



SEQUENCE

- Read and reactions
- The place...
- Comparisons
- Layout
- Commentary
- And so...
- Prayer
- Conversation

JOHN 18:28-19:16a

John 18:28 Then they brought Jesus from Caiaphas to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal. **29** So Pilate came outside to them and said, "What accusation do you bring against this man?" **30** They replied, "If this man were not a criminal, we would not have handed him over to you."

John 18:31 Pilate told them, "Take him yourselves and pass judgment on him according to your own law!" The Jewish leaders replied, "We cannot legally put anyone to death." **32** (This happened to fulfill the word Jesus had spoken when he indicated what kind of death he was going to die.)

John 18:33 So Pilate went back into the governor's residence, summoned Jesus, and asked him, "Are you the king of the Jews?" **34** Jesus replied, "Are you saying this on your own initiative, or have others told you about me?" **35** Pilate answered, "I am not a Jew, am I? Your own people and your chief priests handed you over to me. What have you done?"

John 18:36 Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here." **37** Then Pilate said, "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice." **38** Pilate asked, "What is truth?"

When he had said this he went back outside to the Jewish leaders and announced, "I find no basis for an accusation against him." **39** But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the king of the Jews?" **40** Then they shouted back, "Not this man, but Barabbas!" (Now Barabbas was a revolutionary.)

John 19:1 Then Pilate took Jesus and had him flogged severely. **2** The soldiers braided a crown of thorns and put it on his head, and they clothed him in a purple robe. **3** They came up to him again and again and said, "Hail, king of the Jews!" And they struck him repeatedly in the face.

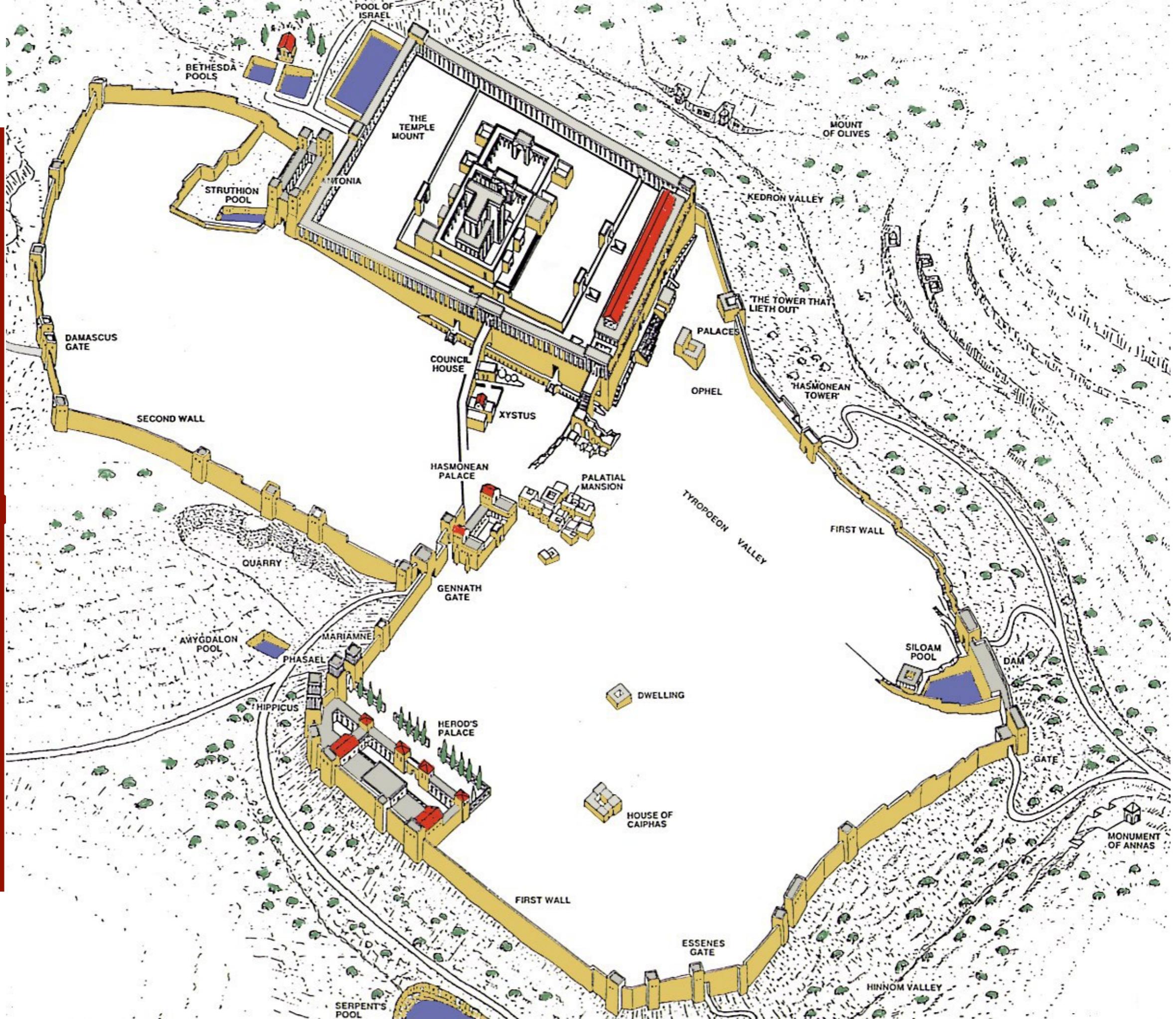
JOHN 18:28-19:16a

John 19:4 Again Pilate went out and said to the Jewish leaders, "Look, I am bringing him out to you, so that you may know that I find no reason for an accusation against him." **5** So Jesus came outside, wearing the crown of thorns and the purple robe. Pilate said to them, "Look, here is the man!" **6** When the chief priests and their officers saw him, they shouted out, "Crucify him! Crucify him!" Pilate said, "You take him and crucify him! Certainly I find no reason for an accusation against him!" **7** The Jewish leaders replied, "We have a law, and according to our law he ought to die, because he claimed to be the Son of God!"

John 19:8 When Pilate heard what they said, he was more afraid than ever, **9** and he went back into the governor's residence and said to Jesus, "Where do you come from?" But Jesus gave him no answer. **10** So Pilate said, "Do you refuse to speak to me? Don't you know I have the authority to release you, and to crucify you?" **11** Jesus replied, "You would have no authority over me at all, unless it was given to you from above. Therefore the one who handed me over to you is guilty of greater sin."

John 19:12 From this point on, Pilate tried to release him. But the Jewish leaders shouted out, "If you release this man, you are no friend of Caesar! Everyone who claims to be a king opposes Caesar!" **13** When Pilate heard these words he brought Jesus outside and sat down on the judgment seat in the place called "The Stone Pavement" (*Gabbatha* in Aramaic). **14** (Now it was the day of preparation for the Passover, about noon.) Pilate said to the Jewish leaders, "Look, here is your king!"

John 19:15 Then they shouted out, "Away with him! Away with him! Crucify him!" Pilate asked, "Shall I crucify your king?" The high priests replied, "We have no king except Caesar!" **16** Then Pilate handed him over to them to be crucified.





Ancient Jerusalem
Circa 63 AD

Jerusalem

By 34 BC, under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 AD.

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Jerusalem expansion, 37-44 A.D.
 Herod's Temple (Dome of the Rock)
 Jerusalem in the time of Jesus 7-36 AD

— Current Old City wall boundaries
 ■ Walled fortification in the time of Jesus

Gate
 1/4 mile
 N





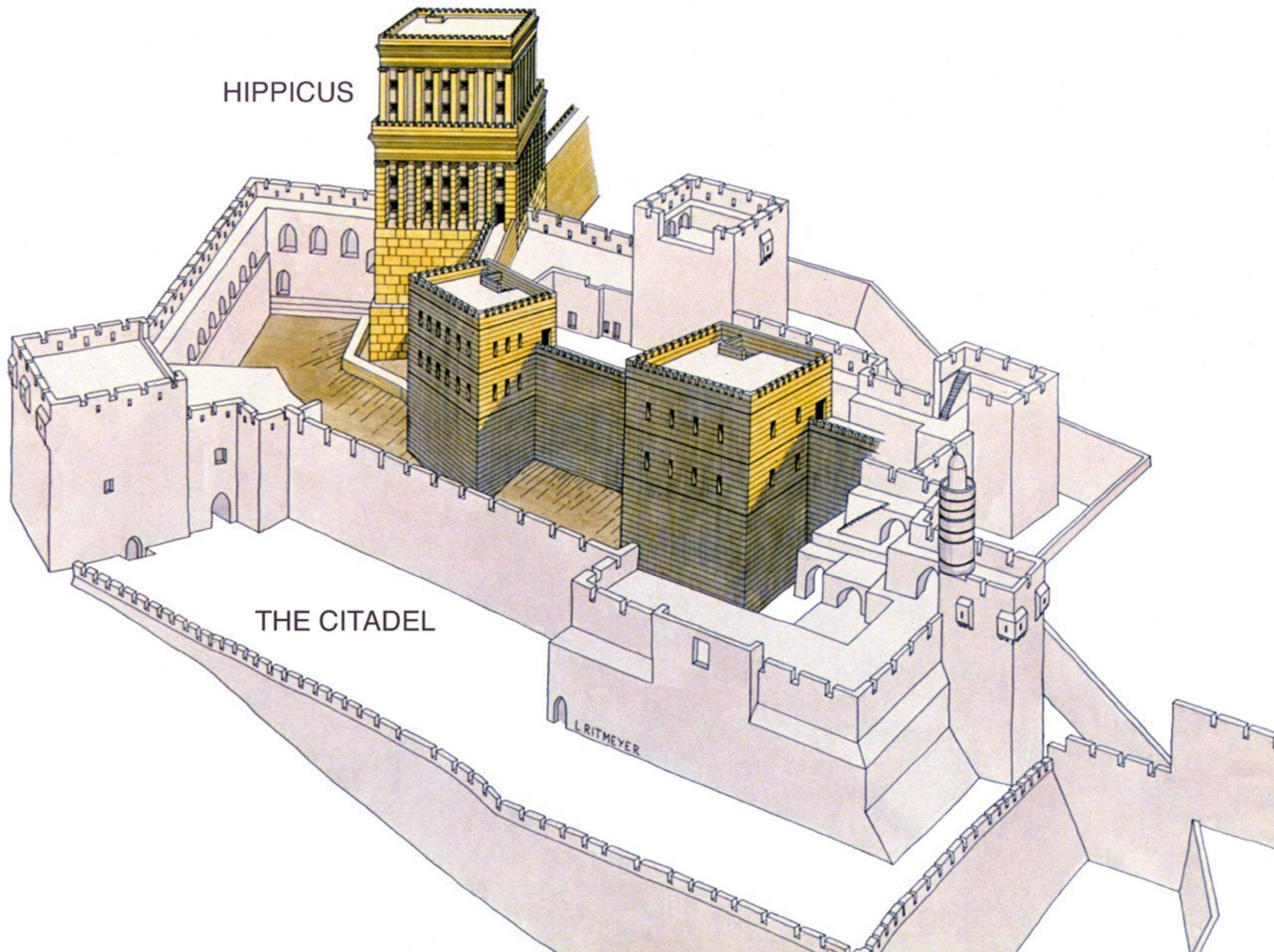








HIPPICUS



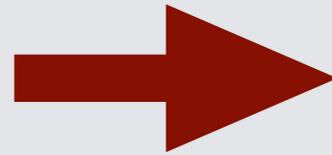
THE CITADEL

L. RITMEYER

MATTHEW	MARK	LUKE
27:1-2 End of Sanhedrim Transfer to Pilate	15:1 End of Sanhedrim Transfer to Pilate	23:1 End of Sanhedrim Transfer to Pilate
27:3-10 Judas / innocent blood	—	—
27:11-14 Trial before Pilate	15:2-5 Trial before Pilate	23:2-5 Trial before Pilate
—	—	23:6-12 Trial before Herod
—	—	23:6-12 Trial before Herod
27:15-26 Barabbas or Jesus	15:6-15 Barabbas or Jesus	23:18-25 Barabbas or Jesus
(27:19 Dream of Pilate's wife)	—	—
(27:24-25 Pilate washes his hands Innocent blood)	—	—
27:27-31 Mocking by the soldiers	15:16-20 Mocking by the soldiers	—

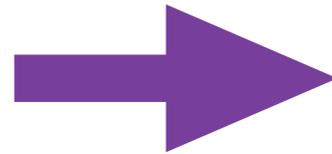
JOHN

1. OUTSIDE 18:28-32
Jews demand death



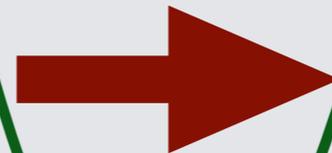
7. OUTSIDE 19:12-16a
Jews obtain death

2. INSIDE 18:33-38a
Pilate and Jesus
on kingship



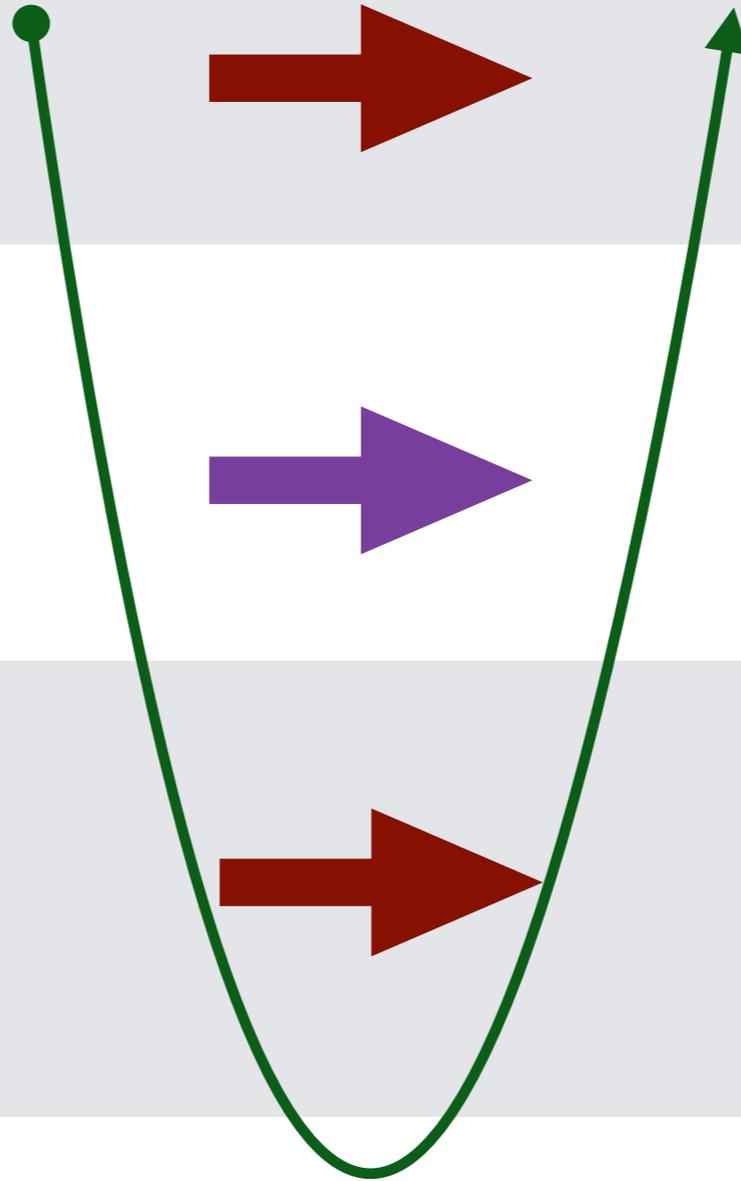
6. INSIDE 19:9-11
Pilate and Jesus
on power

3. OUTSIDE 18:38b-40
Pilate finds no guilt
Choice of Barrabas



5. OUTSIDE 19:4-8
Pilate finds no guilt
“Behold the man”

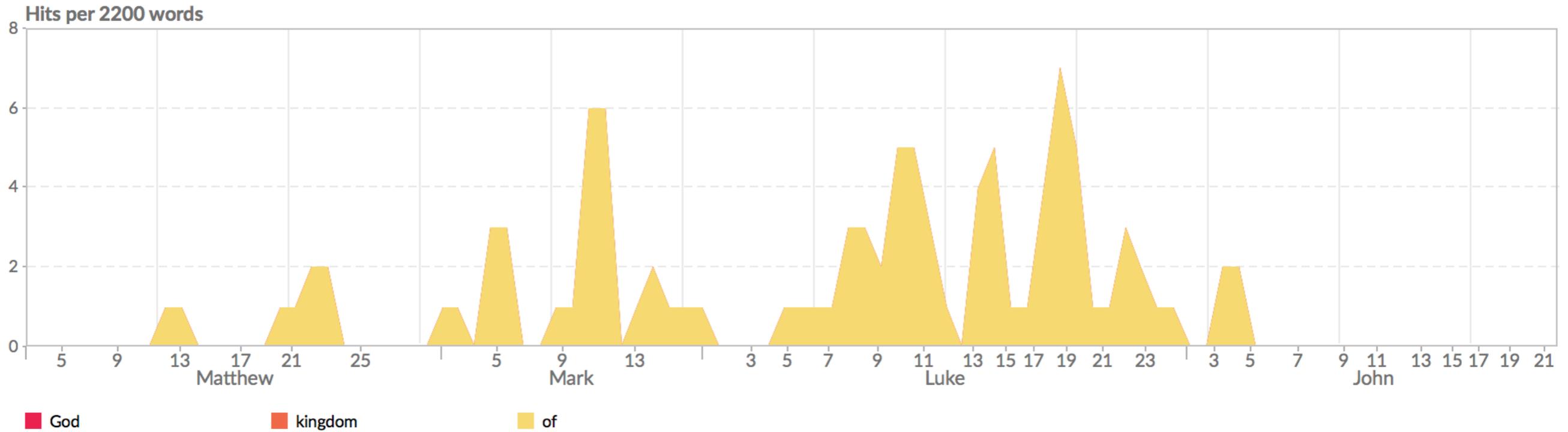
4. INSIDE 19:1-3
Soldiers scourge Jesus



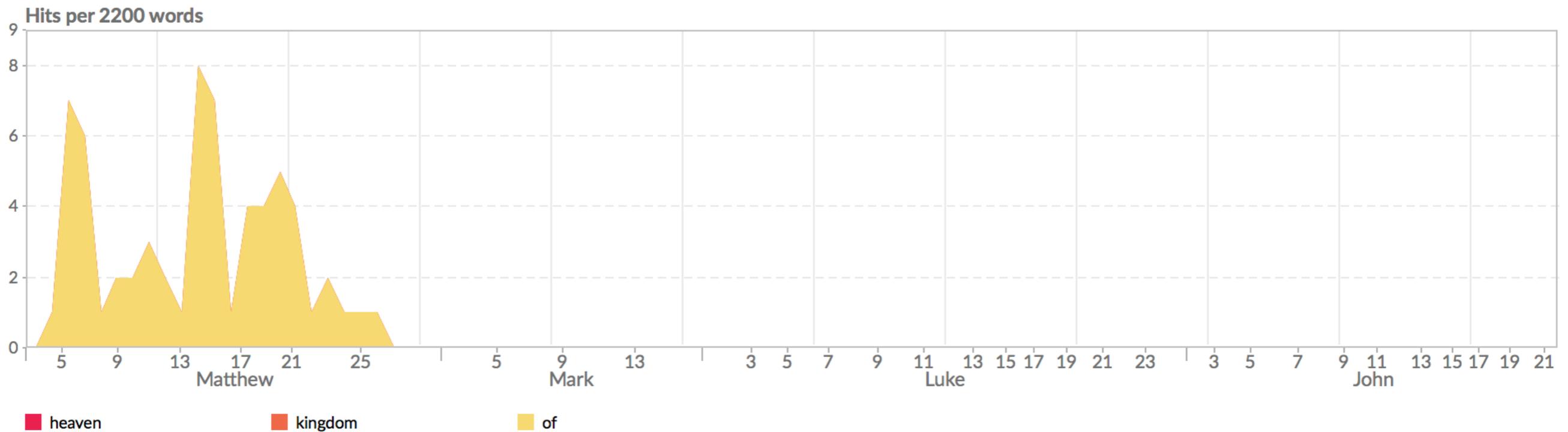
ANOTHER ANGLE

OUTSIDE 1		OUTSIDE 3		OUTSIDE 5		OUTSIDE 7
18:28-32		18:38b-40		19:4-8		19:12-16a
	18:33-38a		19:1-3		19:9-11	
	2 INSIDE		4 INSIDE		6 INSIDE	

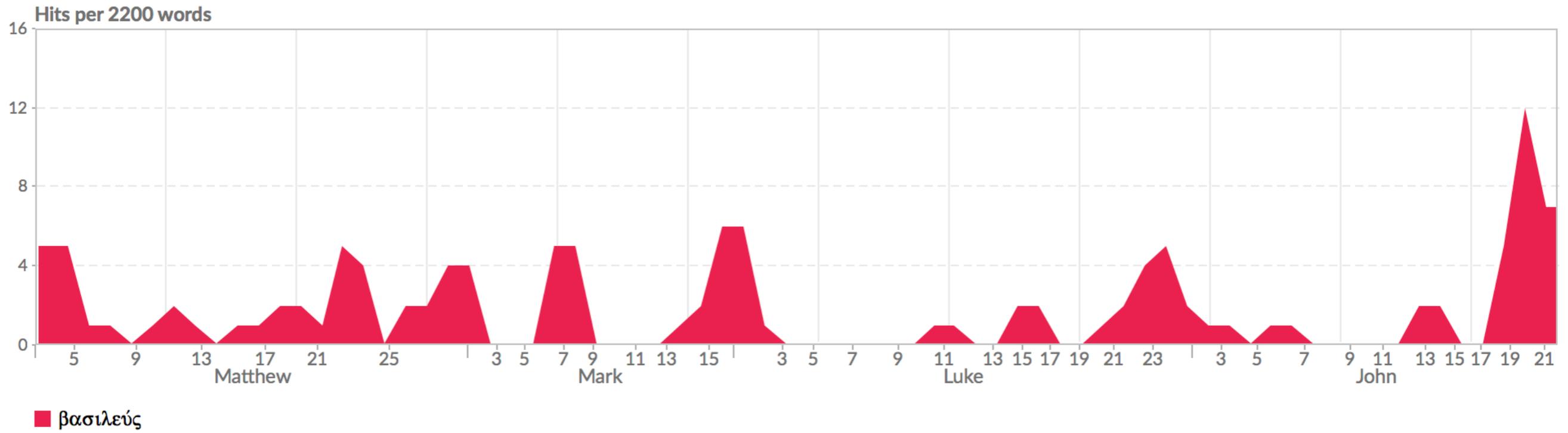
KINGDOM OF GOD



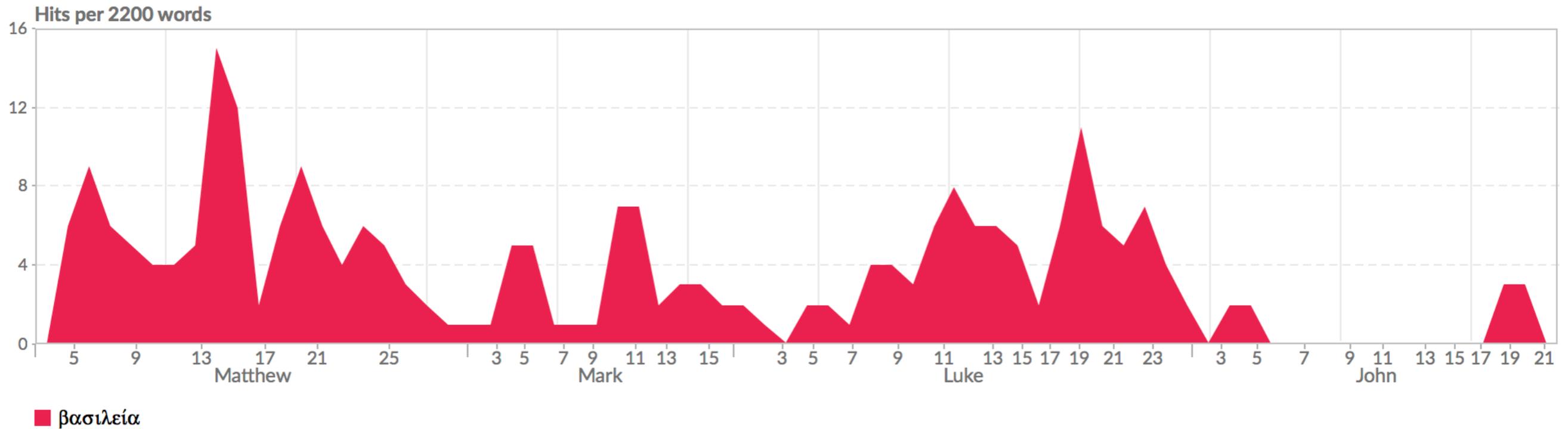
KINGDOM OF HEAVEN



KING



KINGDOM



KINGDOM/KINGSHIP

John 3:3 Jesus replied, "I tell you the solemn truth, unless a person is born from above, he cannot see the **kingdom** of God."

John 3:5 Jesus answered, "I tell you the solemn truth, unless a person is born of water and spirit, he cannot enter the **kingdom** of God.

John 18:36 Jesus replied, "My kingdom is not from this world. If my **kingdom** were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my **kingdom** is not from here."

KING

John 1:49 Nathanael answered him, "Rabbi, you are the Son of God; you are the **king** of Israel!"

John 6:15 Then Jesus, because he knew they were going to come and seize him by force to make him **king**, withdrew again up the mountainside alone.

John 12:13 So they took branches of palm trees and went out to meet him. They began to shout, "**Hosanna! Blessed is the one who comes in the name of the Lord!** Blessed is the **king** of Israel!"

John 12:15 "**Do not be afraid, people of Zion; look, your king is coming, seated on a donkey's colt!**"

KING

John 18:33 So Pilate went back into the governor's residence, summoned Jesus, and asked him, "Are you the **king** of the Jews?"

John 18:37 Then Pilate said, "So you are a **king!**" Jesus replied, "You say that I am a **king**. For this reason I was born, and for this reason I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice."

John 18:39 But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the **king** of the Jews?"

John 19:3 They came up to him again and again and said, "Hail, king of the **Jews!**" And they struck him repeatedly in the face.

John 19:12 From this point on, Pilate tried to release him. But the Jewish leaders shouted out, "If you release this man, you are no friend

of Caesar! Everyone who claims to be a **king** opposes Caesar!"

John 19:14 (Now it was the day of preparation for the Passover, about noon.) Pilate said to the Jewish leaders, "Look, here is your **king!**"

John 19:15 Then they shouted out, "Away with him! Away with him! Crucify him!" Pilate asked, "Shall I crucify your **king?**" The high priests replied, "We have no **king** except Caesar!"

John 19:19 Pilate also had a notice written and fastened to the cross, which read: "Jesus the Nazarene, the **king** of the Jews."

John 19:21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The **king** of the Jews,' but rather, 'This man said, I am **king** of the Jews.'"

COMMENTARY

John 18:28 Then they brought Jesus from Caiaphas to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal. **29** So Pilate came outside to them and said, "What accusation do you bring against this man?" **30** They replied, "If this man were not a criminal, we would not have handed him over to you."

- Any Caiaphas "trial" is omitted in John.
- A first dialogue between Pilate and the high priests.
- Fixed outcome.
- Our attention from now on is focused on how we arrive at this - not on what will be the result, because we know that already.

COMMENTARY

John 18:28 Then they brought Jesus from Caiaphas to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal. **29** So Pilate came outside to them and said, "What accusation do you bring against this man?" **30** They replied, "If this man were not a criminal, we would not have handed him over to you."

- Early in the morning (across the Gospels).
- Ironic desire not to be ritually impure so as to eat the Passover.
- Cf. and he said to them, "You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. (Acts 10:28)
- At the same time, the Lamb of God is being put to death.
- Pilate's question is legally correct.
- The indirect reply is instructive, in the form of an incomplete syllogism (enthymeme).

COMMENTARY

John 18:31 Pilate told

- Pilate assumes the issue is an

Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” (Now he said this to indicate clearly what kind of death he was going to die.) (John 12:31–33)

COMMENTARY

John 18:33 So Pilate went back into the governor's residence, summoned Jesus, and asked him, "**Are you the king of the Jews?**" **34** Jesus replied, "Are you saying this on your own initiative, or have others told you about me?" **35** Pilate answered, "I am not a Jew, am I? Your own people and your chief priests handed you over to me. What have you done?"

- This is the question to ask.
- There is no real preparation for this question in John; it seems to presuppose familiarity with the Synoptic presentation.
- The accused interrogates the judge.
- The disparaging tone is culturally accurate. "egō eimi" is also present.
- The prosecution is clearly named and it is not the Romans.
- Again, Pilate asks a good, actually open, question.

COMMENTARY

John 18:36 Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here."

37 Then Pilate said, "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice." **38** Pilate asked, "**What is truth?**"

- An apparently indirect reply, actually in answer to the first question of Pilate.
- The servants "fighting" echoes the action of Peter at the arrest.
- From = "ek" in Greek – a better version than "of".
- World (lit. kosmos) symbolises the realm of evil against God and Jesus.
- From here: "enteuthen" – an echo of "pothen" (whence).
- If not from here, from where?

COMMENTARY

So the Pharisees objected, “You testify about yourself; your testimony is not true!” Jesus answered, “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people do not know where I came from or where I am going. (John 8:13–14)

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COMMENTARY

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37 Then Pilate said, "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice." **38a** Pilate asked, "What is truth?"

- Truth: John 1:14, 17; 3:21; 4:23-24; 5:33; 8:32, 40, 44-46; 14:6, 17; 15:26; 16:7, 13; 17:17, 19; 18:37-38 (against only 7 occurrences in Mt, Mk and Lk).
- Truth is a "who" question not a "what" question.
- Now the Word became flesh and took up residence among us. We saw his glory—the glory of the one and only, full of grace and **truth**, who came from the Father. (John 1:14)
- Belongs to me: cf. Good Shepherd in 10:1-18 (door / voice / shepherd / listens / lays down life)
- Pilate asks the right question.

COMMENTARY

John 18:38b When he had said this he went back outside to the Jewish leaders and announced, "I find no basis for an accusation against him. **39** But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the king of the Jews?" **40** Then they shouted back, "Not this man, but Barabbas!" (Now Barabbas was a revolutionary.)

- The Roman official acts justly.
- Custom of release to mark the feast of liberation / Passover.
- This custom is undocumented elsewhere and seems improbable.
- V. 39b is heavily ironic.
- Barabbas = "son of the father" in Aramaic (cf. Bar Jonah).
- V. 40b Barabbas deserved condemnation because his violence.
- Terrorist or freedom fighter?
- In accepting the "brigand" they reject the Shepherd King. Cf. John 10:1, 8.

COMMENTARY

John 19:1 Then Pilate took

- John moves the mocking/

Isa 50:6 I have given my back to scourges
(**mastigas**)

and my cheeks to blows (**raptismata**),

but I did not turn away my face

from the shame of spittings.

never actually removed from the
account.

COMMENTARY

1 Sam 9:16 “At this time tomorrow I will send to

you a man from the land of Benjamin.

Zech 6:12 Then say to him, ‘The LORD who rules over all says, “Look—here is the man (**Idou anēr**) whose name is **Branch**, who will sprout up from his place and **build the temple** of the LORD.

Behold, I will send him to you, and he will build the temple of the LORD.

I told you about! **He will rule over my people.**”

COMMENTARY

John 19:6 When the chief priests and their officers saw him, they shouted out, "Crucify him! Crucify him!" Pilate said, "You take him and crucify him! Certainly I find no reason for an accusation against him!" **7** The Jewish leaders replied, "We have a law, and according to our law he ought to die, because he claimed to be the Son of God!"

- Repeated attack.
- Repeated declaration of innocence.
- In the theology of this Gospel, v. 7 is the reason for the condemnation.
- What was that law? There is no specific Law in the tradition which speaks of this.
- Son of God was actually used by kings of Israel without difficulty.

COMMENTARY

John 19:8 When Pilate heard what they said, he was more afraid than ever, **9** and he went back into the governor's residence and said to Jesus, "**Where do you come from?**" But Jesus gave him no answer. **10** So Pilate said, "Do you refuse to speak to me? Don't you know I have the authority to release you, and to crucify you?" **11** Jesus replied, "You would have no authority over me at all, unless it was given to you from above. Therefore the one who handed me over to you is guilty of greater sin."

- Partly, the superstitious Roman.
- In the narrative, Pilate realises he is being forced into a decision he does not want to take.
- V. 9: the question regarding Jesus? For the reader, it is meant on two levels. (See next slide)
- See Jn 1:1-4, 30; 7:27-28; 8:14; 9:29-30.
- Authority / kingship
- Pilate is also guilty.
- V. 11: ambiguity (and mystery) of the handing over.

John 2:9 When the head steward tasted the water that had been turned to wine, not knowing **where** it came from (though the servants who had drawn the water knew), he called the bridegroom

John 3:8 The wind blows wherever it will, and you hear the sound it makes, but do not know **where** it comes from and where it is going. So it is with everyone who is born of the Spirit."

John 4:11 "Sir," the woman said to him, "you have no bucket and the well is deep; **where** then do you get this living water?"

John 7:27 But we know **where** this man comes from. Whenever the Christ comes, no one will know **where** he comes from."

John 7:28 Then Jesus, while teaching in the temple courts, cried out, "You both know me and know **where** I come from! And I have not come on my own initiative,

but the one who sent me is true. You do not know him,

John 8:14 Jesus answered, "Even if I testify about myself, my testimony is true, because I know **where** I came from and where I am going. But you people do not know **where** I came from or where I am going.

John 9:29 We know that God has spoken to Moses! We do not know **where** this man comes from!" **30** The man replied, "This is a remarkable thing, that you don't know **where** he comes from, and yet he caused me to see!

John 19:9 and he went back into the governor's residence and said to Jesus, "**Where** do you come from?" But Jesus gave him no answer.

COMMENTARY

John 19:12 From this point on, **Pilate tried to release him**. But the Jewish leaders shouted out, "If you release this man, you are no **friend of Caesar!** Everyone who claims to be a king opposes Caesar!" **13** When Pilate heard these words he brought Jesus outside and sat down on the **judgment seat** in the place called "**The Stone Pavement**" (**Lithostrōton**) (*Gabbatha* in Aramaic). **14** (Now it was the **day of preparation** for the Passover, about **noon**.) Pilate said to the Jewish leaders, "Look, **here is your king!**"

John 19:15 Then they shouted out, "Away with him! Away with him! Crucify him!" Pilate asked, "Shall I crucify your **king?**" The high priests replied, "We have no **king** except Caesar!" **16a** Then Pilate **handed him over to them** to be crucified.

- For the final time, Pilate declares Jesus' innocence.
- Lex Iuliae de maiestate is invoked.
- Ekathisen? Seated *him*? Highly ironic.
- Reversal of roles.
- V. 12b: a considerable threat.
- V. 13: **Lithostrotos**.

COMMENTARY

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- V. 14a: why noon?
- V. 14b: ironic affirmation of the transfer of kingship.
- V. 15a: Repeated demand.
- V. 15c: A terrible affirmation.
- V. 16a: notice the ambiguity. Cf. Jn 18:2, 30, 35. Is 53:12.

NOON

- Noon, is connected with the day, the day of preparation for the Passover, it becomes apparent that Jesus was going to die on the cross at the very time that the Passover lambs were being slain in the temple courts.
- **Exod 12:6** required that the Passover lamb be kept alive until the 14th Nisan, the **eve of the Passover**, and then slaughtered by the head of the household at twilight (Greek: “between the two evenings”).
- By this time the slaughtering was no longer done by the heads of households, but by the priests in the temple courts.
- But so many lambs were needed for the tens of thousands of pilgrims who came to Jerusalem to celebrate the feast (some estimates run in excess of 100,000 pilgrims) that the slaughter could not be completed during the evening, and so the rabbis redefined “between the two evenings” as beginning at noon, when the sun began to decline toward the horizon.
- Thus the priests had the entire afternoon of 14th Nisan in which to complete the slaughter of the Passover lambs.
- According to the Fourth Gospel, this is the time Jesus was dying on the cross.

AND SO...

- The Revealer (God's Son, witness to the truth, king, Messiah) came into the world and was rejected by his own (prologue).
- At the feast of Passover, he is the true Lamb of God.
- Instead of the kingdom as a message, there is the king as person.
- Jesus, the accused, becomes the judge.

AND SO...

- Healing.
- Love: Jesus is the way, the **truth** and the life.
- New creation.
- Service: Jesus' power is in **service**.
- Liberation: **Passover** symbolism.

PRAYER

God of truth and freedom,
you want us to be set free by your Son,
who is our way, our truth and our life.
Help us to embrace the truth that sets us free
and enable us to bear witness in our own time
with honesty and courage.

We ask this through Jesus Christ,
our Passover and our peace,
who lives and reigns with you
in the unity of the Holy Spirit,
holy and mighty God, for ever and ever.
Amen.

CONVERSATION

