

The Gospel of John

Chapter 19, Verses 1-11

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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Review

- Having finished his long prayer (Ch. 17) 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

- 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)**

Comment

- In all of this we see Jesus' complete foreknowledge of and control over the events leading to his death.

Review (Last Week's Lesson)

- It was early morning. The Jews took Jesus to Pilate, who asked what Jesus was accused of, but the Jews did not make a clear charge against him at first, so Pilate urged them to try Jesus according to their own law. **(18:28-31a)**
- The Jews responded by saying, in effect, that they needed the Romans to execute Jesus because the Jews could not do so lawfully. **(18:31b)**
- This, John observes, worked toward fulfillment of Jesus's prophecy that he would die by crucifixion. **(18:32)**

Review (Last Week's Lesson)

- Pilate then asked Jesus to explain why the Jewish leaders wanted him put to death... did he claim to be King of the Jews? **(18:33-35)**
- Jesus clarified his position: he had no earthly ambitions of the kind Pilate asked about. Rather he had come to earth in order to bear witness to the truth, and his followers were those who had an interest in this truth. **(18:36-37)**
- Based on this, Pilate found no guilt in Jesus. **(18:38)**

Review (Last Week's Lesson)

- Pilate offered to release Jesus but the Jews preferred that he would release the man named Barabbas. **(18:39-40)**

Comment

- That Jesus had no political base --- i.e. that he had no chance of becoming the King of the Jews in an earthly sense --- has been amply demonstrated.
 - The religious and political leaders were able to arrest him and bring him before the Roman governor without any resistance.
 - The people did not clamor for his release, preferring instead the release of Barabbas.
 - Jesus was politically insignificant, in that sense.

John 19:1-6

19:1そこでピラトは、イエスを捕え、むちで打たせた。

19:2兵卒たちは、いばらで冠をあんで、イエスの頭にかぶらせ、紫の上着を着せ、

19:3それから、その前に進み出て、「ユダヤ人の王、ばんざい」と言った。そして平手でイエスを打ちつづけた。

John 19:1-6

19:4するとピラトは、また出て行ってユダヤ人たちに言った、「見よ、わたしはこの人をあなたがたの前に引き出すが、それはこの人になんの罪も見いだせないことを、あなたがたに知ってもらうためである」。

19:5イエスはいばらの冠をかぶり、紫の上着を着たままで外へ出られると、ピラトは彼らに言った、「見よ、この人だ」。

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19:6 祭司長たちや下役どもはイエスを見ると、叫んで「十字架につけよ、十字架につけよ」と言った。ピラトは彼らに言った、「あなたがたが、この人を引き取って十字架につけるがよい。わたしは、彼にはなんの罪も見いだせない」。

John 19:1-6

¹ Then Pilate took Jesus and flogged him.

² And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.

³ They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.

⁴ Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him."

John 19:1-6

⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

⁶ When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

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- Pilate has just said that he finds no guilt in Jesus (v. 38).

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Then Pilate took Jesus and **flogged him**.

- Pilate has just said that he finds no guilt in Jesus (v. 38).
- Nevertheless he had Jesus flogged.
- Why?

Discussion

- Why did Pilate have Jesus flogged?

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- Why did Pilate have Jesus flogged?
 - In an attempt to appease the crowd?
 - In an attempt to get more information from Jesus?
 - Because he had already almost decided to crucify Jesus and flogging typically preceded crucifixion?
 - To demonstrate his own power and the power of Rome?
 - To illustrate how Rome dealt with so called Kings?
 - To show how ridiculous was the charge of the Jews that Jesus was a king or a threat to anybody?

John 19:2

兵卒たちは、いばらで冠をあんて、イエスの頭にかぶらせ、紫の上着を着せ、

And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.

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And the soldiers twisted together a **crown** of thorns and put it on his head and arrayed him in a **purple robe**.

- Just as the motives for having Jesus flogged may have included demonstrating the power of Rome vis-à-vis any man who might (as Jesus did not) claim to be “King of the Jews,” the trappings of kingship are added, as a farce.

Comment

- Here the primary object of ridicule is not Jesus but the Jews:
 - They are shown how little the Romans would fear and respect any “King of the Jews.”
 - They are shown how ridiculous is their suggestion that Rome should fear Jesus as being the “King of the Jews.”

John 19:3

それから、その前に進み出て、「ユダヤ人の王、ばんざい」と言った。そして平手でイエスを打ちつづけた。

They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.

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- This is the Roman soldiers.

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They came up to him, saying, "**Hail, King of the Jews!**" and struck him with their hands.

- This is the Roman soldiers.
- It is convenient for them to let Jesus represent a farcical “King of the Jews” so that by disrespecting him they can reinforce their contempt for the Jews.

Comment

- By ridiculing the Jews in this way --- i.e. by dressing up Jesus as their farcical king and disrespecting him --- the Romans are both figuratively and literally disrespecting Yahweh, the God of Israel.
- That is not, I think, their primary intention...to flagrantly disrespect any real god. They do so by accident.
- The Romans are primarily at this point thinking in worldly terms about the lack of political threat from any Jewish king and certainly from this man Jesus of Nazareth.

John 19:4

するとピラトは、また出て行ってユダヤ人たちに言った、「見よ、わたしはこの人をあなたがたの前に引き出すが、それはこの人になんの罪も見いだせないことを、あなたがたに知ってもらうためである」。

Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him."

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Pilate went out again and said to them, "See, I am bringing him out to you that you may know that *I find no guilt in him.*"

- Proving himself to be unconcerned with the civil rights of the local population, he nevertheless repeats his previous finding that Jesus is innocent of any crime.

John 19:5

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- He puts Jesus on farcical public display, demonstrating how little he fears or respects Jesus or the Jews or the charges which the Jews are bringing against Jesus.

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- He puts Jesus on farcical public display, demonstrating how little he fears or respects Jesus or the Jews or the charges which the Jews are bringing against Jesus.
- Jesus is just a man, and a pitiful mockery of a man at that.

John 19:6

祭司長たちや下役どもはイエスを見ると、叫んで「十字架につけよ、十字架につけよ」と言った。ピラトは彼らに言った、「あなたがたが、この人を引き取って十字架につけるがよい。わたしは、彼にはなんの罪も見いだせない」。

When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

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- Seeing Jesus suffering and humiliated in this way, one would think that the natural human reaction would be indignation, or pity, or something along those lines.

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- Instead the chief priests and officers responded angrily, and loudly expressed their desire to see Jesus specifically crucified.

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- At this point Pilate perceives that he has nothing to gain by complying with their request and, in any case, had still found no guilt in Jesus.

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- Pilates suggestion that they take matters into their own hands may not have been entirely sincere.

John 19:7-11

19:7ユダヤ人たちは彼に答えた、「わたしたちには律法があります。その律法によれば、彼は自分を神の子としたのだから、死罪に当る者です」。

19:8ピラトがこの言葉を聞いたとき、ますますおそれ、

19:9もう一度官邸にはいってイエスに言った、「あなたは、もともと、どこからきたのか」。しかし、イエスはなんの答もなさらなかった。

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19:10そこでピラトは言った、「何も答えないのか。わたしには、あなたを許す権威があり、また十字架につける権威があることを、知らないのか」。

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⁷ The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."

⁸ When Pilate heard this statement, he was even more afraid.

⁹ He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.

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¹⁰ So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"

¹¹ Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

John 19:7

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The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."

Comment

- So far, the Jews have made no specific charge against Jesus before Pilate.
- They have said only that Jesus has done evil and they want him to be crucified by the Romans.
- From somewhere Pilate had heard that perhaps Jesus claimed to be King of the Jews, a charge which he has explored and found to be untrue.
- The behavior of the Jews themselves proves that Jesus is not their King, in the sense which they accuse him of.

Comment

- Therefore the Jews haven't no choice but to come forward with a specific, and different, charge against Jesus.
- That's what is happening now, starting in Verse 7

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- The Jews are responding to Pilate's statement (v. 6) that in Jesus he can find no guilt.

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The Jews answered him, "***We have a law, and according to that law he ought to die*** because he has made himself the Son of God."

- The Jews are responding to Pilate's statement (v. 6) that in Jesus he can find no guilt.
- They make it plain that their charge is under Jewish not Roman law, and that the penalty for this crime is death.

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- What is this crime?

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The Jews answered him, "We have a law, and according to that law he ought to die ***because he has made himself the Son of God.***"

- What is this crime?
- That Jesus claims to be the Son of God.

Comment

- Is what the Jews say correct?
- Under Jewish law is it a sin punishable by death to claim to be the Son of God?
 - Yes, if your claim is false.
 - No, if your claim is true.
- Scripture very much was looking forward to the arrival of one who could rightfully claim this title.
- Jesus did claim this title, but he did so rightfully.
- This was the real point of disagreement with the Jews.

John 19:8

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When Pilate heard this statement, he was even more afraid.

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When Pilate heard this statement, he was even more afraid.

- Pilate is now considering the statement that Jesus claims to be the Son of God.

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- Pilate is now considering the statement that Jesus claims to be the Son of God.
- This makes him afraid.

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When Pilate heard this statement, *he was even more afraid.*

- This translation suggests that Pilate was very afraid before he heard this, and became even more afraid after hearing.

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- One wonders what he was afraid of before hearing this.

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- One wonders what he was afraid of before hearing this, perhaps losing control of the Jewish situation?

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When Pilate heard this statement, he was **[even more]** afraid.

- An alternative and probably better translation has it that Pilate became very afraid when he heard this.

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When Pilate heard this statement, he was even more afraid.

- An alternative and possible better translation has it that Pilate became very afraid when he heard this.
- In either, case hearing that Jesus may be the Son of God adds to his fear.

Comment

- There are at least two reasons why a claim by Jesus to be the Son of God might make Pilate fearful:
 - Political: Jesus' claim might be understood as competing against claims of divinity made by the Emperor.
 - Religious: Jesus' claim might be understood literally --- i.e. Jesus was the son of some [other] Roman god.

John 19:9

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He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.

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- Earlier Jesus had said that his kingdom was not of this world (18:36) and that he had come into this world in order to bear witness to the truth (18:37).

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- Earlier Jesus had said that his kingdom was not of this world (18:36) and that he had come into this world in order to bear witness to the truth (18:37).
- Now Pilate asks him to be more specific about his origin.

Comment

- We noticed before how Pilate's question as to whether Jesus was the King of the Jews (18:33) could not be answered simply and truthfully "yes" or "no."
- There Jesus offered the clarification that his kingdom was not of this world and etc., and Pilate was not interested.
- Here, in Verse 9, when asked about his precise origin, Jesus simply remains silent.

John 19:10

そこでピラトは言った、「何も答えないのか。わたしには、あなたを許す権威があり、また十字架につける権威があることを、知らないのか」。

So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"

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- Pilate seems surprised, possibly indignant, that Jesus will not answer the question about where he came from.

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- Pilate seems surprised, possibly indignant, that Jesus will not answer the question about where he came from.
- He responds, truthfully, perhaps pompously, by reminding Jesus that he has the power of life and death over him.

Comment

- It is worth noticing that this is a conversation between the creator of the universe and the human Governor of a Roman province.
- The latter is saying to the former, tell me exactly where you came from because I can kill you if you don't.
- John and his readers recognize the absurdity of this situation, as of course does Jesus, but there is no easy way to let Pilate in on it.
- Again Jesus does not simply remain silent.

John 19:11

イエスは答えられた、「あなたは、上から賜わるのでなければ、わたしに対してなんの権威もない。だから、わたしをあなたに引き渡した者の罪は、もっと大きい」。

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Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

- It's true that Pilate has authority, including the authority to pardon Jesus or to crucify him, but this is only because God has put him in that situation.

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Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

- In exercising the authority that God gave him, Pilate has been performing ... not perfectly perhaps ... but not too badly in the matter presently before him.

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- It is the Jews, in general, but some of the Jewish leaders, in particular, who have pushed Pilate in his current judicial predicament.

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- Here the grammar suggests a particular person: some say Judas, some Caiaphas, some Satan.
- In manipulating Pilate to crucify Jesus, these others have the greater sin.