

# Matthew 27:1-31

## “The King on Trial” [part 2]

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**Intro.** Regrets in life are inevitable. Yet, there is a way to reduce the number and scope of our regrets in this life, and more importantly the life to come. Today, we discover how ...

**Subject:** Jesus' trial before Pilate

**Object:** Choose Jesus as your King

#### A. Those who reject Jesus will regret the decision [1-10]

Jesus had been arrested by Jewish religious leaders, and unlawfully tried before them during the night [1]. The Jews could not execute prisoners during the Roman occupation. So, they plot how to ensure Jesus' execution by involving the Roman governor of the region, Pontius Pilate [2]. Jesus's was nine hours from His death on the cross. Meanwhile, Judas regrets betraying Jesus and wants to return the money he was paid [3]. The religious leaders don't care about Judas' pain, guilt, anguish, shame, and offer no help to remedy his condition. Religion, apart from Jesus, cannot restore the soul of man to God his Creator. Then Judas threw down the thirty pieces of silver hating the prizes of his sin. And he left the temple and hung himself [5, Ac.1:18-19].

Suicide is not the answer, because life is sacred and a gift from God. Yet, even good and godly people like Elijah and Job were overwhelmed by life's struggles. Suicide and thoughts of suicide continue to rise in our culture as God is marginalized. The number of teens being hospitalized for suicidal thoughts or attempts has doubled in the last ten years. Recent Netflix series *13 Reasons Why* have placed a spotlight on the issue. Over 44 thousand deaths occur by suicide each year; and for each death there are 20+ who attempt to take their life. September is suicide awareness month. [Life can appear hopeless, especially to those who have rejected Christ. Each of us is likely to have made regrettable choices in life and those decisions should not define our identity.](#) Similarly, many of us have experienced incredibly difficult seasons of hardship, discouragement and distress. The decision to choose to follow Jesus can give hope in the darkest moments and seasons.

The religious leaders' hypocrisy is displayed when they refuse to return the 30 pieces of silver to the temple treasury because it was blood money. Ironically, they had used that money to arrange the murder of Jesus an innocent man [6]. They agreed to use the money to purchase a potter's field for a cemetery for poor foreigners [7]. Since potter's fields were full of pieces of broken pottery it wasn't suitable for farming and was cheap land. This was a fulfillment of Jeremiah's prophecy [9-10] [Jer. 18:2-3, 19:1-13, 32:6-15].

Ultimately, all who reject Jesus will regret the consequences of their decision.

#### B. You cannot escape the responsibility of your choice [11-26]

Pilate was the Roman governor [2,11]. The Jews detested him for using temple funds to build an

aqueduct, and for bringing images of Caesar, an idol, into Jerusalem. Prior governors were more sensitive to Jewish beliefs. The Roman Emperor, Caesar Tiberius, would not excuse a governor for being too lenient or too harsh on his subjects. Rome wouldn't care about the claim of being the Messiah or Savior of the Jews. Luke tells us the Jewish leaders accuse Jesus of treason against Rome and that Jesus told people not to pay taxes to Rome, and that Jesus was seeking to establish a kingdom opposed to Rome [Lu. 23:2] [Cf. Mt. 22:15-22]. Pilate asks, whether Jesus was the king of the Jews, and Jesus affirmed that He is [11]. Nevertheless, Jesus' kingdom is distinct from Rome's concept. Pilate marveled that Jesus offered no defense to the charges [12-14]. Pilate had a custom of releasing a prisoner at the Passover feast as a goodwill gesture to the people [15]. Pilate offers Barabbas, a notorious prisoner who was an insurrectionist and murderer, or Jesus who is called Christ [16-17]. Pilate realizes that Jesus has done nothing deserving of death, and that the religious leaders were motivated by envy [18]. Pilate expects them to choose Jesus, and thus absolve Pilate from having to make a choice. Interestingly, Barabbas means a son of a father, and Jesus is the Son of the Father. One is a man of violence, and the other a Man of love. While Pilate sat on the judgment seat, his wife sent an urgent message warning him not to judge against Jesus, because Jesus is just, and she was warned by God in a dream [19]. The religious leaders swayed the crowd to ask for Barabbas [20-21]. Pilate then asked the most critical question, that each of us must consider, "What shall I do with Jesus who is called Christ?" [22]. He reminds the crowd, and himself, that this is the One of whom they say He is the Christ or Messiah. And the multitudes cried out "Let Him be crucified!" [22]. Pilate tries to reason with the crowd that Jesus has done no wrong, but they cried out all the more for Jesus to be crucified [23]. Pilate realized that he could not persuade the mob, so he tried to absolve himself by washing his hands symbolizing that he had no responsibility [24]. Then Pilate released Barabbas, and scourged Jesus. Scourging involved a multi-cord whip with metal at the tips of the cords, and it would rip open the skin to the bone often resulting in death. Then Jesus was sent to be crucified [25].

You too may find yourself in the midst of a culture that seeks to do away with Jesus. You recognize pressure from family, friends, people at your work, school, or community. And you recognize that Jesus is truly Righteous. Thus, you find yourself in the difficult situation of, "[What will you do with Jesus who is called Christ?](#)" You may try to wipe your hands of the situation and avoid making a choice for Jesus, but you cannot escape the responsibility of your choice. If you are not for Him, you are against Him [Matt. 12:30]. Each of us is compelled to make a choice regarding Jesus. You will either mock, reject, or receive Him as your King. Our choice may be influenced by the culture around us, but nevertheless each of us will be responsible for the eternal consequences of our decision.

### **C. Those who mock Jesus soon discover that He is the King of Kings [27-31]**

**<sup>27</sup> Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. <sup>28</sup> And they stripped Him and put a scarlet robe on Him. <sup>29</sup> 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!" <sup>30</sup> Then they spat on Him, and took the reed and struck Him on the head. <sup>31</sup> And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.**

Jesus was taken to the judgment hall and the soldiers surrounded Him [27]. The soldiers mocked and physically abused Jesus. They spat on Him, struck and stripped Him and put a purple robe on Him, and stuck a crown of thorns upon Him [28-30] [Is. 50:6]. Then they led Jesus away to be crucified [31].

Yet, they would soon discover that Jesus rose from the dead as He said He would, and that in fact He is not only King of the Jews, but King of Kings and Lord of Lords. Those who mock Jesus discover, sooner rather than later, that He is Lord and every knee shall bow before Him [Phil. 2:10-11]. But if you delay that reality until your death it will be too late, and you'll have missed out on life with God in this life and the life to come. People who refuse to make Jesus their King, presumably assume that they would regret the decision to follow Jesus. But God wants to assure you that choosing Jesus as your King, and knowing Him and living for Him who died for you will not be regretted. *The way to reduce the number and scope of our regrets in this life, and perhaps more importantly the life to come, is choosing to make Jesus King.* When Jesus talks about salvation, He talks about the kingdom of God. Salvation is best understood as a kind of belonging. [Kingdom life is understood as learning and living the values of the Kingdom as part of an open and vulnerable community of people who are trying to yield to and draw closer to Jesus.](#)

## [Baptism]

### Study Guide Qs

***Q1 Describe a time in your life when you refused Christ as king and you regretted it. Consider experiences before and after you came to Christ.***

***Q2 Try to imagine the total despair and hopelessness that precedes suicide. Without being cliché discuss how the decision to follow Jesus can help.***

***Q3 What are some of the benefits that you've experienced as a result of your decision to choose Jesus as your king (i.e. follow Jesus)?***

***Q4 People who refuse to make Jesus their King, presumably assume that they would regret the decision to follow Jesus. How would you approach that discussion with someone and what might you share?***

### Digging Deeper

Each of the gospels record Jesus' trials before the Jewish and Roman authorities. This week, read each of the accounts.

- 1. How does each account encourage you in the person and the work of Jesus.**
- 2. What about Pilate, Herod, the Jewish religious leaders, the soldiers and the multitude do you find particularly upsetting or disturbing?**
- 3. What feelings did you experience as you contemplated Jesus' trials?**