

*The Manipulation of Pilate: Part 1 (Jn 18:28–40)*

*Jaunting through John (Message 49)*

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**INTRODUCTION**

**BACKGROUND**

John 18:28ff. was on the morning of April 3, AD 33

1. Pilate became procurator of Judea in late AD 26 (6½ years before Jesus was crucified). He had a powerful ally in Rome (Sejanus) until Sejanus was executed late in AD 31. His predecessors had encountered so much Jewish opposition, when legions carried into Jerusalem Roman standards (with likenesses of Caesar) that they abandoned the practice.
2. When Pilate came to power, he wanted to prove that he was in charge. So he sent legions into Jerusalem carrying standards with the emperor's likeness. Five days of riots ensued. He initially insisted that the standards would remain and threatened to kill resistors. Then he reversed policy.
3. He issued coins in Judea bearing the emperor's likeness until political pressure caused him to cease in AD 32 (after his mentor, Sejanus, was executed)
4. He put gilded shields on display (lacking the likeness of Caesar, but containing his name, and possibly a reference to Caesar as deity) in a former palace of Herod the Great, to which well-placed Jews led by Herod Antipas and his family (opponents of Pilate) appealed to Caesar, who reprimanded Pilate and ordered him to move the shields out of Jerusalem.

In summary, Annas and Caiaphas had learned that they could manipulate Pilate, especially after his embarrassing reprimand from Caesar (after his main ally in Rome, Sejanus, was executed).

**NEW EXPOSITION**

**(18:28) Early in the morning the officials brought Jesus to the praetorium (without entering, so defilement would not prevent them from eating the Passover)**

In verse 27 a cock crowed. My assumption is that it is daylight when they took Jesus to Pilate.

Pilate normally headquartered in Caesarea, but went to Jerusalem at major feasts. Probably, his residence was in the Antonia fortress, adjacent to the Temple. Evidence that it was this close comes from verses 39–40.

Note the irony: They wanted to avoid defilement, so they could eat Passover (on the appointed day)

**(18:29) Pilate came out to meet them and asked the charge against Jesus (opening a new trial)**

**(18:30) [The officials (having already met with Pilate) bristled that he did not seem prepared to follow through on their agreement] they tried to steer Pilate back to their previous charge**

John 18:3 and 12 show that there had been prior meetings with Pilate

**(18:31) Pilate [who knew that Jesus did not resist arrest, nullified their prior agreement] they should try Jesus [who was no threat to Rome], but they said that they lacked capital authority [giving the case back to Pilate]**

Their only capital authority was for Gentiles who defiled the Temple

**(18:32) This fulfills Jesus' prediction of the type of death He would face [crucifixion, not stoning]**

The fulfillment of John 12:32–33 shows Him to be exactly who He said He is

**(18:33) Pilate went inside and questioned Jesus" *Are You King of the Judeans?***

The Judean officials charged Jesus with being a revolutionary

**(18:34) Jesus asked whether this was Pilate's own question or the Judean authorities' question**

The way He would answer depends upon what Pilate understood and what he did not understand

If it were his own question, his clarification of the question could open a dialog

If it were merely a restatement of the Judean official's charge, Pilate would be looking for indication that Jesus might be a revolutionary

**(18:35) Pilate retorted that he is not Judean [so it is not his own question], but he wants to know what Jesus had done that prompted His own nation & high priests to betray Him to himself**

**(18:36) Jesus said that His kingdom is not of this world, because (if it were) His disciples would be fighters that would not have allowed the Judeans to arrest Him**

Jesus is not denying that His kingdom will be on earth

What He is saying is that it will not come into power by the military might of human followers (it will come through the military might of Jesus at the Second Advent). In other words, He told Pilate that He was not planning a revolution against Rome, as proven by His followers not being a militia

**(18:37) Pilate asked if (since Jesus spoke of *His kingdom*) He were a king; Jesus said that Pilate has said it Himself; Jesus was born and came into the world to testify to the truth; those who are of the truth hear Him**

The truth that Jesus came to speak includes the fact that He is the Messianic King, sent by the Father to give everlasting life to believers

**(18:38a) Pilate scoffed at Jesus' claim to represent truth and walked out**

**(18:38b) Pilate reported to the Judean officials that he exonerated Jesus**

This should have ended the matter

**(18:39) Pilate referred to his custom of releasing one prisoner at Passover & [apparently hoping that the crowds would disagree with the leaders] and asked if he should release the King of the Judeans**

*Pesahim* 8:6 (in the Mishnah) seems to refer to the custom

By referring to the King of the Judeans, Pilate tries to score a point against the Judean authorities

**(18:40) The crowds shouted for him to release Barabbas, an insurrectionist**

How ironic: Judean authorities charged Jesus w/ insurrection, but a real insurrectionist is released

## CONCLUSION

<p><b>Another Comforter:</b> 14:1–18: Rather than being distressed, they are to believe in both the Father &amp; in JC to prepare a place so He can come back so they always will be w/ Him; JC said they knew His destination &amp; the <u>Way</u>; Thomas said they knew neither, but JC is <u>Way</u> (to Father), Truth &amp; life, so all who come to Father come thru JC; knowing JC involves knowing the Father, so they will know the Father, because they have seen Him, but Philip asked to see Father; JC said that (after 3½ years) Philip should know the Father, because he saw JC; they should believe that JC &amp; Father are in each other, so He only speaks w/ authority of indwelling Father; JC's works should convince them of this; the 11 who do (in fact) believe in Him will do greater works than JC, because [the HS will come] after JC leaves; He will do whatever the 11 ask in His Name, to glorify Father; they will love JC by keeping His commands; He will ask the Father to send another Advocate who will stay w/ them forever, but only bels can receive Him &amp; the 11 know Him &amp; He will stay w/ them &amp; be in them, so JC is not orphaning them, but will return to them</p>
<p><b>Peace I Give:</b> John 14:19–31: Soon the world will not see Christ, but the 11 will &amp; they live, because He lives; then, they will know that Christ is in the Father, they are in Him, &amp; He is in them; one who obeys Christ's commandments loves Him; Christ &amp; the Father will (in turn) love him &amp; Christ will reveal Himself to him; Judas of James asked how He would reveal Himself to them, but not to the world; Jesus said that He and the Father will love and will abide with those who keep His word, that came from the Father; Jesus said that, although He is telling them these things while He is with them, the Advocate, the HS, whom the Father will send in Christ's name is the one who will actually teach them these things; Christ grants them peace (not as a wish), which is how the world tries to give peace, but He will actually give them peace that will settle their hearts against distress and intimidation; He said that He has told them that He is going away and will return to them; if they loved Him (were focused on what is best for Him) they would rejoice that He is going to the Father (who has authority over Christ); Jesus has told them this, so they may believe, when it happens, but He will not speak very much more to them, because ruler of this world (Satan) is coming (to try to defeat Christ), but he has no power over Christ, but (rather) Christ (will die) so the world will know that He loves and obeys the Father; [Having spoken this] it is time for them to leave the upper room [and to walk to the Garden of Gethsemane]</p>
<p><b>The Vine:</b> John 15:1–8: He likens Himself to a grapevine &amp; the Father to the vinedresser, who props up unproducing branches &amp; nips suckers to make bearing branches more productive; His word cleansed the 11 (as fruitbearing branches) of what hinders fruitfulness (so they can bear fruit); abiding in Him &amp; He in them is essential to bear fruit, just as a branch can only bear fruit thru its connection to the vine; if they did not abide in Him, they will have no role in bearing fruit for Him, but would face severe discipline &amp; lose reward; if they abide in Him &amp; His words abide in them, He will answer their prayers (making them fruitful); producing much fruit glorifies the Father (the vinedresser), thus, the 11 will follow Jesus as disciples (in obedience to the Father)</p>
<p><b>No Greater Love:</b> 15:1–17: He loves the 11 as the Father loves Him, so they are to abide in Christ's love, by keeping His commands, just as He abided in GF's love by keeping His commands, which He told them so they would abide completely in His joy; He commands them to love one another as He loved them, even lay down one's life for His/his friends (they are His friends, if they do whatever He commands); they are no longer slaves, but He has told them everything His Father has told Him; they did not choose Him, but He chose &amp; appointed them so they would go out &amp; produce much enduring fruit &amp; the Father would answer their prayers; He commands them to love one another</p>
<p><b>No Greater Hatred:</b> 15:18-16:4: World hated Him 1<sup>st</sup>, but hates them because they don't belong to world; slave isn't greater than master, so world will also persecute them &amp; won't keep their word; but ignorant-of-God world will persecute them because of JC; His works convict them of sin, but world hates both JC &amp; Father (fulfilling prophecy of being hated w/o cause); HS &amp; they will testify re: JC; He said this tp prevent stumbling; they would be banned from synagogues &amp; killed; which He said, so they would remember, but didn't say this til His time to leave</p>
<p><b>HS Convicts:</b> 16:5-15: They don't ask His destination; tho they are sad, His going will benefit them because Advocate won't come unless He goes; He'll convict world of sin [in opposing JC], because they disbelieve Him; He'll convict world of [JC's] +R, because He goes to Father; He'll convict world of judgment, because its ruler is judged; He has much to say that they can't yet bear, but HS will guide them into all the truth, because He will say what God says &amp; glorify JC by telling them what belongs to the Son.</p>
<p><b>Soon You Will Not See Me:</b> 16:16-33: Soon the 11 would not see JC, but soon they would see Him; some puzzled over this; He said they would grieve, but the world would be glad, but sorrow would turn to joy, as labor pains change to joy, when a child is born; their sorrow will change to unshakeable joy, when they see Him again, so they will not then ask Him [but will ask the Father in His name]; The Father will give what they ask in His name; He will soon speak plainly about the Father; then they will pray to the Father (directly) in His name, because the Father loves them; He acknowledges that they believe Him, but will soon scatter, leaving the Shepherd alone—though the Father will remain with Him; He said these things so they may have peace (despite tribulation from the world); they are to believe Him: He has conquered the world</p>
<p><b>Glorify Your Son:</b> 17:1-11a: JC asked the Father to glorify the Son so JC may glorify the Father, which is like JC's glory in having authority over all flesh so the Son would [glorify the Father by] giving EL to bels the Father gave to Christ, who know the Father &amp; Christ [those lacking EL don't know Father or Son]; JC glorified the Father on earth by finishing work the Father gave Him; JC prays for the Father to glorify Him in His presence w/ the glory He had before creating the world; JC revealed the Father to the 11 (that kept His word) given Him from the world; the 11 know that the Father is the source of what Christ has given them, because He told them the words the Father gave to Christ and they received them as the words of the Father who sent Him; JC prays for the 11 who belong to the Father and were given to Him by the Father, so this prayer is not for the world in general; but for the ones who belong to Christ &amp; the Father, who have glorified Christ; the 11 will remain in the world when Christ returns to the Father</p>
<p><b>Prayer for all bels:</b> 17:11b-26: JC prays that GF unite those He gave Him, as JC &amp; GF are united; He protected them, only Judas is lost; JC returns to GF, so He wants His joy fulfilled in them (requiring GF's protection); JC has given the 11 GF's word, but world hates them because they are not of world, just as (it hated) JC who is not of world; so He prays for protection while they are in world, not removal from world, tho they do not belong to world, just as JC did not belong to world; JC prays that GF sanctify the 11 (to serve GF) by His true word; JC sent the 11 into world, as GF sent Him; JC sanctified Himself (to do GF's will) so that the 11 would also be sanctified (to do GF's will) by truth; JC prays both for the 11 &amp; that (1) those who will believe thru their world will be united as GF &amp; Son are united &amp; (2) that world would believe that GF sent JC; The glory JC received from GF [to glorify GF in unity w/ Him] He has given to the 11 [to glorify GF in unity w/ JC &amp; GF], so they would be mature in unity &amp; so world may know that GF sent JC &amp; loves bels; JC prays that bels may be w/ Him, so they may see the glory GF gave Him because GF eternally loves JC; tho world doesn't know GF, JC knows Him &amp; the 11 know that GF sent Him; thus JC revealed &amp; will reveal GF to the 11, so they may share in GF's love for JC</p>
<p><b>Jesus Betrayed &amp; Arrested:</b> 18:1-11: JC &amp; the 11 entered a grove [Gethsemane] that Judas knew, because JC often went there; so Judas led armed Jewish leaders &amp; Roman officials &amp; soldiers; but JC met them &amp; asked whom they seek, because He knew what would befall Him; they said <i>Jesus the Nazarene</i>; He said <i>I am</i> &amp; they fell to the ground; He again asked who they sought; they said <i>Jesus the Nazarene</i>; He said He already told them; He told them to let the 11 go, fulfilling His statement that He had not lost any of them; Peter cut off right ear of the HP's servant, but JC said to sheathe his dagger, because JC will indeed drink the cup the Father gave Him</p>
<p><b>Jesus' night trials:</b> 18:12-27: JC was arrested &amp; first taken to Annas, whose son-in-law Caiaphas, the high priest, had said <i>It is good for one man to die for the people</i>; Peter &amp; John followed JC; John (who knew the high priest) entered the high priest's yard w/ JC (John asked the doorkeeper to let Peter in &amp; she asked him if he were JC's disciple; he denied it); Annas questioned JC about His disciples &amp; His teaching; JC said He spoke openly, not having a secret agenda; JC challenged procedures; the high priest should question witnesses that heard His teaching; A guard struck JC &amp; rebuked Him for insubordination; JC challenged the propriety of striking Him; instead, they should determine whether proof of evildoing exists; Annas sent Him to Caiaphas; Peter denied JC two more times; then a cock crowed</p>