

***Behold the Man! (Jn 19:1–16)***  
***Jaunting through John (Message 50)***

Dr. John Niemelä Grace Chapel [www.mol316.com](http://www.mol316.com) May 10, 2009

**INTRODUCTION**

**NEW EXPOSITION**

**(19:1) Pilate had Jesus (whom he declared innocent) flogged**

This is the first of two floggings. Mark 15:15 reports the more severe second flogging (the one designed to hasten death on the cross)

**(19:2–3) Soldiers pressed a wreath of thorns onto His head, put a purple robe on Him, hailed Him as *King of the Judeans*, and repeatedly struck Him**

They mock Him as if He were king; but He will be Messianic King of Judeans & the whole world

Purple was the color of royalty, because purple dye was costly

(It required the glands of 12,000 Murex mollusks to make 1.5 grams of purple dye)

**(19:4) Pilate went out & announced that Jesus was innocent**

Only an unprincipled man would punish someone he knew to be innocent

**(19:5) Pilate [taunted them], saying, *Behold the Man!* when Jesus came with a wreath of thorns & a purple robe**

**(19:6) The chief priests and temple police shouted *Crucify! Crucify Him!***

**(19:7) Pilate [taunted them by] saying *Crucify Him yourselves* (which they could not do)**

The Romans alone could crucify. Pilate would not and could not give this right away. He said this as a taunt, but it produced an interesting answer.

**(19:8) They said their law says He should die because He made Himself the Son of God**

They rejected the evidence that says that His claim is true. If His claim is true, He is innocent.

**(19:9) [Upon hearing that Jesus claimed to be God's Son] Pilate became even more fearful and asked Him where He was from, but Jesus did not answer him**

**(19:10) Pilate reminded Jesus of his authority to crucify or release to prompt Him to answer**

Pilate apparently assumed that Jesus could make a simple denial, but Jesus came to speak the truth (18:37).

However (as a hypothetical), if Jesus answered affirmatively, He would allow the charge against Him to change. Suddenly, Pilate would think that he had a legitimate basis for convicting Jesus. The only way for Jesus to show otherwise would be to give reason to believe that He is God's Son (showing Pilate a sign). Jesus did not answer Pilate's question.

**(19:11) Jesus told Pilate that his jurisdiction in this trial only came about by God's design [that the Judean authorities would betray Him to Pilate], so (Caiaphas) who handed Jesus over to Pilate has greater culpability (than Pilate)**

Judas betrayed Jesus to the chief priests, but He speaks of the one who betrayed Him to Pilate

Jesus is not speaking of Pilate's authority as a ruler, but how he became judge in this trial

**(19:12) Pilate planned to release Jesus [and said this to the Judean officials], but they shouted that (if he releases Jesus) he would not be Caesar's friend, because One who sets Himself up as king opposes Caesar**

The Judean officials had appealed to Caesar when Pilate put shields bearing the Caesar's name into Herod's palace—which had gotten Pilate into trouble with Caesar

Note the irony: They (who claimed not to be enslaved to anyone) claim to be more loyal to Caesar than Pilate is

**(19:13) When charged with not being Caesar's friend, He brought Jesus to [the place named] Gabbatha [by Aramaic speakers] and [named] Stone Pavement [by Greek speakers] and Pilate sat at the *bēma* seat (to pronounce judgment)**

Technically speaking, *Stone Pavement* is not a translation of *Gabbatha*. Gabbatha probably means *The platform* (The final a means the. The root means raised place). The judge sat elevated in a *bēma* (which means *an (elevated) step*). The deck of this elevated platform was made of paving stones.

**(19:14) At about 6:00 a.m. on Friday (Preparation for Sabbath) of Passover, Pilate taunted the Judeans by saying: *Behold your King*.**

Early in the morning (John 18:28) was *very* early

**(19:15) They shouted to take Him and crucify Him; Pilate taunted them by asking if he should crucify their king; the chief priests responded that they had no king but Caesar**

Since the chief priests were Sadducees, they had no religious qualms about saying this. Pharisees would have cringed at the blasphemous assertion.

**(19:16) Pilate handed Jesus over to be crucified and He was led away**

**Preview of coming attractions**

**CONCLUSION**

<p><b>Peace I Give:</b> John 14:19–31: Soon the world will not see Christ, but the 11 will &amp; they live, because He lives; then, they will know that Christ is in the Father, they are in Him, &amp; He is in them; one who obeys Christ's commandments loves Him; Christ &amp; the Father will (in turn) love him &amp; Christ will reveal Himself to him; Judas of James asked how He would reveal Himself to them, but not to the world; Jesus said that He and the Father will love and will abide with those who keep His word, that came from the Father; Jesus said that, although He is telling them these things while He is with them, the Advocate, the HS, whom the Father will send in Christ's name is the one who will actually teach them these things; Christ grants them peace (not as a wish), which is how the world tries to give peace, but He will actually give them peace that will settle their hearts against distress and intimidation; He said that He has told them that He is going away and will return to them; if they loved Him (were focused on what is best for Him) they would rejoice that He is going to the Father (who has authority over Christ); Jesus has told them this, so they may believe, when it happens, but He will not speak very much more to them, because ruler of this world (Satan) is coming (to try to defeat Christ), but he has no power over Christ, but (rather) Christ (will die) so the world will know that He loves and obeys the Father; [Having spoken this] it is time for them to leave the upper room [and to walk to the Garden of Gethsemane]</p>
<p><b>The Vine:</b> John 15:1–8: He likens Himself to a grapevine &amp; the Father to the vinedresser, who props up unproducing branches &amp; nips suckers to make bearing branches more productive; His word cleansed the 11 (as fruitbearing branches) of what hinders fruitfulness (so they can bear fruit); abiding in Him &amp; He in them is essential to bear fruit, just as a branch can only bear fruit thru its connection to the vine; if they did not abide in Him, they will have no role in bearing fruit for Him, but would face severe discipline &amp; lose reward; if they abide in Him &amp; His words abide in them, He will answer their prayers (making them fruitful); producing much fruit glorifies the Father (the vinedresser), thus, the 11 will follow Jesus as disciples (in obedience to the Father)</p>
<p><b>No Greater Love:</b> 15:1–17: He loves the 11 as the Father loves Him, so they are to abide in Christ's love, by keeping His commands, just as He abided in GF's love by keeping His commands, which He told them so they would abide completely in His joy; He commands them to love one another as He loved them, even lay down one's life for His/his friends (they are His friends, if they do whatever He commands); they are no longer slaves, but He has told them everything His Father has told Him; they did not choose Him, but He chose &amp; appointed them so they would go out &amp; produce much enduring fruit &amp; the Father would answer their prayers; He commands them to love one another</p>
<p><b>No Greater Hatred:</b> 15:18-16:4: World hated Him 1<sup>st</sup>, but hates them because they don't belong to world; slave isn't greater than master, so world will also persecute them &amp; won't keep their word; but ignorant-of-God world will persecute them because of JC; His works convict them of sin, but world hates both JC &amp; Father (fulfilling prophecy of being hated w/o cause); HS &amp; they will testify re: JC; He said this tp prevent stumbling; they would be banned from synagogues &amp; killed; which He said, so they would remember, but didn't say this til His time to leave</p>
<p><b>HS Convicts:</b> 16:5-15: They don't ask His destination; tho they are sad, His going will benefit them because Advocate won't come unless He goes; He'll convict world of sin [in opposing JC], because they disbelieve Him; He'll convict world of [JC's] +R, because He goes to Father; He'll convict world of judgment, because its ruler is judged; He has much to say that they can't yet bear, but HS will guide them into all the truth, because He will say what God says &amp; glorify JC by telling them what belongs to the Son.</p>
<p><b>Soon You Will Not See Me:</b> 16:16-33: Soon the 11 would not see JC, but soon they would see Him; some puzzled over this; He said they would grieve, but the world would be glad, but sorrow would turn to joy, as labor pains change to joy, when a child is born; their sorrow will change to unshakeable joy, when they see Him again, so they will not then ask Him [but will ask the Father in His name]; The Father will give what they ask in His name; He will soon speak plainly about the Father; then they will pray to the Father (directly) in His name, because the Father loves them; He acknowledges that they believe Him, but will soon scatter, leaving the Shepherd alone—though the Father will remain with Him; He said these things so they may have peace (despite tribulation from the world); they are to believe Him: He has conquered the world</p>
<p><b>Glorify Your Son:</b> 17:1-11a: JC asked the Father to glorify the Son so JC may glorify the Father, which is like JC's glory in having authority over all flesh so the Son would [glorify the Father by] giving EL to bels the Father gave to Christ, who know the Father &amp; Christ [those lacking EL don't know Father or Son]; JC glorified the Father on earth by finishing work the Father gave Him; JC prays for the Father to glorify Him in His presence w/ the glory He had before creating the world; JC revealed the Father to the 11 (that kept His word) given Him from the world; the 11 know that the Father is the source of what Christ has given them, because He told them the words the Father gave to Christ and they received them as the words of the Father who sent Him; JC prays for the 11 who belong to the Father and were given to Him by the Father, so this prayer is not for the world in general; but for the ones who belong to Christ &amp; the Father, who have glorified Christ; the 11 will remain in the world when Christ returns to the Father</p>
<p><b>Prayer for all bels:</b> 17:11b-26: JC prays that GF unite those He gave Him, as JC &amp; GF are united; He protected them, only Judas is lost; JC returns to GF, so He wants His joy fulfilled in them (requiring GF's protection); JC has given the 11 GF's word, but world hates them because they are not of world, just as (it hated) JC who is not of world; so He prays for protection while they are in world, not removal from world, tho they do not belong to world, just as JC did not belong to world; JC prays that GF sanctify the 11 (to serve GF) by His true word; JC sent the 11 into world, as GF sent Him; JC sanctified Himself (to do GF's will) so that the 11 would also be sanctified (to do GF's will) by truth; JC prays both for the 11 &amp; that (1) those who will believe thru their world will be united as GF &amp; Son are united &amp; (2) that world would believe that GF sent JC; The glory JC received from GF [to glorify GF in unity w/ Him] He has given to the 11 [to glorify GF in unity w/ JC &amp; GF], so they would be mature in unity &amp; so world may know that GF sent JC &amp; loves bels; JC prays that bels may be w/ Him, so they may see the glory GF gave Him because GF eternally loves JC; tho world doesn't know GF, JC knows Him &amp; the 11 know that GF sent Him; thus JC revealed &amp; will reveal GF to the 11, so they may share in GF's love for JC</p>
<p><b>Jesus Betrayed &amp; Arrested:</b> 18:1-11: JC &amp; the 11 entered a grove [Gethsemane] that Judas knew, because JC often went there; so Judas led armed Jewish leaders &amp; Roman officials &amp; soldiers; but JC met them &amp; asked whom they seek, because He knew what would befall Him; they said <i>Jesus the Nazarene</i>; He said <i>I am</i> &amp; they fell to the ground; He again asked who they sought; they said <i>Jesus the Nazarene</i>; He said He already told them; He told them to let the 11 go, fulfilling His statement that He had not lost any of them; Peter cut off right ear of the HP's servant, but JC said to sheathe his dagger, because JC will indeed drink the cup the Father gave Him</p>
<p><b>Jesus' night trials:</b> 18:12-27: JC was arrested &amp; first taken to Annas, whose son-in-law Caiaphas, the high priest, had said <i>It is good for one man to die for the people</i>; Peter &amp; John followed JC; John (who knew the high priest) entered the high priest's yard w/ JC (John asked the doorkeeper to let Peter in &amp; she asked him if he were JC's disciple; he denied it); Annas questioned JC about His disciples &amp; His teaching; JC said He spoke openly, not having a secret agenda; JC challenged procedures; the high priest should question witnesses that heard His teaching; A guard struck JC &amp; rebuked Him for insubordination; JC challenged the propriety of striking Him; instead, they should determine whether proof of evildoing exists; Annas sent Him to Caiaphas; Peter denied JC two more times; then a cock crowed</p>
<p><b>Manipulation of Pilate:</b> 18:28-40: In early a.m. officials took JC to the praetorium (but didn't enter); PP came out &amp; asked the charge against JC (opening new trial); they tried to steer PP back to the prior charge; he said to try JC [no threat to Rome], but refused because they lacked capital authority (fulfilling JC's prediction of how He would die); PP asked JC: <i>Are You the Judean King?</i> JC asked if question came from PP or high priests; PP retorted that he is not Judean [so it is not his own question], but asked why His own nation &amp; high priests betrayed Him to PP; JC said that His kingdom isn't of this world, because (if it were) His disciples would fight, so Judeans wouldn't arrest Him; PP asked if He were a king; JC said that PP said it Himself; JC was born &amp; came into world to testify to truth; those of the truth hear Him; PP scoffed at JC's claim to represent truth &amp; left; PP told Judean officials that he exonerated JC; PP referred to his custom of releasing a prisoner &amp; [hoping crowds would disagree with the leaders] &amp; asked if he should release the King of the Judeans; the crowds shouted to release Barabbas, an insurrectionist</p>