

John 19:1-15

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Date: 25 May 2025

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[0:00] John chapter 19. We closed 18 last week with these events leading up to the crucifixion. Here Christ is being sent back and forth between the high priest and between Pilate, and he's gone to Herod.

And back to Pilate. I'm not sure where we are right now. Probably he's... I think he's already gone to Herod at this time.

Or right where we're at is in between. John doesn't give every... No one of the gospel writers gives all the details of each moment of the evening.

But piecing it all together, it was six different things going on that night before they led him away to be crucified. And we're really getting close to that. So we'll pick it up in John 19. Before we do that, let's pray together and just seek the Lord this morning.

Father, I want to thank you for the Lord Jesus Christ. Thank you for Bible Baptist Church and the opportunity that we have and enjoy to come together this Sunday morning.

[1:11] Lord, thank you for each one that has gotten up and made the trip here and has their Bibles. And God, it's up to you now to reveal truth to us and to speak to our hearts.

And it's my prayer that you would do that through this Sunday School Hour and in the teachings here on the Lord Jesus Christ and the events that led up to the crucifixion.

Lord, we don't want to bypass the significance of this event. And yet there's certain details that lead up to it that we want to understand and get as much as we can.

And so help us to do it justice this morning with the Word of God. Please teach us, help us to be teachable. And we pray this in Jesus' name. Amen. Amen. All right, verse 19. Then Pilate therefore took Jesus and scourged him.

Now I need to remind you that Pilate just a few verses before that said, I find in him no fault at all. At all. So I have no reason to scourge him at all.

[2:17] I haven't found one thing wrong with him. And I even want to release it. He says, will you therefore that I release with you the king of the Jews? Back in verse 39. And they don't want him. They want Barabbas instead.

They'd rather have a murderer and one guilty of sedition. So Pilate says, okay, well, let's just put a good beating on him. And I suppose he's trying to just pacify or appease the anger.

If they see him beat up and bruised and kind of knock down a peg, then the one that, now that you understand, Pilate doesn't know all the details of this situation as far as all the years of his teaching and all the inner connections of the Jews and their Messiah and the Pharisees and the hierarchy and the structure and the law.

And he doesn't know all the inner workings of what's coming at him. So he's a governor over the region. And this is just something that's come up to his attention.

He's probably got some knowledge of things, but not perfect knowledge of it all. And so if I can make this king, that they're saying he's making himself a king, and he questions him about that, and he doesn't come off as a king, he's ready to push it off from earlier in the chapter 18 when he said, my kingdom's not from hence.

[3:38] And so Pilate's just like, I'm not seeing anything. What they're claiming, but here's what I'll do. If he thinks he's a king, and they think, you know, they've got this image of him being some royalty and majesty, well, I'll just bruise him and bloody him up a little bit and really knock him down.

That will settle them. They don't need him put to death. They just need to see him knock down a peg. And that'll, you know, so here's what he does. Verse 2 says, the soldiers plaited a crown of thorns and put it on his head, and they put on him a purple robe fitting for a king, and said, Hail, king of the Jews.

And they smote him with their hands. And so Pilate thinks, all right, this is kind of funny. I'm actually going to make a mockery of this guy. I'm going to make him look in such an embarrassing way in front of these people that this will probably do it.

That's what I see, and I imagine that Pilate's going through his mind. He's not trying to kill the man. And he's not trying to make this bigger than it is. So he goes through this kind of mockery of putting a robe on him, puts a crown of thorns on his head.

If you're a king, you need a crown, and so they give him one. That's just complete mockery and misery. And in verse 4, Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

[4 : 59] Then came Jesus forth, wearing the crown of thorns and the purple robe, and Pilate saith unto them, Behold the man. And I think in that statement, Behold the man, he's saying, get a good look at him.

Like this is what he's thinking and hoping is going to just squash the whole thing. It's going to be over with this. And it didn't work. It didn't work at all.

In verse 6, they start crying out, and it's getting worse. And so Pilate's got his hands full. Now before we go any further with that, I want to back up. It says they plaited a crown of thorns.

It's a, why thorns? It's an interesting thought that, that there's really not a whole lot of elements given about this evening. There's not a whole lot that you can kind of like give a list of this is what they did to him.

You can, from the scripture that is. You can presume some things, and some men have taken some liberties, expounding upon what happened to Jesus Christ that night.

[5 : 58] And some have taken a lot of liberties to really, to make it as gruesome and grotesque as possible so that it invokes an emotion and a sorrow and a gratitude at the same time.

But you don't see a whole lot of that in the Bible. You don't see the glorification of the pain and the suffering. You don't see a very, everything is very, very vague.

And all it says about the thorns in verse 2 is that they plaited a crown of thorns and put it on his head. And no other gospel writer says anything much different than they just, they put it on his head.

Now, the preachers that I've grown up under have said they, they made this and they show the thorns and they're big two to three inch mega thorns. Maybe that's very true. And they fashioned this thing and then they put it on it and then they slammed it down and into his skull and like just made this emotion, like this thing is fixed into his skull that it can't be removed kind of idea.

I don't want to say that that's true. I don't want to say that I know any better. All I know is that they fashioned in some way thorns into a crown and put it on his head.

[7 : 09] And I think the thorns themselves would stay if it was put on your head with your hair and the bushiness of it and if it did pierce skin and catch and bleed, that's probably true too.

But to imagine that he was slammed and beaten with clubs down into his, I don't know if that's true or how much of that. They sure do make it a bit more than the scriptures do anyway.

But it does say thorns. Thorns. There's not a lot else to put to the Lord Jesus this night except that they smote him with their hands. Verse 3.

He scourged him. So we're going to assume there's some whip involved there. And if it was in fact this cat of nine tails that many people talk about and maybe there was glass and bone in that and maybe it was just as horrific as people suggest.

The thorns are kind of an outside element that he carries with him, with his person that's put upon him. And there's significance to this.

[8 : 09] I really think there's real significance to this because thorns are something that, let's go back to Genesis 3 and show you where they first show up. And it has, I think there's a reason that God allowed this to happen and to be placed upon his body.

Peter says that he bore in his body our sins. Who bore our sins in his own body on the tree. Genesis chapter 3.

And this is where Adam and Eve sin. They partake of the fruit that they were commanded not to. And in verse number 17, Unto Adam he said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake.

In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee. Thou shalt eat the herb of the field, sweat of thy face and so forth.

So the thorns show up after sin. The thorns are a result of a curse. The curse being the result of their disobedience to the word of God.

[9 : 34] And so if they stay in that garden and they dress and keep it, there's no mention of thorns and there's no mention of any curse, right? So the Bible says this, I'm going to take a little liberty with this one, but the Bible says that Christ hath redeemed us from the curse of the law, being made a curse for us.

Now that's specifically dealing with the hanging on the tree kind of thing, that curse. But being made a curse, the first curse that shows up is the one placed upon the ground.

And the result of that and the outcome of that, the ground yields thorns. And the Lord Jesus Christ bore thorns on His head when He went to the cross.

Look at something else. Look at Numbers chapter 33. Numbers 33. So the thorns are a result of sin and disobedience against God.

Numbers 33, near the end of this chapter, Moses is warning by the Lord here what's going to happen when they move and get into the land of Canaan and they have a responsibility to just exterminate these inhabitants of the land because God gave that land to them from a promise made and a covenant with Abraham.

[10 : 56] And so it's theirs to go in and take. So chapter 33, 55, I'll start in 53. Ye shall dispossess the inhabitants of the land and dwell therein for I have given you the land to possess it.

And ye shall divide the land by lot for an inheritance among your families and to the more give more inheritance and to the fewer ye shall give less inheritance. Every man's inheritance shall be in the place where his lot falleth according to the tribe of your fathers ye shall inherit.

Verse 55. But if ye will not drive out the inhabitants of the land from before you then it shall come to pass that those which ye let remain of you shall be pricks in your eyes and thorns in your sides and shall vex you in the land wherein ye dwell.

Now this thought about thorns being in your sides, another place, I think it's in Joshua or maybe it's early in Judges, they say it's two more times, there are going to be thorns in your eyes and it's the same idea as the pricks in your eyes.

And so the thought here is that the heathen, the worldly people that are in your life, if you want to call it that, you're supposed to get them out and if you leave them in they're going to cause problems and cause pain and the word thorns is used three times, Numbers and Joshua and in Judges to describe the heathen that are not supposed to be part of your life as we've seen multiple times recently, come out from among them and be ye separate, saith the Lord.

[12 : 23] And if you leave those quote unquote thorns or those heathen, those worldly in your life, they're going to be a thorn to you. And you know what the Lord Jesus did? He wore that on his head. Every time in my life that I've allowed connections to the world to pull me away from God and there's been many and I bet they're same for you.

Connections to lost, ungodly sinners in this life and I still like them and I still want to run with them and I still find myself attached to them or listening to them or being engaged in some activity with them where I'm not supposed to.

And the Lord took that on him too. Look at something else here. Look at Proverbs 24. Proverbs 24. Those thorns that he wore on his head have some significance and it has to do with bearing our sins and paying for the sins that you and I have committed.

Verse 30. Proverbs 24. Verse 30. Solomon sees a lazy man's field. I went by the field of the slothful and by the vineyard of the man void of understanding and lo, it was all grown over with thorns and nettles that covered the face thereof.

[13 : 46] What's he seeing? He's seeing a lazy man. The outcome of him not doing his job, doing the work that he's been given to do in his inheritance where God has said, this is yours, now use it and grow some fruit in that field.

Instead of there being fruit, what is there? There's thorns and nettles. And making the comparison into the significance, my Savior, the Lord Jesus Christ, wore the crown of thorns for every time that instead of doing the right thing, I chose the lazy thing.

I chose to just, maybe another day. Oh, let it be another time. And chose to be the slothful man. And instead of bringing forth much fruit for the Lord Jesus Christ inside of my heart and yours,

there's these thorns that have come up where it's a result of the curse, of the sin that's in our lives and it comes out.

The Lord Jesus Christ bore that too. Now there's another one I want to show you. Look at Mark chapter 4. One more, Mark chapter 4. And a very famous parable here about a sower sowing seed, which you know is the Word of God.

And some of this seed falls on thorny ground. In verse number 7, some fell among thorns. Mark chapter 4 and verse 7. Some fell among thorns and the thorns grew up.

[15:18] The Word of God is, the seed of the Word of God is supposed to grow up. But instead, the thorns grow up quicker and bigger and fuller and choke it. And it yielded no fruit.

And so what is that likened to? A little bit later in the passage, we read about it in verse 18. These are they which are sown among thorns, such as hear the Word.

So the Word of God is being sown in your heart, in your ears, in your life. It's being sown. It's being put out there and put out there. And instead of it bringing forth fruit unto God, verse 19, the cares of this world, thorns, the deceitfulness of riches, thinking that you can get your hands on it and keep it and be somebody with it, thorns.

The lusts of other things, that's pretty broad, entering in, choke the Word and it becometh unfruitful. And so there's Jesus Christ bearing in His body thorns upon His head, fashioned on purpose because of all the thorns in my life, all the cares of this life that I carry with me every day, that choke the Word of God from bearing fruit in my life and yours.

The deceitfulness of riches, thinking I can get my hands on money and keep it when riches certainly make themselves wings. Thinking that I can allow my lust to, it's not going to cause a problem, things that would get my attention and my desires and it's causing a problem.

[16:57] It's choking a work of God and it's sin because He that knoweth to do good and doeth it not, to Him it is sin.

And our Savior that day took a crown of thorns and walked out there in front of that multitude of people and stood there with a crown of thorns upon His head and they represent some things to me because they represent some of the sins in my heart and life that I can't atone for and I can't get rid of and yet boom, there He stood and just took it all upon His head and thank God for those thorns, that crown of thorns, it has some real significance to me.

So back in John chapter 19 He's being put on display publicly and like I said Pilate, I think he's really counting on this to assuage their blood thirsty cries and they get to see him knocked down and made a mockery of and just like yeah nobody's following that guy now he's a total just goof and it didn't work, it backfired on him and so verse number 6 when the chief priest therefore and officers saw it they cried out saying crucify him like we're not content to see him mocked and beat up and looking like a fool we want him dead so kill this man don't bring him out here anymore kill him crucify him Pilate saith unto them take ye him and crucify him for I find no fault in him so he wants them to say no you do it if it needs to be done and well we can't do it

Pilate our hands are tied these hypocrites verse 7 the Jews answered him we have a law oh you have a law do you it's more important than anything else is kind of how they're acting we are completely subject to our law it's the law that God gave us through Moses we have a law and by our law he ought to die because he made himself the son of God now yes he did do that he absolutely did take a look back a couple places in John look at chapter 5 for 15 and verse 18 so this part that they're accusing him of is public knowledge and no one's arguing this that he maketh himself or he made himself the son of God as in deity verse 18 therefore the Jews sought the more to kill him because he not only had broken the sabbath according to them but said also that

God was his father making himself equal with God that God was his father making himself the son of God and equal with God another one is in chapter 10 or yeah chapter 10 and verse 33 look at that 10 33 I'll start in 31 because here they actually attempted or at least made a show of executing the judgment of the law upon him in verse 30 he said I and my father are one so there he is again making himself equal with God then the Jews took up stones again to stone him Jesus answered them many good works have I showed you from my father for which of those do you stone me the Jews answered him saying for a good work we stone thee not but for blasphemy because that thou being a man makest thyself God so they called it blasphemy!

[20:49] And it's written in their law I'll just read you the place it's where is it Leviticus I think I don't know if I have!

it written or not Leviticus 24 I'll just read this to you this is what's written in their law in Leviticus 24 16 it says he that blasphemeth the name of the Lord he shall surely be put to death and all the congregation shall certainly stone him and so there's the command and that's what they're claiming that we have a law he made himself God earlier he blasphemed that's why we're going to pick these stones up and kill you and so that's the statement of verse 7 because he made himself the son of God when Pilate therefore heard that saying he was the more afraid what's he got to be afraid of well he just had an interaction with him earlier that night and there's nothing found no fault found in him at all and he doesn't know what to do with him he tries to get it off his hands when he hears that he's in

Galilee he's like oh Galilee well that's Herod's jurisdiction and he's in town and so he sends him to Herod and he comes back nothing's happened it's still on your it's like just passing the buck and the hot potato is the Lord Jesus Christ that night and it comes right back in the Pilate's hands and now he hears that this guy isn't claiming to be some revolutionist he's not showing me any signs of anything any insurrection or I don't know what to do I don't know what to make of him and now I'm hearing that he's making claims that he's the son of God and something is just starting to work up inside a pilot he's getting more nervous this is some interesting insight but I think it's also pressure that's building and you need to understand something about this night I think we all movement going on this undercurrent to in the

Jews and in the priests to crucify him to cry out with that kind of attitude to kill him look at Luke I think it's 22 23 look at Luke 23 and here's an interesting verse that something Christ says that does kind of show us that there is this undercurrent 23 nope that's not the right one let me try oh 22 22 and 53 this is when he's taken out in the garden when he was betrayed and taken verse 53 says when I was daily with you in a temple you stretched forth no hands against me but this is your hour and the power of darkness and and and and and and and and and and or this next morning.

And so when Pilate, he's the more afraid, he's getting forced into doing something. He can't find an exit. And he doesn't even understand that there's forces at play here.

[24 : 57] That's not even, it's above him. It's above his head. And so now he's getting afraid. He's the governor. He's got the power. He even says that. Look at verse number 9. And went again into the judgment hall.

And I think this is actually after the Herod part here. But after, he goes into the judgment hall and saith unto Jesus, Whence art thou? Whence meaning from where? Where are you from?

But Jesus gave him no answer. You know why, for one reason, why he doesn't need to answer? He's already heard this. It was earlier this evening when he heard that he was from Galilee. And that's when he sent him to Herod.

And now he gets him back. And he just says, Where are you from? Why is that a question that he needs to ask him at all? So he doesn't even get an answer to that.

Verse 10, Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

[25 : 58] Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin.

And from thenceforth, Pilate sought to release him. So, I think, I don't think Pilate, or that Christ is saying, Pilate, the only reason you're the governor, and that you, that I'm standing in front of you in the judgment hall, is because the powers that be are ordained of God.

I don't think he's talking about that at all. I don't think he's saying, God put you into this place, and that's why you're the governor, and he could take it, give it to somebody else. Though that is true, and God does set up over the kingdoms of men, the basest of men, and that's the Lord's doing. But I believe what he's telling him here, when he says that, Thou couldest have no power at all against me, except it were given thee from above. I think what he's talking about is the timing, more than the authority.

Meaning, like, I could stand in front of you. Remember that time when they, when he was on the, where is that at? It's in the, where, where he passed through the midst of them.

[27 : 09] They were going to cast him down. Like, they were coming against him, and he just, just walked right through the midst of them untouched. Like, a whole multitude and mob came against him, and had no power over him.

Earlier that night, the soldiers came with their swords and staves and lanterns, and asked who he was, and he, or, Jesus and I, I am he. Boom, they all fall down on their back.

Like, they could have, had no power at all against him, in that night. They could have done nothing to him. Pilate standing, who's a, what's a governor, to the creator?

Pilate. You could have no power. I have power to crucify you. I have power to let you free. I'm, you know, you better talk to me. You better respect me. And the God of the universe, the creator, looks at him and says, you could have no power at all, if it wasn't given to you.

Like, if this wasn't the time for me to be doing this, you wouldn't be, I wouldn't even be standing in front of you. This wouldn't be happening. And I believe that's what he's telling him. Not to say that God didn't put him in that place, which is true too, but it has to do with the timing.

[28 : 20] Look back at John chapter 30. Give you a little bit of thought on this, further from the scripture. John 7, did I say 30? And you started turning?

You started turning to John 30? John chapter 7, my bad. If you find John 30, just stay there.

John chapter 7, verse 30. Here's one place where he gets them all fired up in the temple.

And they, verse 30 says, then they sought to take him, but no man laid hands on him. Why not?

Because his hour was not yet come. They just couldn't touch him.

There's some spiritual thing, the Lord, just holding them back from anything. You think a mob of people could overtake him and overtake his disciples? Of course. But there's something spiritual that is protecting him and is just keeping their hands off of him.

[29 : 23] Even when they get as mad and foaming at the mouth against him, they just couldn't go forward. But all of that's been removed come John chapter 19 and standing in front of Pilate.

Now the plan of the scripture is unfolding and it's being enacted upon. Look at Luke chapter 22. Go back to your left a little bit. Luke 22.

No, that's the wrong reference. I already read that one. Well, yeah, that's the same. We just read this one a minute ago where he said that I was with you in the temple. You stretched forth no hands against me, but this is your hour.

So I already gave you that one. I'll give you one more. Acts chapter 4. I know we didn't go here.

Acts chapter 4. Actually, let's catch Acts chapter 2 on the way.

Acts chapter 2 and verse 22 and 23. Acts 2.22 You men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as you yourselves also know.

[30 : 42] Him being delivered by the determinate counsel and foreknowledge of God. That's why all of this is happening. That's why they came and took him instead of fell back and stayed on the ground.

God has removed his hand of protection. God is now moving this crowd, but actually he's turning power over to what Christ said, the power of darkness and giving, and that's coming in just like a wind just moving into this scene because it has been withheld when it comes to the Son of God.

Look at chapter 4. Acts chapter 4 and verse 27.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together against him, all of them, for to do whatsoever thy hand and thy counsel, determined before, to be done.

That's what's coming on in this evening as we're reading going back and forth and Herod and Pilate and the Jews and the Gentiles coming all together against this man in this one night.

[32 : 16] It's not the culmination, it's not the inevitable thing. If you go around teaching and doing miracles, you're going to eventually get enough attention and be put to death. No, it's actually the timing of God of a three and a half year thing that took place and the time has been fulfilled and it's time now, the hour has come.

And that's what he said even earlier in that night saying that the, that, that, having loved his, knew that his hour was come, that he should depart out of this world in John 13 verse 1.

Okay, back to chapter 19 and verse 12. And from thenceforth, Pilate sought to release him.

And so even this powerful man can't release a prisoner, can't let go of this man, Jesus. But the Jews cried out saying, If thou let this man go, thou art not Caesar's friend.

Whosoever maketh himself a king speaketh against Caesar. Pilate therefore heard that saying, when Pilate heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the pavement, but in the Hebrew, Gabbatha.

[33 : 34] And it was the preparation of the Passover at about the sixth hour. And he saith unto the Jews, Behold your king. Earlier he said, Behold the man. Now he says, Behold your king.

And they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priest answered, We have no king.

Uh-oh. But Caesar. My, my, my. Do they really mean that? They've talked themselves into a corner here.

Saying that if they thought that was a good idea back in verse 12, well if you do that, you're not a friend of Caesar's because he makes himself a king. Remember, that's why we brought him here. You know, he's guilty and he couldn't see that in his questioning.

So, he's still making himself a king. You're going against Caesar. You're going against your boss if you let a guy like that go. And now these Jews, Shall I crucify your king?

[34 : 37] They talk themselves in a corner bringing Caesar into it. We have no king but Caesar. Do you realize they are violating their own law now? Look back at Deuteronomy. We'll probably stop here.

Deuteronomy 17. Moses wrote in the law, Before they came into the land, when they decide to set a king over them, to be like the nations round about them, then they're to set a king over them whom God shall choose.

And verse 15, Thou shalt in any wise set him king over thee whom the Lord thy God shall choose. One from among thy brethren shalt thou set king over thee. Thou mayest not set a stranger over thee which is not thy brother. Now you say, well, they're in captivity and they, you know, the Romans are ruling over Israel at this time.

I would grant that. But they've also been taken and led to Babylon. They've been in captivity there for quite some time and had kings ruling over them.

[35 : 49] But would they ever say, you are my king? Would they not still, if they're right with the Lord, say, no, we have no king. But God is our king. God is our ruler.

And they would, Daniel, remember when he was told not to pray to any authority or anything? Make a law, make a decree, O king. Daniel ignored that thing because somebody's above the king of the land and he bowed on his face as he did all times and prayed.

And so for the Jews to say, oh no, Caesar, he is our king. Boy, they just said, we don't have any use for God. We don't have any use for his word and any need to follow with what his word.

As a matter of fact, if his word is helpful to us, we'll keep it and use it. This might sound familiar. But if it goes against what we really want to do, then we'll ignore it and we'll do what we really want to do because we have power here.

We have some position in this nation and it has people looking to us and following us and so that's why those chief priests answered. The chief priests answered, we have no king but Caesar and that is the wrong answer.

[37 : 04] And it's almost like, I'm not saying this is a moment of a cutting off because God still tries to offer them this kingdom that belongs reserved to them in the early book of Acts but there's definitely a moment there in admission that they're going to pay for.

For sure. So we'll stop with that right there at chapter 19 verse 15 and when we pick it up next week, they're going to deliver him to be crucified and out he goes taking the trip toward the hill called Calvary or Golgotha and this is where more events and more scripture is going to be fulfilled. Alright, so let's be dismissed with that. Let's pray and then we'll dismiss. Father, thank you for our time this morning and thank you for these opportunities to consider these things in the scriptures. I pray that they would be beneficial that we'd be able to take some notes, take some things home with us and be able to study them out and understand them.

We want to thank you most of all for what you bore in your body on that tree and for taking our sin, taking everything that we've deserved from you, all of the wrath and all of the judgment and all of the damnation.

And God, this morning we just humbly bow and thank you. So Lord, as a reflection of that, please help us to love you and to worship you this morning in spirit and in truth with rejoicing and help us to be a blessing one to another.

[38 : 25] We pray this in Christ's name. Amen. Amen. Let's take 15 minutes. Let's take 15 minutes.