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**John 19:17-42**  
**The Crucifixion of the Messiah**

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**DAY ONE**  
**Observation**

John 1-12 record Jesus' **public ministry** to Israel. John 13-17 record Jesus' **private ministry** with His disciples. John 18-21 record Jesus' **universal ministry** to all humanity through His death and resurrection.

*The crucifixion was mentioned in the fewest possible words. John, who alone of all the disciples witnessed it, said the least about it. The paragraph merely states the act, the place, and the fact that two others shared the same fate as Jesus. ...In a day when crucifixion was still a current method of execution, it would have been too familiar to need description and too horrible a thought to deserve elaboration. ...The aspects which the Fourth Gospel contain were selected carefully for the purpose of concluding the main theme: belief versus unbelief. —Merrill Tenney*

**Pray and ask God to speak to your heart as you read John 19:17-42. Mark words or phrases that stand out to you. Record the main message or your thoughts next to each paragraph.**

<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.”

<sup>38</sup> After this, Joseph of Arimathea, being 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 the body of Jesus. <sup>39</sup> And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup> Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. <sup>41</sup> 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. <sup>42</sup> So there they laid Jesus, because of the Jews’ Preparation *Day*, for the tomb was nearby. (NKJV)

**What stands out to you after reading this passage? Why?**

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**What are the three statements of Jesus from the cross? What do you learn from each one?**

19:26-27 \_\_\_\_\_

19:28 \_\_\_\_\_

19:30 \_\_\_\_\_

**DAY TWO  
Meditation**

**Quiet your heart and allow God to speak through His Word. Slowly read Jesus' words in John 19:28-30 several times. Reflect on each word. Meditate on them over and over until you memorize them.**

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" 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. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

**Which words, phrases, or images stand out to you? Why?**

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**Offer the passage back to God in the form of a personalized prayer.**

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## DAY THREE Interpretation

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

**John highlights four fulfillments of OT prophecy in John 19:17-42. Read the following OT passages fulfilled in John 19 and highlight/mark what stands out to you in each one.**

I am poured out like water,  
And all my bones are out of joint;  
My heart is like wax;  
It is melted within me.  
My strength is dried up like a potsherd,  
And my tongue cleaves to my jaws;  
And You lay me in the dust of death.  
For dogs have surrounded me;  
A band of evildoers has encompassed me;  
They pierced my hands and my feet.  
I can count all my bones.  
They look, they stare at me;  
They divide my garments among them,  
And for my clothing they cast lots. (Psalm 22:14-18)

You know my reproach, my shame, and my dishonor;  
My adversaries are all before You.  
Reproach has broken my heart,  
And I am full of heaviness;  
I looked for someone to take pity, but there was none;  
And for comforters, but I found none.  
They also gave me gall for my food,  
And for my thirst they gave me vinegar to drink. (Psalm 69:19-21)

It [the Passover lamb] shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. (Exodus 12:46)

Many are the afflictions of the righteous,  
But the LORD delivers him out of them all.  
He guards all his bones;  
Not one of them is broken. (Psalm 34:19-20)

“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.” (Zechariah 12:10)

What fulfillments do you see in these passages? \_\_\_\_\_

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Go to [blueletterbible.org](http://blueletterbible.org) and type "John 19:28" into the "Search the Bible" box. Next click on John 19:28 to bring up the verse in the Greek (or select "Interlinear" from the Tools menu). Find the word translated as "accomplished" and click on the Strong's number (G5055) to bring up the Greek word, its definition, and its usage in other passages in the New Testament.

What is the Greek word translated as "accomplished"? \_\_\_\_\_ (Use the Transliteration.)

How many times is it used in the New Testament? \_\_\_\_\_ (See KJV Translation Count.)

How many times is it used in the Gospel of John? \_\_\_\_\_ (See Results by Book in right margin.)

What is its definition? (Click on *Vine's Expository Dictionary* under Dictionary Aids.)

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Go back to "John 19:28" and click on the PARSE button to the right of the word "accomplished." This will reveal the verb tense of the word. Write down the "Tense" and "Voice" of this verb.

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Now go to "John 19:30," the only other place where this verb is used in the Gospel of John. Click on the PARSE button to the right of the word "finished." Write down its tense and voice.

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When Jesus proclaims—"It is finished!"—He uses just one Greek word, *tetelestai*, the perfect passive of *teleo*. The perfect passive of this verb indicates that something has been brought to full completion, to full fulfillment, in Jesus' death. What has been brought to full fulfillment?

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## DAY FOUR Devotion

Read the following excerpt from J.C. Ryle's *Expository Thoughts on John*.

**19:17-27.** He that can read a passage like this without a deep sense of man's debt to Christ, must have a very cold, or a very thoughtless heart. Great must be the love of the Lord Jesus to sinners, when He could voluntarily endure such sufferings for their salvation. Great must be the sinfulness of sin, when such an

amount of vicarious suffering was needed in order to provide redemption.

We should observe, first, in this passage, ***how our Lord had to bear His CROSS when He went forth from the city to Golgotha.***

We need not doubt that there was a deep meaning in all this circumstance. For one thing, it was part of that depth of humiliation to which our Lord submitted as our substitute. One portion of the punishment imposed on the vilest criminals, was that they should carry their own cross when they went to execution; and this portion was laid upon our Lord. In the fullest sense He was reckoned a sinner, and counted a curse for our sakes. For another thing, it was a fulfillment of the great type of the sin-offering of the Mosaic law. It is written, that "The bull and goat given as *sin offerings*, whose blood Aaron brought into the Most Holy Place to make atonement for Israel, will be carried *outside the camp* to be burned." (Lev. 16:27.) Little did the blinded Jews imagine, when they madly hounded on the Romans to crucify Jesus outside the gates, that they were unconsciously perfecting the mightiest sin-offering that was ever seen. It is written, "So also Jesus suffered and died *outside* the city gates in order to make his people holy by shedding his own blood." (Heb. 13:12.)

...Like our Master, we must be content to go forth "outside the camp," bearing His reproach. We must come out from the world and be separate, and be willing, if need be, to stand alone. Like our Master, we must be willing to take up our cross daily, and to be persecuted both for our doctrine and our practice. Well would it be for the Church if there was more of the true cross to be seen among Christians! To wear material crosses as an ornament, to place material crosses on churches and tombs, all this is cheap and easy work, and entails no trouble. But to have Christ's cross in our hearts, to carry Christ's cross in our daily walk, to know the fellowship of His sufferings, to be made conformable to His death, to have crucified affections, and live crucified lives--all this needs self-denial; and Christians of this

stamp are few and far between. Yet, this, we may be sure, is the only cross-bearing and cross-carrying that does good in the world. The times require less of the cross outwardly and more of the cross within.

...We should observe, lastly, in these verses, ***how tenderly our Lord took thought for Mary, His mother.*** We are told that even in the dreadful agonies of body and mind which our Lord endured, He did not forget her of whom He was born. He mercifully remembered her desolate condition, and the crushing effect of the sorrowful sight before her. He knew that, holy as she was, she was only a woman, and that, as a woman, she must deeply feel the death of such a Son. He therefore commended her to the protection of His best-loved and best-loving disciple, in brief and touching words--"Woman," He said, "behold your son! Then He said to the disciple, Behold your mother!"

...We surely need no stronger proof than we have here, that Mary, the mother of Jesus, was never meant to be honored as divine, or to be prayed to, worshiped, and trusted in, as the friend and patroness of sinners. Common sense points out that she who needed the care and protection of another, was never likely to help men and women to heaven, or to be in any sense a mediator between God and man!

...Let us turn from points of controversy to a subject of far more practical importance. Let us take comfort in the thought that we have in Jesus a Savior of matchless tenderness, matchless sympathy, matchless concern for the condition of His believing people. ...The heart that even on the cross felt for Mary, is a heart that never changes. Jesus never forgets any who love Him, and even in their worst estate remembers their need. No wonder Peter says, "Casting all your care upon Him; for He cares for you." (1 Pet. 5:7)

**19:28-37.** Let us mark, for one thing, in these verses, *the frequent fulfillments of prophetic Scripture throughout every part of Christ's crucifixion.* Three different predictions are specially mentioned, in Exodus, Psalms, and Zechariah, which received their accomplishment at the cross. Others, as every well-informed Bible-reader knows, might easily be added. All combine to prove one and the same thing. They prove that the death of our Lord Jesus Christ at Golgotha was a thing foreseen and predetermined by God. Hundreds of years before the crucifixion, every part of the solemn transaction was arranged in the Divine counsels, and the minutest particulars were revealed to the Prophets. From first to last it was a thing foreknown, and every portion of it was in accordance with a settled plan and design. In the highest, fullest sense, when Christ died, He "died according to the Scriptures." (1 Cor. 15:3.)

We need not hesitate to regard such fulfillments of prophecy as strong evidence of the Divine authority of God's Word. The Prophets foretell not only Christ's death, but the *particulars* of His death. It is impossible to explain so many accomplishments of predicted circumstances upon any other theory. To talk of luck, chance, and accidental coincidence, as sufficient explanation, is preposterous and absurd. The only rational account is the inspiration of God. The Prophets who foretold the particulars of the crucifixion, were inspired by Him who foresees the end from the beginning; and the books they wrote under His inspiration ought not to be read as human compositions, but Divine.

... We should mark, secondly, in these verses, *the peculiarly solemn saying which came from our Lord's lips just before He died.* John relates that "when He had received the vinegar, He said, it is finished;

and He bowed His head and gave up the spirit." It is surely not too much to say, that of all the seven famous sayings of Christ on the cross, none is more remarkable than this, which John alone has recorded.

The precise meaning of this wondrous expression, "It is finished," is a point which the Holy Spirit has not thought good to reveal to us. There is a depth about it, we must all instinctively feel, which man has probably no line to fathom. Yet there is perhaps no irreverence in conjecturing the thoughts that were in our Lord's mind, when the word was spoken. The finishing of all the known and unknown sufferings which He came to endure, as our Substitute--the finishing of the ceremonial law, which He came to wind up and fulfill, as the true Sacrifice for sin--the finishing of the many prophecies, which He came to accomplish--the finishing of the great work of man's redemption, which was now close at hand--all this, we need not doubt, our Lord had in view when He said, "It is finished."

... One comfortable thought, at all events, stands out most clearly on the face of this famous expression. We rest our souls on a "finished work," if we rest them on the work of Jesus Christ the Lord. We need not fear that either sin, or Satan, or law shall condemn us at the last day. We may lean back on the thought, that we have a Savior who has done all, paid all, accomplished all, performed all that is necessary for our salvation. We may take up the challenge of the Apostle, "Who is he that condemns? It is Christ who died--yes, rather that is risen again; who is even at the right hand of God; who also makes intercession for us." (Rom. 8:34.) When we look at our own works, we may well be ashamed of their imperfections. But when we look at the finished work of Christ, we may feel peace. We "are complete in Him," if we believe. (Col. 2:10)

**What stands out to you from Ryle's words? Why?**

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**DAY FIVE  
Application**

**Re-read John 19:17-42 and consider the truths that you have learned this week. Seek to apply the message of this passage to your daily life.**

What thought or truth impacted you this week from your study of John 19:17-42? Why?

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Consider again the three statements of Jesus from the cross in the Gospel of John. In the first, He shows His tender care and compassion toward His mother...and toward us all. In the second, He shows His humanity and His bearing of all the shame, betrayal, and pain of this world. In the third, He shows His deity and the absolute complete sufficiency of His death for our sins.

Which of these sayings impacts your heart the most right now? Why?

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In our own lives, we need to work backwards from Christ's three sayings. It is the fact that our salvation is complete in Christ ("It is finished!") that enables us to quench our spiritual thirst ("I thirst!") and to show care and compassion to others...even in our pain ("Behold your mother!").

What are you thirsting for right now in your life? How can Christ meet this need?

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Who is someone that you need to show care and compassion to this week? \_\_\_\_\_  
Pray that God would give you the power through His Spirit to show His grace to them.