



PITWM VERSE BY VERSE

JOHN 19:16-30

LESSON: CRUCIFIXION AND DEATH — February 20, 2022

INTRODUCTION:

CHAPTER 19:1-15 1So, Pilate ordered his soldiers to whip Jesus. 2It was brutal. They made a crown of thorns and placed it upon His head, and placed a purple robe on Him, 3yelling "Hail, King of the Jews!" And hit him with their hands. 4Pilate went outside again to talk to the Jews. He told the crowd, "*I will bring Jesus out to you again so you will understand that I find no fault in Him.*" 5Jesus came out wearing the crown of thorns that had sharp points and wearing a purple robe. Pilate said to the crowd, "*Behold the man!*" 6The chief priests and guards from the Temple saw him and shouted, "*Crucify Him! Crucify Him!*" Pilate said to them, "*Then take Him! and Crucify him! for I find no fault in Him.*" 7The Jewish leaders claimed that Jesus did not obey their Jewish Law and by their law, He should die because He made Himself the Son of God. 8Pilate heard this, and became even more afraid, 9and went back inside the Judgment Hall, asking Jesus, where he was from. But Jesus didn't answer. 10So Pilate said, "*You are refusing to speak to me! I have the authority to let you go free. But I also have the authority to order people to "crucify you."*" 11Jesus answered, "*You have no power over me except it was given to you from above, so the man who handed me over to you is guilty of a worse sin.*" 12Now, Pilate, really wanted to let Jesus go free after hearing this, but the Jewish leaders continued to shout louder. They told Pilate, "*If you free this man, you cannot be Caesar's friend! Anybody who calls himself a king is speaking against Caesar!*" 13Pilate heard what they said and brought Jesus out and Pilate sat in the judgement seat in a place that's called the (Stone) "*Pavement*", but in Hebrew it is "*Gabbatha.*" 14It was the preparation of the "*Passover*", about the 6th hour, and Pilate said to the crowd, "*Behold your king.*" 15They cried out "*Away with Him! Crucify Him!*" Pilate said, "*Shall I crucify your king?*" The chief priests answered, "*Caesar is our only king!*"

Now we get to our lesson about the crucifixion of Jesus—Crucifixion and Death. This is the most significant event in history is the crucifixion of Jesus Christ! We are saved by His death, and raised to new life by His Resurrection. However, there is a condition. WE MUST BELIEVE IN JESUS AND THAT GOD RAISED HIM FROM THE DEAD!

LESSON: I. CHRIST CRUCIFIED JOHN 19:16-22

19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. Pilate delivered Jesus unto the soldiers to be crucified, and the soldiers took Him and led Him away. There was no more that Pilate could do for he had washed his hands of the matter and released Barabbas, the people's choice.

Crucifixion was the Roman form of punishment. It was a hideous slow and painful death.

¹Jesus was made to lie on the ground on an old rugged cross while His arms were stretched out and nailed to the horizontal beam that He carried. The beam (cross) was then hoisted up, along with the victim, and fastened to the vertical beam. His feet were nailed to the vertical beam to which sometimes was attached to a piece of wood that served as a kind of seat that partially supported the weight of the body. The latter was designed to prolong and increase the agony, not relieve it. Having been stripped naked and beaten, Jesus could hang in the hot sun for hours if not days. To breathe, it was necessary to push with the legs and pull the arms, creating excruciating pain. Terrible muscle spasms wracked the entire body; but since collapse meant asphyxiation, the struggle for life continued (¹From MacArthur Study Bible). This is suffocation because the weight of the body made breathing difficult as the victim lost strength.



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19:17 And he bearing his cross went forth into a place of a skull, which is called in the Hebrew Golgotha:—
The first event of the cross was that of Jesus bearing His cross. He willingly went forth to a place of a skull, which is called in the Hebrew Golgotha, not as a victim, but as the victor. He was bearing the cross and going forth for a specific purpose, and that is to save mankind. John 3:14-15 says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in Him should not perish, but have eternal life." This was His purpose!

19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
The second event of the cross was Jesus being crucified between two sinners; two unjust thieves.

1. It is a picture of the preeminence (meaning the superiority; power) of His sacrifice. He was surrounded by a world of unjust men, and this was the superiority and power of the Father's Way—His way was The Way of the Cross, to die for the world.
2. It is a picture of preeminent (meaning outstanding) guilt. Jesus Christ was being counted as the King of Sinners. The Scripture says "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" 2Corinthians 5:21.

Pilate delivered Him—the people forsook Him—and now He's between two thieves which depicted Him as one.

19:19 And Pilate wrote a title, and put it on the cross. And the writing was **JESUS OF NAZARETH THE KING OF THE JEWS**. **The third event of the cross** was the title on the cross. The customs in such executions were to place a placard or tablet around the neck of the victim as he made his way to execution. The tablet would then be nailed to the victim's cross. Pilate used this opportunity for mocking revenge on the Jews which so intimidated him into this execution. This sign was meant to be ironic: A king stripped naked and executed in public view, had obviously lost His kingdom forever. But Jesus who turns the world's wisdom upside down was just coming into His Kingdom. His death and resurrection would strike a deathblow to Satan's rule and would establish his eternal authority over the earth. Few people reading the sign that bleak afternoon understood its real meaning, but the sign was actually true. All was not lost. Jesus was King of the Jews and Gentiles, the whole universe!

19:20 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. This signboard that hung over Jesus was written in three languages: Hebrew, and Greek, and Latin for the Romans in the area and Greek foreigners, and Jews visiting from other lands.

Aramaic (some translations) was the language most widely understood by the Jewish population of Palestine.

Latin was the official language of the Romans occupying force.

Greek was the international language of the empire, understood by both Jew and Gentiles

19:21 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. The religionists objected to the title. However, they didn't ask that it be removed. They asked that the wording be changed to read "He said", I am the King of the Jews. Their unbelief was foul and obstinate, meaning adamant, and stubborn.

19:22 Pilate answered, What I have written I have written. Pilate was being obstinate also. I guess he was saying I'm not giving into you a second time. You got what you wanted, and I'm not changing what I wrote.

II. PROPHECY FULFILLED JOHN 19:23-24

19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to

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every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. **The fourth event of the cross** was the **soldiers gambling His clothes.** **By custom, the clothes** of the condemned person were property of the executioner. The division of the garments suggests that of **the condemned person were property of the executioner.** **The division of the garments** suggests that **the execution squad was made up of four soldiers—for they took His garments and made four parts to every soldier a part.** But the seamless coat was one piece of cloth, woven from the top to the bottom. **The coat** was identical to the robe of the High Priest. **It symbolized Christ, the Mediator, the Pontifex,** which in Latin mean "**the bridge-builder**" **between God and man.** This event fulfilled Scripture (Psalm 22:18).

19:24 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. Psalm 22:1 (CSB) says "*They part my garments among them, and cast lots upon my vesture.*" **The soldiers were gambling for Jesus' clothes, all according to God's plan. They were fulfilling scripture and didn't even know it.**

III. PROVISION ARRANGED JOHN 19:25-27

19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. The fifth event of the cross was **Jesus' great love for His mother.** Two scenes that get our attention: (1) **The women stood at the foot of the cross.** It was **Mary** the mother of Jesus—the sister of the mother—**Mary,** wife of Cleophas—and **Mary Magdalene.** **They took a risk standing at the cross, because any supporter of Jesus ran the risk of ridicule and arrest.** Nevertheless, **the women stood there. Why? - Because they loved Him.**

19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son!— (2) Jesus' care of His mother. **He was touched with the feelings of Mary's hurt and pain.** In the last moments of His life upon earth, **He made arrangements for her care. The disciple whom Jesus loved referred to John. He's standing there with Jesus' mother and Jesus tells her "Woman, behold thy Son!" meaning this is your son now (talking about John).**

19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. Then Jesus looks at the disciple John and says Behold thy mother! In this conversation to John, Jesus tells him to take His mother into his home and take care of her. This is an even exchange; **His death for their life. Mother behold your son; My friend/son behold your mother.** I know there is somebody you have gotten close to that is not family and you check on them, and if possible would like to move them into your home.

IV. MISSION ACCOMPLISHED JOHN 19:28-30

19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled saith, I thirst. The sixth event of the cross was **Jesus' agonizing thirst and deliberate effort to fulfill Scripture.** It had been hours since Jesus had had a drink of water. **Psalm 69:21 says "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" which continues to fulfill Scripture.**

19:29 Now there was set a vessel full of vinegar, and put it upon hyssop, and put it to his mouth. Psalm 69:21 also show us the purpose of this vinegar and hyssop. **The vinegar was to prolong life and increase the torture and pain.** It was cheap sour wine used by the soldiers. **"Hyssop" symbolizes an outward**



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means of purification.

19:30 When Jesus therefore had received the vinegar, he said, **it is finished:** and he bowed his head, and gave up the ghost. The seventh event of the cross was Jesus' great shout of victory. After the soldiers tried to give Him the sour vinegar, Jesus cried out "It is finished!" This was a shout of victory. Salvation and reconciliation were now possible for mankind. Jesus had completed His work, His mission, and His task completed! It was not a cry of a defeated martyr, but a cry of a victorious conqueror. In this ultimate sacrifice He paid our sin debt in full! And "He bowed His head and gave up the ghost!" This meant that He gave up His Spirit unto death. One translation says "He dismissed His Spirit."

He had to go through the Crucifixion to get to Death. He had to go through Death to Rise Again. He's showing us as disciples that we have to go through something to get to where He is. There are no shortcuts.

SUMMARY:

16 Pilate delivered Jesus unto the soldiers to be crucified, and the soldiers took Him and led Him away. 17 Jesus bearing His cross and willingly went forth to a place of a skull, which is called in the Hebrew Golgotha. 18 He was being crucified between two thieves; one on one side, the other on the other side, and Jesus in the middle. 19 And Pilate wrote a title, and put it above the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. 20 The signboard place where Jesus was crucified was written in three languages: Hebrew, and Greek, and Latin. 21 The religionists objected to the title and wanted the wording changed to read "He said", I am the King of the Jews. 22 Pilate answered, "*What I have written I have written*" (19:16-22).

23 While Jesus was being crucified, the soldiers 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. 24 They said 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 (19:23-24).

25 The women that stood at the foot of the cross were: Mary, the mother of Jesus—the sister of the mother, Mary, wife of Cleophas—and Mary Magdalene. 26 Jesus seeing His mother, and the disciple standing by her whom he loved, He said unto his mother, "Woman, behold thy Son!" 27 Then Jesus to the disciple said, "Behold thy mother!" And from that hour that disciple took her unto his own home (19:25-27).

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled said, "*I thirst.*" 29 Now there was set a vessel full of vinegar, and put it upon hyssop, and the soldier put it to His mouth. 30 When Jesus therefore had received the vinegar, He said, "**It is finished**" and "**He bowed His head, and gave up the ghost**" (19:28-30).

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