

## John 19:1-16 The Hour of Glory

Recap: During this gospel, John has made reference to Christ's "hour." It's the phrase that denotes a period that will consummate all of his work and reveal God's ultimate plan of salvation. The hour began in the garden as Jesus prayed passionately for the "cup" to be passed from him. It continued as Judas betrayed him with a kiss, and most of his disciples abandoned him. Peter, scared and anxious, denies Jesus and the high priest accuses of crimes he is not guilty of, and now Pilate, the prefect of Rome, pretends to uphold the law. This "hour" is an hour of injustice. It is a tragedy on a monumental scale. But, there is glory here. It can easily be missed. This hour is not the hour of men; it is the hour of God!

[Injustice is rampant in the world, and you and I haven't escaped the effects of it.](#) We see it in our community innocent children are subjected to horrific acts by the people supposed to protect them. We have been accused of committing wicked acts that are neither accurate nor grounded in evidence. We have also been the ones accusing and abusing the people around us for our own self-interest. We've perpetrated injustice. What is God to do with an unjust word and unjust people? Reveal his Glory!

Before we recognize the depth of the Glory revealed through Christ, let's address the injustice surrounding Christ the moment before his death.

## Injustice Observed :

### The King is Mocked

John 19:1-5: <sup>1</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> The soldiers also twisted together a crown of thorns, put it on his head, and clothed him in a purple robe. <sup>3</sup> And they kept coming up to him and saying, "Hail, King of the Jews!" and were slapping his face. <sup>4</sup> Pilate went outside again and said to them, "Look, I'm bringing him out to you to let you know I find no grounds for charging him." <sup>5</sup> Then Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!"

Pilate, not convinced of the charges of sedition leveled against Jesus, devises a way to satisfy the animosity of his Jewish subjects by torturing Jesus before final sentencing. Jesus, more than likely received two types of floggings if we use the synoptic accounts as well. One before sentencing and one after. The latter one is so severe it speeds up death if not resulted in death. His initial beating is a public spectacle, mocking and dehumanizing Jesus with every step.

Vassal kings of Rome would be given a ceremonial crown made of plants or a wreath, and Jesus received no so such honor. For him, a crown of thorns up to 12" long was twisted and placed on his head. A guard's cloak is thrown on his lashed and bloodied back, and instead of honor and reverence, he is mocked and slapped. "Hail, King of Jews." A mockery of all of the Jewish people because Judea was the backside of beyond in the Roman Empire. What king could come from Judea? The mockery culminates in Pilate's desperate declaration, "Here is the Man." Look at this harmless and ridiculous man. What are you worried about, Judea? But he is even more right than he knows.

This is a man, this is the word of God enfleshed. He is the revealed Glory of God, and instead of honor, he is made to suffer. He opposed sin and wickedness by offering salvation through faith. What wrong has he done? Nothing! Pilate recognizes Jesus' innocence but lacks the spine to do anything about it, and his plan backfires. Instead of placating the people, he intensifies their desire for death.

TS: Jesus is the rightful king, but Pilate and the people's self-absorption revel in his mockery because in their hearts. They have dismissed his claims and rejected him, and while on the platform the crowd rejects King

## The King is disavowed

John 19:6-7: **6 When the chief priests and the temple servants saw him, they shouted, “Crucify! Crucify!”**

**Pilate responded, “Take him and crucify him yourselves, since I find no grounds for charging him.”**

**7 “We have a law,” the Jews replied to him, “and according to that law he ought to die, because he made himself the Son of God.”**

The King bloodied and bruised is rejected and disavowed. Reviling Pilate's decision, they yell, “Crucify.” They want only his death, and if they can humiliate Rome in process, why not. But Pilate's frustration began to boil over when he says, "take him... you bought him to me, yet you don't accept my judgment." They responded with "We have a Law" because Roman governors and prefects upheld Roman law but were also charged with enforcing local laws too. The law reveals their deeper motive, they despise Jesus because he not only claims to be king but claims to be equal with God. Saying you were a “son of God” was not blasphemy, but Jesus's claim to sonship always alluded to equality with God. Back in chapter 5:18, John writes plainly, stating, **"18 This is why the Jews began trying all the more to kill him: Not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal to God."**

The Jews have rejected Jesus' claim and strike all the evidence he has shown out of the record books. Why? Because it costs too much for them. Instead of desiring what he offers, they try and secure their kingdom, holding on to their crowns at any cost.

There was a father and daughter who read the story of Jesus and Zacchaeus:...

TS: The crowd only thought about what they would lose if Jesus was really their King and God. Are we as blinded by our sin that the losses of pledging loyalty to Christ is more significant than what he is offering? Jesus offers life, friendship, peace, joy, and a family, among many other things. Will we reject this king and contest his throne too?

## **The King is contested**

**John 19:8-12: 8 When Pilate heard this statement, he was more afraid than ever. 9 He went back into the headquarters and asked Jesus, "Where are you from?" But Jesus did not give him an answer. 10 So Pilate said to him, "Do you refuse to speak to me? Don't you know that I have the authority to release you and the authority to crucify you?"**

**11 "You would have no authority over me at all," Jesus answered him, "if it hadn't been given you from above. This is why the one who handed me over to you has the greater sin."**

**12 From that moment Pilate kept trying to release him. But the Jews shouted, "If you release this man, you are not Caesar's friend. Anyone who makes himself a king opposes Caesar!"**

Hearing the claim of divinity, Pilate becomes "even more afraid." Romans are superstitious and polytheistic, so he's afraid he might be implicated in harming and punishing a god. Ironically that is exactly what is going on. So, he ushers Jesus away, asking him, "Where are you from?" Not what city and town are you born in but what is your nature? Are you more than a man? The irony runs even more profound. A Roman governor is closer to belief in Jesus than his own people are. Despite Pilate's question, Jesus doesn't answer. Just like before, because Pilate is not going to understand, and Jesus must fulfill the will of God.

Jesus's silence angers Pilate as if Jesus perceived himself to be above or superior to Pilate. So, Pilate contests Jesus, directing the conversation to authority and control. This line of questioning is no different than the previous times. As Jesus is interrogated, he reverses the roles. It may be that Jesus is bruised and bloodied, but that doesn't stop him from interrogating his captors. He essentially says, "you have no authority only receiving at the will of him who is above you." Pilate has no response as if he'd been bested, so he tries to release Jesus, but fear of man is too great for him. The Jews levy against him a terrifying charge that Pilate is no "friend of Tiberias Caesar," an Emperor known for his quick and brutal response to seditious. They contest Jesus with Cesar. You are either going to be a Friend of Jesus or a Friend of Caesar.

From our seat, we know which to choose. We either choose the one who has promised his friends: loyalty, faithfulness, peace, joy, and promises to even die for his friends. Or a man who promises retribution, punishment, and promises to kill all who oppose his rule.

## **The King is usurped**

**John 19:13-16: 13 When Pilate heard these words, he brought Jesus outside. He sat down on the judge's seat in a place called the Stone Pavement (but in Aramaic, Gabbatha). 14 It was the preparation day for the Passover, and it was about noon. Then he told the Jews, "Here is your king!" 15 They shouted, "Take him away! Take him away! Crucify him!" Pilate said to them, "Should I crucify your king?" "We have no king but Caesar!" the chief priests answered. 16 Then he handed him over to be crucified.**

As Jesus is being accused of sedition and blasphemy, by the very people who were supposed to receive him and believe in him, they commit the very crimes they are presenting. Only God is the true king of Israel. Look at 1 Samuel. They are repeating a sin sown long ago.

**1 Sam. 8:7: But the LORD told him, "Listen to the people and everything they say to you. They have not rejected you; they have rejected me as their king.**

The bitter irony of injustice cannot be contained. Last week Pastor Ryan showed us the crowds had a choice between two "sons" of God. Barabbas (whose name means son of God) and the actual Son of God. They chose the wrong one. They chose the insurrectionist who would make war against Rome. These people are no friends of Caesar, their hypocrisy is center stage as they Choose the wrong King. The crowd is given a choice. Chose the most powerful King on earth that sits on a throne in Rome or the King who sits on an eternal throne at the right hand of God. Which king will you choose?

This injustice is tragic and demoralizing, but what if at the same time John is also presenting the Glory of Christ. Reversing the injustice by demonstrating his sovereignty over it and love through it.

Do you see the injustice? Do you see how we are continuing that injustice through sin.

- In sin we mock the king and live how we want.
- In sin we reject his rule.
- In sin we contest his authority.
- In sin we replace him with our self.

## Glory Revealed

### **As the King is mocked, he is crowned by God.**

Christ is worthy to be King. He has endured every temptation and remained righteous. Unlike the kings of old who failed entirely or had glaring blind spots. Christ has been proved worthy, for he is Israel's true shepherd to do what man cannot; save.

### **As the King is rejected, he is being accepted by his Father.**

“Here is the Man ... He made himself to be the Son of God.”

The two parties together declare the true nature of Jesus, that he is the God-Man. Both truly God and truly man. The mediator between God and man who through his death and resurrection restore the relationship broken so long ago. Removing the guilt and bondage of sin once and for all. The people can't accept God gift and grace through a suffering king because they have no need of a savior to make peace with God.

### **As the King is being contested, he is being given a scepter and a throne.**

**13 When Pilate heard these words, he brought Jesus outside. He sat down on the judge's seat in a place called the Stone Pavement (but in Aramaic, Gabbatha).**

When Pilate brought Jesus back out he brought him to a bema seat, a seat of judgment. The word John chooses to use in the Greek leave us with two option for interpterion. Either Pilate bought Jesus out and sat in the bema seat or he bought Jesus out and sat Jesus in bema seat. The later is not to have likely happened based on the previous verse of being a “Friend of Caesar,” but John is clearly drawing our attention to Jesus' rightful authority as God's judge over all creation. The one who will rightly punish wickedness and avenge all injustice. The bema seat that Pilate sits in is truly Jesus'.

**John 5:26-27 : 26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to execute judgment, because he is the Son of Man.**

**As the King is being usurped, his kingdom is being established forever.**

"It was the day of preparation" As Jesus is sentenced and chosen for death, inside the temple, priests are preparing the paschal lamb to be sacrificed for the sins of the people. John is sharing with us that Jesus is the true paschal lamb promised. His sacrifice will never need to be repeated for his death completely atones for sins.

In northern Israel, there is a cave by the town of Caesarea Philippi. The cave was thought to be the birthplace of the Greek and Roman God Pan. Temples and shrines were dedicated to that area, and people from all over the Empire would come and worship Pan and pay homage to what he ruled over. When I went there I saw no shrine or people coming to worship Pan. Instead, I witnessed Christians from all over the earth retracing the footsteps of Jesus so let me read to you what happened in that town of Caesarea Philippi:

Matthew 16:13-18:

**13 When Jesus came to the region of Caesarea Philippi,[f] he asked his disciples, “Who do people say that the Son of Man is?” 14 They replied, “Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets.” 15 “But you,” he asked them, “who do you say that I am?” 16 Simon Peter answered, “You are the Messiah, the Son of the living God.” 17 Jesus responded, “Blessed are you, Simon son of Jonah,[h] because flesh and blood did not reveal this to you, but my Father in heaven. 18 And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it.**

**Who do you say Jesus is?** I say he is the Son of the living God, The God-Man. I know this to be true because on the day such injustice was preformed, and an innocent man was sentenced to death. It should have crushed this fledgling movement, but it didn't! God, in the hour of greatest injustice, revealed the greatest Glory to have ever been shown to mankind on the earth. He would send his son to die for you and me. He came and established his kingdom, not for what mankind can do for God, but what God would do for mankind. If God can turn this great injustice and reveal his Glory then how much more capable is he of doing that for you in your injustice?

Who do you say that he is? Let me ask it another way. Do you think Jesus suffered tragic injustice? If so, why did he endure it?

Brothers and Sisters have courage, he has overcome the world!