

## Episode #2-22 – John 18 Part 5 - The (Many) Problems of Pilate

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. Pilate knows the Lord is innocent. He has a desire to free Him, but other pressures push on him as well, and he at last gives in. Let us see what we can learn from the many problems of Pilate.

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

A. V.37. Pilate quickly picks up His implication that He is a king from verse 36. The Lord affirms his conclusion. This is why He was born (in the line of David). This is why He came into the *kosmos*. (Note: this implies His pre-existence!) He came to bear witness to the truth. Everyone who is of the truth hears the Lord Jesus Christ. What a statement! Do you listen to and believe the words of the Lord Jesus?

B. V.38a. There were many philosophies and religions in that day. Pilate is weary of the search, like many today in our post-modern world, and this causes him to turn away from the One Who is truth! Wearying men is no doubt part of Satan's plan in seeding all these false ideas. This fits into the purpose of John! Are you weary of the search for truth like Pilate, or will you believe John's claims?

IV. John 18:38b-40. Pilate and the Jews.

A. V.38b. He tells the Jews he finds no fault in Him at all. Not what they wanted to hear!

B. V.39. Pilate's relationship with the Jews was rocky. The religious leaders let him use temple funds to bring an aqueduct into Jerusalem, and then blamed Pilate for it when the people found out, which caused rioting. Pilate was almost on probation with Rome, and could not afford for more trouble to arise. Was Pilate trying to "get into the holiday spirit" with this custom? Usually he was holding political prisoners, which to Rome were rebels and to the Israelites were freedom fighters. He hopes by this suggestion perhaps to give them an out, but if so, he makes a mistake in calling Him King of the Jews, for this reminds them of their jealousy!

C. V.40. The religious leaders are not going to give up their plot! Barabbas was a rebel who used fighting Rome as an excuse for highway robbery and murder. Refusing the righteous means friendship with the unrighteous, and these religious leaders showed their true character here. This was not all Israel, nor those who cheered the Lord at the triumphal entry. Matthew 21:10-11, it was those coming to the feast who cheered Him. Acts 2 was at Pentecost, another feast. But it was in Acts 3:13-17 that Peter accused the Jerusalemites of calling for the Lord's death. The Lord's friends and supporters are in bed: the very reason why they arrested Him as they did. It is slander against God's people to claim otherwise. The church is traditionally anti-Semitic. The idea that the common people of Israel turned on the Lord is an inherited lie. Jer. 16:19

V. Conclusion: Pilate heard the Lord's claim to be a King, but he would not believe that the Lord was truth. Do you believe the Lord's truth claims, or do you reject them, or do you grow weary of the search and give up on finding the truth? Pilate offered them the Lord, but they chose a robber and murderer instead. How sad when people who appear to others to be religious are really friends with the ungodly. We should judge according to the truth of what people are like, not by what they appear to be on the outside.