

“Crucified King” (Jn. 19:17-24)

1. Demeaned (17-18)

- a. Crucified: The term crucifixion would accompany thoughts/images of anguish, torture, horror, and shame. However, unlike the guilty criminals, Jesus was pronounced innocent yet carried the most horrific instrument of execution to the “place of the skull.”
- b. Condemned: Such an execution was so terrible, Roman citizens were exempt from such a sentence. Furthermore, the Jews have always known that he who hangs on a tree is cursed (Deut. 21:23 cf. Gal. 3:13).
- c. Commissioned: Read Jn. 10:18. Jesus stated His ultimate objective to die for His people via means of the Cross (Jn. 3:14; 12:23, 32). Paul further affirmed God’s eternal plan of redemption via substitution in the prophesied despising, rejection, and shame cf. Ro. 6:23. See Gal. 3:13 cf. Isa. 53:3-4.
- d. Climax: Rather than a defeated revolutionary, Jesus would hang victoriously upon the same mount which God Himself promised to provide Himself a sacrifice (Gen. 22:2, 6-8). Like Isaac carried up the wood meant to offer himself as a sacrifice, Jesus carried His own tree to offer His perfect life as our substitute cf. 2 Cor. 5:21. Furthermore, the physical location is symbolic, yet the spiritual reality is necessary viz. as Jesus died for us we must die to ourselves. And as He bore the shame outside the gate (~~Exod. 29:14; Lev. 4:12, 21; 9:11; 16:27; 24:14, 23; Num. 15:35-36; 19:3; Deut. 17:5; 21:19; 22:24~~), we must take our crosses and follow Him outside the gates of establishment, approval, acclaim, and apathy (Heb. 13:12-13).
- e. Center: Between two criminals is where Jesus hung in his last hours. Isa. 53:12 prophesied multiple aspects of Jesus’ crucifixion and one in particular pertains to His dying between the criminals.

2. Declared (19-20)

- a. Practiced Procedure: labeling crucified criminals with plaque of charges of which they were found guilty.
- b. Providential Prophecy:
 - i. Pilate’s last jab of retaliation: Though they checkmated him with “no friend of Caesar” threat, he had a final opportunity to get under their skin.
 - ii. Nevertheless, as it was with Caiaphas’ advice intended for one thing yet having a divine significance, so too Pilate’s inscription as Jesus being “King of the Jews.”
 - iii. Further prophetic value is fulfilled in that such was written in three languages which would ensure that all peoples would unmistakably read the charge of which Jesus was found guilty. Hebrew/Aramaic = language of Law, Revelation, and Covenant. Greek = language of known world / universal culture and logic. Latin = language of the empire. See Ro. 1:14-15 & again Jn. 12:32.
 - iv. Finally, a profound paradox is conveyed in that He truly was and is the rightful and ultimate King of the Jews hence the charge of which He was supposedly found guilty is accurate. In spite of the Jewish establishment’s efforts to deny Him as such, said charge was indeed why He was crucified. →

3. Disputed (21-22)

- a. Hence, the request to Pilate to add “He said...”
- b. Once again John (a Jew) reemphasized that it was indeed the Jewish authorities who had vehemently rejected Jesus and forced Pilate’s hand to crucify Him. *“The king of the Jews crucified at the request of the Jews; let the whole world know this. By rejecting him they have rejected themselves. And that latter rejection means “the reconciliation of the world” (God’s*

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elect from every tribe and nation). See Rom. 11:15. Hence, the whole world must be able to read this title! Here is a Savior who has international significance.”¹

- c. It’s pertinent to note that the sign which the Pharisees rejected was the sign of warning to all watchers that if one is guilty to committing or ascribing to said ‘crime,’ they too will be likewise punished! The Pharisees chose to cuddle with Caesar rather than confess that Jesus is King of Israel (the Lion of Judah).
 - d. Will you cling to the old rugged cross? Or deny the shame and the One who hung on it as the King of all kings?
4. Determined (23-24)
- a. Procedure (23) Again, not unlike the display of indicted charge on a sign affixed to the cross, determining a victim’s clothes was done by the executing soldiers. Seemingly there were three (or likely four) pieces of clothing which could be divided, but emphasis is put on a fifth (or fourth) coveted piece viz. the outer garment. For this they rolled the dice.
 - b. Prophecy (24)
 - i. Here and elsewhere (both in John and Synoptics), John, Matthew, Mark, and Luke record the (what would humanly be most unlikely) fulfillment of prophecies. One commentary summed it: “The reference to the sufferer’s executioners already dividing up his garments in [Psalm] 22:18 suggests that as far as his executioners are concerned, the sufferer is already dead (cf. Sir. 14:15). Also striking are the references in the original psalm to the sufferer’s thirst (22:15; cf. John 19:28), to his “pierced ... hands and feet” (22:16; cf. John 19:23, 34, 37; 20:25; Zech. 12:10), and to the preservation of all his bones (22:17; cf. John 19:33) in the immediate context of 22:18. Remarkably, all of these aspects of the psalmist’s suffering are fulfilled in and through the crucifixion of Jesus (see the Johannine texts cited).”²
 - ii. Here, John records their casting for Jesus’ clothes as the fulfillment of the crystal clear prophecy of Ps. 22:18.
 - iii. What’s more is that Matthew and Mark record Jesus’ reciting the first line of Psalm 22. Such a quote would call to mind the entire Psalm not unlike the Shema is represented in Deut. 6:4. The mentioned commentary also stated: “According to the Synoptic Gospels, Jesus recited at least the opening line of Ps. 22, and perhaps the entire psalm, on the cross (Matt. 27:46/Mark 15:34). This indicates Jesus’ close identification with the righteous sufferer depicted in Ps. 22, expressing both his sense of God-forsakenness in his suffering and his trust in God for ultimate deliverance and vindication.”³
 - iv. Psalm 22’s fulfillments serve to both vaguely illustrate His experience and precisely confirm the fulfillment of God’s promises of redemption! Though writhing in excruciating pain, Jesus was able to quote the Psalm’s first verse alluding to its entirety while having the wherewithal to acutely affirm His person and work. →
 - c. Propitiation

¹ Hendriksen, W., & Kistemaker, S. J. (1953–2001). *Exposition of the Gospel According to John* (Vol. 2, p. 428). Baker Book House.

² Köstenberger, A. J. (2007). *John*. In *Commentary on the New Testament use of the Old Testament* (p. 501). Baker Academic; Apollos.

³ Köstenberger, A. J. (2007). *John*. In *Commentary on the New Testament use of the Old Testament* (p. 501). Baker Academic; Apollos.

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- i. Victory in Shame: Another picture of what Jesus accomplished in His shame is that He was stripped of His clothes. Like His crown of thorns He wore in pain, representing the curse of man’s sin; His clothes were stripped bearing the shame, representing our guilt. See Gen. 3:7, 10-11, 18. Cf. Isa. 53:3-4; 2 Cor. 5:21.
- ii. Confidence in Christ:
 1. Just several fulfilled prophecies in this Gospel account alone are infinitely too coincidental to be coincidence. It would be like playing the lottery and winning every week for a year. Would anyone think it was rigged? Well, God “rigged” the circumstances and in the fullness of time, Jesus came and perfectly prophetically fulfilled His mission.
 2. About this small passage, William Hendrickson concluded: “The clear implication of the passage which we are studying must not escape us. It is this: Jesus bore for us the curse of nakedness in order to deliver us from it! Cf. Gen. 3:9–11, 21; then 2 Cor. 5:4; Rev. 7:13, 14.”⁴ →
 3. Our payment with His pain – our cleansing with His shame! Ro. 1:16-17! It was our guilt, shame, curse, and iniquities that He bore (Isa. 53:3-5).

⁴ Hendriksen, W., & Kistemaker, S. J. (1953–2001). [*Exposition of the Gospel According to John*](#) (Vol. 2, p. 430). Baker Book House.