

The Gospel of John

Chapter 19, Verses 12-22

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Basic Structure**

- *Prolog* – First 18 verses of Chapter 1
- *Jesus' Public Ministry* – Until the end of Chapter 12
- *Private Time With His Disciples* – Chapters 13-17
- *Trial, Death, and Resurrection* – Chapters 18, 19, 20
- *Epilog (resurrection appearances in Galilee)* – Chapter 21

Review

- Jesus allowed himself (but not his disciples) to be taken by a group of Roman soldiers, temple guards, and Roman and Jewish officials to Annas, father-in-law of the high priest, Caiaphas. **(18:1-14)**
- Peter and another disciple followed him and there denied Jesus for the first time. **(18:15-18)**
- When questioned about his disciples and his teaching, Jesus had nothing to add, because (he said) he had always spoken openly among them. **(18:19-21)**

Review

- The temple guard struck Jesus, and sent him bound to Caiaphas, where Peter denied him a second and third time, just before the rooster crowed. **(18:22-27)**
- For the express purpose of seeing him crucified by the Romans, the Jews took Jesus before Pilate, but they could not clearly specify any charge against him. **(18:28-31)**
- Pilate questioned Jesus, but could find no guilt in him, certainly not for being “King of the Jews.” **(18:32-38)**
- Pilate offered to release Jesus, but the Jews preferred that he release a thief named Barabbas. **(18:39-40)**

Review (Last Week's Lesson)

- Repeating his finding that Jesus was innocent, and again refusing to have him crucified, Pilate instead had Jesus flogged and parodied before the people as “King of the Jews.” **(19:1-5)**
- Yet the people took no mercy on him, especially their leaders, who cried out “crucify him, crucify him!” **(19:6)**
- The Jews then accused Jesus of making himself to be the Son of God, a charge for which they said he was liable to be put to death under Jewish law. **(19:7)**

Review (Last Week's Lesson)

- Hearing that Jesus might be divine, Pilate was afraid and he questioned Jesus about where he had come from, but Jesus would not answer, and Jesus showed that he was not afraid of Pilate's earthly authority. **(19:8-11)**

Comment

- For a long time the Jews, especially the Jewish leaders, have wanted to have Jesus killed and they now have made it clear that they want the Romans to do this by crucifying Jesus.
- Pilate is not a just or sympathetic man, yet even he can see, and repeatedly pronounces that Jesus is not guilty of anything, even as he tortures Jesus to mock the Jews.
- The Jews then prefer a religious charge, which makes Pilate (very / even more) afraid of Jesus.

Comment

- The basis for Pilate's fear is two-fold:
 - Political – i.e. maybe this excitement in Jerusalem will lead to a result that makes him look bad in Rome.
 - A real uprising led by Jesus ... seems increasingly unlikely
 - A trumped-up charge of infidelity to Rome
 - Superstitious – i.e. maybe Jesus or his god-father has real power that will come against Pilate.

John 19:12-16

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- Pilate has long known that Jesus is innocent, but clearly *justice* is not his primary motivation.
- A more powerful motive for Pilate is *fear*.

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- Jesus himself has shown no fear of Pilate's authority.
- After being flogged, Jesus spoke a kind word to Pilate.

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- The Jews, by comparison, behave badly toward Pilate.
- He probably would like to deny their request just to spite them, and to keep them in their place!

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- He had no reason to hold him, and several to release him.

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- They're going to make certain that Pilate is afraid of them than he is of Jesus.

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- They imply that Jesus has made himself a king and that, it automatically follows that Jesus is in opposition to Caesar.

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- Even though Pilate has clearly seen and repeatedly said that he found no basis for this charge, perhaps the Jews can persuade others in Rome that the charge is true.

Comment

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- Where preservation of the law was concerned he had special responsibilities to safeguard the rights of Roman Citizens; Judean non-citizens, not so much!
- The Jews seem to be almost threatening a riot if Pilate does not execute Jesus, a fellow Jew, for religious reasons peculiar to their community and not to Roman Law.

Comment

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- Pilate finally had very little choice but to execute Jesus.
- By doing so, he gave the Jews what they wanted, and preserved order in Judea, without violating the rights of Roman Citizens, and protecting Pilate's own reputation.

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- As Jesus said (v. 11) the one who delivered Jesus to Pilate had the greater sin.

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- He has no choice but to go ahead and pass judgment.

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- The details concerning the place and time of Pilate's judgment are among those which only John recollects.

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- The sixth hour is probably the sixth hour following sun-up and therefore, about noon.

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- Pilate says to the Jews, "Behold your king!"
- The statement is intended by Pilate as ironical.
- But it is doubly so --- because to John and his readers the statement is true.

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- Their testimony is true on both counts.
- What they do not understand is that Jesus' claims, on both counts, are perfectly valid and, so, he is innocent.
- It is their God and Savior whom they crucify.

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- Not only do the chief priests again cry out for the death of Jesus who, unbeknownst to them, is the true King of Israel.
- They claim that **Caesar** is their only king!

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- The whole history of Israel is intended to demonstrate the ideal that Israel has no king but Yahweh or the one whom Yahweh will send to rule over them.

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- Even if they are mistaken about Jesus, and we know that they are, are they so badly mistaken as to confuse Caesar with the Messiah of Israel?

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- They have preferred the ruler of this world to the God of all creation.
- This is practically the end of Israel.

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So he *delivered him over to them* to be crucified. So they took Jesus,

- So now that Israel has expressed its clear preference, Pilate is the one who will be used to give it to them.
- It is usually understood that he gave Jesus over *physically to his own soldiers*, but *by the will of the Jews*.

John 19:17-22

19:17 イエスはみずから十字架を背負って、されこうべ（ヘブル語ではゴルゴダ）という場所に出て行かれた。

19:18 彼らはそこで、イエスを十字架につけた。イエスをまん中にして、ほかのふたりの者を両側に、イエスと一緒に十字架につけた。

19:19 ピラトは罪状書きを書いて、十字架の上にかかせせた。それには「ユダヤ人の王、ナザレのイエス」と書いてあった。

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19:21 ユダヤ人の祭司長たちがピラトに言った、「『ユダヤ人の王』と書かずに、『この人はユダヤ人の王と自称していた』と書いてほしい」。

19:22 ピラトは答えた、「わたしが書いたことは、書いたままにしておけ」。

John 19:17-22

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."

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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."

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- This sentence began (in v. 16) “So they took Jesus,” with “they” almost certainly being the *Roman soldiers*.

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- This sentence began (in v. 16) “So they took Jesus,” with “they” almost certainly being the Roman soldiers.
- And he (Jesus) went out with these soldiers, away from Pilate and the place of judgment, bearing his own cross.

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

- Probably only the cross-piece was carried and, according to the other gospels, Jesus had some help (from Simon of Cyrene) to carry it, at least part of the way.

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

- The name for this place in Latin was based on the Latin word for skull, *calvaria*, from whence we get Calvary.

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- It is not certain exactly where this place is, except that it was probably outside the walls of the city, probably near a major road where it would be readily seen by passers-by. (see Verse 20).

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- John does not mention any of that.

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- We should probably understand that Pilate had it written and not that he wrote it by his own hand.

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- Such inscriptions were commonly placed on the crosses or around the necks of those who were crucified, in order to describe the crime of which they had been convicted.

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Pilate also wrote an inscription and put it on the cross. It read, "*Jesus of Nazareth, the King of the Jews.*"

- This is how Jesus' inscription read, suggesting that Jesus' crime was being the King of the Jews, which would have been frankly unlawful and probably a legitimate basis for crucifixion.

John 19:20

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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.

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- Trilingual inscriptions may not have been unusual.
- Jesus' inscription, at any rate, could have been read by, or read to, almost anyone who might have been passing by, on their way into or out of Jerusalem.

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- One wonders how people would have understood Jesus' inscription communicating in effect that the Romans had but to death this man who was King of the Jews.

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- One wonders how people would have understood Jesus' inscription communicating in effect that the Romans had but to death this man who was King of the Jews.
- We do know how the chief priests reacted (v. 21)

John 19:21

ユダヤ人の祭司長たちがピラトに言った、「『ユダヤ人の王』と書かずに、『この人はユダヤ人の王と自称していた』と書いてほしい」。

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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.'"

- The chief priests reacted to this inscription, by asking Pilate to revise it...so as to indicate that Jesus had not actually **been** the King of the Jews but, rather, that he had been crucified by the Romans for merely **claiming** to be so.

Discussion

- When the chief priest saw what Pilate had written, why did he ask him to change it?

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- When the chief priest saw what Pilate had written, why did he ask him to change it?
 - He was afraid that someone might infer that there actually was a problem in Judea with rebellion against Rome.
 - He was embarrassed that anyone might suppose that a true King of the Jews could be (a) so mean and pitiful and easily overcome and (b) so easily abandoned by his people.
 - He was frightened that the inscription might be true.
 - He was the hand of Satan trying to erase God's truth.

John 19:22

ピラトは答えた、「わたしが書いたことは、書いたままにしておけ」。

Pilate answered, "What I have written I have written."

John 19:22

ピラトは答えた、「わたしが書いたことは、書いたままにしておけ」。

Pilate answered, "What I have written I have written."

- But Pilate refused to change what he had written.

Discussion

- When the chief priest objected to the inscription on Jesus cross, why did Pilate refuse to change it?
 - He just couldn't be bothered.
 - He wanted to spite the Jews.
 - He recognized in Jesus the signs of true royalty.
 - He did not want to explain why he had crucified a man for merely claiming to be royalty, when he apparently had no subjects at all.
 - He was the hand of God, writing the truth about Jesus.