

Come, Know Jesus, Who Faced It All For Us

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 02 April 2023

Preacher: Jim Masters

[0:00] Take your Bibles and please go to John's Gospel chapter 19 John's Gospel chapter 19 John 19 if you're visiting with us or you left your Bible at home or your device put that black Bible in the chair in front of you and go to the back find page 88 page 88 in that black Bible John chapter 19 we're gonna do all of John 19 so that'll be next week Res Day I don't call it Easter I call it Resurrection Sunday Res Day we celebrate the resurrection of Jesus we'll look at John chapter 20 verse 1 through 10 that'll be fun right in flow of our going through John's Gospel today John 19 a lot for us to digest so we'll jump in with both feet with guns blazing so let's go

John chapter 19 starting in verse 1 therefore then Pilate took Jesus and scourged him and the soldiers wore the crown of thorns and put it on his head and arrayed him in a purple robe and coming up to him they said hail came to the Jews and gave him blows and Pilate came out again and said to them look I'm bringing him out to you that you may know that I find no guilt in him therefore Jesus came out wearing the crown of thorns and the purple robe and he said to them behold the man therefore when the chief priest and the officers saw him they cried out crucify crucify Pilate said to them take him yourselves and crucify him I find no guilt in him the Jews answered him we have a law and by that law he ought to die because he makes himself the son of God therefore when Pilate heard this word he was very afraid and he entered into the praetorium again and said to Jesus where are you from but Jesus gave him no answer therefore Pilate said to him you do not speak to me do you not know that I myself have authority to release you and I myself have authority to crucify you

Jesus answered you would have no authority over me unless it had been given to you from above for this reason the one who delivered me to you has greater sin for this reason Pilate sought to release him but the Jews cried out saying if you release this man you're no friend of Caesar all those who makes himself a king opposes Caesar therefore when Pilate heard these words he brought Jesus out sat down on the judgment seat at the place called the pavement but in Hebrew a Gabbatha and it was a day of preparation for the Passover it was about the sixth hour and he said to the Jews behold your king therefore they cried away away crucify him Pilate said to them shall I crucify your king the chief priest answered we have no king but Caesar so he then delivered him to them to be crucified therefore they took Jesus and he went out bearing his own cross to the place called the place of a skull which is called in Hebrew

Golgotha where they crucified him and with him two other men one on either side and Jesus in the middle and Pilate wrote an inscription also and put it on the cross and it was written Jesus the Nazarene the king of the Jews therefore this inscription many of the Jews read for the place where Jesus was crucified was near the city and it was written in Hebrew in Latin in Greek and so the chief priest of the Jews were saying to Pilate do not write the king of the Jews but that he said I am the king of the Jews Pilate answered what I have written I have written therefore the soldiers when they 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 from top to bottom therefore they said to one another let's not tear it cast lots for it whose it shall be that the scripture may be fulfilled they divided my garments my outer garments among them and for my clothing they cast lots therefore the soldiers did these things but there were standing by the cross of Jesus his mother and his mother's sister Mary the one of Clopas and Mary Magdalene therefore when Jesus saw his mother and the disciple whom he loved standing nearby he said to the 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 after this Jesus knowing that all things had already been finished completed in order that the scripture may be fulfilled he said I am thirsty a jar full of sour wine was standing there so they put a sponge full of the sour wine upon hyssop and brought it to his lips to his mouth therefore when Jesus had received

the sour wine he said it is finished and bowing his head he gave up the spirit therefore the Jews because it was a day of preparation that the bodies would not remain on the cross on Sabbath for the Sabbath was a great day asked Pilate that their legs might be broken and they might be taken away therefore the soldiers came and broke the legs of the first man and of the other man who was crucified with him but coming to Jesus seeing that he was already dead they did not break his legs but one of the soldiers pierced his side with a spear and immediately there came out blood and water and the one who is seen testifies and his witness is true and he knows he's telling the truth so that you may believe these things came to pass that the scripture may be fulfilled not a bone of him shall be broken and again another scripture says they shall look upon the one whom they have pierced verse 38 after these things excuse me

[6:23] Joseph Arimathea being a disciple of Jesus but a secret for fear of the Jews asked Pilate that he might take away the body of Jesus and Pilate granted therefore he came and took away his body and Nicodemus came also the one who come to him by night first bringing a mixture of myrrh and aloes about 100 Roman pounds and took the body of Jesus and bound it in linen wrappings with the spices as is the burial custom of the Jews and 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 the Jewish day of preparation for the tomb was nearby there they lay Jesus we are people that are intrigued in books in movies the theme of one person person giving himself or giving herself on behalf of others it's throughout just finished watching a movie last night that very principle was in that movie it was all upon her she was going to save the nation and we love that we chant for that specific hero the one was going to sacrifice herself for the benefit of others we love that and that's exactly what we see here with our

Lord he gave himself for us so that we would benefit greatly from this mission from his mission from the mission given to him from the father so we see the title again come receive Jesus believe into Jesus know Jesus for you who don't know Jesus come for you who do know Jesus keep coming and keep receiving him and knowing him in deeper ways and today we'll see come receive know Jesus who faced it all for us who faced it all for us this is John 19 who faced it all for us and like we did last week in chapter 18 there was three different parts we looked at we'll do the same thing again today there's three sections we'll see and if you write anything down you can write these three aspects down and I'll have them up here on the screen throughout I think at least three or four times for you if you miss anything don't miss this this is what's driving

John as he's writing to us of the historical account of Jesus death or I should say the trial and then his crucifixion his death and his burial here's the first part first aspect number one the righteous God man king face injustice for our righteousness or if you want to shorten it you can put injustice for our righteousness Jesus the God man king he face injustice for us where we should face God's true righteous justice instead of facing justice we are given mercy and credited with God's righteousness in Jesus their mockery expressed his true identity as the sovereign God man king he was shamed insulted battered whipped mocked and jeered all the way all as a way to bring us victory over and liberation from the power of death sin and hell we're righteous now because he faced injustice for us so injustice for our righteousness here's aspect number two you know it'll be up here on the screen on other occasions as well in case you miss it the pure king priest son faced crucifixion for our purification or if you want to shorten it crucifixion for our purification injustice for our righteousness crucifixion for our purification

Jesus the king priest son sat on a wooden cross as his throne and as the true high priest he mediated for us and purified us on the cross and he is the father's unique son the priest would stand in the gap between God and the people and then he would be the one doing the sacrifices for the people here you see Jesus he's not just the priest but he's the priest sacrifice he's going to be both as we'll see unfold for us in this second aspect so injustice for our righteousness crucifixion for our purification here's the third aspect and these words are important the mission completing scripture fulfilling Passover king face death and burial for our life and renewal death and burial for our life and renewal

Jesus completed the mission from the father and fulfilled the entire biblical story starting all the way with Adam you'll see references two times to Genesis by John he'll reference to you Genesis to get you thinking that Jesus he fulfills scripture and this mission is the fulfillment of scripture starting with Adam in his death and burial so that we may have life and then our relationship with God can be renewed or you can put restored if you want you see that with his one word it is finished it's actually

one word in the Greek with one word sin is paid death and Satan are defeated life is given creation has hope God's love is manifested his mission is the climax of the entire biblical story as one writer puts it he finished it so here's the three aspects

[13:02] I give them to you right off the bat and then let's walk through the text and see this unfold for us so aspect number one the righteous God man king face injustice for our righteousness you'll see in verses 1-16 and I gave you this statement too so that way you can be aware of where we're going with this here's the statement that I put up there and this will be up there for a while Jesus the God man king face injustice for us where we should face God's true righteous justice instead of facing justice we're given mercy and credited with God's righteousness in Jesus look at how this unfolds for us verses 1-16 Pilate therefore took Jesus and scourged him verse 1 or flogged him whipped him a common form of punishment for both Romans and Jews this will be Pilate's effort to get Jesus released by creating pity for him maybe they feel sorry for him and you get him released now in

Rome there's three types of floggings and I'm going to give you the Latin I'm going to try to read Latin I'll try the fustigatio I feel like I should have pasta in front of me as I'm saying this fustigatio hey this is the less severe beating flogging the fog galitio flog wait flog galatio there we go that's the brutal beating that's kind of the middle road and then the one that you're probably most familiar with is a verbaratio that's the most terrible flogging where the victim was stripped tied to a post beaten by several torturers and they used the whips and at the ends of those whips were pieces of bone or metal and they would grab a hold of their back and just rip the skin off so it would be exposed sometimes bone muscle it would be horrible and from that very scourging most criminals would die it seems here verse 1

Jesus had the least form of flogging the fustigatio as a way to punish him which means what it means that Jesus actually received two floggings he was beaten twice he had the first one the less severe and then he had the most severe one he had both and that's the reason why he was too weak to carry the cross the cross beam as we'll notice that from different gospels not here in John look at what the soldiers did to add further shame verse 2 they wove a crown of thorns put on his head and raid him in a purple robe and coming up to him they said hail king of the Jews and gave him blows they dressed him up like a Jewish king in royal regal as a parody satirical imitation of a royal king the thorns up to 12 inches long would dig into his scalp as they'd strike him they honored him as a victorious king as a way to highlight what they thought was really defeated and dying criminal it looked like defeat but it was actually victory funny hail king of the Jews they spoke better than they knew didn't they they kneeled down to pay homage as they rose it would strike him in the face how totally frightening it would be for them on the day of their death how totally frightening it would be for them the day of their death when they would actually see

Jesus and be judged by him notice happens in verse 4 Pilate he was gonna bring he came out he's gonna bring them out to them and so he says I find no guilt in him I find no basis of charging him simply release him then he says it says here in verse 5 he came out Jesus wearing the crown of thorns a purple robe behold the man with the mock crown of thorns his purple robe Pilate presented Jesus to them bruised bloodied swollen for Pilate he was just a pathetic harmless nobody but this title here behold the man this was used in Genesis 3 to speak about Adam and how he separated himself and all of us from God bringing us death here is the man interesting Pilate spoke better than he knew all were blinded to the glory being manifested in the sun in all his disgrace his pain his weakness here's the new man the God man standing before you notice verse 6 chief priests and officers they saw in the crowd crucify crucify

Pilate said take him yourselves crucify him for I find no guilt in him they wanted him the religious leaders to crucify him Pilate to do that Pilate's plan was backfired they thought we were going to feel pity for Jesus they didn't feel pity Pilate removed himself from the case finding no charge against Jesus probably being a sarcastic taunt and that they brought Jesus to Pilate but refused his verdict he doubted their verdict but notice what happens here now in verse 7 the Jews answered we have a law and by that law he had to die because he makes himself the son of God he must die because he speaks blasphemy their true motive was seen the whole world was now against God and the person of his son interesting though the irony is so thick Pilate declared Jesus he finds no guilt in him he's sinless and that he's the man king the Jews declared

[19:17] Jesus as deity interesting the irony here well notice how Pilate responds verse 8 heard this statement he was very afraid he entered to the praetorium said to Jesus where are you from he

freaked out because Romans were polytheistic I mean he knew about Hercules he's like is this guy Hercules who is this guy so Jesus claim a deity would strike a nerve with him isn't an irony to again another irony a Gentile was more ready to believe Jesus deity than his own people not to mention the fact Pilate just had Jesus flogged the son of a God good job there Pilate where are you from he questioned Jesus as if you're some kind of God but Pilate couldn't handle the truth he proved that already and he wouldn't handle it he needed the spirit to give him a heart change and Jesus showed he couldn't handle the truth

Jesus didn't say a word it was a rebuke to Pilate it's like Jesus was saying this I tried to talk to you before but you ignored me why are you still willing now pal Pilate was more interested in political tactics instead of truth justice righteousness righteous verdicts he was patronizing Jesus and look at what look at what Pilate says here you do not speak to me do you not know that I myself have authority to release you and I myself have authority to crucify you you can just imagine he's questioning Jesus Jesus has a head down like this he's just shooting his question he says that Jesus looks up and looks right at him and says you would have no authority over me unless it be given to you from above for this reason the one who delivered me to you has greater sin and then puts his head back down all authority has God's authority as its source and your authority was given to you pal it's not of your own as a matter of fact I sovereignly gave you this authority it's not from you it's from me pal when Jesus talks about the one who has the greater sin he's probably was referring to the high priest he's the one with greater sin implying that

Pilate was the one who sinned too he Pilate they with the chief priests are responsible for this great act of sin against Jesus verse 12 for this reason Pilate sought to release Jesus ah but then they pulled out the Caesar card if you release this man you're no friend of Caesar all those who make themselves a king oppose Caesar and that means so are you Pilate this threat would dissuade Pilate from trying to show mercy to Jesus they they painted Pilate into a corner to choose Caesar over Jesus but they also paint themselves into a corner you realize that they chose a Gentile ruler over a fellow Jew even more they're going to choose a Gentile ruler over God Pilate would have to capitulate to these Rome hating Jews interesting all of this is happening as they're about to celebrate liberation Passover so ironic well look what happens verse 13 he heard this this word he brought

Jesus out sat down the judgment the pavement the judgment seat to make the final call about Jesus notice what John says here there was the time when the Passover was starting to be prepared by the people in Jerusalem so it's about noon time Roman time and he said to the Jews behold your king as a way to give his final mockery of Jesus and the Jews but again he spoke better than he knew didn't he away away verse 15 crucify him Pilate said to them shall I crucify your king the religious leaders hated God's expression of love and they chose a Gentile ruler or rather the world over God we have no king but Caesar Pilate revealed their greatest desire their greatest desire was they hated Jesus they spoke truthfully all those who are not of God hate the son and don't want him to be their king they disown the kingship of the

Lord and embrace the kingship of a Gentile and guess what the Jews do that to this very day so to be a Christian to be a Christian you must renounce the world as your king and embrace King Jesus and notice here finally verse 16 there's no justice here Jesus he faced injustice he meaning Pilate then delivered him Jesus to them that is the soldiers to be crucified brief undramatic statement and it was probably at this point that Jesus received the worst flogging notice how the whole world condemned the son of God to die he would die for Jews and Gentiles this is his injustice that he faced so that way you don't have to face justice you can actually be given righteousness just for the unjust for us to be justified that's what we first see number one now number two the pure king priest son face crucifixion for purification here we'll see Jesus being crucified for our purification and here's the longer statement I said

[25 : 36] I put up there for you in each of these three categories Jesus the king priest son of God sat on a wooden cross as his throne as the true priest the true high priest he mediated for us and purified us while on the cross and he is the father's unique son so you see in this in verses 17 through 27 starting in verse 17 notice therefore they took Jesus and he went out bearing his own cross he bore his own cross in obedience to the father he was crucified like a common criminal common criminals would have to carry their own cross beams to the execution spot that's all the information John gives us but he tells us here to the place called the place of a skull which is called in Hebrew Golgotha that's the Aramaic phrase but his name in Latin is what we're more familiar with

Calvary which means the place of a skull there they crucified him notice along with two other criminals Jesus is in the middle as a way to show he'd be named with sinners being the sacrifice for sinners he's the sacrifice it's him you say a few words about crucifixion probably familiar with this it's a brutal shameful way to die

Romans were very good at some things and they're very good at killing people executing people the person would be stripped of all dignity person be naked they put him 10 feet high and there wasn't this huge like 15 feet you know you see movies and something it wasn't that high like 10 feet so not very high severe bodily distortions like a loss of bodily control human excrement and waste would just come out they could not hold it at all swollen body parts prolonged suffering to breathe one had to push with their legs and pull with their arms to keep the chest cavity open horrible muscle spasms would hit the body they would hang for hours sometimes days death came eventually by asphyxiation notice what happens in verse 19

Pilate wrote an inscription put it on the cross it was written Jesus the Nazarene the king of the Jews he wrote better than he knew because the king would have to hang on the cross for our sins to purify us it was common for a criminal carry or have around his neck the charge against him and notice it says here verse 20 this inscription many of the Jews read for the place where Jesus was crucified near the city it was written in Hebrew in Latin and Greek so near the city all would see it and there's a lot of people drew some at this time and all would be able to read it since it was written in the three major languages of the Mediterranean world the three major languages was Hebrew or Aramaic and then Latin and then Greek so the idea that John's trying to portray to us is it's announced to the world this is like an international thing you might say well China didn't know about that and what about you know South

America true but in terms of the known world at that time who was in power was Rome and extended out there in the Middle East area and into Europe that was the time that was an international wave of that time so John's trying to tell us is the whole world was looking upon this here was God's judgment and victory in his son God's justice and mercy on behalf of us his servants the universal condemnation from the universal world calls out to all universally to trust in this universally condemned man notice how the chief priests of the Jews responded verse 21 and 22 they were saying to Pilate don't write this change what you've written don't declare him to be our king but say he claimed to be our king Pilate silence any further discussion what I've written I've written to humiliate them since they humiliated him and kind of like statement was like scripture declaring the truth of Jesus identity even from the cross Jesus ruled as king declaring his identity Pilate spoke better than he knew verse 23 the soldiers they crucified Jesus they took his outer garments they would split the spoil amongst them as a way to profit off the criminals and then there was this tunic now the tunic was seamless as woven from top to bottom verse 24 they said to one another let's not tear it but cast lots whose it will be the scripture may be fulfilled they divided my outer garments among them and for my clothes they casted lots therefore the soldiers did these things so the tunic it was seamless it was one piece now there's different views on the deeper meaning of what this tunic was and why John brings out this significance

I take the view that the tunic is symbolic of the high priest it reminds us of the priestly garments that's written about in the book of Exodus so John used this historical event to show that Jesus to be the priest sacrifice I said this earlier the priest would stand in the gap would mediate for the people here's God here's the people the priest would stand there in the gap and then he would do these sacrifices for the Lord to bring atonement for their sin we hear Jesus not only is he the high priest but he's also a very sacrifice he's the priest sacrifice he's both the priest would be the one who would mediate for the people and also be the one to make purification for the people because of their sin we hear Jesus as the priest sacrifice he's the one who's going to bring us purity he'll purify us so they casted lots in fulfillment of Psalm 22 18 fulfilling God's word showing God's sovereignty and then you see here again John wants to bring out the identity of Jesus and you see here in verse 25 four women at the cross his mother notice how she's not named again the mother's sister this is

[32 : 31] Jesus aunt Mary the one of Clopas this is Jesus aunt aunt on his father's side and then Mary Magdalene she played a prominent role in the resurrection should be the first eyewitness to Jesus resurrection look what happens here in verse 26 therefore when Jesus saw his mother saw the mother it actually says that and the disciple whom he loved standing nearby which we would say is John the the writer of this gospel he said to the mother woman behold your son this is a term

of endearment and yet a way to distance himself when he says woman then he said to the disciple behold your mother and from that hour the disciple took her into his own what is Jesus doing here why does he just say this Jesus said this to emphasize his unique sonship as the son of the father and his disciples even his own family they are God's children he separated himself from them he was separate from them now true John would take care physical take physical care of Mary especially in the midst of this tumultuous time but Jesus statement it goes further than that why he says this his first statement behold your son was to distance himself and yet declare his unique sonship to the father he's the son of God the son of the father and his second statement behold your mother was meant to show that his disciples and that includes his own family are God's children and now due to the cross we have new family relations we have the family of God so thus we have that king priest son of God that's where you see Jesus identity being brought out again from John's gospel here in the midst of this historical event so we looked at the first two injustice for our righteousness this for our purification now number three the mission completing scripture fulfilling

Passover king face death and burial for our life and renewal verse 28 to 42 here's the last section Jesus completed the mission from the father and fulfilled the entire biblical story starting with Adam and his death and burial so that we may have life and have a relationship with God renewed look what happens here you see this mission completing scripture fulfilling taking place in verse 28 through 30 after this Jesus knowing that all things have already been accomplished in order that scripture may be fulfilled said I am thirsty he accomplished all the work the father had given to him all the things assigned to him by the father and also everything that talked about in scripture in the old testament he does complete the old testament no he is the fulfillment of the old testament he is it's in him every part of his passion was the father's plan he obeyed it he says I'm thirsty verse 29 a jar full of sour wine was standing there they put a sponge full of sour wine upon a hyssop and brought it to his mouth the soldier's response to Jesus fulfilled scripture interesting the hyssop plant was used by Israel to put the blood on the doorpost for the first passover exodus chapter 12 verse 22 so he drank the blood cup for us his drinking from the hyssop which reinforces the imagery of the passover it symbolizes the father's cup of wrath for us so John's telling us he's the true passover it's written in Jesus it's fulfilled in Jesus and then verse 30 received the sour wine he said to tell us die it's one word in Greek the work of the father has been completed it is fulfilled it is finished the cross was the perfect completion of the father's work for the son this was a victorious cry to the father for us not a cry of defeat the good news of the gospel is that the work of the payment for our sins has been completed or accomplished in the cross of Christ that's the good news of the gospel it's completed it's done your sin is paid for you don't need to do penance to try and get your sin forgiven you don't need to do any hail Mary's to get your sin forgiven it's already done it's finished it's completed there's no amends to that there you go thank you that's the heart of the gospel Jesus faced injustice so we can be given righteousness Jesus was just battered and bruised and so we can have that purification and then here he fulfills scripture he's the passover so our sins can be forgiven come and you'll be forgiven of all your sins notice what he does here he bowed his head and gave up the spirit the sovereign servant willing to give his life for us John 10 laying down his life for the sheep Jesus had the power to lay it down he had the power to take it up again and look what happens here in verse 31 through 32 of the Jewish day the Jews excuse me they came because the day of preparation the sabbath along with the passover would be celebrated at the same time so it was an important sabbath a great sabbath but we don't want to be defiled so they wanted the deaths of these three men to be hastened so they

can celebrate passover well that's convenient they thought interesting they thought Jesus corpse would defile them but in all reality it was his corpse that would save them isn't that so ironic why because he was the passover while they were preparing for passover we need these dead bodies down so that we can prepare for passover God had already completed the passover it was already done the true real non-shadow passover in his son interesting so they said to buy the blah blah blah break the legs can you imagine that I thought about that can you imagine you're hanging on the cross and all of a sudden this guy's coming over to you with a huge old face of Woody he's like I'm gonna break your legs you gotta be kidding me I'm already suffering as much as it is so they break the legs of these guys that would be horrible can you imagine that can your legs broken as you're suffering oh I I just I was thinking about that yesterday oh my goodness you believe you're hanging on a cross your legs anyways the soldiers therefore they came they broke the legs of the first man

verse 32 and the other one but coming to jesus verse 33 coming to jesus when they saw he was already dead they did not break his legs verse 34 one of the soldiers pierced his side with a spear and immediately there came out blood and water he pierced his side to give final verification maybe also final act of cruelty blood and water came out why did why does john say this about jesus on one level it fully confirmed jesus death but on deeper level a deeper look we can see this blood refers to the passover sacrifice water refers to the spirit so only by christ's death can we be purified and given life by the spirit life his death and burial brings life and renewal and look what what what happens here the writer which is john in verse 35 the one who has seen testifies has testified and his witness is true and he knows he's telling truth the truth he's speaking the truth why so you may also believe most likely john the apostle he testified to this historical event he wasn't making this up he speaks truth giving fact and meaning to jesus death and the purpose why so that you as the reader may believe christianity rests upon the historically true eyewitness account of the disciples his witness is granted in truth it is truth we don't believe in a fairy tale friends and here notice he says excuse me verse 36 and 37 these things came to pass that scripture may be fulfilled quotes lucy from exodus 12 46 and numbers 9 12 to show that jesus was the perfect passover sacrifice and another scripture says they shall look upon the one who they've pierced quoting from zachariah 12 10 to show that jesus is the perfect solution to our sin as one writer put so the soldiers they saw jesus died for those who believe we look upon christ to find life which is found only in him and then last look at what happens here in verse 38 after these things joseph arimathea being a disciple of jesus secret for fear of the jews so he was a secret disciple for fear of the religious leaders but his action would redeem him he made a huge statement by asking for jesus body taking it down then burying it it seems like joseph was actually a member of the sanhedrin so he put his reputation on the line here and guess what so did the other guy look at what it says here in verse 39 and nicodemus came also remember him he came to him by night for some reason and john doesn't tell us jesus death caused both of these men to respond differently to jesus joseph was a secret disciple and nicodemus who came to him by night wasn't night now it's not a secret now notice they come nicodemus comes bringing a mixture of myrrh and aloes about a hundred roman pounds which is probably 16 ounces for what our weight is about 70 pounds that's not a normal amount but it's not unheard this was their offering to honor jesus look at what it says here in verse 40 he took the body of jesus bound in linen wrappings with spices as a burial custom of the jews they wrapped the body linen sheet and they would wrap the head with a separate headpiece the spices were laid under the body possibly packed around it to keep the smell down and now don't lose me now i don't want to lose you here this is important for us to look at verses 41 and 42 here's the reference going back to the garden of eden look at verse 41 and the place where he was crucified there was a garden and the garden a new tomb which no one had been laid not just the fact about his burial but where he was buried he was crucified near a garden and buried in a garden no one was laid there and it was unusual for criminals to be buried outside the city but this was nearby verse 42 therefore because the jews did preparation for the tomb was nearby there they laid jesus this is important john expects us to see a genesis account here or contrast from genesis we should say where adam brought an end to our relationship with god death jesus brought the renewal of our relationship with god through his burial in the garden he's making us go back to the garden in the garden that garden there was death in that garden there's a separation of our relationship with god in this garden where jesus is buried life is given to you and in this garden where jesus is buried your relationship with god is renewed he wants us to see this and they laid jesus there and we await his resurrection which will come next week in john 20 so let's recap these three aspects i'll give them to you again you guys have been so patient thank you the righteous god man king face injustice for our righteousness so if you miss anything just put this injustice for our unrighteousness the pure king priest son face crucifixion for our purification and justice for our purification and then last the mission completing scripture fulfilling passover king face death and burial for our life and renewal death and burial life and renewal as he knows he faced it all for us a lot to unpack so it's good let's ask the lord to help us to impact our hearts by his word father we are baffled by the death of our lord we are moved and yet we're so thankful jesus you faced injustice for us you were crucified for us you fulfilled scripture you were you were killed you were buried for us so we can have righteousness so we can be purified so we can have life it's a relationship with god the father can be renewed we're so grateful may the truth of the gospel impact us take this time i ask you encourage you let your mind be filled with scripture a few moments after a few moments jane plays we continue to relish and fill our minds with truth and then we all sing two songs we'll

pray take this time to fill your mind with scripture between you and the lord to acknowledge and be amazed of this gospel truth please do that now feel free to give part a few moments and forget to miss out and let us know thank■■■
[48:01] I have done a■