

John Chapter Nineteen

Read **John 19:1-7** – Christ Scourged & Beaten

v.1 “THEN PILATE THEREFORE TOOK JESUS, AND SCOURGED *him*.”

So begins the account concerning the affliction of our Savior before he was forced to carry his cross to the place of execution. This is just as Jesus had prophesied to his disciples at an earlier time:

Matthew 20:19 “AND SHALL DELIVER HIM TO THE GENTILES TO MOCK, AND TO SCOURGE, AND TO CRUCIFY HIM: AND THE THIRD DAY HE SHALL RISE AGAIN.”

So what is scourging, what did it consist of and how serious was it? A scourge was a whip with multiple tails. Those used by the Romans were normally made of leather. A similar whip, the cat-o-nine tails used by various navies of the world, was made of heavy rope. The Romans added to the effect of the thongs of the whip by imbedding pieces of iron or sheep bone causing the whip to cut and tear the flesh. The prisoner's hands were tied to a post, the backside exposed from neck down and then the scourge applied by a soldier or slave. The result would be numerous bleeding lacerations, frequently literal ribbons of flesh cut loose and hanging down. Sometimes people died under the scourge without ever being executed. We're not told of the details of Jesus scourging but the Apostle Peter reminds us that Christ:

“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.” **1 Peter 2:24**

v.2 “AND THE SOLDIERS PLATTED A CROWN OF THORNS, AND PUT IT ON HIS HEAD, AND THEY PUT ON HIM A PURPLE ROBE,”

The crown was not as a part of his punishment, but rather done to ridicule Jesus because he claimed to be a king. This was also the purpose of the purple robe, a color reserved for kings, nobles and high officials; mainly because of the cost of the dye used to manufacture purple cloth.

v.3 “THEY CAME UP TO HIM, SAYING, "HAIL, KING OF THE JEWS!" AND STRUCK HIM WITH THEIR HANDS.”

This was another form of ridicule. Matthew records that they placed a reed in his hand to symbolize the scepter of a king. So they struck him showing all who would see that the one who claimed to be a king couldn't even defend himself from the blows of a common soldier

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v.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.”

It would seem that Pilate is having pangs of conscience. He has already declared Jesus innocent of any crime. Even a pagan governor has some sense of justice. His wife warned him of her dream about Jesus so he tried to get the Jews to let him release Jesus:

John 18:38 “PILATE SAITH UNTO HIM, WHAT IS TRUTH? AND WHEN HE HAD SAID THIS, HE WENT OUT AGAIN UNTO THE JEWS, AND SAITH UNTO THEM, I FIND IN HIM NO FAULT *at all.*”

So at this time he tries again to get Jesus released.

v.5 “THEN CAME JESUS FORTH, WEARING THE CROWN OF THORNS, AND THE PURPLE ROBE. AND *Pilate* SAITH UNTO THEM, BEHOLD THE MAN!”

“BEHOLD THE MAN!”; look at him. He is no danger to anyone. He won't even defend himself. He's in pitiful condition. Pilate is implying “hasn't he suffered enough?” But that isn't what the Jews want and that would not exercise the plan that God has prepared for 4,000 years. The die is cast and the purpose is for the Son of God to be sacrificed for the sins of mankind. There is no turning back.

v.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.”

Instead of finding some sense of conscience, some compassion for this man in the crowd, Pilate finds that they are all the more adamant. They like a pack of wolves with the smell of blood in their nostrils. They will stop at nothing to rid themselves of this one whom claims to be the Messiah that was promised. In his frustration Pilate tells them to take him and crucify him themselves but, of course, under Roman rule they do not have that right. Their response:

v.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 reply that Jesus had broken the Mosaic Covenant in a fashion to be worthy to die. What are they talking about? We do back to an earlier study:

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John 5:18 “THEREFORE THE JEWS SOUGHT THE MORE TO KILL HIM, BECAUSE HE NOT ONLY HAD BROKEN THE SABBATH, BUT SAID ALSO THAT GOD WAS HIS FATHER, MAKING HIMSELF EQUAL WITH GOD.”

Jesus claimed to be the Son of God, the Jews called that blasphemy and blasphemy was punishable by death.

Leviticus 24:16 “AND HE THAT BLASPHEMETH THE NAME OF THE **LORD**, HE SHALL SURELY BE PUT TO DEATH, *and* ALL THE CONGREGATION SHALL CERTAINLY STONE HIM: AS WELL THE STRANGER, AS HE THAT IS BORN IN THE LAND, WHEN HE BLASPHEMETH THE NAME *of the LORD*, SHALL BE PUT TO DEATH.”

They did not have that authority, the authority to put Jesus to death, and Pilate, being the governor was the only man who did.

Read **John 19:8-16** – Pilate Delivers Jesus for Crucifixion

v.8. “WHEN PILATE THEREFORE HEARD THAT SAYING, HE WAS THE MORE AFRAID;”

What about what these Jews have said made Pilate even more afraid? They have changed the charges. Up until now Jesus has been charged with claiming to be King of the Jews, someone who would lead an insurrection, someone that Rome would want to get rid of before he caused trouble. That charge didn't hold up, so now he's charged with a violation of the Mosaic Covenant, something that the Romans wanted no part of enforcing. So now, knowing that Jesus is innocent of the first charge, perhaps wondering if Jesus was indeed the Son of God, even a pagan could honor a god, even a god that he hadn't heard about (**Acts 17**). To add to that concern he has the warning of his wife:

Matthew 27:19 “WHEN HE WAS SET DOWN ON THE JUDGMENT SEAT, HIS WIFE SENT UNTO HIM, SAYING, HAVE THOU NOTHING TO DO WITH THAT JUST MAN: FOR I HAVE SUFFERED MANY THINGS THIS DAY IN A DREAM BECAUSE OF HIM.”

He has reason to fear.

v.9 “AND WENT AGAIN INTO THE JUDGMENT HALL, AND SAITH UNTO JESUS, WHENCE ART THOU? BUT JESUS GAVE HIM NO ANSWER.”

So now he turns to Jesus himself and asks: who are you? But Jesus made no reply, why should he? He has nothing to answer for, or confirm or deny.

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v.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?”

Jesus won't answer him so Pilate gives him what seems to be half threat and half promise. The threat is that Jesus is totally under his control and he can do with him whatever he might choose. At the same time Pilate has the power to release him in spite of what the Jews want. Jesus refuses to defend himself. He is indeed as Isaiah described:

Isaiah 53:7 “HE WAS OPPRESSED, AND HE WAS AFFLICTED, YET HE OPENED NOT HIS MOUTH: HE IS BROUGHT AS A LAMB TO THE SLAUGHTER, AND AS A SHEEP BEFORE HER SHEARERS IS DUMB, SO HE OPENETH NOT HIS MOUTH.”

v.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.”

Jesus is completely composed, perhaps, at this point, even at ease because he knows that God is looking after him. He reminds Pilate of two things. First of all, that Pilate's power and authority is given him through the providence of God. Just as the Apostle Paul writes to the church at Rome:

Romans 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.”

And secondly that those who were clamoring for his death bore the greater sin.

v.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.”

Pilate tries again to release Jesus but the Jews would not budge from their condemnation of him to death. Now they threaten Pilate with political consequences if they let Jesus go, they charge him with being no friend of Caesar, and Pilate knows that if that charge gets back to his Roman masters, he's history. Now they too change their story again emphasizing that since Jesus claimed to be a king he was an enemy of Caesar. So Pilate asks Jesus:

Luke 23:3 “AND PILATE ASKED HIM, SAYING, ART THOU THE KING OF THE JEWS? AND HE ANSWERED HIM AND SAID, THOU SAYEST IT.”

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So with this admission, Pilate now has the salve for his conscience, a reason to carry out the punishment that the Jews want. Now he's removing one who claims to be King of the Jews, a rival to Caesar.

v.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."

So Pilate prepares to pass judgment on Jesus. He sits down at his usual place of judgment, what we might call his courtroom today. John gives us two names to describe it. The Pavement refers to a particular pavement mosaic frequently used to decorate palaces, seats of government, and other places where cost is of little or no concern in construction. The word translated is from a Greek word that I can't pronounce. The second word is Gabbatha, which is actually an Aramaic word, a common language among the Jews and their neighbors in that region. It means an "elevated place" and could refer to a raised platform upon which Pilate and other governors sat to rule over Judea or it could be used here to refer to a "high court", in reality the highest Roman court in Jerusalem.

v.14 "AND IT WAS THE PREPARATION OF THE PASSOVER, AND ABOUT THE SIXTH HOUR: AND HE SAITH UNTO THE JEWS, BEHOLD YOUR KING!"

First of all we find that this is the day of preparation for the Passover. Since the Passover was a feast that lasted for seven or eight days and we know that it had already begun, this preparation was probably for the Passover meal.

Some would like to find a contradiction here between John and Mark. Mark writes:

Mark 15:25 "AND IT WAS THE THIRD HOUR, AND THEY CRUCIFIED HIM."

And John writes that it was "ABOUT THE SIXTH HOUR". But there is no contradiction. The third hour corresponds to 9 a.m. on our clocks and the sixth hour corresponds to 12 noon and there is a three hour difference the way we tell time. But since the Jews divided the day into four major sections frequently the third hour was used to indicate the entire three hour span between 9 a.m. and 12 noon. Therefore Mark can write that it was the third hour and be indicating the span of time after nine a.m. and before noon. John can write that it was "ABOUT THE SIXTH HOUR" and both be talking about the same time.

Pilate seemingly now taunts the Jews a little declaring to them to behold their king.

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v.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.”

Pilate’s words just seem to incite the crowd to greater heights of blood lust. They have one focus and that is to send Jesus to his death. This verse also reminds us of just how far men will go to achieve some purpose, good or bad. The Jews hated Roman rule. They should have been eager to take advantage of opportunity to throw off that yoke of bondage. But here when, in the minds of men, they might have an opportunity they declare their allegiance to Caesar. Of course, we know the rest of the story. This is all happening because of the providence of God and God is in charge then, now and always.

v.16 “THEN DELIVERED HE HIM THEREFORE UNTO THEM TO BE CRUCIFIED. AND THEY TOOK JESUS, AND LED HIM AWAY.”

Pilate makes his judgment. He turns Jesus over to the servants of the high priest and the Roman contingent that they apparently were provided. We remember that when they took Jesus from the garden the Roman commander was the equivalent of an army colonel, a battalion commander today. As we noted earlier the Jews had no authority to execute anyone, they had to depend upon their Roman rulers.

Read **John 19:17-27** – Jesus Crucifixion

v.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 says the Jesus carried his own cross, Luke:

“AND AS THEY LED HIM AWAY, THEY LAID HOLD UPON ONE SIMON, A CYRENIAN, COMING OUT OF THE COUNTRY, AND ON HIM THEY LAID THE CROSS, THAT HE MIGHT BEAR IT AFTER JESUS.” **Luke 23:26 (also Matthew 27:32, Mark 15:21)**

The common practice was for the accused to carry his own cross to the place of execution. Men’s descriptions of this event show Jesus starting out to bear his own cross as John writes, then falling under its weight and a passerby being conscripted to carry it for him. That explanation is logical and quite likely what actually happened.

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There are many theories about where this place was located. Some call it a hill but the scripture does not, it simply calls it a place, a location; one that obviously was used for executions. The scripture tells us that the name is Hebrew, Calvary is the English version of the Latin word that means the same thing. What mankind calls the “traditional” location was actually a spot picked by Helena the mother of Constantine I in 325 A.D. Then in 333 A.D. her son, Constantine I, built the “Church of the Holy Sepulchre” around and over the entire site that his mother chose. As we look at this map of the current city, one argument against this location for the crucifixion is that it is within the walls of the old city of Jerusalem. I didn’t find a specific prohibition in the Mosaic Law but as I studied I seemed to remember that under that Covenant executions took place outside the camp and subsequently outside the city. The Hebrew writer confirms this:

Hebrews 13:12 “WHEREFORE JESUS ALSO, THAT HE MIGHT SANCTIFY THE PEOPLE WITH HIS OWN BLOOD, SUFFERED WITHOUT THE GATE.”

v.18 “WHERE THEY CRUCIFIED HIM, AND TWO OTHERS WITH HIM, ON EITHER SIDE ONE, AND JESUS IN THE MIDST.”

John only tells us that he was crucified between two others without indicating who they were. Matthew and Mark call them robbers and Luke uses the term malefactors, which can mean most anyone who breaks the law of the land. Webster defines malefactor as one who breaks the law, especially a felon, or one who commits a felony.

One commentator speculates that they were two of Barabbas’ men but that is just speculation.

This was also a fulfillment of prophecy. We see in:

Isaiah 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.”

v.19 “AND PILATE WROTE A TITLE, AND PUT *it* ON THE CROSS. AND THE WRITING WAS **JESUS OF NAZARETH THE KING OF THE JEWS.**”

It was common practice to put something over the head of the one being crucified to tell people what crime he had committed. This was probably done for several reasons but the most important was to let people know that crime would be punished and punished severely. That Jesus is a king and has a kingdom is fact, but it is not of this world:

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John 18:36 “JESUS ANSWERED, MY KINGDOM IS NOT OF THIS WORLD: IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS FIGHT, THAT I SHOULD NOT BE DELIVERED TO THE JEWS: BUT NOW IS MY KINGDOM NOT FROM HENCE.”

v.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.”

Again we see that the place of crucifixion was not in the city but rather “NIGH TO THE CITY”. It was also a place that a lot of people traveled past. Since the Passover was one of the feasts where it was mandatory for the Jewish people were to gather in Jerusalem and in the city during the time immediately before the Passover and until Pentecost there were probably a million, or more, Jews in Jerusalem just there for the feast. The sign was written in three languages so that anyone visiting the site could be able to read the crime for which this man was being punished.

v.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.”

The Jews don't like Pilate's sign. They want it to say that he said or claimed to be King of the Jews, not that he was the king of Jews. David Lipscomb, one of our commentators, thought that Pilate was using this to taunt the Jewish leaders.

v.22 “PILATE ANSWERED, WHAT I HAVE WRITTEN I HAVE WRITTEN.”

Pilate refuses; so for all time the truth of the words of Jesus, that he was and is a king, are preserved and the apostasy of the Jews is made even more obvious.

v.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.”

Jesus clothes are divided in to four parts, one part of each of the four soldiers. Do we know why there were four? Secular records of Roman crucifixion tell us that the procession to the crucifixion was lead by four Roman soldiers on horses. They served as a means of clearing the way through any crowds or traffic encountered. They were those who actually nailed the prisoner to his cross and then stood guard until the person being crucified died.

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v.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 most valuable item in that meager inventory was his coat because it was made of a single piece of fabric. To cut it into four parts would not only destroy the garment but would also destroy its value.

John also testifies that this is the fulfillment of a prophecy, but it is not from any of the major or minor prophets. It is from a psalm of David written as a cry of anguish for his troubles and praise to God for his benevolence.

Psalms 22:18 “THEY PART MY GARMENTS AMONG THEM, AND CAST LOTS UPON MY VESTURE.”

v.25 “NOW THERE STOOD BY THE CROSS OF JESUS HIS MOTHER, AND HIS MOTHER’S SISTER, MARY THE WIFE OF CLEOPHAS, AND MARY MAGDALENE.

We have four women named at being at the foot of the cross. First is Jesus’ mother Mary, his mother’s sister, whom we know is Salome, mother of James and John. The third woman is one that I’ve not seen identified as the wife of Cleophas in other scriptures, but Mark tells us in his gospel record that she is the mother of James the Less and Joses. We all know who Mary Magdalene is, the one out of whom Jesus cast seven devils.

v.26 “WHEN JESUS THEREFORE SAW HIS MOTHER, AND THE DISCIPLE STANDING BY, WHOM HE LOVED, HE SAITH UNTO HIS MOTHER, WOMAN, BEHOLD THY SON!”

Jesus now sees his mother and the apostle whom he loved, the apostle John standing by. We see from the prior verse that John is, in fact, the nephew of Jesus mother Mary. So he gets his Mother’s attention and as one of his last acts before he dies makes provision for her welfare.

v.27 “THEN SAITH HE TO THE DISCIPLE, BEHOLD THY MOTHER! AND FROM THAT HOUR THAT DISCIPLE TOOK HER UNTO HIS OWN *home*.”

Then Jesus turns to John and tells him to take his mother and take care of her as though she was his own. The scripture then tells us that from “THAT HOUR” John took her into his own home.

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Read **John 19:28-31** – Jesus Death

v.28 “AFTER THIS, JESUS KNOWING THAT ALL THINGS WERE NOW ACCOMPLISHED, THAT THE SCRIPTURE MIGHT BE FULFILLED, SAITH, I THIRST.”

Now Jesus is content that all that is needful has been accomplished. One last request is required as a fulfillment of prophecy. Secular history tells us that in addition to the wounds suffered by the one crucified, that thirst is one their most pressing problems. Jesus called for something to drink, as David has prophesied:

Psalms 69:21 “THEY GAVE ME ALSO GALL FOR MY MEAT; AND IN MY THIRST THEY GAVE ME VINEGAR TO DRINK.”

v.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.”

Why was there a vessel full of vinegar nearby? The most logical explanation that I could find is this. Frequently the one crucified would last for hours and even days before he died. The Roman soldiers would be required to guard at the cross until the person died to prevent someone from taking them down. Sour wine, or vinegar and water, was the common drink of the Roman soldiers and so there could easily have been a vessel there containing this mixture for their needs. Jesus was too high up to reach from the ground with the hand so a sponge was soaked in this liquid, put on a hyssop stalk and put to his mouth. The hyssop plant grew to a common height of 18 to 24 inches and is of the same plant family as mint.

v.30 “WHEN JESUS THEREFORE HAD RECEIVED THE VINEGAR, HE SAID, IT IS FINISHED: AND HE BOWED HIS HEAD, AND GAVE UP THE GHOST.”

So all things are now finished and it almost seems that Jesus wills himself to die.

Read **John 19:31-42** – Jesus Burial

v.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.”

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John tells us that this is not only a day of preparation for the Sabbath but since this Sabbath was also the Sabbath of the Passover it was considered a High Sabbath, more important than others. The Jews did not want these bodies to be hanging there with the possibility of one of them dying before the next day's light. That would defile this most important day in the Jewish religion. It was also a violation of Mosaic Law:

Deuteronomy 21:22-23 "AND IF A MAN HAVE COMMITTED A SIN WORTHY OF DEATH, AND HE BE TO BE PUT TO DEATH, AND THOU HANG HIM ON A TREE: HIS BODY SHALL NOT REMAIN ALL NIGHT UPON THE TREE, BUT THOU SHALT IN ANY WISE BURY HIM THAT DAY; (FOR HE THAT IS HANGED *is* ACCURSED OF GOD;) THAT THY LAND BE NOT DEFILED, WHICH THE LORD THY GOD GIVETH THEE *for* AN INHERITANCE."

So in order not to violate the Mosaic Law, they would hasten the death of one crucified so that they did not die during the night. They did this by breaking their legs using something made like a sledge hammer; the shock of which usually brought death almost immediately.

v.32 "THEN CAME THE SOLDIERS, AND BRAKE THE LEGS OF THE FIRST, AND OF THE OTHER WHICH WAS CRUCIFIED WITH HIM."

So, with the approval of their superiors and doing their duty as assigned the soldiers came and broke the legs of the two that were crucified with Jesus.

v.33 "BUT WHEN THEY CAME TO JESUS, AND SAW THAT HE WAS DEAD ALREADY, THEY BRAKE NOT HIS LEGS:"

When they came to Jesus he was dead already so it wasn't necessary for them to break his legs. We will see why in verse 36.

v.34 "BUT ONE OF THE SOLDIERS WITH A SPEAR PIERCED HIS SIDE, AND FORTHWITH CAME THERE OUT BLOOD AND WATER."

So one of the soldiers simply took his spear and pierced the side of Jesus instead, just to make sure that He was truly dead. The blood and water that resulted would be the natural result of piercing a ventricle of the heart and the membrane that surrounds it.

v.35 "AND HE THAT SAW *it* BARE RECORD, AND HIS RECORD IS TRUE: AND HE KNOWETH THAT HE SAITH TRUE, THAT YE MIGHT BELIEVE."

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“AND HE THAT SAW” it, John is testifying about Jesus crucifixion as an eye-witness. There is to be no doubt that Jesus died. The fact of his death, burial and resurrection is validated to us without room for doubt or descent.

v.36 “FOR THESE THINGS WERE DONE, THAT THE SCRIPTURE SHOULD BE FULFILLED, A BONE OF HIM SHALL NOT BE BROKEN.”

Again we see things occur that fulfill the prophecies concerning Jesus, providing even further proof that this is all God’s doing and the only way that God could provide for the redemption of mankind from their sin.

Relative to the fact that Jesus bones could not be broken we see that the bones of the sacrificial lamb could not be broken:

Exodus 12:46 “IN ONE HOUSE SHALL IT BE EATEN; THOU SHALT NOT CARRY FORTH OUGHT OF THE FLESH ABROAD OUT OF THE HOUSE; NEITHER SHALL YE BREAK A BONE THEREOF.”

A prohibition important enough to be repeated a little later:

Numbers 9:12 “THEY SHALL LEAVE NONE OF IT UNTO THE MORNING, NOR BREAK ANY BONE OF IT: ACCORDING TO ALL THE ORDINANCES OF THE PASSOVER THEY SHALL KEEP IT.”

With Jesus being the ultimate sacrificial lamb none of his bones could be broken.

v.37 “AND AGAIN ANOTHER SCRIPTURE SAITH, THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

John tells us that the piercing of Jesus’ side was also a fulfillment of prophecy, more confirmation of the facts and validity of the Word of God.

Zechariah 12:10 “AND I WILL POUR UPON THE HOUSE OF DAVID, AND UPON THE INHABITANTS OF JERUSALEM, THE SPIRIT OF GRACE AND OF SUPPLICATIONS: AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, AND THEY SHALL MOURN FOR HIM, AS ONE MOURNETH FOR *his* ONLY *son*, AND SHALL BE IN BITTERNESS FOR HIM, AS ONE THAT IS IN BITTERNESS FOR *his* FIRSTBORN.”

v.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.”

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We saw early in our study of this book that anyone who was openly associated with Jesus was subject to discipline by the Jewish rulers. As was the parents of the man Jesus healed who was born blind:

John 9:22 “THESE *words* SPAKE HIS PARENTS, BECAUSE THEY FEARED THE JEWS: FOR THE JEWS HAD AGREED ALREADY, THAT IF ANY MAN DID CONFESS THAT HE WAS CHRIST, HE SHOULD BE PUT OUT OF THE SYNAGOGUE.

So Joseph of Arimathea also came to Pilate secretly so that the Jews would not know what he was doing. If the Sanhedrin suspected that he was a disciple of Christ he would be punished the same way.

v.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*.”

Nicodemus, who also had come to Jesus by night (**John 3**) comes and brings the material to prepare Jesus body for burial. David Lipscomb calls it “embalming material” but there is nothing in scripture that would indicate that Jesus’ body was embalmed. In fact, the next verse would indicate that it wasn’t used to embalm but rather to coat the body prior to being wrapped for burial.

v.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.”

So Jesus’ body was prepared in the same manner as that of Lazarus, wrapped in linen and as was Ananias:

Act 5:6 “AND THE YOUNG MEN AROSE, WOUND HIM UP, AND CARRIED HIM OUT, AND BURIED HIM.”

v.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.”

Other records tell us that Jesus was laid in the tomb that Joseph of Arimathea had prepared for himself. This was more than just a grave but was in fact a vault hewn out of the stone of the hillside. Typically they were big enough to accommodate the entire family for several generations. This also is a fulfillment of prophecy that he would be with the rich in his death:

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Isaiah 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."

v.42 "THERE LAID THEY JESUS THEREFORE BECAUSE OF THE JEWS' PREPARATION DAY; FOR THE SEPULCHRE WAS NIGH AT HAND."

This particular sepulchre was nearby and they could properly, even if temporarily place Jesus' body there until after the Sabbath when the women would come and more properly prepare it for burial.