

John 19

ASVh with Comments

Summary. This chapter presents the sentencing of the beloved Son of God to the cross, His suffering, His crucifixion, and His burial. The Lord Jesus' suffering on the cross covers the sins of the whole world, and it is the only way to the salvation of our souls. **John 19:1-16.** The Lord Jesus sentenced to be crucified. The Lord Jesus is beaten and mocked by the outsiders and then portrayed to the multitudes as the King of the Jews with a crown of thorns and a purple robe. The leaders of the Jews instigated the multitudes to ask Pilate to crucify the Lord Jesus. Pilate interrogated the Lord Jesus, judged Him, and sentenced Him to be crucified even though they found no cause to condemn Him. **John 19:17-22.** The crucifixion of the Lord Jesus. Jesus bore His cross to Golgotha, where they crucified Him between two criminals, thus labeling Him as a criminal. Also, they put an inscription, naming Him the King of the Jews, written in Aramaic, Latin, and Greek. By crucifying and putting Him between the criminals, the children of God had blasphemed the Trinity of God. **John 19:23-29.** At the cross of the Lord Jesus. The soldiers divided His garments and cast lots for His tunic. He entrusted the care of His mother to the disciple whom He loved. The Lord Jesus, knowing that everything has been finished, said, "I thirst." They tortured Him by giving Him sour wine mixed with gall for thirst. These things happened so all the prophecies regarding the Lord Jesus might be fulfilled. **John 19:30-37.** The death on the cross of the Lord Jesus. After the Lord Jesus said, "It is finished," "He yielded up the Spirit." When the Father has said something in the Holy Scripture, all things must happen; therefore, the soldiers didn't break any of the Lord's bones; however, one of them pierced His side "and immediately came out blood and water." The pouring of the Lord Jesus' blood and water from His side is the confirmation of His blood to wash the sins away and of the water to come and take the water baptism in the name of the Trinity of God. **John 19:38-42.** The burial of the Lord Jesus. Joseph of Arimathea responded to the Lord speaking into his heart and did a good job by putting the Lord Jesus' body into his own tomb, which was new. The body of the Lord Jesus had to be taken away from the cross first and placed in a tomb because the Lord Jesus must rise in the human body first. He was the perfect sacrifice, and the pain of the nails on the cross cannot happen again after His resurrection; therefore, the beloved Son of God must rise up in the human body first and then the heavenly body wrapping around to take the human body into heaven. Nicodemus also brought a mixture of myrrh and aloes, and they wrapped the body of the Lord Jesus with linen cloths and spices; however, they did not touch the body of the Lord in any other way to make any cuts.

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

Comments 19:1. This verse should be synchronized with Luke 23:20. We should note that the Gospel of Luke presents an orderly account concerning the matters related to our Lord Jesus (See Luke 1:1-4), so we can use the Gospel of Luke as the baseline to link the events.

In this verse, the reader also can notice that Pilate has punished the beloved Son of God even though his heart has doubt. If his heart has doubts about the beloved Son of God, being guilty or not, then he, as a leader, should not start to hurt the beloved Son of God in order to satisfy the need of people. Therefore, if his heart truly has doubt, he should not start to scourge the beloved Son of God. The torture of the beloved Son of God under his hand has occurred before proving His guilt. As the leader, you must do the right thing and be pleasing to God, not the wrong thing to please the eyes of humans.

[See also Comments Matthew 20:19, 27:26, Comments Mark 15:15]

² And the soldiers **having weaved together** a crown **out of thorns-bush** put it on **His** head, and arrayed **Him** in a purple **robe**;

Comments 19:2. For verses 2 to 3, see Comments Matthew 27:27-30 and Comments Mark 15:16-19.

In the Gospel of Luke 23:7-11, Jesus was taken to Herod and questioned by him, and Herod and his soldiers mocked Jesus. The leaders and their soldiers tortured the Lord Jesus. When the human leaders led the beloved Son of God from one place to another, all the way there, they were synchronized in scourging Him and blaspheming. The traveling time may be for a short distance, but the physical torture has been highly given in order to make the Lord Jesus look unwell, so all the eyes of the people would see that their leaders agree with them and are willing to torture the beloved Son of God for His guilt. In order to make the commoners happy, the leaders did not care about right or wrong.

“And the soldiers having weaved together a crown out of thorns-bush put it on His head.” The outsider soldiers made a crown, but this crown for the beloved Son of God was not a crown of glory, but it was a crown of shame for the whole Jewish nation; the outsiders have crowned the beloved Son of God as the King but, not the King for worship but the King for them to torture. They have laughed at the suffering of the prisoner they have received, the prisoner that never committed any guilt but has received the punishment for all humans, the beloved Son of God who has received the suffering for the sins of the world. These are soldiers of the outsiders; they have no knowledge and also have not acknowledged the God of His people; it is not their fault to make fun of the beloved Son of God. His own people have given Him up for them; all blasphemy and torture the beloved Son of God has received was because His own people have betrayed Him and delivered Him to the outsiders.

“and arrayed Him in a purple robe.” The purple robe signifies the king of their nation, but these soldiers of the outsiders put this robe on the beloved Son of God to make fun of Him.

³ and they came to Him and said, Hail, King of the Jews! And they gave Him blows with the palm.

Comments 19:3. “and they came to Him and said, Hail, King of the Jews!” Let all true believers notice the blasphemous words here at this point. They mocked the beloved Son of God as the King of His people who have betrayed Him. They made salutations in worship and in lifting Him up but in the meaning of mocking and putting Him down; there was no respect from these outsiders; the act the outsiders made was to bring shame, not only to the beloved Son of God alone but also to all the nation of His people.

“And they gave Him blows with the palm.” The palms that struck the beloved Son of God were not on the beloved Son of God alone, but they have struck the Trinity of the universe, the Trinity of God has been blasphemed in the hands of the outsiders. When they struck the beloved Son of God, in their hearts they did not think of Him alone, but they thought of the whole nation of His children.

⁴ And Pilate went outside again, and says to them, Behold, I bring Him out to you, so that you may know that I find no cause in Him.

Comments 19:4. This verse synchronizes with Luke 23:22.

Pilate went out again and told the people that he himself had found the beloved Son of God not guilty of any charge. Still, Pilate himself had already punished the innocent Lamb of God. His soldiers also did many terrible things against the beloved Son of God, and the beloved Son of God has taken them all upon Himself, and He did not get angry at any of them.

Q: In the Gospel of Luke 23:22, we are told that Pilate deliberated with them three times about the beloved Son of God not being guilty, yet he punished Him and ultimately condemned the innocent Lamb of God to be crucified. **A:** Even Pilate had doubts about the guilt of the beloved Son of God, but with his dark mind to have power in controlling people, each time he talked, he also punished the beloved Son of God as well; his word went against his own actions, and at the end, the dark in his own heart has concurred.

⁵ Jesus then came outside, wearing the crown of thorns and the purple robe. And he says to them, Behold, the Man!

Comments 19:5. Pilate brought the beloved Son of God to mock Him in front of the people. They dressed the beloved Son of God in a long purple robe but also put a crown of thorns in mocking the beloved Son of God to show the people that He is not the true King, just the nice clothes on, but the crown is of thorns. Pilate wanted people to recognize the beloved Son of God with that picture; it was completely a mocking picture; he wanted all people to remember who truly the beloved Son of God is in their eyes; the crown of thorns has given all the meaning to the people; the people called the beloved Son of God the King of the Jews, but the King of the Jews wears the crown of thorns, not the crown of precious stones or golden; the picture people will remember it would contradict what they have heard about the beloved Son of God.

⁶ Then at which time the chief priests and the servants saw Him, they cried out, saying, Crucify, crucify! Pilate says to them, Take Him yourselves, and crucify Him; for I find no cause in Him.

Comments 19:6. Verses 6 to 15 synchronize with Luke 23:22-24. The events described in John verses 6 to 15 occurred between those described in Luke 23:22 and Luke 23:24.

“Then at which time the chief priests ... crucify!” Take attention, all readers, as the verse has told, the religious leaders are the ones that made the people feel the urge to punish the beloved Son of God. To

avoid problems, the people took the religious leaders' actions and words as the will of the Father to do the deed; people did not think by themselves; they all were looking at what the leaders suggested to them. By bringing the beloved Son of God to the people, the religious leaders have already made people feel that the beloved Son of God is guilty of something, and to have God be pleased with them, the beloved Son of God must be punished.

“Pilate says to them ... in Him.” Pilate is the smart fox; he had a way of taking himself out of trouble; if the people wanted the beloved Son of God to be punished, Pilate also suggested that the people do it by themselves because he disagreed with the religious leaders. Pilate protected himself by saying these things out; if anything wrong happened later, he did not have to take responsibility; it was the will of the people to punish the beloved Son of God; Pilate has found the way out from all guilt in the eyes of the people. Still, he forgot to think that God can see and hear the heart of humans, and what Pilate truly thought in his heart, God had heard it already.

⁷ The Jews answered him, We have a law, and according to the law, He ought to die because He made Himself Son of God.

Comments 19:7. “We have a law, and by that law He ought to die” -- [See Leviticus 24:16 – “And he that blasphemes the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he blasphemes the name of Jehovah, shall be put to death.”] Because their hearts were closed, they couldn't accept the beloved Son of God. Even though He had performed many miracles and taught them many things, their hearts were still darkened, and they could not accept the truth. And now the outsiders have told them they must judge Him according to their own law. The outsiders did not want to be involved in His condemnation, but His own people still wanted to follow their dark minds; their religious leaders gathered people to agree and crucify the beloved Son of God without a cause.

“because He made Himself the Son of God.” Also, they forgot He had told them that if they did not believe in Him, then believe in the works He did, and they could see that by human power alone, He could not perform those works. He did not put Himself as God for them, but He has told them He is the beloved Son of God and that He has come down to be born on earth for the humans to be saved; all His people have heard this teaching which He spoke in their synagogues, and they were not angry until their religious leaders come to point Him out for them.

⁸ When Pilate therefore heard this word, he was more afraid;

Comments 19:8. The heart of the outsider, Pilate himself, when he heard about the beloved Son of God and realized the news about His miracle performance, Pilate, as an outsider, saw it not as a human work, but His people wanted him to punish someone that could perform miracle works. This news made Pilate afraid, but he was not afraid to punish the beloved Son of God; he was just afraid of punishing the wrong person with the wrong motive. Pilate did not have a fear of God but a fear of maintaining his popularity among people; there was no justice in his heart, only how to control his power for himself.

⁹ and he entered into the Praetorium again, and says to Jesus, From where are Thou? But Jesus gave him no answer.

Comments 19:9. Pilate's question to the beloved Son of God was common, but the purpose in his heart was not the same as the question gives it. The beloved Son of God can hear the heart, which is why He did not answer this man. It is useless to answer his question when the purpose in the heart is different; that is why it becomes no need to reply.

¹⁰ Pilate, therefore, says to Him, Will Thou not speak to me? Do Thou not know that I have authority to release Thee, and I have authority to crucify Thee?

Comments 19:10. “Pilate, therefore, says to Him, Will Thou not speak to me?” Because of his earthly position, Pilate has made himself think that everyone, including the beloved Son of God, must answer; the pride in his earthly position makes him believe he has everything under his control.

“Do Thou not know ... to crucify Thee?” Let all readers pay attention to what Pilate has threatened the beloved Son of God with. In his mind, he wanted to make the beloved Son of God fearful. He wanted the beloved Son of God to give him all the answers he had asked by telling the beloved Son of God that he had

the authority to crucify or release Him to be free. Still, he did not know that the beloved Son of God had the true authority to let him live longer to see his destruction coming later.

¹¹ **Jesus** answered him, **You would** have no **authority over Me**, if it were **not given to you** from above; therefore, **the one having** delivered **Me to you** has the greater sin.

Comments 19:11. “Jesus answered him.” When Pilate asked the beloved Son of God the question in verse 9 and told that he had authority over Him in verse 10, the beloved Son of God did not give him the answer regarding his curiosity in verse 9, and also the beloved Son of God will not answer according to the demand of anyone; when it is right time He will give the answer to all that ask of Him.

“You would have no authority over Me, if it were not given to you from above.” [Pilate’s question in verse 10 to the Lord is, “Do Thou not know that I have authority,” which is linked to the fact that the Lord did not answer his question from verse 9]; This answer now, which the beloved Son of God has given, is not only for Pilate alone but for all the readers that read this part of the verse. The beloved Son of God has answered to everyone that the Father has given the question to that heart to ask Him because that question will not be just for their own good but for the good of many who will hear the answer. The beloved Son of God has told Pilate straight forward that by his own authority, he has it not over the beloved Son of God to make Him answer, but if that question is not from the real heart and the Father did not grant the question to that heart then the beloved Son of God will not answer. When the Father has given to that heart the question, then that heart will have the authority to ask, and the beloved Son of God will answer according to the authority that has been given by the Father to ask any question.

When we say, “for the good of many who will hear the answer,” we can think in this way as well: when we have the true question from the heart, which the Father has put in our hearts, and when we look at the cross and think of the beloved Son of God, that question which the Father has given will rise up and we will ask from the beloved Son of God to have the understanding; that is the authority which we have in asking the beloved Son of God for the meaning, and the beloved Son of God will give the answer according to that authority because you have received the question from the Father.

“therefore, the one having delivered Me to you has the greater sin.” The majority of people will link this part only to Judas, but this part of the verse itself links to all His people that have come and demanded that the beloved Son of God be crucified in that time; it is not one person anymore this way, one person has delivered Him, but many have asked Him to be crucified.

“the greater sin.” The greater sin is when they did not accept the Trinity of God in the beloved Son of God Himself and asked that the beloved Son of God be crucified; when the beloved Son of God has been crucified, it is not Him alone, but the Trinity of God has experienced that death at the same time as well, so that sin is the greatest sin among all.

¹² **From** this, Pilate **was seeking** to release **Him**; but the Jews cried out, saying, **If you** release this **Man**, **you are** not a friend of Caesar; **everyone making** himself a king **speaks** against Caesar.

Comments 19:12. “From this, Pilate was seeking to release Him.” So, when Pilate heard the answer the beloved Son of God had given to him that he would not have authority over the beloved Son of God unless it had been given to him from above, it made Pilate also feel that the beloved Son of God has no fear in his authority because he also could feel in the beloved Son of God Himself that He has confidence and power to answer Pilate only what it needs to answer, otherwise whatever Pilate may have question it will not be answered if the beloved Son of God Himself did not get the answer from above.

“but the Jews cried out ... speaks against Caesar.” What the Jews said, has made Pilate fear that someone would make a report against Him regarding what he will decide about the beloved Son of God at this time, but it also made him have a heart full of doubt; the situation that is happening now can give him trouble later on, so it made him try to find the way first to save himself and leave the case for the people to be the ones to take the responsibility to what will happen later on.

Verse John 19:12 synchronizes with Mathew 27:24. Verses Matthew 27:24-25 have happened in between these two verses John, verse 12 and verse 13.

¹³ Pilate therefore **having** heard these words, he brought **Jesus** out, and sat down on the judgment-seat at a place called the **Stone** Pavement, but in **Aramaic**, Gabbatha.

Comments 19:13. Jesus was held in the Praetorium, and from there, they took Him outside to the Stone Pavement. Everything that will happen now is according to the will of the people who have cried out to their human ruler. Now Pilate himself wants to please the people. By sitting on the seat of the judgment, he also wants to show to people that he is the true ruler for them, and now the place that he seats is the proof for people to see him as well, and he will show everyone he has the power to judge the beloved Son of God the King of the Jews. When he has done this, he also has shown to the eyes of people that the beloved Son of God is just a common prisoner for him, and he will judge the beloved Son of God according to the authority that he has. Still, he did not know that the judgment time for himself would come, and the people would also ask not to release him as they did to the beloved Son of God. The commoner mind is easily swayed, but each individual must suffer for their own actions. For every action that people have done towards the beloved Son of God, they all have to take responsibility for that action.

This time is also the time of the event described in Matthew 27:19. Note that the sequence of events as given in Matthew is not in the exact chronological order, and in fact, it is given in reverse order as shown here, Matthew 27:19 happened after Matthew 27:24-25.

¹⁴ Now it was the day before the Sabbath of the Passover; the hour was even as the sixth. And he says to the Jews, Behold, your King!

Comments 19:14. “Now it was the day before the Sabbath of the Passover.” Remember as well that Pilate is not one of the people of God; for this man, Sabbath has no meaning in his eyes, but he will do the things on this day just to let the people of God notice that he was not concerned about the beloved Son of God as someone important in their religion; every common man can be judged on any day, and he has shown to the people of God that the beloved Son of God is a common man.

See also Comments Luke 23:54 and Comments Matthew 26:17 for comments on the day of the crucifixion of the Lord Jesus. Usually, the preparation for the Passover was done during Nisan 13 and 14, and it had to be finalized by the end of Nisan 14 (before the sun went down). Jesus and His disciples ate the Passover meal after sundown on Thursday evening (See Matthew 26:20; the twilight of the fourteenth day of the first month), which is now, in fact, Nisan 15 (the day ends at sundown and a new day starts). Jesus was crucified the following afternoon (on Friday), which was still Nisan 15, the same day when the Lord instituted the Lord's Supper.

“the hour was even as the sixth.” (In Mark 15:25, it says: “And it was the third hour, and they crucified Him”); In John, we are given the Roman time method, and in Mark, we are given the Jewish time method for the crucifixion of the Lord Jesus. The Roman day began at midnight, and the Jewish day began at sunrise, where 6 am is the reference of the day starting. Therefore, based on the Roman time method, we can conclude that the judgment of the Lord Jesus began at the place called the Stone Pavement at about 6 am, and He was crucified at about 9 am. Using the Roman time method in the Gospel of John also reminds all the Lord's children that they have used Pilate, the outsider, to crucify the beloved Son of God. When the children of God had betrayed the beloved Son of God to the outsiders, that ruler had control over the Lord's children, and their life also changed; they had to adapt to the outsider's time and law. Therefore, when the Lord gave the writing to John, also He warned the children of God that because they have betrayed the Lord of life, the impact through the word they will receive will be shown to them as well.

“And he says to the Jews, Behold, your King.” At this place, you can clearly see Pilate's mocking of the whole nation of the people of God. Pilate captured the beloved Son of God and brought Him to show His people that the outsiders had captured their King. The nation of God should be ashamed of its own actions for betraying the beloved Son of God.

Approximate timeline of the Lord's trial and crucifixion

The gospels give us three precise times related to our Lord Jesus' trial, crucifixion, and death.

The time when Jesus was tried and condemned by Pilate and the Jews at the Stone Pavement place is given in John 19:14 as “Now it was the day before the Sabbath of the Passover; the hour was even as the sixth”; (6 am).

The time of the crucifixion is given in Mark 15:25 as, “And it was the third hour, and they crucified Him”; (9 am).

The time of Jesus' death on the cross is given in Luke 23:44, Matthew 27:45-49, and Mark 15:33-37. In Mark 15:34, we are told, “And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani?” (3 pm).

Based on these times, we can approximate the main events presented in the Gospels during the Lord Jesus' trial and crucifixion. All these events took place on the day before the Sabbath of the Passover which was a Friday.

- The Lord Jesus was captured around **1 am to 2 am** (Luke 22:47-53, John 18:1-12).
- He was taken first to Annas' house before **3 am** (Luke 22:54, John 18:12-14,19-23). Then He was taken to Caiaphas (John 18:24).
- He was mocked in between **3 am to 4 am** (Luke 22:63-65) and during this time Peter denied Him (Matthew 26:69-75, Luke 22:54-62, John 18:25-27).
- The Lord Jesus was tried by the council of the Jews (the elders, chief priests, and the scribes) before **4 am** (Luke 22:66-71). Then they took Him to the Praetorium (John 18:28).
- The council of the Jews brought the Lord Jesus to Pilate and accused Him around **5 am** (Matthew 27:1-2, Luke 23:1-2); He was questioned by Pilate (Luke 23:3-6); He was mocked, beaten and scourged, and they twisted a crown of thorns and put it upon His head, and arrayed Him in a purple robe (Matthew 27:27-30, Mark 15:16-19, John 19:2).
- He was taken to Herod before **6 am** and was questioned by Herod; the chief priests and the scribes accused Him (Luke 23:7-11); He was taken back to Pilate (Luke 23:12-16).
- The multitude asked Pilate to release Barabbas and crucify the Lord Jesus (Luke 23:17-25, John 18:39-40).
- He was judged by Pilate at the Stone Pavement place around **6 am** (John 19:13).
- He was taken to be crucified before **8 am** (John 19:16, Luke 23:25), He carried His own cross (John 19:17); also, Simon of Cyrene on the way was given to carry the Lord Jesus' cross (Luke 23:26, Matthew 27:32, and Mark 15:21); a great multitude follows Him (Luke 23:27-31).
- The Lord Jesus arrives at the place called Golgotha (the Skull) before **9 am** (Luke 23:33, Matthew 27:33-38, and Mark 15:22-28).
- The Lord Jesus was crucified at **9 am** (See Mark 15:25); He was on the cross with two criminals on His side (Luke 23:32-33) and He was mocked on the cross by the soldiers and the people (Luke 23:34-43).
- Darkness fell upon the place from noon until **3 pm** (Luke 23:44-45, Matthew 27:45-49, and Mark 15:33-37).
- The Lord Jesus gave up His Spirit at **3 pm** (See Matthew 27:45-49, Luke 23:46).

For crucifying the beloved Son of God, they must act very early to avoid the problem that might come from people following the beloved Son of God (See also Comments Matthew 27:1). To do evil work, these people do not need sleep; every time is a good time for them if they want to succeed in doing evil; the nighttime is daytime for them as well. During the early time of the day, people are not around, as the majority of people that followed the beloved Son of God also during this time would do something else (early morning work and preparation), and in the daytime they would follow the beloved Son of God traveling, so, they didn't have time for anything else.

¹⁵ Then they cried out, **Take away, take away, crucify Him!** Pilate says to them, Shall I crucify your **King?** The chief priests answered, We have no king but Caesar.

Comments 19:15. "Then they cried out, Take away, take away, crucify Him." The beloved Son of God has come down on earth to save His people, but His own people have asked the outsiders to take Him away. The rejection of His own people had saddened the heart of the Trinity of God Himself; the love and mercy that the Father has towards His children have been rejected when they denied the beloved Son of God in front the outsiders; His own children have their mind covered by the dark, and by their mouth, they have rejected the Trinity of God who created them.

"Pilate says to them, Shall I crucify your King?" Pilate, the outsider, has a question for God's children: are you truly rejecting your King? So, Pilate has mentioned in this place clearly to the people of God that Jesus is their King, and they are rejecting Him now. Therefore, the children of God should think that what Pilate has asked them now also has a deeper meaning. When your own people rejected you, what happened to their King is no longer a trouble for their hearts further. This rejection also gave Pilate more confidence in

destroying the beloved Son of God because the people who followed the beloved Son of God had denied Him in front of their current ruler; therefore, Pilate now had more confidence that he was the king of all. “The chief priests answered, We have no king but Caesar.” Take notice of how the religious leaders have answered to the outsider; the children of God have denied God Himself. Because of fear of the outsiders, the people of God had not enough fear for God’s punishment; they rather take the outsider king Caesar to be their king instead of the beloved Son of God as their King. The children of God, from the head down, have betrayed the Lord of life and taken sides with the outsider king; their punishment will come, and they will come and cry to their God to help them; He will help them again, but not without consequences, the long term suffering will occur in their own nation until from below to the top they have turned back completely to their God, as the Lord has warned them through their prophets. They have a dark mind controlling them until they repent; that dark mind will not be lifted up from their nation; their leaders must start and mobilize people to come back and worship the God of their fathers and not reject the Savior of life for themselves and their children.

¹⁶ Therefore, at that time, he delivered Him to them that He may be crucified.

Comments 19:16. This verse synchronizes with Luke 23:25 (“... but Jesus he delivered up to their will”).

God’s children have delivered the beloved Son of God to the outsiders to be punished. His own children, by their own will, wanted to crucify the beloved Son of God, but because of their human law at the time, they could not do it themselves, so they used the outsiders to fulfill their own wish; this action made them have more guilt than the outsiders themselves. It is the same as nowadays; Christians have made the name of the Lord shameful; when nonbelievers have talked bad about the beloved Son of God is not themselves that are doing the wrong but the Christians, since many have twisted the Word of the Holy Bible to fit their own agenda and propagate false views about the Lord Jesus; therefore, so-called Christians are more guilty than the rest of the world.

“delivered Him to them that He may be crucified.” The children of God have given their own God to Caesar to punish Him. Truly, the ones who did the work were His own children, not the outsiders; the outsiders already had a dark mind; they had not known the light, but His own children have seen the light and known the light, but in their hearts have rejected Him, not just rejected Him alone, but have delivered the beloved Son of God to the outsiders to crucify Him on the cross. The ones who delivered the beloved Son of God and the ones who crucified Him have the same guilt. The children of God should think first about what they were doing to their own God, the outsiders had not known the true God of the light, and the dark controlled their dark minds, but the children of God have surrendered their own minds to the dark to do the work for them; so, the guilt also remains on their own blood.

The outsiders did crucify the Lord, but that was the will of His own children that wanted the beloved Son of God to be crucified, not the outsiders that wished to crucify Him; starting from the beginning, His own children were the ones that wanted to crucify the beloved Son of God, but because they were under the outsiders it made them find another way to fulfill their own wish, by delivering the beloved Son of God to the outsiders.

¹⁷ Then they took Jesus, and bearing His own cross, He went out to the place called of the Skull, which is called in Aramaic, Golgotha,

Comments 19:17. This verse synchronizes with Luke 23:26, Matthew 27:32, and Mark 15:21.

(Luke 23:26: “And when they led Him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.”)

“Then they took Jesus.” They, in this place, are the outsider people; but also, many of the children of God have followed to see the end of the beloved Son of God. The people followed but not with mercy or love; they followed to see how the beloved Son of God would end His life.

“and bearing His own cross, He went out to the place called of the Skull.” The Gospel of John tells us only the direction they went, to the place called the Skull, but also, on the way there, the beloved Son of God has taken many beatings, which made Him weak. In addition, the Gospel of Luke tells us that on the road, someone else helped to carry the cross for the Lord; however, it does not tell us for how long, but, for that distance, the Lord has walked without the cross on Him, but the outsiders did not have mercy. In the outsiders’ belief, if He is important, He must carry His own cross by Himself; someone else’s sweat should

not be on the cross because this is the punishment of the beloved Son of God, not someone else's. The road to Golgotha (where Jesus was crucified) from Gabbatha (where Pilate judged Jesus) was not a short distance, and the Lord was abused along the way by the soldiers of the outsiders. Also, remember that they did not allow the beloved Son of God to walk slowly; the slow speed cost Him more torture. So, even though the beloved Son of God was tired, He still had to continue walking and endure all this suffering. As long as His body had energy, He continued walking, not letting someone else receive the hardship which belongs to Him to do alone. The Lord Jesus was without sleep, and it has been a long time that He took the beating upon Himself. Because the cross has more meaning than His own suffering, He must receive this to fulfill the work that the Father has given Him in order to be able to save all humans; the beloved Son of God's suffering will pave the way to go to the Father for all that believe in Him.

Q: Some church teachings avoid preaching the truth about the cross and the suffering of our Lord Jesus for the purpose of being more appealing to nonbelievers. Also, some churches are removing the cross from their place, not teaching about the blood of Jesus that was shed for our sins, and not teaching about His suffering that He endured to save our human race. What can we say about these practices? **A:** The cross is not an idol; when you look at the cross, as a Christian, you must think of the beloved Son of God in human form and that He was crucified on that cross. The churches that call themselves church but reject the cross and deny the precious blood of the beloved Son of God are a dark domain of Satan; only Satan does not want to see the cross or hear about the bloodshed of the beloved Son of God. Therefore, if you call yourself a Christian, you must stay away from those abomination people and do not receive any of their teachings to your ears; the dark messages will contaminate your heart; this is a new evil way of how to take innocent hearts away from the Savior of life, by preaching and teaching easy things, but not the truth about the suffering time of the beloved Son of God for all humans. Think of Judas being with the beloved Son of God and betraying Him; these people that call themselves Christians and deny the cross are no different; when they call themselves Christians but deny the cross, there is no difference between them and Judas the betrayer himself.

¹⁸ where they crucified **Him**, and with **Him on each side**, two others, and **Jesus** in the midst.

Comments 19:18. This verse synchronizes to Luke 23:33.

“which is called in Aramaic, Golgotha, where they crucified Him.” When the beloved Son of God in human form was crucified on the cross by humans, it was the saddest time of heaven; it was not just the beloved Son of God Himself that felt the pain on that cross, the Trinity of God has been crucified as well with Him, and the whole heaven had mourned for the loss of the beloved Son of God in human form. When the life as a human on earth has ended for the beloved Son of God Himself, the love of God has been poured down on humans under the blood of the beloved Son of God Himself.

“and with Him on each side, two others, and Jesus in the midst.” The people of God had labeled the beloved Son of God as a criminal when they crucified Him in the midst of criminals. It is bad enough not to accept the beloved Son of God as their Savior, but by crucifying Him and putting Him in the midst of criminals, the children of God have blasphemed the Trinity of God. Still, the love of God did not end there, and because of the shed blood of the beloved Son of God, the earth has avoided the punishment of the Father until the right time comes. Therefore, when humans have completely forgotten the mercy of God, the hand will be lifted up and the earth will be left without inheritance of any kind; not even the green land will be left alive, and the earth will become barren land when the wrath of God will be poured down on it.

¹⁹ And Pilate wrote an **inscription** and **placed** it on the cross. And **it** was written, **JESUS OF NAZARETH, THE KING OF THE JEWS.**

Comments 19:19. This verse synchronizes to Luke 23:37.

“And Pilate wrote an inscription and placed it on the cross.” Let all readers pay attention to this verse as well; Pilate, as an outsider, does not know anything about the God of the Jews, but he has put the title on the cross, on which he has crucified the beloved Son of God according to the wish of His people. The religious leaders and the people cried out to him to crucify the beloved Son of God on the cross. So, Pilate wanting to have favor with the people, did according to what the people demanded him to do, and he crucified the King of the Jews; however, this was his wish as well because the beloved Son of God gained many followers among His people, and Pilate took this chance to cut off the problem; if he cut the head, the

tail will scatter around, and the people will not be able to fight back or demand to revenge, payback for killing their leader, because Pilate himself has done according with the people's will.

“And it was written, JESUS OF NAZARETH, THE KING OF THE JEWS.”

Q: In John 19:20 and in Luke 23:38, we are told that the inscription was written in Greek, Latin, and Aramaic letters. Were the inscription words, written in these languages, translating to exactly the same meaning? **A:** Because the inscription was written in three languages, in that case, the translator (the person that wrote on the cross) has made a difference in the words, but all have the same meaning. Therefore, the person who has put down the inscription on the cross in different languages has interpreted their own understanding, and when it comes in different languages, it gives different words, but all will contain one meaning: the beloved Son of God is the King of His people. Each Gospel, however, renders a different view of the translation of some language.

Explanation. Each Gospel presents the inscription from a different point of view, and all gospels will contain mixed wording from all translations. Nevertheless, combining all the letters given for the inscription from all the Gospels, we can conclude that the inscription on the cross of the Lord Jesus, as written in these three languages, contained the following letters, but not necessarily in this order: **THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.** Furthermore, each Gospel gives an incomplete version of this inscription, missing some words, but each Gospel contains the main important part as “THE KING OF THE JEWS.” Below, we reproduce the inscriptions as given in each Gospel, showing it in the context of the complete inscription written on the cross, with the missing words and the verse reference for the missing words in square parenthesis.

Matthew 27:37. ... THIS IS JESUS [of Nazareth (John 19:19)] THE KING OF THE JEWS.

Mark 15:26. ... [This is Jesus (Matthew 27:37) of Nazareth (John 19:19)] THE KING OF THE JEWS.

Luke 23:38. ... THIS IS [Jesus (Matthew 27:37) of Nazareth (John 19:19)] THE KING OF THE JEWS.

John 19:19. ... [This is (Matthew 27:37)] JESUS OF NAZARETH, THE KING OF THE JEWS.

²⁰ This inscription then many of the Jews knew certainly, for the place where Jesus was crucified was near to the city, and it was written in Aramaic, in Latin, in Greek.

Comments 19:20. Because the children of God have given up their own Savior and delivered Him to the outsiders to be crucified, the three languages they put have declared to them as well, regardless of what language His children are speaking, when they have passed by the cross, they all also would understand the written, and none can say they did not know that they delivered their Savior to Pilate, the outsider to crucify Him. So therefore, in their hearts, that guilt will remain, and all the hardship they will receive, and they themselves will understand it is from their own doing, not that the God of their fathers has abandoned them, but they themselves have abandoned their own God.

²¹ The chief priests of the Jews therefore said to Pilate, Do not write, The King of the Jews; but that He said, I am King of the Jews.

Comments 19:21. The religious leaders are the ones that asked Pilate, the outsider, to deny their own Savior by telling him that they disagreed with what title he had put for Him. Let all readers notice that His own children did not want the God of their forefathers to claim them as His children, but they wanted the world to know that God has claimed Himself to be their God, not that they claimed that the Lord Jesus is their own God.

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

Comments 19:22. The king of the outsiders has rejected the request of God's people because he believes that what he has written is correct already and that the Jews have delivered their King to the outsiders to crucify Him.

Pilate did not think anything about this; he only thought I had done no wrong to anyone; they asked him to crucify the Lord Jesus, and regardless of who He was in their eyes, he stayed firm in his decision.

²³ Then the soldiers, when they had crucified Jesus, took His robe, and made four parts, to each soldier a part; and the tunic, now the tunic was seamless, woven from the top throughout.

Comments 19:23. This verse synchronizes with Luke 23:34. See Comments Luke 23:34, Matthew 27:35, Mark 15:24.

“Then the soldiers, when they had crucified Jesus, took His robe, and made four parts, to each soldier a part.” The outsiders, when they had crucified the beloved Son of God, in their hearts had no respect for Him, and because of the darkened hearts they had in them, they took His clothes as a trophy. Their eyes had seen the beloved Son of God, but each moment when they were looking upon Him, in their hearts, they had no mercy. They were only thinking about what they could benefit and show up to people, and even a piece of cloth belonging to the beloved Son of God they took as a trophy, not for thinking and having mercy on the dead. There were more soldiers than four, but these four were the soldiers that had performed the duty of nailing Him on the cross. These soldiers had seen so much blood, and the dark covered their hearts, and there was no mercy left in them; this is the way the soldiers that had crucified the beloved Son of God could think of the benefit of the work they did, by taking His clothes as a trophy, but not having regard about Him, which they were torturing; their hearts had died already, the feeling of mercy has left them.

“and the tunic, now the tunic was seamless.” Seamless definition: (of a fabric or surface) smooth and without seams or obvious joins. In those times, a young male without his own family (unmarried) would have his mother or sister be the one that would weave the thread to make the clothes for him; that was the way of life at that time. This tunic of the Lord has no seams, and all things will be woven in a circle; this tunic was old but in good shape; it is assumed that His earthly mother has made it for Him. The beloved Son of God did not live as a rich person, even though all things belonged to Him (He is the Creator of all things), but He will not take anything, only what has been made specifically just for Him, as this tunic, which His earthly mother made it for Him a long time ago. In this verse, the tunic also has a spiritual meaning into it; when you have made a relationship with the beloved Son of God, He will always continue to have a relationship with you as in one piece of the string in His tunic; if you have faith and trust in the love of the beloved Son of God, He will keep the relationship with your soul as the string of the tunic has one piece in connection to all. (He will not break His relationship with you.)

Q: There are so many wealthy TV ministries that preach a property Gospel these days. As regular Christians, what should we think of such ministries? **A:** Think in this way as well, if that ministry has worked in the will of God, that ministry will never ask anyone to donate anything, but that ministry will come and beg the mercy from the Lord, which He will provide for them without them needing to go and asking from anyone because when the ministry has asked the money, also will make the listener feel guilty and that feeling of guilt will make a person donate for help. However, if a ministry has asked from the Lord Himself, that ministry will receive help from unexpected sources, and they will conclude for themselves that this help comes from the Lord Himself. Every ministry should also think that when the beloved Son of God has sent His apostles to go out and preach the Word, He did not tell them to ask for help from people; He has taught them, “If you have, then you give.” So, how to have if you don’t work, if you want to be able to give help to anyone, you yourself should go to work and make it out; the payment of your work is the part that you can use to go out and help someone else (See Acts 20:35); the servant of the Lord should take an honest wage from the work they do for the Lord.

“woven from the top throughout.” Now in this place, let all readers imagine the tunic of the beloved Son of God; the first string has been woven to be His tunic until it wrapped around His body in one piece, as the beloved Son of God is the beginning of that string, and He has built up the relationship around you and woven it around your soul because your soul belongs to Him; as long as you keep your heart and dwell in His love until the end of your life, your soul will be in the midst of His love and mercy, and He will take you to be with Him for eternity.

²⁴ They said therefore to one another, Let us not **tear** it, but cast lots for it, whose it **will** be; that the **Scripture** might be fulfilled, **that is saying:** They **divided My** garments among them, **And for My clothes** they did cast **lot**.

Comments 19:24. “They said therefore to one another, Let us not tear it, but cast lots for it, whose it will be; that the Scripture might be fulfilled.” If the Father has said something in the Holy Scripture, even a long time ago, all things still must be fulfilled because everything is upon the Father’s permission only. As this verse has told to all true believers, the beloved Son of God came down on earth to fulfill the Father’s Word as well; so, if the Word has told what they will do to Him, even regarding about His clothes, all will be fulfilled.

“Let us not tear it.” The clothes that the beloved Son of God had upon Himself also have spiritual meaning for the believer. Give attention in this place that the men cannot tear the relationship and the work which the beloved Son of God will do according to what the Scripture has said. The outsiders have come to the same conclusion, even though they want to tear the tunic apart, the greed in their hearts has stopped them in order to make the Scripture to be complete; the Father has used the greed of the heart in humans to complete all things as it is written. The spiritual meaning of this verse links to verse 23 because the string woven through to make the cloth of the beloved Son of God will not be torn by human hand, but it will disappear only according to the will of the Father.

“that is saying: They divided My garments among them, And for My clothes they did cast lot.” Here the meaning is straight, when they have cast lots among them, they also have shared between each other the memory of the innocent one, that they have crucified and torture; even He has died but whatever that belonged to Him still talk to every heart that has come by, as the verse has told, the soldiers of the outsiders has fulfilled what has been written, even they did not believe but they still do to fulfil what is written as well.

Cited from Psalm 22:18 – “They part my garments among them, And upon my vesture do they cast lots.”

Q: Why is this prophecy important, and the fact that they did cast lots for the Lord’s garments? **A:** This verse is for all believers to think of it as well; if the Scripture says something regarding the belongings of the beloved Son of God, the humans that were there in that time and have seen the beloved Son of God being crucified, even their hearts did not believe, however, the Scripture must be fulfilled to all its meaning. About the garments of the beloved Son of God, the Father has put down, and all things must be as the Father has told; therefore, what is not supposed to be torn, then none can tear it; when the greed has covered the heart, the only way to make peace among people is by casting a lot. A casting lot will make the heart accept that this is not belonging to them; the lot falls to whosoever, and that person also must take it and not destroy or damage it because it has come to their possession, not just by luck, but the person has taken it as that piece belongs to them and will make that person treasure also the thing they have received from casting the lot.

²⁵ These things therefore, **indeed**, the soldiers did. **And** there were standing by the cross of **Jesus His** mother and **His** mother’s sister, Mary of Clopas and Mary Magdalene.

Comments 19:25. See Comments Matthew 27:55-56, Mark 15:40-41, and Luke 23:49.

These are some of the women in the circle of people that followed Jesus around; because all the time, many people followed the beloved Son of God, and all these women followed as well, and they were among the people.

Q: Why are all these women mentioned in these verses in the Gospels? **A:** The men were doing work, and the women followed their men; we can notice this from the verses saying the mother of someone. The men have followed the beloved Son of God. It was the women’s duty to follow the men, and when these women followed the beloved Son of God, they also were helping Him in His daily needs; some were cooking, not only for the beloved Son of God alone, but also for the disciples as well, and these women have helped in this way. Therefore, their names have been mentioned as an honor here.

²⁶ **Jesus**, therefore, **having seen the** mother, and the disciple whom **He** loved standing by, **says to His** mother, **Woman**, behold **your** son!

Comments 19:26. The beloved Son of God in human form also has a duty toward His earthly mother, and now His time as a human has come to an end. Therefore, He has given His disciple the duty of helping take care of His earthly mother, and the disciple also can take her as his other mother and help to look after her. After the beloved Son of God has departed from the earth, His earthly mother does need someone to help her, and He has entrusted His disciple to help her instead of the beloved Son of God because He is departing now from the earth.

Q: Why the Lord entrusted her to this disciple? Why didn’t Mary’s other children take care of her? **A:** To entrust His earthly mother to one of His disciples that has followed the beloved Son of God is the right path to be, and John has that heart and ability to take care of her; for the beloved Son of God as human, to care for His earthly mother, is also His duty, and the time of His departure is here; the best person to take care of His earthly mother is the one that will help her always to think as well that the beloved Son of God loved her

and wants the best for her; and she should be happy to be with this disciple, that is why the verse has told her to consider this disciple as her own son but also to have peace to stay with this disciple because it is the wish of the beloved Son of God Himself.

Q: From John 21:24, we can learn that this disciple is John, the author of the Gospel. **A:** Identifying this disciple in this verse is the right time because the beloved Son of God wants everyone to know that the disciple He loved will be the one to take care of His earthly mother.

“and the disciple whom He loved standing by.” The beloved Son of God loves all disciples equally, but not all of the disciples had a soft heart towards His earthly mother. Moreover, as the beloved Son of God continued His mission on earth, this disciple did show care towards the Lord’s mother without expecting anything in return even though the beloved Son of God will not be on earth with them anymore; with his own heart, he has shown the ability to be able to love someone else without feeling like a burden or hardship, but as a duty towards loving the beloved Son of God. Therefore, we can say in human terms that this disciple had a gentle heart with sincere love and did good without expecting any reward in return.

²⁷ Then **He** says to the disciple, Behold, **your** mother! And from that hour the disciple took her **to his own family**.

Comments 19:27. Here in this place, let all readers pay attention to what the beloved Son of God has said; He has told this disciple that His earthly mother is the disciple’s mother as well; so treat her as if she would be his own mother; that is why the disciple has taken her to his own family and this gave her the peace of heart that she is not alone anymore. The beloved Son of God has put him in charge as her son, and in the same way, His earthly mother will also take this disciple as her own son, so she would not feel that she is a burden to this disciple.

²⁸ After this, **Jesus** knowing that **all things now have been finished**, so that the **Scripture** might be fulfilled, says, **I** thirst.

Comments 19:28. “After this, Jesus knowing that all things now have been finished.” The time for His departure has come, and the beloved Son of God has already seen the future regarding Himself. After He has given the duty to His disciple regarding His earthly mother, the beloved Son of God also knows that His duty towards His earthly family has also been fulfilled. When His disciple has agreed to take care of His earthly mother, the beloved Son of God also comes to the point that He Himself is going to depart from the earth as well. His time to do the Father’s work as a human on earth has come to an end. He has fulfilled all the duties that He has received from the Father according to save all the chosen ones and also has taught the disciples how to worship the Father and to whom they can turn for help; when the beloved Son of God returns to the Father, the Holy Spirit will be the true Teacher for all the disciples’ questions, if they need help, they all know Holy Spirit will be with them and help them.

“so that the Scripture might be fulfilled, says, I thirst.” When the beloved Son of God has said, “I thirst,” in His heart, He has known they will give Him to drink the sour wine (vinegar). The sour wine from the grape fruit will be the last earthly thing that the beloved Son of God will take in His body because now He will return to heaven in His human body. The last thing, His human body could take and have, was the fruit of grape wine juice, which the beloved Son of God has done to fulfill the last duty of His human form by taking the sour wine in His human body with Him.

This sour wine was made out of grape juice, but it is not pure grape juice as it should be because it was also mixed with gall and spices which changed the taste of the grape to be not only sour but bitter taste as well, so this was part of the torture that the beloved Son of God would take for the last thing as human.

Matthew 26:29 says, “But I say to you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.” This saying has a different meaning here; in this verse, it refers to the communion in heaven, that is why He must drink this juice before He departs from this earth, and the next time will be the perfect grape juice of heaven which He will drink with all His children in heaven.

²⁹ There was set a vessel full of **sour wine**; therefore, having filled a sponge with sour wine, having put it on a stock of hyssop, they brought it to the mouth.

Comments 19:29. Psalm 69:21 says, “They gave me also gall for my food; And in my thirst, they gave me vinegar to drink.”

Give attention to the word gall; it is not food for humans or any human to eat; this verse tells the suffering of death the person will receive, alive but eat this food, the feeling of suffering will make the person wish they had never been born, it is the high point of suffering to eat this food. The vessel full of this sour wine had a mixture of this gall in it, which is why it was set close to the place to crucify the prisoners.

See Comments Matthew 27:48-49, Mark 15:36.

Luke 23:36 says, “And the soldiers also mocked Him, coming near, offering Him sour wine.” The offering of this sour wine happened more times while Jesus was on the cross, which is part of the torture. When they crucified the beloved Son of God, their purpose was to torture Him as much as possible, and this drink was one of the torturing ways; they had offered to seep this drink more often, and the thirst that occurs after drinking this drink will be stronger than normal; the throat would be dry and hurtful, the part of gall and spices that was mixed into it will create the suffering time for those that drink, and they want this to happen with the beloved Son of God as well.

“There was set a vessel full of sour wine.” This is the grape juice mixture; the drink of this mixture will be for torture but not for helping with the thirsty feeling. No one will drink this mixture, but only the prisoners will take it; this had a name to call “the suffering juice” and was set up when they crucified any prisoner they had.

“therefore, having filled a sponge with sour wine, having put it on a stock of hyssop, they brought it to the mouth.” This is the time in one of many times that they offered this drink to the prisoners that were crucified; when bleeding, the thirst would come, and this juice would make the prisoners have no peace to take a rest; the torturing will continue to do, even before the prisoner would die, and the beloved Son of God has received the human way of torture; other humans cannot understand, because this juice was given only to those that were sentenced to death, the rest of humans which were not punished to death would not taste this juice.

³⁰ When **Jesus** therefore had received the **sour wine**, **He** said, It is finished. **And having bowed the head, He yielded up the Spirit.**

Comments 19:30. “When Jesus therefore had received the sour wine, He said, It is finished.” When the beloved Son of God received the last torture from human hands, also this showed that He had completed the work for the Father; He had come on earth to save humans, but in return, He has received from humans that He came to save the last torture of His human breath on earth. The beloved Son of God has come down to save humans, and through His death on the cross, it is the only true saving way for all humans in every generation. The only way the Father will listen to humans is through the voice of the beloved Son begging for mercy for the soul that has come to accept that the beloved Son of God has been sacrificed for their own sins; the beloved Son of God has fulfilled the work on earth for keep those that believe in Him from the eternal punishment from the Father.

“And having bowed the head, He yielded up the Spirit.” So, when the beloved Son of God has bowed His head to accept the death in the human body and has yielded up His Spirit back to the Father, right away at that moment, the Father has received the Spirit of Christ into His bosom and the Father also has felt the pain that the beloved Son has endured during the time on the cross; when the beloved Son of God has yielded up His Spirit to the Father, at that moment the Father’s heart also was broken, the beloved Son of God in human form has died in humans’ hands that He has come to save, it is the saddest time for heaven. See Comments Luke 23:46, Matthew 27:50, Mark 15:37. Next, we provide further clarification notes regarding the comments in Matthew 27:50 and Luke 23:46. During the Lord Jesus’ life on earth, He was hundred percent human; the body, the soul, and the spirit of the Lord Jesus cannot be separated, they are only as a unity because He is human. Now the Lord Jesus is in heaven in His bodily form, but now with the power of the Father, the beloved Son’s Spirit can separate and come on earth for work; the Spirit of Christ is on earth according to the Father’s will Himself as well. In the same way, as the Holy Spirit works on earth, the Holy Spirit is the Spirit of the Father, the beloved Son of God’s Spirit works on earth as well, and this has shown true God and human features that the beloved Son of God has.

³¹ The Jews therefore, because it was the **day before the Sabbath**, so that the bodies **would** not remain on the cross **on the Sabbath** (**for that day before the Sabbath was ending**), asked Pilate that their legs might be broken, and they might be taken away.

Comments 19:31. This verse tells all readers about the old law the Father gave to His people. But, still, they also have to think as well that when someone has been punished in this way (by hanging on a tree), that person must sin against God, and then that rule must be fulfilled; as verse 32 tells, they broke the legs of the prisoners to make sure that in case of not completely dead yet, their body might not be able to get up, for the law of the Father must be fulfilled, the person must be completely dead before the big day of the worship festival; they broke the leg bones to induce further pain, and so that their body would not get up; if it is as in human term would say shocking them; when you break the legs it will create that shock and make the body respond, but if the body has completely died already will not respond to that shock, and that is the reason they have asked to break the legs of prisoners.

Deuteronomy 21:22-23 says, "And if a man has committed a sin worthy of death, and he be put to death, and you hang him on a tree; his body shall not remain all night on the tree, but you shall surely bury him the same day; for he that is hanged is accursed of God; that you defile not your land which Jehovah Thy God gives you for an inheritance."

The majority do understand that this verse relates to verse 31, but this verse, in reality, does not apply to the Lord Jesus because the beloved Son of God did not commit the sin worthy of death, which is why this verse does not apply to Him. But His people have applied this old law by breaking the legs of the prisoners. Still, when they came to the beloved Son of God, His face had already shown that He had lost all the blood from the body and had no human life left in Him, so the procedure to deal with the body of the beloved Son of God will be different than others. The internal blood will still be there, but the flowing blood of the body has been flown all out already.

Galatian 3:13 says, "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that is hanged on a tree."

The beloved Son of God has taken all the punishment for humans, and the curse of the Father's law has fallen upon Him as well; for that reason, the beloved Son of God has become the only way for humans to be set free from the punishment of the Father when the beloved Son of God has redeemed that person from the punishment because the beloved Son of God has received the punishment of that curse upon Himself already.

³² The soldiers therefore came, and broke indeed the legs of the first, and of the other who was crucified with Him,

Comments 19:32. These soldiers also did according to the order; both criminals had their legs broken because the soldiers wanted to ensure that they both died on the cross.

³³ and having come to Jesus, when they saw Him having been dead already, they did not break His legs:

Comments 19:33. When they looked upon the face of the beloved Son of God, His face did not show signs of pain or any reaction of hurt. The face of the beloved Son of God was as of a man falling asleep, but the soldiers also gave attention to the color of the skin, and they saw His face without blood, and also on the ground, they saw the blood of the beloved Son of God all over around the cross. Therefore, they were confident that the beloved Son of God truly died already; the prisoners on the cross, if not dead, their face would always show no peace but pain. But the beloved Son of God's face had not shown the pain of suffering, so the conclusion has been made that He has died already, and they did not need to break His legs.

³⁴ but one of the soldiers with a spear pierced His side, and immediately came out blood and water.

Comments 19:34. "but one of the soldiers with a spear pierced His side." Give attention to what the verse has told; the beloved Son of God, even though they have seen He was already dead, they still pierced Him with the weapon. The heavy sins of the world have come upon the beloved Son of God to carry them with Him; even after He has already given the last breath of life, they still wanted to make sure that He will not be able to survive by any chance if they take Him down from the cross, the shock of the body will not occur on Him. The injury of His body in this time also has told the whole world that by His own crucified body, all the sins of the world will also enter into the last wound humans gave Him. This action of this soldier has occurred to make sure that all spiritual meaning of the wounds that the beloved Son of God has received will pay for all the sins that will occur after His death as well. The wounds from the nails spiritually represent

the sins until the time of His death, but the last piercing wound spiritually represents the sins of the future which will be washed away through the beloved Son of God's shed blood and water. The suffering of the Lord Jesus on the cross paid for all the sins of the world, past, present, and future. However, only the believers coming after the Lord Jesus' death on the cross will be baptized in His shed blood and water from His wounds.

“and immediately came out blood and water.” The pouring of blood and water is the confirmation of the blood to wash the sins away and that the water from the beloved Son of God's body also has covered everyone that comes to take water baptism in the name of the Trinity of God. Still, this baptism must be done in the name of the Father, of the Son Jesus Christ, and of the Holy Spirit; in order to be a complete water baptism, the baptism must also say out loud specifically the Trinity of God. The last blood from inside the beloved Son of God, when has poured out to the earth, has received the sins of the earth for all that have accepted His blood for cleansing, deep from the soul until outside, and the water from inside the beloved Son of God it will be in all the water baptism of the believers to cleanse the outside as well. The blood of the Lord Jesus will clean within, and the water will clean the outside, so let all readers remember as well that the beloved Son of God received this death from the human hands for our souls so that we can be in front of the Father to receive the Father's mercy. To cleanse within means cleansing of the soul, and to cleanse outside means cleansing of the human flesh.

See also Comments Mark 16:12-13 and Matthew 26:27-28.

³⁵ And he **who has seen has borne witness**, and his **testimony** is true; and he **knows** that he **speaks true**, that **you** also may believe.

Comments 19:35. “And he who has seen has borne witness, and his testimony is true.” The apostle John witnessed how the people had murdered the beloved Son of God, and he told all people that the beloved Son of God, the Savior of all humans, had died in the hands of humans. The testimony of the apostle John regarding the death of the beloved Son of God, which his own eyes had witnessed, is true; the testimony of witness has confirmed that the beloved Son of God in human form has given His life for mankind.

“and he knows that he speaks true, that you also may believe.” What the apostle John has seen and told people, he has spoken what had happened, so even if you who come later were not there, all of you should listen to what the apostle has told. And this truth you hear and believe about the death of the Lord Jesus on the cross will also set you free. In case of any doubt in what happened, read the Holy Bible, as many Gospels have told the same things, the beloved Son of God in human form has died on the cross for humans, so come and trust in the love and mercy of the One that has died for you.

John was an eyewitness to how the beloved Son of God suffered on the cross. The Holy Spirit has given John what to write down and can link all the events that have happened, even the things that John Himself has not seen, but the Holy Spirit has dictated every word to him to put down, and because of that, the story of all events has no flaw or mistake, the Father wants humans to know how the beloved Son of God has suffered and died in the hands of humans that He has come to save.

³⁶ For these things came to pass, **so** that the **Scripture** might be fulfilled, **Not one bone of Him will be broken.**

Comments 19:36. “For these things came to pass, so that the Scripture might be fulfilled.” Therefore, when the Father has said something, all things must happen. The Father has already told all humans that we all belong to Him and that He will take us to Himself, but in order for us to be able to go to Him, the beloved Son of God must be born as a human and be crucified by humans, and the beloved Son of God must rise from the dead in the human body, in order for humans to be able to go to the Father through the beloved Son of God in human form, and all Scripture must be fulfilled as well, only through Him all can reach to the Father.

“Not one bone of Him will be broken.” This verse in John is linked to Exodus 12:46, Numbers 9:12, and Psalm 34:20. These are correct links because for the Passover Lamb of God, the bones shall not be broken, and the beloved Son of God is the Passover Lamb of God for sacrifice for all humans; the death on the cross of the beloved Son of God it is a sacrifice to the Holy Father with the Holy Lamb, only through the Holy Lamb that sacrifice can reach the throne of the Father and the time of sacrifice has come to an end because the Holy Lamb of God has been sacrificed on the cross.

Exodus 12:46: In one house shall it be eaten; you shall not carry out any of the flesh outside of the house; neither shall you break a bone thereof.

Numbers 9:12: they shall leave none of it to the morning, nor break a bone thereof, according to all the statute of the Passover they shall keep it.

Psalm 34:20: He keeps all his bones, not one of them is broken.

Q: What does this command mean about the Passover lamb not having the bones broken? **A:** This is an old law that the Father has given to His children, but the old law has linked to the new law that will fulfill the old law and bring the completion of the old law by the perfect sacrifice of the beloved Son of God; the beloved Son of God who is crucified on the cross, has become the holy lamb for the Father, and this holy lamb is the perfect sacrifice offered for the Father, this lamb is the beloved Son of God which has been crucified on the cross, and none of His bones shall be broken; the lamb offering for the Passover, has a link to the beloved Son of God which has been crucified, and no bones of this lamb shall be broken as well.

³⁷ And again another Scripture says, They will look on Him whom they pierced.

Comments 19:37. This verse also tells what will happen to the beloved Son of God when they have crucified Him on the cross; even though He has already given up the last breath of life as a human, the human still pierced Him. The last wound they have given to the beloved Son of God also has turned to be the mocking wound for His children; when they have looked upon the beloved Son of God on the cross, they all will remember as well, the last stroke on Him was to make sure that the beloved Son of God is truly dead.

“They will look on Him whom they pierced.” When anyone has looked at that piercing of the beloved Son of God, because of the heart that is doubting, they will always have one conclusion; that He is not who He claims to be because He has allowed Himself to be tortured by the outsiders; regardless of the purpose He has on earth, as the beloved Son of God He should not allow them to pierce His side, He did not show His power in stopping any harm for Himself, this wound has become the mocking issue that the outsiders have made when His people have shown that He is the Son of God; in the eyes of the outsiders if He truly is the Son of God the one that pierced Him should drop dead at His feet as well. Even nowadays, if you look at the cross and in your heart, you have thought that the story regarding the beloved Son of God has died on the cross is just a story, and do not believe the truth that the Holy Bible is the living Word of God that has been given to humans, that person has made that piercing become fresh again, and the suffering of the beloved Son of God, has never ended yet for giving His human life for all humans.

Here, we need to make a difference between this comment and the comment in John 19:38: “He was the perfect sacrifice and the pain of the nails on the cross cannot happen again after His resurrection.” What we have said here is not that the wound becomes fresh, but that the painful feeling when He received the piercing reoccurs in His heart as that piercing has become fresh again, even though His flesh is different now, but the feeling as a human has occurred as He has been pierced over again.

“They” in this verse refers to those that were involved in piercing Him, not only the ones that pierced but the ones in agreeing that it was the right wound to give to end the claim of a man that He as a man is a Son of God; the reader must look in both ways, in the eyes of believers and in the eyes of outsiders; their understanding about the cross is different as it goes in parallel, they have no point to join together. But the one that agrees that is the right wound that it also involved straight in the time that the beloved Son of God has been on the cross Himself, that piercing has covered the future mind of humans and the way of life nowadays has made them see and think that they don’t need that piercing, but it is enough only that He has been crucified; the piercing is just to make sure that He truly died for the ruler of that time alone; but for people nowadays that piercing is for those in that time, the last wound does not include the sin nowadays anymore. However, because of the sins nowadays that have made that piercing happen, the sin of the past time leading to happen, but the sins of nowadays are also involved in making it happen; you can truly separate them out. So the “they” in this verse refers to all humans, past and future, for those that believe or not, and all of us are responsible for these wounds, but some will look to the wounds for salvation and some for mocking.

Because of that piercing, in the future, humans will be saved as well because of the blood and the water that have flown from that wound; the past and the future have become tangled together. In the past, people have been saved because they have seen and heard the beloved Son of God's teaching, and they have given their hearts in trusting and believing that truly He is the beloved Son of God; people in the future

that have looked upon the cross, without seeing the beloved Son of God on it, if in their hearts have sensed the thought that the beloved Son of God truly has been crucified on the cross and have given the complete trust to the cross of the beloved Son of God as the way to be saved, they will have a chance to join the beloved Son of God in His kingdom.

In verse 34, we comment, “The wounds from the nails spiritually represent the sins until the time of His death, but the last piercing wound spiritually represents the sins of the future which will be washed away through the beloved Son of God’s shed blood and water.” This comment applies to the believers, but when the outsiders look at this wound, it becomes the opposite meaning; the outsiders believe they won because the heart of outsiders is full of wickedness and murder in their souls; when they saw the beloved Son of God died on the cross, they believe it as a trophy for themselves against His children. Therefore, the outsiders and the believers have opposite hearts in looking at the death of the beloved Son of God; if in your heart you have faith, you will see the love and mercy of the Father through the death of the beloved Son of God on the cross.

This verse links to Revelation 1:7 and Psalm 22:16.

Revelation 1:7: Behold, **He comes** with the clouds; and every eye will see **Him**, and they that pierced **Him**; and all the tribes of the earth shall mourn over **Him**. Even so, Amen.

This verse in Revelation talks straight about the second return of the beloved Son of God; every eye that sees Him will also see the wounds of His body from all the torture He has received, and the last wound on His human body will still look fresh as it has just happened. Therefore, all human eyes that look upon the beloved Son of God and see His wounds will realize from the deepest of their soul that that wound is for them, and their sins have been upon the wound of the beloved Son of God’s human body, just come to Him and admit your sins, and give thanks and glory to the beloved Son of God for receiving all these wounds for them as a payment to the Father.

Psalm 22:16: For dogs have **surrounded** me, a company of evildoers have **enclosed** me; They pierced my hands and my feet.

“dogs” here refers to the outsiders and those that consider themselves righteous by blaming the beloved Son of God that He has claimed Himself to be the Son of Man, and also to the people of God who have betrayed the God of their fathers and took side with the outside leaders and the power of humans and believe these have more power than the God of their forefathers.

³⁸ **Then** after these things, Joseph of **Arimathea**, being a disciple of **Jesus**, **however**, **hiding** for fear of the Jews, asked Pilate that he might take away the body of **Jesus**; and Pilate gave **permission**. Therefore, he came and took away **His** body.

Comments 19:38. For verses 38 to 42, see Comments Matthew 27:57-61, Mark 15:42-47, and Luke 23:50-56.

“And after these things, Joseph of Arimathea, being a disciple of Jesus, however, hiding for fear of the Jews ...”; The name of this man has been mentioned in the Bible, but in this part of the verse, give attention to the word that told “hiding.” You cannot believe in the beloved Son of God in secret. If you have believed, then in that belief you will feel the strength in telling, which will lead all who hear to think as well about the Lord Jesus; if you keep your belief in secret, the death of the beloved Son of God will end with you, but the death of the Son of God is for the humans in the future as well, so you must tell why you believe and have complete confidence in the word you want to share. Still, if you believe in secret, you will not tell the reason for your belief.

Give attention to what part of the verse we emphasized here; belief in hiding. A true believer will not be in secret; however, he has done a good deed in coming to ask for the body of the beloved Son of God, but he also has the part to be blamed for when he himself has kept the faith in secret. Therefore, in being a disciple, he must not stay hidden as a follower. Still, his name has also been mentioned here because he followed his heart and came to ask Pilate for the body of the beloved Son of God, and for this deed, he has made his name to be mentioned in the Holy Bible.

“and Pilate gave permission.” When Pilate gave permission, it was not out of a good heart but just out of his own greed; he did not have to spend any part of his treasure to get rid of the body of a criminal. Let the reader also pay attention to what Pilate has done; he gave permission to take the body away, yet that only confirms the benefit he thinks of; by giving someone else responsibility to take the body, it does not mean

he wanted to give the beloved Son of God a place to be buried somewhere, but that someone else will spend their own land in burying the beloved Son of God without Pilate having to be involved in spending any money to do it. Even though Pilate had everything as his own, but to spend any part of his own to bury the beloved Son of God, the greed in his heart would not allow him to do that. People nowadays may not understand why he needed to take the body down when his own eyes did not need to see anyone on the cross, and Pilate, where he was, would not see anybody on the cross. However, if he left the body of the beloved Son of God to stay on the cross long, it could create more problems in controlling the people because the beloved Son of God, while living on earth, has taught many times in the synagogues; people even considered the beloved Son of God as a prophet, so, it would be best for him to let the body be taken away.

“Therefore, he came and took away His body.” Now we all can notice someone else with a heart of concern regarding leaving the body of the beloved Son of God on the cross for people to see the rotten body of the beloved Son of God because he did not know that the Lord would rise up from the dead. By taking the beloved Son’s body away from the cross, Joseph himself has done a good job for all humans because when he put the Lord in the tomb, nobody needed to see what could happen; the Holy Bible also does not give details of how His body has risen up and what had truly happened with the wounds. When the human body has risen up with those wounds, it would need the work of the Father regarding rising up the beloved Son of God and taking Him back to heaven where He belongs (See Comments Matthew 28:2-7).

Jesus predicted that He would rise from the dead after three days (Matthew 12:40, John 2:19-21). The body of Jesus had to be taken away from the cross and be placed in a tomb because **the Lord Jesus must rise in the human body first**; if He was to rise from the dead in the human body while nailed to the cross, He would feel pain again and suffer the second time on the cross again, and that cannot happen again, since He already made the full payment for the sins of the world on the cross and suffered and died. He was the perfect sacrifice, and the pain of the nails on the cross cannot happen again after His resurrection. For this, think as well how the human body can come down from the cross; Jesus’ body must remain as the human body; if the beloved Son of God is still on the cross to rise up from the dead, His human body will be transformed, and that cannot happen; because the beloved Son of God must rise up in the human body first and cannot be in the heavenly body to rise up. The heavenly body, when transformed, will create many things that happen. However, if that body were to be nailed on the cross, it would create limitations for that human body even if that body itself is the body of the beloved Son of God in human form because He is in human form, the way to rise up from the dead still has to be in the body that is completely attached, all parts one to another; if the beloved Son of God was still on the cross when He would rise up from the dead His human body will be damaged further and create further pain and that it cannot be as well. As the human body, to take down from the cross without the proper way, that human body will be damaged, and tearing is not an option; the body of the beloved Son of God cannot have more wounds than how He received until this point, there were enough wounds for the body already, His suffering was completed.

There is not that the Father cannot touch the cross and take Him out of the cross, but the beloved Son in heavenly form cannot have the nails pierced through; He must be off the cross before rising up.

When Joseph took down the body of the beloved Son of God, many people at that time also saw that He was truly a human and died. So also, when Joseph took the body to bury Him, every heart came to the same point that the beloved Son of God was truly dead now on earth; however, when He rose up and came out from the cave after being buried, every heart had a different impact on it.

Jesus’ body must remain as a human body on the cross in order to complete the suffering and carry the sins of the world. People, not just then but now as well, if the beloved Son of God has risen on the cross, everyone will think there was no pain for Him to be crucified on the cross. Still, the truth is that when the nails pierced through His skin, the pain that He endured was more than the criminals beside Him had endured, the criminals carried their own actions, but the beloved Son of God carried the sins of the world on those wounds. Hence, the torture feeling for Him was greater than a normal human would have.

In conclusion, Jesus must be taken away from the cross in the human body first, and then that body would rise and be covered by His heavenly body because His human body must be taken to heaven as a human body (See Comments Mark 16:12-13). Being in the tomb, the Lord Jesus rose in the palm of the Father (See Comments Matthew 28:2-7). When the Father came, He came in a different dimension; with the Father, nothing can block His hand.

³⁹ And also came Nicodemus, who at first came to **Him** by night, bringing a mixture of myrrh and aloes, about a hundred **litras**.

Comments 19:39. “And also came Nicodemus, who at first came to Him by night.” (See Comments John 3:1-2) Nicodemus is a well-known man among people and has come to help with his heart that wished to help according to the burial of the beloved Son of God. It was not the first time that he had come, and at this time, he came with a heart that wanted to help, and he had both authority and money to bury the beloved Son of God, but he was not the one to be put up front in doing, he came as a helper only.

“bringing a mixture of myrrh and aloes, about a hundred litras.” This mixture he will use only for wrapping the body outside; before wrapping the body with a linen cloth, the spices will be put against the body, but nothing has been put inside the body. This is a traditional mixture they have used for burial.

See Comments John 12:2-3 regarding the anointing of the body of the Lord Jesus for burial. The beloved Son of God also said that what Mary did was considered preparing His body for burial. But we must see the difference. She did put on Him perfume but not burial spices; this was a perfume of love and respect that the beloved Son of God has received in order to prepare His body for burial; but at Mary’s time, the beloved Son of God was still alive on earth, so this perfume has become the perfume of love and respect towards the beloved Son of God.

⁴⁰ **Then**, they took the body of **Jesus**, and bound it in linen cloths with the spices, as the custom of the Jews is to **prepare for burial**.

Comments 19:40. When they took the body of the beloved Son of God down from the cross, they also had things of the way how they should prepare His body; they must wrap around the body with spices, and after that, use linen cloths to hold the spices in place; this was the custom of the people in that time regarding the burial; otherwise, the body will have the smell of body occur. However, these spices will help the odor to be not that strong, but they did not touch the body of the beloved Son of God in another way; His body did not receive any cuts to open it as normally would be done for a complete procedure; by the custom, they would cut open a body and stuff the spices inside, but with the beloved Son of God, they had not enough time to do that, so they only wrapped around the body as the custom was without stuffing anything inside (See Comments John 12:2).

In Matthew 27:59, the verse says, “And Joseph took the body, and wrapped it in a clean linen cloth,” while here in John 19:38-40, we see that we have Joseph and Nicodemus that are doing work together for the body of Jesus. As the verse in Matthew says, Joseph has wrapped the body, but you must also think that one person cannot do the work alone; the Holy Bible did not say that only he alone did the work; one man alone cannot do the burial; there were more people that came with him for this work, but the Holy Bible did not talk in detail at the verse in Matthew, which is why everyone must read all the Gospels and connect them together.

⁴¹ Now in the place where **He** was crucified there was a garden; and in the garden a new tomb in **which was no one** yet laid.

Comments 19:41. See also Comments Matthew 27:58-60, Luke 23:63, Mark 15:42-47.

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

Notice that Matthew 27:60 does not tell where this tomb was. So, the Holy Bible did not tell that Joseph had made the tomb somewhere or not, but in John 19:41, the Holy Bible has clearly told that in this garden there was a new tomb that no one yet has been laid there because this is truly Joseph’s tomb itself which he has prepared for himself for burial. So, Joseph has given up this new tomb for the beloved Son of God’s body to rise there.

As the verse tells, in the place where the beloved Son of God was crucified, there was a garden, and in this garden, there was a new tomb that the owner had made and left it there without using. So, we can use the term as this is an abandoned new tomb left there without use, but the beloved Son of God has been crucified close by, so they laid His body in this new tomb. But, because another Gospel tells us that this is Joseph’s tomb which he had prepared, but he was still alive, the tomb has not been used. The beloved Son of God has been crucified closed by, as the Bible has told, so Joseph has given up his new tomb for the Lord, and that is the place where the beloved Son of God’s body has been buried.

⁴² In that place therefore, on account of the day before the Sabbath of the Jews, because the tomb was near, they laid **Jesus**.

Comments 19:42. The beloved Son of God, the Holy Lamb of the Lord, has been crucified as an offering to the Father; the Sabbath has come, and the Holy Lamb of God has been crucified as an offering to glorify the Father in heaven, the tomb is close by, and the Holy Lamb of God has been laid to rest in that tomb.

Life and Faith Application. 1) All the prophecies about the Lord Jesus written in the Holy Scripture by the Father must be fulfilled; therefore, we must always be ready and look for the return of our Lord Jesus. 2) To be a believer, you must believe in the work of the Lord Jesus on the cross, ask for forgiveness of your sins and repent so your soul is cleansed by the blood of the Lamb, and go and be baptized in the water by immersion in the name of the Father, of the Son Jesus Christ, and of the Holy Spirit; the blood of the Lord Jesus shed on the cross will cleanse within (sins of the soul), and the water will cleanse the outside (sins of the flesh). 3) We must carry our lives on this earth and follow the call of the Lord until the end and let the Father decide the time to receive our soul in heaven. 4) Perform our duties towards our earthly family; provide and care as the Lord provides for us. 5) Treat and help your needy brothers and sisters in faith as they would be your earthly family. 6) Respond to whatever call the Lord puts into your heart and give your best to Him.