

John 19: King Jesus Part II Coronation of the King

There are two challenges that confront us today in this passage.

The first is that the crucifixion and death of Jesus is such a familiar story to us. As the saying goes ... familiarity breeds contempt. For many of us in this room we have heard this story week in week out for years on end ... it's a challenge for us to hold the death of Jesus fresh and alive in our hearts and minds.

The second challenge follows on ... not are we only very familiar with the story, but we also know how the story ends. We know that Jesus is resurrected back to life. But the focussed passage in John presented asks us to sit solely in the account of the death of Jesus and not jump to the happy ending.

So today please I want you to just focus on the death of Jesus. Allow John's words to speak to us without any other factors intruding into our listening and our reflecting.

Pray ...

Read the passage: John 19:16b - 42

We've been reminding ourselves through this series that John wrote so that his readers would believe. We bear in mind that his first readers were predominantly his Jewish community. So the background flavour is seasoned with what would have been very familiar references to the Old Testament scriptures.

There are 3 OT lenses that John uses to communicate his eyewitness account of who Jesus is and what Jesus did on earth. Today I want to use these lenses again to help us have fresh eyes on this passage.

Lens 1: Jesus as Prophet

Prophets in the OT were people who spoke to people on behalf of God. Prophets were the mouthpiece of God. Through the Old Testament there was this great hope that one day there would come a messiah, a savior for the whole world who would be the ultimate prophet. He would be the one to speak the very words of God himself and his life would bring to completion all of the prophetic promises that God had given since the beginning. From the time that Adam and Eve brought sin into the world, God promised that one would come who would break the power of sin and death so that people could once again be free to live in the eternal presence of God.

We see Jesus portrayed as the fulfilment of all prophecy in our passage today for example in verses 23-24 where the act of the soldiers dividing up Jesus' clothing exactly fulfils Psalm 22 (My God, my God ...).

So in John's case for belief ... the first basis is that Jesus was clearly the promised prophet who would fulfil all of the promises of God and who would accurately live out God's word.

Lens 2: Jesus as Priest

The role of the Priest was to speak to God or to make atonement for the sins of people before God on behalf of the people. The Priests were to be living representations of God's love, mercy and forgiveness. It was their role to teach the people how to live as God's people.

All through the Gospel of John we see Jesus framed as the Great High Priest ... he teaches, heals, forgives and perfectly represents and demonstrates who God is and what he is like.

Examples:

Right through this passage we see Jesus faithfully living out the 10 commandments including in 25-27 ... Here we see Jesus honouring his mother. Remember that this command is the one that has a blessing

attached to it ... that your days may be long in the land that the Lord your God is giving you.

Verses 28-30 we see Jesus the Great High Priest in the act of making an atonement sacrifice on behalf of the people.

- Firstly Jesus says ... it is finished. Key words because the reality for priests was that their work was never finished. Day after day after day they were at the temple making sacrifices on behalf of the people ... sin never stops. Jesus signals the end of animal sacrifice ... his death finished the work of making sacrifices ...

Hebrews 10:11-14. Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, and since that time he waits for his enemies to be made his footstool. For by one sacrifice he has made perfect forever those who are being made holy.

Significance of Jesus words also demonstrate his clear understanding of what was taking place. This was not the death of a victim who hung his head and died but rather that in completing the sacrifice, he had done everything that God had given him to do and willingly gave up his life.

Lens 3: Jesus as King

Play clip.

Such a contrast ... a contrast to the point that you may even have found it offensive to have watched two different coronation events together. You may not even have ever considered this passage as the coronation event of Christ's life ... but here it is ...

Difficult for us to identify with the concept of Jesus as King.

Something that we are quick to say ...

- Is Jesus King of the way I drive, what I eat, king of my thoughts and attitudes ...
- The most important person in the world is you and your personal choice.
- Relate to the concept of the queen but she has little to no impact on our daily lives ... remote and detached.
- Whether we voted for him or not, none of us would subject ourselves to Tony Abbot as king ... we vote in politicians and generally we critique and afford members of parliament little respect let alone any kind of rule and authority.
- When I consider why the Gospel or the good news about Jesus is a challenge for us to share with our family, friends and neighbours it is precisely because the concept of a King, let alone Jesus as King is offensive to our culture. Nobody tells us what to do or who to be ...

Sitting solely with the death of Jesus, the death of King Jesus enables us to focus on why Jesus is King is and why He had to die.

- Narrow – died to save us from our sins. Hard for family, friends and neighbours to see themselves as sinners ... I'm a good person who sometimes makes mistakes. If I'm not a good person, product of dysfunction so it's understandable.
- Understand that the death of Jesus is the climax of a larger, deeper, wider story about God and people. Remember that we didn't just suddenly arrive here today at John 19 ... all of what has been written in John's Gospel is swept up into this single event of Jesus' death.

The King Jesus Gospel: The Good News Revisited by Scot McKnight.

John 1 in the beginning was the Word ...

John references the death of Jesus with the beginning of all things ... and all people. The story of the Jewish people is the story for all people.

In the beginning the Word (who is Jesus) spoke the world into being on God's behalf and filled it with all kinds of living beings including a man and woman who were made like himself. The man and woman were given a role: to govern this world on God's behalf with self-giving love and peace.

But the man and the woman usurped the rule of God in this world and subjected themselves to a Deceiver Prince who promised them the power to be independent and self determining. Too late they understood the lie of independence. Too late they understood that now they were slaves and subjects, usurpers and captives, who were still made to rule but now they would exercise that through control, manipulation, fear, greed and violence.

God, rightful owner of all things could not abandon his beloved creation to a rule and reign of defiant rebellion that wanted to distort and destroy. And so he chose to insert himself into the world through one who would rule rightly and not as a usurper.

As the rightful king revealed himself to the world, the leaders of rebellion, blinded by fear - fearing the loss of political, religious and economic power exerted the power of the Deceiver Prince and killed the rightful King.

“What the usurpers and captives didn't know was that Jesus was actually entering into their usurpations and the death they deserved for their rebellion. What they didn't know was that Jesus took into himself all of their rebellion and absorbed God's right to destroy the creation that they did not make or own. What they didn't know was that God could reverse their rebellion and usurpation and start all over again. What they didn't know was that this way of dying as a servant was to become the only true way of living and making peace in this world. What they didn't know was that the cross was the crown and that power comes only when it is surrendered. What they didn't know is that Jesus thought that every person, even those who wanted him dead, were worth his dying for. They didn't know this, didn't understand this. What the usurpers didn't know was that they had met their match in King Jesus, who was about to usher in an alterative kingdom.

What this story sows is that what usurpers fear the most is the goodness of God but paradoxically what usurpers want the most is the goodness of God, and Jesus is that God and that is why Jesus as King and Savior and Lord is good news to all people. We finally have the King this world needs. He summons all people to accept his forgiving, kindly, peaceful, gracious transforming rule. If people would but turn to him, they would be forgiven and their usurpations would be forgotten forever. To create this new society, the kingdom society, the church society, Jesus sent to his people the Holy Spirit to empower them and to transform them from usurpers into servants of God's love, peace, justice and holiness. This is the alternative politics and the right way to govern the world on God's behalf: by loving others with everything we've got.

Galatians 5:1

[GOD'S WORD® Translation](#)

Christ has freed us so that we may enjoy the benefits of freedom. Therefore, be firm [in this freedom], and don't become slaves again

The death of King Jesus is the doorway into freedom from slavery ... but that is next week's message.

For today, as we look at the King, dead on the cross we recognise this:

- There is no such thing as independence. We can either be subject to the rule of domination and death or freedom and life.
- As slaves to the rule of domination and death we cannot free ourselves. We can only be set free by one who is stronger than death.
- King Jesus demonstrated his power over death not by being a powerless victim, but by intentionally, deliberately putting himself in the place of destruction so that the rightful ruler of this world could be revealed. More than that, so that all people could be transformed to live in freedom and peace under the loving care of the Creator King.

So my friends, we do not yet live in a perfect world, but we are not victims and slaves to the lie of independence and rebellion.

For those of us who have entered into the freedom made possible for us through the willing death of King Jesus, we have the privilege of ruling the world on behalf of God by loving others with everything we've got with everything that God gives us ... which is more than all we can ask think or imagine!

You may be sitting here today, or listening to this message on podcast and the idea of King Jesus may be offensive to you. Take a look at Jesus on the cross, read through John's account of the story of Jesus and consider your own life. We are all under the rule and reign of someone ... which kingdom is your heart drawn towards? Consider carefully the consequences of your choices.

¹¹⁻¹² It's in Christ that we find out who we are and what we are living for. Long before we first heard of Christ and got our hopes up, he had his eye on us, had designs on us for glorious living, part of the overall purpose he is working out in everything and everyone.

¹³⁻¹⁴ It's in Christ that you, once you heard the truth and believed it (this Message of your salvation), found yourselves home free—signed, sealed, and delivered by the Holy Spirit. This signet from God is the first installment on what's coming, a reminder that we'll get everything God has planned for us, a praising and glorious life.

¹⁵⁻¹⁹ That's why, when I heard of the solid trust you have in the Master Jesus and your outpouring of love to all the followers of Jesus, I couldn't stop thanking God for you—every time I prayed, I'd think of you and give thanks. But I do more than thank. I ask—ask the God of our Master, Jesus Christ, the God of glory—to make you intelligent and discerning in knowing him personally, your eyes focused and clear, so that you can see exactly what it is he is calling you to do, grasp the immensity of this glorious way of life he has for his followers, oh, the utter extravagance of his work in us who trust him—endless energy, boundless strength!

²⁰⁻²³ All this energy issues from Christ: God raised him from death and set him on a throne in deep heaven, in charge of running the universe,

everything from galaxies to governments, no name and no power exempt from his rule. And not just for the time being, but *forever*. He is in charge of it all, has the final word on everything. At the center of all this, Christ rules the church. The church, you see, is not peripheral to the world; the world is peripheral to the church. The church is Christ's body, in which he speaks and acts, by which he fills everything with his presence.

Remember Jesus thought that you were worth dying for ... go out and be the good news for people this week!