① THE PRAETORIUM & PASSOVER

v.28 Then they led Jesus from Caiophas to the Praetorium
- John does not record any discussion between Jesus and Caiophas
- It seems John wants to focus on the conversation between Jesus & Pilate
- So Jesus is taken to the Praetorium
- πραιτωριον: headquarters - official residence of the Governor (PALACE or Palace Guard)
- The Governor/prefect at the time was Pilate
* The praetorium in Jerusalem was probably attached to the Antonia Fortress by the Temple
* It was only used as the headquarters by Pilate during Jewish feast Days
- otherwise, the "Praetorium" (headquarters) of Pilate was in Caesarea in Herod's Palace - Herod the Great (of Architecture)
- Pilate only went to Jerusalem if he had to
- Pilates servants would move the "Judgment Seat" w/ Pilate - to the other Palace Herod built by the Temple (or Pilate could have stayed in the Antonia Fortress)

v.28 And it was early morning
- could be around 6:00 - 7:00 am
- many Roman officials began their day very early & ended around 10 or 11am
- Roman Society - Yale Roman Law Project University 1963 Sherwin-White

v. 28 But they themselves (Jewish rulers) did not go into the Praetorium, lest they should be defiled...
- John's irony cannot be missed
- Jewish rulers, who illegally convicted an innocent man during a night trial w/o any witnesses...
* DO NOT want to enter a "Gentile" house, lest they become "defiled"
μιαίνω: become unclean, ritually or morally unclean
- now, the N.T. does tell us 3x not to become defiled
- "our hearts & minds can become defiled" Titus 1:15
- "Bitterness can cause one to become defiled" Heb. 12:15
- "Some men, as a result of their dreams, defile the flesh..." Jude 1:8
* Notice, though, everytime the defilement comes from within
- God cares about the ♡
* The Jewish leaders had "unclean ♡'s, but were concerned about "Eating/fellowshiping" w/ God would be ruined if they entered Pilate's house

v. 28 that they may eat the Passover
- Now, the best way to explain this statement is: partaking of the Feast of Passover/unleavened bread
* Why is this such a problem?
Answer: ALL 3 synoptic Gospels are clear: Jesus ate the Seder Supper w/ the Apostles
* John makes it seem as if the Seder Supper/Passover meal is yet to come
- Passover... one day Unleavened Bread... 7 days
- Yet it was all called PASSOVER!)
"Now the feast of unleavened Bread, which is called Passover, was approaching" Lk. 22:1
- The Hagigah was a feast offering on the morning after the Paschal day (Numb. 28:16-17)
Those defiled may not eat the Passover, but must wait for the 2nd Passover, offered a month later (Numb. 9:6-11, 31:19)
- for those who were defiled on the 14th day of Nisan, may have needed a day or 7 days to be "clean" again.

② THE JEWS CONVERSATION WITH PILATE

v.29 Pilate then went out to them
- since the Jewish leaders would not enter Pilate's house/Palace
- Pilate goes out to them
- Typically, the Governor would not do this, but tension is high on Jewish Feast Days AND
* It seems the Jewish leaders and Pilate were already in discussions regarding Jesus because:
1) A Roman "troops" were already involved to arrest Jesus w/ Torches, lanterns, & weapons 18:3
2) Pilate was ready to hear the accusation/charges being filed
- In these scenarios, Pilate's servants would easily bring out of the Praetorium, the Judgment Seat for Pilate
- Pilates existence was somewhat argued until 1963 when archaeologists discovered a coin in the Herodian Theatre in Caesarea which called Pilate the "Prefect" (Governor)
- Pilate is known as a morally weak man, stubborn, & brutal
- Jews loathed him and even tried a revolt recorded in scripture

"There were present at that season some who told Jesus about the Galileans whose blood Pilate had mingled with their (own) sacrifices" Luke 13:1

v.29 Pilate said, "What accusation do you bring against this Man?"
- This question formally opens the judicial proceedings
- Pilate probably sitting in the Judgm. Seat
- Pilate will need enough evidence for the request of a crucifixion

v. 30 They answered and said to him, "If he were not an evildoer We would not have delivered Him to you
κακοποιός / κακός
inaccurate, wrong, evil
- can be subjective based on ones Theology
- Jews and Romans did not agree on Good and Evil
* This is why Christians need to teach repentance to God's ways
- Pilate was not convinced of of their "laws" being accurate
- Pilate cares about Political issues and the Jews are speaking Theological
* So Pilate says:

v. 31 "Then you take Him and judge according to your law"
- a capital punishment will need a political threat against Rome.
- Not a subjective moral "evildoer"

v.31 Therefore, the Jews answered, "It is not lawful for us to put anyone to death."
- This sentence has caused confusion and attacks against the Bible
- Primarily due to the accuracy of the statement and Stephen's death

"Then they (the Jewish rulers) cried out with a loud voice, stopped their ears, and ran at him (Stephen) with one accord; and they cast him out of the city and stoned him." Acts 7:57

* Capital punishment was taken away from the Jews and given to the Governor/Prefect circa 6 AD (some books say 40 years before 70AD) Josephus Antiquities XII 117
- This makes logical sense for Rome to do this as the Jews would/could easily execute anyone who sides w/ their oppressors (Rome)
- So if this is documented by Josephus and true...
why and how did they stone Stephen?
1) The stoning of Stephen doesn't logically mean they also had permission
2) To the Jews, stoning vs crucifixion/hanging on a tree HAS HUGE Theological Differences
- stoning is for breaking Jewish law for various actions (Ex, Lev.)
* "Hanging on a tree" is only for those who are "cursed"
"He who is hanged on a tree is accursed from God." Deut. 21:23
- The Jews didn't just want Israel to think of Jesus as being punished
* But as "accursed"
ἐπικατάρατος: something or someone under a curse
Meaning anyone who also follows Jesus will also be cursed by God
* The amazing thing is that this is exactly what Jesus/God wanted!
"Christ has redeemed us from the curse of the law by becoming a curse for us! As it is written, cursed is everyone who is hung on a tree" Gal. 3:13
* And NOW, anyone who DOES NOT Believe in Jesus is accursed!
"If anyone preaches another Gospel, let him be accursed" Gal. 1:9
"If anyone does not love the Lord, Jesus Christ, let him be accursed."
1 COR. 16:22
"No one speaking by the Spirit of God can call Jesus accursed, but that Jesus is Lord..." 1 COR. 12:3
* The Jews plan did not only not work out as planned,
* But fulfilled God's Plan!
As Jesus said:

v.32 that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die"
* Jesus had already explained not only that He would die... BUT How!
"And when I am lifted up from the earth, I will draw all people to Myself. This He said signifying by what death He would die" 12:32

③ JESUS' CONVERSATION w/ PILATE

v.33 Then Pilate entered the Praetorium again and called Jesus
- a couple things here:
- NOTICE Jesus goes into the Praetorium (although He has little choice)
- Also, Skeptics and critics attack how John could know the discussion since it was only Jesus & Pilate
- Easy possible answers...
1) Jesus could have told John after the resurrection
2) Rome required court documents of legal discussions for TRIALS
3) Jesus could have had an angel tell John as he did for the entire Book of Revelation

v. 33 Pilate said to Him, "Are You the King of the Jews?"
- Jesus had not said this, so again, it implies a prior conversation w/ the Jewish leaders and Pilate.
- Pilate is trying to figure out if the Nation of Israel has a King as a political threat to Rome
- Pilates "you" is emphatic... "Are You the King of the Jews?
* This is the same recording in all 4 Gospels (Matt 27:11, Mrk 15:2, Lk 23:3)
- In other words... This Man, a King? Ha, that's ridiculous!
- Clearly, Pilate had been expecting a revolutionary or monarch and the style of a King
- Pilate sees Him as no threat to Rome

v.34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you concerning Me?
- His question seems to imply how He will answer (what's perspective is this coming from: Rome or Jews?)
- Is Pilate asking if Jesus is a Political King (threat against Caesar) OR The Messianic King (theological threat)
- The Jewish were trying to show Pilate how dangerous He was
- Pilate was NOT buying it...
- Jesus is now asking Pilate the nature of His question AND
* has turned this interrogation around.

v. 35 Pilate answered him, "Am I a Jew?
- Pilate has NO concern w/ morals and theology
- AND He sees Jesus as NO threat to Rome OR Caesar

v.35 Your own nation and chief Priests have delivered You to me..." What have You done?
- Pilate's answer seems to indicate frustration and no evidence for death
* There is also a sense of a deeper illustration John might be making:
- Jesus represents the true King
- Jews represent the way of the world
- Pilate represents everyday people
* Who do we say who Jesus is? Are we going to side w/ Jesus OR side with the Jews (world)
- Pilate is caught in the middle of two huge spiritual Realms...
- Pilate constantly goes back and forth
- AND MUST choose One!
(could cost Pilate his job, house, wife, and even his life)

v.36 Jesus answered, "My Kingdom is NOT of this world..."
βασιλεία: kingdom, reign, dominion
- meaning the Messiah's Kingdom is not from or of this κοσμος world
- It's NOT a Kingdom the way the world understands Kingdom (most christians still don't understand, this... In my opinion)
- NO military, NO land to conquer ... but the world and ♡'s to convert
- If it was a Kingdom like this world, then:

v.36 If My Kingdom were of this world (like this world), My servants would fight...
- Christian weapons are spiritual (2 COR. 10, Eph. 6, Rev. 12)

v.36 My servants would fight, so I would NOT be delivered to the Jews, but My Kingdom is NOT from here.
- Messianic Kingdom is NOT "FROM" here/earth
* Does NOT mean christians have nothing to fight for on earth!
"I have fought the good fight, I have finished the race, I have kept the faith (to the end)" 1 Tim 4:7
"I have fought with beasts at Ephesus" 1 COR. 15:32
"Michael and his angels fought with the dragon, and the dragon and his angels fought..." Rev. 12:7
"We overcame him by the blood of the lamb, the word of our testimony/testifying and they did NOT love their lives to the death" Rev. 12:11

v.37 Pilate therefore said to Him, "You are a King then" (NIV)
NKJV: Are You a King then?
NASB: So, You are a King?
ESV
* Remember, word order is difficult in Greek AND there were NO Question marks, or periods...
- So, you choose v. 37
- Many translations take these words different ways (emphatic, questioning, irony/mocking)
- I believe the statement is emphatic due to next verse

v. 37 Jesus answered, "You say that I am a King
NKJV adds "rightly" in italics
NASB adds "correctly" in italics
- Greek simply repeats Pilates statement: You say I am a King

v.37 For this reason I have been born and for this reason I have come into the world
- very interesting verbiage... "I have come into the world"
- heavily implies pre-existence (deity)
- Jesus is now defining His Kingly mission (and ours):

v.37 to testify to the truth. Everyone who is of the truth hears My voice.
ἀλήθεια: truth, reality
- Jesus testified full truth
- Christians are to testify truth
- "When the Helper (παράκλητος) comes, whom I will send to you from the Father, that is the Spirit of Truth who proceeds from the Father, He will testify about Me and you will testify also..." John 15:26-27

v.38 Pilate said to Him, "What is truth?"
- Pilate quickly dismisses the subject...
- either because it was too subjective for him or too convicting
* Remember the possible symbolism:
- Pilate represents all people
- We must choose what is truth

v. 38 And when he said this, he went out again to the Jews and said to them, "I find NO fault in Him at all!"
αἰτία: fault, guilt, blame
- Pilate realizes Jesus is the victim and innocent of death
- Pilate tries 3 times to release Jesus (John 18:38, 19:4, 6)
- Pilate eventually was forced to choose a side
- The world (Jews) OR
- The Way (Jesus)
* Same decision for all
* Same task for the christian to testify of all to all