

## The Gospel of John 18:28-19:16

### **I Life's Process Through Death & Resurrection – Examined in His Dignity by the Gentiles According to Man's Law in their Politics**

- A. The Jews way to put criminals to death was to stone them (Lev. 24:16, Jn.8:5, 7:58-59). But the Lord Jesus predicted, according to the type in the Old Testament (Num.21:8-9), that He would be lifted up (3:14;8:28; 12:32). It was of God's sovereignty that not long before that time the Roman Empire had made it a law that criminals sentenced to death should be crucified. It was in this way that the Lord was executed.
- B. This proves that the Lord's death was not accidental but was predetermined by God (Acts 2:23). When the Lord was brought before Pilate, again it seemed that Pilate judged Him, but eventually He judged Pilate. One of Pilate's characteristics was his timidity; he feared the Jewish people. He knew that the Lord Jesus was sinless and declared that he could not find anything wrong with Him. But because of his fear of the Jews, he condemned the Lord and sentenced Him to death. This was unfair and unrighteous. When the Lord told Pilate that He had come into the world to "testify to the truth" and that "Everyone who is of the truth hears My voice" (18:37), Pilate said to Him, "What is truth?" (18:38). This indicates that the Lord judged Pilate.
- C. In view of the entire revelation of this book, truth here denotes the divine reality embodied, revealed, and expressed in Christ as the Son of God. Concerning truth (v.38), or reality, the entire universe may be compared to a shell and the content of this shell is the Triune God. As created human beings, we also are shells, empty containers. We need God to be our content, to be our reality. The Triune God is the reality in the universe, and the Lord Jesus came to testify concerning this reality. This Gospel reveals that God is the truth, the reality. This Gospel reveals that God is the truth, the reality, and the Spirit is the Spirit of reality. Every word that conveys the Triune God is also truth or reality. Truth, then, is the divine Trinity as the content of the universe and of God's chosen people.

### **II Sentenced in Man's Injustice By Man's Blind Religion with Dark Politics.**

- A. The Lord Jesus indicated to Pilate that He came as the King of the kingdom of God and also came to testify to the truth. For the Lord to testify to the truth means that He testified that the Triune God is the real content of the universe. In this chapter first we see who the Lord is. He is the Messiah, the anointed One of God. This term denoted the King of God's people. Hence, the One who was crucified was not a common man, a common figure. On the contrary, He was the One anointed of God, the One whom God had anointed to be the King of His people. Although God anointed Him, the people rejected Him. They rejected their King, the very One whom they had been expecting for centuries. Even as they were rejected Him, they were still expecting the coming of their Messiah.
- B. A thorn crown and a purple garment (vv.2,5) signifies the rejected Messiah, or King, of the Jews. This sign is important because the entire chapter is on the crucifixion of the Lord Jesus. John 19:1 and 2 say: "Therefore at that time Pilate took Jesus and scourged Him. And the soldiers wove a crown of thorns and put it on His head, and they threw a purple garment around Him." This was done as a mockery. Both the thorn crown and the purple garment signify kingship. A crown, of course, is worn by a king, and the color purple signifies kingly honor. Even this mockery of the Lord Jesus was according to the sovereignty of God.
- C. According to 19:7, the Jews said to Pilate that according to their law the Lord Jesus deserved to die "Because He made himself the Son of God." When Pilate heard this word, he was afraid and asked the Lord Jesus where He was from (vv.8-9). Roman rulers were known to be superstitious and fearful of so-called gods and spirits. Hence, when Pilate was told about Jesus' being the Son of God, he was afraid and asked the Lord concerning His place of origin. However, the Lord Jesus did not answer him (v.9). Here we see that because the Lord is the resurrection and the life, He was bold in facing the threat of death.
- D. After the Lord Jesus was examined, He, the perfect One, was sentenced in man's injustice (18:38b-19:16). This unjust sentence exposed the blindness of religion and the darkness of politics (18:38b-39; 19:1,4-5,8-14, 16). The Jewish religionists rejected the most just One and chose a robber (18:39-40;19:6-7,12,15). How blind they were! They were veiled by their religion and with their hatred. The Gentile politician, Pilate, knew and declared that the Lord Jesus had no fault, yet he still sentenced Him to death in order to please the Jewish people (18:38a-39;19:1,4-5,8-14,16). How political he was! Religion and politics worked together to pronounce the unjust sentence upon Christ. Politics did not take the initiative; it was religion which took the initiative, utilizing the power of dark politics.