

GOSPEL OF JOHN

EXEGESIS VERSE 1:

GNT John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἔμαστίγωσεν.

NAS John 19:1 **Then Pilate therefore took Jesus, and scourged Him.** *Τότε (correl. adv. of time; "Then") ὁ Πιλάτος (d.a. + n-nm-s) οὖν (infer. conj.) ἔλαβεν λαμβάνω (viaa--3s) τὸν ὁ Ἰησοῦν Ἰησοῦς (d.a. + n-am-s) καί (cc) ἔμαστίγωσεν. μαστιγόω (viaa--3s; "scourged"; the general word for a "beating"; the severity of the whipping/scourging would be determined by the crime one had committed; it could be administered with rods or with a "scourge", a small handled whip fitted with several pieces of leather, the ends of which were weighted with small pieces of bone or metal; used 7x; the more serious word for scourging, "φραγελλόω" used 2x, Mat.27:26; Mar.15:15, indicates the more rigorous and painful whipping that occurred in conjunction with a crucifixion)*

ANALYSIS VERSE 1:

1. **Pilate**, still unsuccessful securing a release, now fulfills his promise to have **Jesus** punished (Luk.23:16,20,22) and **then therefore took Jesus, and scourged Him**.
2. Still faced with the dilemma of appeasing the Jews, avoiding Roman censure, and having to deal with a man that he had pronounced innocent, he continues to “play the field” of appeasement that results in a failure to properly exercise his authority while abusing it.
3. **Pilate** is a prime example of a “political” authority that rather than sticking to his guns in the decisions he makes as an authority, now finds himself reflective of someone that is “wish-washy”, non-dependable and a sorry excuse in his exercise of power.
4. Principle: As an authority, when a decision is made to execute your authority, do so, and unless unequivocal evidence can be presented factually or doctrinally to overturn your decision, enforce your decision through to the end.
5. Principle: You cannot play the fence of partiality and favoritism but must make decisions based on what is right and BD as your ultimate authority.
6. Principle: Otherwise, you will present yourself to others only as a tool for manipulation in getting their own way, open yourself up to argumentative opponents and attach to yourself a reputation as being “weak”.
7. Pilate’s motive here is obviously to rid himself of this problematic case, save face, and appease the Jews.

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8. Perhaps he felt that the public beating of **Jesus** would satisfy the religious leaders, but probably more it had to do with regaining the sympathy of the crowd initially revealed (Mar.15:8) seeking to regain the upper hand.
9. In any case, as we will observe, the ploy is not successful.
10. The term John uses for “scourging” here is the more general term and indicates a lesser beating though still extremely painful.
11. It is the first of two beatings that **Jesus** will undergo during this trial, the second the more serious of the two as the final prelude to His sentencing of crucifixion.
12. A soldier that was adept at using the scourge and inflicting maximum punishment and pain via the chosen tool generally administered Roman scourging.
13. The scourging in view is generally accepted as a “flagello” (Latin) with the typical Roman whip with pieces of metal or bone attached.
14. However, Matthew and Mark denote that a reed was also used to inflict pain around Jesus’ face and head in the second scourging He underwent. Mat.27:30; Mar.15:19
15. Josephus tells us that “a certain Jesus, son of Ananias, was brought before Albinus and flayed to the bone with scourges”.
16. During the time of Polycarp, a church leader in Smyrna during the 2nd century AD, Eusebius (a church historian c 350 AD) states that “certain martyrs were torn by scourges down to deep-seated vein and arteries, so that the hidden contents of their bodies, their entrails and organs were exposed to sight”.
17. It is well known and not unexpected that men often died from the torture inflicted by this means of punishment.
18. The degree of pain and damage **Jesus** endured here obviously would not be life threatening per se, since it is Pilate’s intentions to try and free **Jesus**, but neither was it just a “spanking”, since **Pilate** knew he would have to present enough “blood” to satisfy the Jews.
19. It is sufficient to say that the scourging here in and of itself would be enough to make most men scream out in pain.

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EXEGESIS VERSES 2 – 3:

GNT John 19:2 καὶ Οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ Ἰμάτιον πορφυροῦν περιέβαλον αὐτόν

NAS John 19:2 **And the soldiers wove a crown of thorns and put it on His head,** καί (cc) οἱ ὁ στρατιῶται στρατιώτης (d.a. + n-nm-p; “the soldiers/common soldiers”; here obviously Roman troops; used 26x) πλέξαντες πλέκω (circ. Ptc./a/a/nm-p; “after weaving/intertwining/plaiting/braiding”; used 3x) στέφανον στέφανος (n-am-s; “a wreath/crown”; it denotes a victors wreath; used 25x; while there is a distinction between a “kings crown/διάδημα” and “wreath”, it is of no matter as it was intended to mock royalty) ἐξ ἐκ (pAbl) ἀκανθῶν ἄκανθα (n-gf-p; “thorns/thistles/brambles”; used 14x; some have speculated that this thorn was the date palm, Phoenix dactylifera, which is called fierce and formidable) there is no “and” in the Grk. Ἐπέθηκαν ἐπιτίθημι (viaa—3p; “placed it upon/put it on”) αὐτοῦ αὐτός (nrgm3s) τῇ ἡ κεφαλῇ, κεφαλῇ (d.a. + n-df-s; “head”) **and arrayed Him in a purple robe;** καί (cc) περιέβαλον περιβάλλω (viaa—3p; “cast around/put around/arrayed/clothed”) αὐτόν αὐτός (nram3s; ref. Jesus) πορφυροῦν πορφυροῦς (a—an-s; “purple”; used 4x; symbol of royalty) Ἰμάτιον (n-an-s; “garment/clothing”; here a robe/cloak; same as 13:4,12)

GNT John 19:3 καὶ Ἦρχοντο πρὸς αὐτόν καὶ ἔλεγον, Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἔδίδουσαν αὐτῷ ράπισματα.

NAS John 19:3 **and they began to come up to Him, and say, “Hail, King of the Jews!”** καί (cc) ἤρχοντο ἔρχομαι (viIPFd—3p; “they were coming”; ref. the soldiers; IPF denotes continuous action; they were coming one after another) πρὸς (pa) αὐτόν αὐτός (nram3s) καί (cc) ἔλεγον, λέγω (viIPFa—3p; “were saying”) Χαῖρε χαίρω (vImp.pa—2s; “You rejoice”; used as a greeting or salutation, hence; “Hail”) ὁ βασιλεύς (d.a. + n-vm-s; “the King”) τῶν ὁ Ἰουδαίων· Ἰουδαῖος (d.a. + ap-gm-p) **and to give Him blows in the face.** Καί (cc) ἐδίδουσαν δίδωμι (viIPFa—3p; “were giving”) αὐτῷ αὐτός (nrdm3s; ref. Jesus) ράπισματα. ράπισμα (n-an-p;

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“blows/slaps/cuffs” to the head area; possibly is with reeds, as with the second scourging, symbolizing Jesus’ kingly scepter used against Him)

ANALYSIS VERSES 2 – 3:

1. While injustice is modus operandi in the scourging of an innocent party, John now reflects upon the more sadistic nature of the injustice at hand.
2. Some may try and rationalize the actions of these verses as simply a ploy by Pilate to just further humiliate Jesus in order to gain His freedom.
3. However, that the actions could not be observed by **the Jews** (cp. vss.4,5 where both Pilate and Jesus “come outside” where **the Jews** are) determines the scenario as simply “entertainment” to fill in the gap.
4. **The Roman soldiers** under Pilate’s command, begin to engage in some rather crude and vicious horseplay.
5. After the scourging, they **wove a crown of thorns and put it on His head**.
6. The type of thorns has been identified with various species, but a strong case has been made for the Phoenix dactylifera, or date palm, common to that region and well adapted to form a “radiate **crown**”.
7. The radiate **crown** was such as oriental god-kings were depicted as wearing on their coins.
8. This was essentially a **crown** that the spikes would radiate outward from the **head** and signified that the wearer was divine.
9. Obviously, to state this was the purpose of the **soldiers** is impossible, though if it was they inadvertently presented Christ as the God-King.
10. What is sure is that their main intention was to be insulting and extremely painful.
11. The wearing of the **thorns** points to the principle that Jesus became a curse for us. Gen.3:17-18; Gal.3:13
12. Next, **the soldiers** continue to mock the fact that Jesus claims to be a king **and arrayed Him in a purple robe**.
13. This would have been put on **Him** after the beating while the flesh was opened and bleeding.
14. The **robe** was a garment called a χλαμύς/chlamus; a kind of cloak worn by soldiers, military officers, kings and emperors.
15. This particular **robe** was probably the same “*gorgeous robe*” put upon Jesus by Herod from his own kingly wardrobe, removed earlier for the scourging and now put back around Him for their sport. Cp. Luk.23:11
16. As they circled around Jesus, paying mock homage to **Him**, they **began to come up to Him, and say, “Hail, King of the Jews!” and to give Him blows in the face**.
17. The “**blows**” to the **face** or head area were intended as a demeaning insult and overtly mocks the authority Jesus’ has placed upon Himself by proclaiming He is a **King**.
18. This representation is seen in the use of the reed for the beating, symbolizing a king’s scepter/staff, a sign of his authority, as recorded in the final act of mocking before crucifixion. Mat.27:29-30; Mar.15:19

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19. It is amazing as to all of the parallels spiritually these men were reflecting in their actions in that what they mocked pictures the reality concerning Christ and their own spiritual deprivation and rebellion.
20. This was the 2nd of the 3 times that Jesus was mocked and abused by **the soldiers**:
 - A. The first occurred before Herod. Luk.23:11
 - B. The second here in Pilate's attempt to secure Jesus' release. Joh.19:1-5
 - C. The third after His official condemnation and sentence of crucifixion. Mat.27:26-31; Mar.15:15-20
21. It should be remembered that Jesus had been similarly abused at the hands of **the Jews**, before the assembled Sanhedrin. Mat.26:67-68; Mar.14:65
22. Each of the abuses increased in severity so that, by the time Jesus was led to Golgotha, He was in no physical condition to bear His own cross. Mat.27:32; Mar.15:21
23. Jesus knew that the prophetic word predicted much suffering, including, mockery, scourging, being spit upon, etc. Isa.50:4-7; 52:14; 53:4-8; Mat.20:17-19; Mar.10:32-34; Luk.18:31-33; Joh.18:4
24. The eschatological irony is that the One that they are now abusing and mocking will one day stand over them as **King** and Judge, and they will all have to acknowledge that Jesus Christ is Lord. Phi.2:9-11

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EXEGESIS VERSES 4 – 6:

GNT John 19:4 Καὶ Ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ Λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

NAS John 19:4 **And Pilate came out again, and *said to them, “Behold, I am bringing Him out to you,** *Καί (cc) ὁ Πιλάτος (d.a. + n-nm-s) ἐξῆλθεν ἐξέρχομαι (viaa—3s; “came out from”) ἔξω (adv.; “outside/out of doors”; denotes that the scourging and mocking took place inside the Praetorium isolated from the crowd) πάλιν (adv.) καί (cc) λέγει λέγω (vipa—3s) αὐτοῖς, αὐτός (npdm3p; ref. the crowd) Ἴδε (part. of interjection; “Behold/Look!”) ἄγω (vipa—1s; “I am bringing/ leading”) αὐτὸν αὐτός (npam3s; ref. Jesus) ἔξω, (adv.; “outside”) ὑμῖν σύ (npd-2p; ref. the crowd) **that you may know that I find no guilt in Him.”** Ἴνα (cs; purpose) γνῶτε γινώσκω (vsaa—2p; “you may know”) ὅτι (cc; intro. Indir. Disc.) εὐρίσκω (vipa—1s) οὐδεμίαν οὐδεῖς (a-caf-s; “no thing/not even one aspect”) αἰτίαν αἰτία (n-af-s; “guilt/grounds for accusation/fault”) ἐν (pL) αὐτῷ. αὐτός (npLm3s; ref. Jesus)*

GNT John 19:5 ἐξῆλθεν οὖν ὁ ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ Λέγει αὐτοῖς, ἰδοὺ Ὁ ἄνθρωπος.

NAS John 19:5 **Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate *said to them, “Behold, the Man!”** *ὁ ἰησοῦς (d.a. + n-nm-s) οὖν (infer. Conj.) ἐξῆλθεν ἐξέρχομαι (viaa—3s) ἔξω, (adv.; “outside”) φορῶν φορέω (circ. Ptc./p/a/nm-s; “while wearing”) τὸν ὁ στέφανον στέφανος (d.a. + n-am-s; “crown/wreath”) ἀκάνθινον ἀκάνθινος (a—am-s; “thorny/of thorns”) καί (cc) πορφυροῦν πορφυροῦς (a—an-s; “purple”) τὸ ἱμάτιον. (d.a. + n-an-s; “robe”) καί (cc) λέγει λέγω (vipa—3s; Pilate is the subject) αὐτοῖς, αὐτός (npdm3p; ref. the crowd) ἰδοὺ (part. interj.) ὁ ἄνθρωπος. (d.a. + n-nm-s)*

GNT John 19:6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ Σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

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NAS John 19:6 **When therefore the chief priests and the officers saw Him, they cried out, saying, “Crucify, crucify!”** ὅτε (*temp. conj.*; “When”) οὖν (*infer. Conj.*) οἱ ὁ ἀρχιερεῖς ἀρχιερεύς (*d.a. + n-nm-p*; “the high priests/chief priests”) καί (*cc*) οἱ ὁ ὑπηρέται ὑπηρέτης (*d.a. + n-nm-p*; “the officers/temple police”) εἶδον ὀράω (*viaa—3p*) αὐτὸν αὐτός (*npam3s*; *ref. Christ*) ἐκραύγασαν κραυγάζω (*viaa—3p*; “they cried out/shouted”) λέγοντες, λέγω (*circ. Ptc./p/a/nm-p*) Σταύρωσον σταυρόω (*vImp./aa—2s*; “Crucify/Nail to a cross!”; *used 46x*) σταύρωσον. σταυρόω (*vImp./aa—2s*) **Pilate *said to them, “Take Him yourselves, and crucify Him, for I find no guilt in Him.”** Ὁ Πιλάτος, (*d.a. + n-nm-s*) λέγει λέγω (*vipa—3s*) αὐτοῖς αὐτός (*npdm3p*) Λάβετε λαμβάνω (*vImp./aa—2p*) αὐτὸν αὐτός (*npam3s*; *ref. Jesus*) ὑμεῖς σύ (*npn-2p*; *emphatic*; “yourselves”; *ref. religious leaders and enforcers*) καί (*cc*) σταυρώσατε· σταυρόω (*vImp.aa—2p*; “you all crucify”; “Him” understood *ref. Jesus*) γάρ (*explan. Conj.*) ἐγώ (*npn-1s*; *emphatic*) οὐχ οὐ (*neg. +*) εὕρισκω (*vipa—1s*) αἰτίαν. αἰτία (*n-af-s*; “guilt”) ἐν (*pL*) αὐτῷ αὐτός (*npLm3s*; *ref. Jesus*)

ANALYSIS VERSES 4 – 6:

1. After the scourging and the soldier’s fill of mocking is over, **Pilate came out again**, re-addressed the Jews **and said to them, “Behold, I am bringing Him out to you”**.
2. These verses note that Jesus’ punishment and mocking episode took place somewhere inside of the Praetorium, out of sight of the assembled crowd.
3. **Pilate** announces to the assembly that the purpose for now parading **Jesus** in front of them is **that “you may know that I find no guilt in Him”**.
4. He announces for the second time in John that there is no legitimate charge of breaking Roman law that can be proved against **Jesus**.
5. **Pilate** now hopes that since **Jesus** has been scourged, beaten and bloodied, the crowd will realize His innocence.
6. To bring **Jesus out** in this condition is designed to provide evidence that even with punitive torture, **Jesus** has given no evidence to **Pilate** of any collaboration of insurgency against Rome.
7. In addition, **Pilate** poses **Jesus** still in His mock king getup and **Jesus therefore came out, wearing the crown of thorns and the purple robe**.
8. After mocking **Jesus**, **Pilate** sees value in keeping **Jesus** dressed up in “costume” as beneficial in facilitating his goal.
9. By showing **Him** caricatured as royalty, he plays on the crowd’s own sadistic side that they have revealed, hoping to set a lighter mood in their approach to **Jesus**.

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10. In Pilate's thinking, if he can get the crowd to laugh at **Jesus** in "costume" (as he and the soldiers have been doing), then maybe he could diffuse the hatred now being exuded.
11. In addition, to present **Jesus** in such disgrace and overtly beaten, it would serve to play on any sympathy initially portrayed by some of the crowd and continue to help swing the momentum Pilate's way.
12. Pilate's introduction of **Jesus** in this abused fashion states clearly his read on **Jesus** as he **said to them, "Behold, the Man!"**
13. **Pilate** makes clear to the crowd that he regards **Jesus** no more or less than any other normal male human being and for sure not the caliber of threat that one might be in any claim to kingship.
14. The phrase, "**Behold, the Man!**" is used in classical Greek with the nuance of "the poor or pitiful **Man**".
15. His phrasing and introduction is designed to be coupled with Jesus' beaten and sadistically comic appearance to emphasize that it is ludicrous to even consider any **man** as a threat that has been humiliated in such fashion.
16. In essence, **Pilate** is "painting" the Jews a picture designed to destroy the lofty notions they have placed upon Christ as a king with one that he considers reality; just another **man** that is easily subdued and taken advantage of.
17. In other words, **Pilate** is now trying to "dramatize" Jesus' innocence and how baseless the charges are that He is a threat to Rome, that have been brought against **Him**.
18. Again the irony in that Pilate's comment of **Jesus** as **the Man** is in reality true as He is "**the Man**".
19. **Jesus** is **the** perfect **Man**, being the God/**Man**, and will one day execute the appropriate judgment upon all that have looked upon **Him** that day.
20. While Pilate's ploy may have worked with normal people and under normal circumstances, the religious leaders and situation confronting him are not "normal".
21. After Jesus' entrance, before any of the crowd that actually had any compassion in their beings could vocally respond with any affect, **the chief priests and the officers, when therefore they saw Him, they cried out, saying, "Crucify, crucify!"**
22. Their seeing **Jesus** did not cause them to change their mind, but only aroused more vehemently their murder lust.
23. Their hatred of **Jesus** has been festering for several years and their murder plot has been brewing for some time, so they are in no mood to fail at this point.
24. That the **officers**/temple police enjoined the high **priests** in their one word chant implies the "Gestapo" rule the religious leaders have established.
25. That the law enforcers of Judaism are right along side their authorities in this regard smacks of their roles as essentially hired "henchmen" to facilitate whatever the religious leaders decide.
26. It is obvious that these men were under orders to comply and support the **chief priests** in all aspects of this case if they had any desire to keep their jobs.
27. The purpose for the one word chant is that it could easily and readily be taken up by the crowd once again, as they had been coached already to do so. Mat.27:20; Mar.15:11-14

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28. **Pilate** is now faced once again with failure of plan and with obvious frustration and disdain **said to them, “Take Him yourselves, and crucify Him, for I find no guilt in Him”**.
29. For the third time he passes the verdict of “innocent” upon **Jesus**.
30. **Pilate** had no regard for the Jews, and certainly understood that they were attempting to get him to endorse the decision of their kangaroo court.
31. It is obvious that he did not like the position he has been put into and is attempting everything he can think of to rid himself of this problem.
32. He recognized that the Jews had brought **Jesus** before him out of envy and that they had no lofty motivations in their judgment passed.
33. He did not much care for all this, or for the people that were attempting to force him into a corner.
34. As the governor of Judea, he was used to using political pressure, but not used to being the object of it.
35. The exasperation of his response notes that he is fed up with these obnoxious Jews and is ready to get this case over with.
36. He knew full well that the Jews did not have the power to **crucify Jesus** and it was that very reason they were before him.
37. Further, crucifixion was not something that was authorized by Jewish law.
38. His sarcastic and petulant (huffy/ill-tempered) response denotes that **Pilate** has to once again retreat in his tactics.
39. In addition and as before, it is designed to put the Jews on notice that he still remains the ultimate authority in this case and that at least that respect is due him.
40. He is hoping that since this approach worked once before (vs.31), it will work again.

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EXEGESIS VERSES 7 – 8:

GNT John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν· καὶ Κατὰ Τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.

NAS John 19:7 **The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.”** Οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (d.a. + ap-nm-p) ἀπεκρίθησαν ἀποκρίνομαι (viad—3p) αὐτῷ αὐτός (npdm3s; ref. Pilate) Ἡμεῖς ἐγώ (npn-1p) ἔχομεν ἔχω (vipa—1p) νόμον νόμος (n-am-s; “a law”) καί (cc) κατὰ (pa; “according to/under that/by that”) τὸν ὁ νόμον νόμος (d.a. + n-am-s; the d.a. denotes the specifics of the principle of law in view) ὀφείλει ὀφείλω (vipa—3s; “He ought/ is indebted to/owes”; same as 13:14) ἀποθανεῖν, ἀποθνήσκω (compl. Inf./aa-; “to die”) ὅτι (causal conj.) ἐποίησεν. ποιέω (viaa—3s; “He made/did”) ἑαυτὸν ἑαυτοῦ (reflex. Pro./am3s; “Himself”) “to be” supplied υἱὸν υἱός (n-am-s) θεοῦ θεός (n-gm-s)

GNT John 19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

NAS John 19:8 **When Pilate therefore heard this statement, he was the more afraid;** Ὅτε (temp. conj.; “When”) ὁ Πιλάτος (d.a. + n-nm-s) οὖν (infer. Conj.) ἤκουσεν ἀκούω (viaa—3s) τοῦτον οὗτος (near dem. Pro./am-s) τὸν ὁ λόγον, λόγος (d.a. + n-am-s; “word/statement”) μᾶλλον (compar. Adv.; “more/to a greater degree”) ἐφοβήθη, φοβέομαι (viad—3s; “afraid/frightened/alarmed”)

ANALYSIS VERSES 7 – 8:

1. Pilate’s indirect reminder to **the Jews** that they can not effectuate capital punishment without his direct authorization and Roman facilitation has its desired affect for them to back off and approach him with a more civil tone.
2. This section of John marks Pilate’s last attempt in a release for Jesus. Vss.6b-15
3. **The Jews** realize that **Pilate** is not going to cater completely to their trumped up charge of insurrection and now take advantage of his stand for Roman **law** by appealing to their own **law** and **answered him**. “**We have a law, and by that law He ought to die because He made Himself out to be the Son of God**”.
4. The particular **law** that they bring forth is that of blasphemy. Lev.24:16

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5. The particular form of blasphemy in view is that of Jesus' declaration of being Divine in nature.
6. It is clear that Jesus' claims *to be the Son of God* were well understood by **the Jews**, and had been for some time. Joh.5:18; 8:58-59; 10:33
7. While on the surface it may appear that **the Jews** are coming "clean" with **Pilate** and now telling him the real reason they want Him dead, their approach has a more sinister and legal purpose.
8. To this point, **Pilate** at the most only regards Jesus as possibly a trouble maker amongst the hierarchy of Jewish leadership and the whole situation is internal with them with no reaching effects towards Rome.
9. Their response must be understood in light of the fact that they are not backing down from their claim that Jesus is a rebel king (Joh.19:12b), but that in addition to His claim of being king, He has also claimed to be Divine.
10. **The Jews** reference to their **law** is designed to essentially to upstage Pilate's understanding of **law**, in which he find's Jesus innocent of insurrection, by using their **law** to introduce new evidence that has a bearing on the meaning of insurrection.
11. In other words they are saying that Jesus not only makes Himself out to be a king, but also makes Himself out to be Divine in nature, which according to Jewish **law** is an ultimate act of sedition and deserving of death.
12. Therefore that Jesus declares Himself as God, which **the Jews** are saying is false, is sedition of the worse kind, because by making Himself out to be God, He is not only claiming kingship of Israel, but by implication a Divine ruler that would also have authority over any nation currently ruling over Israel i.e., Rome.
13. The current legal appeal to **Pilate** in Rome vs. Christ is to introduce a **law** of their own that **Pilate** should consider as an underwriter to Roman **law** in his interpretation of treason against Rome.
14. That **Pilate** cannot find any physical evidence to render Jesus as guilty, then maybe he can find evidence based on religious beliefs.
15. **The Jews** appeal to Roman Pantheism (belief in many gods) and superstition and place before **Pilate** a consideration he needs to entertain, since if Jesus' claim in this regard is indeed true, then He in effect is dealing with one that is truly a danger to Rome.
16. **The Jews** use Pilate's religiosity to apply a legal "technicality" that **the Jews** now introduce as to "how" Jesus is making Himself out to be a king, that will finally push **Pilate** over the edge and succumb to their desires. Vss.12-13a
17. That **Pilate** indeed adhered to pagan superstition and took serious this new charge that Jesus claimed some sort of divine nature is seen clearly in vs.8, "**When Pilate therefore heard this statement, he was the more afraid**".
18. While John has not stated that **Pilate** was **afraid** before, the combination of circumstances has produced no little concern on his part.
19. In addition to the possibility of Jewish riot, earlier in the proceedings his wife had sent him a message with regard to a nightmare she had the previous night that involved Jesus. Mat.27:19
20. **Pilate**, an unbelieving pagan was well aware of the stories of gods appearing in human guise.
21. Obviously he would not want to use his power to harm a manifestation of any deity.

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22. Now that possibility in light of the scourging, etc. that has already occurred, coupled with possible legal implications that **the Jews** have introduced that would bear upon this matter, **Pilate** goes into a deeper state of paranoia.
23. On the one hand if Jesus claim were indeed true, **Pilate** would fear some sort of divine judgment for mistreating a deity or the offspring of deity.
24. Otherwise, even if Jesus is not divine, the argument **the Jews** have introduced carries a weight of prosecution sufficient to force him to reverse his decision of innocence loosing face before **the Jews**, or worse damaging his political career if the case went to higher Roman authority.
25. Deification was an attribute only applied to a Caesar and other Roman imperial rulers. Cf. Encyclopaedia Britannica; Macropaedia; Vol.15, p.1062
26. The irony, as seen even today, is that **Pilate** is not concerned about offending the only true God or righteous justice applied to others, but is more concerned with his religious superstition and career.
27. His superstition will reign briefly, but his own base desires for political self-preservation will ultimately rule.

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EXEGESIS VERSES 9 – 11:

GNT John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

NAS John 19:9 **and he entered into the Praetorium again, and *said to Jesus, "Where are You from?" But Jesus gave him no answer.** καί (ch) εἰσῆλθεν εἰσέρχομαι (viaa--3s; "he entered into") εἰς (pa) τὸ πραιτώριον (d.a. + n-an-s; "the Praetorium") πάλιν (adv.; "again") καί (cc) λέγει λέγω (vira--3s) τῷ ὁ Ἰησοῦ, Ἰησοῦς (d.a. + n-dm-s) Πόθεν (interr. adv.; "Where/From what place?") εἶ εἰμί (vira--2s) σύ; (nprn-2s) δέ (ch) ὁ Ἰησοῦς (d.a. + n-nm-s) ἀπόκρισιν ἀποκρίσις (n-af-s; "a response/answer/reply"; same as 1:22) οὐκ οὐ (neg. +) ἔδωκεν δίδωμι (viaa--3s; lit. "did not give") αὐτῷ. αὐτός (npdm3s; ref. Pilate)

GNT John 19:10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαί σε καὶ ἐξουσίαν ἔχω σταυρώσαί σε;

NAS John 19:10 **Pilate therefore *said to Him, "You do not speak to me? ὁ Πιλάτος, (d.a. + n-nm-s) οὖν (infer. conj.) λέγει λέγω (vira--3s) αὐτῷ αὐτός (npdm3s; ref. Jesus) οὐ (neg. +) λαλεῖς; λαλέω (vira--2s; "You do not speak?") Ἐμοὶ ἐγώ (npd-1s) Do You not know that I have authority to release You, and I have authority to crucify You?" οὐκ οὐ (neg. +) οἶδας οἶδα (viPFa--2s; "Do You not know?") ὅτι (cc; intro. indir. disc.) ἔχω (vira--1s; "I have") ἐξουσίαν ἐξουσία (n-af-s; "authority"; emphatic position before the verb) ἀπολύσαί ἀπολύω (inf. of purpose/aa-; "to release/set free") σε σύ (npra-2s; ref. Jesus) καί (cc) ἔχω (vira--1s) ἐξουσίαν ἐξουσία (n-af-s; emphatic position) σταυρώσαί σταυρόω (inf. of purpose/aa-; "to crucify") σε; σύ (npra-2s)**

GNT John 19:11 ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

NAS John 19:11 **Jesus answered, "You would have no authority over Me, unless it had been given you from above; Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s)**

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Οὐκ οὐ (neg. +) *εἶχες ἔχω* (viIPFa--2s; "You would not have" +) *οὐδεμίαν οὐδείς* (a-caf-s; emphatic; "not even one/no not one"; the sense is "not one bit of"; this Grk word is incorporated into the English "no") *ἐξουσίαν ἐξουσία* (n-af-s) *κατ' κατὰ* (pg; "down upon/over") *ἐμοῦ ἐγώ* (npg-1s) *εἰ μή* (part. + neg.; "unless/except") *ἦν εἰμί* (viIPFa--3s; periphrastic constr. +) *δεδομένον δίδωμι* (circ. ptc./PF/p/nn-s; lit. "it was having been given") *σοι σύ* (npd-2s; ref. Pilate) *ἄνωθεν* (adv.; "from above/from someplace higher"; the sense is "from a higher authority not of this world") **for this reason he who delivered Me up to you has the greater sin.** *διὰ* (pa +) *τοῦτο οὗτος* (near dem. pro./an-s; "because of this thing/for this reason") *ὁ παραδούς παραδίδωμι* (d.a. + subs. ptc./a/a/nm-s; "he who delivered/gave over") *μέ ἐγώ* (npa-1s) *σοι σύ* (npd-2s) *ἔχει. ἔχω* (vipa--3s) *μείζονα μέγας* (compar. adj./af-s; "the greater") *ἀμαρτίαν ἀμαρτία* (n-af-s; "sin/guilt"; here in the sense of culpability in sin)

ANALYSIS VERSES 9 – 11:

1. The Jew's allegation of Jesus' claim to be the Son of God is sufficient to cause **Pilate** to reconsider His current stand and investigate further into the matter.
2. While John does not directly state that **Pilate** had **Jesus** brought back **into the Praetorium**, it is obviously the case as vs.9 points out, "**and he entered into the Praetorium again, and said to Jesus, 'Where are You from?'**"
3. Operating out of fear, **Pilate** now removes himself and **Jesus** from the confusion and noise of the group outside to his chambers in order to regroup and try to think this thing through.
4. He appeals to Jesus' straightforwardness already revealed and asks Him the one question he feels will help stabilize his thinking.
5. His question in and of itself points out Pilate's belief in the supernatural and that he takes the Jew's allegation seriously.
6. It points to the mystical and religious side that many unbelievers carry with them.
7. In his thinking, if **Jesus** will either confer or deny a claim of Divine origin, then he will at least know how to proceed more clearly from this point.
8. However, Jesus' does not respond as **Pilate** would expect and in fact, **gave him no answer** at all.
9. **Jesus** has spoken to **Pilate** before and will again, **but** legally his question has no bearing that will effect the outcome of this case at all nor is there any real spiritual interest on the part of **Pilate** with regard to the truth of Christ's Person.
10. Legally the issue simply is there any evidence of seditious activity on the part of **Jesus** against Rome and his place of origin is absolutely of no consequence.

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11. Spiritually **Pilate** has revealed himself as –V and has no true interest in the truth since **Jesus** had already told him that His kingdom was not from this world and that He had come into the world to bear witness to the truth. Joh.18:36-37
12. Beyond that statement, what else would **Jesus** need to say if **Pilate** was truly interested in the spiritual facts of this case and His Person?
13. **Jesus** knows that **Pilate** is only questioning Him in this regard simply due to his mysticism (religious trend) and continued attempt to beat the Jews at their own game.
14. Principle: There is a point that we as believers are not required to banter theology or BD with others when it has been shown by them that their motivation is not to truly learn the truth of the matter.
15. Principle: Do not allow others to drag you into conversations that have absolutely no bearing on the real issues at hand spiritually or in important areas demanding judgment of any sort.
16. **Pilate** expresses his amazement and frustration that **Jesus** does not respond and **therefore said to Him, “You do not speak to me?”**
17. He was likely a little miffed as well, since the Jews are not respecting his **authority** and now the prisoner as well.
18. **Pilate** then seeks to intimidate **Jesus** into answering by stressing the power he has to act on this case in vs.10b, **“Do you not know that I have authority to release You, and I have authority to crucify You?”**
19. His emphasis on his **authority** is somewhat ironic considering what he has done to avoid ruling on this case and his failure to carry through the ruling he has rendered.
20. In addition, his statement points to the main STA trend that rules **Pilate**, power.
21. He uses the word “ἐξουσία/power to act/**authority**” two times and both times he places the word in the emphatic position.
22. In addition, his preoccupation with his power is also seen in the fact that he begins his question to **Jesus** with the emphatic **“To me You do not speak”**.
23. In view of the power Rome had placed in the prefect, normally this question is not unnatural.
24. However, considering his abuse of **authority**, while simultaneously skirting it, his remark smacks of arrogance and his real motivation in its exercise i.e., to control others.
25. While it is a right for **authority** to rule over others, it is to be done with an attitude of humility and service. Luk.22:25-27
26. Despite Pilate’s attitude, his position as judge remains intact and he points out that he is the one that can help or condemn **Jesus**, the Jews and others aside.
27. By stating that he had **authority** to release Him first, **Pilate** implies that release is still a valid option he is considering.
28. Roman law stated that “No one who has the power to condemn is without the power to acquit”.
29. **Pilate** is faced with making the ultimate decision since he possesses the ultimate **authority** in this case.
30. However, with **authority** comes responsibility, so he will bear the responsibility for the decision he makes.

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31. In light of Pilate's claim of authoritative privilege, **Jesus** is not impressed with his vague offer of release, since He already knew the doctrine respecting His sufferings and He recognizes that **Pilate** does not have the will to do the right thing.
32. He points out to **Pilate** that no man has **authority** inherent in himself and at this point finally **answered** him in vs.11a; "**You would have no authority over Me, unless it had been given you from above**".
33. **Jesus** makes clear that it is God's throne in Heaven that is the true source of **authority** on earth.
34. While authorities can act as they choose, they must remember that God is free to act as He chooses also.
35. To the degree that authorities act under the directive will of God, to that degree God will support them.
36. However, to the degree they choose to act under His permissive will and not handle their given **authority** properly, God is free to overrule them and jam their actions.
37. **Jesus** then points out that the only reason that **Pilate** is even exercising his **authority** in this case is due to another authority's actions in vs.11b, "**for this reason he who delivered Me up to you has *the greater sin***".
38. The specific **authority** in view is Caiaphas, who is the reigning **authority** over the Sanhedrin that year.
39. **Jesus** does not state that **Pilate** does not bear guilt in this matter, only that another bears greater responsibility and culpability for what is occurring,
40. **Pilate** will make the final decision regarding **Jesus** and he will have to bear the responsibility for his actions.
41. The concept of "***the greater sin***" implies that there is a lesser **sin** involved.
42. The lesser **sin** falls to **Pilate** and his culpability in the crime to be committed, since he will deliver an innocent man to death.
43. However ***the greater sin*** will fall with the reigning **authority** of Israel since they are the ones that have instigated the murder plot and also have the greatest knowledge and responsibility before God in their roles as a Priest nation to uphold the Law.
44. The reality is that all of those in positions of **authority** involved in the betrayal, arrest, trials and death of **Jesus** will bear responsibility for their actions.
45. *Review Doctrine of Authority.*

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EXEGESIS VERSE 12:

GNT John 19:12 ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

NAS John 19:12 **As a result of this Pilate made efforts to release Him, but the Jews cried out, saying,** ἐκ (pAbl +) τούτου οὗτος (near dem. pro./Abln-s; "From out of this thing/As a result of this") ὁ Πιλάτος (d.a. + n-nm-s) ἐζήτει ζητέω (viIPFa--3s; "was seeking/made efforts") ἀπολύσαι ἀπολύω (comp. inf./aa-; "to release/set free") αὐτόν· αὐτός (nram3s; ref. Jesus) δέ (ch) οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) ἐκραύγασαν κραυγάζω (viaa--3p; "cried out/shouted") λέγοντες, λέγω (circ. ptc./p/a/nm-p) **"If you release this Man, you are no friend of Caesar; Ἐὰν ἂν** (part. intro. 3rd class cond.) ἀπολύσῃς, ἀπολύω (vsaa--2s; "might release") τοῦτον οὗτος (near dem. pro./am-s; "this Man") οὐκ οὐ (neg. +) εἶ εἰμί (vipa--2s; "you are not") φίλος (ap-nm-s; "a friend") τοῦ ὁ Καίσαρος· Καῖσαρ (d.a. + n-gm-s; "the Caesar/Kaiser"; the family name of Julius later adopted by Octavius Augustus and used by other Roman emperors as a part of their title; used 29x) **everyone who makes himself out to be a king opposes Caesar."** πᾶς (a--nm-s; "everyone/all") ποιῶν ποιέω (subs. ptc./p/a/nm-s; "who makes") ἑαυτὸν ἑαυτοῦ (reflexive pro./am3s) "to be" supplied βασιλέα βασιλεύς (d.a. + n-am-s; "king") ἀντιλέγει ἀντιλέγω (vipa--3s; "speaks against/refutes/contradicts/opposes"; used 9x) τῷ ὁ Καίσαρι. Καῖσαρ (d.a. + n-dm-s)

ANALYSIS VERSE 12:

1. Jesus' mention of the principle of authority being "from above" is sufficient to continue to stir up Pilate's mysticism.
2. With the combination of Jesus' words accompanying the other events of that day and operating out of fear, **Pilate** reconsiders any thoughts he may have been toying with to immediately cave in and crucify Jesus and **"as a result of this Pilate made efforts to release Him"**.
3. John does not record exactly what steps or negotiations **Pilate** took to attempt to **release** Jesus, **but** moves immediately to the opposition that these attempts aroused from **the Jews** as they **cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar"**.

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4. Their outcry that **Pilate** had better not **release** Jesus was strong and insistent.
5. Their not so veiled threat included a reference to **Caesar**.
6. The **Caesar** in question was Tiberius, the second emperor of Rome.
7. The term **Caesar** was the cognomen of the Julian family, the most eminent member of which was Caius Julius **Caesar**.
8. The family name was adopted into use by subsequent emperors of Rome.
9. The name and heritage was passed to Octavianus, the adoptive heir that by legal process became Caius Octavianus **Caesar**, later know as Augustus. Luk.2:1
10. His successor was this Tiberius, the stepson of Augustus.
11. This man had a life that was marred by unhappy home circumstances and problems with the Roman senate.
12. He became morose/gloomy due to years of rejection from those that opposed him and became obsessed with fears of treachery.
13. This accounted for a rash of trials for treason that marred his reign.
14. He was not popular with the senate, resented by the aristocracy and the general populace did not appreciate his austerity/severity and contempt for the Greek games.
15. The phrase, "**friend of Caesar**" was not merely a casual allusion to being patriotic, but carried the force of being a member of the important inner circle and had great political implications.
16. The cry was essentially a direct threat that the high priest would report to Rome that there was a rival **king** in Judea and that **Pilate** had not dealt appropriately with the situation.
17. In addition to the arguments presented to date, it would be a short step for **the Jews** to imply that the reason **Pilate** had let a pretender to the Roman throne go free was that maybe he was somehow involved in the plot himself.
18. **Pilate**, being very aware of the unstable nature of Tiberius, would not want even a hint of a charge of treason to be brought against him, fearing the consequences.
19. Since Tiberius was notoriously suspicious of rival and bitter toward those he perceived as adversaries, such a charge would probably end Pilate's career at the least, if not his life.
20. **The Jews** drive home the fact that an act of sedition is an act against **Caesar** himself and thus infer that anyone that is found to side with such a rebel would obviously be held accountable of the same crime.
21. Philo tells us (Legatio ad Caium, xxxviii) that on one occasion **Pilate** dedicated some gilt shields in the palace of Herod in honor of the emperor.
22. **The Jews** petitioned him to have them removed; when he refused, they appealed to Tiberius, who sent an order that they should be removed to Caesarea, hence **the Jews** have already manage to communicate complaints against **Pilate** and not without some success.
23. **Pilate** now recognizes that he is in a very precarious position and finally concludes that the only way out is to cave and get rid of Jesus.
24. This final threat by **the Jews**, effectively makes up Pilate's mind as to his course of action.

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EXEGESIS VERSES 13 – 15:

GNT John 19:13 Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.

NAS John 19:13 **When Pilate therefore heard these words, he brought Jesus out,** Ὁ ὁ (d.a./nms; serves both noun and ptc.) Πιλάτος (n-nm-s) οὖν (infer. conj.) ἀκούσας ἀκούω (adj. ptc./a/a/nm-s; "having heard") τούτων οὗτος (near dem. pro./gm-p) τῶν ὁ λόγων λόγος (d.a. + n-gm-p) ἤγαγεν ἄγω (viaa--3s; "he brought/led") τὸν ὁ Ἰησοῦν Ἰησοῦς (d.a. + n-am-s) ἔξω (adv.; "outside") **and sat down on the judgment seat at a place called The Pavement, but in Hebrew Aramaic, Gabbatha.** καί (cc) ἐκάθισεν καθίζω (viaa--3s; "sat down"; same as 8:2; 12:14) ἐπί (pg) βήματος βῆμα (n-gn-s; "a bema/judgement seat"; a raised platform on which a judge sat as he discharged his function) εἰς (pa; "unto/at") τόπον τόπος (n-am-s; "a place") λεγόμενον λέγω (circ. ptc./p/p/am-s; "while having been called") Λιθόστρωτον, λιθόστρωτος (ap-an-s; "Pavement"; an area paved with stones or mosaic tile"; hapax) δέ (cs) Ἑβραϊστὶ (adv.; "in the Hebrew or Aramaic language"; same as 5:2) Γαββαθά (n-an-s; "Gabbatha"; actually Aramaic, sister language of Hebrew; means "ridge/mound" and denotes a slightly elevated place probably in the courtyard area in front of the Tower of Antonia, which overlooked a flat area all being covered with a Roman pavement; hapax)

GNT John 19:14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν.

NAS John 19:14 **Now it was the day of preparation for the Passover;** δέ (cs) ἦν εἰμί (viIPFa--3s) παρασκευὴ παρασκευή (n-nf-s; "day of preparation"; a set time to make ready for a certain purpose; the day on which the Jews made the necessary preparation to celebrate a sabbath or feast; used 6x) τοῦ ὁ πάσχα, (d.a. + n-gn-s; "for the Passover") **it was about the sixth hour.** ἦν εἰμί (viIPFa--3s) ὡς (compar. adv.; "thus/something like/about") ἕκτη. ἕκτος (ordin. adj./nf-s; "sixth"; this would be 6AM Roman time or 12PM Jewish time; same as 4:6; the question is, is John using Roman

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time or is he off 3 hours) **And he *said to the Jews, "Behold, your King!"** ὥρα (n-nf-s) καί (cc) λέγει λέγω (vipa--3s; Pilate's the subject of the verb) τοῖς ὁ Ἰουδαίοις, Ἰουδαῖος (d.a. + ap-dm-p) Ἴδε (particle of interj.; "Behold/Look!") ὑμῶν. σύ (npg-2p) ὁ βασιλεύς (d.a. + n-nm-s; "King")

GNT John 19:15 ἐκραύγασαν οὖν ἐκεῖνοι, Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

NAS John 19:15 **They therefore cried out, "Away with Him, away with Him, crucify Him!"** ἐκεῖνοι, ἐκεῖνος (remote dem. pro./nm-p; "They/Those"; ref. to the Jews) οὖν (infer. conj.) ἐκραύγασαν κραυγάζω (viaa--3p; "Cried out/shouted") Ἄρον αἴρω (vImp./aa--2s; "lift up/do away with") ἄρον, αἴρω (vImp./aa--2s) σταύρωσον σταυρόω (vImp./aa--2s; "Crucify") αὐτόν. αὐτός (npam3s; ref. Jesus) **Pilate *said to them, "Shall I crucify your King?"** ὁ Πιλάτος, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτοῖς αὐτός (npdm3p; ref. the Jews) σταυρώσω; σταυρόω (vsaa--1s; "Should I crucify") ὑμῶν σύ (npg-2p) Τὸν ὁ βασιλέα βασιλεύς (d.a. + n-am-s) **The chief priests answered, "We have no king but Caesar."** οἱ ὁ ἀρχιερεῖς, ἀρχιερεύς (d.a. + n-nm-p; "The chief priests") ἀπεκρίθησαν ἀποκρίνομαι (viad--3p) Οὐκ οὐ (neg. +) ἔχομεν ἔχω (vipa--1p; "We do not have") βασιλέα βασιλεύς (n-am-s; "a king") εἰ μὴ (part. + neg.; "except") Καίσαρα. Καῖσαρ (n-am-s; "Caesar")

ANALYSIS VERSES 13 – 15:

1. Whether bluffing or sincere, the Jews threat of going over Pilate's head directly to Rome in this case is sufficient for him to finally fold and cave in to their desires.
2. This is the force of the 1st clause in vs.13a, "**When Pilate therefore heard these words, he brought Jesus outside**".
3. **Pilate** had obviously kept **Jesus** within the Praetorium confines during the time he was seeking appeals for Jesus' release in vs.12.
4. In spite of all of his assurance and previous declarations as to Jesus' innocence, **he** brings **Jesus out** before the crowd **and sat down on the judgment seat at a place called The Pavement, but in Hebrew Aramaic, Gabbatha.**
5. Though **Pilate** wanted to release **Jesus** and knew **he** should, because his motivations were for the wrong reasons and morally deficient, when the pressure peaks he caves in out of self-preservation and political expediency.

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6. He will however, as **Jesus** had pointed out, bear his own measure of guilt in this matter. Vs.11
7. The judges bench was a raised platform (βῆμα/Bema) on which the magistrate would sit when discharging his judicial functions.
8. The Roman name “λιθόστρωτος/lithostrotos” means paved or spread with stones, and was in the courtyard of Antonia, where there was a section of some 2500 square meters of pavement.
9. The Aramaic term “γαββαθά/gabbatha” means ridge and refers to an elevated spot on which the Bema sat overlooking the crowds.
10. It is associated with the Latin “gabata” that means “platter” and indicates a lower flat area with a slight ridge to its sides denoting a slight amphitheater style setting.
11. **Pilate** sits in solemn preparation before the crowds to pronounce the verdict in the case before him.
12. In vs.14, John provides an historical note as to the day and time in which this occurred and records, “**Now it was the day of preparation for the Passover; it was about the sixth hour**”.
13. The specific day in view is Friday, April 3rd, 33AD or Nisan 14th (Judean reckoning), the day of the sacrificing of the sacrificial lamb for the **Passover** meal that evening.
14. The Galilean **Jews** celebrated the **Passover** beginning on Thursday at sunrise and this accounts for the fact that Jesus and His disciples had celebrated **the Passover** in the upper room the previous evening. *See notes on the Introduction to Chptr. 12 “Chronological Problems In Dating The Final Week Of The Ministry of Christ”.*
15. The time note that John includes, “**it was about the sixth hour**” has caused some problems that most consider to not be fully reconciled even until this day.
16. Some have suggested that John is using Roman time in determining which **hour** is in view.
17. If that is the case it is still very early, around 6AM.
18. This argument has some serious flaws, the first of which is that John does not seem to use this method of reckoning time anywhere else in his gospel. Joh.1:39; 4:6,52
19. Second, 6AM does not allow for enough time since daylight broke to accomplish all the things that have been done:
 - A. The Sanhedrin officially condemning **Jesus**.
 - B. The first phase before **Pilate**.
 - C. The trial before Herod.
 - D. The second phase before **Pilate**.
 - E. The first scourging.
20. Mark records the fact that **Jesus** was placed on the cross during the 3rd hour, making it close to 9AM, not noon (Judean time). Mar.15:25 cp. vs.33
21. The only solutions most commentaries offer is that John is in error here, or that the 9th hour in Mar.15:25 is approximate and closer to the 10th hour and by looking at the sun for time, John’s perception is the sun is high and hence being late morning approaching noon is in view.
22. However, another alternative is available as to John’s reference here.
23. That is, he is not wishing to necessarily record a specific time of day chronologically to his readers, but rather wants us to focus on a spiritual reality.

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24. Specifically, “**the actual hour**” that carries with it spiritual ramifications **Jesus** has referred to in overall terms of His **hour** of suffering, looking specifically to His actual work on the cross pertaining to sin bearing. Joh.12:27; 13:1; 17:1
25. His notation of time is to be taken in the context of **the day of preparation for the Passover** in which the **Passover** lamb is killed between 3-5PM on **preparation day**.
26. John is referring to **the hour** which **Jesus Christ** will fulfill its symbolism beginning with His judgment for sins at 12 noon ushering in His spiritual death which will culminate in His physical death at 3PM.
27. It is **about the sixth hour** in the framework of Jesus’ overall “**hour**” of sufferings now in view and thus **about** the time God will prepare His sacrifice for the world.
28. John’s focus and reference is to be taken in the theological sense of time that spiritually fulfills **the hour** of suffering the sacrificial Lamb represents.
29. One more time: John is not saying it is **about** 12 noon, but is saying it is **about** time for **Jesus** to fulfill His role as the sacrificial Lamb.
30. In all actuality, the real time is closer to 8-8:30AM.
31. John uses a general approximation chronologically to point to a specific spiritual reality as to the time now at hand.
32. This is totally apropos since context reveals that **Pilate** has caved in and now will declare the sentencing that will bring Jesus’ work on the cross to reality.
33. Time is of the essence for **Jesus** to be taken to the cross in accordance to God’s plan, Pilate now makes up his mind to bring this to fruition, and none to soon since it was **about the sixth hour**.
34. After **Pilate** brings **Jesus out**, he does not immediately pronounce his verdict, but re-engages in his twitting mode **and he said to the Jews, “Behold, your King!”**
35. Though it is obvious that **Pilate** is now ready to give in, he cannot pass another chance to seek some measure of revenge on **the Jews** for the pressure and problems that they have brought to him this day.
36. He did not believe one bit that this bloody and beaten man was any kind of **king** in his mind.
37. If this was another feeble attempt to get **the Jews** to change their mind, it meets with the same lack of success as before as **they therefore cried out, “Away with Him, crucify Him!”**
38. His words provoked a roar of protest and the mob began to shout for **Jesus** to be removed and crucified. Luk.23:23
39. **Pilate** asks one final time what they want done with **Jesus**, placing the term “**King**” in the emphatic position and **said to them, “Shall I crucify your King?”**
40. He is **answered** specifically by **the chief priests** that claim, “**We have no king but Caesar**”.
41. This appearing admission of loyalty is ludicrous, since the rulers of **the Jews** had no real loyalty to Rome and would have loved to see their rulers out of Israel.
42. **The Jews** were God’s people and the OT made it plain that they believed God to be their true **King**. Jud.8:23; 1Sam.8:7
43. While they spoke in earnestness in order to get **Jesus** killed, they truly expressed the truth that they had rejected God as their **King**.
44. Truly, their loyalty was no longer to God, they were more loyal to **Caesar** than to the Lord God of Israel, the irony of it all.

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45. Their reference once again to Caesar was their one last reminder to **Pilate** of their threat to report him.
46. In addition, the crowd is now worked up into such frenzy that it was obvious to **Pilate** that a riot was immanent if he did not act quickly. Mat.27:24a
47. That is all now necessary for **Pilate** to pronounce **Jesus** guilty of sedition, release Barabbas (Luk.23:24-25) and turn Him over to **the Jews** for crucifixion. Joh.19:16ff
48. Though these final words were spoken by the **chief priests**, the religious leaders of Israel, as goes the **priests**, so go the people. Isa.24:2; Hos.4:9

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EXEGESIS VERSES 16 – 17:

GNT John 19:16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

NAS John 19:16 **So he then delivered Him to them to be crucified.** οὖν (*infer. conj.*; "So/Therefore") τότε (*adv. of time*; "then/at that time") παρέδωκεν παραδίδομι (*viaa--3s*; "he delivered/gave over"; Pilate subj. of verb) αὐτὸν αὐτός (*npram3s*; ref. Jesus) αὐτοῖς αὐτός (*nprdm3p*; ref. the Jews) ἵνα (*conj. purpose*; "in order that") σταυρωθῇ. σταυρώω (*vsap--3s*; "He might be crucified")

GNT John 19:17 Παρέλαβον οὖν τὸν Ἰησοῦν, καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

NAS John 19:17 **They took Jesus therefore, and He went out, bearing His own cross,** Παρέλαβον παραλαμβάνω (*viaa--3p*; "The took/received/brought alongside") τὸν ὁ Ἰησοῦν, Ἰησοῦς (*d.a. + n-am-s*) οὖν (*infer. conj.*) καί (*cc*) ἐξῆλθεν ἐξέρχομαι (*viaa--3s*; "He went out") βαστάζων βαστάζω (*circ. ptc./p/a/nm-s*; "while bearing/taking up with the hands/enduring"; same as 10:31; 12:6; 16:12) ἑαυτῷ ἑαυτοῦ (*reflex. pro./dm3s*; "for Himself/His own") τὸν ὁ σταυρὸν σταυρός (*d.a. + n-am-s*; "the cross"; a stake or one part of the cross; "a cross piece") **to the place called the Place of a Skull, which is called in Hebrew/Aramaic, Golgotha.** εἰς (*pa*) τὸν ὁ Τόπον, τόπος (*d.a. + n-am-s*; "the place") λεγόμενον λέγω (*adj. ptc./p/p/am-s*; "being called"; the d.a. governs both noun (the place) and ptc.) Κρανίου κρανίου (*n-gn-s*; "the Place of a Skull"; diminutive of kranon, hence a small skull; used 4x; Mat.27:33; Mar.15:22; Luk.23:33) ὃ ὅς (*rel. pro./nn-s*; "which") λέγεται λέγω (*vipp--3s*) Ἑβραϊστὶ Ἑβραϊστί (*adv*; "in the Hebrew or Aramaic language") Γολγοθα, Γολγοθά (*n-nf-s*; "Golgotha"; Aramaic; in the Hebrew it is essentially the same as **גֻּלְגֻלְתַּיִם** /gulegoleth, meaning head or skull cp. Num.1:2; Jud.9:53; the root letters are the same as in the word for "roll" - **גָּלַגַּל**, and the connection is easily made to the roundness of the head; the Latin is translated "Calvary" meaning "of the beheaded"; this term was adopted by Jerome [346-420AD] describing it as a place where condemned criminals

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heads were cut off and we are to be wary of this term since there is no shadow of evidence of any execution place as such in the 1st century; in addition there is no Biblical evidence that this place occurred on a hill, though possible)

ANALYSIS VERSES 16 – 17:

1. Pilate having made the final decision in the case condemning **Jesus** to death, now considers himself free of this problem and in **so doing he then delivered Him to them to be crucified.**
2. **He** delivers **Jesus** to the will of the Jewish leadership that now appears to be placed in charge of this execution.
3. That Pilate provided a detail of soldiers to handle the mechanics of the execution is from the verses that follow, especially vs.23.
4. After the transfer of prisoner, the Jews **took Jesus therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.**
5. John's recording of the sentencing and Christ's walk down death row is brief, however the synoptics fill in the gaps.
6. The order of events as they occurred are:
 - A. Pilate disavows any part in this murder by symbolically washing his hands in public. Mat.27:24b
 - B. The Jews take full responsibility for the crucifixion of **Jesus.** Mat.27:25
 - C. Pilate releases Barabbas. Mat.27:26a; Mar.15:15a,b; Luk.23:25
 - D. Pilate has **Jesus** scourged again. Mat.27:26b; Mar.15:15c
 - E. The entire Roman cohort is called together after the scourging to mock and beat **Jesus.** Mat.27:27-31; Mar.15:16-20
 - F. **Jesus** is led out of Jerusalem with the detail carrying the **cross** for Himself. Joh.19:17
 - G. Along the way, **Jesus** can no longer handle the physical burden and one Simon of Cyrene is pressed into service. Mat.27:32; Mar.15:21; Luk.23:26
 - H. **Jesus** seeks to exhort the women that are lamenting His death. Luk.23:27-31
 - I. Two criminals are led away with **Jesus** to be crucified with Him. Luk.23:32
 - J. The detail arrives at **Golgotha, the Place of a Skull.** Mat.27:33; Mar.15:22; Luk.23:33; Joh.19:17
 - K. **Jesus** is offered a drugged drink in order to alleviate some of His pain, but refuses to drink it. Mat.27:34; Mar.15:23
7. John stresses that **Jesus** carried **the cross** for Himself.
8. This is not unusual since the condemned man was often forced to carry his own **cross** to which he was to be crucified.
9. It was generally not the entire **cross**, but merely the **cross** piece, the patibulum.
10. The upright stakes/stipes were most likely left at the execution places and were used over and over again.

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11. John tells us the name of **the Place** where **Jesus** was **crucified** in both Aramaic and in Greek.
12. The name means “small **skull**” and two sites are suggested today for its location, under the Church of the Holy Sepulchre or the Garden Tomb/Gordon’s Calvary.
13. However, both locations are purely speculative and both have serious flaws in the attempts to justify them.
14. The term “Calvary” actual means, “of the beheaded” and again is not Biblically or historically justifiable as to a correct reference to this **place**.
15. Why **the place** had such an odd name has mystified many and several conjectures have been offered, again none of which have ever been fully proved.
16. The most logical conclusion is that this area included a rock dome visible to the eye and that it was adjacent to a burial grounds, logical since a place would be needed to bury the victims if others did not claim their body.
17. What we do know is that it was a **place** outside of Jerusalem (Heb.13:12), but not far outside (Joh.19:20), near a traveled road (Mar.15:21) and was visible from some distance (Mar.15:40).
18. This has led many to think of the place as being a hill, but the Bible does not directly state that and in fact could have been a lower elevation able to be seen from above.
19. Believers should recognize that songs such as “The Old Rugged Cross” are only words that include belief in traditions of men and are simply provided to stimulate the emotions i.e., “*on a hill far away, etc.*”.
20. This is a typical fundy approach to the Bible to take Biblical accounts and take liberties with them in order to present a “story” appealing to emotions or mystic fantasy.
21. Unless concrete logical conclusions based on BD can be presented as to further expansion in explanation of events, communicators (prep school teachers, P-T’s) and others in charge of disseminating Biblical accounts (song directors) should avoid any verbiage that takes liberties with God’s word in this regard.
22. Religious types are exceedingly interested in where **Golgotha** is, but apart from Biblical proof archaeologically, knowing exactly where it is located does not matter.
23. Occupation with places and religious artifacts that so many believers become involved in is generally a waste of time since these things do not of themselves advance one spiritually.
24. Occupation with the Word of God and applying doctrine in one’s niche is far more crucial to advancing your spiritual life.

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EXEGESIS VERSE 18:

GNT John 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

NAS John 19:18 **There they crucified Him, and with Him two other men, one on either side, and Jesus in between.** ὅπου (*adv. of place; "There/in what place"*) ἐσταύρωσαν, σταυρώω (*viaa--3p; "they crucified"*) αὐτὸν αὐτός (*npam3s; ref. Jesus*) καί (*cc*) μετ' μετά (*pg*) αὐτοῦ αὐτός (*npgm3s*) δύο (*card. adj./am-p; "two"*) ἄλλους ἄλλος (*pro.-am-p; of the same kind; "other men"; denotes that those that crucified Jesus saw Him only as a man of reputation to be no better than these two men*) ἐντεῦθεν (*adv. +*) καί (*cc +*) ἐντεῦθεν, (*+ adv; lit. "from here and from there" or "from this place and from that place" hence "on the one side and on the other side/one on either side"*) δέ (*cc*) τὸν ὁ Ἰησοῦν. Ἰησοῦς (*d.a. + n-am-s*) μέσον μέσος (*adv.; "in the middle/in between"*)

ANALYSIS VERSE 18:

1. John as do the synoptics, deals with the process of the actual crucifixion with just a few words avoiding morbid details and the horrors associated with this enigmatic process of death.
2. He simply states that the crucifixion occurred and **Jesus** was not the only One executed this way on this day per vs.18, “**There they crucified Him, and with Him two other men, one on either side, and Jesus in between**”.
3. There would be no reason to dwell on the suffering involved since the people of that time were well acquainted with the process.
4. Crucifixion was a method of execution that arose in the East, practiced by the Medes and Persians and passed to the West among the Greeks and Romans.
5. By the 1st century it was an established practice with the Romans.
6. The cross/σταυρός/stauros comes from the Greek verb ἰστήμι/histemi/to stand, and originally meant an upright or pointed stake or stipe.
7. The most primitive form of crucifixion was done by impaling the individual through the body vertically with a stake and sometimes they would also impale them horizontally making an impaling cross.
8. Several styles of crosses were employed, including:
 - A. A single I-shaped upright stake.
 - B. An Y-shaped cross.
 - C. An X-shaped cross.

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- D. A T-shaped cross with the transverse cross beam/*patibulum* attached at the top of the stake.
- E. A t-shaped cross with the cross beam somewhat lower.
9. The height of the perpendicular stake/*simplex* was usually little more than the height of a man.
 10. A block or pin was sometimes attached into the upright stake to serve as a seat of the condemned, offering partial support for the body.
 11. Similarly, a small perch was sometimes affixed for the feet.
 12. Victims of crucifixion did not usually die for 2-3 days, and this was largely determined by the presence or absence of the *sedile*/seat rest or the *cornu*/foot rest.
 13. The general practice was to scourge the individual before their crucifixion, as in **Jesus** case, and this was such a cruel beating that it became known as the intermediate death.
 14. The victim would be stripped of his clothing and his hands were tied to an upright post.
 15. The back, buttocks and legs were flogged whether by two soldiers (lictors) or by one who alternated positions.
 16. The whipping would be directed at an angle of high to low starting from the outer portion across the back, buttock or leg area and alternating from side to side with each blow.
 17. This would leave a mesh of “x” designed deep stripelike lacerations creating much blood loss producing orthostatic hypotension (loss of blood pressure) and even hypovolemic shock.
 18. The condemned was then required to shoulder the crossbar/*patibulum*, upon which he was to be attached at the place of execution.
 19. The person’s offense was usually published by a crier that preceded him, or it was written on a tablet, the *titulus*, which was also carried by the condemned himself.
 20. The *titulus* was then affixed to the cross above the victim at the time of execution.
 21. Upon arrival at the site, the victim was stripped of his clothing that was traditionally divided among those on detail.
 22. He was then affixed to the crossbeam and the upright stake by means of cords or nails or both.
 23. In Jesus’ case we are told expressly that nails were used on His hands/wrists. Joh.20:25,27 (*The ancients customarily considered the wrist to be a part of the hand and reference to “hands” are not at odds with archaeological evidence of wrist wounds.*)
 24. The nails used were tapered iron spikes, 5-7 inches long with a square shaft and were driven into the wrist between carpals and radius, since it has been shown that the ligaments and bones of the wrist can support body weight but the palms cannot.
 25. The impalement of the flexor pollicis longus between the two rows of carpal bones was the target, which would provide an insertion without injury to major arterial trunks and without fractures of bones.
 26. History reveals that a single nail was used to fasten the feet of the condemned, either driven through both heels with one resting on top of the other or placing the feet on top of each other and driving a spike between the first or second intermetatarsal spaces.

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27. While we are not specifically told in the NT that **Jesus** had His feet attached in this manner, the prophecy of Psa.22:16 informs us that it indeed occurred.
28. An archaeological discovery in 1968 that uncovered the extant bones of a young **crucified** man denotes that the legs would be bent to place the feet under the buttocks as a means of support in lieu of a foot brace.
29. This would cause agonizing leg cramps and severe muscle spasms in the legs.
30. We do not know if **Jesus** died in a similar posture, but it was known that this particular posture helped shorten the time of death.
31. The crucified person would lose blood pressure quickly in the hands and arms with the pulse rate increasing dramatically.
32. Insufficient blood was available for the heart and lungs, as well as the brain, but circulation could be improved by supporting the body on the seat or foot rest.
33. As noted, this form of death was lingering with a recorded instance of a man that remained alive for 9 days.
34. Death could be hurried by breaking the legs of the victim that would not allow them to support their body weight and heart and lung failure followed quickly.
35. The intensity of pain has been described as “dying a thousand deaths” and words to describe it are not truly available.
36. One attempt by A. Reville describes crucifixion as: *“Representing the apex of the torturer’s art; atrocious physical suffering, length of torment, ignominy, the effect on the crowd gathered to witness the agony of the crucified. Nothing could be more horrible than the sight of this living body, breathing, seeing, hearing, still able to feel, and yet reduced to the state of a corpse by forced immobility and absolute helplessness. We cannot even say that the crucified person writhed in agony, for it was impossible for him to move. Stripped of his clothing, unable to brush away the flies which landed upon his wounded flesh, already lacerated by the scourging, exposed to the insults and curses of people who can always find some sickening pleasure in the sight of the tortures of others, a feeling which is increased and not diminished by the sight of pain – the cross represented the miserable humanity reduced to the last degree of impotence, suffering and degradation. The penalty of crucifixion combined all that the most ardent torturer could desire: torture, pillory (humility), degradation, and certain death, distilled slowly, drop by drop.”*
37. Even among the Romans, who generally did not crucify their own citizens as it was considered beneath them, crucifixion was viewed as abhorrent.
38. Cicero recorded the following: *“Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thought, his eyes, his ears”*.
39. Jews did not crucify living persons, although they would suspend the bodies of those that had been executed from trees to intensify their shame. Jos. 10:26
40. Anyone that was hanged on a tree was considered accursed by God. Deu.21:22-23
41. Jesus’ crucifixion most certainly involved all that we now know about this form of execution.
42. The shape of His cross has generally been considered to be the t-shape since we are told the titulus was placed above His head. Mat.27:37
43. However, the head would be low enough to do so with either style.
44. He was crucified between two common criminals fulfilling the prophecy of Isa.53:12 cp. Mar.15:27-28; Mat.27:38

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45. This further added to His indignity.
46. John mentions the **two other men** incidentally, not noting that they were both criminals, possibly having been involved with Barabbas, who had been released.
47. This is derived from the fact that they are both called ληστής/lestes/strong armed robbers, by Matthew and Mark, the same word that John used of Barabbas.
48. Luke informs us that one of the robbers actually made the SAJG while on the cross with **Jesus**. Luk.23:39-43 esp.43
49. This particular person exercised simple faith in Christ as God and is an obvious thorn in the flesh to the legalists that claim any form of works + faith for salvation, since it was impossible for him to do anything else but hang there, believe and then die.
50. While we must be aware of the isagogics of crucifixion, these sufferings were inflicted upon **Jesus** by men and are not efficacious for the removal of sins.
51. **Jesus** was placed on the cross around 9AM in the morning. Mar.15:25
52. The actual bearing of sins began at 12PM and lasted until 3PM. Mar.15:33
53. As one commentary has aptly put it, *“...I think the Church of God has suffered more than it knows by pictures of the crucifying of Jesus; and sometimes by very honest and well-intentioned sermons, trying to describe the matter on the physical side. I am not denying the tragedy and pain of it physically, but the physical suffering of Jesus was nothing compared to the deeper fact of the cross.”*
54. The deeper fact of the cross he alludes to is the actual judgment of sin bearing imposed upon Christ by God Himself, a fact that made salvation possible.

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EXEGESIS VERSES 19 – 22:

GNT John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

NAS John 19:19 **And Pilate wrote an inscription also, and put it on the cross.** δέ (cc; "And/Now") ὁ Πιλάτος (d.a. + n-nm-s) ἔγραψεν γράφω (viaa--3s; "wrote") τίτλον τίτλος (n-am-s; "title/inscription"; Latin, titulus; a posting sign denoting the accusation/guilt of the criminal; used 2x, 19:20) καί (adjunct.) καί (cc) ἔθηκεν τίθημι (viaa--3s; "put it/placed it") ἐπί (pg) τοῦ ὁ σταυροῦ· σταυρός (n-gm-s; "the cross") **And it was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."** δέ (cc) ἦν εἰμί (viIPFa--3s; periphrastic +) γεγραμμένον· γράφω (+ circ. ptc./PF/p/nn-s; "it was written") Ἰησοῦς (n-nm-s) ὁ Ναζωραῖος (d.a. + n-nm-s) ὁ βασιλεὺς (d.a. + n-nm-s) τῶν ὁ Ἰουδαίων. Ἰουδαῖος (d.a. + ap-gm-p)

GNT John 19:20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἔσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαῖστί, Ἑλληνιστί.

NAS John 19:20 **Therefore this inscription many of the Jews read,** οὖν (ch; infer. conj.) τοῦτον οὗτος (near dem. pro./am-s) τὸν ὁ τίτλον τίτλος (d.a. + n-am-s; "inscription") πολλοὶ πολὺς (comp. adj.-nm-p; "many/more") τῶν ὁ Ἰουδαίων, Ἰουδαῖος (d.a. + ap-gm-p) ἀνέγνωσαν ἀναγινώσκω (viaa--3p; "read"; lit. to know again; used 32x) **for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and in Greek.** ὅτι (causal) ὁ τόπος (n-nm-s; "the place/location") ὅπου (conj.; "where") ὁ Ἰησοῦς· (d.a. + n-nm-s) ἔσταυρώθη σταυρόω (viap--3s; "had been crucified") ἦν εἰμί (viIPFa--3s) ἐγγύς (pg; "near/close by") τῆς ἡ πόλεως πόλις (d.a. + n-gf-s; "the city"; ref. Jerusalem) καί (cc) ἦν εἰμί (viIPFa--3s; periphrastic +) γεγραμμένον γράφω (+ circ. ptc./PF/p/nn-s; "it was written in") Ἑβραϊστί, (adv.; "Hebrew") Ῥωμαῖστί, (adv.; "Latin/Roman"; hapax) Ἑλληνιστί. (adv.; "Greek"; used 2x; Act.21:37)

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GNT John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

NAS John 19:21 **And so the chief priests of the Jews were saying to Pilate,** οὖν (*infer. conj.*) οἱ ὁ ἀρχιερεῖς ἀρχιερεὺς (*d.a. + n-nm-p; "the chief priests"*) τῶν ὁ Ἰουδαίων, Ἰουδαῖος (*d.a. + ap-gm-p*) ἔλεγον λέγω (*viIPFa--3p*) τῷ ὁ Πιλάτῳ Πιλάτος (*d.a. + n-dm-s*) **"Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'"** Μὴ μή (*neg. +*) γράφῃ· γράφω (*vImp.pa--2s*) Ὁ βασιλεὺς (*d.a. + n-nm-s*) τῶν ὁ Ἰουδαίων, Ἰουδαῖος (*d.a. + ap-gm-p*) ἀλλ' ἀλλά (*strong advers.*) ὅτι (*cc; intro. indir. disc.*) ἐκεῖνος (*remote dem. pro./nm-s; "He/that One"; denotes how the Jews are distancing themselves from Christ*) εἶπεν, λέγω (*viaa--3s*) εἰμί (*vira--1s*) Βασιλεὺς (*n-nm-s*) τῶν ὁ Ἰουδαίων. Ἰουδαῖος (*d.a. + ap-gm-p*)

GNT John 19:22 ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.

NAS John 19:22 **Pilate answered, "What I have written I have written."** ὁ Πιλάτος, (*d.a. + n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) Ὁ ὅς (*rel. pro./an-s; "What/the thing which"*) γέγραφα, γράφω (*viPFa--1s*) γέγραφα. γράφω (*viPFa--1s*)

ANALYSIS VERSES 19 – 22:

1. **Pilate** had the customary titulus written out common to crucifixion per vs.19a, **"And Pilate wrote an inscription also, and put it on the cross"**.
2. This was the usual method of advertising the crimes of condemned individuals.
3. The fact that it was placed "upon/ἐπί/epi" the cross denotes a location above Jesus' head.
4. This has led many to suggest that the shape of the cross was the *crux immissa* (t-shape), and not the *crux commissa* (T-shape).
5. However, the weight of the body and position of the head would obviously be lower than the beam to which the hands are attached and in either case there would be room for the titulus to be attached.
6. John informs us of what was written with respect to **Jesus** in vs.19b, **"And it was written, 'Jesus the Nazarene, the king of the Jews'"**.
7. None of the gospel accounts gives us the full reading, but by putting them together it can be reconstructed. Mat.27:37; Mar.15:26; Luk.23:38
8. The actual placard read, "This is **Jesus the Nazarene, the king of the Jews**".
9. The placard was Pilate's last measure of revenge and twitting the religious leaders that had forced him into consenting to Jesus' execution.

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10. His actions and words were calculated to annoy the religious hierarchy, insulting them by portraying this crucified man as their **king**.
11. His wording is of such as to state the claim as fact.
12. That **Pilate** included the term “**Nazarene**” in the **inscription** was an additional dig since that term attached to an individual rendered them as considered worthless and of no account to those around them.
13. The wording is designed to portray this crucified man, considered to be of the lowest life of Jew in Jewish eyes, as being exalted as the best and highest among them.
14. The **inscription** manifests Pilate’s total contempt racially and otherwise that he had for the Jewish people.
15. Again, the irony can’t be overlooked that in the converse of Pilate’s intentions, he actually placed the correct sign above Christ.
16. Further, this title makes it clear that **Jesus** was sentenced on the charge of sedition originally presented to **Pilate**. Cp. Mat.27:37a
17. In vs.20a,b, John informs the reader that the site of crucifixion was readily accessible as “**Therefore this inscription many of the Jews read, for the place where Jesus was crucified was near the city**”.
18. The placard was obvious to **many** people since this was a very public execution that took place not far from the confines of Jerusalem.
19. The general consensus is that Golgotha was situated alongside a public road (Mar.15:21; Luk.23:26), allowing maximum exposure of the crucifixion to those coming to and going from Jerusalem (Mat.27:39; Mar.15:29).
20. John tells us that **Pilate** wrote his statement in 3 languages in vs.20c, “**and it was written in Hebrew, Latin, and in Greek**”.
21. The trilingual text was recorded in:
 - A. The common language of the Palestinian Jew, **Hebrew** or Aramaic.
 - B. The official language of Rome, **Latin**.
 - C. The common medium of culture and communication in the eastern provinces of the Roman Empire, **Greek**.
22. That the three primary languages of the known world of the time were used denotes the Jew’s accusation of blaspheme in Jesus’ claim of Deity (19:7), Pilate’s acknowledgement of that accusation (19:8-9), thus proclaiming Jesus’ claim of Kingship as universal, hence again, sedition towards Rome.
23. The statement has its intended effect and causes one final verbal clash between Jewish authorities and **Pilate**.
24. Their indignation cannot be retained as the Jewish rulership once again spits out towards **Pilate** as John records in vs.21, “**And so the chief priests of the Jews were saying to Pilate, ‘Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews’**”.
25. They insist that **Pilate** change the wording to reflect that **Jesus** has only made this claim and not that it was a fact.
26. They had refused any notion that **Jesus** was their **King** and wanted the definite nature of the **inscription** to be changed to reflect that fact.
27. **Pilate** tersely dismisses their demand and **answered**, “**What I have written I have written**”.

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28. The perfect tenses of the two uses of the verb “**written**” placed back to back, reflects the strongest of will that he will absolutely not change his mind in this matter and that **what** has been inscribed is concrete for posterity.
29. **Pilate** knows that there is nothing else that **the Jews** can now hang over his head as any threat to himself personally regarding his position and Rome.
30. He has had enough of these “yayhoos” having washed his hands of the entire affair and now essentially tells them to take their continued demands and “shove it”.
31. **Pilate** seems to have had a natural affinity for making memorable statements, but it has been at the expense of integrity and resolution of action.
32. He has had several opportunities to make definitive statements, and then follow through and do the right thing, which he did not do.
33. The irony is that the attitude and stand he has now, is the one that he should have had at the very beginning of this trial.
34. He is the example of a spineless authority that is only truly willing to exercise his authority when there is no real pressure of any personal cost to him or his position.
35. The obstinacy, insensitivity and callousness of **Pilate**, alluded to by other first-century writers were viewed as tokens of weakness and not of strength.

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EXEGESIS VERSES 23 – 25A:

GNT John 19:23 Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

NAS John 19:23 **The soldiers therefore, when they had crucified Jesus,** *Οἱ ὁ στρατιῶται στρατιώτης (d.a. + n-nm-p; "The soldiers"; Roman soldiers; same as 19:2) οὖν (infer. conj.) ὅτε (conj. of time; "When") ἐσταύρωσαν σταυρόω (viaa--3p; "they had crucified") τὸν ὁ Ἰησοῦν, Ἰησοῦς (d.a. + n-am-s) took His outer garments and made four parts, *ἔλαβον λαμβάνω (viaa--3p) αὐτοῦ αὐτός (nprgm3s) τὰ τό ἱμάτια ἱμάτιον (d.a. + n-an-p; "outer garments/outer wear" as distinguished from the inner garment worn next to the skin; note the plural use; this indicates all that is construed as outer wear to include the robe and its accessories of girdle/belt and head gear and in addition the mantle (phelones; 2Tim.4:13), a wrap or traveling cloak worn over the robe for added warmth and protection against stormy weather; we know that the weather was cold (18:18) and Jesus would have had all of His clothing with Him that night) καί (cc) ἐποίησαν ποιέω (viaa--3p) τέσσαρα τέσσαρες (card. adj./an-p; "four") μέρη, μέρος (n-an-p; "parts/pieces/shares") a part to every soldier and also the tunic;* *μέρος, (n-an-s; "a share/part") ἐκάστῳ ἕκαστος (a--dm-s; "to each/every") στρατιώτῃ στρατιώτης (n-dm-s) καί (cc) τὸν ὁ χιτῶνα. χιτῶν (d.a. + n-am-s; "the tunic/undergarment"; a sleeveless shirt reaching below the knees worn as underwear"; used 11x) now the tunic was seamless, woven in one piece.* *δέ (cs) ὁ χιτῶν (d.a. + n-nm-s; "the tunic/chiton") ἦν εἰμί (viIPFa--3s) ἄραφος, (a--nm-s; "not sewn together/one piece"; hapax +) ἐκ (pAbl +) τῶν τό ἄνωθεν (+ d.a. + adv; "from the top"; hence, "seamless") ὑφαντός (a--nm-s; "woven"; hapax) δι' διά (pg) ὅλου. ὅλος (ap-gm-s; "whole/entirety"; "woven through the whole piece")**

GNT John 19:24 εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πληρωθῇ· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

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NAS John 19:24 **They said therefore to one another, "Let us not tear it,** εἶπαν λέγω (viaa--3p; ref. the soldiers) οὖν (infer. conj.) πρὸς (pa) ἀλλήλους, ἀλλήλων (recipr. pro./am3p; "one another/ mutually) Μὴ μὴ (neg. +) σχίσωμεν σχίζω (vsaa--1p; "Let us not tear apart/split/divide/rend"; used 11x) αὐτόν, αὐτός (nram3s; the singular is ref. the tunic/chiton;) **but cast lots for it, to decide whose it shall be";** ἀλλά (strong advers.) λάχωμεν λαγχάνω (vsaa--1p; cast lots/attain by chance or draw/what comes to one always apart from one's own efforts/one's portion"; used 4x) περί (pg) αὐτοῦ αὐτός (nrgm3s; ref. the tunic) "to decide" supplied τίνος τίς (interr. pro./gm-s; "whose?/which one?") ἔσται· εἰμί (vifd--3s; "it will be") **that the Scripture might be fulfilled,** ἵνα (conj. purpose) ἡ γραφή (d.a. + n-nf-s; "the writing/Scripture") πληρωθῆ πληρώω (vsap--3s; "might be fulfilled/accomplished") **"THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."** Διμερίσαντο διαμερίζω (viam--3p; "the divided/separated"; used 11x; the middle indicates they distributed amongst themselves) μου ἐγώ (nrg-1s; ref. the Lord) τὰ τό ἱμάτιά ἱμάτιον (d.a. + n-an-p; "outer garments") ἑαυτοῖς ἑαυτοῦ (reflex. pro./dm3p; "to themselves/among them") καί (cc) ἐπί (pa; emphasizes motion with the accusative; "for") μου ἐγώ (nrg-1s; ref. the Lord) τὸν ὁ ἱματισμόν ἱματισμός (d.a. + n-am-s; "clothing/apparel"; general word for clothes; collective singular; used 5x; looks at the value of the clothes) ἔβαλον βάλλω (viaa--3p; "they cast/threw"; looks back to the preposition "epi" denoting the motion of throwing) κλῆρον. κλῆρος (n-am-s; "an allotment"; here a pebble or other object used to determine their lots or portions; used 11x)

GNT John 19:25a Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

NAS John 19:25a **Therefore the soldiers did these things.** οὖν (infer. conj.) μὲν (part. not translated; "indeed/surely"; the continuation of thought is seen in vs.25b with the conjunction δέ; it points to the contrast seen between the activity of the soldiers now and that which follows in context) Οἱ ὁ στρατιῶται στρατιώτης (d.a. + n-nm-p; "the soldiers") ἐποίησαν. ποιέω (viaa--3p) ταῦτα οὗτος (near dem. pro./an-p; "these things")

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ANALYSIS VERSES 23 – 25A:

1. John simply notes that the execution of crucifixion took place and then zeroes in on a couple of scenarios taking place while Jesus was on the cross. Vss.23-27
2. Luke informs us that after Jesus was nailed to the cross, He petitioned the Father to forgive those involved in His execution who are acting out of ignorance due to their -V. Luk.23:34
3. His request does not mean that God will not exact judgment upon them in time for their atrocities (Rom.1:18), but is a statement of realization by Christ that His work on the cross will include even this sin activity.
4. It is a prayer that recognizes that God will not hold sin of -V regarding their eternal destination.
5. His prayer regards His work on the cross as unlimited and encompassing of all sin for all men. Heb.7:26-27; 10:10; cp. 1Tim.4:10
6. There is only one sin that remains an issue regarding one's eternal niche, the sin of unbelief. Mar.3:28
7. Further, His prayer indicates that Jesus never engaged in any sin anger towards others nor ever held a grudge, even towards His enemies. Cp. Mat.6:15
8. John now picks up beginning with the activities of the Roman execution squad in charge of the mechanics of crucifixion in vs.23, "**The soldiers therefore, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic**".
9. As John implicitly notes, there were four Roman **soldiers** acting as executioners.
10. This does not mean that there were not more **soldiers** present, since the synoptics tell us that there was a centurion (one in charge of a 100) present indicating that there was a sufficient detail of **soldiers** involved, if for no other reason than crowd control. Mat.27:54; Mar.15:39; Luk.23:47
11. It was customary, and in fact recognized as a legal right, for the **soldiers** in charge of an execution to confiscate the clothing of the victim(s).
12. The wardrobe of that time consisted of:
 - A. The outer garment or robe.
 - B. The belt/girdle.
 - C. Some sort of head covering.
 - D. A mantel or heavier outer cape utilized for bad weather.
 - E. An inner garment worn next to the skin called a tunic.
13. The reading of John's account alone might suggest that **the soldiers** took the **outer** garment and divided it along the seams to have **four parts**, one for **each soldier**.
14. However, a comparison of the synoptic parallels indicates that such was not the case. Mat.27:35; Mar.15:24; Luk.23:34b
15. **The soldiers** actually **cast lots** to see who would receive what article of Jesus' clothing.
16. The plural "**garments**" is also used by John to indicate that more than one article of the wardrobe is in view.
17. He has used the singular previously when only one article of clothing was in view. Joh.19:2,5

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18. As noted, there were essentially 5 pieces of clothing to be divided amongst the 4 **soldiers**.
19. Once they had **cast lots** for the four pieces of **outer** wear, there was one article left, the **tunic** or chiton.
20. John informs us that the particular **tunic** Jesus was wearing **was seamless, woven in one piece**.
21. To rip it into four pieces just for the material would obviously depreciate its value considerably.
22. **The soldiers** recognized this and **they said therefore to one another, “Let us not tear it, but cast lots for it, to decide whose it shall be”**. Vs.24
23. Rather than destroy something of value just for equality’s sake, **they** determined to risk minimal loss for a greater gain.
24. The method of **casting lots** could vary, but often was done by having a stone or stick with a man’s name on it that was placed into a jar and the first name drawn or cast out was the winner.
25. Notation: Some fundies love to use this verse to enhance their human viewpoint that gambling is a sin.
26. Note continued: They appeal to people’s emotions that other’s gambled for Jesus’ clothing and somehow that makes it wrong or sinful.
27. While **the soldiers** “gambled” with respect to Jesus’ **tunic**, quite frankly it was a business decision that had nothing to do with God’s directive will for them, but only with what was theirs legally.
28. In fact, given the situation, these men made the best financial decision, apart from selling the **tunic** outright and splitting the money, available to them.
29. Principle: Gambling is as with any other freedom we have in Christ, whether for entertainment or investment value, a freedom that can be abused, misused or done without discretion, but these facts do not make gambling a sin, anymore than abuse of drinking, authority, sex, etc.
30. While these men’s actions did nothing to violate God’s law, what they did do is fulfill the Word of God as John notes, **“that the Scripture might be fulfilled, ‘They divided my outer garments among them, and for my clothing they cast lots’”**.
31. Prophecy is a demonstration of God’s omniscience as He tells in advance what will come to pass in a given situation.
32. Prophecy does not make things come to pass, it merely foretells what will come to pass as God surveys history.
33. The prophecy in view specifically is Psa.22:18
34. **They** indeed did divide Jesus’ **outer garments** among themselves and for all of His **clothing they cast lots**, in fulfillment of prophecy as John reemphasizes in vs.25a, **“Therefore the soldiers did these things”**.
35. Just as God foreknew that Jesus’ would be crucified, as Israel was under Roman rule in this time in their history, He also knew the custom and rituals of the Roman executioners and exactly what they would do with Jesus’ clothing.

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EXEGESIS VERSES 25B – 27:

GNT John 19:25b εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ.

NAS John 19:25b **But there were standing by the cross of Jesus His mother,** δέ (cc) εἰστήκεισαν ἴστημι (viPLUPFa--3p; "there were standing") παρὰ (pL; "by/beside") τῷ ὁ σταυρῷ σταυρός (d.a. + n-Lm-s; "the cross") τοῦ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-gm-s; gen. of description) αὐτοῦ αὐτός (nprgm3s; ref. Jesus) ἡ μήτηρ (d.a. + n-nf-s; "mother"; ref. Mary) **and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.** καί (cc) αὐτοῦ, αὐτός (nprgm3s; ref. Jesus) τῆς ἡ μητρὸς μήτηρ (d.a. + n-gf-s; "mother's"; gen. of relationship) ἡ ἀδελφὴ (d.a. + n-nf-s; "biological sister"; ref. Salome; Mar.15:40) Μαρία (n-nf-s; "Mary/Maria") ἡ (d.a./nfs; "the woman"; translated "the wife"; other possibilities could be a daughter or the construction could actually be taken as referring to Jesus' mother's sister as being named Mary, rather than being Salome) τοῦ ὁ Κλωπᾶ Κλωπᾶς (d.a. + n-gm-s; "of Clopas"; hapax; gen. of relationship) καί (cc) Μαρία (n-nf-s; "a Mary") ἡ (d.a./nfs; "the woman of") Μαγδαληνὴ. (n-nf-s; "Magdalene"; ref. to the city of Magdala, located on the west side of the Sea of Galilee; used 12x)

GNT John 19:26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ, Γύναι, ἶδε ὁ υἱός σου.

NAS John 19:26 **When Jesus therefore saw His mother, and the disciple whom He loved standing nearby,** Ἰησοῦς (n-nm-s) οὖν (infer. conj.) ἰδὼν ὀράω (circ. ptc./a/a/nm-s; "When or After He saw") τὴν ἡ μητέρα μήτηρ (d.a. + n-af-s; "the mother"; ref. Jesus' mother) καί (cc) τὸν ὁ μαθητὴν μαθητῆς (d.a. + n-am-s; "the disciple"; the d.a. governs both noun and following ptc.) ὃν ὅς (rel. pro./am-s; "whom") ἠγάπα, ἀγαπάω (viIPFa--3s; "He loved") παρεστῶτα παρίστημι (adj. ptc./PF/a/am-s; "standing nearby/standing alongside) **He *said to His mother, "Woman, behold, your son!"** λέγει λέγω (vipa--3s; ref. Jesus) τῇ ἡ μητρὶ, μήτηρ (d.a. + n-df-s)

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Γύναι, γυνή (n-vf-s; "Woman"; case of address) ἴδε (part. interj.; "behold!") σου. σύ (npg-2s) ὁ υἱός (d.a. + n-nm-s)

GNT John 19:27 εἶτα λέγει τῷ μαθητῇ, Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητῆς αὐτὴν εἰς τὰ ἴδια.

NAS John 19:27 **Then He *said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household.** εἶτα (temporal adv.; "Then/Next/After that") λέγει λέγω (vipa--3s; ref. Jesus the subject) τῷ ὁ μαθητῇ, μαθητῆς (d.a. + n-dm-s) Ἴδε (part. interj.) σου. σύ(npg-2s; ref. the disciple) ἡ μήτηρ (d.a. + n-nf-s) καί (ch) ἀπ' ἀπό (pAbl) ἐκείνης ἐκείνος (remote dem. pro./Ablf-s) τῆς ἡ ὥρας ὥρα (d.a. + n-Ablf-s; "the hour") ὁ μαθητῆς (d.a. + n-nm-s) ἔλαβεν λαμβάνω (viaa--3s; "took/received") αὐτὴν αὐτός (npaf3s; ref. Mary) εἰς (pa) τὰ τό ἴδια. ἴδιος (possess. pro./-an-p; "into his own things/household")

ANALYSIS VERSES 25B – 27:

1. John now shifts our attention from the crucifixion detail to friends and family of **Jesus** that was present at the scene in vs.25b, "**But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.**"
2. In vs.25a, the Greek particle "μέν/men" not translated in the English, is set to emphasize a contrast of context now introduced by the conjunction "δέ/de/**But**".
3. John wants his readers to realize the contrast as seen in the soldiers and their focus on using their positions to serve themselves and **Jesus**, whose focus remains to serve and benefit others.
4. Even though the soldiers could care less of the spiritual ramifications of this event, **Jesus** to the very end stayed focused on the necessary doctrines at hand.
5. Even while on **the cross**, **Jesus** sees to the needs of others as demanded by BD.
6. The timing of this event is very close to when the soldiers were dividing Jesus' clothing and therefore very early in the crucifixion process.
7. This event does not coincide with the events recorded in the synoptic parallels at the end of the process. Mat.27:55; Mar.15:40; Luk.23:49
8. Whether the Romans moved Jesus' sympathizers away later on or they moved on their own accord is not stated.
9. However, at this point and time in our passage they are very close to **the cross** as seen in the language and the fact that they could audibly hear Jesus' voice even in a seriously weakened condition.
10. The first person John mentions is Mary, the **mother** of **Jesus**.

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11. She is at **the cross** experiencing the soul anguish that was prophesied by Simeon. Luk.2:34-35
12. Though Jesus' mother was a believer, she, as with the disciples, was slow on the uptake of the necessity of **the cross** and His mission at the first advent.
13. John related this to us early on in this gospel at the wedding of Cana and he noted that she was looking for **Jesus** to present Himself in all of His glory during Jesus' ministry. Joh.2:3-4 (*The intent of Mary's assertion that there is no wine is to push Jesus to manifest His glory through omnipotence in an expression of His claim of Kingship.*)
14. The second person mentioned is the unnamed sister of Jesus' mother.
15. At this point there is some division over whether or not there are three persons mentioned in our passage, or four.
16. Since there is no connecting particle or conjunction between the phrases "**His mother's sister**" and (there is no "and" in the Greek) "**Mary the wife of Clopas**", some have taken the "**Mary**" of **Clopas** to be the same as His **mother's sister**.
17. This is unlikely for at least two reasons:
 - A. Parents do not generally name two children by the same name.
 - B. John appears to pair these women by their natural affiliation with each other, not at odds with Matthew and Mark's mention of the two Mary's at the tomb. Mat.27:61; Mar.15:47
 - C. John uses the connectives in our verse to simply note that Jesus' **mother**, Mary, and her **sister** were closer for obvious family reasons and that **Mary Magdalene** and the other **Mary** were close associates.
18. The synoptic accounts identifies Mary's **sister** as being Salome, the mother of the sons of Zebedee. Mat.27:56; Mar.15:40; 16:1,2
19. Those accounts reflect the other women there at **the cross** in addition too, though excluding in their accounts, Mary, Jesus' **mother**.
20. That Salome is Mary's **sister** makes James and John our author the 1st cousins of **Jesus**. Mat.4:21
21. That John does not refer to his mother by name fits perfectly the privacy he employs regarding his own name being used in this gospel.
22. The third woman identified as **Mary** is inferred as **the wife of Clopas**.
23. While the Greek leaves open possibilities that this **Mary** could be a daughter, sister or even mother of **Clopas**, it does not make any sense that any of these would be identified by their father, brother or son unless single, which she is not. Mat.27:56
24. As the Greek states, **Mary** was the woman **of Clopas** and belonged to him as such.
25. This **Mary** was the mother of James and Joseph, who were the sons of Alphaeus being the same as **Clopas**. Mat.10:3; 27:56; Mar.3:18; 15:40
26. According to one 2nd century writer, Hegesippus, **Clopas** was the brother of Joseph the carpenter (Jesus' legal father) and this accounts for why he is mentioned.
27. If that is true, then James the less (little/younger James) and Joseph were also Jesus' cousins.
28. The third **Mary** was from the town of Magdala, a city on the west side of the Sea of Galilee.
29. Little is known about her, but one very crucial fact is mentioned in Luk.8:2.
30. There is no evidence to identify her as the harlot of Luk.7:37, as sometimes done.

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31. She was healed of some demonic possession that resulted in serious illness.
32. She is regularly mentioned as a leader among the women as seen in the fact that her name is very often mentioned, some 12x, and in many cases listed 1st.
33. She followed **Jesus** and ministered to Him after her healing, suggesting that she was a woman of some means.
34. She was present at the crucifixion, located the garden tomb, was of the first to arrive at the tomb, and first to see the risen Lord. Joh.19:25; Mar.15:47; 16:1,9
35. The listing of these women along with Jesus' **mother** makes evident that God used many women to assist His Son.
36. In some cases these were women that were not married and who devoted themselves to following and assisting the Lord. Mar.15:40-41
37. There is no injunction that believers have to get married, since Paul makes it clear that it is preferable for one to stay single and unencumbered in their service, even as he. 1Cor.7:8
38. There is no room for believers to be playing "match making" regarding other believers, since that decision is between the individuals concerned and God.
39. Apart from parents interceding on behalf of children under their roof in this regard, others should keep their noses out of it.
40. Some like Mary and Martha of Bethany, did not necessarily follow the Lord geographically, but remained at home and made their house a base of hospitality for **Jesus** and His disciples.
41. There has been stupid speculation among some that possibly Mary of Bethany or even **Mary Magdalene**, either of, was a potential right woman for Christ.
42. And that is all that that speculation is, stupidity, otherwise if one of them were Jesus' RW, Jesus failed to identify her and marry her, since that is why God provides a right opposite number.
43. It was not God's will for **Jesus** to be married at the 1st advent, therefore there was no RW excepting one, the Church.
44. These women in our passage, single and married, were quite helpful to **Jesus** at various times in His ministry and are to be commended.
45. The principle that women have nothing to offer to the POG based on the fact that they are not to be leaders in the local church is wrong.
46. Our author John wrote the epistle of 2John to a woman, canonized in Scripture, who obviously was considered by John as someone depended upon for notable applications.
47. Although **Jesus** is suffering intensely due to the beatings, scourgings, lack of sleep and now the rigors of crucifixion, His presence of mind is not on Himself but on making one final application of BD towards another in His earthly ministry.
48. That application centers on honor parents as noted in vss.26,27a, "**When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, 'Woman, behold, your son!' Then He said to the disciple, 'Behold, your mother!'**"
49. The **disciple** in view is again our author, John.
50. The love he attributes to **Jesus** as having for his own person is Divine love.
51. It denotes that everything **Jesus** ever did regarding him was based on the highest category of love one can have for another, love in compliance with God's will.

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52. John's consistent use of this phrase is no way saying that **Jesus** somehow expressed love for him beyond love for others.
53. Rather, it is John's way of saying he personally recognized all that Christ was and did for him in Person, something he had total appreciation for at the time of writing.
54. With Jesus' earthly father Joseph demised, He as the oldest son had assumed the authority of the household, a responsibility of BD that He took seriously.
55. He makes it plain that His plan is for His **mother** Mary to be placed under the care and responsibility of John.
56. While some may argue that Jesus' is seeking to ensure financial and logistical support for Mary in her advancing age, there is no indication that her own family could not or was not willing to provide continued support in this regard.
57. I submit that the real intent of His desire in His honor of **mother** is to ensure the best for an immediate stable and consistent support spiritually.
58. Due to the -V of his brothers at this time, it is Jesus' desire as the authority of the house for His **mother** to separate herself from this environment and attach herself to one that He knows will see to her immediate needs spiritually.
59. While **Jesus** makes provision for His **mother** in this regard, He is not overly familiar with her, preferring to maintain some distance and employing His authority over her and John.
60. This is seen in the fact that once again **Jesus** does not address His **mother** by that term but instead calls her "**Woman**", just as He did at the wedding feast in Joh.2:4
61. This was not a suggestion from her son, this was a command from the Son of God.
62. That John has the desired obedience to BD to benefit Mary and thus a prime candidate for Jesus' choice in this regard is seen in vs.27a, "**And from that hour the disciple took her into his own household**".
63. It is John, the only eye-witness of the disciples recorded to be at **the cross**, that **Jesus** chooses to act in His stead regarding His own **mother**.
64. While John's depth of spiritual advancement beyond the other disciples is only implied by Jesus' application, it is noted that whatever problems he too faced in accepting the necessity of Christ's work on the cross, he continued to embrace and support **Jesus** beyond the norm of the group by his very presence at this time.

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EXEGESIS VERSES 28 – 29:

GNT John 19:28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

NAS John 19:28 **After this, Jesus, knowing that all things had already been accomplished,** *Μετὰ μετά (pa; "After") τοῦτο οὗτος (near dem. pro./an-s) ὁ Ἰησοῦς (d.a. + n-nm-s) εἰδὼς οἶδα (circ. ptc./PF/a/nm-s) ὅτι (cc; intro. indir. disc.) πάντα πᾶς (ap-nn-p; "all things") ἤδη (adv.; "already") τετέλεσται, τελέω (viPFp--3s; "had been accomplished/finished/brought to an end")* **in order that the Scripture might be fulfilled, *said, "I am thirsty."** *ἵνα (cs; purpose) ἡ γραφή, (d.a. + n-nf-s) τελειωθῇ τελειόω (vsap--3s; "might be completed/carried through to the end/made perfect"; hence fulfilled exactly) λέγει, λέγω (vipa--3s; ref. Jesus the subject) Διψῶ. διψάω (vipa--1s; "I am thirsty"; spoken from His humanity)*

GNT John 19:29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

NAS John 19:29 **A jar full of sour wine was standing there;** *σκεῦος (n-nn-s; "A vessel/utensil"; contextually a jar or jug; used 23x) μεστόν· μεστός (a--nn-s; "very full/filled up"; used 9x) ὄξους ὄξος (n-gn-s; "of sour wine"; actually a vinegar (barley and grape juice) and water mixture, a drink of the common soldiers considered refreshing or thirst quenching; not a pure wine cp. Mat.26:29; Mar.14:25; used 6x) ἔκειτο κεῖμαι (viIPFd--3s; "was lying/situated/standing or set there"; same as 2:6)* **so they put a sponge full of the sour wine upon a branch of hyssop, and brought it up to His mouth.** *οὖν (infer. conj.) περιθέντες περιτίθημι (circ. ptc./a/a/nm-p; "after putting/ placing") σπόγγον σπόγγος (n-am-s; "a sponge"; used 3x) μεστόν μεστός (a--am-s; "full") τοῦ τό ὄξους ὄξος (d.a. + n-gn-s; "of the sour wine") ὑσώπῳ ὑσσωπος (n-Lf-s; "on a hyssop"; an aromatic Mideastern plant that liquid, hence a sponge, clings easily to its bushy leaves; used 2x) προσήνεγκαν προσφέρω (viaa--3p; "they brought to") αὐτοῦ αὐτός (nprgm3s; ref. Jesus) τῷ τό στόματι. στόμα (d.a. + n-dn-s; "mouth"; used 82x)*

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ANALYSIS VERSES 28 – 29:

1. The phrase, “**After this**” beginning vs.28 indicates an unspecified lapse of time.
2. In effect, John’s narrative omits the majority of what happened during the entire 6 hours **Jesus** was on the cross.
3. John simply highlights **Jesus** on the cross as One engaged in a continued capacity of service and instruction to others for their spiritual well being.
4. This in effect epitomizes His Passion and work on the cross as an event that culminates in the spiritual benefit for mankind.
5. The order of events including John’s accounts and input from the synoptics reflect the following:
 - A. **Jesus** is offered a drugged drink in order to anesthetize/dull the pain, which He refuses. Mat.27:34; Mar.15:23
 - B. He was placed upon the cross between two thieves. Mat.27:38; Mar.15:27; Luk.23:33; Joh.19:18
 - C. The titulus was obviously attached to the cross at this time. Mat.27:37; Mar.15:26; Luk.23:38; Joh.19:19-21
 - D. This occurred at 9AM. Luk.24:25
 - E. **Jesus** prays for the forgiveness of His murderers. Luk.23:34a *This was His 1st saying on the cross.*
 - F. The soldiers cast lots for His clothing, drawing a fifth lot for the seamless tunic. Mat.27:35-36; Mar.15:24; Luk.23:34b
 - G. The people and soldiers engage in mocking Him, along with the rulership of Israel. Mat.27:39-43; Mar.15:29-32a,b; Luk.23:35-37
 - H. The two thieves join in the ridiculing. Mat.27:44; Mar.15:32c
 - I. One of the thieves changed his mind and believed in Christ for salvation Ph1. Luk.23:39-43 *This is His 2nd saying.*
 - J. **Jesus** makes provision for His mother as a final application of honor parents. Joh.19:26-27 *This is His 3rd saying.*
 - K. At 12PM, darkness fell over Israel lasting 3 hours until 3PM. Mat.27:45; Mar.15:33; Luk.23:44-45
 - L. It is during this 3 hours that judgment for sins occurs brought out by **Jesus** rhetorical question, “*My God, My God, Why have You forsaken Me*”. Mat.27:46; Mar.15:34 *This is His 4th saying.*
6. It is **after** Jesus’ sin bearing occurs, that John now picks up in his narrative per vs.28, “**Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, ‘I am thirsty’**”.
7. John alone records this 5th saying and fact that His humanity thirsted.
8. Even after the rigors of 6 hours of crucifixion to include the bearing of sins, **Jesus** is still fastidious in executing the particulars of the POG.
9. He recognized that there was one scripture yet to be fulfilled before His physical death now at hand.
10. The prophecy in view is Psa.69:21
11. In this case He knew what the drink would be as John records the prophetic fulfillment in vs.29, “**A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon hyssop, and brought it up to His mouth**”.

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12. In order for this prophecy to be fulfilled, **Jesus** had to take the initiative to make certain that they offered Him something to drink.
13. However, **Jesus** was not saying that He was **thirsty** just to fulfill the Word of God, He really was **thirsty**.
14. Here we have an example of **Jesus** executing the POG out of a real need, but still demanding the free exercise of human volition to make application regarding that need.
15. Both worked in concert to fulfill the POG foretold in the prophecy.
16. While one might accuse Him of saying this in an attempt to fulfill the prophecy in order to convince people that He was the Messiah, He obviously had no control over what they gave Him to drink.
17. The **wine** in view is not the same as that which they offered Him at the beginning of His execution. Mat.27:34; Mar.15:23
18. That **wine** was drugged to dull the pain of the sufferer and was rejected by **Jesus** so to retain clear thoughts during crucifixion and not lose any of His senses.
19. It did not mean that He had some type of martyr complex, only that He relied strictly on God and BD to sustain Him even through His most critical hour of suffering and test.
20. The **wine** given Him now, was that which was commonly used by the soldiers as an alternative for water to quench their thirst.
21. It was strongly diluted with a vinegar and water base having an obvious tart taste.
22. **Jesus** would be greatly dehydrated by now and needed moisture for His dry mouth so that He could make His final strong and loud utterances from the cross.
23. Two of the synoptic accounts (Mat.27:48; Mar.15:36) state that **Jesus** was offered this vinegar on a reed, while John says that it was placed on a **hyssop**.
24. As usual, this has caused no little conflict among interpreters as to which account is correct and in seeking to provide apologetics as to one or the other.
25. This kind of arguing is a waste of time and advances no one spiritually.
26. The solution is simple: All of the accounts are accurate and a relatively small piece of **sponge** was saturated with the **sour wine**, a **hyssop** top with its bushy leaves were employed to contain the **sponge** and minimize its loss of fluid (to attach the **sponge** to something that would not require having to squeeze it unnecessarily) and both were attached to a longer reed in order to adequately reach Jesus' **mouth**.

GOSPEL OF JOHN

EXEGESIS VERSE 30:

GNT John 19:30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

NAS John 19:30 **When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.** ὅτε (*temp. conj.*; "When") οὖν (*ch*) ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἔλαβεν λαμβάνω (*viaa--3s*; "had received") τὸ ὄξος (*d.a. + n-an-s*; "the sour wine") εἶπεν, λέγω (*viaa--3s*) Τετέλεσται, τελέω (*viPFp--3s*; "It has been finished/completed/brought to a close") καὶ (*cc*) κλίνας κλίνω (*circ. ptc./a/a/nm-s*; "after bowing/inclining"; idiomatically used for sleep or rest *cp. Mat.8:20*) τὴν ἢ κεφαλὴν κεφαλὴ (*d.a. + n-af-s*; "the head") παρέδωκεν παραδίδωμι (*viaa--3s*; "He gave up/delivered up") τὸ πνεῦμα. (*d.a. + n-an-s*; "the spirit"; here ref. to His human spirit)

ANALYSIS VERSE 30:

1. **When Jesus therefore had received the sour wine** sufficiently to speak clearly and audibly, **He** proclaims His last two statements from the cross.
2. John alone records the 6th saying, "**He said, 'It is finished!'**", which is shortly followed by a 7th saying, "*Father, into Your hands I commit My spirit*", after which **He bowed His head, and gave up His spirit.**
3. The synoptics reveal that Jesus' final words were cried out in a very loud voice. Mat.27:50; Mar.15:37; Luk.23:46
4. The statement, "**It is finished!**" refers to the purpose for which God had become flesh.
5. **Jesus** did not die in a resigned fashion, but left this life with the shout of victory on His lips.
6. His loud cry was the triumphant recognition that He had fully accomplished everything that the Father had given Him to do.
7. A fact that had been anticipated in His prayer recorded in Joh.17:4, but now a reality in time.
8. He had, from the moment of His birth, executed every detail of the Father's plan for His life and now had made the ultimate sacrifice of Himself for all humanity.
9. His mission and life at the 1st advent was finished by completing His work with regard to making salvation available to all men through the bearing of the sins of the world.
10. The reality of redemption, foreshadowed in the multitude of sacrifices under the Levitical system had been fully accomplished.

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11. The symbolic sacrifice of all those millions of animals that pointed to the Person and work of Christ was no longer necessary.
12. Since it is not possible for the blood of bulls and goats to take away sins, God offered the ultimate sacrifice on behalf of the human race to actually remove sins. Heb.10:1-12
13. The sacrifice of **Jesus** Christ, in which He was judged for every sin that had ever or would ever be committed, is referred to in the Scripture as His blood. Joh.6:53-56; Act.20:28; Rom.3:25; 5:9; Eph.1:7; 2:13; Col.1:20; Heb.9:12,14; 10:19; 13:12; 1Pet.1:19; 1Joh.1:7; Rev.5:9; 7:14; 12:11
14. That it is not His literal physical blood should be evident, since **Jesus** shed blood before He was placed on the cross, while He was alive on the cross and after He was dead on the cross.
15. The life of animals is in their blood (Lev.17:11), and the cutting of the animal's throat and bleeding to death was designed to portray the fact that Christ gave up His eternal life in order to take the deserved penalty for sins, spiritual death. Isa.53:12
16. God had taken upon Himself human flesh and had lived as a man among men, taking the deserved penalty of sin upon Himself, offering every man the potential to share the eternal life of God Himself.
17. *"He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him". 2Cor.5:21*
18. Luke alone records the seventh and final saying from the cross. Luk.23:46
19. **Jesus** had accomplished all that He had come to do and the only thing left was to physically die.
20. His physical death was not a result of the crucifixion, but a choice by His Deity to check His humanity out. Joh.10:18
21. This does not mean He could not leave the signature of physical phenomenon that might proceed any death, but that His soul and **spirit** exited timed by His exercise of will.
22. His physical death was unique, as was His conception, birth, life and Person.
23. Jesus had stated that no would take His life away from Him and He now voluntarily dismisses His human **spirit** and commits it to the Father.
24. The human **spirit** is the place where BD is stored and so emphasizes to the very end the importance of doctrine.
25. John alone records that He **bowed His head** as He voluntarily died physically.
26. The term John uses for bowing His head is used of sleep and is very fitting to describe the peaceful and temporary death of the Messiah.
27. **Jesus** is the prototype for all believes that face physical death in that death is only a temporary sleep for the body that will be resurrected eventually. 1Cor.15:51-52; 1The.4:13-15
28. In Jesus' case it is only a matter of less than 72 hours.
29. Again, John omits events that happened upon the death of **Jesus** as we look to the synoptics to fill in the blanks.
30. The accounts inform us that the veil of the temple, that inner curtain that divided the Holy Place (Ph₂) from the Most Holy Place (Ph₃), was split in two parts. Mat.27:51-53; Mar.15:38; Luk.23:45b

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31. The curtain was quite thick and was of great size, being hung so that one must enter one end of the curtain and close it and move to the other end before entering the MHP.
32. It was there to emphasize that a barrier existed between man and his approach to God and only one man was allowed in the MHP and only once a year on the Day of Atonement. Lev.16:2ff; Num.18:7; Heb.9:7
33. Matthew and Mark record the fact that the renting of the veil was supernatural in light of the fact that the veil was torn from the top to the bottom.
34. This teaches that **Jesus**, who had a right to enter into the presence of God due to His perfect +R, had opened the way for all to approach God by His work. Heb.6:19,20; 9:12; 10:19-20
35. Matthew also records that there was an earthquake that occurred at the same time, that tombs were opened up--that is, the remains were exposed, rocks were split, and the bodies of certain believers were resuscitated after Jesus' resurrection. Mat.27:52-53
36. The earthquake hitting Jerusalem itself was a symbol of Divine judgment and glory. Isa.29:6; Jer.10:10; Eze.26:18
37. The subsequent resurrection/resuscitation of "*many bodies of the saints*" is unusual from the standpoint of its brevity and lack of parallels.
38. The first two phenomena, the splitting of the inner veil and the splitting of the tombs and rocks, together, symbolize Jesus' death and resurrection to shortly follow.
39. Jesus' victorious resurrection and vindication that followed on Sunday was followed by the resuscitation of *many saints*.
40. This singular phenomenon symbolizes and focuses strictly on Jesus' resurrection.
41. It signals the promise of the final resurrection of those that die in Him.
42. The sentence should end with "*were opened*" (Mat.27:52a), and a new sentence/verse should begin with "*and many bodies...were raised*" (vs.52b).
43. These people were not resurrected when **Jesus** died, but after He was resurrected.
44. This serves to show that Jesus' resurrection is the basis for the resurrection of the saints.
45. So they did not wait in their tombs in resuscitated bodies until **Jesus** was raised.
46. By Matthew placing the fact of their resurrection at this point in his narrative illustrates that Jesus' work on the cross is the basis for His impending resurrection.
47. This also notes that Matthew does not hold to strict chronological sequence of events in his gospel.
48. Jesus' resurrection declares that what He accomplished on the cross is valid.
49. Since these believers came back to the earth in natural bodies, the rocks covering their tombs were moved so they could get out.
50. So witnesses could have seen the open tombs before the bodies were raised.
51. When they finally did stand on their feet and come out, appearing to many in the holy city, the effect was extremely dramatic.
52. It has been suggested that the saints in view during this phenomenon were certain well-known OT and intertestamental Jewish saints, spiritual heroes and martyrs in Israel's history.

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53. After their brief ministry of appearing to many, they no doubt quickly passed from the scene, probably via translation (apart from physical death; like Enoch and Elijah), and their bodies never found.
54. In any case, Matthew is telling us, among other things, that the resurrection of believers that lived before the 1st advent were dependent on Jesus' triumph, as are we that follow.
55. John also does not record the impact of Jesus' death on those in the immediate vicinity of the cross.
56. Matthew states that the centurion, the one in charge of the crucifixion detail, and the other four soldiers guarding **Jesus** (cp. Mat.27:36), were profoundly affected by the events they witnessed. Mat.27:54
57. It is important to note that the soldiers remained as guards over **Jesus** to deflect those theories that something happened to Jesus' body while still on the cross.
58. The sudden coming of darkness and sudden leaving 3 hours later, the cry of dereliction, the manner of Jesus' death and the earthquake convinced these men that **Jesus** was no ordinary man.
59. The portents terrified them, and led them to believe that these things testified to heaven's wrath at the perpetration of such a crime, in which the soldiers had participated.
60. Their confession tells us something more: **Jesus** became to them the unique Son of God through their witnessing of the things associated with His sufferings and death.
61. The Jewish religious establishment, mistaking the nature of His Messiahship, mocked Him with the very title that these pagans now confessed in belief.
62. The thing that most impressed the centurion was the manner in which **Jesus** died. Mar.15:39
63. Luke say that his man actually praised God and affirmed the innocence of **Jesus**. Luk.23:47
64. All of this taken together indicates that these men made the SAJG.
65. Luke also records the mass impact of Jesus' death on the multitudes that had gathered. Luk.23:48
66. Though it cannot be stated that salvation occurred for any of these, it is clear that the supernatural effects that occurred, at the minimum, made most realize that a grave injustice had been served.
67. In addition, all of the synoptics indicate that the women previously introduced by John standing near the cross had either been removed or had removed themselves some distance and stood observing these things. Mat.27:55-56; Mar.15:40-41; Luk.23:49
68. *Review Doctrine of the Blood.*

GOSPEL OF JOHN

EXEGESIS VERSES 31 – 34:

GNT John 19:31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

NAS John 19:31 **The Jews therefore, because it was the day of preparation,** *Οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (d.a. + ap-nm-p) οὖν (infer. conj.) ἐπεὶ (causal conj.; "since/because") ἦν, εἰμί (viIPFa--3s) παρασκευὴ (n-nf-s; "that which is prepared/a making ready"; it is always used technically for Friday before Sabbath, hence "the day of preparation"; same as 19:14) so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), ἵνα (cs; purpose) τὰ τὸ σώματα σῶμα (d.a. + n-nn-p; "the bodies/corpses") μὴ (neg. +) μείνη μένω (vsaa--3s; "should not remain") ἐπὶ (pg) τοῦ ὁ σταυροῦ σταυρός (d.a. + n-gm-s; "the cross") ἐν (pL of time) τῷ τὸ σαββάτῳ, σάββατον (d.a. + n-dn-s; "the Sabbath") γὰρ (explan. conj.) ἐκείνου ἐκείνος (remote dem. pro./gn-s) τοῦ τὸ σαββάτου, σάββατον (d.a. + n-gn-s) ἦν εἰμί (viIPFa--3s) μεγάλη μέγας (pred. adj.--nf-s; comp. adj. denoting a qualitative force; "a great/high/more important") ἡ ἡμέρα (d.a. + n-nf-s; "day"; lit. "for GREAT was the day of that Sabbath") asked Pilate that their legs might be broken, and that they might be taken away. ἠρώτησαν ἐρωτάω (viaa--3p; "they asked/requested"; ref. the Jews as the subject of verb) τὸν ὁ Πιλάτον Πιλάτος (d.a. + n-am-s) ἵνα (cc; purpose) κατεαγῶσιν κατάγνυμι (vsap--3p; "might be broken/shattered"; used 4x; ref. the crucifixion detail as subject of verb) αὐτῶν αὐτός (nrgm3p; ref. Jesus and the two thieves; "their") τὰ τὸ σκέλη σκέλος (d.a. + n-an-p; "legs"; inclusive from the hip down to toes; used 3x) καί (cc) ἀρθῶσιν. αἴρω (vsap--3p; "they might be lifted up/removed/taken away")*

GNT John 19:32 ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·

NAS John 19:32 **The soldiers therefore came, and broke the legs of the first man,** *οἱ ὁ στρατιῶται στρατιώτης (d.a. + n-nm-p; "The soldiers") οὖν (infer. conj.) ἦλθον*

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ἔρχομαι (viaa--3p) καί (cc) μέν (correl. part.; untranslated; goes with the following δέ in vs.33, "on the one hand...on the other in contrast") κατέαξαν κατάγνυμι (viaa--3p; "broke") τὰ τό σκέλη σκέλος (d.a. + n-an-p; "the legs") τοῦ ὁ πρώτου πρώτος (d.a. + ord. adj./gm-s; "the first man"; denotes the first man in order of their approach to all three) **and of the other man who was crucified with Him;** καί (cc) τοῦ ὁ ἄλλου ἄλλος (d.a. + pro.-gm-s; "other man of the same kind") τοῦ ὁ συσταυρωθέντος συσταυρώω (d.a. + adj. ptc./a/p/gm-s; "who had been crucified together with") αὐτῶ· αὐτός (npdm3s; ref. the 1st man)

GNT John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

NAS John 19:33 **but coming to Jesus, when they saw that He was already dead, they did not break His legs;** δέ (ch; goes with μέν in vs.32; "but/on the other hand") ἐλθόντες, ἔρχομαι (circ. ptc./a/a/nm-p; "when coming") ἐπί (pa; "up to") τὸν ὁ Ἰησοῦν Ἰησοῦς (d.a. + n-am-s) ὡς (temp. conj.; "when/as") εἶδον ὁράω (viaa--3p; "they saw") αὐτὸν αὐτός (npam3s; ref. Jesus) ἤδη (adv.; "already/by this time") τεθνηκότα, θνήσκω (circ. ptc./PFa/am-s; conditional; "was dead") οὐ (neg. +) κατέαξαν κατάγνυμι (viaa--3p; "they did not break") αὐτοῦ αὐτός (nprgm3s) τὰ τό σκέλη, σκέλος (d.a. + n-an-p; "legs")

GNT John 19:34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθύς αἷμα καὶ ὕδωρ.

NAS John 19:34 **but one of the soldiers pierced His side with a spear,** ἀλλ' ἀλλά (strong advers.) εἷς (card. adj./nm-s; "one") τῶν ὁ στρατιωτῶν στρατιώτης (d.a. + n-gm-p; "the soldiers") ἔνυξεν, νύσσω (viaa--3s; "pierced/stabbed"; hapax) αὐτοῦ αὐτός (nprgm3s; ref. Jesus) τὴν ἡ πλευρὰν πλευρά (d.a. + n-af-s; "side/rib area"; used 5x;) λόγχῃ (n-lf-s; "with a spear head/lance/iron tip"; hapax) **and immediately there came out blood and water.** καί (ch) εὐθύς (adv.; "immediately/right away/at once") ἐξῆλθεν ἐξέρχομαι (viaa--3s; "there came out") αἷμα (n-nn-s; "blood") καί (cc) ὕδωρ. (n-nn-s; "water")

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ANALYSIS VERSES 31 – 34:

1. Even though **the Jews** have carried out the most dastardly and evil deed of Israel's history, the murder of their Messiah, it does not deter them from observing their religious agendas.
2. This is the last time **the Jews** are mentioned in this context in the gospel and again points out to the nature of the hypocrisy of **the Jews**.
3. While they sought to cross every "t" and dot every "i" in their legalistic observance of the Law, they totally and conveniently dismissed the necessity of justice, mercy and faithfulness of moral integrity. Mat.23:23
4. That Passover is nigh, **they therefore, because it was the day of preparation, asked Pilate that their legs might be broken, and that they might be taken away.**
5. Whether the religious leaders stayed around to witness the actual death of **Jesus** is not recorded, but here implied that they did not as their request is for all 3 crucified, the most natural reading of the text.
6. There was a delegation of Jesus' enemies that went to **Pilate**, obviously before it was clear to them that **Jesus** had already died, to request a means to facilitate their death by breaking **their legs**.
7. John tells us that their request was made **so that the bodies should not remain on the cross on the Sabbath.**
8. Their favor is based on Levitical law that state that the dead body of an executed criminal was not to remain all night and hang upon a tree. Deu.21:23
9. In this case, it was also **the day of preparation** for the Passover that coincided with the weekly **Sabbath** that year. Joh.19:14
10. Mark and Luke specifically point out that the term "**preparation**" had become a technical term for Friday. Mar.15:42; Luk.23:54
11. When a particular feast **day** occurred on a **Sabbath day**, **the Jews** considered it as a more holy day than normal, which is why John parenthetically includes, "**(for that Sabbath was a high day)**."
12. Due to the exceptionally holy nature that they regarded this **Sabbath**, **the Jews** were insistent that death be quickened and that **the bodies be** removed before sundown that technically begin **that Sabbath day**.
13. This was not customary for Rome that preferred to stretch out the time of dying and then to leave the dead **bodies on the cross** for some time as a warning and deterrent to such crimes as those executed had committed.
14. Therefore, **the Jews** were forced once again to appeal to **Pilate** in order to attain their goals.
15. In addition, that all 3 are included in their request denotes that both criminals with **Jesus** were also Jewish.
16. The manner of speeding death of the crucified was by breaking **their legs**.
17. This lends credence that these crosses were constructed with a cornu, or footrest, upon which the victim could support the weight of his body.
18. When death was to be hastened, the victim's legs would be broken below the knee with one blow from a heavy mallet.
19. This would no longer allow him to support the weight of his body and asphyxia, shock and coronary failure would quickly **follow**.

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20. **Pilate** approves their request and **the soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him.**
21. That these **soldiers came** to carry out the orders denotes a separate detail from those already there guarding and keeping watch over the execution.
22. John records in graphic, plodding detail what he observed as he watched **the soldiers** approach **the first** criminal and then the next and smash **their legs** with the mallet.
23. Some interpreters automatically assume that the order in which **the soldiers** approached the victims was **first** the two criminals and for some reason bypassing **Jesus** in between and saving Him for last.
24. However, this is not what John is saying as seen in the use of the particle and the conjunction “*μὲν...δέ*”/”on the one hand...in contrast on the other hand”.
25. John is not trying to establish a sequence of leg breaking, he is simply noting the contrast as to who got their **legs** broke and who did not.
26. The natural route that **the soldiers** would take would be **first** one criminal, then **Jesus**, then the final criminal, as **Jesus** was between the two criminals.
27. John then informs us in vs.33 that in contrast to the criminals getting **their legs** broke, the same did not occur with **Jesus**, “**but coming to Jesus, when they saw that He was already dead, they did not break His legs**”.
28. It was only in this sense that **Jesus** was bypassed during this ordeal.
29. **The soldiers** observing the obvious fact that He was already dead, forego this excruciating but yet merciful act with regards to **Jesus**.
30. Though their observation of Jesus’ death was accurate and sufficient for them to skip the leg breaking, in order to make certain, **one of the soldiers pierced His side with a spear, and immediately there came out blood and water.**
31. Their piercing was not done to be malicious, but rather was done to establish their claim that Jesus was dead in case they were asked why they did not break His **legs**.
32. Failure for them to execute an order from **Pilate** would carry severe consequences and at least one of these men made certain that their job was actually done.
33. Which **side** of **Jesus** that was **pierced** is not indicated by John, only that proof of death was seen in the immediate issuing of **blood and water** from His body.
34. While our account does not state how deep the piercing was, it can be concluded that the puncture wound was fairly wide and deep and not just a superficial puncture breaking the skin.
35. This is determined by the accounts of Jesus’ resurrection appearance to the disciples and the comments of placing a “hand” into his side versus a “finger” into the nail imprints of His wrists/hands. Joh.20:25,27
36. John is not concerned with the cause of death, only the fact of death, which was effectively established by several eyewitnesses:
 - A. John himself. Vs.35
 - B. The women at a distance.
 - C. The crucifixion detail.
 - D. The leg-breaking detail.
36. And little did John probably know that his description of “**blood and water**” would be all that is necessary for modern day pathologists (interpreting changes in tissue and body fluid caused by disease or trauma) to confirm the death of Christ.

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37. An excerpt from the Journal of the American Medical Association (JAMA), Mar.21,1986 by Dr. William D. Edwards, article titled “On the Physical Death of Jesus Christ” is sufficient medical proof:

Sources

The source material concerning Christ’s death comprises a body of literature and not a physical body or its skeletal remains. Accordingly, the credibility of any discussion of Jesus’ death will be determined primarily by the credibility of one’s sources. For this review, the source material includes the writings of ancient Christian and non-Christian authors, the writings of modern authors, and the shroud of Turin. Using the legal-historical method of scientific investigation, scholars have established the reliability and accuracy of the ancient manuscripts.

The most extensive and detailed descriptions of the life and death of Jesus are to be found in the New Testament gospels of Matthew, Mark, Luke, and John. The other 23 books of the New Testament support but do not expand on the details recorded in the gospels. Contemporary Christian, Jewish, and Roman authors provide additional insight concerning the first-century Jewish and Roman legal systems and the details of scourging and crucifixion. Seneca, Livy, Plutarch, and others refer to crucifixion practices in their works. Specifically, Jesus (or His crucifixion) is mentioned by the Roman historians Cornelius Tacitus, Pliny the Younger, and Suetonius, by non-Roman historians Thallus and Phlegon, by the satirist Lucian of Samosata, by the Jewish Talmud, and by the Jewish historian Flavius Josephus, although the authenticity of portions of the latter is problematic.

The Shroud of Turin is considered by many to represent the actual burial cloth of Jesus (not this Pastor-Teacher, my insert), and several publications concerning the medical aspects of his death draw conclusions from this assumption. The shroud of Turin and recent archaeological findings provide valuable information concerning Roman crucifixion practices. The interpretations of modern writers, based on a knowledge of science and medicine not available in the first century, may offer additional insight concerning the possible mechanisms of Jesus’ death.

When taken in concert, certain facts – the extensive and early testimony of both Christian proponents and opponents, and their universal acceptance of Jesus as a true historical figure; the ethic of the gospel writers, and the shortness of the time interval between the events and the extant manuscripts; and the confirmation of the gospel accounts by historians and archaeological findings – ensure a reliable testimony from which a modern medical interpretation of Jesus’ death may be made.

Death of Jesus

Two aspects of Jesus’ death have been the source of great controversy, namely, the nature of the wound in His side and the cause of His death after only several hours on the cross.

The gospel of John describes the piercing of Jesus’ side and emphasizes the sudden flow of blood and water. Some authors have interpreted the flow of water to be ascites or

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urine, from an abdominal midline perforation of the bladder. However, the Greek word (πλευρά, or pleura) used by John clearly denoted laterality and often implied the ribs. Therefore, it seems probable that the wound was in the thorax and well away from the abdominal midline.

Although the side of the wound was not designated by John, it traditionally has been depicted on the right side. Supporting this tradition is the fact that a large flow of blood would be more likely with a perforation of the distended and thin-walled right atrium or ventricle than the thick-walled and contracted left ventricle. Although the side of the wound may never be established with certainty, the right seems more probable than the left.

Some of the skepticism in accepting John's description has arisen from the difficulty in explaining, with medical accuracy, the flow of both blood and water. Part of this difficulty has been based on the assumption that the blood appeared first, then the water. However, in the ancient Greek, the order of words generally denoted prominence and not necessarily a time sequence. Therefore, it seems likely that John was emphasizing the prominence of blood rather than its appearance preceding the water.

Therefore, the water probably represented serous pleural and pericardial fluid, and would have preceded the flow of blood and been smaller in volume than the blood. Perhaps in the setting of hypovolemia and impending acute heart failure, pleural and pericardial effusions may have developed and would have added to the volume of apparent water. The blood, in contrast, may have originated from the right atrium or the right ventricle or perhaps from a hemopericardium.

Jesus' death after only three to six hours on the cross surprised even Pontius Pilate (Mar.15:42-45 – my note). The fact that Jesus cried out in a loud voice and then bowed his head and died suggest the possibility of a catastrophic terminal event. One popular explanation has been that Jesus died of cardiac rupture. In the setting of the scourging and crucifixion, with associated hypovolemia, hypoxemia, and perhaps an altered coagulable state, friable non-infective thrombotic vegetations could have formed on the aortic or mitral valve. These then could have dislodge and embolized into the coronary circulation and thereby produced an acute transmural myocardial infarction. Thrombotic valvular vegetations have been reported to develop under analogous acute traumatic conditions. Rupture of the left ventricular free wall may occur, though uncommonly, in the first few hours following infarction.

However, another explanation may be more likely. Jesus' death may have been hastened simply by his state of exhaustion and by the severity of the scourging, with its resultant blood loss and preshock state. The fact that he could not carry his patibulum supports this interpretation. The actual cause of Jesus' death, like that of other crucified victims, may have been multifactorial and related primarily to hypovolemic shock, exhaustion asphyxia, and perhaps acute heart failure. A fatal cardiac arrhythmia may have accounted for the apparent catastrophic terminal event.

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Thus, it remains unsettled whether Jesus died of cardiac rupture or of cardiorespiratory failure. However, the important feature may be not how he died but rather whether he died. Clearly, the weight of historical and medical evidence indicates that Jesus was dead before the wound to his side was inflicted and supports the traditional view that the spear thrust between his right ribs, probably perforated not only the right lung but also the pericardium and heart and thereby ensured his death. Accordingly, interpretations based on the assumption that Jesus did not die on the cross appear to be at odds with modern medical knowledge.

38. God has provided for anyone desiring the truth, all of the evidence necessary to ascertain that **Jesus** died **on the cross** and before the **spear** was thrust into **His side**.
39. This fact goes into the face of the skeptics and heretics that promote, support or hold to theories that speculate **Jesus** did not really die and there was no resurrection, such as the “swoon” theory.
40. Other religious types, the docetics, hold to the doctrine that Christ’s body was not really human but a phantom or celestial body that was not subject to human limitations.
41. This Gnostic type sect developed due to the pagan philosophies that suggested that matter itself is inherently evil and God could not have entered a union with a material body.
42. The clear teachings of the Scripture prove that they are wrong. 1Joh.4:2; 2Joh.7
43. John clearly attaches the importance of both the **blood and water**/fluid issuing from Jesus’ body to denote that had He been alive, each beat of His heart would have caused **blood** alone to gush out of the open wound and that **Jesus** was true humanity.
44. Apart from the medical facts of His death, the bottom line feature emphasized by John was the eyewitnesses to this fact and that once again prophecy is fulfilled confirming that Jesus was indeed the Messiah. Vss.35-37

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EXEGESIS VERSES 35 – 37:

GNT John 19:35 και. ὁ ἑωρακῶς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

NAS John 19:35 **And he who has seen has borne witness, and his witness is true;** καί (cc) ὁ ἑωρακῶς ὁράω (d.a. + subs. ptc./PF/a/nm-s; "he who has seen"; ref. John our author) μεμαρτύρηκεν, μαρτυρέω (viPFa--3s) καί (cc) αὐτοῦ αὐτός (nrgm3s) ἡ μαρτυρία, (d.a. + n-nf-s) ἐστὶν εἰμί (vipa--3s; "is/keeps on being") ἀληθινὴ ἀληθινός (a--nf-s; "true/genuine/trustworthy") **and he knows that he is telling the truth, so that you also may believe.** καί (cc) ἐκεῖνος (remote dem. pro./nm-s; "he/that one") οἶδεν οἶδα (viPFa--3s) ὅτι (cc; intro. indir. disc.) λέγει, λέγω (vipa--3s; "he is saying/telling") ἀληθῆ ἀληθῆς (ap-an-p; "true things/the truth") ἵνα (cs; purpose) ὑμεῖς σύ (nprn-2p; "you all"; here John is looking to any reader or recipient of the information of his gospel) καί (adjunct.; "also"; looks to John as already believing) πιστεύ[σ]ητε. πιστεύω (vsaa--2p [with the sigma] or vspa--2p [without the sigma]; textual variant; both have early support; the difference is interpreting the intent of John whether he is addressing unbelievers [the aorist-the act of faith] or believers [the present-a faith continued in the present])

GNT John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῆ, Ὅστοῦν οὐ συντριβήσεται αὐτοῦ.

NAS John 19:36 **For these things came to pass, that the Scripture might be fulfilled, "NOT A BONE OF HIM SHALL BE BROKEN."** γὰρ (explan. conj.) ταῦτα οὗτος (near dem. pro./nn-p) ἐγένετο γίνομαι (viad--3s; "became/came to pass") ἵνα (ch; purpose) ἡ γραφὴ (d.a. + n-nf-s; "the writing/Scripture") πληρωθῆ, πληρώω (vsap--3s; "might be fulfilled/completed") οὐ (neg.; goes with the verb; +) Ὅστοῦν ὀστέον (n-nn-s; "a bone"; used 4x) αὐτοῦ. αὐτός (nrgm3s; ref. Messiah/Lord) συντριβήσεται συντριβῶ (vifp--3s; "shall be broken/shattered/broke to pieces"; used 7x)

GNT John 19:37 καὶ πάλιν ἕτερα γραφὴ λέγει, Ὅψιονται εἰς ὃν ἐξεκέντησαν.

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NAS John 19:37 **And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."** *καί (cc) πάλιν (adv. "again") ἑτέρα ἕτερος (rel. pro.--nf-s; "another"; as a different specific fulfillment) γραφή (n-nf-s) λέγει, λέγω (vipa--3s) ὄψονται ὁράω (vifd--3p; "They shall look") εἰς (pa) ὃν ὅς (rel. pro./am-s; "Him whom") ἐξεκέντησαν. ἐκκεντέω (viaa--3p; "they pierced/stabbed deeply"; used 2x)*

ANALYSIS VERSES 35 – 37:

1. Our author John now provides an interlude in the narrative to stress the veracity of the recorded account presented in his gospel.
2. Keeping true to the characteristic of John throughout his gospel not to refer to himself directly by name, he states in vs.35a, “**And he who has seen has borne witness, and his witness is true**”.
3. Though other acquaintances of Jesus were present for the execution, John is the only disciple recorded in the NT as being an immediate eyewitness to the events that he has just described.
4. In fact, it is implied that **he** was the only one of the 11 that even appeared for the crucifixion based on this silence and that Jesus’ appearance to the remaining disciples is always referred to as being after the fact of His resurrection. Mat.28:1ff; Mar.16:1ff; Luk.24:1ff; Joh.20:1ff; Act.1:1-3; 1Cor.15:3-9
5. That John was physically present and personally saw the activity surrounding Jesus on the cross and His death makes his testimony of recorded accounts in this regard of the highest in credibility.
6. Credible eyewitnesses are the most effective means of establishing **the truth** of any matter.
7. They are in fact the preferred type of evidence in any legal proceeding.
8. While John does not claim to have observed every detail of the life of Christ or even of His death, what **he** does claim, is that what **he** saw is exactly what occurred in vs.35b, “**and he knows that he is telling the truth**”.
9. Again, John uses an indefinite pronoun “ἐκεῖνος/ekeinos/that one”, to refer to himself.
10. The remote nature points to the fact of John’s continuous reference to himself in the 3rd person throughout the gospel and looking back to himself in time from the perspective of the penning of the gospel.
11. **He** appeals to his own conscience and knowledge of the facts and states that he is consciously aware that **he** is speaking **the truth** and nothing but **the truth**.
12. People consciously know when they are lying or speaking **the truth**.
13. While there will be many others that can testify to the resurrection of Jesus as eyewitnesses, John sees the importance of his person as being at least one author of the NT as being an actual eyewitness of Jesus’ death.
14. He takes upon himself the personal responsibility to answer any critic that may try to disregard Jesus’ resurrection by stating that He did not really die on the cross.

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15. While other eyewitnesses of Jesus' death are recorded such as the women, the Roman soldiers, Joseph of Arimathea, Nicodemus, etc., John places the burden of integrity upon his own person that this indeed happened.
16. His statement is taken in light of his reputation as an Apostle as one of the highest in moral integrity of speaking **the truth** in matters. Cp. Joh.21:24 "*...and we know that his (John's) witness is true.*"
17. John's appeal is to all that read his gospel to know that his recordings of events can be totally depended upon historically and otherwise based on his reputation at the time as one that was completely honest in presenting the facts.
18. Anyone that is objective and analyzes the contents of this book will come to the conclusion that Jesus indeed is the Christ, the Son of God.
19. People that dismiss the gospel as unreliable history do so in light of the fact that it was written by an eyewitness that has directly affirmed his credibility and honesty.
20. One must be negative or highly prejudiced with some hidden agenda to evaluate the contents of this book and conclude that John was in anyway inaccurate or wrong.
21. If one dismisses the direct eyewitness account of John and declares his writings as to be historically invalid, they must in consistency reject all classical and historical writings as being equally unreliable.
22. The stated purpose in vs.35c for John's fastidious nature of recording only the truthful facts is "**so that you also may believe**".
23. The textual question here hinges on whether the verb "**believe**" is an aorist or present subjunctive.
24. If it is an aorist, then **he** is stating that his intent of recording is directed at Ph₁ faith among unbelievers that would read his account.
25. If it is a present subjunctive, the intent is directed at the continuing faith of believers.
26. While the one letter variance (sigma) will continue to be debated, there is no reason to assume that John has restricted his writings to either class and did not have both purposes in mind.
27. However, neither can it be denied that the Gospel of John is definitely one book in the NT that is recognized as premier in presenting the gospel Ph₁, a definite intent of it's author. Cp. Joh.20:31
28. Certainly an unbeliever can read and come to faith in Christ through this gospel, while a believer can build upon and strengthen their existing faith in God's plan.
29. John then explains in vss.36 and 37 the importance of why we should **believe** his accounts, since they were the fulfillment of OT prophecy concerning Messiah, "**For these things came to pass, that the Scripture might be fulfilled, 'Not a bone of Him shall be broken'**". "**And again another Scripture says, 'They shall look on Him whom they pierced'**".
30. John in essence is stating that the events of the cross and thus his historical recording of them are proven "hallmarks" of the veracity of history in view as they include the authentication of **Scripture** itself.
31. He appeals to the prophecy of God's word as support and as a 2nd witness for the validity of his eyewitness account.
32. In other words, through prophecy, God gave indicators for authentication of Messiah and the very validity of John's account is seen in that it **came to pass** just as it is written.

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33. It is the fulfillment of prophecy that continually confirms the supernatural nature of the written Bible.
34. Prophecy does not make things happen, it only reveals God's omniscience that He knows what will happen.
35. There is no way uninspired OT writers separated by centuries could have predicted accurately all these prophecies about one Man.
36. If both or either one of these prophecies had failed to be fulfilled, then Jesus would not have been the Messiah.
37. Both of the prophecies now in view were fulfilled by John's eyewitness accounts of the actions of the Roman soldiers.
38. Of course, they had no idea that they were fulfilling the POG.
39. Again, we observe the fact that Jesus could have and did, intentionally fulfill some of the prophecies related to His Person and work, while others often fulfilled them totally apart from any input or action on His part. Joh.19:28 cp. 36-37
40. One can hardly accuse Jesus of manipulating events to make it look as if He was the Messiah after He was dead.
41. The first prophecy is found in several places in the OT. Exo.12:46; Num.9:12; cp. Psa.34:20
42. The prophecies of Exodus and Numbers is seen in the typology of the sacrificial lamb in the Passover ritual.
43. Typologically, the lamb represents Christ and the fact that none of the bones of the lamb were to **be broken** pointed to the fact that none of Christ's bones would **be broken**.
44. In addition, **broken** bones in Scripture are used to illustrate the concept of Divine discipline upon those engaged in sin. Psa.51:7-9 *R_B Psalm of David after operation Bathsheba.*
45. The typology of the lamb in concert with no broken bones is used to communicate **the truth** that the humanity of Christ had no sin and had no Divine wrath upon His person due to His own failure.
46. All wrath and discipline that Christ endured on the cross was substitutionary and came due to the fact that *He who knew no sin was made sin on our behalf.* 2Cor.5:21
47. Jesus is declared by this somewhat obscure prophecy to have been a perfectly righteous man before God. Psa.34:19-20
48. The two criminals, one of whom had become a believer, were both the objects of Divine wrath and discipline due to their STA activity.
49. The second prophecy of vs.37 is found in Zec.12:10.
50. This prophecy has a dual fulfillment:
 - A. The near fulfillment occurring when the soldiers **pierced** Jesus side and the fulfillment in view in our verse.
 - B. A remote and greater fulfillment will occur at the 2nd advent and spiritual recovery of the positive remnant in Israel. Rev.1:7 (*It is interesting to note that the Jews accept responsibility for the piercing of Jesus, since their ancestors actually engineered His crucifixion.*)
51. While two prophecies are now cited as fulfilled, it has been cited by commentaries referencing Josh McDowell in his book "Evidence that Demands a Verdict", that there are no less than 61 specific prophecies that are fulfilled in the life of Christ.

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52. This is out of over 300 predictions overall regarding Messiah as cited in Pierson's "God's Living Oracles".
53. Any objection that Jesus deliberately fulfilled all these prophecies in an attempt to make Himself the Messiah is refuted by the fact that many of these things were beyond His control:
 - A. Time of birth.
 - B. Place of birth.
 - C. Manner of birth, a virgin.
 - D. Betrayal by another.
 - E. Manner of death.
 - F. Other people's actions and reactions.
 - G. Piercing.
 - H. Burial.
54. Some may suggest that you can find some of these prophecies fulfilled in other men, which is true.
55. However, you cannot find all 61 recorded prophecies fulfilled in any one man, except Jesus Christ.
56. Further, the odds of finding even 8 prophecies fulfilled in any one individual is astronomical.
57. Another book cited by commentaries is Peter Stoner's "Science Speaks" stating that the coincidence of merely 8 prophecies being fulfilled in one individual is an astonishing 1 in 10^{17} /100,000,000,000,000,000 or 100 quadrillions (this is the same power of distance in meters from the earth to the sun; almost a million, million, millions or 10^{18}).
58. In order to grasp the staggering odds of this happening, Stoner illustrates as follows:
 - A. Take this number of silver dollars.
 - B. Cover the state of Texas with them.
 - C. The depth of this number would be about 2 feet.
 - D. Mark one of the silver dollars.
 - E. Blindfold a man and tell him he can travel in any direction in the state, but he must pick the marked silver dollar on the first try.
59. Further, Stoner states that the odds of fulfilling 48 out of 61 is increased to an incomprehensible 1 in 10^{157} .
60. The purpose of these prophecies and their fulfillment, documented by eyewitness confirmation, is to assure any honest person that Jesus Christ is exactly who He says He is.

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EXEGESIS VERSES 38 – 42:

GNT John 19:38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

NAS John 19:38 **And after these things Joseph of Arimathea, δέ (cc; "And/Now")** *Μετά (pa; "after" in time and sequence) ταῦτα οὕτως (near dem. pro./an-p; "these things"; following Jesus' physical death) Ἰωσήφ (n-nm-s) ἀπό (pAbl; "from/of") Ἀριμαθαίας, Ἀριμαθαία (n-Abf-s; "Arimathea"; Greek for the Hebrew אֶרְמוֹת - lit. "height"; a town 20 miles NW of Jerusalem; cited by Eusebius and Jerome as the same town of Samuel's birth, 1Sam.1:1; used 4x) being a disciple of Jesus, but a secret one, for fear of the Jews, ὢν εἰμί (circ. ptc./p/a/nm-s) μαθητῆς (n-nm-s) τοῦ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-gm-s) δέ (cs) κεκρυμμένος κρύπτω (adj. ptc./PF/p/nm-s; "having been secretive/ clandestine/hidden/a secret one"; same as 8:59; 12:36) διὰ (pa; "for/because of") τὸν ὁ φόβον φόβος (d.a. + n-am-s; "the fear"; same as 7:13) τῶν ὁ Ἰουδαίων, Ἰουδαίος (d.a. + ap-gm-p) asked Pilate that he might take away the body of Jesus; and Pilate granted permission. ἠρώτησεν ἐρωτάω (viaa--3s; "asked/requested") τὸν ὁ Πιλάτον Πιλάτος (d.a. + n-am-s) ἵνα (cc; purpose) ἄρῃ αἶρω (vsaa--3s; "he might remove/take away") τὸ σῶμα (d.a. + n-an-s; "the body") τοῦ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-gm-s) καί (ch) ὁ Πιλάτος (d.a. + n-nm-s) ἐπέτρεψεν ἐπιτρέπω (viaa--3s; "allowed/granted permission"; used 18x) He came therefore, and took away His body. ἦλθεν ἔρχομαι (viaa--3s) οὖν (infer. conj.) καί (cc) ἤρεν αἶρω (viaa--3s; "lifted up/picked up/took away") αὐτοῦ. αὐτός (nprgm3s; ref. Jesus) τὸ σῶμα (d.a. + n-an-s; "body")*

GNT John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

NAS John 19:39 **And Nicodemus came also, who had first come to Him by night;** *δέ (cc) Νικόδημος, (n-nm-s) ἦλθεν ἔρχομαι (viaa--3s) καί (adjunct.) ὁ ἐλθὼν ἔρχομαι (adj. ptc./a/a/nm-s; "who had come") πρὸς (pa) αὐτὸν αὐτός (npram3s; ref.*

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Jesus) τό πρῶτον, πρῶτος (*d.a. + ord. adj./an-s*; "at the first/earlier") νυκτός νύξ (*n-gf-s*; "of or at night") **bringing a mixture of myrrh and aloes, about a hundred pounds weight.** φέρων φέρω (*circ. ptc./p/a/nm-s*; "bearing/carrying/bringing") μίγμα (*n-an-s*; "to mix/a mixture/compound"; *hapax*) σμύρνης σμύρνα (*n-gf-s*; "of myrrh/Smyrna"; a resinous gum oozing from a kind of balsam tree made into a costly perfume; used 4x) καί (*cc*) ἀλόης ἀλόη (*n-gf-s*; "aloes"; an aromatic dried sap of the aloe plant used for the embalming the dead; *hapax*) ὡς (*comp. adv.*; "about/approximately") ἑκατόν. (*card. adj./af-p*; "one hundred") λίτρας λίτρα (*n-af-p*; "Roman pounds"; a weight of 12 ounces or 75 lbs by our measurement; same as 12:3)

GNT John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

NAS John 19:40 **And so they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews.** οὖν (*infer. conj.*) ἔλαβον λαμβάνω (*viaa--3p*; "they took/received") τὸ σῶμα (*d.a. + n-an-s*; "the body") τοῦ ὁ Ἰησοῦ Ἰησοῦς (*d.a. + n-gm-s*) καί (*cc*) ἔδησαν δέω (*viaa--3p*; "bound/wrapped up"; the custom burial procedure cp. 11:44) αὐτὸ αὐτός (*nran3s*; "it"; ref. to the body) ὀθονίοις ὀθόνιου(*n-In-p*; "strips of linen cloth/linen wrappings"; used 5x) μετὰ (*pg*; "with") τῶν τό ἀρωμάτων, ἄρωμα (*d.a. + n-gn-p*; "spices/aromatic perfumes"; used 4x) καθὼς (*compar. conj.*; "just as") ἐστὶν εἰμί (*vipa--3s*) ἐνταφιάζειν. ἐνταφιάζω (*inf. purpose/pa-*; "to prepare for burial/for the purpose of the burial"; indicates the purpose of the "custom" to follow; used 2x) ἔθος (*n-nn-s*; "custom/ritual/habit"; based on fixed or traditional law; used 12x) τοῖς ὁ Ἰουδαίοις Ἰουδαῖος (*d.a. + ap-dm-p*)

GNT John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·

NAS John 19:41 **Now in the place where He was crucified there was a garden;** δέ (*cs*) ἐν (*pL*; of location; "in or at") τῷ ὁ τόπῳ τόπος (*d.a. + n-Lm-s*; "the place/area") ὅπου (*conj.*; "where") ἐσταυρώθη σταυρόω (*viap--3s*; "He had been crucified"; area of

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Golgotha) ἦν εἰμί (viIPFa--3s) κήπος, (n-nm-s; "a garden/grove") **and in the garden a new tomb, in which no one had yet been laid.** καί (cc) ἐν (pL; of sphere) τῷ ὃ κήπῳ κήπος (d.a. + n-Lm-s; "of the garden") καινὸν καινός (a--nn-s; "a new/unused/fresh"; same as 13:34) μνημεῖον (n-nn-s; "memorial/tomb") ἐν (pL) ᾧ ὅς (rel. pro./Ln-s; "which"; ref. the tomb) οὐδέπω (adv.; "not yet") οὐδεὶς (card. adj./nm-s; "no one/not even one") ἦν εἰμί (viIPFa--3s; periphrastic +) τεθειμένος· τίθημι (+ circ. ptc./PF/p/nm-s; "had been laid/placed")

GNT John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

NAS John 19:42 **Therefore on account of the Jewish day of preparation, because the tomb was nearby, they laid Jesus there.** οὖν (infer. conj.) διὰ (pa; "because/on account of") τῶν ὃ Ἰουδαίων, Ἰουδαίος (d.a. + adj-gm-p; "the Jewish") τὴν ἡ παρασκευὴν παρασκευή (d.a. + n-af-s; "day of preparation") ὅτι (causal conj.) τὸ μνημεῖον, (d.a. + n-nn-s; "the tomb") ἦν εἰμί (viIPFa--3s) ἐγγύς (adv.; "nearby/close by/in the neighborhood") ἔθηκαν τίθημι (viaa--3p) τὸν ὃ Ἰησοῦν. Ἰησοῦς (d.a. + n-am-s) ἐκεῖ (adv.; "there/in that place")

ANALYSIS VERSES 38 – 42:

1. The events of verses 38 – 42 deal with what might appear to be nothing more than the mundane events that surrounded the burial of Christ.
2. However, when comparing the information in the synoptics, we find out that we have more information about the burial of Jesus than we have about the burial of any ancient Pharaoh, Caesar or King.
3. We know who took His body from the cross, how He was prepared for burial, the tomb into which His body was placed and the name of the man that owned it.
4. In addition, John has established the importance of prophecy as validation for his accounts of Christ's death and for those that are serious and want to continue to document John's records in this regard, another prophecy will now be fulfilled, though John leaves it to the reader to figure it out.
5. Vs.38 picks up the narrative within the remaining couple of hours left before Passover is to begin and introduces the one that determined the burial arrangements for Jesus, **“And after these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus”.**

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6. Aside from this incident, we know nothing of this individual.
7. Facts that can be gleaned include:
 - A. He was from **Arimathea**, perhaps the same place where Samuel was born. 1Sam.1:1
 - B. He was a member of the Sanhedrin. Mar.15:43; Luk.23:50ab
 - C. He did not agree with the murder plot and execution of Jesus. Luk.23:51a
 - D. He was a secret believer in Christ. Mat.27:57b; Joh.19:38
 - E. He operated predominately under STA **fear of the Jews** and kept his faith to himself. Joh.19:38
 - F. He was rich. Mat.27:57a
 - G. He was an establishment-oriented believer. Luk.23:50c
 - H. He was also maladjusted to the advents and was looking for the Messianic kingdom. Mar.15:43b; Luk.23:51c
8. John emphasizes only that **Joseph** was a believer and that he was a “secret agent” believer out of **fear**.
9. Though this man had obvious influence and power within the religious hierarchy disagreeing with their murder scheme, the only time that we see any real application is now, after the fact of the trial and death of **Jesus**.
10. This does not mean that he was totally silent in the matter (cp. Joh.7:50-52; 9:16), only that because he was afraid, any force or defense or real influence that he might have had truly, was severely hamstrung.
11. **Sin fear** robs believers of application before others in their witness of the life.
12. Obviously **Joseph** was more concerned about his own life, position and wealth than the life of Christ.
13. However, whatever his demeanor before, his commitment to **Jesus** seems to have finally overpowered his **fear** of his peers and he makes a bold step by approaching **Pilate** and asking him for Jesus’ **body**.
14. Perhaps his conscience could take no more as he finally saw the end result culminating in Jesus’ death and his **fear** turned to righteous indignation spurring him on.
15. That **Joseph** knows that **Jesus** is dead gives strong implications that he was present at the cross.
16. No matter the exact reasoning, one thing is now for certain and that is that **Joseph** has finally come out of the closet as his request is sure to result in some uncomfortable questions in the future from **the Jews**.
17. **Pilate** after hearing the request **granted Joseph permission**.
18. **Pilate** was surprised that **Jesus** was dead by this time, although it was approaching evening. Mar.15:42,44
19. He asks the centurion in charge of the crucifixion detail if **Jesus** was in fact dead.
20. He knew how long it took men to die from crucifixion and even with the breaking of the legs he wondered if sufficient time had elapsed for Jesus’ death.
21. That **permission** was ultimately **granted** by the Roman governor unequivocally states that **Jesus** was true humanity and He was in fact dead.
22. Once **Pilate** is assured of His death, he releases the **body** and **Joseph came therefore, and took away His body**.

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23. John then informs us in vs.39 that **Joseph** did not act alone in this endeavor, “**And Nicodemus came also, who had first come to Him by night; bringing a mixture of myrrh and aloes, about a hundred pounds weight**”.
24. It is the same **Nicodemus**, a Pharisaic ruler in the Sanhedrin that appeared to **Jesus** recorded in Joh.3:1ff.
25. As that passage implied and John is subtly reminded us here, he too operated out of **fear** with respect to his belief in **Jesus** as he only would approach Him covertly under darkness.
26. He too now makes a stand and together with **Joseph** assists in the **burial** preparation making a contribution of his own.
27. Although normally the relatives of the crucified man were responsible for the **body** and this is somewhat unusual, it is not without precedence and unheard of for another to take care of these matters.
28. It is obvious that both **Joseph and Nicodemus** were men of substantial financial means and they now choose to make application in burying the Son of God.
29. Obviously this does not mean that they totally have their spiritual acts together regarding Christ and the necessity of His death and **burial**.
30. But it does at least strongly suggest that they believed Him to be Messiah to the degree that no matter their “religious” orientation, they now wish to honor Him in that respect.
31. That these two men come together also informs us that both were privy to one another’s faith in Christ.
32. **Nicodemus** donates some 75 lbs of expensive embalming ingredients and as we saw in Joh.12:3-5, the best perfumes of the time had a current value today of about \$10,000 a pound.
33. The **mixture** was probably still in powdered form, and the grave clothes and the **body** alike, would be impregnated with them, **and so they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews.**
34. John then tells us that the execution site was close to **a garden** and that **a new tomb** was available for use in vs.41, “**Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no one had yet been laid**”.
35. Matthew alone tells us that **the tomb** belonged to **Joseph**. Mat.27:60a
36. The **tomb** was not excavated downward, as our graves predominately are, but was cut horizontally into the side of a rock. Mat.27:60b; Mar.15:46b; Luk.23:53b
37. Such tombs were expensive and would generally be used over and over again, but this **tomb** had never been occupied.
38. That **Joseph** chose to utilize his own grave for Jesus’ burial once again fulfills prophecy in that **Jesus** would be buried in a rich man’s **tomb** (Isa.53:9), something which He obviously had no control over.
39. As John had previously announced clearly of the fulfillment of prophetic events on the cross, he now leaves it to only those that have any real desire to confirm his truths of accounts regarding Christ to continue and seek answers through their own studies and comparisons.
40. Because this was occurring late Friday afternoon with the High Sabbath fast approaching, time was of the essence as vs.42 reveals, “**Therefore on account of the Jewish day of preparation, because the tomb was nearby, they laid Jesus there**”.

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41. At this point all work would cease and so a hasty burial ensued.
42. The implication of this verse is that the convenience of Joseph's own **tomb** in relation to the time constraints they were under was a deciding factor in his offering of its use.
43. Some have suggested that this was not designed to be the final work on Jesus' **burial** (Cp. Luk.24:1), however the sealing of the grave with a large stone indicated that the work was for all intents and purposes essentially complete. Mat.27:60; Mar.15:46
44. Matthew and Mark both state that there were two other witnesses to the **burial** spot and the proceeding, Mary Magdalene and Mary, the mother of James and Joseph. Mat.27:61; Mar.15:47
45. Luke tells us that the women also prepared **spices** to further enhance preparation of the **body** as a post-**burial** application. Luk.23:55-56a cp. 24:1
46. These **spices** and perfumes would be applied externally outside the **wrappings** as a further deterrent of any decomposing odors.
47. Sundown quickly comes and all the events of that fateful Friday are completed.
48. Matthew alone records the fact that the leaders of **the Jews** went to **Pilate** on the Sabbath (Saturday) and made a request for a guard detail to watch the **tomb** of **Jesus**. Mat.27:62-66
49. From this account there can be no doubt that the enemies of **Jesus** knew precisely where He was buried.
50. Furthermore it would mean that the religious leaders made sure the **body** was still in place in the **tomb** before it was sealed and placed with guards.
51. Some critics assert that Matthew invented this to provide witnesses to the resurrection and to provide evidence that the body was not stolen.
52. If Matthew was trying to be deceitful in this regard, then why does he not have the guards posted immediately, instead of waiting until the next day?
53. Some object to his account because they say it implies that the Jewish leadership believed in Messiah's resurrection, something that the disciples still haven't come to believe.
54. Matthew is not saying that; what He is saying is that **the Jews** simply are afraid of a fraud regarding previous predictions made by **Jesus**.
55. During this interlude, the disciples are shattered and demoralized by the turn of these events and in **fear of the Jews** (Joh.20:19), and cower together not trusting their own judgments and understanding of things excepting for the terrible fact that their King had been crucified.
56. In the meantime, even the wax seal on the **tomb** and the Roman guards placed there cannot stop the POG and Messiah's glorification and triumph of resurrection.
57. *Review Doctrine of Fear.*