

John 19 - The Crucifixion of Jesus Christ

19:1-15 BROUGHT AGAIN BEFORE PILATE

v1-3 **Parallel record:** Mt 27:26-30; Mk 15:15-19; Lk 23:24-25.

v4-15 The events of **Jn 19:4-15** only occur in John's gospel.

v1 **Scourged him:** **Isa 50:6** "he gave his back to the smiters" **Isa 53:5** "with his stripes we are healed." Not normal before crucifixion. Description in *Nazareth Revisited* p.502-503.

v2 **Soldiers:** In the Praetorium were a band of soldiers (600 men): **Mt 27:27; Mk 15:16-17.** **Crown of thorns:** Coronial wreath, yet he was the victor over the curse of sin: **Gen 3:18.** **Purple robe:** Colour of royalty: **Rev 17:4; 18:16.** They also put a reed sceptre in his right hand and smote him on the head: **Mt 27:30.** Ironic! A reed breaks easily, cp. **Isa 42:3** "a bruised reed he shall not break". To him everything would have a spiritual application. They were treating Christ as if he were a sinner. **Isa 53:6** They "laid on him the iniquity of us all." v3 **King:** cp. **Jn 18:33,36,36,36,37,37,39; 19:3,12,14,15,15,19,21,12.** An important theme from **Daniel** (where king/kingdom occurs 240+ times). Jesus Christ is central to the whole book of **Daniel**, the stone power, the Prince of Princes, king of the Jews who will overthrow all human kingdoms: **Dan 2:44; 4:17; 7:18,22; 8:25.** cp. **Mt 27:29** "they bowed the knee." **Smote him:** Contempt, fulfilling **Mic 5:1.**

v4 **I find no fault in him: Fourth Acquittal.** Third acquittal is in **Lk 23:22** "the third time". Pilate is now a defeated man. He goes to his subject people and appeals for mercy! v5 **Behold the man:** Reassuring for Jesus! **Zech 6:12-13** "Behold the man whose name is **The BRANCH**... he shall build the temple of Yahweh... he shall bear the glory, and shall sit and rule upon his throne; he shall be a priest upon his throne" (**King/Priest**) Also **Isa 42:1; 52:13** "Behold my servant."

v6 **Crucify him:** They wanted more than just death by stoning. The brutality of human nature now exposed. Consider him: **Heb 12:3.** God knew this from the beginning: **1 Pet 2:22-24.** **I find no fault in him: Fifth Acquittal.** If they crucify him it now has to be done without his sanction. v7 **Son of God:** **Jn 5:18-20.** This shocked Pilate! v8 **Pilate more afraid:** Consider **Mt 27:19!** **Whence art thou:** i.e. what is your origin? Amazing question in the situation. Jesus lets Pilate dwell on this critical question. v9 **Jesus gave him no answer:** Already answered in **18:37.**

v10 **I have power to crucify thee:** The boast of proud men all through history, of politicians and democracy. Here Jesus sees the **Roman** leader in the Middle East, the subject of **Dan 8:22-25** and Pilate says this! **8:22** "not in his power" **8:24** "not by his own power" v11 **No power at all, except it were given thee: Key verse!** Important principle in **Daniel 1:2; 2:37; 4:17,32; 5:18; 8:13,22,24.** Men think **they** have power to elect leaders or take control. True believers therefore take no part in politics, political elections or war. God rules in the Kingdom of Men and gives it to whoever He chooses: **Dan 4:17,25,32; 5:21.** Jesus rejected all political power, rather preaching a **future Kingdom**. In **1 Sam 8**, Israel rebelled by asking for a king. God gave them a king and they paid a heavy price. True believers are **citizens of Zion**.. Political power is contrary to the spirit of Christ: **Jn 6:15; 18:11; 1 Pet 2: 21-23; 3:14; 2 Cor 10:3; Eph 2:19; Phil 3:20.**

Delivered me: the Jews. v12 **Pilate sought to release him:** The answer Jesus gave had a profound effect on him! **Not Caesar's friend:** Jews know how to get at him. v13 **When Pilate heard that:** Pilate was vulnerable. This was about self-preservation. **Gabbatha:** means "top ridge of the house." Equivalent word is in **Ezek 43:13** "high place of the altar" - kingdom vision of Christ, cp. **Psa 2:6** "holy hill of Zion" v14 **Preparation of Passover:** Incredibly happening at the exact time! **Sixth hour:** Roman time, 6am. **Behold your King:** Not "behold the man" this time. Prophesied as Israel's king: **Mic 2:13; 4:9.** Gentile king pleading with Jews to accept a Jewish king. The Jews plead with a Roman to accept a Roman king! Irony!

v15 **Shall I crucify your King?** Pilate now puts the Jews on trial. **The chief priests:** Specifically stated by Spiritual leaders! Formal declaration of the abandonment of their hope. **No king but Caesar:** Staggering statement to reverberate over the next 1900 years under Rome and in European death camps: **Deut 28:47-50.** Jesus knew God suffered rejection also: **1 Sam 8:7** "they have rejected me, that I should not reign over them" First they reject Yahweh as king, now his son! **Zech 12:10** "they shall look upon me (God) whom they have pierced, and they shall mourn for him (Jesus)."

19:16-30 **GOLGOTHA: NUMBERED WITH TRANSGRESSORS**
Parallel record: Mt 27:31-56; Mk 15:20-37; Lk 23:26-46.

v16 **Led him away:** Understatement! The other gospels show they took away his robe. v17 **Bearing his cross:** Other gospels tell us that Simon of Cyrene was forced to bear his cross for Jesus. **Place of a skull, Golgotha:** The Lord's mind would have gone to David's victory over Goliath and **Psalm 8.** Jesus now defeats his Goliath - sin! David took Goliath's head to Jerusalem: **1 Sam 17:54.**

v18 **They crucified him:** Understatement! God's Word is not like the world's media. We are spared the details. **Mt 27:36** immediately emphasises the parting of the garments, not the crucifixion itself. As if to tell us that men are indifferent to the cross. **Isa 42:6** "I Yahweh have called you in righteousness, and will hold your hand." **Key Scripture:** **Gen 22:1-3,6-8,17.** Abraham walked with his son Isaac to the sacrifice, he felt his son's agony. They went **together.** **On either side:** These two criminals were representatives of all humanity, and their response to the cross. One mocks, the other repents. **Jesus in the midst:** **Mk 15:28** cites **Isa 53:12** "numbered with the transgressors" Other gospels: "one on the right hand and one on the left." James and John must have remembered their request to sit on his right and left: **Mk 10:35-45.** **Key Verse:** At this point Jesus says "Father, forgive them for they know not what they do." **Lk 23:34.** Extraordinary! This was an effective prayer: **Mt 27:54.**

v19-22 **King of the Jews:** A Roman unwittingly testifies the truth!
v23 **Made four parts:** In the shadow of the cross, men revel in their petty materialism. **Coat without seam:** Margin: **Ex 28:32** (also **39:22-23**). Someone made a coat similar to a high priest's garment, that could not be torn. In **Psalm 133** the precious ointment on the high priest's head runs down to the collar. The head (representing Christ) is united with the body (the ecclesia) from this anointing: **Psa 133:1-3; Jn 17:20-26.** He would also still smell Mary's precious ointment on his head. He is **king** and **priest:** **Lev 8:12; Song 1:12; Mk 14:3; Jn 12:2-7.** v24 **Parted raiment:** Cited from **Psa 22:18.**



Important Scriptures: **Psalm 22; 69; Isa 53.** Constant fulfillment of the prophetic Word gave Jesus strength to hold on to the end.

Note: **Between Jn 19:24** and **25** are events recorded in **Mt 27:39-43; Mk 15:29-32; Lk 23:35-39.** Jesus is mocked by the people, elders, soldiers, thieves (all of society: **Lk 3:5**). He also replies to the thief, saying he will be with him in **paradise** (only **Lk 23:43** - **Key Scripture**). See *Jesus Christ's Vision of the Kingdom*.

v25 **By the cross:** Small group earlier afar off: **Psa 88:18.**
v26 **Behold thy son:** A sword would pierce her heart: **Lk 23:35.**
v27 **Behold thy mother:** John now has a special responsibility.

Note: **Between Jn 19:27** and **28** are events in **Mt 27:45-49; Mk 15:33-36; Lk 23:44.** Darkness descends on the land. Also, "my God, my God why hast thou forsaken me?" (**Mk 15:34; Psa 22:1**), his extreme loneliness, possibly also removal of the Spirit. An overwhelming sense of rejection and loneliness: **Psa 69:20; Isa 53:3.** Earlier this fear is expressed: "will ye also go away?" **Jn 6:67-69.**

v28 **I thirst:** **Psa 22:15**, cp. **Song 4:12-15, Jn 14:13-14; 7:37-38; Rev 7:17; Rev 22:1.** See *Jesus Christ's Vision of the Kingdom*.
v29 **Vinegar:** Final Scripture fulfilled: **Psa 69:21.** v30 **It is finished:** Companion Bible says **Psa 22:31** can be rendered this way.

Note: **Between Jn 19:30** and **31** are the events recorded in **Mt 27:51-56; Mk 15:38-41; Lk 23:45-49.** Veil of the temple rent, graves opened, the women, centurion says "truly this was the son of God"

19:31-37 **THE DEATH OF JESUS CHRIST**

Parallel record: Not recorded in the other 3 gospels.

v31-32 **Legs broken:** Punishment of sinners: **Psa 51:8; Lam 3:4.**
v34 **Spear pierced his side:** Second Adam, allusion to **Gen 2:22.** See **Jn 20** notes, also *Jesus Christ's vision of the kingdom*.
Blood, water: From a broken heart: **Psa 34:18; 69:20-21.**
v35 **Believe:** See *Introduction*. v36 **Bone not broken:** Fulfillment of **Psa 34:20.** v37 **Whom they pierced:** **Zech 12:10** cp. **Rev 1:7.**

19:38-42 **BURIAL - IN THE GARDEN A NEW SEPULCHRE**

Parallel record: Mt 27:57-61; Mk 15:42-47; Lk 23:50-56.

v38 **Joseph:** Name of the greatest type of Christ (also at birth!)
v39 **Nicodemus:** His faith developed: **Jn 3:1-2; 14-16; 7:46-53.**
Myrrh: Symbol of suffering, used uniquely of Christ in the NT: **Mt 2:11** (birth); **Mk 15:23** (cross); **Jn 19:39** (burial). Myrrh was in the high priest's anointing oil, pointing forward to Christ: **Ex 30:23.** Significantly, 8/12 OT occurrences are in **Song of Songs (1:13; 3:6; 4:6,14; 5:1,5,5,13)**, Christ's marriage to his bride, as it also is in **Psa 45:8.** Deep emotion is attached to this symbol! **Aloes:** Healing, cp. Messianic marriage allegories: **Psa 45:8; Song 4:14.**
Hundred pound: Very expensive, enough for a king's burial. v42 **Garden:** Significant! In preparation for resurrection: **Gen 2:15; Song 4:12; 5:1; 6:2,11; 8:13; Isa 51:3; 61:11; Jn 18:1; 20:15-17.**

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