

John 19:13-24 (Teaching)

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[0 : 00] Good morning. Good morning. Back in the Gospel of John this morning, John 19. We got started with this a couple of Sundays ago.

I missed last Sunday. I went to Abingdon to preach at a little church up there. But we'll get back in John 19 this morning.

I told you all when we first started this chapter, much the same as when we started John 17. All Scripture is holy.

It's all God-breathed and God-inspired. But this is, to me personally, it's particularly holy ground. We're speaking of the crucifixion of Jesus Christ in this.

The trial leading up to that. An illegal trial, for that matter. But the last time we stood, we saw where Christ was brought.

[1 : 04] He was brought before Pilate and the chief priests. And went back and forth. And we talked a lot about the political aspect of the whole scene that was here.

Pilate, he had his future in mind. His future as governor of that region that he was in. And here was the Jews bringing a man to him to be killed.

He could find no fault in Jesus Christ. And that actually began in John 18, when Pilate first says that there's no fault to be found in him.

So, Jews are wanting a man killed. Pilate can find no fault in him. They're going back and forth. And it's a big, ugly political scene, honestly, is what we have in all of that.

We ended, last time we were here a couple Sundays ago, with verse 12. Verse 12 says, And once again, Pilate was trying to let Jesus go.

[2 : 24] And he had scourged him, or had him scourged, I should say. Had him beat. And the whole nine yards at this point. And he was going to release him back.

And we know from the end of chapter 18, he had asked the Jews, You know, would you rather I release unto you Jesus or Barabbas? And they screamed for Barabbas.

And John's gospel says Barabbas was a robber. And we know there was other things going on with Barabbas. He had other charges against him. But they wanted this robber and this insurrectionist, this murderer released to them, as opposed to Jesus Christ, the King of Kings.

And this is just, and all of what we're reading here in John 19, this is a culmination, really, of the rejection of humankind toward its maker, toward Jesus Christ.

And it's an ugly scene that we read about here, but it's also a very sovereign scene. And we need to keep that in mind as we read these verses and these passages out of John 19, is regardless of how bleak it looks, and regardless of how dark it seems, regardless of how much it seems like God has no control over the situation.

[3 : 47] Folks, this was the will of God that we're reading about here. And that's one of the most amazing things about these verses. When we realize that from Genesis 1-1 all the way to Revelation 22 and 21, when we understand and grasp that everything that happens in these pages was the will of God, and it was toward the purpose of God.

And things that happen in our own lives is the will of God and the purpose of God. When we grasp that, it really helps us to see the sovereignty of God.

So all that being said, we'll pick up in John 19, verse 13. It says, When Pilate therefore 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.

So when Pilate heard what saying? When he heard the Jews in the previous verse say, if you do this thing, you're no friend of Caesar's. In other words, we're going to tattle on you.

We're going to tell Caesar. Caesar's going to oust you, could very well imprison you, could very well have you killed, for that matter. If you do this thing, when he heard that saying, it said, When he 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.

[5 : 14] So the Greek word here is for pavement, which we have transliterated in our King James Version. But it gives the Hebrew name for it as well, Gabbatha.

So pavement, it kind of gives a geographical location of where they were at. It was a big stone area. It's kind of like a courtyard.

And this is where legal decisions were made by the governor of that time, which was Pontius Pilate. It's where legal decisions happened. It's where court was held.

And things along those lines. But now the term Gabbatha, which is Hebrew, this would have been what the Jews would have called this area. Gabbatha means a raised place or a platform.

So we're talking about a geographical location. And we're also talking about what was in that geographical location, which would have been a platform that Pilate would have sat upon as he was casting judgment.

[6 : 16] But folks, this was in front of many people. This was within earshot of many people. Even though there was a crowd that was drawn there, and even though the crowds make noise, we all know that from personal experiences.

Although this be the case, this was in front of everybody. That Jesus Christ was being condemned by a human being.

He was being condemned by Pontius Pilate. Even though Pilate found no fault in him. Even though Jesus Christ had no sin about him. The Bible says no guile was ever found in his mouth.

Even though this was and is the case. Jesus Christ is condemned by his own creation to death. He is condemned to death.

And it happens in this place that is called the pavement or called Gabbatha. There in the Jewish language. So, keep all that in mind as we get a little bit further down in this passage that we have not only the pavement, but we also have the Hebrew terminology for it.

[7 : 30] So, in fact, I believe it's in... Well, we'll get there when we get there. Verse 14. And it was the preparation of the Passover.

And about the sixth hour. And he saith unto the Jews, Behold, your king. So, it was the preparation of the Passover that's very important here. What happens in the preparation of the Passover?

The Passover lambs are being prepared to be slaughtered. And some of them are being slaughtered. At that point. But the preparation was mainly getting the lambs ready. Now, we know from the book of Exodus when God told the Israelites that they were to get their lambs, they were to set them to the side.

And they set that lambs to the side for days. And they done that to keep an eye on, to make sure that, to be sure there was no blemish and no spot that popped up on that lamb. They might pick one that looked perfectly fine and healthy from their flock.

But, you know, within a day or two or whatever the case was, it may develop a blemish of some kind. So, they would set that lamb to the side and they would keep their eye upon it.

[8 : 35] But they were preparing that lamb to be slaughtered. They didn't set it to the side to name it and to make it the family pet. They set it aside to be slaughtered. And they would kill that lamb.

And we know that they struck the blood upon the doorposts, upon the lintels. We all know that account over there in the book of Exodus. Well, this was the preparation of the Passover. When all of this was going on, the Lamb of God was being prepared to be slaughtered.

Just as the Passover lamb. But it says, and it was the preparation of the Passover and about the sixth hour, and how many contenders of the Bible, and how many atheists, and how many people that hate God have used this very verse to say there's a contradiction in the scripture here.

Why? Because John says it's the sixth hour. What was happening in the sixth hour according to the synoptic gospels? Christ was already on the cross. According to Matthew, Mark, and Luke.

The sixth hour is when darkness come all over the land. But John here says it was the sixth hour and here was Christ before Pilate. And Pilate was basically still grilling Christ.

[9 : 48] Still had him in the judgment hall on the pavement. And here was Pilate in his judgment seat in the sixth hour. So how is this not a contradiction in the scriptures?

I can't explain it fully to you. But I can tell you in the verse preceding this, he gave the pavement and he gave Gabbatha, a Hebrew term.

We also need to consider that how late it was in John's life when he wrote down his gospel account. John was an old man when he wrote the gospel, his gospel account, as opposed to the synoptic gospel.

So John would have seen how not only the Roman Empire, but the Gentile world, he would have seen them rising up in power.

He would have seen their language being used. Folks, we read here in just a few more verses how the inscription that was written above Jesus' head was written in three different languages. It was written in Hebrew.

[10:48] It was written in Latin. It was written in Greek. That was a universal proclamation that this is Jesus Christ, King of the Jews. But we'll get there when we get there.

But here in this verse, John says, it was the sixth hour. So Hebrew time begins at six o'clock in the morning. That's why nine o'clock would have been the third hour of the day.

Six o'clock would have been noon. Or six hours, I'm sorry, six hours into the day according to Hebrew time would have been noon. Nine hour, the ninth hour, when Christ gave up the ghost, when Christ died, that would have been about three o'clock in the afternoon.

So here's John saying it's the sixth hour and here's Christ standing there before Pilate. And it seems very contradictory to the scripture, but not if John was using Roman time.

Roman time begins like our time does right now. It began at midnight. So the sixth hour would have been six o'clock in the morning. The ninth hour would have been nine o'clock in the morning.

[11:58] So if he says that this is the sixth hour and Christ is standing here before Pilate, that makes a whole lot more sense. Now, is that what's getting at here? Folks, all I can tell you for 100% certain is this scripture is God breathed.

Every bit of it is true. There are no contradictions in the word of God. That's what I can tell you as 100% truth. And we could go into some other explanations that I've read about for this time here, but we won't get into that.

I promise you, though, the word of God is true. Every bit of the word of God is true. And if John wrote and he was being inspired by the Holy Ghost, and he was, if he wrote that it was the sixth hour, then in some kind of time management system, somewhere at the point that John was writing this, it was the sixth hour.

That's what I can tell you for certain. So, John says it's the sixth hour, and he saith unto the Jews. Pilate says to the Jews, Behold your king. Behold your king.

Now, was Pilate mocking the Jews? Absolutely he was mocking the Jews. And we talked about this the last time that I stood, when the Roman soldiers, they put the crown of thorns on Jesus' head, they had scourged him, and they beat him and spit on him the whole nine yards.

[13:20] And their mindset would have been, this is the best king that the Jews can bring to us. This is their king. This is the best they've got. And look at them.

Look at them. So, that could have very well been Pilate's mindset here to mock the Jews. Why would he have such a mindset though? Why would he even want to mock the Jews? Folks, the Romans hated the Jews.

The Jews hated the Romans. But the Jews had just threatened him. Remember, we read it just a couple of verses ago in verse 12. They said, if any man, they said, if any man does this thing that you're going to do, he is not Caesar's friend.

And we're going to tell Caesar what you did. So here he is mocking the Jews. He says, behold your king. Verse 15. But 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 but Caesar.

[14:22] So they cried out, away with him. Away with him. Crucify him. After Pilate evidently presented him back to the crowd again, he says, behold your king.

They say, away with him. Crucify him. And he says, shall I crucify your king? Folks, not only was Pilate mocking the Jews here, but I believe there was some truth in what Pilate was saying.

Remember, he had just found out, and we talked about it two Sundays ago, he had just found out that the charge that was brought against Jesus Christ is that he made himself to be the son of God.

And I think there may have been a little bit in Pilate here that believed that. It's very possible. So he's telling the Jews here, behold your king.

And they say, away with him. Crucify him. He says, shall I crucify your king? And the chief priest answered, we have no king but Caesar. This is a sad, sickening statement that the chief priest made here.

[15:29] We have no king but Caesar. And folks, this is very reminiscent. This is almost mirror image of the Israelites rejecting God of their king in the Old Testament in the book of 1 Samuel.

And they wanted a man for a king. Just a plain, plain old man. They wanted a king like the heathen nations and the pagans around them had. That's when God put Saul in power.

Amen. But it was much to the Jews' dismay that Saul came to power. And it was in God's wrath and his anger that he put Saul into that power.

But they said, we have no king but Caesar. They have rejected Christ completely, totally, and utterly. They say, we have no king.

And they had the king of the universe up there with Pilate. Pilate had the king of the universe right before him. And everyone, Jew and Gentile alike, everyone, was rejecting this king.

[16:40] Was rejecting the king, king of kings and the lord of lords. We have no king but Caesar. And once again, this was a sickening statement because the Jews hated Rome so much.

They hated Rome. They hated the Roman government. They hated the oppression that came down from Rome. They hated everything about Rome. Yet they were saying, Caesar is our king.

It's disgusting. It's disgusting. But folks, we need to look in our own lives. We need to look in our own hearts. And see if we do the exact same thing.

See if for just a moment of comfort, just a moment of not offending someone, just for a moment of that, we don't reject Christ as well.

And we don't say, well, I have no king but this, folks. And most often, the king that we find that takes over people's lives is the king of self.

[17:44] See? And that's, honestly, folks, that's what holds a lot of people back from salvation. Yes, it may. Holy Ghost will be tearing that heart apart. And pride and self gets in the way.

Pride and self. People will say, I don't need salvation. They'll either say, I've done nothing to be forgiven of. Or they'll say, I've done so much, God would never forgive me.

And both of those are prideful statements. That's what gets in the way and that's what was in the way of these Jews. They thought they was doing great. They thought that they was doing wonderful, getting rid of Christ.

But, folks, we know from the scriptural accounts that the only thing they were concerned about, we read a little bit about how they thought that they were pleasing God, much like Paul thought that he was pleasing God when he was still referred to as Saul of Tarsus and he was on his way to Damascus with the letters to imprison Christians and to kill them and have them arrested and all these things.

Thought he was doing something wonderful. And that may have been part of the thing, part of the situation here, but most of it was they were afraid of losing their own power with their own people.

[18:55] They were afraid of losing their own clout. And they said, we have no king but Caesar. And they put a human king above, above the king of the universe.

Verse 16, Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. So, once all this is said and done, and once Pilate says, shall I crucify your king?

And they say, we have no king but Caesar. Again, I think that they were using Caesar as leverage against Pilate. Because immediately after this, it says, then he delivered him therefore unto them to be crucified.

And they took Jesus and led him away. So, once that rejection was over, the world had already rejected him and still rejects him. The Jews rejected him.

We know from John chapter 1, he came into his own and his own received him not. And folks, this was, this is just evident of all that. It's evident of every bit of that.

[20:05] Then, he delivered him therefore to be crucified. They took Jesus and led him away.

Verse 17, And he bearing his cross went forth into a place called the place of a skull which is called in the Hebrew Golgotha.

So, he bearing his cross, he bearing the very instrument that would be used that he would, that he would die upon.

But folks, it was the same instrument, the same instrument, this is where we, one of the many places we see the sovereignty of God. The same instrument was used to bring redemption and bring salvation to mankind.

To bring salvation to everyone who would repent of their ways and believe the glorious gospel of Jesus Christ. And Christ bore that instrument.

He bore his cross. Folks, there's a very good reason that Jesus said that if any man would follow after him, he must take up his cross daily.

[21 : 10] Deny himself and follow him. If any man would be his disciple, that's what he would do. But folks, we don't take up a cross and we don't deny ourselves and we don't follow Christ to be saved.

no one will do that and no one can do that before salvation. But if we are truly disciples of Jesus Christ, we will do those things.

And y'all have heard me say several times over, your cross is going to be different than what my cross is. Your cross may be a night and day difference than what my cross is.

But neither of us would ever carry a cross for the salvation of all of mankind. Only Christ could do that. But Christ says that we need to take up our cross and not only take it up, but we need to do it daily.

Folks, I ain't going to lie to you and y'all can testify yourselves. Sometimes that cross gets heavy. And sometimes you just, you want to lay it down. You want to lay it to the side. You want to get it off of you.

[22 : 15] But Christ says, take up your cross daily. Deny yourself and follow me. If we take up that cross regardless of the weight of it and regardless of the pressure of it, regardless of what it is, if we're denying ourselves, we're denying our own comfort.

If we're denying ourselves, we're denying ourselves completely and fully. And we're doing it because Christ told us to do this. Once again, not to be saved, but because we are saved.

Christ bore His cross. And He bore it to this hill called Golgotha. Excuse me. He bearing His cross went forth into a place into a place called the place of the skull, which is called in the Hebrew, Golgotha, where they crucified Him and two other with Him on either side, one, and Jesus in the midst.

These are very simple words. That John uses here about Christ. Very simple words. They crucified Him. I mean, it don't get any more simple than that.

They laid the cross down. They crossed upon the cross. They nailed Him to the cross. They raised the cross up. John says, where are they crucified?

[23 : 41] They crucified Him on the hill of Golgotha that we read about in the previous verse, where they crucified Him and two other with Him on either side and Jesus in the midst.

Folks, this is a fulfillment of prophecy. This is a fulfillment of prophecy we read about in the book of Isaiah in Isaiah 53. He was numbered with the transgressors.

He was hanging right up there in the middle of the transgressors. He had a malefactor on either side of them. Some accounts say thieves. Some say malefactors.

Whatever the case was, it was other men, one on each side of Him, but there was Christ in the middle of those men. And we know from Luke's account that one of those malefactors actually received salvation that same day.

And I say, praise God for that. But here was Christ being numbered with the transgressors. He was, you know, we know from the, Paul's writings, he knew no sin became sin for us.

[24 : 45] There he was up on this hill for the entire world to see the crucifixion of our Lord and Savior Jesus Christ. Verse 19, and Pilate wrote a title and put it on the cross.

And the writing was Jesus of Nazareth, King of the Jews. This title then read many of the Jews for the place where Jesus was crucified was nigh to the city. And it was written in Hebrew and Greek and Latin.

So, here's Pilate writes this title upon the cross. Once again, was, was the title to mock the Jews? Absolutely.

Absolutely. I'm 100% convinced of that. But did Pilate, was he still thinking in the back of his mind, this is certainly the King of the Jews. I mean, folks, there was no greater honor for someone to defeat a king in this time.

So, Pilate's already, we would call it nowadays, put Jesus through the ringer as far as interrogating him, as far as asking him questions. He's asked him if he was a king.

[25 : 56] Christ told him that, you know, his kingdom is not of this world. He said, my kingdom was of this world. My servants would fight. So, all this has already, has already happened in the scriptural account.

Pilate wrote a title and put it on the cross and the writing was, Jesus of Nazareth, the King of the Jews. Not an ounce of falsehood in that.

Not an ounce of deception in that. Every bit of that was true, what Pilate wrote. It says, this title then read many of the Jews for the place where Jesus was crucified was nigh to the city, folks.

What was going on at this time? We read it just a few verses ago. It was Passover. All these Jews would have come into Jerusalem, but not only were there all these Jews, I mean, dozens and hundreds and possibly millions of Jews in this city at this time.

All these people were there, but not only the Jews, but the Romans who are the ones that quote unquote kept peace there. They ruled it. They ruled the Jews.

[27 : 06] They ruled the city. All these people would have been there, but not only that, but you got Jews of different areas too, different regions. Different Jews spoke different dialects. Some of them still spoke Hebrew.

Some of them spoke Greek. Whatever the case was though, Pilate wrote this title. It says that the place that Jesus was crucified was nigh to the city.

It was nearer to the city and it was written in Hebrew and Greek and Latin. And this was a very public and very universal proclamation that Jesus Christ of Nazareth, the King of the Jews, was being killed this day.

He was being crucified. And it was a very public proclamation that God Himself was being killed upon that cross.

But folks, was it murder in man's eyes? Yes. But Christ done this Himself. He gave Himself over.

[28 : 14] He gave Himself over into the hands of sinful men. He gave Himself up. This was the will of the Father that Jesus Christ was fulfilling. This is all in the sovereign, perfect plan of Almighty God.

It was all part of that perfect plan of redemption. And we see all these people gathered around here screaming for the crucifixion of Jesus Christ.

Pilate finally hands Him over to be crucified. And Christ bears His own cross up onto the hill to be crucified. justified. But again, as I said a couple Sundays ago, at any point, at any point through everything that we've been reading the past, I don't know, couple months I guess, any point of that, Christ could have put an end to it.

Christ could have said, I'm not going through with this. And He would have been completely justified in doing so. If that had been me or you, what do you mean give myself over for a bunch of sinners? I'm glad that God is who He is. I'm glad that Christ is who He is. I'm glad that Christ went through all this for me.

[29 : 31] He was humiliated here. He was mocked. He was being mocked. The Jews, the entire Jewish race was being mocked and they didn't even see it.

They were screaming. They were the ones that were screaming for His crucifixion. Remember in the gospel, they said His blood be upon us and upon our children. We don't care.

We just want Him dead. That was their attitude. But it was there for everybody to read so that everyone would know whether they spoke Hebrew, Greek, or Latin.

Everyone would know who that was on that cross. Then said the chief priests of the Jews to Pilate, write not the king of the Jews, but that he said, I am the king of the Jews.

Pilate answered and said, what I have written, I have written. So they said, He's making a claim to be the king of the Jews just like they said that He had made Himself to be the Son of God.

[30 : 32] Folks, He didn't make Himself to be the Son of God. He was and is the Son of God. All He, all Jesus Christ did was tell the Jews who He was.

And they were, and, but, they were seeing it as Him making Himself into something that He wasn't when He absolutely was. The Bible says He thought it not robbery to make Himself equal with God. and it wasn't robbery because He wasn't His, equal with God. Pilate answered, what I have written, I have written.

In other words, I ain't changing it. And again, was this a poke in the ribs from Pilate toward the Jews? Yes. But was it also because Pilate believed what he wrote?

Very possible. Extraordinarily possible, as a matter of fact. Verse 23, Then the soldiers, when they had crucified Jesus, took His garments and made four parts to every soldier apart, and also His coat.

[31 : 40] Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

These things, therefore, the soldiers did. So, as Christ was on the cross, these Roman soldiers were fulfilling even more Scripture and had no clue that they were doing it.

Had no clue this was going on. And folks, there's all kinds of Scripture being fulfilled in this. This shows, this shows the world, the Jew and Gentile alike, against Jesus Christ and condemning Jesus Christ, just like the world does now.

The church does, the true church of God does not condemn Christ, but the world condemns Christ, and therefore the world stands condemned because they're condemning the God of the universe. sinners. And we read about this in Psalms chapter 2. It says, Why did the heathen imagine a vain thing? What's so vain about what the heathen were imagining?

[32 : 51] They were imagining that they were going to defeat God. And that's exactly what they were thinking here. That's exactly what the Jews thought here. That's what the Romans thought. They thought they were defeating Jesus Christ.

They thought they were defeating the plan of God. But folks, this was all part of the plan of God. And it truly shows the sovereignty of God. The soldiers, when they crucified him, took his garments, made four parts to every soldier apart, and also his coat.

Now the coat was without seam woven from the top throughout. What's so significant about that? Why did John even bring that up? Now the coat was without seam, woven from the top throughout. What's so great about that? Folks, this is incredible. In Exodus 28, you read about the garment of the high priest, which was Aaron at that time.

And his garment was a seamless garment. The high priest had a seamless garment. Started at the top. It was to have a hole in it for the head to go through.

[33 : 53] But it was to be seamless. That was for the high priest. Folks, here we have our high priest, Jesus Christ. Granted, he wasn't wearing this. They removed it from him.

But it was still his garment. It was his garment. And they said, they said, let us not part it. Don't rend it. Don't tear it.

Keep it together. They are fulfilling prophecy. They're fulfilling the will of God. And they're a bunch of pagan heathens that are polytheistic and believe in hundreds of gods.

not one of them being the true God. But they were fulfilling the will of God in all of this by not rending or tearing the garment of Jesus Christ.

Folks, here was our high priest being crucified. Here was his garment not being parted. Folks, the high priesthood is still going on and it's still alive and well except as in the old the old testament where they used the blood of animals.

[34 : 59] the new testament says not by the blood of bulls and goats but by his own blood. By his own blood. By the blood of Jesus Christ. We're brought nigh to God.

We're brought close to God by his blood. But that's in a nutshell the significance of his coat being one piece.

Verse 24 again. They said, therefore among themselves let us not rend it but cast lots for it whose it shall be that the scripture might be fulfilled which sayeth they parted my raiment among them for my vesture they did cast lots these things therefore the soldiers did.

This of course was a fulfillment of the prophecy found in Psalm chapter 22 where this is spoken of. This is also where we find words of Jesus Christ in Psalm 22 where he says my God, my God why hast thou forsaken me?

There's so much prophecy fulfilled from not only from Psalm 22 but from other places in the scripture in the Old Testament scripture all throughout the crucifixion the trial and the crucifixion and the burial and the resurrection of Jesus Christ and much of that prophecy is found in Psalms you also find some prophecy from Zechariah that's fulfilled here among other things but the soldiers were doing exactly what God had predicted a thousand years before any of this was going on.

[36 : 33] The Psalms were written a thousand give or take years before Christ was ever born and walked this earth. So this prophecy was given a thousand give or take years before it was actually fulfilled here on this hill called Golgotha the place of the school and I think we're going to stop right there for today.

Anyway, anybody got any questions or any comments on any of that? Well, God bless y'all. I appreciate you.