

Jesus the Promised King (John 19:17-42)
Believer's Fellowship // April 28, 2024

So they took Jesus, ¹⁷ and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹ Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. ²¹ So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" ²² Pilate answered, "What I have written I have written."

²³ When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, ²⁴ so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,

*"They divided my garments among them,
and for my clothing they cast lots."*

So the soldiers did these things, ²⁵ 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 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!" And from that hour the disciple took her to his own home.

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." ²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

³¹ Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews 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, and of the other who had been crucified with him. ³³ But when they came to Jesus and 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 at once there came out blood and water. ³⁵ He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶ For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." ³⁷ And again another Scripture says, "They will look on him whom they have pierced."

³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰ So they took the body of Jesus and bound it in linen cloths 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 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

Introduction

Context: Where are we in the Gospel of John?

John 1-12: The Book of Signs

John 13-21: The Book of Exaltation*

 John 13-17: The Farewell Discourse

 John 18-21: The Passion Narrative*

 John 18:1-11: Betrayal and Arrest

 John 18:12-27: Jewish Trial

 John 18:28-19:16: Roman Trial

 John 19:17-42: Death and Burial*

 John 20: Resurrection

 John 21: Epilogue

Theme: What is this passage about?

Jesus is the expected and unexpected king God promised for His people.

Jesus the Promised King was Named for All People (19:17-22)

“Thus the two men most actively and immediately responsible for Jesus’ death, Ciaphas and Pilate, are unwittingly furthering God’s redemptive purposes, unwittingly serving as prophets of the King they execute. The crucified one is the true king, the kingliest king of all; because it is he who is stretched on the cross, he turns an obscene instrument of torture into a throne of glory and ‘reigns from the tree.’”

D.A. Caron, *The Gospel According to John*, p. 611

Jesus the Promised King Suffered Willingly (19:23-29)

“Jesus laid aside his garments, his outer garments, when he washed his disciples’ feet, in an act that anticipated the cleansing that would issue from his death. So here he loses his clothes, all his clothes. The same self-humbling operates, but here to the last degree, as he lays aside his glory, and by this act, in the divine paradox, is glorified.”

D.A. Caron, *The Gospel According to John*, p. 614-615

Jesus the Promised King Saved Us Once and For All (19:30)

“And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.”

Hebrews 10:11-14

Jesus the Promised King Convinces and Transforms Us (19:31-42)

“The cross passes judgement upon us all, immediately and of necessity. You cannot remain neutral in the presence of the cross. It has always divided mankind and it still does. And what the Apostle [Paul] says is that there are ultimately only two positions with respect to it. The cross of our Lord Jesus Christ is either an offence to us or else it is the thing above everything else in which we glory.”

Martyn Lloyd-Jones, *The Cross: God’s Way of Salvation*, p. 41