

Notes on the Greek New Testament
Week 228 – John 19:4-37

Day 1136: John 19:4-7

Verse 4

Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

παλιν see 18:40

ἔξω adv. out, outside

γνῶτε Verb, aor pass subj, 2 pl γινωσκω
οὐδεις, οὐδεμια, οὐδεν no one, nothing
αἰτια, ας f see 18:38

Verse 5

ἔξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορών τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδου ὁ ἄνθρωπος.

φορεω wear

ἀκανθινος, η, ον of thorns, thorny

στεφανος, ου m see v.2

"His statement on bringing out Jesus, 'that you may know that I find no ground of complaint against him,' and his cry, 'Look, the Man!' must be to demonstrate the harmlessness of Jesus. Dressed in his wretched clothes that made him look more like a clown than a king, bleeding profusely, in pain and with bruised face through the additional beatings, Jesus must have looked a shocking sight, enough to horrify any who knew him. Yet, as with his description of the mockery of the soldiers, the Evangelist will have wished his readers to recognize that the pathetic figure on whom the Jews are bidden to gaze is the Man sent from God, who, in that state of humiliation and woe, was in the process of bringing the kingdom of heaven for all humankind, including those thirsting for his blood and those who were shedding it." Beasley-Murray.

Bultmann comments, "Clearly the purpose in this is to make the person of Jesus appear to the Jews as ridiculous and harmless, so that they should drop their accusation. Hence Jesus has to step forth as the caricature of a king, and Pilate presents him with the words, 'That is the man! Look at the pitiful figure!' But to the mind of the Evangelist the entire paradox of the claim of Jesus is in this way fashioned into a tremendous picture. In very truth, it is just such a man who asserts that he is the king of truth!"

Tom Wright in *John for Everyone* thinks the words reflect Johannine irony – 'Behold the man who is the true image of God'. He writes, "*Here's the man!* Here is the true image of the true God. Here is the one who has brought God's wisdom into the world. Here is the living embodiment of God, the one who has made the invisible God visible... It says, in particular, that when the living, loving God comes in person, in the person of his own son, to live among us rebels, in the world he made and still loves, the appropriate form for him to take is not the super-hero, sweeping through the rebel states with horses and chariots, defeating the rebellion in a blaze of glory. The appropriate form for him to take – the form of living statue which will tell his subjects who he is, granted their wickedness – is the form Jesus has now taken. The king of the Jews crowned with thorns. The innocent king, the true man, the one who told the truth and was accused of blasphemy. 'Here's the man!' "The words hang over the whole of chapter 19 as Jesus goes to the cross. This, John is telling us, is the reflection of God. This is what it means that Jesus, the eternal **Word**, took our flesh. Look at this man, and you'll see your living, loving, bruised and bleeding God."

Verse 6

ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

ὅτε conj when

εἶδον Verb, aor act ind, 1s & 3pl ὁραω see ὑπηρετης, ου m see 18:3

κραυγαζω see 18:40

σταυρωω crucify

λάβετε Verb, aor act imperat, 2 pl λαμβανω

Pilate's words were probably intended as a taunt. This is something that the Jews could not do. Carson comments, "It is a sarcastic taunt: You bring him to me for trial but you will not accept my judgment."

αἰτια, ας f see 18:38

Verse 7

ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.

ἀποκρινομαι answer, reply, say
νομος, ου m law

Used here in the sense of a particular statute – the law of blasphemy, Lev 24:16.

ὀφείλω ought, must
ἀποθνήσκω die, face death, be mortal
ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

Jesus blasphemes in claiming for himself essential equality with God. Carson comments, "A Roman prefect was not only responsible for keeping the peace but, within the constraints of Rome's priorities, he was to maintain local law as well. So the Jews expound the point of law they want Pilate to grasp... Moreover, in the Fourth Gospel the charge of blasphemy has been a rising theme (e.g. 5:18; 8:58, 59; 10:33, 36)."

Day 1137: John 19:8-16a**Verses 8-12 – Pilate's Second Interrogation**

"This second questioning of Jesus by Pilate should be compared with the first (18:33–37), for similar issues and emphases appear in both (notably regarding Jesus' origin and the nature of his authority), and the reactions of both Pilate and Jesus in the second interrogation become more comprehensible in the light of the first." Beasley-Murray.

Verse 8

Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

ὅτε conj when
μαλλον adv more

Here probably used in an elative sense, 'he was very much afraid'

ἐφοβήθη Verb, aor pass dep indic, 3 s
φοβεομαι fear, be afraid (of)

Pilate's fear may simply have arisen from an awareness of the trap in which he was now caught, but more probably was caused by Jesus' claim to supernatural dignity. Beasley-Murray comments, "The idea that gods could come down and appear in the likeness of men was common enough in the pagan society of his time. (An example is seen in Acts 14:11: when the inhabitants of Lystra witnessed a healing by Paul, accompanied by Barnabas, they cried, 'The gods have come down to us in human form.'...)... Doubtless this fear would be increased by the thought of the vengeance that could be taken by a divine being on one who had maltreated him (Pilate had had Jesus flogged!)."

Verse 9

καὶ εἰσηλθεν εἰς τὸ πρατωριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

ποθεν interrog adv. from where
ἀποκρισις, εως f answer, reply
ἔδωκεν Verb, aor act indic, 3 s διδομι

"This question (like the question 'Art thou a King?') is not capable of a simple answer." Barrett.

Beasley-Murray comments, "The silence of Jesus in this setting recalls Isa 53:7 (cf. also Mark 14; 61; 15:5)... The reason for Jesus' silence is doubtless due to Pilate's reactions to Jesus' revelation in the first interrogation; after Pilate's skeptical response to Jesus' statement that he had come into the world to bear witness to the truth, how should Pilate now comprehend Jesus' origin?"

Verse 10

λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσίαν ἔχω σταυρῶσαί σε;

ἐμοὶ Pronoun, dat s ἐγώ
οἶδα (verb perf in form but with present meaning) know
ἐξουσια, ας f authority, power
ἀπολυω release, set free
σταυρω crucify

Jesus' silence disturbs Pilate since he is looking for a way to release Jesus.

Verse 11

ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Οὐκ εἶχες
ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ
παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι
εἶχες Verb, imperf act indic, 2 s ἔχω
δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s διδωμι
ἄνωθεν from above

"All human authority is derived from God's (cf. Rom 13:1). For ἄνωθεν see on 3:3. It is implied primarily that in condemning and crucifying Jesus, Pilate acts with divine consent – the crucifixion does not contravene the authority of God but lies within his purpose." Barrett.

Beasley-Murray, however, writes concerning Pilate, "He was conscious of possessing authority from the most powerful man on earth and representing the most powerful nation on earth. He therefore reminds Jesus that he has authority to release him and authority to destroy him. Jesus, however, was also conscious of authority, and that of an infinitely greater power than the emperor of Rome, namely, the almighty God, who in that very moment was granting Pilate the authority to dispose of his life, but in accordance with his own will, not that of his unwitting instrument (note the imperfect tenses of the conditional sentence, indicating the present time in which the authority is delegated). The authority to which Jesus refers, accordingly, is specifically related to the present situation, regarding Jesus in this trial; he is not speaking in general terms of the relation of the state to God, in the manner of Paul in Romans 13."

παραδούς Verb, pres act ptc, m nom s
παραδιδωμι hand over, deliver up

Barrett argues from the singular that the reference is to Judas, cf. 13:21. Sanders, Morris and Beasley-Murray think that the reference is most likely to be to Caiaphas who was the one who delivered Jesus up to Pilate. Beasley-Murray comments, "He was the prime mover in instigating Jesus' death (11:49–53), and he was responsible for eliciting and formulating the charge that Jesus was king of the Jews and guilty of blasphemy (Mark 14:61–64), of which the Evangelist shows his awareness. Like Pilate, he was given authority over Jesus, but he abused it, and for political expediency handed Jesus over to Pilate on a trumped-up charge of sedition to secure his death. For this reason Pilate, though a guilty man, was not so guilty as the High Priest of God."

μειζων, ον greater, greatest
ἁμαρτια, ας f sin

Here meaning 'guilt.'

Verse 12

ἐκ τούτου ὁ Πιλᾶτος ἐζήτει ἀπολύσαι
αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν
λέγοντες, Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ
φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα
ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

ζητεω seek, attempt
κραυγαζω call out, shout
ἐαν if
ἀπολύσης Verb, aor act subj, 2 s ἀπολυω
φίλος, ου m and φιλη, ης f friend

I.e. 'loyal subject'.

βασιλέα Noun, acc s βασιλευς, εως m
king
ἀντιλεγω object to, oppose

This would have been a particularly sensitive charge to bring against Pilate whose position was rather precarious. Beasley-Murray comments, "It is the height of irony that the Jewish leaders, of all people, should succeed in embarrassing the Roman governor in this way. 'What a grotesque situation!' commented Blinzler. 'The highest Roman official in Judea has to endure being accused of lack of loyalty to the emperor by the representatives of a nation more passionately seething with hatred for the Roman yoke than almost any other in the empire!'" Beasley-Murray goes on to quote again from Blinzler, concerning Pilate, "His fear of the sinister and suspicious emperor was even greater than his awe of the mysterious personality of the Accused; his own safety appeared to him more important than a passing triumph over the accusers who were unsympathetic to him."

Verse 13

Ο οὖν Πιλάτος ἀκούσας τῶν λόγων
τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον
Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.

ἤγαγεν Verb, aor act indic, 3 s ἀγω
ἔξω adv. out, outside
καθίζω intrans sit down; trans cause to
sit, set

Barrett says that the transitive may be meant here, i.e. that Pilate sat *Jesus* on the βημα. This would give dramatic force to his words in the following verse, ἰδε ὁ βασιλευς ὑμῶν and would explain why Pilate does not here pass sentence. However, Barrett thinks it more likely that John meant that Pilate sat on the βημα, though he deliberately uses ambiguous language. "We may suppose that John meant that Pilate did in fact sit on the βημα, but that for those with eyes to see behind this human scene appeared the Son of man, to whom all judgement has been committed (5:22), seated upon his throne."

βημα, τος n judicial bench, place of
judgement

Used elsewhere of the judgement seat of God
(or of Christ), cf Rom 14:10; 2 Cor 5:10.

τοπος, ου m place
λιθόστρωτον, ου n pavement
Ἑβραϊστὶ in Hebrew or Aramaic

Here the form of the word Gabbatha shows clearly that Aramaic is meant. It would seem to mean 'a raised place'.

Verse 14

ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς
ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ
βασιλεὺς ὑμῶν.

παρασκευη, ης f day of preparation
(before a sacred day)

πάσχα n Passover

ὥρα, ας f hour

ἕκτος, η, ου sixth

The UBS committee rejected the poorly attested 'third hour' as an attempt to harmonise with Mark.

Barrett says that an earlier time of trial is necessary to Mark who later, during the crucifixion, reports 'darkness at noon'. John, however, wants to stress that Jesus' crucifixion takes place at the same time as the passover lambs were sacrificed.

Beasley-Murray writes, "It is the sixth hour (noon) of the Preparation Day; at this hour three things take place: Jews cease their work, leaven is gathered out of the houses and burned, and the slaughtering of the Passover lambs commences. The Passover festival, for all practical purposes, now begins... The Evangelist's thought is plain: Passover is the great celebration of Israel's deliverance from slavery by God's almighty power; then it was that he showed himself as King, and they became his people. In *this* celebration the Jews gathered before Pilate are about to play a decisive part in the fulfillment of the Passover, a second Exodus, wherein God would achieve an emancipation for all nations, not for Israel alone, giving them life in the promised land of his eternal kingdom. The crucial hour of destiny for Jew and Gentile has arrived." Carson, however, argues that the 'day of preparation' is a regular way of speaking of Friday, the day of preparation for the Sabbath. παρασκευὴ τοῦ πάσχα hence means the Friday of Passover week. He concludes, "In this view, John and the Synoptics agree that the last supper was eaten on a Thursday evening (i.e. the onset of Friday, by Jewish reckoning), and was a Passover meal."

"Ἴδε ὁ βασιλεὺς ὑμῶν Beasley-Murray comments, "Pilate's statement to the Jews, however, was unexpected. They were awaiting the announcement of a decision, i.e., the death sentence of Jesus. Instead of announcing the crime for which Jesus is now to be put to death (e.g., 'This man made himself king'), Pilate calls to the crowd, 'Look, your king!' He makes the moment of condemnation of Jesus one of proclamation of his kingship, and that in a formal yet dramatic way. Unlike the presentation of Jesus in 19:4-6, this was not intended to ridicule Jesus. Since that occasion, Pilate had been moved by Jesus and defeated in his attempt to rescue him. Now he makes the moment of *his* decision the moment of decision *for the Jews*. They have a final and crucial opportunity of declaring their mind on Jesus and recanting, if they will, on their unjust and bitter accusations of him." Carson adds, "Like Caiphas before him (11:49-52), Pilate spoke better than he knew. The long-awaited king of the Jews stood before them, and they did not recognise him."

Verse 15

ἐκραύγασαν οὖν ἐκεῖνοι, Ἄρον ἄρον,
σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ
Πιλᾶτος, Τὸν βασιλέα ὑμῶν σταυρωσω;
ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν
βασιλέα εἰ μὴ Καίσαρα.

Pilate's tactics infuriate the crowd.

ἄρον Verb, aor act imperat, 2 s αἰρω
take, take away
σταυρω see v.10

Pilate's irony leads to the Jews' blasphemy.

ἀρχιερεὺς, εὼς m high priest, member of
high priestly family

"Cf. Judges 8:23; 1 Sam 8:7, and many other passages of the Old Testament, where it is insisted that the only true king of Israel is God himself, and that even a Jewish king can be tolerated only on condition of his obedience to God and fidelity to the national religion. In denying all claim to kingship save that of the Roman Emperor Israel abdicated its own unique position under the immediate sovereignty of God." Barrett. Beasley-Murray similarly writes, "The implications of this statement are to be weighed. In the context of the trial of Jesus, of the Man who proclaimed to the nation the kingdom of God, and manifested it in his deeds, and called on Israel to repent and believe, it is nothing less than the abandonment of the messianic hope of Israel."

Verse 16a

τότε οὖν παρέδωκεν αὐτόν αὐτοῖς ἵνα
σταυρωθῇ.

τοτε then
παραδιδωμι see v.11

I.e. Pilate handed Jesus over to the fate the
Jews had determined for him.

σταυρωθῇ Verb, aor pass subj, 3 s
σταυρω

Day 1138: John 19:16b-22**Verses 16b-30**

Carson comments, "In main outline, John's account of Jesus' death parallels that of Mark rather closely. Nevertheless, he omits some details, and introduces several features not reported elsewhere, including the controversy caused by the inscription on the cross (vv. 19-22), several fulfilment quotations (vv. 24, 28-29, 36-37), the care of Jesus for his mother (vv. 25-27) and the last cry before his death (v. 30)." Added to the above is the piercing of Jesus' side (vv. 31-36).

Beasley-Murray comments, "It is evident that, as in his account of the ministry of Jesus, the Evangelist has been very selective in his story of the death of Jesus. As he made choice of seven signs, and made much of their significance, so he has concentrated on a few features in the tradition that he received of Jesus' death which appeared to him most significant. The controlling motif in his account is that which dominated his narration of the arrest and trial of Jesus, namely, the kingship of Jesus. The anticipations in the Gospel of Jesus being 'lifted up' are here fulfilled, so that the crucifixion is seen as the enthronement of Jesus."

Verse 16b

Παρέλαβον οὖν τὸν Ἰησοῦν

παρέλαβον Verb, aor act ind, 1s & 3pl
παραλαμβάνω take

Those who took him were the Jewish leaders and the Roman soldiers who would carry out the crucifixion. Carson and Beasley-Murray say that the reference is to the soldiers who formed the execution squad.

Verse 17

καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν
εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ
λέγεται Ἑβραϊστὶ Γολγοθα,

βαστάζω carry, bear
σταυρος, ου m cross

"It was customary for a criminal not to bear the whole cross but the cross-beam." Barrett. Beasley-Murray comments, "The usual procedure was for the condemned person to have his outstretched arms nailed to the cross-beam as he lay on the ground; it was then lifted up with his body on it and affixed to the vertical post which was already in the ground; at Golgotha such posts will presumably have been standing permanently." Beasley-Murray also adds, "The significance of Isaac carrying the wood for his sacrifice was much in the minds of the Church Fathers, and not alone in theirs but in the minds of the rabbis also... It was ... said that Isaac carried the wood 'as one bears the cross on one's shoulder' (*Gen. Rab.* 56.4, on Gen 22:6). It would be no wonder if our Evangelist paralleled Jesus setting out for Golgotha and Isaac setting out for the mount with his Father. Christians have also very understandably linked Jesus bearing his cross to Golgotha with his call to take up the cross and follow him (note esp. the closeness of Luke's language in Luke 14:27 with John 19:17)."

κρανιον, ου n skull
 τοπος, ου m place
 Ἑβραϊστί see v.13

Beasley-Murray comments, "Luke 23:33 does not cite the Semitic name but simply reads, 'they came to the place that is called Skull.' John 19:17 could be translated in the same way, the gen. then being regarded as one of apposition. Presumably the name was given by reason of the shape of the ground (hence the tradition that it was a hill...). The hillock behind the bus station in Jerusalem, Gordon's Calvary, is undoubtedly reminiscent of a skull in shape, but the traditional site of Golgotha in the Church of the Holy Sepulchre is favoured by recent archaeologists."

Verse 18

ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

ὅπου adv. where
 σταυρω crucify

"One element in John's account, shared incidentally by the three synoptic Gospels, is the brevity of his description of the actual crucifixion: it is contained in a sub-clause consisting of three words (v 18: ὅπου αὐτὸν ἐσταύρωσαν, 'where they crucified him'). This is in marked contrast to the tendency of Christian devotion through the ages to meditate on the sufferings of Jesus on the cross." Beasley-Murray.

ἄλλος, η, ο another, other
 δυο gen & acc δυο dat δυοιν two
 ἐντεῦθεν from here, on this side

The construction ἐντεῦθεν καὶ ἐντεῦθεν meaning 'one on this side and one on that' suggests a Semitic mind.

μεσος, η, ον middle

'and Jesus as the middle one'

Verse 19

ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

γραφω write
 τιτλος, ου m notice, inscription
 ἔθηκεν Verb, aor act indic, 3 s τιθημι
 place, set

"It was customary for one doomed to be crucified to have a tablet or placard stating the cause for his execution hung about him, or carried by another before him, and then affixed to his cross." Beasley-Murray.

γεγραμμένον Verb, perf pass ptc, m acc & n
 nom/acc s γραφω
 Ναζωραῖος, ου m inhabitant of
 Nazareth, Nazarene

Verse 20

τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.

ἀνέγνωσαν Verb, aor act indic, 3 pl
 ἀναγινωσκω read

ἐγγυς adv near

τοπος, ου m see v.17

πολις, εως f city, town

Ἑβραϊστί see v.13

Ῥωμαϊστί in the Latin language

Ἑλληνιστί adv in the Greek language

The order of languages, 'Hebrew, Latin, Greek' has strong attestation (κ^a B L N X it^e. ff.2 syr^{pal} cop^{sa,boh} arm eth etc) and indicates the national language, the official language, and the common language. Many later MSS (including most minuscules and MSS of the Lat. tradition) read 'Hebrew, Greek, Latin,' viewing the languages as spoken in order from East to West (Metzger).

Verse 21

ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφει, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

ἐκεῖνος, η, ο demonstrative adj. that (one),
 he

"The Jews' objection to the *titulus* was natural. In the first place, they had just declared that they had no king but Caesar, and the *titulus*, if they accepted it, was tantamount to an admission of sedition; and in the second place, to suggest that a powerless, condemned and dying outcast was the king of their nation was a studied insult." Barrett.

Beasley-Murray adds, "For the Evangelist the action of Pilate was the climax of the whole series of events that culminated in the crucifixion of Jesus: Pilate, the judge and representative of the dominion that ruled the world, hereby declares that Jesus on his cross is King of his people. It was written in Hebrew that the Jews might understand it; in Latin that the Romans might know it; in Greek, the *lingua franca* of the world, that all nations might learn of it. 'Thus did Pilate tell it out among the nations that the Lord is king' wrote Hoskyns, in the words of Ps 96:10. Here the irony of John reaches its apex: the two men who were most responsible for the death of Jesus became the unwitting prophets of the death of Jesus: the one declaring it as the means of redemption for Israel and the nations (11:49–50) the other proclaiming it the occasion of his exaltation to be King of Israel and Lord of all."

Verse 22

ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply
γέγραφα Verb, perf act indic, 1 s γραφω

"Pilate, no doubt anxious to avenge himself upon the Jews who had forced him to act against his will, refused to alter what he had written. Accordingly Jesus went to his death under a title unintentionally but profoundly true." Barrett.

Day 1139: John 19:23-27

Verse 23

Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιωτῇ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτων ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

στρατιωτης, ου m soldier
ὅτε conj when
ἱματιον, ου n garment, clothing
τέσσαρες neut τέσσαρα gen τέσσαρων
four
μερος, ους n part
ἐκαστος, η, ον each, every

"The clothes of an executed criminal were a recognised perquisite of the executioners." Barrett.

χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)

ἄραφος, ον seamless
ἄνωθεν from above
ὑφαντος, η, ον woven (ἐκ τῶν ἄνωθεν ὑ-
δι ὅλου woven in one piece
throughout)
ὅλος, η, ον whole, all, complete

A detail peculiar to John. Josephus describes the tunic of the high priest in similar terms.

Verse 24

εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πληρωθῇ [ἢ λέγουσα], Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

ἀλληλων, οις, ους reciprocal pronoun one another

σχίσωμεν Verb, aor act subj, 1 pl σχιζω
split, tear, separate, disunite

λάχωμεν Verb, aor act subj, 1 pl λαγχανω
receive; fall to one's lot; cast lots

ἔσται Verb, fut indic, 2 s εἶμι
γραφη, ης f writing, Scripture

πληρωθῇ Verb, aor pass subj, 3 s πληροω
fill, fulfill

διεμερίσαντο Verb, aor midd indic, 3 pl
διαμεριζω divide, distribute

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself
κληρος, ου m lot (of something thrown or drawn to reach a decision)

The quotation follows exactly the LXX of Ps 22(21):18.

Verse 25

εἰσήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ.

εἰσήκεισαν Verb, pluperfect act indic, 3 pl
ἵστημι stand

σταυρος, ου m see v.17

ἀδελφη, ης f sister

Μαγδαληνη, ης f woman of Magdala

"It is possible that only two women are referred to (Jesus' mother = Mary the daughter (or sister) of Clopas, and her sister, Mary Magdalene), or three (Jesus' mother, her sister = Mary the daughter (or sister, or wife) of Clopas, and Mary Magdalene); but more probable that John intended his readers to think of four. Identifications are easy to conjecture but impossible to ascertain... It is possible that this Clopas should be identified with the Κλεοπας of Luke 24:18." Barrett.

Beasley-Murray, having argued that the reference is best understood of four women, continues, "The relationship of the women mentioned by the Fourth Evangelist to those in the synoptics is more difficult to determine. Traditionally it has been assumed that the same persons appear in John as in Mark and Matthew. The mother of Jesus is excepted, since she is in John's list only. Mary Magdalene appears in all the lists. So that leaves two mentioned by John to be accounted for. The easiest solution is to identify Mary (wife?) of Clopas with Mary mother of James and Joses (Joseph). The unnamed sister of Jesus' mother could be Salome, mentioned by Mark alone; she could also be the unnamed mother of the sons of Zebedee, who is included in Matt 27:56. This last suggestion greatly attracts a number of expositors, since it makes James and John, the sons of Zebedee, the cousins of Jesus. The traditional identification of John the son of Zebedee with the Beloved Disciple helps to explain his close relationship with Jesus in the ministry. Moreover, it makes more comprehensible the immediately following scene, in which Jesus commits his mother to the Beloved Disciple."

In *The Easter Enigma*, Appendix II, pp 129-131, John Wenham provides detailed argument for believing that (contra Barrett and I. H. Marshall) Mary Magdalene (of Luke 8) is to be identified with the sinner of Luke 7. This sinner, he argues (see the summary given at the beginning of John 12) is the same as Mary the sister of Martha. On this argument Mary Magdalene is sister to Martha and Lazarus.

Verse 26

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ, Γύναι, ἴδε ὁ υἱός σου.

ἰδὼν Verb, aor act ptc, m nom s ὄραω

see, observe

μαθητῆς, οὐ m disciple

παρεστῶτα Verb, perf act ptc, f nom s

παριστημι stand by/beside

γύναι Noun, voc s γυνή, αἰκος f woman

Beasley-Murray comments, "His brief words to his mother and the disciple are not just a commendation or suggestion; they are more like a testamentary disposition, in language reminiscent of adoption."

Verse 27

εἶτα λέγει τῷ μαθητῇ, Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητῆς αὐτὴν εἰς τὰ ἴδια.

εἶτα adv. then

ἐκεῖνος, η, ο demonstrative adj. that

ὥρα, ας f hour, moment

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

ἴδιος, α, ον one's own; τα ἴδια home

It is quite unnecessary to seek allegorical meanings for what is narrated here. In the agony of his death, Jesus' concerns are not for himself but for his family and for his disciples.

Day 1140: John 19:28-37

Verse 28

Μετὰ τοῦτο εἶδως ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

εἶδως Verb, perf act ptc, m nom s οἶδα

know

"From first to last in this passion narrative Jesus is in control of all that takes place. The whole train of events is set in motion by him, and at the appropriate moment he will terminate it." Barrett.

ἤδη adv now, already

τετέλεσται Verb, perf pass indic, 3 s τελεω

complete, finish, fulfill

τελειωθῇ Verb, aor pass subj, 3 s τελειω

complete, accomplish

γραφή, ης f writing, Scripture

διψῶ be thirsty, thirst

Ps 69(68):21. See also Mk 15:36; Matt 27:48 and Lk 23:36. Beasley-Murray comments, "The saying is part of the lengthy description of the desolation, isolation, and scorn experienced by the Righteous Sufferer, and in the psalm the giving of the drink appears to be part of the torment inflicted upon the sufferer. If Mark cites the event as linked with the cry of desolation from the cross (Ps 22:11), John underscores the reality of the desolation by his specific citation of the scripture, for the thought of Ps 69 is closely parallel to that of Ps 22. Dodd indeed thought that the cry 'I thirst' was a symbolical equivalent of the cry of desolation."

Verse 29

σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσσωπῶ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

σκευος, ους n object, vessel

κειμαι lie, be laid; be, exist

ὄξος, οὐς n sour wine
 μεστός, η, ον full
 σπογγός, ον m sponge
 ὕσσωπος, ον m & f hyssop (a small bush
 with aromatic leaves used for ritual
 purification)

Two minuscules, 476* and 1242, read ὕσσω, 'a javelin'. Hyssop would not be suitable to offer up a sponge to a crucified man (cf Mk 15:36 which has καλαμῶ, 'a rod'). Some, such as Dodd, think that a primitive error may have occurred and that the original was ὕσσω (so also Moffatt, Goodspeed, Phillips, Rieu, Williams, NEB). Barrett and Sanders suggest that John mentions hyssop because of its use in the Passover celebration (cf. Ex. 12:13). On the other hand, "although a *branch* of hyssop would not support a sodden sponge, a *stalk* of hyssop could. Indeed, the branches of the hyssop at the end of a stalk could form a little 'nest' to cradle the sponge. Roman crosses were not very high; the soldiers needed to raise the sponge barely above their own heads." Carson.

περιθέντες Verb, aor act ptc, m nom pl
 περιτιθημι put around, put on
 προσήνεγκαν Verb, aor act indic, 3 pl
 προσφέρω offer, present
 στόμα, τος n mouth

Beasley-Murray comments, "The action was certainly unusual for a member of a Roman execution squad on behalf of a crucified Jew he was guarding, not least in view of the treatment meted out to Jesus by his group – and he may well have been one of them who engaged in the sport! Not surprisingly, some have wondered whether there is a link here with the synoptic account of the centurion who confessed Jesus as υἱὸς θεοῦ, 'Son of God,' in Mark 15:39."

Verse 30

ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν,
 Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν
 παρέδωκεν τὸ πνεῦμα.

ὅτε conj when
 ἔλαβεν Verb, aor act indic, 3 s λαμβανω
 τετέλεσται see v.28

His work is complete. Beasley-Murray comments, "The rendering, 'It is finished!' conveys only half the meaning. For the verb τελέω fundamentally denotes 'to carry out' the will of somebody, whether of oneself or another, and so to fulfill obligations or carry out religious acts. 'It is *accomplished*!' renders that aspect of the word. Doubtless both meanings of the term, the temporal and the theological, are intended here. 'So the last word of Jesus interprets his suffering and dying as the crowning conclusion and high point of the work that he has performed in obedience – the obedience of the Son finds here its most radical expression – and enables the believing eye to see the glorifying of the Son through the Father' (Dauer)."

κλινω lay, bow
 κεφαλή, ης f head
 παραδίδωμι hand over, deliver up

Cf. Mk 15:37; Lk 23:46; Matt 27:50. "The term παρέδωκεν, however, is stronger than the verbs used in the synoptic Gospels, and it is possible that it reflects the thought in 10:18, 'I have authority to lay down (my life)...'. The death of Jesus is then 'a conscious act ... a self-offering to the Father' (Schnackenburg)" Beasley-Murray.

Verse 31

Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

ἐπεὶ since, because
 παρασκευῆ, ης f day of preparation
 (before a sacred day)

Here clearly meaning a day of preparation for the Sabbath (cf. Mk 15:42), cf. v. 14.

μένω remain, stay
 σῶμα, τος n body

"Jewish law laid it down that one that is hanged (usually after execution) should not remain on a gibbet overnight, since a hanged man is accursed in God's sight and pollutes the land (Deut 21:22, 23)." Beasley-Murray.

μεγας, μεγαλη, μεγα large, great

I.e. not just a Sabbath but also part of a special festival.

ἐκεῖνος, η, ο demonstrative adj. that
 ἐρωτάω ask, request
 κατεαγῶσιν Verb, aor pass subj, 3 pl
 καταγνυμι break
 σκέλη Noun, nom/acc pl σκελος, οὐς n
 leg

"Romans left crucified men to linger till their death, sometimes for several days, and then the vultures finished them off. If there was any reason for hastening the death of crucified men, their legs were smashed with an iron mallet, so causing great loss of blood and asphyxia... It is of interest that the bones of a man crucified in this period, discovered in the area north of Jerusalem, had been broken; one leg was simply fractured, the other was smashed to pieces" Beasley-Murray.

ἀρθῶσιν Verb, aor pass subj, 3 pl αἶρω
take, take away

Verse 32

ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν
πρωτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου
τοῦ συσταυρωθέντος αὐτῶ·

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
στρατιωτης, ου m soldier
πρωτος, η, ον first
κατέαξαν Verb, aor act indic, 3 pl
καταγνυμι
ἄλλος, η, ο another, other
συσταυρωθέντος Verb, aor pass ptc, m gen
s συσταυροομαι be crucified together
(with someone else)

Verse 33

ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη
αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ
σκέλη,

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
ἤδη see v.28
τεθνηκότα Verb, perf act ptc, m acc s
θνησκω die; pf be dead

"So speedy a death was unusual. Victims of crucifixion sometimes lingered for days. Cf. Mark 15:44, ἔθαυμασεν εἰ ἤδη τεθνηκεν." Barrett.

Verse 34

ἄλλ· εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν
πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα
καὶ ὕδωρ.

εἷς, μια, ἐν gen ἕνος, μιας, ἕνος one
λογχη, ης f spear
πλευρα, ας f side (of the body)
ἐνυξεν Verb, aor act indic, 3 s νυσσω
prick, stab
εὐθὺς adv. straightway, immediately
αἷμα, ατος f blood
ὑδωρ, ὕδατος n water

Most commentators (Dodd, Lindars, Barrett, Sanders) look for a 'spiritual' meaning in this passage and link it with earlier teaching by John on eternal life, water, Spirit and blood. Barrett, for instance, says, "It is highly probable then that in the effusion of blood and water from the pierced side of Christ John saw a symbol of the fact that from the Crucified there proceed those living streams by which men are quickened and the Church lives. Nor can it be accidental that water signifies baptism and regeneration, and the blood the eucharistic cup."

It is safer, rather, to see this as evidence of the real humanity of Jesus and of the reality of his death.

Verse 35

καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ
αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν
ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς
πιστεύ[σ]ητε.

ἑωρακὼς Verb, perf act ptc, m nom s ὄραω
μαρτυρεω bear witness, testify

These two words are characteristic of John, cf. 1:34; 3:11. "It is generally inferred, probably rightly, that this witness is the beloved disciple (vv. 25-27), responsible for the Fourth Gospel as a whole." Carson.

ἀληθινος, η, ον real, genuine, true
μαρτυρια, ας f testimony
ἐκενος, η, ο demonstrative adj. that (one),
he

Probably Jesus, or the Father.

οἶδα know, understand
ἀληθης, ες true, genuine
πιστεύσητε Verb, aor act subj, 2 pl
πιστευω believe (in), have faith (in)

"This clause is only loosely constructed with the sentence, as will appear if an attempt is made to take it closely with ἀληθινή ἐστίν, οἶδεν, or λέγει. It indicates the general aim of the veracious testimony of the witness. 'You' (the readers of the gospel) 'are not merely to believe that blood and water did in fact issue from the side of the Crucified, but to believe in the full Christian sense' (cf. 20:31 for the aim of the gospel as a whole)." Barrett.

Verse 36

ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ,
Ὅστων οὐ συντριβήσεται αὐτοῦ.

ἐγένετο Verb, aor midd dep indic, 3 s
γίνομαι
πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fill, fulfill
ὄστεον, ου and ὄστουν, ου n bone

συντριβήσεται Verb, fut pass indic, 3 s
συντριβω break in pieces, shatter

"It is difficult to give the source of this quotation. Three or four Old Testament passages come under consideration: Ex 12:10 (cf. v.46), Num 9:12; Ps 34(33):20. The Pentateuchal passages refer to the passover sacrifice, of which no bone may be broken; that in the Psalter refers to God's care of the faithful (κυριος θυλασσει παντα τα οστα αυτων)." Barrett. Lindars thinks the Evangelist had both typologies in mind. Carson thinks the Pentateuchal references more likely.

Verse 37

καὶ πάλιν ἑτέρα γραφή λέγει, ὄψονται εἰς ὃν ἐξεκέντησαν.

παλιν again

ἕτερος, α, ον other, another, different

ὄψονται Verb, fut midd dep indic, 3 pl

ὄραω see

ἐκκεντεω pierce

Accurately follows the Hebrew of Zech 12:10. Beasley-Murray comments, "Zech 12:10 was an important testimony in the primitive Church, as its use in Matt 24:30; Rev 1:7, and this passage shows... In Matthew and Revelation the lamentation takes place at the coming of the Son of Man, and it is unclear whether it is through remorse or in repentance. The application in John 19:37 is not to be restricted to the end of the age; in statements in the Gospel concerning 'seeing' the Son of Man lifted up, the primary emphasis is on salvation. The link between this citation and that concerning the Lamb who brings deliverance at the second Exodus (or the Righteous Man whose sufferings bring salvation) suggests that the salvation aspect is to the fore here also. Naturally the obverse of judgment for those who persist in looking on the Redeemer in unbelief is not excluded."

Carson adds, "But if there is uncertainty in the referent of *They*, and debate as to when all will see the one they have pierced, there is little doubt about John's Christological purpose. John's first readers, familiar with their Bibles, would remember the references in Zechariah to God's promised shepherd, and remember that Jesus said, 'I am the good shepherd. The good shepherd lays down his life for the sheep' (10:11). They might also remember that the next chapter of Zechariah begins with the words, 'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.' And it would be hard for them not to reflect on the flow of blood and water from Jesus' side, the promise of the Spirit (7:37-39) and the cleansing and life that issue from these new covenant promises."