

# John 19:4

Authorized King James Version (KJV)

Pilate therefore went forth again, and saith unto them,  
Behold, I bring him forth to you, that ye may know that I find  
no fault in him.

## Analysis

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**Behold, I bring him forth to you** (ἴδε ἄγω ὑμῖν αὐτὸν ἔξω)—The Greek ide (behold) commands attention to what follows: the Ecce Homo moment (v. 5). Pilate stages public spectacle, presenting the scourged Jesus as evidence that he poses no threat—surely this brutalized figure will satisfy their bloodlust.

**I find no fault in him** (οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν)—Pilate's second declaration of innocence (18:38; repeated in 19:6) establishes Jesus's blamelessness through multiple testimonies. The Greek aitian (fault, charge, cause for accusation) appears repeatedly; Pilate finds NONE. This is forensic vindication: the judge pronounces the accused righteous. Yet Pilate's tragic flaw emerges: he knows the truth but lacks courage to enforce it. Truth without conviction is useless. He seeks middle ground where none exists—you cannot partially crucify Truth. Pilate becomes history's embodiment of moral cowardice: knowing what's right, declaring what's right, yet doing what's wrong when pressure mounts.

## Historical Context

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Roman governors had absolute judicial authority (ius gladii—"right of the sword") in their provinces. Pilate's repeated declarations of innocence, followed by capitulation, reveal the gap between legal authority and political reality. He feared Jewish riots and reports to Rome (Tiberius was paranoid about provincial unrest).

Pilate's earlier conflicts with Jews made him vulnerable to accusations of misgovernment.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How does Pilate's triple declaration of innocence while proceeding to execute Jesus mirror your own knowing-but-not-doing moments?
2. What does Pilate's attempt to satisfy both truth and mob pressure teach about the impossibility of neutrality regarding Christ?
3. In what areas do you possess authority but lack the moral courage to use it righteously?

## Interlinear Text

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ἐξῆλθεν	οὖν	πάλιν	ἔξω	ὁ	Πιλᾶτος	Καὶ	λέγει	αὐτῷ	
went	therefore	again	forth	G3588	Pilate	and	saith	him	
G1831	G3767	G3825	G1854		G4091	G2532	G3004	G846	
Ἴδε	ἄγω	ὕμῖν	αὐτῷ	ἔξω	ἵνα	γνῶτε	ὅτι	ἐν	αὐτῷ
G1492	I bring	to you	him	forth	that	ye may know	that	in	him
	G71	G5213	G846	G1854	G2443	G1097	G3754	G1722	G846
οὐδεμίαν	αἰτίαν	εὕρισκω							
no	fault	I find							
G3762	G156	G2147							

## Additional Cross-References

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**John 19:6** (Parallel theme): When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

**John 18:38** (Parallel theme): Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

**Luke 23:4** (Parallel theme): Then said Pilate to the chief priests and to the people, I find no fault in this man.

**Luke 23:47** (Parallel theme): Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

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