

Our Savior: Crucified
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Allen Power

John 19:17–42 (ESV)

- **How many have seen the movie “Saving Private Ryan”? Could you watch it all without looking away? How were you affected by it? Why?**
- **What about the movie the “Passion of the Christ”? Why do you think that movie had such an impact on people?**

These “historical dramas” cause great emotional reaction...yet they are only movies. Even fiction can cause us great emotional response...anyone been watching “Downton Abbey”? How did the recent events surrounding Anna the maid strike you?

At times it seems we’ve heard so many sermons, lessons, and scriptures about Jesus’ crucifixion that we’ve become numb to the reality of it. If someone came running into class this morning and told us a fellow church member, a friend, or worse yet, a family member had been wrongfully accused and convicted; beaten almost to death; drug through the streets; nailed to a cross to be tortured to death; imagine the reaction at church today!

As we again read the Gospel of John's account of the last moments of Jesus’ earthly life, my prayer is that we cannot walk away without being changed. Not just jolted by the human suffering, but moved by the incredible LOVE that would cause God’s own Son to voluntarily pay such a price.

17 and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. 18 There they crucified him, and with him two others, one on either side, and Jesus between them. 19 Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 20 Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. 21 So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’ ” 22 Pilate answered, “What I have written I have written.”

23 When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, 24 so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,
and for my clothing they cast lots.”

- **Verse 23: Why would the soldiers have had possession of Jesus’ clothing to begin with?**
- Verse 24: Four soldiers and five garments...so they gambled for the tunic. Not an accident.
- **What does John mean by “This was to fulfill the Scripture...?”**
- The scripture John refers to is Psalm 22:18. Let’s look at the context beginning in Psalm 22:14:

"I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing" (Ps. 22:14–18)

- In the twenty four hour period of Christ's arrest and crucifixion no fewer than twenty Old Testament prophecies were fulfilled. We'll see several in this passage.
- The Jews weren't in control of events. Pilate wasn't in control. Hundreds of years prior God had given the Old Testament writers the story that would unfold at Calvary.

So the soldiers did these things, 25 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 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!" And from that hour the disciple took her to his own home.

- **Verses 26 – 27. What is Jesus saying in these two verses?**
- Imagine what Mary was feeling! No doubt she recalled what Simeon told her about her baby in Luke 2:35b (ESV) "...and a sword will pierce through your own soul also,"
- **Where were Jesus' brothers? What does that teach us about how God sometimes uses "the family of God" rather than our own blood relatives?**
- *In Christ's greater family, the church, fellow believers may be more of a family to us than our blood relatives.* (Life Application Commentary)
- In the midst of all this pain and suffering, Jesus thought of His mother's care. **What does that say about Jesus where we're concerned? What lesson does that teach you and me in how we should live concerning our family?**

28 After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

- Some believe verse 28 refers to Psalm 69:21, "They...gave me vinegar for my thirst..."
- **Verse 28. Why did Jesus ask for a drink?**
- This was not the "drugged wine" offered earlier — he refused that in order to be fully conscious.

David Mathis writes:

"So the first wine (mixed with myrrh) was designed to dull Jesus' pain, to keep him from having to endure the cross with full consciousness. This wine he refused. And the second (sour) wine was given to keep him "conscious for as long as possible," and thus have the effect of prolonging his pain. This is the wine Jesus drank. Other condemned criminals would have taken the first (to ease their torment) and passed on the second (so as not to prolong their horrific pain). But Jesus would take no shortcuts on the way to our redemption."

- Unbelievable dehydration had taken its toll. Jesus had something to say and he needed just enough moisture so that He could SPEAK not just whisper.

30 When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

- **Verse 30. What was finished? What is the theological significance of this verse?**
- The Greek word *tetelestai* translates, it is finished...it is accomplished...it is fulfilled.
- Warren Wiersbe writes that "*tetelestai*" might have been uttered by a servant when a job was done...or a painter when the picture was complete...but he says:

"Perhaps the most meaningful meaning of tetelestai was that used by the merchants: "The debt is paid in full!" When He gave Himself on the cross, Jesus fully met the righteous demands of a holy law; He paid our debt in full. None of the Old Testament sacrifices could take away sins; their blood only covered sin. But the Lamb of God shed His blood, and that blood can take away the sins of the world (John 1:29; Heb. 9:24–28)."Wiersbe, W. W. (1996). The Bible exposition commentary (Jn 19:28–30). Wheaton, IL: Victor Books.

With His death, the complex sacrificial system ended because Jesus took all sin upon himself. He bowed His head and gave up his spirit — Jesus voluntarily yielded his spirit to God... This shows Jesus' sovereignty over all— he was even in control of his death! (Life Application Commentary)

- **Note the end of verse 30: "... (he) gave up his spirit." What does that tell us about Jesus' death?**

31 Since it was the day of Preparation, and so that the bodies would 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. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Jesus and 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 at once there came out blood and water. 35 He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." 37 And again another Scripture says, "They will look on him whom they have pierced."

- **Why did they routinely break the legs of those crucified? Why didn't they break Jesus' legs? What was the real reason? If the soldiers didn't break Jesus' legs, why did they instead pierce His side with a spear?**

38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. 39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. 40 So they took the body of Jesus and bound it in linen cloths 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 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

- We learned about Nicodemus earlier in our study of John. **What do we know about Joseph of Arimathea? (Matt. 27:57; Mark 15:43; Luke 23:50-51)**

- **Why would Joseph of Arimathea have to ask the Romans for permission to take the body?**
- These men made a sacrifice and took risks to show honor and care to the body of Jesus.
- This extraordinarily large amount of embalming spices must have been extremely expensive.
- Rock-hewn tombs were expensive. What are the odds? What are the odds that a rich man who, no doubt could have owned a burial place in the “Holy City” of Jerusalem, had a new tomb within sight of Calvary? Why would a rich man own a tomb there? Why would he want to be buried within the sights and sounds of a place of execution? What are the odds?
- Even in burial Jesus fulfilled prophecy of Is. 53:9 - *“He was assigned a grave with the wicked, and with the rich in his death...”*

Joseph and Nicodemus were “secret” believers who were obviously so impacted by the crucifixion they finally, stood up to be counted! We too should be so **MOVED** by Jesus’ suffering that we take our stand as followers of Christ. If we are true believers, sooner or later we **MUST** stand up and be counted...not just say so in secret.

- How do we sum up this scene? How do we connect the dots between this terrible suffering and the amazing fulfillment of Old Testament prophecy? How about a “homework assignment”?
- Though we don’t have time to cover it in class, the twelve verses of Isaiah 53 is a fitting way to meditate on the suffering of Jesus on the cross.
- If you’ll read just those twelve verses (written some 700 years before Christ) you’ll be amazed at the fulfillment of prophecy at Calvary. At God’s plan of redemption for you and me.

So, What’s The Takeaway?

It’s what I said at the beginning of this lesson:

My prayer is that we will not walk away from John's account of the last moments of Jesus’ earthly life without being **CHANGED**. Not just jolted by the human suffering, but moved by the incredible **LOVE** that would cause God’s own Son to voluntarily pay such a price.

Let’s not allow ourselves to grow callous about the cross. Instead, like Jesus’ mother and John the Apostle, let’s look **FULL FACED** at His suffering on the cross, and realize He paid that price for me and **YOU**.

 “Homework Assignment” -

Isaiah 53 (ESV)

53 Who has believed what he has heard from us?

And to whom has the arm of the Lord been revealed?

2 For he grew up before him like a young plant,
and like a root out of dry ground;

he had no form or majesty that we should look at him,
and no beauty that we should desire him.

3 He was despised and rejected by men;
a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

4 Surely he has borne our griefs

and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

5 But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

6 All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

7 He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

8 By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

9 And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

10 Yet it was the will of the Lord to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the Lord shall prosper in his hand.

11 Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

12 Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.