

John Lesson 19

John Chapter 19

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Memory verses for this week: *Ecc 3:1 To every thing there is a season, and a time to every purpose under the heaven: Ecc 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;*

Introduction: In our last study, we saw Jesus going through a trial which was effectively a mockery. So many rules and laws were broken, and we closed finding Pilate trying to release Jesus, but the mob cried out for Jesus to be crucified. Pilate was forced to condemn Christ to death. But he did not want to do this. He could find no fault in Christ (because there was none), but the religious leaders had so driven the crowd to seek Christ's death that they cried out to release Barabbas rather than Jesus.

Overview of John 19: The first portion of the chapter is John's record of Jesus being crowned with the thorn of crowns followed then by His final appearance before Pilate. The last portion of John 19 presents John's account of the crucifixion. As is the case throughout his gospel, he adds details not mentioned in the synoptic gospels.

I. The Crown of Thorns

In this chapter we see a great miscarriage of justice. Rome was noted throughout the world for its justice. On every Roman official's desk, there was the little figure of the two-faced god, Janus. One face looked forward and the other face looked backward. While this was a false god, it reminded every judge in Rome to look at both sides of the question. It is of interest to note that our calendar's first month, January, was named after Janus reminding us to look back at the old year and forward to the new year.

Rome ruled the world for nearly one thousand years. When the Romans took over a people, they promised them good roads, law and order, protection, and peace—but life would be under a dictatorship. Rome ruled with an iron hand. In Roman courts the innocent got justice, and the guilty got justice—not mercy, but justice. The interesting thing that makes this such an anomaly is that the trial of Jesus was one of the greatest miscarriages of justice ever recorded.

John 19:1 Then Pilate therefore took Jesus, and scourged him.

John 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

John 19:3 And said, Hail, King of the Jews! and they smote him with their hands.

I'm sure many of you have seen pictures of Jesus hanging on the cross, depicting his death as someone envisioned it. But the one thing that cannot be conveyed by these pictures is the horrible beating that our Lord took. He was beaten to the point that caused him to even lose his look as a man. (See verse 5) If Jesus was innocent, he should have been released. If guilty, he should have been crucified. But where did this scourging come in?

* From "Thru the Bible Series.. John" by J. Vernon McGee

Pilate scourges Christ, then the soldiers put a mock crown, one of thorns and pushed those thorns into our dear Lord's head. And to make a greater mockery of Him, they put on a purple robe, one that would depict royalty, and called out, "Hail, King of the Jews" as they beat him unmercifully. Jesus was not viewed as the true king of the Jews, but He was. And one day, the nation of Israel will recognize Him as the Savior of the World. They were blinded in Christ's day, and even today, they do not realize that they missed the suffering servant who came as their Messiah almost 2,000 years ago.

Zec 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

In ordering Jesus to be scourged, Pilate began to show his lack of decency, justice, and morality. He cared nothing for Jesus either spiritually or otherwise. He only wanted to resolve the situation with a minimum of political capital expended. Though he had pronounced Him innocent, he began proceedings for an execution nevertheless.

The pagan gentile Roman soldiers thereupon took Jesus to have a little fun at His expense. They wove a rough wreath of thorns, fashioning it crudely like a crown. To mock Him as a king, they placed it upon His head. They found a cape of purple (probably the same scarlet robe noted in Matthew 27:28). Such capes were not unusual amongst Roman soldiers. The significance is not the color though there is a message there. They intended it, whatever the color, to be a mockery of Him as a king of the Jews.

Their mockery was intended not only of Him, but of Israel as well, whom they held in contempt. Continuing, they further mocked him by saying, "Hail, King of the Jews!" Amidst the grating laughter, they "smote him with their hands." The idea is that they slapped Him across the face while mocking both Him and the idea of a Jewish King. To them it was great sport. They got to mock and slap around the Jewish King.

II. The Man of Innocence

John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Pilate's feeble conscience evidently was still pricking him. He went out back on his balcony and announced that he was bringing him forth again to them that ('*ina hina*—'in order that') "ye may

know that I find no fault in him.” Once again, Pilate said he found no cause of any charges against Him.

John 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

John 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

Jesus comes before Pilate wearing the crown of thorns and the purple robe. He had been beaten again and again unmercifully. Why did he have to pay such a price? It was those stripes that we are made free. By Jesus' stripes, we have the just paying the price of sin for the unjust.

Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

1 Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

I think that it is very important that the very one who tried Jesus could find “no fault in him”. We know that Jesus was God himself manifested in the flesh, and Jesus is the only one who ever lived without sin. Pilate asked many questions, and did his best to let Christ go, but we see that the people cried out “Crucify him, Crucify him.” This was one time in the Roman courts when justice was not given.

Pilate brought Jesus out on the balcony wearing the mock crown of thorns and the purple robe. In mockery, perhaps with some pity, perhaps hoping Jesus' wretched appearance would appease the Jews, Pilate announced, “Behold the man!” Rather than appeasing the Jews, it only incited them further. Again they shouted, “Crucify him, crucify him.” In absolute moral failure, Pilate allowed the travesty of the ages to proceed. He once again noted (for the third time), “I find no fault in him.” In effect, he said, ‘As far as I am concerned, he is innocent, but if you want to crucify Him, go ahead.’

Pilate was a moral coward and absolutely amoral. Though he had the power of Rome at his disposal, he was willing to sacrifice Jesus to further his own political career. If killing Jesus would pacify the Jews and keep the volatile middle-eastern political situation stable, so be it. It would help him get a promotion out of there the sooner.

John 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

The Jews, perhaps hoping to give Pilate greater resolve in the matter, replied that according to their law, He ought to die, “because he made himself the Son of God.”

John 19:8 When Pilate therefore heard that saying, he was the more afraid;

John 19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

We see God's chosen people, the Jews, crying out that Jesus be put to death. Pilate in all that I can see tried to be honest and fair. When he hears that Jesus had claimed to be the "Son of God", it brings fear to him, and he brings Jesus back into the judgment hall. I think Pilate wanted out of this very bad, but there seemed to be no way that he could find to free Jesus. And some things are meant to be, and Jesus was going to go to Calvary to die for our sins. Pilate and all the armies of this world would not stop Jesus from doing the very will of the Father. We see that at the question of "Whence art thou?", Jesus replies not a word.

Pilate's wife had already told him she had nightmares that night about Jesus. Now in learning about His claim of being the Son of God, Pilate's superstitions further alarmed him. He went back into the judgment hall and asked Jesus, "Whence art thou?" Jesus ignored the question. The amoral, political animal, Pilate, began to get nervous. Who was this One who stood before him?

John 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

John 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Pilate took Jesus' silence for contempt. Perhaps in exasperation. He declared that he had power to crucify or to release Him. The word translated as power (*exousia excousia*) has more of the sense of 'authority.' Indeed, humanly Pilate had that authority. Jesus, in noting that all human government and its accompanying authority is granted from heaven to men, replied, "thou couldest have no power at all against me, except it were given thee from above." He then said that the one who had delivered Him to Pilate had the greater sin. It is not clear whom Jesus had in mind. It may have been the high priest and the Sanhedrin. It conceivably could have been and probably was Judas Iscariot. Curiously, the word translated as delivered (*paradidwmi paradidomi*) is the same word which is translated 'betrayed,' regarding Judas. Though Pilate, the moral coward he was, had the final authority to crucify Jesus, someone else would bear even greater guilt.

Pilate cannot understand Christ. He is outraged that Jesus does not reply to his question. He wants to let Christ go, and explains that he has that power. Jesus answered and explained that if God was not in it, Pilate would have to power to condemn him. And while Pilate was wrong in doing what he did, the Jews were more wrong in that they had witnessed the power of God in Christ's life. How many people had been fed, how many blind now could see, how many with illnesses unto death were now alive and healthy? Jesus had done nothing but good, even His teachings in the temple and synagogue were beyond any earthly teacher. But still they desired that He die.

Mark 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Mark 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Rom 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

John 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

We see that from that point on, Pilate knew that he should release Christ and he sought a way to do so. But those who should have loved Jesus the most cried out to crucify Him. They even use some psychology on Pilate and say "If thou let this man go, thou art not Caesar's friend." Not many people know that Jesus went to Gabbatha before He went to Golgotha, but he did. He was brought to the judgment seat in a place called the pavement. (Gabbatha in Hebrew)

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Pilate began to think twice and it apparently was evident to the Jews. They shouted up from the courtyard, "If thou let this man go, thou are not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." The political overtones of these new comments resonated with Pilate as they were intended. He, the accomplished politician, was jolted back from sympathy for Jesus to political reality. Charges of being soft on a claimed king of the Jews would be an abhorrence to Rome and it would not enhance his career aspirations. He went back and sat down in the judgment seat. It was on a raised platform, in this case surrounded with paving stones.

III. The King of Rejection

John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

The preparation of the Passover is a reference to the day prior to the feast of unleavened bread. John indicates it was about the sixth hour which is Roman time. It was about six o'clock in the morning. In realizing the time of day all of these proceedings had taken place only lends credence to the travesty of it all. Though John does not note further dialogue, Pilate apparently sat and brooded in his judgment seat. He then rose and went back out on his balcony.

With cynical sarcasm and perverse mockery, he said unto the Jews, "Behold your King!" His willingness to sacrifice an innocent man surpassed only his contempt for the Jews he ruled.

John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

John 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

It was so sad to see Jesus condemned at the time of the preparation of the passover, but we know that Jesus is the one who allows God to "passover" our sins and by the imputed righteousness of Christ, we can come unto God.

John Phillips in his book on the Gospel of John made some interesting observations about Pilate and this trial.

"The Jews had now changed their tactics. They had the measure of their man. They pressed a political charge instead of a religious charge. The Caesars would not tolerate sedition or even the suspicion of sedition. Woe betide any provincial governor who was lenient with insurrectionists. As for anyone claiming to be a king, the Caesars expected swift judgment to be meted out to him. Pilate had already acquitted Jesus of being a serious rival to Caesar. But by now the Jewish leaders had organized the mob.

The multitude cried out and raised a shout. It was like one loud, unified cry rather than a discordant noise. Pilate was far more afraid of Caesar than he was of Jesus, more concerned with being "Caesar's friend" than in being a friend to this stranger whose destiny, so he thought, lay in his hands. Judas sold Christ for money. Caiaphas sold him out of religious prejudice. Pilate sold him in order to hang onto his job. People still sell him for material gain, for wrong religion, for godless friendship—for a handful of tinsel or a round of applause."

Hosea 3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

In not knowing exactly what Pilate meant by his prior comment about Jesus being king, the Jews and the mob shouted vehemently, "Crucify him." Pilate, perhaps willing to tweak them one more time, said, "Shall I crucify your King?" The leadership of the Sanhedrin, including the

high priests, were Sadducees who unlike the Pharisees held no hope of a literal Messiah. It was therefore no great thing for them to renounce any idea of a Jewish theocracy and Messianic rule. As true liberals, they replied, "We have no king but Caesar." The die was cast. The mold was set. Jesus' fate was sealed.

Though John does not record the detail of Pilate washing his hands of Jesus, he does record that Pilate therefore turned Jesus over to the Jewish authorities to crucify Him (though the actual execution was done by Roman soldiers). His being led away may refer to Him being delivered to the Roman garrison who would take Jesus along with the two criminals and crucify the three all at once.

John 19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

John 19:18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

It was Roman custom for a condemned criminal to drag his own cross to the place of execution. Though John does not record it, the synoptics record that He could not bear the load of the heavy timber. Simon of Cyrene was impressed or lead to finish the task.

From the east, the hillock resembles the face of a skull, which the Hebrew (Aramaic) word *Golgotha* means. It was no coincidence that the Son of God's death would be upon a hill whose appearance was like unto a skull. There, the Prince of Glory was shamefully crucified like a common criminal betwixt those who justly suffered that end.

The two criminals variously described as thieves, robbers, and malefactors likely were members of Barabbas' band. Had not Pilate grudgingly intervened, it may have been Barabbas who hung on the middle cross. Jesus truly took the place of a sinner.

I want you to know that Jesus bore it all for us. What great love He showed as he went "bearing his cross." How do we measure up in our day to day lives? It says that we are to take up our cross daily, speaking of putting the physical man to death that the spiritual might live. I fail God on so many occasions. But I praise God that Jesus never fails. I know everyone who has visited Jerusalem comes back talking about this place of the skull called Golgotha. In the rock is an image of a man's skull.

On this hill, on Mount Calvary, we see our Savior going to die for the sins of this world. God put on Him what we truly could not pay. Sin has a price, and if we don't come to Jesus in this life, we must pay the awful price of separation from God for eternity in the flames of Hell. How can anyone not love Jesus? What great love the Father has shown to let the only begotten Son of God die that we might live. Jesus died between two malefactors, men who should have died. But Jesus was not guilty, but hung there in shame and humiliation for you and me.

John 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

John 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Pilate wrote out a title that many did not like... "Jesus of Nazareth.. the King of the Jews" He was the King of the Jews, and He should be king of your heart and life today. One day, every knee will bow and every tongue will proclaim that Jesus is Lord of Lords, and King of Kings. Jesus was crucified nigh to the city, and all read the sign in their language.

John Gill said this about the title over Christ on the Cross:

John 19:19

And Pilate wrote a title,.... Luke calls it a superscription, Mark, the superscription of his accusation, and Matthew, the accusation itself; it contained the substance of the charge against him, and was written upon a table or board, and nailed to the cross, as Nonnus suggests; to this is the allusion, [Col 2:14](#). The form of it was drawn up by Pilate, his judge, who ordered it to be transcribed upon a proper instrument, and placed over him:

and put it on the cross; not with his own hands, but by his servants, who did it at his command; for others are said to do it, [Mat 27:37](#). It was put upon "the top of the cross", as the Persic version reads it; "over him", or "over his head", as the other evangelists say; and may denote the rise of his kingdom, which is from above, the visibility of it, and the enlargement of it, through the cross:

and the writing was; the words written in the title were,

Jesus of Nazareth, the King of the Jews: Jesus was his name, by which he was commonly called and known, and signifies a Saviour, as he is of all the elect of God; whom he saves from all their sins, by bearing them in his own body on the cross, and of whom he is the able and willing, the perfect and complete, the only and everlasting Saviour: he is said to be of Nazareth; this was the place of which he was an inhabitant; here Joseph and Mary lived before his conception; here he was conceived, though born in Bethlehem; where he did not abide long, but constantly in this place, till he was about thirty years of age; this title was sometimes given him as a term of reproach, though not always: "the King of the Jews"; which both expresses his accusation, and asserts him to be so.

IV. The Crucifixion

John 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

John 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

John 19:21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

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

Pilate, as was Roman custom, had a board prepared upon which evidently he, himself, wrote “JESUS OF NAZARETH THE KING OF THE JEWS.” The word translated as title (titlov *titlos*) refers generically to an inscription. It was the custom of the Romans, particularly in capital cases, for the condemned to have a *titlon* attached or carried which noted their name and the crime for which they were being executed. John records that Pilate wrote the inscription in Hebrew—the language of Israel; Greek—the *language* of the Roman empire, perhaps for those who were not conversant with written Hebrew characters; and in Latin—the official language of Rome.

What Pilate wrote technically was correct. He had allowed Jesus to be executed on the grounds He was some sort of unauthorized King which was grounds for treason under Roman law. There no doubt was sarcasm intended in mocking the Jewish leadership whom he held in contempt. The sarcasm did not escape the chief priests and they protested to Pilate. They urged Pilate to modify the title to read, “he said, I am King of the Jews.” Pilate ignored them, curtly answering, “What I have written I have written.”

They led Jesus and the two malefactors out to Golgotha, the place of the skull to be crucified. Pilate writes a title above Jesus in three languages. The title read “Jesus of Nazareth, the King of the Jews.” This was not what the chief priests wanted, but it was true and lives through time. Pilate told them “What I have written I have written.”

John Calvin had this to say about these verses in his Commentary on the book of John.

“Pilate had a notice prepared. The evangelist relates a memorable action of Pilate, after having pronounced the sentence. It is perhaps true that it was customary to place notices when criminals were executed, so that everyone might know the reason for the punishment as a deterrent. But in Christ’s case there is this extraordinary detail, that the notice which is put above him implies no disgrace, for Pilate’s intention was to avenge himself indirectly on the Jews (who by their obstinacy had extorted from him an unjust sentence of death on an innocent man) and in the person of Christ to throw blame on the whole nation.

Thus he does not accuse Christ of any crime. But the providence of God, which guided the pen of Pilate, had a higher objective. It did not, indeed, occur to Pilate to praise Christ as the author of salvation and the King of a chosen people. But God dictated to him this commendation of the Gospel, although he did not know the meaning of what he wrote. It was the same hidden guidance of the Spirit that caused the notice to be written in three languages. Most probably this was not an ordinary practice, but the Lord showed by this careful planning that the time was now ready for the name of his Son to be made known throughout the world. “What I have written, I have written.”

Pilate’s firmness must be put down to God’s overruling. There can be no doubt that they attempted, in various ways, to change his mind. So we know that he was held by a divine hand, and he remained unmoved. Pilate did not yield to the cries of the priests and did not allow

himself to be corrupted by them. The example of Pilate reminds us, also, that it is our duty to remain steadfast in defending the truth.

John 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

John 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

The soldiers attending to the crucifixion were busy, morbidly divvying up the spoils of Jesus' death. Though not stated as such, there likely were a quaternion of Roman soldiers assigned to each of the condemned crucified that day. It is recorded that the personal effects of Jesus were divided into four parts. This may have been his shoes, his outer coat, his girdle (belt), and his hooded cape. They decided to cast lots over who should receive his coat. The word translated (citwn *chiton*) refers to the tunic worn as an undergarment. As described, it was woven in one piece, perhaps of a soft-cotton type of material. Though simple, it no doubt was known for its comfort and was considered of value.

There is profound irony in that these pagan Roman soldiers would gamble over who would get the garment of the Son of God. (If Jesus was not totally naked in His crucifixion, He was nearly so. Utter insult was therefore added to the terrible physical trauma He suffered that day.) It is noted, even in this detail, that Scripture was fulfilled. John quotes from *Psalms 22:18*, "*They parted my raiment among them, and for my vesture they did cast lots.*"

We know that God had a reason for allowing four different men, from four different viewpoints and backgrounds, to pen the four accounts of the Gospel. What a blessing to hear each man, by the direction of God, give us his account of Christ's life and ultimate death. John's account of the gospel was centered around the love of God toward man, and the importance of the Deity of Jesus Christ. While no two books are alike in their accounts (some reveal special record of certain miracles and healings), we know that the important, highly crucial points were all penned in each of the four accounts. This is one of those special events, and the other three accounts of the Gospel also mention the fact that they divided up his clothes. This was important as it was a fulfillment of prophecy.

Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mark 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

John 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

John 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

John 19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Beneath the cross of Jesus remained several faithful followers. Of the twelve disciples, only John is mentioned throughout the gospel accounts. He stood there with several of the godly women who remained to the bitter end. John notes Jesus' mother, Mary. Her sister, who also is named here as Mary, was the wife of Cleopas, and Mary Magdalene.

What is implied is that James and John apparently were cousins of Jesus. Joseph, her husband, evidently had long been dead. Where Jesus' brothers were is not known. But evidently, Jesus wished his mother to be taken care of by one who was not only related but was a faithful and trustworthy disciple. There is no rudeness implied in Jesus addressing his mother as *Woman*, as might be the case in modern vernacular.

It was a term of respect and propriety. It perhaps also implies how Jesus' focus was no longer on earthly and family ties, but upon the greater scope of redemption. It certainly lends no credence to the emphasis the Roman Catholics place upon 'the mother of God.' Though He was involved in the work of the ages, He nevertheless honored His mother in seeing care was taken care of her.

All three women were named Mary that stood looking on as the only Begotten Son of God is crucified on the cross. Oh how hard this must have been for Jesus' mother to watch her son die. This was the one that God had allowed to be born of her, a virgin at the time of conception and also at Christ's birth. The father of Jesus Christ was not Joseph, but God Himself. The scripture is clear about how the conception took place, and how that Mary never knew Joseph, her husband, until after Christ was born.

Here, the one that God had promised to save the people from their sins, was dying what must have seemed a futile death. But this was not a futile death, but the exact thing that must have happened for us to have forgiveness of our sins. As we said last week, here was the just dying for the unjust. We see Jesus caring for His mother even unto the end. He asks John to take His mother and to care for her. Is this not the great love of God being shown even at the end of Christ's life. He was always caring for others, and if you don't know God's love, you know nothing about true love. Men and women love with an expectation of return in that love. God's love, the agape love, is perfect and seeks nothing in return.

Matthew Henry commented that it was a great honor for John to have been asked to care for Mary. "This was an honor put upon John, and a testimony both to his prudence and to his fidelity. If he who knows all things had not known that John loved him, he would not have made him his mother's guardian. It is a great honour to be employed for Christ, and to be entrusted with any of his interest in the world. Note how John immediately took Mary into his

own home. Those that truly love Christ, and are beloved of Him, will be glad of an opportunity to do any service to him or his. By history, it shows that Mary lived with John at Jerusalem eleven years, and then died.”

John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Profound insight into our Lord’s mind is recorded here by John. Jesus was not only conscious, He fully comprehended the total significance of what He was accomplishing on the cross.

The phrase, “Jesus knowing that all things were now accomplished” is rendered in the perfect tense and the passive voice. Knowing things were going exactly to God’s plan and as prophesied, He fulfilled further prophecy in noting His thirst. This likely is a fulfillment of Psalm 69:21.

Psa 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Part of the torture of a Roman crucifixion was literally being hung out to dry under the merciless Mediterranean sun. That sun quickly dehydrated the victim, causing his tongue to swell and his mouth to become like cotton. A Roman crucifixion was intended to be a thousand deaths, not the least of which was the exposure to the merciless rays of the middle-eastern sun. A common drink of Roman soldiers was what here is called vinegar (*oxov oxos*). It was a mixture of sour wine and water. In souring, most of the alcohol evaporated and the drink was purported to be a stimulant.

Evidently, the soldiers, knowing they would be at the scene of the crucifixion for some time, had brought a jug of *oxos* with them. In hearing Jesus desperate cry, “I thirst,” evidently a bystander found a sponge, soaked it with the *oxos* (sour wine), and stuck the sponge upon the stalk of a hyssop plant.

The stalk of a mature hyssop could grow to three or four feet. It evidently was the right length for a man with an outstretched arm to reach the mouth of Jesus. Jesus apparently received whatever liquid He could from the sponge. John’s record of His final statement was, “It is finished.” Luke’s account notes that Jesus’ last statement was “Father, into thy hands I commend my spirit” (Luke 23:46). Neither gospel states that the words spoken were Jesus very last. There is no contradiction in the gospels as charged by many. The gospels together give the complete account of the crucifixion.

The word translated as gave up (*paradidwmi para- didomi*) is more commonly rendered as ‘delivered up.’ In dying, Jesus delivered His spirit back to God, in accordance with Psalm 31:5.

Psa 31:5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Jesus had finished the work His Father had given Him to do. The term *tetelestai* was used as an idiom of the day and referred to a completed financial transaction. It implied final payment had been made and the account was paid in full. Indeed, Jesus paid it all. He has redeemed us by His precious blood. The price for our sin had been paid. The work of Christ was complete.

We have record in the bible where the rich man in Hell looked up and begged that Lazarus could come and put a drop of water to cool his tongue. If Jesus had not died this death, you and I would be facing those same flames of Hell where there is never any relief. Jesus is expressing the travail of his soul. He thirsted throughout His life to do the very Will of the Father. And this bitter cup was what He had to endure for our salvation.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The scriptures had foretold that Jesus would thirst as He suffered for us on that cruel tree.

Psa 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Psa 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

We see how little respect the persecutors show Jesus. They would not give him a drink of water in a cup. But rather they put vinegar in a sponge, and lift it up to Him. And with that final breath according to this account, Jesus says "It is finished." And he gave up the ghost. When we die, the soul goes on to be with the Lord, while the body goes to the grave. And our bodies stay in the grave until the day Jesus returns and calls them out. With Jesus' body, it was not going to be long in the grave. Three days and three nights is all that it would lay in the tomb. When Jesus said "It is finished", I'm sure many thought that this was the end of this false prophet. That He meant His life was finished. And while life temporarily left His body, so much more was finished.

At that moment, God's perfect plan of salvation, the sacrifice that had to be offered for sinful man, was completed. All that was left for Jesus to do was to take His blood before God and sprinkle it on the perfect Mercy Seat, and then to sit down on the right hand of God showing that the job was finished once and for all. The priests thought that finally they were finished with the one who threatened their old religious ways. What they did not know, is that this was the beginning of the greatest movement to ever take hold of civilization. In just a few short days, Jesus would rise victorious over sin. Satan had bruised Jesus on the cross like God had promised would happen in Genesis, but Satan did not win the battle like he thought.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

V. The Body of Christ

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

John 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

John 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

We see that they were eager to get the bodies off the cross since it was a high sabbath day. It is important for several reasons to note that they brake the legs of the two on each side of the Lord to put them to death. But Jesus was dead already, so they did not break His legs. Some have said that when Jesus told the thief that "Today thou shalt be with me in paradise", that he could only have been saved without baptism because the New Testament era did not start until Christ's death. That anyone who was saved after Christ's death had to be baptized in order to be saved. Note this destroys this false doctrine since both men died after Jesus.

Baptism is an ordinance of the church, and is the first act of obedience we should follow after we are saved. But baptism is not an element of salvation. Salvation comes by faith and repentance towards God. The second thing that was important about the fact that no bones were broken is that this is another fulfillment of prophecy.

Psa 34:20 He keepeth all his bones: not one of them is broken.

I read last week that for all the prophecies to have been perfectly fulfilled that were written down as many as hundreds of years before Christ's birth by accident, the odds would be something like 60,000,000 to one. The reason that we don't have to worry about odds and things that the world brings up is because we know Jesus was exactly who He said He was. He was God manifested in the flesh, coming at the exact hour, minute, and second God had ordained at the foundation of the world.

And just like he was on time to be born, He was on time to die for our sins, there is a perfect time that only God knows, and at that exact second, the eastern sky is going to light up, and we will see Him in all His glory. These fulfillments of scripture are here for us, to prove to us that Jesus was the Messiah of the world.

The day of Jesus' crucifixion was "the preparation day" for the impending Feast of Unleavened Bread which was a "high day." The reference to it being a "sabbath day," as noted, does not necessarily imply the seventh day of the week. A high sabbath such as Passover or the Feast of Unleavened Bread could fall upon any day of the week. It likely was Thursday. In any event, the fastidious Jewish leadership did not want to be even indirectly involved with a dead body on a high holy day. Late that day (Wednesday), they petitioned Pilate for the three victims to be dispatched immediately and buried before the beginning of their holy day (at sun down). The duration of a typical Roman crucifixion could last anywhere from thirty-six to seventy-two hours, as the victim slowly expired of exhaustion, exposure, dehydration, tetanus and other complications of his injuries. It truly was dying a thousand deaths.

Part of the planned suffering was for the executioners to lift up the cross with the victim nailed upon it in such a way that it fell sharply into its hole. The shock of the weighted cross suddenly stopping in its hole caused the major bones of the victim to pop out of joint. Usually, both shoulder joints were dislocated as the cross was dropped into its hole. This caused the diaphragm muscle, which controls breathing, to no longer normally function. The victim could breathe only by pushing against his legs and lifting himself against punctured feet. There was pain inflicted thereby with every breath.

An easy way to finish off a victim of crucifixion was to break the leg-bones of his chins. He could no longer breathe, and death by suffocation would be only minutes away. The Jews were well aware of this and therefore asked Pilate to have the legs of the three victims broken, ending the ordeal. The two malefactors were thus dispatched. However, in coming to Jesus, the soldiers found He had already died and therefore did not break His legs.

Prophecy of the Messiah's death was clearly fulfilled.

First was the *type* of the Passover lamb described in Exodus 12:46 and Numbers 9:12.

Second, the prophecy noted in Psalm 34:20 that not one bone of Him would be broken was clearly fulfilled.

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

John 19:35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

John 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

John 19:37 And again another scripture saith, They shall look on him whom they pierced.

The coarse, pagan soldier perhaps in anger or in fiendish cruelty therefore thrust a spear up into His side. John records that “forthwith came there out blood and water.” This is a forensic-pathological symptom of death by a ruptured heart. The Psalmist prophetically uttered, “Reproach hath broken my heart,” in the Messianic sixty-ninth Psalm (69:20). It perhaps was our sin which He bore in addition to the sorrow of being rejected by His own which caused Him to so die.

By water and blood, Christ brought true atonement and washing.

1 John 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

When the soldiers pierced Jesus' side, the water and blood came out. We know in the old testament, a lamb was slain for a person's sin, and its blood was poured out on the altar by the priest. Jesus was the Lamb of God that was slain from the foundation of the world for our sins.

John Gill said this about the fulfillment of scripture in verse 37.

John 19:37

And again another Scripture saith,.... Zec 12:10 which as the former is referred to on account of the not breaking of his bones, this is cited as fulfilled by the piercing of his side:

they shall look on him whom they pierced; in the Hebrew text it is, "upon me whom they have pierced"; the reason of this difference is, because Christ, who is Jehovah, is there speaking prophetically of himself, here the evangelist cites it as fulfilled in him, that is, that part of it which regards the piercing of him; for that of the Jews looking upon him and mourning is yet to be fulfilled, and will be at the time of their conversion in the latter day, and at the day of judgment. And as the piercing of the Messiah has been literally fulfilled in Jesus, there is reason to believe, though the Jews are to this day hardened against him, that that part of the prophecy which concerns their looking to him, and mourning for him on account of his being pierced by them, will also, in God's own time, be fulfilled. Nor is it any objection to the application of this prophecy to our Lord Jesus, that not the Jews, but the Roman soldiers pierced him, since what one does by another, he may be said to do himself: though it was a Roman soldier that pierced the side of Christ, the Jews might desire and urge him to do it; and however, they agreed to it, and were well pleased with it; and just so Christ is said to be crucified and slain by them.

1 Cor 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

On that last part of verse 37, they may have looked here on the one whom they pierced, but a day is coming in the future when the nation of Israel is going to see Jesus as their true Messiah.

Zec 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

John modestly referring to himself in the third person, notes for the record that he was an eyewitness to all which went on, verifying its veracity, “that ye might believe.” He records again how that Scripture was fulfilled in not a bone of Him being broken. He also recounts from Zechariah 12:10, it was prophesied the suffering Messiah would be pierced.

VI. The Burial of Christ

John 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

John 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Two secret disciples finally had the courage to take an open stand. Joseph of Arimathaea requested the body of Jesus from Pilate. Upon being granted permission, he “took the body of Jesus.” What an awful task (and yet great privilege) in removing the tortured dead body of Jesus Christ from the cross. Nicodemus came forth and assisted him. He brought with him “a mixture of myrrh and aloes, about an hundred pound weight.” It was the Jewish custom to apply the burial spices upon the body as it was wrapped in linen strips of cloth.

The spices masked the odor of death, giving it a pleasant aroma. The Roman *pound* was approximately twelve ounces. In any event, one-hundred pounds of myrrh and aloes was a very expensive purchase. Though Jesus had been rejected by His own, Joseph and Nicodemus saw to it he had not only a proper burial, but one fitting a prince. Further prophecy was fulfilled from Isaiah 53:9 in how He made His grave with the rich.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

We see two of the “secret” disciples coming for the body of the Lord. While we may tend to wonder why they just now appear, it is interesting that none of the other disciples are around at this point.

We see two of those that loved the Lord coming to take Him away for burial. Some questioned whether Nicodemus was saved. Based upon verse 39, I think there is no doubt. He brought with him a 100 lbs. of myrrh and aloes to sprinkle on the body. It was traditional that they used ½ the person’s body weight in spices, which would tend to make us think that the Lord weighed around 200 pounds. Pilate gives Joseph release of the body, and Nicodemus comes along with him. They take the body and wind it up in linen clothes with the spices which was in the tradition of the Jews. I think it was sad to see that they had to come privately to Pilate in fear of the Jews, even after Jesus is dead. What a great hatred the religious leaders had for Jesus Christ.

John 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

John 19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Joseph of Arimathaea possessed a mausoleum-type of rock-hewn tomb which he had prepared for his own death. Once again, prophecy is further fulfilled in that it was the tomb of a rich man. Because it was close to Calvary and because it was the Jew’s day of preparation, they buried Jesus there.

It appears that due to the approaching Passover, they had to hurry. Apparently they did not complete the embalming process which might explain why the women came bring more spices after the feast day. No man had ever lain in this tomb, and this man, Jesus Christ, would not lay there very long. Just three days and three nights according to the scriptures..

Mat 27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

Mat 27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

Mat 27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

Mat 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.