New Testament Church
The Book of John #36 – John 19:1-22 – The Glory of the Atonement
November 1, 2026 - Pastor Paul Jehle

I The Gospel of John - Why expository preaching and why the Book of John at this time?

A. Expository preaching brings depth, continuity and helps a congregation study together
   1. John reveals Christ as God – (eagle) - "behold your God" (Is. 40:9)
   2. The gospels reveal the "four faces" of Christ – king, servant, man, eagle

B. John, author of John, 1st, 2nd, 3rd John and Revelation was a disciple of John the Baptist

C. The seven ***signs*** that indicate critical aspects of Deity of Christ in the book of John
   1. **1st – water into wine** (Jn 2) – **New Life**; **2nd – healing Nobleman's son** (Jn 4)- **Faith in Word**
   2. **3rd – healing cripple** (Jn 5) – **Undeserving Grace; 4th – feeding 5,000** (Jn 6) – **Bread of Life**
   3. **5th – walking on water** (Jn 6) – **Transcendance**; **6th – healing man born blind** (Jn 9) - **Sight**
   4. The **seventh SIGN** of raising Lazarus from the dead (John 11) – **Resurrection Life**

D. The seven **I AM** statements by Jesus – declaring who He is…
   1-2. In John 6 and 8 - **I am the Bread of Life; I am the Light of the World**
   3-4. In John 10 – **I am the Door** and **I am the Good Shepherd**
   5-6. In John 11 and 14 – **I am the Resurrection and Life; I am the Way, Truth and Life**
   7. John 15 – **I am the true Vine and my Father is the Husbandman**

II John 19:1-22 – **Glory of the Atonement** – (resolving the debt of sin to a holy God - 1st Jn. 2:2; 4:9-10)

A. v. 1-16 – "No King but Caesar" – God uses the State to discipline Israel
   1. v. 1-3 – Jesus is scourged… - "by His stripes we are healed." – Isaiah 53:4-5
      a. Scourging – the whip (flagrum) used by the Romans – 70+ wounds all over Jesus' body
      b. Crown of Thorns – Jesus the only one given a helmet of thorns! (30-50 scalp wounds)
      c. The purple robe was a mockery – "Hail, King of the Jews" as they hit him
   2. v. 4-6 – "Crucify him!" – Pilate says he finds no fault in him (Church crucifies their Savior)
   3. v. 7-11 – The power of Church vs. State – and the fear of upsetting the public peace…
      a. "We have a law, and by our law he ought to be put to death" – church vs. state
      b. "Don't you know I have the power to crucify you or release you?" - Pilate
      c. "You could have no power over me unless it was given to you from above" - Jesus
      d. "He that delivered me unto you has the greater sin" – Clarity on jurisdiction
   4. v. 12-16 – "We have no king but Caesar" – John 19:15 - rejecting Jesus enthrones the State
      a. Pilate caught between keeping order and releasing Jesus who was innocent
      b. *When the Church is not following God, it makes it impossible for the State to govern!*
      c. Pilate, finding no other way out, delivered Jesus to be crucified (our Atonement)

B. v. 17-22 – The Glory of the Atonement - in the Midst of Suffering – (see James 1:2-4)
   1. v. 17 – Christ bore his own cross (Mt. 5:41) – went beyond the law to a law of love
      a. "Take up your cross" – produces humility (Mt. 16:24; Mk. 8:34; Lk. 9:23; 1st Pt. 4:13)
      b. Simon of Cyrene (Mt. 27:32) commanded to carry Jesus' cross (every race included!)
      c. Golgatha – "place of a skull" – outside city walls; on a road for publicity
      d. Jesus "crushed the head of the serpent and the serpent bruised his heel" (Ge. 3:15)
   2. v. 18 – Jesus was crucified in the middle (the center – victorious) between two criminals
      a. Jesus crucified between two criminals (one asks for a miracle, the other forgiveness)
      b. Fulfilling the prophecy of being "numbered with transgressors" – Isaiah
   3. v. 19-22 – A declaration of who Jesus was – "Jesus of Nazareth The King of the Jews"
      a. There was no legal ground for Jesus' crucifixion according to their law – innocent
      b. The religious leaders killed him for claiming to be God (they wanted that a secret)
      c. Pilate refused to change the wording – publicly charing Israel with rebellion!
      d. The Atonement – breaking the power of sin and death – opening a way for salvation!

In Honor of Reformation Sunday – November 1, 2026

In his second sermon on Luke 24:36-37, Martin Luther wrote about the nature of Christ's Atonement on our behalf:

But now, if God's wrath is to be taken away from me and I am to obtain grace and forgiveness, some one must merit this; for God cannot be a friend of sin nor gracious to it, nor can he remit the punishment and wrath, unless payment and satisfaction be made.

Now, no one, not even an angel of heaven, could make restitution for the infinite and irreparable injury and appease the eternal wrath of God which we had merited by our sins; except that eternal person, the Son of God himself, and he could do it only by taking our place, assuming our sins, and answering for them as though he himself were guilty of them.

This our dear Lord and only Saviour and Mediator before God, Jesus Christ, did for us by his blood and death, in which he became a sacrifice for us; and with his purity, innocence, and righteousness, which was divine and eternal, he outweighed all sin and wrath he was compelled to bear on our account; yea, he entirely engulfed and swallowed it up, and his merit is so great that God is now satisfied and says, "If he wills thereby to save, then there will be a salvation." [1]

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[1] (Sermons of Martin Luther, vol. 2, p. 344)