

**Program:** SS Panel 2024 4 Q

**Quarterly title:** Themes in the Gospel of John

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**Lesson Title:** #12 The Hour of Glory: The Cross and Resurrection

**For Lesson Dates:** *December 14-20, 2024*

**Section title:** Monday - Behold the Man!

**Note:** This color and font = quarterly text

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# The Hour of Glory: The Cross and Resurrection

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**Read for This Week's Study:** *John 18:33–19:5; John 19:17–22; John 19:25–27; Luke 2:34, 35; John 20:1–18; 1 Cor. 15:12–20.*

**Memory Text:** "Then Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth.'

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**MONDAY**

*December 16*

**Behold the Man!**

Read John 18:38–19:5. How did Pilate try to persuade the people to ask for Jesus' release?

**John 18:38–40 38** Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “**I find no fault in Him at all.**

**39** “But you have a custom that I should release someone to you at the Passover. **Do you therefore want me to release to you the King of the Jews?”**

**40** Then they all cried again, saying, “Not this Man, but Barabbas!” Now **Barabbas was a robber.**

**G912 (Strong) Βαραββᾶς Barabbas bar-ab-bas'**

Of Chaldee origin ([[H1347](#)] and [G5](#) (Greek)); *son of Abba; Bar-abbas*, an Israelite: - Barabbas.

**John 19:1-5 1** So then Pilate took Jesus and scourged *Him*.

**2** And the soldiers **twisted a crown of thorns** and put *it* on His head, and they put on Him a purple robe.

**3** Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

**4** Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that **I find no fault in Him.**”

**Pilate's Decision**

**5** Then Jesus came out, wearing the **crown of thorns and the purple robe**. And *Pilate* said to them, “**Behold the Man!**”

**Question: where do thorns come from?**

>> **Thorns were not a part of God's original creation. The Lord allow them to exist after sins entered the world through Adam & Eve.**

**REF:>> Genesis 317** Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed *is* the ground for your sake; In toil you shall eat of it All the days of your life.

**18** Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

**\*\*\*READ\*\*\***

Satan led the cruel mob in their abuse of the Saviour. It was his purpose to provoke him to retaliation, if possible, or to drive him to perform a miracle to

release himself, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But he who by a command could bring the heavenly host to his aid, he who could have driven that mob in terror from his sight by one look of divinity, submitted to the coarsest insult and outrage with dignified composure. **The crown of thorns encircling his brow was the symbol of his anointing as the great High Priest.** YI February 8, 1900, par. 7

**John 19:6** Therefore, when **the chief priests and officers saw Him**, they cried out, saying, “Crucify *Him*, crucify *Him!*”

**Pilate said to them**, “You take Him and crucify *Him*, for I find no fault in Him.”

7 The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

8 Therefore, when Pilate heard that saying, he was the more afraid,

9 and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

10 Then Pilate said to Him, “Are You not speaking to me? **Do You not know that I have power to crucify You, and power to release You?**”

11 Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

>> notice, the Jesus says the god of heaven allowed pilot to have power over him. Also notice that Jesus said that the one that had delivered him to pilate had the greater sin. This doesn't mean that Pilate was free from guilt, it means that someone had a greater sin.

**From SDABC: Greater sin.** Caiaphas exercised delegated authority, but at the same time he presumed to be a worshiper of the God who delegated authority and the interpreter of divine law to the people. His guilt was therefore greater. **He also sinned against the greater light. Jesus had given repeated evidences of divinity**, but the Jewish leaders had steeled their hearts against every ray of light. The fact that Caiaphas had the “greater sin” did not mean that Pilate was without guilt. The Roman governor bore his share of the responsibility. He might have refused to deliver Jesus. The Saviour would have died, but the guilt would not have rested upon Pilate.

**John 19:12** From then on Pilate sought to release Him, but **the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend.** Whoever makes himself a king speaks against Caesar.”

**Caesar’s friend** - The friend of the Roman emperor. The name of the reigning emperor was Tiberius. After the time of Julius Caesar all the emperors were called Caesar, as all the kings of Egypt were called Pharaoh. This emperor was, during the latter part of his reign, the most cruel, jealous, and wicked that ever sat on the Roman throne.

**John 19:13** When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha.

**14** Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, **“Behold your King!”**

**15** But 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!”

**16** Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

Pilate did not wait for an answer from Jesus concerning truth. Instead, he went back out to try to persuade the people. By dialoguing with them instead of just letting Jesus go free, Pilate placed himself at a disadvantage. The religious leaders recognized that they could manipulate the governor through the crowd.

Pilate refers to a custom of letting a prisoner go free at the time of Passover and asks if the people want him to release “the king of the Jews.” Surprisingly, and quite ironically, the people ask for the release of a brigand named Barabbas rather than the innocent Jesus.

Now begins the mockery and shaming of Jesus. The Roman soldiers plait a crown of thorns, put a purple robe on Him, and keep coming up and mockingly hailing Him as king of the Jews. This type of greeting by soldiers would be similar to the way they greeted the emperor, but here it was done in mockery.

By playing on the pity of the people, Pilate seems to be seeking some way to release Jesus. He brings Jesus out wearing the crown of thorns and

purple robe. The scene, uncommented on by John, displays Jesus in mock kingly garb, with the governor calling on the people to “ ‘Behold the man!’ ” (*John 19:5, ESV*). This reminds the reader of John the Baptist’s words in *John 1:29, ESV*, “ ‘Behold, the Lamb of God, who takes away the sin of the world!’ ” It is ironic that the pagan governor presents the Messiah in this kingly attire before Israel.

However, as *John 19:6–16* shows, the mob calls for Jesus’ crucifixion, based on His claim to be the Son of God. This frightens Pilate who seeks all the more to arrange Jesus’ release. But the leaders seal Jesus’ fate by claiming that to release Him is to oppose Caesar. They know that Pilate’s loyalty to Caesar would mean he could not release someone claiming the same role. The leaders say they have no king but Caesar. Thus, their deep hatred of Jesus was greater than their national aspirations. To rid themselves of this Jesus, they were willing to sacrifice claims to national autonomy.

**How scary—a pagan ruler wants to release Jesus while the spiritual leaders of the nation, who should have recognized Him, wanted Him crucified instead! What lessons can we take from this for ourselves?**