

John 19 Commentary

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NOTE: THIS PAGE IS UNDER CONSTRUCTION

John 19:1 Pilate then took Jesus and scourged Him.

- Pilate: Mt 27:26-31 Mk 15:15-20 Lu 23:16,23
- scourged: Ps 129:3 Isa 50:6 53:5 Mt 20:19 23:34 Mk 10:33,34 Lu 18:33 Ac 16:22,23 22:24,25 2Co 11:24 Heb 11:36 1Pe 2:24

Pilate then took Jesus and scourged Him

NET NOTE - had him flogged," or (traditional), "scourged him." The verb should be read as causative. Pilate ordered Jesus to be flogged. A Roman governor would not carry out such a sentence in person. BDAG 620 s.v. μαστιγῶν 1. states, "If J refers to the 'verberatio' given those condemned to death (TMommsen, Röm. Strafrecht 1899, 938f; Jos., Bell. 2, 308; 5, 449), it is odd that Pilate subsequently claims no cause for action (vs. 6); but if the latter statement refers only to the penalty of crucifixion, μ. vs. 1 may be equivalent to παιδεύω (q.v. 2b γ) in Lk 23:16, 22 (for μ. of a non-capital offense PFlor I, 61, 61 [85ad]=Mitt-Wilck. II/2, 80 II, 61). This severe flogging was not administered by Pilate himself but his officers, who took Jesus at Pilate's order and scourged him. The author's choice of wording here may constitute an allusion to Isa 50:6, "I gave my back to those who scourge me." Three forms of corporal punishment were employed by the Romans, in increasing degree of severity: (1) fustigatio (beating), (2) flagellatio (flogging), and (3) verberatio (severe flogging, scourging). The first could be on occasion a punishment in itself, but the more severe forms were part of the capital sentence as a prelude to crucifixion. The most severe, verberatio, is what is indicated here by the Greek verb translated flogged severely (μαστιγῶν, mastigoō). People died on occasion while being flogged this way; frequently it was severe enough to rip a person's body open or cut muscle and sinew to the bone. It was carried out with a whip that had fragments of bone or pieces of metal bound into the tips.

John 19:2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;

- the soldiers: John 19:5 Ps 22:6 Isa 49:7 53:3 Mt 27:27-31 Mk 15:17-20 Lu 23:11

And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him

Brian Bell - ECCE HOMO - BEHOLD THE MAN! Jesus/Pilate had been talking about a kingdom so it was only rt that he king have a crown 1. Obviously done for mockery but it preached a message, for Jesus was wearing the consequences of Adam's sins. 2. In Gen.3:17-19 it describes the results of Adams fall...cursed ground, toil, thorns & thistles the ground will bring forth. a) Here stands Jesus wearing the consequences of Adam's sin. 3. Yet don't forget, a crown is a sign of victory...He has overcome!

NET NOTE - The **crown of thorns** was a crown plaited of some thorny material, intended as a mockery of Jesus' "kingship." Traditionally it has been regarded as an additional instrument of torture, but it seems more probable the purpose of the thorns was not necessarily to inflict more physical suffering but to imitate the spikes of the "radiant corona," a type of crown portrayed on ruler's heads on many coins of the period; the spikes on this type of crown represented rays of light pointing outward (the best contemporary illustration is the crown on the head of the Statue of Liberty in New York harbor). The **purple color of the robe** indicated royal status. This was further mockery of Jesus, along with the crown of thorns.

John 19:3 and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

- Hail: Mt 26:49 27:29 Lu 1:28
- King: John 19:19-22 18:33

and they began to come up to Him and say, "Hail, King of the Jews!" and to(imperfect - repeatedly) give Him slaps in the face

NET NOTE - The greeting used by the soldiers, "Hail, King of the Jews!", is a mockery based on the standard salutation for the Roman emperor, "Ave, Caesar!" ("Hail to Caesar!").

John 19:4 Pilate came out again and *said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.”

- that ye: John 19:6 18:38 Mt 27:4,19,24,54 Lu 23:41,47 2Co 5:21 Heb 7:26 1Pe 1:19 1Pe 2:22 3:18 1Jn 3:5

Pilate came out again and *said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him

John 19:5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, “Behold, the Man!”

- Behold: John 1:29 Isa 7:14 40:9 43:1 La 1:12 Heb 12:2

Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, “Behold, the Man!”

NET NOTE - Look, here is the man! Pilate may have meant no more than something like “Here is the accused!” or in a contemptuous way, “Here is your king!” Others have taken Pilate’s statement as intended to evoke pity from Jesus’ accusers: “Look at this poor fellow!” (Jesus would certainly not have looked very impressive after the scourging). For the author, however, Pilate’s words constituted an unconscious allusion to Zech 6:12, “Look, here is the man whose name is the Branch.” In this case Pilate (unknowingly and ironically) presented Jesus to the nation under a messianic title.

John 19:6 So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate *said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.”

- the chief priests: John 19:15 Mt 27:22 Mk 15:12-15 Lu 22:21-23 Ac 2:23 3:13-15 7:52 Ac 13:27-29
- Take: Pilate neither did nor could say this seriously; for crucifixion was not a Jewish but a Roman mode of punishment. The cross was made of two beams, either crossing at the top, at right angles, like a T, or in the middle of their length like an X; with a piece on the centre of the transverse beam for the accusation, and another piece projecting from the middle, on which the person sat. The cross on which our Lord suffered was of the former kind, being thus represented on all old monuments, coins, and crosses. The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by nailing the hands; and the person was frequently permitted to hang in this situation till he perished through agony and lack of food. This horrible punishment was usually inflicted only on slaves for the worst of crimes. John 18:31 Mt 27:24

So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!”

NET NOTE - Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman statesman and orator Cicero (106–43 B.C.) called it “a cruel and disgusting penalty” (Against Verres 2.5.63–66 §§163–70); Josephus (J. W. 7.6.4 [7.203]) called it the worst of deaths.

Pilate *said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.”

NET NOTE - How are Pilate’s words “You take him and crucify him” to be understood? Was he offering a serious alternative to the priests who wanted Jesus crucified? Was he offering them an exception to the statement in 18:31 that the Jewish authorities did not have the power to carry out a death penalty? Although a few scholars have suggested that the situation was at this point so far out of Pilate’s control that he really was telling the high priests they could go ahead and crucify a man he had found to be innocent, this seems unlikely. It is far more likely that Pilate’s statement should be understood as one of frustration and perhaps sarcasm. This seems to be supported by the context, for the Jewish authorities make no attempt at this point to seize Jesus and crucify him. Rather they continue to pester Pilate to order the crucifixion.

John 19:7 The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.”

- We have: Lev 24:16 De 18:20

- because: John 5:18 8:58,59 10:30-33,36-38 Mt 26:63-66 27:42,43 Mk 14:61-64 Mk 15:39 Ro 1:4

The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God

NET NOTE - the Jews - Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term οὗδοι (Ioudaioi) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “ ‘The Jews’ in the Gospel of John,” BT 26 [1975]: 401–9.) Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin, and their servants (mentioned specifically as “the chief priests and their servants” in John 19:6).

John 19:8 Therefore when Pilate heard this statement, he was even more afraid;

- heard: John 19:13 Ac 14:11-19

Therefore when Pilate heard this statement, he was even more afraid

John 19:9 and he entered into the Praetorium again and *said to Jesus, “Where are You from?” But Jesus gave him no answer.

- Whence: John 8:14 9:29,30 Judges 13:6
- But: Ps 38:13-15 Isa 53:7 Mt 27:12-14 Mk 15:3-5 Ac 8:32,33 Php 1:28

and he entered into the Praetorium again and *said to Jesus, “Where are You from?” But Jesus gave him no answer

John 19:10 So Pilate *said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?”

- knowest: John 18:39 Da 3:14,15 5:19

So Pilate *said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You

NET NOTE - Grk “know that I have the authority to release you and the authority to crucify you.” Repetition of “the authority” is unnecessarily redundant English style.

John 19:11 Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

- Thou: John 3:27 7:30 Ge 45:7,8 Ex 9:14-16 1Ch 29:11 Ps 39:9 62:11 Jer 27:5-8 La 3:37 Da 4:17,25,32,35 5:21 Mt 6:13 Lu 22:53 Ac 2:23 4:28 Ro 11:36 13:1 Jas 1:17
- he: John 11:49,50 18:3 Mt 26:65 27:2 Mk 14:44
- the greater: John 9:41 15:22-24 Lu 7:41,42 10:11-14 12:47,48 Heb 6:4-8 Jas 4:17

Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin

NET NOTE - The one who handed me over to you appears to be a reference to Judas at first; yet Judas did not deliver Jesus up to Pilate, but to the Jewish authorities. The singular may be a reference to Caiaphas, who as high priest was representative of all the Jewish authorities, or it may be a generic singular referring to all the Jewish authorities directly. In either case the end result is more or less the same. Grk “**has the greater sin**” (an idiom). Because Pilate had no authority over Jesus except what had been given to him from God, the one who handed Jesus over to Pilate was guilty of greater sin. This does not absolve Pilate of guilt; it simply

means his guilt was less than those who handed Jesus over to him, because he was not acting against Jesus out of deliberate hatred or calculated malice, like the Jewish religious authorities. These were thereby guilty of greater sin.

John 19:12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.”

- from: Mk 6:16-26 Ac 24:24-27
- thou art: John 18:33-36 Lu 23:2-5 Ac 17:6,7

As a result of this Pilate made efforts to release Him Pilate was now aware of the coil of evil in which he was caught which prompted his attempts to release Jesus.

but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar

NET NOTE - Is the author using the phrase Friend of Caesar in a technical sense, as a title bestowed on people for loyal service to the Emperor, or in a more general sense merely describing a person as loyal to the Emperor? L. Morris (John [NICNT], 798) thinks it is “unlikely” that the title is used in the technical sense, and J. H. Bernard (St. John [ICC], 2:621) argues that the technical sense of the phrase as an official title was not used before the time of Vespasian (A.D. 69–79). But there appears to be significant evidence for much earlier usage. Some of this is given in BDAG 498–99 s.v. Κάσαρ. E. Bammel (“φίλος το καίσαρος (John 19:12),” TLZ 77 [1952]: 205–10) listed significant and convincing arguments that the official title was indeed in use at the time. Granting that the title was in use during this period, what is the likelihood that it had been bestowed on Pilate? Pilate was of the equestrian order, that is, of lower nobility as opposed to senatorial rank. As such he would have been eligible to receive such an honor. It also appears that the powerful Sejanus was his patron in Rome, and Sejanus held considerable influence with Tiberius. Tacitus (Annals 6.8) quotes Marcus Terentius in his defense before the Senate as saying that close friendship with Sejanus “was in every case a powerful recommendation to the Emperor’s friendship.” Thus it is possible that Pilate held this honor. Therefore it appears that the Jewish authorities were putting a good deal of psychological pressure on Pilate to convict Jesus. They had, in effect, finally specified the charge against Jesus as treason: “Everyone who makes himself to be king opposes Caesar.” If Pilate now failed to convict Jesus the Jewish authorities could complain to Rome that Pilate had released a traitor. This possibility carried more weight with Pilate than might at first be evident: (1) Pilate’s record as governor was not entirely above reproach; (2) Tiberius, who lived away from Rome as a virtual recluse on the island of Capri, was known for his suspicious nature, especially toward rivals or those who posed a political threat; and (3) worst of all, Pilate’s patron in Rome, Sejanus, had recently come under suspicion of plotting to seize the imperial succession for himself. Sejanus was deposed in October of A.D. 31. It may have been to Sejanus that Pilate owed his appointment in Judea. Pilate was now in a very delicate position. The Jewish authorities may have known something of this and deliberately used it as leverage against him. Whether or not they knew just how potent their veiled threat was, it had the desired effect. Pilate went directly to the judgment seat to pronounce his judgment.

John 19:13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

- heard: John 19:8 Pr 29:25 Isa 51:12,13 57:11 Lu 12:5 Ac 4:19
- and sat: Ps 58:1,2 82:5-7 94:20,21 Ec 5:8 Am 4:7

Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha

NET NOTE - The judgment seat (βῆμα, bēma) was a raised platform mounted by steps and usually furnished with a seat. It was used by officials in addressing an assembly or making official pronouncements, often of a judicial nature. The precise location of the place called ‘The Stone Pavement’ is still uncertain, although a paved court on the lower level of the Fortress Antonia has been suggested. It is not certain whether it was laid prior to A.D. 135, however. In Grk “**in Hebrew**.” The author does not say that Gabbatha is the Aramaic (or Hebrew) translation for the Greek term Λιθόστρωτον (Lithostrōton). He simply points out that in Aramaic (or Hebrew) the place had another name. A number of meanings have been suggested, but the most likely appears to mean “elevated place.” It is possible that this was a term used by the common people for the judgment seat itself, which always stood on a raised platform.

John 19:14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he *said to the Jews, “Behold, your King!”

- the preparation: John 19:31,32,42 Mt 27:62 Mk 15:42 Lu 23:54
- the sixth: Instead of [hektos <Strong's G1623>], sixth, several MSS. and fathers have [tritōs <Strong's G5154>], third, as in the parallel place. Mk 15:25,33,34
- Behold: John 19:3,5,19-22

ECCE REX VESTER BEHOLD YOUR KING!

Now it was the day of preparation for the Passover;

NET NOTE - The term day of preparation (παράσκειν, *paraskeuē*) appears in all the gospels as a description of the day on which Jesus died. It could refer to any Friday as the day of preparation for the Sabbath (Saturday), and this is the way the synoptic gospels use the term (Matt 27:62, Mark 15:42, and Luke 23:54). John, however, specifies in addition that this was not only the day of preparation of the Sabbath, but also the day of preparation of the Passover, so that the Sabbath on the following day was the Passover (cf. 19:31).

it was about the sixth hour.

NET NOTE - For John, the time was especially important. When the note concerning the hour, about noon, is connected with the day, the day of preparation for the Passover, it becomes apparent that Jesus was going to die on the cross at the very time that the Passover lambs were being slain in the temple courts. Exod 12:6 required that the Passover lamb be kept alive until the 14th Nisan, the eve of the Passover, and then slaughtered by the head of the household at twilight (Grk “between the two evenings”). By this time the slaughtering was no longer done by the heads of households, but by the priests in the temple courts. But so many lambs were needed for the tens of thousands of pilgrims who came to Jerusalem to celebrate the feast (some estimates run in excess of 100,000 pilgrims) that the slaughter could not be completed during the evening, and so the rabbis redefined “between the two evenings” as beginning at noon, when the sun began to decline toward the horizon. Thus the priests had the entire afternoon of 14th Nisan in which to complete the slaughter of the Passover lambs. According to the Fourth Gospel, this is the time Jesus was dying on the cross.

And he *said to the Jews, “Behold, your King- [Ecce Rex Vester](#).

John 19:15 So 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.”

- Away: John 19:6 Lu 23:18 Ac 21:36 22:22
- We have: John 18:31 Ge 49:10 Eze 21:26,27

So 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 - This was the “proverbial straw” that broke Pilate’s resolve to release Jesus. He knew the potential repercussions if he was seen as not recognizing Caesar as king. The irony is that when the Romans first came into Palestine, they had the most bloody rebellion on their hands, because the Jews had insisted that “God alone was their king!”

Brian Bell - This (THE JEWS TURNING ON JESUS) must have taken Pilate’s breath away. The Jews abandoned every principle they had in order to eliminate Jesus. In their hatred they forgot all mercy, they forgot all sense of proportion, they forgot all justice, they forgot all their principles, they even forgot God! Never in history was the insanity of hatred so vividly shown. (William Barclay) Pilate washed his hands (Mt 27:24) At whatever point Pilate stubbornly tried to wash the stain of his decision away, it would follow him to his grave. And worse, beyond it! Face-to-face with the One whose life he washed his hands of. Seriousness of unbelief of Jesus? To reject Him as King of your life is just like washing your hands of Him.

John 19:16 So he then handed Him over to them to be crucified.

- Mt 27:26-31 Mk 15:15-20 Lu 23:24

So he then handed Him over to them to be crucified

John 19:17 They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

- he: Mt 10:38 16:24 27:31-33 Mk 8:34 10:21 15:21,22 Lu 9:23 14:27 Lu 23:26,33
- went: Lev 16:21,22 24:14 Nu 15:35,36 1Ki 21:13 Lu 23:33 Ac 7:58 Heb 13:11-13
- Golgotha: Golgotha, of which [kranion <Strong's G2898>] and {Calvaria} are merely translations, is supposed to have been a hill, or a rising on a greater hill, on the north-west of Jerusalem. Mt 27:33,34 Mk 15:21,22 Lu 23:33

They took Jesus, therefore, and He went out, bearing His own cross,

Brian Bell - Bearing His cross - The crossbeam where love & justice meet. D. Later Simon was drafted to carry it for Him (Mrk15:21). 1. Not told why. Tradition says Jesus fell & couldn't carry it. 2. Criminals carried their own cross as a sign of guilt, & Jesus was not guilty!

NET NOTE - was customary practice in a Roman crucifixion, the prisoner was made to carry his own cross. In all probability this was only the crossbeam, called in Latin the patibulum, since the upright beam usually remained in the ground at the place of execution. According to Matt 27:32 and Mark 15:21, the soldiers forced Simon to take the cross; Luke 23:26 states that the cross was placed on Simon so that it might be carried behind Jesus. A reasonable explanation of all this is that Jesus started out carrying the cross until he was no longer able to do so, at which point Simon was forced to take over.

to the place called the Place of a Skull, which is called in Hebrew, Golgotha

NET NOTE - Jesus was led out to the place called "The Place of the Skull" where he was to be crucified. It is clear from v. 20 that this was outside the city. The Latin word for the Greek κρανιον (kranion) is calvaria. Thus the English word "Calvary" is a transliteration of the Latin rather than a NT place name (cf. Luke 23:33 in the KJV).

John 19:18 There they crucified Him, and with Him two other men, one on either side, and Jesus in between.

- John 18:32 Ps 22:16 Isa 53:12 Mt 27:35-38,44 Mk 15:24-28 Lu 23:32-34 Ga 3:13 Heb 12:2

There they crucified Him, and with Him two other men, one on either side, and Jesus in between

Brian Bell - In the center - or in-between! Between 2 thieves; between life & death; between heaven & earth. There He hangs with outstretched arms, aching for a prodigal world's return. In the meanwhile, Jesus is blessed with the last kind words He'd hear on earth. Not from a religious leader, not from a disciple, not even from His mother but from a common thief. We don't know anything about this criminal. Not how much he stole nor how often. From whom or why. We only know he was a thief. A wayward son over whom some mother's heart has been broken; over whom some father's hopes have been dashed. I wonder, was his mother even there? If she was, could she hear or even perceive what just took place? [Lk 24:39-43+] Oh and, what did Jesus' eyes of forgiveness look like? **Jesus in the center** - may it be said of our lives! 1. Not: God #1; marriage #2; kids #3; ministry #4; work #5; hobbies #6; etc. 2. But, Jesus the **center** of our life; Jesus the **center** of our marriage; Jesus the **center** of our kids; Jesus the **center** of our ministry; Jesus the **center** of our work; Jesus the **center** of our hobbies.

John 19:19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."

- wrote: Mt 27:37 Mk 15:26 Lu 23:38
- And the: The apparent discrepancy between the accounts of this title given by the Evangelists, which has been urged as an

objection against their inspiration and veracity, has been most satisfactorily accounted for by Dr. Townson; who supposes that, as it was written in Hebrew, Greek, and Latin, it might have slightly varied in each language; and that, as Luke and John wrote for the Gentiles, they would prefer the Greek inscription, that Matthew, addressing the Jews, would use the Hebrew, and that Mark, writing to the Romans, would naturally give the Latin.

- JESUS: John 19:3,12 1:45,46,49 18:33 Ac 3:6 26:9

Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS

NET NOTE - Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners' point of view. John says simply that the notice was fastened to the cross. Luke 23:38 says the inscription was placed “over him” (Jesus), and Matt 27:37 that it was placed over Jesus' head. On the basis of Matthew's statement Jesus' cross is usually depicted as the *crux immissa*, the cross which has the crossbeam set below the top of the upright beam. The other commonly used type of cross was the *crux commissa*, which had the crossbeam atop the upright beam. But Matthew's statement is not conclusive, since with the *crux commissa* the body would have sagged downward enough to allow the placard to be placed above Jesus' head. The placard with Pilate's inscription is mentioned in all the gospels, but for John it was certainly ironic. Jesus really was the King of the Jews, although he was a king rejected by his own people (cf. 1:11). Pilate's own motivation for placing the title over Jesus is considerably more obscure. He may have meant this as a final mockery of Jesus himself, but Pilate's earlier mockery of Jesus seemed to be motivated by a desire to gain pity from the Jewish authorities in order to have him released. More likely Pilate saw this as a subtle way of getting back at the Jewish authorities who had pressured him into the execution of one he considered to be an innocent man.

John 19:20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek.

- in: John 19:13 5:2 Ac 21:40 22:2 26:14 Rev 16:16
- and Greek: Ac 21:37 Rev 9:11

Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek

John 19:21 So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’”

So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’”

NET NOTE - Or “the Jewish chief priests.” Nowhere else in the Fourth Gospel are the two expressions *ορχιερες τῶν Ἰουδαίων* (*hoi archiereis tōn Ioudaiōn*) combined. Earlier in 19:15 the chief priests were simply referred to as *ορχιερες*. It seems likely that this is another example of Johannine irony, to be seen in contrast to the inscription on the cross which read *βασιλες τῶν Ἰουδαίων* (*ho basileus tōn Ioudaiōn*). For this reason the phrase has been translated “the chief priests of the Jews” (which preserves in the translation the connection with “King of the Jews”) rather than “the Jewish chief priests.”

John 19:22 Pilate answered, “What I have written I have written.”

- What: John 19:12 Ps 65:7 76:10 Pr 8:29

Pilate answered, “What I have written I have written

John 19:23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece.

- the soldiers: Mt 27:35 Mk 15:24 Lu 23:34
- now: Such was the [chiton <Strong's G5509>], or coat, of the Jewish high-priest, as described by Josephus.
- woven: or, wrought, Ex 39:22,23

Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece

NET NOTE - Four shares, one for each soldier. The Gospel of John is the only one to specify the number of soldiers involved in the crucifixion. This was a quaternion, a squad of four soldiers. It was accepted Roman practice for the soldiers who performed a crucifixion to divide the possessions of the person executed among themselves. Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (χιτών, chitōn) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton.’ On the other hand, attempts to find a modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature. Or “shirt” (a long garment worn under the cloak next to the skin). See the note on the same word earlier in this verse.

John 19:24 So they said to one another, “Let us not tear it, but cast lots for it, to decide whose it shall be”; this was to fulfill the Scripture: “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.”

- that: John 19:28,36,37 10:35 12:38,39
- They parted: Ps 22:18 Isa 10:7 Ac 13:27

So they said to one another, “Let us not tear it, but cast lots for it, to decide whose it shall be”; this was to fulfill the Scripture: “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS To this point, every prophecy regarding the Messiah - even to the gambling of His clothes was fulfilled.

NET NOTE - Grk “but choose by lot” (probably by using marked pebbles or broken pieces of pottery). A modern equivalent, “throw dice,” was chosen here because of its association with gambling.

John 19:25 Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

- his mother: Lu 2:35
- and his: Mt 27:55,56 Mk 15:40,41 Lu 23:49
- Cleophas: or, Cleopas, Lu 24:18
- and Mary: John 20:1,11-18 Mk 16:9 Lu 8:2

Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

NET NOTE - Several women are mentioned, but it is not easy to determine how many. It is not clear whether his mother’s sister and Mary the wife of Clopas are to be understood as the same individual (in which case only three women are mentioned: Jesus’ mother, her sister Mary, and Mary Magdalene) or as two different individuals (in which case four women are mentioned: Jesus’ mother, her sister, Mary Clopas’ wife, and Mary Magdalene). It is impossible to be certain, but when John’s account is compared to the synoptics it is easier to reconcile the accounts if four women were present than if there were only three. It also seems that if there were four women present, this would have been seen by the author to be in juxtaposition to the four soldiers present who performed the crucifixion, and this may explain the transition from the one incident in 23–24 to the other in 25–27. Finally, if only three were present, this would mean that both Jesus’ mother and her sister were named Mary, and this is highly improbable in a Jewish family of that time. If there were four women present, the name of the second, the sister of Jesus’ mother, is not mentioned. It is entirely possible that the sister of Jesus’ mother mentioned here is to be identified with the woman named Salome mentioned in Mark 15:40 and also with the woman identified as “the mother of the sons of Zebedee” mentioned in Matt 27:56. If so, and if John the Apostle is to be identified as the beloved disciple, then the reason for the omission of the second woman’s name becomes clear; she would have been John’s own mother, and he consistently omitted direct reference to himself or his brother James or any other members of his family in the Fourth Gospel.

John 19:26 When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, “Woman, behold, your son!”

- whom: John 13:23 20:2 21:7,20,24
- Woman: John 2:4

When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, “Woman, behold, your son

NET NOTE - The term Woman is Jesus’ normal, polite way of addressing women (Matt 15:28, Luke 13:12; John 4:21; 8:10; 19:26; 20:15; see BDAG 208–9 s.v. γυνή 1). But it is unusual for a son to address his mother with this term. The custom in both Hebrew (or Aramaic) and Greek would be for a son to use a qualifying adjective or title. Is there significance in Jesus’ use here? Jesus probably used the term here to help establish Mary and the beloved disciple in a new “mother-son” relationship. Someone would soon need to provide for Mary since Jesus, her oldest son, would no longer be alive. By using this term Jesus distanced himself from Mary so the beloved disciple could take his place as her earthly son (cf. John 2:4). See D. A. Carson, John, 617–18, for discussion about symbolic interpretations of this relationship between Mary and the beloved disciple.

NET NOTE - **the disciple whom He (Jesus) loved**’ This individual also is mentioned in Jn 19:26, Jn 20:2, Jn 21:7, and Jn 21:20. Some have suggested that this disciple is to be identified with Lazarus, since the Fourth Gospel specifically states that Jesus loved him (Jn 11:3, 5, 36). From the terminology alone this is a possibility; the author is certainly capable of using language in this way to indicate connections. But there is nothing else to indicate that Lazarus was present at the last supper; Mark 14:17 seems to indicate it was only the twelve who were with Jesus at this time, and there is no indication in the Fourth Gospel to the contrary. Nor does it appear that Lazarus ever stood so close to Jesus as the later references in John 19, 20 and 21 seem to indicate. When this is coupled with the omission of all references to John son of Zebedee from the Fourth Gospel, it seems far more likely that the references to the beloved disciple should be understood as references to him.

QUESTION - [Who was the disciple whom Jesus loved?](#) |

ANSWER - The Gospel of John is the only Gospel which mentions “the disciple whom Jesus loved.” John 13:23 tells us, “One of them, the disciple whom Jesus loved, was reclining next to Him.” John 19:26 declares, “When Jesus saw His mother there, and the disciple whom He loved standing nearby, He said to His mother, ‘Dear woman, here is your son.’” John 21:7 says, “Then the disciple whom Jesus loved said to Peter, ‘It is the Lord!’” This disciple is never specifically identified, but the identity of the disciple whom Jesus loved is clear. The disciple whom Jesus loved self-identifies as the author of the gospel (John 21:24), whom most scholars believe to be the apostle John, the son of Zebedee and brother of James.

First, only the Gospel of John mentions the “disciple whom Jesus loved.” Second, John 21:2 lets us know who was fishing with Peter: “Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together...” The apostle John was a son of Zebedee (Matthew 4:21). Third, there were three disciples who were especially close to Jesus: Peter, James, and John (Matthew 17:1; Mark 5:37; 14:33; Luke 8:51). The “disciple whom Jesus loved” could not be Peter, as Peter asks Jesus a question in regards to this disciple (John 21:20-21). That leaves us with James or John. Jesus made a statement about the possible “longevity” of the life of the disciple whom He loved in John 21:22. James was the first of the apostles to die (Acts 12:2). While Jesus did not promise the disciple whom He loved long life, it would be highly unusual for Jesus to say, “If I want him to remain alive until I return, what is that to you?” if the disciple whom He loved was going to be the first disciple to die.

Church history tells us that the apostle John lived into the A.D. 90s and was the last surviving apostle. Early church tradition was unanimous in identifying John as the disciple whom Jesus loved. It seems that John had a closer relationship with Jesus than any of the other disciples. Jesus and John were essentially “best friends.” Jesus entrusted John with the care of His mother, gave John the vision of the transfiguration, allowed John to witness His most amazing miracles, and later gave John the Book of Revelation.GotQuestions.org

John 19:27 Then He *said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own household.

- Behold: Ge 45:8 47:12 Mt 12:48-50 25:40 Mk 3:34 1Ti 5:2-4

- took: 1Jn 3:18,19
- his: John 1:11 16:32

Then He *said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own household

John 19:28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, “I am thirsty.”

- Jesus: John 19:30 13:1 18:4 Lu 9:31 12:50 18:31 22:37 Ac 13:29
- that the: Ps 22:15 69:21

After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, “I am thirsty

NET NOTE - A reference to Ps 69:21 or Ps 22:15. In order to fulfill (τελειωθ [teleiōthē], a wordplay on the previous statement that everything was completed [τετέλεσται, tetelestai]) the scripture, he said, “I am thirsty.” The scripture referred to is probably Ps 69:21, “They also gave me gall for my food, and for my thirst they gave me vinegar to drink.” Also suggested, however, is Ps 22:15, “My tongue cleaves to the roof of my mouth, and you [God] lay me in the dust of death.” Ps 22:1 reads “My God, my God, why have you forsaken me?,” a statement Jesus makes from the cross in both Matt 27:46 and Mark 15:34. In light of the connection in the Fourth Gospel between thirst and the living water which Jesus offers, it is highly ironic that here Jesus himself, the source of that living water, expresses his thirst. And since 7:39 associates the living water with the Holy Spirit, Jesus’ statement here in 19:28 amounts to an admission that at this point he has been forsaken by God (cf. Ps 22:1, Matt 27:46, and Mark 15:34).

John 19:29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth.

- was set: Mt 27:34,48 Mk 15:36 Lu 23:36
- hyssop: This hyssop is termed a reed by Matthew and Mark; and it appears that a species of hyssop, with a reedy stalk, about two feet long, grew about Jerusalem. Ex 12:22 Nu 19:18 1Ki 4:33 Ps 51:7

A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth

NET NOTE - The cheap sour wine was called in Latin posca, and referred to a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there for the soldiers who had performed the crucifixion. **Hyssop** was a small aromatic bush; exact identification of the plant is uncertain. The hyssop used to lift the wet sponge may have been a form of reed (κόλαμος, kalamos, “reed,” is used in Matt 27:48 and Mark 15:36); the biblical name can refer to several different species of plant (at least eighteen different plants have been suggested).

John 19:30 Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

- It is: John 19:28 *Gr: John 4:34 17:4 Ge 3:15 Ps 22:15 Isa 53:10,12 Da 9:24,26 Zec 13:7 Mt 3:15 Ro 3:25 10:4 1Co 5:7 Col 2:14-17 Heb 9:11-14,22-28 Heb 10:1-14 12:2
- and he: John 10:11,18 Mt 20:28 27:50 Mk 15:37 Lu 23:46 Php 2:8 Heb 2:14,15

Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit

John 19:31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

- because: John 19:14,42 Mt 27:62 Mk 15:42

- that the: De 21:22,23
- that sabbath: Lev 23:7-16
- their: Lactantius says that it was a custom to break the legs of criminals upon the cross; which was done, we are told, at the instep with an iron mallet; and appears to have been a kind of coup de grace, the sooner to put them out of pain. John 19:1 Pr 12:10 Mic 3:3

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away

NET NOTE - The Jewish authorities, because this was the day of preparation for the Sabbath and the Passover (cf. 19:14), requested Pilate to order the legs of the three who had been crucified to be broken. This would hasten their deaths, so that the bodies could be removed before the beginning of the Sabbath at 6 p.m. This was based on the law of Deut 21:22–23 and Josh 8:29 that specified the bodies of executed criminals who had been hanged on a tree should not remain there overnight. According to Josephus this law was interpreted in the 1st century to cover the bodies of those who had been crucified (J. W. 4.5.2 [4.317]). Philo of Alexandria also mentions that on occasion, especially at festivals, the bodies were taken down and given to relatives to bury (Flaccus 10 [83]). The normal Roman practice would have been to leave the bodies on the crosses, to serve as a warning to other would-be offenders. **To have the legs ... broken.** Breaking the legs of a crucified person was a way of speeding up his death, since the victim could no longer use his legs to push upward in order to be able to draw a breath. This breaking of the legs was called in Latin *crurifragium*, and was done with a heavy mallet.

John 19:32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;

- of the first: John 19:18 Lu 23:39-43

So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him

John 19:33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.

but coming to Jesus, when they saw that He was already dead, they did not break His legs

John 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

- came: John 13:8-10 Ps 51:7 Eze 36:25 Zec 13:1 Mt 27:62 Ac 22:16 1Co 1:30 1Co 6:11 Eph 5:26 Tit 2:14 3:5-7 Heb 9:13,22 10:19-22 1Pe 3:21 1Jn 1:6-9 5:6,8 Rev 1:5 7:14

But one of the soldiers pierced His side with a spear, and immediately blood and water came out

NET NOTE - If it was obvious to the soldiers that the victim was already dead it is difficult to see why one of them would try to inflict a wound. The Greek verb pierced (νύσσω, *nussō*) can indicate anything from a slight prod to a mortal wound. Probably one of the soldiers gave an exploratory stab to see if the body would jerk. If not, he was really dead. This thrust was hard enough to penetrate the side, since the author states that blood and water flowed out immediately. **How is the reference to the blood and water that flowed out from Jesus' side to be understood?** This is probably to be connected with the statements in 1 John 5:6–8. In both passages water, blood, and testimony are mentioned. The Spirit is also mentioned in 1 John 5:7 as the source of the testimony, while here the testimony comes from one of the disciples (19:35). The connection between the Spirit and the living water with Jesus' statement of thirst just before he died in the preceding context has already been noted (see 19:28). For the author, the water which flowed out of Jesus' side was a symbolic reference to the Holy Spirit who could now be given because Jesus was now glorified (cf. 7:39); Jesus had now departed and returned to that glory which he had with the Father before the creation of the world (cf. 17:5). The mention of blood recalls the motif of the Passover lamb as a sacrificial victim. Later references to sacrificial procedures in the Mishnah appear to support this: m. Pesahim 5:3 and 5:5 state that the blood of the sacrificial animal should not be allowed to congeal but should flow forth freely at the instant of death so that it could be used for sprinkling; m. Tamid 4:2 actually specifies that the priest is to pierce the heart of the sacrificial victim and cause the blood to come forth.

John 19:35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

- he that: John 19:26 21:24 Ac 10:39 Heb 2:3,4 1Pe 5:1 1Jn 1:1-3
- that ye: John 11:15,42 14:29 17:20,21 20:31 Ro 15:4 1Jn 5:13

And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe

John 19:36 For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.”

- that the: Ex 12:46 Nu 9:12 Ps 22:14 34:20 35:10

For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN

NET NOTE - A quotation from Exod 12:46, Num 9:12, and Ps 34:20. A number of different OT passages lie behind this quotation: Exod 12:10 LXX, Exod 12:46, Num 9:12, or Ps 34:20. Of these, the first is the closest in form to the quotation here. The first three are all more likely candidates than the last, since the first three all deal with descriptions of the Passover lamb.

John 19:37 And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

- They: Ps 22:16,17 Zec 12:10 Rev 1:7

And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED

NET NOTE - A quotation from Zech 12:10. Here a single phrase is quoted from Zech 12, but the entire context is associated with the events surrounding the crucifixion. The “Spirit of grace and of supplication” is poured out on the house of David and the inhabitants of Jerusalem in the first part of v. 10. A few verses later in 13:1 Yahweh (typically rendered as “Lord” in the OT) says “In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.” The blood which flowed from Jesus’ pierced side may well be what the author saw as the connection here, since as the shedding of the blood of the sacrificial victim it represents cleansing from sin. Although the Jewish authorities and Roman soldiers certainly “looked on the one whom they have pierced” as he hung on the cross, the author may also have in mind the parousia (second coming) here. The context in Zech 12–14 is certainly the second coming, so that these who crucified Jesus will look upon him in another sense when he returns in judgment.

John 19:38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

- Joseph: Mt 27:57-60 Mk 15:42-46 Lu 23:50
- but: John 9:22 12:42 Pr 29:25 Php 1:14

After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body

NET NOTE -

John 19:39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.

- Nicodemus: John 3:1-21 7:50-52 Mt 12:20 19:30
- a: John 12:7 2Ch 16:14 Song 4:6,14

Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.

NET NOTE - Aloes refers to an aromatic resin from a plant similar to a lily, used for embalming a corpse. The Roman pound (λίτρα, litra) weighed twelve ounces or 325 grams. Thus 100 Roman pounds would be about 32.5 kilograms or 75 pounds.

John 19:40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

- wound: John 11:44 20:5-7 Ac 5:6

So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews

NET NOTE - On this term see BDAG 140–41 s.v. πωμᾶ. The Jews did not practice embalming, so these materials were used to cover the stench of decay and slow decomposition.

117 tn The Fourth Gospel uses θονιοῖς (othoniois) to describe the wrappings, and this has caused a good deal of debate, since it appears to contradict the synoptic accounts which mention a σινδῶν (sindōn), a large single piece of linen cloth. If one understands θονιοῖς to refer to smaller strips of cloth, like bandages, there would be a difference, but diminutive forms have often lost their diminutive force in Koine Greek (BDF §111.3), so there may not be any difference.

118 tn Grk “cloth as is the custom of the Jews to prepare for burial.”

John 19:41 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

- and in: John 20:15 2Ki 23:30 Isa 22:16 Mt 27:60,64-66 Lu 23:53

So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews

John 19:42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

- laid: Ps 22:15 Isa 53:9 Mt 12:40 Ac 13:29 1Co 15:4 Col 2:12
- because: John 19:14,31

Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

NET NOTE - The **day of preparation** was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath. **The tomb was nearby.** The Passover and the Sabbath would begin at 6 p.m., so those who had come to prepare and bury the body could not afford to waste time.