

Notes on the Greek New Testament
Week 227 – John 18:12-19:3

Day 1131: John 18:12-18**Verses 12-14 – Jesus before Annas**

"The Fourth Evangelist alone reports that Jesus was taken first to Annas. In all probability it will have been the temple police who delivered him; their task will have been to make the arrest, that of the Roman soldiers to prevent trouble at the arrest; the latter will have returned to the Antonia barracks after seeing Jesus safely handed over. That Jesus should have been delivered to Annas need occasion no surprise. Naturally the procedure must have been agreed on between Caiaphas and Annas, but the latter was clearly an immensely influential person among the Jewish leadership. He had been high priest A.D. 6–15. His deposition by Valerius Gratus, Pilate's predecessor, will not have diminished his respect in Israel, for no less than five of his sons and a grandson became high priests, and Caiaphas was his son-in-law; his family thus had a monopoly of the high-priestly office during the period A.D. 17–41. Annas accordingly will have held a patriarchal position in the high-priestly circles, not least in the period when Caiaphas held office." Beasley-Murray.

Verse 12

Ἦ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

σπειρα, ης f see v.3

χιλιάρχος, ου m commander, high ranking officer

Properly 'captain of a thousand' but used of the commander of a cohort.

ὑπηρετης, ου m see v.3

συλλαμβανω seize, arrest

δεω bind, tie

Verses 13-27

Perceived difficulties with the flow of the narrative have resulted in the verse order being changed in a few MSS – The MS 225 puts v 24 into v 13 after πρῶτον, 1195 sets v 24 after v 13, but the Sinaitic Syr. rearranges the text boldly, thus: vv 13, 24, 14–15, 19–23, 16–18, 25–27. If the latter were original the order in the rest of MSS would be inexplicable; the changes are clearly due to a desire to harmonize the Fourth Gospel with the other three. However, Luther quite independently proposed a similar re-arrangement.

Verse 13

καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
πρωτον adv. first, first of all

πενθερος, ου m father-in-law

ἀρχιερευς, εως m high priest, member of high priestly family

ἐνιαυτος, ου m year

ἐκεινος, η, ο demonstrative adj. that

See on 11:49. "Annas had been high priest from AD 6-15 ... and was succeeded not only by his son-in-law Caiaphas but also by four sons, so that Luke and John are doubtless correct in suggesting that he retained great influence, especially since his deposition by the Roman procurator Gratus could have no validity in Jewish opinion. Accordingly there is no historical difficulty in the statement that Jesus first appeared before him." Barrett.

Verse 14

ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

συμβουλεύσας Verb, aor act ptc, m nom s
συμβουλευω advise, counsel

συμφερω usually impersonal it is better, it is profitable, it is useful

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἀποθνησκω die

λαος, ου m people, a people

Cf. 11:50.

Verses 15-18 – Peter's first denial

"The story of Peter's denials of Jesus is told in all four Gospels, with variations on the main theme. R. A. Culpepper justly observed that the theme is not that Peter denied that Jesus is Lord or Messiah, but that he himself was his disciple (*Anatomy of the Fourth Gospel*)."
Beasley-Murray.

Verse 15

Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως.

ἀκολουθεω follow

ἄλλος, η, ο another, other

γνωστός, η, ον known, acquaintance

Who this disciple might have been is unclear. Of the suggestion it was John, Barrett says, "It is very difficult to see how any such acquaintance as γνωστός suggests could exist between a Galilean fisherman and Caiaphas." Dodd concluded that "The person so described was a member of the High Priest's circle, possibly a kinsman and himself of priestly birth, or at any rate one who stood in intimate relations with the governing high priestly family." Carson thinks it likely that the reference is to the 'beloved disciple', i.e. to John himself. He suggests that it is anachronistic to base an argument upon contemporary social distinctions and barriers."

συνεισηλθεν Verb, aor act indic, 3 s

συνεισερχομαι go in with, enter with
αὐλή, ης f courtyard, palace, house

"αὐλή has a wide range of meanings ... and its sense here will be determined by the general view that is taken of the examinations as John records them (cf. Mark 14:54,66; 15:16). If we are to think (see on v.13) of a preliminary and informal investigation held by Annas before the formal trial by the Sanhedrin under Caiaphas, αὐλή will probably mean the *atrium* of Annas's house; if however the examination presided over by Annas was held before the Sanhedrin, the scene may have been within the Temple (see on v.24)." Barrett.

Verse 16

ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἔξηλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι
stand, stop

θύρα, ας f door, gate

ἔξω adv. out, outside

θυρωρός, ου m & f door keeper

The female door-keeper indicates that this was a private house (cf. Acts 12:13) and not the Temple.

εἰσήγαγεν Verb, aor act indic, 3 s εἰσαγω
bring into, lead into

Either, 'he introduced' or 'she admitted'.

Verse 17

λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί.

παιδίσκη, ης f maid, slave-girl

μη with a question normally expects the answer 'No', but here in context it seems to imply a hesitant question or cautious assertion.

Verse 18

εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἔστωσ καὶ θερμαινόμενος.

εἰστήκεισαν Verb, pluperfect act indic, 3 pl
ἵστημι

δουλος, ου m slave, servant

ὑπηρέτης, ου m see v.3

The personal slaves of the high priest and the Temple guard.

ἀνθρακία, ας f charcoal fire

πεποικότες Verb, perf act ptc, m nom pl
ποιεω

ψυχος, ους n cold

ἐθερμαίνοντο Verb, imperf midd/pass dep
indic, 3 pl θερμαινομαι warm oneself,
keep warm

Carson comments, "It is an 'accidental' confirmation that these preliminary proceedings against Jesus took place at night, when *it was cold* and the servants and officials made up a fire to keep warm. This was an exceedingly unlikely prospect during the day, especially around Passover season... Night proceedings in normal cases were doubtless viewed as illegal. Where the case was exceptional and the pressure of time extraordinary, doubtless legal loopholes could be found."

Day 1132: John 18:19-24**Verses 19-24**

The interrogation of Jesus before Annas.

Verse 19

Ο οὖν ἀρχιερεὺς ἠρωτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασχῆς αὐτοῦ.

"The high priest was Caiaphas; but the prisoner had been taken to Annas (v.13), and was subsequently sent to Caiaphas (v.24). It is uncertain whether John was loosely but understandably referring to Annas as high priest (cf. Luke 3:2; Acts 4:6), or thought that Caiaphas was present and conducted the former examination." Barrett. Carson is of the view that Annas is meant, cf. v.13.

ἔρωταω **ask, request, beg, urge**
 διδασχη, ης f **teaching, what is taught**

Barrett thinks this account inconsistent with the other gospels for it "completely omits the two points on which the synoptic trial turns: the question regarding the messiahship of Jesus, and the accusation of blasphemy." However, these could have been elements of the questioning concerning Jesus' teaching. Carson, commenting on the second element of the questioning, namely Jesus teaching, writes, "The latter question suggests that the fundamental concern of the Jewish authorities was theological, even though they presented the case to Pilate as primarily political (cf. 19:7, 12). At the core of their concern was Jesus' claim as to who he was (19:7), and consequently their fear that he was leading the people astray, into apostasy (cf. 7:12, 47)."

Verse 20

ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρῖνομαι
 παρρησια, ας f **openness**

The dative here functions adverbially: 'openly', 'publicly' – in contrast with ἐν κρυπτῷ.

λελάληκα Verb, perf act indic, 1 s λαλεω
speak

παντοτε **always**
 διδασκω **teach**
 συναγωγη, ης f **synagogue**
 ἱερον, ου n **temple, temple precincts**
 ὅπου adv. **where**
 συνερχομαι **come together, meet**
 κρυπτος, η, ον **hidden, secret, private**

Does not mean that Jesus never taught his disciples privately, but rather that his teaching was also public knowledge, for he had taught openly and in synagogues and the temple precincts.

Verse 21

τί με ἐρωτᾷς; ἐρωτησον τοὺς ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.

ἔρωταω see v.19
 ἀκηκόοντας Verb, perf act ptc, m acc pl
 ἀκουω

"It seems to have been regarded in rabbinic law as improper to attempt to make an accused person convict himself... It was therefore incorrect procedure for the high priest to open a trial (if the examination was so formal) by interrogating Jesus himself. If however this was an informal inquiry direct questions might well be in place." Barrett.

οἶδα **know**
 εἶπον Verb, aor act indic, 1s & 3pl λεγω

Verse 22

ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπων, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

εἰπόντος Verb, aor act ptc, m gen s λεγω
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος **one**
 παρεστηκῶς Verb, perf act ptc, m nom s
 παριστημι **stand by**
 ἔδωκεν Verb, aor act indic, 3 s διδωμι
 ῥαπισμα, τος n **a blow (with a stick); slap**
 (with a hand)
 οὕτως adv. **thus, in this way**

Verse 23

ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

κακως **badly**
 μαρτυρεω **bear witness, testify**
 κακος, η, ον **evil, bad, wrong**

"In other words he is denying any secret or subversive activity and demanding that they produce witnesses prepared to testify on oath in open court" J. A. T. Robinson. Beasley-Murray adds, "In other words, Jesus is calling for a just trial."

καλως adv **well**
 δερω **beat, strike, hit**

"The truth is always objectionable to those who are concerned to establish a case at all costs. It is easier and more effective to answer it with blows than with arguments." Barrett.

Verse 24

ἀπέστειλεν οὖν αὐτὸν ὁ Ἄναξ δεδεμένον πρὸς Καϊάφραν τὸν ἀρχιερέα.

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλῶ send, send out
δεδεμένον Verb, perf pass ptc, m acc s δεω
see v.12

Cf. Mk 15:1 and the note on v.19.

Day 1133: John 18:25-30**Verses 25-27 – Peter's further denials**

Carson comments, "The reason for interweaving Jesus' first replies to his accusers with Peter's denials is to make the contrast stand out: John has constructed a dramatic contrast wherein Jesus stands up to his questioners and denies nothing, while Peter cowers before his questioners and denies everything' (Brown...)."

Verse 25

Ἦν δὲ Σίμων Πέτρος ἔστωσ καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί.

ἔστωσ See v.18
θερμαινομαι See v.18
εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἠρνήσατο Verb, aor midd dep indic, 3 s
ἀρνεομαι deny, disown

Cf. Matt 10:33 and Lk 12:9.

Verse 26

λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὄτιον, Οὐκ ἔγω σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
συγγενῆς, ους m relative, kinsman
ἀποκοπτῶ cut off, cut away
ὄτιον, ου n ear

Details peculiar to John.

σε Pronoun, acc s συ
εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
κήπος, ου m garden

Verse 27

πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφωνήσεν.

παλιν again, once more
ἀλεκτωρ, ορος m cockerel, rooster
φωνεω call, call out

18:28-19:16a – Jesus' Trial Before Pilate

John's account of Jesus' trial before Pilate is longer than that of the Synoptics. Beasley-Murray comments, "For John this is the *real* trial of Jesus, wherein the Jewish rulers are the accusers and the representative of the Roman State the judge... The trial scene in the Fourth Gospel ... is dominated by the claim of Jesus to be King and the nature of his sovereignty."

Verse 28

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφρα εἰς τὸ πραιτωριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτωριον, ἵνα μὴ μανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

Cf. Mk 15:1. John provides us with no details of the trial before Caiaphas.

πραιτωριον, ου n headquarters or residence (of an army or governor)

"The praetorium was the official residence of a governor of a province; here, Pilate's residence. The procurator of Judaea normally lived at Caesarea (where there was another praetorium, Acts 23:35), but came to Jerusalem for the great feasts, to quell disturbances." Barrett.

Beasley-Murray comments, "It is uncertain whether this was Herod's palace in the western part of the city, near the Jaffa gate, a suitable location since it dominated the city, or whether it was the Antonia fortress, north of the temple area, where the praetorian cohort was stationed during festivals to quell potential riots. The latter identification is adopted by most recent scholars in view of the discovery of a pavement of great flagstones in the Antonia area, thought to be the *Lithostrotos* of 19:13; but others favour the former, since according to Philo and Josephus the Roman procurators usually stayed there when in Jerusalem."

πρωΐ adv (in the) early morning

Barrett comments, "The last two watches of the night (on the Roman reckoning) were ἀλεκτοροφωνια and πρωι. Cockcrow was now past, and early morning (before 6 a.m.) had arrived." Beasley-Murray, citing the only other use of πρωΐ in this Gospel, namely at 20:1, argues that the technical Roman use of the term is not intended here.

εἰσερχομαι enter, go in, come in
μανθῶσιν Verb, aor pass subj, 3 pl μαινω
defile, contaminate

"The irony of this intention is characteristically Johannine: those who plot the murder of the Son of God mind to the last detail their formal religious punctilio." Barrett.

Beasley-Murray comments, "One result of this decision of the Jewish leaders, however, should be noted: by remaining outside the praetorium they occasion the interchange of scenes wherein Pilate goes into his residence to speak with Jesus and comes out to confer with them. The trial of Jesus before the governor thus is played out like a drama on two stages, front and back (Dodd's imagery, *Historical Tradition*, 96). The effect of this is not only to enhance the dramatic quality of the narrative, but to exclude the Jewish leaders from the revelation of truth given to the Roman governor."

φάγωσιν Verb, aor act subj, 3 pl ἐσθιω
eat

πάσχα n Passover, Passover meal

Carson interprets this as meaning that they wanted to be able to *continue* participation in the entire feast of which the Passover meal of the previous evening was only the beginning.

Verse 29

ἔξηλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;

ἔξω adv. out, outside

φησίν Verb, pres act indic, 3 s φημι say
κατηγορία, ας charge, accusation
φέρω bring

Verse 30

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδωκαμεν αὐτόν.

κακος, η, ον evil, bad, wrong, harm

The noun κακοποιός (A C³ D^{supp} K X Δ Θ etc) instead of κακὸν ποιῶν (K^c B L W etc, adopted in the UBS text) could have been suggested by 1 Pet 2:12; 4:15 (Metzger).

ἂν particle indicating contingency

παρεδωκαμεν Verb, aor act indic, 1 pl
παραδιδωμι hand over, deliver up

Barrett says that this does not ring true and that it is part of the attempt by the early church to fix the responsibility for Jesus' death more firmly upon the Jews. He thinks that the phrase κακον ποιων reflects the charges that were being brought against Christians when John wrote this Gospel.

Morris, however, points out that there had been previous communication between the Jewish leaders and Pilate. "They had had his co-operation in making the arrest. Now they apparently expected that he would take their word for it that the man the Romans had helped to arrest was dangerous and should be executed." Beasley-Murray similarly writes, "It is possible that, having already consulted Pilate concerning Jesus, they anticipated that he would not trouble to investigate further, but would simply rubber-stamp their decision. If such was their hope they were mistaken. Pilate decided to make an investigation of his own. Bruce rightly concludes, 'It was evident that Pilate was in effect opening a new trial, instead of simply confirming the death penalty which, as they had maintained, Jesus had incurred in terms of Jewish law'."

Day 1134: John 18:31-38a

Verse 31

εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἥμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

λάβετε Verb, aor act imperat, 2 pl λαμβανω
νομος, ου m law

κρινω judge, pass judgement on,
condemn

ἔξεστιν impersonal verb it is permitted, it
is lawful

ἀποκτεῖναι Verb, aor act infin ἀποκτεινω
kill, put to death

οὐδεις, οὐδεμια, οὐδεν no one, nothing

John's statement here is the cause of much debate concerning the legal powers of the Jews at this time, but the statement finds plenty of historical support.

Beasley-Murray comments, "Pilate's reply, accordingly, was both ironic and humiliating for the Jewish leaders. If by their answer they wished to give the impression that Jesus was offending against their laws, let them judge him according to those laws. If however they wanted to bring about his death they must speak up and state their case clearly, for, as they themselves acknowledged, they had no power to carry out the death penalty; that authority lay in the hands of the governor alone."

Verse 32

ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ ὃν εἶπεν
σημαίνων ποῖα θανάτω ἤμελλεν
ἀποθνήσκειν.

πληρωθῆ Verb, aor pass subj, 3 s πληρωω
fill, fulfill

σημαινω indicate, make known
ποιος, α, ον interrog pro. what, of what
kind

θανατος, ου m death

ἤμελλεν Verb, imperf act indic, 3 s μελλω
be going, be about

ἀποθνήσκω die

Cf. 12:32f. Carson comments, "And thus, too, Jesus' words are fulfilled in the same way that Scripture's words are fulfilled."

Verse 33

Εἰσηλθεν οὖν πάλιν εἰς τὸ πραιτωριον ὁ
Πιλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ
εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων;

εἰσηλθεν Verb, aor act indic, 3 s

εἰσερχομαι enter, go in

παλιν again, once more

φωνεω call, call out

βασιλευς, εως m king

The *you* is emphatic. Pilate cannot believe that this man could be the king of the Jews.

The question, "presupposes that the charge levelled against Jesus before Pilate was cast in these terms (cf. 19:21)." Carson.

Verse 34

ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο
λέγεις ἢ ἄλλοι εἰπόν σοι περὶ ἐμοῦ;

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply

σεαυτου, ης reflexive pronoun yourself

ἢ or

ἄλλος, η, ο another

"It is impossible for Jesus to answer the question until he knows what it means. It is conceivable that Pilate is inquiring because he has himself apprehended the true and unique royalty of Jesus; but if, as is much more probable, he is merely testing a political charge brought by the Jews further explanation is necessary (v.36)." Barrett.

Verse 35

ἀπεκρίθη ὁ Πιλᾶτος, Μήτι ἐγὼ Ἰουδαῖός
εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς
παρέδωκάν σε ἐμοί· τί ἐποίησας;

μητι Negative particle, used in questions
expectating a negative answer

"He at once disclaims any interest in peculiar Jewish notions and denies any reason to know anything about Jesus other than what people have told him." Beasley-Murray.

ἔθνος, ους n nation, people

σος, ση, σον possessive adj. your, yours

παρέδωκάν Verb, aor act indic, 3 pl

παραδιδωμι hand over, deliver up

σε Pronoun, acc s συ

"Pilate's response also suggests that he is less than satisfied with the Sanhedrin's charges against Jesus. There must be *something* behind the virulence of their animosity, even if it is unclear; and a cynical Roman governor in a political hotbed like first-century Judea was unlikely to be swayed into thinking that the Jewish authorities would take such pains with someone intent on doing damage to Rome – unless their own interests were at risk. Hence the question: *What is it you have done?*" Carson.

Verse 36

ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἣ ἐμὴ οὐκ
ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ
κόσμου τούτου ἦν ἡ βασιλεία ἣ ἐμὴ, οἱ
ὑπηρεταὶ οἱ ἐμοὶ ἠγωνίζοντο [ἄν], ἵνα μὴ
παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

ἐμος, η, ον 1st pers possessive adj my

"Jesus admits that he is a king, but proceeds at once with such a definition of his kingship as removes it from the sphere of sedition and rebellion." Barrett.

ὑπηρετης, ου m attendant, servant

ἀγωνίζομαι struggle, fight

ἄν particle indicating contingency

παραδοθῶ Verb, aor pass subj, 1 s

παραδιδωμι

ἐντευθεν from here

"Jesus does not deny that his kingdom or kingship affects this world, for the world will be conquered by those who believe in him (1 John 5:4). But he denies that his kingdom belongs to this world; *like himself, it comes from above.*" Brown.

Verse 37

εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος, Οὐκοῦν
βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ
λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο
γενένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν
κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ
ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς
φωνῆς.

οὐκοῦν adv so then

The argumentative particle οὐκ οὖν seeks a definitive answer, "Very well then, so you are a king?"

Jesus does not give a direct answer which would have misled, since his kingship is not understood by Pilate, instead he "proceeds to define his mission in fresh and more suitable language." Barrett. Beasley-Murray provides a number of detailed examples to demonstrate that σὺ λέγεις amounts to an affirmation.

γεγέννημαι Verb, perf pass indic, 1 s

γεννω bear; pass be born

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι

μαρτυρεω bear witness, testify

ἀληθεια, ας f truth, reality

Cf. 1:14; 3:3,21; 10:3,16,27. Beasley-Murray comments, "Manifestly, Jesus is not speaking of truth in an abstract, or even general way, but specifically in relation to his ministry. He came among men with a mission from God to bear witness to the truth of God's saving sovereignty, and to reveal it in word and deed." Carson adds, "Disclosing the truth of God, of salvation and of judgment, was the principal way of making subjects, of exercising his saving kingship."

Verse 38a

λέγει αὐτῷ ὁ Πιλάτος, τί ἐστὶν ἀλήθεια;

Haenchen observes, "If Pilate, face to face with this Truth standing before him, asks, 'What is truth?' it is evident that he does not belong to those whom the Father has given to Jesus."

Day 1135: John 18:38b-19:3

Verse 38b

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ αἰτίαν.

παλιν see v.33

οὐδεις, οὐδεμια, οὐδεν no one, nothing

εὕρισκω find, discover

αἰτια, ας f cause, accusation, guilt

"Like the earlier evangelists John does not lose the opportunity of emphasising the political innocence of Christianity." Barrett.

Verse 39

ἐστὶν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

"If Pilate had been stamped with integrity, his verdict would have ended the matter: Jesus would have been released, and the Jewish authorities dismissed." Carson.

συνηθεια, ας f custom, practice

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἀπολυω release, set free

The only evidence for this custom is that contained in the New Testament, but this is no reason to doubt its authenticity.

βουλομαι want, desire, wish

Sanders suggests that Pilate had been tricked by the Jews who had negotiated with him before Jesus' arrest. Pilate, anxious to escape from his undertaking to the Sanhedrin, now appeals directly to the crowd. On the other hand, "It has been suggested that he wanted to make it possible for the Jewish leaders to save face, for by acting on this custom Jesus would not have been formally acquitted of the charges they had brought against him, but he would have been given an amnesty." Beasley-Murray.

Verse 40

ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

κραυγαζω call out, shout

Suggests a mob; cf. 19:6.

παλιν again, once more

Cf. Mk 15:13.

ληστής, ου m robber, insurrectionist

Beasley-Murray comments, "The tragic irony of the situation runs deeper, the more it is examined, for the term used in description of Barabbas (λησστής, lit. 'one who takes booty') was used especially of violent men, whether robbers, or pirates, or rampaging soldiers on the loot. Josephus consistently uses it of the Zealots. From the Roman point of view these latter were guerrillas who had to be exterminated; from the popular Jewish point of view such men were heroic freedom fighters. In Mark 15:7 Barabbas is said to be one of 'the insurrectionists who had committed murder in the uprising.' He will have been a leader among those who sought to make way for the kingdom of God through violence... So it came about that the leaders of Israel, their henchmen, and the supporters of the popular hero asked for the release of one who had been guilty of violent political assault against the state, entailing murder, and demanded the death of him who came to realize the nation's true destiny through the almighty but peaceful divine love."

Verse 1

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἔμαστίγωσεν.

τοτε then, at that time

ἔλαβεν Verb, aor act indic, 3 s λαμβανω
μαστιγωω beat with a whip

Carson comments, "Since Pilate has already declared Jesus to be innocent (18:38), at first sight it is surprising to read, *Then Pilate took Jesus and had him flogged* (ἔμαστίγωσεν). The context shows, however, that this is nothing but a fresh strategy to set Jesus free (cf. notes on vv. 4-6). Pilate orders a flogging which, he thinks, will meet the Jews' demand that Jesus be punished, and perhaps evoke a little sympathy for him as well, and thus dissipate the clamour for his crucifixion. The scene parallels Luke 23:13-16: Pilate tells the Jewish officials that Jesus 'has done nothing to deserve death', and concludes, 'Therefore, I will punish (παιδεύσας) him and then release him'."

Beasley-Murray says that there were various forms of flogging used by the Romans. The most severe, the *verberatio* is described thus by Blinzler, "The delinquent was stripped, bound to a post or a pillar, or sometimes simply thrown on the ground, and beaten by a number of torturers until the latter grew tired and the flesh of the delinquent hung in bleeding shreds. In the provinces this was the task of soldiers. Three different kinds of implements were customary. Rods were used on freemen; military punishments were inflicted with sticks, but for slaves scourges or whips were used, the leather thongs of these being often fitted with a spike or with several pieces of bone or lead joined to form a chain. The scourging of Jesus was carried out with these last-named instruments.... It is not surprising to hear that delinquents frequently collapsed and died under this procedure, which only in exceptional cases was prescribed as a death sentence."

Carson, however, argues that Jesus was submitted to a lesser flogging at this point in the narrative, a flogging intended partly to appease the Jews and partly to teach Jesus a lesson. Only later, after the sentence of crucifixion was passed, did he receive the more severe flogging which commonly preceded crucifixion. It was because of the more severe flogging that Jesus was unable to carry his cross all the way to the crucifixion.

Verse 2

καὶ οἱ στρατιῶται πλέξαντες στέφανον ἔξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

"The mockery of Jesus by the soldiers was motivated by a spontaneous desire for some crude and cruel horseplay." Beasley-Murray.

στρατιωτης, ου m soldier

πλεκω weave, twist together

στεφανος, ου m wreath, crown

ἀκανθα, ης f thorn-plant

ἐπέθηκαν Verb, aor act indic, 3 pl

ἐπιτιθημι place on, place, put

κεφαλη, ης f head

Beasley-Murray comments, "The crown that the soldiers made, though primarily intended as a caricature and not as an instrument of torture, will have been unspeakably painful. Its form will have been an imitation of the radiate crown of the divine rulers, such as had figured on coins in the east for centuries prior to the episode in the Gospels. It was most likely made from great thorns of the date palm, which were easily available. The appearance of the crown was not as commonly represented in modern attempts to make a crown of twigs with thorns, but will have appeared more like an American Indian's headdress, with thorns as large as the feathers... The use of such a crown signifies that Jesus was decked out as a king who was God."

ἵματιον, ου n garment, robe, cloak
 πορφυρουσ, α, ουν purple (garment)
 περιέβαλον Verb, aor act indic, 1 s & 3 pl
 περιβαλλω put on, clothe, dress

Cf. Mk 15:17. "Probably a military cloak flung around Jesus' shoulders, mocking dress-up for a royal robe." Carson.

Verse 3

καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον,
 Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ
 ἐδίδοσαν αὐτῷ ῥαπίσματα.

χαίρω rejoice; imperat used as a greeting

Cf. Mk15:18,19.

ἐδίδοσαν Verb, imperf act indic, 3 pl
 διδωμι
 ῥαπτισμα, τος n a blow (with a stick);
 slap (with the hand)

Beasley-Murray comments, "So the soldiers bowed the knee to him, as they would before a Hellenistic ruler of that time. They cried, 'Hail, King of the Jews!' in imitation of the greeting accorded to the Roman emperor, 'Ave, Caesar!' But instead of the kiss of homage they spat at him and slapped his face (according to Mark and Matthew they also hit him on the head with the rod in his hand, Mark 15:15 par.).

"Almost certainly John recorded this incident with a similar motive as when he recounted the prophecy of Caiaphas (11:49–52), and the immediately following *Ecce Homo* scene, and Pilate's title of Jesus on the cross, with his refusal to change it when requested. Mockery it certainly was, accompanied by cruel despising and hate, but back of their enthronement of Jesus and mocking worship of him as King of the Jews stood the God who was the prime mover in the whole process, and who made their crude acknowledgment a profound reality. For it is precisely in that suffering, culminating in the cross on which he hung, that Jesus revealed his royalty and the glory of a love that gives itself to the uttermost for the redemption of a world that knows not what it does."