

John: sermon #22
Jesus: Crucified, Dead & Buried
(John 19:16b-42)

Introduction

The Apostle's Creed states it without embellishment: "He was crucified, died, and was buried." These three events in Jesus' sacrifice for us are described in John 19:16b–42. These are momentous events that we should understand not only from the historical point of view (*that* they happened) but also from the doctrinal (*why* they happened).

1. Jesus: crucified (19:16b–27)

Pilate ordered Jesus' crucifixion, handing him over to Roman soldiers who were responsible for executing the sentence. Jesus is now in their hands, yet, he is fully in control, carrying his own cross:

^{16b} So the soldiers took charge of Jesus. ¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ Here they crucified him, and with him two others— one on each side and Jesus in the middle. ¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews." ²² Pilate answered, "What I have written, I have written."

²³ When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. ²⁴ "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did.

²⁵ Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," ²⁷ and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

The place of crucifixion was ‘**the place of the Skull**’ (*Golgotha* in Aramaic; *Calvary* in Latin). There **Jesus was crucified between two criminals adding to his humiliation and fulfilling Isaiah 53:12, “He was numbered with the transgressors.”** He was treated like a common criminal—nailed to a cross and hung up for everyone to see. It was **Passover season** and there were **thousands of visitors** in the city. The place of **execution was outside the city where many people would pass.** Jesus was a well-known figure, so his arrest and condemnation would be topics for discussion. It was natural for **people to gather and watch the grim scene.**

The crime of those being crucified was typically announced on a placard attached to their cross. Pilate ordered that Jesus’ placard read, “**Jesus of Nazareth the king of the Jews.**” The **chief priests protested** this title, but **Pilate refused to change it.** He knew that his placard would **insult and embarrass the Jewish religious establishment.** The fact that it was **written in Aramaic** (a form of Hebrew), **Latin and Greek** shows that our Lord was crucified in **a place where many peoples and nations met. What Jesus did, he did for the whole world!**

At most Roman crucifixions a centurion would be **assigned with four soldiers to assist.** Since Jesus was a popular teacher with many followers, Pilate may have assigned more guards. It was the privilege of **the soldiers to share whatever personal belongings the victims had;** so they divided up all that Jesus owned—**his personal clothing.** He would have had a pair of sandals, an undergarment (the seamless robe), an outer garment, and a girdle. **The four men each took a piece of clothing, and then they gambled for the seamless robe. This fulfilled Psalm 22:18.**

A group of women, along with the Apostle John, stood near the cross. Though the Greek text is not clear, **John seems to refer here to four women: Jesus' mother (Mary), Mary's sister** (probably Salome who was the mother of James and John); **Mary the wife of Clopas** (the mother of Jesus' disciples James the younger and Joseph); **and Mary Magdalene.** It took **courage to stand there in the midst of such hatred and ridicule, but their being there must have encouraged our Lord.** The first time we meet Jesus' mother Mary in the Gospel of John, she is attending a wedding (2:1–11); now she is preparing for a burial. The hour had come—she was experiencing “the sword” that had been predicted years before (Luke 2:35). Her silence is significant; for if anyone could have rescued Jesus, it was his mother. All she had to do was announce that his claims were false—but she said nothing. What a testimony to the deity of Christ! **Jesus assured her of his love, and gave his closest disciple to be her adopted son and to care for her.** Whether that moment John took Mary away from the scene and took her home, we do not know. We do know that **he cared for her and that she was among the believers in the upper room as they waited for Pentecost (Acts 1:14).** Even while he was performing the great work of redemption, Jesus was faithful to his responsibilities as a son.

What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?

From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: Comments of emphasis on Jesus: crucified (19:16b–27) ...Crucifixion was a brutal, lingering type of death! Hands are tied or nailed to the crossbeam, which is attached to the upright which is 9–12 ft above the ground, and the feet are bound or nailed to the upright. Crucifixion, as a death penalty, had been developed to keep a person alive and in pain for several days before they died. Death usually occurred by heart failure or asphyxiation. It was meant to be a deterrent to rebellion against Rome. Pilate meant to irritate the Jewish leaders by putting the very title they feared on Jesus' cross. We see God's hand in this because Pilate wrote the charge for Jesus' death was: “JESUS OF NAZARETH, THE KING OF THE JEWS” Jesus, even while he was dying on the cross, had the love and concern to insure that his mother would be taken care of after he was dead. The Practical Theology in Jesus here is that we see how

the triune God, who planned this course of action to redeem, reconcile and save the sin filled world, here perfectly, perfects his wonderful plan. Everything happened just as the Father, Son and Holy Spirit had determined it should happen. Tim and Leslie: Ironically, Pilate's effort to insult the Jewish leaders resulted in the truth being announced to all who witnessed Jesus' crucifixion, that Jesus is the King. This scene shows not a man out of control of a situation, but one who was in complete control. Just as the widow gave all she had, which was not much, Christ gave all He had, His life, the greatest gift anyone can give, for the whole world. He was fulfilling the plan He and The Father had agreed to before the creation. This event was the last climactic event of His physical life, He fulfilled the law and now the prophecies that pointed to Him being the Messiah. Two summary questions from Tom and Alberta regarding seeing the Personal Practical Theology in Jesus in point 1: Am I willing to be crucified daily with Jesus? and Have I been crucified in Jesus?

2. Jesus: dead (19:28–30)

²⁸ Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. ³⁰ When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Our Lord knew what was going on; he was fully in control as he obeyed the Father's will. He had refused to drink the pain-deadening wine that was always offered to those about to be crucified (Matt. 27:34). In order to fulfill the Scriptures (probably Psa. 69:21), he said, "I thirst." He was enduring real physical suffering in a real human body (that he retains, now glorified). He had just emerged from three hours of darkness when he felt the full weight of human sin with its separation from God (Matt. 27:45–49). There were physical reasons for his thirst (Ps. 22:15), but there were also spiritual reasons (Ps. 42:1–2).

One of the soldiers took pity on Jesus and moistened his lips with the cheap vinegar wine the soldiers drank to refresh themselves.

His feet were perhaps three or four feet from the ground, so it would be easy for the man to put a sponge at the end of a reed and give Jesus a drink. **This action fulfilled prophecy (Psalm 69:3, 12).**

The drink of vinegar did not fully quench his thirst, but it did enable him to utter that shout of triumph, in a loud voice, “It is finished!” In the Greek text it is *tetelestai*; and means, “it is finished” or “it is accomplished”. All scripture that was due to be accomplished in Jesus’ passion had now been accomplished: **the entire purpose for which the Father had sent the Son into the world was now assured of fulfillment, and since that purpose included the salvation of the world and the procuring of eternal life for all believers (John 3:14-17), salvation and eternal life were henceforth freely available.**

Jesus’ death is a central theme in the Gospel of John and John uses a number of pictures to describe and define it: the slaying of the lamb (1:29); the destroying of the temple (2:19); the lifting up of the serpent (3:14); the shepherd laying down his life for the sheep (10:11–18); and the planting of the seed in the ground (12:20–25). These pictures make it clear that Jesus’ death was not an accident; it was a divine appointment. He willingly gave his life for us. His death was an atonement, not just an example. He actually accomplished the work of redemption on the cross. Also Jesus’ death was voluntary: he willingly dismissed his spirit (19:30; and note 10:17–18). He “gave Himself” (Gal. 2:20). He offered himself as a ransom (Mark 10:45), as a sacrifice to God (Eph. 5:2), and as a propitiation for sin (1 John 2:2). In Luke 9:31, his death is called a “departure,” which in the Greek is “exodus,” suggesting the Passover lamb and the deliverance from bondage.

What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?

From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: Comments of emphasis on Jesus: dead (19:28–30) ...Jesus said, “It is finished.” What was finished? God’s plan for grace and salvation was finished! The mission of Jesus, the Son of God, was to save the world, to die a substitutionary death for all sinful people(s). As a result of His death on our behalf, all

our sins, past, present, and future are atoned for, and eternal life through Jesus became attainable through trusting faith. Everything was done for us in Christ. But we need to say yes to God's yes. With these final words Jesus "bowed his head and gave up his spirit." We see here that Jesus died voluntarily as an act of his will. He was still in complete control. He gave up his spirit after his mission was finished! The Practical Theology here is that Jesus actually accomplished the work of redemption on the cross. We who were dead and lost in sin are all now redeemed in Christ. When one understands it, Jesus saying, "It is finished," was the greatest proclamation for all humanity! Tim and Leslie: The Triune God was in full agreement as to when all had been fulfilled, "It is finished". Christ willingly gave up His spirit, willingly gave up His physical life as an atoning sacrifice and became the mediator between us and The Father. He had accomplished His mission! Two summary questions from Tom and Alberta regarding seeing the Personal Practical Theology in Jesus in point 2: Am I willing to be die daily with Jesus? and Have I died in Jesus?

3. Jesus: buried (19:31–42)

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ 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."

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Two groups of people were involved in our Lord's burial: Roman soldiers (19:31–37), and Jewish believers (19:38–42). It was not unusual for victims to remain on the cross in a lingering death, so **the Jewish religious leaders did all they could to hasten the death of Jesus and the two thieves. However, our Lord was in control; and he dismissed his spirit at “the ninth hour,” which was 3 P.M. (Matt. 27:45–50).**

It is remarkable that the Roman soldiers *did not do* what they were commanded to do—break the victims' legs—but they *did do* what they were not supposed to do—pierce the Savior's side! In both matters, they fulfilled the Word of God! The bones of the Passover lamb were not to be broken (Ex. 12:46; Num. 9:12; and note Ps. 34:20), so our *Lord's bones were protected. His side was to be pierced* (Zech. 12:10; Rev. 1:7), so that was done by one of the soldiers.

John saw a special significance to the blood and water that came from the wound in the side. For one thing, it proved that Jesus had a real body (see 1 John 1:1–4) and experienced a real death. By the time John wrote this book, there were false teachers in the church claiming that Jesus did not have a truly human body. God made it clear that **Jesus is who he claimed to be, God come in the flesh. In fact, John makes it clear that **the water and blood should encourage us to believe that Jesus is indeed the Christ** (John 20:31).**

When the soldiers were through with their gruesome work, our Lord's friends took over; and from that point on, as far as the record is concerned, no unbelievers touched the body of Jesus. God had prepared two high-ranking men to prepare Jesus' body for burial and to place it in a proper tomb. Had Joseph and Nicodemus not been there, it is likely that the body of Jesus would have been "carried off to some obscure and accursed ditch," as James Stalker states in his classic *The Trial and Death of Jesus Christ*. If the friends of any victims appeared, the Romans were only too happy to give them the bodies and get them off their hands.

When you assemble the data available about Joseph of Arimathea, you learn that he was rich (Matt. 27:57), a prominent member of the Jewish council (Mark 15:43), a good and righteous man who had not consented to what the council did (Luke 23:50–51), a member of that "believing minority" of Jews who were praying for Messiah to come (Mark 15:43, and note Luke 2:25–38), and a disciple of Jesus (John 19:38). It was he who asked for the body of Jesus and, with his friend Nicodemus, gave our Savior a decent burial. Matthew, Luke, and John all tell us that the tomb was new and had never been used.

John informs us that Joseph was a secret disciple for fear of the Jews. From the human standpoint, Joseph kept "under cover" because he feared the Jews (John 7:13; 9:22; 12:42); but from the divine standpoint, he was being protected so he could be available to bury the body of Jesus.

We already met Nicodemus in John. In John 3:iff he came to Jesus by night. But the man who started off with confusion at night ended up with open confession in the daylight. Nicodemus thus came out of the dark and into the light and, with Joseph, was not ashamed to publicly identify with Jesus Christ. Of course, when the two men touched his dead body, they defiled themselves and could not participate in Passover. But, what difference did it make? They had found the Lamb of God!

It seems evident that Joseph and Nicodemus carefully planned their activities at Calvary. They certainly could not secure a tomb at the last minute, nor would they be able to purchase sixty-five

pounds of costly spices so quickly during the Passover when many merchants would not be doing business. No sooner had Jesus died than Joseph went to Pilate and received permission to take the body. Nicodemus stayed at the cross to make sure nothing happened to his Lord's body. Perhaps these two men might have waited in the new tomb with the spices and wrappings, ready for the moment when the Savior would lay down his life.

Haste was important and the men worked quickly. They could not give Jesus' body the full ministry of washing and anointing that was traditional, but they did the best they could. It was important to get the body safely away from the Romans and the Jewish leaders. Of course, Mary of Bethany had already anointed Jesus' body for burial (John 12:1-8). Some of the other women watched the two men minister to Jesus, and they witnessed his burial (Matt. 27:61). They planned to return after the Sabbath and complete the burial procedures (Luke 23:55-24:1).

All of these followers of Jesus boldly identified with Jesus at a time when he seemed like a failure and his cause hopelessly defeated. As far as we know, of all of Jesus' inner circle of 12 disciples, only John was with Jesus at the cross.

What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?

From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: Comments of emphasis on Jesus: buried (19:31-42) ...After the death of Jesus, a soldier pierced His side, "bringing a sudden flow of blood and water" He was already dead, when they came to break His legs. So they did not break His legs. This may also be fulfilled prophecy going back to Nu 9:12 "They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations." Jesus was our Passover lamb. Joseph and Nicodemus were two wealthy, influential members of the Sanhedrin who were secret disciples of Jesus who came out of the closet and went public at this critical and dangerous time. After the death of Jesus, most of the disciples were nowhere to be found, yet at that moment two individuals who had

previously been afraid to make their allegiance known came boldly forward to care for the body of Christ. They took the body of Jesus and bound it in linen wrappings with the hundred pounds of spices. The spices were for two purposes: (1) to kill the odor and (2) to hold the burial wrappings in place. We must understand the haste with which Joseph and Nicodemus worked. Jesus died at 3:00 p.m. and had to be in the grave by 6:00 p.m., which was the beginning of the Jewish Passover Sabbath. The Practical Theology here is that John is the only disciple who was a witness to all of this: the arrest, the trial, the crucifixion and the burial and he said that it all happened and scripture says that his testimony is true. It was written that we may believe that Jesus is the Christ, the Son of God, and that by believing we may have eternal life in his name. Tim and Leslie: Even after Christ's death and resurrection, Satan was trying to destroy the truth about who Jesus was. The idea that Jesus was not fully human detracted from His sacrifice. This concept can still be found among some today and must be guarded against. It should be hard to dispute the facts considering the number of eyewitness accounts which describe both the manner of His death and His resurrection. In addition, we see once again that our Savior is still in control, the actions of the soldiers testify to this. It is the great Triune God, working in harmony as Father, Son, and Holy Spirit, who is in control and whose purpose will always be fulfilled. Two summary questions from Tom and Alberta regarding seeing the Personal Practical Theology in Jesus in point 3: Am I willing to be buried daily with Jesus? and Have I been buried in Jesus?

Conclusion

Jesus our Lord: the one crucified, dead and now buried. The Passover evening was beginning as the sun set. Jesus had finished the work of God's "new creation" (2 Cor. 5:17). And now he would rest in the tomb awaiting His resurrection appearance Sunday morning.

What Did We Learn Here Today? What Is Useful To Us Personally (Practical Theology in Jesus)? *From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: The*

Practical Theology here is that when Christ died we (all humanity) died with him. We are forgiven. Our sins are atoned for and totally covered and buried with Christ. Tim and Leslie: In summary, we see once again that our Savior is still in control, the actions of the soldiers testify to this. It is the great Triune God, working in harmony as Father, Son, and Holy Spirit, who is in control and whose purpose will always be fulfilled. Two summary questions from Tom and Alberta regarding seeing the Personal Practical Theology in Jesus in this sermon: Am I willing to be crucified daily, die daily, buried daily with Jesus? and Have I been crucified, died, and been buried in Jesus?

Sermon Series is provided by Ted Johnston via the Senior Pastor Team of *Tom and Alberta Ecker* with input from the Pastoral Leadership Team of the *Disney's and Love's* to assist ... Bible studies in series covering a book of the Bible. **This issue continues a series in the gospel of John** with material from *The Bible Expository Commentary* by Warren Wiersbe, *The New Bible Commentary*, *The Parable of Joy* by Michael Card, and *The Gospel of John* by F.F. Bruce.
Note: Bold script above covered in Worship Services.