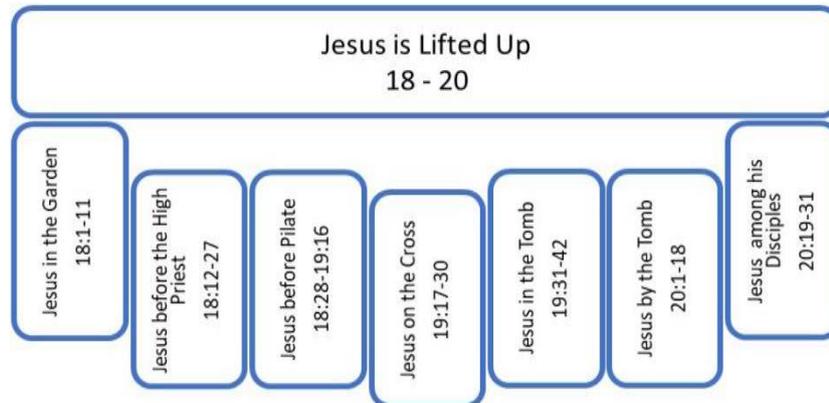


Lesson 34: John 19:17-42 The Crucifixion and Burial of Jesus

Introduction



The Roman statesman Cicero said, “[the word ‘cross’ should be] far removed from not only the bodies of Roman citizens but even from their thoughts, their ears, and their eyes.” The purpose of crucifixion was not death. Rome knew a hundred other ways to kill a man. The purpose of the cross was to eradicate the reputation of the person, to render his memory so shameful that anyone who spoke his name would feel that shame. There are names we recognize from history that would never receive honor. The name of a traitor invokes shame: Judas, Brutus, Benedict Arnold.

This is the kind of shame Rome intended to attach to the person forced to die on a cross. Death was not necessarily dishonorable. How one dies is the question. A Spartan mother is famously quoted as telling her son to return with his shield or on it. You either fight well or you die. Death can be honorable but not death on a cross. The victim of the cross is judged a criminal. He is displayed nakedly in public. He is forced to cry out in pain. He relieves himself, bodily fluids run down his legs. He is wounded enough to cry out but not enough to die, so he just continues to cry. He might live for a day or two hanging on the cross. And as a final act of humiliation birds come to peck away the flesh of his dead body. Shame. Shame is the point of the cross.

In the day of the Romans, the cross would have brought up feelings similar to an electric chair, or the hangman’s noose, or the guillotine but with greater consequence to the reputation. It is an instrument of death and torture, but it’s one that’s intended to maximize public shame, to erase the name. Nobody identifies with a man who has died on a cross. Not until Jesus. Jesus reversed the shame of the cross. He took the guilt, the sin, shame, the humiliation that we deserve. He took it on himself, both spiritually and literally as a man nailed to a cross. He took that shame and showed us his glory. He showed us the extent of his love in the face of his own pure justice.

On the way to the cross, through his arrest and his trial, he remained in control of events and in possession of his honor. He was never shamed by his words, by his actions, not on the cross, not in his death. We have already considered his arrest and trial. Now let’s consider his crucifixion and burial according to the witness of John. Let’s start with John 19:17-30.

The Crucifixion of Jesus (19:17-30)

¹⁷ 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. ¹⁸ There they crucified Him, and with Him two other men, one on either side, and Jesus in between. ¹⁹ Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS.” ²⁰ 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. ²¹ 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.’” ²² Pilate answered, “What I have written I have written.” ²³ 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.²⁴ 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."²⁵ 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.²⁶ When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"²⁷ Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own *household*.²⁸ After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty."²⁹ 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.³⁰ Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Pilate makes one final stab at the honor of the Jews. Annoyed by the whole procedure of this trial and execution, he has this criminal sentence nailed to the cross of Jesus, and it says, "JESUS THE NAZARENE, THE KING OF THE JEWS." Pilate does not believe that Jesus is king. He is frustrated with the Jewish leaders, and his sign communicates, "This is what Rome does to Judea. It crucifies her king." Jewish leaders ask him to change the charge so that it reads, "He said, 'I am King of the Jews.'" Pilate refuses. Ironically, in his stubborn pettiness, Pilate affixes the true title of Jesus to the cross. He has, indeed, helped the Jews crucifying their king.

Jesus foretold three times that he must be lifted up. In 3:15, he declared, "the son of man [must] be lifted up that whoever believes may in him have eternal life." In 8:28, he declared, "when you lift up the Son of Man, then you will know that I am." And in 12:32, he declared, "If I be lifted up I will draw all men to myself." In unknowing anticipation of that fact that the cross would become a beacon of hope to all people, Pilate affixes the charge to the cross in Hebrew and Latin and Greek. This is just the beginning. People from every tribe, every language, every people will come to bow down before Jesus as King. Pilate foreshadows that.

The soldiers gamble for Jesus' meager effects. And they unwittingly fulfill the prophecy of Psalm 22:18, "They divide my garments among them, and for my clothing they cast lots." God had planned long before for the Messiah to walk this road to the cross. That same Psalm also says in verse 16, "They pierced my hands and my feet." God was not surprised by the cross. He is not improvising. He is not caught off guard. Jesus knew when he came to his own that his own would reject him. The Father remains in control.

After noting this prophetic behavior by these callous guards, John points out another group standing by the cross. The text makes most sense when we understand that there are four women present. Jesus' mother, her sister, another Mary who is the wife of Clopas and Mary Magdalene. That is a lot of Mary's. I'm guessing, if you were making that up, you would have thought of some different names besides "Mary" for the women. Sometimes history is just odd that way. These are women who love Jesus. They love him as family, and they love him as Lord. John is there with them.

Back in the 90s when our ministry was showing the Jesus Film throughout Croatia, a repeated complaint was how the film left out the report of Jesus speaking to Mary from the cross. It was left out because the Jesus film was based on Luke, and John is the only one to mention it.

It was hard to explain that to people, but John mentions this brief interaction, perhaps because it has personal significance for him. But this interaction also fits his theme that Jesus remains in control and Jesus continues to act with honor. What could be more honorable on a personal level than for a dying son to express care for the ongoing welfare of his mother?

²⁶ When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"²⁷ Then He said to his disciple, "Behold, your mother!" From that hour the disciple took her into his own *household*.

There are people who love the world as an abstract concept, who might be willing to die for a cause that benefits mankind, who yet, when you get to know them, do not seem to really like individual people that much. Jesus is not one of those saviors. He is not just a savior of an abstract world. Jesus is the Savior of individual people. And at the same time, he's bearing the weight of everybody's sin, he remains aware of this one woman and her needs. We do not have any references to Joseph during Jesus' adult ministry, presumably because Joseph has died. Jesus, as the eldest son, is responsible for the well-being of his mother. So, with honor and with compassion, he cares for her even while he's on the cross.

I do think this is a special case of a son, not just showing love for individuals, but showing love for his mother. But at the same time, I think it is an example of Jesus' awareness of people as people. Jesus died for all of us in general. He also died for you specifically. He is the good shepherd who knows the individual name of every one of his sheep. He knows your name, and he loves you. Not just mankind; he loves YOU. He died for the you.

²⁸ After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty." ²⁹ 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.

This is another prophecy fulfilled. This one is from Psalm 69:21. There is a difference here. The prophecy of the soldiers gambling for Jesus' clothes is a prophecy Jesus does not make a choice to participate in. It is a result of choices others make. Those kinds of prophecies, that Jesus would be born in Bethlehem, or that he would grow up in Nazareth, that a friend would betray him for 30 pieces of silver, that in his death he would be pierced through, those prophecies show us that God is in control of all things and they affirm that Jesus is indeed the true Messiah foretold.

Here though, Jesus participates in the fulfillment. He says he is thirsty in order to initiate being given drink by the soldiers. This is similar to his choice to ride a donkey into Jerusalem. He chose to do that. The fulfillment of prophecies like these, where Jesus chooses to enact the fulfillment, affirm who Jesus believes himself to be. On the cross Jesus did not doubt. Jesus did not give up. Jesus understood what was happening and he chose to speak in such a way to fulfill the prophecy. He understood himself to be the true Messiah foretold.

This passage ends with these words,

³⁰ Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

At the very end, Jesus chose the time of his passing. He has fulfilled the prophecies of old. He has borne the shame of men. He has been afflicted in our place for crimes he did not commit. Having done what needed to be done, he ends it. He bows his head and gives up his spirit. Jesus told us in John 10, "I am the good shepherd. The good shepherd lays down his own life and he will take it up again."

Jesus remained in control through the crucifixion. The Father continues to exert control after his death. Let's consider the burial of Jesus. This is John 19:31-42.

The Burial of Jesus (19:31-42)

³¹ 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. ³² So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; ³³ but coming to Jesus, when they saw that He was already dead, they did not break His legs. ³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out. ³⁵ 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. ³⁶ For these things came to pass to fulfill the Scripture, "Not a bone of Him shall be broken." ³⁷ And again another Scripture says, "They shall look on Him whom they pierced." ³⁸ 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.³⁹ Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*.⁴⁰ So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.⁴¹ 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.⁴² Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

We could expect Jesus' body to hang on a cross to be picked over by birds or at best to be taken down and hastily covered in a shallow grave. Neither of these happen. In death he is honored. God ordered the events of the crucifixion to take place on the day before the Sabbath. The Jewish leaders did not care about Jesus. But they did care about appearing outwardly to follow the Law of Moses. Moses' forbade leaving an executed body hanging on a tree overnight. To do so would be even worse on a Sabbath, and even worse on a High Sabbath. It's a special day during the Feast of Unleavened Bread. So, they ask for the removal of the body. It's not out of compassion, but to fulfill purity laws.

Pilate is not friendly to the Jews. But by coming out of the Praetorium repeatedly during the trial of Jesus, we did see that he is willing to give in to Jewish ritual, probably as a pragmatic move to avoid Jewish uprising. And so, he gives in to this request. He's not going to leave the bodies on the Sabbath, and he orders the removal of the bodies.

Before removing the bodies, the soldiers make sure they are dead. Two thieves hanging with Jesus have not yet died. Death on a cross comes through suffocation. Hanging down on the nails that pierce the hands, victims cannot breathe. The nail through the feet is part of the cruel ingenuity of the cross. Victims push up on that nail, the nail in their feet to get a breath, often causing them to cry out in pain. Further shame. Victims then suffocate when they can no longer bear the pain, or they no longer have the strength to push up on that nail through their feet. Breaking the victim's legs is a quicker way to bring about that suffocation and death.

By giving up his spirit after only a few hours on the cross, Jesus is already dead when the soldiers come for him. They believe him to be dead, so they don't break his legs, but to ensure this assumption they make a quick spear thrust into his chest. Medical professionals have observed that water coming out with the blood could be fluid from the lining in the lungs. Jesus' executioners would recognize this as a death wound and be satisfied that they had fulfilled their responsibility. He was dead before they removed his body from the cross.

This sequence of events fulfills two more prophecies. John points this out to us. Psalm 34:20 says, "He keeps all his bones; not one of them is broken." And John may also intend for us as a connection to the Passover lamb. Speaking of that lamb, Exodus 12:46 instructs, "You are not to bring forth any of the flesh outside the house, nor are you to break any bone of it." Jesus is the Passover lamb. His bones are not broken. And not breaking these bones also further prevents unnecessary indignity to the body of Jesus, that his body might be honored in death.

The thrust of the spear and the nails in the hands and his feet fulfill passages that speak of the piercing of the Messiah, such as 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." Fulfillment of these prophecies after Jesus' death continues to show that God is in control of these events.

John is an eyewitness of this, and he reminds us of that in verse 35,

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.

John rarely breaks into the narrative to speak directly as himself, the author. He did speak, using first-person plural in the first chapter, "The Word became flesh and **we** beheld his glory, the glory as of the only begotten son of God full of grace and truth (1:14)." He is going to refer to himself again in

the last chapter, the second to last verse in the whole book. He is going to say, "This is the disciple who bears witness of these things and wrote these things; and we know that his witness is true (21:24)." So we have this claim as an eyewitness, appropriately at the very beginning of the Gospel, chapter 1, and then at the end of the Gospel in chapter 21, but then we have it again right here. This is a third reference to himself as eyewitness. And we might ask, "Why here? Why does John choose this chapter, this place to break into the story into claim that he has seen this; that this is true, his testimony is true?"

He breaks in here because of the central truth of the crucifixion and the resurrection to the Gospel of Jesus Christ. Jesus did not come only to make God known to us. His purpose is not only revelation. His purpose is atonement. He did come to reveal the nature of God, supremely through his saving action of offering himself as a real sacrifice of atonement in our place. This is substitution. And if Jesus did not die for us, then we have no hope, and none of this matters. John assures us that Jesus did need to die, and he's telling us, "I am giving witness to this. I was standing there at the cross and I saw it, and I'm telling you this so that you might believe." And we remember that his purpose statement - why does he want us to believe? He wants us to believe that we might have eternal life. This is a central point of his witness and so he breaks in here to remind us, "I am an eyewitness. I saw this."

And he was not the only disciple involved in these events. The disciples had scattered, but some, apparently, were at the cross. John is there, and Mary his mother is there, and Mary Magdalene is there. Two other men are mentioned here. Sometimes God controls events through the rebellious action of wicked men, like these Jewish leaders and like Pilate. At other times God guides events through the willing participation of faithful men and women. That is what happens next.

³⁸ 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. ³⁹ Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*. ⁴⁰ So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. ⁴¹ 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. ⁴² Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

We have not heard from Nicodemus in a while. He came to Jesus early in Jesus' ministry. But Nicodemus could not follow the teaching of Jesus. He kind of drops out of the conversation and then we don't hear from him. And John compared him in the structure of his text to another person: to a woman at the well, a poor, uneducated, non-Jewish, sinful woman who no one would expect to be able to follow what Jesus was saying, to be able to understand anything. And to our surprise, the eyes of her soul were opened in an instant only after a short conversation with Jesus. That is how it is with the gospel. Some people believe immediately while others take quite a bit of time to come to faith. She came quickly. Nicodemus is going to take time. He came that night mentioned in chapter 3. In chapter 7, he spoke up for Jesus at the Feast of Booths, saying Jesus should not be condemned without being given the opportunity to speak for himself. At that time, other Pharisees ridiculed Nicodemus. And from then on, we don't hear about him anymore, then all of a sudden he's here.

There is another man here, Joseph of Arimathea, and he is identified by John as a secret believer, which is a problematic designation. It fits with our questions about faith in this Gospel. Can a person truly be a secret believer? John told us back in 12:42-43,

⁴² ...many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, for fear that they would be put out of the synagogue; ⁴³ for they loved the approval of men rather than the approval of God.

It's another one of those challenging questions about belief that John introduces for us to think about. Can a person truly believe and yet, refuse to confess that belief? Is a secret believer a real believer? And we've already seen in the Gospel of John that just because somebody is called a

believer that doesn't mean that they have truly placed their faith in Christ. So, the answer of whether a secret believer can be a true believer is not immediate, it's not obvious. John seems to be allowing for some complication. Because we might question the belief of those in chapter 12, because John emphasizes they "loved the approval of men rather than the approval of God." They're not like the blind man of chapter 9, who goes all in with Jesus. But now what we see here at the cross in Joseph is a man who is called a disciple but who had remained secret out of fear but then, at this point his faith finally compels him to act. So, then we're asking, "Okay, so did he truly believe secretly, and his fear just kept him from confessing that belief? Or did he finally come to believe and when he came to believe he then acted?" John does not clarify for us. I think he believed in secret. I think it's possible to truly believe in Jesus and yet have this fear that prevents you from confessing it. But it's messy.

We do not know how privately Joseph and Nicodemus went about approaching Pilate. Maybe they tried to be private in their request. But this is the kind of request that can't be hoped to be kept secret. In asking for the body of Jesus, Joseph and Nicodemus are taking a huge step, placing their reputations in great jeopardy. And they could lose everything. They could lose their position in the Sanhedrin, they can lose their wealth, their contacts, they can be cast out of the Synagogue. They could be cut out of society. And they are doing this even before the resurrection. That says something, too. This is at the death of Jesus. They make this decision to identify with him before he's risen. They believed in Jesus enough to come and honor his body.

They give him honor in death. He is not going to be buried in a shallow grave. As Isaiah prophesied long before, "his grave was assigned with wicked men, yet he was with a rich man in his death." Joseph and Nicodemus brought an abundance of spice, probably with servants to carry it, and they buried Jesus with the honor and expense that belong to a rich man.

The Great Reversal

The crucifixion of Jesus is the great reversal. What was meant to bring him shame and eradicate his name instead revealed to humankind his true nature and magnified his name. Jesus walked with honor to the cross and maintained that honor on the cross. He is righteous and without sin. His character is true. He has fulfilled the plan that he and the Father established before the world began. Before the first Adam was brought forth or even had a chance to sin, the second Adam had already planned to die for his sin and to restore what was lost. He shows his absolute commitment to justice and the incredible depth of his love.

His final vindication will come in three days. Death cannot keep him down because he himself is life.

The author of Hebrews tells us to fix our eyes on Jesus, "the author and perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Hebrews 12:2)." What man intended as shame, Jesus despised. Jesus did not consider the cross capable of bringing him shame. It boggles my mind. To be naked, to cry out in pain, to be mocked, to be falsely accused, all these things would destroy my sense of self. Jesus is so secure in who he is and the righteousness of his mission that he despises man's attempt to bring him shame.

Back in chapter 5, verse 44, we read how Jesus chastised his opponents, "How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and only* God?" As human beings we create elaborate structures of affirmation in our family life, our schooling, our careers, our relationships, our religion where so much of what we do is about getting affirmation for who we are, to feed our sense of worth. Think about just a simple case. Think about Facebook. The language - Facebook - you're putting forward your face. It is a forum for you to put your best face out into public to - what? To receive likes and dislikes. This is the ancient Roman Colosseum: thumbs up, thumbs down. Honor, dishonor. We can create our own public persona. We brag about our accomplishments and our kids and our travels. I've seen some of my daughters' selfies. We can take a hundred selfies to get just the right one to put up on Facebook, to put into the public forum. And Facebook has got its positive qualities. I am not trying to get down on Facebook. I am only pointing out how easy it is to still find examples of honor and shame in our own society. We care what people think

about us. We crave social affirmation to give us a sense of worth. And it feels great if you succeed. You know, if you're an intellectual, or you're a jock, or you're beautiful and you're getting all this affirmation. Then it works for you. You have this false sense of self that really feels good. It doesn't feel so good if you don't fit in, or if you feel like a failure, or you mess up all the time.

Jesus received his glory from God. He knew his own worth as established by his relationship with the Father. That's what matters. Do I know God? Am I in his will? And Jesus despised the shame of men. You can try to shame him, but he rejects our social structures. And because he was able to despise the shame of men, he was able to look past himself to the needs of others. He looked to the other side of the cross and he saw the joy of bringing many brothers and sisters into relationship with the Father as a result of his sacrifice.

His Shame Enables our Honor

The great reversal: Jesus turned what was meant to be shame into glory. And that great reversal now applies to us. Jesus turned the shame of the world into an occasion for glory with absolute conviction that his own honor was in knowing the Father and obeying his will. That can be true of us. Our value is not determined by our success, our failure, our approval or disapproval, our place in society, the affirmation of parents and teachers and coworkers. All these things we crave to give us a sense of worth. That doesn't give you worth.

The writer of Hebrews continued. He said, "Consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart." Look to Jesus, who despised the shame of the cross. Look to him. And just as he looked to God for honor, you look to God for honor. You are created in his image. He has placed value on you. This is what you're worth: You are worth the cross to God. He was willing to die for you. And if you believed in him, you are his child, you are a daughter of the King, a son of the King. That's is who you are. He took your shame on himself, all these ways that you've felt guilt, because of sin you've done, shame because of things people have said, failure, all your lack of success, Jesus has taken that on himself and he gives you in exchange the honor of being in his family.

In the very worst of human circumstances, we can fix our eyes on Jesus. We can recognize the truth of the cross and despise the shame that the world would try to force on us. A friend of mine wrote this observation about holocaust survivor Corrie Ten Boom as she began to understand her own abuse in light of the cross.

Corrie Ten Boom wrote of reading the Bible while in a Nazi concentration camp: "It was new; it had just been written. I marveled sometimes that the ink was dry...I had read a thousand times the story of Jesus' arrest--how soldiers had slapped Him, laughed at Him, flogged Him. Now such happenings had faces and voices." She and her sister Betsie, who did not survive the war, were forced every Friday to stand in line naked for a so-called medical inspection. On one morning as they waited in line, Corrie writes, "another page in the Bible leapt into life for me. He hung naked on the cross. The paintings, the carved crucifixes showed at least a scrap of cloth. But this, I suddenly knew, was the respect and reverence of the artist. But oh, at that time too, on another Friday morning, there had been no reverence. No more than I saw in the faces around us now." So Corrie Ten Boom spoke to her sister as they waited in line: "'Betsie, they took his clothes too.' Ahead of me I heard a little gasp. 'Oh, Corrie. And I never thanked him for that.'" (Nolan Sharp)

Jesus despised the shame. He knew his honor was in God. He looked past human suffering to the joy that comes from being in the will of the Father. Success and glory as defined by the world is found wanting. The shame, guilt, disgrace, failure of this world all lose power to define us. The cross is empty. Jesus has won. He has secured our forgiveness. He invites us to put aside our failure and sin. To put aside our grave clothes and dress ourselves in the righteousness he would give us. He invites us to find our worth in the Father, to take on his name, to be defined by God, and to live in the honor of belonging to him.

Reflection questions

1. Read John 19:17-42. What stands out to you as interesting, important, strange or confusing? What are some questions that come to mind?
2. How is the sovereign control of Jesus even over his own death shown in John 19:17-30?
3. How does Jesus' concern for Mary speak to you?
4. What do you know about Nicodemus? Why do you think he chose to participate in the burial of Jesus?
5. From a legal standpoint, why is the crucifixion of Jesus critical to your faith as a sinner?
6. From an emotional standpoint, how does Jesus' willingness to take human shame on the cross provide you with a new basis for honor?
7. Take some time in prayer to thank Jesus for what he went through for you and for what he has accomplished for you, both in the removal of your sin and conferring on you the honor of one received into relationship with God (1:12-13).