

JOHN 19 | *Jesus' Death and Burial*

Pilate Finds No Guilt

1 Then Pilate took Jesus and flogged (μαστιγῶω)¹ him. 2 And the soldiers twisted together a crown of thorns, put it on his head, and arrayed him in a purple robe. 3 They came up to him saying, Hail, King of the Jews! and gave him slaps in the face (ρόπισμα) with their hands. 4 Pilate went out again and said to them,

See, I am bringing him out to you that you may know that I find no guilt (αἰτία)² in him.³

5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, Behold the man!⁴ 6 When the chief priests and the officers saw him, they cried out, Crucify (σταυρῶω, aor.) him, crucify him! Pilate said to them, Take him yourselves and crucify him, for I find no guilt (αἰτία) in him. 7 The Jews answered him,

We have a law, and according to that law he ought to die because he has made himself the Son of God.⁵

8 When Pilate heard this statement, he was even more afraid. 9 He entered his headquarters (πραιτώριον)⁶ again and said to Jesus, Where are you from? But Jesus gave him no answer.⁷ 10 So Pilate said to him,

You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?

11 Jesus answered him,

You would have no authority (ἐξουσία) over me at all unless it had been given you from above. Therefore he (sing.) who delivered (παραδίδωμι) me over to you has the greater sin (ἁμαρτία).

¹ “[T]o beat with a whip or lash, *whip, flog, scourge*” (BDAG, 620).

² “[A] basis for legal action, legal t.t....charge, ground for complaint” (BDAG, 31)

³ **Ex 12:5** 5 Your lamb shall be without blemish, a male a year old.

⁴ In Latin, *Ecce homo*.

⁵ The charge switches back from sedition to blasphemy.

⁶ “In the course of its history...the word also came to designate the governor’s official residence” (BDAG, 859).

⁷ **Is 53:7** 7 He was oppressed, and he was afflicted, yet he opened not his mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.

Pilate's Verdict

12 From then on Pilate sought to set him free, but the Jews cried out,

If you set this man free, you are not Caesar's friend. Everyone who makes himself a king opposes (ἀντιλέγω, pres.) Caesar.⁸

13 So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat (βῆμα)⁹ at a place called The Stone Pavement (λιθόστρωτος), and in Hebrew (Ἑβραϊστί) Gabbatha (Γαββαθᾶ). 14 Now it was the day of Preparation of the Passover (πάσχα). It was about the sixth hour.¹⁰ He said to the Jews, Behold your King! 15 They cried out, Away with him, away with him, crucify him! Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar (Καῖσαρ). 16 So he delivered (παραδίδωμι) him over to them to be crucified (σταυρόω, aor. pass.).¹¹

King of Jews Crucified

So they took Jesus, 17 and he went out, carrying (βαστάζω) his own cross, to the place called The Skull Place (Κρανίου Τόπον), which in Aramaic is called Golgotha (Γολγοθᾶ).¹² 18 There they crucified him, and with him two others, one on either side, and Jesus between them. 19 Pilate also wrote an inscription and put it on the cross. It read,

Jesus of Nazareth, the King of the Jews.

20 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. 21 So the chief priests of the Jews said to Pilate, Do not write, The King of the Jews, but rather, This man said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

Psalm 22:15 Fulfilled

23 When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier. Also his tunic. But the tunic was seamless, woven in one piece from top to bottom, 24 so they said to one another, Let us not tear it, but cast lots for it to see whose it shall be. This was to fulfil the Scripture which says,

They divided my garments among them, and for my clothing they cast lots.

⁸ The charge switches back from blasphemy to sedition.

⁹ “[A] dais or platform that required steps to ascend, tribunal...A magistrate would address an assembly from a chair placed on the structure. Esp. judicial bench” (*BDAG*, 175).

¹⁰ Noon.

¹¹ **Is 53:8** 8 By oppression and judgment he was taken away. And as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?

¹² **Mt 27:33** 33 And when they came to a place called Golgotha (which means Place of a Skull)....

So the soldiers did these things.

Mary and John

25 But standing by the cross of Jesus were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, Woman, behold, your son! 27 Then he said to the disciple, Behold, your mother! And from that hour the disciple took her to his own home.

It Is Finished

28 After this, Jesus, knowing that all was now finished, said (to fulfil the Scripture), I thirst. 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. 30 When Jesus had received the sour wine, he said, It is finished, and he bowed his head and gave up his spirit.¹³

John's Testimony of Jesus' Death

31 Because it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day),¹⁴ the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs.¹⁵ 34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water.¹⁶ 35 He who saw it has testified—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled:

Not one of his bones will be broken.

37 And again another Scripture says,

They will look on him whom they have pierced.

¹³ **Ex 12:6** 6 ... You shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

¹⁴ **Dt 21:22-23** 22 ... If a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, 23 his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that Yahweh your God is giving you for an inheritance.

¹⁵ **Ex 12:46** 46 You shall not take any of the animal outside the house, and you shall not break any of its bones.

¹⁶ **Is 53:5-6** 5 ... He was pierced for our transgressions. He was crushed for our iniquities Upon him was the chastisement that brought us peace, and with his wounds we are healed. 6 All we like sheep have gone astray. We have turned—every one—to his own way. And Yahweh has laid on him the iniquity of us all.

Joseph and Nicodemus Bury Jesus' Body

38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. 39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. 40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. 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. 42 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.¹⁷

¹⁷ **2 Ch 16:14** 14 They buried [Asa] in the tomb that he had cut for himself in the city of David. They laid him on a bier that had been filled with various kinds of spices prepared by the perfumer's art... **Is 53:9** 9 They made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Commentary

1. John 19.

2. Jesus' Roman Trial (Jn 19:1-16).

a. See *Jesus' Trial*.

b. No Guilt in Jesus (Jn 19:1-11).

(1) Pilate's flogging of Jesus (v. 1) was foretold by Jesus.

(2) The crown of thorns and purple robe (v. 2) is highly ironic. The Roman soldiers are mocking Jesus as "King of Jews" (vv. 2-3), when actually, Jesus is not only the King of Israel but also the King of kings.

(3) The crown of thorns (v. 2) relates back to the fall of Adam. But for Adam's fall, Jesus would not be now wearing a crown of thorns.

(a) **Ge 3:17-18** 17 ...Cursed is the ground because of you [Adam]. In pain you shall eat of it all the days of your life. 18 Thorns and thistles it shall bring forth for you....

(4) Pilate again says he finds "no guilt" in Jesus (v. 4). This is the second time he says this in *John*.

(5) In the highest irony, the Roman soldiers bring out Jesus wearing the crown of thorns and the purple robe (v. 5). This is a spectacle for all the world, both Jews and Gentiles. "Behold the man!" (v. 5). This *Ecce homo* is famous. Each one of us must decide for against this man Jesus.



(a) **Mt 22:42** 42 ...What do you think about the Christ?

(6) The Jewish leaders demand crucifixion (v. 6), not some lesser punishment. This is in fulfillment of prophecy (Jn 3:14).

(7) For the third time, Pilate declares he finds "no guilt" in Jesus (v. 6). He tells the Jewish leaders to crucify Jesus even though he knows they are not allowed to.

(8) The Jewish leaders then shift to the charge of blasphemy, not sedition. They clearly understand Jesus as claiming to be "the Son of God" (v. 7).

(9) This frightens Pilate even more (v. 8). He asks Jesus where is from, but Jesus is silent (v. 9). Pilate tries to convince Jesus to speak because of his authority over Jesus (v. 10). Jesus replies that any authority Pilate has over him has been given him from the Father (v. 11). This re-emphasises God's sovereignty over Jesus' trial. The Father is allowing his Son to experience this unjust trial. It is part of his plan.

(10) Throughout this unjust trial, Caiaphas's sin is greater than Pilate's (v. 11), although both are in the wrong.

c. Pilate's Unjust Verdict (Jn 19:12-16).

3. Jesus' Crucifixion (Jn 19:17-37).

a. See *Jesus' Death*.

b. The King of the Jews Crucified (Jn 19:17-22).

- c. Psalm 22:18 Fulfilled (Jn 19:23-24).
- d. Mary and John (Jn 19:25-27).
- e. It Is Finished (Jn 19:28-30).
- f. John's Eyewitness Testimony (Jn 19:31-37).

4. Jesus' Burial (Jn 19:38-42).