

John 19:1

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Outline:

1-16 Second Trial by Pilate

1. Jesus scourged and mocked (1-3)
2. Pilate declared Jesus innocent (4-7)
3. Pilate interrogated Jesus again (8-11)
4. Pilate obeyed Jews to crucify Jesus (12-16)

17-30 Crucifixion of Jesus

1. Led to Golgotha with thieves (17-18)
2. Pilate's inscription on cross (19-22)
3. Soldiers distribute His clothes (23-24)
4. He assigned His mother to John (25-27)
5. He received vinegar and died (28-30).

31-42 Death and Burial of Jesus

1. A soldier pierced His side (31-37)
2. Joseph and Nicodemus bury Jesus (38-42)

Preparatory Reading: Matthew 26-27; Mark 14-15; Luke 22-23; Isaiah 50; Isaiah 53; Psalm 22.

Related Links:

2. [The Glory of the Cross](#) (includes many more related links at the end).
3. [The Good Confession of Jesus Christ](#) (before Pilate from I Timothy 6:13).
4. [Isaiah 50 – Prophecy of Jesus](#) (expositional sermon outline).
5. [Isaiah 53 – Prophecy of Jesus](#) (expositional sermon outline).
6. [Psalm 22 – Prophecy of Jesus](#) (expositional sermon outline)
7. [Harmony of the Gospels](#) (a very simple one by the Blue Letter Bible program).
8. Sample timeline may be found at the very bottom of this outline to see progress and timing of events.

Introduction:

- A. John had a purpose – for you to believe Jesus is the Christ the Son of God for assurance of salvation.
 1. What he did or did not include was subordinate to his loving design by God's plan (Jn 20:30-31).
 2. You can know you have eternal life by believing on Jesus Christ and obeying Him (I John 5:1,13).
 3. You can learn enough for gospel conversion by John without Matthew, Mark, or Luke's accounts.

4. The other Gospels have purposes and themes different from John's, some of which are identified.
 5. We want to build from faith in Jesus Christ to love, obedience, promoting, defending, and worship.
 6. We want to be sold-out *altogether* like Paul rather than *almost* persuaded compromise of Agrippa.
 7. We want to count all things loss for the excellency of knowing Jesus and His death (Phil 3:8-11).
- B. Do you love Jesus Christ enough and/or care for His glory to make up for His abuse by His enemies?
1. The Jews despised, ignored, and slandered Jesus; the Romans mocked, ridiculed, and tortured Him.
 2. Herod and his men of war *set our Jesus at nought* – despised, mocked, and scorned Him as nothing.
 3. This should bother you a great deal that a mere tetrarch and second-rate soldiers abused your Lord.
 4. Jesus knew about it His whole life, for it was written (Mark 9:12; Ps 22:6-7; 69:12; Isaiah 53:3-5).
 5. The apostles made up for it by throwing this cruel treatment in the face of the Jews (Acts 4:10-12).
 6. Jesus foretold He would destroy the men that set Him at nought (Matt 21:40-42; Luke 19:43-44).
 7. Jesus foretold of a nation making up for it by giving Him the expected kingdom fruit (Matt 21:43).
 8. We Gentiles fulfill our Lord's prophecy, so let us make up for Jews and Romans (Rom 15:8-12).
 9. *Let us make up for it ...* by learning of Him, loving Him, praising Him, defending Him, etc, etc.
- C. Why did God plan and determine this for His Son? Why did Jesus submit to such evil abuse and death?
1. There is in this drama of the created universe the greatest double-reversal of fortune (Phil 2:5-11).
 2. God was pleased to bruise His Son and deliver Him up to monsters for you (Is 53:10; Rom 8:32).
 3. Let one verse summarize four kinds of torture for Him caused by four of your problems (Is 53:5).
 4. What do you owe Him for what He did (II Cor 5:13-15; Rom 12:1-2; I Cor 6:19-20; Tit 2:11-14)?
 5. There is much more to it than faith – there is love due (I Cor 16:22) – there is sacrifice (Rev 12:11).
 6. Let us gladly publish what great things Jesus has done for us – for all men to marvel (Mark 5:20).
- D. By summarizing, recapitulating, perspective, or theme, Gospel accounts seem to vary in event order.
1. To try to nail down every individual event in its proper order is unnecessary and beyond this study.
 2. We want to see the picture painted by each writer, and we want to emphasize Jesus Christ Himself.
 3. Too much focus on details or timeline could distract us from the writer's record and/or from Jesus.
 4. We want to see Jesus, like the Greeks in John 12:20-21, and details can be distracting like apostles.
 5. **We do care about details that matter.**
- E. Sample timeline may be found at the very bottom of this outline to see progress and timing of events.

Second Trial by Pilate – Jesus Scourged and Mocked – Verses 1-3

1 Then Pilate therefore took Jesus, and scourged him.

Then Pilate therefore took Jesus.

- A. We place our Lord's trial before Herod as occurring between John chapters 18 and 19.
1. Pilate sent Jesus to Herod after initial conclusion of innocence (Luke 23:4; Jn 18:38).

2. The scourging here was after Herod returned Jesus to Pilate (Luke 23:16; John 19:1).
 3. This is Herod Antipas, a son of Herod the Great, who had put John Baptist to death.
 4. The Herod that killed James was Herod Agrippa I and Paul's Herod was Agrippa II.
 5. Pilate sent Jesus to Herod when he heard that Jesus was from Galilee (Luke 23:6-7).
 6. Herod's tetrarchy covered the area of Galilee where Jesus spent most of His ministry.
 7. Pilate may have thought he could himself avoid this travesty of justice by Herod.
 8. But scripture must be fulfilled – a plurality of rulers (Psalm 2:1-6 cp Acts 4:25-28).
 9. Herod had wanted to see Jesus due to knowledge of His many miracles (Luke 23:8).
 10. Isn't it wonderful that Herod was exceeding glad to see Jesus? Not, it is not at all.
 11. Fascination with miracles indicates a lack of consciousness of the power of God.
 12. Moses told Israel to disregard ability for miracles with false doctrine (Deut 13:1-5).
 13. Herod interrogated Jesus extensively, but He did not answer him at all (Luke 23:9).
 14. The chief priests and scribes vehemently slandered Jesus to Herod (Luke 23:10).
 15. Herod ridiculed our Jesus as of no importance (Luke 23:11; Mark 9:12; Acts 4:11; Psalm 22:6-7; 69:12; Isaiah 50:6; 53:1-3; Zechariah 11:13; Philippians 2:7-8).
 16. They mocked Him in any way they chose, including a gorgeous robe (Luke 23:11).
 17. Pilate had a conscience, valued justice, and tried to save our Lord; He answered him.
 18. Herod had no conscience (Jesus called him a sly *fox* – Luke 13:32); He ignored him.
 19. Pilate and Herod, formerly competitors and enemies, became friends against Jesus.
- B. Let us learn the lesson of enemies, when a good man causes wicked men to join together.
1. What viciousness – the hypocritical and temporary love of Jews for the fourth beast.
 2. A common enemy on which to vent envy, hatred, and jealousy marks wicked men.
 3. It can be shocking how the existence of a good man can unite wicked men together.
 4. Enemies have conspired against God's church, but He laughs last (Psalm 83:1-18).
 5. The full preaching of Jesus Christ – His person and His doctrine – will bring hatred.
 6. We have seen it before; we endure it presently; we shall see more of it in the future.
 7. Twelve tribes ignored differences and their own to kill four great men (Nu 14:1-10).
 8. If we live godly lives unto Christ like we should, we will be persecuted (II Tim 3:12).
- C. Some Christian preachers wanted to harm Paul out of envy and strife (Phil 1:15-17).
1. Let us learn the lesson of curiosity, when natural means are used for religious purposes.
 2. Do not try to make Christianity attractive to natural men, for they will soon mock it.
 3. Let us be like Paul and preach Jesus Christ boldly and plainly (I Cor 2:1-5; Gal 6:14).
 4. We want to be only a triumphant savor; let us never modify truth (II Cor 2:14-17).
 5. We do not want to try to make the gospel a savor of death unto life, contrary to Paul.
 6. When before Jews – it was the resurrection; before Greeks – it was the resurrection.
 7. When with Felix – it was fearful righteousness, temperance, and judgment to come.

8. We do not want any coming here or joining us for mere friendliness, but Jesus Christ.
- D. We do not want to identify with Jesus only by doctrine but by changed lives for Him.
 1. Pilate still wanted to release Jesus, for he stated so again after this (John 19:4,6,8-10,12).
 2. Luke recorded that Pilate had declared Jesus with no faults three times (Luke 23:22).
- E. Pilate used scourging to placate the Jews, exalt his interrogation, free Jesus, etc., etc.
 1. Pilate certainly had some obvious faults, but he did try for several reasons to free Jesus.
 2. He declared repeatedly that he could find no fault in Jesus at all (Luke 23:4,14,22).
 3. He added Herod's own assessment of Jesus' innocence to his own (Luke 23:13-15).
 4. He marveled greatly that Jesus did not respond to slander (Matt 27:14; Mark 15:5).
 5. He tried to release Barabbas, a seditious murderer, instead of Jesus (Matt 27:15-21).
 6. He knew the Jews had delivered Jesus to him out of envy (Matt 27:18; Mark 15:10).
 7. His wife's testimony of a dream and warning about Jesus affected him (Matt 27:19).
 8. He feared the possibility that Jesus might actually be the Son of God (John 19:6-9).
 9. He tried to release Jesus after hearing about authority and Caiaphas (Jn 19:10-12).
 10. He washed his hands and said he was free from Christ's innocent blood (Matt 27:24).
 11. He signed Jesus as King of the Jews in three languages against them (Jn 19:19-22).
 12. Peter declared by inspiration Pilate was determined to release Jesus (Acts 3:13-15).
 13. Yet the apostles knew Pilate was among the enemies in Psalm 2:1-6 (Acts 4:25-28).
 14. **Jesus' confession to Pilate is noteworthy.**

And scourged him.

- A. We place our Lord's trial before Herod as occurring between John chapters 18 and 19.
 1. Pilate sent Jesus to Herod after initial conclusion of innocence (Luke 23:4; Jn 18:38).
 2. The scourging here was after Herod returned Jesus to Pilate (Luke 23:16; John 19:1).
 3. Gospel accounts vary in order by summarizing, recapitulating, perspective, theme.
 4. Two Gospels put this after condemnation; John puts this before it; Luke ignores this.
- B. Pilate still wanted to release Jesus, for he stated so again after this (John 19:4,6,8-10,12).
 1. Luke recorded that Pilate declared Jesus without any fault three times (Luke 23:22).
 2. Pilate scourged Him to placate the Jews, exalt his trial, free Jesus, etc. (Luke 23:16).
 3. Yet, no matter how we try to excuse or explain the deed, it was a travesty of justice.
- C. What is scourging? It is a severe form of punishment short of death or dismemberment.
 1. **Scourge.** *noun.* A whip, lash. *v.* To beat with a scourge; to whip severely, flog.
 2. **Cat-o-nine-tails.** A whip with nine knotted lashes; till 1881 an authorized instrument of punishment in the British navy and army.
 3. Scourge is both a *noun* (John 2:15) and *verb* (Matt 10:17; 20:19; 23:34; 27:26; Mark 10:34; 15:15; Luke 18:33; John 19:1; Acts 22:25; Heb 12:6) in the Bible.

4. Sometimes rods were used, and the severest number was 40 by God (Deut 25:1-3).
 5. The Romans had no such merciful rule as 40, so we do not know our Lord's number.
 6. Jews whipped Paul five times; he was beaten with rods three times (II Co 11:23-25).
 7. Historically, the Jews sometimes lashed victims with a scourge made of three cords.
 8. Various scourges often had a wooden handle for better gripping and greater force.
 9. Various scourges sometimes had bits of metal or bone in the cords to rip flesh better.
 10. Our practical chastening is called *scourging* by Paul, for it can be severe (Heb 12:6).
 11. But our scourging in love proves our salvation by Him scourged in hate (I Co 11:32).
- D. Bible prophecy required Jesus to receive a beating or whipping, which He surely did.
- A. Isaiah 50:6 prophesied our Lord Jesus giving His back to the smiters (Isaiah 50:6).
 - B. Isaiah 53:5 prophesied chastisement (cp Luke 23:16,22) and stripes (I Peter 2:24).
 - C. Jesus had told His apostles of His scourging (Matt 20:19; Mark 10:34; Luke 18:33).
- E. You should have been whipped for additional pain and shame before eternity in hell.
1. We were the ones that did not do our Father's will, thus many stripes (Luke 12:47).
 2. Jesus always did His Father's will perfectly, but He was scourged for our rebellion.
 3. Pilate scourged Jesus to avoid condemnation, but it rather ended our condemnation.
- F. Paul desired the fellowship of His sufferings, and he did by stripes (II Cor 11:23-25), which similarity to Christ eased it for the apostles (Acts 5:41; 16:22,25; Matt 5:10-12).

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

And the soldiers platted a crown of thorns, and put it on his head.

- A. Pilate, seeking to placate the rabid Jews, violated ordinary justice to abuse our Lord.
1. The claim of the law on a man should include the protection of that man until trial.
 2. For every reason we might defend Pilate, there are indefensible reasons to deny him.
- B. The soldiers mocked Jesus by making Him wear an evil, foolish crown made of thorns.
1. Scripture foretold Jesus being mocked (Ps 22:6-7; 69:12; Is 50:6; 53:3; Matt 20:19).
 2. He endured mocking and ridicule from beginning to end (Luke 22:63; 23:11,36).
 3. You a pathetic pauper seek a corruptible crown, but the King of glory wore thorns.
 4. Both metaphorical and literal, the soldiers did and will see King Jesus in great glory.
 5. Soldiers hit His head with a reed, driving the thorns down (Matt 27:30; Mark 15:19).
- C. Philistines made sport with Samson, but he deserved it; Jesus deserved none of this.
- D. The world mocks and ridicules true religion as soldiers did the perfect Founder of it.

And they put on him a purple robe.

- A. Herod had put a gorgeous robe on Jesus, which likely gave Pilate's soldiers the idea.
- B. Was the robe from Pilate's soldiers purple (John 19:2) or was it scarlet (Matt 27:28)?
 - 1. If it was both colors, which of the apostolic writers would be wrong in their color?
 - 2. Both colors were part of Rome's royal attire as the RCC whore proves (Rev 17:4).
- C. Matthew wrote about a reed – a jointed stalk like bamboo – as His scepter (Matt 27:29).
- D. Matthew and Mark wrote they used the reed to hit His head (Matt 27:30; Mark 15:19).

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

And said, Hail, King of the Jews.

- A. This was sheer mockery for both our Lord's royalty and despised subjects called Jews.
 - 1. Matthew added that they bowed their knees in mocking honor to Him (Matt 27:29).
 - 2. They will most surely bow their knees to Him in a day not far away (Phil 2:9-11).
- B. Matthew wrote about a reed – a jointed stalk like bamboo – as His scepter (Matt 27:29).
- C. Matthew and Mark wrote they used the reed to hit His head (Matt 27:30; Mark 15:19).
- D. Jesus was king. Consider whether the blows or the reproach hurt the Lord of glory more.
 - 1. Most will gladly recall the physical suffering of Jesus during torture and crucifixion.
 - 2. But let us also remember the psychological, spiritual, and divine pain He endured.
 - 3. The example should teach and motivate you to follow in His steps (I Pet 2:18-24).
 - 4. He saw future joy, which we should to run like He ran (Heb 12:1-2; I Pet 4:12-16).

And they smote him with their hands.

- A. Caiaphas's servants abused Jesus by hands (Jn 18:22; Matt 26:66-68; Luke 22:63-65).
- B. The Bible foretold Jesus' visage and form would be terribly marred (Isaiah 52:13-15).
- C. Matthew wrote about a reed – a jointed stalk like bamboo – as His scepter (Matt 27:29).
- D. Matthew and Mark wrote they used the reed to hit His head (Matt 27:30; Mark 15:19).
- E. Matthew and Mark add that they spit on our Lord (Matt 27:30; Mark 15:19; Isaiah 50:6).

Second Trial by Pilate – Pilate Declared Jesus Innocent – Verses 4-7

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 therefore went forth again, and saith unto them.

- A. Pilate had been inside the judgment hall again with Jesus, where He had been scourged.
- B. Pilate presented Jesus in His abused condition in his perverse attempt to placate beasts.

- C. Pilate again stated Jesus' innocence, yet he abused Him physically and psychologically.
- D. Never underestimate the terrible snare of the fear of men to corrupt principle (Pr 29:25).

Behold, I bring him forth to you.

- A. Pilate brought Jesus out of the judgment hall proper for the Jews to behold the prisoner.
- B. Pilate yet hoped that the devil-possessed monsters might now acquiesce to release Him.
- C. Rome protected Paul for no faults (Acts 23:23,29; 25:11,25; 26:31-32), but not Jesus.
- D. Jesus did not appeal to Caesar or any. He only appealed to God and submitted to Him.

That ye may know that I find no fault in him.

- A. Pilate was ready to release Jesus and condemn Barabbas or any other way to free Jesus.
- B. With Jesus' torture obvious, Pilate hoped the Jews might pity the pain of the innocent.
- C. He had stated it (Jn 18:38); he would again (Jn 19:6). Luke said three time (Luke 23:22).
- D. God our loving Father made Jesus to be sin for us ... who knew no sin (II Cor 5:21).

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

Then came Jesus forth.

- A. The Romans did many things to protect Paul from other rabid Jews, but not the Christ.
- B. Pilate had Jesus brought before these bastards in his perverse hope for Jewish clemency.

Wearing the crown of thorns, and the purple robe.

- A. The Jews saw Jesus mocked in a robe, with battered face, thorns on His head, spit, etc.
- B. The effect of Caiaphas's abuse of Him, Herod's, and Pilate's would have been obvious.
- C. See all scripture fulfilling before your eyes ... Jesus humbled to the death of the cross.
 - 1. See man's effort to humble and reproach Christ ... things believers have gloried in!
 - 2. He was a sign that was spoken against (Luke 2:34), but proof of God's wisdom!
- D. Will you bear His reproach, who bore God's reproach for your eternal life (Heb 13:13)?

And Pilate saith unto them, Behold the man!

- A. *Behold!* Look at what I have already done to a man that is innocent of any civil crime.
- B. *Behold!* Look at what I have already done to enhance my interrogation of this Jesus.
- C. *Behold!* Look at the pain He has already suffered by my men for any wrong you think.
- D. *Behold!* Look at what your high priest's officers and Herod's men of war have done.
- E. *Behold!* Look how I have humiliated and ruined His reputation to the people forever.
- F. *Behold!* Look how humbly and submissively He has received the correction I gave Him.

- G. *Behold!* Is it not enough? What more could you possibly want for a matter of religion?
- H. *Behold!* I have chastised Him, and He will no longer be any threat at all to your religion.
 - I. We say and sing, *Behold the Man!* Rejoicing in view of the glory of God in Jesus' face!
- J. *Behold! Jesus Is Altogether Lovely!*

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.

When the chief priests therefore and officers saw him, they cried out.

- A. The chief priests and officers of the Jews had rabid hatred for the glorious Son of God.
- B. Consider the prophecy of Isaiah about the Jews despising and hiding from Him (Is 53:3).
- C. There should have been great guilt and pity for the pain caused to the best of all men.
- D. Let this clearly warn all who will take a real stand for Jesus Christ. Others will hate you.
 - 1. Jesus said that His religion would bring a sword into families previously very loving.
 - 2. The Jews could not answer Stephen; his face glowed like an angel; they stoned him.
 - 3. Jesus warned of close family members betraying believers to death (Mark 13:12).
 - 4. All that live godly in Christ shall suffer persecution, and the godlier, the worse.

Saying, Crucify him, crucify him.

- A. The rabid Jews did not care what pain Jesus had suffered, they wanted Him dead now.
 - 1. Their devilish cries fulfilled scripture and His own prophecies of His form of death.
 - 2. These beasts did not care if there was evidence or proof of crime; they hated Jesus.
 - 3. Lest you think yourself better than they, know that without grace you could be worse.
- B. While they cruelly cry, *Crucify him, crucify him*. Let us cry, *Crown Him, Crown Him*.

Pilate saith unto them, Take ye him, and crucify him.

- A. Pilate spoke here ironically, not intending the direct sense of the words but the opposite.
 - 1. He tried by a rhetorical device to avoid the inevitable end of their bloodthirsty rage.
 - 2. He implied by these words that He would not be responsible for killing a good man.
 - 3. Legally and practically impossible, Pilate was sick of their bloodthirsty demands.
- B. He used this form of speech to condemn their criminal intent to kill an innocent man.
- C. The Jews understood Pilate's irony, for their response was to justify capital punishment.

For I find no fault in him.

- A. This is the third time recorded here (Jn 18:38; 19:4), and Luke confirmed (Luke 23:22).
- B. Pilate's conscience and principles demanded His release, but he could not resist a mob.

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 answered him, We have a law, and by our law he ought to die.

- A. The Jews' response to Pilate's irony is shown here by their need for capital punishment.
- B. The Jews knew blasphemy was a capital crime by scripture (Lev 24:16; Deut 18:20).
- C. But never had there been a man that spoke more correctly about God than this Man!
- D. They claimed the law of Moses, but their law spoke of Jesus over and over (John 12:34).

Because he made himself the Son of God.

- A. The Jews tried to kill Jesus for this same crime in their minds as early as John 5:15-23.
 - 1. They knew the prophecies that the coming Messiah was God's Son (Is 7:14; 9:6).
 - 2. They also knew the prophecies that the Messiah was God Himself (Isaiah 7:14; 9:6).
- B. He was the Son of God, and if you do not believe it, you will die in your sins (Jn 8:24).
 - 1. Since they wanted to argue with Him about it, He claimed to be I AM (John 8:58)!
 - 2. He reasoned from their scriptures how reasonable His claim was (John 10:30-38).
- C. Our Jesus was declared to be the Son of God with power by resurrection (Romans 1:4).
 - 1. Forget eternal sonship; it is a heresy of Origen, embraced by the RCC and daughters.
 - 2. Jesus' formal sonship to God was officially declared to the universe at His ascension.
 - 3. For more of **this glorious fact**.

Second Trial by Pilate – Pilate Interrogated Jesus Again – Verses 8-11

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

When Pilate therefore heard that saying.

- A. One of few true statements by the Jews about Jesus – *He made Himself the Son of God*.
 - 1. They knew the prophecies that the coming Messiah was God's Son (Is 7:14; 9:6).
 - 2. They also knew the prophecies that the Messiah was God Himself (Isaiah 7:14; 9:6).
- B. Pilate had the fantastic privilege to hear the most glorious, religious fact in the universe.
 - 1. Pilate, Herod, Felix, and Agrippa had moments of truth they profanely squandered.
 - 2. God has revealed truth to all men, starting with creation, but they harden their hearts.
- C. You have heard this fact. Are you baptized (Acts 8:37)? An overcomer (I John 5:4-5)?

He was the more afraid.

- A. Pilate listened and considered what he heard from Jesus and his wife, and now this fact.
 - 1. Pilate had accepted Jesus' testimony He was a king with a spiritual kingdom of truth.

2. Jesus was unique by repute, envy, accusations, testimony, reserve, explanation, etc.
- B. The inspired record by John with *more* indicates that Pilate knew Jesus was different.
 1. He was open enough to already fear condemning Jesus to death, but now this charge.
 2. His wife had warned him after a dream to leave this just Man alone (Matt 27:19).
 3. What did this man think after darkness, earthquake, veil torn, and His resurrection?
 4. Many see some glory in Christ but are not truly regenerated, thus not elect to heaven.

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

And went again into the judgment hall, and saith unto Jesus.

- A. Pilate took Jesus back into the judgment hall for further personal interrogation of Him.
- B. The charge just brought against Jesus, that He might be the Son of God, scared Pilate.

Whence art thou.

- A. Good question, but Pilate's sincerity and courage were not enough to warrant an answer.
- B. Do not think that you deserve answers or help or blessings when your heart is divided.
- C. Ministers make this decision every day – who deserves an answer, and who does not?

But Jesus gave him no answer.

- A. Our Lord's silence was not truly disrespectful, given the circumstances and treatment.
- B. Jesus did not speak very often, which caused Pilate to marvel greatly (Matthew 27:14).

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?

Then said Pilate unto him, Speakest thou not unto me.

- A. Jesus did not answer Caiaphas, so that high priest swore Jesus to speak (Matt 26:63).
- B. Jesus did not speak at all to Herod, for he was wicked and did not swear Him to speak.
- C. Jesus had more respect for Pilate, so He did answer, though also quiet (Matthew 27:14).

Knowest thou not that I have power to crucify thee.

- A. Pilate, like most civil rulers, thought his office had no superior or limitation in Israel.
- B. The authority and circumstances for Pilate to order a crucifixion were from and for God.
- C. Christians could save themselves great angst and distraction, if they feared God most.
 1. No martyr ever faced the executioner's fire or sword without direct approval by God.
 2. No legislation has ever been signed into force that God did not allow and determine.

And have power to release thee.

- A. Jesus could have called twelve legions of angels and destroyed the world (Matt 26:53).
- B. Like Jesus told Peter, He had a cup to drink from His Father, and He would (John 18:11).
- C. Pilate did not have authority to release Jesus on several levels due to the plan of God.

11 Jesus answered, Thou couldst 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 answered, Thou couldst have no power at all against me.

- A. Jesus corrected Pilate's presumption that he as Roman governor was in charge of things.
- B. This is less a lesson about civil authority than the determined crucifixion of our Lord.
- C. It is our wisdom to remember this fact in general and not worry about any civil rulers.
 - 1. The king's heart, whether Caesar or Pilate, is in God's hand to manipulate (Pr 21:1).
 - 2. No matter how high or despotic a king, God is higher than the highest (Eccl 5:8).

Except it were given thee from above.

- A. God ordained and arranged for Pilate to be governor and execute God's will on Jesus.
- B. All civil rulers would do well to understand their role as the puppets of God's council.
- C. Rome protected Paul for no faults (Acts 23:23,29; 25:11,25; 26:31-32), but not Jesus.
- D. Jesus did not appeal to Caesar or any. He only appealed to God and submitted to Him.

Therefore, he that delivered me unto thee hath the greater sin.

- A. Jesus concluded that in God's divine plan for His death, Caiaphas was the most at fault.
 - 1. This is less a lesson about civil authority than the determined trial abuse of our Lord.
 - 2. Based on diabolical malice and lack of conscience or principle, Caiaphas was worst.
 - 3. Do not think Judas; he was a devil and is in hell, but he did not deliver Jesus to Pilate.
- B. The Jews, as early as Pentecost tried to avoid their guilt, but the apostles laid it on them.
 - 1. Mel Gibson faced their slander about this when producing, *The Passion of the Christ*.
 - 2. Jesus assigned all righteous blood in history to that generation (Matthew 23:34-36).
 - 3. The destruction of the Jews and their city and temple was the worst tribulation ever.
 - 4. They have been justly scattered and tormented throughout the world for 2000 years.

Second Trial by Pilate – Pilate Obeyed Jews to Crucify Jesus – Verses 12-16

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.

And from thenceforth Pilate sought to release him.

- A. Again it should be noted that Pilate saw more in Jesus than just an innocent Galilean.
 - 1. He declared at least thrice he could find no fault in Jesus at all (Luke 23:4,14,22).
 - 2. He added Herod's own assessment of Jesus' innocence to his own (Luke 23:13-15).
 - 3. He marveled greatly that Jesus did not respond to slander (Matt 27:14; Mark 15:5).
 - 4. He tried to release Barabbas, a seditious murderer, instead of Jesus (Matt 27:15-21).
 - 5. He knew the Jews had delivered Jesus to him out of envy (Matt 27:18; Mark 15:10).
 - 6. His wife's testimony of a dream and warning about Jesus affected him (Matt 27:19).
 - 7. He feared the possibility that Jesus might actually be the Son of God (John 19:6-9).
 - 8. He tried to release Jesus after hearing about authority and Caiaphas (John 19:10-12).
 - 9. He washed his hands and said he was free from Christ's innocent blood (Matt 27:24).
 - 10. He signed Jesus as King of the Jews in three languages against them (Jn 19:19-22).
 - 11. Peter declared by inspiration Pilate was determined to release Jesus (Acts 3:13-15).
 - 12. Yet the apostles knew Pilate was among the enemies in Psalm 2:1-6 (Acts 4:25-28).
 - 13. **Jesus' confession to Pilate is noteworthy.**
- B. However, it must also be noted that without God's grace, man cannot overcome his sin.
 - 1. No matter convincing evidence otherwise, depraved man will choose his own way.
 - 2. Pharaoh and magicians saw the power of God repeatedly but entered the Red Sea.
 - 3. The Jews had proof from dated prophecies to stupendous miracles, but killed Jesus.
 - 4. Pilate knew Jesus was innocent and likely more than that, but he saved his own neck.
 - 5. Pilate sat in his judgment seat and condemned Jesus, but the next time they meet, Jesus will be on His judgment seat to condemn Pilate (II Cor 5:9-11; Rev 20:11-15).

But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend.

- A. This is important information, for it indicates to us how the Jews manipulated Pilate.
 - 1. Matthew and Mark do not record this aspect of the Jews' slander of Jesus to Pilate.
 - 2. Luke recorded how the Jews slandered Jesus about paying Roman taxes (Luke 23:2).
 - 3. They did not bring the charge of the Sanhedrin, for Pilate would have mocked it.
 - 4. Persian peers of Daniel would have used his faults or sedition, if there had been any.
- B. Not only did they slander Jesus for sedition, but now they threatened Pilate with it also.
 - 1. They knew perfectly well what Jesus had preached about rendering taxes to Caesar.

2. They knew as well that Pilate was loyal to Caesar and knew Jesus was not a threat.
- C. Jesus was a friend of Caesar, by preaching fantastic *de facto* tax law defending Rome.
 1. He wisely defied men laying a trap (Matt 22:15-22; Mark 12:13-17; Luke 20:20-26).
 2. Let us be the best citizens of our nation, respecting civil rulers and their tax laws.
 3. The historical record of Christians is that they were model citizens but loved Christ.

Whosoever maketh himself a king speaketh against Caesar.

- A. This is only true if the king under discussion is a civil king with intentions against Rome.
- B. Herod and others had titles of king, though they were mere tetrarch appointees of Rome.
- C. Why didn't they charge or at least question Herod about this when with him earlier?

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.

When Pilate therefore heard that saying, he brought Jesus forth.

- A. This is important information, for it indicates to us how the Jews manipulated Pilate.
 1. The inspired record we have by reading this Gospel tells us what moved Pilate.
 2. Not only did they slander Jesus for slander, but they threatened Pilate with it also.
- B. Pilate feared harming his career trajectory or losing his job or his life ... but so what!
 1. Solomon warned that the fear of man brings a snare (Prov 29:25 cp Gal 2:11-14).
 2. Jesus had taught the terrible exchange of the whole world for your soul (Matt 16:26).
 3. Think again about Pilate. He saved his job, but he will spend eternity in hellfire.

And sat down in the judgment seat.

- A. This location was not just the judgment hall, but now the judgment seat for his verdict.
- B. Reader, see Pilate in his judgment seat condemning Jesus ... and how it will be reversed.
 1. Pilate washed his hands, but he was still guilty for the innocent Man before him.
 2. Jesus will not wash His hands, since Pilate will be guilty of sins for eternal torment.
 3. Murders will have their part in the lake of fire, which is the second death (Rev 21:8).
 4. Jesus your Lord was condemned here so that you could be saved from God's later!

In a place that is called the Pavement, but in the Hebrew, Gabbatha.

- A. This special judgment seat area was paved with stones to indicate its greater authority.
 1. John loved details by the Holy Ghost and recorded many little facts like this for us.
 2. First century readers doing any research of the matter could have confirmed it easily.
- B. It was also called *Gabbatha*, which means a high place, for it was elevated like our own.

1. Note John's use of the disjunctive *but* to indicate *Gabbatha* did not mean pavement.
2. The Romans and/or others called their seat of judgment *the Pavement* in the Greek.
3. America's benches are up three steps, 18-21" (small court) or four, 24-26" (large).
4. The height is planned above eye-level of average lawyers and to see the whole room.
5. The front view is 52-56" (22 for riser height; 30 for desktop; and 4 for privacy rail).
6. It is carefully calculated to avoid demeaning a judge by appearance as a talking head.
7. For **American judges' benches**.
8. The judgment seat of Jesus Christ is a terrifying scene recorded by John (Re 20:11-15).

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

And it was the preparation of the passover.

- A. As already noted, *passover* is for the feast of the 15th or the whole week (Nu 28:16-17).
 1. Refer to notes explaining the use of this or related words at John 13:1; 13:30; 18:28.
 2. We will encounter this *preparation* word again when we get to John 19:31 and 19:42.
 3. The Jews' scrupulosity here was to *prepare* for the *passover* sabbath and/or week.
- B. For **use of *Passover* beyond the supper**.
- C. For **explanations at John 13:1 and 13:30**.
- D. For **explanations at John 18:28**.

And about the sixth hour.

- A. For this event or actually later, Mark identified the time as the third hour (Mark 15:25).
 1. Bible skeptics, atheists, and unreasonable critics love this difference (II Thes 3:1-2).
 2. We deny contradictions in God's word, so we seek possible or likely explanations.
 3. We deny errors in inspiration or preservation of copy errors of 3 for 6 or vice versa.
 4. This is believing Bible study – God is honored over any skeptic and their questions.
 5. Legal value of witnesses allows – *circumstantial variation with essential agreement*.
 6. We need not fuss about it further, trusting God Jesus was on the cross before noon, for all Gospel accounts record darkness over the earth from the sixth to ninth hours.
 7. We know God confounds and deludes men by all sorts of means, including His word.
 8. **Just Confusion**.
 9. **The Gospel Dilemma**.
- B. One method is to see a late morning time as satisfying both accounts by Jewish watches.
 1. First, Romans nor Jews were accurate or conscience of time units less than the hour.
 2. Second, Jews had four watches of both the day and night: 6-9, 9-12, 12-3, and 3-6.

3. Third, the Jews referenced these different watches by the 3,6,9, or 12 starting them.
 4. Fourth, if the time of sentencing was between 10 and 11, how would it be recorded?
 5. Fifth, Mark recorded it as during the second watch by marking it by its first hour.
 6. Sixth, John recorded it as nearing the third watch by marking it by its beginning.
 7. Seventh, John wrote *about* the sixth hour (near); Mark wrote it *was* the third hour.
 8. This is not a very viable, accurate, Bible-believing, or God-honoring reconciliation.
 9. **Jew's four watches of day** (above).
- C. Another method is to allow a difference between Roman and Jewish keeping of time.
1. Romans counted hours and watches from midnight and noon like we Americans do.
 2. The Jews counted hours and watches from 6am and 6pm, which we read everywhere.
 3. Thus, Mark's time for the crucifixion of Jesus was 9am by Jewish time accounting.
 4. But, John's time of Pilate trying/sentencing Jesus was about 6am by Roman time.
 5. John used Roman time-keeping due to writing from Asia's Roman capital, Ephesus.
 6. In John 20:19, he kept the first day later than the Jews' use of 6pm (Luke 24:29-43).
 7. There are other internal uses of time by John possibly indicating Roman time use.
 8. **Roman or Jewish time.**
 9. **Roman or Jewish time.**
 10. **Roman or Jewish time.**
 11. **Roman or Jewish time** (or night time).
 12. Good solution of this line is Gleason L. Archer's, [Encyclopedia of Bible Difficulties](#).
- D. Therefore, we conclude Pilate tried and/or sentenced Jesus about and/or after 6am and three Gospels have darkness from sixth to ninth (Matt 27:45; Mark 15:33; Luke 23:44).

And he saith unto the Jews, Behold your King.

- A. Pilate was sufficiently convinced to honor the testimony of Jesus over slander of Jews.
 1. He had asked Jesus the question, and Jesus had answered positively (Jn 18:33-39).
 2. He will hold to this conclusion right through to the title on the cross (John 19:22).
 3. He understood that Jesus was a religious king, therefore no political threat to Rome.
- B. Here stood the Son of David, truly the king of Israel, and truly Prince of earth's kings.
 1. Here was another moment of truth of Pilate, would he stick to his convictions or not.
 2. God laughed in heaven at their combined effort to dethrone His Son (Psalm 2:1-12).
 3. Pilate should have kissed Jesus's feet and begged for mercy from the King of kings.

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*.

But they cried out, Away with him, away with him, crucify him.

- A. The inspired disjunctive *but* and their cry for death was due to Pilate calling Jesus king.
- B. What a travesty for sheep that had gone astray to their own way to cry, *Away with him!*
- C. Men can do okay without all men or any other man, but are hopeless without the Christ.
- D. They would not rest content until Jesus was crucified (Proverbs 1:10-19; 4:16-17; 6:18).

Pilate saith unto them, Shall I crucify your King.

- A. Pilate believed Jesus was a religious king, though of no civil threat to Rome or to him.
 - 1. Therefore, here is yet another opportunity for the Jews to allow Him to release Jesus.
 - 2. Pilate was confident enough that he would not alter the title on the cross (Jn 19:22).
- B. Compare in this context the slanderous charge that Pilate was against Caesar (Jn 19:12).

The chief priests answered, We have no king but Caesar.

- A. These diabolical liars craved a king like David to rid them of Caesar and the Romans.
 - 1. Their rabid hatred of Jesus the Son of God caused desperation and slanderous lies.
 - 2. Once scorners start lying, what will hinder or stop them from lying about anything?
 - 3. **Jewish Revolts against Rome.**
- B. Pilate could not resist slander of sedition, so he bowed to envious monsters (Ex 23:2).
 - 1. The Bible demands character for rulers (Ex 23:6-7; Deut 16:18-20; 19:17-19; 25:1).
 - 2. The fear of man brings a snare – believers should be able to lose anything (Pr 29:25).
 - 3. The history of the martyrs shows that Christians do not fear death or even torture.

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

Then delivered he him therefore unto them.

- A. Caiaphas delivered, or sold out, Jesus to Pilate for the greater sin (Jn 19:11; Matt 20:19).
 - 1. What are we to expect from a pagan prefect assigned to a foreign nation and religion?
 - 2. Caiaphas was the highest religious leader and could verify Jesus as God's Messiah.
- B. Pilate ruled against Jesus, sold Him out to the Jews, and turned Him over for execution.
 - 1. Matthew recorded that Pilate washed his hands of Jesus' just blood (Matthew 27:24).
 - 2. For Pilate, the Jews begged for His blood on them and their children (Matt 27:25).
 - 3. Of course, just fifty days later, these same Jews tried to avoid His blood (Acts 5:28).
 - 4. Jesus had prophesied of their unprecedented bloodguiltiness (Matthew 23:34-36).

- C. We must not put trust in earthly politicians, for fear and/or greed will win in the end.
- D. Our trust is in the LORD, who made heaven and earth and manipulates all earthly rulers

To be crucified.

- A. This was the Roman method of execution, chosen by God for His Son before creation.
 - 1. Nations differ widely in the varied ways to execute capital punishment of criminals.
 - 2. France used guillotine, Persia buried alive, USA hung, shot, poisoned, electrocuted.
 - 3. **Forms of capital punishment.**
 - 4. But Jesus had to die suspended in the air, so His death had to be Roman, not Jewish.
 - 5. Human history, especially any nation connected to Israel, should see God's hand.
- B. The Bible is clear that details of Jesus' death were determined by God (Acts 2:23; 4:28).
 - 1. When were the details determined? Before the world began (Acts 15:18; I Pet 1:20).
 - 2. Jesus had to be lifted up and hung on a tree for the law's curse (De 21:23; Gal 3:13).
 - 3. Jesus had to be lifted up from earth for His prophecies (John 3:14; 8:28; 12:32-34).
 - 4. Thus, one of God's purposes in Rome's rule of the world was our Lord's crucifixion.
 - 5. Men are fools to fret about government, for they see less than 1% of 1% of the end.
 - 6. More about **Before the World Began.**
- C. Crucifixion was a brutal way to die, far different from our painless and quick methods.
 - 1. **Excruciate.** L. From *ex-* intensive + *cruciare* to torment or crucify, f. *cruc-em* cross.
 - 2. The Bible does not detail our Lord's suffering, so we do not need to specialize in it.
 - 3. Mel Gibson's RCC fantasy, *The Passion of the Christ*, is not scriptural many ways.
 - 4. Psalm 22 is the most graphic selection of features of the cross the Gospels gloss over.
 - 5. For **Wikipedia's impersonal, thorough entry.**
 - 6. For a **description of crucifixion.**
 - 7. For a **medical description of it.**
 - 8. **Medical description.**
 - 9. More ...
<https://www.vanguardngr.com/2015/03/jesus-christ-the-anatomical-and-physiological-details-of-6-hours-of-pain-and-death-by-crucifixion/>.

And they took Jesus, and led him away.

- A. *Out of sight, out of mind* ... may be a true idiom, but it is a terrible sin of depraved men.
 - 1. Pilate did not have to see, question, or hear Jesus further, like all hearers of preachers.
 - 2. What did he think as he heard ... *darkness, earthquake, veil torn, resurrection, etc.*
 - 3. Felix did the same thing though trembling with Paul's sober warnings (Acts 24:25).
 - 4. Agrippa was able to put Paul on a ship and forget about his near-conversion to Christ.

5. Elijah would not allow Israel to equivocate, *How long halt ye between two opinions?*
 6. Faithful ministers will not let you escape, though you can scorn them or leave them.
 7. What will you think later, sinner? If you neglect Jesus the Son of God in your way?
 8. What will you think later, Christian? If earthly things control you (Phil 3:18-19)?
- B. Jesus and James used two different metaphors to warn you about hearing His preachers.
1. **Parable of the Sower** (Luke 8:18; 2012).
 2. **The Perfect Mirror** (James 1:21-25; 2012).
 3. **Despise Not Prophesying** (I Thess 5:20; 2002).
 4. **Preaching Service** (Neh 8:1-18; 2005).
 5. **Proverbs 28:9 Commentary**.

Crucifixion of Jesus – Led to Golgotha with Thieves – Verses 17-18

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

And he bearing his cross went forth.

- A. Pilate's sentence was crucifixion, the Roman form of execution, as the Jews demanded.
1. Crucifixion is a horrible way to die. Compare it to lethal injection or electrocution.
 2. Yet, especially Gospel accounts, the Bible does not detail the excruciating features.
 3. The most graphic, emotional record of six hours or so is by prophecy in Psalm 22.
 4. We should know how Jesus died and chosen details, but we need not go beyond it.
 5. Many men have died equal or worse deaths due to war, torture, disaster, disease, etc.
 6. God is able to provide very detailed descriptions of things, but He did not the cross.
 7. Think details of leprosy, details of tabernacle, Jehu's arrow, David's stone, etc., etc.
 8. This is particularly true in John's account, where recorded details are almost trivial.
 9. Our submission to God's inspired choice is an aspect of trusting His words as perfect.
 10. Many uninspired docs and movies are on the Internet detailing death by crucifixion.
 11. It was not the gore that saved us; it was not even the blood; it was His death for sin.
 12. Therefore, there is no need to specialize in gore but rather the Person and His death.
- B. Without being disrespectful to our Lord, John's goal is faith, not grief (John 20:30-31).
1. John left out – mocking on the cross, darkness over the earth, *My God* saying, etc.
 2. But John included much more of the mocking on trial and the exchanges with Pilate.
 3. He also was very particular to show fulfillments of prophecy of Jesus (Jn 19:31-37).
- C. As was common, Jesus was expected to carry His own cross to the place of crucifixion.
- D. The other Gospels tell us that the Romans drafted Simon of Cyrene to carry Jesus' cross.

1. Cyrene was a city and provincial area in Libya, as scripture confirms (Acts 2:10).
 2. Was Simon father of Alexander and Rufus known to apostles (Ac 19:33; Ro 16:13)?
 3. If Simon carried part of it or carried all of it part of the way, the records are all true.
- E. The bodies of beasts for sin offerings were burned outside the camp (Heb 13:11-13).
- F. And the scapegoat for the sins of the people was taken out of the camp and far away.

Into a place called the place of a skull,

- A. Though there is confusion as to why it had this name, why not see a place of execution?
- B. The Romans used more than crucifixion; there could be skulls (Matt 14:10; Acts 12:1).
- C. The singular should not move you much, for collective nouns are common for the plural.

Which is called in the Hebrew Golgotha.

- A. The Hebrew word for the place of a skull is *Golgotha*, which the Holy Spirit told us.
- B. The Latin word for the place of a skull transliterated into Greek is *Calvary* (Luke 23:33).
- C. There is no need to think of Calvary as a mount or hill, since the Bible does not say so.
 1. The song, *The Old Rugged Cross*, is wrong about a hill and far away (John 19:20), unless we show charity to the author and assume the distance was from him in Iowa.
 2. It is hard to imagine a hill or mount outside Jerusalem, since it was on a mountain.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

Where they crucified him.

- A. They nailed His hands and feet to a wood torture device to suspend His weight on them.
- B. This wooden torture device is called a *cross* or *tree* in the Bible, both of which are true.
 1. The cross was made of wood, thus use of nails, which means it was made of a tree.
 2. The word *tree* is important for doctrine, since it adds to the curse on Jesus (Gal 3:13).
 3. We defy JWs and those demanding the *cross* be a pole or stake with no crossmember.
 4. We trust the English word *cross* more than the Greek *stauros*, just like we trust the English *bury*, *plant*, *much water*, *down into*, *up out of* more than the Greek *baptizo*.
 5. We ignore pole/stake confusion.
 6. We ignore pole/stake confusion.

And two other with him, on either side one, and Jesus in the midst.

- A. Two thieves were crucified along with Jesus, one on a cross on each side of His cross.
- B. Luke recorded them as *malefactors* – one guilty of a heinous offence; a felon, a criminal.

Crucifixion of Jesus – Pilate’s Inscription on Cross – Verses 19-22

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

And Pilate wrote a title, and put it on the cross.

- A. The inspired record is that Pilate, with a limited conscience, chose to identify our Jesus.
 - 1. History indicates names were not always put on crosses, thus shaming them further.
 - 2. But Pilate knew Jesus was unique and special, though not nearly enough for faith.
 - 3. He had asked Jesus whether He was a king, and Pilate believed His positive answer.
- B. The form of a cross we know, like a lower case t, has space for a sign over the head.
 - 1. Two other forms suggested, a T or an X, do not have obvious room over the head.
 - 2. The other Gospels put the sign over His head (Matt 27:37; Mark 15:26; Luke 23:38).

And the writing was, Jesus of Nazareth the King of the Jews.

- A. We understand Jesus of Nazareth, the name *Joshua* distinguished by place of origin.
- B. Thus, the followers of Jesus Christ were called Nazarenes, after Nazareth (Acts 24:5).
- C. Pilate, without real conviction, identified Jesus the prophesied King and Son of David.
 - 1. This is what many of the Jews had screamed just a few days earlier (Jn 12:12-16).
 - 2. Since the crucifixion was public, this greatly offended the murderous Jewish rulers.
 - 3. As the next verse informs us, Pilate wrote this true title in the three languages used.

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.

This title then read many of the Jews.

- A. The glorious God and Father of Jesus Christ testified of His Son in many different ways.
- B. The Jews would have been surprised by this clear identification of our Lord’s office.
- C. The Romans were not known for flattering executed enemies, especially as a king.

For the place where Jesus was crucified was nigh to the city.

- A. The place of crucifixion was public, as executions should be to cause others to fear.
- B. The Bible recognizes this wisdom throughout (Deut 21:18-21; Pr 19:25; I Tim 5:20).
- C. The crucifixion was not on a hill *far away*, as the song, *The Old Rugged Cross*, says, unless we show charity to the author and assume the distance was from him in Iowa.

And it was written in Hebrew, and Greek, and Latin.

- A. Pilate made sure that everyone in Jerusalem at the time would know the man executed.
- B. *Hebrew* covered the Jews, *Greek* any Greeks, and *Latin* the Romans. All were covered.

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.

Then said the chief priests of the Jews to Pilate.

- A. The title Pilate gave Jesus was offensive to the murderous Jewish rulers. Hallelujah!
- B. Feeling invincible after forcing a crucifixion, they thought they could manipulate Pilate.

Write not, The King of the Jews; but that he said, I am the King of the Jews.

- A. They did not want the combined authority and wisdom of Herod and Pilate to say this.
- B. They wanted the sign to rather mock Jesus as one that had merely presumed the title.
- C. Either way, the title either condemned them as Jews or honored Jesus as their king.

22 Pilate answered, What I have written I have written.

Pilate answered.

- A. Feeling invincible after forcing a crucifixion, they thought they could manipulate Pilate.
- B. Pilate, with conviction and courage hardly shown, defied the Jews to alter his choice.
- C. He did this in spite of their great emphasis on the use of *king* for anyone but Caesar.
- D. There is no reason to assume good about the man due to opportunities he squandered.

What I have written I have written.

- A. He assumed his rightful authority as their conqueror and declared the issue fully settled.
- B. The unbelieving Jews had to endure more than six hours of this public honor to Jesus.
- C. The believing Jews had the pleasure of knowing the name and title were perfectly true.

Crucifixion of Jesus – Soldiers Distribute His Clothes – Verses 23-24

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.

Then the soldiers, when they had crucified Jesus.

- A. It appears from John's record here that there were four Roman soldiers, or a quaternion.
- B. After stripping Jesus and nailing Him to the cross, these four considered his garments.

Took his garments, and made four parts, to every soldier a part.

- A. It appears from John's record here that there were four Roman soldiers, or a quaternion.
- B. These were the undergarments, and there were four parts to them, so each man got one.
- C. The undergarments were divided by them in some way or they were separates by design.

And also his coat: now the coat was without seam, woven from the top throughout.

- A. After the undergarments, Jesus had an overgarment that was without seam for division.
- B. By practical reasoning, the quaternion of soldiers knew its value was to keep it whole.
- C. But without their knowledge, His garment and their reasoning fulfilled the scriptures.

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.

They said therefore among themselves.

- A. Assessing Jesus' outer coat as being best as a whole, they reasoned to preserve its value.
- B. Yet the sovereignty of God was fully at work, using the executioners to fulfill scripture.

Let us not rend it, but cast lots for it, whose it shall be.

- A. They knew that tearing this garment would greatly reduce its value for any one of them.
- B. They chose rather a 25% probability of total gain than 100% probability of only a rag.

That the scripture might be fulfilled, which saith.

- A. Their reasoning, though engaged in freely by each of them, was by God for His word.
- B. The most graphic prophecy of Jesus' crucifixion was fulfilled in this detail (Ps 22:18).

They parted my raiment among them, and for my vesture they did cast lots.

- A. Notice the detailed prophecy and the perfect fulfillment of each part of the prophecy.
- B. The four Roman soldiers divided Jesus' undergarments and gambled for His coat.

These things therefore the soldiers did.

- A. The word *therefore* is a logical and rhetorical word drawing a conclusion from earlier.
 - 1. Distributing an undergarment to each and gambling for the one-piece coat is context.
 - 2. These two things the quaternion of soldiers did were to perfectly fulfill the scriptures.
- B. They reasoned and chose a solution with totally free wills as far as they were concerned.
- C. But God's perfect will was executed by the nature of the garments and their choices.

- D. God's dominion allows free thinking as far as the pawn might reason (Isaiah 10:5-15).
- E. For more of **God's sovereignty**.

Crucifixion of Jesus – He Assigned His Mother to John – Verses 25-27

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

Now there stood by the cross of Jesus his mother.

- A. Most of the women were far off, but the three Marys were near enough to see and hear.
 - 1. The women that were close friends might have moved nearer during the darkness.
 - 2. Jesus both saw His mother Mary and spoke to her and John next to her at this time.
- B. Nakedness in extreme situations becomes far less important than in ordinary situations.

And his mother's sister, Mary the wife of Cleophas.

- A. The husband of this Mary, sister of Mary our Lord's mother, was also called Alphaeus.
- B. We conclude that James the less was also James the son of Alphaeus (Mark 15:40).
- C. We also conclude that this Cleophas, or Alphaeus, was also Cleopas (Luke 24:18).

And Mary Magdalene.

- A. Jesus had cast seven devils out of this woman, and she was a close friend of our Lord's.
- B. After His resurrection, the Bible recorded that Jesus appeared first to her (Mark 16:9).
- C. Let no woman, for either sex or sins, think she cannot outstrip apostles in love to Christ.

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

When Jesus therefore saw his mother.

- A. We make the unnecessary assumption that Jesus saw His mother before the darkness.
- B. Observing her in the three hours between 9:00 a.m. and 12:00 noon, Jesus honored her.

And the disciple standing by, whom he loved.

- A. Jesus also observed one of His special apostles that He particularly loved, John, nearby.
- B. John humbly identified himself this way and connected it (Jn 13:23; 20:2; 21:7,20,24).
- C. Consider that John did not identify Mary as the woman Jesus loved, but he as apostle.

He saith unto his mother, Woman, behold thy son!

- A. These words by Jesus are not intended, *Mary, mother of God, see your Son suffering.*

- B. These words by Jesus are rather meant, *Mary, consider John as son to care for you.*
- C. Our Lord, even hanging on the cross, was perfectly righteous to honor His mother.
 - 1. Jesus did not come to destroy the law but rather to fulfill it, which He did perfectly.
 - 2. Jesus had no estate of His own and was buried in a borrowed tomb, thus His words.
 - 3. Were you less than a perfect child of your parents? You now have His righteousness.
 - 4. The exclamation point of emphasis in our Bible indicates intensity of the imperative.
- D. Jesus was not disrespectful calling Mary, *Woman*. He used this term with dear friends.
 - 1. Whether it sounds disrespectful to you or not is irrelevant. He was perfectly holy.
 - 2. But take note, reader, that He did use *Father* for God in two of His final statements.
- E. There is no place in scripture where it can be construed Mary had special privileges.
 - 1. Jesus carefully rebuked those thinking like Mariolaters (Luke 8:19-21; 11:27-28).
 - 2. For much more about the heresy of **Mariolatry**.

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

Then saith he to the disciple, Behold thy mother!

- A. After telling His mother Mary to consider John her caring son, Jesus then charged John.
- B. The words intend the simple sense by the next clause for John to see Mary as his mother.
- C. The exclamation point of emphasis in our Bible indicates the intensity of the imperative.

And from that hour that disciple took her unto his own home.

- A. Jesus knew with confidence that the apostle He loved would fulfill the parental charge.
- B. What happened to the other children, at least one of which was an apostle, we care not.
 - 1. Mary had many other children, which are named in the Bible (Matthew 13:55-56).
 - 2. James became an apostle, and he surely understood assisting aged parents (Gal 1:19).
 - 3. Since both were apostles, the financial and logistical burdens were identical to each.
 - 4. Tradition says that she lived another 15 years with John, making her about 65 then.

Crucifixion of Jesus – He Received Vinegar and Died – Verses 28-30

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

After this, Jesus knowing that all things were now accomplished.

- A. Some of these things are not mentioned by the other Gospels, but John is very detailed.
- B. Jesus knew there was nothing left but for Him to fulfill one more prophecy about thirst.

That the scripture might be fulfilled, saith, I thirst.

- A. This prophecy is from Psalm 69:21, and it was fulfilled two different ways and times.
 - 1. It was fulfilled when they offered Him gall as an anesthetic earlier (Matthew 27:24).
 - 2. It was fulfilled again when they gave Him vinegar for thirst without gall (Jn 19:29).
- B. Jesus knew all things were accomplished ... yet He had one more thing to accomplish.
- C. He knew He had one more scripture to fulfill, which He did perfectly in these verses.

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.

Now there was set a vessel full of vinegar.

- A. This vessel of vinegar was most likely present for the benefit of the Roman soldiers.
- B. Sour or tart wine may be called both vinegar or wine (Mat 27:34; Mark 15:23). Note it.
- C. History confirms one of the rations of Roman soldiers was indeed sour wine or vinegar.
- D. It was and is also known to alleviate thirst somewhat, which was presented to our Lord.

And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

- A. This beverage, unlike the anesthetic that He had refused earlier, He received some of it.
- B. If anything, the slight refreshment might have prolonged His life, but He chose to die.
- C. John's purpose is for us to see Jesus as God's Son, fulfilling all scripture (Jn 20:30-31).
- D. He could have died right then, but He knew He had to fulfill one more verse (Ps 69:21).
- E. The other Gospel accounts put this vinegar event immediately after *My God, my God*.

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

When Jesus therefore had received the vinegar.

- A. John's inspired record tells us that Jesus knew things were finished earlier (John 19:28).
- B. He had one more scripture to fulfill by stating thirst and receiving vinegar (Ps 69:21).
- C. He was ready to die; He could have died right then; but He knew to fulfill all scripture.

He said, It is finished.

- A. An angel had declared His specific mission – save His people from their sins (Mat 1:21).
 - 1. He had known His Father's business His entire life, even at age twelve (Luke 2:49).
 - 2. He had declared this mission while preaching and praying (John 6:37-39; 17:1-3).
- B. We love these words, and all His words, but do not make them more than He intended.
 - 1. This was not strictly a statement about the work of legal redemption being finished.

2. He had yet to die, be buried, rise again, be seen, ascend to heaven, return, raise us.
 3. Scripture is quite clear that these other events of redemption had to occur (Ro 4:25).
 4. John 17:9 is misapplied to election, and this verse is often a sound bite for salvation.
 5. The context indicates that He was wrapping up loose ends in order to be able to die.
 6. Notice John 19:28-29; Jesus knew all was finished but thirst and vinegar (Ps 69:21).
 7. He did not say, "It is finished," until He had spoken of his thirst and taken vinegar.
 8. Notice the previous phrase; what event took place for Jesus to say, "It is finished"?
 9. For further insight here, review the comments for finish in His prayer at John 17:4.
- C. Yet, we understand His near death put all aspects of salvation into motion for finishing.
1. Paul identified God delivering Jesus up as essential for all other things (Rom 8:32).
 2. No charges can be laid. If Jesus finished it, no one can condemn us (Rom 8:33-34)?
 3. Who will require further offering or perfection, if He perfected us (Heb 10:10-14)?
 4. The death of the testator put God's last will and testament into force (Heb 9:15-18).
 5. Eternal life is by obedience of one, and death was His greatest work (Rom 5:12-19).

And he bowed his head, and gave up the ghost.

- A. He consciously and intentionally bowed His head in His final act of obedience to God.
- B. He gave up the ghost. He let his human spirit leave his body without fighting to keep it.
1. Luke wrote His last words: *Father, into thy hands I commend my spirit* (Luke 23:46).
 2. This matched what He told the saved thief that He would see him later that very day.
 3. Our Lord's death is an example for us, which Stephen followed perfectly (Acts 7:59).
 4. Jacob had died this same way after charging his sons about his burial (Gen 49:33).
 5. If your heart and walk with God are good and you believe in heaven, dying is good.
 6. **Jesus Christ our Lord was ready to die for us.**
- C. Our Lord Christ's physical death was identical to ours in the body and spirit separating.
1. His and our bodies are put in the ground to sleep, which He did only for 72 hours.
 2. His human spirit went to heaven to be with God, which we also do instantly at death.
 3. His human spirit did not go to hell as a fraudulent and heretical apostles' creed says.
 4. His divine spirit as Word of God was never altered at incarnation or at bodily death.
 5. His human spirit returned to earth 72 hours later and reanimated His physical body.
 6. **More about human death.**
 7. **More about death.**

The Crucifixion Events Proper of the Lord Jesus Christ from all four

Gospels

Matthew 27:32-56 Mark 15:21-41 Luke 23:26-49 John 19:17-30

1. Pilate had tried and/or sentenced Jesus after 6 a.m.; Jesus was crucified about 9 a.m.
2. The Romans first tried to force Jesus to carry His own cross, but He could not do so.
3. They then drafted Simon of Cyrene, Libya to help Him carry it the distance to Calvary.
4. This Simon of Cyrene was the father of Alexander and Rufus, two apostolic believers.
5. Their destination was a place called Golgotha (Hebrew) or Calvary (Latin), a skull.
6. While going, Jesus warned weeping women of tribulation coming on that generation.
7. In addition to weeping women, there was a great crowd of people that followed Him.
8. Soldiers offered vinegar wine with gall or myrrh (anesthetic), but He would not drink.
9. This drink they offered Jesus was in part fulfillment of a prophecy for Him (Ps 69:21).
10. He would fully drink the dregs of the Father's cup.
11. They stripped Jesus naked and put Him on the cross without clothes for public shame.
12. They nailed His hands and feet to this torture device to suspend His weight on them.
13. Pilate ordered a sign on the cross above Him – Jesus of Nazareth the King of the Jews.
14. This sign was in the three common languages of the place – Hebrew, Greek, and Latin.
15. The Jews tried to get Pilate to alter the wording of the title, but he would not do so.
16. Two thieves or malefactors were crucified with Jesus, one on each side of His cross.
17. This fulfilled Isaiah's prophecy that Jesus was counted with criminals (Isaiah 53:12).
18. The crucifixion, lifting Jesus up on a Roman cross, took place at 9:00 a.m. in the day.
19. Jesus, after being put on the cross, called on His Father to forgive the ignorant soldiers.
20. The soldiers divided His garments that were separate pieces, one piece to each soldier.
21. They cast lots for His coat of one piece rather than tear it, to fulfill scripture (Ps 22:18).
22. The soldiers sat and cruelly watched Jesus die – naked and suffering and vulnerable.
23. David had prophesied of Jesus that His executioners would look and stare (Ps 22:17).
24. Jews and Romans that passed by the public place reviled Jesus and tossed their heads.
25. They mocked Him for His words they perverted to blasphemy – building in three days.
26. They mocked Him as Son of God, daring or tempting Him to prove it like Satan had.
27. They mocked Him as Son of God: if He were God's Son, He would surely save Him.
28. They mocked Him as being a savior – for they said He could not even save Himself.
29. They mocked Him as being a king – promising to believe Him if He would get down.
30. They mocked Him about His faith – He had trusted God, but God would not help Him.
31. All this mockery of God forsaking Jesus had been prophesied (Ps 22:6-8; Isaiah 53:4).
32. God truly forsaking Jesus had also been prophesied graphically by David (Ps 22:1).
33. Not only did common people mock Him, so did the chief priests, scribes, and elders.

34. Not only did those passing by mock Him, so did the two thieves (plural) beside Him.
35. Before the darkness, one thief rebuked the other for his hypocritical mocking of Jesus
36. The born again thief confessed Jesus as Lord, so Jesus promised him heaven that day.
37. Jesus saw His mother nearby with two other Marys and charged her to John's care.
38. The first three of His seven sayings on the cross occurred between 9 a.m. and noon.
39. There was darkness over all the land during the third watch, from 12 noon to 3:00 p.m.
40. Jesus was silent during these three hours. We cannot imagine the spiritual conflict.
41. Jesus shouted near 3 p.m. in Hebrew, *My God, My God, why hast thou forsaken me?*
42. This perfectly fulfilled the prophecy of Psalm 22 that opens with these exact words.
43. Jews (plural), knowing Hebrew, mocked Him by suggesting Elijah, His messenger.
44. Jesus, in order to fulfill scripture and also perfectly true, cried out that He was thirsty.
45. This fulfilled Psalm 69:21, where the prophecy was vinegar to drink for His thirst.
46. One of the many onlookers extended some of the soldiers' vinegar to Jesus to drink.
47. The rest of the crowd discussed mockingly whether Elijah would come to save Jesus.
48. Jesus cried again with a loud voice that He had finished all necessary before death.
49. His loud cry indicated He still had strength to live, but He chose to lay His life down.
50. Jesus gave up His Spirit into the presence of God with words to that specific effect.
51. The last four sayings out of seven by Jesus on the cross occurred in rapid succession.
52. At the point of His death the great temple veil was torn from the top to the bottom.
53. At time of death there was an earthquake, rocks were rent, and graves were opened.
54. At time of death darkness was lifted, for Jesus had finished God's will for atonement.
55. The supervising centurion and his company feared and confessed Jesus as God's Son.
56. This supervising centurion, an expert in death, witnessed that Jesus gave up His life.
57. There were many women present as well that had observed the crucifixion from afar.
58. Some women during His ministry, especially in Galilee, had followed and served Him.
59. The crowd knew unusual things had occurred and smote their breasts before leaving.
60. See an example timeline at the very bottom to visualize progress and timing of events.

The Seven Sayings of the Cross of the Lord Jesus Christ from all four Gospels

Matthew 27:32-56 Mark 15:21-41 Luke 23:26-49 John 19:17-30

<https://letgodbetrue.com/pdf/john-nineteen-seven-sayings.pdf>

Death and Burial of Jesus – A Soldier Pierced His Side – Verses 31-37

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.

The Jews therefore, because it was the preparation.

- A. What follows in this section should not be treated lightly for our gospel depends on it.
 - 1. By this section we mean the next twelve verses, the remainder of this dear chapter.
 - 2. The events recorded here are death confirmation, body piercing, and then His burial.
 - 3. The preeminent facts that must be known and maintained are His death and burial.
 - 4. If Jesus did not truly die, but only swooned, then His resurrection power is a fraud.
 - 5. If Jesus did not truly have a body of flesh, then His resurrection power is also a fraud.
 - 6. If Jesus was not actually buried and there three days and three nights, He was a liar.
 - 7. The gospel is the record according to scripture of His death and burial (I Co 15:1-4).
 - 8. Mocking death and the grave like Hosea and Paul depends on Jesus' death and burial.
 - 9. The glory and power of resurrection – a preeminent fact of our faith – depend on it.
 - 10. The next chapter about resurrection is glorious by the certainty of death and burial.
- B. The Jews had legal reasons to bury the bodies before 6 p.m. The Romans had no qualms.
 - 1. Moses had ordered that bodies hung on trees cannot hang overnight (De 21:22-23).
 - 2. The Jews hung dead bodies for shame and warning (Josh 8:29; 10:26; II Sam 4:12).
 - 3. The Romans hung living persons on trees by their crucifixion for capital punishment.
 - 4. Crucifixion did not kill immediately – history indicates persons could last 1-3 days.
 - 5. Recall, Pilate marveled Jesus was already dead (Mark 15:44). He laid His life down.
- C. This preparation day or time was before the Passover sabbath and the week's activities.
 - 1. It was crucial to prepare before any sabbath to avoid any labor on it (Ex 16:22-30).
 - 2. This term is used in the other Gospel accounts (Mat 27:62; Mark 15:42; Luke 23:54).
 - 3. John used it several times (John 19:14,31,42) and alluded to it (John 13:29; 18:28).
 - 4. Passover was eight days (inclusive) with a feast after lamb night (Le 23:6; Nu 28:17).
 - 5. For **Passover and Unleavened Bread**.
 - 6. For a **calendar of the days around burial**.
- D. See the timeline at the bottom of this outline for the progress and timing of these events.

That the bodies should not remain upon the cross on the sabbath day.

- A. Moses' law prohibited bodies hanging overnight any day of the week (Deut 21:22-23).
- B. But the 15th and 21st days of Abib/Nisan were holy convocations and sabbaths as well.
- C. These murderous traitors worried about ritual details while desecrating moral principle.

1. Recall, they would not enter Pilate's judgment hall to avoid defilement (John 18:28).
2. The varnished hypocrites strained at gnats and swallowed camels (Matt 23:23-28).
3. True Christians reject judging by appearance to judge righteous judgment (Jn 7:24).
4. Human nature sees motes while overlooking beams; hate the hypocrisy (Mat 7:3-5).

For that sabbath day was an high day.

- A. This was not an ordinary weekly sabbath but a special day of convocation and feasting.
- B. Passover's week began (15th) and ended (21st) with a sabbath (Ex 12:16; Lev 23:4-8).
- C. **Convocation.** A formal assembly. **Holy convocation.** Solemn assembly to the LORD.
- D. The sabbath was made for rest, but these Jews could not rest without breaking His legs.

Besought Pilate that their legs might be broken.

- A. The Jews' in their scrupulous hypocrisy wanted the crucified killed and buried quickly.
 1. Rome's custom was to break legs to increase pain, cause asphyxiation, etc. for death.
 2. The Jews begged the Roman invader, since they had lost sovereignty by wickedness.
- B. As if pummeling, scourging, and crucifixion were not enough, Jews wanted broken legs.
 1. It is called crurifragium, in which an iron club shattered the lower legs of victims.
 2. Life would definitely be shortened in excruciating pain and the inability to breathe.
 3. This was no act of mercy to end suffering, it was merely for ceremonial hypocrisy.
 4. Pilate had hoped scourging might satiate them, but now they thirsted for even more.
 5. God called for love of mercy, but tender mercies of the wicked are cruel (Pr 12:10).

And that they might be taken away.

- A. By hastening death, the Jews could get the Romans to remove the bodies and bury them.
- B. Honest Christians hate hypocritical judgment by appearance rather than righteousness.
- C. These murderers consoled themselves by letter of the Law, while murdering God's Son.

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

Then came the soldiers.

- A. The Jews could not interfere with a Roman crucifixion, so they begged Pilate (Jn 19:31).
- B. Pilate submitted to their further request to keep peace and sent his soldiers to do so.

And brake the legs of the first, and of the other which was crucified with him.

- A. The two thieves were still alive, which was rather ordinary survival, so they were killed.
 1. Rome's custom was to break legs to increase pain, cause asphyxiation, etc. for death.

- 2. God has not promised no pain in death for Christians any more than He has in birth.
- B. God is in full charge of all events, even cruel sinful ones – like sending a thief to heaven, for this thief might have suffered another couple days and then been eaten by the birds.
- C. See in microcosm Jesus our Lord showing the way and the saved thief following after.

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

But when they came to Jesus, and saw that he was dead already.

- A. When the Roman soldiers inspected our Lord, they found that Jesus had already died.
- B. It surprised Pilate, for being an expert in crucifixion death, Jesus should have been alive.
 - 1. This was so startling to Pilate that he examined the supervising centurion (Jn 15:44).
 - 2. History shows crucifixion was a slow death, taking from hours to three days or more.
 - 3. Many other factors entered into duration ... starvation, scourging, other tortures, etc.
- C. Jesus chose to die and laid down His life on the cross. His life was not taken from Him.
 - 1. He prophesied this fact very clearly as a command from His Father (John 10:15-18).
 - 2. The accounts of His death indicate He consciously, voluntarily died (Luke 23:46).
 - 3. The overseeing centurion, an expert in crucifixion death, observed this (Mark 15:39).
 - 4. Though He submitted to crucifixion at their hands, in death He was conqueror of it.

They brake not his legs.

- A. The Roman soldiers Pilate sent did not break the legs of Jesus, for He was already dead.
 - 1. The reason to break the legs of those crucified was to hasten death for body removal.
 - 2. Since Jesus was already dead, there was no need for their iron rod to crush His legs.
- B. The bloodthirsty Jews would have enjoyed the extra pain, but they were deprived of it.

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

But one of the soldiers with a spear pierced his side.

- A. A Roman soldier, possibly wearing one or more garments of Jesus, speared our Lord.
 - 1. History indicates that spearing the heart area was another method of hastening death.
 - 2. The results of the spearing further proved the necessary gospel fact – Jesus was dead.
 - 3. Already dead and blood and water by a spearing proved death beyond breaking legs.
- B. What possessed a soldier to do such a thing to a man already dead? God's secret will!
 - 1. If it did or does happen (it does not matter what), it is God's secret things (De 29:29).
 - 2. As John explained in the clearest terms, there were scriptures to fulfill to Jesus' body.

C. Tradition says he was Longinus, and he was healed of an eye disease by spraying blood.

And forthwith came there out blood and water.

- A. There is no reason to grasp for mysterious or spiritual significance for blood and water.
 - 1. *Blood* should not surprise anyone, if a spear is plunged into the side of a man's body.
 - 2. *Water* could easily accumulate from pericardial effusion and/or pleural effusion.
 - 3. Crucifixion elevated the body, so the spear's angle into the side would be upward.
 - 4. The wound would have been large (a spear), for it could receive a hand (Jn 20:27).
 - 5. If a tapered spear's opening in His body was enough for a hand, it was also deep.
 - 6. If the spear's angle into Him was upward, it could easily have pierced lung and heart.
 - 7. *Blood and water* coming from such a wound is fully consistent with natural effects.
- B. Superstition about such things is to be avoided, though many have speculated foolishly.
 - 1. Many commentators try to be spiritual beyond scripture and invent deep meanings.
 - 2. Through the rent in His side you can love flaming there and our name written there.
 - 3. They see both Adams' sides opened, the first in innocence and sleep to prepare a bride and then in the sleep of death to redeem a bride and espouse her to Himself.
 - 4. The rent in His side provided, *The Bag*, by George Herbert, for your needs to God.
 - 5. They see the blood being an emblem of communion and the water being of baptism.
 - 6. They see the blood denoting justification and the water symbolizing sanctification.
 - 7. They see this blood and water of John again in I John 5:6-8, which we totally reject.
 - 8. For [proper application of I John 5:6-8](#).
- C. The matter is entirely about death. Jesus was dead. The effect of the spear proved it so.
 - 1. John has been very careful and is so right here to confirm to all that Jesus truly died.
 - 2. This was not fainting spell or syncope that Jesus revived from in the tomb's coolness.
 - 3. Our religion and gospel declares unequivocally that Jesus died and then rose again.
 - 4. We will not tolerate the slightest deviation from either of these absolute gospel facts.
 - 5. Jesus was already dead by death experts. The spearing results further confirmed it.
 - 6. Gnostics in John's time were already denying His death as an appearance of it only.
 - 7. The resurrection of Jesus Christ – the power of our religion – depends on sure death.
 - 8. See [more about Christ wars from John](#).
- D. John's goal in writing, clearly stated, is to prove Jesus the Son of God for you to believe.
 - 1. This is stated in both his Gospel here and in his first epistle (Jn 20:31; I Jn 5:5-13).
 - 2. Jesus was shown clearly as God's Son at His baptism (water) and His death (blood).
 - 3. We affirm and declare belief in this fact at baptism (water) and communion (blood).
 - 4. For [proper application of I John 5:6-8](#).

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

And he that saw it bare record, and his record is true.

- A. The third person here is John's standard mark of humility by not identifying himself.
 - 1. Paul told of a man he knew in Christ received into the third heaven (II Cor 12:1-5).
 - 2. John was there. Jesus addressed him from the cross. He saw everything very clearly.
 - 3. Apostles were eyewitnesses of life, death, and resurrection (Ac 1:21-22; 10:39-41).
 - 4. There is no hearsay here like with so many things that people bet their lives upon.
- B. Not only did John see, but he wrote down a record of what He observed and saw there.
 - 1. John is very careful to identify evidence and proof that Jesus was truly God's Son.
 - 2. He wrote extensively about God's testimony and witness of His Son (I John 5:1-13).
 - 3. Luke explained that he wrote to confirm the gospel's great certainty (Luke 1:1-4).
 - 4. John not only wrote by his integrity and commitment to truth, but also by inspiration.
 - 5. Never forget what we have in writing trumps any vision of any man (II Pet 1:16-21).
- C. Love your Bibles. Love the gospel – the good news and glad tidings of facts about Jesus.
 - 1. We live in an information explosion, but it has not brought us truth (II Tim 3:6-7).
 - 2. Our God and Bible are very dogmatic about their truth and ridicule all competitors.
 - 3. We should never fear Bible positions or apologize for them to anyone. Love them!
 - 4. We should love God's law in every word and hate every vain thought (Ps 119:113).

And he knoweth that he saith true, that ye might believe.

- A. John knew exactly what he had observed and now wrote with perfect honesty for you.
 - 1. What more can one man do about truth than to give a personal, eyewitness account?
 - 2. Jesus Christ helped them out by giving them signs and wonders and revelatory gifts.
- B. His Gospel here and epistles later were for evidentiary proof that Jesus was God's Son.
 - 1. John wrote all we have covered so far in this Gospel for you to believe (John 20:31).
 - 2. What will you do? Mere intellectual assent is nothing. Will these facts change you?

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

For these things were done, that the scripture should be fulfilled.

- A. *These things* are the things of this section – the details of our Lord's death and burial.
- B. John observed and recorded *these things* for specific prophecies that Jesus fulfilled.
- C. Matthew, Mark, and Luke are silent about the broken legs and spear to Jesus' side.

A bone of him shall not be broken.

- A. The lamb used for Passover could not have a broken bone (Exodus 12:46; Num 9:12).
 - 1. Jesus Christ was the fulfillment of the Passover lamb (John 1:29; I Corinthians 5:7).
 - 2. The O.T. ordinances and rituals were shadows of Christ (Col 2:16-17; Heb 9:10-12).
- B. David wrote that God keeps all bones of the righteous so not one is broken (Ps 34:20).
 - 1. Such a term is truer of Jesus than any other man. Is He not Jesus Christ the righteous?
 - 2. Compare how Satan knew Psalm 91 about the righteous surely intended Messiah?
 - 3. John's language is closer to the prophecy of Psalm 34 than the ordinance of Moses.
- C. This does not mean that the frame of Jesus did not suffer under the abuse of crucifixion.
 - 1. The most graphic prophecy of His pain said His bones were out of joint (Ps 22:14).
 - 2. We must therefore submit to scripture and assume His facial bones were not broken.
- D. Crucifixion was not likely to break bones, though a Jewish stoning would break bones.
 - 1. Therefore Jesus was lifted up by crucifixion for His form of death (John 12:32-33).
 - 2. And yet related scriptures were fulfilled like hanging's curse and down by day's end.

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

And again another scripture saith.

- A. *These things* that were done fulfilled another scripture also by the further consequence.
- B. Jesus was dead, so the thieves did not break His legs, keeping all His bones fully intact.
- C. But for boredom, cruelty, or to make death certain, a soldier pierced Him with a spear.
- D. Sense John's delight to personally record the fulfillments of scripture to honor his Lord.

They shall look on him whom they pierced.

- A. This is a prophecy Jehovah made Himself in the first person as Messiah (Zech 12:10).
- B. It was fulfilled first at Pentecost with the giving of the Spirit and repentance for murder.
 - 1. Jews, those guilty for the crucifixion, begged for mercy (Acts 2:36-40; John 19:11).
 - 2. Romans did the actual piercing, but they did so by Jewish malice and manipulation.
- C. It will be fulfilled at the great Day of Judgment when Jews will rue their deed (Rev 1:7).
 - 1. The majesty of Jesus Christ is here declared by all Gentiles seeing and fearing Him.
 - 2. Those who pierced Him are the Jews, as John indicated looking back to Zechariah.

Death and Burial of Jesus – Joseph and Nicodemus Bury Jesus – Verses 38-42

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.*

And after this Joseph of Arimathaea,

- A. The other Gospels pick up here after Jesus died (Matt 27:57; Mark 15:42; Luke 23:50).
 - 1. John is the only one that details our Lord's death and the work of the Roman soldiers.
 - 2. He only showed the fulfillment of two scriptures by no bone broke and side pierced.
- B. The soldiers broke legs and pierced Jesus' side to confirm death and drop their bodies.
 - 1. The Jews had specifically begged Pilate to get their bodies off the crosses and away.
 - 2. After the soldiers made sure they were dead, they removed them from the crosses.
- C. It was at this critical moment of our Lord's body being available this Joseph appears.

Being a disciple of Jesus, but secretly for fear of the Jews.

- A. This Joseph believed Jesus was the Christ and followed His doctrine, but not openly.
 - 1. Other rulers also believed but were afraid like this (John 3:2; 7:13; 9:22; 12:42-43).
 - 2. Joseph is hardly different from Peter in the same circumstances – fearful to confess.
- B. Fear of man brings a snare (Prov 29:25) and judgment (Matt 10:32-33; II Tim 2:11-13).
- C. Who or what are you afraid of regarding Jesus Christ so that you are a closet Christian.

Besought Pilate that he might take away the body of Jesus, and Pilate gave him leave.

- A. First the Jews begged Pilate to get the bodies down; now Joseph begged to take it away.
- B. Joseph's access to Pilate and quick approval might be a disciple we met (Jn 18:15-16).
- C. Joseph now came boldly to Pilate, with divine assistance to honor the Son (Mark 15:43).

He came therefore, and took the body of Jesus.

- A. If the distance from Pilate to Golgotha was 650 yards, Joseph covered it at least twice.
- B. The soldiers might have taken Jesus down first while waiting for the two thieves to die.
 - 1. But though Pilate delivered the body to Joseph, scripture says Joseph took it down.
 - 2. But reading and trusting John here, Nicodemus also arrived, who might have helped.
 - 3. What is strictly singular in Matthew, Mark, and Luke is a plural *they* in this context.

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.

And there came also Nicodemus, which at the first came to Jesus by night.

- A. Nicodemus was a ruler of the Jews but a secret disciple like Joseph (John 3:1-2; 12:42).
- B. He had also spoken up in defense of Jesus during one of their councils (John 7:50-52).
- C. It is hard to imagine that this occurred without previous coordination between them.
- D. The other Gospels do not mention Nicodemus, but John does at least three times.

And brought a mixture of myrrh and aloes, about an hundred pound weight.

- A. To care for the body after the Jewish manner, Nicodemus brought myrrh and aloes.
 - 1. He was a fit man, or had a servant, or used a wheelbarrow for 100 pounds of spices.
 - 2. This preparation for burial would have been very expensive, but fit for King Jesus.
- B. It is hard not to think of Psalm 45 and its mention of Christ smelling of myrrh and aloes.
- C. These men were intent to honor Jesus Christ, like Mary had been before His arrest.

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.

Then took they the body of Jesus.

- A. Joseph and Nicodemus are the plural here, taking Jesus' body from the place of death.
- B. These men, though fearful for their positions or their lives, are here now to honor Jesus.
- C. God in His providence gave courage where there was little while removing Peter's.

And wound it in linen clothes with the spices.

- A. They wound His body like we envision a mummy with spices to preserve and enhance.
- B. We know there were separate wrappings for His body and head (John 20:5-7; 11:44).
 - 1. These details by John about the wrappings refute the RCC lie of the Shroud of Turin.
 - 2. For much more about the **Shroud fraud**.

As the manner of the Jews is to bury.

- A. Lazarus and Ananias are two other examples of bodies wound up (Jn 11:44; Acts 5:6).
- B. This costly and careful preparation for burial was odd, if He were only a mere criminal.
- C. Jesus fulfilled God's will with death and was in heaven, so God arranged some honor.
- D. They did not embalm bodies like Egyptians or Americans, they put spices on the body.
- E. This was to drive away the smell of decay for any that might come near the body later.

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.

Now in the place where he was crucified there was a garden.

- A. Outside the walls of Jerusalem, there was a garden near Golgotha, or Calvary, the Skull.
- B. In a garden was planted a Seed for an innumerable multitude (Jn 12:20-26; Rev 5:9-10).

And in the garden a new sepulchre, wherein was never man yet laid.

- A. A new sepulcher! Our Lord came from a virgin-womb and was buried in a virgin-tomb.
- B. A grave with the dust of others was not fit for our Lord – separate from sinners was He.
- C. Joseph had bought property near the place of execution for a garden?! and his grave?!
- D. God had arranged and determined all these events from before time for His Son.
- E. We are not told if Joseph had acted intentionally in light of Jesus' prophesied death.

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

There laid they Jesus therefore because of the Jews' preparation day.

- A. The time by all indications was rapidly approaching 6 p.m., so they buried Him quickly.
 - 1. All time and speed indications in the four Gospels indicate later afternoon as we say.
 - 2. The Jews prepared to rest their beggarly sabbath, ignorant of Jesus' rest by His death.
 - 3. Paul spends the larger part of both Hebrews 3 and 4 to prove the gospel rest in Christ.
- B. The tomb was Joseph's own tomb, recently hewn from stone, and had never been used.
 - 1. Joseph was a rich man, and our Lord's burial in His tomb fulfilled scripture (Is 53:9).
 - 2. Such a tomb was fitter for a king than for a commoner or criminal. All glory to God!
- C. Let us never forget the importance to bury our bodies properly in hope of resurrection.
 - 1. Cremation, stolen from Buddhists, Hindus, and other pagans, has become the norm.
 - 2. There is just as much hope for our resurrection as there was for our Lord's, by faith.
 - 3. He was the firstfruits of them that slept, and we shall surely follow (I Cor 15:20,23).
 - 4. When He returns, He will raise our dead bodies first, before gathering the living!
 - 5. **We reject cremation for many reasons.**
 - 6. **We highly honor the bodies of the dead.**

For the sepulchre was nigh at hand.

- A. This all occurred quickly so they could end activity before the Sabbath began at 6 p.m.

- B. What arrangements by the Father of mercy, no longer withdrawn from His beloved Son.
- C. See the timeline at the bottom of this outline for the progress and timing of these events.

The Death & Burial Events

of the Lord Jesus Christ

from all four Gospels

Matthew 27:32-56

Mark 15:21-41

Luke 23:26-49

John 19:17-30

1. Jesus' last words were, "Father, into thy hand I commend my spirit," then He died.
2. His life was not taken from Him. He died by choice sooner than crucifixion warranted.
3. The actual time of death was likely sometime right around 3:00 p.m. in the afternoon.
4. At the point of His death the great temple veil was torn from the top to the bottom.
5. At time of death there was an earthquake, rocks were rent, and graves were opened.
6. At time of death darkness over the earth was lifted, for God had received atonement.
7. The supervising centurion and his company feared and confessed Jesus as Son of God.
8. This supervising centurion, an expert in death, witnessed that Jesus gave up His life.
9. There were many women present as well that had observed the crucifixion from afar.
10. Many women followed Jesus our Lord, especially in Galilee, and came to Golgotha.
11. The crowd knew unusual things had occurred and smote their breasts before leaving.
12. Evening came on, though still preparation day before Passover sabbath, likely 4-5 p.m.
13. With Passover sabbath close (start 6 p.m.), Jews asked Pilate for bodies to come down.
14. Soldiers broke the legs of the two thieves about 4-5 p.m, but Jesus was already dead.
15. A soldier pierced Jesus' side with a spear deeply penetrating His heart and lung cavity.
16. The deep and large wound caused blood and water (pericardium and pleural effusion).
17. John of Zebedee, the beloved apostle, saw all this and accurately recorded it for us.
18. Jesus' legs were not broken but His side pierced to fulfill two different prophecies.
19. Joseph of Arimathea was rich, a counsellor, a disciple, and a good and a just man.
20. He had not consented to the decision of the Jewish leadership to crucify our Lord.
21. Joseph with other disciples waited for the fuller manifestation of the kingdom of God.
22. He had not publicly followed Jesus; he was a closet disciple due to fear of the Jews.

23. But he boldly asked Pilate for Jesus' body about 5 p.m.; soldiers let him take it down.
24. Pilate had marveled Jesus was dead so soon; he questioned his centurion to make sure.
25. Joseph had a friend in the project, Nicodemus, the man who first visited Jesus at night.
26. Nicodemus had a mixture of myrrh and aloes, a hundred pounds, to anoint the body.
27. They wrapped the body in linen and put it in Joseph's new sepulcher hewn from stone.
28. This new sepulcher had never been used, and it was in a garden close by to Golgotha.
29. They rolled a great stone to the door of the sepulcher and left the scene of Jesus' burial.
30. They did this on the preparation day as the sabbath day of the Passover was to begin.
31. These final actions were completed just before 6:00 p.m. before the Passover sabbath.
32. Marys and women from Galilee watched what they did and how they buried the body.
33. They returned, fixed spices after the Passover sabbath, then rested the weekly sabbath.
34. Next day, Passover sabbath, the chief priests and Pharisees asked Pilate for a watch.
35. They recalled Jesus' prophecy to rise; they did not want disciples to make it seem so.
36. They asked for a guard sufficient for three days; Pilate told them to make it very sure.
37. The Jews took soldiers assigned by Pilate, closed the tomb, sealed it, and set a watch.
38. Thus began the three days and three nights from about 6 p.m. when Jesus was buried.
39. See the following sample timeline to help visualize progress and timing of the events.