

JOHN

I. Introduction

A. Today, we will work our way through the nineteenth chapter of John. And instead of reading it through first, we will read sections at a time and consider the truths or lessons contained in those sections to see what God may want to say to us today.

B. Prayer

II. Lessons from **John 19:1-30**

A. **John 19:1-3** . . . Pilate then took Jesus and scourged Him. [2] And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; [3] and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

1. The soldiers spoken of here are Roman soldiers, not the Temple guards who had accompanied Judas to arrest Jesus. And this is an important distinction because it helps explain some of their behavior.
2. These soldiers represented the conquerors of Israel – so that even if Israel had a king, he would not be an autonomous ruler, but rather the servant of Rome.
 - a. Therefore, when they were saying, “Hail, King of the Jews,” they were acting as superiors mocking an inferior, conquered king.
 - b. But the irony here is that Jesus is the King of kings who has all authority and power over every authority and power that exists in the universe. So these soldiers were not the superiors, but the inferiors who were arrogant enough to think they were the superiors and that they had the power to mock and mistreat Jesus and get away with it.
3. It is my experience that there are many like this today. People who are arrogant enough to openly mock God, defy His authority, abuse His reputation, despise His word – the Bible, condemn Him for what He is doing or is not doing in the world, and discredit Christians whether they be good or bad, godly or ungodly.
 - a. These kinds of people make it very difficult to have a reasonable, give-and-take conversation with them about God, His word, the Gospel, repentance, faith, eternal life, and the Christian life.
 - b. And yet, Jesus died for them just as much as He died for you and me. Therefore, just as Jesus has been patient with us, so we ought

to be patient with the arrogant sinner who angrily curses God, condemns the ways of God, and discredits God's people.

4. The reality is, sowing the seeds of the gospel must sometimes be done in the more harrowing areas of the enemies territory. It may be extra difficult, but let us not be quick to decide someone is too hard to reach just because they are angry at God and despise Christianity.

B. **John 19:4-7** . . . Pilate came out again (*out of the Praetorium to where the Jews were because it was almost Passover and the Jews did not want to enter the Praetorium and become ceremonially unclean*) and said to them, "Behold, I am bringing [Jesus] out to you so that you may know that I find no guilt in Him." [5] Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!" (*It is probable Pilate was not mocking Jesus, but rather the Jews. And so he presented Jesus, dressed as a king, but labeled a mere man in an effort to mock the Jews for having become a conquered nation*) [6] So when the chief priests and the officers saw [Jesus], they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." (*Though Pilate is clearly complicit in the injustice being done to Jesus, John reminds us here that it is the Jewish religious leaders who want Jesus dead and out of the way.*) [7] The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

1. Once again we see how prone we are to say what we must to get what we want. These Jewish leaders had observed Jesus themselves. They had sent spies to see what Jesus was doing, to hear what Jesus was saying, and to ask questions that would trap Jesus into condemning Himself.
2. And why did they go to all this trouble? Was it because Jesus made some empty claims to be the Son of God? NO! It was because Jesus said things and did things that only the Messiah, the Son of God could do – and in doing this Jesus was gaining a following and presenting a message that threatened the position, power, and life-style of the religious leaders.
3. You see, they weren't out to crucify Jesus because He made himself out to be the Son of God, but because as the Son of God, He was a threat to their way of life, and they did not want to lose their way of life. And so they said what they had to in order to motivate Pilate to put Jesus to death, even though Pilate clearly stated he could find no legitimate reason to condemn Jesus to death.

4. Now we may look down on these religious leaders as really bad people. But are we not also prone, in certain situations, to say what we must to get what we want – even if what we say is in some way a misrepresentation of the truth? Therefore, beware of what you allow to come out of your mouth. Otherwise, you may want something bad enough to misrepresent or avoid the truth to get it.

C. **John 19:8-11** . . . Therefore when Pilate heard [that Jesus was making Himself out to be the Son of God], he was **even more afraid**; (*notice, Pilate did not become afraid upon hearing that Jesus claimed be the Son of God, rather he became **MORE** afraid – which indicates he already knew he was doing something wrong and was concerned with the ramifications of doing it.*) [9] and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer. [10] So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" [11] Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

1. As you may recall, it was Caiaphas, the High Priest, who handed Jesus over to Pilate. And based on Jesus' statement in **Luke 12:47-48**, that, "*the slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more,*" we can conclude that Jesus was saying it was Caiaphas who would be held to a higher standard than Pilate in relation to the injustice being done to Jesus. Therefore, Caiaphas had the greater sin.
2. Going back to vs 8, how many of us, like Pilate, have felt the pang of conscience over a particular thing we are about to do – yet ignore it, not once, but several or even many more times, and in so doing dull our conscience so that it no longer provides the warning pang?
 - a. Interestingly, God has given everyone a working conscience – be they believer or unbeliever, righteous or unrighteous – which means everyone has at least some sense of right and wrong.
 - b. But when we dull our conscience by ignoring it and going against it, we lose that inner sense of right and wrong. Now the reality is, few dull their conscience completely. Most of us dull it in one

or more particular areas so that we feel no pangs of conscience when doing what we know is wrong in those areas.

- c. Now, if you can do what you know is wrong without any pang of conscience, that's an indication you have dulled your conscience to the point of making it ineffective in that area.
 - d. If you want your conscience to work again in that area, the solution is to stop willfully doing what you know is wrong, start doing what you know is right, and ask God to restore your conscience so that it works as it ought in that area.
3. Moving on to **vs 10-11**, Pilate presented himself as the supreme authority in this situation, and yet, as Jesus informed him, he wasn't. The only reason he had any authority in this situation was because God gave it to him.
- a. I don't know if God sets up every government and every authority, or just those who He needs to carry out His will.
 - b. After all, in a democracy, we get the leaders we choose, which means we get the leaders we deserve. The more ungodly we are as a nation, the more our choices of leaders will reflect that ungodliness. And the opposite is true. The more godly we are as a nation, the more our choices of leaders will reflect that godliness.
 - c. But there are nations where leaders take control without regard for the will of the people, or even the good of the people.
 - d. And my point is, I believe God is sovereign and wields control over the affairs of men, and yet I do not know how intricately God is involved in each situation. But I do believe that we are wise to remember that at any time and in any place, God has been, is currently, or will be involved in the affairs of nations, governments, rulers, and those in authority. And because of this, we ought to examine our times and those in authority to see what God is doing so that we, His children, respond accordingly – be it in our living, our prayers, or our evangelism.

D. **John 19:12-16** . . . As a result of this Pilate made efforts to release [Jesus], but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar." [13] Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. [14] Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!" [15] So they cried out, "Away with Him, away with Him,

crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." [16] So he then handed [Jesus] over to [the Jewish religious leaders] to be crucified.

1. Once again, we see people saying what they must to get what they want. The Jews were a proud people who only bowed the knee to Caesar under duress while despising Caesar as a Gentile outsider.
2. And yet, to gain Pilate's support for putting Jesus to death, they claimed Caesar was their only king and submission to him was what mattered most.
3. Once again, I urge you to listen to the words coming out of your mouth. Evaluate them. Measure them by the Word of God and the reality or truth of the situation, because in this way you **can learn** what is in your heart – and this is matters because Jesus said "the mouth speaks out of that which fills the heart" (**Matthew 12:34**).
4. And why is this so important? Because it isn't until you admit there is evil in your heart that you can do what must be done to remove it and replace it with good. And you are more likely to admit what is in your heart through self-discovery, than through someone telling you what is in there.

E. **John 19:17-22** . . . 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. (*In **John 12:31-33**, Jesus said, "Now judgment is upon this world; now the ruler of this world will be cast out. [32] And I, if I am lifted up from the earth, will draw all men to Myself." [33] But He was saying this to indicate the kind of death by which He was to die. And here we see His words fulfilled.*) [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 (*remember, it was Passover, and Jews from all over were coming to celebrate Passover in Jerusalem*); 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."

1. The legal basis on which Pilate justified crucifying Jesus was the claim that Jesus was – an unapproved by Rome – king of the Jews.
2. The legal basis on which the Jewish religious leaders justified crucifying Jesus was that He claimed to be the Son of God. And yet,

they never mentioned that when quibbling with Pilate over how the sign should read. **Why?**

- a. I suspect they feared that Pilate would not have crucified Jesus merely on the basis of His claim to be the Son of God – especially since Pilate said he found no fault in Jesus.
 - b. And I suspect the religious leaders feared what the people would do if they knew they had crucified Jesus over His claim to be the Son of God – because many of those in Jerusalem thought Jesus was, at the very least, a prophet.
3. Oh, how prone we are to say what we must or say just enough to get what we want.

F. **John 19:23-25a** . . . 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" (*Psalm 22:18*). [25] Therefore the soldiers did these things.

1. It is interesting to me that at the beginning of Jesus' life, numerous prophecies were fulfilled, including the birthplace of Jesus – which was passed on to the Wise Men so they could worship Him. And here at the end of Jesus' life, more prophecies are fulfilled.
2. For me, the fulfillment of OT prophecy, including the fulfillment of those statements in the OT which were not understood as prophecy at the time they were written, encourages my faith in the existence of God, in His active involvement in our world, in His dealings with people in the world, and in His numerous activities of revealing Himself to mankind.

G. **John 19:25b-27** . . . 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.

1. Once again, we see Jesus being more concerned about those around Him than Himself. Instead of complaining or criticizing or seeking sympathy, He was focused on loving others as much as or even more

than He loved Himself. Why? I believe the reason is because He knew God, loved God, and lived to please God.

2. John put it this way in **1 John 4:7-11**, “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. [8] The one who does not love does not know God, for God is love. [9] By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. [10] In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. [11] Beloved, if God so loved us, we also ought to love one another.
3. What we see here is that from the beginning, God’s intention is that true, genuine love is to flow in two directions – out of us toward others and from others toward us.
 - a. However, should love not flow from others toward us, true, genuine love should continue to flow out of us toward others. In other words, though love may fail to be two ways, it never fails to be one way – because that is the nature of love and the nature of God.
 - b. You see, when I am more concerned about love flowing toward me than flowing out of me, it means I don’t believe in or want to be a part of true, genuine love. What I want is for me to matter most – and for that to happen, I must make God and others secondary to what I want.
 - c. It is only when I am more concerned about love flowing out of me than flowing toward me that I believe in love, and that I begin to love God as I ought, and that I live as one who loves according to the love with which God loves me.

H. **John 19:28-30** . . . 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.

1. From the human perspective, we put Jesus to death. From the eternal perspective, He laid down His life.
2. Though we see life through human eyes, may we continually use the eternal, biblical perspective to try to understand life and make sense of it.