

## The Verdict: “Crucify Him” – Mankind’s Rejection of Jesus

John 19:1-16

September 10, 2023

1. Jesus, the True King (1-3)
  - a. Jesus scourged (1)
    - i. Pilate, knowingly scourged a man that he pronounced innocent 3 different times.
    - ii. The flogging was done with a Roman flagella, a whip of various leather strands with metal, bone, or spikes tied to the end to shred the flesh of the one being beaten.
    - iii. Romans had no limit on the number of lashes.
    - iv. Jesus was fulfilling Isaiah 53:3-8.
  - b. Jesus mocked (2-3)
    - i. The soldiers mocked Jesus’ assumed claim to be the King of the Jews.
    - ii. They crowned him with thorns and beat Him on the head with a staff (cf. Mark 15:19).
    - iii. They clothed him with a purple robe and bowed to him mockingly (cf. Mark 15:19).
    - iv. They mocked Him as the “King of the Jews.”
      1. The Romans saw Jesus as a political enemy, and sought to make an example of Him.
      2. The Jews saw Jesus as a religious enemy, and wanted to eliminate him.
    - v. The soldiers slapped Jesus to mock Him, not realizing that one day that would bow the knee to Him in utter submission (Philippians 2:10-11).
2. Jesus, the Second Adam (4-7)
  - a. Pilate declares Jesus innocent (4).
    - i. Pilate emphatically declares Jesus innocent.
    - ii. Pilate is trying to publicly distance himself from the crucifixion of Jesus.
    - iii. Though mankind tries to distance themselves from the guilt of the cross, the fact remains that our sins put Jesus there (cf. Isaiah 53:6 “All we like sheep have gone astray...and the Lord hath laid on him the iniquity of us all”).
  - b. Pilate declares, “Behold, the Man” (5).
    - i. In this moment Jesus was fulfilling Isaiah 53:2-3, “he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”
    - ii. Unknowingly, Pilate utters a phrase reminiscent of God’s pronouncement of judgment upon Adam in Genesis 3:22.
      1. In Genesis 3 God pronounced Adam’s separation as the penalty for his sin with the word, “Behold, the man...”
      2. Here, we are called to “Behold the Man,” the Second Adam, alienated from God on our behalf.
      3. In the Garden of Gethsemane, Jesus, the Second Adam, returns to reclaim what Adam lost in the Garden of Eden.
      4. Pilate here is an unconscious witness to truth just as Caiaphas a few weeks prior to this moment.
  - c. The chief priests and their officers demand Jesus’ crucifixion (6).
    - i. The Jewish verdict is unanimous; they demand Jesus’ crucifixion.
    - ii. Pilate distances himself from their verdict with his own emphatic verdict, “You take him and crucify him yourselves. For I myself find no fault (basis for a charge) in him.”
  - d. The Jews reluctantly provide the basis for their verdict (7).
    - i. They believe that Jesus is guilty of death for blasphemy (cf. Leviticus 24:16).
    - ii. Rather than execute Jesus themselves, they were intent on forcing the Romans to do their dirty work for them.
    - iii. The Romans and the Jews were complicit in the crucifixion of Jesus, as are all of mankind (Isaiah 53).

### 3. Jesus, the True Authority (8-11)

#### a. Pilate's fear (8-9)

- i. Tragically, Pilate, a polytheistic Roman was more open to Jesus' divinity than His own people (8; 1:11).
- ii. Pilate's question to Jesus is to determine whether or not Jesus is divine (9).
  1. Jesus' silence is very likely a rebuke; He has already told Pilate that His kingdom was not of this world (18:36-37).
  2. It is at this moment that Pilate is having second thoughts about his assessment and treatment of Jesus.

#### b. Pilate's claim to authority (10)

- i. Pilate was offended by Jesus' silence "Speakest thou not **unto me?**" (10).
- ii. Pilate follows up with an even more pompous question very similar to "Don't you know who I am?!?"
  1. Pilate was full of himself.
  2. When rebuked by Christ's silence, He responded arrogantly, "Don't you know who I am?"
  3. The question that should have been asked is, "Don't you know Who stands before you?"
  4. When confronted with the Gospel, mankind's immediate response is "Don't you know who I am?"
  5. Self is the basis of every religious person; when Jesus confronts that basis, mankind recoils.

#### c. Jesus' rebuke (11)

- i. Jesus rebukes Pilate's basis of authority.
  1. All human authority is sourced in God's authority.
  2. Pilate's authority is not his own but is leant to Him by God.
- ii. Jesus calls out Pilate's sin.
  1. In beating and crucifying Jesus, and allowing himself to be manipulated, Pilate has sinned.
  2. The Jews who turned Jesus over to the Romans demanding the crucifixion of their Messiah, committed the greater sin.

### 4. Jesus, the Lamb of God (12-16)

#### a. Pilate's conflict with the Jews (12).

- i. Jesus' words struck home in Pilate's heart, and Pilate tried to release Jesus (12a).
  1. We shouldn't see this as an act of faith, but instead a desire to remain neutral.
  2. By refusing to stand with Jesus, he ultimately became an instrument of the Jews.
  3. What will you do with Jesus? Neutral you cannot be!
- ii. The Jews force Pilate to choose between the authority of Jesus and the authority of Ceasar (12b).
  1. Ironically, the Jews also made a choice, choosing Ceasar over Jesus.
  2. In this moment, the Jews rejected the rule of their Messiah and chose the rule of a pagan dictator.
  3. In this moment, the Jews were exposing what had been true all along, they were alienated from God (cf. 1:5).

#### b. Presentation of the King of the Jews, the Lamb of God (13-16)

- i. Pilate brings Jesus out on the stone pavement and sits in judgment over Jesus (13).
- ii. At this very moment, the Passover lambs are being slain across Jerusalem in preparation for the Passover meal later that evening (14a).
- iii. In this moment Jesus is fulfilling the Passover Feast as the Passover Lamb, the Lamb of God that takes away the sin of the world (cf. 1:29, 36).
- iv. Pilate then proclaims to the Jews, "Behold, your King" (14b).
- v. Pilate goads the Jews into professing their allegiance to Ceasor over Jesus (15).
- vi. Jesus was delivered to them, Jew and Gentile, to be crucified for their sins (16).

### Conclusion:

1. Have you bowed your knee before the True King?

2. Are you looking to Jesus as the Second Adam, the only One Who can restore what Adam lost?
3. Have you submitted yourself to Jesus as your Ultimate Authority?
4. Jesus came to be your Substitute, your Passover Lamb, to take the wrath of God you deserve. Will you trust Him?