

**Intro**Historical Coronations

~ In the early 3rd century BC, the Seleucid rulers begin to depict their own portraits on their coins, typically wearing a headband or diadem.

~ Plutarch wrote in his Life of King Artaxerxes that the Persian king was required to go to the ancient capital of Pasargadae for his coronation ceremony. Once there, he entered a temple "to a warlike goddess, whom one might liken to Artemis" (whose name is unknown today, nor can this temple be located), and there divested himself of his own robe, substituting the one worn by Cyrus I at his crowning. After this, he had to consume a "frail" of figs, eat turpentine and drink a cup of sour milk. Plutarch observed that "if they add any other rites, it is unknown to any but those that are present at them".[

~ Britannica - Coronation, ceremony whereby a sovereign is inaugurated into office by receiving upon his or her head the crown, which is the chief symbol of regal authority. ... In the typical Christian coronation service, the sovereign is anointed with holy oil and receives the crown and other royal insignia from the clergy.

~ Queen Elizabeth's coronation on June 2, 1953

1 The Queen's Coronation service began at 11.15am and lasted almost three hours.

2 On her way to the Coronation, Her Majesty wore the George IV State Diadem - the crown depicted on stamps. Made in 1820, the Diadem features roses, shamrocks and thistles with 1,333 diamonds and 169 pearls.

3 A total of 8,251 guests attended The Queen's Coronation ceremony at Westminster Abbey.

4 129 nations and territories were officially represented at the Coronation service.

5 The Queen was crowned in St Edward's Chair, made in 1300 for Edward I and used at every Coronation since that time. It is permanently kept in Westminster Abbey.

6 The St. Edward's Crown, made in 1661, was placed on the head of The Queen during the Coronation service. It weighs 4 pounds and 12 ounces and is made of solid gold.

7 After the crown, the orb, also made in 1661, was the most important piece of regalia. It is a globe of gold surrounded by a cross girdled by a band of diamonds, emeralds, rubies, sapphire and pearls with a large amethyst at the summit.

8 The Coronation ring, known as 'The Wedding Ring of England' was placed on The Queen's fourth finger of her right hand in accordance with tradition. Made for the Coronation of King William IV in 1831, the ring has been worn at every coronation since then, except of Queen Victoria, whose fingers were so small that the ring could not be reduced far enough in size and an alternative was created.

9 27 million people in the UK (out of the 36 million population) watched the ceremony on television and 11 million listened on the radio.

10 There were more than 2,000 journalists and 500 photographers from 92 nations on the Coronation route.

11 The Imperial State Crown, which was worn by The Queen during her return to Buckingham Palace, contained four pearls traditionally believed to have been Queen Elizabeth I's earrings.

12 On the way back to Buckingham Palace, The Queen wore the newly-made Purple Robe of Estate. The embroidered cipher of The Queen and border of wheat ears and olive branches, took a total of 3,500 hours to complete by a team of 12 seamstresses from the Royal School of Needlework. The silk for the embroidery came from a silk farm in Lullingstone, Kent.

~ We have a contrast between the glorious coronations of the queen with the lowly mock coronation of Christ by the Roman soldiers

~ We have here a mock coronation

~ Twice it says they led Christ 1) to be beaten and 2) to be crucified

~ We want to examine what the soldiers did to Christ

## Text

### 1 They led him to be beaten (v16)

- They led him to the beating at the Praetorium (the governor's hall). This is where they mocked Christ
- They led him away (520 apago = to take off)
  - Acts 24:7 this word led away is associated with great violence
  - Acts 24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands
  - Tertullus said Paul was led away with violence out of our hands
  - So It seems this word lead is associated with violence as it is the word used to describe their leading Christ to be beaten by the Roman military
- John called the Praetorium the judgement hall (Jn 18:27,28; 18:33:19:9)
- The Praetorium/judgement hall is The hall of the "praetor," or Roman governor, where he sat to administer justice.
- Think about the faithful, kind leading of God and contrast it with the of leading of these soldiers

### 2 They clothed him (v17)

- Purple robe (Robertson's) A kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors (2 Maccabees 12:35; Josephus, Ant. V. 1, 10), a soldier's sagum or scarf. Carr (Cambridge Gk. Test.) suggests that it may have been a worn-out scarf of Pilate's. The scarlet colour (kokkinēn) was a dye derived from the female insect (kermes) which gathered on the ilex coccifera found in Palestine. These dried clusters of insects look like berries and form the famous dye.
- Purple = Of Latin origin; the "purple" mussel, that is, (by implication) the red blue color itself, and finally, a garment dyed with it: - purple
- Clothed him in purple (Matt 27:28 says it was a scarlet robe)
- Purple was traditionally worn by royalty
- Lk 16:19 the rich man who died and was in the torment section of hades was dressed in purple
- The Lord made clothes for Adam and Eve to cover their sinfulness and here the Lord is clothed in mock homage

### 3 They crowned him (v17)

- Crown of thorns (Robertson) They wove a crown out of thorns which would grow even in the palace grounds. It is immaterial whether they were young and tender thorn bushes, as probable in the spring, or hard bushes with sharp prongs. The soldiers would not care, for they were after ridicule and mockery even if it caused pain. The soldiers were familiar with the Ave Caesar and copy it in their mockery of Jesus
- They twisted together (plait) a crown of thorns and put it on his head
- The word here for crown (stephanos 4735) is used 18X. 4X it refers to the crown the soldiers put on Christ. Of the the other 14 times nearly all of them speak of this crown (stephanos) it's used in a positive sense. But, here the crown that positive use of stephanos is what's used of the crown put upon Christ
- Thayer - mark of royal or (in general) exalted rank, the wreath or garland which was given as a prize to victors in public games, metaphorically the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: the crown (wreath) which is the reward of the righteousness
- Platted (4120 pleko) used 3X in the NT (Matt 27:29; Jn 19:2). The word means to braid or twine
  - We watched a survival show where a contestant braided together a basket for catching fish
- This word for thorns (akanthinos 174) is only used 2 X in the NT and both refer to Christ (Jn 19:5)
- Think back to the fall of man in the garden of Eden and what did the earth bring forth as a result? Thorns and thistles
- Spurgeon - See, above all, that crown upon his head. It has rubies in it, but the rubies are composed of his own blood, forced from his blessed temples by the cruel thorns.
- Man's sin caused thorns and thistles and yet the Roman soldiers make a crown of thorns

### 4 They saluted him (v18)

- Now they verbally assault Christ
- They use a greeting of parody as that which would have been given to Caesar

- Salute = to draw to one's self, to salute one, greet, bid welcome, wish well to, to receive joyfully, welcome
- Hail = to be full of "cheer", that is, calmly happy or well off; impersonal especially as a salutation (on meeting or parting), be well: - farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.
- They saluted Christ and said "Hail, king of the Jews"
- Little did they know but that he's the king of kings
- *Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

#### 5 They hit him (v19)

- They smote (thump, pummel, hammer) him on the head with a reed (
- Gill - And they smote him on the head with a reed,... Or cane, a walking stick which they had put into his hands for a sceptre: this they took out again, and struck him on the head with it, which drove the sharp pointed thorns into his temples
- Guzik - From Mat\_27:29, it seems that the soldiers first gave Jesus the reed - a stick - to hold as if it were a royal scepter; then they grabbed it from His hand and hit Him in the head with it, adding great insult to all their injury to Jesus.

#### 6 They spit on him (v19)

- Matt 27:29 says they also put a reed in Christ's right hand to act as his scepter
- Matt 27:30 says the soldiers took the reed from his right hand and hit him on the head with it
- They kept spitting on and some older translations say they spit on his face
- Christ used his spit to make mud and restore a blind man's sight and yet here is the soldier use their spit to mock and humiliate Christ

#### 7 They bowed to him (v19)

- Bowed their knees to Christ in mock worship
- *Phil 2:9,10 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*
- These soldier may have bowed their knees to Christ but their hearts rose up in rebellion

#### 8 They mock worshipped him (v19)

- While this is a mock worship scene there we read about a real one in Rev 4 and 5
- The four living creatures and the 24 elders worship and say, "
- *Rev 4:8-11 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

#### 9 They dethroned him (v20)

- They took the purple back of him and put his clothes back on him
- They took away the fake scepter from him
- But that's ok because
  - Rev 19:11 Christ has many crowns
  - Rev 19:16 Christ has written on his clothing a name written that says, "King of Kings and Lord of Lords."

## 10 Led him to be crucified (v20)

- Led (1806 exago) = to lead forth, to fetch out) Acts 7:36, 7:40, 13:17 21:38; Heb 8:9 use the same Greek word to refer to the Lord's leading Israel out of Egypt
  - Here this word for led seems to actually have the idea of being led and guided.
  - Perhaps the Roman soldiers really did have to lead and guide Christ because he had just been beaten by them and he had no strength
  - This would seem to be true as they lead Christ out to be crucified but he doesn't have the strength to carry his cross
- I think we can see the hand of God leading his Only Son to the cross for crucifixion
- Think about how this word is used in light of God leading his people out of Egypt. God did that with providence, strength and victoriously
- So Christ is led with providence, he needed strength and though it seemed like defeat it was victory that Christ would accomplish

## Conclusion

~ This was a terrible injustice done to our creator and savior

~ What I need to do is keep in mind the injustices done to Christ when I think I've been done a terrible injustice

~ Maybe we have suffered a terrible injustice but it doesn't compare to the injustice done to Christ

~ This is what it means to take up our cross and follow Christ in Mark 8:34

~ *Mark 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me*

~ As we suffer, experience trials and pain we go to Christ and take that pain to Jesus and compare our injustice to his and realize that Christ's sufferings are greater than ours

~ This is the comfort of the cross – we receive comfort from Christ because Christ understands