, and they were desirous, therefore, that Jesus should be put to death in this way, as to push down his reputation as low as they could.

That he might be put to death with less reproach to them, that is, they wanted to put him to death, but they did (not want to get all the credit) for it. And so they sought to put the responsibility upon the Roman government

that they might be left acceptable of the crime, and that they might save themselves from reproach. See Acts 5:28

So Jesus had appeared before the (high ecclesiastical) court of the Jews, and they thought that he was worthy of death, therefore, they remove him to the habitual residence of Pilate, which was built by Herod on the western hill of Jerusalem. And many feel that it was close to the temple area.

They were very urgent about this prosecution, that it should be carried out. It was (early) in the morning, some think that two or three o'clock in the morning. Others believe that it was around 5 o'clock or 6:00 when lots of people were (still in bed) and there was less danger of opposition from the people that were for Christ. At any rate, we discover here the desire of their hearts and how violent they were, because they were determined to put him to death. Micah 2:1

#### Verse 28

We discover that they have hastened to the home of judgment. And we also discover in this verse, there is superstition, and vile hypocrisy. Chief priests and



for a civil judge to sentence him.

v 31

Piolet responds ("Judge Him, yourself.") Some one has said that they thought Piolet complimented them by acknowledging that they still had power to punish in the synagogue. But Piolet would say, "Go as far as your law will allow you, go no further." (Other think) that he was making sport of them, for their weakness in bringing this man before him, who was not guilty of any law that he could suspect. But seemed to think that he was guilty of breaking some of their laws. Piolet, perhaps, was reflecting upon the laws of Moses. They were quick to disown any authority of the judges, and since it must be so, are content to be just prosecutors. They will submit to your own judgment, they said, "It is not lawful for us to put a man to death." Some think that they had lost their powers to give judgment in matters of life and death, because of their own carelessness. Other think

effort to secure his condemnation, that they were waiting until the last possible hour to partake of the passover. And that time was running out and that the morning light would soon appear, and it would be too late for them then.

We gather something from John here in this story which tells us that these Jews (instead of welcoming the true Pascal Lamb, these Jews Neglected Him). What fault! more in the manner of John, than to let us see that seeking to retain the shadow (they sacrificed the subject) for its sake. And they lost not only the substance, but the shadow, as well. Compare John 11:48

V.29 Piolet was (diligent) about his service and his business. He wished that he might gather the facts together and he was called up early in the morning to take his place in the judgment seat, and he condescended to the honor of these people. And yet perhaps the (judge today would say). "If you will not come in unto me, in the house, into the judgment hall, how can I know about your



But Pilate insists on hearing the complaints, and he wanted to rule with justice, and demanded what the accusation or what he was to prosecute the prisoner for. Therefore he asked them what is the crime you charge Him with, and what proof do you have of this crime?

Acts 25:16&17 It is (unreasonable) to commit a man without some cause being stated. Therefore he demands that his judgment be given against him, as a criminal what is the crime. If

V. 30

The high priest (covers) up in his answer and he gives him a general summary saying that we would not have brought him here, had he not been an (evil doer) or a criminal. We would not have handed him over to you. And so it seems that these illnatured men, sought to just generalize the statement. It seems to me that Pilate had asked them a very reasonable question, and they expressed their malicious attitude toward our Lord, and said that he is a guilty man, but Pilate was not in a position to judge this man until he had some grounds to prove him guilty. But these Jews

presumed Him to be guilty. They did not say he is a (traitor) He is a (murderer) He is a (breaker of the peace), but they say He is an (evildoer) You should underscorer this. He is an evildoer, who went about doing good. Imagine this—a man going about doing good and yet these hypocrites were critizing him. It seems that this is the way in every age. Those who seek to do good, are always some hypocrite who wants to criticize them. For example one of the most unjust things today is the criticism by Bob Jones, the President of a College in South Carolina of (Billy Graham) and his mission about the world. (Suppose) Jesus had called up those he had cured, and those he had fed and those he had taught, and those whom he had rescued from devils, and those raised from the dead, and let them be asked whether or not He was an evildoer or not.

You see this is (no new thing) for best of the benefactors to be branded and run down as the work of criminals. They were very proud and conceited of themselves and their own justice and judgment as if their delivering a man up under general character of a criminal to be sufficient



initiative. And then he goes a step further, to say have (others told) it to you about me? If they have you ought to (consider who they are) and upon what principles they go, and whether those who resent me are the enemies or the friends of Caesar. So He gave Pilate something that he might weigh as a judge. Jesus had not set up a (temporal kingdom) in opposition to the Roman power. If he would have done this, and would have brought miracles to bring the Jews out of Roman bondage, to bring them out of Egypt, they would have been so far from siding with the Romans against Him, that they would have made Him their King.

V. 35 Pilate asked two more questions - one ("Am I a Jew?") and second ("What have you done?") I should like for us to phantom this statement of Pilate's for just a moment here, which he made. ("Am I a Jew?") We know that looking back into history, there is (one Roman) who will outlive them all. He held only a petty post in an obscure corner of the empire, but he set this judge upon one, who one day

that their power was taken away from them by the Romans because they had not used it well. Therefore, Pilate puts the (matter back into their hands) and they are quick to step away and lead Jesus in the judgment hall.

In verse 32, we read how prophecy is being fulfilled.

We know that those who design to defeat Christ, are beyond their pention, because those things of Christ, in particular, were fulfilled when he had spoken concerning His own death. He had said that he should be delivered to the death house, and that they would put him to death. Matthew 20:19 And hereby that statement was fulfilled. He also said that he should be crucified, Matthew 10:19. Now if they had judged him by (their law) He would have been stoned, or burned or beheaded. It was therefore necessary that Christ be put to death by the Romans, that being hanged upon a tree, he might be made a curse for us all. Gal. 3:13 And also that His hands and His feet might be pierced. Thus the Roman power had brought Him to be born at Bethlehem, so now to die upon a cross.



Verse 33

Pilate is (conference) with Jesus. Pilate steps  
back into the judgment hall and the prisoner is set  
 before the bar, and Pilate confers with the Chief  
Priest at the door, who had not entered the hall. He  
 would not examine Jesus in the hall where they might  
 be disturbed by the noise, but he brought him into the  
 hall, for he made no difficulty of going in among the  
 gentiles, in their pace.

Take away the power of the nation from the Romans,  
 another evangelist reports that he failed to give  
tribute to Caesar, but here is a question that is put  
 to him, that is designed to snare him, and find out  
something on which to ground an accusation. "Art thou  
the King of the Jews?" Are you that King of the Jews  
 who has been so much talked of and so much expected, are  
 you the Messiah? In other words, do you pretend to be  
He? Do you call yourself, or would you like to be thought  
so? There are some that think that Pilate asked this

question with contempt. "What! Art thou a King?"

You notice this follows the prophecy, or prediction,  
 of his death. John 12:32 concerning the cross and how  
 he would be treated. And at this point we discover Pilate  
 is trying to handle the case. The charge that Jesus  
 claims to be a King, compels him to ask this question.  
No doubt he had heard about his (triumphant entry) into  
Jerusalem, and also of the prophecy of a coming King.

V. 34 Jesus replies in the form of a question. It is not  
 for the purpose of evasion, but it is one that searches  
the heart of Pilate, to consider why he asked this  
 question and upon what grounds. It is plain that thou  
 has no reason to say this of thyself. Pilate was bound  
 to his office, to take care of the Roman government. And  
Jesus had never appeared in (worldly pomp) he had never  
assumed and secular power, he had never acted, as a  
 judge, or as a divider of the people. Therefore, Jesus  
 said, are you saying this for yourself, on your own



Christ had asked him whether other told him. "Yes," said he, "And those thine own people, who one would think would be biased or in favor of this." He said, "We have preceded upon their information." Thus, Jesus in his religion still suffered by those that are of his own nation, even the priests that profess relation to him, but do not live up to their profession.

Christ had declined answering that question. "Art thou the King of the Jews?" And therefore Piolet puts another question to him, more general. "What hast thou done?"

What is it that you have done to provoke your own nation, and particularly the priests? To be so violent against you?

V. 36 Jesus explains his kingdom.

Christ in his next reply gives a more full and direct reply to Piolet's former question, "Art Thou the King of the Jews?". Explaining in what sense he was a king, but not a king that was in anyway (dangerous) to the Roman government. Not a (secular) king, looking for

shall judge the world, and he deliberated unto death the Prince of Life. The name was Pontitus Piolet, the governor, shall be remembered when every other Roman name is forgotten.

We know much that is told in the Bible and many columns could be written concerning this man. He plays a large part in the day of the cross. And Jesus stands before him just a few hours before he is nailed to the cross. Piolet was a Roman of excellent birth, and of education. He was hated by the Jews, he had a natural contempt for the Jews, Their narrowness and arrogance roused in him hard military cruelty. He held them down under an iron hand. It was Piolet who recklessly outraged the Jews by introducing the (Roman eagles) into the temple court. It was Piolet who had cleared the streets of Jerusalem, (during a riot) by a charge of soldiers. It was Piolet, who in a moment of suspicion had fallen upon a band of (Galatian pilgrims) and mingled their blood with their sacrifices. We gather these historical facts out of Josephus, who tells a great deal about his rule. And it was a turbulant day.



He was a man of quick and resourceful mind. And when we think of what Jesus thought of Him, He just would not waste a syllable on Herod. He had a little more to say in his rebuke to Pilate, but for Piolet, He had a message of tender appeal Such as He might have given to Paul. Pilate had a (good mind) and Jesus spoke many statements to Piolet. We have the record that Piolet's (wife) sought to restrain Him from passing judgment upon Jesus. He held a position in Jerusalem that was sub-governor, under the governor who ruled. It in itself was not a high position, but was often thought to be the stepping stone to higher things. The (Roman law forbade) the appointment to this office, anyone under 27 years of age. Therefore, we know that Piolet was a mature, age when he had Jesus before Him in the judgment hall. And yet Pilate was a man who had dealt harshly with the Jews, at different time. Josephus tells us that the Jews allowed no idols in the vicinity of the Holy Place, around the temples, but when Piolet arrived in Judea, and almost at once, He regarded this and brought in the troops during the winter time, in order that the standard with the idolatrous

image upon it should be taken by night to the scared city. The Jews woke this next morning to discover that this vile thing, and there was such religious sentiment and outrage, that multitudes of them marched all the way from Jerusalem to Cesarea where the ruler normally lived, and pleaded for an interview for five days. Piolet would not see them, but on the sixth day he admitted them into his presence, and they begged him on their knees to remove the hateful thing. A Procurator could not indulge in wholesale massacres. He granted their request and let them go. So Pilate had had many clashes with the Jews at various times. He was Roman ruler at the time of the Emperor Tiberius. Therefore, this gives us an idea of who Piolet was and he belonged to this world, a group of conquerors. Almost superior in arrogance to all other races. So he replied to the question of Jesus by saying ("Am I a Jew?") That you suspect me to be in the plot against you. I know nothing of the Messiah. Piolet did not want to be recognized as a scandal to be counted a Jew. Thus this often to suffer for the sake of the bad men that wear them.



to be a witness, a witness for God." And this word of his testimony, was set up, it was fortold to the people. Christ had an errand to the world and his visit to the world was to bear witness to the God. To reveal the truth, that the world might discover it, not to conform to the world, (Roman 15:8)

Now by doing this he is a king, and sets up a kingdom, foundation and power, spirit and genius of Christ's kingdom is truth, devine truth. When He said, "I am the truth" he said in effect, I am a king. He rules by the commanding power of truth. It is by his truth, that he shall judge the people.

The (subjects) of his kingdom are those that are by the truth all that by the grace of God are rescued from under the power of the father of lies, and are disposed to receive the truth and submit to the power and influence of it, will hear Christ's voice will become his subjects and will bear faith and true alliance to him.

secular support, but here he unfolds for him the explanation.

An account of the (nature) and the (constitution) of Christ's kingdom. It is not of this world, it is expressed here that it is implied a kingdom of heaven, and belongs to (another world.) Jesus Christ is a king, and has a kingdom, but it is not of this world. For if it rises not from the world, or the kingdoms of men, it does not arise out of the earth, or the sea, but the Holy City comes down from God out of heaven. Rev. 22:22 His (kingdom) is not, by succession, by election, or by conquest, but it is by the immediate and special designation of the devine will in the council of God.

(Second, its (nature is not worldly,)) it is a kingdom within men. Luke 16:21 Set up in their hearts and consciences, Roman 14:17 Its riches are spiritual, its powers are spiritual, and all its glory within. The ministers of states in Christ's kingdom have not the spirit of the world. I Corin. 2:12

(Third (its guards and supports are not worldly)) its



weapons are spiritual it neither needed nor used secular force to maintain and advance it. Nor was it carried on in a way hurtful to kings and provinces.

Fourthly its tendencies and desires are not worldly. Christ neither aimed nor would allow his disciples to

aim at pomp and power, of the great men of the earth.

Fifth its subjects, though they are in the world yet they are not of the world. They are called and chosen out of the world.

The evidences of the spiritual nature of Christ's kingdom are produced. If he had designed an opposition to the government, he would have fought them with his own weapons, he would have repealed force with force. But, we discover that his followers did not offer to fight. There was no uproar, no attempt to rescue him, though the town was now full of Galileans, his friends, his countrymen, and some of them were fully armed, but they were peaceful and behaved.

He did not order them to fight, nay he forbides such. He said that he could have summoned a legion of angels into service. So he explains his kingdom.

V. 37

The king matter is \_\_\_\_\_. (Then you are a king)

Jesus answered, you say it, you speak correctly, for I am a king, certainly I am a king. This is why I was born, why I have come into the world to bear witness to the truth. Jesus explains himself the good confession, which our Lord Jesus witnessed, for Piolet. I Tim. 6:13 He grants himself to be a king, though not in assense what Piolet meant, he was expected under the character of a king. No pride took upon the form of servant, yet even then he justly claimed the honor and authority of a king. Secondly, he explains himself and shows how he is a king, as he came to bear witness of the truth. He rules in the minds of men in the power of truth. "For this end I was born," he says, "To rule the nation, to conquer kings, to take possession of nations, no, I came



for his own sins, but he died for the sins of others. The prisoner, the prisoner was acquitted, by the judge of any crime and therefore was free according to this judge.

(In the end) we see that Pilate is seeking to wash his hands of this whole matter. To get it off of his conscience. There are those who would try to conform their conscience and their souls, who are sirning against the Holy Ghost. There are those people today who say that they believe in God, they believe in eternal punishment, they believe in these things, and yet they continue on, in sin and remorse. And Pilate seeks to wash away his guilt with a washbasin of water. But he is a picture of Lady MacBeth who in her sleep, said over and over as she looked at the blood red murder stains, upon her hands, "Out you spots, out I say." Here is the smell of the blood still, all the perfumes of Arabia would not sweeten this little hand." And so as we think of Pilate and the horrors which he must have suffered, as he washed his hands seeking to rid himself of Jesus Christ. "What is true?" "Who art Thou?" "Art you a King?"

Covenant from between his feet until Shiloh come. Centuries later, God made a covenant with David. He assured the loyal descendant of Judah that his kingdom and throne to be established forever. II Samuel 7:16 the prophets of Israel foretold repeatedly, not only an age long reign of lessons, but the event of the victorious nations, who should judge among the nations. Isaiah 2:4. To Daniel came the further revelation that and everlasting kingdom should be divinely established before other kingdoms should be destroyed. And the glorious Father thereof would be like the Son of Man Daniel 2:44-7 & 13.

The Psalms also identified the coming king with God's own son.

We know that the anticipation of the event of the coming of Jesus, when the Yoke was heavy was described, "...and He shall be great, and He shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, that he shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Luke 1:32 & 33 We remember that



Nathaniel, acknowledged, "Thou art the Son of God, Thou art the King of Israel." John 1:49 When He rode triumphantly into Jerusalem the population waved palm branches and they recognized the King of Israel, that cometh in the name of the Lord, John 12:13. God was not limited to an earthly kingdom, but it extended to an spiritual domain. (Here stood) this meek man before Pilate, with a rope around His neck, He told this judge plainly that his kingdom is not of this world. If my kingdom were of this world he declared, "Then would my servants fight." Earthly kingdoms can be extended only by war and conquest. Christ's kingdom and power were gained, not by bloodshed, but by the humiliation of the cross. Our king comes as the conqueror, through the cross. He does not lead revolutions against political orders, in seeking to overthrow the nation. His kingdom is not of this world. The prophecies of the Old Testament demanded a literal fulfillment as well as a spiritual one. The kingdom of God was one that was to come, and when the church is caught up from the earth, Christ will come and return in glory to restore this monarchy, to

The King will come forth from heaven, to make war upon his enemies, and to deliver his own from his foes. Zechariah 12:9 None will be able to expand that mighty one who comes them to take his rightful place. Everything will ultimately be subjected to his glorious following and his reign will be characterized by peace, righteousness and tranquility. The one who was mocked, will be known as the (king of kings, and the Lord of Lords.) And all nations will recognize His Lordship.

V. 18

2:7:17 ; 17:3

Pilate said, "What is truth?" And then he made a statement, "I find no fault in Him," What is truth it is certain that this one standing before him could tell him what truth was. When you search the scriptures II Tim. 3:7, Perhaps Pilate spoke as a learner, he was beginning to think. Some think that he spoke and did not have time to listen to the mystery that Jesus could have told him. But he immediately declared, "I find him innocent, I find Him without fault." Jesus did not die



He is (like most of us) He was weak here, the good in him was not braced up by moral principles. And we must face this sooner or later. We constantly legislate between the two. Our best self points out the hard and costly way, our lower self is not willing to pay the price. And so we struggle and here is Piolet who is washing his hands of the blood of Christ.

There are still people today who believe that (external rites) will remove sin. Or that in some way they can get rid of sin, other than the way the Bible prescribes. How often men compromise with evil sold themselves to the world and sought to dope up their consciences, but (Micah) settled that question 27 centuries ago. "Will the Lord be pleased with thousands of lambs or with 10,000 of rivers of oil. What does the Lord require of thee, but to do justly, to love mercy and to walk humbly before God. But (you say) yes, yes I know. Of course you know, and it will be forgotten in a night or two, but here after 2,000 years or more, in this ever increasing volume from north to south, from east to west, we still have these words, ("Born of the Virgin

So. Nov - Sept. 6, 59 - P.M. -



Mary, suffered under Ponticus Pilate, was crucified  
dead, and buried."

(Think of all that he lost) Here was Jesus standing  
before Pilate, but some day Pilate will be standing  
before Jesus at the judgment bar, which is a picture  
of all men everywhere, through every age. Standing  
before Christ who will then be the judge.

200-14-10