



John 19 New Revised Standard Version (NRSV)

19 Then Pilate took Jesus and had him flogged. 2 And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. 3 They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. 4 Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" 6 When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." 7 The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

8 Now when Pilate heard this, he was more afraid than ever. 9 He entered his headquarters[a] again and asked Jesus, "Where are you from?" But Jesus gave him no answer. 10 Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" 11 Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." 12 From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

13 When Pilate heard these words, he brought Jesus outside and sat[b] on the judge's bench at a place called The Stone Pavement, or in Hebrew[c] Gabbatha. 14 Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" 15 They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." 16 Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus; 17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew[d] is called Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus between them. 19 Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth,[e] the King of the Jews." 20 Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew,[f] in Latin, and in Greek. 21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, '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 clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. 24 So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

25 And that is what the soldiers did.

Meanwhile, standing near 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 beside her, he said to his mother, "Woman, here is your son." 27 Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." 29 A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. 30 When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Jesus' Side Is Pierced

31 Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. 32 Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. 35 (He who saw this has testified so that you also may believe. His testimony is true, and he knows[g] that he tells the truth.) 36 These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." 37 And again another passage of scripture says, "They will look on the one whom they have pierced."

The Burial of Jesus

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41 Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Footnotes:

John 19:9 Gk the praetorium

John 19:13 Or seated him

John 19:13 That is, Aramaic

John 19:17 That is, Aramaic

John 19:19 Gk the Nazorean

John 19:20 That is, Aramaic

John 19:35 Or there is one who knows

Overview

Compared to Synoptic Gospels

Pericope	Matthew	Mark	Luke	John
"Behold the Man!"	27:28-31a	15:17-20a		19:1-15
Pilate Delivers Jesus to be Crucified	27:24-26	15:15	23:24-25	19:16
Jesus Mocked by the Soldiers	27:27-31a	15:16-20a		19:2-3
The Road to Golgotha	27:31b-32	15:20b-21	23:26-32	19:17
The Crucifixion	27:33-37	15:22-26	23:33-34	19:17b-27
Jesus Derided on the Cross	27:38-43	15:27-32a	23:35-38	
The Two Thieves	27:44	15:32b	23:39-43	
The Death of Jesus	27:45-54	15:33-39	23:44-48	19:28-30
Witnesses of the Crucifixion	27:55-56	15:40-41	23:49	19:25-27
Jesus' Side Pierced				19:31-37
The Burial of Jesus	27:57-61	15:42-47	23:50-56	19:38-42

Themes

- Incarnation
 - 19 Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth,[e] the King of the Jews."
- Discipleship
 - 38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41 Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.
- Rejection
 - Pilate said to them, "Here is the man!" 6 When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." 7 The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."
 - He said to the Jews, "Here is your King!" 15 They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." 16 Then he handed him over to them to be crucified.

Key Stories and Teachings

Overall

19:5 Pilate said to them, "Here is the man!"

19:9 "Where are you from?" But Jesus gave him no answer.

So they took Jesus; 17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew[d] is called Golgotha.

18 There they crucified him

Meanwhile, standing near 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 beside her, he said to his mother, "Woman, here is your son." 27 Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

28 "I am thirsty."

30 "It is finished." Then he bowed his head and gave up his spirit.

34 Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

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Details

"Behold the Man!" 19:1-15

Pilate condemns Jesus to death to avoid being undermined with the Emperor by the Jewish Authorities claiming that he had let a usurper go.

For the Jewish Authorities, Son of God is blasphemous, and requires a death penalty. For Pilate, King of the Jews, is seditious against Roman rule and requires a death penalty.

19:1 Roman practice was to flog a prisoner after they are condemned.

19:2-5 Jesus is presented as a condemned, flogged prisoner, and King of the Jews to the crowd. Ecce Homo – Here is Man – Pilate is either being ironic or sarcastic.

Pilate Delivers Jesus to be Crucified 19:16-33

16:16-30 Many of John's details do not appear in the Synoptic Gospels. Also John focusses on how the scriptures have been fulfilled.

19:19 "Jesus of Nazareth – King of the Jews": The sign posting the charges in Aramaic, Greek and Latin essentially announces to all peoples who Jesus is and what he is dying for.

19:26-27 Jesus mother is never named in John's Gospel. (2:1-5¹, 12²; 6:42³) The symbolism of the Beloved Disciple taking in Jesus mother has been discussed. It could symbolically mean the heritage of Israel has been taken in by the new church; or Mary is now the mother to the new church of Christians. Whatever symbolism you attach to the scene, it gives the Beloved Disciple credibility and authority going forward because he is an accepted member of Jesus' birth family.

19:28 "To fulfil the scripture" is a reference to Psalm 69:21⁴.

The Crucifixion 19:17b-27

All four Gospels have Galilean woman at the crucifixion. Only John puts them at the base of the cross with the Beloved Disciple. (The Beloved Disciple is effectively the eye witness to the crucifixion and death scenes and statements by Jesus.)

Jesus brings his mother and the Beloved Disciple into a mother son relationship to provide her with protection after he has died. It constitutes a nucleus of the future Christian community. The Johannine community that would preserve and create this Gospel.

The Death of Jesus 19:28-30

Jesus' Side Pierced 19:31-37

19:34 Piercing Jesus side is important to John: It proves Jesus died; the flow of blood and water demonstrating Jesus true humanity and unites two sacraments the Last Supper and Baptism. And the piercing is witnessed by the Beloved Disciple – again proof that Jesus died.

The piercing of Jesus side has dual meaning – water and blood, pascal lamb that is not broken. The flowing water is symbolic of the living water Jesus has preached about.

19:36 Jesus is symbolizing the Passover Lamb.

The Burial of Jesus 19:38-42

Nicodemus' role in the burial is unique to John.

19:41 The passion narrative ends as it began in a garden with Jesus.

Reflections

1. How should Christians deal with evil when it appears to win in the world?
2. What lessons can we take from the woman and the Beloved Disciple being present at the end?
3. Is death final in the Christian faith – is it final in your own spiritual life and view?

Bibliography

- Raymond E. Brown, An Introduction to the New Testament
- The Harper Collins Study Bible
- L. William Countryman, The Mystical Way in the Fourth Gospel

¹ John 2:1-5 (NRSV)The Wedding at Cana

2 On the third day there was a wedding in Cana of Galilee, and the **mother of Jesus** was there. 2 Jesus and his disciples had also been invited to the wedding. 3 When the wine gave out, the mother of Jesus said to him, "They have no wine." 4 And **Jesus said to her, "Woman,** what concern is that to you and to me? My hour has not yet come." 5 **His mother said to the servants,** "Do whatever he tells you."

² John 2:12 (NRSV) After this he went down to Capernaum **with his mother,** his brothers, and his disciples; and they remained there a few days.

³ John 6:42 (NRSV) They were saying, "Is not this **Jesus, the son of Joseph, whose father and mother we know?** How can he now say, 'I have come down from heaven'?"

⁴ Psalm 69:21 (NRSV) They gave me poison for food,
and for my thirst they gave me vinegar to drink.

- Josh Moody, John 13-20 For You
- The Oxford Bible Commentary
- William Temple, Readings in St. John's Gospel
- Tom Wright, John for Everyone Notes

Detail

Raymond E. Brown Notes⁵

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The Harper Collins Notes⁶

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19:36 Jesus is symbolizing the Passover Lamb.

19:41 The passion narrative ends as it began in a garden with Jesus.

L. William Countryman Notes¹¹

19:1-7 In this process the cosmos reveals its true nature:

- It is derived from God but seeks God's destruction;
- It receives its life through the Son and wants to kill him;
- It has a law that is God's gift through Moses and uses the law against the one God has sent;
- Everything the cosmos is and has is from the creator through the logos;
- But it is the cosmos that has turned against the creator

19:8-16a

19:9 "Where are you from?" In reality the question has no answer, when it is framed thus. The issue is not where is Jesus from as where is Pilate from. Pilate claims authority to save or take Jesus life.

Jesus replies that Pilate's authority and power is not his in any important sense – it is from above. Pilate is ultimately stymied by the political maneuvering of the Jewish Authorities. The Authorities identify with the evil in the cosmos.

19:16b-22 Pilate has become a kind of prophet with his inscription – just like Caiaphas earlier (11:51).

19:23-27 The early Christians were espousing an astonishing doctrine in claiming that a person who had suffered a shameful execution was God's anointed one. John turns to the OT for justifying texts: Psalm 22:19ⁱ

Jesus death, as an act of love, is not an isolated event affecting only himself. The baptismal allusion suggests this (the water and blood from his wound) and the interchange between Jesus and Mary his mother and the Beloved Disciple confirms it.

19:28-30 Jesus dies. The Baptismal imagery yields to the imagery of the eucharist as Jesus meets death.

Jesus acknowledgement of thirst is a highly charged issue:

4:14 Jesus claimed to the Samaritan woman he was the living water and that through him believers would never thirst again;

7:37 Jesus claimed that anyone could come to him who is thirsty and drink.

1:17 His suffering thus becomes the source of grace and truth, which "came to be through Jesus Christ"

19:30 "It is finished/completed": he is leaving his message behind him, both in words and signs, and he is inaugurating the possibility of ultimate union by handing over his spirit. He must go to the father before the spirit can come to the believers.

19:31-37 The beloved disciple is an eye witness to two peculiarities of Jesus death: his legs were not broken, as was the Roman custom of the time; and that when he was struck with a lance water and blood flowed from his side.

You have to ask, why were these important to John the Evangelist?

¹¹ L. William Countryman, *The Mystical Way in the Fourth Gospel*

The broken legs connect Jesus to the Passover sacrifices (Exodus 12:46¹²). The assumptions that this event is occurring at the same time as the Passover sacrifices. That his departure is protected by God, and his departure affords protection to those who are his own.

The blood and water can be interpreted as Baptism and Eucharist references.

At this point we can see that Jesus' crossing over is being paired in the passion narrative with the believer's earlier stages of progress along the mystical road. The trial before Pilate was a kind of conversion dialogue; the crucifixion and death are linked with the rites of baptism and eucharist. We may expect then that the stages of enlightenment and new life will correspond to further aspects of Jesus' return to the father.

19:38-42 In a sense these are the wrong people at work. It should be Mary and Martha, Lazarus' sisters, and Mary Magdalene. Moreover there is something wrong with both men:

- Joseph of Arimathea is a secret disciple
- Nicodemus secretly believed in Jesus at the end but would not admit it because of fear of losing his status.

Their beliefs are faulty and defective. They wrap Jesus for burial because they do not believe he will rise again. They are disciples, but reminders of how inadequate our faith in Jesus can be.

Josh Moody Notes¹³

The Bible points to Jesus Christ, and the Gospels point to the cross.

19:1 John does not focus on Jesus' personal pain and suffering but on the purpose of Jesus suffering. The more someone emphasizes the physical suffering of Jesus the more they under emphasize the substitutional purpose of Jesus suffering.

19:5 Ecce homo "Here is the man" – Pilate is saying the crowd has nothing to fear from this miserable human.

19:6 the Jewish Authorities roar for blood. Their jealousy and hatred of Jesus is too great.

19:8 Pilate is worried. The phrase suggests that Pilate has a sense of unease about Jesus and his sentence. Pilate is trying to get at – what am I dealing with in this man?

19:12 Pilate attempts to free Jesus – but he tries to do so and keep the Jewish Authorities on his side. They stick to their position. Jesus must be executed.

19:13 Pilate backs down and passes judgement. The Jewish Authorities hate Jesus more than the hate the Emperor.

19:17 Jesus carries his own cross. Why does John tell us the name of the place? Presumably to emphasize that it actually happened and where. Core to the original Christian story is that Jesus lived, preached, did signs, was arrested, convicted and executed at a certain time and place.

19:18 There they crucified him – John's account gives little attention to Jesus actual human experience of the pain and suffering in crucifixion. John is focused on what the event achieved spiritually.

19:19 The sign above Jesus' head: "Jesus of Nazareth, the King of the Jews". This is the actual charge for which Jesus is executed – he represented a political threat to the Roman occupation.

¹² Exodus 12:46 (NRSV) 46 It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones.

¹³ Josh Moody, John 13-20 For You

19:25 Jesus and his mother (unnamed in the Gospel of John). With the Beloved Disciple, Mary's sister, Mary Clopas' wife, and Mary Magdalene (mentioned for the first time in the Gospel of John.) There are four soldiers dividing up Jesus clothes, and the four women. Why are they at the foot of the cross in John?

Jesus even in his agony, sees his mother and provides for her care. The beloved disciple is there to record the history and to bring Mary into his own household for protection.

19:28 Jesus as he is hung on the cross showed his sovereignty over everything around him. "So the scriptures might be fulfilled." Everything has led up to this moment. It is the fulfillment of Jesus and the proof of Jesus Christ's divinity. Christ rules from the cross. The cross completed his works and through faith in him our sins are forgiven.

19:30 "It is finished". It can sound like defeat. But with Psalm 22 in mind, and with the coming resurrection, it instead is a note of triumph. The Incarnation of God as a human, as Jesus, is over. Jesus has gone the entire distance, paid the entire price. In full, complete, done, finished.

Reflection: do not add to Jesus' words on the cross. Jesus on the cross is enough, sufficient, and complete.

19:34 Blood and water – Last Supper, Eucharist and Baptism – serves at least two purposes. Jesus rally died on the cross and his death had great symbolic meaning.

19:38 The burial. Joseph is a rich man. Nicodemus is a man of power. Both secret believers in Jesus, though not willing to give up their status for him.

The Oxford Bible Commentary Notes¹⁴

The four gospels agree on two humiliations for Jesus: one before Caiaphas or Annas and one before Pilate.

19:4-7 Jesus' innocence is underlined, but only in John does Pilate come out of his headquarters with the mocked royal Jesus. "Here is the man" could be an allusion to the "Son of Man".

19:7 The first climax is reached when Jesus is accused of having claimed to be the "Son of God". The Jewish Authorities respond with "Crucify him" twice. It is now clear that their issue with Jesus is religious, but it is about to become political for Pilate.

19:8-11 "Son of God" is a worrying expression for Pilate. Jesus turns the inquiry around to explore where power and authority come from. Jesus says Pilate's authority and the emperor's come from God. Thus Jesus accepts God's will. This effectively diminishes Pilate's guilt in Jesus' death, and increases Judas' and the Jewish Authorities.

19:12-16 "Friends of the emperor" is the decisive move to seal Jesus execution. It is an honorary title used by Herod Agrippa. To say that Pilate was not a friend of the emperor is a very serious charge for Pilate.

19:16-18 Jesus carries the cross bar of his cross

May be an allusion to Isaac carrying the firewood for the burnt offering (Gen 22:6)

19:19-22 Pilate has an inscription written

Official Roman charge against Jesus – King of the Jews.

19:23-25 The women and the Beloved Disciple

¹⁴ The Oxford Bible Commentary

Mary Magdalene appears in all four Gospels. If John is the son of Zebedee then there is already a family relationship between Mary and the Beloved Disciple.

19:28-30 Jesus finally dies

"It is finished" implies the work of the Father. Jesus willingly gives up his spirit.

19:31-37 Jesus' pierced side

Some believe the water and blood represent the sacraments of baptism and eucharist.

19:38-42 The burial

The burial is important to the early Christian community because it is link between crucifixion and death and the empty tomb and resurrection. Standard Roman practice was to leave prisoner bodies up on crosses as a deterrence for others. To get the body down and buried means extra steps have to be taken by Jewish insiders with access to Pilate and the body.

In all four gospels Joseph of Arimathea asks Pilate for permission to bury Jesus. John adds Nicodemus and other details. It is a burial for a king, done hastily, so as to be finished before sunset. Jesus is buried in a garden near the execution site. In the Synoptics the spices are being brought to the tomb on the Sunday after the execution. In John he has already been anointed.

William Temple Notes¹⁵

"Behold the man." It could have meant, "Look at the poor fellow." But as we hear it across the millennia it is charged with meaning. Here in this life of perfect obedience and love; here is this courage that bears the worst that hate can do and is still calm; here is this love, that is undiminished by the failure of friends and loved ones; and here is a man fulfilling his true destiny and is manifested as superior to the circumstances.

19:8-11 Pilate has little or no respect for Jewish law. But he is superstitious of the supernatural. Jesus has struck him as abnormal and unusual. "Where are you from?" The Son of God title has rattled Pilate and Jesus demeanor has unsettled him.

19:11 Jesus telling him that Pilate's authority and power come from God – the state is therefore constrained to the sphere of government not religion and spirituality. Caiaphas' sin is greater because his actions are those of a religious leader. Pilate as a political leader is not supposed to understand or reflect God.

19:12-16 Pilate is convinced that the prisoner is not a danger to Rome. He has recognized Roman rule as having authority from above.

John establishes in his Gospel that the trial before Pilate occurs on the Friday of Passover week at about the sixth hour. Assuming he is using the Roman custom or hours from midnight, it is 6 AM, and the crucifixion at 9 AM.

19:17-22 Jesus bears the weight of the cross to Golgotha.

19:23-27 There are four women at the base of the cross:

- Mary, (unnamed in John) the mother of Jesus
- Salome, the sister of Mary the mother, and the mother of the Beloved Disciple
- Mary, the wife of Clopas
- Mary Magdalene
- Beloved Disciple

19:28-30 "I thirst."

¹⁵ William Temple, Readings in St. John's Gospel

We do not know how much time has passed from the crucifixion, to the I thirst statement. It is one of the seven words from the cross associated with Jesus' pain in John.

"It is finished" The Synoptics record a loud cry and John tells us that Jesus said "It is finished". In either case Jesus declares the end. All that the prophets foretold, all that the Father sent him to do, the power of sin broken, the world overcome.

19:31-37 The Jewish law forbids that criminals should remain on the cross after sunset.¹⁶

The evangelist attaches great importance to Jesus pierced side having water and blood flow out of it.)1. The beloved Disciple is an eye witness; 2) It shows that Jesus is truly dead; 3) it could symbolize his blood of the new covenant and the water of Baptism. So from the sacrifice of the cross comes two great sacraments.

19:38-42 Joseph or Arimathea is a timid disciple. Nicodemus is a secret disciple. They may have been acting in a provisional sense, because the Sabbath and Passover are coming. The Sabbath Law hastened Jesus' death, and provided for his burial.

Tom Wright Notes¹⁷

19:1-7 "Here is the man." This is God made flesh and suffering for all of us.

19:8-16a The threat of what Caesar might think is the Jewish Authorities secret weapon. Pilate cannot appear to be disloyal or weak.

Pilate is also afraid because he has heard the Jewish Authorities refer to Jesus as the Son of God.

Jesus does not challenge Pilate's authority – he explains its true source – it comes from above, God.

19:6b-24 King of the Jews is written in the three local languages: Hebrew, Latin and Greek – 100% of the literate would understand one of these languages at least. So John is announcing to everyone that Jesus was the Messiah, because of his execution. He is the King who is fulfilling a set of prophecies about the suffering righteous one, in whom the suffering of Israel would come to their height. His death and resurrection will exhaust and defeat evil and the kingdom of God will be born on earth.

19:25-30 All of the disciples have fled except the Beloved Disciple and the four women. The women are there because they pose no threat. And likely the Beloved Disciple is there because he is a young boy and with his mother (Salome), again no threat.

"I thirst." Think of all of the times Jesus has spoken of water. He is reaching the very human point of death, and wants to quench his thirst for his final words to be heard.

Jesu being lifted up is the sign of Jesus' glory. God's glory shining through Jesus. This is the seventh sign, miracle in John.

19:31-37 This scene of the soldiers establishes that Jesus died on the cross. It answers sceptics and critics who might suggest that he actually survived crucifixion and the later sightings was Jesus who had b=never died. The Beloved Disciple, through John the Evangelist 60 years later, is saying no he was there and witnessed personally that Jesus died on the cross.

¹⁶ Deuteronomy (NRSV) 22 When someone is convicted of a crime punishable by death and is executed, and you hang him on a tree, 23 his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God's curse.

¹⁷ Tom Wright, John for Everyone

19:38-42 Joseph of Arimathea is a new character in the Gospel. Nicodemus we have seen before. They have access to a new tomb, never before used, near the execution site, and they convey the body with burial cloths and spices to the tomb. They bury Jesus before sunset. Before the sabbath begins. (John is reminding us of the story of Lazarus. Even to the stone rolled in front of the tomb. He has prepared us for what is coming.) John has Jesus rest during the sabbath, just as God rested in Genesis on the seventh day. But the new creation starts on Sunday morning.

ⁱ Psalm 22

Plea for Deliverance from Suffering and Hostility

To the leader: according to The Deer of the Dawn. A Psalm of David.

1 My God, my God, why have you forsaken me?

Why are you so far from helping me, from the words of my groaning?

2 O my God, I cry by day, but you do not answer;
and by night, but find no rest.

3 Yet you are holy,
enthroned on the praises of Israel.

4 In you our ancestors trusted;
they trusted, and you delivered them.

5 To you they cried, and were saved;
in you they trusted, and were not put to shame.

6 But I am a worm, and not human;
scorned by others, and despised by the people.

7 All who see me mock at me;
they make mouths at me, they shake their heads;

8 "Commit your cause to the Lord; let him deliver—
let him rescue the one in whom he delights!"

9 Yet it was you who took me from the womb;
you kept me safe on my mother's breast.

10 On you I was cast from my birth,
and since my mother bore me you have been my God.

11 Do not be far from me,
for trouble is near
and there is no one to help.

12 Many bulls encircle me,
strong bulls of Bashan surround me;

13 they open wide their mouths at me,
like a ravening and roaring lion.

14 I am poured out like water,
and all my bones are out of joint;

my heart is like wax;
it is melted within my breast;

15 my mouth[a] is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.

16 For dogs are all around me;
a company of evildoers encircles me.

My hands and feet have shriveled;[b]

17 I can count all my bones.
They stare and gloat over me;

18 they divide my clothes among themselves,
and for my clothing they cast lots.

19 But you, O Lord, do not be far away!
O my help, come quickly to my aid!

20 Deliver my soul from the sword,

my life[c] from the power of the dog!
21 Save me from the mouth of the lion!
From the horns of the wild oxen you have rescued[d] me.
22 I will tell of your name to my brothers and sisters;[e]
in the midst of the congregation I will praise you:
23 You who fear the Lord, praise him!
All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!
24 For he did not despise or abhor
the affliction of the afflicted;
he did not hide his face from me,[f]
but heard when I[g] cried to him.
25 From you comes my praise in the great congregation;
my vows I will pay before those who fear him.
26 The poor[h] shall eat and be satisfied;
those who seek him shall praise the Lord.
May your hearts live forever!
27 All the ends of the earth shall remember
and turn to the Lord;
and all the families of the nations
shall worship before him.[i]
28 For dominion belongs to the Lord,
and he rules over the nations.
29 To him,[j] indeed, shall all who sleep in[k] the earth bow down;
before him shall bow all who go down to the dust,
and I shall live for him.[l]
30 Posterity will serve him;
future generations will be told about the Lord,
31 and[m] proclaim his deliverance to a people yet unborn,
saying that he has done it.

Footnotes:

Psalm 22:15 Cn: Heb strength

Psalm 22:16 Meaning of Heb uncertain

Psalm 22:20 Heb my only one

Psalm 22:21 Heb answered

Psalm 22:22 Or kindred

Psalm 22:24 Heb him

Psalm 22:24 Heb he

Psalm 22:26 Or afflicted

Psalm 22:27 Gk Syr Jerome: Heb you

Psalm 22:29 Cn: Heb They have eaten and

Psalm 22:29 Cn: Heb all the fat ones

Psalm 22:29 Compare Gk Syr Vg: Heb and he who cannot keep himself alive

Psalm 22:31 Compare Gk: Heb it will be told about the Lord to the generation, 31 they will come and