

## UPPER ROOM ADULT BIBLE STUDY

"The Gospel of John"

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### Lesson 67 John 19:1-42 "Mixed Intentions"

After he had said this, <sup>(BB)</sup>he went back outside to the Jews and told them, <sup>(BC)</sup>"I find no guilt in him. <sup>39</sup> <sup>(BD)</sup>But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" <sup>40</sup> They cried out again, <sup>(BE)</sup>"Not this man, but Barabbas!" Now Barabbas was a robber.

- a. "I find no guilt in Him." – Pilate would be judge and jury regarding Jesus' legal fate. Roman law's allowances for capital punishment (beheading for citizens; crucifixions for non-citizens) were:
  - a. Treason (refusal to give homage to the Emperor).
  - b. Refusal to worship state gods (bringing the wrath of the gods on the Emperor)
  - c. Unlawful assembly (considered subversive to the Empire)
- b. "But you have a custom that I should release"
- c. "Barabbas" – *Mark 15:6-7*. Now it was the custom at the festival to release a prisoner whom the people requested. <sup>7</sup> A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising.
- d. "Not this man, but Barabbas"

<sup>19</sup> Then Pilate took Jesus and <sup>(A)</sup>flogged him. <sup>2</sup> <sup>(B)</sup>And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup> They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup> Pilate went out again and said to them, "See, I am bringing him out to you that you may know that <sup>(C)</sup>I find no guilt in him." <sup>5</sup> So Jesus came out, wearing <sup>(D)</sup>the crown of thorns and the purple robe. Pilate said to them, <sup>(E)</sup>"Behold the man!" <sup>6</sup> When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, <sup>(E)</sup>"Take him yourselves and crucify him, for <sup>(G)</sup>I find no guilt in him." <sup>7</sup> The Jews<sup>(A)</sup> answered him, "We have a law, and <sup>(H)</sup>according to that law he ought to die because <sup>(I)</sup>he has made himself the Son of God."

- a. "took Jesus and flogged Him" – (scourged) – scourging was intended to elicit sympathy from accusers, in order to take the place of crucifixion.
- b. "crown of thorns...purple robe" – dress fit for a "king" as they mocked Him.
- c. "that you may know that I find no guilt in Him." – scourging, as a substitute for the death penalty, was no mild whipping: 40 lashes was the death penalty. <sup>39</sup> was the scourge.
- d. "he ought to die...the Son of God." – in their accusations, His enemies actually confess who Jesus is and God's plan in His death!

<sup>8</sup> When Pilate heard this statement, <sup>(J)</sup>he was even more afraid. <sup>9</sup> <sup>(K)</sup>He entered his headquarters again and said to Jesus, <sup>(L)</sup>"Where are you from?" But <sup>(M)</sup>Jesus gave



him no answer. <sup>10</sup> 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?” <sup>11</sup> Jesus answered him, <sup>(N)</sup>“You would have no authority over me at all unless it had been given you from above. Therefore <sup>(O)</sup>he who delivered me over to you <sup>(P)</sup>has the greater sin.”

- a. **“he was even more afraid.”** – Pilate’s position, as governor of Judea, was his ‘last stop’ on the political pecking order of Roman society. His appointment was tenuous, and he knew that any breach in Caesar’s favor would result in his being stripped of the privilege accompanying his position. Additionally, his fear was rooted in the reality that Judea was known for rebellion and anarchy. The last thing Pilate wanted was another bad report of unrest!
- b. **“I have authority to release You and authority to crucify You”** – Pilate, like many in governmental positions, assumed he had power based on his presumed authority.
- c. **“no authority...unless it had been given you from above.”** – Jesus had already asserted that His kingdom was *“not of this world.”* If it was, His army would have prevented His death. Out of that rationale, Jesus corrected Pilate’s error in assuming self-proclaimed power & authority. Pilate, as the Roman government, based its authority on its power-over its subjects.

a. **Question:** Is power/authority a ‘possession’ or a ‘trust?’ What difference does each make?

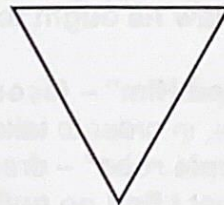
i. **Power/Authority as a ‘possession:’**

1. Something to be won by overpowering
2. Evokes the fear of ‘losing’ it
3. Goal is to acquire more or keep from losing it
4. Insecurity of never having enough of it
5. Used as means to oppress others (I am the Master)
6. The ‘oppressed’ resent the Master and look for ways to overthrow him & possess the power

ii. The dynamic result of power/authority to be won or owned:

A (Oppressor: Powerful)

B (Rescuer)



C (Victim: Powerless)



iii. Power/Authority as a 'trust:'

1. Something that is granted from above
  2. Not a possession or right to win or lose
  3. Trusts that God gives what He knows I can handle
  4. Security of sufficiency
  5. Uses it to serve others (I am a Steward)
  6. Seeks equitable distribution to benefit everyone
- d. **"the greater sin."** – **"he"** could refer to Judas or the Sanhedrin; Pilate is not freed from his guilt, however.

<sup>12</sup> From then on <sup>(Q)</sup> Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend." <sup>(R)</sup> Everyone who makes himself a king opposes Caesar." <sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on <sup>(S)</sup> the judgment seat at a place called The Stone Pavement, and in Aramaic <sup>(b)</sup> Gabbatha. <sup>14</sup> Now it was <sup>(I)</sup> the day of Preparation of the Passover. It was about the sixth hour. <sup>(c)</sup> He said to the Jews, <sup>(U)</sup> "Behold your King!" <sup>15</sup> They cried out, <sup>(V)</sup> "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." <sup>16</sup> <sup>(W)</sup> So he <sup>(X)</sup> delivered him over to them to be crucified.

- a. **"sought to release Him"** – Pilate's just intent was to release Jesus from an unjust conviction; however, doing so would contradict God's plan of salvation. Sometimes, human intent gets in the way of God's plan.
- b. **"If you...you are not Caesar's friend"** – the accusation of "not Caesar's friend" carried with it the indictment of treason. "Friend of Caesar" was a formal designation granted to Roman couriers and officials who distinguished themselves in acts of high loyalty to Caesar. Perks and privileges were granted to such people.
- c. **"no king but Caesar."** – Ironically, the Jews believed in Yahweh alone. Their exclamation was a confession of faith in a false god, since Caesar was considered divinity

So they took Jesus, <sup>17</sup> and <sup>(Y)</sup> he went out, <sup>(Z)</sup> bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. <sup>18</sup> <sup>(AA)</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate <sup>(AB)</sup> also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup> Many of the Jews read this inscription, for <sup>(AC)</sup> the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. <sup>21</sup> 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.'" <sup>22</sup> Pilate answered, <sup>(AD)</sup> "What I have written I have written."

- a. **"Pilate also wrote an inscription and put it on the cross."** – Pilate inscribes a proclamation of the gospel, though he himself was an idolator. God often used pagans to deliver His message of salvation or to exercise His will!
- b. **"This man said, I am King of the Jews."** – Pilate had written the truth; the Jewish authorities wanted him to write an 'opinion' of the truth!