



believe

THAT YOU MIGHT HAVE LIFE

STUDY WEEK 2018

section 3

SECTION 3: JOHN 19

second roman trial

before pilate, again

John 19 opens with a picture of Jesus being scourged. Find a copy of Smith's Bible Dictionary (it can be downloaded through e-Sword, or found online at <http://www.biblestudytools.com/dictionaries/smiths-bible-dictionary/>) and look up 'Scourging'. What does this tell you about the Roman method of scourging?

As this event was chillingly prophesied in the scriptures, Jesus would certainly have read about it. Look up the two quotes below and copy them out in the spaces provided:

Isaiah 50:6-7

Isaiah 53:5

The soldiers force a crown made of thorns onto Jesus' head. Look up the first ever occurrence of the word 'thorns' in the Bible. Where does it appear and in what context?

How does Jesus going obediently to his death with thorns around his head contrast to that earlier event?

Next, the soldiers put a purple robe on him. Using a Bible app or e-Sword, find out where 'purple' appears in the Bible – who is it typically used to clothe? (make sure you look up **Judges 8:26** as well)

After enduring the mocking of the soldiers, Jesus is now brought out once again by Pilate. It's important for us to pause and consider all the dreadful things the Son of God has suffered up to this point.



ACTIVITY: Look up the following passages and explain what he has endured so far.

PASSAGE	PUNISHMENT
John 18:12	Bound and led captive
Luke 22:63-64	Mocked, blindfolded, punched
Matthew 26:67	
John 18:22	
Luke 23:11	
Matthew 27:26	
John 19:2-3	
Matthew 27:30	

What was Pilate's judgment of his prisoner?

Given the above, what do you think Pilate was trying to achieve by bringing Jesus out in such a state before the people?

How did Pilate announce Jesus?

Pilate probably selected his words carefully, attempting to elicit a response from the Jews – and in doing so he unwittingly quotes another part of scripture. This exact phrase appears in only three places in the Bible – once in **1 Samuel**, once here in **John**, and once in another Old Testament prophecy. Where is it found and what does the verse say?

What does the next verse in that prophecy say the man would do?

Back in **John 19**, when Pilate brings Jesus out once again the crowd seems to have changed. Who had the chief priests encouraged to ask for the release of Barabbas? See **Matthew 27:20** and **Mark 15:11**

Now look closely at **John 19:6** – which group responds to Pilate, and which group appears to have left the scene?

Pilate's attempt to elicit their pity fails miserably. The Jewish leaders cry out for Jesus to be crucified. What specific (and new) reason do they give for requiring his death?

This information is new to Pilate – the charges against Jesus have changed once again! What response does this provoke from him?

Jesus' silence is achieving a lot more than just frustrating Pilate. Previously he

had been quite willing to speak to those who sought to defeat him, with very different outcomes. Look at the two stories that follow; what was the circumstance in each, and how many words had it taken Jesus to defeat his enemies?

- **Mark 12:17**

Event: _____

Number of words used: _____

- **John 8:7**

Event: _____

Number of words used: _____

Now copy out **Isaiah 53:7** in the space below:

Given his past ability to overthrow his enemies with no more than a single sentence, why do you think Jesus chose to remain largely silent throughout his numerous trials?



BIBLE MARKING: Colour in every occurrence of the word 'King' (it appears eight times but also four times in **chapter 18**)

The enemies of Jesus mocked him in four significant ways. Pause a moment to think about each one then, using the Old Testament quote as a clue, write down what each represented:

1. Made him Naked (**Matthew 27:28**)

Represents: _____

Hint: **Genesis 3:10-11**

2. Clothed him in scarlet (**Matthew 27:28**)

Represents: _____

Hint: **Isaiah 1:18**

3. Forced a crown of thorns onto his head (**John 19:2**)

Represents: _____

Hint: **Genesis 3:18; Hebrews 6:8**

4. Placed a reed sceptre in his hand (**Matt 27:29**):

Represents: _____

Hint: **Isaiah 19:6-7**

According to the scriptures above, what are these all symbolic of?

The sceptre, crown and cloak are also things we would normally associate with what type of person?

Instead of making him the King of Israel, what were they trying to make him out as? See **2 Corinthians 5:21** for help.

Verse 12 tells us Pilate “sought to release him” – but this probably doesn’t tell us how desperate he really was. What does Peter say of Pilate at this moment in **Acts 3:13**?

Verse 13 gives us a seemingly strange detail – the name of the location where Pilate tried Jesus: ‘**Gabbatha**’, or, ‘**the Pavement**’. Look up this word in e-Sword; where does it first occur, and what is happening in that story?

The word actually means ‘tesselate’ – “to cover by repeated use of a single shape, without gaps or overlapping”. The idea is like that of a stone mosaic, where everything joins fitly together. This is the very idea that New Testament writers use to describe the body of believers. Copy out **Ephesians 4:16** in the box below:

John now drops a bombshell for his readers: what great event was everyone preparing for at the precise moment this sham of a trial was occurring?

Pilate presents the beaten, bloodied Jesus before the Jewish leaders: ‘**behold your king!**’. Given your answer above, why is this so painfully ironic? Look up **John 1:29** for help.

The Jews react angrily to Pilate’s dig about crucifying their king: “**we have no king but Caesar!**” This is far more serious than it first seems; it is a formal abdication of their Messianic hope. All through the gospels the Jews have been looking for a saviour to deliver them from the Romans. Here, they abandon hope in favour of the cruel system that subjugates them. There is perhaps a prophetic hint of this found in **Hosea 10:1-4**. Read through this passage and copy out the two key phrases from **verse 3-4** that remind you of the trial of Jesus:

1. _____

2. _____

Now, look at **Hosea 10:8**. Not only does this verse mention thorns and thistles, but in fact, Jesus quotes the words that follow them on his way to be crucified! Clearly his mind is in this passage. Where did he quote this and to whom?

John uses a curious word in the phrase “they took Jesus away”. Use E-Sword to look up the meaning of the word ‘took’ (GK: paralambano). What does it mean?

Now look at John’s opening commentary to his gospel in **John 1:11** – copy this out below, and marvel at the irony!

John tells us that Jesus went forth bearing his cross; most commentators believe this was just patibulum, i.e. the crossbeam. A whole cross would have weighed around 135 kg, whereas the crossbeam was more like 45 kg. This is still a manageable weight for a healthy fully-grown man, but as we’ve already seen, Jesus has endured terrible physical and emotional trauma. The fact that **Matthew 27:32** tells us Jesus needed help to carry the cross tells us more about the weakened state of Jesus than it does the weight of the cross.

Jesus is not the first man to carry the wood to his own sacrifice. Where does this first happen, and what was the circumstance?

What other similarities do you notice between that story, and Jesus going willingly to his death? You should be able to find at least three!

1. _____
2. _____
3. _____

Throughout the gospels Jesus drew attention to the idea of his disciples needing to bear a cross. To many of them this might have seemed an unusual idea, as it was typically criminals whom the Romans crucified, but Jesus is clear this is a

vital part of discipleship. Copy out **Luke 14:27** in the box below:

So what does “taking up the cross” actually mean? Look up the following three passages and note down the two parts to the commitment:

Matthew 16:24; Mark 8:34; Luke 9:23

1. _____
2. _____

The theme of the crucifixion and cross become dominant in the record after this day. Modern churches place a lot of emphasis on the physical cross. Look up the following verses; what emphasis does each one put on the crucifixion and/or cross, and how we can give glory to the cross today?

- **Romans 6:6** _____
- **Galatians 2:20-21** _____
- **Galatians 5:24** _____

It’s a lot more than just a piece of wood!

Next, John gives us another location name: Golgotha, the place of a skull. Which famous Old Testament character is thought to have had their head buried here? Provide an Old Testament quote to substantiate your answer (if you’re struggling, use e-Sword to look up ‘head’ and ‘Jerusalem’).

This person’s defeat and death was a Bible echo of the victory of Jesus Christ.

Look back over the chapter that records the event and pull out three differences between the defeated champion of that battle, and the humble Messiah found in **John 19**:

1. _____
2. _____
3. _____

Jesus is crucified with “two other with him, on either side one, and Jesus in the midst”. Although he was an eyewitness, John describes this scene much differently to the other gospel writers – he makes no mention of the men being thieves. Why was this? Look up **Matthew 20:20-23**; what had his mother previously asked Jesus for?

What had Jesus been speaking of just prior to this request being made? See **Matthew 20:18-19**.

With all of that in mind, why do you think that John leaves out the identity of the two men crucified at the left and right of Jesus?

The title that Pilate puts above the crucified Messiah provokes an angry response from the Jews. How does Pilate respond and why should this surprise us?

The place where Jesus was crucified was “nigh unto the city”. This tiny detail is pivotal to the story!



ACTIVITY: Read through the record of **Deuteronomy 21:1-9**, and then complete the following:

DEUTERONOMY

TRIAL OF JESUS

21:3	“city next unto the slain man”	John 19:20	“nigh unto the city”
21:6	“shall wash their hands over the heifer”	Matthew 27:24	
21:7	“Our hands have not shed innocent blood”	Matthew 27:25	
21:8	“Lay not innocent blood unto thy people”	Luke 23:34	
21:9	“Put away the guilt of innocent blood”	Matthew 27:4	
21:22	“His body shall not remain [...] on the tree”	John 19:31	

John, as an eyewitness to this terrible scene (as we shall shortly see) gives us a description of the callous Roman soldiers bartering over the garments of Jesus.

Which prophecy do they inadvertently fulfil?

John notes, “these things therefore the soldiers did”. It must have been incredible for him to watch these unholy murderers unwittingly fulfilling the word of God before him!

With close to his final breath, Jesus commends his distraught mother into the care of John, the very writer of this gospel. This would not have necessary to do except for the fact that a very conspicuous group of people close to Jesus have obviously abandoned him? Who is it and when did they leave? See **John 7:3-5** for help (hint: it’s not the disciples!)

Why, according to **John 19:28**, does Jesus suddenly say, “I thirst”?

In what part of the Old Testament is Jesus' mind at this precise moment? Check the cross references in your margin – you may want to colour or highlight this.

The soldiers bring hyssop over to Jesus. But what is its significance in the Bible? Look up the following passages and briefly summarise each one in the space provided:

- Exodus 12:22 _____
- Leviticus 14:49-52 _____
- Hebrews 9:19-20 _____

What, according to Psalm 51:7, is the purpose of hyssop?



BIBLE MARKING: note down Psalm 22:31 and Revelation 16:17 in your margin next to John 19:30, and look them up.

What are the final mortal words of Jesus?

What do the Jews immediately ask Pilate to do after Jesus dies?

Why did they ask for this to happen? Look up the following quotes, put them in your margin beside John 19:31, and then summarise each one briefly:

- Deuteronomy 21:22-23 _____
 - Numbers 9:12 _____
-

- Psalm 34:20 _____
-

The word “side” in John 19:34 is the same word “rib” in Genesis 2:22 (worth noting in your margin). In that story, Adam “dies” (falls into a deep sleep), and Eve is created out of his side. In like manner, what is ‘created’ out of the death of Jesus Christ? (See Revelation 19:7 and 21:9 if you’re struggling!)

THE WATER AND THE BLOOD

This is incredibly intriguing as John feels compelled to give us his strong personal guarantee of truth (John 19:35: “He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth”). This is clearly important to John as he also begins his first epistle with the same assurance of truth: 1 John 5:6: “This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth.”

Some commentators say that it is possible Jesus died of a broken heart (See Psalm 22:14 and 69:20). The strain and pressure of his physical, emotional and mental exhaustion may have ruptured the wall of the heart. A ruptured right atrium or ventricle fits with the discharge of a significant amount of blood, and the water could be describing the fluid which surrounds the heart.

No matter the medical explanation, John has a more significant spiritual lesson in mind. Look up the following verses and comment on what they represent:

BLOOD:
John 6:53-54 _____

WATER:
John 3:5 _____

John 4:14 _____

Just as there was a faithful Joseph when Jesus enters the world, so there is a faithful Joseph when he leaves it. But Joseph is not alone. Who is his companion,

and what can you find out about him from earlier in John's gospel?

What had helped change this man's mind? See **John 3:14** if you need a hint.

John records the weight of the items the two men bring – the cost would have been most extravagant! (See **John 12:3-4**). Joseph and Nicodemus were trying to honour Jesus with a very special burial. Look up **2 Chronicles 16:14**. Why had they gone to such effort? What were they doing for Jesus?

These two men displayed how much they truly cared for and treasured the body of their Lord. Look up these verses in the ESV and write in your own words how we can do the same today in a very practical way:

1 Corinthians 12:25 and **Ephesians 4:11-16**