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John 19

God has said this about obedience: Samuel puts that in the form of a question.

1 Samuel 15:22 And Samuel said, has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

To speak of obedience is quite easy, to carry it out is often the real hard part of life. Jesus was going to carry out a task that His flesh did not want to endure. We know that because in Mark 14:36 Jesus said this.

Mark 14:36 And he said, **Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.**

This is the Son of God asking His Father to not make Him endure in the flesh what was to come. His Father's Will was contrary to Jesus's request. Have you asked, pleaded begged God for something only to have a "no" or perhaps feeling like there was no answer at all. The Son of God had that happen to Him and His response, was, "nevertheless

not what I will, but what Thou Wilt”. How do we get from where we are to that point of total and complete acceptance for God’s answer. Not my will but your will be done!

Jesus put God first and His fleshly desire second in all things, that He might fulfill prophecy and please His Father and be an example to Believers who choose to follow Him. He was in a single word “Obedient”.

Remember as we see what happens next that Pilate wanted nothing to do with punishing Jesus, he was even warned by his wife to have nothing to do with this (just or righteous) man.

Pilate in order to keep the Jews pacified decided to beat Jesus but not unto death. He thought that would keep the Jews until this all blew over. Even though Pilate did not want to do this he did not get his way, it was going to be God’s way and that was already decided.

1Then Pilate therefore took Jesus, and scourged *him*.

The prophecy given to Isaiah by God was about, (739-686 a 53 year span of time when Isaiah wrote this). 700 years

before Jesus was born.

Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

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

We have all seen the Passion of the Christ; it is a movie that I do not care to see twice. The utter savagery of what happened to our Lord and Savior is beyond description. What is not beyond description is that He suffered that beating because of us.

Pay close attention to how many times these three words appear in the next 6 verses: “we”, “our” and “us”. Make no mistake, each of **us** is numbered in these verses.

Isaiah 53:3 3He is despised and rejected of men; a man of sorrows, and acquainted with grief: and **we** hid as it were **our** faces from him; he was despised, and **we** esteemed him not.

4Surely he hath borne **our** griefs, and carried **our** sorrows: yet **we** did esteem him stricken, smitten of God, and afflicted.

5But he was wounded for **our** transgressions, he was bruised for **our** iniquities: the chastisement of **our**

*peace was upon him; and with his stripes **we** are healed.*

***6**All **we** like sheep have gone astray; **we** have turned every one to his own way; and the LORD hath laid on him the iniquity of **us** all.*

***7**He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

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

Even someone like Pilate that had the power to release Jesus was unable to do as he wanted, God would not allow it in this case. Pilate in an effort to save Jesus, had Him scourged.

***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.*

Declared innocent by the judge and in fact was innocent, but contrary to God's plan. Part of Pilates determination had to be from Pilates wife when she called Jesus a "just man".

***5**Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! **6**When the chief priests therefore and officers saw him, they cried out,*

saying, Crucify *him*, crucify *him*.

From Strong's Concordance "Crucification"

"Phonetic Spelling: (stow-ro'-o)

Definition: I fix to the cross, crucify; fig: I destroy, mortify.

4717 *stauróō – to crucify, literally used of the Romans crucifying Christ on a wooden cross. "Crucify" ([4717](#) /stauróō) is also used figuratively of putting the old self to death by submitting all decisions (desires) to the Lord. This utterly and decisively rejects the decision to live independently from Him."*

This suffering and crucifixion of our Lord did not only happen in reality it was intended for us a picture of the need to crucify the flesh figuratively in our own lives. This crucifixion of the old man for me is a day by day sometimes minute by minute endeavor. For me it has yet to be a moment in time as it was with Christ when the struggle ended, and He died. He showed us how we must surrender the flesh to God that the Spirit would assume control and the will of God would be our will as well. The dominate factor in our "old man", the way we walked our lives out before being Born Again, I think is our Free Will. It does not want to surrender to God so the struggle of what is called Sanctification continues through our lives.

Galatians 5: [16](#)This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. [17](#)For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [18](#)But if ye be led of the Spirit, ye **are not under the law. [19](#)Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, [20](#)Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, [21](#)Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.**

For those of us who struggle with the Kings English here is the same list in American vernacular.

[19](#)When you follow the desires of your sinful nature, the results are very clear: sexual immorality, impurity, lustful pleasures, [20](#)idolatry, sorcery, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, dissension, division, [21](#)envy, drunkenness, wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God.

Now we will finish Galatians 5 in the King James

[22](#)But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, [23](#)Meekness, temperance: against such there is no law. [24](#)And they that are Christ's have crucified the flesh with the affections and lusts.

[25](#)If we live in the Spirit, let us also walk in the Spirit. [26](#)Let us not be desirous of vain glory, provoking one another, envying one another.

We return to vs 8 in John 19 where Pilate takes up his determination again to not be a part of killing Jesus.

Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him. 7The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

The law that the Jews were referring to is this:

Leviticus 24:16

anyone who blasphemes the name of the LORD is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.

Several problems surface here considering the Jewish Law. It was apparently as we see today in America the idea that the law is the law unless you are in charge of the law. The Jewish law allowed for three manners of execution: stoning, hanging or burning. Crucifixion was not among those legally authorized by God.

***Encyclopedia Judaica:
Capital Punishment***

“In the Bible

Many of the crimes for which any biblical punishment is prescribed carry the death penalty. The three methods of executing criminals found in the Bible are stoning, burning, and hanging.

STONING

Stoning was the instinctive, violent expression of popular wrath (Ex. 17:4, 8:22; Num. 14:10; I Sam. 30:6; I Kings 12:18; II Chron. 10:18), and is often expressly prescribed as a mode of execution (Lev. 20:2, 27, 24:16; Num. 15:35; Deut. 13:11, 17:5, 21:21, 22:21, et al.). As the survival of vindicta publica, it was and remained characterized by the active participation of the whole populace (Lev. 24:16; Num. 15:35; Deut. 17:7; et al.) – all the people had to pelt the guilty one with stones until he died. Stonings were presumably the standard form of judicial execution in biblical times (Lev. 24:23; Num. 15:36; I Kings 21:13; II Chron. 24:21).

BURNING

Burning is mentioned as a pre-Sinaitic punishment (Gen. 38:24). As a mode of judicial execution it is prescribed in respect of two offenses only (Lev. 20:14, 21:9), but it seems to have been used to aggravate the punishment of stoning, the corpse being burned after execution (Josh. 7:25). It is also reported as a non-Jewish (Babylonian) punishment (Dan. 3:6). There is no biblical record to indicate whether and how judicial executions were ever carried out by burning.

Leviticus 20:14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

HANGING

Hanging is reported in the Bible only as either a mode of execution of non-Jews who presumably acted in accordance with their own laws (e.g., Egyptians: Gen. 40:22; II Sam. 21:6–12: Philistines; and Persians: Esth. 7:9), or as a non-Jewish law imported to or to be applied

in Israel (Ezra 6:11), or as an extra-legal or extra-judicial measure (Josh. 8:29). However, biblical law prescribes hanging after execution: every person found guilty of a capital offense and put to death had to be impaled on a stake (Deut. 21:22); but the body had to be taken down the same day and buried before nightfall, "for an impaled body is an affront to God" (ibid., 23)."

So, that is what the Jews were faced with, getting the entire population that was at hand to stone Jesus to death. Several problems: 1st. The Romans forbid the Jews from executing people without a trial, 2nd The Jewish leadership would have to convince the general public to kill Jesus with stones and many were His followers. 3rd. God had told all who would read the Prophets that His Son would be Crucified for all to see that He was indeed the Son of God, fulfilling prophecy.

8When Pilate therefore heard that saying, he was the more afraid; 9And went again into the judgment hall, and saith unto Jesus, Whence art thou?

This word “**fear**” in the Greek from Strong’s Concordance is “phebeo” it is a conjugant verb from the word phobos and means this.

“Phonetic Spelling: (fob-eh'-o)

Definition: I fear, dread, reverence, am afraid, terrified.

Phonetic Spelling: (fob'-os)

Definition: (a) fear, terror, alarm, (b) the object or cause of fear, (c) reverence, respect.”

Pilate had a combination of fear, terror and respect for the object of his terror, which was Jesus Christ the Son of the Living God.

So, we can take away from this that Pilate was not afraid in the sense of being say scared or frightened by some instant event or noise, no he was terrified out of an inherent respect for something he could not understand. He somehow knew he was in the presence of unbelievable power and greatness.

Pilate was not a lightweight. He was brought to Judea to control the Jews and had a reputation of being not harsh, but violent in the extreme. Do you think for one moment that a Jew or for that matter any human being meant anything to Pilate? But here we see, terror, terror out of respect at the idea of dealing with this man Jesus.

Pilate still in fear goes back to Jesus and asks or probably more accurately pleads with Him, Where are you from?

This word “ask” that Pilate did of Jesus in the Greek according to Strong’s Concordance, is **Lego**, it refers to asking a last time, to put to rest an argument. It is the final plea for an answer.

But Jesus gave him no answer.

The frustration Pilate must have been feeling. He wanted with all his emotion to release Jesus and just wanted something, anything that would give him the resolve to stand up to the Jews, who he did not like to begin with, and set Jesus free. Pilate, as we sometimes do when we are afraid, decides to lash out, and speak with authority. Somehow, we think we have authority to decide matters on our own but in our hearts know that by doing this type of ultimatum that if it does not work we are out of cards. We have nothing left. So, Pilate plays his final card to get a response from Jesus.

10Then 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?

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

Q. Jesus said a lot there in that answer but what is the takeaway for Pilate. What did Jesus give Him personally?

Jesus did not absolve Pilate of involvement in His crucifixion, but in the end, Jesus did establish a hierarchy of sin in this instance. The sin of the Jews was greater than the sin of Pilate.

Pilate was going to sentence Jesus to die, but the sin, that of the Jews in the rejection of something they ought to have known was greater than the sin of putting an innocent man to death. It was the rejection of the Son of God it was the rejection of their God, Elohim, Adonai, Jehovah Yahweh, JEHOVAH-MACCADESHEM, Jehovah Rohi, Jehovah Shammah, Jahovah Rapha, Jehovah Tsidkenu, Jahovah Jireh, Jahovah Nissi, Jahovah Shalom, Jahovah Shabot, El Elyon, El Roi, El Shaddai, El Olam. Those were all the names of God that the Jews were intimately acquainted with through the Law and their heritage. And their sin was the rejection of each and every one of those names.

ELOHIM.....Genesis 1:1, Psalm 19:1
meaning "God", a reference to God's power and might.
ADONAI.....Malachi 1:6
meaning "Lord", a reference to the Lordship of God.
JEHOVAH-YAHWEH.....Genesis 2:4
a reference to God's divine salvation.
JEHOVAH-MACCADESHEM.....Exodus 31:13
meaning "The Lord thy sanctifier"
JEHOVAH-ROHI.....Psalm 23:1
meaning "The Lord my shepherd"
JEHOVAH-SHAMMAH.....Ezekiel 48:35
meaning "The Lord who is present"
JEHOVAH-RAPHA.....Exodus 15:26
meaning "The Lord our healer"
JEHOVAH-TSIDKENU.....Jeremiah 23:6
meaning "The Lord our righteousness"
JEHOVAH-JIREH.....Genesis 22:13-14
meaning "The Lord will provide"

JEHOVAH-NISSI.....Exodus 17:15
meaning "The Lord our banner"
JEHOVAH-SHALOM.....Judges 6:24
meaning "The Lord is peace"
JEHOVAH-SABBAOTH.....Isaiah 6:1-3
meaning "The Lord of Hosts"
EL-ELYON.....Genesis 14:17-20, Isaiah 14:13-14
meaning "The most high God"
EL-ROI.....Genesis 16:13
meaning "The strong one who sees"
EL-SHADDAI.....Genesis 17:1, Psalm 91:1
meaning "The God of the mountains or God Almighty"
EL-OLAM.....Isaiah 40:28-31
meaning "The everlasting God"

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

Pilate did not know or understand anything of the Jewish Nation nor of the God of the Jews, yet he knew he had to release Jesus if there were any way possible. The Jews even employed a veiled threat that Pilate's refusal to carry out their desire of crucifixion made Pilate an enemy of Caesar himself.

Pilate had been appointed by Emperor Tiberias. Pilate was brutal and eventually killed a number of Jews on top of Mt Gerazim without a trial. Pilate was ordered back to Rome but before he got there Tiberias was replaced by Caligula who was as brutal as Pilate. There are three stories as to Pilates

retirement. One is he killed himself either at Caligula's orders or out of fear of what Caligula would do to him. The second is that he retired and disappeared from history. The third is that he became a believer and was killed after trying to convince Caligula of becoming a believer. The first has the most documentation and is likely the case. However, the Eastern Orthodox Catholic church saint hooded Pilates wife and maybe even him because on June 25 they celebrate the two of them even into the 21st century.

13When 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.

Gabbatha in Hebrew means raised place. It was common for the Roman Generals to carry with them a large stone or rock in which to set their seat or official chair on. Then even on level surface gave them an elevated platform, more prestigious being higher than those with which you were dealing. Whether this was a fixed place, or a portable one is unknown but what we do know is that this place of judgment that put the judge higher than those whom he was judging. Apparently, the shock of the Jews saying, Pilate would be no friend of Cesar broke his spirit of defending Jesus.

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

The Jews put into motion an event that would and continues to haunt them to this day. Jesus had said one time:

Luke 20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

The Jewish religious leaders had decided for all of Israel whom they would follow this day. Even today in Israel according to conversations with current Israeli's the nation of Israel is only about 10% or less practicing Jewish. Israel returned as a nation but not as a true Jewish Nation.

Remember what Joshua had said on a day of decision in his life and the life of the nation Israel?

Joshua 24: 14"Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. 15"If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD." 16The people answered and said,

"Far be it from us that we should forsake the LORD to serve other gods;..."

What a horrible drastic change had fallen on Israel in the years since their forefather Joshua had spoken those words. As you know the name Joshua in Hebrew is the same as Jesus, Joshua, mean salvation or to be saved.

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

The most horrible event in all of human history was about to begin. The Crucifixion of the Most High, the Creator of all things was to die for the sins of mankind.

17And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: **18**Where they crucified him, and two other with him, on either side one, and Jesus in the midst. **19**And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

We now have Pilate seemingly poke his finger in the eye of the Jews. He placed a sign above Jesus declaring Him to be King of the Jews. The statement is true; Jesus is the King but not only of the Jews but also of the world. The problem is that the Jews and the world even today refuse to accept that.

The idea of poking a finger in the eye of an enemy is to rile

them up. So, who wants the Jews more riled up, God or Satan? Pilate made the decision out of political fear that Jesus would die, and he is making it abundantly clear that it is the Jews who are forcing him to crucify Jesus.

Let's look at Matthews account and see if we gain any insight?

Matthew 27:15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. **16** And they had then a notable prisoner, called Barabbas. **17** Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? **18** For he knew that **for envy they had delivered him.**

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. **20** But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. **21** The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. **22** Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. **23** And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Pilate Washes his Hands
(**Mark 15:12-15**)

24 When Pilate saw that he could prevail nothing, but

*that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. **25**Then answered all the people, and said, His blood be on us, and on our children. **26**Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

Let's look at Marks Gospel

*Mark 15: **6**Now at that feast he released unto them one prisoner, whomsoever they desired. **7**And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. **8**And the multitude crying aloud began to desire him to do as he had ever done unto them. **9**But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? **10**For he knew that the chief priests had delivered him for envy. **11**But the chief priests moved the people, that he should rather release Barabbas unto them.*

Pilate Delivers Jesus to Be Crucified

([Matthew 27:24-26](#))

***12**And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? **13**And they cried out again, Crucify him. **14**Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. **15**And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

There is no mention of course in Luke or John of Pilate washing his hands of this crucifixion. But it is clearly stated in

Matthew and the reason why Jesus was brought to Pilate in both Matthew and Luke, “out of envy” and this apparently was envy by the Jewish leadership.

20This 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.

Historically the place of crucifixion was believed close to one of the gates of Jerusalem, near a road that was heavily traveled. According to a number of sources it is not a totally settled matter as to the location. However, not only did Pilate poke his finger into one eye of the Jews he made sure by translating the sign into three different languages so he could poke them in both eyes three times.

21Then 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. **22**Pilate answered, What I have written I have written.

In case there is any doubt that Pilate did not like the Jewish leaders he made it clear here. He was not about to change the sign to accommodate one more thing with this lot.

23Then 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.
24They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the **scripture might be fulfilled**, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

The scripture that was fulfilled was in:

Psalms 22:

18*They part my garments among them, and cast lots upon my vesture.*

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

Strong's Concordance (Cleopas and) Cleophas), the father of the apostle James the less, and husband of Mary the sister of the mother of Jesus: [John 19:25](#)

We had discussed earlier in John that James and John the Disciple were cousins of Jesus. We also know that John the Baptist was a second cousin of Jesus.

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

According to Strong's Concordance this term "son" that Jesus referred to the Disciple John as, is the same word used in describing Jesus the Son of God.

Phonetic Spelling: (hwee-os')

Definition: a son, descendent.

5207 *hyiós* – properly, a *son* (by birth or adoption); (figuratively) anyone sharing the *same nature* as their Father. For the believer, becoming a son of God begins with being reborn (*adopted*) by the heavenly Father – through Christ (the work of the *eternal Son*). In the NT, [5207](#) /*hyiós* ("son") equally refers to female believers (Gal 3:28).

[5207](#) /*hyiós* ("son") emphasizes *likeness of the believer to the heavenly Father*, i.e. *resembling* His character more and more by living *in faith* ("God's inwrought *persuasions*," see [4102](#) /*pístis*).

[5207](#) /*hyiós* ("son") highlights the (legal) right to the *Father's inheritance*, i.e. as the believer lives in conformity with the Father's nature (purpose).

If you study this question; which of the disciples were present at the crucifixion; you will find a wide array of answers. Some laughable and some intriguing but in the end the Bible simply does not tell us beyond this that some of the women that are specifically mentioned and one solitary disciple, "the disciple whom Jesus loved" which most take to be the author of this book John the Disciple of Jesus.

If only John was present at the crucifixion, then where did Matthew, Mark and Luke get their accounts. We know that Dr. Luke was not a disciple, and we know that he did not get involved until Paul was involved in the ministry for Christ. So, we know that Luke was not present or there is no record of his presence.

So, how were the Gospels written by those that were not personally there?

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

However, these men were able to write the account of the crucifixion I believe without any doubt that they are true but I cannot tell you from scripture who was present at the cross except John the disciple, Jesus mother, and two other women close to Jesus and all were named Mary. The three were Mary the mother of Jesus, Mary who was here sister and married to Cleophas and Mary Magdalene from John 19:25.

The Death of Jesus
(Psalm 22:1-31; Matthew 27:45-56; Mark 15:33-41; Luke 23:44-49)

28After this, Jesus knowing that all things were

now accomplished, that the scripture might be fulfilled, saith, I thirst. 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.

This refers to “they” an unknown person or persons. It is believed that the women were allowed close to the cross as long as they did not interfere. It is doubtful that anyone other than one of the guards or one of the Sanhedrin would be allowed to approach the cross. But to what purpose, they were there to carry out His death, why would they seek to comfort Him. The answer may be in what one of the other Gospels says that a group of “them” was standing off a distance. This may be reference to the religious leaders. I say that because of a comment that is recorded in Matthew 27:49.

Matthew 27:49 The rest said, Let be, let us see whether Elias will come to save him.

The guards may simply have seen that Jesus was dying and made no effort to stop someone from giving Jesus something to perhaps quench His thirst.

Jesus was offered something to drink just before He was nailed to the cross, but He refused it.

Matthew 27: [33](#) And when they were come unto a place called Golgotha, that is to say, a place of a skull, [34](#) They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

If you pursue the Greek word for gall it will lead you to several other words that are its source. Those words all seem to have as a root a relationship to poison. The term wormwood is one of those root words. Gall or poison is often considered bitter when tasted. Jesus was on a mission and would not be dissuaded. Wine or vinegar mixed with gall would ease the suffering by potentially killing the person by poisoning as opposed to crucifixion or literally suffocation. When Jesus tasted the gall or poison He refused it, He wanted to be aware of all that needed to be done and said, and He knew He had to be crucified. The second instance below recorded in Matthew, had no poison in the mix, it was vinegar to quench the thirst of Jesus and this He took.

Matthew 27: [45](#) Now from the sixth hour there was darkness over all the land unto the ninth hour. [46](#) And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* *sab-akh-than-ee'* that is to say, *My God, my God, why hast thou forsaken me?*

These words convince me that Jesus was now in a place He had never been in all of eternity. Separated from God the Father. With the weight of the sins of the world now laying

upon His soul, His Spirit separated from God because of sin, He can only ask “why hast thou forsaken me?” The desperate cry of one lost in an instant, with no hope. Jesus experienced I believe what anyone who does not have Him as Lord and Savior experiences, separation, aloneness, at the moment of death and will continue for all of eternity.

Matthew 27: [47](#) Some of them that stood there, when they heard that, said, This man calleth for Elias. [48](#) And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. [49](#) The rest said, Let be, let us see whether Elias will come to save him. [50](#) Jesus, when he had cried again with a loud voice, yielded up the ghost.

If this group is in fact the Jewish leadership, note the calloused response compared to even the Centurion who was overseeing the crucifixion of our Lord.

Matthew 27: [54](#) Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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

The term “ghost” in Greek is pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind. So, Jesus gave up His physical life we all understand that but it also means His Spirit.

Let's go back up a couple of words to a two-word phrase and see if it adds anything to this idea. The phrase is "gave up".

In Greek it is Phonetic Spelling: (par-ad-id'-o-mee)

Definition: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

Q. What was it that Jesus gave up? He gave up His life we know but is there an aspect of giving up His Spirit that we should consider. In all other instances of death two things happen to a Believer other than at Rapture. Their body will return to dust, and their Spirit will return to God. I believe the Spirit and the Soul are intertwined by the Holy Spirit and both the Believers Soul and Spirit return to God to Heaven awaiting the Rapture, but in the presence of Jesus our Lord.

Jesus's body did not decay and return to dust and His Spirit may have returned to God for a moment, but we know the Power of the Holy Spirit came back upon Christ and raised Him from the dead. This is entirely new, the end of death's victory over man. Jesus set us free to live eternally with Him.

31The 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. **32**Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. **33**But when they came to Jesus, and saw that he was dead already, they brake not his legs: **34**But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

Referencing again, Zechariah's prophesied that there is coming a day in the future that this will happen.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

On this day the nation of Israel will repent and accept Jesus Christ as Lord and Savior. They will mourn what their forefathers did to the Son of the Living God. It is a day that God has waited for, for over 2000 years.

35And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. **36**For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. **37**And again another scripture saith, They shall look on him whom they pierced.

This was part of the prophetic function of the Passover, God

issued as an eternal celebration, when the angel of death passed over any Hebrew in Egypt that had put the blood of an innocent lamb slain for their salvation.

Exodus 12:46

"It must be eaten inside the house; take none of the meat outside the house. Do not break any of the bones.

Numbers 9:12

They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations.

Psalms 34:20

he protects all his bones, not one of them will be broken.

Part of the reason for the prophecy that Jesus bones were not broken and that He died before they would normally be broken and He died before any person normally would (IE the two criminals on either side of Him were still alive so their legs were broken) is that we would knowingly lay down His life, it was not taken from Him, but He gave it willingly.

July 20, 2025

The Burial of Jesus

(Isaiah 53:9-12; Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56)

38And 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.

As Paul Harvey used to say, “And now for the rest of the story.”

There was a man of the Sanhedrin that was a well-respected member of the council of 71 in the Hebrew year 3791. This man was a trader of tin and dealt with the area of what was the British Isles. He did this trading according to the *The Traditions of Glastonbury*, E. Raymond Capt, for the Roman Government. He was not only a Jew but also a Roman citizen, much like Saul of Tarsus or as we know him, Paul.

This man was not only a successful businessman but also one well respected by the Jews in Jerusalem as well as the Roman Procurator, Pilate who had charge over Judea.

This man had a hidden side to his life. He was well acquainted with a young woman who lived in Nazareth in Galilee. He was later to become a follower, and some would say a disciple of Jesus Christ. But due to his position on the

Sanhedrin Council of 71 and a Roman businessman he would keep his beliefs very private.

Private that is until one day something so horrific happened that he risked all that he had to stand for something that was more important than life itself.

On the early morning hours on the day that Pentecost was to begin, this man went to a man whom he knew well. A man of immense power in Judea, a man that had the power over life and death and business and prosperity. This man went to Pilate and asked for the body of his great nephew, Jesus Christ. He did this so Jesus could be buried in this man's own tomb, hewn out of rock that one day was to become his own resting place.

The Jewish Talmud records that Joseph of Aramathia, was the great-uncle of Jesus, a younger brother of Mary's father! It is reported in British journals that Joseph of Aramathia had a separate home in the British Isles due to his repeated trips there to conduct business on behalf of the Roman Government. After this event his life in Jerusalem would most likely become very complicated. It is recorded in British

records that Joseph of Arimathea would soon move to his home in the British Isles and there declare the Good News.

<http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/ARTB/k/24/Joseph-of-Arimathea.htm>

He came therefore, and took the body of Jesus. 39And 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. 40Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

There are so many verses throughout the Bible that prophesied these events and the care that would be rendered to Jesus at His death. What had been hidden in these two men's lives was now on display as they openly aided in the laying to rest the body of God's Son.

Joseph with John and Nicodemus with help of the three women removed the body of Jesus according to Jewish Law and place Him in Joseph's tomb.

The period of a day that Jesus's flesh dreaded was over, now the King was to undertake the role His Father had ordained, He was to become the King of Universe, the Lamb of God was to lead the captive free and ascend to sit at the right hand of His Father in Heaven. Jesus was the Redeemer King, the Savior of the World.

All verses are copied from <https://biblehub.com/> in King James