

**Valley Bible Church  
Sermon Notes for May 4, 2008**

**Christ Before Pilate  
John 18:28-32  
Dale Whitehead**

Matthew 26:59-27:2, Mark 14:55-15:1, and Luke 22:63-23:1 indicate that once Christ was sent from Annas to Caiaphas, He endured two different but related religious trials.

The two different but related religious trials that Christ endured before Caiaphas both concluded with Christ being found guilty of blasphemy and worthy of death.

John 18:28-19:16 is John's account of what took place after Christ was brought before Pilate.

Pilate's initial meeting with Christ's accusers (John 18:28-32).

The "praetorium" denoted the headquarters of the commanding officer of a Roman military camp, or the headquarters of a Roman military governor.

The Jews who led Jesus to Pilate's praetorium did not enter because they believed they would have been defiled and unable to celebrate the Passover (John 18:28).

The Mishnah (Oholith 18:7), which is a collection of Jewish traditions, makes it very clear that, from the Jewish perspective, entering a Gentile residence would result in religious defilement.

The Jews, in light of the fact that Pilate had most likely approved the use of Roman troops to secure the arrest of Jesus, had expected that he would immediately confirm their judgment, but he didn't (John 18:29).

The Jews, by their response to Pilate in John 18:30, were making it very clear to Pilate that if he wanted to have their support in maintaining peace in Israel, he had better do their bidding.

Pilate's response to the Jews in John 18:31 was meant to remind these Jews of their limitations in respect to Roman law.

Though Rome allowed a certain degree of self-government, they alone possessed the right to execute those charged with capital crimes.

On a very superficial level, the reason why Jesus was not stoned after His religious trial was because under Roman rule they would not have been permitted to do this (John 18:31).

Based on John 18:32, the true reason why Jesus was not stoned was not because Rome did not permit it, but rather it was not consistent with the death Christ prophesied (John 3:14; 8:28; 12:32-33).

Though Christ indicated the manner of His death by crucifixion on numerous occasions, it was King David, in Psalms 22, that described it in even greater detail.

May we, by the grace of God, as we celebrate Christ's death on the cross of Calvary, renew our commitment to build our lives upon the firm foundation of God's Word alone.