



World Christian Fellowship

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What do you want to with Jesus?

Matthew 27:19-26

Matthew 27:19-26, *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." ²⁰But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. ²¹The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!" ²²Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" ²³Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!" ²⁴When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." ²⁵And all the people answered and said, "His blood be on us and on our children." ²⁶Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.*

The question that every soul must answer:

What shall I do with Jesus Christ?

Another question must be answered:

Why is it that every person must answer that question?

What is it about Jesus Christ that lays such a claim on every heart?

Why is it that everyone must deal with Jesus Christ?

Why must everyone make some decision?

We are close to the cross and therefore close to the climax for which Christ came into the world. He came to die for our sins, to pay the penalty as our substitute, and to rise again that we might live forever.

No other person has ever come even remotely close to Jesus Christ.

Pilate asks the most important question that could ever be asked.

What brought the question up?

Jesus had spent three years teaching, preaching, healing, casting out demons, and raising the dead. Three years training the Twelve.

Now that's all come to a climax as He enters into Jerusalem for this His final Passover. He comes into the city and cleanses the temple. Confrontation with the scribes and Pharisees and Sadducees and even the Herodians and everybody else who could get involved.

On Tuesday He makes preparation for the Passover. The disciples get everything ready. Night, they eat the Passover, and near midnight they leave that upper room in Jerusalem to go out to the Mount of Olives to the garden of Gethsemane where the Lord wants to pray to ready His heart for the death that awaits Him later that very same day.

At the midnight hour, as Jesus prays in the garden of Gethsemane. Satan comes at Him in three waves of temptation, that He is completely victorious again. Resolute, He sets His face to the cross.

No sooner does He come back from that prayer time then Judas arrives with all the religious leaders along with a cohort of Roman soldiers numbering about 600 men. They come into the garden. They take Jesus' captive.

They rush Him off to the house of Annas and Caiaphas for a mock trial in order that they might somehow legitimize their desire to execute Him to get Him out of the way.

The whole nation of Israel has been eternally impacted by Jesus Christ in this brief ministry. Some believed. Many rejected with hostility and for them the impact is eternal death.

The majority were just curious and non-committal and suffered the same fate as those who hostilely rejected Him.

When Jesus comes to Jerusalem for this last time, everything comes to a climax. The hostility and the rejection of the populous of Jerusalem reaches a fever pitch.

There were three phases to the Jewish trial.

Jesus was first taken to Annas, because Annas was the power behind the scenes. They thought Annas could come up with an indictment. They didn't have any indictment. They didn't have any crime for which to try Him.

They tried bribing false witnesses. They tried getting people to lie. They paid off Judas. But even Judas came and threw the money back and said, "I have betrayed innocent blood."

They couldn't get any legitimate accusation against Him.

They brought Him to Annas, figuring Annas might come up with something. Annas was unsuccessful, sent Him to Caiaphas.

From 1:00 to 3:00 am Wednesday morning there was a mock trial in front of Caiaphas at which time they accused Jesus of blasphemy for saying He was the Christ the Son of God – which was not blasphemy but the truth.

Then they blasphemed Him by spitting in His face, slapping Him while He was blindfolded, and asking Him who it was that hit Him. Then punching Him in the face until He was black and blue with a puffy face and spittle all over it.

Then they kept Him captive till about 5:00 in the morning, at which time they brought Him into the legal place of trial, the Judgement Hall.

They had a quick, maybe a five-to-ten-minute trial in the dawn, because the Jewish law required that a trial had to be during the day and in the Judgment Hall.

They had this mock trial repeated in the morning at 5:00 a.m.

They decided that He must die. The problem for them was they had not the right of execution. They had to take Him to Pilate.

We have three more phases Roman trial of Christ before Pilate. Matthew's purpose is always the same to exalts Christ, no matter how bleak the scene, no matter how ugly the surroundings, no matter how dehumanizing and blasphemous the situation might be in reference to Christ. Christ always comes out glorious. Even when they are spitting in His face, His glory shines and their ugliness is made manifest.

Now each element of the trial before Pilate exalts the Saviour.

1. The accusation of the Jews.

V 11, *Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "It is as you say."*

The Jews had accused Him. They finally formulated an accusation against Him.

Luke 23:2, *And they began to accuse Him, saying, “We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.”*

They accused Him of being the leader of a seditious insurrection, stirring people for a revolution.

They accused Jesus of forbidding people to pay taxes to Caesar. Claiming to be a king which made Him a rival in terms of sovereignty against Pilate, against the Herod's, against Caesar himself.

They had to come up with an accusation that would involve the Romans. The Romans weren't going to carry out a trial of Jesus for some religious issue that belonged within the framework of Judaism.

They tried to convince Pilate that Jesus was in fact an insurrectionist rebel who was vying for the throne of Rome. It was a lie.

They took Jesus to Pilate. They wouldn't go in the Judgment Hall of Pilate because they didn't want to be defiled for the Passover by going into a Gentile dwelling.

Jesus went on inside. Pilate came out. Talked to them on the outside. Got their accusations. Walked back in. Conducted his trial with Jesus Christ.

Came back out a few minutes later. It's still only about 5:15 in the morning likely.

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.*

I find no fault in Him at all is the first phase of the trial.

The people refuse to accept the verdict, and they screamed and yelled and more powerfully accused Jesus of sedition and being a threat to Roman rule.

Remember that Pilate was in a very difficult place. He had already had three riots that he had caused among the Jews. He had been reported to Tiberius Caesar for the last one. Things were very tenuous.

The Romans wanted peace, and he was having a hard time keeping it. He was not about to let another riot break out. He knew that if he released Jesus, which would be consistent with his verdict, he would foment another riot. It probably would get back to Caesar, and his job would be on the line and maybe even his head would be on the line.

He could not survive politically another problem with the people he was given rulership over.

2. The attitude of the Lord.

Jesus was completely silent.

V 12, “He answered nothing.”

V 14, “He answered him not a word.”

There was no answer.

There was nothing to say.

When all the crowd started screaming at him and all the accusations, He didn't say anything because there was nothing to say. He did not need to defend Himself.

The court had been held, and the verdict was in. Calmly and majestically, He stands there as innocent.

The wonder and the beauty of it is that Jesus is so resolutely committed to the cross that He never bothers to defend Himself.

Jesus never bothers to try to argue against their accusations. He is silent. He is innocent. He is utterly committed to the cross for the sake of the sins of the people themselves who were even screaming at Him.

When Pilate heard Him say, “Galilee”, that triggered in his mind the realization that Galilee was the territory ruled by Herod Antipas.

Though Herod Antipas didn’t have military power and judicial power, had a certain sort of presence. There were some particular things that they could do. It was mostly pomp and circumstance and not a lot else. But there were times when they were useful, and this might be one of those times.

Realizing then that Jesus was from the jurisdiction of Herod Antipas in Galilee, and that Herod was in Jerusalem for the Passover, Pilate sent Jesus bound to Herod.

All the Jews went along with Him, and they brought Him before Herod. Herod would take this thing over, condemn Jesus to death or deal with the Jewish people, or do something that he couldn’t accomplish.

Herod thought the idea was ludicrous. This man a king? Herod laughed and mocked. He put a robe on Jesus and made a joke out of the whole thing. It was not only ridiculous.

Jesus became a laughingstock, the butt of the jokes of Herod.

Herod sent Him back and it’s still not even 6:00 in the morning back to Pilate again robed in this robe supposedly representing a king.

Pilate has Jesus back again. Through it all, it says, when He was in front of Herod, He said nothing – never a word. There was nothing to say.

The verdict had been rendered. In fact before this trial before Pilate and Herod is over, the innocence of Jesus will be stated five separate times.

The religious world, the pagan world, the demons of hell cannot come up with one accusation that stands. Jesus is silent.

Peter comments on it and says, “When He was reviled, He reviled not again. When He suffered, He threatened not, but committed to Him who judges righteously.”

Think of what He could have said.

Think of the curses He could have stated.

Think of what Jesus might have said to those people that day, but He said absolutely nothing. The defence of Jesus as to His absolute innocence is left with the facts, not a self-defence.

3. The animosity of the crowd.

Luke 23:13-15, Then Pilate, when he had called together the chief priests, the rulers, and the people,¹⁴ said to them, “You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this Man concerning those things of which you

accuse Him; ¹⁵ no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.

No accusation stood before Annas.

No accusation stood before Caiaphas.

No accusation stood before the Sanhedrin.

No accusation stood before Pilate.

No accusation stood before Herod.

The record of history stands that He is not guilty.

Pilate reiterates it at this initiation of the third phase of that Roman trial.

According to John 19:14, it is about 6:00 a.m., and all this hurry up kind of thing has taken only about an hour or so.

Pilate wants to get rid of Jesus. He can't afford another riot, but he also must deal with his own conscience and sense of justice.

V 15-17, *Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. ¹⁶ And at that time they had a notorious prisoner called Barabbas. ¹⁷ Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?"*

Now Pilate called together the chief priests and the leaders and **the people.**

Why?

Initially, in the first two phases, it was only the chief priests and leaders. Now he calls the people, because he has a plan. He knows that Jesus is popular with the people.

Now 6:00 a.m. the city is moving about. It is the day of the Passover for the residents of Judea, Jerusalem. Things are moving very fast early in the morning.

Pilate calls the people because his plan is this:

Jesus is popular with the people.

Jesus is hated by the leaders.

What I will do is offer them the alternative of Barabbas or Jesus and pit the people against the leaders. That was his plan, feeling that the people who were attracted to Jesus.

Pilate was aware that the people had hailed Jesus as their Messiah King when He rode in triumphally to the city. He knew of the popularity of Jesus.

He also knew that the leaders wanted Jesus dead out of jealousy. Pilate knew it was a matter of envy.

He knew that this was a plot against Jesus by the leaders and thought he could pit the leaders against the people who felt Jesus to be very popular.

V 19, was an interruption.

V 20, *But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.*

While Pilate was distracted for a few moments, the chief priests and elders persuaded the multitude they should ask for Barabbas and destroy Jesus.

A providential divinely caused interlude.

In the moment of that interlude, it gave the leaders the time they needed to stir up the multitude against Jesus.

Instead of pitting one against the other, the multitude was sucked in as a fickle crowd by the leaders and Pilate's effort failed.

V 21, *The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!"*

The whole mob said Barabbas.

The coward Pilate, who refused to do what was right and was trying all these little plots, was again foiled.

Then he posed the question.

V 22, *“Pilate said to them, ‘What shall I do then with Jesus who is called Christ?’”*

He uses that little descriptive phrase ‘who is called Christ’ to set Jesus so distinctly apart from Barabbas. Barabbas, who was a criminal, an insurrectionist, a murderer, a plunderer, a bandit. Jesus who is called the anointed.

With all the ramifications that that term Christ would have, that term ‘anointed’ in their understanding. He wants to identify for them who Jesus is so that they can see the contrast.

Pilate asks that very essential question, ***“What shall I do with Jesus who is called Christ?”***

Luke 23:20-25, *Pilate, therefore, wishing to release Jesus, again called out to them. ²¹But they shouted, saying, “Crucify Him, crucify Him!” ²²Then he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go.”*

²³But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed. ²⁴So Pilate gave sentence that it should be as they requested. ²⁵And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

They wanted Him crucified. Pilate did it, because Pilate was trapped. He was blackmailed for fear of losing his job and his life.

V 23, *Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!"*

V 25, *And all the people answered and said, "His blood be on us and on our children."*

I have a great love for Jewish people. This does not reflect the attitude of every Jewish person who's lived in history, not even every Jewish person who lived in the time of Christ, not every Jewish person in Jerusalem, not even every Jewish person in that crowd.

But this was the dominant cry of that crowd that day. The fact of the matter is; however it is true that the blood of Jesus Christ was by their own testimony taken on the people of Israel.

Yes, He was executed by the Romans and there was complicity there for sure.

But it was the Jewish population and leaders that screamed that His blood be accounted to their charge.

Acts 5:28, *saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"*

We know they preached that, that that nation might understand its guilt.

Is that the end of the story?

No, the end of the story is that Israel is according to **Romans 11** shall be saved in the future. This then becomes one of the greatest, if not the single greatest testimony to the grace of God in all of human history.

God is a God of grace, to redeem a people who have taken on themselves the responsibility for the blood of His own Son.

That is the grace of God. That is supernatural.

We see even in the animosity of the crowd the beauty of Jesus Christ, so perfect. Even in this scene, He is exalted as the perfect spotless Son of God.

4. Interlude was that interrupted Pilate.

This allowed the leaders to stir up the crowd.

Pilate was seated on the Judgment Seat, that is the judicial bench, the official seat of authority.

Remember now, the Jews wouldn't go into the Judgment Hall where this was supposed to occur, so Pilate had to take his chair out and put it on the porch in front. The people stayed out in the courtyard or the patio or the street.

Pilate takes his seat outside, sits it down, takes a place in the seat, and therefore constitutes a genuine judicial act. He is seated on the Judgment Seat.

At that point, his wife sent unto him.

Here comes a message from his wife. It isn't his wife, it is a message from his wife.

Now there are times in your life when you just really don't need to have a message from your wife. This would definitely be one of those times. Don't bother me when I am judging.

Pilate out there and he gets a message from his wife.

V 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."*

She must have had a little clout with Pilate. This is a desperate thing. His response to it indicates that what she said carried weight with him.

"Have nothing to do with that righteous man."

What is Pilate's wife's verdict on Jesus Christ?

Righteous.

No doubt they had discussed Jesus, even the night before, because remember the night before when the Jews came to capture Jesus, they had all these Roman soldiers.

To get those Roman soldiers, they would have had permission to be given by Pilate. Pilate knew about Jesus. He was not oblivious to what was going on in the land of Palestine.

Jesus, for all intents and purposes, had banished disease from the whole land. He knew about Him. Everybody knew about Him. He knew what had gone on all week.

He knew He had cleansed the temple.

He knew He had come into the city and been hailed as Messiah.

He was very much aware of this miracle worker.

The word of the resurrection of Lazarus, no doubt, had even come to him.

That night they had discussed this. He knew that it was envy over Jesus that caused the Jewish leaders to want Jesus dead, verse 18 said.

He knew about Him and his wife was convinced that this man Jesus was a righteous man.

Here is the testimony of a pagan.

The nation Israel with all the prophets, all the messages of God, all the promises and all the law of God, to whom the Messiah of

God came first and just let the Gentiles lick the crumbs off the table, the nation of Israel curses Jesus Christ, takes His blood on themselves, kills Him as an unjust and evil man.

A pagan who knows nothing says He is righteous.

What a contrast!

What a condemnation of the people of Israel.

What depth of evil and sin and denial of the authority of Old Testament Scripture and its interpretation have they come to.

Her word to her husband was, “Don’t get involved with this man. Don’t have a thing to do with Him. Get out of the picture. You are dealing with a righteous man.”

She was fearful of the consequence, rightly so.

Pilate later was taken out of Palestine, sent to Gaul and there he committed suicide.

Pilate committed suicide for the same reason that Judas did!

Both of them couldn’t deal with the tremendous guilt of having betrayed and dealt unjustly with the only perfectly righteous person that ever lived.

The primary cause of suicide psychologically is retribution. It's self-inflicted punishment. The ultimate crime demands the ultimate punishment.

Where did she get these fears?

V 19, *"I have suffered many things this day in a dream because of Him."*

There is nothing in the text to indicate that that is a supernatural dream, that God gave her that dream. The dream may have been simply the providence of God.

God was in it and I believe God sent the messenger at the moment that that messenger was to be there to stir up that crowd because Jesus had to die.

Everything that happens here is under the control of God by the determinant counsel and foreknowledge of God.

Acts 2:23, *Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;*

They knew the uniqueness of Jesus.

They knew that the leaders were jealous of Him.

They knew that He was a good man.

That had been confirmed already by Pilate.

A dream that filled her heart with fear and she suffered through that nightmarish dream. We don't know the specifics of what she thought would happen to her husband in dealing with Jesus but her worst fears were coming true.

Here he was trapped with this Jesus.

A dream of agony,

A dream of fear, and

A testimony of a pagan Gentile woman to the righteousness of Jesus Christ.

Even in this part of the scene, the exaltation of Jesus Christ appears. He is a righteous man.

Israel is indicted by a pagan who could see what they refused to see.

"Don't have a thing to do with Him."

It was too late for that. But her worst fears were realized, there he was trapped.

5. The Consent of the governor.

V 24, When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it."

He couldn't gain nothing, with all his attempts, trying to reason, he couldn't even outshout them.

Pilate didn't want another riot.

He really couldn't afford that.

The last one of these had gotten him into trouble, and he had received a direct rebuke from Tiberius Caesar. He didn't need another one of those.

Everything is out of control and another bad incident.

- The one in which his troops had come in originally to the city of Jerusalem with images of Caesar and started a riot.
- The time when he took money out of the temple treasury to build an aqueduct.
- The time that he had the inscription of Caesar's name on the shields and the Jews thought it was idolatry.

All those created riots because of his obstinate refusal to bend to their wishes. Here it was again, the same situation.

We can say something's good about Pilate.

He did try to get Jesus off his hands. He really tried.

He had sent Jesus to Herod.

He had suggested that He be released at the Passover.

He had appealed to the people.

He had tried to give Him back to the Jews.

Early on, he said, “Take Him and try Him yourself and do what you want.” Giving them back the right of execution, which they refused because they wanted it to appear legal.

Of course, Jesus was to be crucified, and that was a Roman way of death, so the prophets had to be fulfilled. Now he wants to get off the hook.

He has got one other angle here. He saw that he could prevail nothing and rather an uproar was made. He took water and washed his hands before the multitude.

What is this washing of hands?

This is a Jewish tradition.

Deuteronomy 21:6-9, *And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley. ⁷ Then they shall answer and say, ‘Our hands have not shed this blood, nor have our eyes seen it. ⁸ Provide atonement, O Lord, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel.’ And atonement shall be provided on their behalf for the blood. ⁹ So you shall put away the guilt of innocent blood from among you when you do what is right in the sight of the Lord.*

In the cities of Israel in ancient times, a murder could occur. The elders of the city were responsible to find the one who was the

guilty party in the murder. But sometimes that was not possible. The elders would then come into a public place in the city and they would take out a basin of water and they would wash their hands in front of the people.

This was a sign that even though they were unable to find the murderer, they were free from the guilt of the murder.

In other words, they looked as long as they could look and when it was realistic that there wasn't going to be any way to find the murderer, they just sort of washed their hands of the whole thing. They had given it their best effort the blood of the dead victim was not on their hands.

This was the principle in the Old Testament laid down and that God does not tolerate unanswered blood.

That is why the capital punishment was instituted in **Genesis 9**. For a life, there must be given a life.

When Cain killed Abel, God said, "The ground cries out from the blood of Abel."

In other words, wherever there is a death inflicted by someone purposely, there must be blood to pay the penalty.

An unrequited blood cries out to God.

A city where there was a murder would do all it could to get the murderer, but if it couldn't be done, there was a time when they had to say, "We can't do this, but we are still innocent of the blood. We just can't find the murderer."

Pilate, in a sense, is taking this Jewish custom before them and saying, "I am innocent of the blood of this man. I have no responsibility."

Of course, when the people screamed, "His blood be on us." We will take the guilt of the blood of Christ. That is the guilt for His execution.

Again, Pilate confesses, "I am innocent of the blood of this righteous person." He agrees with his wife's statement of righteous person.

Then he says, "You see to it." He gives them again the right to kill Jesus. He passes them the right of the sword. You do it. Kill Him if you want.

Pilate just tried to get rid of Jesus.
Can't do it.

Jesus won't go away.

He tried to get rid of Him so many ways, so many times, he couldn't do it.

But again, he affirms the innocence of Christ.

Do you think Pilate would wish that Jesus was guilty?

Of course, it would solve everything.

If he could find one thing about Jesus that would make Him guilty, everything would be simple. Then he could execute Jesus and maintain his conscience.

Judas.

Do you think Judas wanted to find one flaw in the life of Christ that could justify his betrayal?

Of course he did.

Do you think Annas wanted to find one thing wrong with Jesus that could justify his hatred?

Of course he did.

Do you think Caiphas wanted to find one thing wrong with Jesus that could justify his hatred?

Of course he did.

The resounding testimony that these are desperate people who want a justification for their evil acts and can't find one.

Again, marvellous testimony to the innocence of Christ.

Always innocent!

Everybody around Him guilty.

V 26, *Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.*

He said he would chastise Jesus and then let Him go.

Here it just says He scourged Him and led Him to be crucified.

But his intent was to scourge Him and let Him go. It just didn't work out that way.

Matthew doesn't give us the details.

He scourged Him.

A short wooden handle, on the end of that wooden handle were a series of leather thongs and in the end of those thongs were bits of lead, brass, and bones sharpened to a razor's edge.

The man was then taken, and in most cases, by the wrist, he was tied and hung from a post. His feet dangling so that his body was taut and stretched. Two men, one on each side, then whipped him across the flanks through here and the back, to the point where arteries and veins and entrails were gashed and exposed. Very often brought death, was often done before crucifixion to speed the death on the cross.

It is a torture beyond description.

John 19:1-2, *So then Pilate took Jesus and scourged Him. ²And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe.*

The Jews always gave 40 lashes, save one, that the Romans didn't. We don't know how many the Romans gave.

We don't know how long they pounded Jesus, tore and ripped His flesh.

We do know that He couldn't carry His own cross because He was so weak.

A man without sin would be a man of strength. But He was beaten so weak that He couldn't carry His own cross and had to be carried for Him.

The soldiers put a crown of thorns on His head. They gathered some thorns, wove it together, made a crown to mock Him as a king, and crushed it down into His brow, and put on Him a purple robe. Tragic scene.

John 19:3, *Then they said, "Hail, King of the Jews!" And they struck Him with their hands.*

This has been going on all morning now and even in the night, punching and slapping and hitting and spitting all over Jesus.

They put all this kingly kind of garment on Him because they were playing a game. If you were to go to Jerusalem and to go into the old grounds of Fort Antonia, you would find that the gabbatha, or the pavement, is still there, the very same pavement.

Threw an old robe on Jesus, smashed Him and pelted Him in the face with their fists.

Matthew adds, of course, that they spit on Him, smashed His head with sticks, a big, long bamboo kind of reed. They would hit Him like a whip almost. They played their game.

John 19:4, *Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."*

Why is he doing this?

He is exposing now a pathetic man, a man whose face is beaten black and blue, whose head is crushed with a crown of thorns, whose literal back and sides are ripped raw so that His internal organs are visible, blood running down from everywhere, gaping gashes, open wounds, streaking blood, bruised swollen face, ugly appearance.

No wonder Isaiah 53 says there is no beauty that we should desire Him.

John 19:5, *Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!"*

Behold the man.

Here is your king.

Look at Him. Is He a threat? He wants Him to look so bad he thinks the mockery will be enough so that the people will let Him go. That's enough. We can't take anymore. The inhumane character of it is all we can stand.

But they had tasted blood.

John 19:6, *Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him."*

Pilate says it again. They literally hounded Pilate to the death of Christ, monotonously.

They won't kill Him.

They want Pilate to kill Him.

They can't kill Him.

He Himself said He would be lifted up.

If He was killed by Jews, He would be thrown down and stoned,
John 12:32-33.

John 19:7, *The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."*

Now they get to the blasphemy. As long as he is going to say, "You take care of it," they are going to tell him what the real issue is.

Well Pilate just heard something he didn't want to hear. He said He was the Son of God.

John 19:8, *Therefore, when Pilate heard that saying, he was the more afraid,*

He knew Jesus was a healer.

He knew He was a raiser of the dead.

He knew He was a marvellous incredible person.

He knew He had unique and strange powers.

He had been with Him now for over an hour and in that hour period of time had seen some remarkable things about Jesus.

He was amazed at His silence, the calm, the peace.

This was a very strange and bizarre situation for Pilate to be involved in.

Now he hears something that frightens him more than anything, "*This man is the Son of God.*"

Now in the pagan mind of Pilate, there was room for a lot of gods and a lot of gods with a lot of sons.

Is he dealing with the son of a god here?

He is spurred by superstitious fear.

He goes back to Jesus back in the Judgment Hall.

John 19:9, and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

Where did You come from?

Two of the three incidents that Pilate had gotten himself into with the Jews had to do with false gods.

First was the image of Caesar above the eagle on the standards that the soldiers carried.

Secondly, was the engraving of the Caesar who called himself a god.

Caesar called himself the son of God.

Both of those were idolatrous issues. He knew that he didn't want to get involved with the Jews again over false gods.

Are they saying this is a false God?

Is this another one like the images, another one like the shields?

Am I back in that same thing again?

A brilliant diabolical tactic sponsored by Satan that's coming through the mouths of these Jews.

When they said He is the Son of God, Pilate was right back in the same problem.

This is the very issue he had been reprimanded for by Rome, and that is interfering with Jewish religion.

Are they trying to put to death the son of a false God?

Am I right back where I used to be, having to eliminate a false God?

It is a brilliant tactic inspired by the mind of all minds, the corrupt mind of Satan.

Jesus gave no answer.

Didn't say a word.

He knew Pilate's heart.

Pilate was a truth rejector.

John 19:10, *Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"*

Pilate didn't even know who he was talking to.

John 19:11, *Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."*

You don't have any power unless God allows it, none.

But the people who delivered Me to you are the sinners who are the greater. You sin through weakness.

Then came the back breaker.

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."*

They are back to the political issue.

You are not a friend of Caesar.

You are showing complicity with an insurrectionist.

Pilate knows that if that message gets back to Caesar, he is finished.

John 19:13-15, *When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. ¹⁴ Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" ¹⁵ But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"*

We have no king but Caesar!

The finale in the rejection of Israel.

It is one thing to say that the blood of the Messiah be on us. But to say that we have no king but Caesar.

V 26, *Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.*

Is it any wonder that in 70 A.D. God destroyed their city and their religion?

Is it any wonder that for centuries and centuries they have been under the judgment of God except for the remnant that are called out by His grace through faith in Christ?

Frightening.

They said they had no king but Caesar.

That is the total rejection of Jesus Christ stated. Put His blood on our account, we have no king but Caesar.

Do you know something?

It was the truth. That's the sad part. Their king was an earthly king, convenience.

What do you have in all this?

Jesus Christ is innocent.

He is exalted.

He is perfect.

He is holy.

Why?

Because the Old Testament law said one thing. The lamb that is offered for sin must be a lamb without spot and blemish.

All of this is to prove the suitability of the perfect Lamb of God to die for the sins of the world.

Monumental truth here.

The whole world of men, religious and irreligious,
The whole world of demon beings inspired by the devil himself cannot come up with one spot or blemish on the Lamb of God who takes away the sins of the world.

Jesus is the perfect sacrifice.

How could they sentence Him to death?

Acts 2 “It was the determinant counsel and foreknowledge of God”

In **Isaiah 53**, “God has laid on Him the iniquity of us all.”

God called Him to be the Saviour.

Jesus wasn't on trial here but everybody else.

You are on trial, too.

What you do with Jesus Christ will determine your eternal destiny.

The Jewish leaders hated Him.

The crowd rejected Him.

Herod laughed at Him, mocked Him, made a joke out of Him.

Pilate's wife just wanted to have nothing to do with Him.

Pilate, he tried to shake Him but couldn't. He chose the material world and sentenced Him to death.

Conclusion:

What are you going to do with Jesus Christ?

The question that every soul must answer:

What shall I do with Jesus Christ?

Another question must be answered:

Why is it that every person must answer that question?

What is it about Jesus Christ that lays such a claim on every heart?

Why is it that everyone must deal with Jesus Christ?

Why must everyone make some decision?

Because of whom Jesus Christ is.

Because of what He said and what He did.

Because of the person and work of Christ.

The question for every heart is inescapable:

What shall I do then with Jesus who is called the Christ?

The Scriptures proclaim that Jesus is God.

Matthew 1:23, *“His name shall be called Emmanuel, which is God with us.”*

The Scriptures proclaim that Jesus is the possessor of the divine names of God.

Acts 3:14, Peter calls Jesus the Holy One, which is an Old Testament name decidedly and distinctly given to God.

The Scriptures also proclaim that Jesus is one with God the Father.

In **John 8**, it says to **know Him is to know the Father**.

In **John 15**, it says to **hate Him is to hate the Father**.

In **Matthew 10**, to **believe Him is to believe the Father**.

In **John 14**, to **see Him is to see the Father**.

In **John 5**, to **honour Him is to honour the Father**.

In **Mark 9**, to **receive Him is to receive the Father**.

Furthermore, the Scriptures proclaim that Jesus is omnipresent.

Matthew 28:20, *“Lo, I am with you always.”*

A characteristic only true of God.

Jesus is unchanging and eternal.

Hebrews 13:8, *“Jesus Christ is the same yesterday, today, and forever.”*

Jesus is the creator of the world.

John 1:3, *“All things were made by Him and without Him was not anything made that was made.”*

Jesus is able to forgive sin.

Mark 2:5, “Your sins are forgiven.”

A prerogative belonging only to God.

Jesus is to be worshiped as God.

Philippians chapter 2, said that to the Lordship of Jesus Christ, every knee shall bow of things in the earth, above the earth, under the earth.

Scripture very clearly indicates to us that Jesus Christ is God.

That Jesus Christ is every bit God, fully God.

As God, He lays a tremendous claim upon man to respond to Him.

Now these things do not tell us that He is any less man.

He is the perfect God-Man.

From the Scripture we find out that He was fully human.

How do we know that?

He was born. He was circumcised. He grew. He had a human name. He had flesh and blood. He was hungry. He wept. He thirsted. He slept. He was weary. He suffered. He was tempted. He was wounded. He died and He was buried.

All indications of His humanness.

This Jesus was the God-Man.

No one like Him exists ever.

Jesus makes tremendous demands upon our lives because of the uniqueness of who He is. We must deal with that.

Furthermore, the Old Testament clearly indicates that He is the promised Saviour, that He is come into the world not only to show us what God is like but to bring us to God in an act of redemption.

The prophets outlined the details of life with astounding accuracy.

For example, **His birth**, **Micah** said it would be in Bethlehem.

Daniel gave us the **approximate date**.

Isaiah told us it would be a **virgin birth**.

Genesis 9 indicated that it would be a Semitic line through which He would come.

Genesis 22 indicated it would be **the line of Abraham**.

Genesis 49 indicated it would be **through the tribe of Judah**.

2 Samuel 7 said through **the seed of David**.

Hosea said He would be **taken out of Egypt**.

His life.

In **Deuteronomy** it said He would be a **prophet like Moses**.

In **Psalms 22** it indicated He would trust God from His birth onward.

Isaiah 9 said He would begin His ministry in Galilee.

Isaiah 11 said He would be anointed by God's Spirit.

Isaiah 53 said He would carry our pains and diseases.

Zechariah 9 said He would enter Jerusalem on a colt.

Isaiah 35, He would perform miracles.

His death.

In **Psalm 2**, that kings would see His death.

In **Psalm 22** that He would be forsaken in death by God.

In **Psalm 22** again, He would be scorned and mocked.

In **Zechariah 11**, He would be betrayed for 30 pieces of silver.

In **Zechariah 12**, He would be smitten and pierced.

In **Isaiah 52**, He would be brutally treated.

Isaiah 53 says He would die for the world's iniquity.

Psalm 22 said His garment would be divided.

Psalm 41, He would be betrayed by a friend.

Psalm 34, not a bone of Him would be broken.

Isaiah 50:6, His beard would be plucked out.

Isaiah 50:6, He would be spit upon.

Hosea 6 said He would be raised from the dead.

Psalm 16 said He would never see corruption.

Psalm 22 said He would conquer death.

His priestly work at the present.

In **Psalm 110:4**, He would continue as a priest.

Amos 9, that He would sit on David's throne.

You must deal with someone who is such a dominant theme of Scripture and who is none other than the God-Man Himself.

The perfection of the person of Jesus Christ is absolutely astounding.

His perfection is demonstrated.

You study His life and you find out that He was holy.

He was clean from defilement.

He loved righteousness.

He hated sin.

He was victorious over temptation every time He confronted it.

He rebuked sinners.

He will judge the unbelieving.

We learn also from the Scripture as we look at His life that He was loving. That He loved the Father and He loved Him obediently and He did His will. That He loved people.

He loved the lost, the ungodly, the sinners.

He loved His own.

He loved the church.

He loved children.

He showed His love by becoming poor, by giving His life, by forgiving sin, by seeking the lost, by healing, supplying needs, sympathizing, strengthening His people, showing compassion on those who were without a shepherd, those who were lost, those who were hungry, those who were sick and blind and demonized and grieved and repentant and even dead.

He was prayerful. He was meek. He was humble and righteous and good and faithful and truthful and just and self-denying and, in every way, the spotless perfect Lamb of God who came for the sins of the world.

It is this person of whom Pilate asks:

What then shall I do with Jesus who is called the Christ?

The answer to that question is the determiner of every person's destiny.

For Jesus Christ came into the world to redeem the world from sin, to bring salvation, to remove transgressions, to destroy Satan, to set up an eternal kingdom of peace and glory for those who love and believe in Him.

It was essential in doing this that He die for sin.