

The Gospel of John

Chapter 18, Verses 28-40

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Basic Structure**
 - *Prolog* – First 18 verses of Chapter 1
 - *Jesus' Public Ministry* – Until the end of Chapter 12
 - *Private Time With His Disciples* – Chapters 13-17
 - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
 - *Epilog (resurrection appearances in Galilee)* – Chapter 21

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- Having finished his long prayer, Jesus walked out in the darkness with his 11 remaining disciples to a place where they had often met before. **(18:1-2)**
- There in order to apprehend Jesus, Judas had assembled a group of Roman soldiers, temple guards, and Roman and Jewish officials with torches and weapons. **(18:3)**
- Although he knew the answer, Jesus asked them twice for whom they were looking and twice they answered “Jesus of Nazareth,” while Judas stood there silently. **(18:4,5,7)**

Review

- By its very size and nature and by its reaction when Jesus identified himself --- they all stepped back and fell to the ground! --- this group demonstrated just how fearful they were of Jesus. **(18:6)**
- They then, in effect, obeyed Jesus's command to leave his disciples alone, thus fulfilling Jesus own prophecy. **(18:7-9)**
- Jesus immediately stopped Peter's misguided attempt to go on the attack, expressing his intention to "drink the cup the Father had given him." **(18:10-11)**

Review

- Jesus was, then, willingly bound and taken first to Annas, father-in-law of the high priest, Caiaphas, who was known to favor the idea of putting Jesus to death for the good of the nation. **(18:12-14)**
- Peter and another disciple followed Jesus and both were able to enter the court of the high priest because the other disciple was known to the high priest. **(18:15-16)**
- In response to the question of a servant girl, Peter for the first time denied being a disciple of Jesus. **(18:17-18)**

Review (Last Week's Lesson)

- In response to the questions of the high priest, Jesus spoke not one word in his own defense but, instead, was willing to let stand all he had spoken openly in the world, and especially among the Jews, until that time. **(18:19-21)**
- Hearing Jesus response, the temple guard struck Jesus, which was unjustified, as Jesus pointed out. **(18:22-23)**
- Jesus was sent bound to Caiaphas. **(18:24)**
- Peter denied Jesus a second and third time, and immediately a rooster crowed. **(18:25-27)**

John 18:28-32

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18:29そこで、ピラトは彼らのところに出てきて言った、「あなたがたは、この人に対してどんな訴えを起すのか」。

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18:30彼らはピラトに答えて言った、「もしこの人が悪事をはたらかなかつたなら、あなたに引き渡すようなことはしなかつたでしょう」。

18:31そこでピラトは彼らに言った、「あなたがたは彼を引き取って、自分たちの律法でさばくがよい」。ユダヤ人らは彼に言った、「わたしたちには、人を死刑にする権限がありません」。

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18:32これは、ご自身がどんな死にかたをしようとしているかを示すために言われたイエスの言葉が、成就するためである。

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²⁸ Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover.

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³⁰ They answered him, "If this man were not doing evil, we would not have delivered him over to you."

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³¹ Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death."

³² This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

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- Shortly before (Verse 24 or possibly earlier) Jesus had been sent bound to Caiaphas and now he is led from the house of Caiaphas to the headquarters of the Roman governor, Pilate.

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- Peter had just denied Jesus for the third and final time and the cock had just crowed (v. 27) which makes this early in the morning.

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- We know also, from secular history, that government business was typically transacted with the Romans soon after sunrise.

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- Although many Roman soldiers and their commander seem to have been present when Jesus was first arrested (v. 12) Jesus now appears to be in the custody primarily of the chief priest and his servants and temple guard.

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- I say the men leading Jesus to Pilate are mostly Jewish because of their refusal even to enter the governor's headquarters for reasons having to do with ritual purity.

Comment

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- John notices this and, I believe, wants us to notice this.

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- Clearly some messenger has gone inside to inform Pilate that “this man” has been brought to him and that those bringing him are Jews (including high priests) who refuse to enter the Roman headquarters for religious reasons.

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 - This is suggested at least by the involvement of Roman soldiers and their commander in Jesus' arrest.
- I suppose that Pilate had known something about Jesus for much longer than that (months or possibly years).
- I wonder to what extent Pilate understood the charges that they intended to bring against Jesus before him on that particular morning.

Comment

- And I wonder whether and to what extent Pilate and his people and Caiaphas and his people already understood that the end-game was to put Jesus to death.

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- At any rate Pilate asks them to explain why they have taken captive, bound, and led Jesus before the Roman Governor.

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- Asked to formulate an accusation against Jesus before the Roman governor, his Jewish captors seem at first unable or unwilling to do so.
- They seem a little surprised that Pilate even asked!

Discussion

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 - The “evil” was also hard to explain to Jews!
 - Jesus was innocent.

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Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death."

- If the Jews could not even make a coherent accusation under Roman law, because one had to be Jewish in order to understand the “evil” Jesus was doing, then why did they not judge him under Jewish law. It’s a good question.

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Pilate said to them, "Take him yourselves and judge him by your own law." **The Jews said to him, "It is not lawful for us to put anyone to death."**

- The Jew's answer is honest: they wanted Jesus put to death, and they had wanted that for a long time, but they were not able to make that happen under Jewish law for some reason.

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- Suffice it to say that they found the prospect of bringing this off to be much easier and safer if they could get the Romans to do it for them.
- The Romans, conversely, may have wished that the Jews could execute Jesus under Jewish law, and might have allowed it, but not at the risk of civil war or insurrection.

Comment

- In the end, as we know, the Romans would execute Jesus because that is what the Jewish leaders wanted, and all of this in accordance with God's perfect plan!

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- Most capital crimes were punishable by stoning --- e.g. Stephen in Acts Chapter 7.

John 18:33-38

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18:38ピラトはイエスに言った、「真理とは何か」。こう言って、彼はまたユダヤ人の所に出て行き、彼らに言った、「わたしには、この人になんの罪も見いだせない」。

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³³ So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?"

³⁴ Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"

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³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."

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³⁸ Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him."

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- The Jews have made it perfectly clear that they want Jesus dead and they want Pilate to make it happen.
- So now Pilate calls in Jesus to see what sort of basis there might be for such an outcome.

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- He begins by asking Jesus if he is the “King of the Jews” a description and a charge he has heard from somewhere, but clearly not from Jesus.

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- If Jesus were to answer this question “yes” in the sense Pilate is asking it, he would be guilty of a capital crime.
- If Jesus were to answer this question “no” in the sense God understands it, he would be guilty of denying himself.

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- Jesus needs to know in what sense Pilate is asking.

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- For his part, Pilate resists the point of clarification that Jesus is seeking to establish --- he does not want to get sucked into what seems to be a Jewish religious and political argument.

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- Jesus "kingdom" is not even of this world!

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- As proof that Jesus is not guilty of being or trying to be the kind of king that Pilate is asking about, Jesus observes how nobody in this world is fighting to protect him how!

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Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world---to bear witness to the truth. Everyone who is of the truth listens to my voice."

John 18:37

そこでピラトはイエスに言った、「それでは、あなたは王なのだな」。イエスは答えられた、「あなたの言うとおりに、わたしは王である。わたしは真理についてあかしをするために生れ、また、そのためにこの世にきたのである。だれでも真理につく者は、わたしの声に耳を傾ける」。

Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world---to bear witness to the truth. Everyone who is of the truth listens to my voice."

- Grasping at straws, Pilate notices that Jesus has just allowed the use of the work king to describe himself.

John 18:37

そこでピラトはイエスに言った、「それでは、あなたは王なのだ
な」。イエスは答えられた、「あなたの言うとおりに、わたしは王
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たしの声に耳を傾ける」。

Then Pilate said to him, "So you are a king?" Jesus answered, "**You say that I am a king.** For this purpose I was born and for this purpose I have come into the world---to bear witness to the truth. Everyone who is of the truth listens to my voice."

- Jesus says I used the word king only because you did and then only to correct your understanding of the sense in which I am a king.

John 18:37

そこでピラトはイエスに言った、「それでは、あなたは王なのだ
な」。イエスは答えられた、「あなたの言うとおりに、わたしは王
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Then Pilate said to him, "So you are a king?" Jesus answered, "You say
that I am a king. **For this purpose I was born and for this purpose I have
come into the world---to bear witness to the truth.** Everyone who is of
the truth listens to my voice."

- Jesus is from another world, and has come into this world,
not to rule, but to bear witness to the truth.

John 18:37

そこでピラトはイエスに言った、「それでは、あなたは王なのだ
な」。イエスは答えられた、「あなたの言うとおりに、わたしは王
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that I am a king. For this purpose I was born and for this purpose I have
come into the world---to bear witness to the truth. **Everyone who is of
the truth listens to my voice.**"

- There are those who listen to Jesus voice, but this is not the stuff of earthly kingdoms. It is the stuff of truth.

John 18:38

ピラトはイエスに言った、「真理とは何か」。こう言って、彼はまたユダヤ人の所に出て行き、彼らに言った、「わたしには、この人になんの罪も見いだせない。

Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him.

John 18:38

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- **Pilate does not know what Jesus is talking about, I think.**

John 18:38

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Pilate said to him, "What is truth?" *After he had said this, he went back outside to the Jews and told them, "I find no guilt in him."*

- Pilate does not know what Jesus is talking about, I think, *but he has heard enough to know that Jesus is not a king or claiming to be a king of the kind that can easily serve as the basis for a capital crime.*

John 18:39-40

18:39過越の時には、わたしがあなたがたのために、ひとりの人を許してやるのが、あなたがたのしきたりになっている。ついては、あなたがたは、このユダヤ人の王を許してもらいたいのか」。

18:40すると彼らは、また叫んで「その人ではなく、バラバを」と言った。このバラバは強盗であった。

John 18:39-40

³⁹ But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?"

⁴⁰ They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

John 18:39

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But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?"

- All four gospels remember this offer of the release of a prisoner at the Passover.

John 18:40

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They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

- And all four gospels remember that the crowd did not want Jesus released but preferred instead to receive Barabbas, who was a criminal and probably also a zealot.

John 18:40

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They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

- And all four gospels remember that the crowd did not want Jesus released but preferred instead to receive Barabbas, who was a criminal and probably also a zealot, ironically the kind of man that Jesus is accused of being.