

Our Savior

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Matthew 27:27-31; 45-54 (See Also: Mark 15:16-20, John 19:1-5)

In the text, four people speak over Jesus: the soldiers (**Matt 27:29**), Pilate (the governor) (**John 19:5**), the Son Himself (**Matt 27:46**), and a Roman officer (**Matt 27:54**). Three of the four intend to do Him harm. By the end, however, even the soldier is telling the truth. Listen to what they say because together they answer the only question that matters: Who is this man?

The legal charges leveled against Jesus came from two different perspectives. From the Jewish perspective, their charge was blasphemy, a crime deemed worthy of death in their time. However, when brought before Pilate, the charge was morphed into sedition against the Roman government. Our Lord's construed rebellion against Roman authority was directly connected to His Kingship. After His "conviction" of sedition, which was a mockery of justice that Pilate washed his hands of, the Roman soldiers parodied our Lord's Kingship. In doing so, they accomplish heavy theological work that they never intended.

The crucifixion of Jesus is the climax of God's redemptive plan. This plan was designed and set in motion before God lifted a finger as Creator. (**Revelation 13:8**, *And all who dwell on earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who was slain.* **2 Timothy 1:9**, *Who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began*.) What these soldiers, Pilate, and others do in ignorance, God had long before ordained in love.

I. Who Is This Man? Answer: The King (Matthew 27:27-31)

Note: Presenting these three by meaning, not in the order Matthew lists them. The point here is the historical to future trajectory represented by the soldier's mockery.

Voice One: the mockers: "Hail, King of the Jews!" (Matthew 27:29). This declaration is meant as contempt and mockery, but it is ironically true and these soldiers don't know it.

- A. **The Reed: His Authority Mocked (Matt 27:29b-30):** A king holds a scepter, the staff of his authority to rule (**Gen. 49:10; Ps. 45:6**). They put a reed in His hand. A hollow, bending reed—the opposite of a strong scepter. Then they took the reed back and beat Him over the head with it. The symbol of rule became the tool of abuse, swung against the true Ruler.
- B. **The Crown: His Suffering Crowned (Matt 27:29a)** – Kings wear crowns of gold or laurels; the Roman soldiers twisted a crown out of thorns. What is meant to honor now serves as an instrument of pain. Thorns are not a random plant here but rather the result of a sin-cursed world.
 1. **Genesis 3:18**, *Thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.*
 2. **Galatians 3:13**, *Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"*
- C. **The Robe: His Kingship Revealed (Matt 27:28):** The Roman soldiers were not theologians making a point. They were ignorant unbelievers mocking and torturing an innocent man. However, during this heinous act, the stature and fullness of Christ is seen.
 1. The robe was of royal and priestly color –
 - a) **Exodus 26:1**, *"Moreover, you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet yarns; you shall make them with cherubim skillfully worked into them."*
 - b) **Exodus 28:5-6**, *They shall receive gold, blue and purple and scarlet yarns, and fine twined linen. 6 "And they shall make the ephod of gold, of blue and purple and scarlet yarns, and of fine twined linen, skillfully worked."*
 2. The color Scarlet –
 - a) **Isaiah 1:18**, *"Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. (See also: Lev 14, Numbers 19)"*
 3. The Great Exchange
 - a) Jesus takes a "robe of shame" that He may give His people the "robe of righteousness." **Isaiah 61:10**, *I will greatly rejoice in the Lord; my soul shall exult in my God, for he has clothed me*

with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

4. The Trajectory of His Reign (**Revelation 19:11-16; See also Isaiah 63:1-6**)

- a) In **Matthew 27:27-31**, Jesus is dressed and jokingly mocked as a king; behind the curtain, this joke pictured a coming King.
- b) John, in his revelation, saw the coming King returning, not in parody, but in power and authority. No one has dressed Him on this coming day, but He wears the garments and the accouterments of a royal Monarch. (**Revelation 19:13, 16**)

Voice Two: Pilate, "Behold the man!" (John 19:5). Pilate means: look at this broken nobody. John means: here is THE Man – the second Adam standing where the first Adam fell. Though not Pilate's intent, he declares Jesus to be the man.

II. What did the Crown Cost Him? Answer: Everything He Was (Matthew 27:45-50)

Voice Three: Jesus, "My God, my God, why have you forsaken me?" (Matthew 27:46). This voice is His own. The other three speak about Him; here He speaks, and what He speaks is the price.

- A. The Darkness of Judgment (45) The sky goes black at noon. This is the color of judgment, not weather.
- B. The Son Forsaken (46) but hear what that means and what it does not mean.
 1. The Son bears the judgment our sin earned: the wrath, the curse, the outer darkness, the God-forsakenness that should have fallen on us. That He carries in full.
 2. But the eternal love between the Father and the Son is not broken for one instant. He is forsaken in judgment, not in love. The wrath of penalty falls; the bond of the Godhead holds.
- C. The Silence of Heaven (47-49). They think He's calling Elijah. They wait to see if a rescue comes. It doesn't. No Elijah, no relief — the heavens remain shut. He drinks the cup alone, to the bottom. The silence is the cost made real – there would be no miraculous deliverance on this day for the Son of God.
- D. The Death of the Son (50)
 1. Who was He buying? A people. His People. He went to the cross and suffered indescribable indignity, torture, pain, and death to make you His own. More than all that, He endured the wrath of God for you. The Kingdom He has purchased is for the believer, and He wrote your name in it. (**Rev 1:6; 5:10; 1 Peter 2:9**)

III. What Did His Death Prove? (Matthew 27:51-54)

- A. What was once forbidden is now open (Matthew 27:51). The torn veil opens accessibility to all believers and as the kingdom of priests.
- B. What was once dead is made alive (Matthew 27:52-53). A strange happening! The King's death breaks the grip of death and the power of the grave early – the first sign of the resurrection He guarantees.
- C. He, who was doubted, is now confessed (Matthew 27:54). Just a few minutes ago, this soldier either participated in or observed him with contempt as He was mocked. Now he looks at the same man and says the most true thing spoken on this day. Our fourth voice speaks:

Voice Four: The Centurion, "Truly, this was the Son of God!"