

Sermon Notes on Jn. 19:16-30, Good Friday

1. The account of the crucifixion of Jesus on Good Friday is found in all four Gospels: Mt. 27:16-50; Mk. 15:20-36; Lk. 23:26-46 and our text
2. It has been said that Is. 53, Ps. 22 and 69 describe the crucifixion with such precision that it seems as if the writers were there.
3. The saving work of Jesus consisted of His active and His passive obedience. He actively kept the Law of God perfectly in our stead. For example, Lk. 2:51 tells us that He was subject to His parents. And our text tells us that in His dying moments He took care of His mother's welfare, vss. 25-27. Jesus also suffered passively the punishment which we deserved for our sins. He was crucified between two malefactors, vs. 18. That reminds us of this sentence: "God made Christ, who knew no sin, to be sin for us, that we might become the righteousness of God in Him." Or this one: "Christ has redeemed us from the curse of the law, having become a curse for us." Gal. 3:13.
4. So far as we know, Jesus spoke seven times on the cross. John gives us three of these: the word to Mary and John, vss. 25-27; His admission of thirst, vs. 28; and, "It is finished," vs. 30. Lk. also gives us three: Jesus' prayer for all people, Lk. 23:34; His promise to the repentant malefactor; and, commending Himself to the Father, Lk. 23:46. Both Mt. (27:46) and Mk. (15:34) give us the seventh word: "My God, My God, why have you forsaken Me?" Hell means to be abandoned completely by God. On the cross Jesus suffered God's punishment of hell in my stead when He was abandoned by God. But He continued to trust in God. He said: "MY God. MY God!!" Though suffering hell He trusted God.
5. Jesus was crucified with two criminals, vs. 18. This was prophesied at Is. 53:12: "He was numbered with the transgressors." Jn. merely mentions that they were crucified together, but nothing else. Mt. and Mk. tell us that the two criminals joined Jesus' enemies by making fun of Him. Only Lk. (23:39-43) tells us of the wonderful conversion of one of these two criminals. Not only did he turn to Jesus and ask to be saved but he also criticized the other criminal for making fun of Jesus. Both Jesus and he entered heaven that day. This is truly a wonderful and comforting account. Verily, salvation is only by grace through faith in Jesus, not by the works and worthiness of man. It has correctly been observed that the three men crucified on that day represent all people: many die IN sin as did the impenitent malefactor, some die TO sin as did the repentant malefactor (for this thought see Rom. 6:7) and, of course, Jesus died FOR sin. God made Him to be sin in our stead. Behold the Lamb of God Who takes away the sin of the world. Jn. 1:29.
6. (See Jn. 8:2) At the time of Jesus, men usually wore two pieces of clothing, an outer garment (himation in Greek) and an undergarment (chiton in Greek) All four Gospels tell us that the soldiers took both garments away from Jesus when they crucified Him. He wore nothing on the cross. Truly, Jesus knows what it's like to bear shame. All He had was a cross through His poverty we became rich. II Cor. 8:9. He had no place where to lay His head. Mt. 8:20. He was content to live on what the Father provided Him. What a model for us!!
7. All four Gospels tell us of the fulfillment of Ps. 22:19 which is quoted in vs. 24 of our text. What the Lord has prophesied will always happen. Even His enemies must do His will. For example, Caesar Augustus was instrumental in having Jesus born in Bethlehem. Herod was instrumental in directing the wise men to Bethlehem. These soldiers under Jesus' cross carried out a prophecy which had been made 900 years before.
8. Just before death Jesus said "It is finished!" What was finished? Ask a Christian child. He will say: "the salvation of all people." No one can add to Jesus' redemptive work.
9. After Jesus' suffering was over He said: "I thirst." Here He teaches us that the activities of the body in themselves are not sinful. Very often our sinful flesh makes them sinful but God did not create us that way. Eating, drinking, sleeping, sex, are God-pleasing if done in a godly way.
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Sermon Outline on Jn. 19:16-30, Good Friday

Theme: HE WAS CRUCIFIED ALSO FOR US UNDER PONTIUS PILATE

Introduction: Our theme is taken from a line in the Nicene Creed. Paul said "We preach Christ and Him crucified." The crucifixion and the cross are the most important Christian symbols. Here Jesus paid the penalty for our sins. Here Jesus suffered the hell which we should have suffered. If we don't preach Christ crucified, we preach nothing.

I-Here He Proved That He Kept God's Law Perfectly For Us

All people were conceived and born in sin. They fall short of the glory of God. They are not good. Rom. 3:10-18. They cannot keep the Law of God. Therefore a curse rests on all people. Deut. 27:26. But Jesus proved that He kept God's Law perfectly. Lk. (23:34) tells us that when He was crucified He prayed for all men and forgave them. That had been prophesied. Is. 53:12. Even on the cross He was obedient to His mother. Vs. 26-27. The Roman government in Israel at that time was a cruel and pagan government. But Jesus obeyed that government. Earlier Jesus had said: "Give to Caesar the things that are Caesar's." Mt. 22:21. And He practiced that. Mt. 17:27. He paid His taxes. He did not resist the soldiers who arrested Him. He did not resist either Pilate or Herod when He was on trial. Jesus kept the Law perfectly in my stead.

II-Here He Proved That He Suffered the Penalty for Our Disobedience

Jesus is the Son of God. But our text tells us that He carried His own cross. Can that really be? Yes, because He was suffering the penalty of our sins, not His own. Jesus was crucified with two criminals. Can that really be? Yes, because He was suffering the penalty of our sins. Pilate made fun of Jesus by entitling Him "Jesus of Nazareth, the King of the Jews." He wrote it in three languages so that all could read it. The chief priests of the Jews were angry because Pilate wrote that title. Nobody was satisfied. They all hated Jesus. Can that really be? Can it be that people hate God? Yes, they all do. My sinful flesh hates God. My sinful flesh resents God telling me what to do. Here we see Jesus suffering the penalty of our sins. When Jesus was crucified the soldiers robbed Him of His clothing. He hung naked on the cross. Can that really be? Yes, because He was paying the penalty of our sins. We robbed Him too. Vs. 28 tells us that Jesus, when He knew that all was fulfilled, cried "I thirst." *was* When all what fulfilled? Everything that God in Scripture willed the Son to do. Vs. 28 means that, when Jesus knew that His one sacrifice for sin was complete, He relaxed and said: "I thirst." Vs. 30 tells us that just before He died Jesus said "It is finished!" That means that the salvation of all men is complete. Nothing can possibly be added.

III-Here He Proved that He was Truly the Messiah of Prophecy

Is. 53:12 foretold: "He was numbered with the transgressors." Vs. 18 of our text proves that Jesus was the prophesied Messiah. Read Dan. 7:14 where the kingship of Jesus is so plainly foretold. When the angel appeared to Mary to tell her of Jesus' birth, very likely he had passages such as Dan. 7:14 in mind: "He will rule over the house of Jacob (the church) forever and of His Kingdom there shall be no end." Lk. 1:33. When the wise men came to find Jesus they referred to Him as "the King of the Jews." Mt. 2:2. We do not know where they learned this but it was truly of God. And when Jesus was crucified, Pilate helped fulfill Scripture by writing: "Jesus of Nazareth the King of the Jews." And, finally, the prophecy at Ps. 22:19 concerning Jesus' two articles of clothing identified this Jesus as the promised Messiah. He is the center of history. He is the heart of the Gospel. He is the Mediator between God and man.

Conclusion: He was crucified also for us under Pontius Pilate. That Friday was a sad day because of my sins. But it was a Good day because Jesus took my place as my Substitute to redeem me, a lost and condemned creature.