

## God Takes Care of the Body of His Son Pt.1 John 19:31-42

### John 19:14–37 (NKJV)

<sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

<sup>15</sup> But 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!”

<sup>16</sup> Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

<sup>17</sup> And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, <sup>18</sup> where they crucified Him, and two others with Him, one on either side, and Jesus in the center. <sup>19</sup> Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS

<sup>20</sup> Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

<sup>21</sup> 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.” ’ ”

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

<sup>24</sup> 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.

<sup>25</sup> Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, **“Woman, behold your son!”** <sup>27</sup> Then He said to the disciple, **“Behold your mother!”** And from that hour that disciple took her to his own *home*.

<sup>28</sup> After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”** <sup>29</sup> 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. <sup>30</sup> So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

<sup>31</sup> 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. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. <sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs. <sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. <sup>36</sup> For these things were done that the Scripture should be fulfilled, *“Not one of His bones shall be broken.”* <sup>37</sup> And again another Scripture says, *“They shall look on Him whom they pierced.”*

## Introduction and Review

Our last few weeks have been an attempt to explain just some of the most amazing accomplishments of the cross.

This was a venture into the practical Theology, not in the sense of the practice of theology but rather the application of the work of the cross to you.

We saw that this great and infinite work was a work of Substitution for us

In this we have

Propitiation

Reconciliation

Redemption.

The physical historical and actual events of the crucifixion of Jesus are much deeper than the external Suffering. Much more than the hatred of a good man. More than the injustice of an illegal trial of a righteous man. More than an indictment on the Jews and a moral failure of the Romans.

It is a pre-ordained plan of God to save sinners from the Wrath of God and conform them to the image of His Son.

It has been and will always be the most maximum way the Infinite all-wise omnipotent God can be glorified for all eternity. It is the cross.

Our lessons have take us from John 12 when he turns away from Israel pronouncing judgment on them, to an intimate time with the 12 in the upper room. He spends chapter 13 thru 16 declaring his love for them and his provision for them through the Holy Spirit when He leaves.

John 17, is the High Priestly Prayer of Jesus for His Glory and the preservation of his own now and in the future.

Then the hour arrives, in chapter 18, Jesus has left the upper room, with his disciples minus Judas, and crossed over the Kidron valley already stain with the blood of lambs from the temple. Its full moon and the disciples are exhausted. Jesus enters the garden and prays for the cup to be removed, but never the less submit to the Fathers will to be crucified.

Judas, full of the devil, arrives with a large company of soldiers and leaders of Israel to betray Jesus into the hands of the rulers.

Christ steps out and confronts them then willingly goes to His destination

The illegal trial goes on all thru the night finally to arrive back in the hands of Pilate, to be sent out to be crucified.

9am He is nailed to the cross after having been beaten to the point that He is unrecognizable as a man.

Soldiers have spent all their energy lashing his back with the cat of 9 tails, exposing bone and muscle from his neck to His knees.

Bleeding profusely from the wounds on his back and face and head, He is nailed by 7 to 12 inch iron spikes to a wooden beam and then lifted up to die the most horrible way for anyone to die in the ancient world.

When 12 noon comes at the hottest and brightest part of the day. God puts the lights out and for 3 hours is pitch black as God the Father places our sin on His Son and judges Him with the full force of the eternal wrath and fury of God. This pushes Jesus to cry out, My God, My God, why have you forsaken me.

Having now finished the work, He says "I thirst" Takes some of the sour wine offered and bows His head and gives up His Spirit and dies. A great earthquake occurs

Graves are opened, the veil is ripped from top to the bottom and Holy of Holy is exposed

The 100s of thousands gathered in Jerusalem for Passover season, are in total confusion and in

exasperation the rulers of Israel and the Priest attempt to bring order to chaos.

Its 3 pm on Friday, the Lambs are now beginning to be slaughtered, Im sure some attempted patchwork on the veil was feverishly done. Its Passover, and the Sabbath is just hours away.

Here we pick up verse 31

## Lesson

**31** Therefore, because it was the Preparation *Day*, that the bodies should not Sabbath was a high day),

**Preparation *Day*,**  
for that Sabbath was a high day

If *paraskeuē* ('Preparation') here refers to the same day as does its use in v. 14, and the reasoning in the notes on that verse are correct, then this sentence tells us that Jesus was crucified on Friday, the day before (*i.e.* the ('Preparation' of) the Sabbath. The next day, Sabbath (=Saturday), would by Jewish reckoning begin at sundown Friday evening. It was a *special Sabbath*, not only because it fell during the

Passover Feast, but because the second paschal day, in this case falling on the Sabbath, was devoted to the very important sheaf offering (Lv. 23:11; *cf.* SB 2. 582).<sup>1</sup>

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 622). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The day on which the Savior was crucified was “an high day”: it was on the eve of the regular weekly sabbath and also of the first day of the feast of unleavened bread, from which the Jews reckoned the seven weeks to pentecost; the same day was also the one appointed for the presentation and offering of the sheaf of new corn, so that it possessed a treble solemnity

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1061). Swengel, PA: Bible Truth Depot.

## Leviticus 23:11–16 (NKJV)

<sup>11</sup> He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. <sup>12</sup> And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord. <sup>13</sup> Its grain offering *shall be* two-tenths *of an ephah* of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma;



and its drink offering *shall be* of wine, one-fourth of a hin. <sup>14</sup> You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; *it shall be* a statute forever throughout your generations in all your dwellings.

<sup>15</sup> ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. <sup>16</sup> Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.

John 19:31 (NKJV)

<sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the .... the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

the Mosaic law insisted that anyone hanged on a gibbet (usually after execution) should not remain there overnight (Dt. 21:22, 23).

**Deuteronomy 21:22–23 (NKJV)**

<sup>22</sup> “If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, <sup>23</sup> his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you *as* an inheritance; for he who is hanged *is* accursed of God.

Such a person was under God’s curse, and to leave him exposed would be to ‘desecrate the land’. Presumably this would be viewed as doubly offensive if the day on which the desecration took place was a ‘special Sabbath’. So *the Jews* (clearly here a reference to the Jewish authorities; *cf.* notes on 1:19) *asked Pilate to have the legs broken and the bodies taken down*. They may also have been hoping that this further mutilation would in the eyes of the people make Jesus appear to be plainly accursed and abandoned by God.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (pp. 622–623). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

the Lord Jesus had declared He *would be* “buried” and that He would be in the grave *three* days. For the fulfillment of this He *must* be buried the same day that He died; therefore did God see to it that no word of His failed! Once again were the Lord’s

enemies unconsciously executing the Divine counsels.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1061). Swengel, PA: Bible Truth Depot.

but also

the thief who had confessed Christ and been saved on the Cross would die sooner too for a reason

Yet it is blessed to know that these Roman soldiers were also the unwitting agents for fulfilling Christ's promise "*Today* shalt thou be with me in paradise"!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1061). Swengel, PA: Bible Truth Depot.

### **John 19:31 (NKJV)**

<sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the .... the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

The normal Roman practice was to leave crucified men and women on the cross until they died—and this could take days—

It was so brutal that no Roman citizen could be crucified without the sanction of the Emperor. Stripped naked and beaten to pulpy weakness (*cf.* notes on v. 1), the victim could hang in the hot sun for hours, even days. To breathe, it was necessary to push with the legs and pull with the arms to keep the chest cavity open and functioning. Terrible muscle spasm wracked the entire body; but since collapse meant asphyxiation, the strain went on and on. This is also why the *sedecula* (*cf.* notes on vv. 16b–17) prolonged life and agony: it partially supported the body's weight, and therefore encouraged the victim to fight on.

Carson, D. A. (1991). *The Gospel according to John* (p. 610). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

and then leave their rotting bodies hanging there to be devoured by vultures. If there were some reason to hasten their deaths, the soldiers would smash the legs of the victim with an iron mallet (a practice called, in Latin, *crurifragium*).

*(the was the large femur bone, the large top thigh bone, clarification mine)*

*This would have been extremely painful,*

Quite apart from the shock and additional loss of blood, this step prevented the victim from pushing with his legs to keep his chest cavity open. Strength

in the arms was soon insufficient, and asphyxia followed.

Carson, D. A. (1991). *The Gospel according to John* (p. 622). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

## legs might be broken,

**katagnumi: I break in pieces**

**Original Word:** κατάγνυμι

**Part of Speech:** Verb

**Transliteration:** katagnumi

**Phonetic Spelling:** (kat-ag'-noo-mee)

**Definition:** to break in pieces

**Usage:** I break down (in pieces), crush, break into.

**to break (destroy) v.** — to destroy the integrity of; usually by force; cause to separate into pieces or fragments.

**19.35 κατάγνυμι:** to break or to shatter a rigid object—‘to break.’ ἤρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη ‘they asked Pilate to allow them to break the legs of the men’ Jn 19:31; κάλαμον συντετριμμένον οὐ κατεάξει ‘he will not break a crushed reed’ Mt 12:20.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 225). New York: United Bible Societies.

The Hypocrisy is astounding at this point. The Jewish leaders are concerned about obeying the Law of Moses while all the while killing the one who gave it.

This is the essence of false religion and hypocrisy. A concern for the rules but not the one who made the rules.

A commitment to the details but a rejection of the Law giver

In this case, their heart is full of murder and deceit while they are externally appearing before men to be righteous.

Jesus confronted their hypocrisy in Matt 23 in one of the most scathing rebukes in all of the Bible.

Matthew 23:23–28 (NKJV)

<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

<sup>24</sup> Blind guides, who strain out a gnat and swallow a camel!

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

<sup>26</sup> Blind Pharisee, first cleanse the inside of the cup

and dish, that the outside of them may be clean also.

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men’s* bones and all uncleanness. <sup>28</sup> Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Its very easy to conform our outward appearance while all along having a raging evil in the heart.

Many today, come to churches, participate in communion, fellowship with the saints, offer prayers, talk about the Bible and Theology and the rest of the week dishonor God by their conduct and their thought life.

You are careful to maintain the appearance as a good person while you entertain sin in your heart. You remain unrepentant and defiant in your heart to the God you say you love while all along playing the part to appear righteous.

Oh, dear brother, Oh dear sister, beware of the deceitfulness of sin and self righteousness. It is much easier to chide against sin than to master it.

We have new hearts in Christ, but beware of the remaining flesh that loves to parade itself in self-righteous hypocrisy.

Many true believers struggle with our tendency toward hypocrisy, judging sin in others while not judging it in ourselves .

Matthew 7:1–5 (NKJV)

“Judge not, that you be not judged. <sup>2</sup> For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. <sup>3</sup> And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? <sup>4</sup> Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye? <sup>5</sup> Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

While this is a horrible sin that we often find among the saints,  
It is infinitely worse to be a self-righteous unbeliever .  
One who genuinely thinks he is righteous when he is not.



This is the religious man, the moral man.  
the one who says Im a pretty good person, I try to  
keep the ten commandments,  
I attend church, I teach a bible class, I treat my  
fellow man with dignity.

The self-righteous man is an unsavable man.  
The Pious hypocrite is an infinite distance away from  
the Kingdom of Heaven and salvation  
While he is wrapping himself self in the warm  
comforting blanket of self righteousness, He is  
descending into the pit of darkness to burn forever.

**The Bible warns of this over and over**

### **1 John 4:20 (NKJV)**

<sup>20</sup> If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

### **1 John 2:9 (NKJV)**

<sup>9</sup> He who says he is in the light, and hates his brother, is in darkness until now.

### **James 1:26 (NKJV)**

<sup>26</sup> If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless.

### **Romans 2:3 (NKJV)**

<sup>3</sup> And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

### **2 Timothy 3:1–7 (NKJV)**

**3** But know this, that in the last days perilous times will come: <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, <sup>4</sup> traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from such people turn away! <sup>6</sup> For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, <sup>7</sup> always learning and never able to come to the knowledge of the truth.

### **Titus 1:16 (NKJV)**

<sup>16</sup> They profess to know God, but in works they deny *Him*, being abominable, disobedient, and disqualified for every good work.

**John 19:32–33 (NKJV)**

<sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.

<sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs.

I find this very interesting for a number of reasons,

1. The order in which the soldiers break the legs according to

**John 19:18 (NKJV)**

<sup>18</sup> where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

**Mark 15:27 (NKJV)**

<sup>27</sup> With Him they also crucified two robbers, one on His right and the other on His left.

All the evangelists note that the Cross of Jesus was placed between the other two

Bernard, J. H. (1929). [\*A critical and exegetical commentary on the Gospel according to St. John\*](#). (A. H. McNeile, Ed.) (p. 627). New York: C. Scribner' Sons.

οπου αυτον εσταυρωσαν και μετ αυτου αλλους δυο

εντευθεν και εντευθεν μεσον δε τον Ιησουν

on this side, and on that side, and Jesus in the midst, middle, in-between.

<sup>38</sup> The rest of the cavalry were stationed on either side, on the two flanks of the army, to harass the enemy while being themselves protected by the phalanxes

[\*The Holy Bible: New Revised Standard Version\*](#). (1989). **(1 Mac 6:38)**. Nashville: Thomas Nelson Publishers.

So if the soldiers started at one end, Jesus would be the second in line to have his legs broken.

Some have suggested that there were 2 soldiers doing this with 2 mallets. But I find that an unnecessary stretch. All you need is one to take care of this cruel act. The soldiers don't care about speed here, and they don't care about the Jewish sabbath.

Yet it seems here, that the soldiers break the legs of the first thief then the other thief on the other side of Jesus then come back to Jesus.

why...

They were under orders from Pilate to do so... but why pass Jesus and come him last.

I believe there is something significant about this. I cannot be dogmatic on this but I believe the soldiers are not desirous at this time to do this.

**Matthew 27:54 (NKJV)**

<sup>54</sup> So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

They know that this man is different. The thieves are useless scum and they don't have concerns for them.

But Jesus is different.

If they are not converted by this moment, they are on there way. The Spirit of God is opening their eyes.

I believe that the reluctance to smash the legs of Jesus can be seen in the order in which they broke the legs.

## 2 Second the Fulfilled prophecy

But also this belief on the part of the soldiers that is enough to create the hesitancy ...Why would you want to break the legs of the one who is the Son of God?

and it

is used by God to fulfill Scripture.

### **John 19:36** (NKJV)

<sup>36</sup> For these things were done that the Scripture should be fulfilled, *“Not one of His bones shall be broken.”*

### **Exodus 12:46** (NKJV)

<sup>46</sup> In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

### **Numbers 9:12** (NKJV)

<sup>12</sup> They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

## Psalm 34:19–20 (NKJV)

<sup>19</sup> Many *are* the afflictions of the righteous,  
 But the Lord delivers him out of them all.  
<sup>20</sup> He guards all his bones;  
 Not one of them is broken.

This is one of the many reason Jesus is called.

## 1 Corinthians 5:7 (NKJV)

<sup>7</sup> ...For indeed Christ, our Passover, was sacrificed for us.

## 1 Peter 1:19 (NKJV)

<sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot.

The Smallest of details are under the complete control of God the Father as he takes care of the body of his Son.

Nothing is missed, and nothing is seen as insignificant to God.

We might not think that the body is that important but to God, the Body of his Son will be cared for.

## Psalm 16:10 (NKJV)

<sup>10</sup> For You will not leave my soul in Sheol,  
Nor will You allow Your Holy One to see corruption.

The Body of Christ was and is important to the gospel. Without it there could be no atonement. No suffering and no death.

Without it there would be no imputation of sin to Christ on the cross and not imputed righteousness of a life lived in a body to us.

Without the Body of Christ, there is no sinless life lived. No Temptation withstood and no sympathy from our High Priest. His body is as needed as his sacrifice of the Body.

To the Jewish mind the body represented the whole person, not just his physical body. Jesus' body represents the great mystery of His whole incarnate life, His whole teaching, ministry, and work—all He was and all He did.

MacArthur, J. F., Jr. (1984). [\*1 Corinthians\*](#) (p. 272). Chicago: Moody Press.

**That is why we have so much said about the body of Jesus**

### **Hebrews 10:5 (NKJV)**

<sup>5</sup> Therefore, when He came into the world, He said:



*“Sacrifice and offering You did not desire,  
But a body You have prepared for Me.*

### **John 1:14 (NKJV)**

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

### **Hebrews 10:9–10 (NKJV)**

<sup>9</sup> then He said, *“Behold, I have come to do Your will, O God.”* .....<sup>10</sup> By that will we have been sanctified through the offering of the body of Jesus Christ once *for all.*

### **Hebrews 10:19–20 (NKJV)**

<sup>19</sup> Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, <sup>20</sup> by a new and living way which He consecrated for us, through the veil, that is, His flesh,

### **Hebrews 2:14 (NKJV)**

<sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

## This is why we reference it in the Lord's Supper

### **Luke 22:19–20 (NKJV)**

<sup>19</sup> And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “**This is My body which is given for you; do this in remembrance of Me.**”

<sup>20</sup> Likewise He also *took* the cup after supper, saying, “**This cup *is* the new covenant in My blood, which is shed for you.**”

### **Mark 14:22 (NKJV)**

<sup>22</sup> And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to them and said, “**Take, eat; this is My body.**”

### **1 Corinthians 10:16 (NKJV)**

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

**For you** are two of the most beautiful words in all of Scripture. Jesus gave His body, His entire incarnate

life, for us **ὑπέρ** (in our place, for our sakes) who believe in Him. “I became a man for you; I gave the gospel to you; I suffered for you; and I died for you.” Our gracious, loving, magnanimous, merciful God became incarnate not for Himself but for us

MacArthur, J. F., Jr. (1984). [1 Corinthians](#) (p. 272). Chicago: Moody Press.

### 1 Corinthians 11:23–24 (NKJV) or KJV

<sup>23</sup> For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken **for you**; do this in remembrance of Me.”

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**For you** are two of the most beautiful words in all of Scripture. Jesus gave His body, His entire incarnate life, for us **ὑπέρ** (in our place, for our sakes) who believe in Him. “I became a man for you; I gave the

gospel to you; I suffered for you; and I died for you.”  
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MacArthur, J. F., Jr. (1984). [1 Corinthians](#) (p. 272). Chicago: Moody Press.

The word *broken* (as in the KJV of verse 24) does not appear in the best manuscripts or in most modern translations. Though the Romans frequently broke the legs of crucified victims in order to hasten death as an act of mercy, John specifically tells us that Jesus’ legs were not broken. In order “that the Scripture might be fulfilled, ‘Not a bone of Him shall be broken’ ” (John 19:33, 36). The best reading therefore is simply **This is My body, which is for you.**

MacArthur, J. F., Jr. (1984). [1 Corinthians](#) (p. 272). Chicago: Moody Press.

Of the 14 times the word for broken is used in the NT. 13 times is used of the breaking of bread and not a body.

I Cor 11:24 is the only time is used that way. And if this is to be understood to be part of the NT canon, it cannot refer to a literal breaking like bread, because the bones of Christ are not broken. But at best a metaphorical use, in the sense that the broken in sacrifice. His body was spent.

**John 19:33–34 (NKJV)**

<sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs. <sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out

<sup>33</sup> But when they came to Jesus and saw that He was **already dead**,

The Lord Jesus and the two thieves had been crucified together. They had been on their respective crosses the same length of time. But now, at the close of the day, the two thieves were still alive; for, as it is well known, execution by crucifixion, though exceedingly painful, was usually a slow death.

No vital member of the body was directly affected, and often the sufferer lingered on for two or three days, before being finally overcome with exhaustion. It was not natural, therefore, that Christ should be dead after but six hours on the cross—observe how that “Pilate  *marvelled* if he were *already* dead” (Mark 15:44).

The request of the Jews to Pilate shows that they were not expecting the three to die unless death were hastened. In the fact that the Savior was “dead already” when the soldiers came to Him,

though the two thieves still lived, we have a further demonstration that His life *was not* “taken from him,” but that He “laid it down of himself”!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1062). Swengel, PA: Bible Truth Depot.

“But when they came to Jesus, and saw that he was dead already, they break not his legs.” This was the first proof that the Son of God *had* really died. Trained executioners as these Roman soldiers were, it is quite unthinkable that they would make any mistake in a matter like this.

Pilate had *given orders* for the legs of the three to be broken, and they would not dare to disobey unless they were absolutely sure that Christ *were* “dead already.” Infidels expose themselves to the charge of utter absurdity if they claim that Christ never died, and was only in a swoon. The Roman soldiers are witnesses against them!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1062). Swengel, PA: Bible Truth Depot.

The two most common theories are these: (a) The spear pierced Jesus’ heart, and the blood from the

heart mingled with the fluid from the pericardial sac to produce the ‘flow of blood and water’. (b) By contrast, it has been argued that fluid from the pericardial sac could not so readily escape from the body by such a wound; it would fill up the chest cavity, filling the space around the lung and then oozing into the lung itself through the wound the spear made. In tests performed on cadavers, it has been shown that where a chest has been severely injured but without penetration, hemorrhagic fluid, up to two litres of it, gathers between the pleura lining the rib cage and the lining of the lung. This separates, the clearer serum at the top, the deep red layer at the bottom. If the chest cavity were then pierced at the bottom, both layers would flow out.<sup>3</sup>

Carson, D. A. (1991). *The Gospel according to John* (p. 623). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It may be that the Lord’s heart literally burst from the tremendous mental agony and sorrow associated with His work of bearing sin and the Father’s forsaking of Him

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 364). Chicago, IL: Moody Publishers.

Exodus 17:1–6 (NKJV)

**17** Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin,

according to the commandment of the Lord, and camped in Rephidim; but *there was* no water for the people to drink. <sup>2</sup> Therefore the people contended with Moses, and said, “Give us water, that we may drink.”

So Moses said to them, “Why do you contend with me? Why do you tempt the Lord?”

<sup>3</sup> And the people thirsted there for water, and the people complained against Moses, and said, “Why *is* it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?”

<sup>4</sup> So Moses cried out to the Lord, saying, “What shall I do with this people? They are almost ready to stone me!”

<sup>5</sup> And the Lord said to Moses, “Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. <sup>6</sup> Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.”

And Moses did so in the sight of the elders of Israel.

Psalm 78:15–16 (NKJV)

<sup>15</sup> He split the rocks in the wilderness,



And gave *them* drink in abundance like the depths.  
<sup>16</sup> He also brought streams out of the rock,  
 And caused waters to run down like rivers.

### 1 Corinthians 10:1–4 (NKJV)

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, <sup>2</sup> all were baptized into Moses in the cloud and in the sea, <sup>3</sup> all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

“Behold now the sleeping last Adam, and out of His side formed the evangelical Eve. Behold the Rock which was smitten, and the waters of life gushed forth. Behold the Fountain that is opened for sin and uncleanness” (Augustine).

“The blood and water signified the two great benefits which all believers partake of through Christ—justification and sanctification. Blood stands for remission, water for regeneration; blood for atonement, water for purification. The two must always go together.” (Matthew Henry).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1063). Swengel, PA: Bible Truth Depot.

In the combination of this verse and the theme ‘Near the cross’ (v. 25) lies the inspiration for the first verse of the hymn by Fanny J. Crosby (1820–1915):

*Jesus, keep me near the cross:  
There a precious fountain,  
Free to all, a healing stream,  
Flows from Calv’ry’s mountain.*

Carson, D. A. (1991). *The Gospel according to John* (p. 624). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

### **John 19:33–34 (NKJV)**

<sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs.

<sup>34</sup> **But** one of the soldiers pierced His side with a spear, and immediately blood and water came out

This was unusual to stab the victim with a spear. Usually they would be allowed to hang for days and rot and decay on the cross and now with the obvious command of Pilate to break the legs to hasten death, and then to find that Christ was already dead. Why would a soldier see the need to pierce His side.

1. most obvious is to make sure He was dead.
2. His hatred for the Son of God

3. The reluctance on the other soldiers to brake the legs left him in a position of disobedience to Pilate

What ever the reason, the use fo “alla” for but is a strong adversative. This soldier is going against the norm or against the grain.

Whatever the reason or the motivation, it was a necessary action to fulfill the scripture.

John 19:37 (NKJV)

<sup>37</sup> And again another Scripture says, *“They shall look on Him whom they pierced.”*

In a most striking way the piercing of the Savior’s side demonstrated the *sovereignty* of God—His absolute control over all His creatures and their every act. The soldier *had* received instructions to break the legs of Christ, but this he *did not*: had he done so, Scripture had been broken! The soldier *had not* received orders to pierce the Savior’s side, yet this he *did*: had he not, prophecy had failed of its accomplishment!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1064). Swengel, PA: Bible Truth Depot.

This is a most amazing statement  
Did you catch the way the Holy Spirit worded verse

37. He does not say the scripture was fulfilled like He does so many other places, like in verses.

### **John 19:24 (NKJV)**

<sup>24</sup> 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.

### **πληρόομαι**

**to be satisfied** ⇔ **be full** v. — to be or become satisfied concerning the requirements or expectations of (a contract or promise); understood as if being or becoming completely full.

### **John 19:28 (NKJV)**

<sup>28</sup> After this, Jesus, knowing that all things were now accomplished, that the Scripture might be **fulfilled**, said, **“I thirst!”**

### **τελέω**

**to be fully accomplished** ⇔ **be perfected** v. — to be or become thoroughly or entirely accomplished; conceived of as becoming perfect or complete.

## John 19:36 (NKJV)

<sup>36</sup> For these things were done that the Scripture should be **fulfilled**, *“Not one of His bones shall be broken.”*

### πληρόομαι

**to be satisfied** ⇔ **be full** v. — to be or become satisfied concerning the requirements or expectations of (a contract or promise); understood as if being or becoming completely full.

But here He says

## John 19:37 (NKJV)

<sup>37</sup> And again another **Scripture says**, *“They shall look on Him whom they pierced.”*

We could call this a precursor to the final and complete fulfillment. A taste of things to come. A lesson in our attempts at eschatological exegesis. A reminder to be careful with prophecies and not to isolate them to one event.

This verse is also one that refers to a later event of the Return of Christ to Jerusalem.. When as Romans 11 reminds us that All Israel will be saved.

## Zechariah 12:8–10 (NKJV)

<sup>8</sup> In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the Lord before them. <sup>9</sup> It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem. <sup>10</sup> “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.

None of the events of the Breaking of the legs of the thieves and the passing by of Jesus so none of his bones are broken

or the piercing of His side by the soldier are recorded in the other gospels.

Matthew Mark and Luke do not say a word about this.

But John has a purpose.

### **John 19:35 (NKJV)**

<sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

**John 20:30–31 (NKJV)**

<sup>30</sup> And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; <sup>31</sup> but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.