

“Gospel of John – Crucifixion and Care”

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Scripture

John 19:16-42

“So, he then handed Him over to them to be crucified. They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. **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, for 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; but 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 every soldier and also the tunic; now the tunic was seamless, woven in one piece. So, they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; **this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."** Therefore, the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus then 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!" From that hour the disciple took her into his own household.

After this, Jesus, **knowing that all things had already been accomplished, to fulfill the Scripture,** said, "I am **thirsty.**" A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon 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.**

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might 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 coming to Jesus, when they 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 also may believe. **For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN." And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."**

After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked 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 pounds 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 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.”

Last Week

We continued with the Roman trial scene and the abuse that Jesus withstood from the Romans

The video is difficult to see -> we tend to lose sight about the abuse Jesus endured

We talked about how the Jews rejected God, Jesus, and would eventually blaspheme the Holy Spirit

We talked about many people still reject Jesus today

This Week

We look at the crucifixion and the care of Jesus's body for His burial

A Physician's View of the Crucifixion

John 19:16

“So, he then handed Him over to them to be crucified.”

What did the body of Jesus of Nazareth actually endure during those hours of torture?

Many of the painters and most of the sculptors of crucifixion show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (radial and ulna) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, “Observe my hands.” Anatomists, both modern and ancient, have always considered the wrist as part of the hand.

The physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat. It is interesting that St. Luke, the physician, is the only one to mention this. He says, “And being in agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground.”

Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes. The Roman legionnaire steps forward with the flagrum in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back, and legs.

At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally, the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped. The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood.

The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the

shape of a crown and this is pressed into His scalp. Again, there is copious bleeding, the scalp being one of the most vascular areas of the body.

After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped the wounds once more begin to bleed. In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa.

In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650-yard journey from the fortress Antonia to Golgotha is finally completed. Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the cross beam on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The beam is then lifted in place at the top of the stipes and the title reading, "Jesus of Nazareth, King of the Jews," is nailed in place.

The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating pain shoots along the fingers and up the arms to explode in the brain — the nails in the wrists are putting pressure on the median nerves.

As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again, there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet. At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by his arms, the pectoral muscles are paralyzed, and the intercostal muscles are unable to act. Air can be drawn into the lungs but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. He is barely able to push Himself upward to exhale and bring in the life-giving oxygen.

It was undoubtedly during these periods that He uttered the 7 short sentences that recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless tunic, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief-stricken adolescent John — the beloved Apostle — he said, "Behold thy mother." Then, looking to His mother Mary, "Woman behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why has thou forsaken me?"

Jesus experienced hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins -- a terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart. One remembers again the 22nd Psalm, the 14th verse: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels."

It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain. Jesus gasps His fifth cry, "I thirst." One remembers another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death." A sponge soaked in posca, the cheap, sour wine which is the staple drink of the Roman legionaries, is lifted to His lips. He apparently doesn't take any of the liquid.

The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, "It is finished." His mission of atonement has completed. Finally, He can allow his body to die.

With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father! Into thy hands I commit my spirit."

Devastating abuse of Jesus's body

Jesus withstood all of that pain and agony for us

We recognize His sacrifice on our behalf, don't we?

How many others have not thought about it one time in their lives?

Think about that for a bit – how many of our loved ones know the story but never thought of the agony?

The King Recognized

John 19:16-22

"So, he then handed Him over to them to be crucified. They took Jesus, therefore, and He went out, **bearing His own cross**, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. **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, for 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; but that **He said, 'I am King of the Jews.'**" **Pilate answered, 'What I have written I have written.'**"

"**bearing His own cross**" -> Jesus carried it to the City gate when Simon the Cyrene picked it up – **Matthew 27**

"Golgotha" means "the place of the skull" -> we do not know exactly where the place is today

Earthquakes could have reshaped the terrain

"Two other men" -> Luke describes them the same way as Barabbas -> guerrilla fighters not "robbers"

Jesus was crucified with insurrectionists – those that disrupted society -> **Did He ever!**

The Jews had intimidated Pilate and didn't want Jesus recognized as a King but as a fraudster

Pilate's revenge on the Jews -> Jesus's inscription of "King of the Jews"

Written in Hebrew, Latin, and Greek

Everyone would have known who Jesus was

The actions of His executioners were prophesied

Scripture Fulfilled

John 19:23-24

"Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. So, they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; **this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."** Therefore, the soldiers did these things."

Roman custom dictated that the property of the condemned belonged to the executioners

"took His outer garments and made four parts" -> there must have been 4 executioners

Jesus would have had sandals, a belt, a head covering, and an outer cloak -> split between the 4 soldiers

Psalm 22:18 is cited by John -> David described this scene even though he never had seen Roman execution

"CAST LOTS" -> a chance decision like flipping a coin or rolling dice -> it became a game like craps

Choosing Judas's replacement as an apostle -> Sailors on Jonah's ship looking for the reason for struggle

David sees this scene a millennium before it occurs

Jesus had a number of comments from the cross as I read earlier

John tells the most poignant in his memory:

A Personal Request

John 19:25-27

"But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus then 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!"** From that hour the disciple took her into his own household."

There are some men at the cross of crucifixion -> John is obviously there -> "the disciple whom He loved"

So is the Apostle John's mother – Salome -> "His mother's sister"

"Mary, the wife of Clopas" -> wife in the couple in **Luke 24** on the road to Emmaus with Resurrected Jesus

"Mary Magdalene" -> healed from demon possession by Jesus in **Luke 8:2-3**

"Woman, behold, your son!" -> Jesus's mother was to know that John was her ongoing protector

“Behold, your mother!” -> John was charged the responsibility to care for Jesus’s mother Mary
Mary’s husband Joseph had died early -> we do not read of him after the episode when Jesus is 12
Jesus was the eldest child of Mary -> He would have been in charge of the care of His mother

Mary’s other children (4 additional boys and two girls at least) are not chosen

Jesus’s brothers might not have believed in Him at this time -> some would later -> James & Jude
John would have been Mary’s nephew

“From that hour the disciple took her into his own household” -> in Ephesus

In Ephesus, where John would minister, there is a house on the hill overlooking the city where Mary lived

When John returned from his exile on Patmos, Mary is said to have been there

Jesus’s earthly race has been run:

The King Departs

John 19:28-30

“After this, Jesus, **knowing that all things had already been accomplished, to fulfill the Scripture**, said, “**I am thirsty.**” A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon 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.**”

More Scripture is fulfilled -> Jesus is thirsty

With all the loss of fluid, that would be the case as I read earlier

Psalm 69:21

“They gave me poison for food, and for my thirst they gave me sour wine to drink.”

Sour wine was thought to be an antiseptic for healing -> it would have prolonged life and therefore pain

Jesus didn’t want it or need it

“**It is finished!**” - “τετέλεσται” (tetelestai) -> it meant “fulfilling one’s obligations”

Tetelestai was stamped on invoices when they were paid -> hence “Paid in Full”

What was paid for? -> all the sin in and of the world for all time

“**He bowed His head and gave up His spirit**” -> **Jesus willingly gave up His life, no one took it**

Jesus taught this:

John 10:17-18

“For this reason, the Father loves Me, because I lay down My life so that I may take it again. **No one has taken it away from Me, but I lay it down on My own initiative.** I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

“He gave His life, what more could He give” -> Oh how He loves you, Oh how He loves me...

More Scripture is fulfilled, specifically related to Israel as a nation:

More Scripture Fulfilled

John 19:31-37

“Then the Jews, because **it was the day of preparation**, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might 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 coming to Jesus, when they 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 also may believe. **For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN." And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."**

“**it was the day of preparation**” -> it was Friday before Passover

The Jews don't want a spectacle during the Sabbath

They don't want Jesus being a focal point of conversation at Passover, either

“that their legs might be broken” -> crush their legs with a mallet -> keep them from pushing up to breathe

Death by crucifixion would be by asphyxiation

Jesus gave up His life so He is already gone

Proof of His death from a spear -> “Blood and water came out”

“he who has seen has testified, and his testimony is true” -> John witnessed this with his own eyes

“He was physically dead!” John says -> there is no doubt He was not alive -> “I'm an eyewitness!”

Important to mention that with the coming resurrection event in John 20

Numbers 9:12 -> “nor break any of its bones” -> rules for the Passover lamb

Zechariah 12:10

“I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, **so that they will look on Me whom they have pierced**; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.”

Have the Jews mourned Jesus's death yet?

This scene has not happened yet -> it will when Jesus returns -> **Revelation 19**

John ends the description of the crucifixion event speaking of the care for Jesus's body

Personal Care for Jesus

John 19:38-42

“After these things **Joseph of Arimathea**, being a disciple of Jesus, but a secret one for fear of the Jews, asked 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 pounds 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 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.”

“**Joseph of Arimathea**” -> mentioned in all four gospels -> only about Jesus’s burial

He was a member of the Sanhedrin -> the Jewish supreme court -> **Mark 15:43**

“**Nicodemus**” -> came to Jesus by night, recorded in **John 3**

These guys were rich -> “**a hundred pounds weight**” of perfume and cream in Roman pounds = 75 of ours

Are these guys in the kingdom?

John uses the phrase “a disciple of Jesus, but a secret one for fear of the Jews” -> not a positive comment

Often asked, we do not know for sure, but care for Jesus’s body is a very good sign

Jesus’s body was laid in a new tomb, but for only three days

Isaiah 53

“Who has believed our message? And to whom has the arm of the LORD been revealed? For He grew up before Him like a tender shoot, and like a root out of parched ground; **He has no stately form or majesty that we should look upon Him**, nor appearance that we should be attracted to Him. **He was despised and forsaken of men**, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and **we did not esteem Him**.

Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But **He was pierced through for our transgressions**, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and **by His scourging we are healed**.

All of us like sheep have gone astray, each of us has turned to his own way; But the LORD has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. **By oppression and judgment, He was taken away**; and as for His generation, **who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due?**

His grave was assigned with wicked men, Yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth.

But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand.

As a result of the anguish of His soul, He will see it and be satisfied; **by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities**. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death and was numbered with the transgressors; Yet **He Himself bore the sin of many** and interceded for the transgressors.”

Communion Prayer & Benediction