



JOHN 18:28-19:16 | JESUS BEFORE PILATE

- Verses 18:28-38 – see session 67
- Verses 18:39-19:8 – see session 68
- Verse 19:9 –
 - Pilate has asked four previous questions:
 - **Art thou the King of the Jews?** (Jn. 18:33).
 - **what hast thou done?** (Jn. 18:35).
 - **Art thou a king...?** (Jn. 18:37).
 - **What is truth?** (Jn. 18:38).
 - Now Pilate asks **Whence art thou?** This does not seem to be a practical location concerning Jesus' hometown, but fully related to the fear of verse 8. Pilate seems to want to know if Jesus is the Son of God.
- Verse 19:10 –
 - Pilate seems incensed that **Jesus gave him no answer** (v. 9). Jesus would “bow down” to no man, and any answer would be an attempt to gain Pilate's favor.
- Verse 19:11 –
 - While Romans 13:1 *could* be used here, I personally think this is a reference to the circumstances the crucifixion. Jesus laid down His life, it was not taken from Him. The scene in John 18:4 displays this truth.
 - Verse 11 *almost* seems to excuse Pilate for his actions, as if Jesus is displaying grace to Pilate. Such a position is perhaps too much eisegesis, but it can certainly be seen in the text. However, it cannot be seen as fully gracious because Jesus speaks of the **greater sin**, implying that Pilate was in a position of sin.
 - There is no grace shown to **he that delivered me unto thee**, presumably a reference to Caiaphas.
 - The term **greater sin** goes in the face of the position that says “all sin is sin.” The Bible (and here, Jesus Himself), certainly has a different view.
- Verse 19:12 –
 - Jesus' answer seems to have taken Pilate from offended to conciliatory, and Pilate once again **sought to release him**.
 - The leadership, however, had a political game to play, bringing up a supposed loyalty to Caesar (of which we will say more in verse 15).
- Verse 19:13 –
 - Seemingly under pressure, Pilate brings Jesus for judgment, seeking to both give the Jewish leadership what it wants *and* not showing any kind of disloyalty to Caesar.
 - We should not forget that Pilate's best course of action would have been true justice, even if it cost him his position or his life.

- Verse 19:14 –
 - We are told again that it is **the preparation of the passover** (see also John 18:28), thus the Passover Lamb had not yet been consumed, Jesus Himself to be the *antitype* of the Passover Lamb.
 - We are told that it was **about the sixth hour**.
 - Most take this to be about noon, at first glance. In fact, the NIV “translates” this as “about noon.” The ESV contains a translators note saying, “that is, about noon.”
 - Hebrew time worked much like Gentile time today, with two twelve-hour portions to the day. However, in Hebrew time the reckoning began at sunrise and sunset, rather than Midnight and Noon, as for the Gentiles.
 - This puts the **sixth hour** to be either midnight or noon, on a Hebrew scale. We know that it was the third hour when they crucified him (Mark 15:25), making it impossible that the **sixth hour** in this verse be *anything but midnight*.
 - This makes an odd schedule, but is really the only way to reconcile the accounts of the four Gospels. Since the Jews had a compelling reason to finish this business, the unorthodox schedule fits the context.
 - Pilate’s words, **Behold your King!** appear to strengthen the case that Pilate wants to pin 100% of this on the Jews.
- Verse 19:15 –
 - As in 1 Samuel 8:7, the people reject their legitimate King in exchange for the Roman Caesar.
 - To reject Jesus as Messiah was detrimental by itself, but to stoop to the level of declaring sole allegiance to Caesar was really to reject their own Judaism and Jewish hopes.
- Verse 19:16 –
 - Pilate should have taken a stand, but acquiesced to the Jewish will (compare Lk. 23:25).
 - He delivered Jesus **unto them** for crucifixion, then **they took Jesus** for the completion of the matter.
 - The logistics were carried out by the Roman guards, but the Jewish people made the decision.
 - This aligns with Acts 2:23, in which Peter says to the Jewish people **ye have taken and have crucified Jesus**.