



---

# “Open Church – Open Bible

Min. Marossa Davis



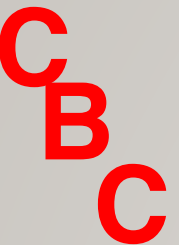
---

# Sunday Church School

## FEBRUARY 20, 2022

“Crucifixion and Death”

John 19: 16-30



# “Open Church – Open Bible”

“Crucifixion and Death”

John 19: 16-30

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

v. 17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

**v. 18. where they crucified him, and two other with him, on either side one, and Jesus in the midst.**

v. 19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

**v. 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.**

v. 21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

# “Open Church – Open Bible”

“Crucifixion and Death”

John 19: 16-30

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

v. 23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

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

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

**v. 26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!**



# “Open Church – Open Bible”

“Crucifixion and Death”

John 19: 16-30

**v. 27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.**

v. 28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

**v. 29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.**

v. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

# “Open Church – Open Bible”

## “Crucifixion and Death”

**Although Pilate found no fault in Jesus**, He gave in to the demands for Jesus to be crucified. He was completely bewildered by the Jewish leaders' hatred for a man who was not guilty of any crime against Rome, and he did not understand the Jewish laws and religion. All he was interested in was preserving the peace. He tried releasing Jesus, but the crowd would have none of it. The rejection of Jesus became so severe that the chief priests announced their dedication to Caesar as their only king- and they hated Caesar!

**It is stunning to see that the Jewish leaders were willing** to align themselves with their hated foes in order to kill Jesus. In an ironic twist, they were insisting the Romans kill the One whom others among their people had previously wanted to overthrow the Romans. Seen as the most popular man in Jerusalem just days before, Jesus was now condemned to die by His own people ( c.f. John 1:11).



# “Open Church – Open Bible”

## “Crucifixion and Death”

**There he stood, all alone before an angry mob.** He had been brutally beaten and flogged and was given a crown of thorns to wear. He was publicly ridiculed at the end of a week that had earlier seen Him praised when He rode into Jerusalem on a donkey. Public opinion had clearly swayed against Jesus as the people demanded his crucifixion. The most merciful man the world has ever seen received no mercy from anyone, and a bloodthirsty mob had their way with Him.



# “Open Church – Open Bible”

“Crucifixion and Death”

## TODAY’S AIM

**FACTS:** to study John’s account of the crucifixion of Jesus, the King of the Jews.

**PRINCIPLE:** to become wholly assured that Jesus died on a cross to take away the sins of the world (John 1:29).

**APPLICATION:** to determine to live in victory over sin because Christ’s death has set us free.

## LESSON OUTLINE

- |                          |                |
|--------------------------|----------------|
| I. CHRIST CRUCIFIED      | JOHN 19: 16-22 |
| II. PROPHECY FULFILLED   | JOHN 19: 23-24 |
| III. PROVISION ARRANGED  | JOHN 19: 25-27 |
| IV. MISSION ACCOMPLISHED | JOHN 19: 28-30 |



# “Open Church – Open Bible”

## “Crucifixion and Death”

### I. CHRIST CRUCIFIED

JOHN 19: 16-22

**Pilate found himself in a difficult situation.** Neither declaring Jesus innocent (18:38 ) nor releasing Him as a Passover goodwill gesture (v. 39 ) was acceptable to the Jewish authorities and the angry mob gathered outside the Praetorium. An attempt to dump the problem in Herod’s lap failed as well ( cf. Luke 23:6–12. ). When Jesus came before him again, Pilate had Him scourged ( John 19: 1-5 ). But even this failed to placate the chief priests, who relentlessly cried out, “Crucify him, crucify him ( v.6 ). At this juncture they also interjected that Jesus had “made himself the Son of God “ ( v. 7 ).

**When he heard that, Pilate became frightened.** What had these Jews gotten him into? What would it mean to be an accessory to killing such a man? He demanded that Jesus tell him where He had come from, but Jesus remained strangely silent. When pilot threaten Him with death, Jesus

# “Open Church – Open Bible”

“Crucifixion and Death”

reminded him that any power Pilate had over Him was delegated “from above” ( v.11 ) and that the greater sin was therefore upon the Jewish authorities, who were misappropriating Pilate’s civil power to murder Him. At this, Pilate desperately tried to release Jesus, but the religious leaders insinuated that such an action would be tantamount to treason against Caesar ( v. 12 ).

**Pilate did not want to be perceived as treasonous, so he relented**, giving the order for Jesus to be crucified. In a last, frantic appeal for mercy, he asked the chief priest, “Shall I crucify your king?” But their only response was the self - condemning admission: “We have no king but Cesar.”

**Jesus is often depicted as bearing the entire cross** to the place of His execution. But many believe He carried only the horizontal crossbar,

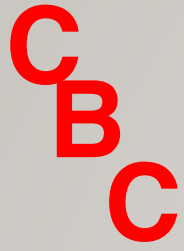
# “Open Church – Open Bible”

“Crucifixion and Death”

permanently anchored in the ground at the site of crucifixion . Matthew’s Gospel relates that Simon of Cyrene was compelled to carry Jesus’ cross, presumably because in His weakened condition, Jesus was unable to do so ( 27:32 ).

**The place of execution was known as “Golgotha” or “Calvary”** ( cf. Luke 23:33 ); both words mean skull. The place may have been so named because it was a place of death, and the image of a skull often symbolizes death. One purported location for the site of Jesus’ execution actually does resemble a skull to this day.

**Various forms of crucifixion are known to have existed in ancient times.** Some prisoners were tied to crosses and allowed to die of exposure. If the goal was a quicker death, the condemned would be nailed to a cross. In contrast, modern executions tend to be carried out quickly to minimize suffering; some modern methods, such as lethal injection, even



# “Open Church – Open Bible”

“Crucifixion and Death”

employ sedation to alleviate suffering.

**Two criminals were also crucified along with Jesus**, fulfilling Isaiah 53:9 and 12: “He made his grave with the wicked” and He “was numbered with the transgressors.” These criminals also mocked Jesus ( Matt. 27:44 ). But one of them had a change of heart and was ultimately ushered into Christ’s kingdom upon his death ( Luke 23: 39-43 ).

**Since crucifixions were carried out in public**, a placard was often placed on the cross of the condemned person to identify the criminal and a crime for which he was being executed. This was usually for inspiring fear in the populace rather than for merely informational purposes.

**Since the Jewish leaders had convinced Pilate to execute Jesus** because he claimed to be the King of the Jews, Pilate had the title inscribed on His cross. Passerbys would then read this proclamation, which ostensibly

# “Open Church – Open Bible”

## “ Crucifixion and Death”

affirm that Jesus indeed was the King of the Jews. This was exactly what the magi affirmed near the time of Jesus’ birth when Nathanael first met Jesus, he ascribed to Him the title “King of Israel” ( John 1:49 ).

**So that anyone would be able to understand what was written**, the inscription was presented in three languages: Aramaic ( the language spoken by most Jews at this time, usually known as “Hebrew” to Greeks and Romans ), Latin ( the official language of the Roman Empire ), and Greek ( the universal language of the known world at this time, and used by the writers of the New Testament ).

**The chief priest were highly indignant about this inscription.** They wanted Pilate to change the message to say that Jesus only *claimed* to be the king of the Jews. But Pilate was no longer in a mood to accommodate the

C  
B  
C

# “Open Church – Open Bible”

## “Crucifixion and Death”

Jewish leaders, and so he refused to give their request any consideration. He told them brusquely, “What I have written by have written” ( v. 22 ).

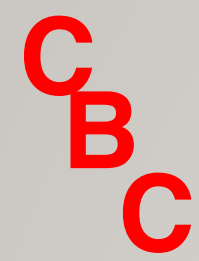
### II. PROPHECY FULFILLED

### JOHN 19: 23-24

**It was a common practice at this time** for those on the death detail to simply divide the clothing and other personal possessions of the condemned among themselves. The condemned were usually crucified naked, adding to their public humiliation. There were four soldiers at the cross, so most of Jesus’ clothing was parceled out among them in four ways.

**But they were still left with Jesus coat, or tunic**, which was woven in one piece with no seams. Rather than tear this garment into four ruined rags, the soldiers decided on gambling to see who would get the whole garment. Specifically how they did this is not stated, but it probably involve something like the rolling of dice.

**Like many other seemingly ordinary actions surrounding** Jesus’ life and death, what the soldiers did unintentionally fulfilled prophecy. The original



# “Open Church – Open Bible”

## “Crucifixion and Death”

prophecy is from Psalm 22:18. Psalms 22 is a messianic psalm. Though it was written by David about 1000 years earlier concerning events in his own life, the psalm famously contains numerous compelling parallels to Christ's sufferings on the cross.

### **III. PROVISION ARRANGED**

### **JOHN 19: 25-27**

**While the chosen followers largely forsook Jesus** after his arrest, there were some disciples who remained faithful during that time. Among them were certain women who stood near His cross. Jesus' own mother, Mary, stood there, witnessing His pain and agony. At the time of Jesus' presentation in the temple, the elderly Simeon had solemnly prophesied that Mary's soul would one day be pierced by a sword ( cf. Luke 2:35 ). The crucifixion was surely the fulfillment of his words.

**By comparing parallel accounts and Matthew and Mark** and using the process of elimination, we can be reasonably sure who “his mother's sister” was since Matthew 27:56 identifies this woman as “the mother



# “Open Church – Open Bible”

## “Crucifixion and Death”

Zebedee’s children” and Mark 15:40 names her as “Salome,” we can assume that she was the mother of the apostles James and John, who were sons of Zebedee. This woman was Mary’s sister; so that means James and John were actually Jesus’ cousins.

**As her eldest son, Jesus had a special responsibility to take care** of his mother. Though He would soon rise from the dead, His time on earth was nearly over. He therefore made provision for Mary’s needs in His absence.

**The disciple whom Jesus loved has traditionally been understood** as a reference to the author of the fourth Gospel, the apostle John himself. If in fact it refers to someone else, we have no clue who that might have been. While tradition is not inspired Scripture, long-standing traditions do have merit, especially when there is nothing to contradict them.

**When Jesus said to Mary, “behold thy son!”( v. 26 )** , He was telling her she should now think of John as her son; he would be taking His place. Then, when He said to John, “Behold thy mother! “, He was likewise telling John he

# “Open Church – Open Bible”

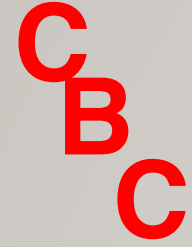
## “Crucifixion and Death”

should now consider Mary his mother. It was a means whereby Jesus could be assured that Mary would be cared for after His death, since it seems evident that Joseph had been deceased for some time at this point.

**The fact that Jesus addressed His mother as “woman”** should not be construed as somehow disrespectful. The word was used as a common designation for a mother or a wife; it could be interpreted as something similar to the modern title “ma’am.”

**The statement “from that hour that disciple took her into his own home”** explains Jesus’ purpose in making these declarations to them from the Cross.

**Taking responsibility for His mother’s welfare** as He hung on the cross shows us that even in untold agony and on the verge of death, Jesus kept His Father’s commandments perfectly. Even at this most dire moment, when we might expect Him to be preoccupied with His own suffering, He was faithful to do His Father’s will in making provisions for His bereaved



# “Open Church – Open Bible”

“Crucifixion and Death”

mother, as any dutiful son should.

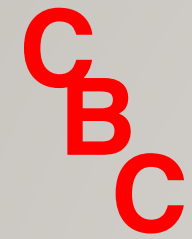
## **IV. MISSION ACCOMPLISHED.**

**JOHN 19: 28-30**

**As best as can be determined**, Jesus was on the cross from about nine in the morning until about three in the afternoon. These were the very hours during which sacrifices were made in the temple. As the Lamb of God, Jesus was taking away the sins of the world on the cross through the perfect, once for all sacrifice of Himself. All the prophecies related to his sacrificial death were being fulfilled during these hours of regular, daily sacrifice.

**Indeed, “all things were now accomplished” ( 19-28 ).** And knowing that all was accomplished, Jesus fulfilled one more prophecy by declaring aloud the terrible thirst He experienced on the cross.

**Psalm 69:21 says, “they gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”** The vinegar of that era was a cheap wine vinegar commonly consumed by the soldiers. When mixed with other



# “Open Church – Open Bible”

“Crucifixion and Death”

substances, it was used as an anesthetic.

**Hyssop is also known as Syrian oregano.** It is an herb used both as a seasoning and also in religious rituals. Here it was a long branch or a bunch of Hyssop that had a sponge attached to it, and it was used to offer a drink to Jesus to assuage His thirst, perhaps even making it possible for Him to forcefully make His final declaration.

**After receiving the wine vinegar, Jesus declared, “it is finished”,** a single word in the original language. The phrase translates the Greek word *tetelestai*. This word was written on receipts in the first century to indicate that a bill had been **paid in full**. Jesus had declared The very night before, “I have finished the work which my Father gave me to do”. Far from being an admission of defeat, “It is finished” is an affirmation of victory! Jesus redemptive work to save sinners was now fully accomplished. Jesus paid our sin debt in full. Nothing else is owed. Jesus had taken the sins of the world on Himself and become the final sin sacrifice.

# “Open Church – Open Bible”

## “Crucifixion and Death”

**From the standpoint of the rest of the New Testament**, what Christ did on the cross is a **finished work**. Nothing can be added to it, nor can anything be taken away from it. Though unworthy of His grace, we can receive salvation through faith in Christ.

**Having completed His work on earth**, Jesus “bowed his head, and gave up the ghost” ( 19: 30 ); that is, He died.

**To confirm that Jesus was indeed dead**, the soldiers pierced His side with a spear, fulfilling the prophecy, “they shall look on him whom they pierced”. Had he not already expired, they would have broken his legs to hasten his death ( John 19: 32-33 ). This was in fulfillment of another prophecy; “a bone of him shall not be broken” ( cf. Ex. 12:46; Ps. 34:20 ).

**After this, Joseph of Arimathea and Nicodemus buried the body** of the Lord Jesus ( John 19:38-42 ). That, of course, was not the end of the story; Sunday was coming!



# “Open Church – Open Bible”

## “Crucifixion and Death”

**In conclusion, There is nothing pretty about executions.** Though today we make beautiful jewelry of the cross, in the first century the cross was the Roman means to execute a criminal.

**“It is finished!” It may not have seem like it at the time, but this was a shout of victory.** Jesus mission was complete, and sin has been fully and finally atoned for. But how can a man shout in victory with His last words? The reason is simple: Jesus knew that He would be resurrected three days later, never to die again.

# “Open Church – Open Bible”

## Practical Points

1. Jesus bore His cross for us; we are called to bear ours for Him ( John 19:16-18 ).
2. Those who do not know the Lord may unwittingly testify to who He is ( vs. 19-20 ).
3. God uses even the mockery of unbelievers to shine light on the truth ( vs. 21-22 ).
4. Everything that the Lord declares will come to pass in exact detail. ( vs. 23-24 ).
5. Even in His suffering, Jesus looked to the needs of those He loved ( vs. 25-27 ).
6. We can trust Jesus fully because He has finished his work ( vs. 28-30 ).

# “Open Church – Open Bible”

## “Crucifixion and Death” Questions For Reflection

1. Why did Pilate hand Jesus over to be killed when he had previously found absolutely no fault with Him ( John 19:16; cf. v. 6 ).
2. The sign that Pilate hung above Jesus was offensive to the Jewish leaders why might Pilate have refused to change it ?
3. It seems that only one disciple was at the cross. Where were the other disciples ( vs. 25-26 )? List some possibilities.
4. Why did Jesus tell His mother and the disciple He loved that they were now mother and son ( vs. 26-27 )?

# “Open Church – Open Bible”

## Communication Information

Thank you for sharing today at the “Open Church-Open Bible Ministry at the Christ Baptist Church.

If this lesson has been a blessing to you, and you desire to support Christ Baptist , please go to <http://www.cbcburlingtonnj.org/>, click on the **GIVE** tab at the top of the page and follow the prompts

Or Send Your Donations by Mail to  
Christ Baptist Church, PO Box 10, Burlington NJ 08016

A copy of this lesson can be obtained by going to the CBC Website at <http://www.cbcburlingtonnj.org/>, Click the ON-LINE Sunday School tab  
A copy of the Weekly Lesson PDF will be available for downloading