



## PRIMARY SCRIPTURES

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

John 19:17-24

## SUMMARY

Jesus crucifixion, death and burial is presented from the perspectives of others in the story (Pilate, the Jewish high priests, the Roman soldiers, Mary and John, and Joseph of Arimathea and Nicodemus), and the meaning of Jesus' death is explained. Three spiritual take-aways come from the passage: 1) what we do with Jesus really matters; 2) Jesus' death fully satisfied God's wrath against our sins; and 3) being convinced of Jesus' love for us gives us courage to stand for Him.

## DISCUSSION QUESTIONS

- John describes the act of the Roman soldiers in crucifying Jesus in only a few words. Like the other Gospel writers, John does not focus on the physical sufferings of Jesus. What are some possible reasons for this?
- What are some of the reasons we have a difficult time with the idea of God as a wrathful judge?
  - What would you say to someone who finds the idea of God as judge, and especially as a wrathful judge, abhorrent?
- How would you counter the argument of some that the cross is 'divine child abuse'?
- What scriptures would you cite to refute this argument?
 

If Jesus' death fully satisfied God's wrath against our sins, such that the whiteboard of our sins is wiped clean before God, how does recounting our past sins and failures demonstrate: a) our failure to trust God, and b) our pride?

  - Similarly, how does this truth confront us when we are tempted to dredge up the past sins of others?
- Why is living in the conviction that Jesus deeply loves us (i.e., that "we are eternally imprisoned within the tender heart of God,") critical to our maturation and perseverance as Jesus disciples?

\*From Dane Ortland's book, *Gentle and Lowly*

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