

¹ Then Pilate took Jesus and scourged him. ² And the soldiers twisted together a crown of thorns and 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 struck him 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 in him." ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" ⁶ When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "You take him and crucify him, for I find no guilt 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." ⁸ When Pilate heard this statement, he was even more afraid. ⁹ He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. 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 over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

¹² From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." ¹³ So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.

¹⁴ Now it was the day of Preparation of the Passover. It was about the sixth hour. 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." ¹⁶ So he delivered Him over to them to be crucified.

Scourged – This simple statement carries with it a host of horrific imagery and meaning.

- Scourging was also typically regarded as a precursor to crucifixion. By ordering it, Pilate has ultimately set Jesus on the path to the cross, despite his words in vs 4.

Hail, King of the Jews – All of the terrible things done here are an answer to prophecy:

- Psa. 69:7, 8; Isa. 50:6; 53:5
- Mt. 20:19; Mk. 10:34; Lk. 18:32, 33

Behold the man! – Pilate almost seems to mock the Jews here for their bloodlust for one pitiful, seemingly harmless man.

- Maybe he believed the scourging would satisfy them?

Crucify him, crucify him! – And yet, the thought that Pilate might actually do the just thing and release Jesus only serves to fuel their hatred even more.

You take him... I find no guilt in Him – Pronouns are emphatic in Greek

- Mt 27:24 – *"I am innocent of this man's blood. See to it yourselves."*

We have a law – Their accusation has changed from Jesus seeking political power to Jesus claiming to be deity.

- The law referenced is Lev. 24:16 (cf 5:18; 8:58; 10:30-33), but they were to stone the offender themselves (which they had been unable to do to this point).
- Pilate should have been able to dismiss the new charge, but the pressure is starting to get to him... (vs 8). (Fear is a powerful motivator...)

authority –

- Double meaning in Jesus' answer:
 - Concept of civil authority set in place by God (Rom 13).
 - Pilate's role in Jesus' death was foreknown and his actions have been allowed to happen by God's will.

he who delivered Me over to you has the greater sin

- Judas? Or Caiaphas? Or the general "he"?
 - Regardless, the meaning is the same: whether disciple, high priest or Sanhedrin, all should have been well-informed about the Messiah and both were well aware of Jesus' innocence.

if you release this man, you are not Caesar's friend

- The Jews return to political charges: if Pilate acquits Jesus, he is complicit to rebellion.
 - Pilate is already on shaky grounds with Rome for his cruelty and heavy-handed tactics with the Jews that nearly led to previous revolts; he can't risk his position.

We have no king but Caesar – (cf 1 Sam. 8:7)

So he delivered Him over to them – Who is "them"?

- The chief priests
 - There can be no doubt that, although Pilate allowed the execution to happen, and although Roman soldiers drove the nails, the Jews are responsible for putting Jesus on the cross (Acts 2:36b).

So they took Jesus, ¹⁷ and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.

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."

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 fulfill the Scripture which says,

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

So the soldiers did these things, ²⁵ but standing by the cross of Jesus were his mother and 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.

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill 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

bearing His own cross – Adding insult to injury, this is part of the punishment of common criminals: to carry the heavy instrument of their own destruction.

Golgotha – also transliterated "Calvary" in Latin

- (While definitely outside the city, there is no indication that Golgotha itself is set on a "hill" as the song indicates.)

they crucified Him –

- With this simple statement, John describes the single most tragic event - and one of the most significant events - in human history.

Pilate also wrote an inscription –

- Pilate shows his utter contempt by not only having the tragically ironic sign created, but doing so in three languages and elevating it for all to see.

Four enemies, four friends – Here we have a contrast between the soldiers guarding Jesus and his family and friends standing nearby.

They divided My garments – Psa 22:18 (context, vss 7-18)

- A prophetic Psalm, more details from which are mentioned in Matt 27.

but standing by the cross were... – In contrast to the callous selfishness of the soldiers, John gives proper diligence to the faith and the love of these women.

- Mary (His mother)
- Mary's sister (believed to be Salome, mother of James and John)
- Mary, the wife of Clopas (possibly the mother of James the Less?)
- Mary Magdalene (whom we will see again shortly...)

Woman, behold your son – Even in agony, Jesus cares for others.

- In this case, He entrusts her to John's care
 - (If "Mary's sister" is Salome, which would make John a cousin, this request makes logical sense as well.)
- Thought question: Is there a sense in which John, by becoming a "helper/comforter" for Mary, previews the work of the Holy Spirit?

a jar full of sour wine – Psa 69:21, which John has already quoted twice in the gospel (2:17; 15:25).

- While this act itself matches the singular verse, it also signifies the peak of human disrespect as outlined by the entirety of the psalm.
- Interesting to note: John's account of Jesus' ministry begins with Him giving man "good wine" (2:10) and ends with man giving Him "sour wine" (vs 29).

finished,” and he bowed his head and gave up his spirit.

³¹Since 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), the Jews asked Pilate that their legs might be broken and that they might be taken away. ³²So the soldiers came and broke the legs of the first, and of the other who had been crucified with him.

³³But when they came to Jesus and saw that he was already dead, they did not break his legs.

³⁴But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷And again another Scripture says, “They will look on him whom they have pierced.”

³⁸After 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.

³⁹Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

⁴⁰So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹Now 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. ⁴²So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

It is finished – Jesus had done everything He had been appointed to do up to this moment. And yet we know that the story isn’t finished...

gave up His spirit –

- Jesus is in control, deciding the exact moment of His death.
 - His spirit isn’t taken from Him; He gives it up at the divinely appointed “hour” (Jn. 10:18).

So that the bodies would not remain on the cross – Deut. 21:22-23

They did not break His legs – Ex. 12:46; Num. 9:12

- As the Passover Lamb (1:29), Jesus had to be “unblemished”.

There came out blood and water – 1 Jn. 5:6-8

He who saw it has borne witness – John again anonymously references himself.

- John affirms His own witness to Jesus’ death; he will soon affirm His witness to the resurrection (20:8).
 - Why are both of these affirmations important?

Not one of His bones will be broken – Psa 34:20

They will look on Him whom they have pierced – Zech 12:10

- Context: They look on the One pierced with remorse (12:10-14).
- Then “salvation comes to cleanse them from sin and impurity” (13:1, 7-9)

Joseph of Arimathea – Only mentioned in this part of the gospel, but he is mentioned in all four gospels (Mt 27; Mk 15; Lk 23).

- Matthew and Luke expand on the reason for his fear of the Jews: he is a prominent member of the Sanhedrin who was not consenting to the death of Jesus.

Nicodemus – His faith has apparently grown since the last time we saw him (3:1-9; 7:50).

- The amount of spices he brings show his wealth, but also his love for Jesus.

They took the body of Jesus

- Mark 15:46 – “They took down the body of Jesus...”
- As a man of low standing and little physical means, Jesus’ body would have most likely been thrown into a pit by the Romans outside the walls of Jerusalem.
- These two men show great care and respect for Jesus, since even requesting the body from Pilate places them in a position of association with a man whose associates were to be cast out of the synagogue.

A new tomb – Matt 27 tell us that this is Joseph’s own tomb.

- Significance of “new”?
 - It is, as yet, undefiled, therefore not unclean.