

UPPER ROOM ADULT BIBLE STUDY

"The Gospel of John"

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Lesson 68 John 19:12 – 37

<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>(T)</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!

<sup>23</sup> <sup>(AE)</sup>When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic.<sup>[G]</sup> But the tunic was seamless, woven in one piece from top to bottom, <sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” <sup>(AF)</sup>This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.”

- a. “Let us not tear it, but cast lots” – the soldiers treated the condemned, as already dead, whose possessions would be of no value to them
- b. “This was to fulfill the Scripture”
  - a. Psalm 22:18. *They divide my clothes among them and cast lots for my garment.*

So the soldiers did these things, <sup>25</sup> <sup>(AH)</sup>but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and <sup>(AI)</sup>the disciple whom he loved standing nearby, he said to his mother, <sup>(AJ)</sup>“Woman, behold, your son!” <sup>27</sup> Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to <sup>(AK)</sup>his own home.’ <sup>28</sup> After this, Jesus, knowing that all was now <sup>(AL)</sup>finished, said <sup>(AM)</sup>to fulfill the Scripture), <sup>(AN)</sup>“I thirst.” <sup>29</sup> A jar full of sour wine stood there, <sup>(AO)</sup>so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. <sup>30</sup> When Jesus had received the sour wine, he said, <sup>(AP)</sup>“It is finished,” and he bowed his head and <sup>(AQ)</sup>gave up his spirit.

- a. “His mother and His mother’s sister...” – John identifies who is at the foot of Jesus’ cross, as eye witnesses to His death.
- b. “Woman, behold...Behold, your mother!” – Jesus invites John to care for Mary, as he would his own mother! He also invites His mother to care for John, as she would care for Jesus!
- c. “the disciple took her to his own home.” – Mary lived out her days with John. It is not known how long she lived, or when she died.
  - a. Romans Catholic dogma is that Mary did die, but not because of original sin or actual sin, and was assumed bodily and soul into heaven (The Assumption of Mary), where she intercedes for people as the “Mother of God.” The Pope confirmed this teaching in 1950.
- d. “knowing that all was now finished...It is finished.” – “accomplished, a completed state.” (tetelistai) The mission and purpose, for which Jesus came – His sacrificial death – was completed.
- e. Other sayings from Jesus on the cross:
  - a. Matthew 27:46. *About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli,<sup>[a]</sup> lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).*
  - b. Mark 15:34 – same as Matthew 27:46
  - c. Luke 23:34. *Jesus said, “Father, forgive them, for they do not know what they are doing.”*

- d. Luke 23:43. Jesus answered him, "Truly I tell you, today you will be with me in paradise."
- e. Luke 23:46. Jesus called out with a loud voice, "Father, into your hands I commit my spirit."

<sup>31</sup> Since it was <sup>(AR)</sup>the day of Preparation, and <sup>(AS)</sup>so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was <sup>(AT)</sup>a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other <sup>(AU)</sup>who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out <sup>(AV)</sup>blood and water. <sup>35</sup> <sup>(AW)</sup>He who saw it has borne witness—<sup>(AX)</sup>his testimony is true, and he knows that he is telling the truth—<sup>(AY)</sup>that you also may believe. <sup>36</sup> <sup>(AZ)</sup>For these things took place that the Scripture might be fulfilled: <sup>(BA)</sup>"Not one of his bones <sup>(BB)</sup>will be broken." <sup>37</sup> And again another Scripture says, <sup>(BC)</sup>"They will look on him whom they have pierced."

- a. "so that the bodies would not remain...on the Sabbath"
  - a. Roman practice was to leave the bodies on the crosses until they rotted, though burial could take place by family members – with permission. Jewish law maintained that burial should be immediate.
    - i. Deuteronomy 21:22. If someone guilty of a capital offense is put to death and their body is exposed on a pole, <sup>23</sup> you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.
  - b. The Jews (Sanhedrists) insisted that the ceremonial law be observed, even though, they were still guilty of inciting an unjust crucifixion.
- b. "that their legs might be broken" – death by crucifixion was a horrible way to die; not because of blood loss, but rather by suffocation and exposure to the elements. Breaking the legs would remove the support and the sagging body would die from lack of breath.
- c. "pierced His side with a spear...blood and water" – physiological evidence of Jesus' actual death; blood and water separate.