

## Matthew 27:11-31 Consider Jesus

Alright, today we are in Matthew chapter 27, verses 11 through 31, which starts on page 3 on your study guide. Verse 11 of Matthew 27 says, **And Jesus stood before the governor.** We know from verse 2, from last time, that He was bound and brought from Caiaphas to stand before Pontius Pilate the governor. He is the Roman representative at that time. You remember that Jesus has appeared before Annas the high priest and Caiaphas the Roman version of the high priest, and neither one of them could bring about conviction. They had no proof. So they sent him to Pontius Pilate the governor. Now the Roman officials were the only ones who could prescribe death penalty by crucifixion. And they wanted Jesus crucified, so no matter what they found they had to send them to the Roman governor to get the Roman governor to approve of crucifixion or get him to pronounce crucifixion.

Verse 11 goes on to say, **And the governor questioned Him, saying, "Are You Yourself the King of the Jews?"** See, he is trying to establish if He is a King or not. The Roman government says Caesar is king. He hears that Jesus is making the claim to be king, so he says, **"Are You Yourself the king of the Jews?" And Jesus said to him, "You yourself are saying it."** Basically, "It is coming out your mouth. You are saying it, I am a king." **And while He was accused by the chief priests and elders, He answered not one thing.** So He answered to Pontius Pilate, but to the chief priests and the elders who came, their accusations He did not answer to.

Isaiah chapter 53 verse 7 says that when the Messiah comes that He will be as a sheep going to the slaughter, and as a sheep stands before its shearers so that He will be silent, or not say a word. He was silent. He did not say a thing. He just stood there and listened to their accusations and did not respond.

Verse 13, **Then Pilate says to Him, "Do you not hear how many things they are testifying against you?" And He did not answer him, to not even one word, so that the governor marveled exceedingly.** What is interesting here is that Jesus did not need to answer. He is not the one on trial. The people are on trial, basically with the question, *What are you going to do with Jesus?* Some said, "We have to get rid of Him." Some, "We have to crucify Him." But He did not have to answer for himself, the people were on trial. What are you going to do with Jesus?

Verse 15, **Now according to a feast, that is the feast of the Passover, the governor was accustomed to release one prisoner to the crowd, whom they were desiring.** So in order to better relationships with the Jewish people, the Roman official in charge would release a prisoner to the Jews. Somebody that they themselves desired to be released, as a gift, just to better the relationships between the two. Verse 16 says, **And they had a notable prisoner being called Barabbas.** It is literally pronounced *Bar-ah-boss* but we, in our English Bibles use word Barabbas. So they had a notable prisoner being called Barabbas.

**Therefore they being assembled Pilate said to them, "Whom do you desire I should release to you, Barabbas or Jesus, the One being called Christ?"** It is very strange to word it that

way, *the one being called Christ*. Why would he have to word it that way? Well, for one thing, some Greek manuscripts insert Barabbas' first name in the manuscript, and it is the name *Jesus*. His name is Jesus Barabbas. And so Barabbas of course, it is an Aramaic name, *Bar* is the word for *son*, and *abbas* is the word for *father*. So Jesus, son of the father. Interesting they are pit up against each other - Jesus is the Christ the Son of the Father, versus Barabbas, who has a completely different father, but saying the son of the father. It is worded this way because of his name Jesus - Yeshua Barabbas, Jesus Barabbas - both people were named Jesus.

He was, according to the other gospel writers, he was a murderer. He was a thief. He was an insurrectionist. He led a rebellion against the Roman government. So what Pilate did was he pulled Barabbas out and said, *They are not going to want Barabbas on the street, he is the worst criminal there is*. So, "Do you want Barabbas or Jesus who is called Christ?" So the distinction between the two is that Jesus is called the Christ.

I have mentioned you several times before, *Jesus Christ* is not His first and last name. It is Jesus *the* Christ. Christ is the from the Greek word **Χριστός** (Christos), which means *anointed*. It is the Greek form of the Hebrew *Māshîach*, Messiah. So it is Jesus the Christ. Do you want Jesus the Christ, or do you want Jesus Barabbas? So he asked them, "Whom do you desire that I should release?" thinking they certainly do not want Barabbas because he is a notorious criminal. They do not want a notorious criminal on their streets.

Verse 18, **For he had known they gave Him over on account of envy**. He knew that they were delivering Him over because of envy - He did not do anything wrong. But the people were envious against Jesus. **But while he was sitting upon the judgment seat, his wife sent to him, saying, "Let nothing be to you and to this just Man. For I have suffered many things today according to a dream on account of Him."** So he is even warned by his wife, "Do not get involved. I have had a dream. Anybody that makes a decision against this Man is going to have judgment brought upon him."

**But the chief priests and the elders persuaded the crowds, in order that they should ask for Barabbas, and they should destroy Jesus**. So they want Barabbas on the street not Jesus the Christ. That is how badly they wanted Him destroyed. So he is trying to create these political situations to get Jesus released, and make everybody happy. But it cannot be done. They want Jesus Christ destroyed.

Verse 21, **And having answered the governor said to them, "Which do you desire from the two, that I should release to you?"** So again, they said, "Barabbas." Pilate said to them, **"What therefore should I do with Jesus, the one being called Christ?"** They all say to him, **"Let Him be crucified!"** But the governor said, **"For what evil did He do?"** But they were crying out even the more, saying, **"Let Him be crucified!"** So they are just tired of playing this game with Pilate. And Pilate is tired of playing the game with them.

Verse 24 says, **And when he saw the nothing is prevailing, but rather it is becoming a riot, having taken water, Pilate washed his hands before the crowd, saying, "I am innocent of the blood of this just Man; you yourselves will see to it."** In other words, you are going to have to bear the responsibility for it, which is not true as far as his part. His part he is

ceremonially washing his hands in front of the people to show that he is washing his hands of the whole thing, and that the people were going to have to take responsibility for it. **"You yourselves will see to it."** That is, it is going to be upon you. He still has to answer about his decision about Jesus. But he is telling the people if you want me to do what you want me to do, any consequences of this is upon you, not me.

Verse 25, **And having answered, all the people said, "His blood be upon us and upon our children."** And of course, that actually happened in 70 A.D. when Titus the Roman general came in and surrounded Jerusalem and defeated Jerusalem and killed 1,600,000 Jewish people, judgment came upon them.

**Then he released Barabbas to them. But having scourged Jesus, he delivered Him over in order that He might be crucified.** He scourged Jesus. He did not whip Him. He *scourged* Him, which the Greek word indicates the whipping was done by a leather strap with a wooden handle on the end to hold on with, and in that leather strap were pieces of metal and bone especially on the end. And they would take the person out, and take their clothes off, and whip them with this metal bone strap object, literally pulling the flesh off their backs. Some criminals even died before they got to be crucified just because of the beating with the whips. This is what Jesus went through. They did not just hit Him, they scourged Him.

**Then the soldiers of the governor having taken Jesus into the praetorium, gathered the whole cohort against Him.** So the soldiers take Him to the praetorium. The *praetorium* is the governor's mansion, his house. He is a praetor so the praetorium is where he resides when he is in Jerusalem. And he gathered the whole call cohort against Him. A cohort is about six hundred soldiers. There are hundreds of soldiers, plus the soldiers of the governor. So again, we are close to one thousand people again, to gather against Jesus who has already been whipped.

**And having stripped Him, they put around Him a scarlet robe. And having woven a crown of thorns they placed it upon His head, and a reed on His right hand. And having bowed the knees before Him, they were mocking Him, saying, "Hail, King of the Jews."** The wreath that they would use were made of thorns that had like nails 3 to 4 inches long, and it would be smashed down upon His head. And the wreath was probably in mockery to Caesar because Caesar wore a crown, a wreath, but not one with thorns in it. So this is in mockery to the fact that Jesus is presented as King of the Jews.

Verse 30, **And having spit at Him, they took the reed and were striking at His head.** Notice *were striking*. It was a continuous blow of taking that reed and smacking Him upside the head, possibly all the soldiers did it. Interesting in the book of Isaiah, at the end of chapter 52, he tells us that you could not even tell the Jesus was a human being when they were through with Him. So the pictures you see of Jesus hanging on the cross is not correct. You could not tell if it was an animal or a human being. He was beaten so badly.

**And when they mocked Him, they stripped off His robe, and they put His garments on Him and led Him away for to be crucified.** Now this is not for the sins of the world. He is not suffering for the sins of the world. He died on the cross for the sins of the world. He is

suffering at the hands of sinners, is what He is doing. So what are we to do in light of all this? What is it supposed to mean to us?

You will notice in your study guide as you turn the page 7, Hebrews chapter 12 verses 1 through 13 tells us what we should do. The book of Hebrews was written to Jewish people who were thinking of surrendering their life to Jesus as the Messiah, but they had to suffer too much to be a Christian. They are kicked out of their communities; were not allowed to socialize; were not allowed to buy or sell food. They leave home and come back and find all of their possessions missing from inside their house, and they just said, "This is too much. Just to receive Jesus Christ as the Messiah - it is just too much. Too much suffering going on." So the book of Hebrews is a book that basically says, "Analyze (or consider) Jesus when you are suffering. When you are going through hardship, consider what Jesus had to go through."

Verses 1 and 2, **For indeed therefore we being also surrounded with having so great a cloud of witnesses, after having laid aside every weight, and the sin easily surrounding us, we should run through endurance the race being set before us.** Run with endurance the race that God has placed before us. The word *race* is the word **ἀγώνα** (agōna) in Greek, where we word get a word *agony* from. Run with agony that is being placed before you through endurance. **While looking off to Jesus the Author and Finisher of the faith, who over against the joy being set before Him, He endured the cross, having despised the shame, and sat down at the right hand of the throne of God.** He despised the shame of it all. Pushed it aside and endured the cross. And His joy was that he would finish His course, and that nothing would stop Him - and that was His joy.

Verse 3, **For consider the One,** literally it is the word *analyze*. **For analyze the One Who had endured such opposition by sinners toward Himself, in order that you should not grow weary by fainting in your minds.** Analyze Jesus, when you are growing weary lest you should grow weary and by fainting in your minds. In other words, when I sit down and think about myself - how rough life is, and how life is so hard; you know what the Bible says to do. Stop and consider or analyze Jesus who endured such hostility from sinners against Himself. Consider Jesus who endured.

Verse 4, **You did not yet resist until the shedding of blood, while striving against sin.** So you have not shed blood like Jesus did. You did not come out being questionable whether you look like a human being or not - you are so badly beaten by sinners - while striving against sin. And again, the word striving is from the word **ἀγωνίζο** (agonidzo), *agonize*. In your agony, and your wrestling with sin, you did not yet resist the shedding of blood yet, so consider Jesus. He had it far more worse than we do.

When you are flogged, and mocked, and spit on, and you are half dead before you even get out of the room, that is a bad day, for something He did not even do. It was not for a charge that He was guilty of. All this hostility, all the anguish He took upon himself just to get to the cross. So the days that I am feeling sorry for myself and I am getting discouraged because life is getting weary, the Bible says I am supposed to consider Jesus. Analyze Him. Consider what He did, what He had to go through just to identify with us, and just to go to the cross to die for our sins.

Verses 5 and 6, a quote from Proverbs chapter 3 verses 11 and 12. **And you have forgotten the encouragement which speaks to you as to sons, "My son, do not despise the discipline of the Lord."** The word *despise* means *make light of*. Do not make light of the discipline of the Lord. **Nor be faint while being corrected by Him: for whom the Lord is loving He is disciplining, and is scourging every son whom He is receiving. If you are enduring discipline, God is dealing with you as with sons; for what son is he whom the father is not disciplining? But if you are without discipline, of which all have become partakers, then are you are illegitimate, and you are not sons. Then indeed we were having fathers of our own flesh as correctors and we were giving them respect. Shall we not much rather be subjected to the Father of spirits, and we shall live? For the ones on the one hand, were disciplining us for a few days according to what seemed good to them, but, on the other hand, He for our profit, for us to be partakers of His holiness.** Why does He discipline us? So that we can become partakers of his Holiness. So the flesh will suffer.

**On account of which, lift up the hands. Literally, straighten up the hands having been wearied, and the knees having become feeble; and make straight paths for your feet, in order that the lame should not be turned aside; but it rather may be healed.** I do not know how many times I have seen these verses being totally taken out of context, especially used in healing meetings. I believe in the healing of the Lord but this is not what he is talking about here. What he is talking about - he is talking to people who are weary because they have grown discouraged in their souls. Christians. I am always under the discipline of the Lord and life is hard.

Verse 13 says, **Make straight paths for your feet, in order that the lame should not be turned aside but rather should be healed.** We can get so discouraged that we turn out of the way, our path will no longer walk with the Lord because of discouragement, because life is so hard. And he says, "You think life is hard?" I will tell you what, turn back to Matthew chapter 27 and read and realize this is what Jesus did for you. And He did not even do anything wrong. He did this so that he would identify with us.

So, what are we to do with all these accounts of the suffering the Jesus went through? Consider Him. Analyze Him. Especially in the days when life is very difficult and very hard. Consider Jesus who endured the cross, and despised the shame - pushed it aside, and kept going to the cross. That is what they ask us to do, is consider Jesus.

Let's close with prayer.