


Day 1

 Please pray for holy guidance and insight before you begin today's study.

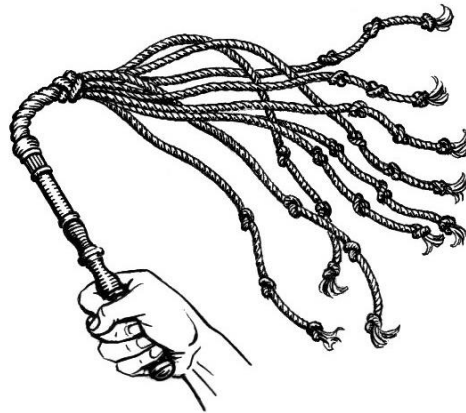
*Jesus Delivered to Be Crucified*

<sup>1</sup> Then Pilate took Jesus and had him flogged.

Q1. What does flogging mean?

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*Cat o' Nine Tails used to flog prisoners; a flagrum.*  
Source: <https://en.wiktionary.org/wiki/cat-o%27-nine-tails>  
Or <https://archaeologypro.weebly.com/roman-flagrum.html>

**2 Samuel 7:14-16** [NIV-1984] [While this prophecy from the Prophet Nathan to King David concerns David's son Solomon, there is a parallel metaphor that applies to God the Father and His Son Jesus.]

<sup>14</sup> I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings [or stripes] inflicted by men. <sup>15</sup> But my love will never be taken away from him. . .

<sup>16</sup> Your house and your kingdom will endure forever before me; your throne will be established forever.

## Lesson 25: John 19:1-16

<sup>2</sup> The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe

Q2. When the soldiers placed the crown on Jesus' head, do you think it was painful and bloody?

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Q3. What did the "purple robe" signify?

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### Acts 16:14

One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

 Note: Lydia was a "seller of purple", a person who traded in purple dyes and fabrics for which the city of Thyatira was noted. Purple goods were part of a high value industry and were used by emperors, high government officials, and priests of the pagan religions. ([http://orthodoxwiki.org/Lydia\\_of\\_Thyatira](http://orthodoxwiki.org/Lydia_of_Thyatira))

<sup>3</sup> and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face.

<sup>4</sup> Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."


Q4. What was Pilate trying to do?

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## Lesson 25: John 19:1-16

### Day 2

 Please pray for holy guidance and insight before you begin today's study.

<sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"


Q5. Here is the Creator subjected to such terrible abuse, mistreatment, humiliation, pain, and suffering. (And the worst is ahead of Him.) Why did He allow such terrible things to be done to Him?

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#### **Matthew 26:53-54** [NIV-1984]

[Jesus asked,] <sup>53</sup> "Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?" <sup>54</sup> But how then would the Scriptures be fulfilled that say it must happen in this way?"

 In Jesus' time, a Roman Legion usually consisted of 5,000 to 6,000 soldiers. With this statement, Jesus states that He could command an army of angels consisting of 60,000 to 72,000 individuals.

<sup>6</sup> As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

Q6. Could the Jewish leaders actually put a person to death??


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#### **John 18:31-32<sup>a</sup>** [NIV-1984]

<sup>31</sup> Pilate said, "Take him yourselves and judge him by your own law."

<sup>32<sup>a</sup></sup> "But we have no right to execute anyone," the Jews objected.

 The Jews themselves say that the power of inflicting capital punishment was taken away about 40 years before the destruction of the temple [70 A.D.]; but still it is probable that in the time of Christ they had the power of determining on capital cases in instances that pertained to religion (Josephus, *Antiq.*, b. 14: John 10, Section 2; compare Jewish Wars, b. 6 chapter 2, Section 4). In this case, however, it is supposed that their sentence was to be confirmed by the Roman governor. But it is admitted on all hands that they had not this power in the case of seditions, tumults, or treason against

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the Roman government. If they had this power in the case of blasphemy and irreligion, they did not dare to exert it here, because they were afraid of tumult (an uprising) among the people (Matthew 26:5 ↓); hence, they sought to bring in the authority of Pilate. To do this, they endeavored to make it appear that it was a case of sedition and treason, and one which therefore demanded the interference of the Roman governor. Hence, it was on this charge that they arraigned him (Luke 23:2 ↓). Thus, a tumult [an uprising of the Jewish people] might be avoided, and the odium [hatred] of putting him to death which they expected would fall, not on themselves, but upon Pilate! [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/john/18-31.htm>]

### **Matthew 26:5** [The Message (MSG)]

[The religious leaders] agreed that it should not be done during Passover Week. “We don’t want a riot on our hands,” they said.

### **Luke 23:1-2** [The Message (MSG)]

<sup>1-2</sup> Then they all took Jesus to Pilate and began to bring up charges against him. They said, “We found this man undermining our law and order, forbidding taxes to be paid to Caesar, setting himself up as Messiah-King.”

<sup>7</sup> The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

Q7. Were the religious leaders following God’s law that was given to Moses and the people?

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### **Exodus 23:1, 2, & 7** [NIV-1984]

<sup>1</sup> "Do not spread false reports. Do not help a wicked man by being a malicious witness. <sup>2</sup> "Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd . . . <sup>7</sup> Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.

Q8. What is blasphemy?

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#### Blasphemy

1. a. A contemptuous or profane act, utterance, or writing concerning God or a sacred entity.  
b. The act of claiming for oneself the attributes and rights of God.
2. An irreverent or impious act, attitude, or utterance in regard to something considered inviolable or sacrosanct.

## Lesson 25: John 19:1-16

### Day 3

 Please pray for holy guidance and insight before you begin today's study.

<sup>8</sup> When Pilate heard this, he was even more afraid,

Q9. What did Pilate hear that made him afraid?

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Q10. Why do you think Pilate was afraid? After all he was one of the highest-ranking people in the region.

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**Matthew 27:19** [The Message (MSG)]

While court was still in session, Pilate's wife sent him a message: "Don't get mixed up in judging this noble man. I've just been through a long and troubled night because of a dream about him."

<sup>9</sup> and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.

Q11. Why was Jesus silent? Why did He not answer Pilate's question?

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**Isaiah 53:7** [NIV-1984]

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

## Lesson 25: John 19:1-16

### Day 4

 Please pray for holy guidance and insight before you begin today's study.

<sup>10</sup> "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

<sup>11</sup> Jesus answered, "You would have no power over me if it were not given to you from above. Therefore, the one who handed me over to you is guilty of a greater sin."

Q12. Is this Satan's world? Why or why not?


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#### **Matthew 4:8-10** [The Message (MSG)]

<sup>8-9</sup> For the third test, the Devil took him to the peak of a huge mountain. He gestured expansively, pointing out all the earth's kingdoms, how glorious they all were. Then he said, "They're yours — lock, stock, and barrel. Just go down on your knees and worship me, and they're yours."

<sup>10</sup> Jesus' refusal was curt: "Beat it, Satan!" He backed his rebuke with a third quotation from Deuteronomy: "Worship the Lord your God, and only him. Serve him with absolute single-heartedness."

 Please note that in Satan's 3<sup>rd</sup> temptation (test), Jesus repulsed him with a simple Scripture quotation. That said, Jesus did not refute Satan's 'ownership' of the world and through His omission acknowledged Satan's ownership, albeit temporary.

Q13. Does God ordain governments?

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#### **Romans 13:1, 2, 6, & 7** [The Message (MSG)]


<sup>1-3</sup> Be a good citizen. All governments are under God. Insofar as there is peace and order, it's God's order. So, live responsibly as a citizen. If you're irresponsible to the state, then you're irresponsible with God, and God will hold you responsible. Duly constituted authorities are only a threat if you're trying to get by with something. Decent citizens should have nothing to fear. . . <sup>6-7</sup> That's also why you pay taxes — so that an orderly way of life can be maintained. Fulfill your obligations as a citizen. Pay your taxes, pay your bills, respect your leaders.

## Lesson 25: John 19:1-16

Q14. Can you think of any Old Testament examples of God choosing kings?

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 The following is but one example of God using His prophets to anoint a king. God so wanted His people Israel to seek Him, to follow Him, to love Him, and to accept His rule over them. This account (↓) describes the selection of Israel's first king. Due to space constraints in this StudySheet, portions of the sacred text has been omitted.

### **1 Samuel 8:1-9; 9:15-27; & 10:1** [English Standard Version (ESV)]

<sup>1</sup> When [the Prophet] Samuel became old, he made his sons judges over Israel. <sup>2</sup> The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. <sup>3</sup> Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.

<sup>4</sup> Then all the elders of Israel gathered together and came to Samuel at Ramah <sup>5</sup> and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”

<sup>6</sup> But the thing displeased Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the Lord. <sup>7</sup> And the Lord said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them. <sup>8</sup> According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. <sup>9</sup> Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them.” . . .

<sup>9:15</sup> Now the day before Saul came, the Lord had revealed to Samuel: <sup>16</sup> “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me.” <sup>17</sup> When Samuel saw Saul, the Lord told him, “Here is the man of whom I spoke to you! He it is who shall restrain my people.” <sup>18</sup> Then Saul approached Samuel in the gate and said, “Tell me where is the house of the seer?” <sup>19</sup> Samuel answered Saul, “I am the seer. Go up before me to the high place, for today you shall eat with me, and in the morning, I will let you go and will tell you all that is on your mind. <sup>20</sup> As for your donkeys that were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's house?” <sup>21</sup> Saul answered, “Am I not a Benjaminite, from the least of the tribes of Israel? And is not my clan the humblest of all the clans of the tribe of Benjamin? Why then have you spoken to me in this way?”

<sup>22</sup> Then Samuel took Saul and his young man and brought them into the hall and gave them a place at the head of those who had been invited, who were about thirty persons. <sup>23</sup> And Samuel said to the cook, “Bring the portion I gave you, of which I said to you, ‘Put it aside.’” <sup>24</sup> So the cook took up the leg and what was on it and set them before Saul. And Samuel said, “See, what was kept is set before you. Eat, because it was kept for you until the hour appointed, that you might eat with the guests.”

So, Saul ate with Samuel that day. <sup>25</sup> And when they came down from the high place into the city, a bed was spread for Saul on the roof, and he lay down to sleep. <sup>26</sup> Then at the break of dawn Samuel called to Saul on the roof, “Up, that I may send you on your way.” So, Saul arose, and both he and Samuel went out into the street.

<sup>27</sup> As they were going down to the outskirts of the city, Samuel said to Saul, “Tell the servant to pass on before us, and when he has passed on, stop here yourself for a while, that I may make known to you the word of God.”

<sup>10:1</sup> Then Samuel took a flask of oil and poured it on his head and kissed him and said, “Has not the

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Lord anointed you to be prince over his people Israel? And you shall reign over the people of the Lord and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the Lord has anointed you to be prince over his heritage.

Kings of Judah and Israel									
Saul		1050-1010 BC							
David		1010-970							
Solomon		970-930							
Judah (and Benjamin)					Israel (Ten Northern Tribes)				
King	Reign		Character	Prophets	King	Reign		Character	Prophets
1. Rehoboam	931-913	17 years	Bad	Shemaiah	1. Jeroboam I	931-910	22 years	Bad	Ahijah
2. Abijah	913-911	3 years	Bad		2. Nadab	910-909	2 years	Bad	
3. Asa	911-870	41 years	Good		3. Baasha	909-886	24 years	Bad	
					4. Elah	886-885	2 years	Bad	
					5. Zimri	885	7 days	Bad	
4. Jehoshaphat	870-848*	25 years	Good		6. Omri	885-874*	12 years	Bad	Elijah Micaiah
5. Jehoram	848-841*	8 years	Bad		7. Ahab	874-853	22 years	Bad	
6. Ahaziah	841	1 years	Bad		8. Ahaziah	853-852	2 years	Bad	
7. Athaliah	841-835	6 years	Bad		9. Joram	852-841	12 years	Bad	Elisha
8. Joash	835-796	40 years	Good	Joel	10. Jehu	841-814	28 years	Bad	
9. Amaziah	796-767	29 years	Good		11. Jehoahaz	814-798	17 years	Bad	Jonah Amos Hosea
10. Uzziah (Azariah)	767-740*	52 years	Good	Isaiah Micah	12. Jehoash	798-782	16 years	Bad	
11. Jotham	740-732*	16 years	Good		13. Jeroboam II	782-753*	41 years	Bad	
12. Ahaz	732-716	16 years	Bad		14. Zechariah	753-752	6 mo	Bad	
13. Hezekiah	716-687	29 years	Good	Nahum Habakkuk Zephaniah	15. Shallum	752	1 mo	Bad	
14. Manasseh	687-642*	55 years	Bad-repent		16. Menahem	752-742	10 years	Bad	
15. Amon	642-640	2 years	Bad		17. Pekahiah	742-740	2 years	Bad	
16. Josiah	640-608	31 years	Good	Daniel Ezekiel Jeremiah	18. Pekah	740-732*	20 years	Bad	
17. Jehoahaz	608	3 mo	Bad		19. Hoshea	732-712	9 years	Bad	
18. Jehoiakim	608-597	11 years	Bad		722 BC Fall of Israel / Assyrian Captivity				
19. Jehoiachin	597	3 mos	Bad						
20. Zedekiah	597-586	11 years	Bad						
Destruction of Jerusalem, 9th Av, 586 BC, Babylonian Captivity									

Source: <https://i.pining.com/736x/06/e8/6b/06e86b0683ed25aaceb1d8fb175e9e9a.jpg>

**John 19:10-11** [J.B. Phillips New Testament (PHILLIPS)] [Our verses – different translation – are repeated here for ease of reference.]

<sup>10</sup> But Jesus gave him no reply. So, Pilate said to him, “Won’t you speak to me? Don’t you realize that I have the power to set you free, and I have the power to have you crucified?”

<sup>11</sup> “You have no power at all against me,” replied Jesus, “except what was given to you from above. And for that reason, the one who handed me over to you is even more guilty than you are.”

Q15. Verse 11: Why would “he who delivered me over to you [have] the greater sin” (or from the Phillips translation “the one who handed me over to you is even more guilty than you are”)?



## Lesson 25: John 19:1-16


Q16. Verse 11: “greater sin”: I thought sin was sin in God’s eyes. Are some sins greater than others?

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### Mark 3:28-29 [NIV-1984]

<sup>28</sup> I tell you the truth, all the sins and blasphemies of men will be forgiven them. <sup>29</sup> But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin."

 NOTE: As the Quest Study Bible puts it, “Jesus gave the solemn warning in these verses to people whose hard-heartedness placed them on the brink of disaster. Blasphemy against the Spirit evidently is not just a one-time offense; rather, it is an ongoing attitude of rebellion – a stubborn way of life that continually resists, rejects, and insults the Holy Spirit. This is what makes it, in effect, an eternal sin (Mark 3:29). Blasphemy against the Spirit is not unforgivable because of something done unintentionally in the past, but because of something being done deliberately and unrelentingly in the present.” (<https://www.biblegateway.com/blog/2012/10/what-is-the-unforgivable-sin/>)

## Day 5

 Please pray for holy guidance and insight before you begin today’s study.

<sup>12</sup> From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

Q17. Is the claim the Jews made against Jesus true that He “is a king”?

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Q18. Did Jesus Himself “oppose Caesar”?

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## Lesson 25: John 19:1-16

### Luke 20:19-26 [NIV-1984]

<sup>19</sup> The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people. <sup>20</sup> Keeping a close watch on him, they sent spies, who pretended to be honest. They hoped to catch Jesus in something he said so that they might hand him over to the power and authority of the governor.

<sup>21</sup> So the spies questioned him: "Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth. <sup>22</sup> Is it right for us to pay taxes to Caesar or not?"

<sup>23</sup> He saw through their duplicity and said to them, <sup>24</sup> "Show me a denarius. Whose portrait and inscription are on it?"

<sup>25</sup> "Caesar's," they replied. He said to them, "Then give to Caesar what is Caesar's, and to God what is God's."


<sup>26</sup> They were unable to trap him in what he had said there in public. And astonished by his answer, they became silent.

Q19. Does Jesus support government? Or did Jesus rebel against Caesar? (See John 19:11 ↑)

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## Day 6

 Please pray for holy guidance and insight before you begin today's study.

<sup>13</sup> When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). <sup>14</sup> It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

Q20. Was there importance to Pilate sitting "down on the judgment seat"?

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## Lesson 25: John 19:1-16

Q21. What time was “the sixth hour”?

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Q22. Was there any significance to the day “Preparation of the Passover”? Why is the “day” emphasized?

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**Mark 15:42** [English Standard Version (ESV)]

And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath,

Q23. If Pilate was trying to set Jesus free (verse 12 ↑), why did he incite the Jews by proclaiming “Behold your King!” as documented in verse 14?

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<sup>15</sup> But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered.

Q24. What was the motivation behind the Jews crying-out that they “have no king but Caesar”?

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<sup>16</sup> Finally Pilate handed him over to them to be crucified.

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