

CCF Study Notes
Tuesday 7 AM Study
16 May 2006
John Chapter 19

Before beginning to read from John Chapter 19 let's spend time in prayer, considering the mocking, condemnation, torture, crucifixion, death and burial of Jesus our Lord. Let's ask God that we might:

1. **Learn** not to be blasphemous in our praise;
2. **Know** the righteousness of Christ – that He is without fault;
3. **Behold** the Man, knowing he is the Son of God;
4. **Understand Power**, where it comes from, and what responsibility it brings;
5. **Submit to** and accept Jesus as our King, and our Lord;
6. **Stand by** our crucified Lord and fulfill our obligations to one another in Christ, and
7. **Know** the certainty of the truth of the death and burial of Jesus – and His resurrection!

Pilate gives in to the wishes of the crowd, thereby breaking even the iron rule of Roman law. We fancy our world to be a civilized place where things are done in an orderly and lawful manner. There probably has never been a government more concerned with order and the rule of law than the Roman government. Then we get the picture presented in verse 4, as Jesus is presented to the crowd, having been beaten to a bloody pulp. What introduction is given? "I find no fault in Him." If this is what the Romans did to those who were without fault, what did they do to criminals? Jesus stood faultless before every judge. We rejoice to share His sufferings when unjustly punished in Jesus' name.

"Behold the man!" Jesus was presumed guilty because of the beating He had received. Pilate was not only unwilling to crucify Jesus, but was openly afraid of the idea that Jesus might be the Son of God. The people cite God's law, being unwilling to accept a Messiah who claimed to be more than just a man. Pilate speaks to Jesus of his power to grant Jesus freedom and life. Jesus speaks only of sin. Ultimately the Jewish crowd makes a preposterous claim, "We have no king but Caesar!" They chose a Roman emperor over the Son of God. We live too long in bondage when we choose earthly tyrants and reject the rule of Christ in our lives. Vice, pleasure, power and wealth are all such tyrants!

"Jesus of Nazareth, The King of the Jews," the sign read. It was correct. The garment of Christ – his righteousness, remained in tact to the end. It was that garment that showed Jesus to be the Son of God – His righteousness was the garment given Him by His Father.

Jesus sought to honor His mother even as He hung on a cross. He saw to it that she would be provided for in years to come. John would take care of her. Perhaps this is where that

special relationship with John was cemented. Has Jesus given you the joyful privilege of taking care of one of his loved ones? Don't take that gift or responsibility lightly!

"I thirst!" Do you see the significance? (If not, consider John 18:11.) The thirst which Jesus had was to complete the work the Father had given Him. It was a bitter cup indeed! Then there came the cry that echoes all down through history – perhaps the most important words ever spoken. Jesus had paid the price for our sins. Ever since that time people have tried to contradict Jesus, adding little requirements for salvation. Did Jesus really finish the work on the cross? Is the penalty for your sins really paid? Or do you have to do something else to satisfy God's wrath? The answers to these questions serve to separate those who are saved from those who are not. Yet many well meaning churchmen have offered various forms of penance – means to try to pay the price ourselves. And it is still going on today. Can you identify some of these practices?

Jesus died of a broken heart. That flood of blood and water was the evidence, both of death and the cause of death. And John was an eyewitness. This is the very fact that many have attempted to disprove over the years – the fact that Jesus actually died on the cross. But how can you dispense with eyewitness testimony? He died of a broken heart, a heart broken by my sin.

Joseph and Nicodemus come out of the closet now, making it their duty to bury Jesus. And we know the tomb was in a garden – and very near the place where Jesus was crucified. In fact, the crosses themselves may have been in the garden. Surely Joseph and Nicodemus knew that Jesus was dead.

Let's stand and meditate at the foot of the cross for a moment. What would be going through your mind? The words spoken would be turned over and over. There would be scriptures that come to mind. There would be hopes and expectations. There would be questions and fears. There would be images seared on the mind which would never be forgotten.

I am grateful that we are looking at the crucifixion outside of the Holy Week. We take these events far too lightly. Think for a moment of how these things must have felt to Jesus. We cannot begin to imagine it, the Holy and Righteous One mocked, tortured, rejected, despised, hated and unjustly dying the cruel death of the cross.

Finally, see the love! And see hints of joy – "knowing that all things were now accomplished." In that moment all of prophecy came into focus. It all came together there. And through what happened there we learn the depths of God's infinite love!

P.S. MP3 recordings of these studies in John and copies of these notes are currently unavailable. A new website will be created shortly.