

# (John) Jesus in the Judgement Hall

by Willie Mullan

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*The sermon explores the trial of Jesus before Pilate, highlighting the profound truths about His identity and purpose amidst false accusations and political intrigue.*

**Duration:** 1:11:16

**Scripture:** Matthew 27:21, John 18:28-33, John 19:1

**Topics:** "Judgement Hall"

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## Description

In this sermon, the preacher begins by praying for the congregation and expressing the urgency of the message. He then focuses on the interaction between Jesus and Pilate during the trial before the crucifixion. The preacher emphasizes Pilate's attempts to manipulate the crowd and sell Jesus as a prisoner, a great man, and even a king, but all of his efforts fail. The sermon highlights the contrast between the calm dignity of Jesus and the proud arrogance of Pilate, ultimately leading to the crowd's demand for Jesus to be crucified.

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## Transcript

Last Tuesday, we went right through to the end of verse 32, and we're starting at 33 this evening, and we're going right through into the first 16 verses of chapter 90. I have to take all this in one go this evening, because we're at the Roman trial tonight, and I want to try to touch on all the details of this trial, as our blessed Master stood before the Roman governor in the judgment hall. You remember last week, as we finished the message, and we were dealing with the Hebrew trial last week, I put great emphasis on verse 28.

Then led they Jesus from Caiaphas onto the hall of judgment. Now, that is the Roman judgment hall. And it was early, it was early in the morning, and they themselves, that is the priests and all who brought him, went not into the judgment hall, lest they should be defiled.

You see, they brought the Lord Jesus down the road from Caiaphas, and from the Hebrew trial, and they brought him to this great judgment hall, and they put him in through the door. But they themselves went not in lest they should be defiled. And I said very emphatically, the hypocrites, because this is a commentary on the state of the human heart that is deceitful above all things, and desperately wicked who cannot.

Can't see people talking about lest they would be defiled when they're crying out for the blood of God's Son at that very moment. How crooked the human heart can be. But what I want to do now, I want to go inside the judgment hall, and truly the hymn writer has got the theme, Jesus is standing in Pilate Hall.

And it is true, friendless, forsaken, became by all. And he's in the judgment hall just now, and he's facing the Roman government. And in Matthew 27, there's a great phrase, Jesus stood before the government.

And just for a moment, let's see these two great personalities look into each other's eyes. I wish I could picture the calm dignity of the Lord Jesus. And I wish I could show you how humble, and meek, and lonely this stranger of Galilee was, just at that moment.

And I wish I could draw for you the picture of the proud, pumptuous Roman government as he looked into the eyes of Christ. And the first thing that I want to underline for you, I want to underline that as he looked into the eyes of this man for the very first time, I think he realized something. That's where we start tonight.

We want to get ourselves settled before we go into the trial. Pilate's realization. Now, let's go back to where we were last week for a moment, in Luke's Gospel, chapter 3. Luke's Gospel, chapter 3, and I want you to notice that first verse again this evening.

It's a very important verse for many, many reasons, but here is one of them. It gives you the date of the period, and then it says something that we should take note of. Verse 1, chapter 3, Now, in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate, being governor of Judea.

I just want you to see the province. There is the period in that verse, and the province, and many other details, but I only want you to see the province that is governor of Judea. You see, the Roman emperor believed that he ruled the world at that moment, and he had these different governors over these different provinces, representing himself.

And, of course, many things have been happening in Judea in those days. Now, here's one of them, and I want you to get it. Look at Luke's Gospel, chapter 7 now.

Luke's Gospel, chapter 7. Luke's Gospel, 7, verse 11, And it came to pass the day after that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And much people of the city was with her.

When the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, or coffin, and they that bared him stood still, and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak, and he delivered him to his mother.

And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, that God hath visited his people. And this rumor of him went forth throughout all Judea. Because I needn't emphasize that too much, need I? If someone met a funeral procession in any part of Ulster, and stopped it, and raised the dead miraculously, well, it would be on the black headlines, I believe, of the telegraph that evening.

And I believe that one who would take special note of this happening in the land would be the governor, if this rumor of him went throughout Judea. And Pilate must have talked it over quite a number of times. He must have said to some of the high officials, Who is this fellow? Seems that he's got mighty power, and

he's doing wonderful things, and continually we hear of his name.

He must really be a wonderful personality. And now I watch. He's face to face with him.

And there's a realization, a way deep down inside the judge, that the prisoner is a unique personality, and that he has mighty power. That was the realization. I think that's where we must start the case this evening.

Just realizing how much that the judge knew. He was perfectly sure that this man had mighty power. He had brought back the widow's son from the dead, and many other wonderful things had been told about him.

Now, realizing what Pilate realized, let's get back to the scene now, to the judgment. And notice this. Here is the first thing that Pilate did.

Verse 28 is where we were reading, Then led they Jesus from Caiaphas unto the hall of judgment, and it was early. And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the parcel. They stood outside the door.

After Pilate had taken one look at the prisoner, Pilate then went out unto them and said, What accusation bring ye against this man? Now, from the answer that they give, you would think that Pilate had taken them unaware, because it seems that they came to the judgment hall and put the prisoner in through the door, and they seemed to have an idea that Pilate would not do exactly as they wanted, and that he wouldn't ask any questions. Because when he came out and said, What accusation bring ye against this man? Now, listen carefully to what they said. Here is how they answered.

They answered, and said unto him, If he were not a malefactor, that word just means evil-doer or criminal. Actually, that same Greek word is rendered in 1 Peter chapter 4 by the word evil-doer. If he were not an evil-doer, and I think the emphasis is on the we, we, we, we priests of the nation, we religious men leading this nation, we would not have delivered him unto thee.

Didn't make any charge, you know, didn't say anything at all, and Pilate wasn't having it. You can't just put a man in the dock, you know, and say he's an evil-doer. The judge will want to know what it is.

But they didn't want to put any charge, and they didn't even think that Pilate would ask for the accusation. And they seem to stand up as if they're amazed. If he were not an evil-doer, we, we would not have delivered him unto thee.

What more do you want? Will you not take a word for it? That's the idea that's behind it. But Pilate wasn't taking that. He wanted a charge.

Now, they actually made a charge, and John, he leaves it out. But Luke puts it in. And I want to bring it in now.

Watch how Luke brings it in, in chapter 23. And verse 1, And the whole multitude of them arose and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ the King.

Now, those of you who were in here last week, and I went through the Hebrew trial, where these things mentioned at the trial? You see what they're trying to place before Pilate now, as if this man is guilty of

sedition or treason. He's working against Caesar. He's putting himself up as a king.

He forbids to give tribute to Caesar. Last week in the Hebrew trial, their charge was blasphemy. You have blasphemed, we'll put you to death.

Now they're changing it, changing it to suit the courts. They're in a Roman court now. Therefore, they think that it will be beneficial to their cause to bring in this charge of sedition or treason against the emperor of Rome.

Now, those of us who know the history of our Lord Jesus, we know this, that he never forbade once to pay tribute to Caesar. Actually, he told Peter, render unto Caesar the things that are Caesar's. And you remember that when the people would have taken him by force and made him a king, that he escaped out of their midst, so that you can see that those who are placing these charges are liars.

They are false charges. And Caiaphas the high priest, whom I believe was the ringleader here, and who preferred the charges, I believe him to be one of the most wicked characters in the whole of the gospel. You can see how they changed the charge.

You could see them saying, you're a blasphemer. And now they're changing the charge to say that he's a man who's committing sedition and he's guilty of treason. And so Pilate took up the charge.

Now, let's get back again. John just didn't go on and touch that, but Luke put it in all right. Now, we're at 18 again.

And notice this. Are you getting it? We're only setting the stage, you know. Verse 29, Pilate then went out unto them and said, what accusation bring ye against this man? And John put this bit in.

They answered and said unto him, if he were not a man of action, we would not have delivered him up unto thee. And then I think that Caiaphas stepped forward and he made this charge of sedition. Then said Pilate unto them, take ye him and judge him according to your law.

You see, when they made no charge, Pilate just looked at them and said, now you take them out of here. If you're not preparing a charge, take them out. And I think it was at that moment that Caiaphas made the charge of Luke 23.

And so Pilate had to stop now. Watch the little bit that John put in. It's hard to put them both in together.

Then said Pilate unto them, take ye him and judge him according to your law. The Jews therefore said unto him, it is not lawful for us to put any man to death. You see, they were now admitting that the scepter had departed and the lawgiver had departed from Israel.

And that ought to have told them that Shiloh had come. But they didn't see the scripture. They didn't seem to take heed to the great prophecies of even Genesis.

And here they were standing with a mighty prophecy being fulfilled. But when they said, it is not lawful for us to put any man to death, remember they were not exactly telling the truth. Because when it suited them, they could put men to death, they didn't wait to ask anybody any questions when they stoned Stephen to death just a few years later.

And so he stood in the midst, in the very court that our Lord Jesus had left, in the town of Hebron, facing a high priest. And without a Bible, and without a note, he expounded so wonderfully the whole horrible history of the Jewish transgressors, that he annoyed the court, and they rushed upon him, threw him out of the city, and told him to not anybody any questions. But you see, they didn't want to stone our Lord Jesus.

I'll tell you why they were afraid, first of all, of the multitude. Just let the priests in Israel lift stones at this moment. They were actually afraid.

And you know, it was for another purpose. Because God had foreordained that he would be spiked to the Roman gibbets, and it had to be fulfilled. And watch this, here's the wrath, and the wickedness, and the fear of marriage, they're all being worked together for the glory of the Word of God.

And it always is, you know, nothing that man can form, no weapon that man can form, nothing that the wrath and the wickedness, even the fear of man can do, can upset the glory of the Word of God. Do you see this wonderful statement here, it's the mighty one, verse 31. Then said Pilate unto them, kick ye him and judge him according to your law.

The Jews therefore said unto him, it is not lawful for us to put any man to death, that the saying of Jesus might be fulfilled with this kick, signifying what death he should die. If he was to die at the hands of the Jews, they must stone him to death. If he's to die under Pilate, he must be crucified on dark, rugged Calvary, and that's what God had ordained.

So you can see this working. I believe it was at this very moment when Pilate says, take him and judge him, that if you have no accusation, take him out of this hall. I believe that old Caiaphas very comingly said, but we have an accusation.

He said he's a king, and that he won't give tribute to Caesar, and he's perverting the people thereby. Now watch, Pilate goes straight in again, that's where we're actually starting this evening, verse 33. Then Pilate entered into the judgment hall again, and called Jesus and said unto him, now this is the first question that he put to the prisoners, art thou the king of the Jews? That's the very first question.

That's a mighty one, isn't it? I wish I could paint the scene. I wish we could see Christ standing, dressed in the humble garb of a Nazarene. I wish you could see him standing quietly there, his hands bound behind him, and Pilate looking into his face and saying, art thou the king of the Jews? That was his first question.

Now listen to the wonderful answer, how our Lord could answer. Here is the answer, verse 34. Jesus answered him, saith thou this thing of thyself, or did others tell it thee of me? Now mark what that means before we get away from it.

He's looking back into the eyes of Pilate, and he's saying, art thou charging me about this position thyself? Do you believe I'm a rebel? Do you think I'm guilty of treason? Are you charging me yourself about this thing about the king? Or did others tell it thee of me? Tell me what I'm to answer. Are you charging me, Pilate? Do you think I'm a rebel? Is this what's in your mind? Or are you just listening to what they've been saying? That was a wonderful answer, because you know he's responsible to answer to the Roman governor if he's really charging. And here's Pilate's answer.

Pilate, verse 35. Pilate answered, am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done? Now that was very well put.

You know he was saying this, you know I'm not concerned in this thing at all. I'm not a Jew. He's saying, listen, thine own nation and the chief priests have delivered thee unto me.

The whole nation of Israel have put you in the dark. I tell you, that was very wonderfully answered of Pilate. And now he comes down to facts, because I'm not accusing you.

Your own nation and the chief priests are accusing you. Tell me this, what hast thou done? Why, Jesus could have given a whole history behind that question, couldn't he? What had he done? My, he had raised the dead, he had cleansed the lepers, he had healed the sick from early morning on till the evening time. He had worked and straightened for the good of humanity.

And everywhere he went, he had wiped the tears away. He had blessed the widow, he had crowned many's throats, he had brought blessing to the people continually. He went about doing good.

He could have answered the question, all right. What hast thou done? But here's how he did it. A very lovely one, verse thirty-six.

Jesus answered, My kingdom is not of this world. I want all the dispensational scholars who have ideas about general resurrection and all, just to take your time. Remember, he didn't say, My kingdom is not in this world.

He didn't say that, but I know what's like some passouts and suffragettes sometimes. People say, well, there it is, he said, My kingdom is not of this world. I just think you're dying.

Remember, the church is in the world, but it's not of the world. And remember, his kingdom will be in the world, but not of the world. He's talking about the character of the kingdom now.

My kingdom, it's not of this world. Then he went on to explain the character further. He said, If my kingdom were of this world, then would my servants fight? He said, I'm not establishing the kingdom by force, or by an army, or by the sword.

When Peter drew the sword, I said, Put your sword in. Yes, you remember it all right, don't you? Now, he's letting Pilate see the character of the kingdom. He said, If my kingdom were of this world, then would my servants fight? That I should not be delivered on to the Jews.

But seeing the Jews, and the chief priests, and the nation have rejected me, now, that's where the word now comes in, now is my kingdom not from hence? They've turned me out. They've rejected me. My kingdom must be from hence.

And, you know, he absolutely satisfied Pilate. Pilate, therefore, said unto him, this is the next question, Art thou a king then? You see, Pilate's getting this thing. The Lord Jesus is explaining, I'm not setting up the kingdom with an army to fight against Caesar, not at all.

I'm not doing it. That's not the character of my kingdom at all. And Pilate's beginning to see light.

And he says, Art thou a king then? And watch the answer again, it's a wonderful one. Verse thirty-seven, Pilate therefore said unto him, Art thou a king then? Jesus answered, thou sayest that I am a king, to this end was I born. I think that's a lovely bit.

My, we're going to think in a day or two about his birth. And let's get the hold of this, that he was born a king. Born a king.

Yet, if you take the lineage and the genealogy, you will find that it goes straight right away back as straight as it can go to David. And he had the right to the throne of David. And he was born a king.

He was born a sovereign. And when he was born, they gave him this name, Jesus, because he's not only sovereign, he's saviour. And when he was born, the prophet said, Unto us a child is born, unto us a son is given.

You see, I want you to get this quick, at the birth, you have a son given. Oh, the son couldn't be born. He was the son who was sent, and came, and took upon him the form of a servant.

Yes, the child was born, but the son was given. He was ever the eternal child, and God so loved the work, he gave his son. The son was given.

But he became the sovereign and the saviour. Oh, when he was born, the Son of God came into the world. The sovereign of the Jews came into the world.

The saviour of men came into the world. To this end was I born. But much more.

Watch it. He said, To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. You know, that's a tremendous thing, because if you put all that I've said together, he was not only the son, he was not only the saviour, he was not only the sovereign, he was the servant.

And he came to tell the people the truth, and the truth was this, that God so loved the world that he gave his son to be the sacrifice. Say, how much we have packed in around Bethlehem. The son, the sovereign, yea, the saviour, yea, the servant, yea, the sacrifice.

He came to bear witness of that very truth, and every one that is of the truth hears my voice. My all those who have bowed to evangelical truth know the voice, sure, but the voice is the voice of the shepherd now. Say, there's so much in the verse that one could hardly touch the depths of it.

He was born a sovereign, and when he was born a sovereign he became the saviour, and when he became the saviour he became the servant, and when he became the servant he became the sacrifice, and when the sacrifice absolutely satisfied God he rose from the dead as the great shepherd of the sheep, and every one that knows this truth has heard his voice. You know, he was saying far too much for Pilate, he couldn't get it all, and Pilate just looked at him and said, what is truth? There's been a great lot of debate about that little phrase, mind you. Some people say that, that Pilate sneezed.

He just laughed at him and walked out half-witted. I don't think that's so. It's very hard to get the tone that a man speaks, and you know 1900 years later, you can almost put any tone upon it and it would mean nearly sex.

But I honestly believe it wasn't that one. I don't think that Pilate was asking the question because he was searching after truth. What is truth? I don't think there was any sincerity about it, because hard to be, he would have waited for an answer.

I believe that it's just that Pilate's puzzled. There's been so many coming, and so many proclaiming, and so many testifying about truth, that I'm puzzled. It's not a scorn, and it's not a sincere looking after truth, it's

just that I'm puzzled.

What is truth? I honestly believe that it is a debatable one. But here's the point, that this questioning of the prisoner, and this sincere, humble, straightforward answers of the prisoner, must have satisfied him to a great degree, because verse 38 says, Pilate saith unto them, unto him, what is truth? And when he had said this, he went out again unto the Jews, and saith unto them, what's it? I find in him no fault at all. Well, the court ought to have finished that.

The judge has given his verdict now. He has questioned the prisoner, and he has looked into this charge of sedition, and he knows the man in the dock is no rebel, and he's coming out now to the crowd, and he's saying this openly, I find in him no fault at all. If the crowd wasn't running home with us, they were determined to put the Savior to death.

Listen to the cry of the crowd. Then cried they all again, saying, not this man, we don't want him, but Barabbas. Now, Barabbas was a robber.

You see, at the end of the chapter, their cry, I'm leaving the other verse out for a moment. I'm just letting you see Pilate coming onto the steps and saying, I find in him no fault at all. Would you allow me to release him? And they cried, not this man, don't you let him go.

My, we want Barabbas. You can see the heart of the people. My, the priests had so worked on the crowd around them that they have the whole crowd before the steps on their side just at that moment.

And Pilate did something. He went inside and watched chapter 19, verse 1. Then Pilate therefore took Jesus and scourged him. Now, I don't want to go on with that for a moment just yet.

I only want to try to keep the thing level. You can see the Roman governor looking into the eyes of the prisoner and he realizes this man's got mighty power. And then he comes out and he asks for the charge, what accusation bring you against this man? And they actually had no charge.

And then he said, well, then you just take him away. And then Caiaphas comes and he puts up this charge that he's a seditious person and that he's against Jesus. And Pilate goes in to question the prisoner, art thou the king of the Jews? Art thou a king then? He's puzzled about this teaching of truth and he comes out and says, but I find in him no fault at all.

Can I release him? And they cried, not this man. Now he walks straight in again and he scourged Jesus. Now up to that point he'd been acting redemptive.

And I shall deal with that very carefully. I believe he had a plan in his mind when he went in and scourged Jesus. And after he had scourged him, just let's leave that for a moment, I'll come back to it.

It says in verse six, when the chief priest therefore and officers saw him, that is the Lord Jesus, they cried out saying, crucify him, crucify him. Pilate saith unto them, take ye him and crucify him, for I find no fault in him. They're standing by his decision.

Then the Jews answered him, we have a law. And by our law he ought to die because he made himself the son of God. Now that's changing the charge again.

The other one didn't work. They're changing the charge. And you can't do that in the middle of... Then this really upset Pilate.

Verse eight, when Pilate therefore heard that say, he was the more afraid. That's the first time you get a touch of emotion in this thing at all. He's been the proud, conscious Roman governor up to now.

He can ask questions. He's not worried about anybody. But the moment that they said he's the son of God, he's remembering the power now.

Now I want you to see the other question that he puts. Verse nine, whence again enter the judgment hall and saith unto Jesus, Whence after? He didn't say after I was the king. He didn't say after I was the king of the Jews.

He said whence after. You know, there is just a little glimmer of light that he seemed to think somewhere in his heart that this is a supernatural person that's before me. Whence after? He's a judge now? My, the interrogation was a powerful thing.

And you know, when he questioned him here, I want you to notice this. Verse nine, watch it for free, and whence again enter the judgment hall and saith unto Jesus, Whence after? No, watch it. But Jesus gave him no answer.

You see, friend, while Pilate played the gentleman, and while he did his work, while he questioned the prisoners, while he put the questions properly, Christ gave him the answer. But the moment he took the innocent man and put him on the scourging raft, and ploughed his back into furrows with a Roman raft, he scourged them, you know, ploughed the furrows deep in his back, and battered them, and put the thorns on them. Comes back to us, friend, there may be somebody here tonight to take care about that.

And you may be the very Pilate of 1916. And you've watched Christ, and you've listened to all that was said about him. And you've learned some of the wonders of the things.

And you know that he has power to save. You know. And you're very sure he has mighty power.

And if you search through the story, and look at all the facts and truths, my, you have nothing against him so much, plenty against this one. But we're not talking like that now. You're looking at Christ.

You're standing in Pilate's shoes. Let me tell you this. It's possible for you to have this glorious opportunity of coming face to face with him, and knowing all about him, and learning all the great things, and knowing his character, and wonder, and glory, and grandeur, and great.

And then do something to him that he'll be silent to you forever. He is damned. Pilate had gone too far, and Christ wasn't answering now.

He's silent now. A silent Savior is the most horrible thing in this book. God pity any one of you.

But the Savior of us. But Pilate went round about it another way. Watch this.

Verse 10. Then says Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus is answering now. Now why? Thou couldst have no power at all against me, except it were given me from above.

He's only answering to vindicate his Father's power. That's all. But answering the question.

He's answering to vindicate his Father's power, and he's answering to show his authority. Watch this. Therefore he that delivered me unto thee hath the greater sin.

Who is able to weigh sin? Christ. You see the man outside the sack? That's Christ. That's the one that delivers us.

He said, you know, you're two wrong ones. But the one that delivered me to you hath the greater sin. He was actually touching Pilate's mind.

The son of that handed me over has got greater sin. Who can weigh sin? Only the Savior. And on the Savior could tell every one of us what category of sin we were in.

And some of us were double-dive sinners, you know. But he was able to talk to Pilate. He was only vindicating his Father's power, and letting Pilate know his own authority.

This is a wonderful case, of course. Now watch this. Verse 12.

And from thenceforth Pilate sought to release him. This is the fellow that talks a moment or two ago about having power to crucify, and power to release. He had none.

The clouds outside were swaying him. And he's talking about having power. My dear friends, he was gripped by the clouds.

And many of our man has been gripped by the clouds. Watch again. There's just one more question that we need to get down to before I go back to the verses I missed.

And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the but in the Hebrew, Gabbatha. I want you to get that, because that's very important. You see, as I see it, I've been through the plan of Jerusalem.

And the temple was built, of course, on the very mound where Abraham offered Isaac on Mount Moriah. And behind the temple was the palace where the high priests lived and had their courts. That's where our Lord Jesus was last week in the palace.

There was a sect of ground between the palace and the room in judgment hall. And that's where they put our Lord Jesus in. And that's where this cloud and these questions.

But outside, a pavement raised up with a chair upon it. And it was there the Roman governor stepped out of the room in judgment hall, and sat in the open on the chair when he was about to give his judgment. And that's what's happened now.

He's come out onto the pavement, and he's sitting down on the chair. And just as he sat down, something happened. And, of course, John left it out, and Matthew put it in.

Now, watch this. Matthew 27. Matthew 27, verse 19.

Now, just watch how powerful this is. When Pilate was sat down on the judgment seat, just at the psychological moment when he sat down, his wife sent unto him, saying, Have thou nothing to do with that

just man? For I have suffered many things this day in a dream because of him. You know, that was a wonderful moment.

It must have been an electrifying moment for Pilate. You know, he's in the thick. He knows the prisoner's innocent.

He's already said that. He knows the cloud's determined. And they've just said something in through the door.

They've just said, If thou let this man go, thou art not Caesar's friend. You see, that's count amount to saying, If you let him go, we'll accuse you to Caesar that you saved somebody who said he was the king. And the man's in a terrible fix.

And he comes out and sits down, and he's just sat down when this noose is handed up. He reaches his former wife. Have thou nothing to do with that just man? For I have suffered many things this day in a dream because of him.

Then he's in the thick. You know, God worked on this man's wife while she was on her bed. And God was going the second mile to put Pilate on Christ's side.

My dear friends, I know, I know that from all eternity, God knew. God knew that Pilate would send him to the cross. But there are two words you must always wave.

It is not the words he couldn't do anything else. It's the words he wouldn't do anything else. Full knowledge of God, knowing that he wouldn't.

It isn't the power of God making it that he couldn't. It's the other way around. God is working.

Wasn't it God that moved this woman? Isn't it God at the psychological moment that's giving him this wonderful touch? My, there will be no sinners go down to the pit of hell, but God will be the marker. If any of you in this place get lost for all eternity, in the pit of hell and for all eternity, you'll remember days when God actually somehow or other, I feel there are some of you on Pilate's shoes tonight, you're desperately in them. Now comes the last question.

Now watch it. Verse 13, When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover and about the sixth hour.

And he said unto the Jews, now watch this, Behold your King! What a cry that must have been. He must have shook the whole council room. Imagine the Roman governor saying, Behold your King! He's getting excited.

He's trying to, he's trying to sell him to the nation. He's trying to arouse the sacrament. They cried out away with him.

Crucify him. Pilate says unto them, and this is the last question, Shall I crucify your King? Now those are difficult ones. That's Pilate's interrogation.

Pilate's interrogation. As he stepped into the hall, you could see Pilate's realization. He knew this man at mighty part.

And we've gone through all these questions and saw the interrogation of Pilate. And here's Pilate's conclusion. We'll go back to it now.

I find in him no fault at all. That's a wonderful conclusion. You know, when Isaiah wrote the fifty-third chapter, he put this question, Who shall declare Christ's generation? For he was cut off out of the land of the living.

And do you know how remarkable it is that there stepped out four, four of the enemies of Christ to give this declaration? Pilate's the first one. He said, I find in him no fault at all. You know, Judas, who told them, afterwards trembled so much about what he had done, that he went tremblingly and threw down the thirty pieces of silver and said, I have betrayed the innocent blood.

He was faultless. And as far as Judas was concerned, he was faultless. He was innocent.

And you know, the thief, Pilate, the very first, had cast things in his teeth as the Bible says. Why, he said to the other fellow, you know, we suffer justly for this man. Yes, he's faultless.

Yes, he's faultless. And the centurion standing at the foot of the cross, one of the Roman soldiers, one of the Roman officers, looking up, said, this was a righteous man. I, four of them, four of them come to the same conclusion.

But all we are concerned about tonight is Pilate's conclusion, realization, and his interrogation. You've looked at his conclusion. I believe this.

As Pilate stood and looked into the eyes of the Lord Jesus, he knew that this man had power to say, he recognized his power. And I think that when they said he made himself the son of God, at that moment he recognized this person, and he certainly recognized his purity. You know, I'm talking to you sinners all night tonight, because I believe they're meant for somebody in this place.

And in 1961, you're Pilate, and Christ's before you, and you've looked into his whole story, and you know people that he saved, he brought back from the dead, and you know the passion. He's the son of God, you've no doubt about it. And you know his power, and you know his purity.

The conclusion that Pilate came to, and Pilate's truth. I hope you don't go to Pilate's head. You see, Pilate did something wrong.

You see, Pilate was deluded. Now, here's a verse that I pass by, verse 38. So, Pilate saith unto him, 38 of chapter 18, Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all.

But ye have a custom, that I should release unto you one of the apostles. Will ye therefore that I release unto you the king of the Jews? You know, Pilate was a very shrewd man, you can see that. You see, what he wanted was this.

He wanted the people to ask for Christ. And then he could stand in with the crowd, you know, and he would please the people, and he would deliver the cases at the same time. But he was deluded.

You know, friend, I'm going to say something, and I want you to weigh it very carefully. I believe that it's easier to get saved when a crowd is being saved. And I'll tell you this, you go through your New Testament carefully, and you'll find that not very often a crowd gets saved.

Oh, I know a crowd got saved on the day of Pentecost, I know that. But you take all the other cases of the New Testament. Take Saul on the way to Damascus.

Saul is saved alone. Take the Philippine Jew in the middle of the night, he's saved alone. Take the Ethiopian eunuch in the desert, he's saved alone.

Take Lydia, whose heart the Lord opened, she's saved alone. Go on through your New Testament, do you see? Often God deals with individuals. And I believe this, that every individual that was ever saved would have laughed if the whole crowd had gone.

Ah, but God is not doing it like that. Pilate ought to have taken his son along when he wanted to come with him. If the crowd didn't go, he's damned.

Friend, don't be deluded. If you believe that Jesus Christ is God's Son, and came from heaven, and went to Calvary, and died for you, and rose again, and that there's no other Savior, and that there's no other way back to God, then step out of the crowd tonight and take your stand beside the Savior. And be careful if you don't, that you don't finish this meeting in Pilate's shoes.

He was deluded. He thought that this trick would work, but it didn't work. Because the fortieth verse said, they cried, saying, not this man, but for others.

They tried another trick. Then Pilate therefore took Jesus and scourged him. I told you he had the plan in his mind when he did that.

And the soldiers plaited a crown of thorns and put it on his head, and they put on him a purple robe and said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again and said unto them, Behold, I bring him forth to you. And what a spectacle he must have been when he brought him forth, that ye may know that I find no fault in him.

Then came Jesus forth wearing the crown of thorns and the purple robe, and Pilate said unto them, Behold the man. I think he has a plan in his mind here. I think, if you follow me, you'll get it.

You see, he made a move to release Christ if the crowd would stand in, so that he could please the crowd and do what he ought to do, if he could only get their will on this thing, what he said. Now, he immediately takes Christ and scourges him, rips his back and occurs with a Roman lash, stands by while they crush the thorns in his brow, and while they smack him on the face and they smote him. And I believe the blunt and the black marks and the furrowed backs made him a sore spectacle at that moment.

I'm told by those who know best that many, many, many criminals died under the scourging. Remember, it was a tremendous thing. He was bent over the scourging pool with his hands tied, and the robe lift from his back was a long leather thong with balls of lead, and by a man who could use it, his back was ripped into puddles, every stretch of flesh lifted off, yet he never gave one groan to bring them out.

He'd never seen anybody like this before. Everybody had chuffed and groaned and moaned and squealed, behold, the man, not this man, the man, the man, the very tripping of the crown. But he still sought a particulament, an applement of keepers, and bring them off, and he slammed up the waves to him.

He moved across. You know, he made one more move, didn't he? When he sat down on the pavement, and a little bit of paper was handed up, and his wife said, "'Cause I'm nothing to do with that just man.' Well, it seems that he sprang to his feet and said, "'Behold, your king!' He tries to give him over. He tries to give him over as one of the great men to fail.

He tries to give him over as the very king. Behold, your king! He shouldn't have said that, but he said, "Friend, I'll tell you this. You must treat your son like a man, alone, besides Christ, that you'll go into the glory.

Never angle for the crowd, son. The crowd will put you down beside the Savior, and never yet turn you off as you delight in Pilate's delusion. Pilate's condemnation is this, that he scourged and smote all the judge upon the bench.

My, our land would rise in horror if it knew that the judge upon the bench knew that the man was innocent, and had even moistened, and then punished him. And I believe he's condemned for all eternity, because it's at that psychological moment in the trial. Friend, this was a tremendous day for Pilate.

Maybe this is a tremendous night for Pilate. Friend, I want you to get this. When Pilate made this decision, we're at verse 16 now, we have good truth, "'Then delivered he him therefore unto them to be crucified.' I'll tell you this, and I say it with almost tears in my eyes.

He's murdering Christ. Don't you make any mess about it. He's sending him down the road to the gallows.

He's determined to let his life go. And the Jews and the Romans stood in the gallows before God's innocent, lovely, blessed Son. What have you done, my friend? What have you done, my friend? Thank God for that happy day in my life, when I faced my companion and my sin, and I took one step forward by faith, and I said, Lord Jesus, from this day forth, I'll be Thine, and I'll stand with Thee, and I'll follow Thee.

What are you going to do tonight? Jesus, friendless, forsaken, betrayed by your heart? What meaneth that sudden call? Listen to it. What shall I do with Jesus? Go on, scream it out, man. Say, my Jesus, I love Thee, and my Sovereign, and my Shepherd.

Or will you spit in His face on the mouth of your race? No wonder there's a solemnity in the meeting. Somebody could be singing, have I told you about Him? Have I uplifted Him? Are you saying the way you should? Oh, man, I'll boil the sheets. Don't turn your back too quickly on Christ.

He could raise the queue tonight, He could go to hell for all eternity, because He didn't take the stand. Be still now, just for a moment. Sing no more tonight.

O Lord, we feel that Thou art drawing desperately near in this meeting. We feel that the challenge tonight has been to be on faith. Lord, we pray that every unsaved soul in this building will stand tonight and have a good look at Thee.

Lord, we believe that they know now that Thou art the Son of God. We believe that they know, Lord, that Thou art pure, no spot in me. And we believe they know that Thou hast power to deliver them.

O Lord, the crowd cries, the crowd cries. And maybe just because of the crowds, they're trembling and they're afraid to stand alone beside Thee. O Lord, teach them the story of Pilate tonight.

Hold back in your dread hour of testing. Lord, it wasn't so much Thou who was being judged, it was... Lord, this may be the hour of their testing. Will Thou draw them on to the Saviour's side tonight? And even through the failure and damnation of Pilate, will you bring some souls into the glory? Take our thanks for Thy holy word.

Toss us in Thy fear, and with Thy touch, through Jesus Christ, our Lord. Amen.

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