

## The Catastrophic Choice of the Jews and the Cowardly Choice of Pilate

John 18:37–19:9

John 18:37-19:9

<sup>37</sup> Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “**You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.**”

<sup>38</sup> Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.”

<sup>39</sup> “But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

<sup>40</sup> Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

**19** So then Pilate took Jesus and scourged *Him*.

<sup>2</sup> And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.

<sup>3</sup> Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

<sup>4</sup> Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”

<sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold the Man!”

<sup>6</sup> Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him*, crucify *Him!*”

Pilate said to them, “You take Him and crucify *Him*, for I find no fault in Him.”

<sup>7</sup> The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

<sup>8</sup> Therefore, when Pilate heard that saying, he was the more afraid,

<sup>9</sup> and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

## INTRODUCTION

Deuteronomy 30:15–19 (NKJV)

<sup>15</sup> “See, I have set before you today life and good, death and evil, <sup>16</sup> in that I command you today to

love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. <sup>17</sup> But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, <sup>18</sup> I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess. <sup>19</sup> I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;

#### Joshua 24:14–15 (NKJV)

<sup>14</sup> “Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! <sup>15</sup> And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land

you dwell. But as for me and my house, we will serve the Lord.”

1 Kings 18:20–21 (NKJV)

<sup>20</sup> So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

<sup>21</sup> And Elijah came to all the people, and said, “How long will you falter between two opinions? If the Lord *is* God, follow Him; but if Baal, follow him.” But the people answered him not a word.

Matthew 7:13–15 (NKJV)

<sup>13</sup> “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. <sup>14</sup> Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

Choice is between a narrow Gate and Wide Gate  
 Broad way and narrow way  
 difficult and easy way  
 life and destruction

## Review.

Jesus has been arrested in the garden

He already appeared before Annas the High Priest

Then to Caiaphas the High Priest

And the Sanhedrin

All at night when it was illegal to hold court proceedings,

Now very early in the morning around the 6 am hour perhaps even that last of the 4th watch of the night.

He is brought before Pilate.

Then there is this back and forth as Pilate goes out to hear the accusations of the Leaders of Israel and then back in the Praetorian to talk to Jesus

Pilate doesn't want anything to do with this Jesus. so he responds to them

**John 18:31** (NKJV)

<sup>31</sup> Then Pilate said to them, "You take Him and judge Him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"

The Jews are not allowed to put anyone to death by Roman law for capital crimes, so they come to Pilate to get him to do the dirty work for them. They fear the crowds they just Hailed Him as Messiah

just days earlier, so they need Rome on their side to Help.

This is all worked out by the sovereignty of God as he has purposed that His Son be crucified by hanging on a tree and not stoned in a pit.

Blood must be shed. The Lamb must be slaughtered

Pilate is just the right man. He is already under the thumb of the Jews and knows he can't make them mad again or he would be reported.

So Pilate having heard one of their Accusation that he claims to be a king and would be a threat to Caesar ask him....

John 18:37-19:9

<sup>37</sup> .....“Are You a king then?”

Jesus answered, “*You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.*”

<sup>38</sup> Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.”

Between verses 38 and 39 Jesus is sent to Herod

## Luke 23:6–11 (NKJV)

<sup>6</sup> When Pilate heard of Galilee, he asked if the Man were a Galilean. <sup>7</sup> And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

<sup>8</sup> Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. <sup>9</sup> Then he questioned Him with many words, but He answered him nothing. <sup>10</sup> And the chief priests and scribes stood and vehemently accused Him. <sup>11</sup> Then Herod, with his men of war, treated Him with contempt and mocked *Him*, arrayed Him in a gorgeous robe, and sent Him back to Pilate.

Now back with Pilate, He will continue to try to get out from under the obligation to Judge this Innocent man. His last remark was I find no fault in this man.

But now.....

Lesson:

In this text, there are 3 Bad choices that are made. Very Bad choices of eternal consequence that are made by the Jewish Leaders, the callous soldiers, and pusillanimous Pontius Pilate.

Bad choice #1

The Jews Choose the Robber instead of the Redeemer

Bad Choice #2

The Soldiers choose to Revile Him instead of Reverence Him

Bad Choice #3

Pilate chooses to Scourge Him instead of Submit to Him

**Bad choice #1**

**The Jews Choose the Robber instead of the Redeemer**

**39** “But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”



**40** Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

This was not a law, but a custom that may have its origin in the Mishnah, the codification of Jewish law.

As an act of Mercy and Grace, on Passover, a criminal could be released that had been arrested by Rome.

And Pilate was looking for any way out of the predicament he was in. He had already been in a number of bad situations with the Jews and was concerned of an uprising and being reported back to Tiberius, which could mean the loss of his Job and worse, even the loss of his life.

He knew that Jesus was an innocent man, and was no threat to Rome and his conscious was screaming to let this man go.

In the time he had with Jesus and the Jews, He states seven times emphatically a number of ways.

“I find no fault in Him at all.”

Even his wife warns him, since she was tortured in a dream about him, to have nothing to do with this Holy man.

And to add to all of that

‘Pilate was uneasy. The words of Christ had impressed him more deeply than he would care to admit.’

They are profound and He knows it

The are different and He knows it.

He’s not like the other Rabbis and He knows it.

This man may look like a man but something is very unique about Him and He knows it.

“That He was innocent was clear; that Pilate was now guilty of the grossest injustice is equally patent. If the Roman governor found “no fault” in Christ he ought to have promptly released Him. But instead of yielding to the voice of conscience he proceeded to confer with those who thirsted for the Savior’s blood”

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1017). Swengel, PA: Bible Truth Depot.

So Pilate says

**39** Do you therefore want me to release to you the King of the Jews?”

This is a genuine offer, but is ripe with sarcasm.

He would love to rid himself of the Jesus Problem, but he doesn’t have the courage to do what is right...

“If Pilate had been stamped with integrity, his verdict would have ended the matter: Jesus would have

been released, and the Jewish authorities dismissed.

The cast of his question—*Do you want me to release ‘the king of the Jews’?*—suggests he was still trying to antagonize the authorities, since this was the title they specifically denied could be rightly ascribed to Jesus.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 595). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

There is not lack of animosity between Pilate and the Jews, and it is getting worse as he feels pressured into doing what he knows is wrong.

So the Choice is presented.

The Jewish leaders and now the growing crowd of Jews are offered a choice.

The Robber or the Redeemer.....

**40** Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

So instead of the Holy Son of God that never did one thing wrong. The Only Savior, The only Redeemer, The only True Lamb of God.

They choose Barabbas.

Now Barabbas was a robber.

## léstés: a robber

**Original Word:** ληστής, οὐ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** léstés

**Phonetic Spelling:** (lace-tace')

**Definition:** a robber

**Usage:** a robber, brigand, bandit.

3027 *lēstēs* – a thief ("robber"), stealing out in the open (typically with violence). **3027** /*lēstēs* ("a bandit, briard") is a thief who also plunders and pillages – an unscrupulous marauder (malefactor), exploiting the vulnerable without hesitating to use violence.

He was a *lēstēs* (lit. 'one who seizes plunder'). In the hands of some first-century authors, however, the word depicts not simply a brigand, but a terrorist (from the Roman point of view), a guerilla (from the nationalist perspective); hence niv's *had taken part in a rebellion*. He had participated in bloody insurrection (Mk. 15:7).

## Matthew 27:16 (NKJV)

<sup>16</sup> And at that time they had a **notorious** prisoner called Barabbas.

## Mark 15:7 (NKJV)

<sup>7</sup> ... Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion.

## Luke 23:19 (NKJV)

<sup>19</sup> who had been thrown into prison for a certain rebellion made in the city, and for murder.

## Acts 3:14 (NKJV)

<sup>14</sup> But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

All four canonical Gospels tell us a little of Barabbas (whose full name may have been Jesus Barabbas: there is a variant reading in support of the longer name in Mt. 27:16, 17).

Carson, D. A. (1991). *The Gospel according to John* (pp. 595–596). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**barabbas: "son of Abba," Barabbas,**

**Original Word:** Βαραββᾶς, ἄ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** Barabbas

**Phonetic Spelling:** (bar-ab-bas')

**Definition:** "son of Abba", Barabbas, the Israelite robber released instead of Christ

**Usage:** Barabbas.

**Word Origin**

of Aramaic origin **bar** and **Abba**  
hence, son of a father

The choice they have made is full of irony.

They choose Jesus Barabbas, Jesus son of a  
Father  
rather than

Jesus, the Son of God.

Jesus' Father is God, Barabbas, father is the Devil

One is innocent the other is guilty

One is Holy the other is unholy

One is God the other is ungodly.

One is the Savior, the other needs Saving

Their choice reflects the depth and darkness of the depravity of their heart. It also shows the immense hatred they have for Christ.

“Thus, at the instigation of the chief priests, who normally had nothing to do with Zealots and others interested in armed rebellion, the crowds call for the release of a man who has committed murder in his

struggle against Rome, while condemning a man falsely accused of being a danger to Rome

Carson, D. A. (1991). [The Gospel according to John](#) (p. 596). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

They will continue to double down on their determination to get rid of Christ. They will continue to call for His crucifixion, with more and more vitriol and anger. They will get louder and louder and trying to satisfy their thirst for blood.

They will get what they want. Only by the permission and ordination of God,  
Then the full weight of the wrath of God will fall on them.

“How very striking: the Jews *chose* Barabbas, and plunderers and blood-shedders have ruled over them ever since!! In this their history is without a parallel.”

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1017). Swengel, PA: Bible Truth Depot.

Luke 23:28–31 (NKJV)

<sup>28</sup> But Jesus, turning to them, said, “Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. <sup>29</sup> For indeed the days are coming in which they will say, ‘Blessed are the barren, wombs that never bore, and breasts which never nursed!’ <sup>30</sup> Then they will begin ‘to say to the mountains, “Fall on us!” and to the hills,

*“Cover us!”*’ <sup>31</sup> For if they do these things in the green wood, what will be done in the dry?”

Yet there is a Gospel side to this also.

God puts on display by vivid imagery, the Substitutionary sacrifice of Christ.

Barabbas is a murderer is deserving of death, is set free

Jesus who is innocent and not deserving of death, dies in his place.

### **Set Free from Guilt**

**2 Corinthians 5:21** (NKJV)

<sup>21</sup> For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

### **Set free from Wrath**

John 3:36 (NKJV)

<sup>36</sup> He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”



## Set free from Sin

Romans 6:5–7 (NKJV)

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection, <sup>6</sup> knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. <sup>7</sup> For he who has died has been freed from sin.

### Bad choice #1

The Jews Choose the Robber instead of the Redeemer

So they chose poorly

### Bad Choice #2

The Soldiers choose to Revile Him instead of Reverence Him

**19:1** So then Pilate took Jesus and scourged *Him*.

We will come back to Pilate in the last Bad choice. So for now, lets consider verse 2 and 3

**2** And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.

**3** Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

Mark adds,

**Mark 15:19** (NKJV)

<sup>19</sup> Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

**Mark 15:20** (NKJV)

<sup>20</sup> And when they (the soldiers) had mocked Him,

**Mark 15:15,21**

scourged *Him*,  
put His own clothes on Him, and led Him out to crucify Him.

These soldiers were professionals. Strong and capable warriors that knew how to torture someone. For them it was more than a job. It was sport. They fancied themselves professional torturers and loved

to see just how much they could make the victim suffer.

Their consciences had been seared long ago. The screams and the agony only fueled their lust for blood. They could come to work torture a man, crucify him and go home to their family and have a nice evening together and come back the next day and do the same thing over again.

At one level the cruelty depicted in these verses is nothing short of vulgarity.

**2** And the soldiers twisted a crown of thorns and put *it* on His head,

Probably the 'crown of thorns' was twisted together from the long spikes of the date palm, fashioned into a mock imitation of the radiate crowns oriental god-kings were depicted as wearing. The intention of the soldiers was rough mockery, but the long thorns (up to twelve inches) added to the blood and the pain

**2** And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.

The ‘purple robe’ was probably a military cloak flung around Jesus’ shoulders, mocking dress-up for a royal robe (*cf.* Carson, *Matt*, p. 573)

Carson, D. A. (1991). *The Gospel according to John* (p. 598). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**3** Then they said, “Hail, King of the Jews!” And they struck (Imp.A. Ind) Him with their hands.

**rhapisma: a blow (with a stick or the palm of the hand)**

**Original Word:** ῥάπισμα, ατος, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** rhapisma

**Phonetic Spelling:** (hrap'-is-mah)

**Definition:** a blow (with a stick or the palm of the hand)

**Usage:** a slap, blow on the cheek with the open hand.

## [Berean Literal Bible](#)

And they began coming up to Him and saying, "Hail, King of the Jews!" And they kept giving Him blows with the palm

### Mark adds,

**Mark 15:19** (NKJV)

<sup>19</sup> Then they **struck** (Imp.A. Ind) Him on the head with a reed and spat (Imp.A. Ind) on Him; and bowing the knee, they worshiped Him.

**struck** tuptó: to strike, smite, beat

**Original Word:** τύπτω

**Part of Speech:** Verb

**Transliteration:** tuptó

**Phonetic Spelling:** (toop'-to)

**Definition:** to strike, smite, beat

**Usage:** I beat, strike, wound, inflict punishment.

It would be at this time when Jesus would have his beard ripped out.

Pulling out the beard of a condemned man before crucifixion was a part of the humiliation that was carried out against those who were crucified. The historical records of the Jews, consistently describes

men who were condemned to death as having their beards torn from their faces.[1]

It is a record of antiquity that the men of this time period considered these actions to be the highest insult to their honor. To pull out the beard of any man, for any reason, was viewed as degrading and dishonorable.[2] For this reason, it is certain then that during the crucifixion of Jesus, the Roman soldiers, who were known for their brutality, pulled out Jesus' beard in handfuls rather than take the time to cut it with the sharp edge of a knife. Since it was the goal of His tormentors to inflict as much suffering on Jesus as possible and to insult and degrade Him as a man

### **Isaiah 50:6** (NKJV)

<sup>6</sup> I gave My back to those who struck *Me*,  
And My cheeks to those who plucked out the  
beard;  
I did not hide My face from shame and spitting.

Sadly, these were godless, pagan men, who had who did not understand the severity of the sin they were committing.

To a large extent, it seems that these men were ignorant sinners who thought they were just doing a job and having fun doing it.

When in fact there were striking the face that would one day look at them and say depart from me, you worker of iniquity.

They would beat him with rods, only one day to be ruled with a rod of iron.

They would rip the beard from the face that would one day return with a head with hair white as snow and eyes like a flame of fire.

### **Hebrews 10:26–31 (NKJV)**

<sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. <sup>28</sup> Anyone who has rejected Moses' law dies without mercy on *the testimony of two or three witnesses*. <sup>29</sup> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

<sup>30</sup> For we know Him who said, "*Vengeance is Mine, I will repay,*" says the Lord. And again, "*The Lord will*

*judge His people.*" <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

### **Bad Choice #2**

The Soldiers choose to Revile Him instead of Reverence Him

They chose poorly

### **Bad Choice #3**

Pilate chose to Scourge Him instead of Submit to Him

**19** So then Pilate took Jesus and scourged *Him*.

Some believe that this is the scourging with the cat of nine tails, which was horrific as we shall see.

But I do not believe that that is the case.

One of the challenges of a study in the Gospels is harmonizing the gospels.

Each Gospel, Matthew, Mark, Luke and John, look at the life of Christ from different perspectives.

Matthews as King



Mark as Servant

Luke as Son of Man

John as Son of God.

And there are some events in John that are not in any other gospel.

It does mean it isn't true, it just means there was lot of material and the Holy Spirit wanted us to know certain things.

And when it comes to the event leading up to the cross and after, it is important to look at all 4 gospels to get the full picture.

With that said, scourging of Christ presents problem here in the chronology of events.

Because in Mathew and Mark, the scourging comes after the sentence or deliverance to Crucify.

In John, It comes before...

So which is it.

Well to help with this we need to know few things.

Flogging administered by the Romans could take one of three forms:

the *fustigatio*, a less severe beating meted out for relatively light offences such as hooliganism, and often accompanied by a severe warning;

the *flagellatio*, a brutal flogging administered to criminals whose offences were more serious;

and the *verberatio*, the most terrible scourging of all, and one that was always associated with other punishments, including crucifixion.

This type of Scourging was a hideously cruel form of punishment. Jewish law set the maximum number of blows at forty (Deut. 25:3), and in practice the Jews gave a maximum of thirty-nine (to avoid accidentally exceeding forty blows; cf. 2 Cor. 11:24). The Romans, however, were not bound by any such restrictions.

Scourging was a hideously cruel form of punishment. The victim was stripped, bound to a post, and beaten by several torturers in turn. Jewish law set the maximum number of blows at forty (Deut. 25:3), and in practice the Jews gave a maximum of thirty-nine (to avoid accidentally exceeding forty blows; cf. 2 Cor. 11:24). The Romans, however, were not bound by any such restrictions. The punishment would continue until the torturers were exhausted, the commanding officer decided to stop it, or, as was often the case, the victim died. The whip consisted of a short wooden handle to which

several leather thongs, each with jagged pieces of bone or metal attached to the end, were fastened. As a result, the body could be so torn and lacerated that the muscles, bones, veins, or even internal organs were exposed. So horrible was this punishment that Roman citizens were exempt from it (cf. Acts 22:25). The scourging He endured left Jesus too weak to carry the crosspiece of His cross all the way to the execution site (Matt. 27:32). Pilate hoped that this brutalizing of Jesus short of death would satisfy the bloodthirsty mob

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 337–338). Chicago, IL: Moody Publishers.

The beatings were so savage that the victims sometimes died. Eyewitness records report that such brutal scourgings could leave victims with their bones and entrails exposed.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 597). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Also it is important to note that there are different words used.

### **John 19:1 (NKJV)**

**19** So then Pilate took Jesus and **scourged** *Him*.

**mastigoó**: to scourge Aorist Ind**Original Word:** μαστιγῶω**Part of Speech:** Verb**Transliteration:** mastigoó**Phonetic Spelling:** (mas-tig-o'-o)**Definition:** to scourge**Usage:** I flog, scourge, the victim being strapped to a pole or frame; met: I chastise.

3146 mastigóō – properly, to whip (scourge) with a mastigos (see 3148 /mástiks, a "whip"); to "flog (scourge) a victim, strapped to a pole or frame" (Souter); (figuratively) God sending severe pain in the best eternal interests of the believer (see Heb 12:6)

**Mark 15:15** (NKJV)

<sup>15</sup> So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had **scourged** *Him*, to be crucified.

**phragelloó**: to scourge Aorist A.Part**Original Word:** φραγελλῶω**Part of Speech:** Verb**Transliteration:** phragelloó**Phonetic Spelling:** (frag-el-lo'-o)**Definition:** to scourge**Usage:** I flagellate, scourge.

**Luke 23:16** (NKJV)

<sup>16</sup> I will therefore chastise Him and release *Him*”

**Luke 23:22** (NKJV)

<sup>22</sup> Then he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. I will therefore **chastise** Him and let *Him* go.”

**chastise**

**paideuó: to train children, to chasten, correct**

**Original Word:** παιδεύω

**Part of Speech:** Verb

**Transliteration:** paideuó

**Phonetic Spelling:** (pahee-dyoo'-o)

**Definition:** to train children, to chasten, correct

**Usage:** (a) I discipline, educate, train, (b) more severely: I chastise.

3811 paideúō (from 3816 /país, "a child under development with strict training") – properly, to train up a child (3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment).

There are three reasons, this is quite **unlikely** that this is the verberatio .

First, when an aorist participle (like Mark's *phragellōsas*) follows the finite verb on which it depends (*paredōken*, 'handed him over'), it usually refers to a succeeding event;

second, it is hard to imagine any Roman prefect administering the *verberatio* before sentencing; and

third, it is so brutal that it ill accords with the theme of Luke and of John, that Pilate at first found Jesus innocent and merely wanted to administer enough punishment to be able to appease Jewish officialdom and then let Jesus go.

Carson, D. A. (1991). *The Gospel according to John* (p. 597). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

(2) It is better to follow Sherwin-White (pp. 27–28), who argues that the flogging threatened in Luke and reported here in John is the *fustigatio*, the least severe form, and was intended partly to appease the Jews and partly to teach Jesus a lesson (*cf.* Luke's *paideusas*; John's *emastigōsen*, 'had [him] flogged', is a more generic description) for being something of a trouble-maker. The chronology of Luke and John is correct.

But this means that Jesus received a second scourging, the wretched *verberatio*, after the sentence of crucifixion was passed. This would hasten death, and the nearness of the special

Sabbath of that week provided the officials with some pressure to ensure that the agony of crucifixion, which could go on for days, would not be permitted to run on too long (Jn. 19:31–33).

This also explains why he was too weak to carry his own cross very far (*cf.* notes on v. 17).

Carson, D. A. (1991). *The Gospel according to John* (pp. 597–598). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**4** Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”

*A sevenfold answer is supplied in the Gospels.*

First, Judas declared “I have sinned in that I have betrayed *the innocent* blood” (Matthew 27:4)

Second, Pilate declared, “I find *no fault* in him” (John 19:4).

Third, of Herod Pilate said, “No, nor yet Herod: for I sent you to him; and, lo, *nothing* worthy of death is done unto him” (Luke 23:15).

Fourth, Pilate’s wife entreated, “Have thou nothing to do with that *just* man: for I have suffered

many things this day in a dream *because of him.*” (Matthew 27:19).

Fifth, the dying thief affirmed, “We receive the due reward of our deeds: but this man *hath done nothing amiss*” (Luke 23:41).

Sixth, the Roman centurion who glorified God, said, “Certainly this was a *righteous man*” (Luke 23:47).

Seventh, those who stood with the centurion acknowledged, “Truly this was *the son of God*” (Matthew 27:54)!

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1024). Swengel, PA: Bible Truth Depot.

**5** Then Jesus came out,  
wearing the crown of thorns and the  
purple robe. And *Pilate* said to them,  
“Behold the Man!”

a sorry sight, swollen, bruised, bleeding from those cruel and ridiculous thorns.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 598). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

He presents Jesus as a beaten, harmless and rather pathetic figure to make their choice of him as easy as possible. In his dramatic utterance *Here is the man!* (in Latin, *Ecce homo!*), Pilate is speaking with dripping irony: here is the man you find so



dangerous and threatening: can you not see he is harmless and somewhat ridiculous? If the governor is thereby mocking Jesus, he is ridiculing the Jewish authorities with no less venom.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 598). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

We fully believe that Pilate was here appealing to the Jews' pity. See, saith he, what He has already suffered! He had no need to say more. The shame, the bleeding wounds, were tongues sufficiently moving if only they had ears to hear. Pilate hoped that their wrath would now be appeased. Is He not already punished enough! It is surely striking that the Governor said not, "Behold *this* man," but, "Behold *the* man.

Never before had any other who had stood before his bar carried himself as this One. Never before had Pilate seen such quiet dignity, intrepid courage, noble majesty. He was deeply impressed, and avowed the Lord's uniqueness.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1025). Swengel, PA: Bible Truth Depot.

**6** Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him*, crucify *Him!*” Pilate said to them, “You take Him and crucify *Him*, for I find no fault in Him.”

The pitiful sight of the bleeding Savior softened them not a whir. Like beasts of prey that have tasted blood, they thirsted for more. The humiliating figure of their Messiah crowned with thorns by these heathen, instead of humbling, only infuriated them

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1025). Swengel, PA: Bible Truth Depot.

### **John 3:18–20 (NKJV)**

**18** “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. **19** And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. **20** For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

## Proverbs 1:28–29 (NKJV)

<sup>28</sup> “Then they will call on me, but I will not answer;  
They will seek me diligently, but they will not find  
me.

<sup>29</sup> Because they hated knowledge  
And did not choose the fear of the Lord,

**6** Pilate said to them, “You take Him  
and crucify *Him*, for I find no fault in  
Him.

Pilate responds with dismissive indignation and disgust: *You take him and crucify him*. The pronouns have emphatic force: *You take him ... I find no basis for a charge against him*

Carson, D. A. (1991). *The Gospel according to John* (p. 599). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Pilate was disgusted at their lawless clamor, indignant at their challenging his decision, angry at their insistence. “Take ye him,” if you want; “and crucify” if you dare. They had had the effrontery to appeal against the findings of *his* court, now he mocks them in regard to the impotency of their court, for according to their own admission, they were powerless (John 18:31)

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (p. 1026). Swengel, PA: Bible Truth Depot.

**7** The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

A careful comparison of the Gospel records reveals the fact that the Jews preferred just seven *indictments* against Christ.

First, they charged Him with threatening to destroy the temple (Matthew 26:61);

second, with being a “malefactor” (John 18:30);

third, with “perverting the nation” (Luke 23:2);

fourth, with “forbidding to give tribute to Caesar” (Luke 23:2);

fifth, with stirring up all the people (Luke 23:5);

sixth, with being king” (Luke 23:2);

seventh, with making Himself the Son of God (John 19:7). This sevenfold indictment witnessed to the *completeness* of their rejection of Him!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1027). Swengel, PA: Bible Truth Depot

They could get him on the others, but the last one they could claim a capital crime of blasphemy

### **Leviticus 24:16 (NKJV)**

<sup>16</sup> And whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the Lord*, he shall be put to death.

Jesus had calmed over and over to be God  
 By what he said and what He did.  
 He did said what Only God could say.  
 He claimed Authority as only God could claim  
 He did miracles that only God could do  
 He claimed the name of God as only God could do.

### **John 5:18 (NKJV)**

<sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

### **John 10:30–33 (NKJV)**

<sup>30</sup> **I and My Father are one.”**

<sup>31</sup> Then the Jews took up stones again to stone Him. <sup>32</sup> Jesus answered them, **“Many good works I**

have shown you from My Father. For which of those works do you stone Me?”

<sup>33</sup> The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

*So its no wonder that they brought it up.*

Mark 14:61–65 (NKJV)

<sup>61</sup> But He kept silent and answered nothing.

Again the high priest asked Him, saying to Him, “Are You the Christ, the Son of the Blessed?”

<sup>62</sup> Jesus said, “I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.”

<sup>63</sup> Then the high priest tore his clothes and said, “What further need do we have of witnesses? <sup>64</sup> You have heard the blasphemy! What do you think?”

And they all condemned Him to be deserving of death.

<sup>65</sup> Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, “Prophecy!” And the officers struck Him with the palms of their hands.

**8** Therefore, when Pilate heard that saying, he was the more afraid,

Pilat was already afraid, NOW He is more afraid.

**9** and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

This is even more fearful. He asking questions and Jesus isn't answering.

The time of Revelation is over.

You had your opportunity and you CHOSE Poorly.

Isaiah 53:3–11 (NKJV)

<sup>3</sup> He is despised and rejected by men,  
A Man of sorrows and acquainted with grief.  
And we hid, as it were, *our* faces from Him;  
He was despised, and we did not esteem Him.

<sup>4</sup> Surely He has borne our griefs  
And carried our sorrows;  
Yet we esteemed Him stricken,  
Smitten by God, and afflicted.

- 5 But He *was* wounded for our transgressions,  
He *was* bruised for our iniquities;  
The chastisement for our peace *was* upon Him,  
And by His stripes we are healed.
- 6 All we like sheep have gone astray;  
We have turned, every one, to his own way;  
And the Lord has laid on Him the iniquity of us all.
- 7 He was oppressed and He was afflicted,  
Yet He opened not His mouth;  
He was led as a lamb to the slaughter,  
And as a sheep before its shearers is silent,  
So He opened not His mouth.
- 8 He was taken from prison and from judgment,  
And who will declare His generation?  
For He was cut off from the land of the living;  
For the transgressions of My people He was  
stricken.
- 9 And they made His grave with the wicked—  
But with the rich at His death,  
Because He had done no violence,  
Nor *was any* deceit in His mouth.
- 10 Yet it pleased the Lord to bruise Him;  
He has put *Him* to grief.  
When You make His soul an offering for sin,  
He shall see *His* seed, He shall prolong *His* days,



And the pleasure of the Lord shall prosper in His hand.

<sup>11</sup> He shall see the labor of His soul, *and* be satisfied.  
By His knowledge My righteous Servant shall justify many,  
For He shall bear their iniquities.

Bad choice #1

The Jews Chose the Robber instead of the Redeemer

Bad Choice #2

The Soldiers chose to Revile Him instead of Reverence Him

Bad Choice #3

Pilate chose to Scourge Him instead of Submit to Him

Nowhere in Scripture, perhaps, is there a more striking and vivid demonstration of the sovereignty of God than Pilate's treatment of the Lord Jesus. First, Pilate was *assured* of His *innocency*, acknowledging, no less than seven times, "I find *no* fault in him." Second, Pilate *desired* to release Him: "Pilate therefore willing to release Jesus" (Luke 23:20); "I will let him go" (Luke 23:22); "Pilate *sought* to release him" (John 19:12); "Pilate was *determined* to let him go" (Acts 3:13), all prove that unmistakably. Third, Pilate was *urged*, most earnestly by none other than his own wife, *not to sentence Him* (Matthew 27:19.). Fourth, he actually *endeavored* to bring about His acquittal: he bade the Jews themselves judge Christ (John 18:31); he sent Him to Herod, only for Christ to be returned (Luke 23:7); he sought to induce the Jews to have him convict Barabbas in His stead (John 18:39, 40). Yet in spite of all, Pilate *did* give sentence that Christ should be crucified!

What does man's will amount to when it runs counter to the will of God? Absolutely nothing. Here was Pilate, the Roman governor of Judea, *determined* to release the Savior, yet prevented from doing so. From all eternity God had decreed that Pilate *should* sentence His Son to death, and all earth and hell combined could not thwart the purpose of the Almighty—He would not be *all-mighty* if they could! Christ was “delivered up (Greek) by the determinate counsel and foreknowledge of God” (Acts 2:23). As God's servant fearlessly announced, Both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do *whatsoever* thy hand and thy counsel *determined before* to be done” (Acts 4:27, 28). This is not simply “Calvinism,” it is the explicit declaration

of Holy Writ, and, woe be unto the one who dares to deny it. Christ *had to be* sentenced by Pilate because the eternal counsels of Deity had foreordained it. Moreover, Christ was dying for sinners *both* of the Jews and of the Gentiles, therefore Divine wisdom deemed it fitting that *both* Jews and Gentiles should have a direct hand in His death  
Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1020). Swengel, PA: Bible Truth Depot.

“The cruel injury inflicted on our Lord's body, in this verse, was probably far more severe than an English reader might suppose. It was a punishment which among the Romans generally preceded crucifixion, and was sometimes so painful that the sufferer died under it. It was often a scourging with rods, and not always with cords, as painters and sculptors represent. Josephus, the Jewish historian, in his ‘Antiquities,’ particularly mentions that malefactors were scourged and tormented in every way before they were put to death. Smith's Dictionary of the Bible says that under the Roman mode of scourging, ‘The culprit was stripped, stretched with cords or thongs on a frame, and beaten with rods’ ”

(Bishop Rile)Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1021). Swengel, PA: Bible Truth Depot.

why and how could men act so hateful to an innocent man

First, *who* was this One so brutally, so unrighteously treated? He was Immanuel, “God manifest in flesh,” and fallen man *hates* God. “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9). “The carnal mind is enmity against God” (Rom. 8:7). “Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: destruction and misery are in their ways” (Rom. 3:13–16). Never before or since did these awful facts receive such exemplification. Never were the desperate wickedness of the human heart, the fearful enmity of the carnal mind, and the unspeakable vileness of sin's ways, so unmistakably evidenced as when the Son of

God was “*delivered into the hands of men*” (Mark 9:31). All Divine restraint was withdrawn, and human depravity was allowed to show itself in all its naked hideousness. Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1022). Swengel, PA: Bible Truth Depot.

Second, this was *Satan’s hour*. Said the Savior to those who came to arrest Him in the Garden, “This is your hour, *and* the power of darkness” (Luke 22:53). On the day when sin entered the world, Jehovah announced that He would put enmity between the serpent and the woman, and between his seed and her seed (Gen. 3:15). That enmity was manifested when Christ became incarnate, for we are told, “And the dragon stood before the woman which was ready to be delivered, for to *devour* her child as soon as it was born” (Rev. 12:4), and he it was who moved Herod to slay all the young children in Bethlehem. But God interposed and the dragon was foiled. But now God hindered no longer.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1022). Swengel, PA: Bible Truth Depot.

Third, Christ was on the point of making atonement *for sin*, therefore sin must be revealed in all its enormity. Sin is *lawlessness*, therefore did Pilate scourge the innocent One. Sin is *transgression*, therefore did Pilate set aside all the principles and statutes of Roman jurisprudence. Sin is *iniquity* (injustice), therefore did these soldiers smite that One who had never harmed a living creature. Sin is *rebellion against God*, therefore did Jew and Gentile alike maltreat the Son of God. Sin is an *offense*, therefore did they outrage every dictate of conscience and propriety. Sin is *coming short of the glory of God*, therefore did they heap ignominy upon His Son. Sin is *defilement*, uncleanness, therefore did they cover His face with vile spittle.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1023). Swengel, PA: Bible Truth Depot.

Fourth, Christ was to die *in the stead* of sinners, therefore must it be shown what was righteously due them. The Law required “an eye for an eye and a tooth for a tooth,” a *quid pro quo*. All sin is a revolt against God, a treating of Him with contumacy, a virtual smiting of Him; therefore was Christ *scourged by sinners*.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1023). Swengel, PA: Bible Truth Depot.