SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES

†
19:30

DEEP DIVE

John

Chapter Nineteen, Verses 1–42

Behold the Man, Behold Your King — the scourging, the verdict, the cross and the garden tomb

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Pilate presents a beaten Man and a thorn-crowned King; the crowd chooses Caesar; and on a hill outside the city Jesus fulfills the Scriptures one by one until He cries, “It is finished!” and is laid in a new tomb in a garden. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind John’s key words.

THE PASSAGE

John 19:1–42

the Man · the King · the cross · finished · the tomb

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Five movements from Pilate's courtyard to Joseph's garden

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from the judgment seat to the garden tomb*	3
I	**Behold the Man** · *John 19:1–7 · scourging and the Man*	4
II	**Behold Your King** · *John 19:8–16 · the verdict at Gabbatha*	6
III	**The King on the Cross** · *John 19:17–27 · title, tunic, mother*	8
IV	**It Is Finished** · *John 19:28–30 · thirst and the finished work*	10
V	**Pierced and Buried** · *John 19:31–42 · the spear and the tomb*	12
VI	**The Passage in the Whole Bible** · *cross-references*	14
†	**At a Glance** · *the four voices side by side*	16
†	**Key Insights & Questions for the Table** · *discussion*	16
†	**Sources** · *where each voice comes from*	18

"And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."" — John 19:37

SECTION I · THE PASSAGE

John 19:1–42

Behold the Man, Behold Your King — The Man Pilate could not condemn, the King the priests disowned, and the Lamb whose work is finished

† How to Read This Study

This study walks John 19 in 5 movements, in John's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where John is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · JOHN 19:30

"Therefore when Jesus had received the sour wine, He said, "△ It is finished!" And He ◷ bowed His head and △ gave up His spirit."

† Before the Passage

John 18 left Jesus arrested in the garden, questioned by Annas, denied three times by Peter, and handed to the Roman governor at dawn. Pilate has already said, "I find no guilt in Him" (18:38), and the crowd has chosen Barabbas (18:40). Chapter 19 picks up inside the governor's headquarters, the Praetorium, and does not stop until the body of Jesus lies in a tomb before sunset. It is one long Friday — the hardest day in the Gospel, and the day toward which the whole book has been moving since John the Baptist said, "Behold, the Lamb of God who takes away the sin of the world!" (1:29).

John tells the trial as a drama of going out and coming in. The Jewish leaders will not enter a Gentile building during the feast (18:28), so Pilate walks back and forth between the accusers outside and the Prisoner inside — out in 19:4, in again in 19:9, out to the judgment seat in 19:13. Three times he declares Jesus innocent (18:38; 19:4, 6). Three times he says "Behold": the Man (v. 5), your King (v. 14), and — on the lips of Jesus — your son, your mother (vv. 26–27). The question under the whole scene is who is really judging whom.

Time and place matter. John dates the verdict "the day of preparation for the Passover … about the sixth hour" (v. 14) — the hours when Passover lambs were being prepared — and Mark places the crucifixion at the third hour (Mark 15:25); Christians have explained the difference by different ways of reckoning the hours, by the roughness of ancient time-telling, or by an early copying slip. The Pavement (*Gabbatha*) was a raised, stone-paved platform; Golgotha, "the Place of a Skull," stood outside the city wall but near it and near a road (v. 20; Hebrews 13:12). A garden with a new tomb lay close by (v. 41).

John's chapter is soaked in the Old Testament. He names four Scriptures fulfilled at the cross — Psalm 22:18 (the garments, v. 24), the Psalms of thirst (v. 28; Psalm 69:21), the Passover law that no bone of the lamb be broken (v. 36; Exodus 12:46; Psalm 34:20), and Zechariah 12:10, "they will look on Me whom they have pierced" (v. 37). Behind the burial stands Isaiah 53:9: "His grave was assigned with wicked men, Yet He was with a rich man in His death." The cross is not an accident in Jerusalem's politics; it is the Scripture coming true.

I
MOVEMENT

JOHN 19:1–7

Behold the Man

Scourged, crowned with thorns, declared innocent — and condemned for the claim to be the Son of God

> [1] *Pilate then took Jesus and* ⚠ *scourged Him*. [2] *And the soldiers twisted together* ⚠ *a crown of thorns and put it on His head, and put a purple robe on Him;* [3] *and they began to come up to Him and say, "Hail,* 🔁 *King of the Jews!" and to give Him slaps in the face.* [4] *Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that* △ *I find no guilt in Him*." [5] *Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "*△ *Behold, the Man!*" [6] *So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him."* [7] *The Jews answered him, "We have a law, and by that law He ought to die because* △ *He made Himself out to be the Son of God*."
>
> JOHN 19:1–7

> *"But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed."*
>
> ISAIAH 53:5

FIGURE · THREE “BEHOLDS”

“BEHOLD, THE MAN!” v5 · Pilate	“BEHOLD, YOUR KING!” v14 · Pilate	“BEHOLD, YOUR SON!” vv26–27 · Jesus
a scourged Man in a purple robe and thorns meant to stir pity **answer: “Crucify, crucify!”**	at the judgment seat, the sixth hour meant as a taunt **answer: “no king but Caesar”**	“Behold, your mother!” spoken from the cross makes a new family **answer: he took her home**

Three “beholds” in one chapter

Pilate’s first two are pity and mockery and both are refused; the third, from the cross, is obeyed.

Compare the three cards: two invitations to look at Jesus are refused by the crowd, and one word from Jesus Himself creates a household.

ἐμαστίγωσεν

EMASTIGŌSEN · “SCOURGED” · G3146

From *mastigoō*, to whip with a *mastix*, a lash. John uses one short verb and no description; the Roman scourge was a whip of leather thongs that, in Barclay’s words quoted by Guzik, “literally tore a man’s back into strips.” John places it before the verdict, while Pilate is still trying to release Jesus (vv. 4–6) — a punishment meant to satisfy the crowd so that the Prisoner could go free. It did not work. The Septuagint uses the same family of words in Isaiah 50:6 for the Servant who gave His back to those who struck Him.

Ἰδοὺ ὁ ἄνθρωπος

IDOU HO ANTHRŌPOS · “BEHOLD, THE MAN!” · G3708, G444

Idou is the attention word, “Look!” — the same word with which the Baptist pointed to the Lamb (1:29, 36, *ide*). *Anthrōpos* is the ordinary word for a human being. Pilate probably meant, “Look at this poor fellow — is this a threat?” Latin Christians made his words famous as *Ecce homo*. John lets them say more than Pilate knew: the true Man, the Son of Man of 1:51 and 12:23, stands in a mock robe. Verse 7 then names the real charge: not “King” but “Son of God” (*huion theou*) — the claim the leaders had heard in 5:18 and 10:33.

DAVID GUZIK · Enduring Word

Guzik reads the scourging as Pilate’s attempt to satisfy the crowd while still declaring Jesus innocent; he quotes Barclay that the Roman lash “literally tore a man’s back into strips,” and Morris that John makes “no attempt to play on our emotions.” The soldiers’ mockery of Jesus as King is cruel irony, and he borrows Spurgeon’s rebuke: “Oh, that we were half as inventive in devising honor for our King as these soldiers were in planning his dishonor!” Pilate’s “Behold the Man” he hears with Tasker as “Here he is – the poor fellow.” Then the leaders reveal their real charge: not that Jesus made Himself a king, but that He made Himself the Son of God.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul preached John 18:39–19:16 at St. Andrew's on 17 August 2003; Ligonier's summary says he explained who Barabbas was, the extent of Pilate's scourging, the crown of thorns and purple robe, and the phrase "Behold the Man," which uncovered the leaders' true intentions. In his commentary *John* he says what the crowd should have answered: "Yes, here is man as God intended him to be, as God designed him to be, man with no fault in Him." Pilate meant pity; Sproul hears God presenting the one sinless Man the world has ever seen.

MATTHEW HENRY · Commentary on the Whole Bible

Henry watches Pilate declare Jesus innocent again and again and still have Him scourged, and he finds the gospel in the lash: "the physician scourged, and so the patient healed." He notes the irony of law turned against its purpose: "Those who are under the arrest of the law ought to be under the protection of it." The crown of thorns and purple robe were mockery of Christ's kingship, yet he wore them for us. When the priests finally say Jesus "made himself the Son of God," Henry observes that Pilate grew more afraid, and the trial turned on that claim.

II
MOVEMENT

JOHN 19:8–16

Behold Your King

Authority from above, the friend of Caesar, the Pavement, and a people who choose Caesar over their King

8 *Therefore when Pilate heard this statement, he was even more afraid;* 9 *and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer.* 10 *So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"* 11 *Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."* 12 *As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."* 13 *Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.* 14 *Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"* 15 *So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."* 16 *So he then handed Him over to them to be crucified.*

JOHN 19:8–16

ἐξουσία … ἄνωθεν

EXOUSIA … ANŌTHEN · "AUTHORITY … FROM ABOVE" · G1849, G509

Pilate boasts twice in verse 10, "I have *exousia* to release You, and I have *exousia* to crucify You." Jesus answers with the same noun: "You would have no *exousia* over Me, unless it had been given you *anōthen*" — from above. *Anōthen* is the word of 3:3, 7 ("born again," or "from above") and of 3:31 ("He who comes from above is above all"). Pilate's authority is real but borrowed; the One who gave it is standing in front of him. Verse 11's "greater sin" (*meizona hamartian*, G3173, G266) teaches degrees of guilt: the one who handed Jesus over sinned more, Pilate less — but still sinned.

Λιθόστρωτον … Γαββαθα … παρασκευή

LITHOSTRŌTON … GABBATHA … PARASKEUĒ · "PAVEMENT … GABBATHA … PREPARATION" · G3038, G1042, G3904

Lithostrōtos means "stone-strewn," a paved place; *Gabbatha* is the Aramaic name, usually taken as "the height" or "ridge." Both words appear only here in the New Testament. There Pilate "sat down on the judgment seat" (*bēma*) — the place of verdict. And John stamps the hour: *paraskeuē*, the Preparation, "of the Passover … about the sixth hour." The word returns in verses 31 and 42. John wants us to see the Lamb of God sentenced as the Passover lambs were being made ready.

DAVID GUZIK · Enduring Word

Guzik notes that the real charge — that Jesus made Himself the Son of God — made Pilate "more afraid," and that Jesus' silence fulfilled Isaiah 53:7. Pilate's power was an illusion: "In reality, God held the power." The "friend of Caesar" threat hit Pilate's weak point; Guzik quotes Morris, "Humanly speaking, the mention of Caesar sealed Jesus' fate," and Boice, "he barely knew Caesar." On the sixth hour and Mark's third hour he offers three possible explanations without forcing one. And he turns the scene around: "It appeared that Jesus was on trial before Pilate, but in an even greater sense Pilate was on trial before Jesus." "We have no king but Caesar," quoting Maclaren, was Israel disowning its own Messianic hope.

R.C. SPROUL · Ligonier · St. Andrew's

In the opening of a broadcast of this sermon, Sproul hears verse 11 as Jesus telling Pilate how much power he really has: none, unless the Father gives it. It was through the providence of God, he says, that Pontius Pilate was ordained to act in this drama, and Jesus knew it. The trial, Sproul says, is not about Pilate's status or his reputation with Rome; it is about God. Ligonier's summary adds that Pilate tried one way after another to escape his dilemma, and each was blocked by the crowd's cry, "Crucify Him."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Ecce Rex" (1877) begins by noting that Pilate, like Caiaphas, said more than he knew. "Behold your King!" — and Spurgeon bids us look: the King is preparing His throne by His suffering. "No thorn no throne." "His sorrow secured his power to save, his shame endowed him with the right to bless." From the reed and the thorns he draws the shape of the kingdom: "Christ crucified is the conqueror," and "The sceptre of reed rules as nothing else ever did, for it rouses enthusiasm." Because Christ was King even at His lowest, His empire is certain: "Jesus founded his kingdom upon love, and it will last for ever."

MATTHEW HENRY · Commentary on the Whole Bible

Henry presses Jesus' answer in verse 11, "except it were given thee from above": Pilate's power is God's, lent for a purpose. He weighs Pilate's fear and his efforts to release Jesus, and how quickly they collapsed under the threat of Caesar's displeasure. The priests' final cry he records without softening — "The chief priests answered, We have no king but Cæsar." Pilate, against his own judgment, delivers Jesus to be crucified.

III
MOVEMENT

JOHN 19:17–27

The King on the Cross

Golgotha, the title in three languages, the seamless tunic, and a mother given a son

17 They took Jesus, therefore, and He went out, △ bearing His own cross, to the place called the Place of a Skull,
which is called in Hebrew, ◷ Golgotha. 18 There they crucified Him, and with Him two other men, one on either
side, and Jesus in between. 19 Pilate also wrote an inscription and put it on the cross. It was written, "△ JESUS
THE NAZARENE, THE KING OF THE JEWS." 20 Therefore many of the Jews read this inscription, for the place where
Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. 21 So the chief priests of
the Jews were saying to Pilate, "Do not write, 'The ⟲ King of the Jews'; but that He said, 'I am ⟲ King of the
Jews.'" 22 Pilate answered, "◷ What I have written I have written." 23 Then the soldiers, when they had crucified
Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was
seamless, woven in one piece. 24 So they said to one another, "Let us not tear it, but cast lots for it, to decide
whose it shall be"; this was to fulfill the ⟲ Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND
FOR MY CLOTHING THEY CAST LOTS." 25 Therefore the soldiers did these things. But standing by the cross of Jesus
were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus then saw
His mother, and the disciple whom He loved standing nearby, He said to His mother, "☆ Woman, behold, your
son!" 27 Then He said to the disciple, "☆ Behold, your mother!" From that hour the disciple took her into his own
household.

JOHN 19:17–27

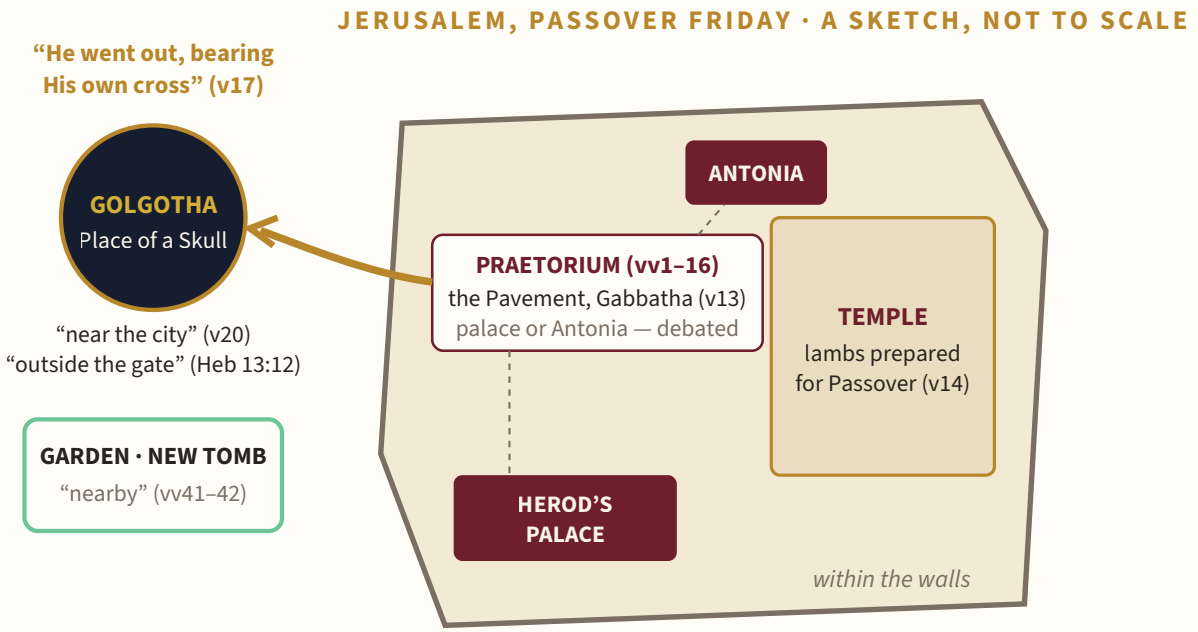
"They divide my garments among them, And for my clothing they cast lots."

PSALM 22:18

"Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS
EVERYONE WHO HANGS ON A TREE"—"

GALATIANS 3:13

FIGURE · FROM THE PRAETORIUM TO THE GARDEN



Locations follow the text's clues; the exact sites of the Praetorium and Golgotha are still discussed.

Follow the gold arrow: Jesus is led out of the city to Golgotha, and the garden tomb lies close by — every place John names sits within a short walk of the temple where the lambs were being prepared.

τίτλος

TITLOS · "INSCRIPTION" · G5102

A Latin loanword (*titulus*): the placard that announced a condemned man's crime. It appears only in John 19:19–20. Pilate's charge sheet reads as a confession — "JESUS THE NAZARENE, THE KING OF THE JEWS" — in Hebrew (Aramaic), Latin and Greek: the language of the people, of the empire, and of the wider world. The priests want it qualified ("He said, 'I am King'"); Pilate answers with two perfect-tense verbs, *ho gegrapha, gegrapha* — "What I have written I have written." It stands.

χιτὼν ἄραφος

CHITŌN ARAPHOS · "SEAMLESS TUNIC" · G5509, G729

The *chitōn* was the inner garment worn next to the skin; *araphos* (only here in the New Testament) means "unsewn," and John adds "woven in one piece" (*hyphantos*, G5307) "from the top." Four soldiers took four shares of the outer garments (*himatia*) and gambled (*lachōmen*, G2975, "let us cast lots") for the tunic rather than tear it — doing, without knowing it, exactly what Psalm 22:18 had written. Some readers see the high priest's seamless robe behind the detail; John himself names only the psalm.

DAVID GUZIK · Enduring Word

Guzik describes the brutality of crucifixion — "A torture fit only for slaves," Tacitus called it — and explains with Bruce that the condemned man normally carried the crossbeam, not the whole gibbet. Jesus is "in the center" even here, between two criminals. Pilate's title proclaimed Jesus as King in three languages — Tenney: "Aramaic, for the local inhabitants; Latin, for the officials" — and Pilate would not change it. The soldiers fulfilled Psalm 22:18, and from the cross Jesus gave His mother to John; Guzik quotes Clarke that "Woman" "conveys no idea of disrespect," and sees Jesus' care for others even in His agony.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's sermon on John 19:17–37 (24 August 2003) is online only as Ligonier's summary. It says he explained what "bearing His cross" meant — after the scourging Jesus could not carry the crossbeam all the way, so Simon of Cyrene was pressed into service — how the condemned man was fastened to the crossbeam and lifted, how a small foot support let him push up to breathe and so prolonged the agony, and how a placard stated the crime. He then turned to the indignities Jesus endured and to His concern for His mother.

C.H. SPURGEON · Metropolitan Tabernacle

In "The Procession of Sorrow" (1863, on 19:16) Spurgeon watches Jesus led out of the city like the scapegoat, "not borne, but bearing; not carried, but carrying his cross," and calls us to go to Him outside the camp: "Weep not because the Savior bled, but because your sins made him bleed." When Christ lays a cross on us, "he cries, 'Halves, my love.'" In "The King of the Jews" (1874, on 19:19) he reads Pilate's title as Christ's vindication and proclamation: the only charge was that He was King. "Divine Providence always has its way!" — Pilate's "What I have written, I have written" pictures a kingdom no one can revise.

MATTHEW HENRY · Commentary on the Whole Bible

Henry feels the weight of the walk: "every jog of the cross would renew his smart," yet "Our Master hereby taught all his disciples to take up their cross, and follow him." The title in three languages foretold "that Jesus Christ should be a Saviour to all nations, and not to the Jews only." Of the soldiers gambling at the foot of the cross he writes, "While Christ was in his dying agonies, they were merrily dividing his spoils." And in the gift of Mary to John he finds a pattern for us: "Those that truly love Christ, and are beloved of him, will be glad of an opportunity to do any service to him or his."

IV
MOVEMENT

JOHN 19:28–30

It Is Finished

"I am thirsty," the sour wine on hyssop, and the cry of the Victor

> 28 *After this, Jesus, knowing that* △ *all things had already been accomplished, to fulfill the* ↻ *Scripture, said,* "◷ *I am thirsty*." 29 *A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth.* 30 *Therefore when Jesus had received the sour wine, He said,* "△ *It is finished!*" *And He bowed His head and* △ *gave up His spirit*.
>
> JOHN 19:28–30

> *"They also gave me gall for my food And for my thirst they gave me vinegar to drink."*
>
> PSALM 69:21

FIGURE · SCRIPTURE FULFILLED AT THE CROSS

JOHN 19	WHAT HAPPENED AT THE CROSS	THE SCRIPTURE IT FULFILLED
v24	They divided My outer garments … cast lots	**Psalm 22:18** the soldiers did these things
v28	"I am thirsty" — sour wine on hyssop	**Psalm 69:21** "for my thirst … vinegar"
v36	Not a bone of Him shall be broken	**Exodus 12:46; Psalm 34:20** the Passover lamb
v37	They shall look on Him whom they pierced	**Zechariah 12:10** fulfilled now — and at His coming
vv38–42	Laid in a rich man's new tomb	**Isaiah 53:9** an echo John does not name

Soldiers, priests and Pilate act freely — and every act lands exactly where the Scripture said it would.

Read across each row: John names four Scriptures fulfilled in a few hours, and the burial echoes a fifth.

τετέλεσται

TETELESTAI · "IT IS FINISHED" · G5055

One word in Greek, the perfect passive of *teleō*, "to bring to its end (*telos*), complete, carry out." John uses it twice in three verses: Jesus knew that all things "had already been accomplished" (*tetelestai*, v. 28) — and then He said it aloud (v. 30). The perfect tense means a completed act whose result stands: finished, and it stays finished. Earlier He had said, "I glorified You on the earth, having accomplished the work which You have given Me to do" (17:4, *teleiōsas*). Guzik passes on Tenney's note that the word "could be interpreted as 'Paid in full.'"

παρέδωκεν τὸ πνεῦμα

PAREDŌKEN TO PNEUMA · "HE GAVE UP HIS SPIRIT" · G3860, G4151

Paradidōmi is the handing-over verb of the whole Passion. Judas handed Jesus over (18:2, 5); the leaders handed Him to Pilate (18:30, 35; 19:11, "he who delivered Me"); Pilate "handed Him over to them to be crucified" (19:16). Now Jesus Himself hands over His spirit. No one takes His life; He lays it down (10:18). And He "bowed (*klinas*, G2827) His head" first — the verb of 'the Son of Man has nowhere to lay (*klinē*) His head' (Luke 9:58), as if at last He had found His rest.

DAVID GUZIK · Enduring Word

Guzik hears "I thirst" as the cry of a real man in real agony, quoting Spurgeon: "Thirst is no royal grief, but an evil of universal manhood." "It is finished" is not the sigh of a victim but the shout of a finished task — "It is the cry of One who has completed a tremendous labor" (Spurgeon); "Jesus died with the cry of the Victor on His lips" (Morris); the word "could be interpreted as 'Paid in full'" (Tenney). Jesus then gave up His spirit voluntarily, and Guzik adopts Bruce's picture that He "voluntarily reclines his head, ready now to sleep the sleep of death."

R.C. SPROUL · Ligonier · St. Andrew's

A Ligonier devotional on these verses quotes Sproul's commentary *John*: "When [Jesus] said, 'It is finished,' He was saying not just that His life was over but that His mission had been fulfilled. His purpose in coming to earth and going to the cross was accomplished." Ligonier's summary of his August 2003 sermon says he closed with the prophecies Jesus fulfilled and the word "It is finished." For Sproul the cry is about a mission, not merely a life — the work the Father gave the Son, done.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached "It is Finished!" in 1861: every type, promise and prophecy fulfilled, the sacrifices of the law completed and set aside, perfect obedience rendered, justice satisfied. "Christ has paid the debt which all the torments of eternity could not have paid." "Sin destroyed Christ, and by that destruction Christ destroyed Sin." So he pleads with all who try to add to it: "Why improve on what is finished? Why add to that which is complete?" In "The Savior's Thirst" he finds Christ's true humanity and substitution in "I thirst" — "Oh! poor souls, you do not thirst for Christ, but you little know how he thirsts for you."

MATTHEW HENRY · Commentary on the Whole Bible

Henry calls the thirst part of "the travail of his soul" — the cry of a body drained by suffering — and notes the cruelty of the answer: "a drop of water would have cooled his tongue better than a draught of vinegar." Yet the Scripture was fulfilled. "It is finished" he unfolds in several senses: the suffering ended, the prophecies fulfilled, the ceremonial law closed, the work of redemption completed — for it had been "his meat and drink to finish his work." Bowing His head, Christ gave up His spirit freely, "composing himself, as it were, to fall asleep."

V
MOVEMENT

JOHN 19:31–42

Pierced and Buried

No bone broken, blood and water, a true witness, and two secret disciples who come into the open

> 31 *Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.* 32 *So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;* 33 *but coming to Jesus, when they saw that He was already dead, they did not break His legs.* 34 *But one of the soldiers pierced His side with a spear, and immediately blood and water came out.* 35 *And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.* 36 *For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN."*

37 *And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."* 38 *After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.* 39 *Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.* 40 *So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.* 41 *Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.* 42 *Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.*

JOHN 19:31–42

"It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it."

EXODUS 12:46

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."

ZECHARIAH 12:10

"His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth."

ISAIAH 53:9

ἔνυξεν … ἐξεκέντησαν

ENYXEN … EXEKENTĒSAN · "PIERCED … PIERCED" · G3572, G1574

Two different verbs. The soldier "pierced" (*nyssō*, v. 34) — to prick, jab, stab — His side with a spear (*lonchē*), a soldier's check that the body was dead. Then John quotes Zechariah with *ekkenteō* (v. 37), to pierce through — a verb found in the New Testament only here and in Revelation 1:7: "every eye will see Him, even those who pierced Him." John wrote both. The looking began at the cross; it will be finished when Israel looks on Him at His coming and mourns (Zechariah 12:10–14).

μαρτυρία

MARTYRIA · "TESTIMONY" · G3141

Verse 35 is John's sworn statement: "he who has seen has testified (*memartyrēken*, G3140), and his testimony (*martyria*) is true (*alēthinē*, G228)." Witness is one of John's great words — the Baptist's testimony (1:7, 19), the Father's and the works' (5:31–37), and finally the beloved disciple's (21:24). The purpose clause is the purpose of the whole Gospel: "so that you also may believe" (compare 20:31). The blood and water are reported as a fact an eyewitness saw — proof that Jesus truly died.

DAVID GUZIK · Enduring Word

Guzik explains that breaking the legs (Dods: "with a heavy mallet or bar") hastened death, but Jesus was already dead, so Psalm 34:20 and the Passover law were fulfilled, and the spear fulfilled Zechariah 12:10; with Trench he notes the "looking upon" with mourning is still to come. The blood and water prove a real death and carry meaning — Spurgeon: "Take all the types of the Old Testament together, and you will gather this." Joseph and Nicodemus showed courage, fulfilled Isaiah 53:9, and spared the body the Roman custom ("to leave the body to birds and beasts of prey," Dods). He quotes Morrison: "John felt that there was an inward harmony between the garden and the cross."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's sermon on John 19:31–42 (31 August 2003) survives online as Ligonier's summary: he opened with the Apostles' Creed ("crucified, dead, and buried"), read Isaiah 53:7–9, explained why the burial had to be done quickly and how it was done, examined Joseph of Arimathea's relationship to Jesus and Nicodemus's part, and closed by asking where Jesus went while His body lay in the tomb, with 1 Peter 3:18–19. His frame is the creed's: the burial matters because it certifies the death.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Water and the Blood" reads the wound four ways — the mark of prophecy, the badge of shame, the seal of death, and the source of purity: blood for sin's guilt, water for its power. "If he died, then we need not die." "He came to save us: not in our sins, but from our sins." In "A Royal Funeral" (1888, on 19:38–42) he traces God's provision for the burial — the man, the means, the linen, the garden tomb, the timing: "God can make a coward bold as a lion in the day when He needs him!" and "Nothing more was needed. Jesus was not going to be in the sepulcher long."

MATTHEW HENRY · Commentary on the Whole Bible

Henry takes the eyewitness seriously — "he that saw it bore record" — and finds in the blood and water justification and sanctification: "blood for remission, water for regeneration." The unbroken bones show that the Lamb's strength to save was not broken; the piercing fulfills Zechariah. Joseph, a secret disciple, became "a better friend to Christ than he would willingly be known to be." "Come and see an extraordinary funeral; never was the like!" The garden tomb answers Eden: "Here lies a seeming captive to death, but a real conqueror over death."

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the Passover lamb to the day Israel looks on Him — where John 19 reaches back and forward

> *"It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it."*
>
> EXODUS 12:46

> *"He keeps all his bones, Not one of them is broken."*
>
> PSALM 34:20

> *"But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed."*
>
> ISAIAH 53:5

> *"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."*
>
> ZECHARIAH 12:10

> *"The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"*
>
> JOHN 1:29

> *"No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."*
>
> JOHN 10:18

> *"Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate."*
>
> HEBREWS 13:12

> *"BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen."*
>
> REVELATION 1:7

DAVID GUZIK · Enduring Word

Guzik reads the unbroken legs beside Psalm 34:20 and the pierced side beside Zechariah 12:10, and with Trench he keeps the prophecy open: the piercing has been done, but the "looking upon" with mourning is still ahead.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon, in "The Water and the Blood," argues that Christ matches the Passover lamb and Zechariah's pierced one so exactly that no human hand could have arranged it: "It was a strange thing that his hands should be so restrained."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one Friday. Guzik walks the scene with a shelf of commentators at his elbow; Sproul — here mostly through Ligonier's summaries and his commentary *John* — keeps the providence of God and the finished mission in view; Spurgeon preaches the King and the cross to the heart; Henry gathers every detail into Puritan counsel. They agree on the substance of this chapter; where the text raises questions (the sixth hour, the meaning of the blood and water), they offer readings, not certainties.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Behold the Man	The lash tore the back to strips; the real charge was "Son of God."	Man as God intended him to be, with no fault in Him.	— (no sermon on these verses used)	The physician scourged, and so the patient healed.
II · Behold your King	Pilate was on trial before Jesus; God held the power.	Pilate ordained by providence to act; this is about God.	No thorn no throne; the sceptre of reed rules hearts.	Power lent from above; the priests choose Caesar.
III · The King on the cross	A slave's torture; Jesus in the center; the title stands.	The crossbeam, Simon, the foot support, the placard, His mother.	Not borne but bearing; Providence keeps the title written.	A Saviour to all nations; spoils divided at His agony.
IV · It is finished	The Victor's cry — "Paid in full"; He reclined His head.	Not just His life over — His mission fulfilled.	The debt paid; why add to what is complete?	His meat and drink to finish His work; He composed Himself to sleep.
V · Pierced and buried	Unbroken legs, pierced side; the looking still to come.	Crucified, dead and buried; the creed and Isaiah 53.	Blood for guilt, water for power; God makes cowards bold.	Blood for remission, water for regeneration; a conqueror in the grave.

JOHN 19:1–42 · A COMPARATIVE READING

† Key Insights to Carry

- **Pilate is the one on trial.** Pilate sits on the judgment seat, but John shows a judge who is afraid, maneuvering and finally giving in. Guzik: "in an even greater sense Pilate was on trial before Jesus." GUZIK
- **All authority is borrowed.** Pilate's twice-claimed *exousia* (v. 10) is answered by "from above" (v. 11). Rulers answer to God for what they do with power — and so do fathers, bosses and officers. THE GREEK
- **Sin has degrees, and every degree is still sin.** "He who delivered Me to you has the greater sin" (v. 11): Pilate is less guilty than the one who handed Jesus over, but he is not innocent. THE TEXT
- **The people chose Caesar.** "We have no king but Caesar" (v. 15) — the leaders of Israel renounced their King to keep their place. Every man makes the same choice in smaller words. THE TEXT
- **The thorns built the throne.** Spurgeon: "No thorn no throne." The suffering that looked like defeat was the foundation of Christ's power to save. SPURGEON
- **The title preached the gospel in three languages.** Hebrew, Latin and Greek — the world's languages over the world's Saviour. Henry: "a Saviour to all nations, and not to the Jews only." HENRY
- **Even from the cross, Jesus keeps the fifth commandment.** "Woman, behold, your son!" — the dying Son provides for His mother and makes a new household of faith (vv. 26–27). THE TEXT

- **"Finished" is a perfect tense.** *Tetelestai* (vv. 28, 30): done, and it stays done. Nothing remains to be paid; Spurgeon: "Why add to that which is complete?" THE GREEK
- **He handed over His own spirit.** Judas, the priests and Pilate all "handed Him over"; at the end Jesus hands over His spirit (v. 30). No one took His life from Him (10:18). THE GREEK
- **The cross made secret disciples public.** Joseph and Nicodemus, hidden "for fear of the Jews," came into the open when it was most dangerous. Spurgeon: "God can make a coward bold as a lion in the day when He needs him!" SPURGEON

† Questions for the Table

1 **Pilate knew Jesus was innocent and still handed Him over to protect himself. Where am I tempted to do the wrong thing to keep my standing with someone?**

"If you release this Man, you are no friend of Caesar" — the fear of man sealed the verdict.

19:12–16; Prov 29:25

2 **Whose authority am I under right now — a judge, an officer, a boss, a parole board — and what changes if that authority is "given … from above"?**

Borrowed power answers to God; Jesus was not intimidated by it.

19:10–11; Rom 13:1

3 **"We have no king but Caesar." What "Caesar" have I been tempted to put on the throne instead of Christ?**

The leaders disowned their King to keep their place.

19:14–15

4 **From the cross Jesus made John and Mary into family. Who has God given me to look after — or to be looked after by?**

"Behold, your son! … Behold, your mother!" — the first household of the cross.

19:25–27

5 **If "It is finished" is true, what am I still trying to add to Christ's work to feel right with God?**

A perfect tense: done, and it stays done. Nothing to add.

19:30; Heb 10:14

6 **Joseph and Nicodemus had followed Jesus in secret. Is there a place where I am still a secret disciple — and what would coming into the open look like this week?**

The cross that scattered the Twelve drew the hidden two into the light.

19:38–40; 12:42

John 19 holds the darkest hours of history, and John tells them with almost no emotion, because he wants us to see what was really happening: a borrowed authority condemning the Lord of all, a crowd choosing Caesar, and a King finishing the work His Father gave Him. Look on Him whom they pierced. It is finished — for you.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

- Guzik, Enduring Word Commentary, John 19 — https://enduringword.com/bible-commentary/john-19/
- Ligonier Scripture index, John 19 — https://learn.ligonier.org/scripture/john-19
- Sproul, "The Judgment of Pilate" (John 18:39–19:16, 17 Aug 2003) — Ligonier summary — https://learn.ligonier.org/sermons/judgment-pilate
- Sproul, "The Judgment of Pilate," Renewing Your Mind episode (visible transcript opening) — https://www.tapesearch.com/episode/the-judgment-of-pilate/aHdneLhNPWiwV8jX9Wbr8G
- Sproul, "The Crucifixion" (John 19:17–37, 24 Aug 2003) — Ligonier summary — https://learn.ligonier.org/sermons/crucifixion-2
- Sproul, "The Burial of Jesus" (John 19:31–42, 31 Aug 2003) — Ligonier summary — https://learn.ligonier.org/sermons/burial-jesus
- Ligonier devotional "Pilate Presents Jesus to the Crowd" (quotes Sproul, John) — https://learn.ligonier.org/devotionals/pilate-presents-jesus-to-crowd
- Ligonier devotional "Redemption Accomplished" (quotes Sproul, John) — https://learn.ligonier.org/devotionals/redemption-accomplished
- Spurgeon, "Ecce Rex" (John 19:14, 6 May 1877, MTP 23) — https://www.spurgeon.org/sermons/ecce-rex
- Spurgeon, "The Procession of Sorrow" (John 19:16, 1 Mar 1863, MTP 9) — https://www.spurgeon.org/sermons/the-procession-of-sorrow
- Spurgeon, "The King of the Jews" (John 19:19, No. 3123) — https://www.blueletterbible.org/comm/spurgeon_charles/sermons/3123.cfm
- Spurgeon, "Joseph of Arimathaea" (Mark 15:43–46, 6 Jul 1884, MTP 30) — https://www.spurgeon.org/sermons/joseph-of-arimathaea
- Spurgeon, "The Savior's Thirst" (John 19:28, No. 3385) — https://www.spurgeon.org/sermons/the-saviors-thirst
- Spurgeon, "It is Finished!" (John 19:30, No. 421, 1 Dec 1861) — https://www.spurgeon.org/sermons/it-is-finished
- Spurgeon, "The Water and the Blood" (John 19:34, MTP 58) — https://spurgeon.org/sermons/the-water-and-the-blood/
- Spurgeon, "A Royal Funeral" (John 19:38–42, No. 2390, 7 Oct 1888) — https://www.blueletterbible.org/comm/spurgeon_charles/sermons/2390.cfm
- Matthew Henry, Commentary on the Whole Bible, John 19 — https://www.biblestudytools.com/commentaries/matthew-henry-complete/john/19.html
- Greek interlinear and Strong's numbers, John 19 — https://biblehub.com/interlinear/john/19.htm
- NASB 1995 — Exodus 12:46 — https://biblehub.com/exodus/12-46.htm
- NASB 1995 — Psalm 34:20 — https://www.biblegateway.com/passage/?search=Ps+34:20&version=NASB1995
- NASB 1995 — Psalm 69:21 — https://biblehub.com/psalms/69-21.htm
- NASB 1995 — Isaiah 53:5 — https://biblehub.com/isaiah/53-5.htm
- NASB 1995 — Isaiah 53:9 — https://biblehub.com/isaiah/53-9.htm
- NASB 1995 — Zechariah 12:10 — https://biblehub.com/zechariah/12-10.htm
- NASB 1995 — Galatians 3:13 — https://biblehub.com/galatians/3-13.htm
- NASB 1995 — Hebrews 13:12 — https://biblehub.com/hebrews/13-12.htm
- NASB 1995 — Revelation 1:7 — https://biblehub.com/revelation/1-7.htm

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. Greek: SBL Greek New Testament; Strong's numbers per biblehub.com. · Smith For Christ Publishing · Ed Smith