

The Crown of Thorns

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[0 : 00] Let us worship God by singing to his praise from Psalm 2. Psalm 2. Why rage the heathen and vain things?

Why do the people mind? Kings of the earth do set themselves, and princes are combined to plot against the Lord and his anointed, saying thus, Let us asunder, break their bands, and cast their cords from us.

He that in heaven sits shall laugh, the Lord shall scorn them all, then shall he speak to them in wrath, in rage he vex them shall.

Yet notwithstanding, I have him to be my king appointed, and over Zion, my holy hill, I have him king anointed.

Let us sing these verses. Why rage the heathen? Why rage the heathen and vain things?

[1 : 25] Why do the people mind? Kings of the earth do set themselves, and princes are combined to plot against the Lord and his anointed sinners, and the Lord shall scorn them all, let us asunder, break their bands, and cast their cords from us.

He that in heaven sins shall love, the Lord shall scorn them all, then shall he speak to them in wrath, and rich he vex them shall.

Yet notwithstanding, I have him to be my king appointed, and over Zion, my holy hill, I have him king anointed.

Let us unite in prayer. Eternal God, we come to thee, as those who would recognize that thou art Lord and God, that thou art the Savior of sinners, that thou art the King of kings and Lord of lords.

And we have been reminded in the words that we have newly sung of the position that belongs to the eternal Son, one who has been crowned with authority, with power, and the Lord as the King of kings.

[4 : 12] We thank thee that he is exalted, a Prince and a Savior, to the right hand above. And we thank thee that as King of kings he reigns supremely and sovereignly over the affairs of men.

We bless thy name that he reigns in the hearts of men and women, and boys and girls, so that they are brought into submission to the King of kings.

They recognize his Lordship over their lives, and their lives testify, albeit not yet as they might wish, albeit yet in a sense that they do not serve Him as they would want or as they would desire.

But they seek to serve Him, for they have come to learn that He alone can rule over their lives and defend them from the powers and the forces of darkness.

They serve Him perfectly, but they would serve thee perfectly should they be able. And yet one day there will be a perfection in their lives, when all imperfections shall be removed out of their lives, when sin is rooted out of their heart, when all that belongs to sin is no longer there, and they are brought into the place where there is no more sea, no more division, where there is no more crying, no more tears, no more pain, no more sorrow, where the Lamb is the light, in that place.

[6 : 34] No need of a tabernacle there, for the place is one big tabernacle, and worship is offered from every corner of that place by those who have been made perfect in holiness, and have passed into Thy presence.

Grant, O Lord, that as we wait upon Thee this evening, that Thou wouldst bless to us our meditation on Thy truth. O help us to see Christ in the truth.

Help us to see Him. As one of old saw, even when deeply pained, and in great anguish, and even almost on the very point of death, and yet He saw, beyond the apparent weakness of the One who was on the cross beside Him, so that He cried out, Lord, remember me when You come into Your kingdom.

And implied in the prayer was, let me not be parted from Thee, as one who had been united to Christ through faith in His name.

O Lord, grant that this evening none of us be strangers to the power of divine love, to the nature of divine grace, to the infinite mercy that is bestowed on unworthy sinners, that we might come with that One of old to acknowledge Thy kingship and Thy kingdom, and to seek to be part of that kingdom.

[8 : 33] Thou art able to bring us out of the kingdom of darkness into the kingdom of the Son of Thy love. And we pray that none be left this evening in the kingdom of darkness, but that they enjoy the blessings of the kingdom of the Son of Thy love.

Thou art able to unlock locked hearts. Thou art able to give vision to those without vision. Thou art able to give hearing to those without hearing.

And Thou art able to unlock tongues that hitherto have been done, so that they sing the praises of Almighty God.

Grant Thy blessing on every home associated with the congregation. Again we remember, any who may be under Thine hand in illness or in the frailty of advancing years, draw near to them in the solitude of their own homes this evening.

O may they be aware of the presence of one who is not bound by walls of any kind, but who is able to enter in and to bring the presence, to bring the light of His presence into their lives.

[10 : 04] Bless any who may be mourning the loss of loved ones. Bless the congregation as they seek to gather tomorrow evening.

Grant, O Lord, that Thou would give them a spirit of unity and harmony as they come together, seeking to fill the vacancy that is among them, that they may again enjoy an under-shepherd in this part of Thy vineyard, ministering to them, bringing them into the rich pastures of Thy Word, going in and out amongst the homes of the congregation with a great and glorious message of good news.

O grant that Thou would bless all who go forth in Thy name this evening, throughout our islands and highlands, throughout our nation, and indeed to the ends of the earth.

Grant, O Lord, that Thou would prosper Thy cause. Bring peace where there is war, and especially in the conflict that exists between Russia and Ukraine.

O Lord, we pray for divine intervention, that loss of life, further loss of life may be prevented, and that the peace might be effected that would enable both nations to live side by side in harmony with one another.

[11 : 46] And yet we recognize the destruction that sin causes, and how it brings nations into conflict with one another, as leaders of nations strive for authority, and control and dominion over others.

Grant, O Lord, that Thou would lead us as we reflect on Thy truth, cleanse in the blood. In Jesus' name we ask it with forgiveness of sin.

Amen. Let us again sing to God's praise from Psalm 89, and at verse 25.

Psalm 89, and at verse 25. His hand and power shall reach afar. I'll set it in the sea, and to His right hand established, shall in the rivers be.

Thou art my Father, He shall cry. Thou art my God alone, and He shall say, Thou art the rock of my salvation.

[12 : 59] I'll make Him my firstborn, more high than kings of any land. My love I'll ever keep for Him. My covenant fast shall stand.

His seed I by my power will make forever to endure. And as the days of heaven, His throne shall stable be, unsure.

Let us sing these verses. His hand and power shall reach afar. His hand and power shall reach afar.

I'll set it in the sea, And His right hand and power shall reach afar.

The Lord my Father, He shall cry, the Lord my God alone.

[14 : 20] And He shall save the Lord, the Lord of my salvation.

I make Him my search for more high than kings of any man.

My love I never keep on Him, my covenant must just come.

I seek thy body, my heart will be forever to endure.

And as the peace of heaven is grown, shall stupid be assured.

[15 : 44] Let us now read from the New Testament, from the Gospel according to Matthew, chapter 27. And reading at verse 11.

Gospel according to Matthew, chapter 27. And reading at verse 11. And Jesus stood before the governor.

And the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him, To never a word.

In so much that the governor marveled greatly. Now at that feast, the governor was wont to release unto the people a prisoner, whom they would.

[16 : 53] And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you?

Barabbas, or Jesus, which is called Christ. For he knew that for envy they had delivered him. When he was sat down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man?

For I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why?

[18 : 09] What evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person.

See ye to it. Then answered all the people and said, His blood be on us and on our children. Then released he Barabbas unto them.

When he had scourged Jesus, he delivered him to be crucified. Then the soldier of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers.

And they stripped him and put on him a scarlet robe. When they had plaited a crown of thorns, they put it on his head and a reed in his right hand.

And they bowed the knee before him and mocked him, saying, Hail, King of the Jews. And they spit upon him and took the reed and smote him on the head.

[19 : 32] And after they had mocked him, they took the robe off from him, put his own raiment on him and led him away to crucify him.

Amen. And may God bless to us that reading from his truth. Let us further sing to his praise from Psalm 118 at verse 20.

Psalm 118 at verse 20. This is the gate of God. By it the just shall enter in. Thee will I praise, for thou me heardst and hast my safety been.

That stone is made head cornerstone, which builders did despise. This is the doing of the Lord and wondrous in our eyes.

This is the day God made. In it we'll joy triumphantly. Save now, I pray thee, Lord, I pray, send now prosperity.

[20 : 47] Blessed is he in God's great name that cometh us to save. We from the house which to the Lord pertains, you blessed have.

Let us sing these verses. Psalm 118. This is the gate of God. This is the gate of God.

The church shall enter in. They will rise above and walk.

Send home, they will rise above and inconveniently. That stone is made head cornerstone, stone which builders in his eyes this is the glory of the Lord and wondrous in our eyes this is the glory of the Lord with joy I am and lead sing thou I pray to Lord

I pray send thou prosperity blessed is me in God's good news that commands us to see we from death switch to the Lord earth to bless God let us turn again to the passage that we read the gospel according to Matthew chapter 27 and we may read again at verse 29 when they that is the soldiers had plaited a crown of thorns they put it on his head and a reed in his right hand and they bowed the knee before him and mocked him saying hail king of the Jews and I'd like you this evening to reflect upon the phrase a crown of thorns a crown of thorns when you read in the gospels about the immediate events leading up to the crucifixion of the

[24 : 15] Lord Jesus Christ and about the actual crucifixion itself are you surprised at how little the gospel writers dwell on the actual physical suffering that Jesus experienced there is no attempt at exaggeration of language no attempt at embellishing what took place just the facts of his trial sufferings and crucifixion and that of itself teaches a very valuable lesson his physical bodily suffering although very real and extremely painful is not the main thrust of emphasis by the gospel writers now

I would not wish to minimize in any way the extent of his bodily suffering but the main thrust of teaching by the gospel writers is to make us the readership understand why the Lord Jesus had to go through such intensive suffering John John Owen John Owen the great Puritan writer encapsulates for us concisely what the main thrust of the gospel writers is The suffering of sufferings of a soul were the soul of a suffering.

That is where he experienced most the sufferings that he passed through. So that you can apply the words of the psalmist to the experience of the Lord.

When the psalmist writes, I sink in deep mire where there is no standing. I have come into deep waters where the floods overflow me.

And you can apply that to the experience of the Lord Jesus as he suffered on the cross. Or this quotation from the psalmist, My God, my God, why have you forsaken me?

[26 : 51] A prayer that takes us into the magnitude of the pain of the cross. In receiving the wages of sin, Jesus endured forsaking as the penal price of redemption.

And Matthew in his account in this chapter sets before us the events in the part that we read preceding the crucifixion of the Lord Jesus Christ.

He tells us in the opening verse of the chapter how the Jewish Sanhedrin formalized their earlier decision by meeting in the morning to confirm the decision recorded in Matthew 26 and at verse 66.

Where they had come to the conclusion that Jesus was guilty of death. And we are told in that account that the high priest tore his robes saying, He has uttered blasphemy.

What further witnesses do we need? You have now heard his blasphemy. What is your judgment? And this was their response.

[28 : 14] They answered and said, He is guilty of death or he deserves death. And so Matthew tells us in verse 2 of the chapter that we read, When they had bound him, they led him away and delivered him to Pontius Pilate the governor.

Matthew's record is then interrupted. By the account of the final moments in the life of Judas Iscariot.

And he resumes the trial narrative in verse 11 where we began our reading, And Jesus stood before the governor.

Matthew's account is much more condensed than that of the gospel according to John, Where there is a fuller account given of this more formal hearing in the presence of the Roman governor, Who acts as the presiding magistrate.

We know how Pilate tried to avoid making a decision. After all, he was a politician. There could be repercussions for his career if he made the wrong decision.

[29 : 44] So we have Pilate asking this question, What shall I do then with Jesus, which is called Christ? That's a very pertinent and pointed question.

And it's one that is addressed to every one of us. What are we to do with Jesus, who is called Christ? Well, let us come to our text, the crown of thorns.

First, the identity of the one who wears the crown of thorns. Secondly, the instigators of this act, those who placed the crown of thorns on his head.

And thirdly, the implication of wearing the crown of thorns. These three thoughts for brief reflection.

First, then, the identity of the one who wears the crown of thorns. Who wears the crown of thorns? I think it is most important to stress his identity.

[30 : 54] And you may be saying to me, But minister, everyone knows who was wearing the crown of thorns. And my response is, do they?

Do they indeed? People may know of Christ, but have no real conception of who he is.

I don't think you can say that the instigators of this act knew his true identity. Neither did the Roman governor, who was so keen to try and avoid responsibility for what took place.

Humanly speaking, the buck stopped with him. Despite every effort on his part to duck the issue, like many ambitious politicians, he sought to pass responsibility on to others.

Remember, he sent Christ to Herod. Herod, being a somewhat kind of fly person, sent him back to Pilate.

[32 : 05] So Pilate was unsuccessful in trying to offload the duties on someone else. Then he asked the crowd, whom should he release in the hope that he might be able to be set free from the responsibility that devolved upon him.

And that was unsuccessful. So Pilate was unsuccessful in seeking to devolve responsibility on someone else. He was accountable for his actions.

So let us seek to flesh out a little the identity of this person who wears the crown of thorns. In the first chapter of Matthew's Gospel, we are introduced to the birth of Jesus.

Remember how a man called Joseph wrestled with the information that his wife Mary was pregnant. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child from the Holy Spirit.

And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. And as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.

[33 : 41] She will bear a son. You shall call his name Jesus, for he shall save his people from their sins. Now, you have to give a lot of credit to Joseph, who was in a situation that was not of his own making, and where he pondered deeply as to how he should handle what had taken place.

And he responded graciously and in faith to the message of the angel.

The name Jesus means, the Lord is salvation. From the Gospel of John, so that's one point of information.

From the Gospel of John, we glean the information that this person was a son before he was conceived. In the beginning was the Word, and the Word was with God, and the Word was God.

He was in the beginning with God. All things were made through him, and without him nothing was made that was made. And John goes on to tell us, the Word became flesh, dwelt among us, and we beheld his glory, the glorious of the only begotten of the Father, full of grace and truth.

[35 : 07] So there you have two different takes on the identity of this person, and both are correct.

One tells us of the conception of Jesus and his name. The other takes us into the eternal realm, and shows us that this was no less a person than the second person of the Godhead, even God the Son.

And you note, he did not become God. He was God, but he became flesh. Then you go to the letter to the Hebrews, and you discover more information.

He is the brightness of the Father's glory, and the express image of his person. He upholds all things by the word of his power.

So, when you take all this information together, you learn that by coming into the world, Jesus came to save his people from their sins.

[36 : 25] He saves and delivers his people. He displays his marvelous care. He gives food to the hungry. He heals the sick.

He comforts the brokenhearted. He deals with sin in the lives of men and women. Because sin is the root of every calamity in our world.

It's the root cause of disorder in every area of life. And the greatest disorder of all is to be at enmity with God.

And Jesus saves from that. How does he do it? Is it not by he himself suffering in the Roman place of sinners?

That's why the psalmist can write, O Israel, hope in the Lord. For with the Lord there is steadfast or unfailing love. And with the Lord is plentiful or full redemption.

[37 : 36] And he will redeem Israel from all his iniquities. The name Christ just means Messiah, the anointed one of God, literally.

Set apart by anointing and empowered by God for a task that he appoints. In the Old Testament, you remember, in Israel, prophets, priests, and kings were anointed and been set apart for service.

And from the scripture it is evident that this person, Christ, was also anointed as one who exercises the office of prophet, priest, and king.

Christ as the anointed one sets before us that he is divinely chosen and divinely empowered. Therefore, God, your God, has anointed you with the oil of gladness beyond your companions.

He was anointed with God's strength to deliver his people, anointed to bring victory, not by military power or strength. He is prophet, anointed to tell the truth about humanity and about himself.

[38 : 45] He is priest, anointed to offer a sacrifice to remove the guilt of sin. He is king, anointed to defeat our greatest foes, sin and death. The greatest truth is that he defeated sin for us because we cannot defeat sin ourselves.

He offered himself to remove our guilt because we cannot atone or compensate for our sin. Jesus Christ.

Jesus the Savior. Christ the divinely commissioned God-man. The person in question. Who is Jesus Christ? He alone is the Savior of sinners.

He is God's anointed one. He is the second person of the Trinity. He is God, the Son in our nature.

Did Pilate understand this? Extremely unlikely. And that brings me to my second point, the instigators of this act.

[39 : 54] We are told that they were Roman soldiers, men who were used to sporting with prisoners, belittling and demeaning them.

They obviously considered that this was a part of their function. You know, even to the present hour, we hear or read of the actions of some in the military when they are on active duty in various countries.

They seek to leave their brutal imprint on those they are attempting to conquer. And you have only to follow the news and the media with regard to the conflict between Russia and Ukraine.

to read about the brutality and the horrors of war and how the military have misbehaved in that conflict.

And their behavior leads, at the least, to acute hardship, but often to physical abuse and to death itself.

[41 : 13] The horrors and the brutality of war bringing out the worst in those who perpetrate such horrific and unwarranted behavior on a civilian population.

You might say that conquering armies regarded as the right to belittle the vanquished.

And history is littered with examples of that. Here then were regular soldiers and they thought they would have fun as they saw it with this flogged prisoner, Jesus of Nazareth.

Pilate released Barabbas to the Jews. And when he had scourged Jesus, he delivered him to be crucified.

He was flogged. And that flogging was a very painful experience. And usually tore the flesh of the back of the person who was flogged so that strips of flesh would be hanging, literally, from his back.

- [42 : 33] Handed over to the soldiers to be belittled. It was no fun to be belittled. And they take this flogged prisoner into the praetorium, which in all likelihood contained, included their barracks.

And they do everything in their power to humiliate and degrade their prisoner who has already been weakened by flogging.

And you note, it wasn't just done in the presence of even a handful of soldiers, but in the presence of the whole garrison. They took Jesus, verse 27, into the common hall, gathered unto him the whole band of soldiers.

So, the whole garrison were witnesses to what took place. And Matthew gives us a fairly detailed picture of what took place.

They removed every shred of dignity, humanly speaking, as they strip him naked. and for the Jew of Jesus' day, they could not have conceived of something more embarrassing, more shaming, than being publicly naked.

- [43 : 59] But more than that, let's think of the pain that would have been involved in their actions. Jesus had already been flogged, remember, the flesh hanging from his back.

And to take the robe or the clothes of the Lord Jesus would have caused excruciating pain. You know, if you've ever gone through surgery and you had your bandages moved for cleaning, you'll understand something of the pain.

You know how there is pain in having the removal of bandages even for cleaning. And our Lord Jesus' back was a mess.

And now his robes are taken off. Think of the pain of it. And then in verse 28, they robe him again with a faded soldier's robe. One of the red robes worn by the Roman soldiers.

They put it around him. They put a rough cloak on him. And they place a crown of thorns on his head. A reed in his right hand.

- [45 : 07] They bowed the knee before him and mocked him, saying, Hail, King of the Jews. They are engaged in cruel behavior as they mock his claim to be king.

You do not require a vivid imagination to almost hear the raucous, derisory laughter with which they carried out this form of calculated, insulting, sneering behavior, the diabolical laughter and brutal ridicule of the soldiers.

And I cannot but wonder whether some of these same soldiers were in the crowd who came to arrest him in Gethsemane. If they were, they had obviously forgotten his display of power as demonstrated there.

You remember when they came to arrest him and he declared his identity, they fell to the ground. Here, when they tired of their cruel game as they saw it, they became more brutal, more insulting, they spat on him, took the reed and struck him on the head.

When they had mocked him, they took the robe off him, put on his own clothes, led him away to be crucified. Now, as I already stated, their aim was to mock, humiliate, and degrade Jesus.

- [46 : 42] And to an extent, they succeeded. But in my view, by their very behavior, they degraded themselves even more by their very behavior and their actions.

And that is true to the present day when people behave in this way. They are degrading themselves more than the victims they are seeking to humiliate.

But there's another side to the mocking ridicule of the soldiers. It is, I believe, but a representation of the view of an unbelieving world when confronted by the claims of the Lord Jesus Christ.

How many today in our world, in our nation, ridicule the teachings of truth? Those who do are in our houses of parliament as well as scattered throughout the length and breadth of our nation, let alone throughout the world.

Christ, caricatured by the soldiers, suggestive of the caricature of the unbelieving world until the present hour.

[48 : 07] Barbarous mankind ridicules divine humility. Rebel mankind mocks Christ's reign as King of Kings.

The spirit that marked out the Roman soldiers continues to raise its fist against Christ and often raises its malice against His disciples still in the world today.

The instigators of this act, Roman soldiers. The identity of the one wearing the crown of thorns. Jesus, the Son of God in our nature.

Thirdly, the implication of wearing this crown. And this, I believe, takes us to the very heart of our text.

We saw the identity of the one who wears the crown. The eternal Son of God in our nature. We looked briefly at those who instigated this act, the Roman soldiers.

[49 : 09] But what I have not mentioned yet is the symbolism that is set before us in a crown of thorns. Does that remind you of anything?

Does the crown of thorns not take us back to the narrative in the Bible of the fall of man? Do you remember the pronouncement of God upon man?

Cursed is the ground for your sake. Entiled you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you.

There you have the symbols of the curse on the disobedience of man. Thorns and thistles. I believe that these soldiers by their callous behavior and their mockery were doing something that was deeply significant.

They placed this crown of thorns on the head of Jesus in derision. But what in essence they were doing was that they were placing the symbol of man's sin and disobedience on the head of the sinless Savior.

[50 : 32] Now, I do not believe for one moment that the significance of their actions gave them a moment's pause for thought.

Would not have dawned on them in the slightest. But I hope tonight as we read and reflect on this happening that none of us lose sight of the significance of this action.

Although the soldiers brutally forced this crown onto his head, perhaps even drawing blood, that act is so symbolically full of meaning.

And I see in this act two particular strands of thought. The first be that behind this act of mockery there is another hand.

The hand of the one who devised the plan of salvation. Remember how Peter in his sermon at Pentecost draws attention to this fact.

[51 : 42] This Jesus delivered up according to the definite plan and foreknowledge of God. So I would argue that placing the crown of thorns on the head of Jesus tells us that in essence Jesus has been dealt with as the chief of sinners.

The Old Testament sets before us the role of the Father in the work of effect in redemption. Yet it pleased the Lord to bruise him.

He has put him to grief. That doesn't mean that the Father took some kind of perverse enjoyment in bruising the suffering servant of Jehovah.

But that what took place in the life of Christ was divinely imposed. In other words, that in being bruised he is accomplishing the purpose of God in effecting the plan of redemption.

In the New Testament, Paul writes to the Galatians, for all who rely on works of the law are under a curse. For it is written, curse be everyone who does not abide by all things written in the book of the law and do them.

[52 : 57] It's a verse that pronounces God's solemn judgment against sinful humanity. God's standard is perfect. He requires nothing less than total perfect obedience to the entire law.

God's curse clearly falls on every individual who fails to keep the law.

That is every one of us. Because in keeping the law that means constant continuous obedience to the revealed will of God down to the last detail.

the Bible teaches about the depravity of sin. The doctrine of depravity. There's no one who does not sin. Remember what Paul writes in the letter to the Romans.

There is no distinction for all have sinned and fall short of the glory of God. And when you look at where these words are written, they are written in a context of grace to emphasize even more the nature of grace.

[54 : 09] We are sinful. It's that no part of us, body, soul, or spirit, mind, or heart, or will, it's all corrupted by the power of sin. But you find verses in the Bible emphasizing that fact, all we like sheep have gone astray, we have turned everyone to his own way.

None is righteous, no, not one. And you want me to look at human history. See the sordid tale of war and woe to see confirmation of these very relevant truths.

They are confirmed in so many other ways in all walks of life. The doctrine of depravity writes its most compelling proof on all our hearts. Our own guilty conscience ought to be enough to convince us that we are unworthy of God or of His grace.

Let me put it this way, just as an example, have you ever stretched the truth? Eh? just a little?

Ah, but you stretched it. Did you ever speak an unkind word? Oh, maybe just once?

[55 : 37] Ah, but it was an unkind word. Then God's law condemns you. And so Paul writes in that context something that is startling and shocking that the only person who ever continued to do everything perfectly that is written in the book of the law was subjected to the curse of the law.

Christ redeemed us from the curse of the law by becoming a curse for us. Did you get that? Christ redeemed us from the curse of the law by becoming a curse for us.

He became a substitute for sinners. He was crucified in their place and as Paul writes to the Corinthians he made him who knew no sin to be sin for us that we might become the righteousness of God in him.

So in bearing sin he had to experience the curse in all its horror and intensity. So do you see the implication of wearing the crown of thorns?

He the perfect God man is the sin bearer. He experiences the horrendous consequences of the curse in all its intensity.

[57 : 01] The very heart of the penalty for sin is death. Separation from God. who can measure the depths into which he descended resulting in the cry of dereliction that pierced the thick judgmental darkness of Golgotha when he shouted my God my God why have you forsaken me?

He experienced the curse in all its intensity. and all its bitterness is the one who drank the cup that the father gave to him.

and you know as a consequence of his substitutionary suffering for those who trust in him alone for salvation there will ultimately be no more curse.

curse. When they pass out of life this shall be true there shall be no more curse but the throne of God and the lamb shall be in it his servants shall serve him they shall see his face and his name shall be on their foreheads there shall be no night there they need no lamp nor light of the sun for the Lord God gives them light and they shall reign forever and ever.

Alienation was the result of the fall but the blessing of eternal glory is the return of God's presence to his redeemed people to see God's face will be to know who God is in his personal being not even Moses could see his face in this life but there not only see his face but reflect his glory in a place without shadows and so this evening if you are in Christ you can sing what wondrous love is this that caused the Lord of bliss to bear the dreadful curse for my soul for my soul to bear the dreadful curse for my soul my time is gone

[59 : 51] I said there were two strands of thought implied in the crown of thorns the first I have tried to address but the second is not so easy to address for it means that if Christ is not our rightful king but our pretended king as the soldiers inferred then the outcome if that prevails to the end of life is extremely dire it would mean that we would go into the eternal realm bearing the crown of thorns ourselves it would mean experiencing the curse pronounced on man throughout all eternity in the place of acute agony in outer darkness and so my friend if you are here this evening without

Christ will you not bow down before him and acknowledge him as your rightful king lest it be too late and the day of grace for you be brought to a close the identity of the one wearing the crown of thorns Jesus the eternal son in our nature the instigators of the act physically the soldiers behind the soldiers was the hand of almighty God in making Christ the sin bearer the implication of wearing this crown he was paying the penal price the penal substitutionary price that you and I deserved as sinners in the sight of

God in order that we might be offered eternal salvation through faith in his name may God grant that we seize the opportunity lest it be too late and we are left with the crown of thorns on our own head let us pray O eternal God how indebted we are to thee that the eternal son bore the crown of thorns that he bore all that is summarized within the term the curse of God that he experienced the depths that are involved in paying the penal price for sin glory be to thy name that he arose triumphant from the depths into which he descended as the one whose sacrifice was accepted by a holy and a just

God may we be found this evening trusting in him alone and the glory shall be thine in Jesus name we ask it amen let us conclude by singing to God's praise from psalm 37 and at verse 3 psalm 37 and at verse 3 set thou thy trust upon the Lord and be thou doing good so thou in the land shall dwell and verily have food delight thyself in God he'll give thine heart's desire to thee thy way to God commit him trust it bring to pass shall he like unto the light he shall thy righteousness display and he thy judgment shall bring forth like none tide of the day rest in the

Lord patiently wait for him do not fret for him who prospering in his way success in sin doth get let us sing these verses set thou thy trust upon the Lord God Thank you.

[65 : 27] Thank you.

Thank you.

Thank you. Amen.

Now may the grace of the Lord Jesus Christ, the love of God the Father, fellowship and communion of the Holy Spirit, rest on and abide with you all, now and forever. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[67 : 27] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen.