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HCC  
John 19:1-16

#### INTRODUCTION

1. Image: My view of drones changed over time
2. Need: The more we learn about something, the more our view expands.
3. Subject: How does God want us to see Jesus?
4. Text: John 19:1-16
5. Preview: We'll discuss three attributes of Jesus that we need to see.

#### BODY

- I. See Jesus the man (19:1, 4)
  - A. Pilate sends Jesus to be flogged (19:1)
  - B. Pilate used the humanity of Jesus to mock the Jews
  - C. The humanity of Jesus demands our admiration not our mockery
  - D. The humanity of Jesus humbles us.
- II. See Jesus the judge (19:6-7; 9-11; 13)
  - A. Pilate fears harming a person with divine power (19:6-7)
  - B. Pilate judges Jesus with delegated authority (19:9-11).
  - C. Jesus will judge with greater authority (19:13)
  - D. The judgment of Jesus will condemn us.
- III. See Jesus the king (19:2, 7, 12, 15)
  - A. The Romans mocked Jesus as king (19:2)
  - B. The Jews rejected Jesus as king. (19:7, 12, 15)
    1. The Jews rejected Jesus as the Son of God (19:7).
    2. The Jews reject Jesus and pledge allegiance to Caesar (19:12)
    3. The Jews reject God and pledge allegiance to Caesar (19:15)
  - C. God through the mockery and rejection makes Jesus king (19:2, 14).
    1. Jesus bore the curse (19:2)
    2. Jesus sacrificed as the Passover lamb (19:14).

#### CONCLUSION

1. Summary: See Jesus the man, the judge, and the king.
2. Closing Image: Never lose the wonder.

MANUSCRIPT

**My view of drones has changed over time.** I remember meeting my first drone at my in-law's house. My father-in-law had bought the drone at a black Friday sale. He unpackaged the drone. It fit into the palm of my hand. He took the remote control and gave the drone a whirl. It took a few attempts to make it airborne. When the drone got airborne, my father-in-law had trouble maneuvering it around the living room. After a few minutes of saying aloft in the air, it would crash. I know... if we wanted to fly the drone, then we should have flown it outside. But we were excited to see it go. Members of the family took a turn at the controls. We all had a little trouble flying it. I thought to myself a drone makes for a nice toy.

Fast forward a few years to a visit at an aviation museum. Josephine and I stumbled upon an exhibit for drones. We went into the exhibit and discovered that we could actually fly them. But this drone flying experience was completely different than the one at my in-laws. The demonstrators handed me a remote control and strapped on my head a VR headset. Through the headset, I could see a video feed from the drone I was piloting. After a tutorial, I was off to the races. Josephine and I maneuvered our drones through a set course. The experience made me think that flying drones would make for an interesting hobby.

Recently, I attended a webinar about the weaponization of drones. It surprised me that some drones are large enough and fast enough to tear through a car windshield. There was also an example of how much damage a frag grenade strapped to a drone could possibly do. Although I worked in the defense industry before, I forget how drones have been involved with surgical strikes that cause collateral damage. It made me aware of the potential dangers of drones.

My view of drones has expanded over the years from a top to a hobby to a potential weapon. I'm sure that many of us as we learn about a particular topic our understanding grows. As a child we think that math is simple arithmetic. Two plus two equals four. But when we get into middle school and high school, we discover algebra and calculus and the complexities of mathematics. The same might be said of other areas of life: parenting, home ownership, car ownership, music, painting, or cooking. The more we learn about something, the more our view expands.

The same is true with our understanding of Jesus. **The more we learn about him, it expands our view and awe of him.** One may see Jesus as a great moral teacher because of his teaching: "love your neighbor as yourself". That's great truth. Someone else may see Jesus as a prophet because of the miracles he performs. He heals the sick and raises the dead. He feeds the crowds. Later, you discover that he is our savior when you realize that he died on the cross for your sins. If we were to think about the many ways to describe Jesus, then we wouldn't find a library to record all the various descriptions.

**How does Jesus want us to see Jesus though?** Is it enough that we see Jesus as a moral teacher? Is it enough that we see Jesus as a prophet? Does God really want everyone to see Jesus as savior the world and believe it? How does God want us to see Jesus?

To answer this question, we'll be turning to the gospel of John. Unlike the synoptic gospels (Matthew, Mark, and Luke) that arrange their material in a linear fashion, John arranges his gospel a little bit differently. He arranges it around themes, so that his readers would ultimately believe that Jesus is the Son of God and savior. The first half of the book is known for the seven signs or miracles that John selects to highlight the divinity of Jesus. The second

section called the upper room discourse recalls how Jesus prepares the disciples for his departure. Our focus will be in the third section that records the events leading up to Jesus crucifixion and resurrection.

From our specific text which is the second half of Jesus's trial, **we'll discuss three attributes of Jesus that we need to see.** There are three things about Jesus that we'll need talk about. Turn with me to John chapter 19 if you're not there already. John, chapter 19.

The first thing that we need to see is this. **See Jesus the man.** See the humanity of Jesus. Behold Jesus the man.

Immediately prior to our text, the Jewish leaders with the help of Judas Iscariot arrest Jesus. Since the Jewish leaders wanted to execute Jesus, they had to bring him to the Roman authorities. Only the Roman authorities had the power to execute people.

When the Jewish leaders bring Jesus to Pilate, Pilate finds no guilt in Jesus. But the Jewish leaders insist on the execution of Jesus.

To appease them, **Pilate sends Jesus to be flogged.** Now there were three types of flogging ranging from mild, moderate, to severe in intensity. The flogging depicted in John 19 is a mild flogging. Later after Pilate sentences Jesus to be crucified, he'll receive a more severe flogging.

After the soldiers whip and beat Jesus, Pilate presents him before the Jewish leaders. Look with me at verse 4: *"Pilate went out again and said to them, "See I am bringing him out to you that you may know that I find no guilt in him. So Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them: "Behold the Man!"*

Now when we hear Pilate's statement, we may think to ourselves: "What's wrong with the statement?" The statement: Behold the Man mocks the Jews. The Jews were so afraid of Jesus making himself king and overthrowing their authority. Here, Jesus stands before them beaten, bloody, and swollen. The Jews were afraid of this man? Pilate through the mocking phrase: "Behold the Man" says to the Jews: "You have nothing to fear." Pilate used the humanity of Jesus to mock the Jews.

But Pilate doesn't understand the irony of his statement. There is no better man than Jesus. **The humanity of Jesus demands our admiration not our mockery.**

When God created man in Genesis, chapter 1, he creates them male and female in the image of God, which is very good. Humanity had the responsibility of imaging or representing God in all creation. When creation saw humans, they would see God. But man did not want to live according to God's design. They wanted to live according to their own. They rebelled against God's rule. God curses them and humanity fails to image God and represent him on the earth due to sin and the curse. Sin begins to pervade through every aspect of creation.

But Jesus comes into creation as a man conceived by the Holy Spirit without sin. He perfectly represents God and demonstrates to humanity what it looks like to live in perfect submission to God the Father. Jesus through the signs reveals that he is not just any man. But he is the God man, fully God and fully man. When Jesus turns water into wine at the wedding of Cana, he reveals his creative power. When Jesus heals the paralytic on the Sabbath, he equates himself to God who also works on the Sabbath. When Jesus walks on water, it invokes the image of God's spirit hovering over the waters before creation. Just as God hovers above the waters of chaos in Genesis 1 so does Jesus. When Jesus feeds the five thousand, he connects

himself to the God who provides manna to Israel in the wilderness. When Jesus heals the man born blind, he reveals that only he can open the eyes of the spiritually blind. When Jesus raises Lazarus from the dead, he shows that he has power life and death.

For Jesus is presented before the crowd as the word made flesh. He is the person that we could never be humble, compassionate empathetic, and just. He stands there beaten and bruised when he should have received their admiration and praise. The humanity of Jesus humbles us.

When we think of Jesus's humanity does it humble us? For we could never be like him? He is perfect in every way, while we are imperfect in every way. Despite our sinfulness, Jesus is aware of our suffering, our pain, and suffering because he became a man.

The next thing we should **see Jesus as the judge**. He is the arbiter. He has authority to judge. **See Jesus as Judge**.

When Pilate presents Jesus as a man before the Jews, the Jewish leaders insist on the crucifixion of Jesus. Verse 6 says: *"When the chief priests and the officers saw him, they cried out, 'crucify him, crucify him!' Pilate said to them, 'Take him yourselves and crucify him, for I find no guilt in him.'"*

When Pilate makes the comment: *"Take him yourself and crucify him"*, it expresses his frustration. The Jews came to him for judgment, but they refused to accept the judgment.

Verse 7 continues: *"The Jews answered him, 'We have no law, and according to that law he ought to die because he has made himself the Son of God.'"* When Pilate heard this statement, he was even more afraid. **Pilate fears harming a person with divine power.**

What prompted Pilate's fear? Romans tended to be superstitious. They believed that certain gifted man had divine powers. Pilate may have feared that he had flogged a divine person.

This leads to Pilate questioning Jesus. Look with me in verse 9: *"He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave no answer. So Pilate said to him, "You will not speak to me? Do you not know that I have the authority to release you and authority to crucify you? Jesus answered him: "You would have no authority over me at all unless it had been given me from above. Therefore, he who delivered me over to you has greater sin."*

In this chat, Pilate asserts that he is the judge who can allow Jesus to live or die. But Jesus essentially says: "No!" There's someone greater in charge here. God the Father whom Jesus calls from above. Pilate may think that he's in charge but he's not. **Pilate judges with delegated authority.**

Although it has been ordained for the high priest Caiaphas to turn Jesus over to Pilate for execution, it doesn't excuse them for their sin of killing Jesus. Pilate and Caiaphas remain culpable for their decisions and will be judged accordingly.

Jesus remains in control of the situation. Note where Pilate eventually renders his decision for Jesus to be crucified. He renders his sentence at a judgment seat. Look with me at verse 13: *"So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the stone pavement in Aramaic Gabbatha."* This location has resemblance to another judgment seat that occurs in the future. At that time, Jesus will sit on the great white throne (Rev 20:11) to judge the living and the dead. **Jesus will judge with**

**greater authority.** Pilate's judgment on the judgment seat to crucify Jesus will make Jesus worthy to judge over all creation (John 5:22).

If God entrusts Jesus with judgment, then how would we fare. The judgment of Jesus will condemn us. Do we believe that our good deeds would be sufficient for Jesus to render us innocent? Or do we realize that our thoughts, words, and deeds deserve God's judgment and need God's mercy.

For we can do nothing to save ourselves from our shortcoming. What hope do we have?

This brings us up the final attribute of Jesus for us to think about – this kingship. **See Jesus the king.** See Jesus as our sovereign. He is our ruler. He is our monarch. **See Jesus the king.**

The word: king occurs four times in our text. When the term is first used, it is used as a term of mockery and derision. **The Romans mocked Jesus the king.**

First, they dress him up with a purple robe and put on him a crown of thorns. Verse 2 says: *“And the soldiers twisted together a crown of thorns and put it on his head and arrayed him with a purple robe.”*

Vassal kings would normally wear a robe of purple. The robe may have been the coat of a soldier. The scarlet robe may have possibly faded into a shade of purple.

They also created a crown of thorns. These thorns could have possibly been 12 inches in length. The thorns were meant to inflict pain, but it also mocked Jesus. In portraits of ancient kings, artists would paint beams shooting forth from their heads. These beams of light would symbolize the glory that emanated from them. In Jesus's case, he had thorns protruding forth as if to say only shame emanated from Christ.

Then the soldiers mockingly said: "Hail, King of the Jews". Their words while true were meant to insult Jesus. For what king would find himself arrayed with a used robe and a crown of thorns. The Romans mocked Jesus as king.

**The Jews rejected Jesus as king.** The reasons the Jews brought Jesus to Pilate for execution is that Jesus claimed to be the Son of God. Look with me at verse 7: "The Jews answered him, we have a law, and according to that law he ought to die because he made himself the Son of God." Is this charge true? The Son of God referred to the kings of Israel. Solomon was described as a Son of God. But the Jews didn't execute him. In fact even Israel was called God's son. Yet the Jewish leaders were afraid that if Jesus gained a following, then it would lead to an uprising. The uprising would prompt Rome to destroy the temple and take away the authority of the religious leaders. They thought it better that Jesus die rather than have their power taken away.

When Pilate refuses to crucify Jesus, the Jews corner Pilate into a political tight spot. They call him no friend of Caesar because a friend of Caesar would execute any king that would challenge Caesar's authority.

Their words are recorded in verse 12: "*From then on Pilate sought to release him, but they Jews cried out, 'If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.'*" The words of the Jewish leaders have a particular sting to them. Tiberius Caesar had a reputation for not being very trusting. If he had any whiff rebellion, he would put it down swiftly. The Jews had already complained to Caesar before about Pilate. Pilate knew that they were not bluffing and would make good on their trust. But the more

surprising thing in their statement is that the Jews would claim to be more loyal to Caesar than Pilate because they were willing to deal with a potential rebel.

The Jew's rejection is even more explicit in their response to Pilate's question in verse 15: *"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."* Their words indicate their rejection of God as their king (Judg 8:23; I Sam 8:7). It also reveals their rejection of their messianic king Jesus. Their rejection of God and Jesus also meant their rejection of God's kingdom.

**God through the rejection and mockery makes Jesus king.** First, note once again the crown of thorns. It served as a symbol of insult, but it reminds us of the curse in Genesis 3. Thorns and frustration would remind us of the curse. Jesus bore the curse of sin on his head. Also note the time when Pilate gave the sentence for Jesus to be crucified. It occurred not at the day of preparation of the Passover. Look with me at verse 14: *"Now it was the day of preparation of the Passover. It was about the sixth hour."* When all the Jewish families in Jerusalem slayed their Passover lamb to remind them of God passing over their homes. The ultimate Passover lamb had been sentenced to crucifixion. The Romans and Jews thought that they were putting a rebel king to death. But they set forth the events that would lead to the coronation of Jesus as king. For he is the lamb who was slain that is able to open the testament of God and carry out his rule on earth.

When we realize that the rejection of Jesus has done for us, how can we refuse his bidding. How can we ignore his instruction? The perfect sinless man died so that our sins could

be forgiven, and that Jesus would render judgment upon us that we are free. It should prompt us to worship.

J.I. Packer says in his book: *Knowing God* that when we grow in the knowledge of God it should prompt two things. First, it should lead to great humility. We who are undeserving of salvation have been saved. Second, it should lead to comfort. We know that through Christ we are in right relationship with God.

How does God want us to see Jesus? **See Jesus as the man, the judge, and the king.**

When I visited my professor in seminary to work out an interpretation of a passage for class, he observed the mechanical fashion by which I was working through the text. He paused and said to me: **Henry, never lose the wonder of God.** May we never lose the wonder of the king who bore a crown of thorns.