

John Chapter 19: v. 1-42 – Jesus completes His Mission.

So then Pilate took Jesus and scourged *Him*.² And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.³ Then they said, "Hail, King of the Jews!" And they struck Him with their hands.⁴ Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."⁵ Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"⁶ Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him*, crucify *Him*!" Pilate said to them, "You take Him and crucify *Him*, for I find no fault in Him."⁷ The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."⁸ Therefore, when Pilate heard that saying, he was the more afraid,⁹ and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer.¹⁰ Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"¹¹ Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."¹² From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."¹³ When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha.¹⁴ Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"¹⁵ But they cried out, "Away with *Him*, away with *Him*! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"¹⁶ Then he delivered Him to them to be crucified. So they took Jesus and led *Him* away.¹⁷ And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha,¹⁸ where they crucified Him, and two others with Him, one on either side, and Jesus in the center.¹⁹ Now Pilate wrote a title and put *it* on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.²⁰ 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.²¹ 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.''"²² Pilate answered, "What I have written, I have written."²³ 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.²⁴ 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.²⁵ Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!"²⁷ Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home*.²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"²⁹ 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.³⁰ So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.³¹ 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.³² Then the soldiers came and broke the legs of the first and of the other who was 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 immediately blood and water came out.³⁵ 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.³⁶ For these things were done that the Scripture should be fulfilled, "Not *one* of His bones shall be broken."³⁷ And again another Scripture says, "They shall look on Him whom they pierced."³⁸ 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.³⁹ And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.⁴⁰ 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.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 there they laid Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.

Introduction

Last week we finished in John Chapter 18 with Pilate declaring Jesus to be both King of the Jews and innocent of any crime in his opinion. However the Jewish leaders still wanted Jesus crucified. There was a Jewish custom of setting free one criminal during Passover time and Pilate offered to set Jesus free. However they chose to condemn Jesus and have a common criminal called Barabbas set free instead.

The action on the part of the Jewish leaders revealed their motives. The Jewish leaders and the crowd were not on the side of "TRUTH" and they did not want to be part of the spiritual kingdom of Jesus. The people rejected the heavenly rule of Jesus.

We now come to chapter 19 and we are going to concentrate on v. 16-42.

It is important as we go through the account of the crucifixion of Jesus that we notice that John has told the story through his theological framework. In the gospel of John, the writer has had three main themes that he has been concentrating on throughout the story of the life of Jesus. He manages to weave these themes into the narrative of the crucifixion story.

The three major themes John has concentrated on in his writings are;

1. Jesus' absolute sovereignty and control in the all of the events leading up to and including His death. (John 10: v. 17-18)

¹⁷ "Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

2. Jesus coming into the world in order to accomplish God's eternal plan of rescue for His people as it is revealed in the whole Bible.

(John 5: v. 39 & v. 46)

³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

⁴⁶ For if you believed Moses, you would believe Me; for he wrote about Me.

3. The death of Jesus as the substitutionary Passover Lamb who takes away the sin of the world.

(John 1: v. 29 & 11: v. 49-52)

²⁹ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

⁴⁹ And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." ⁵¹ Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, ⁵² and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

It is John's theological framework that helps us to understand why he includes what he includes in the account of the death of Jesus. As I mentioned last week it was the purpose of John in writing the gospel that the readers would believe in Jesus and have "New Life" in His name.

John was an eye witness to the death of Jesus but he only included those things that were relevant to the theme of his gospel.

For the case of clarity I will divide v. 16-42 into three main sections.

We will start with v. 16-22.

1. God's King is crucified – v. 16-22.

The "Kingship" of Jesus has been a constant theme since chapter 18.

Although Jesus was beaten and whipped with lead spikes and He didn't look much like an earthly king, nevertheless John reminds us of the fact that Jesus was indeed a spiritual King.

The sign on the cross was written in three languages which meant that the whole world at that time who passed by could recognize who He was, the King of the Jews.

Jesus was crucified in a place where lots of people from other nations passed by as they entered and left the city of Jerusalem.

The sign was written in Hebrew, Greek and Latin.

Hebrew was the language of religion, Greek was the language of philosophy, and Latin was the language of Law.

Without realizing it Pilate wrote the first "GOSPEL TRACT" for all the world to see. One of the thieves who was crucified next to Jesus, read the "TRACT" and asked to enter into Jesus's kingdom.

(Luke 23: v. 40-43)

⁴⁰ But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? ⁴¹ And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." ⁴² Then he said to Jesus, "Lord, remember me when You come into Your kingdom." ⁴³ And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

Although John didn't record the incident concerning the criminal trusting Jesus I think it is worth noting the fact.

Although the Chief Priests complained to Pilate to have the sign changed, Pilate insisted that his decision to acknowledge that Jesus was in fact "King of the Jews" would stand.

The devil tried to influence things but the sovereignty of God prevailed.

When God purposes for something to happen, nothing will stop it.

This is very encouraging for us if we are His children. If we surrender our lives for God's purposes, then whatever God decides for our lives, He will see to it that nothing will stop His plans and His purposes for us.

God will open doors of opportunity for us that man can't close or change, but God will also close doors and stop us going in a direction that is not right for us according to His will.

There is both, peace, safety and provision when we surrender to God's will for our lives.

God's will for Jesus was NOT EASY, and it will NOT BE EASY for us, but there is an eternal blessing awaiting those who know and love JESUS.

This moves us to our second section in v. 23-37.

2. Jesus dies to fulfill God's plan as revealed in the Old Testament Scriptures. V. 23-37.

The first thing that we discover in v. 23-37 is that the details of the crucifixion of Jesus have been carefully planned by God in advance and revealed in the Old Testament scriptures. Even the small details surrounding the death of Jesus were planned and executed carefully by God.

During a crucifixion it was the privilege of the soldiers to share whatever personal belongings the victims had. In this case the four soldiers at the cross each took a piece of clothing, and then they gambled for the seamless robe.

Every Jew wore 5 things. These were his shoes, his turban, his girdle, his tunic and his outer robe. Therefore they needed to gamble for the 5th item.

John tells us that this act was a fulfillment from scripture.

Let us turn to that scripture which is taken from Psalm 22: v. 18.

¹⁸ They divide My garments among them, And for My clothing they cast lots.

David wrote this Psalm about 800 years before the event of the crucifixion of Jesus.

David would not have known about the events that would take place 800 years into the future, but was willing to be used by God to fulfill His purposes.

If we dig a little deeper into this seamless robe we will discover perhaps why John gives us so much detail about it.

Jesus tunic is described as being without seam, woven in one piece from top to bottom.

This is the precise description of the linen tunic which the High Priest wore.

The function of the High Priest in the Old Testament was to be the liaison or the intermediary between God and man.

The Latin word for PRIEST is "pontifex" which means "Bridge Builder".

The Priest was to build a bridge between God and man.

Jesus was the perfect "High Priest" and it is only through Him that men can come to God.

Through the death of Jesus, a bridge has been built for man to cross over and enter into God's Kingdom, however it is only through Jesus that we can cross that bridge.

The second thing that we need to focus upon is three words in v. 30.

The words are "It is finished". (N.K.J.) Some Bible translations use the word, it is accomplished or it is fulfilled.

They all come from the same Greek verb. The Greek word is "tetelestai"

It wasn't a shout of defeat, it was a shout of victory.

This word was used by famous painters of that day. When they had finished their paintings which often took many months, they used to stand back and shout out this word, "tetelestai" which meant not only that they had finished the painting but that nothing could be added or taken away from the painting.

It was complete and perfectly finished.

It is the same with Jesus, His death on the cross was complete in every way, and nothing can be added or taken away from the finished work of Jesus.

Finally Jesus had accomplished God's eternal plan.

Jesus gave up His life for this purpose.

Perhaps in this context the most meaningful illustration of the word can be drawn from the merchants at this time.

People who traded at that time often had large bills to pay. Their debt often took months and sometimes years to repay. When their debt was fully paid the merchant used to write the words "tetelestai" on their bills. This meant that their debt had been completely paid.

We owed a debt that we could not pay, but Jesus paid a debt that He did not owe.

What a wonderful Savior we have in Jesus.

3. Jesus dies as the Passover lamb. – v. 31-37.

The third important thing that John wants us to notice is that Jesus died as the "Passover Lamb".

John was an eye witness at the cross when the soldiers came over to break the legs of Jesus. However the soldiers discovered that Jesus was already dead. Just to make sure that Jesus was indeed dead, one of the soldiers pierced the side of Jesus with a spear and immediately blood and water came out.

John tells us in v. 36 that these things happened in order to fulfill the scriptures.

The first fulfillment on the scriptures refers to the "Passover Lamb".

Throughout the Gospel Jesus has drawn links between His death and the Passover.

One of the requirements for the Passover Lamb was that its bones should not be broken.

Let us turn back to Exodus Chapter 12: v. 1-13. & v. 43-51.

Exodus Chapter 12: v. 1-13

Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, ² "This month *shall be* your beginning of months; it *shall be* the first month of the year to you. ³ Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. ⁴ And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. ⁵ Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. ⁶ Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. ⁷ And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it. ⁸ Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it. ⁹ Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. ¹⁰ You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. ¹¹ And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD's Passover. ¹² 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. ¹³ Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

Exodus Chapter 12: v. 43-51

⁴³ And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. ⁴⁴ But every man's servant who is bought for money, when you have circumcised him, then he may eat it. ⁴⁵ A sojourner and a hired servant shall not eat it. ⁴⁶ In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ And when a stranger dwells with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. ⁴⁹ One law shall be for the native-born and for the stranger who dwells among you." ⁵⁰ Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did. ⁵¹ And it came to pass, on that very same day, that the LORD brought the children of Israel out of the land of Egypt according to their armies.

1. The Passover Lamb had to be without defect, perfect = Jesus was without sin, He was perfect.
2. The Passover Lamb had to be Male = Jesus was male.
3. The Passover Lamb was killed, dying in the place of the first born. = Jesus died in our place.
4. The blood of the lamb was applied to the door posts and lintel of the house = Just as safety was only found by remaining inside the house, so only by trusting in what Jesus did on the cross brings us safety from eternal death.
5. When the "Death Angel" came, wherever he saw the blood applied, he would pass over that house. = In the same way, God provided a way for His judgement to pass over us, and in doing so, all the judgement we deserve came to rest upon Jesus.
6. The bones of the lamb must not be broken = God had specifically told the Israelites that they must not break any bones when they ate the Passover Lamb = this was because the lamb was a "picture", a foreshadow of Jesus.

In quoting Psalm 34: v. 20 John is confirming the fact, for the last time that Jesus is the Passover Lamb.

The second quote in this section is from Zechariah Chapter 12: v. 10.

John quotes this verse to further confirm that God has prepared all the events of the crucifixion in advance and everything that happened on crucifixion day was controlled carefully by God.

God is accomplishing His eternal purposes. God is dealing with SIN.

Finally in v. 38-42 John tells us that the body of Jesus was taken away and placed in a tomb in a garden. The body of Jesus was bound in strips of linen and covered in 100 pounds of myrrh and aloes spices, these were supplied by Nicodemus, who apparently heeded the words of Jesus from John Chapter 3. Perhaps he was "Born Again"

Application

What can we learn from our study today?

Firstly we must not forget that SIN is very serious in the eyes of God. He can't stand sin or look on sin or be in the presence of sin. We don't always view sin in such a serious way, but perhaps we should?

Secondly we must not forget that the specific mission of Jesus in coming into this world was to provide a way back to God. Jesus died to take the punishment for our sin. He was a substitute sacrifice. The innocent dying for the guilty. Jesus was innocent and we are guilty. Therefore we ALL need Jesus.

Thirdly we must make sure that we make wise choices in our lives. If we are not a Christian yet we need to consider our own lives and where we stand personally in our relationship to our Holy creator God.

Do we know His love and forgiveness in our lives or is that something that we have not yet experienced?
Perhaps this Easter you may want to consider asking Jesus to forgive you personally?