



**Extreme Love, Jesus Style
The Redemption of Creation
Amazing Undeserved Love
John 19:16-42**

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Today we will be examining the most extreme example of love ever depicted in writing anywhere. The redemption of creation by the creator willingly becoming a man and then suffering torture and death on a cross in order to buy back creation and free us from the



curse of sin. Reconciling us back to God and for those who believe, providing salvation and eternal life.

I like how Paul puts together what it is Jesus did on the cross for us. He also has embedded, our future evacuation from time and space to be with Him in a coming event known as the rapture of the church.

Romans 5:6–11

“For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.” (ESV)

Some of what we will cover today will be hard to hear. But we must remember, this is what Jesus went through for us because He loves us. HE went through all of this for you and me.

Let's get started. We are in John 19 and will pick up in verse 16.

Just a reminder, I am not harmonizing the account here in John with the other gospels. Each gospel was written for a specific purpose and John was written to show that Jesus Christ is God. So, there are some things John leaves out that is covered in other books.

John 19:16–30

“So he then handed Him over to them to be crucified. They took Jesus, therefore, and He went out, carrying His own cross, to the place called the Place of a Skull, which in Hebrew is called, Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. Now Pilate also wrote an inscription and put it on the cross. It was written: “JESUS THE NAZARENE, THE KING OF THE JEWS.” Therefore many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and in Greek. So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; rather, write that 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 outer garments and made four parts: a part to each soldier, and the tunic also; but the tunic was seamless, woven in one piece. So they said to one another, “Let's not tear it, but cast lots for it, to decide whose it shall be.” This happened so that the Scripture would be fulfilled: “THEY DIVIDED MY GARMENTS AMONG THEMSELVES, AND THEY CAST LOTS FOR MY CLOTHING.” Therefore the soldiers did these things. Now beside the cross of Jesus stood His mother, His mother's sister, Mary the wife of Clopas, and



Mary Magdalene. So when Jesus saw His mother, and the disciple whom He loved standing nearby, He said to His mother, “Woman, behold, your son!” Then He said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household. After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture would be fulfilled, said, “I am thirsty.” A jar full of sour wine was standing there; so they put a sponge full of the sour wine on a branch of hyssop and brought it up to His mouth. Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.” (NASB 2020)

The text tells us that once Pilate realized there was nothing more he could do to change the outcome of what it is he was participating in; Pilate then handed Jesus over to the Roman execution detail of the day. “The division of Jesus’ clothes into four piles (John 19:23) indicates that Jesus was guarded by four soldiers, which means that twelve soldiers commanded by a centurion took the three men to be crucified to the Place of the Skull.” (Schnabel 2018, 307)

Does the text give us a hint of how this is all happening? Yes, it does. The Greek tells us that they led Jesus as He went out. He was not being forced at spear point, He didn’t have a sword at His throat, He was voluntarily following the Roman guard while trying to carry His own cross. He is still in command actually. The problem was the significant blood loss He had already sustained from the various beatings which seriously compromised His capability of being able to make it all the way to the place of execution without help.

John shows us Jesus, still in control, carrying His own cross with no reference at all to a need for someone to help Him.

It was customary for the condemned man to carry the crossbeam—not the entire cross—on his shoulder (German Common Language Translation “with his own cross on his shoulder, he left the city”). (Newman and Nida 1993, 584)

When a criminal was to be crucified, it was customary to force him to carry his own cross to the place of execution. In accordance with the law that forbade crucifixion within the walls, Jesus was led outside the city. (Foster 1987, 204)

There are three who have been condemned to death on this day so the detail of 12 soldiers and one Centurion would take them out of the city to the place of execution. It is possible that the original intent was to execute three terrorists together for the insurrection that took place in Jerusalem, but Jesus, who has committed no crime, has taken the place of Barabbas. They likely went from “the courtyard of the praetorium to the Gennath Gate, also a distance of about 2,300 ft, which was a walk of perhaps twelve minutes, assuming that Golgotha is at the traditional site at the Church of the Holy Sepulchre.” (Schnabel 2018, 307)



It is now the middle of the day, and the roads would be crowded with those who were headed to the Temple Mount to sacrifice lambs for the Passover festival.

The site where Romans executed convicted men was called Kraniou Topos, Place of the Skull in Greek and Gulgultha', Skull in Aramaic, the local vernacular. According to John 19:20, the site was "near the city," that is, outside the city walls, and there was a garden in the place as well as at least one new (unused) tomb nearby (John 19:41). (Schnabel 2018, 310)

Upon arrival at the location, the Romans would have each condemned man place the cross piece on the ground where later it would be lifted, with the condemned attached to it, and joined to the vertical piece. Each person who was to be crucified would be told to lay down with their arms and back on the cross piece. When they did, the condemned would then have each arm nailed to the cross piece either just below the wrist or at the bottom of the hand near the base of the thumb. Probably not the center of the hand as we see in a lot of artwork.

The word "hand" [cheir] includes most of the forearm. Hence, the nail could go through the complex of wrist bones or more likely, between the radius and ulna of the forearm just behind the wrist. Such a position of the nail would provide ample support for the body especially since the feet were also nailed and often the cross was equipped with a peg or small block of wood on which the victim could "sit." But of equal importance to the Romans, a nail through the "wrist" would sever the median nerve, sending searing pain through the arms and shoulders of the victim. (Moore 2011, 640)

As you study crucifixion as practiced by the Romans, you come across numerous types and varieties of crosses or stakes that were used. Irenaeus though speaks of a format that has been continued in teachings over the centuries. "The very form of the cross, too, has five extremities, two in length, two in breadth, and one in the middle, on which [last] the person rests who is fixed by the nails." (Irenaeus of Lyons 1868-1869, 209)

Once those who are condemned are attached to the cross piece, it would then be joined to the vertical stake already in the ground. These vertical stakes were already in the ground and used on a regular basis by the Roman execution details.

The gospels do not actually indicate how Jesus was attached to the cross. But prior to His post-resurrection appearance to Thomas, Thomas stated "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." (John 20:25b, NASB 2020)

Peter further clarifies this for us in his sermon in the Temple on Pentecost.



Acts 2:23

“This man was arrested in accordance with God’s predetermined plan and foreknowledge; and, through the agency of persons not bound by the Torah, you nailed him up on a stake and killed him!” (CJB)

In other words, none of the members of the Roman execution detail or any of the Romans officials directly involved were Jewish but were godless gentiles. He was crucified with nails in His hands and His feet, just as prophesied.

Psalm 22:16–18

“For dogs have surrounded me; a gang of evildoers has closed in on me; they pierced my hands and my feet. I can count all my bones; people look and stare at me. They divided my garments among themselves, and they cast lots for my clothing.” (CSB)

The reality, which John does not talk about, in fact none of the gospels do, is we are talking about a painful, torturous method of death that the Romans used. Just the placement of the nail into the base of the hand would have caused searing pain and suffering throughout the body of Jesus.

Then there is the manner of how His feet were nailed to the cross. The traditional view is one nail through both feet through the metatarsals. However, archaeological finds of another individual who was crucified around the same time as Jesus, brings that into question. The skeletal remains showed the nail going through the side of his heel. The length of the nail was around 4 ½ inches, this means that for this individual, he must “have had each heel nailed separately, either to the front of the cross (contorting the lower torso), or to the sides of the cross, spreading his legs to straddle the stipes.” (Moore 2011, 641)

This would cause similar sharp shooting pains up into the hips matching what the upper body was suffering.

If this was indeed the manner in which Jesus was crucified, the pain and suffering would have been horrible.

All three would have been crucified in the same manner.

We are not totally sure of the exact location of Jesus’s wounds, but we do know this.

Isaiah 53:5

“But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.” (ESV)



The wounds sustained by Jesus on His body are those which provide to us, healing. For anyone who believes, we are saved, healed forever from our sin, because of those wounds.

There are thousands of pages written and filled with reasonable conjectures about every aspect of the crucifixion and what Jesus went through for us. We are not going to go into all of that. What suffices for us, is that He willingly did this for us.

I can't even begin to imagine the pain and suffering our Lord endured to free us from sin. We must remember, He did this because of His love for us. Amazingly, we are the Father's gift to His Son, and once we believe, He will never let us go. Those who trust in Jesus are eternally secure, we know that because we have the Holy Spirit given to us as the down payment and promise of what is yet to come.

The rapture, resurrection, glorified bodies and eternity with Jesus living with God and all of those who have also believed, forever. This is why He came in the first place and His entire life was focused on this event. He is, indeed, the Lamb of God.

John 19:19–22

“Now Pilate also wrote an inscription and put it on the cross. It was written: “JESUS THE NAZARENE, THE KING OF THE JEWS.” Therefore many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and in Greek. So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; rather, write that He said, ‘I am King of the Jews.’” Pilate answered, “What I have written, I have written.”” (NASB 2020)

This inscription was customary. The Latin word for this placard is *titulus*. It provides notice of why the person is being crucified.

John tells us that this was written, in three different languages. Hebrew was, by this time in Judea, the language of religion. It was so close to the commonly used Aramaic of the day that most would understand what it said. But Pilate had this also in Latin, the language of government, the military, law and order as well as in Greek, the language of the educated and cultured. This was written for the whole world to see. Pilate had this written “Jesus the Nazarene, the King of the Jews” as his last act of revenge in this case. He had already asked the Jewish leadership why they would want to kill their King, he has not let that drop.

He knows them and he is “mocking their convenient allegiance to Caesar by insisting that Jesus is their king, and snickering at their powerless status before the might of Rome by declaring this wretched victim their king.” (Carson 1991, 611)

Their complaint revealed that they fully understood Pilate's irony with what he has written. Pilate is exercising power over those who he had felt powerless before earlier.



He has the power to humiliate them, and he is doing so by not allowing any changes to the titulus.

Power politics at its worst.

But there is something else going on here too, Pilate is proclaiming to the entire planet that Jesus is the King of the Jews. And He really is. The cross is the means of His exaltation, it is how He will defeat the enemy of all mankind, and the source of His ultimate glorification.

This will return to haunt the Jewish people. When Jesus returns at the end of the Tribulation, because His people the Jews repent and ask to be rescued from the beast at Armageddon, as He returns, He begins the process of pouring His spirit onto the nation, and the results come right back to this moment.

Zechariah 12:10

““And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.” (ESV)

It is at that point that they will realize that what Zechariah has prophesied about what would take place to the nation, has indeed been fulfilled. Here, the realization hits that it was the leadership in the Temple that caused all of this. And corporately, they mourn.

John 19:23–24

“Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts: a part to each soldier, and the tunic also; but the tunic was seamless, woven in one piece. So they said to one another, “Let’s not tear it, but cast lots for it, to decide whose it shall be.” This happened so that the Scripture would be fulfilled: “THEY DIVIDED MY GARMENTS AMONG THEMSELVES, AND THEY CAST LOTS FOR MY CLOTHING.” Therefore the soldiers did these things.” (NASB 2020)

There is an amazing prophecy that King David wrote in the psalms about what we see happening here at the cross.

Roman soldiers were professional and paid, but there was also the expectation for them of additional sources of income as a result of their service. The spoils of war were a source of income. Warring on others was profit making for those who had enlisted in the legions. Many of those who signed up for a second 18-to-20-year term, were wealthy and interested in adding to that now that they were citizens as well. Centurions were those who had signed up for another tour.



All were professional killers. In Psalm 22, David provides a view that would have been what Jesus is seeing from the cross. He starts by talking about the demonic and moves from there.

Psalm 22:12–18

“Many bulls surround me; powerful bulls of Bashan hem me in. They open their mouths to devour me like a roaring lion that rips its prey. My strength drains away like water; all my bones are dislocated; my heart is like wax; it melts away inside me. The roof of my mouth is as dry as a piece of pottery; my tongue sticks to my gums. You set me in the dust of death. Yes, wild dogs surround me— a gang of evil men crowd around me; like a lion they pin my hands and feet. I can count all my bones; my enemies are gloating over me in triumph. They are dividing up my clothes among themselves; they are rolling dice for my garments.” (NET 2nd ed.)

We know...that Bashan carries a lot of theological baggage. It was the Old Testament version of the gates of hell, the gateway to the underworld realm of the dead. It was known as “the place of the serpent” outside the Bible. It’s associated with Mount Hermon, the place where Jews believed the rebellious sons of God from Genesis 6:1–4 descended. Simply put, if you wanted to conjure up images of the demonic and death, you’d refer to Bashan. (Heiser 2015, 289-290)

What John writes about is his eyewitness account of what he is seeing at this point. He sees this taking place and as such, he ties it back to Psalm 22. Satan believes the cross is his big day, but he has no idea of what is really taking place. But David shows us the nature of what is taking place and then provides us the detail of casting lots for some of the clothes of Jesus.

John 19:25–27

“Now beside the cross of Jesus stood His mother, His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. So when Jesus saw His mother, and the disciple whom He loved standing nearby, He said to His mother, “Woman, behold, your son!” Then He said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household.” (NASB 2020)

Eyewitnesses include Mary, the Mother of Jesus, her sister, Mary who is the wife of Clopas, and Mary Magdalene. Not all of the disciples were men. What we also see here is that Jesus, even though in suffering and pain, is still fully in command of what is going on.

As the oldest, it was his job to take care of his widowed mother and he had done that. But now it was time to assign that to someone else and he does so. He tells John that now it is his responsibility to take care of His mother. John does that.



As part of his desire with this book, to show that Jesus is God, John will once again bring up some items that he was an eyewitness to but that also fulfill prophecy about Jesus. We have already seen Psalm 22.

John 19:28–30

“After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture would be fulfilled, said, “I am thirsty.” A jar full of sour wine was standing there; so they put a sponge full of the sour wine on a branch of hyssop and brought it up to His mouth. Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.” (NASB 2020)

Everything that God had for Jesus to do, has been done. Jesus though, still in command, knows what needs to be said and done, even while hanging on the cross. Nothing is left to chance. Jesus says He is thirsty and now Psalm 69:21 comes into play.

Psalm 69:21

“They put bitter poison into my food, and to quench my thirst they give me vinegar to drink.” (NET 2nd ed.)

What is provided to Jesus is a wine that was most likely there to quench the thirst of the Roman detail. I find it interesting that this drink is provided to Jesus by the use of a hyssop branch. The same branch that was used in Egypt by the nation to apply the blood to the doorpost and the lintel of the house (Exodus 12:22) to be passed over by the destroyer. Here, on Passover, Jesus, the lamb of God, is offered something to drink by use of that same type of branch. Once Jesus receives that, He makes His last statement from the cross.

John 19:30

“Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.” (NASB 2020)

There is a lot in this one verse. First the term Jesus says. It is finished. This is the Greek word *Τετέλεσται* (tetelestai). This is not a cry of relief that it is all over now. This is in reality, a shout of victory. Redemption has now been completed.

Several years ago, archaeologists were digging in Egypt and uncovered what turned out to be the office of an ancient C.P.A. There they discovered a stack of bills. Across each bill was this one Greek word: *tetelestai*, meaning, “paid in full.” It is finished, because it is paid in full. The point being made is that the animal sacrifices were merely “installment payments.” However, the death of the Messiah and the shedding of better blood—Messiah’s blood—meant that the penalty and price for sin was now paid in full. (Fruchtenbaum 1983, 16)



Tetelesti has several meanings, and they all come into play. It means “to complete, to finish, to accomplish, to fulfill...to pay, to finish...to complete. (Logos Bible Software 2011)

With this one word, Jesus is announcing victory. The price for sin, the payment required, has been paid in full. He has purchased us out of the slave market of sin and provided the means for us to be set free.

This is why Paul tells us in Romans 8:1 that there is “now no condemnation for those in Christ Jesus,” because we have been paid for in full by the blood of Jesus. Don’t let Satan deceive you on this point. If you are in Christ, that payment has been applied to you and you are indeed free.

Notice this as well, Jesus didn’t die, He bowed His head and gave up His spirit. Once again, in full control, He volitionally dies. “Neither “the Jews” nor the Roman soldiers took away Jesus’ life, but he himself handed over his spirit, obviously to the Father (Matt 27:50; Luke 23:46).” (Kanagaraj 2013, 188-189)

There have been numerous studies done to determine what the cause of death was for Jesus. My opinion, based on the text, is that would be an interesting study, but it says He simply handed His spirit over to God (John 10:18).

I think the closest we can come to the cause of death is tying the reference in Psalm 22 to his heart melting with the results we see of the spear being thrust into Him. The shock and trauma associated with what His body was enduring may have resulted in His heart bursting at the point He gave Himself to the Father and died.

His death is an achievement. Redemption of creation has been completed. Passover has been fulfilled and the sacrifice for the sins of humankind is accomplished.

Jesus is dead, the other two with Him, aren’t and sunset is coming soon. As soon as the sun goes down, it is Passover, and the Temple leadership would like this to all be done before then.

John 19:31–37

“Now then, since it was the day of preparation, to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews requested of Pilate that their legs be broken, and the bodies be taken away. So the soldiers came and broke the legs of the first man, and of the other who was crucified with Him; but after they came to Jesus, when they saw that He was already dead, they did not break His legs. Yet 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 also may believe. For these things took place so that the Scripture would be fulfilled: “NOT A BONE OF HIM SHALL BE



BROKEN.” And again another Scripture says, “THEY WILL LOOK AT HIM WHOM THEY PIERCED.”” (NASB 2020)

The medical doctors who did the experiments trying to determine what it is that people died of when crucified have come up with multiple causes of death. Asphyxiation leads the list along with shock and excessive blood loss.

Based on what we see here in the text, the Romans, who were the experts on this form of execution, took it to be asphyxiation.

The person hanging on the cross would be increasingly incapable of lifting themselves up to take the pressure off of their lungs and arms in order to breathe, and by breaking the legs, the ability to lift yourself up is taken away. It would also increase the shock on the body causing death to come much quicker.

When the Romans came to Jesus, He was already dead. Since their continuing health depended on a complete execution, meaning no survivors, they would verify with a spear. It is here John steps in to make certain everyone knows this is an eyewitness account. Blood and water were indeed seen coming from Jesus body where the spear was thrust in.

By thrusting the spear into Jesus, the Roman guard fulfills what it is we read about in Zechariah 13. Jesus is already dead, so the soldiers do not break His legs, fulfilling yet another prophesy about Jesus.

Why blood and water? Again, there has been speculation about that for centuries. Tradition is that Jesus heart had burst, or that the spear penetrated the pericardial sac and this was the pleural fluid form around the heart. We truly do not know. But Psalm 22 again seems to point to His heart bursting, literally breaking for us. But the water?

But John “specifically records the event for theological reasons, reasons clarified in his water motif, which climaxes here. Now that Jesus has been glorified (7:39), the water of the Spirit of life flows from him as the foundation stone of God’s eschatological temple (see comment on 7:37–38).” The river of life, the Holy Spirit, begins from the source. (Keener 2012, 1153)

But now that Jesus is gone, the pressure is on to have the other two die and remove the bodies before sunset. Time is beginning to press on events.

John 19:38–42

“Now after these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, requested of Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a



hundred litras weight. So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden was a new tomb in which no one had yet been laid. Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.” (NASB 2020)

I have no idea if there was a conversation between Pilate and Joseph where Pilate expressed concern over the use of the tomb. Of course, it was only going to be for the weekend.

But now that Jesus is gone, the closet believers begin to come out of the woodwork. Joseph shows up and wants the body, “there is little doubt that he did this because he respected and honored Jesus. Since he had been an Elder of the religious Sanhedrin, he would have had little to do with the trial and execution process. It was stated that he had not approved of the trial.” (Kuehl 2013, 206)

The Romans usually left the corpses to rot, especially those condemned for sedition, but the Jews had received permission to bury the crucified in a common grave outside the town. (Osborne 2018, 477)

So, Jesus would have gone into an unmarked grave along with the other two who were crucified with Him, but there is Isaiah 53:9.

Isaiah 53:9

“They intended to bury him with criminals, but he ended up in a rich man’s tomb, because he had committed no violent deeds, nor had he spoken deceitfully.” (NET 2nd ed.)

Remember Nicodemus? In the course of a single conversation with Jesus, he moved from being an observer of the signs Jesus was doing to being a follower of Jesus Christ, but in secret sort of. He learned in his conversation with Jesus that at some point, Jesus will be lifted up, and Nicodemus prepared for that day. Now, arriving at John 19:39-40, we discover Nicodemus is the one who has brought the spices for burial. He knew it was coming and had prepared. He brought about 75 pounds of myrrh. This is an extreme amount; one normally reserved for royalty and would take some time to obtain. He had prepared based on his conversation with Jesus where he went from a teacher of Israel to a follower of Jesus Christ.

These two men, risking defilement which would prevent them from taking Passover, gave Jesus a decent burial per Jewish custom. But they had to hurry and get everything done before the beginning of the Passover sabbath. The target was everything done before sunset Thursday, but Sunday is coming.



Over the past couple of weeks, we have been learning about what Jesus went through on His way to the cross and what He experienced on the cross. This was all to purchase our freedom from sin. He paid it all and if we accept what it is He did, then we are indeed able to share in the redemption that His blood purchased there. If you have never taken advantage of what Jesus did, why not today?

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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