

If you have observations or questions feel free to send me an email with your comment or observations at tbeachhead@comcast.net. -Pete Mehegan, the Scribe.

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18) **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**)

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time.** BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! **Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

Note: I have highlighted suggested discussion questions Mark has raised this week, 4/2, on John 19. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.** Do not be daunted by the number of pages. As an editorial decision, I include each of the passages mentioned in full to facilitate the enjoyment of these notes, rather than having you, the reader, look up each reference. If your Bible is open beside you, you can transfer and annotate from these pages with ease.

At the end of the message notes, pages 7 to 8, I have made footnotes, and pages 5 to 7 cover the end of the chapter to help dig deeper into some of the principles and controversies this passage raises. *These notes are offered to enhance understanding and are not designed to complicate discussions in life group.* This week I covered ideas:

1. [On the "Crown of thorns" and the shroud of Turin.](#)
 2. [On Jesus of Nazareth, King of the Jews.](#)
 3. [On scourging.](#)
 4. [On the seamless garment.](#)
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Pastor Mark begins by talking about declarations we might have made to prevent pain from reoccurring. **Do you have a testimony?** He says, "The enemy has used the pain in our life to put bondage into our life to trap us." The declarations you have made are

agreements with the enemy allowing the enemy to steal much. It means we have been imprisoned behind walls for so long that we do not even know of the abundant life Jesus promised in John 10:10 that the enemy has stolen. **What does this bring to mind?** Pastor Mark spoke on “The three ways to restore what the enemy has stolen.” **Which do you remember?**

The Soldiers Mock Jesus

[\(Isaiah 50:4–11; Matthew 27:27–31; Mark 15:16–20; Luke 22:63–65\)](#)

1Then Pilate took Jesus and had Him flogged. **2**The soldiers twisted together a crown of thorns, set it on His head, and dressed Him in a purple robe. **3**And they went up to Him again and again, saying, “Hail, King of the Jews!” and slapping Him in the face.

4Once again Pilate came out and said to the Jews, “Look, I am bringing Him out to you to let you know that I find no basis for a charge against Him.” **5**When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

1. Look up Isaiah 52, the first part of the psalm of the suffering servant, verses that the Jews are forced to explain away and overlook: **13***Behold, My Servant will prosper; He will be raised and lifted up and highly exalted. **14**Just as many were appalled at Him. His appearance was disfigured beyond that of any man, and His form was marred beyond human likeness. **15**so He will sprinkle many nations. Kings will shut their mouths because of Him. For they will see what they have not been told, and they will understand what they have not heard.* What do you notice? How accurately did Isaiah foresee Jesus’ suffering?
2. What significance does the mocking have? Take a moment to review John 1 again. What do you see here of “grace and truth?” In John 3, John explained, “They hated the light because their deeds were evil.” How does evil respond to light?

6As soon as the chief priests and officers saw Him, they shouted, “Crucify Him! Crucify Him!”

“You take Him and crucify Him,” Pilate replied, “for I find no basis for a charge against Him.”

7“We have a law,” answered the Jews, “and according to that law He must die, because He declared Himself to be the Son of God.”

8When Pilate heard this statement, he was even more afraid, **9**and he went back into the Praetorium. “Where are You from?” he asked.

But Jesus gave no answer.

10So Pilate said to Him, “Do You refuse to speak to me? Do You not know that I have authority to release You and authority to crucify You?”

11Jesus answered, “**You would have no authority over Me if it were not given to you from above. Therefore the one who handed Me over to you is guilty of greater sin.**”

1. How intent are the Jews on crucifying Jesus? Did His ruined and whipped body encourage or discourage their blood lust? What happened to mercy and pity?
2. Notice Pilate’s response in verse 6. What does Pilate know?

3. When Pilate hears that "...He declared Himself to be the Son of God...", how does he react?
4. What does Pilate want from Jesus? Why will Jesus not satisfy Pilate?
5. Look at verse 11. Explain the power and significance of this statement? Look at Proverbs 21: 1 The king's heart is a waterway in the hand of the LORD; He directs it where He pleases. What authority does Pilate have? From whom is that authority derived? What authority does he not have? Who is guilty? Who is not guilty? The Roman Catholic church taught for centuries that the Jews were guilty of Jesus' death. Explain how that teaching is false. Look up Revelation 1: 17When I saw Him, I fell at His feet like a dead man. But He placed His right hand on me and said, "Do not be afraid. I am the First and the Last, 18 the Living One. I was dead, and behold, now I am alive forever and ever! And I hold the keys of Death and of Hades. What do keys do? How did Jesus gain the keys of Death and Hades? How did the First Adam bring death to all his offspring? How has Jesus remedied that?

Mark says, "The process of this journey to the cross realizes that Jesus wants to give us the fullness of life here and now. But this will require us to confront those places of pain in our life where we say, 'I will never...'", and reject Christ's free offer of grace, peace and love. When we realize that "He was pierced for our transgressions and crushed for our iniquities..." (Isaiah 53:5) **How does His passion bring the peace Mark speaks of? What is preventing that peace?**

1. Look at Proverbs 18: 20From the fruit of his mouth a man's belly is filled; with the harvest from his lips he is satisfied. 21Life and death are in the power of the tongue, and those who love it will eat its fruit. Explain the power of our words for life or for death. How sobering is it when Jesus says we will "...give an account for every idle word..." we have spoken, for "by [our] words [we] will be acquitted, and by [our] words [we] will be condemned." (Matthew 12:36-37) What is key to building others up? What is key to tearing others down? How are you doing? Do you have a testimony? Can you relate to Mark's story of his loss of the little baby lamb to the coyote?
2. How has the cross broken the authority of Satan's accusations against us?
3. Pastor Mark says our intimacy is key to our relationship with Him and with each other. Intimacy involves transparency, vulnerability and openness. He says the enemy can move when we say, "I will give some of my life, but not all of my life." Look up 1 John 1: 6If we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth. 7But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin How does this fit?
4. Look at the next verses in 1 John: 8If we say we have no sin, we deceive ourselves, and the truth is not in us. 9If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. What steps does John outline for our freedom? How does this enhance our

intimacy with God, our family and our neighbor? If we are unwilling to make ourselves vulnerable, how does the enemy take advantage of us?

5. Have you heard someone say, "Big boys don't cry?" What does this misapprehension do to the principle of intimacy? Does God weep? Prove it.

[12](#)From then on, Pilate tried to release Him, but the Jews kept shouting, "If you release this man, you are no friend of Caesar. Anyone who declares himself a king is defying Caesar."

[13](#)When Pilate heard these words, he brought Jesus out and sat on the judgment seat at a place called the Stone Pavement, which in Hebrew is Gabbatha. [14](#)It was the day of Preparation for the Passover, about the sixth hour. And Pilate said to the Jews, "Here is your King!"

[15](#)At this, they shouted, "Away with Him! Away with Him! Crucify Him!"

"Shall I crucify your King?" Pilate asked.

"We have no king but Caesar," replied the chief priests.

1. Pilate thought he had the ability to spare Jesus' life. Who ultimately has that ability?
2. Review what Jesus said in John 10: [17](#)*The reason the Father loves Me is that I lay down My life in order to take it up again.* [18](#)[No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again. This charge I have received from My Father.](#) How does this saying foreshadow Pilate's dilemma? How has His intimacy with the Father given Him this power? How did Jesus attain this intimacy? If we know why the Father loves Jesus, do we now know why the Father loves us? What must we do to attain that kind of love? Is it possible?

Pastor Mark's beginning steps on the journey to take to take back what the enemy has stolen from us:

1. Identify the lie. What did you believe that made you declare, "I will never..." What intimacy have you avoided? Mark says, "The lie has power because you've given it life by your words. 'I will never love that way again.'"
2. Confess the lie. Make the choice to bring it to the light. See the passages from 1 John [above](#). Repent and confess. See how James buttresses what John says about this James 5: [16](#)[Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man has great power to prevail.](#) What power is there in this principle, beyond your joy, your freedom, your peace?
3. Die to the lie. When you die to the lie, it has no more power. It cannot control your words, thoughts or actions. Mark says you keep bringing it back to the cross. "Jesus, you died on the cross for this. This is what you took on you." He says this is a daily choice. Your mind is going to want to go back, and Paul says, "Consider yourself dead to sin, but alive unto God." Thoughts can be taken captive. "You realize that that lie has robbed you of that full life that Jesus came to give you." What are you thinking? Mark says, "We're speaking death to the wrong agreements that we made with the wrong person." What does that open us up to?

How does Pastor Mark's opening himself up to grief over the loss of his dog relate to this? What is the power that intimacy and vulnerability bring? What relationships need to be restored in your life? Why did Pilate have no power, and Jesus had all power?

The Rest of the Story.

The Crucifixion

([Psalm 22:1-31](#); [Matthew 27:32-44](#); [Mark 15:21-32](#); [Luke 23:26-43](#))

[16](#)Then Pilate handed Jesus over to be crucified, and the soldiers took Him away. [17](#)Carrying His own cross, He went out to The Place of the Skull, which in Hebrew is called Golgotha.

[18](#)There they crucified Him, and with Him two others, one on each side, with Jesus in the middle.

[19](#)Pilate also [had a notice posted](#) on the cross. It read:

JESUS OF NAZARETH,
THE KING OF THE JEWS.

[20](#)Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. [21](#)So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but only that He said, 'I am the King of the Jews.'"

[22](#)Pilate answered, "What I have written, I have written."

[23](#)When the soldiers had crucified Jesus, they divided His garments into four parts, one for each soldier, with the tunic remaining. It was seamless, woven in one piece from top to bottom. [24](#)So they said to one another, "Let us not tear it. Instead, let us cast lots to see who will get it." This was to fulfill the Scripture:

"They divided My garments among them,
and cast lots for My clothing." (psalm 22)

So that is what the soldiers did.

[25](#)Near the cross of Jesus stood His mother and her sister, as well as 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, here is your son." [27](#)Then He said to the disciple, "Here is your mother." So from that hour, this disciple took her into his home.

1. Notice the details. Can you picture this? The man on the shroud of Turin has a broken nose and an abrasion on his knee from falling. Jesus could not have protected his face when he fell.
2. Look at verse 44. Talk about Pilate's weakness. Talk about his defiant strengths.
3. How many scriptures are being fulfilled in this moment?
4. Look at verse 25. Did Mary have a sister? As we pointed out in earlier chapters, James, Jesus' step-father is mentioned...but here there is no mention of him. What do you think?
5. Who is "the disciple whom He loved?"

6. History relates that Mary went with John, and she is said to have died in Ephesus where John had become bishop. What have you heard?

The Death of Jesus

[\(Psalm 22:1–31; Matthew 27:45–56; Mark 15:33–41; Luke 23:44–49\)](#)

[28](#)After this, knowing that everything had now been accomplished (τετέλεσται: “paid in full”) and to fulfill the Scripture, Jesus said, “**I am thirsty.**” [29](#)A jar of sour wine was sitting there. So they soaked a sponge in the wine, put it on a stalk of hyssop, and lifted it to His mouth. [30](#)When Jesus had received the sour wine, He said, “**It is finished.**” (τετέλεσται: “paid in full”. This is a clerical note upon the payment of a debt. It’s a note of completion or fulfillment.) And bowing His head, He yielded up His spirit.

1. “I am thirsty,” are the last words he shares with those living around him. When he gets the sour wine, he says, “It is finished.” The debt is paid.
2. Notice John does not, as the other evangelists do, quote Jesus saying, “Into your hands I commend my spirit.” Did he need to? How is “yielding up His spirit” an act of His obedient will?

Jesus’ Side Is Pierced

[\(Zechariah 12:10–14\)](#)

[31](#)It was the day of Preparation, and the next day was a High Sabbath. In order that the bodies would not remain on the cross during the Sabbath, the Jews asked Pilate to have the legs broken and the bodies removed. [32](#)So the soldiers came and broke the legs of the first man who had been crucified with Jesus, and those of the other.

[33](#)But when they came to Jesus and saw that He was already dead, they did not break His legs. [34](#)Instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. [35](#)The one who saw it has testified to this, and his testimony is true. He knows that he is telling the truth, so that you also may believe.

[36](#)Now these things happened so that the Scripture would be fulfilled: “Not one of His bones will be broken.” [37](#)And, as another Scripture says: “They will look on the One they have pierced.”

1. Notice again the details. Intelligent guesses can be made even to what year this took place, although no guess can be proven. Given the details, including days events took place, scholars give two possible dates for the crucifixion: Friday April 5, 30 AD or April 3, 33 AD.
2. What is the significance of the water and the blood? As I child, I thought that was a miracle. The true significance is that this is a key medical proof that Jesus died and had been dead before the spear pierced his side for long enough for the plasma to separate from the hemoglobin. The argument that his death was faked falls to pieces. John is saying that Jesus was demonstrably dead when they took Him down from the cross.

The Burial of Jesus

[\(Isaiah 53:9–12; Matthew 27:57–61; Mark 15:42–47; Luke 23:50–56\)](#)

[38](#)Afterward, Joseph of Arimathea, who was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate to let him remove the body of Jesus. Pilate gave him permission, so he came and removed His body. [39](#)Nicodemus, who had previously come to Jesus at night, also brought a mixture of myrrh and aloes, about seventy-five pounds. [40](#)So they

took the body of Jesus and wrapped it in linen cloths with the spices, according to the Jewish burial custom.

1. Notice who returns to help bury Jesus. Seventy-five pounds of myrrh is more than seventy-five times the spikenard Mary poured out on Jesus.

⁴¹Now there was a garden in the place where Jesus was crucified, and in the garden a new tomb in which no one had yet been laid. ⁴²And because it was the Jewish day of Preparation and the tomb was nearby, they placed Jesus there.

1. What we call today the “garden tomb” is an actual gravesite that is dated to the appropriate timeframe, and it is on the other side of a hill called “The hill of the skull” because, at what is now a bus stop outside the old city, on the opposite side of the hill, there are two holes that look like the eyes of a skull. There is a very strong argument, however, in favor of the traditional grave that now has three orthodox denominations sharing the site.

Take the time to pray.

Scribe's notes:

1. **On the Crown of Thorns and the shroud of Turin**—The shroud of Turin, supposed to be the burial cloth of Jesus, is a linen cloth 14 ft 5 inches long and 3 ft 7 inches wide with the negative image of a man, pictured naked front and back, who has clearly been crucified. The first historic record of this shroud comes from 1354, and it was denounced as a fake in 1389. The mystery of the image alone has protected the artifact from destruction, and we are able to hear the debate and decide for ourselves. This YouTube video provides delightful insights into some of the mysteries: <https://youtu.be/HgG9m7cq68>. The shroud, placed under the scrutiny of our most modern scientific techniques, does not yield the verdict of fraud, but enhances the very claims that the shroud holds to its historicity. When carbon testing was first permitted in 1988, the cloth was dated between 1260 and 1390. Later, those tests were proven to be deliberately falsified, and that the samples themselves were taken from swatches of fabric in the areas of the shroud that had been repaired in the middle ages. Later tests have set the date back one thousand years, and the image has shown to suggest that the man's body had been covered with flowers indigenous to the Jerusalem area that are now extinct but were abundant in first century Jerusalem. Even the nature of the image itself, where the bloodstains are so real that the type is now identified as AB positive, is not pigment but a light oxidation of the surface of the cloth by a laser like light so intense that it oxidized the fabric. Forgotten aspects of crucifixion are revealed as well. The man's nose is clearly broken, as if he had fallen forward head first, though his hands were bound to the cross he carried. His knee is scraped. The hands were not nailed, but the wrists, because only then could the body be supported on the cross. The crown of thorns was not braided as a wreath, but fashioned as a cap. This article describes many curious discoveries: [Shroud's 2 Crowns of Thorns Show Crucifixion's Brutality! National Catholic Register \(ncregister.com\)](https://www.ncregister.com/news/shrouds-2-). (<https://www.ncregister.com/news/shrouds-2->

[crowns-of-thorns-show-crucifixions-brutality](#)). In referencing these posts, I make no claim to their veracity, but I offer current trends in thought. Here is a link to an exhibit concerning the Shroud in Salamanca, Spain that is worth the time to see: [The first hyper-realistic body of Christ based on the Holy Shroud is on exhibit in Spain | Catholic News Agency](https://www.catholicnewsagency.com/news/252551/the-first-hyper-realistic-body-of-christ-based-on-the-holy-shroud-is-on-exhibit-in-spain) <https://www.catholicnewsagency.com/news/252551/the-first-hyper-realistic-body-of-christ-based-on-the-holy-shroud-is-on-exhibit-in-spain>

2. **On “Jesus of Nazareth, King of the Jews.”** When a criminal was condemned to crucifixion by the Roman law, it was part of his sentence that the charges be made public over the head of the condemned on the cross where he died. A thief would have “thief” over his head. A murderer “murderer.” Jesus had no charge, but a title, Jesus of Nazareth, King of the Jews. And Pilate had that “charge” written in the three common languages of the region: Greek, which all spoke, the language of commerce, Hebrew (or perhaps Aramaic) the language of the indigenous people., and Latin, the language of the occupying army. One of the ancient symbols we see in historic churches and on Catholic crucifixes is this: INRI. This acronym is actually from the Latin version of Pilate’s legal charges: Iesus Nazarenus Rex Iudaeorum. (There is no “J” in Latin. The “I” is pronounced like a “Y” that hardened to a “j” sound over the centuries. A Spanish speaker is keenly aware that “yo” can be pronounced “jo” in some regions.) When Pilate states, “What I have written, I have written,” he’s providing insight into his own character, and understanding.
3. **On scourging—** Note: The Jews placed a limit on scourging: no more than forty lashes, so Paul speaks of receiving two score lashes less one. The Romans had no such limit for non-citizens. Scourging was to ensure the ultimate compliance of the condemned, to maximize his weakness and minimize any resistance. The whips used included metal shards and glass, and would strip the victim of skin, and expose muscle and even bone.
4. **On the seamless garment—** Jesus wore a garment that was woven without seams. Part of the soldiers wages was plunder from their victims or the criminals they executed. This tunic was of such quality that the soldiers agreed not to tear it, but to gamble for it. Since such value was placed on it, it is safe to presume that the garment was neither blood stained nor torn by scourging. It is safe to wonder to what extent Jesus’ humiliation was extended, perhaps even to being paraded naked through the streets to Golgotha.