



# He Gave His Life

Part 2 - John 19:1-42

## Jesus Sentenced

- ❑ Read John 19:1-16. After being pressured by the Jewish authorities (18:28-40), Pilate<sup>1</sup> attempts to appease them by having Jesus flogged (beaten)<sup>2</sup> and humiliated (19:1-3).
- ❑ The kingship of Jesus is referenced again and again, but it's misunderstood, disbelieved, mocked, or used against him.<sup>3</sup> Anyway, Pilate is not convinced that Jesus is a political rebel.
- ❑ Pilate repeatedly says, "I find no basis for a charge against him" (18:38; 19:4, 6). So the Jews reveal their deeper motive. According to their law, Jesus must die because he claims to be the Son of God (19:7).<sup>4</sup> Pilate is afraid.<sup>5</sup>
- ❑ Pilate becomes frustrated with Jesus' silence (19:9) so he tells Jesus, "Don't you realize I have power either to free you or to crucify you?" (19:10) Jesus answers, "You would have no power over me if it were not given to you from above" (19:11a).<sup>6</sup> God is still in control.
  1. If Pilate thinks Jesus is innocent of the charges, why does he sentence him to death? (19:12-16) What do you think about this?



## Jesus Crucified

- ❑ Read John 19:17-27. Jesus is crucified – a horrible form of execution.<sup>7</sup> Pilate continues to taunt the Jews by fastening a notice to the cross that says, "Jesus of Nazareth, the King of the Jews" (19:19).<sup>8</sup> Despite their disbelief and mocking, Jesus really is the king.
- ❑ While the humans involved in Jesus' death are totally responsible for their evil actions, Jesus' death is according to God's plan of salvation (see "Why Did Jesus Die?" on the supplement to this lesson). Thus various Scriptures are fulfilled (19:24, 28, 36-37).<sup>9</sup>

<sup>1</sup> Pilate was the governor over Judea, Samaria, and Idumea from AD 26 to AD 36.

<sup>2</sup> The most brutal form of flogging was *verberatio*, which used a whip made of leather thongs with sharp, jagged pieces of bone and metal woven into them. This form of flogging always preceded crucifixion, and Jesus would later be flogged in this way. However, verse 1 may refer to *flagellatio*, a less severe beating. This beating may parallel Luke 23:13-16, in which Pilate declares Jesus' innocence and then says, 'I will punish him and then release him.'

<sup>3</sup> The Jews know that Jesus 'claims to be a king,' but they are more upset by his claims to be the Son of God. They keep talking about his kingship only because they want Pilate to think he is a political rebel. Pilate does not believe Jesus is a political rebel, but he uses the kingship idea to ridicule Jesus and taunt (incite) the Jews. The soldiers brutally ridicule Jesus' kingship. All of these attitudes and behaviors are very wrong. Jesus really is the king!

<sup>4</sup> They may be referring to Leviticus 24:16 which says, 'anyone who blasphemes the name of the LORD must be put to death.' Claiming to be 'the Son of God' is not necessarily a blasphemous claim. The Messiah and other kings of Israel could be referred to as God's sons. But Jesus' claims went further. He claimed to have a unique unity with God the Father. The Jews charged Jesus with blasphemy because 'you, a mere man, claim to be God' (John 10:33).

<sup>5</sup> Pilate is not concerned with their religious problems, but he is superstitious. To a Roman, 'Son of God' might mean 'divine man' – that is, a man having supernatural powers because of his connections with the gods.

<sup>6</sup> 'the one who handed me over to you' refers to Caiaphas, the high priest. Though Pilate is responsible for his own evil actions, the Jewish authorities engineered the plot against Jesus. But God is still in control (see Acts 2:22-23).

<sup>7</sup> See the supplement to this lesson (*Jesus Gave His Life – Jesus Died*) for more details. The place of crucifixion is called Golgotha, a transliteration of the Aramaic *gulgoltâ*, meaning 'skull.' The Latin word is *calvaria* - Calvary.

<sup>8</sup> It was written in Aramaic (common language of Judea), Latin (official language of Rome), and Greek (common language of the Empire).

<sup>9</sup> In verses 23-24, the soldiers' division of Jesus' clothing is a fulfillment of Psalm 22:18 (a psalm of David). Jesus also drew attention to Psalm 22 when he said, 'My God, my God, why have you forsaken me?' (22:1; Matt. 27:46).

- ❑ Jesus' crucifixion is witnessed by many people, including Jesus' mother, other women, and "the disciple whom he loved" – traditionally believed to be John. Even in the midst of his great suffering (which itself is an act of love) Jesus is sensitive to his loved ones (19:25-27).

### *Jesus Died*

- ❑ Read John 19:28-30.<sup>10</sup> Jesus' last words before his death are "It is finished" (19:28). In other words, "Is it completed" or "It is accomplished."<sup>11</sup> Jesus has completed his sacrificial work. His death provides the way for the forgiveness of sins, and a restored relationship with God.<sup>12</sup> The benefits of this provision are received through faith in Jesus Christ.

### *Jesus Pierced*

- ❑ Read John 19:31-37. The Jews do not want the bodies left on the crosses during the Sabbath, so they ask Pilate to break the legs of the crucified men in order to speed up their deaths.<sup>13</sup> However, when they get to Jesus, they find he is already dead. So instead of breaking his legs, they deeply pierce Jesus' side (19:31-34). This is another fulfillment of Scripture.<sup>14</sup>
  2. What does John say about his "testimony" – that is, the story he is writing? (19:35) Why is he giving testimony? What do *you* believe concerning Jesus' death, and why?

### *Jesus Buried*

- ❑ Read John 19:38-42. Joseph of Arimathea, with the help of Nicodemus, takes Jesus' body and places it in "a new tomb, in which no one had ever been laid" (19:41). Jesus is dead and buried. But this is not the end of the story.
  3. If this *is* the end of the story, how do you feel about the story? If this is the end of the story, what lessons does the story teach?



- ❑ But the story continues! Evil and death do *not* win. Stay tuned for Lesson 11.

### *The Life & You*

- According to many people, Jesus is still dead. If Jesus is dead; the peace, joy and hope realized through his resurrection are not real. If Jesus is dead; evil, injustice and death claim the final victory. What do *you* believe? What do you *want* to believe? Listen to Jesus.
- If you are a believer, you have accepted the significance of Jesus' death and the fact of his resurrection. Make it a habit to reflect on Jesus' suffering and death, for it reminds us of God's gracious love (Romans 5:8) and motivates us to proper action (read 1 John 4:7-21).

<sup>10</sup> Again, Scripture is fulfilled, indicating the plan of God (19:28). 'I thirst' may be related to Psalm 22:15 – 'my tongue sticks to the roof of my mouth,' or Psalm 69:21 – 'They...gave me vinegar for my thirst.'

<sup>11</sup> The idea of completion is evident in these verses. Verse 28: 'all was now completed' (*ēdē panta tetelestai*) and 'would be fulfilled' (*teleiōthē* - completed). Verse 30: 'It is finished' (*tetelestai*).

<sup>12</sup> While Jesus' sacrificial work 'is finished,' his resurrection is necessary to defeat sin and death. As Paul said, 'if Christ has not been raised...you are still in your sins' (1 Corinthians 15:17). Jesus' death is not the end of the story!

<sup>13</sup> Death might take many hours, or even days. If death needed to be hastened, they would break the victim's legs so he could not push up to breathe. Jewish law said that anyone hanged on a post should not remain there overnight (Deut. 21:22-23). This would be especially bad during a 'special Sabbath' – the Sabbath of Passover week.

<sup>14</sup> 'Not one of his bones will be broken' could refer to the Passover lamb restrictions (Exodus 12:46) – 'do not break any of its bones,' and/or Psalm 34:20 – 'he protects all his bones, not one of them will be broken' (speaking of God's protection of the righteous). 'They will look on the one they have pierced' is from Zechariah 12:10.