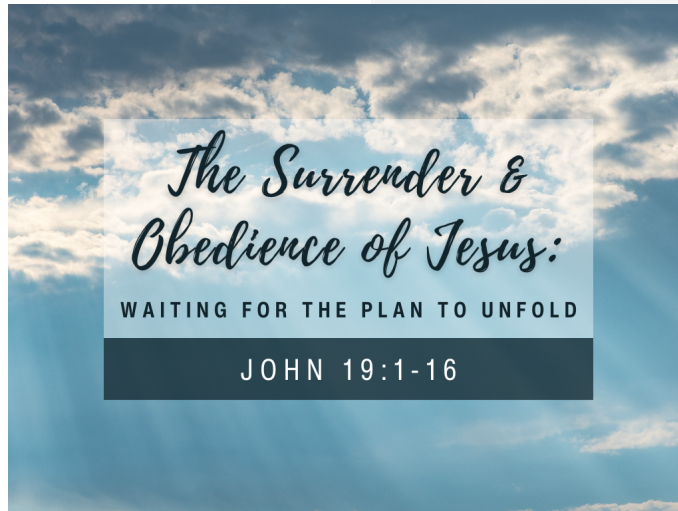


CCLEB SERMON NOTES



SUNDAY MARCH 24, 2024
JOHN 19:1-16

THE SURRENDER & OBEDIENCE OF JESUS: WAITING FOR THE PLAN TO UNFOLD



While you're getting to the passage... we want to share the schedule of bible passages we are covering in our teachings thru the Passion week. Today is obviously Palm Sunday that goes with the story called the "Triumphant Entry" where Jesus entered Jerusalem on donkey, as a conquering King, and the crowds celebrated his arrival with Messianic cheers and songs, and by doing fun stuff with palm branches.



EASTER SERVICES BIBLE PASSAGES		
March 24	Palm Sunday Services	John 19: 1-16
March 29	Good Friday Service	John 19: 17-42
March 31	Easter Sunday Services	John 20: 1-18

We as a church studied the corresponding passage to Palm Sunday, John 12:12-19 on Nov 19 of last year, thus we have been slowly working thru Jesus' last week of life for the past 7 chapters and six months. Today, Palm Sunday, we continue looking at Jesus trial w Pilate in John 19:1-16. On Good Friday we will study the crucifixion and burial of Jesus in John 19:17-42, and on Easter morning we will study the Resurrection story recorded in John 20:1-18. I can hardly wait. You do not want to miss this coming Friday and Sunday.

And with that, let's Pray:



How hard is it to wait for a plan to unfold? Think back to an event in your life where you had to allow a plan to unfold and it was really hard to wait. Some of you may be in one of those right now, maybe most of us are.

My son Daniel, who is now 24, had his first of eleven brain surgeries not long after his first birthday. His doctors had noticed that Daniel appeared to have the physical symptoms of hydrocephalus- a condition of the body not absorbing the cerebral spinal fluid that collects in the brain ventricles, thus it “over collects” causing a soft swollen head in young children, bulging eyes etc. The hydrocephalus was in fact confirmed by scans and needed further surgical interventions. But what they also found in those scans were arterial venous malformations often called AVMs. Daniel’s pediatric doctor told us with his South African accent “take your son home and enjoy him, we don’t know how long he will live.” PAUSE The hydrocephalus could be surgically treated at HMC, but the AVMs would need to be surgically treated at Children’s Hospital of Pennsylvania. You can imagine how emotionally charged and draining all of this was for Sheri and I and our young family. The first surgery they told us Daniel had a less than comforting survival rate. PAUSE After they took Daniel back for what they told us would be a 6-8+ hour surgery, I remember us going to the cafeteria, getting a tray of food, and my emotions overtook me.. in an eruption of emotion my whole tray of food ended up in the trash and I rushed out. PAUSE We initially thought the AVM surgery would resolve the issue, only to learn that they couldn’t close it completely, and would need another surgery in 6 mos. The second surgery then led to another long interval of months, then being referred to another hospital in NYC. And when we walked thru that season, then another surgery, then another, again, and again and again. In the course of all of those events transpiring, we didn’t know what surgeries would be needed and how long it would be between each surgery. The surgical events just kept ticking off one after the other, like a plan that was unfolding, with us having very little control of what would be needed next, or of what further pain and grieving awaited us. It was hard. PAUSE How hard is it to wait for a plan to unfold?

In today’s passage we see Jesus Surrendered & Obedient, waiting for The Plan to unfold. We know from John’s gospel that at the time of our passage today Jesus has been in front of Pilate at the praetorium since daybreak. If you recall Jesus was arrested in the Garden of Gethsemane the night before, after sharing the Passover meal with his disciples. Jesus was then taken to the home of Annas (On’-us) a high priest, then taken to Caiaphas’ house, the Roman appointed High Priest. At both homes Jesus was interrogated by the priests and members of the Sanhedrin, which is the Jewish Supreme court. In both places Jesus responded to questions directed to him with truth, and in response then he was physically beaten. The other Gospels tell us that at Caiaphas’s house the Sanhedrin determined that Jesus should die. So then at daybreak they took Jesus to the Praetorium to convince Pilate to order a death sentence, as only the Romans could execute a criminal. Pilate was the roman military governor, presiding at the Praetorium. He was the judge over such matters. V18:1

Pilate then interrogated Jesus inside the Praetorium, and asked him about being the “King of the Jews”. Jesus told Pilate that he was a king, but not a king of this world and that he had been “born and come into this world to testify to truth.” V18:37b

At that point Pilate tells the Jewish leaders that Jesus is “not guilty”. Pilate tries to release Jesus under a custom of releasing a death-sentence- criminal each Passover... The Jewish leaders resist this, and that is where our passage picks up today.

To help us see in our passage that there are events that are unfolding, the author John uses a series of “then”, “when” and “again” statements. These “then, when and again” statements help the reader to see that there are events unfolding, sometimes repeating, and that are all connected.



JOHN'S USE OF "THEN, WHEN & AGAIN" STATEMENTS:

- 19:1- "THEN Pilate had Jesus flogged..."
- 19.4- "Pilate went outside AGAIN".
- 19.6- "WHEN they saw Him..."
- 19.8- "WHEN Pilate heard this..."
- 19.9- "He took Jesus back into the headquarters AGAIN..."
- 19.12- "THEN Pilate tried to release Him..."
- 19.13- "WHEN they said this..."
- 19.16- "THEN Pilate turns Jesus over..."

Now in fairness to the text, not all the times that the NLT uses a “then, or when” it is there in the original Greek, but most are, and when not, its implied.

So keep the above structure in mind - there are a series of interconnected events happening surrounding Jesus and involving Jesus, and more accurately Jesus allowing these events to happen, because they are part of the plan of God that is unfolding.

Now let's look at the specific events that are unfolding that Jesus is experiencing. We learn in v19:1 that “then Pilate had Jesus flogged with a lead tipped whip”.

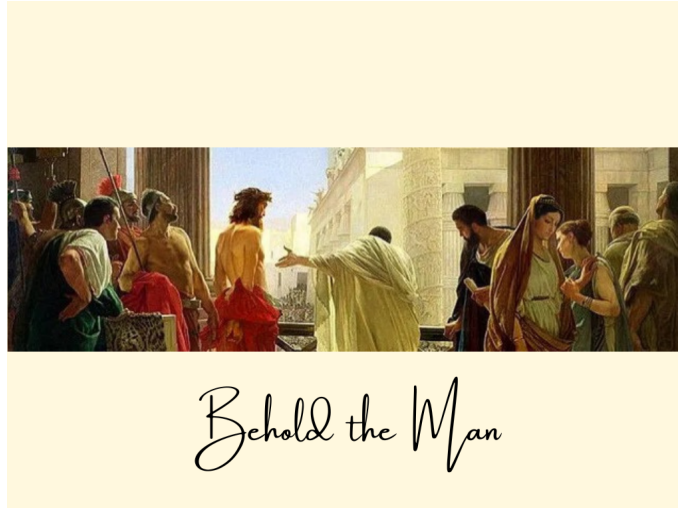
This was not Jesus receiving 39 lashes from the Jewish authorities, this is a “Roman flogging”. The Jews restricted the number of lashes to 39 because it was common for people to die after the 40th lash. But in a Roman flogging, the lashes continued till the person that was carrying out the flogging was tired, bored, or the victim was dead.

The “crown of thorns” that was woven and put on Jesus head in v2 was part of the soldiers in Antonio fortress barracks creating a game and entertainment of mocking Jesus. In addition to the painful thorny crown mockery, the soldiers then put a purple robe on him, the color of royalty, then in v3 it says READ. This is same word “slap” that was used in John 18:22 when Jesus was struck in Annas' house - a brutal open handed blow. And note there were multiple blows.

You may have noticed that in v1-3 the author John included very little details of the effects on Jesus' body of the brutal acts done to him. Perhaps that was out of respect and love, and sadly perhaps it was just all too normal to even include. The first century readers of this gospel were all too familiar with what a beaten and flogged person looked like living in Roman military controlled provinces where these beatings and floggings were normal. PAUSE None

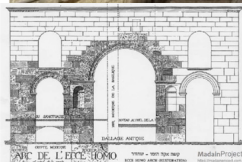
of the gospels give much detail of the effect on Jesus' body, especially not John's gospel, but the prophet Isaiah prophetically described Jesus in this exact scene appearing this way Isa 52:14 Sobering, isn't it?

Now from v1 -3 we don't know how much time lapsed other than the events occur between daybreak and noon. How long does it take to flog, beat, mock and make sport of someone? So after the flogging and beating and mocking, Pilate spoke to the Jewish leaders again. V4-5



Some have proposed that Pilate hoped that the visual effects from the flogging and beating, and the mocking crown and robe, and Pilate's proclamation of "not guilty" would have been enough for the Jews to back down... which we know doesn't happen. PAUSE Interesting that is now the 2nd time Pilate announced Jesus as "not guilty". The first was in 18:38

And when Pilate brings Jesus out wearing the crown and purple robe Pilate announces Jesus to the crowd with this statement "Look here is the man". Other traditional translations say "Behold the man". The famous Ecce Homo Arch, which means "Behold the Man" was named after this statement, and is where the Via Dolorosa starts.



Ecce Homo Arch

Most commentators connect the word “man” used here in v5 with Caiaphas’ prophetic statement using the word “man” in John 11:49-52 when the religious leaders were plotting to kill Jesus. If they only could see who this “man” really was, but alas their eyes were blinded by Satan. 2 Cor 4:4

Keep in mind, Pilate and Jesus are up on a “stone platform”, like a porch with columns, and part of the mockery is that Jesus is being presented to the crowd as a royal person would be royally presented to the subjects in one’s kingdom.



But look how the Jewish leaders respond when Jesus is presented, up on the platform, flogged, beaten, in a purple robe, with a crown. V6a

Something written twice in ancient literature typically was for emphasis like us writing in all caps, and bold, and underlying, and an exclamation mark!

You can sense Pilate’s frustration with the Jewish leaders here because he responds with a statement that makes no sense in context, and is really a mockery of the Jewish leaders powerlessness -it’s like he is teasing them.

He says in V6b “Take him away yourself and crucify... I find him not guilty”. Pilate knew that the Jews could not execute someone in his jurisdiction, only the Romans could, and he also knew that the Jews did not use “crucifixion” as a form of execution, it violated their law. Rather they used primarily “stoning” - so Pilate is messing with Jewish leaders here. And Jesus is just standing by, watching, waiting.

For those keeping track, yes that is the 3rd time Pilate says Jesus is “not guilty”. Three times. SN In Hebrew culture there are no numbers, only letters with numerical value and symbolic meaning. “3” is the number of completeness.. meaning you cannot be anymore complete than three. Think Trinity. Thus Jesus was “not guilty”.

Now back in the narrative when Pilate brought Jesus out and said the 3rd time that Jesus was “not guilty”, the Jews were ready with their response - because their Sanhedrin had already determined that Jesus should die and why he should die. V7 Calling oneself the “the Son of God” was “blasphemy” according to Jewish law, thus worthy of death.

Just weeks or months before, during the winter (now its early spring), Jesus was teaching on the temple mount in Solomon’s colonnade and Jesus was a confronted by these Jewish leaders for initially implying that He was the Son of God by saying in John 10:30b “The Father and I are One.” So when they picked up rocks to stone him.. Jesus responded in this way. John 10:36-38 . In Jesus response he just flat out calls himself the Son of God.

These rocks for stoning on the temple mount seems like they were a little to readily available - which doesn't seem to fit in with the beauty and majesty of Herod's temple. I've often wondered if the Jewish leaders didn't have readily available neatly stacked piles of rocks on the temple mount specifically for the purpose of stoning people if they said something blasphemous. It would have been a good visual deterrent from saying something dumb wouldn't it?

So in 19:8 "when" Pilate hears from the Jewish leaders that Jesus called himself the Son of God it says that Pilate "was more frightened than ever." John the author is deliberate in his use of language and purposefully tells us that Pilate "was more frightened than ever." Up to this point we did not know that Pilate was frightened. To me he sounded and acted annoyed and frustrated - but maybe those were just covering his underlying fear. I get a sense here that there is something spiritual happening between Jesus and Pilate. When I was reading this the Gen 3 image popped into my head of Adam and Eve running and hiding because they were afraid of being in God's presence. Adam said in the end of Gen 3:10b "...so I hid. I was afraid because I was naked". I just wonder what was going on inside Pilate that he was "more frightened than ever". Did something inside him know that he was standing before God spiritually naked, spiritually "uncovered" and it scared him?

So in v9 the "more frightened than ever Pilate" takes Jesus back into the headquarters "again", and asks him? Where are you from? In my head that question is asked in fearful anger "Where-are- you- from?" Sort of like Pilate's life and death depended on it - not just Jesus. Silence. Long awkward silence. It says... "But Jesus gave no answer". V10 - V11a

Pilate's statement is such a sad statement about his power. Yes he had the power to sentence someone to die or to release them, but he believes that he has this power because of his position, a position that was given to him from an earthly king, Caesar. He's not wrong, just not complete. This type of power corrupts and erodes a person, and fills them with pride and a false sense of safety. This type of power drives one towards evil. This power "lures" people like raw bait in a trap, and when the bait is eaten this power holds one and doesn't let go - the trap has sprung and they don't even know it. That's Pilate - caught in the blinding trap of power, standing in front of the one person who has true power, who could release him and give Pilate a "power" that comes from within.

Jesus challenges Pilate's perception of power, with his own statement and implied definition of power in v11. So Jesus may be referring to a few different things here - one is that any person in governing authority is placed or allowed in place by God Rom 13:1 But because Jesus then references Caiaphas as "the one who has handed me over to you" it is most likely that Jesus is referencing Caiaphas' betrayal of the office of high priest in not recognizing the Messiah when he stood in front of him, and takes the very Messiah that Israel has been waiting for to be "handed over" to Pilate for execution. Both of these men, Pilate and Caiaphas, would have a very humbled perspective of power when they closed their eyes for the last time.

V12 a . ("Then Pilate tried to release him..").. the Greek seems to imply an increase in frantic-ness of Pilate to release Jesus. You can feel the tension rising... he thought he was going to be able to get out of this but in actuality had walked right into the Jewish leaders' legal trap. V12b

Pilate knows that the emperor would look very unfavorably on Pilate for releasing a man brought to him on charges of sedition, who admitted that he was the King of the Jews.

And it is clear from the next several verses that Pilate knows what he has to do. V13 Note that Jesus is once again brought out on the porch, paraded in front of the crowd, and Pilate sits on his ceremonial seat of judgement. John gives us a time and date stamp in v14

This is noon on Nissan 14 on the Pharisaic Rabbinic calendar; it's the noon before Passover began at sunset. How that translates to our modern calendar is less sure.

So Pilate is seated, and he "royally presents" Jesus again to the people, but with a different proclamation this time than "behold the man". This time Pilate says, "Here is your King."

To which they say v15a

In a royal proclamation the expected response from the people is something to the effect of "hail the king". What the leading priests responded was a statement of "rejection of the presented King".

V15b That is a very, very spiritually dark statement.

Jesus stands before his own people beaten, mocked, flogged, rejected. He stands before them silent. Waiting.

V16



How hard is it to wait for a plan to unfold?

Today we saw Jesus led thru a sequence of events, surrendered and obedient, waiting, as the plan unfolded.

Many of you are in the course of events as a plan larger than yourself unfolds. And It is hard, yes. For Sheri and I the story of us waiting as the plan unfolds is not over, we now just know and have come to accept that there are multiple plans unfolding. The lessons we learned thru these are carried over and sometime relearned, and relearned. But now we know that we can wait on the Lord. For others that have already walked that faithful journey of waiting on God as His plan unfolds, I thank you for being a witness and encouragement to us and church. Your lives are a testimony to the Lord's faithfulness. Your witness to us is that the story can be trusted and God is the author of the story of our lives.

Let me leave you with these two verses of encouragement. Read these two verses with me. Ps 37:7a "Be still in the presence of the Lord and wait patiently for him to act"

Isa 40:31 NKJV "But those who wait on the Lord Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint."

My beloved brothers and sisters, wait as God's plan unfolds in your life. It's what Jesus did. Amen?

If you need prayer for endurance and trust as God's plan unfolds in your life, please come up during the last song.

SUPPLEMENTAL

NOTES:

- 19:7 On being executed for calling oneself the Son of God. John 10:36-38 These rocks for stoning on the temple mount seems like they were readily available – which doesn't seem to fit in with the beauty and majesty of Herod's temple. I've often wondered if the Jewish leaders didn't have readily available neatly stacked piles of rocks on the temple mount specifically for the purpose of stoning people if they said something blasphemous. It would have been a good visual deterrent from saying something dumb wouldn't it?
- 19:11 Both Pilate and Caiaphas someday would be subject to this verse. "Every knee should bow.." Philp 2:10
- 19:13 "Stone Pavement, Gabbatha". Quote from Arthur W. Pink. "The word for 'Pavement' is found nowhere else in the New Testament [outside of Jhn 19:13], but its Hebrew equivalent occurs just once in the Old Testament, and it is evident that the Holy Spirit would have us link the two passages together. In 2Ki 16:17we read, 'King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.' In Ahaz's case, his act was the conclusive token of his surrender to abject apostasy. So here of Pilate coming down to the level of the apostate Jews. In the former case it was a Jewish ruler dominated by a Gentile idolater; in the latter, a Gentile idolater dominated by Jews who had rejected their Messiah!" (Arthur W. Pink, Exposition of the Gospel of John, p. 1038)
- 19:14 The majority of scholarly works supports April 2, AD 33, but there is no certainty.