

7/13/25

John 19

The choice of the people was Barabbas the thief, murderer and insurrectionist was chosen over Jesus who was innocent by the very words of Pilate.

I think that Pilate himself was surprised, thinking that they would choose Jesus, therefore washing his hands of the whole matter as the other gospels tell us.

* Chapter 18 and 19 go together as Jesus is arrested, condemned and buried.

19:1-16 The sentence of Jesus was to die on the cross.

* Matt. 27:27-31; Mk. 15:16-20

19:1-12 The scourging and mockery.

19:1 The attempt of Pilate to placate the Jewish leaders.

* “So then Pilate took Jesus and scourged Him.”

1) The first had failed, the choice of who to release. Jn. 18:29

2) This was the second attempt by Pilate to release Jesus and stated as such by Luke, “I will therefore chastize Him and release Him.” Lk. 23:16

3) The process of scourging was a vicious manner of inflicting incredible pain on a person.

a) The Romans use the cat of nine tails which had bone, glass and metal at the end of the leather strands of the whip.

b) The Romans used it in preparation for crucifixion, but in this case Pilate was using it to avoid crucifixion.

c) The man would be bent over a pole to administer the scourging, beating the person to the point of unconsciousness often.

d) The lungs, ligaments and arteries often were exposed and many never survived the whipping.

19:2-3 The soldiers mocked Jesus.

1) The Soldiers made Jesus a crown, “And the soldiers twisted a crown of thorns and put it on His head.” vs. 2a

* The crown was made of the very curse of the fall and sin He would be dying for on the cross!

2) The soldiers arrayed Jesus as royalty, “and they put on Him a purple robe.” vs. 2b

* They placed a purple robe as mockery of His Divine royalty and majesty!

3) The soldiers sarcastically addressed Jesus as a King, “Then they said, ‘Hail, King of the Jews!’” vs. 3a-c

* They insulted Jesus making fun of Him as they addressed Him as King of the Jews, who the Jews handed Him to Pilate and Jesus was unable to deliver Himself.

4) The soldiers were brutal to Jesus, “And they struck Him with their hands.” vs. 3d

a) They struck Jesus repeatedly with an opened hand as they played their game covering His face and then ask who hit Him, if he guessed right they would not hit Him as hard next time, no men would not be able to know who hit him, but Jesus did!

b) Yet Jesus was silent, prphecied by Isaiah, “He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.” Is. 53:7

c) The other gospels tell us they knelt in mockery, spat on Him and declared other blasphemous things against Jesus. Matt. 26:67; Lk. 22:64-65

19:4-5 The innocense of Jesus declared by Pilate.

1) Pilate again went out of the Praetorium to speak to the crowd, “Pilate then went out again.” vs. 4a

* This is the second time. Jn. 18:38

2) The words of Pilate, “and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.” vs. 4b-e

a) He gave them a visible sight of His disfigurement in hopes that they would be satisfied.

b) He admitted to the Jews he had scourged and innocent men, “that you may know I find no fault in Him.”

3) Pilate presented Jesus to the people in his mockery attire, “Then Jesus came out, wearing the crown of thorns and the purple robe.” vs. 5a-b

a) He hoped to gain their sympathy to escape the judgment of Jesus.

b) He was revealing Jesus was 100% man.

4) Pilate pointed to Jesus arrayed in the mocking attire and declared, “And Pilate said to them, “Behold the Man!” vs. 5c-d

* As if to say, “have some mercy on the Man!

19:6 The response of the Jewish leaders.

1) The leaders were infuriated and led the crowd to shouting, “Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!” vs. 6a-e

* Yet three times Pilate declared Jesus innocent. Jn. 18:34; 19:4, 6; Lk. 23:4, 14, 22

- 2) They shouted aloud "Crucify Him" the response of Pilate reveals his frustration, "Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." vs. 6f-g
 - a) The Persians originated crucifixion, due to the fact that they felt the earth to be sacred and blood would defile it.
 - b) The Cathaginians copied it from the Persians, the Romans from the Cathaginians, who perfected the form of execution.
 - c) The death was one for slaves and criminals never a Roman.
 - d) The criminal would carry his own cross to the place of crucifixion.
 - e) The soldiers would parade the criminal through the streets taking the longest route to warn all who would oppose Rome.
 - f) One soldier would be in front of the criminal bearing his cross displaying a placard with the crime of the accused in hope that someone in the crowd would come forth to clear him at the last hour, four other soldiers walked behind the criminal to crucify him.

19:7 The Jews reveal their true accusation, blasphemy according to their law. Lev. 24:16

- 1) Their accusation of Jesus was against the Law of Moses, not Roman law, "The Jews answered him, "We have a law, and according to our law He ought to die." vs. 7a

* According to the Jewish leaders, Jesus was to be put to death!

- 2) The crime of Jesus declared, "because He made Himself the Son of God." vs. 7b
 - a) The article "the" before the title "Son of God" implies character and Divine nature.
 - b) Yet the prophecies about the Messiah were clear, He would be the Son of God born of a virgin. Gen. 3:15; Is. 7:14; Matt. 1:22-25
* Every Jew believed this truth!
 - c) The Son of God would become a man though the Incarnation. Mic. 5:2; Jn. 1:1, 14; Phil. 2:5-11
* The problem was that the Jews were looking for a conquering Messiah to set up the Kingdom Age, not a suffering Messiah to forgive and redeem them of their sins.

19:8-9 The reaction of Pilate about the accusation against Jesus.

- 1) Pilate was more hesitant to deal with Jesus, “Therefore, when Pilate heard that saying, he was the more afraid.” vs. 8
 - a) The phrase more afraid “mallon phobeo” means to be scared and ceased with alarm to a greater degree.
 - b) Pilate already has had some checks and knew the Jews have handed Jesus over, due to envy.
- 2) Pilate returned to continue interrogating of Jesus, “and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.” vs. 9
 - a) Pilate entered once again to the judgment hall.
 - b) Pilate asked Jesus where He was from, knowing He was from Galilee. Lk. 23:6-7
 - c) Jesus said nothing, knowing the heart of Pilate that nothing would effect or change the mind of Pilate, so He said not a word.

19:10-11 The iratness of Pilate at the silence of Jesus.

- 1) Pilate felt insulted by Jesus, “Then Pilate said to Him, “Are You not speaking to me?” vs. 10a-b
- 2) Pilate was indignant over the silence of Jesus and tried to intimidate Jesus with his earthly Roman position, “Do You not know that I

have power to crucify You, and power to release You?” vs. 11

* The word power “exousia”, means the right and permission given to him by Rome to crucify Him, as the govenor.

- 3) Jesus declared to Pilate his earthly authority meant nothing, His heavenly Father was allowing this to take place, “Jesus answered, “You could have no power at all against Me unless it had been given you from above.” vs. 11a-b

* The authority of Pilate was being used and given by the Father of Jesus for His purposes, knowing the heart of Pilate!

- 4) Jesus declared to Pilate that the Jewish leaders were more guilty than he, “Therefore the one who delivered Me to you has the greater sin.” vs. 11c

* The one who delivered Him to Pilate had the greater sin, Annas and Caiphas.

19:12 The words of Jesus effected Pilate very much.

- 1) Pilate attempted to set Jesus free, “From then on Pilate sought to release Him.” vs. 12a

* The word sough “zeteo” means to seek in order to find a way by thinking, reasoning and pondering how he could get out of crucifying Jesus!

- 2) Pilate was threatened by the Jewish leaders, “but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.” vs. 12b-g
- a) The Jews kept shouting, if in fact Pilate set Jesus free he was not a friend of Caesar’s, a title for loyal service.
 - b) That Jesus making Himself King of the Jews was speaking against Caesar, therefore Pilate would be making himself a friend of Jesus over Caesar!
- * This would only add to his bad reputation and accusations to Rome to the present date!

19:13-16 The unjust compromise of Pilate.

19:13 The resolve of Pilate was against Jesus.

- 1) The decision of Pilate was based on the threatening words of the Jewish leaders, “When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat.” vs. 13a-b
 - a) The phrase judgment seat ‘bema’ means a raised platform with steps for the official seat of the judge at the Pretorium.
 - b) The same word is used for the “Bema seat of Christ” for believer’s works to judge by the motive of the heart in all to

- rewards believers. Rom. 14:10; 1Cor. 3:12-15; 2Cor. 5:10-11
- c) At this time his wife came to him and warned him of her dream about Jesus and told him to have nothing to do with Him. Matt. 27:19
 - d) Pilate ignore all these warning washing his hands at this time to make himself not guilty of the matter. Matt. 27:24
- 2) The confirmation of the platform of judgment is stated, “in a place that is called The Pavement, but in Hebrew, Gabbatha.” vs. 13c-d
- a) The other name was Pavement “lithostrotos” means a spread pavement with stones.
 - b) In Hebrew Babbatha “gabbatha” and elevated or raised platform.

19:14 The particular times of the judgment of Pilate over Jesus.

- 1) The Jewish Passover, “Now it was the Preparation Day of the Passover.” vs. 14a
 - a) The phrase is repeated vs. 14. 31, 42
 - b) The Passover was on April 14, the preparation was also for the Feast of Unleaven, 15-21 of April.
 - c) The first and last day of the Feast of Unleaven were holy Sabbaths, separate from the regular Sabbath, so that there

could potentially be three Sabbaths in one week technically.

- d) At this time the Jews ceased work, the leaven was gathered in the home and removed, but a small portion for the children to feed and remove completely and the slaughter of the lambs began.
- 2) The hour is said to be “and about the sixth hour” vs. 14b
 - a) The sixth hour would make it 12 P.M. in Jewish time, yet Mark tells us that Jesus was crucified at the third hour, 9 A.M., Jewish time, seemingly contradicting.
 - b) John is using Roman civil time that began at midnight making it 6 A.M.
 - 1)) He says, “about the sixth hour”, it is not exact.
 - 2)) He is writing about 90 A.D.; there is no more temple or state of Israel for in 70 A.D. Titus destroyed the city and temple.
- 3) The words of Pilate, “And he said to the Jews, ‘Behold your King!’” vs. 14c-d
 - * All in hopes of releasing Jesus!

19:15 The response of the Jewish leader and the people.

- 1) They hurled their hatred of Jesus, “But they cried out, ‘Away with Him, away with Him! Crucify Him!’” vs. 15a-d

- 2) The offer of Pilate to the Jews, “Pilate said to them, ‘Shall I crucify your King?’” vs. 15e-f
 - * Pilate once again appealed to a mockery of Jesus being a King.
- 3) The immediate response of the Jewish leaders is stated, “The chief priests answered, ‘We have no king but Caesar!’” vs. 15g-h
 - * The Jews rejected their King and pledged allegiance to Caesar as their King!

19:16 The Judgment of Pilate to crucify Jesus.

- 1) Pilate rejected the last opportunity to do right or to protect his position and he chose the later “Then he delivered Him to them to be crucified.” vs. 16a
 - * No official sentence is pronounced or recorded, but certainly was declared.
- 2) The escorting of Jesus, “Then they took Jesus and led Him away.” vs. 16b
 - * No one forced Jesus, they led and He followed as Isaiah declared. Is. 53

19:17-30 The crucifixion of Jesus and death on the cross.

19:17 The bearing of the cross by Jesus.

- * Matt. 27:32-56; Mk. 15:21-41; Lk. 23:26-49
- 1) Every condemned man bore his own cross, “And He, bearing His cross.” vs. 17a-b

* Simon a Cyrenian was compelled to bear the cross for Jesus. Mk. 15:21

- 2) The location of the execution is stated, “went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha.” vs. 17c-d
 - a) Skull “kranion” in Greek and Hebrew Galgotha, in Latin is called calvary, all mean skull.
 - b) The typology is in Abraham and Isaac as they journeyed to Mount Moriah and Isaac carried the wood on his back telling his son, God would provide Himself a sacrifice, Jesus 2000 years later. Gen. 22
- 3) The place was outside the city wall. Heb. 13:12; Num. 15:35

19:18 The two thieves crucified with Jesus.

- 1) The confirmation of the location, “where they crucified Him, and two others with Him.” vs. 18a-b
 - * This was according to prophecy, “He was numbered with the transgressors.” Is. 53:12
- 2) The location of the two thieves, “one on either side, and Jesus in the center.” vs. 18c-d
 - a) Both cursed Jesus, but one repented and was saved at his last hour. Lk. 23:42-43
 - b) He told Jesus, “Remember me when You come into Your Kingdom”, Jesus replied,

“Today, you will be with me in Paradise.”

19:19-22 The plaquer on the cross of Jesus.

- 1) Pilate was the official judge of Jesus, “Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.” vs. 19
 - * The word title “titlon” was a technical name for the board bearing the name and crime of the sentenced criminal.
- 2) The plaquerd was noted by many, “Then many of the Jews read this title, for the place where Jesus was crucified was near the city.” vs. 20a-b
 - a) Calvary, the place of the Skull was outside the city, but near.
 - b) Today Calvary is across the street from the Gate of Damascus, there is an Arab bus depo to the right and Gordon’s Calvary just to the left, the tumb Garden.
- 3) The plaquerd was written in three important languages of the day, “and it was written in Hebrew, Greek, and Latin.” vs. 20c-e
 - a) Hebrew was the country and religious language.
 - b) Greek was the common, cultural and educated language.
 - c) Latin was the official Roman language.

- 4) The objection of the Jewish leaders is recorded, “Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.”” vs. 21
- * The chief priest and the leaders did not believe nor acknowledge Jesus was the King of the Jews!
- 5) Pilate had the final word, “Pilate answered, “What I have written, I have written.”” vs. 22
- * Pilate got even with the Jews for trapping him by the writing what he did on the plaque.

19:23-24 The crucifixion and dispersment of the clothing of Jesus.

- 1) The confirmation of Jesus having been crucified by four soldiers, “Then the soldiers, when they had crucified Jesus.” vs. 23a-b
- 2) The distribution of the garments of Jesus, “took His garments and made four parts, to each soldier a part, and also the tunic.” vs. 23c-e
- 3) The clarification about the tunic, “Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says: “They divided

My garments among them, And for My clothing they cast lots.” Therefore the soldiers did these things.” vs. 23f-24

- a) There were five articles.
- 1)) Shoes.
 - 2)) Turban.
 - 3)) Girdle.
 - 4)) Outer robe.
 - 5)) Tunic.
- b) They cast lots for the seamless tunic in fulfillment of Scripture. Ps. 22:18
- * Dr. J.P. Free in his book, “Archeology and Bible History” declares about the distinct prophecies in the Old Testament fulfilled by Jesus and the chance of probability and records 332, which would be 1 in 84 with 97 zeros after it.

19:25-27 The individuals at the cross.

- 1) The women were gazing up to Jesus hanging on the cross, “Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene.” vs. 26
- a) Mary the mother of Jesus.
- b) Salome the sister of Mary, who was the mother of James and John, making them cousins of Jesus, like John the Baptist. Mk. Matt. 15:40; 15:40; Jn. 19:25

- c) Mary the wife of Clopas on the Emmaus road. Lk. 24
- d) Mary Magdalene who had seven devils. Lk. 8:2
- 2) The Lord Jesus addressed His mother and John. vs. 26-27
 - a) Jesus transferred the care of His mother to John, "When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" vs. 26
 - 1)) Simeon, declared, "A sword shall pierce thine own soul". Lk. 2:35
 - 2)) Once again John refers to himself in the third person, "the disciple whom He loved".
 - b) Jesus entrusted the care of His mother to John, "Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. vs. 27
 - * The brothers of Jesus were unbelieving. Jn. 7:5
 - c) This is the third saying from the cross.

19:28 The full conscious awareness of Jesus at the cross.

- 1) Jesus was fully aware of that was going on and the prophecies to be fulfilled even at the cross, "After this, Jesus, knowing that all

- things were now accomplished, that the Scripture might be fulfilled." vs. 28a-c
 - * Knowing every prophecy about Him!
- 2) Jesus filled another prophecy from the cross, "said, "I thirst!" vs. 28d-e
 - a) The proppehcy is in the Pslams. Ps. 69:21
 - b) The word accomplished "telelestai" means to finish a goal, the same as in verse 30.
 - c) This is the fifth saying from the cross.

19:29-30 The death of Jesus on the cross.

- 1) The final prophecy, "Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth."
 - a) The first He refused for it was to remove pain away. Mk. 15:22
 - b) The hyssop was a plant used for the blood on door in the exodus and other sacred rituals. Ex. 12:22; Ps. 51:7
 - c) This was the new and living way is the blood of Christ. Heb. 10:19
- 2) This is the sixth saying from the cross, "So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit." vs. 30
 - a) The word finished "Tetelesti" was a note given to prisoner as debt paid to society. Matt. 27:50; Mk. 15:37; Col. 2:14
 - b) Jesus gave up His spirit, no one took it.

- c) The synoptic gospels say he shouted, one day soon He will shout once again for His church to be raptured from the earth. 1Thess. 4:16-18

19:31-42 The piercing of the side of Jesus and burial.

19:31-34 The petitioned of the Jews to Pilate.

- 1) They were concerned about breaking the law, “Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.” vs. 31
 - a) The law of the Jews did not allow a man to hang over night. Deut. 21:22-23
 - b) The Romans would leave the bodies on the cross for the vultures and dogs.
 - c) The breaking of the legs was a practice done with a iron mallet so the person wouldn’t be able to support his weight and ultimately suffocate.
 - d) The Feast of Unleaven Bread had two sabbaths, called Holy of High Sabbaths, the 1st and 7th day were High Sabbaths, so the regular Sabbath in our text would coincide with the first day of Unleaven as the High Sabbath, when it didn’t there would be three Sabbath in that week,

- e) Jesus was crucified on Friday, not Thursday as some teach.
- 2) The soldiers broke the two legs of the two thieves, “Then the soldiers came and broke the legs of the first and then the other, who was crucified with Him.” vs. 32
 - * So as not to violate the Sabbath Law!
- 3) The reason why the soldiers did not break the legs of Jesus is stated, “But when they came to Jesus and saw that He was already dead, they did not break His legs.” vs. 33
 - a) This was again according to prophecy. Ex. 12:9, 46; Num. 9:12; Ps. 34:20
 - b) He keepeth all his bones; not one of them is broken.” Ps. 34:20
- 4) The soldiers pierced the side of Jesus to assure He was dead, “But one of the soldiers pierced His side with a spear, and immediately blood and water came out.” vs. 34
 - a) The medical evidence is the rupturing of the pericardium, a chamber in the heart that gets filled with water mixed with blood when a heart ruptures, Jesus died of a broken heart.
 - b) John is the only one that records this fact, the other three synoptics say nothing about Jesus being pierced with a lance by a Roman soldier.
 - c) John also testifies of this in his First epistle. 1Jn. 5:6-8

19:35 The confident testimony of John about the crucifixion of Jesus.

* John assure his readers that even sixty or so years after, he was sure of what he saw!

- 1) John declared he was a true and faithful witness to what he had seen with his own eyes regarding the crucifixion of Jesus, "And he who has seen has testified, and his testimony is true." vs. 35a-b
- 2) John was confidently certain he was giving an accurate and true record of the crucifixion of Jesus, "and he knows that he is telling the truth." vs. 35c
 * John is writing under the Inspiration of the Holy Spirit, Inerrant and infallible!
2Tim. 3:16-17; 2Pet. 1:19-21
- 3) John purpose of the witness of John about the crucifixion of Jesus was that whoever read or heard it they be saved, "so that you may believe." vs. 35d

19:36-37 The particular prophecies fulfilled at the crucifixion of Jesus.

- 1) Jesus would be spared having His legs broken to hasten his death, "For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." vs. 36
 - a) In typological prophecy by the Passover lamb at the exodus from Egypt.

b) In literal prophecy, no bone to be broken in His body. Ex. 12:46; Num. 9:12; Ps. 34:20; Jn. 19:33

- 2) Jesus would be pierced on His side by a Roman soldier to make sure He was dead, "And again another Scripture says, "They shall look on Him whom they pierced." vs. 37
 - a) John alone records the piercing of the side of Jesus as we have stated. Jn. 19:34
 - b) The context of John's quote is to the pierced side of Jesus, but there are others that refer to the piercing of His hands and feet.
 - 1)) "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn." Zech. 12:10;
 - 2)) "And one will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'" Zech. 13:6
 - 3)) They pierced My hands and My feet." Ps. 22:16c
 - 4)) "Behold, He is coming with clouds, and every eye will see Him, even they

who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.” Rev. 1:7

19:38-39 The burial of Jesus.

* Matt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56

- 1) The person who claimed the body of Jesus was Joseph of Arimathea. vs. 38a-f
 - a) The time was after Jesus had been taken down from the cross, “After this”. vs. 38a
 - b) The particulars about Joseph, “Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews.” vs. 38b-e
 - 1)) He had also become a disciple of Jesus. Matt 27:57
 - 2)) He was waiting for the kingdom of God. Mk. 15:43
 - 3)) He was a council member, a good and just man. LK. 23:50
 - * “Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue.” Jn. 12:42
 - c) Joseph petitioned Pilate for the body of Jesus, “asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus.” vs. 38f-h

- 1)) All four gospels mention Joseph of Arimathea. Matt. 27:57; Mk. 15:43; Lk. 23:51-52
- 2)) Isaiah says, “And he made his grave with the wicked, and with the rich in his death....” Is. 53:9
- 3)) Jesus said, “If I be lifted up from earth I will draw all men unto me”, not just some or the elect, but all.” Jn. 12:36
- 2) The second person involved in the burial of Jesus was Nicodemus. vs. 39
 - a) John identified Him by his visit to Jesus who told him he and every sinner had to be born again or would not enter the kingdom of God, “And Nicodemus, who at first came to Jesus by night, also came.” vs. 39a-c; Jn. 3:1-5
 - 1)) The second mention of Nicodemus is when he stood in defense of Jesus to the leaders. Jn. 7:50
 - 2)) This is the third time he is mentioned.
 - b) Nicodemus provided the necessary burial elements and spices, “bringing a mixture of myrrh and aloes, about a hundred pounds.” vs. 39d-e
 - 1)) Myrrh, a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia or is obtained by incisions made in the

bark: as an antiseptic it was used for embalming.

- 2)) The word aloes is the name of an aromatic tree “aloes”, which grows in eastern India and Cochin China, and whose soft and bitter wood the Orientals used in fumigation and in embalming the dead. The tree grows to a height of 120 feet (40 m) and a girth of 12 feet (4 m)
- 3)) The amount was about 100 pounds referring to a pound of 12 ounces, which about 75 pounds, that equates 1,200 ounces or 9.37 gallons.
- 4)) One gallon of water weighs about 8.34 pounds, about 80 pounds, very close to the 75 pounds of aloes that added to the weight of Jesus.

19:40 The wrapping of the body for Jesus for burial.

- 1) The process is described, “Then they took the body of Jesus, and bound it in strips of linen with the spices.” vs. 40a-b
 - a) Mark tells us also in fine linen, a meticulous task. Mk. 15:46
 - b) The process would slow down the decay, kind of mumifying them.
- 2) This was the traditional method, “as the custom of the Jews is to bury.” vs. 39c

- a) The Jews and others in that part of the world are buried the same day, due to decomposition, they are not embalmed like us in the West.
- b) Remember that Joseph had Jacob mummified and so was he, without any doubt the Jews learned some of the methods.

19:41-42 The burial sight of Jesus.

- 1) The burial sight was close to the place of the crucifixion of Jesus, “Now in the place where He was crucified there was a garden.” vs. 41a
 - a) There was and is a garden tomb as we know and we have visited it many times in our trips to Israel, just slightly west of Galgatha or Calvary, the place of the Skull.
 - b) This is Gordon’s Calvary a good example of having a garden with a large cistern.
- 2) The burial sight in the garden had a tomb, “and in the garden a new tomb in which no one had yet been laid.” vs. 41b
 - a) The person who owned this tomb was very wealthy, it could have belonged to Joseph of Arimathea and it had carved out a tomb for him and his family, but no one had died yet so it was empty.

- b) The tumb carved out of the rock had a large stone to be rolled over the opening of the tumb.
 - c) The tumb was undefile by any human dead body, only the body of Jesus.
 - d) Just like the womb of Mary was undefiled by any man, it was only for the Incarnate body of Jesus.
 - e) Goden's Calvary I believe could be the very Gaten ant tumb Jesus was buried in.
- 3) The rapid burial of the body of Jesus was do to the Sabbath that started at sundown Friday, "So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby." vs. 42
- * Once again the preparation day is mentioned!