

Today is known on the church calendar as Palm Sunday, the day that Jesus rode into Jerusalem. We covered it about, I don't know how many weeks ago, but it's in John, chapter 9, 10, 12. Excuse me.

And I just want to note it. And it says in John, chapter 12, verse 12. The next day being Sunday, a great multitude that came to the feast when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet him and cried out, hosanna. Blessed is he who comes in the name of the Lord, the King of Israel. Then Jesus, when he had found a young donkey, sat on it as it is written, fell fear not, daughter of Zion.

Behold, your king is coming, sitting on a donkey's colt. And in that, we see the glory of our King Jesus as he rides into Jerusalem and many worshiping him and acknowledging him as the King of Israel. And that's important today because when we look at our text, there's a lot about Jesus being the king of the Jews. And so that's all I'm going to tell you about Palm Sunday. So let's turn to John, chapter 19.

We're going to pick up where we left off last week in verse 16. In a minute, I'll have you stand and read. But I just want to catch us up. Since the last three Sunday, two Sundays and then three counting today, we've been just looking at the last really 12 to 18 hours of Jesus life. He has shared the Passover with his disciples in the evening.

And in the first half of chapter 18, we saw Jesus betrayal in the garden by Judas, a Roman detachment of troops coming to arrest him. And we saw that he willingly gave up himself so that we could go free, so that his disciples could go free from there. Jesus endured three religious trials with Annas, the previous high priest Caiaphas, and then the Sanhedrin right at dawn on the day of Passover. And remember, a day in the Jewish calendar starts at sundown on one day and goes to sundown the next day. So Jesus would have Passover after sundown, but then it's still Passover the next day as he's going through these trials.

And so he meets with the religious people. But the Sanhedrin didn't have power to kill. And so they take him to Pilate for a civil trial. And the Jews tell Pilate that Jesus is an evil doer or we wouldn't have brought him. And he says, well, you go take care of it yourself. They go, no, no, no, he's deserving of death. And we can't do that. So we need you to do it. They didn't want Pilate to judge him. They wanted Pilate to execute him.

So Rome really didn't care about the religion of the Jews. And so the religious people, they trumped up some false charges, no pun intended there, accusing Jesus of perverting the nation, forbidding taxes of Caesar, and saying Christ is the king. And they saying they were trying to pit Jesus against Rome. So Pilate examines him, and what does he say? I find no fault in him.

And he tries to release him, but. And he says he's not guilty. And trying to get out of the middle of it, Pilate sends him to Herod Antipas. And Herod examines him, wanting to see a sign. And he finds him not guilty and sends him back to Pilate.

And Pilate, still trying to get out of the middle of this thing he's

got himself into, decides to have Jesus scourged and brought out. And he thought, well, if they see him beaten, they'll say, okay, have sympathy and let's let him go. But they cried out all the more, crucify him. Crucify him. Pilate examines him again and finds no fault in him and tries again for the last time to release him.

But the people tell Pilate that if he releases Jesus, that he's no friend of Caesar and he's no friend of ours. And so again, he's caught in the middle because of his indecision. So we read at the end of the last week that Pilate sits down in the judgment seat, the official place to cast judgment, and he finds Jesus guilty even though he's innocent and. And condemns him to death by crucifixion. Matthew 27:27 says that Pilate then went and washed his hands and said, I am innocent of the blood of this just person.

Innocent, but sentenced to crucifixion. This morning I've titled the message crucified, dead and buried. Let's stand and read John, chapter 19. We'll begin in verse 16 and read to verse 30, John 19:16. Then he delivered him to them to be crucified.

So they took Jesus and led him away. And he, bearing his cross, went out to a place called the place of the skull, which is called in Hebrew, Golgotha, where they crucified him and two others with him, one on either side and Jesus in the center. Now, Pilate wrote a title and put it on the cross. And the writing was Jesus of Nazareth, the King of the Jews. 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. Therefore the chief priests of the Jews said to Pilate, do not write the King of the Jews. But he said, I am king of the Jews. Pilate answered, what I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts to each soldier apart. And also the tunic. Now the tunic was without seam, woven from the top in one piece. 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. Now there stood by the cross of Jesus, his mother and his mother's sister Mary, the wife of Clophas and Mary Magdalene. When Jesus therefore saw his mother and the disciple whom he loved standing by, he said to his mother, woman, behold your son. Then he said to the disciple, behold your mother. And from that hour, that disciple took her to his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, he 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.

Father, as we have just read the scripture of the crucifixion of Christ, Lord, may we remember and may we see in a fresh light the great sacrifice that Jesus made for our sin, that he would be

crucified so we could go free. We thank you in the name of Jesus. And everyone said, amen.

Our first point this morning is Jesus is crucified, which we just covered in these 30 verses. We're going to spend most of our time here, but we will touch on the last section before we finish up today. But here again, Pilate has delivered Jesus to be crucified. And they led Jesus away.

To get the full picture, we're going to reference some of the other gospels and just look at the events that took place on the road to Calvary.

In verse 17, John records that he was bearing his cross. And he went out of the place out. And he bearing his cross went out to a place called the place of the Skull, which is called, in Hebrew, Golgotha. So John records him carrying his cross. But the other gospels give us a little more detail in Mark, chapter 15, verses 20 and 21.

And when they had mocked him, they took the purple off him, put his own clothes on him, and led him out to be crucified. Then they compelled a certain man, Simon, a Cyrene, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear his cross. Jesus began to carry his cross out of the city up to the place of Golgotha. But remember, he's been severely beaten. He has a crown of thorns on his head.

He is exhausted physically. And the Romans grabbed this guy who was just walking by with his two boys and says, you're going to carry this cross. His name was Simon, a Cyrenian. There's several things to note about just this one verse. Again, Jesus was subjected to such physical cruelty and persecution and exhaustion.

And as a man, a human being, it was impossible for him to carry that cross. In Roman law, it was part of a guilty person's humiliation to carry his own cross. It was an admission of guilt. And the fact that Jesus didn't carry his own cross proved again that Jesus was innocent. He was not guilty.

So this man Simon and his sons, they had traveled a great distance to Jerusalem for the Passover to celebrate. They're coming for this religious festival. Cyrene is located in Northern Africa. A large population of Judean Jews, and they'd come to celebrate Passover. And as he's there to worship and celebrate Passover, he is humiliated by having to carry the cross of this man.

However, in the middle of that encounter, his experience changed his life. He went from coming for a religious purpose to having a relationship with the man that he walked with. You see, as he carried the cross, Jesus was right there with him. We don't have time this morning, but if you read in Romans chapter 16, as Paul is giving his salutations at the end of the book of Romans, he mentions Rufus, which was Alexander's son.

You see, when we have an encounter with Jesus, it can affect our entire family.

The point I want to make out of this is be open to the unexpected. God can use the unexpected. He can use the difficult, and he can even use humiliating circumstances for his glory. God had a plan not only for

Jesus, but for Simon and his two sons, Alexander and Rufus. He's got a plan for you.

He's got a plan for each and every one of us. And Jesus is with you, and he's with me. As we take up our cross daily and follow him. He walks with us. And as we've studied in John already.

He even goes before us. So be open to the leading of the Lord and use the circumstances that you face for his glory. Well, Luke tells us that not everyone was shouting, crucify him. There was a group of women crying and lamenting over Jesus. I'm going to turn back to Luke chapter 23 for just a second.

They'll put it up on the screen for you. But in Luke 23, verse 27, it says, and a great multitude of the people followed him, and women who also mourned and lamented him. But Jesus turning to them, said, daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, blessed are the barren wombs that never bore and breasts that never nursed. They shall Then they will begin to say to the mountains fall on us, and on the hills cover us.

For if they do these things in the greenwood, what will be done to the dry in the midst of Jesus going to his crucifixion, he turns to these women and says, you know, while it's good for you to be mourning my death, the death of an innocent man, he warns them, there's a judgment coming. There's a judgment coming for those who don't turn to Christ. He talks about this nation of Israel that has turned against him. And verse 31 is a word picture of the coming judgment. He says, if Rome would execute an innocent man the green wood, what will be done to the dry wood?

You see, he was likening Israel to a dry dead tree. And what's dry dead good for? Absolutely nothing but the fire. And so he was predicting a judgment that would come back In John verse 18, where they crucified him and two others with him, the one on one side and the one on the other. Jesus was crucified along with two other men. And it says in Luke 23:32 Therefore there were also two others criminals led with him to be put to death. And when they had come to the place called Calvary, there they crucified him. And the criminals, one on the right hand and one on the other of on his left side. We could spend a whole sermon on what these two guys did and said, and one of their conversion. But we'll save that for another time.

But you can read the Luke 23:39:43 to see the perfect repentance of the one thief on the cross, acknowledging who God was, saying he was guilty, acknowledging who Christ was, and Christ welcoming him into the kingdom of God. But I want to just stop for a few seconds on the process of crucifixion, because it is a very brutal way to die. In Jesus case, he was beaten prior to crucifixion. The cross would be laid on the ground and the criminal would be nailed to the cross through the palms of his hands. And then they would.

They had a little pedestal and they would lay his feet one over the other and drive one nail through both feet. His legs were bent. And they would then pick up the cross and drop it into this hole. And you can imagine what that felt like, hanging on this cross and then being

dropped in this hole and your body being jarred by this movement. While hanging on the cross, they couldn't breathe because the weight of their body would push down on their diaphragm.

So they would have to take their feet and push up to get a breath, and then they would relax and slump down again. Imagine Jesus raw back from being beaten as he is pushing up and down on the wood of that cross. The pain that he endured as the movement up and down to catch every breath. Eventually, as we'll see, their legs were broken so that they would suffocate. They could no longer push themselves up and they would then suffocate and die.

Well, as we examine the crucifixion this morning, we'll note seven sayings that Jesus said from the cross. Again, we could spend a lot of time on those. I just want to briefly mention them because they're significant. The first of those is In Luke, chapter 23, verses 33 to 35, that says this. And when they had come to the place called Calvary, there they crucified him and the criminals, one on the right hand and the other on the left.

Then Jesus said, father, forgive them, for they do not know what they do. And they divided his garments and cast lots. And the people stood looking on, but even the rulers with them sneered, saying, he saved others, let him save himself if he is the Christ, the chosen of God. Here you see the heart of Jesus in that. Even in the brutality that was being waged against him, he was calling out for God to forgive. God is all about forgiveness, we think so many times, oh, I messed up today. God's going to strike me with lightning. There's going to be a new hole in the roof.

But he's about forgiveness, not that it's okay just to sin and have a whole bunch of skylights. We need to repent. But Jesus was there calling on forgiveness for those who were sinning against him. His heart has always been to forgive. And in this process of being crucified, he's calling on God to forgive.

It was sin of all mankind that put Jesus on the cross. And it was God's plan to forgive every sinner who asks and puts his faith and trust in Jesus.

The Pharisees and the priests are calling, oh, see, he can't even save himself. That Jesus didn't come to save himself. He came to save us.

He came to give his life for us. Jesus was the chosen of God.

He was the sacrificial lamb, not to save himself, but to save you and me. He had the power to speak as we saw in the garden, to blow them all away just by the voice of his mouth. And yet he chose, chose to give up his life so that you and I could live instead. This is a fulfillment of prophecy from Isaiah 53:12. He says, Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong.

Because he poured out his soul unto death. He was numbered with the transgressors. And he bore the sin of many and made intercession for the transgressors, making intercession for us. Do you know that every time you sin that Jesus is there before the Father, making intercession, going, yeah, that's my boy, that's my girl. They're not guilty because I died for them.

Again, not a license to go out and sin. In verses 19 through 22, Pilate puts a sign over Jesus. It says, Jesus of Nazareth, the King of the Jews. And that sign has great significance. The word king denotes full authority, one who rules over others, reigning and governing in their lives.

The Jews were rejecting that authority. They were rejecting Jesus as the one who would govern their lives. Notice that this inscription was written in Hebrew, Greek and Latin. And here's the significance of that. Greek was the language of culture and knowledge.

Latin was the language of law and government. Hebrew was the language of religion. And what is being said by this as Jesus being king of the Jews? He is king in every realm, whether it's culture, knowledge, law, government, religion. Jesus is king.

You see, he wrote in saying. They were saying, king of Israel, king of the Jews. And yet they rejected him as being the ruler in their life. Jesus is still king over every area of life. But like today, many reject Jesus, saying, we don't want him ruling over our life.

A true disciple is one who believes, repents, and submits to the rule of the king in every area of life. In verses 23 through 24, we see part of the humiliation of crucifixion, Jesus is literally hanging naked on the cross. The executioners had the right to take the accused clothing and have them for themselves. And we find them dividing them up. This was a fulfillment of the prophecy from Psalm 22:16-18 that says, for dogs have surrounded me, the congregation of the wicked has enclosed me.

They pierced my hands and my feet. I can count all my bones. They took. They look and stare at me. They divide my garments among them. And for my clothing they cast lots.

Again, fulfillment of prophecy, which we'll see several times in this. But because his tunic was of one piece, they didn't split it up between the four soldiers. They cast lots for it. Again fulfilling a prophecy. When we get to verse 25, we see that there are four women standing there.

Jesus therefore saw his mother and disciple whom he loved standing by. He said to his mother, woman, behold your son. And he said to the disciple whom he loved, which is John, behold your mother. And from that hour the disciple took her into his own home. You might remember there are six Marys that we see in Scripture.

Mary was a very common name. And Simon was also a very common name. And so there are three Marys here. Out of the four women, three of them are here. First is Mary, the mother of Jesus.

And remember, when Mary took Jesus to the temple after he was born, he met Simon, another Simon, not the one that carried the cross. Excuse me, Simeon. And it says that Simeon blessed them and said to Mary, his mother, behold, this child is destined for the fall and rise of many in Israel. And for a sign which will be spoken against.

Yes, a sword will pierce through your own soul also that the thoughts of many hearts may be revealed. And now Mary is standing there as her son is hanging on a cross. The next Mary is Mary, the wife of Clopas, believed to be the cousin of Mary, Jesus mother, and then Mary

Magdalene. In Scripture you always this Mary, you always have Magdalene with her name. And she was the one of whom Jesus cast seven demons out in Mark chapter 16.

Not the Mary that came in and was at his feet in the Pharisees house, who was a prostitute. So we have to keep all these Mary straight, okay?

And then also there was Mary's sister Salome, the mother of James and John, the sons of Zebedee, which were cousins of Jesus. They were the sons of thunder, as I mentioned. Jesus had uttered seven things from the cross. The first was, father, forgive them, for they do not know what they do. The second was when he told the thief that Repented assuredly I say to you today, you will with me in paradise.

Again, Jesus loves sinners and his arms are open and welcome to those who repent. The third is here in our text. Woman, behold your son and behold your mother. Here Jesus instructs his mother to treat John like a son. And he instructs John to treat Mary, his mother, like his own mother.

It's interesting that in spite of his sufferings, in spite of all that Jesus was going through, he still had care and respect for other people. He still felt the responsibility of taking care of his own mother.

He still had these responsibilities to be to be taken care of. And I would just tell you that spiritual life doesn't remove the necessity and the responsibility to take care of the physical responsibilities that we all have. A disciple must not neglect our physical and human responsibilities. I can't say, well, I'm too busy with the ministry to take care of my family, or I'm too busy with this for God to take care of that. You see, we have to take care of all of these things.

The truth is, spiritual life should enhance your physical and human responsibilities. As believers. We're called to physically take care of others, to take care of our parents, to take care of those in need, and to glorify God and his kingdom. We're called to be respectful, we're called to pay taxes, we're called to do these things. And spiritual life should enhance all these.

So these three phrases that we've covered so far were all spoken about people for the benefit of people. Words of forgiveness, words of love, words of assurance, words of care and responsibility.

Well, in the sequence events, there would now be three hours of total darkness. Luke tells us again in 23:44. Now, it was about the sixth hour, that would be noontime. And there was darkness over the earth until the ninth hour, 3 o'clock in the afternoon. Then the sun was darkened and the veil of the temple was torn in two.

I can just imagine the haters of Jesus standing there going, we have succeeded. We have killed this guy who's been messing with our stuff, and this is our finest hour. And then darkness covered the earth. Jesus had actually told them in Luke 22:53, yes, this is your hour and the power of darkness.

The final four sayings would be between Jesus and the Father. The fourth comes from Matthew 27, verse 46. And about the ninth hour, again, three in the afternoon, this would be the time that most of the

Passover lambs would be being slain on Passover because they have to kill the Lamb. They have to dress it. They have to do all this stuff and cook it.

And then they would eat it right before sundown.

So it is the ninth hour, and Jesus cries out with a loud voice saying, eli, eli lama, Sabatane. That is my God. My God, why have you forsaken me? You see, the full cup of wrath had been poured out. And the Father turns his face away, unable to look at his Son.

Because the sin of the whole world is on him. And when I think of the sin of the whole world, I'm thinking of the sin of the whole world, past, present and future. It was my sin that put Jesus on the cross. It was your sin that put Jesus on the cross.

In the 28th verse, now we see the 5th saying that Jesus says. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Jesus now utters his last words as a man showing his full humanity.

He was a full human being subject to all the frailty of this life, hunger and thirst.

But I think as the Son of God, he also thirsted for the souls of men. And that's why he was on the cross. He thirsted for the souls of men to repent and have peace with God. And I had to ask myself a question. Do I hunger and thirst for the souls of others?

Those in my family, those of my friends, those that are my enemies? Do I hunger and thirst for their Souls? In verse 29. Now, a vessel full of sour wine was sitting there, and they filled a sponge with the sour wine. They put it on hyssop and put it to his mouth.

So when Jesus had received the sour wine, he said, it is finished, and bowed his head. He gave up the spirit. These final two sayings from the cross are phrases of triumph and victory. A shout of victory. Here in John 19:30, he says, it is finished, Father.

The work you sent me to do is done. I have done it. It is complete. I have carried the sin of the whole world. The work of redemption is done.

And moments later, Jesus would die. At the same time, Luke records in Luke 23:46. And when Jesus had cried out with a loud voice, he said, father, into your hands I commit my spir. Having said this, he breathed his last. Jesus had finished the plan of God.

He had completed the work. It is finished. And so, because it's finished, into your hands I commit my spirit.

He now trusted God to complete the work. And what was the completion of the work? Resurrection. Father, into your hands I commit my spirit. Resurrection is coming. He committed his spirit to God, knowing that God would resurrect him. On that third day, when we commit our lives to the finished work of Calvary, we are committing our spirit to God. Have you committed your spirit to God today? And said, God, I commit it to you.

Whatever you want from my life, whatever you're doing in my life, I trust you by faith.

Paul said, even though you slay me, I'll come forth as gold. You know, you can kill me, but guess what? Then I get to go to heaven.



My own resurrection from the dead. You see, when we belong to God, we also will experience his resurrection power.

Jesus is crucified. Point two. This morning Jesus is dead. Verse 31. Therefore, because it was the preparation day, that the body should not remain on the cross on the Sabbath.

For the Sabbath was a high day. And Jesus asked Pilate that their legs might be broken. Excuse me. And the Jews asked Pilate that their legs might be broken and that they might be taken away. Then the soldiers came and broke the legs of.

And of the other who was crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear. And immediately blood and water came out. 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, for these things were done, that the Scripture should be fulfilled. Not one of his bones shall be broken. And again, neither another scripture says they shall look on him whom they pierced. Jesus is now dead. And there's some significant things that we'll touch on.

Verse 31. Today is preparation day. It is a Sabbath day. And the Jews want Pilate to go break all their legs so they'll die. Hey, it's it. It's. It's Passover. We got to get this done. We got to go home and. And.

And be spiritual.

We got to get home and we got to get our Lamb ready and, And. And get all of that stuff ready. It is preparation day. Preparation. Today is the day of preparation prior to a Sabbath day.

But I want you to remember that there are other Sabbath days besides the weekly Saturday Sabbath. So I want you just to consider the following. And don't make this a point of division or contention.

Jesus had told the Jews and the disciples in Matthew 12:40. For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth.

Three days and three nights.

If this were literally three days and three nights, Jesus would have to be crucified on Thursday to be resurrected on Sunday. Some of you might be gasping right now saying, what is Good Friday about?

Let me just take you real quickly to Leviticus 23, which talks about all the feasts. And in verse 5 it says on the 14th day of the first month at twilight is the Lord's Passover. Okay? And that's where we are. We're on Passover day.

And on the 15th day of the same month is the feast of unleavened bread to the Lord. Seven days you must eat unleavened bread. Bread. On the first day of that seven day feast, you shall have a holy convocation. You shall do no customary work on it.

These Sabbaths were called a High Sabbath. So you have Passover, then you have the feast of weeks Sabbath, and then you have the Saturday Sabbath. So the sequence of events would be Passover is Thursday, when all the Passover lambs are killed. Jesus wrote in on the Sunday four

days to examine the lambs. Jesus being the true Passover lamb, was killed on Passover.

Thursday is also preparation day for a Friday High Sabbath and for the Saturday, Sunday Sabbath, if you count that way you end up with three days and three nights. Again, this is not an issue of division or contention. Don't go tell somebody, oh yeah, you can't do this on Good Friday. You know what? Worship the Lord every day, it doesn't matter. Okay, so this isn't about division or contention, but it is a Bible knowledge issue. And we're here about Bible knowledge. And I want you to understand the full piece of scripture. And that's that in verse 32, the soldiers came to break the legs, and they broke the legs of the first and the other who was crucified him. But when they came to Jesus, they saw that he was already dead and he might that they may not break the legs again.

To stop them from lingering on the cross, they would break their legs so they couldn't push up anymore and then they would suffocate.

Verse 33 is another fulfillment of prophecy. If you look at verse 36, it says the Scripture was fulfilled, that none of his bones were broken.

It also is a fulfillment of what we already Learned from John 10:18. Remember when Jesus said, I am the good shepherd, what did he say? I have the power. He says, no one takes my life from me, but I lay it down myself. I have power to lay it down and I have power to take it again.

This command I have received from my Father. You see, the Jews didn't kill Jesus. Jesus willingly gave his life as a sacrificial lamb.

Verse 34. But when one of the soldiers came and pierced aside with a spear and immediately blood and water came out. This verse is a source of great debate with some. Some say this proves that Jesus died of a broken heart. When you have congestive heart failure, you have a lot of water retained.

I'm not a medical person, but this is what I understand. And then you pierce aside what you get. You get water and blood. Jesus didn't die. He did have a broken heart for the sins of man, but he didn't die from a broken heart.

He died because he chose to give up his spirit.

Some teach the water refers to Jesus baptism and the blood his crucifixion. But a couple things. John points out here that Jesus was fully human and he suffered a human death, you see, again due to trauma in the body. A death would retain water. There would be water retainage.

Water and blood would be the result of a natural human death. But I think from a spiritual perspective, the blood speaks of our justification and the water of sanctification. Matthew 26:28 says, for this is my blood of the new covenant, which is shed for many for the remission of sins. That's justification. You see, he shed his blood on the cross for our justification.

Just as if I had never sinned.

But you'll remember in John 13, when Jesus washed his disciples feet, he says, you know what? You're going to travel this earth and you're

going to get dirty and you're going to get tainted. You need to wash your feet. You need to be daily cleansed. And what did he use to do that?

Water. John 13:10. Jesus said to them, he who is bathed needs only to wash his feet, which is sanctification, but is completely clean. And you are clean, but not all of you speaking of Judas, you see, when Jesus died on the cross, his blood justified us. The water sanctifies us.

We must be cleansed on a regular basis.

Both are necessary to be a disciple of Jesus. When verses 35 to 37, John testifies that what he's seen is true. He says, I tell you this so you may believe. Do you believe this? The fact that no bones were broken is a prophecy fulfilled From Psalm chapter 34, verse 20.

And that he was pierced is a prophecy from Zechariah 12:10. Jesus fulfilled every prophecy of the Old Testament spoken about him.

Our last point this morning as we close is Jesus is buried. Verse 38. After this, Joseph of Armathea, 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.

And Nicodemus, who had first come to Jesus by night, also came, bringing a mixture of myrrh and aloe, aloes, about a hundred pounds. Then they took the body of Jesus and bound it in strips of linen with the spices, as the custom of the Jews was to bury. 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. So there they laid Jesus. Because of the Jews. Preparation day for the tomb was nearby. Jesus is buried.

The Romans were happy to let someone else take care of the body. Friends, family, it didn't matter. Anybody that wanted it, you can take it. I wonder if the Romans would have got it. Would they just throw it in a ditch somewhere?

In Luke 23:50, we learn a little bit more about this man, Joseph of Armathea. He says, now, behold, there was a man named Joseph, a council member, a good man, a good and just man. He had not consented to their decision and deed. He was from Armathea, city of the Jews, who himself was also waiting for the kingdom of God. This man went to Pilate and asked for the body of Jesus.

Joseph was a secret believer in the court of the wicked, but he stood against them. And it makes me think of the believers that we have in our government that are in the court of the wicked. Are you praying for those guys? Are you praying for those women that are trying to do the right thing in government?

So there's Joseph of Arimathea, and he brings his buddy Nicodemus, who came by night. Remember, Nicodemus, Jesus spoke to him directly. And Nicodemus becomes a believer. It's interesting to me that no unbelievers touch the body of Jesus. Joseph of Arimathea and his friend Nicodemus, they take the body and they lovingly care for Jesus according to Jewish custom.

In verse 41, it says they placed him in this tomb near where he was

crucified. Matthew tells us in 2759, when Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his new tomb, which he had hewn out of a rock. And he rolled a large stone against the door of the tomb and departed. And Mary Magdalene was there. And the other Mary sitting outside the tomb, Joseph was a very rich man and yet he chose a tomb outside of the city.

He dug it himself and he put Jesus in this tomb. Both men would be defiled for touching a dead body. It was against the law. If you touched a dead body, you were defiled for seven days. And they would not be able to participate in Passover because they had touched dead body.

Well, what difference does it make? Because they themselves had had a true encounter with the true Passover lamb. They no longer needed other lamb. They had received the Passover lamb.

They had an encounter with Jesus, both of them. What encounter have you had with Jesus? Have you received the Passover lamb? If you haven't this morning, I encourage you to by faith pray and invite Christ into your life and repent of your sin. And Jesus spirit will indwell in you and he will walk with you.

Verse 42 There they laid Jesus because the Jews preparation day for the tomb was nearby. Jesus is dead. Jesus is buried. The tomb is sealed. From other gospels we know that guards were placed.

It is finished. And to some it seemed like all is lost. But is it?

Father, we thank you for your word. Lord, we thank you for the sacrifice in Jesus, for our sin, for our benefit, for our life. He died that we might live. His blood was shed that we might be justified.

And Father, we thank you for this great sacrifice. We thank you that the work is finished. There's nothing we need to do except repent and believe. Walk with you as the King of Kings and Lord of Lords. Father, prepare our hearts this week for the message of resurrection.

Because even though it was finished on the cross, there was more to come. And that is the resurrection that we look forward to. Father, guard and guide our hearts. Lord, fill us with your spirit this week. Let us use this week of Passion week to share your great love with other people.

And we ask this in the mighty name of Jesus. And everyone said, amen. God bless you guys. Let's stand and worship the Lord as we close this morning. If you would like prayer, if you'd like to meet with any of us, we'll be available for you up here after the service.

We stand and lift up our hands for the joy of the Lord. In our strength, we bow down, worship you now. How great, how awesome we be, everyone.

Holy is the Lord God Almighty the earth is filled with your glory Holy is the Lord God Almighty the earth is filled in his glory and the earth is filled with his glory all around it's the ending of the glory now all around the end of us glory now Together we sing.

Everyone sing.

Holy is the Lord Almighty? The earth is Heaven is glory? I am the Lord God Almighty? The earth is filled with glory?

Man, I don't know about you guys, but that's kind of a heavy message to take in on a Sunday morning. As we start walking into Holy Week and thinking about the. The actual death and resurrection, the crucifixion of Jesus, and as he's hanging on the cross, my mind could not get over the fact that Pilate had written Jesus of Nazareth, King of the Jews. And if you turn your Bible to the very, very end, in Revelation, Jesus says, I am the alpha and the Omega. That is the beginning of time and the end of time, the firstborn over all creation, and he will grant you freedom.

Walk in that freedom this week, and let's focus on lifting up Jesus as our king.