

Tetelestai: The Father's Work Is Finished (Jn 19:17–30)
Jaunting through John (Message 51)

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INTRODUCTION

THE CROSS HAS BEEN ANTICIPATED THROUGHOUT JOHN'S GOSPEL

John 1

John 2

John 3

John 12

NEW EXPOSITION

(19:16b) Jesus was led away [from Pilate's Bēma]

(19:17) He went, carrying His cross) to the Place of the Skull (Golgotha, in Aramaic)
The Latin name rendering for the place name is *Calvary*

(19:18) He was crucified between two others

(19:19) Pilate commissioned a sign for Jesus' cross: *Jesus the Nazarene, King of the Judeans*
This is a statement of the charge for which Jesus was tried

(19:20) Many Judeans read the sign, because He was crucified near the city and the sign was written in Aramaic, Latin, and Greek

(19:21) Judean chief priests told Pilate to change the sign from: *Jesus the Nazarene, King of the Judeans* to a statement that *He claimed to be King of the Judeans*

(19:22) Pilate refused to change what he had written

(19:23–24) The four soldiers divided the garments by casting lots, including the seamless woven tunic (which would only have value if untorn), fulfilling Psalm 22:18: that they would divide his clothes by casting lots

(19:25) Mary, Mary's sister, Clopas' wife Mary, and Mary Magdalene stood near the cross

(19:26–27) Jesus entrusted His mother to the care of John, so John took her into his household

(19:28) Jesus knew that everything was accomplished, fulfilled Scripture by saying, *I thirst*
Psalm 69:21

(19:29) A soldier dipped a sponge in a vessel of sour wine, put it on a stalk of hyssop, and held it to His mouth

(18:30) After drinking sour wine, Jesus said that His work for the Father was completed and He gave up His spirit
John 10:17–18

HOW DOES THE CROSS RELATE TO THE MESSAGE OF JOHN?

CONCLUSION

<p>The Vine: John 15:1-8: He likens Himself to a grapevine & the Father to the vinedresser, who props up unproducing branches & nips suckers to make bearing branches more productive; His word cleansed the 11 (as fruitbearing branches) of what hinders fruitfulness (so they can bear fruit); abiding in Him & He in them is essential to bear fruit, just as a branch can only bear fruit thru its connection to the vine; if they did not abide in Him, they will have no role in bearing fruit for Him, but would face severe discipline & lose reward; if they abide in Him & His words abide in them, He will answer their prayers (making them fruitful); producing much fruit glorifies the Father (the vinedresser), thus, the 11 will follow Jesus as disciples (in obedience to the Father)</p>
<p>No Greater Love: 15:1-17: He loves the 11 as the Father loves Him, so they are to abide in Christ's love, by keeping His commands, just as He abided in GF's love by keeping His commands, which He told them so they would abide completely in His joy; He commands them to love one another as He loved them, even lay down one's life for His/his friends (they are His friends, if they do whatever He commands); they are no longer slaves, but He has told them everything His Father has told Him; they did not choose Him, but He chose & appointed them so they would go out & produce much enduring fruit & the Father would answer their prayers; He commands them to love one another</p>
<p>No Greater Hatred: 15:18-16:4: World hated Him 1st, but hates them because they don't belong to world; slave isn't greater than master, so world will also persecute them & won't keep their word; but ignorant-of-God world will persecute them because of JC; His works convict them of sin, but world hates both JC & Father (fulfilling prophecy of being hated w/o cause); HS & they will testify re: JC; He said this tp prevent stumbling; they would be banned from synagogues & killed; which He said, so they would remember, but didn't say this til His time to leave</p>
<p>HS Convicts: 16:5-15: They don't ask His destination; tho they are sad, His going will benefit them because Advocate won't come unless He goes; He'll convict world of sin [in opposing JC], because they disbelieve Him; He'll convict world of [JC's] +R, because He goes to Father; He'll convict world of judgment, because its ruler is judged; He has much to say that they can't yet bear, but HS will guide them into all the truth, because He will say what God says & glorify JC by telling them what belongs to the Son.</p>
<p>Soon You Will Not See Me: 16:16-33: Soon the 11 would not see JC, but soon they would see Him; some puzzled over this; He said they would grieve, but the world would be glad, but sorrow would turn to joy, as labor pains change to joy, when a child is born; their sorrow will change to unshakeable joy, when they see Him again, so they will not then ask Him [but will ask the Father in His name]; The Father will give what they ask in His name; He will soon speak plainly about the Father; then they will pray to the Father (directly) in His name, because the Father loves them; He acknowledges that they believe Him, but will soon scatter, leaving the Shepherd alone—though the Father will remain with Him; He said these things so they may have peace (despite tribulation from the world); they are to believe Him: He has conquered the world</p>
<p>Glorify Your Son: 17:1-11a: JC asked the Father to glorify the Son so JC may glorify the Father, which is like JC's glory in having authority over all flesh so the Son would [glorify the Father by] giving EL to bels the Father gave to Christ, who know the Father & Christ [those lacking EL don't know Father or Son]; JC glorified the Father on earth by finishing work the Father gave Him; JC prays for the Father to glorify Him in His presence w/ the glory He had before creating the world; JC revealed the Father to the 11 (that kept His word) given Him from the world; the 11 know that the Father is the source of what Christ has given them, because He told them the words the Father gave to Christ and they received them as the words of the Father who sent Him; JC prays for the 11 who belong to the Father and were given to Him by the Father, so this prayer is not for the world in general; but for the ones who belong to Christ & the Father, who have glorified Christ; the 11 will remain in the world when Christ returns to the Father</p>
<p>Prayer for all bels: 17:11b-26: JC prays that GF unite those He gave Him, as JC & GF are united; He protected them, only Judas is lost; JC returns to GF, so He wants His joy fulfilled in them (requiring GF's protection); JC has given the 11 GF's word, but world hates them because they are not of world, just as (it hated) JC who is not of world; so He prays for protection while they are in world, not removal from world, tho they do not belong to world, just as JC did not belong to world; JC prays that GF sanctify the 11 (to serve GF) by His true word; JC sent the 11 into world, as GF sent Him; JC sanctified Himself (to do GF's will) so that the 11 would also be sanctified (to do GF's will) by truth; JC prays both for the 11 & that (1) those who will believe thru their world will be united as GF & Son are united & (2) that world would believe that GF sent JC; The glory JC received from GF [to glorify GF in unity w/ Him] He has given to the 11 [to glorify GF in unity w/ JC & GF], so they would be mature in unity & so world may know that GF sent JC & loves bels; JC prays that bels may be w/ Him, so they may see the glory GF gave Him because GF eternally loves JC; tho world doesn't know GF, JC knows Him & the 11 know that GF sent Him; thus JC revealed & will reveal GF to the 11, so they may share in GF's love for JC</p>
<p>Jesus Betrayed & Arrested: 18:1-11: JC & the 11 entered a grove [Gethsemane] that Judas knew, because JC often went there; so Judas led armed Jewish leaders & Roman officials & soldiers; but JC met them & asked whom they seek, because He knew what would befall Him; they said <i>Jesus the Nazarene</i>; He said <i>I am</i> & they fell to the ground; He again asked who they sought; they said <i>Jesus the Nazarene</i>; He said He already told them; He told them to let the 11 go, fulfilling His statement that He had not lost any of them; Peter cut off right ear of the HP's servant, but JC said to sheathe his dagger, because JC will indeed drink the cup the Father gave Him</p>
<p>Jesus' night trials: 18:12-27: JC was arrested & first taken to Annas, whose son-in-law Caiaphas, the high priest, had said <i>It is good for one man to die for the people</i>; Peter & John followed JC; John (who knew the high priest) entered the high priest's yard w/ JC (John asked the doorkeeper to let Peter in & she asked him if he were JC's disciple; he denied it); Annas questioned JC about His disciples & His teaching; JC said He spoke openly, not having a secret agenda; JC challenged procedures; the high priest should question witnesses that heard His teaching; A guard struck JC & rebuked Him for insubordination; JC challenged the propriety of striking Him; instead, they should determine whether proof of evildoing exists; Annas sent Him to Caiaphas; Peter denied JC two more times; then a cock crowed</p>
<p>Manipulation of Pilate: 18:28-40: In early a.m. officials took JC to the praetorium (but didn't enter); PP came out & asked the charge against JC (opening new trial); they tried to steer PP back to the prior charge; he said to try JC [no threat to Rome], but refused because they lacked capital authority (fulfilling JC's prediction of how He would die); PP asked JC: <i>Are You the Judean King?</i> JC asked if question came from PP or high priests; PP retorted that he is not Judean [so it is not his own question], but asked why His own nation & high priests betrayed Him to PP; JC said that His kingdom isn't of this world, because (if it were) His disciples would fight, so Judeans wouldn't arrest Him; PP asked if He were a king; JC said that PP said it Himself; JC was born & came into world to testify to truth; those of the truth hear Him; PP scoffed at JC's claim to represent truth & left; PP told Judean officials that he exonerated JC; PP referred to his custom of releasing a prisoner & [hoping crowds would disagree with the leaders] & asked if he should release the King of the Judeans; the crowds shouted to release Barabbas, an insurrectionist</p>
<p>Behold the Man: 19:1-16: Pilate had Jesus (though declared innocent) flogged; Soldiers put a wreath of thorns & a purple robe on Him, hailed Him as <i>King of the Judeans</i> & struck Him; Pilate proclaimed Him innocent; temple officials shouted <i>Crucify Him!</i> Pilate [taunted them by] saying <i>Crucify Him yourselves</i> (but they could not); they making Himself God's Son is a capital offence; Pilate fearfully asked JC where He was from, but He did not answer him; Pilate reminded Jesus of his authority to crucify or release so He would answer; Jesus said his jurisdiction in this trial only came about by God's design [that the Judean authorities would betray Him to Pilate], so (Caiaphas) who handed Him to Pilate has greater culpability; Pilate planned to release Jesus, but Judean officials shouted that he would not be Caesar's friend, because One who sets Himself up as king opposes Caesar; Pilate sat at the <i>bēma</i> seat (to pronounce judgment); At about 6:00 a.m. on Friday of Passover, Pilate said: <i>Behold your King</i>; they shouted to crucify Him & that Caesar was their only king; Pilate handed Jesus over to be crucified and He was led away</p>