“Who Killed Jesus?”

John 19:1-16
10-26-2025



Introduction: (v1-7)

They had no <u>RESPECT</u> for the King (v.1-5)

They had no <u>PITY</u> on the King (v.6-7)

**** Who Killed Jesus? Who is responsible for His death?***

Pilate was perplexed over Jesus; Why did Pilate deliver Him to be crucified, if Jesus was innocent?

Pilate was overcome by…

I. **<u>Political</u> Pressure (v.12-14)** ***<u>ROME</u> put Jesus to Death***
(They said to Pilate: If you let this man go, “Thou art not Caesar’s Friend”)

II. **<u>Popular</u> Opinion (v.15-16)** ***The <u>JEWS</u> put Jesus to Death***
(“They cried out: Away with Him”)

III. **<u>Power</u> from above (v7-11)** ***<u>GOD</u> the Father put Jesus to Death***
(They Crucified Jesus because Christ’s death was part of God’s sovereign, eternal plan)

Conclusion: It was really <u>YOU</u> who put Jesus to Death. He died for you!

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Introduction: (v1-7)

"The crucifixion of Christ was the climax of redemptive history. . . It was also the apex of man's depravity." (MacArthur, p. 246)

The order of events preceding Christ’s crucifixion:

Jesus had been arrested in Gethsemane (Lk. 22:47-53),
bound and brought to Annas (the father-in-law of the High Priest) (John 18:12),
then brought to the High Priest’s (Caiaphas) house for questioning (Luke 22:54),
beaten and mocked by the officers (22:63-65),
tried by the Sanhedrin (22:66-71),
accused before Pilate (23:1-5),
then delivered to Herod Antipas (23:6-12), then back to Pilate, who scourged Him and allowed Him to be further mocked and beaten,
then delivered Jesus to be crucified.

They had no <u>RESPECT</u> for the King (v.1-5)

v. 1
“Scourged” – “Better, flogged by means of a leather whip that had pieces of bone or metal imbedded in its thongs. It was used by the Romans only on murderers and traitors” (Ryrie note on Mt. 27:26).

Although Pilate knew that Jesus was an innocent man, he still had Him scourged (perhaps with the hopes that this beating would satisfy the Jewish mob who wanted Jesus killed).

v. 2
“the soldiers” – ignorant of who Jesus really was, they made a mockery of Him. This was Satan’s last opportunity to make Christ’s life on earth as miserable as possible, so he inspired his people to treat the Lord with indescribable cruelty.

John here records for us: the crown of thorns, the purple robe, the mockery and the pummeling with their fists. Matthew adds further details, such as their stripping Him naked, handing Him a reed which they then struck Him with, and spitting in His face.

In the trial and crucifixion of Jesus Christ, we have the clearest demonstration of the ugliness of the human heart, the hardness of heart, the depravity of man.

"Platted" – wove; they intertwined the limbs of a cursed thorn bush and made King Jesus a crown. It is interesting that just as the ground was cursed due to Adam's sin (and would produce thorns and thistles - Gen. 3:18), so Jesus would be cursed to make payment for our sins (Gal. 3:13) and He wore on His brow a symbol of the curse of the human race.

v. 3
The imperfect tense of the verbs in this verse imply a continual, repeated mockery and slaps or punches.

As the *"thorns"* were pressed over His precious brow, no doubt the sharp points pressed into His skin, drawing blood out to cover His already black-and-blue face from the beating received earlier (26:67-68).

The jeering crowd of disrespectful Roman fighting men then figured that a king needs a scepter, so they found a reed and had Him hold it so as to get a bigger laugh out of the "king" they were dressing up.

They mocked Him with a <u>bow of insincere homage</u>
They then, with scorn and ridiculous laughter, fall down in front of the beaten, bloodied, costumed King, and pretend to worship Him (Mk. 15:19).

"Hail" - To stretch out the two hands so as to salute the king

They mocked Him with <u>spit in His face</u>
Jesus, who face had now dried from the former spitting (26:67), now becomes the target of the saliva of 300 men.

They mocked Him with <u>physical violence</u>
"Smote Him on the head" - To grab the King's scepter and to strike Him with it is really humiliating for the Son of God.
By beating Him with His own scepter, it is as if they said: "Your kingliness is a joke. Look how easily we strip you of your dignity and your authority. We beat you with your own scepter. Where is your power?" (MacArthur, p. 250).

Why such horrible treatment? Why such a wild, frenzied, painful, and insulting time?

Answer: Satan hates Jesus Christ.

This was Satan's last and final chance to strike out at Jesus.

This was the hour of the *"power of darkness"* (Lk. 22:53).

Satan's captive servants, who are responsive puppets to do His will any time he chooses (II Tim. 2:26), were gleeful to carry out his wish to mock and humiliate the Son of God.

They did to Jesus what no person would ever do to a King.

They didn't realize that He was King of kings and Lord of lords (I Cor. 2:8 - *"Which none of the princes of this world knew: for had they know it, they would not have crucified the Lord of glory.")*.

Christ's willingness to take the mocking was not a sign of weakness but strength. It takes strength to control your emotions and reactions when you know people are treating you wrongly. *"He that is slow to anger if better than the mighty; and he that ruleth his spirit than he that taketh a city"* (Prov. 16:32).

Jesus didn't enjoy the shame; He *"despised the shame"* (Heb. 12:2); yet He had the self-control not to retaliate in like manner, but delivered His life over to the will of the Father.

What is interesting is that the mock costume they were dressing Christ up with will one day be His real garb.

Except then He will not have a cheap scarlet robe, but a red vesture dipped in the blood of His enemies (Rev. 19:13).

The crown of thorns will be replaced by a golden *stephanos* (victor's crown) at the time of Rapture reaping (Rev. 14:14), and replaced by many *diadematas* (king's crowns) at the time for Armageddon (Rev. 12:12).

The *"reed"* will one day be replaced by a *"rod of iron"* with which He will rule the nations and dash them to pieces like pottery (Ps. 2:9; Rev. 2:27, 12:5, 19:15).

The mock bowing will be replaced with people falling down to worship Him (Rom. 14;11).

And the mockery "Hail King of the Jews" will be replaced by their tongues confessing that *"Jesus Christ is Lord."* (Phil. 2:10).

*SEE: Rev. 19:11-16 for a glimpse of Christ's future glory.

v. 4
"I find no fault in Him" – While Pilate saw nothing in Jesus worthy of death and recognized His innocence, he still allowed Jesus to be beaten and humiliated. To this day, Pilate has been suffering in the flames of hell for what he did to Jesus.

v. 5
"Behold the man" - a sarcastic remark, as if to say: "Look at this sorry man"; "look at your so-called King now."

Although Pilate meant the remark with humiliating intention, we would all be wise to "behold the man!" To look at the "man of sorrows, acquainted with grief"; to look unto Jesus the Author and Finisher of our faith; to look to Him and be saved!

"Jesus bore the mocker with kingly dignity as part of the shame of the cross (Heb. 12:2)" (Robertson, p. 297).

"Behold the man" – "*Ecce homo!"* (Latin), Pilate said. "This exclamatory introduction of Jesus in mock coronation robes tot he mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort and did not dream that he was calling attention to the greatest figure of history, 'the Man' of the ages" (Robertson, p. 297).

Pilate made several slight attempts to release Jesus. He was, however, "afraid to act boldly against the will of the Jews" (Robertson, p. 398).

They had no PITY on the King (v.6-7)

v. 6
Rather than taking pity on the pitiful appearance of Jesus, they wanted nothing less than His death, and not just any death but the most humiliating form of death: crucifixion. The protesting crowd kept repeating their desire: **"Crucify Him, crucify Him"** (cp. V. 15).

"I find no fault in him" – For the third time, John records that Pilate found no fault in Jesus (18:38; 19:4, 6).

Of course Pilate saw no fault in Him, for He was absolutely holy and without sin in any form.

**** Who Killed Jesus? Who is responsible for His death?***

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Pilate was overcome by…

I. Political Pressure (v.12-14) *ROME put Jesus to Death*

(They said to Pilate: If you let this man go, "Thou art not Caesar's Friend")

v. 12
Realizing that Christ's claim to be "the Son of God" (v. 7) would not persuade Pilate to crucify Christ, the Jews revert back to a political charge, appealing to Christ's claim to be a king in opposition to Caesar.

v. 14
It is 6:00 a.m. in the morning, getting ready for the day of the Passover, and a whole mob of Jews are trying to get rid of a righteous Man! Why? To fulfill God's ultimate Passover. (SEE: Exodus 12:1-13, 23, 42-46)

II. **Popular** Opinion (v.15-16) *The JEWS put Jesus to Death*

("They cried out: Away with Him")

v. 15

Just a few days earlier, the same crowds that called for His crucifixion had praised Him as He made His "triumphal entry" into Jerusalem, perhaps thinking that He would liberate them from Roman bondage. However, "when a mob is manipulated by crafty leaders, in an atmosphere of patriotic fervor, it loses itself and starts to think with its feelings instead of its brains" (Wiersbe, p. 379).

v. 15

On Palm Sunday a crowd shouted, "Hosanna!" but on Good Friday, the crowd shouted, "Crucify Him!"

Matthew records how the crowd began to get furious and frenzied in their insistence that Jesus be crucified. "A tumult" was made (Mt. 27:24).

Luke records the crowd as saying: "We will not have this Man to reign over us" (Lk. 19:14).

v. 16

John here "does not give the dramatic episode in Mt. 27:24ff in which Pilate washed his hands and the Jews took Christ's blood on themselves and their children. But it is on Pilate also." (because he had the power to release Jesus but did not) (Robertson, p. 300).

III. **Power** from above (v7-11) ***GOD*** *the Father put Jesus to Death*

(They Crucified Jesus because Christ's death was part of God's sovereign, eternal plan)

v. 7

"We have a law" – Which law? No Old Testament law required the death penalty for such a claim "to be the Son of God." (Jesus had addressed this point in John 10:31f).

"He made Himself the Son of God" – No, actually others came to this conclusion (by seeing His life, message and miracles), and God the Father announced this at Jesus' baptism (Mt. 3:17). Even demons testified of this fact, as did the Roman centurion (Mt. 27:54).

v. 8

"He was the more afraid" – Pilate thought: "What if this man truly is the Son of God?" The fear of this possibility led Pilate to ask Jesus the question in verse nine: "Whence art Thou?"

Not only did Pilate fear when he heard that Jesus claimed to be the "Son of God," but he was no doubt motivated to "wash his hands" of Jesus (Mt. 27:24) because of the dreadful dream his wife had (Mt. 27:19). She warned him to "have nothing to do with that just man."

v. 9

"Jesus gave him no answer" – "Why did Jesus not answer Pilate's question? Because He had already answered it (Jn. 18:36-37). It is a basic spiritual principle that God does not reveal new truth to us if we fail to act on the truth we already know" (Wiersbe, p. 380).

Such silence caused Pilate to be greatly amazed, and it would cause him to reflect upon his question and the potential fact that Jesus was the Son of God. Jesus, however, did not need to defend Himself (He had already spoken to Pilate about who He was). His spotless life and the testimony of Scripture and eyewitnesses would be sufficient evidence.

'Whence art Thou?" – He is the Lord from Heaven, the eternal ruler as Micah 5:2 foretold.

Micah 5:2
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

v. 10

"I have power" – It is amazing to me to see people who think they are all powerful, when really we can do nothing outside of the sovereign will of God.

v. 11
Although pressured by popular opinion and political pressure, Pilate's deliverance of Christ to be crucified was all part of God's plan.

(Isaiah 53; John 3:16, etc.)

"From the human standpoint, the trial of Jesus was the greatest crime and tragedy in history. From the divine viewpoint, it was the fulfillment of prophecy and the accomplishment of the will of God. The fact that God had planned all of this did not absolve the participants of their responsibility. In fact, at Pentecost, Peter put both ideas together in one statement (Acts 2:23)." (Wiersbe, p. 381).

Acts 2:23
Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

"From above" – "from God (cf. 3:3) – the same doctrine of government stated by Paul in Rom. 13:1ff. Pilate did not get his 'authority' from the Sanhedrin but from Caesar. Jesus makes God the source of all real 'authority'." (Robertson, p. 298).

Every time the phrase "from above" occurs in the NT, it refers to Heaven:
John 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

> John 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
>
> Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
>
> James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
>
> James 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.
>
> James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"He that delivered me" – Possibly a reference to Caiaphas the High Priest (18:28) or to Judas, who betrayed Christ.

On a human level, the High Priest had more authority (as far as the Jews were concerned) than the governor did. However, I believe that Jesus is alluding in the first part of v. 11 to the sovereignty of God.

Conclusion: It was really YOU who put Jesus to Death. He died for you!

"This is my body which is given for you" (Lk. 22:19)

"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11)

"I lay down my life for the sheep" (Jn. 10:15)

"Christ died for the ungodly" (Rom. 5:6)

"Christ died for us" (Rom. 5:8)

"He . . . delivered him up for us all" (Rom. 8:32)

"Christ died for our sins" (I Cor. 15:3)

"For he hath made him to be sin for us" (II Cor. 5:21)

"Christ . . . gave himself for our sins" (Gal. 1:4)

"Christ [was] . . . made a curse for us" (Gal. 3:13)

"Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)

"Christ also loved the church, and gave himself for it" (Eph. 5:25)

"Our Lord Jesus Christ. . . died for us" (I Th. 5:10)

"Who gave himself a ransom for all" (I Tim. 2:6)

"Christ also suffered for us" (I Pet. 2:21)

"Christ also hath once suffered for sins" (I Pet. 3:18)

"Christ hath suffered for us in the flesh" (I Pet. 4:1)

"He laid down his life for us" (I Jn. 3:16)

Hymn: "When I Survey the Wondrous Cross"