

Sermon Title: The Plight of an Innocent Man (Matthew 27:19)

Sermon Text: John 19:1-16

Luke 23:1-7, 13-25

Mark 15:1-14

Matthew 27:1-2, 11-14, 15-25

- I. The **mockery** of an innocent man. Vv.1-4 (**Isaiah 50:6**)
 - II. The **humiliation** of an innocent man. Vv.5-11
(**Isaiah 50:6; 52:14; 53:6; Lev. 24:26; Psalm 38:13-14; Is 53:7**)
 - III. The **rejection** of an innocent man. Vv.12-16
- I. The **mockery** of an innocent man. Vv.1-4 (**Isaiah 50:6**)

- A. The **scourging** scene. V.1
Scourging was a cruel form of torture and death to punish someone with. The person was stripped, bound to a post, and beaten by several men each in turn. The Jews used 39 lashes, while the Romans had no limitation. This went on until death.
Deuteronomy 25:3 "Forty blows he may give him *and* no more, lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight.
- B. The **abusive** scene. V.2-3
The next step was the mockery of the crown, which was used to imitate the wreath worn by emperors. The sharp thorns would cut deeply into His head, prolonging the pain and amount of bleeding. The robe mocked His kingship [**Matthew 27:29** *When they had twisted 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!"*]. They spat on Him [**Matthew 27:30** *Then they spat on Him, and took the reed and struck Him on the head*].
- C. The **truth** scene. V.4
Pilate again validates the innocence of Jesus [**John 18:38** *Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all.*] this truth heightens the injustice and oppression taking place. It's a form of theatrics.

- II. The **humiliation** of an innocent man. Vv.5-11
(**Isaiah 50:6; 52:14; 53:6; Lev. 24:26; Psalm 38:13-14; Is 53:7**)

- A. The **presentation** of the innocent man. V.5
Pilate stated, "Behold the Man!" Jesus was bleeding from the scourging and crown of thorns, His face was bruised and swollen. He looked like no King. But He was.

B. The **charge** of the innocent man. Vv.6-7

The emphatic pronouns of Him and yourselves show Pilate's frustration. He was basically saying, "Take Him and crucify Him: I want nothing to do with Him, He is not guilty." The Jews didn't use crucifixion as a punishment, but stoning was their method.

The Jews had already passed judgment on Jesus based on Jewish law, the charge against Jesus was blasphemy.

Leviticus 24:16 `And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name of *the LORD*, he shall be put to death.

Matthew 26:63-65 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" **64** Jesus said to him, "*It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.*" **65** Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!"

C. The **appeal** to the innocent man. Vv.8-11

1. The dream from his wife

Matthew 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

2. The superstition related to deity.

Acts 14:11 Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language*, "The gods have come down to us in the likeness of men!"

3. The threat of losing his position.

John 19:12 From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

The question that Pilate asks in v.9 is not a reference to His birth place, but his question concerned Jesus' nature: was He from earth, or the realm of the god's. Jesus did not respond, possibly because of prophecy [**Isaiah 53:7** *He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.*], Jesus had already answered [**John 18:36-37** *Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."* **37** *Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."*].

Pilate arrogantly boasted about his power and authority, to this Jesus does respond, God the Father is the ultimate power and authority. Nothing that happens or is happening in the context is outside the sovereignty and providence of God. Jesus, as we should, took great comfort in God's sovereign control and authority of human and creation events.

John 6:43-44 Jesus therefore answered and said to them, "Do not murmur among yourselves. **44** "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

John 6:65 And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."

D.A. Carson notes, "Pilate remains responsible for his spineless, politically-motivated judicial decision, but he did not initiate the trial or engineer the betrayal that brought Jesus into the court." [**The Gospel According to John, The Pillar New Testament Commentary, Grand Rapids: Eerdmans, 1991, p. 602**]

III. The rejection of an innocent man. Vv.12-16

Here we find more hypocrisy from the Jewish leaders, why? Because the Jews hated all Roman rulership, and were anything but friends of Caesar and Rome.

"Pilate was aware that Rome's eyes were on him, and he was afraid to upset the apple cart so to speak. The Emperor at this time, Tiberius was noted for his suspicious nature and willingness to exact ruthless punishment on his subordinates." [**The MacArthur New Testament Commentary John 12-21; p. 342**]

The passing of the sentence stage begins here. The irony here is that Pilate is rendering judgment on the One who is God in human flesh, the One to Whom the Father has granted all judgment [**John 5:22** "For the Father judges no one, but has committed all judgment to the Son,], and the One who will one day in the future judge everyone and everything and sentence them forever.

Pilate now mocks the Jewish leaders "Behold Your King!" Bloody, beaten, defeated, criminal, rejected by His own people. The response was for the crowd to cry out "Away with Him, away with Him, crucify Him!"

Matthew 27:22 Pilate said to them, "What then shall I do with Jesus who is called Christ?" *They* all said to him, "Let Him be crucified!"

Hebrews 6:6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

Romans 10:9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Matthew 12:30 "He who is not with Me is against Me, and he who does not gather with Me scatters abroad.