

Life in His Name – Part 46
Here Is Your King - John 19:1-16
Crosspoint – Dave Spooner – Feb. 11th, 2024

Intro:

- People do need the Lord. We need Him even more than we realize. We need Him just to drive the streets of Rockford or to get through the checkout line. We need Him for our very existence; all things were created by Jesus, and in Jesus, all things hold together (Col. 1:16-17). We need Him to be reconciled (made right) with God. “God made Him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Cor 5:21 NIV), and by believing in Him, giving our life to Him, we will have life (eternal) in His name (John 20:31).
- This reconciliation, this righteousness, this life abundant and eternal can only be achieved and given because of God's goodness, love, and grace through Jesus the Son, who “stepped forward” to carry our curse and suffer for our sins even when we rejected Him as our King.
- Last week, we saw Jesus undergo suffering from being abandoned by close friends, condemned by His leaders, and “passed over” by His people. This morning, we will see the additional ways Jesus suffered for our sins. My prayer is that you would behold your King, that you would see His goodness and give Him glory. That your love for Him would deepen, your praise of Him will be amplified, and you will joyfully follow Him as your King.
- Let's turn together to John 19, where we pick up the story right after Pilate states that he sees Jesus as innocent and offers the people a choice between freeing Jesus or freeing Barabbas, and the people choose Barabbas. We will see in this first section that Jesus carried our curse.

Jesus carried our curse

John 19:1-5 NIV

Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

4 Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” 5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Behold the man!”

- This is a famous painting called “Behold the Man!” (Ecce Homo) by Italian Artist Antonio Ciseri that seeks to capture this scene. This painting depicts the priests and scholars, perhaps Caiaphas, the high priest, women, and more than likely Pilate's wife, who had a dream about Jesus and counseled Pilate to have nothing to do with this “righteous man” (Matt. 27:19). We also see the “judgment seat” and the Roman soldiers, along with the crowds and of course Pilate with Jesus.
- If I were to criticize this painting, I would point out that there is no way that Jesus looked that good because of the compounded horror of the simple verse, “then Pilate took Jesus and had him flogged” (v.1). Isaiah prophesied hundreds of years before this event took place that the Messiah would be beaten in this way, and by this beating “his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness” (Isa 52:14 NIV).
- At this time, flogging was a common punishment for criminals under the Roman regime, with three different levels of severity. The first was a less severe beating given for minor offenses and was accompanied by a strict warning. The second level of severity was for more serious

offenses and was relatively brutal. The third level was the most severe, and it was unimaginably vicious and was always associated with other punishments, including crucifixion. This was the one that scholars conclude was given to Jesus.

- “In this last form, the victim was stripped and tied to a post and then beaten by several torturers (in the Roman provinces, they were soldiers) until they were exhausted, or their commanding officer called them off. For victims who, like Jesus, were neither Roman citizens nor soldiers, the favored instrument was a whip whose leather straps were fitted with pieces of bone or lead or other metal. The beatings were so savage that the victims sometimes died. Eyewitness records report that such brutal scourgings could leave victims with their bones and entrails exposed.” They did this to “weaken and dehumanize” the victim before they were crucified. (D. A. Carson, “The Gospel According to John,” *The Pillar New Testament Commentary* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 597.)
- If this wasn’t torture enough, the platoon of soldiers did something uncommonly cruel, and this is the bit that John focuses on. Because Jesus was the “king of the Jews,” they gave Him a crown made of thorns and a “royal garment” of purple. They put this “crown” on His head, gave him a “royal staff” to hold, and bowed down to Him in mockery, saying “Hail, king of the Jews.” They hit Him across the face, spit on Him, pulled out His beard, and struck Him on the crown of thorns embedded in His head with the staff (see also Matt. 27:27-31, Mark 15, 16-20, Isa. 50:6).
- This crown of thorns points back to the “curse of thorns” that was placed on humankind for their sin (Genesis 3:17-19). Jesus carried this curse for us, and also the curse of pain in bringing forth children, for through His pain, we became children of God. Jesus carried the curse of our sin and rebellion to God on Himself.

Jesus suffered from our sin

John 19:6-11 NIV

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!” But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

7 The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

8 When Pilate heard this, he was even more afraid, 9 and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. 10 “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

11 Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

- There are several things that stand out to me from this passage. The first is Pilate’s response to hearing that Jesus claimed to be the “Son of God.” Pilate’s response is positioned in contrast to the chief priests and religious officials. They shouted “crucify!” to the claims of Christ, and Pilate responded in fear. The “representative of the moral law” was convinced Jesus’s claim was untrue, whereas the “representative of the governmental law” was afraid that Jesus’s claim was true. Those who were of the “chosen people,” the “insiders,” had harder hearts than those

on the outside. This serves as a warning for those of us who are “inside the church,” to be sure that we don’t love “our kingdom” and our values more than the King and His values.

- The second thing that stands out to me is the Sovereign Authority of God over all the powers of this world. Every person will give an account of how they use the power they have been given, and each of us has been given a measure. And note, we have been given it by the one who has all authority and to whom we must give an account. This should give us pause to think about what we have done with what we have been given and then choose to use it in a way that best honors and represents the one from whom the power was given. This is the “fear of the Lord,” and it is the “beginning of wisdom” (Proverbs 1:7). Without the “fear of the Lord” as the foundation of your wisdom, all other “wisdom” will fall and become folly.
- The third thing that stands out to me from this passage is that Jesus suffered from our sin. Jesus was “handed over” to Pilate because of sin. Often, we think of Judas as this person. Judas indeed had responsibility in his role, but he was being used by a supernatural power (John 13:2, 27) and a religious one (John 11:47-54). Caiaphas, the high priest, and those in his counsel were the ones who handed Jesus to Pilate. They were the ones committing a “greater sin,” and Jesus suffered because of sin, not just for sin but from sin.
- Jesus told the truth, and the word of God continues to tell the truth. The truth is that no one is righteous, no not one – no one seeks for God (Rom 3:10-18). The hands of the created that reached for a tree to gain the “forbidden fruit” are the same hands that nailed the creator to a tree. The creator of all became a creature so we can know the goodness and the fullness of the creator and can be redeemed from our sin so that we can become the righteousness of God. Jesus knows the sting of the sin of others, and He suffered from the sin of the world. He fully felt the effects of sin and suffered from it and for it. We have a great High Priest who knows our suffering and carried the weight of our sin – even when we were His enemies (Rom. 5:10-11). Even when we rejected Him as the true and rightful King, He suffered for us, and from us.

Jesus endured rejection as our King

John 19:12-16 NIV

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

13 When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). 14 It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews. 15 But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your king?” Pilate asked. “We have no king but Caesar,” the chief priests answered. 16 Finally Pilate handed him over to them to be crucified.

- Perhaps Pilate thought that Jesus was indeed “the King of the Jews,” but he also gave into the sin of his heart of pride and position because the Jewish leaders knew his weakness. They used it to accomplish their will. Pilate would have consequences, perhaps severe consequences, if Ceasar heard that he let someone go who claimed to be a king, thus setting himself up against Ceasar. So, he acquiesced, and gave in to the pressure and desires of the people.

- If our true king and our allegiance only reaches the level of our highest government officials, we are all in trouble. For there is a King who stands above all kings, and our allegiance must be to Him above all others.
- Jesus, the King of kings (1 Tim. 6:15, Rv. 17:14, 19:16), suffered humiliation, rejection, pain, and sorrow on behalf of His people. He is the only King who is worthy of your full allegiance, honor, and love. Give all of you to this King, who gives Himself for you. Joyfully and fully follow Him, for He indeed loves you.

Conclusion

- Here is your King. The one who carried our curse, suffered our sins, and endured our rejection. The one who loves you and promises a restored Kingdom where all things will be made new, and all wrongs will be made right. Our sins they are many, His mercy is more.

Benediction

O Lord, our great King, you who are merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, be enthroned in our hearts until the kingdom of the world has become the kingdom of our Lord. May the great King be glorified in you, Amen (Ex. 34:6. Rev. 11:15).

Growth Group Questions

- What from this passage causes worship of Christ for you?
- What from this passage causes caution in your heart?
- What are ways that you can live to honor the true King?
- What are the places in your heart that still need to be surrendered to the King?