

Betrayal and arrest

John 18 v 1-27

In chapters 11 and 12 we saw the resurrection of Lazarus and then heard Jesus' explanation of his death. Jesus said He is 'the resurrection and the life' and that the life He came to bring would come through His death and resurrection. The public events of Jesus' life and death were then 'interrupted' by His private instructions for His disciples (chapters 13-17). He was explaining what this life was to be like for them. Now we return to the public events of Jesus' life and death.

There are two parts to today's section:

- Part 1: A planned death (vs 1-11)
- Part 2: Death in our place (vs 12-27)

And it's all about the life from God which comes through Jesus' death and resurrection.

Start Here

Chapter 18

- ¹ When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.
- ² Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples.
- ³ So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.
- ⁴ Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it you want?'
- ⁵ 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said. (And Judas the traitor was standing there with them.)
- ⁶ When Jesus said, 'I am he,' they drew back and fell to the ground.
- ⁷ Again he asked them, 'Who is it you want?' 'Jesus of Nazareth,' they said.
- ⁸ Jesus answered, 'I told you that I am he. If you are looking for me, then let these men go.'
- ⁹ This happened so that the words he had spoken would be fulfilled: 'I have not lost one of those you gave me.'

Part 1: A planned death

From vs 1–11, what are the different pointers that Jesus is in total control of the journey to His death?

He chose where to go. **vs 1, 2**

He hands Himself over. **v 4**

He identifies Himself with all the authority of the name of God ('I am'). **v 5**

He is all-powerful even when faced with armed soldiers. **v 6**

He refuses to escape. **v 7**

He controls who the soldiers let go. **v 8**

He fulfils His promise. **v 9**

¹⁰ Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

¹¹ Jesus commanded Peter, 'Put your sword away! Shall I not drink the cup the Father has given me?'

v 10: (The servant's name was Malchus.)

The detail John gives us in naming Malchus is as if he were saying, 'Go check what I am writing.' Presumably Malchus, or at least his relatives, would have still been alive and could confirm what John was saying.

Throughout the whole encounter, He leads the conversation:

v 4: Jesus... 'went out and asked them, 'Who is it you want?'

v 7: Again he asked them, 'Who is it you want?'

v 11: Jesus commanded Peter, 'Put your sword away!'

So... the entire incident is one in which Jesus shows absolute control. His arrest is not an accident, but part of His plan.



Who do they say they are looking for?

Jesus of Nazareth

What special name does Jesus use to describe Himself?

'I am he.'

'I am' is God's name for Himself

What happens when Jesus says 'I am he'?

They literally fall to the ground! v 6

Just imagine you're one of the officials: You turn up with a whole detachment of soldiers, armed to the teeth, ready to arrest just one unarmed man. He simply speaks, and you're blown off your feet. You have to pick yourself up, and pretend you are still in control!

But why does Jesus want to go to his death?

Jesus is clear that He must die and 'drink the cup the Father has given'. v 11

So, what is Jesus referring to when He speaks of 'the cup'?

The 'cup' from God is first mentioned in the Old Testament:

In the book Isaiah the cup is God's wrath - the judgement the people deserve - which God Himself takes from them.

Isaiah 51 v 22: 'See, I have taken out of your hand the cup that made you stagger; from that cup, the goblet of my wrath, you will never drink again.'

Salvation (that means rescue) - comes through the Messiah (Jesus) - who takes and drinks the cup of God's judgement that we deserve. He does this as He dies for us on the cross.

Before Jesus goes to the cross He explains His death is planned.

- he is in absolute control of His death
- and the reason for His death

Jesus doesn't deserve God's wrath, so why does He do this?

Let's read on! 

Part 2: Death in our place

Why does John remind us of Caiaphas' words?

So that we will remember what Caiaphas said after Lazarus was brought back to life by Jesus.

John 11 v 49-53

Then one of them, named Caiaphas, who was high priest that year, spoke up, 'You know nothing at all! You do not realise that it is better for you that one man die for the people than that the whole nation perish.'

He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that day on they plotted to take his life.

Caiaphas' prophecy was that 'one man' would die on behalf of the people so that the whole nation would be saved!

John wants us to remember this so that we'll understand the reason for Jesus' death.

¹² Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him

¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Does this mean Jesus is unwilling or reluctant to go to his death?

No! It's been his entire mission. His will is the Father's will (v 11).

In summary...

- Jesus is following his clear plan.
- He is in charge as God - the great 'I am'.
- He wants to do the Father's will.
- The judgement of God for sin is 'the cup' - Jesus takes this cup for us and 'drinks' it himself.

Jesus' death on the cross is a demonstration of his great love for us.

John 15 v 13 says: Greater love has no one than this: to lay down one's life for one's friends.

But is the cross just a great example of Jesus' love?

No - the cross has always been the purpose of Jesus' mission.

What does Jesus' death on the cross achieve?

He was our substitute. He took the punishment of God's judgement, that we deserve, on himself, so that we can be made right with God.

Theologians call this 'penal substitution'.

Jesus

- ↳ carried the punishment of God's judgement through his death on the cross (penal/penalty)
- ↳ ...in our place (substitution)



- ¹⁵ Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard,
- ¹⁶ but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant-girl on duty there and brought Peter in.
- ¹⁷ 'You aren't one of this man's disciples too, are you?' she asked Peter.
He replied, 'I am not.'
- ¹⁸ It was cold, and the servants and officials stood round a fire they had made to keep warm. Peter also was standing with them, warming himself.
- ¹⁹ Meanwhile, the high priest questioned

Jesus about his disciples and his teaching.

- ²⁰ 'I have spoken openly to the world,' Jesus replied. 'I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.'
- ²¹ Why question me? Ask those who heard me. Surely they know what I said.'
- ²² When Jesus said this, one of the officials near by slapped him in the face. 'Is this the way you answer the high priest?' he demanded.
- ²³ 'If I said something wrong,' Jesus replied, 'testify as to what is wrong. But if I spoke the truth, why did you strike me?'

²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ Meanwhile, Simon Peter was still standing there warming himself. So they asked him, 'You aren't one of his disciples too, are you?' He denied it, saying, 'I am not.'

²⁶ One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, 'Didn't I see you with him in the garden?'

²⁷ Again Peter denied it, and at that moment a cock began to crow.

The section we've just read is like a sandwich:
• 2 sections about Peter - (the bread!)
• with Jesus in the centre - (the filling!)
It shows us that Jesus died in our place (as a substitute).

What does Peter look like in these two sections?

Totally weak!

- He can't even stand up to 'a servant-girl!' vs 16,17
- He can't even stand up to a crowd of servants! vs 25,26

What does Peter do in the two sections?

He denies his relationship with Jesus vs 17, 25-27

Remember who Peter is... He is the 'lead' disciple of John chapter 1 where he is called Cephas, which in Aramaic and Greek means 'Rock'.

So we would expect Peter 'the Rock' to be the most committed of the lot!

He sounds totally committed: ch 13 v 37 says, 'Lord ... I will lay down my life for you.'

So what are we learning here?

We are being shown that even Peter... the most promising, committed, wholehearted and bold of all the disciples... fails hopelessly in the most humiliating way - in front of a servant girl and a bunch of servants!

How are we just like Peter?

- We constantly fail Jesus.
- We are not spiritually strong enough to stand for Jesus in our own strength.
- We hate the idea that our sins mean that Jesus needed to die in our place.

Let's look again at vs 18, 25:

¹⁸ It was cold, and the servants and officials stood round a fire they had made to keep warm. Peter also was standing with them, warming himself.

²⁵ Meanwhile, Simon Peter was still standing there warming himself. So they asked him, 'You aren't one of his disciples too, are you?' He denied it, saying, 'I am not.'

The story could have easily missed out verses 19-24.
Re-read verse 18 and then verse 25.

Why then are verses 19-24 included?

Look how different Jesus is from Peter:

- Jesus stands up to the high priest and the Jewish officers.
- He remains the true **'I AM'** – who perfectly and consistently does God's will!

In contrast, Peter can't and doesn't stand up to either a servant girl or a bunch of servants! Instead, he warms himself by the fire while his King is deliberately going to His death for Peter.

Here, then, is Jesus the substitute... who perfectly does what you and I fail to do!

In summary:

Let's put the two parts of the notes together:

Part 1: Jesus' death is all part of His plan – His death was intentional.

Part 2: Jesus dies in our place – He was our substitute.



To consider...

What does this have to do with you and me?

- What was your view of why Jesus died before you started reading through John?
- Has your view changed? If so, how?
- What was your view of yourself before you read through John?
- Has your view changed? If so, how?

What is Jesus offering to us in today's section of John?

'Shall I not drink the cup the Father has given me?' v 11

'... it would be good if one man died for the people.' v 14

John 18 vs 1-27

¹ When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it. ² Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. ³ So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons. ⁴ Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it you want?' ⁵ 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said. (And Judas the traitor was standing there with them.) ⁶ When Jesus said, 'I am he,' they drew back and fell to the ground. ⁷ Again he asked them, 'Who is it you want?' 'Jesus of Nazareth,' they said. ⁸ Jesus answered, 'I told you that I am he. If you are looking for me, then let these men go.' ⁹ This happened so that the words he had spoken would be fulfilled: 'I have not lost one of those you gave me.' ¹⁰ Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) ¹¹ Jesus commanded Peter, 'Put your sword away! Shall I not drink the cup the Father has given me?' ¹² Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him ¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people. ¹⁵ Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he

went with Jesus into the high priest's courtyard, ¹⁶ but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant-girl on duty there and brought Peter in. ¹⁷ 'You aren't one of this man's disciples too, are you?' she asked Peter. He replied, 'I am not.' ¹⁸ It was cold, and the servants and officials stood round a fire they had made to keep warm. Peter also was standing with them, warming himself. ¹⁹ Meanwhile, the high priest questioned Jesus about his disciples and his teaching. ²⁰ 'I have spoken openly to the world,' Jesus replied. 'I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.' ²¹ 'Why question me? Ask those who heard me. Surely they know what I said.' ²² When Jesus said this, one of the officials near by slapped him in the face. 'Is this the way you answer the high priest?' he demanded. ²³ 'If I said something wrong,' Jesus replied, 'testify as to what is wrong. But if I spoke the truth, why did you strike me?' ²⁴ Then Annas sent him bound to Caiaphas the high priest. ²⁵ Meanwhile, Simon Peter was still standing there warming himself. So they asked him, 'You aren't one of his disciples too, are you?' He denied it, saying, 'I am not.' ²⁶ One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, 'Didn't I see you with him in the garden?' ²⁷ Again Peter denied it, and at that moment a cock began to crow.

Next time...

How will the people respond to Jesus' death?

The trial

John 18 v 28 - 19 v 16

We start today's section by reading through the whole of Jesus' trial. A key thing to notice is the way in which John stresses the movements of Pilate as the story unfolds.

²⁸ Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. ²⁹ So Pilate came out to them and asked, 'What charges are you bringing against this man?' ³⁰ 'If he were not a criminal,' they replied, 'we would not have handed him over to you.' ³¹ Pilate said, 'Take him yourselves and judge him by your own law.' 'But we have no right to execute anyone,' they objected. ³² This took place to fulfil what Jesus had said about the kind of death he was going to die. ³³ Pilate then went back inside the palace, summoned Jesus and asked him, 'Are you the king of the Jews?' ³⁴ 'Is that your own idea,' Jesus asked, 'or did others talk to you about me?' ³⁵ 'Am I a Jew?' Pilate replied. 'Your own people and chief priests handed you over to me. What is it you have done?' ³⁶ Jesus said, 'My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.' ³⁷ 'You are a king, then!' said Pilate. Jesus answered, 'You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.' ³⁸ 'What is truth?' retorted Pilate. With this he went out again to the Jews gathered there and said, 'I find no basis for a charge against him. ³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release "the king of the Jews"?' ⁴⁰ They shouted back, 'No, not him! Give us Barabbas!' Now Barabbas had taken part in an uprising.

19 Then Pilate took Jesus and had him flogged. ² The soldiers twisted together a crown of thorns and

put it on his head. They clothed him in a purple robe ³ and went up to him again and again, saying, 'Hail, king of the Jews!' And they slapped him in the face. ⁴ Once more Pilate came out and said to the Jews gathered there, 'Look, I am bringing him out to you to let you know that I find no basis for a charge against him.' ⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, 'Here is the man!' ⁶ As soon as the chief priests and their officials saw him, they shouted, 'Crucify! Crucify!' But Pilate answered, 'You take him and crucify him. As for me, I find no basis for a charge against him.' ⁷ The Jewish leaders insisted, 'We have a law, and according to that law he must die, because he claimed to be the Son of God.' ⁸ When Pilate heard this, he was even more afraid, ⁹ and he went back inside the palace. 'Where do you come from?' he asked Jesus, but Jesus gave him no answer. ¹⁰ 'Do you refuse to speak to me?' Pilate said. 'Don't you realise I have power either to free you or to crucify you?' ¹¹ Jesus answered, 'You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.' ¹² From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, 'If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.' ¹³ When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). ¹⁴ It was the day of Preparation of the Passover; it was about noon. 'Here is your king,' Pilate said to the Jews. ¹⁵ But they shouted, 'Take him away! Take him away! Crucify him!' 'Shall I crucify your king?' Pilate asked. 'We have no king but Caesar,' the chief priests answered. ¹⁶ Finally Pilate handed him over to them to be crucified.

Did you spot the movements of Pilate?

Because the Jews wouldn't go into Pilate's palace (because it would defile them, v 28), Pilate has to go back and forth!

- **v 29**: Pilate goes outside his palace to talk to the Jews
- **v 33**: Pilate enters his palace to talk to Jesus
- **v 38b**: Pilate goes back outside to the Jews
- **ch 19 v 1**: Pilate goes back into his palace and has Jesus flogged
- **ch 19 v 4**: Pilate goes back outside again to the Jews
- **ch 19 v 9**: Pilate enters his palace again to talk to Jesus!
- **ch 19 v 13**: Pilate again goes outside his palace to talk to the Jews

You can just see this happening! The details John gives us are those recorded by an eyewitness. It gives us seven 'scenes' at the trial of Jesus.



What is the theme of each scene?

- vs 28-32**: The guilt and hypocrisy of the Jews
- vs 33-38a**: Jesus the King
- vs 38b-40**: The innocence of Jesus our substitute
- ch 19 vs 1-3**: Our guilt vs innocent King Jesus
- ch 19 vs 4-8**: The innocence of Jesus our substitute
- ch 19 vs 9-11**: Jesus the King
- ch 19 vs 12-16**: The guilt and hypocrisy of the Jews

Let's work through the section scene by scene:

The guilt & hypocrisy of the Jews

What did the religious leaders want?

Jesus to be executed. **v 31b**

Why can't they do this themselves?

'we have no right to execute anyone'

They want Pilate to do their dirty work.

Why did they not go into Pilate's palace?

... 'to avoid ceremonial uncleanness' **v 28**

So, even as they plot Jesus' murder, they are keeping up appearances of their own religious purity. They are guilty hypocrites.

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²⁹ So Pilate came out to them and asked, 'What charges are you bringing against this man?'

³⁰ 'If he were not a criminal,' they replied, 'we would not have handed him over to you.'

³¹ Pilate said, 'Take him yourselves and judge him by your own law.' 'But we have no right to execute anyone,' they objected.

³² This took place to fulfil what Jesus had said about the kind of death he was going to die.

Jesus the King

How are we shown Jesus is the King?

v 33: Pilate asks Jesus straight: **'Are you the king of the Jews?'**

v 36: Jesus explains the nature of His Kingdom: **"My kingdom is not of this world."** i.e. not a political, earthly, empire.

v 37: Pilate repeats Jesus' claim – **'You are a king, then!'**

v 37: Jesus confirms Pilate's statement – He is King of truth; the true King; and His Kingdom is built on truth!

³³ Pilate then went back inside the palace, summoned Jesus and asked him, **'Are you the king of the Jews?'**

³⁴ 'Is that your own idea,' Jesus asked, 'or did others talk to you about me?'

³⁵ 'Am I a Jew?' Pilate replied. 'Your own people and chief priests handed you over to me. What is it you have done?'

³⁶ Jesus said, **'My kingdom is not of this world.** If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.'

³⁷ **'You are a king, then!'** said Pilate. Jesus answered, 'You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.'

³⁸ 'What is truth?' retorted Pilate.

Our guilt and the innocence of Jesus our substitute

^{38b} With this he went out again to the Jews gathered there and said, 'I find no basis for a charge against him.'

³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release "the king of the Jews"?

⁴⁰ They shouted back, 'No, not him! Give us Barabbas!' Now Barabbas had taken part in an uprising.

Chapter 19

¹ Then Pilate took Jesus and had him flogged.

² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe.

³ and went up to him again and again, saying, 'Hail, king of the Jews!' And they slapped him in the face.

How do we see the innocence of Jesus being made clear?

v 38: '... I find no basis for a charge against him.'

ch 19 v 4: '... I find no basis for a charge against him.'

ch 19 v 6: '... I find no basis for a charge against him.'

How do we see Jesus the King and His death in our place being stressed?

v 39b: Pilate asks, 'Do you want me to release "the King of the Jews"?''

ch 19 v 2: '... a crown of thorns ... put it on his head. They clothed him in a purple robe.'

ch 19 v 3: 'Hail, king of the Jews!'

ch 19 v 5: 'When Jesus came out wearing the crown of thorns and the purple robe...'

⁴ Once more Pilate came out and said to the Jews gathered there, 'Look, I am bringing him out to you to let you know that I find no basis for a charge against him.'

⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, 'Here is the man!'

⁶ As soon as the chief priests and their officials saw him, they shouted, 'Crucify! Crucify!' But Pilate answered, 'You take him and crucify him. As for me, I find no basis for a charge against him.'

⁷ The Jewish leaders insisted, 'We have a law, and according to that law he must die, because he claimed to be the Son of God.'

How is Jesus' death as our substitute made really clear?

The Jews want the King to die like a murderer... and a murderer to go free...

And remember when this is all taking place - at Passover (The day when the people remembered the sacrificial lamb that had died in their place.)
What a terrible irony! The Jews who were so keen not to defile the Passover... while rejecting the real Passover Lamb.

How is the guilt and sin of the Jews stressed?

- **ch 19 vs 4-7**: The Jews ask for a guilty man to be free and an innocent man to die.
- They knew exactly what they were doing in demanding death for Jesus... even after He has proved that He is God's Son.

Jesus the King

⁸ When Pilate heard this, he was even more afraid,

⁹ and he went back inside the palace. 'Where do you come from?' he asked Jesus, but Jesus gave him no answer.

¹⁰ 'Do you refuse to speak to me?' Pilate said. 'Don't you realise I have power either to free you or to crucify you?'

¹¹ Jesus answered, 'You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.'

How do we see Jesus is King?

Compare verse 10 to verse 11.

Verse 10 is power on earth.

Verse 11 is power from heaven.

Jesus' power is contrasted with Pilate's power.

Jesus is supreme over all human power.

What impact does this have on Pilate?

He is even more afraid than he was in verse 8 – now he's terrified and tries even harder to release Jesus.

v 12

The guilt & hypocrisy of the Jews

How do these verses show the guilt and hypocrisy of the Jews?

The Jews are supposed to have been waiting for their heavenly Messiah and worshipping an all-powerful God, but here they are willing to let it all go for an earthly empire (Caesar), so that they can keep their human power. **v 15**

These verses show the guilt and hypocrisy of Pilate too – how?

He wants to save his own skin. He is fully aware that Jesus is both innocent and is no threat to Caesar's earthly rule. What the Jews are saying is a lie.

¹² From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, 'If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.'

¹³ When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

¹⁴ It was the day of Preparation of the Passover; it was about noon. 'Here is your king,' Pilate said to the Jews.

¹⁵ But they shouted, 'Take him away! Take him away! Crucify him!' 'Shall I crucify your king?' Pilate asked. 'We have no king but Caesar,' the chief priests answered.

¹⁶ Finally Pilate handed him over to them to be crucified.



Conclusion

Let's look at the characters we have met today:

- 1) A heavenly King – in control and innocent – allowing these events and ensuring that He goes to His death, at the Passover, as an innocent victim as our substitute for our sin! Jesus is the ultimate Passover Lamb.
- 2) Pilate – fearing man rather than fearing God!
- 3) Jews/Priests – rejecting God in order to retain their own power. There are hypocrites, 'bending' their own law, as well as God's law!

As Jesus goes to the cross, all the sinful failure and compromise of humans is exposed – as seen in Peter, Pilate and the Jews.

To consider...

Can we see ourselves in this account?

- Have we ever done what Pilate did and failed to stand up for what we know to be true – because we were weak?
- Have we ever done what the Jews did and tried to protect our own interests rather than obey the true King, Jesus?
- Have we ever done what the people did as we 'go with the crowd' in rejecting Jesus?
- Have we ever done what the soldiers did and verbally, or mentally, mock and belittle Jesus – the King of truth?

Do you see why we need Jesus to die on the cross for us?

Only Jesus can be our perfect, sinless substitute.

How do you think we should respond to Jesus' death for us?

Next...

The crucifixion – mission accomplished!

Mission accomplished!

John 19 vs 16-42

In this section there are at least three major themes:

The death (vs 16-22) and 'burial' (vs 38-42) of God's King

The sacrifice of God's King (vs 23-27) as the 'Passover lamb' (vs 31-37)

The completion of God's plan (vs 28-30)

The section is set out by John like a giant 'sandwich' - the King's death and the burial are on the outside (like bread); the sacrifice of God's King as Passover lamb comes next (like the lettuce); and the completion of God's plan is in the middle (like the meat). Verse 28-30 are the heart of the matter - 'It is finished!'

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 There 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 that said, 'They divided my clothes among them and cast lots for my garment.' 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 near by, he said to her, '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.

²⁸ Later, knowing that everything had now been finished, and so that 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.

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders 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.

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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 Jewish leaders. 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 thirty-five kilograms.

The death of God's king

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 near by, they laid Jesus there.

The King is being crucified!

The passage begins with the identity of Jesus.

How do we see Jesus
is King in vs 16-22?

v 19: By what Pilate says:

'JESUS OF NAZARETH, THE KING OF THE JEWS'

v 20: By the global language:

'... the sign was written in Aramaic, Latin and Greek.'

Why write in these three languages?

It meant everyone could understand it – not just the Jews!

- Latin was the language of the Roman Empire
- Greek the language of global scholars
- and Aramaic was the common lingo!

- People would speak in Latin but write in Greek.
- That sort of thing often happens – for example, even in the UK it's not that long ago that we spoke in English but wrote in Latin!

Lets recap...

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.'

Who did this sign offend?

The chief priests. **v 21**

But Pilate won't change his mind – he insists on writing '**King of the Jews**'... so that everyone who sees it knows who Pilate says Jesus is.

Why is important that everybody know that it is Jesus – the King of the Jews – being crucified?

1,000 years before the crucifixion, King David prophesied:

Psalm 22 v 27

'All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him'

The sign, in three major languages, is a fulfilment of Psalm 22 and makes sure everyone knows who Jesus really is.

He is the King!

The sacrifice of God's King

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 that said, 'They divided my clothes among them and cast lots for my garment.' 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 near by, he said to her, '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.

John quotes the Old Testament to show the Bible prophecies are being fulfilled:

Psalm 22 v 18 ...They divide my clothes among them and cast lots for my garment.

Compare this with **v 24**

Pinned to the cross, Jesus has no 'power' to influence these soldiers, but they, unwittingly, do what God said they would do!

Why is this significant?

The psalms were written between 1010 BC and 970 BC hundreds of years before crucifixion had even been invented! Psalm 22 has a number of images of God's King suffering on the cross and what it will achieve. Here are just two:

Psalm 22 v 16,17: 'Dogs surround me, a pack of villains encircle me; they pierce my hands and my feet. All my bones are on display; people stare and gloat over me.'

How is this a clear picture of Jesus' death?

Jesus' hands and feet were nailed (pierced) to the cross.

Stretched out on a cross - all your bones would be displayed.

Crucifixion was very public and humiliating.

Psalm 22 v 1 reads:

'My God, my God, why have you forsaken me?'

This speaks of God abandoning His King in judgement.

This is God's King being sacrificed for us. It looks like His plan has failed - but this is His plan. He is dying for the sin of the world.

Why does John include verses 25-27?

- He wants to make it very clear to us that he was there. He was an eyewitness. We can believe what he is saying.

God's plan completed

²⁸ Later, knowing that everything had now been finished, and so that 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.

John 3 v 16: 'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.'

These verses are right at the centre of this section. This is the heart of the matter. They begin with another Bible prophecy being fulfilled.

Psalms 69 v 21 'They put gall [poison] in my food and gave me vinegar for my thirst.'

Where do we see this happen?

In Greek (which John was originally written in), the word 'fulfilled' means to finish or complete.

So, three times John stresses the point: Mission accomplished!

What mission has been accomplished?

God's King → has died as God's Passover Lamb → to carry God's judgement at the sins of the world.

Who is in total control of Jesus' death?

Jesus – look who it is that 'gives up His spirit'... it's Jesus! **v 30**

This is the very heart of what is going on at the cross. Jesus is completing (or fulfilling) God's plan. He dies as God's Passover lamb and God's King. He dies to carry God's judgement at our sin.

The sacrifice of God's Passover lamb (God's King)

Now we come to the next part of our sandwich!
More Bible prophecies are being fulfilled. These are
all about the Passover lamb.

Why is this important?

Exodus 12 v 46b says:

'... Do not break any of the bones.'

So, Jesus is already dead. Dead people cannot control events. Jesus couldn't possibly have 'fixed it' that His bones weren't broken. So as the soldiers hold back from breaking Jesus' bones they fulfil another Bible prophecy!

The death of Jesus is happening at Passover. **v 31**
says it is the 'day of Preparation', this is the day
before the Sabbath (a Saturday) when no work could
be done (i.e. Friday). By being crucified on the Friday,
Jesus is killed on Passover day!

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders 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.'



Remember what the Passover was all about:

The Passover lamb was there to deal with God's judgement of sin. God's just punishment for sin is death. The blood of the lamb was put on the door frame to show that death had already happened in the house. The Angel of Death passed over every house where a lamb had been killed.

The lamb was kept in the house for four days - to show the bond between the lamb and the family... so that the eldest son could say, 'The lamb died in my place.' They were told not to break the lamb's bones.

What does all this show?

Jesus really is the ultimate Passover Lamb!

Can we trust what John is saying actually happened?

Look at verse 35! He makes it clear he saw it and it's true!

³⁷ and, as another scripture says,
‘They will look on the one they
have pierced.’


Zechariah ch 12 v 10 written after 522BC:

‘And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.’

**Where does John shows us
this Bible prophecy being fulfilled?**

So, then, vs 28–30 contain the heart of the matter – **‘It is finished.’** But both before (vs 23–27) and after (vs 31–37) we are reminded what is going on: God’s King, the true Passover Lamb, is being sacrificed for the sin of the world.

The burial of God's King



Now we come to the 'bread' on the outside of the sandwich. The passage ends by stressing that Jesus is definitely dead and buried.

Verse 38 fulfils the prophet Isaiah's promise about Jesus' death:

Isaiah 53 v 9:

'He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.'

Back then Roman authorities would have given a common grave to criminals who they crucified. But a prominent Jew – clearly a rich man – gets permission from Pilate to take the body to a tomb cut out of solid rock within the city (which would have cost a fortune).

So what is the point that John wants us to get?
That Jesus really is '... the Lamb of God, who takes away the sin of the world!' **John 1 v 29**

How do vs 38–42 make clear that Jesus is dead?

There are two witnesses – Joseph of Arimathea and Nicodemus. Jewish law stressed the need for two male witnesses in court!

Jesus is bound up with cloths and ‘embalmed’ – it is clear that He is dead!

The precise location of the tomb is given.

Who now shows up on the scene and where have we seen him before?

It’s ‘Israel’s teacher’ (John 3 v 10), Nicodemus, who came to Jesus at night.

We then saw him again (John 7 v 51) as he tried to stand up for Jesus in front of the chief priests and Pharisees.

Why is Nicodemus involved here?

While the chief priests are celebrating murdering Jesus, Nicodemus clearly believes Jesus is the King of the Jews. He turns up with a burial kit fit for a king!

What does he bring?

35 kilograms of embalming materials! **v 39**

It’s a massive amount and would have cost a bomb.

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 Jewish leaders. 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 thirty-five kilograms.

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⁴² Because it was the Jewish day of Preparation and since the tomb was near by, they laid Jesus there.

Why is this important?

Two reasons - John is showing that:

- Nicodemus now recognizes his King!
- Jesus is embalmed as was the Jewish custom - He is definitely dead!

So how does this passage fit together?

There are three major themes:

- 1) The death and burial of God's King
vs 16-22: He is the King
vs 38-42: He is dead & buried
- 2) The sacrifice of God's King as Passover lamb - Penal substitution
vs 16-22: He is the King
vs 31-37: This is the Passover lamb
- 3) The completion of God's plan!
At the heart of the section: Jesus, God's King, completes God's purpose.

A thought to finish

How does today's section answer the question: 'Can I really be forgiven?'

We've seen that when Jesus died, He was the ultimate Passover lamb. He paid the price for our sin in full!

What about the statement: 'I don't think God cares about me!'

Just look at His whole plan and purpose. From the beginning He set out to die for us, to save us, because He loves us.

Remember

John 3 v 16: 'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.'

John 19 vs 16-42

¹⁶ 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 There 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 that said, 'They divided my clothes among them and cast lots for my garment.' 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 near by, he said to her, '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. ²⁸ Later, knowing that everything had now been finished, and so that 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

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Coming next...

Victory - the resurrection!

the Word

one to one

The Word One to One

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(reprinted 2016, 2017)

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Published by 10Publishing, a division of 10ofthose.com
Unit C Tomlinson Road, Leyland, PR25 2DY, England.

Email: info@10ofthose.com Website: www.10ofthose.com

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ISBN 978-1-909611-24-5 (Pack 4 - including books 10 & 11)

Designed by Diane Warnes
Printed in China

10 Publishing
a division of **10**ofthose.com