

**Sermon Notes of
Pastor Craig Kuhlman's Sermon on August 16, 2020:**

**"Transformed by the Son of God:
Jesus on Trial
(John 18:28 – 19:16) (Part 21)"**

[In today's sermon, Pastor Craig Kuhlman on Zoom shows us through the Gospel of John the trial Jesus went through conducted by Pilate, the Roman governor of Judea.]

Introduction:

- We will break down these verses through the four questions Pilate asks Jesus.
- But first our preview.

In Preview of today's message (John 18:28 -19:16) – Pastor Craig's rhyming verses:

*Jesus on trial at Rome, governor won't Budge,
Pilate requests charges, and why they Judge?
Jews want him crucified is what Pilate Saw,
They declare no right, according to Law.*

*Are you king of the Jews, Pilate does Ask?
Jesus responds, but not taken to Task.
JC declares his kingdom from another Place,
Pilate finds no charges Jews press their Case.*

*Jesus then flogged and slapped in the Face,
A robe and crown of thorns add to his dis-Grace.
"Crucify! Crucify! He must Die"
Claimed he was Son of God, was their Cry.*

*This now increased Pilate's Fear,
The threat of Caesar they brought Near.
Pilate gave up and presented their King,
Soldiers took Jesus to end this Thing.*

Overview of today's message about the trial of Jesus:

(These are the four questions Pilate asks Jesus.)

(The Jewish Sanhedrin leaders bring the charges against Jesus.)

1. What are the charges against Jesus? (John 18: 28-32)
2. Jesus, are you indeed king of the Jews? (Verses 33-38)
3. Shall I release him? (John 18:39 – John 19:1-7)
4. Jesus, where are you from? (Verses 8-16)

1. What are the charges against Jesus? (John 18: 28-32):

John 18:28 (NIV), Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor.

- Caiaphas didn't want to bring Jesus to a trial, himself, so he passed this on to Pilate, the Roman governor of Judea.

By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover.

- Another word for palace was praetorium, meaning the place of the Roman guard that was responsible for keeping this territory under control.
- According to Old Covenant laws, they could not enter any Gentile place of residence without becoming ceremonially unclean during the time of the Passover.

29) So Pilate came out to them and asked, "What charges are you bringing against this man?" 30) "If he were not a criminal," they replied, "we would not have handed him over to you." 31) Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," they objected.

- When someone broke Jewish law, the Jewish execution process was stoning.
- We need to remember that the death of Jesus was in the Old Testament prophecies.
- And, God, the Father didn't want His Son being stoned to death but lifted up on a cross, which has real meaning.
- So, Jesus was going to be persecuted under Roman law which required the lifting up and being crucified on a cross as the death penalty.
- Under Roman law, the Jews were not allowed to bring about capital punishment. So that is why they said that they "have no right to execute anyone."

32) This took place to fulfill what Jesus had said about the kind of death he was going to die.

- Even Jesus had told His disciples what kind of death He was going to experience in John 3:14.

2. Jesus, are you indeed king of the Jews? (verses 33-38):

33) Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?" 34) "Is that your own idea," Jesus asked, "or did others talk to you about me?"

- Jesus is engaging Pilate to think about what kind of king are you talking about?
- Jesus, in essence, is asking, "Is this a spiritual king or a political king?"
- Jesus held Pilate to a lesser charge than He did Caiaphas, because Caiaphas knew a lot more about who Jesus was.
- Pilate actually had superstitious fears about one of their gods coming down to the earth.

35) "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"

- In essence, Pilate is saying that Jesus' own people brought Him to Pilate, so something not quite right must be going on.
- Pilate is asking Jesus to defend Himself.

36) Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."

37) "You are a king, then!" said Pilate. Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

- So, Jesus is not accepting this title of king, but what He is clarifying is the reason He came to this earth.
- Jesus won't be king until He returns to earth the second time.
- Jesus came to reveal the truth about the Father, to reveal the truth of humanity, and to clarify His role of Messiah at this time.
- The Jews had assumed the Messiah was going to be this conquering king over the Roman Empire and restore the ruler ship back to Jerusalem.
- Yes, Jesus did reveal the grace and the love of the Father that He has for humanity.

38) "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him."

- Pilate tells the Jewish religious leaders that they haven't really brought their case against Jesus.

John 18:36 (Mirror Bible), Jesus answered, "My kingdom has nothing in common with the political with the religious systems of this world;

- John 3:16 tells us that the Father sent Jesus to save the world.
- Jesus is not speaking against the people in the world, but against the world's political and religious systems.
- Through His incarnation, Jesus brought everyone into that relationship with the Father.

36b) (Mirror Bible), it does not originate out of their structures. If it did my subordinates would fight for me and resist my handover to the Jews.

- Jesus confirms that He isn't a part of this world's system.

37b) Mirror Bible), "Everyone who recognizes their true origin, hears my voice."

- Here, Jesus is telling us the difference between a believer and a not-yet-believer.
- A believer hears Jesus and responds to Him and recognizes who they truly are.
- They realize that they are reconciled out of origin sin.
- A not-yet-believer doesn't recognize the truth of their being and their way of living reflects that.

3. Shall I release him? (John 18:39 – John 19:1-7):

39) But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

- Pilate is looking for a way out of this. He doesn’t want the death of Jesus identified with his name.
- He continues to give the Jews an opportunity to drop their charges against Jesus and take Him back from Pilate.

40) They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.

- The religious leaders chose a rebel against the current Roman rule over the peace-loving Jesus.

John 19:1) Then Pilate took Jesus and had him flogged.

- Pilate thought they he would punish Jesus by having Him flogged and then release Him to the Jews.
- However, this was a very nasty way to be punished. Many didn’t survive this flogging.

2) The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3) and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

- The Roman guards weren’t as cautious as Pilate was.
- They obviously back enjoyed disgracing Jesus, in various ways.

4) Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” 5) When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

- Pilate wished to return Jesus to the Jews.

6) As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!” But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.” 7) The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

- Idolatry was a big sin in the Old Covenant law. No one was to claim that they were god.
- But, Jesus had declared to them that He is God’s Son (John10:36).
- Now, we have to remember that the law was given to the people of Israel because that’s what they needed coming out of the pagan Egyptian society.
- There is this constant progression going from the law to God’s love as we go from the Old Covenant to the New Covenant.
- In fact, God told Israel through the prophets that He never really wanted sacrifices but rather mercy (Hosea 6:6).
- All throughout the Gospels, we see Jesus challenging the religious leaders and so they felt put down by Jesus and wanted Him out of their way.

- Jesus called them “hypocrites” and “a brood of vipers” when they came to verbally accuse Him of wrong doing. (Matthew 23).
- So, the religious leaders are using the law as their excuse to cover their guilt.
- What’s so interesting is how many times has Christianity relied on the law and placing morality at and above the love of their brothers and sisters and above the love of God?
- Christianity has used the law as a club and as a means to strike out against others and not be loving or considerate.
- Now the irony of all this that was going on was that humanity was really on trial here, not Jesus.
- Jesus submits to all of this out of love, out of humanity to fulfill why He came here.
- Jesus is going to take the sin of humanity onto Himself, out of love in order to wipe out the death penalty.
- Ironically, through their evilness, the religious leaders are forgiven and all are brought into the love of the Father, Son and Spirit.
- All of humanity is brought into the love of Jesus.
- That’s why Jesus is submitting Himself to all of this, because He knows the end-game.

4. Jesus, where are you from? (verses 8-16):

8) When Pilate heard this, he was even more afraid,

- Pilate is concerned that maybe Jesus is the Son of God?
- Remember that the kinds of gods that the Romans believed in were not like our loving God.
- Their gods brought about curses and pain and suffering if you went against them.
- In spite of none believers belief in pagan gods, the Holy Spirit prompted them to show God’s love and virtue at certain times.

9) and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. 10 “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

- Pilate is taunting Jesus in an attempt to get Him to speak.
- But Jesus isn’t going to answer that question, but make another penetrating comment.

11) Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

- Jesus is referring to Caiaphas.
- Even though the crucifixion was a horrible thing, it was in God’s plan from the beginning so that the healing of all mankind could come about.
- Pilate couldn’t be in this position if it wasn’t part of God’s plan.

12) From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

- Obviously, Pilate was beholding to Caesar and the rules he had set in motion.

13) When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). 14) It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews.

- Pilate tried so many times to release Jesus back to the Jews.

15) But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. 16) Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus."

- So, that's the end of the trial.
- Next week we will take a look at the actual crucifixion and address some of the discrepancies and misunderstandings as to why Jesus was crucified.
- We will contrast the penal model of justice and judgment with the restorative model of healing.

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(Closing prayer)