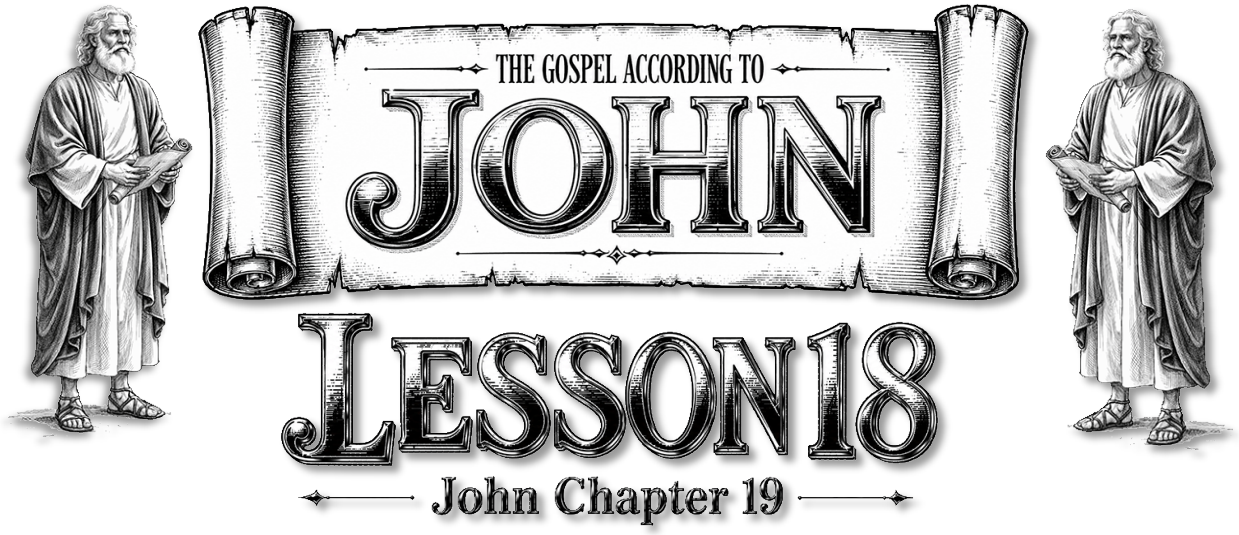
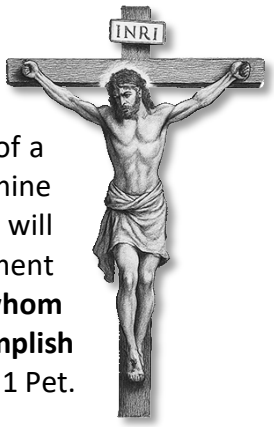


Brief Review - The Gospel of John So Far:



Throughout John's Gospel, we have witnessed the progressive revelation of Jesus Christ as the eternal Son of God, the promised Messiah, and the only source of eternal life. Through His miracles, teachings, and repeated declarations of "**I AM**," Jesus demonstrated His divine authority while exposing the spiritual blindness of Israel's religious leadership. In Chapter 18, we witnessed His betrayal, arrest, and interrogation before the Jewish authorities and Pontius Pilate, where the innocent Son of God stood condemned by the very world He came to save (John 1:1–14; 8:58; 10:30; 18:28–40).

Introduction to Chapter 19



Chapter 19 brings us to the very heart of God's redemptive plan: **the crucifixion of Jesus Christ**. What appears to be the triumph of corrupt religious leadership and Roman political power is actually the fulfillment of a divine plan established before the foundation of the world. As we examine Christ's scourging, condemnation, crucifixion, death, and burial, we will discover remarkable connections to the Passover lamb, Old Testament prophecy, and the fulfillment of God's promise of redemption. **The One whom John the Baptist introduced as "the Lamb of God" is now about to accomplish the very purpose for which He came** (John 1:29; Isa. 53:4–7; Ps. 22:16–18; 1 Pet. 1:18–20).

The Cross did not interrupt God's plan. It was the central event around which the entire biblical program of redemption was constructed!

John Chapter 19

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

Having declared Jesus innocent, Pilate now orders Him scourged, hoping that a brutal punishment might satisfy His accusers and allow His release. This is a remarkable contradiction: the Roman governor acknowledges that Jesus has committed no crime worthy of punishment yet subjects Him to one of Rome's most vicious forms of physical abuse.

The Roman Scourging

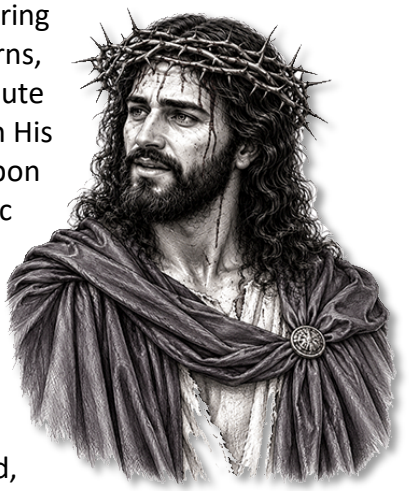


Roman scourging was far more severe than an ordinary whipping. The instrument commonly associated with this punishment was the *flagrum*, a short-handled whip with leather thongs that could be fitted with bone or metal pieces and was designed to tear flesh with repeated blows.

Unlike the Jewish limitation of forty stripes, Roman scourging was not governed by that restriction. The punishment could leave a victim severely weakened, bleeding, and physically devastated even before crucifixion began (Deut. 25:3; 2 Cor. 11:24).

Pilate's Attempted Compromise: Notice the sequence: Pilate has already pronounced Jesus innocent, yet he authorizes His scourging. Pilate is attempting to satisfy the religious leaders without surrendering Jesus to execution, a strategy that will fail spectacularly. The governor possesses political authority, but he lacks the moral courage to exercise it justly. His decision demonstrates how political expediency can become an instrument of profound injustice (Luke 23:16, 22; John 18:38).

John 19:2-3] *"And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands."*



Having scourged Jesus, the Roman soldiers now turn His suffering into a cruel spectacle of humiliation. They fashion a crown of thorns, dress Him in a purple robe symbolizing royalty, and mockingly salute Him as King of the Jews. Matthew adds that they placed a reed in His right hand as a mock scepter, bowed before Him, and spat upon Him. Yet beneath their ridicule lies an extraordinary prophetic picture: the true King of Kings is wearing the very symbol of the curse brought upon creation by Adam's sin (Gen. 3:17–18; Isa. 53:3; Matt. 27:28–30;Rev. 19:16).

The Crown of Thorns and the Curse of Eden

A remarkable connection exists between the crown of thorns and Genesis 3. When Adam sinned, God cursed the ground, declaring that it would bring forth **thorns and thistles**. Consider the symbolism: the Last Adam wears **the emblem of the First Adam's curse upon His own brow**. Jesus prepares to bear the consequences of humanity's rebellion and accomplish the redemption Adam could never provide (Gen. 3:17–18; Rom. 5:12–19; 1 Cor. 15:45–49; Gal. 3:13).

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 emerges once again before the Jewish religious leaders and the assembled crowd, publicly declaring that Jesus is innocent. Having already subjected Him to a brutal scourging, Pilate hopes that the sight of Jesus' suffering will satisfy His accusers and secure His release. Yet Pilate's own words expose the extraordinary injustice unfolding: **the Roman governor finds no fault in the very Man he has just ordered punished.**

Pilate's growing anxiety as he struggles to find a way out of his predicament. Rather than exercising his authority decisively, Pilate attempts to appease the religious leadership while avoiding responsibility for Jesus' death.

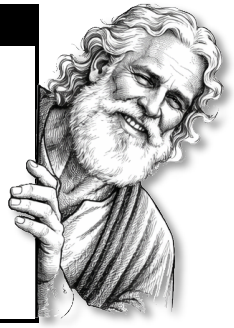


His strategy is failing because the religious leaders are not seeking justice; they are determined to eliminate Jesus. **Pilate is discovering that compromise cannot satisfy those who have already rejected the truth**.

Also notice that Pilate's declaration of **innocence** parallels the Passover lamb, which had to be without blemish. Jesus, the true Lamb of God, is publicly examined by the governing authority and pronounced faultless before His sacrifice.

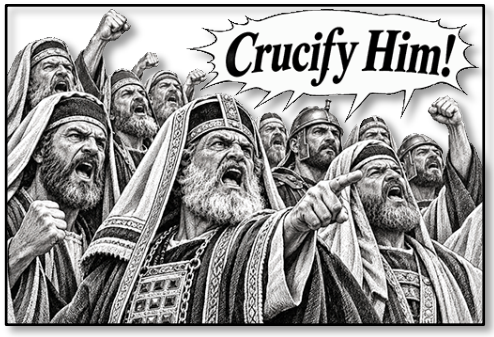
Pronounced Innocent—"*No fault in Him*": 7X (Isa 53:8)

1) Judas: innocent blood - Matthew 27:4
2) Pilate: no fault in Him - John 18:38
3) Herod, by Pilate - Luke 23:15
4) Pilate's wife - Matthew 27:19
5) Dying thief: nothing amiss - Luke 23:41
6) Roman centurion - Luke 23:47
7) Truly, Son of God - Matthew 27:54



John 19:5-6] "*Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 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."*

Pilate repeatedly declares Jesus' innocence and grows increasingly desperate to secure His release. His declaration, "***Behold the man!***" is intended to awaken sympathy and convince the religious leaders that Jesus has suffered enough, but the religious authorities remain determined to have Jesus executed.



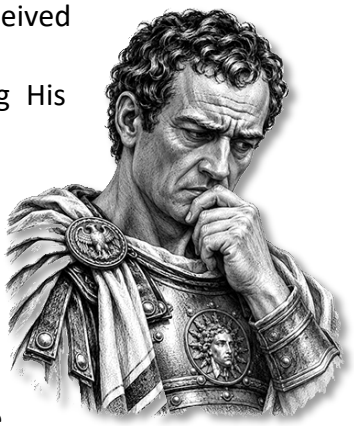
Then Pilate declares, "***Take ye him, and crucify him,***" expressing his frustration and attempting to shift responsibility back onto His accusers despite the fact that he remains the Roman authority responsible for authorizing the execution.

Notice that the chief priests and officers lead the cry. The repeated shouting to a crowd following organized chants illustrates how a small religious leadership could inflame public hostility against Jesus.

John 19:7-8] "*The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid;"*

The religious leaders now reveal the actual reason they want Jesus executed: **He claimed to be the Son of God**. Their earlier accusations of political rebellion had failed to convince Pilate, so they now appeal to their religious law, insisting that Jesus deserves death for blasphemy.

This accusation has an unexpected effect on Pilate. He becomes even more frightened as he begins to consider who this extraordinary prisoner might actually be.



Pilate's Three Warnings: We can identify three warnings Pilate received before surrendering Jesus to crucifixion:

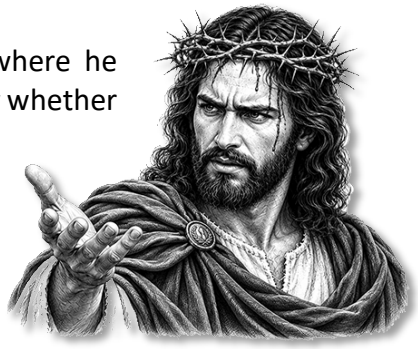
1. **Christ's testimony:** Jesus had already testified concerning His kingdom and the truth. (John 18:36–37; 1 Tim. 6:13)
2. **His wife's dream:** She warned Pilate to have nothing to do with this just man. (Matt. 27:19)
3. T**he true accusation:** The Sanhedrin now reveals that Jesus claimed divine Sonship. (John 19:7)

Pilate was not acting in complete ignorance. He had received testimony, a personal warning through his wife, and repeated evidence of Jesus' innocence, yet he kept letting political pressure drive his decisions.

Why Was Pilate Suddenly More Afraid? Why would the accusation of divine Sonship frighten a Roman governor? For this, we have to look at Greek and Roman mythology. These cultures contained numerous religious accounts of gods appearing among human beings, sometimes disguised as ordinary men. Pilate had already witnessed Jesus' unusual composure, heard His testimony concerning a kingdom not of this world, and received his wife's troubling warning. Now the possibility that he might be judging someone of divine origin introduces an entirely new dimension to his fear (Matt. 27:19; John 19:8–9).

John 19:9-10] *"And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 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's fear now drives him back inside the judgment hall, where he privately questions Jesus about His true origin. He wants to know whether this prisoner might actually possess a supernatural origin. **Yet Jesus remains silent**. "***Whence art thou?***" is the sixth of Pilate's seven questions during his interrogation of Jesus. This is Christ's final official testimony before His crucifixion. The governor is increasingly unsettled.

Jesus had previously explained His kingdom and His mission to bear witness to the truth, but Pilate had dismissed the conversation with his question, "***What is truth?***" **Pilate had not responded properly to the truth he had already received**.

Pilate interprets Jesus' silence as defiance and demands further revelation even while continuing to disregard what has already been revealed. As governor, he exercises judicial authority over the prisoner standing before him. Jesus then corrects Pilate's understanding of power by declaring **that he has no authority apart from what God has granted him**.

Jesus also distinguishes between degrees of responsibility, saying, "**he that delivered me unto thee hath the greater sin.**" Pilate is guilty of condemning an innocent man, but those who delivered Jesus to him bear greater guilt because they possessed greater knowledge of God's revelation. Their rejection was therefore more deliberate and informed than Pilate's, illustrating the biblical principle that greater revelation brings greater accountability.

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."*

Pilate is now convinced that Jesus should be released, but the religious leaders employ their most effective weapon: **political intimidation or blackmail**. They knew that Pilate could not afford to appear disloyal to Rome, and his fear of losing his position ultimately outweighs his responsibility to administer justice.

Pilate's predicament: Pilate had to choose between Christ and the world. He had repeatedly attempted to release Jesus, but every attempt failed because he would not risk the political consequences. Ultimately, he chose the world. He then brought Jesus outside and placed him on the official judgment seat (bēma), where Roman judicial decisions were pronounced. The location, translated as "***Pavement***," is called Gabbatha in Hebrew or Aramaic, indicating an elevated place associated with a stone-paved area.

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!"*

Notice the extraordinary irony: t**he representative of pagan Rome publicly identifies Jesus as Israel's King, while Israel's religious leaders demand His execution**. Pilate may intend the declaration "***Behold Your King!***" as a final provocation, but his words proclaim a truth far greater than he understands.

Jesus is the promised Son of David, whose throne and kingdom were established by divine covenant. His rejection does not invalidate those promises; His kingship will ultimately be manifested when He returns to establish His kingdom (2 Sam. 7:12–16; Luke 1:32–33; Zech. 14:9; Rev. 19:16).

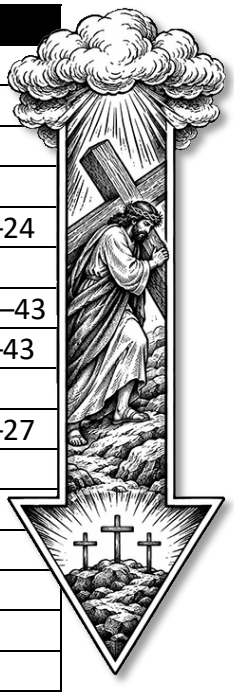
John 19:15-16] *"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away."*



This is the climactic declaration of rejection. The chief priests, who ordinarily resented Roman occupation, now openly profess allegiance to Caesar rather than acknowledge Jesus as their King. **Israel's religious leadership officially repudiates its Messiah in favor of a pagan ruler**.

Israel's Rejection Does Not Cancel God's Covenant: At this point, Jesus had already proclaimed Judicial blindness in Israel. The leadership was proceeding down a path they had chosen earlier. The rejection of Jesus by Israel's leadership does not annul God's promises to Abraham, David, or the nation of Israel. Hosea foretells a period without a king, followed by Israel's eventual return to the Lord and to David their king. Paul likewise declares that Israel's present blindness is partial and temporary, with God's covenant purposes awaiting their appointed fulfillment. The rejected King will return, and Israel will ultimately recognize the One whom they pierced. (Hos. 3:4–5; Rom. 11:25–29; Zech. 12:10; Rev. 1:7)

The Order of Events leading up to the Crucifixion from the four Gospels.		
#	**Event**	**Scripture**
1	Jesus carries His cross.	John 19:17
2	Simon of Cyrene is substituted to carry the cross.	Luke 23:26
3	Jesus is offered a stupefying drink.	Matt. 27:34
4	Jesus is nailed between two thieves.	John 19:18–24
5	Jesus prays, "*Father, forgive them.*" *	Luke 23:34
6	The Jews mock Jesus.	Matt. 27:39–43
7	One thief rails against Jesus; the other receives salvation.	Luke 23:39–43
8	Jesus promises, "*Today shalt thou be with me*."	Luke 23:43
9	Jesus says, "*Woman, behold thy son.*"	John 19:26–27
10	Darkness covers the land.	Matt. 27:45
11	Jesus cries, "*My God...*"	Matt. 27:46
12	Jesus declares, "*I thirst.*"	John 19:28
13	Jesus declares, "*It is finished.*"	John 19:30
14	Jesus prays, "Father, into thy hands..."	Luke 23:46
15	Our Lord dismisses His spirit.	John 19:30



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:"*

With Israel's leaders having rejected Him, Jesus begins His final journey toward the Cross. John tells us that Jesus initially carried His own cross toward the execution site. The other Gospels explain that Simon of Cyrene later carried it after Jesus' severe scourging and physical exhaustion (Matt. 27:32; Mark 15:21; Luke 23:26).



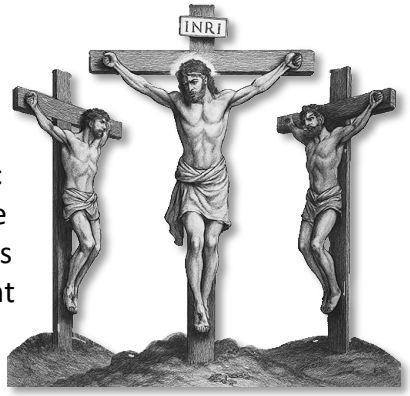
Golgotha, the Place of the Skull

- **Hebrew/Aramaic:** Golgotha — Place of the Skull.
- **Greek:** Kranion — Skull.
- **Latin:** Calvaria — Skull, from which we derive Calvary.

A skull-shaped rock formation stands near the traditional site known as Calvary. The location is the northern continuation of the Mount Moriah ridge, which carries remarkable prophetic insights.

Abraham, Isaac, and Mount Moriah: Nearly two thousand years earlier, God commanded Abraham to offer Isaac on a mountain in the land of Moriah. Isaac carried the wood, willingly accompanying his father toward the place of sacrifice (Gen. 22:2, 6–9). God intervened and provided a ram as Isaac's substitute. But at Calvary, the Father offered His own Son, providing the Lamb that Abraham prophetically anticipated when he declared, "***God will provide himself a lamb.***" (Gen. 22:8, 13–14; John 1:29; Rom. 8:32). Abraham's confidence that God could raise Isaac from the dead, since God had already promised that the covenant would continue through him. Thus, Genesis 22 anticipates not only Christ's sacrifice but also His resurrection (Gen. 21:12; Heb. 11:17–19).

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



John offers no elaborate description of the crucifixion itself, simply stating that Jesus was crucified. His original readers would have understood the brutality of Roman execution, which was designed to inflict prolonged suffering, public humiliation, and death. Yet Scripture had anticipated these events centuries earlier. Psalm 22 describes the piercing of hands and feet, while Isaiah 53 portrays the Messiah as the innocent Servant suffering for others' sins (Ps. 22:14–18; Isa. 53:5–9).

On March 21, 1986, the Journal of the American Medical Association published the article, "*On the Physical Death of Jesus Christ*." It identifies several physical mechanisms involved in this form of execution, which include nerve injury, muscular exhaustion, and respiratory distress. Crucifixion was deliberately designed to prolong suffering, sometimes for days.

The English word **excruciating** comes from Latin roots associated with The Cross, a linguistic reminder of the extraordinary suffering inflicted by this execution method.

PATTERN

Remez — Psalm 22 and the Crucifixion: David's prophetic psalm precisely anticipates the suffering of Christ. **Written centuries before Roman crucifixion was invented**, Psalm 22 describes pierced hands and feet, exposed bones, surrounding enemies, and the division of garments. These details appear throughout the Gospel accounts of the crucifixion, demonstrating Scripture's integrated prophetic message (Ps. 22:14–18; Matt. 27:35, 39–43; John 19:18, 23–24).

John 19:19-20] *"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 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 himself writes the inscription and orders it placed above Jesus on the Cross, publicly identifying Him as the King of the Jews. The inscription was an official Roman notice identifying the condemned prisoner and the accusation against Him. Such notices, commonly called a "titulus", publicly explained the reason for an execution.

Notice that Pilate does not write, "This man claimed to be King of the Jews." Instead, he states the title as a declaration: "**JESUS OF NAZARETH THE KING OF THE JEWS.**"

John specifically tells us that the inscription was written in three languages, making it understandable to a broad audience gathered near Jerusalem for Passover.

- **Hebrew:** The language of Israel's religious and covenant heritage.
- **Greek:** The widely understood language of commerce, learning, and international communication.
- **Latin:** The official language associated with Roman imperial authority.

The combination would have addressed the religious, international, and political worlds, all with the same declaration: **Jesus is King**. This saying becomes particularly problematic for the Jewish leadership, as we will see in the following verses…

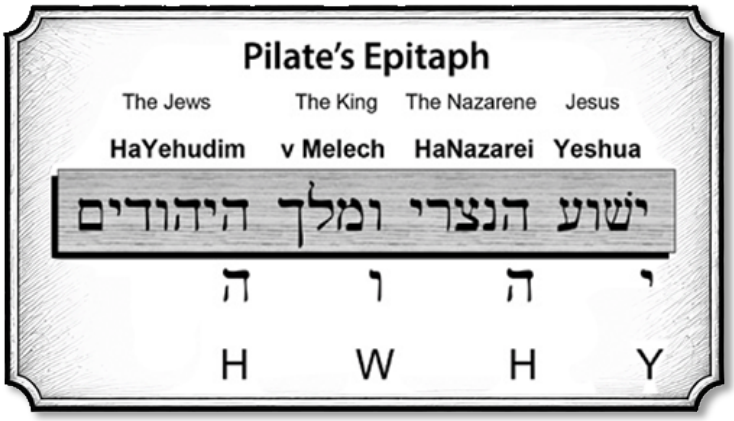
John 19:21-22] *"Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written."*



Notice the distinction the religious leaders are demanding. They do not want the inscription to state that Jesus **is the King of the Jews**; they want it to say that Jesus merely **claimed to be their king**.

The difference is enormous. The first wording affirms His identity, while the second reduces His kingship to an accusation. Having already declared, "***We have no king but Caesar,***" the chief priests now seek to remove even the public acknowledgment of their Messiah. **But it gets more cunning…**

The Jewish people had a long tradition of using acrostics, where the first letters of successive words or lines form a meaningful pattern. Psalm 119 is a remarkable example. Pilate did something quite deliberate that would infuriate the Pharisees and make a bold statement. By naming Christ in three languages, he created an acrostic that spells out God's covenant name, **YHWH** (יהוה).



This explains the religious leaders' unusual concern over the precise wording. They were not merely objecting to the royal title; **they recognized that the inscription displayed God's sacred name above the crucified Messiah**.

Did you know? All languages west of Jerusalem write left to right. Languages east of Jerusalem write right to left.

Pilate is implying here, by the language, that not only is Jesus King of the Jews, but **He is also God**! We do not know about Pilate's faith, or whether he was simply so disgusted by the Jews that this was his backhanded way of retribution. Nonetheless, his responses are interesting. Scripture also shows that he does not seem surprised by the empty tomb when Jesus rose from the dead.

Lesson materials can be found at:
www.TrustingInGrace.com

Pilate's response is foreshadowed in Matthew 27, when the chief priests request a guard for Jesus' tomb. Pilate replies, "***Ye have a watch: go your way, <u>make it as sure as ye can</u>***" (Matt. 27:62–66). Pilate's encounters with Jesus show a striking progression: **he hears Christ's testimony**, **recognizes His innocence**, **publicly identifies Him as King**, and l**ater orders the tomb secured**. His final words concerning the tomb become almost prophetic in their irony: no amount of human security could prevent the Resurrection.

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."*

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."*



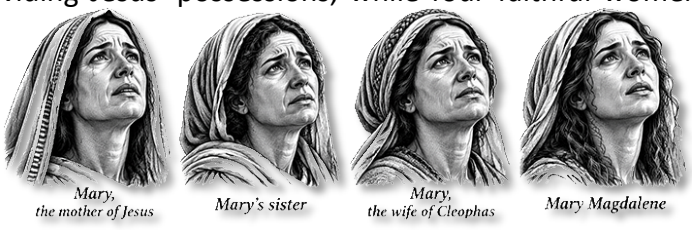
Roman soldiers commonly claimed the clothing of condemned prisoners as part of the spoils of execution. John tells us that Jesus' garments were divided into four portions, indicating that four soldiers were assigned to His crucifixion. They see only another condemned man, unaware that t**hey are participating in the fulfillment of Scripture** (Ps. 22:18; Isa. 53:12).

John specifically mentions that Jesus' coat was woven in one piece, without a seam. Because dividing it would destroy its value, the soldiers decide to preserve it intact and determine its owner by casting lots.

Psalm 22 deserves careful study for any Christian delving into the crucifixion accounts. The psalm describes suffering, public ridicule, physical torment, and the division of garments with details that correspond to Christ's execution.

In stark contrast, we see four soldiers dividing Jesus' possessions, while four faithful women remain near Him in His suffering:

- ✓ Mary, the mother of Jesus.
- ✓ Mary's sister.
- ✓ Mary, the wife of Cleophas.
- ✓ Mary Magdalene.



Mary, the wife of Cleophas, has an interesting connection. Cleophas is one of the disciples who encounters the risen Christ on the road to Emmaus. This creates an interesting connection between the crucifixion and resurrection narratives (Luke 24:13–35).

John 19:26-27] *"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."*

These words constitute the third of the seven sayings of Jesus from the Cross.

Even while enduring the agony of crucifixion, Jesus now addresses John directly, entrusting Mary to his care. John responds immediately, taking her into his household from that hour on. "***Behold thy mother!***" was not merely an emotional farewell but a deliberate transfer of family responsibility.

Why John Instead of His Brothers? Jesus had four named brothers—James, Joses, Simon, and Judas—yet He entrusted Mary's care to John. His brothers had not believed in Him during His earthly ministry, while John remained faithfully present at the Cross (Matt. 13:55–56; John 7:5; 19:26–27).

John 19:28-30] *"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."*

Jesus knew His mission was reaching its completion. **His declaration of thirst** fulfills another detail of the Old Testament prophetic record, where the suffering Messiah is offered vinegar to drink (Ps. 69:21). The crucifixion contains an astonishing concentration of fulfilled prophecy. There are **twenty-eight prophetic fulfillments** associated with just Christ's time upon the Cross (Ps. 22; Isa. 53; Gen. 22).

John records that a sponge soaked in vinegar was raised to Jesus' mouth using hyssop. At the first Passover, the Israelites used hyssop to apply the blood of the sacrificial lamb to their doorposts (Exod. 12:22–23; John 1:29; 1 Cor. 5:7).



Then comes Jesus' mighty declaration, in the Greek word "**tetelestai**", meaning "it has been completed" or "***Paid in full.***" Paul explains that the Cross removed the record of our offenses. Christ's finished work has dealt with the debt that stood against us (Col. 2:13–14).

Notice the implication: salvation does not depend upon our adding religious works, ceremonies, or personal merit to Christ's sacrifice. The payment has already been made for sins past, present, and future, and we receive eternal life through faith in the One who completed it (Eph. 2:8–9; Titus 3:5; Heb. 10:14).

John's wording emphasizes that Jesus willingly surrendered His life. Luke preserves His final words: "***Father, into thy hands I commend my spirit.***" Actually, there were seven cries from the Cross by Christ:

1. "*Father, forgive them*" — Luke 23:34.
2. "*To day shalt thou be with me in paradise*" — Luke 23:43.
3. "*Woman, behold thy son!*" — John 19:26–27.
4. "*My God, my God, why hast thou forsaken me?*" — Matt. 27:46.
5. "*I thirst*" — John 19:28.
6. "*It is finished*" — John 19:30.
7. "*Father, into thy hands I commend my spirit*" — Luke 23:46.



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 19:32-33] *"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."*

John makes an important chronological distinction: the approaching Sabbath was "***an high day.***" This identifies a particularly solemn Sabbath associated with the Passover festival, rather than simply describing an ordinary weekly Sabbath.

The soldiers carry out Pilate's authorization by breaking the legs of the two men crucified beside Jesus. This procedure, known historically as *crurifragium*, was intended to hasten death. A crucified prisoner ordinarily used his legs to help raise his body and relieve the strain on his chest. Breaking the legs removed that support, accelerating the physical collapse that accompanied crucifixion. Here, when the soldiers reach Jesus, they discover that **He has already died**. Consequently, **they do not break His legs.** Without realizing it, **they preserved the precise requirements established for the Passover Lamb centuries earlier**. (John 19:32–36).



John 19:34-36] *"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."*

Although the soldiers have determined that Jesus is already dead, one of them thrusts a spear into His side. John records that **blood and water** immediately flow from the wound. This detail establishes that Jesus' death was a genuine physical event. This draws attention to the distinction between blood and water, associating them with two essential aspects of salvation:

- **Blood: Justification** — our guilt and penalty for sin are dealt with through Christ.
- **Water: Sanctification** — the cleansing and transforming work of God in the believer.

The blood speaks of the completed sacrifice that makes us righteous before God; the water points to the continuing work of cleansing and spiritual renewal. Both proceed from the crucified Savior (Rom. 5:9; Eph. 5:25–26; Heb. 9:14; 1 John 1:7).

Here at Calvary, Jesus fulfills the greater reality: **His blood provides deliverance from divine judgment, and His unbroken bones identify Him with the sacrificial pattern**.

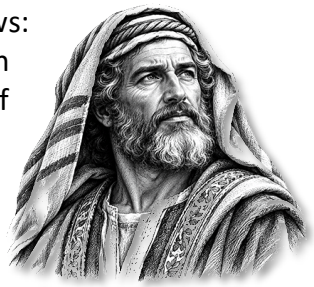
John personally testifies in the narrative to emphasize that he personally witnessed these events. His testimony is deliberate, truthful, and recorded for a specific purpose: "***that ye might believe.***"



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

John then directs us to one of the most remarkable Messianic prophecies in the Old Testament. Zechariah foretold that Israel would one day look upon the One whom they had pierced and mourn for Him. **The piercing occurred at Calvary**, but Israel's national **mourning belongs to the Second Coming**. Here, the Cross and Christ's return are joined in a single prophetic declaration (Zech. 12:10; Rev. 1:7).

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."*


Joseph of Arimathaea

After Jesus' death, an unexpected disciple emerges from the shadows: Joseph of Arimathea, a wealthy and influential member of the Jewish council. Until now, Joseph has concealed his allegiance to Christ out of fear of the religious authorities, but the crucifixion moves him to act publicly. He approaches Pontius Pilate and requests permission to take possession of Jesus' body, setting the stage for the fulfillment of another remarkable Messianic prophecy (Isa. 53:9; Matt. 27:57–60; Mark 15:43; John 19:38).

Ordinary citizens could not simply walk into the governor's presence and request the body of someone executed for a capital offense. Joseph's access showed his exceptional wealth and influence in Judean society. The Greek wording translated as "secretly" in the KJV is unusual. The underlying expression should be understood as "**secreted,**" describing Joseph as a disciple who was concealed or in hiding, rather than merely someone who privately believed but was afraid to show it.

The Rich Man and Isaiah's Prophecy: Isaiah had foretold that the suffering Servant would be associated with the wicked in His death, yet with the rich in His burial. Joseph's involvement provides the means through which that prophecy is fulfilled (Isa. 53:9).

John 19:39-40] *"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. 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."*

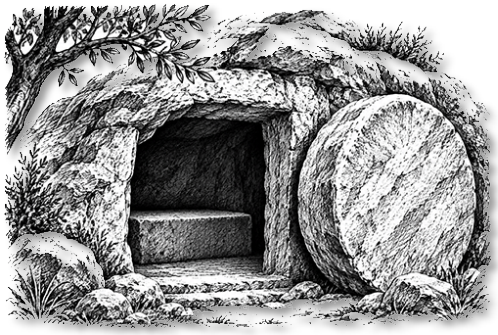
As Joseph of Arimathaea prepares Jesus' body for burial, another familiar figure emerges: Nicodemus, the Pharisee who first approached Jesus under cover of darkness in John Chapter 3. Now these two influential Jewish leaders openly identify themselves with the crucified Messiah, providing an honorable burial for the One their religious establishment condemned. Nicodemus brings an extraordinary quantity of burial spices, transforming what might have been a criminal's burial into one befitting royalty.

Notice Nicodemus' progression: He begins by questioning Jesus privately → subsequently speaks in His defense → and finally identifies himself with Him through an act of costly devotion.

Joseph and Nicodemus take Jesus' body and wrap it in linen with the aromatic spices. Unlike Egyptian mummification, Jewish burial practices generally involved washing, wrapping, and placing the body in a tomb rather than attempting permanent preservation.

The linen and spices show reverence for the dead, while the substantial quantity Nicodemus provides reflects exceptional honor. John specifically identifies their actions as consistent with Jewish burial customs.

John 19:41-42] *"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. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."*



John concludes Chapter 19 with Jesus being placed in a new, unused tomb located in a garden near Golgotha. Joseph of Arimathaea and Nicodemus must complete the burial quickly because the approaching high Sabbath prohibits further preparations. Matthew identifies this as Joseph's own tomb, hewn out of rock, while Mark records that a stone was rolled across its entrance (Matt. 27:59–60; Mark 15:46).

A New Tomb, Never Used: There are several important details concerning the burial place:

- **New:** No previous burial had taken place within it.
- **Hewn from rock:** The burial chamber was cut into solid stone.
- **Nearby:** The tomb stood close to the execution site.

The unused tomb also provided a distinct burial place for Jesus. It represented a ceremonially clean burial place free from confusion with another person's remains. This becomes especially important when the tomb is discovered empty. (Matt. 27:60; Luke 23:53; John 20:1–8)

A Summary of Events — The Crucifixion

1. Jesus arrives at Golgotha (Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17).
2. Jesus refuses the wine, vinegar, and myrrh offered to Him (Matt. 27:34; Mark 15:23).
3. Jesus is nailed to the Cross between two thieves (Matt. 27:35–38; Mark 15:24–28; Luke 23:33–38; John 19:18).
4. First cry: "*Father forgive them for they know not what they do*" (Luke 23:34).
5. His garments are divided among the soldiers (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23).
6. The Jewish crowd and religious leaders mock Jesus (Matt. 27:39–43; Mark 15:29–32; Luke 23:35–37).
7. Jesus converses with the two thieves (Luke 23:39–43).
8. Second cry: "*You will be with me in paradise*" (Luke 23:43).
9. Third cry: "*Woman, behold your son,*" and "*Behold thy mother*" (John 19:26–27).
10. Darkness covers the land from noon until 3 p.m. (Matt. 27:45; Mark 15:33; Luke 23:44).
11. Fourth cry: "*My God, My God, Why hast thou forsaken me!*" (Matt. 27:46–47; Mark 15:34–36).
12. Fifth cry: "*I thirst*" (John 19:28).
13. Jesus drinks the wine vinegar (Matt. 27:48; Mark 15:36; John 19:29).
14. Sixth cry: "*It is finished!*" — Tetelestai, "***Paid in full***" (John 19:30).
15. Seventh cry: "*Father, into thy hands I commend my spirit*" (Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30).
16. The Temple curtain is torn in two (Matt. 27:51; Mark 15:38; Luke 23:45).
17. The Roman soldiers declare: "*Surely He was the Son of God*" (Matt. 27:54; Mark 15:39).

#	Seven Cries from the Cross	Scripture
1	"*Father, forgive them; for they know not what they do.*"	Luke 23:34
2	"*To day shalt thou be with me in paradise.*"	Luke 23:43
3	"*Woman, behold thy son!*" / "*Behold thy mother!*"	John 19:26–27
4	"*My God, my God, why hast thou forsaken me?*"	Matt. 27:46; Ps. 22:1
5	"*I thirst.*"	John 19:28; Ps. 69:21
6	"*It is finished.*" — Tetelestai, "***Paid in full.***"	John 19:30
7	"***Father, into thy hands I commend my spirit.***"	Luke 23:46

Old Testament Prophecies Quoted in the Gospels

1. The Messiah would make a triumphal entry into Jerusalem (Zech. 9:9; Ps. 118:26).
2. He would be betrayed by a friend for thirty pieces of silver (Zech. 11:1–13; Ps. 41:9).
3. He would be like a smitten shepherd (Zech. 13:7).
4. He would be given vinegar and gall (Ps. 69:21).
5. They would cast lots for His garments (Ps. 22:18).
6. His side would be pierced (Zech. 12:10; Ps. 22:16).
7. Not one of His bones would be broken (Exod. 12:46; Num. 9:12; Ps. 34:20).
8. He would die among malefactors (Isa. 53:9, 12).
9. His dying words were foretold (Ps. 22:1; 31:5).
10. He would be buried by a rich man (Isa. 53:9).
11. He would rise from the dead on the third day (Gen. 22:4; Ps. 16:10–11).
12. His resurrection would be followed by the destruction of Jerusalem (Dan. 9:26; 11:31; 12:1, 11).

Next Lesson: Read John Chapter 20, which covers the Resurrection. Also read Luke 24:13-39, covering the Road to Emmaus.

JOHN CHAPTER NINETEEN

G N W S I R T W I A D K E E R G
W E W E A V R E S N D L Y W E D
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MIDST
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PLATTED
POWER
PRIESTS
PURPLE
RELEASE
ROBE
SOUGHT
THORNS
WATER
WEARING
WRITTEN