

Episode #2-24 – John 19 Part 2 - Hung on a Cross

I. The purpose of the gospel of John is to produce believers in the fact that Jesus is the Christ, the One anointed by God to be the Savior of the world, and that Jesus is the Son of God, God represented in human form.

II. We have come to the section of John that deals with the Lord's arrest and trials leading up to His death on the cross. In this section, we consider the Lord's actual crucifixion. Pilate had attempted to appease the Jews by beating the Lord, but they were not dissuaded. When he wanted to release him, they threatened to denounce him to Caesar. Pilate knew his position with Ceasar was not stable, so this decided him. He has prepared his judgment seat to give his verdict.

III. John 19:12-16. The final results of the trial.

- A. V.14. Passover was the Preparation Day for the Feast of Unleavened Bread. On the Jewish clock, the sixth hour was either midnight or noon. He was crucified at 9:00AM, so this must mean midnight. (The one, exceptional use of Gentile time seems unlikely.) That means this was an illegal, night trial! Pilate more or less mocks the Jews by calling the Lord Jesus their King.
- B. V.15. What a fate to ask for their King! They had no intention of letting Him reign over them. Their claim of loyalty to Caesar was a lie, for they had none, but how ironic it was for the Jews who hated the Roman rulership and the Emperor who embodied it to say such a thing! The Lord exposed their ways, and so their greatest hatred was for Him, even more than for the Romans who enslaved them.
- C. V.16. Pilate delivers Him back to them with permission to crucify Him. The Roman soldiers who carried it out were under the control of the religious leaders. He wants to wash his hands of the matter, yet appease the rulers at the same time.

IV. John 19:17-18. The crucifixion.

- A. V.17. All condemned to crucifixion bore their own crosses. Golgotha=Aramaic "Place of a Skull." Touching part of a body made you unclean, so this probably means that a skull had at some time been found here. This caused it to become an unclean place, perfect for executions.
- B. V.18. Nails through the hands would normally tear out, but the Romans apparently had found just the right place so they would not. They also may have used ropes to keep the nails from ripping out.
- C. V.19. The cross like an advertisement against rebellion. The sign above indicated the reason for the crucifixion. There was no real accusation against the Lord. The only thing He could be rightfully be accused of is what Pilate wrote! Pilate must have written this back at the Praetorium.
- D. V.20. The Jews were the rich, privileged class, and so they were the only ones who knew how to read and who could read this accusation.
- E. V.21. The phrase "chief priests of the Jews" is used only here. After what they had done, they no longer were God's priests! It was embarrassing to them that their fellow Jews were reading this, and so they want it changed.
- F. V.22. Pilate seems to get his courage up now, far too late to stop the injustice, and flatly refuses their request. Perhaps he wants to win at least one small victory.
- G. V.23. Those tasked with crucifixion duty were probably non-Roman slave soldiers, what we would call "grunts." The garments of the crucified were their prerequisite. The Lord's under-tunic was woven without seam, and therefore not divisible.

H. V.24. Tearing would cause such a garment to unravel. Thus they decided to cast lots for it. Psalm 22:18. This was all part of God's plan! Notice that it only says it will happen, not who will do it. The soldiers become the ones. This is the same thing that is true of Judas. His betrayal had to happen, but Judas chose to be the one to do it. II Tim. 3:1-2. You do not have to be like this, but if you are, you fulfill this passage.

V. Conclusion: Crucifixion was a way of warning others of rebellion. Yet the Lord had not committed rebellion. His death was not for Himself, but He died in our place. When it comes to our rebellion against God, how much greater is this than any rebellion against Rome! We deserved the punishment the Lord took on Himself on the cross. How thankful we should be that He died in our place!