

## Episode #2-21 – John 18 Part 4 - Not of This World

I. The purpose of the gospel of John is to produce believers in the fact that Jesus is the Christ, the One anointed by God to be the Savior of the world, and that Jesus is the Son of God, God represented in human form.

II. We have come to the section of John that deals with the Lord's arrest and trials leading up to His death on the cross. In this section, we consider the Lord's trial before Pilate. The Lord is led to the Praetorium to appear before Pilate early in the morning. The Jews do not want to defile themselves so they can still eat the Passover before sunrise, so Pilate comes out to try Him.

III. John 18:29-32. Pilate and the Jews.

- A. V.29. Pilate was inside the Praetorium, but he goes out to speak to the Jews, and then back in again to speak to the Lord. He asks what the accusation against Him is, as any judge might do.
- B. V.30. They have no case. They want Pilate to condemn Him on their say-so!
- C. V.31. If they won't share any information with him, why not judge Him themselves, Pilate wonders? The answer: they wanted crucifixion. The Jewish method of execution was by stoning, the Roman by beheading. Romans devised crucifixion for slaves and the worst criminals. If the Romans put Him to death, that would protect the religious leaders some from the peoples' wrath. A dead leader could be a martyr, but one who was hung on a tree was cursed (Galatians 3:13,) so they figured the Lord would probably not be a martyr if He died on a tree.
- D. V.32. John 12:32-33. The Lord had to die as He said He would die, and no other way. Psalm 22:14-17.

IV. John 18:33-38a. Pilate and the Lord Jesus

- A. V.33. This was not the Jewish leaders' accusation. Pilate thinks the Lord does not know what they talked about, and asks this as if the leaders presented it to him. He is guessing, probably from hearsay. It was Pilate's job to keep track of anyone who might be a rabble-rouser in his territory. Rome allowed nations to have their own kings, as well as their own gods, to pacify them (but this did not work with Israel!). Being a king was no crime if you were not a rebel to Rome. Pilate knows that the Lord has not proclaimed rebellion. It was his job to know such things!
- B. V.34. The Lord knows His captors did not tell Pilate this, and reveals His knowledge.
- C. V.35. Pilate was guessing what the contention between the leaders and the Lord was. The Lord's astute answer tells him nothing. Now he tries to shame the Lord into telling him what is going on. His Own nation wants Him dead. What has He done?
- D. V.36. The Lord answers both questions this time. He is a king, but His government is not of this *kosmos*. This implies the answer to the second question: they fear the Lord's world. This verse refutes post-millennialism. His authority does not arise out of the current system (or the current church). Only God can bring in God's kingdom!

V. Conclusion: The religious leaders brought the Lord to trial before Pilate because they wanted Him to die by crucifixion, hung on a tree. Since God proclaimed all hung on a tree under His curse, they figured this way to make Him appear cursed in the eyes of the people so they would not look at Him as a martyr. Pilate tried to get answers from the Lord, and the Lord taught him an important truth: His kingdom is not of this world. It arises not from this system and order of things, but from God, and results in a whole new way of doing things on earth: God's way. May His kingdom come to this earth very soon!