

SBCOD Bible Study Notes

11-5-25

John 19

Pilate Hopes To Satisfy The Mob By Having Jesus Whipped And Mocked - Verses 1-6

¹ Then Pilate took Jesus and had him flogged. ² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe ³ and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face. ⁴ Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” ⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!” ⁶ As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!” But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

19:1 To grasp the full picture of Jesus’ crucifixion, read John’s perspective along with the other three accounts in Matthew 27, Mark 15, and Luke 23. Each writer adds meaningful details, but each has the same message— Jesus died on the cross, in fulfillment of Old Testament prophecy, so that we could be saved from our sins and be given eternal life.

19:1-4 Flogging could have killed Jesus. The usual procedure was to bare the upper half of the victim’s body and tie his hands to a pillar before whipping him with a three-pronged whip with pieces of lead in the prongs. The number of lashes was determined by the severity of the crime; up to 40 were permitted under Jewish law (Deuteronomy 25:3). After being flogged, Jesus also endured other agonies recorded here and in the other Gospels. The soldiers went beyond their orders to whip Jesus— they also mocked his claim to royalty by placing a crown on his head and a royal robe on his shoulders.

19:5-6 Jesus came out, wearing the crown of thorns and the purple robe: Pilate presented Jesus to the crowd as One beaten and mocked, with blood, sweat, and spit all over His body. Perhaps Pilate hoped the sad sight would make the crowd feel sorry for Jesus. Behold the Man: Pilate invited the crowd to look at this suffering One, and to look with careful consideration (behold). There is a sense in which Pilate spoke for God here, who invites all humanity to behold the Man, to see the Man of men, the Perfect Man, the tested and approved Ideal of all humanity.

Pilate Learns Of The Charge Against Jesus – Verses 7-9

⁷ The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.” ⁸ When Pilate heard this, he was even more afraid, ⁹ and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer.

19:7-9 The truth finally came out— the religious leaders had not brought Jesus to Pilate because he was causing rebellion against Rome, but because they thought he had broken their religious laws. Blasphemy, one of the most serious crimes in Jewish law, deserved the death penalty. Accusing Jesus of blasphemy would give credibility to their case in the eyes of Jews; accusing Jesus of treason would give credibility to their case in the eyes of the Romans. They didn’t care which accusation Pilate listened to, as long as he would cooperate with them in killing Jesus.

Pilate And Jesus Speak About Power – Verses 10-11

¹⁰ **“Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”** ¹¹ **Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”**

19:10 Throughout the trial we see that Jesus was in control, not Pilate or the religious leaders. Pilate vacillated, the Jewish leaders reacted out of hatred and anger, but Jesus remained composed. He knew the truth, he knew God’s plan, and he knew the reason for his trial. Despite the pressure and persecution, Jesus remained unmoved. It was really Pilate and the religious leaders who were on trial, not Jesus. When you are questioned or ridiculed because of your faith, remember that while you may be on trial before your accusers, they are on trial before God.

19:11 When Jesus said the man who delivered him to Pilate was guiltier than Pilate, he was not excusing Pilate for reacting to the political pressure placed on him. Pilate was responsible for his decision about Jesus. Caiaphas and the other religious leaders were guilty of a greater sin because they premeditated Jesus’ murder.

Pilate Brings Jesus Out For Judgment – Verses 12-13

¹² **From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”** ¹³ **When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).**

19:12-13 This veiled threat by the Jewish leaders pressured Pilate into allowing Jesus to be crucified. As Roman governor of the area, Pilate was expected to keep the peace. Because Rome could not afford to keep large numbers of troops in the outlying regions, they maintained control by crushing rebellions immediately with brute force. Pilate was afraid that reports to Caesar of insurrection in his region would cost Pilate his job and perhaps even his life. When we face a tough decision, we can take the easy way out, or we can stand for what is right regardless of the cost. If we know the good we ought to do and don’t do it, we sin (James 4:17).

The Crowd Rejects Jesus And Pilate Sentences Him To Death – Verses 14-16

¹⁴ **It was the day of Preparation of the Passover; it was about noon. “Here is your king,” Pilate said to the Jews.** ¹⁵ **But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your king?” Pilate asked. “We have no king but Caesar,” the chief priests answered.** ¹⁶ **Finally Pilate handed him over to them to be crucified.**

19:14-16 The Jewish leaders were so desperate to get rid of Jesus that, despite their intense hatred for Rome, they shouted, “We have no king but Caesar.” How ironic that they feigned allegiance to Rome while rejecting their own Messiah! Their own words condemned them, for God was to be their only true King, and they had abandoned every trace of loyalty to him. The priests had truly lost their reason for existence— instead of turning people to God, they claimed allegiance to Rome in order to kill their Messiah.

The Crucifixion Of Jesus – Verses 17-18

So The Soldiers Took Charge Of Jesus. ¹⁷ Carrying His Own Cross, He Went Out To The Place Of The Skull (Which In Aramaic Is Called Golgotha). ¹⁸ There They Crucified Him, And With Him Two Others—One On Each Side And Jesus In The Middle.

19:17 This place called Golgotha, “the Skull,” was probably a hill outside Jerusalem along a main road. Many executions took place here so the Romans could use them as an example to the people.

19:18 Crucifixion was a Roman form of execution. The condemned man was forced to carry his cross along a main road to the execution site, as a warning to the people. Types of crosses and methods of crucifixion varied. Jesus was nailed to his cross; some people were tied with ropes. Death came by suffocation because the weight of the body made breathing difficult as the victim lost strength. Crucifixion was a hideously slow and painful death.

Pilate’s public description of Jesus and His supposed crime – Verses 19-22

¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.” ²² Pilate answered, “What I have written, I have written.”

19:19 This sign was meant to be ironic. A king, stripped nearly naked and executed in public view, had obviously lost his kingdom forever. But Jesus, who turns the world’s wisdom upside down, was just coming into his kingdom. His death and resurrection would strike the deathblow to Satan’s rule and would establish Jesus’ eternal authority over the earth. Few people reading the sign that bleak afternoon understood its real meaning, but the sign was absolutely true. All was not lost. Jesus was King of the Jews—as well as the Gentiles and the whole universe.

19:20-22 The sign was written in three languages: Aramaic for the native Jews, Latin for the Roman occupation forces, and Greek for foreigners and Jews visiting from other lands. In a double irony, the multilingual sign declared that Jesus was Lord of all.

Soldiers divide Jesus’ clothing in fulfillment of prophecy – Verses 23-24

²³ When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. ²⁴ “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled that said, “They divided my clothes among them and cast lots for my garment.” So this is what the soldiers did.

19:23-24 Roman soldiers in charge of crucifixions customarily took for themselves the clothes of the condemned men. They divided Jesus’ clothing and cast lots to determine who would get his seamless garment, the most valuable piece of clothing. This fulfilled the prophecy in Psalm 22:18.

Jesus Entrusts His Mother Into John’s Care – Verses 25-27

²⁵ Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother there, and the disciple whom he loved

standing nearby, he said to her, “Woman,^[b] here is your son,” ²⁷ and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

19:25-27 Even while dying on the cross, Jesus was concerned about his family. He instructed John to care for Mary, Jesus’ mother. Our families are precious gifts from God, and we should value and care for them under all circumstances. Neither Christian work nor key responsibilities in any job or position excuse us from caring for our families. What can you do today to show your love to your family?

19:27 Jesus asked his close friend John, the writer of this Gospel, to care for Jesus’ mother, Mary, whose husband, Joseph, must have been dead by this time. Why didn’t Jesus assign this task to his brothers? As the oldest son, Jesus entrusted his mother to a person who stayed with him at the cross— and that was John.

The Death of Jesus – Verses 28-30

²⁸ Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. ³⁰ When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

19:28-30 Until this time, a complicated system of sacrifices had atoned for sins. Sin separates people from God, and only through the sacrifice of an animal, a substitute, could people be forgiven and become clean before God. But people sin continually, so frequent sacrifices were required. Jesus, however, became the final and ultimate sacrifice for sin. The word finished is the same as “paid in full.” Jesus came to finish God’s work of salvation (4:34; 17:4), to pay the full penalty for our sins. With his death, the complex sacrificial system ended because Jesus took all sin upon himself. Now we can freely approach God because of what Jesus did for us. Those who believe in Jesus’ death and resurrection can live eternally with God and escape the penalty that comes from sin.

Immediately After The Death Of Jesus By Crucifixion – Verses 31-37

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. ³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” ³⁷ and, as another scripture says, “They will look on the one they have pierced.”

19:31 It was against God’s law to leave the body of a dead person exposed overnight (Deuteronomy 21:23), and it was also against the law to work after sundown on Friday, when the Sabbath began. This is why the religious leaders urgently wanted to get Jesus’ body off the cross and buried by sundown.

19:31-35 These Romans were experienced soldiers. They knew from many previous crucifixions whether a man was dead or alive. There was no question that Jesus was dead when they checked him, so they decided not to break his legs as they had done to the other victims. Piercing his side and

seeing the sudden flow of blood and water (indicating that the sac surrounding the heart and the heart itself had been pierced) was further proof of his death. Some people say Jesus didn't really die, that he only passed out—and that's how he came back to life. But we have the witness of an impartial party, the Roman soldiers, that Jesus died on the cross (see Mark 15:44-45).

19:32-35 The Roman soldiers would break victims' legs to hasten the death process. When a person hung on a cross, death came by suffocation, but the victim could push against the cross with his legs to hold up his body and keep breathing. With broken legs, he would suffocate almost immediately. The graphic details of Jesus' death are especially important in John's record because he was an eyewitness.

19:36-37 Jesus died as the lambs for the Passover meal were being slain. Not a bone was to be broken in these sacrificial lambs (Exodus 12:46; Numbers 9:12). Jesus, the Lamb of God, was the perfect sacrifice for the sins of the world (1 Corinthians 5:7).

The Burial of Jesus – Verses 38-42

³⁸ Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. ³⁹ He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.^[e] ⁴⁰ Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. ⁴¹ At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. ⁴² Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

19:38-39 Four people were changed in the process of Jesus' death. The criminal, dying on the cross beside Jesus, asked Jesus to include him in his kingdom (Luke 23:39-43). The Roman centurion proclaimed that Jesus was surely the Son of God (Mark 15:39). Joseph and Nicodemus, members of the Jewish council and secret followers of Jesus (7:50-52), came out of hiding. These men were changed more by Jesus' death than by his life. They realized who Jesus was, and that realization brought out their belief, proclamation, and action. When confronted with Jesus and his death, we should be changed—to believe, proclaim, and act.

19:38-42 Joseph of Arimathea and Nicodemus were secret followers of Jesus. They were afraid to make this allegiance known because of their positions in the Jewish community. Joseph was a leader and honored member of the Jewish council. Nicodemus, also a member of the council, had come to Jesus by night (3: 1) and later tried to defend him before the other religious leaders (7: 50-52). Yet they risked their reputations to provide for Jesus' burial. Are you a secret believer? Do you hide your faith from your friends and fellow workers? This is an appropriate time to step out of hiding and let others know whom you follow.

19:42 As they buried Jesus, Nicodemus and Joseph had to hurry to avoid working on the Sabbath, which began Friday evening at sundown. This tomb was probably a cave carved out of the stone hillside. It was large enough for a person to walk into, so Joseph and Nicodemus carried Jesus' body into it. A large stone was rolled in front of the entrance.