

**MATTHEW (THE KING, HIS KINGDOM AND ME)  
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**SERIES: Matthew (The King, His Kingdom And Me)**

**TITLE: Program 51 – The Suffering Sacrifice**

**MONDAY**

**OPEN**

Do you ever feel, Beloved, that if you were to stand before a righteous God, He would have a long list of judgments against you, a long list of, certificate of, things that you have done that have violated Him and His righteousness? Does the thought make you shudder? Do you wish that you could get rid of that list and that you could stand before Him accepted in the Beloved? Well that's what we're going to talk about it today. We're going to find out how God has made that possible for you.

**PART ONE**

It was on a morning like this in Jerusalem when Jesus stood before His accusers. It was "Pasach." It was the Passover. It was the festival and Jerusalem was full. And here was Jesus, the Passover Lamb, standing, being accused by the chief priests, vehemently accused and yet He answered not a word. Pilate knew that He was not guilty. And Pilate sought a way to release

Jesus. Let's look at it. It's Matthew chapter 27 verse 15. **"Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted. At that time they were holding a notorious prisoner, called Barabbas."** (Matthew 27:15-16) The other scriptures tell us that he was an insurrectionist. That he was a murderer. And it says, **"So when the people gathered together, Pilate said to them, 'Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?'"** (Matthew 27:17) Now what you have to understand is that the Praetorium was higher than the temple mount. That was so that they could look down on the temple mount so that they could see what was going on, so that they could quell any uprising. And as they were standing there it appears that there were people in that temple mount and so Pilate was saying to those people down there, **"...Whom do you want me to release for you [for the feast]...?"** (Matthew 27:17) And then he says, **"...Barabbas, or Jesus who is called [the] Christ?"** (Matthew 27:17) "Who is called Christ. Who do you want?" Now he was offering them a murderer or one who had come to save their life. He was offering them an insurrectionist or one who had told Peter and the Pharisees, **"...Render [unto] Caesar the things that are Caesar's...,"** (Matthew 22:21) one who lived in obedience to the Law, one who fulfilled the Law. So he was making this great contrast. And I know that he might have thought, surely they will choose Jesus to be released rather than Barabbas. But watch what happens. It says, **"...Whom do you want me to release for you? Barabbas, or Jesus who is called Christ? For he knew that because of envy they had handed Him over. [And] while he was sitting on the judgment seat...."** (Matthew 27:17-19) The judgment seat is the "bema" seat. "[And] while he was sitting..., " there it says, **"...his wife sent him a message, saying, 'Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.'"** (Matthew 27:19) Now Pilate knows that Jesus has not done anything worthy of death. Now he gets another confirmation from his wife. She is

calling Jesus “...that righteous Man...,” (Matthew 27:19) and truly He is. He always and only did those things that pleased the Father. He was the “...Lamb of God...,” (John 1:29) without spot, without blemish. [“He was tempted in all points as we are yet without sin.”] (PARAPHRASE, Hebrews 4:15) He truly was a righteous man, a righteousness that no other man had ever known; a righteousness without one hint, one tint of sin. And so she says, “...Have nothing to do with [Him because I was tormented] in a dream because of Him.” (Matthew 27:19) And then it says, “But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.” (Matthew 27:20) So they’re moving among the crowds. They’ve done their work. “If he asks who should be released, don’t say Jesus, don’t say Jesus.” And they were saying, “Call for Barabbas. Call for Barabbas.” Now you can imagine this place is packed. It is packed because it is “Pasach.” It is the Passover. They have come to Jerusalem as bidden by God to come three times a year for three festivals. This is the Festival of Passover. This is the Feast, as we have seen, of Unleavened Bread. And so it says they “...Persuaded the crowds to ask for Barabbas and to put Jesus to death. But the governor said to them, ‘Which of the two do you want me to release [to] you?’ And they said, ‘Barabbas.’ [And] Pilate said to them, ‘[Well] then what [am] I [to] do with Jesus who is called Christ...?’” (Matthew 27:20-22) Now over and over he is emphasizing this is the One that is called Christ. This is the One that is called Messiah. This is the One that they had been waiting for. This is the One that they had been looking for. And so he keeps saying, “...Jesus who is called Christ...,” (Matthew 27:22) or Jesus who is called “Meshiach”, who is called the Messiah. “[And] Pilate said to them, ‘...What shall I do with Jesus who is called Christ? [And] they all said, ‘Crucify Him!’” [“Crucify Him! Crucify Him!”] (Matthew 27:22) Another gospel tells us that they didn’t say it once. They said it more than once. (See Luke 23:21) “And he said [to them], ‘Why [then], what evil has He done?’ But they

kept shouting all the more,... **‘Crucify Him!’** ” [“Crucify Him!”]  
(Matthew 27:23) **“...What evil has he done...?”** But they did not listen. They did not reason. They did not answer. They simply said what they were told to say. It’s a mob instinct and mobs can be extremely dangerous, extremely, extremely brutal. And this is what they were doing was they were calling for the brutality of the cross. They were calling for Jesus to be crucified. Crucifixion is the most brutal of deaths. It’s a long and it is a torturous, torturous death. People spend hours on the cross. The reason that their knees are jacked up and flexed is so that they can continue to breathe until finally they think they’ve had enough torture. They come along, they break the legs and when they break the legs they can no longer push themselves up. They can no longer breathe and then they die. It’s a horrible, horrible death. It was a death that was designed to quell any uprising because any man walking along the road and seeing those crucifixes along the road and hearing and watching the torment of those men would say, “I don’t ever want to do anything that is going to cause me to be crucified.” This is what they were calling for, for Jesus. And Pilate, **“When [he] saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, ‘I am innocent of this Man’s blood; see to that yourselves.’”** (Matthew 27:24) Now remember what the chief priests had said to Judas when he said, **“...I have sinned [against] innocent blood...,”** and “what should I do?” “[And] they said, ‘See to [it] yourself!’” (Matthew 27:4) We’re not interested. See to it yourself. And it’s almost like: You take care of it yourself because I don’t want to be responsible. And that’s what Pilate was saying. I want to us to go to Acts chapter 3. And in Acts chapter 3 and this is, of course, after the fact, but I want you to see what Peter is saying in Acts chapter 3 verse 12, **“The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him.”** (Acts

**3:13)** He's letting them know that they are the ones that disowned Jesus.

They are the ones that delivered Him to Pilate. He says in verse 14, **“But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, but [you] put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.”**

**(Acts 3:14-15)** He explains very clearly the sovereignty of God in delivering Jesus. Jesus knew that He was born to die. Jesus had settled the matter. He was going to be crucified, and yet woe to those who called for His crucifixion. We can never excuse our behavior, Beloved, by saying, “Well God is sovereign and He knew I was going to do that.” He says, [“You delivered and you disowned the Righteous One. You're the one that asked for a murderer instead of asking for Jesus.”] **(PARAPHRASE, Acts 3:14-15)** And so **“When Pilate saw that he was accomplishing nothing, but rather that a riot was starting...,”** as I read you, **“...he took [the] water...[he] washed his hands ...[and said this], ‘I am innocent of this Man’s blood; see to that yourselves.’ And all the people said, ‘His blood shall be [up]on us and ... our children.’ ”** **(Matthew 27:24-25)** That's all right.

You're innocent. But His blood will be upon us and our children. What is Pilate doing, saying “he's innocent of His blood?” What are Jews doing, the mob doing when they say, “Okay His blood will be upon us and upon our children”? Well you have to go back all the way to the first book of the Bible, to Genesis chapter 9 to understand that, and Genesis chapter 9, after the flood, this is what we read. He says in verse 5, **“Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man. Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man.”** **(Genesis 9:5-6)** So what He's saying is if you unjustly put a man to death then I'm going to require that man's blood at your hand. There is a reason for death. And in Exodus and in Leviticus we find **“you shall put them to death.”** [“You shall put them to death if they commit adultery]

(PARAPHRASE, Leviticus 20:10) and [you shall put them to death if they commit homosexuality.] (PARAPHRASE, Leviticus 20:13) [You shall put them to death if they do not honor their father or their mother.”]

(PARAPHRASE, Exodus 21:15 & 17; Leviticus 20:9) There were causes for death. But if there was no just cause for death or if it was not a matter of war, then you are held accountable for anyone whose death you caused. So what Pilate is saying, “...[Okay,] **I’m innocent of this Man’s blood....**”

(**Matthew 27:24**) They didn’t realize what they were saying. We’ll look at it in just a minute.

## **PART TWO**

Welcome back, Beloved, to Jerusalem and to Matthew chapter 27.

Remember Jesus is standing before Pilate. Pilate has said to the Jews, [“Whom do you want me to release?” And they said, “Give us Barabbas.” “And what should I do with Jesus?”] (PARAPHRASE, 27:21-22)

**“...Crucify Him!” (Matthew 27:22)** Pilate, as we saw, wanted to release Him, but he gives in to the pressure of the crowd and he says, **“...See to that yourselves.” (Matthew 27:24)** So the Jews are seeing to it themselves. And what they are saying is this, **“...His blood...be [upon] us and [upon] our children!” (Matthew 27:25)** And you know what? His blood surely was upon them and upon their children because multitudes of them die in the destruction of Jerusalem in 70 A.D. Now what we need to do is we need to look at Acts chapter 5 and verse 27 because in Acts chapter 5 we gain further insight into this through Peter’s preaching. Acts chapter 5 verse 27, **“When they had brought them...,”** and this is the officers that are bringing Peter and the others before the high priest, **“...they stood them before the Council....” (Acts 5:27)** The Council’s the Sanhedrin. **“...The high priest questioned them, saying, ‘We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching...,’ ”** now listen, **“...and intend to bring this man’s blood ...on**

us.” (Acts 5:27-28) Why? Because when Peter preached, what he said is, [“This is the One that you delivered over to Pilate. This is the One that you dismissed as being the Holy One.”] (PARAPHRASE, Acts 3:14-15) And if they had rightly delivered Him over to Pilate, if Peter was right, if they were responsible for the death of Jesus Christ because they had chosen to have Jesus crucified then they were guilty of innocent blood. And so he says, **“But Peter and [his] apostles answered, ‘We must obey God rather than men. The God of our fathers raised up Jesus, whom you ... put to death by hanging Him on a cross.’”** (Acts 5:29-30) The whole nation of Israel was not responsible. But every individual that called for the crucifixion of Jesus Christ, every chief priest was responsible. It says, **“He is the One whom God exalted to His right hand as ... Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. ... We are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.”** And it says, **“... When they heard this, they were cut to the quick and [they] intended to kill [him].”** (Acts 5:31-33) They wanted to get him out of the way because he was accusing them of the death of Jesus Christ. Now Beloved, I want to take you to one more passage in the light of this, and that’s Acts chapter 7 verse 51. And I want you to see this passage because I want you to know it is not just them that put Jesus to death. In Acts chapter 7 verse 51 it says, **“You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit....”** He says, **“Which ... of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have become; you who received the law as ordained by angels, and yet did not keep it.”** (Acts 7:51-53) They were guilty. And yet, when you come to Acts chapter 4 you see that it wasn’t just those Jews. But in Acts chapter 4 he says this, verse 27, **“For truly in this city [you] there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and**

**Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand [God] and Your purpose predestined to occur.”**

(Acts 4:27-28) So really, Jesus died for all of us, and yet their blood, their blood, they were saying, [“We will have His blood upon us and upon the children.”] (PARAPHRASE, Matthew 27:25) Now it says in verse 26, **“Then he released Barabbas for them; but...having Jesus scourged, he handed Him over to be crucified.”** (Matthew 27:26) I want to take a minute in the final time of our program together and I want to describe to you what scourging was. In scourging what they would do is they would take a cat-of-nine-tails. It was a stick with nine leather straps. In each strap on the very end, and then approximately 12 to 18 inches up, you would find another hook. And they would take their victim and they would either spread eagle the victim or tie them around a post. I believe that because Jesus was marred more than any man that He was spread eagle when they scourged Him. They would take that strap, that scourge and they would bring it down on His flesh. The two hooks would hook in, but it would flail around so it would wrap around His body. Those two hooks then would begin to take the flesh off in ribbons so that that flesh was hanging there in ribbons. Blood began to spurt out the back because there’s no heavy fat there. It’s just muscle. And in that muscle are those arteries. “There is a fountain filled with blood drawn from Immanuel’s veins.” And so they scourged Him and they scourged Him until eventually they disemboweled Him and He was just one piece of meat. This is the love of God for you. He could have stopped it but He didn’t because He knew that He came to die so that you and I might live. But the question, Beloved, is what does it mean to you? What does it mean to you today that Jesus was scourged, that Jesus was crucified? What is the picture that God is giving us here? Well we see this picture by going to Colossians chapter 2. In Colossians chapter 2 in verse 13 it says, **“When you were dead in your transgressions and the uncircumcision of your flesh, He [God] made you alive together with Him, [with Jesus] having**



**forgiven us all our transgressions, having canceled out....” (Colossians 2:13-14)** This is a beautiful picture. **“...The certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.” (Colossians 2:14)** What does he mean that there’s a certificate of debt that has been taken away and has been nailed to the cross? Well the people of those times would understand because when you owed someone something it was all written out. It was a certificate of debt and it was held by the one that you were in debt to until you could pay your debt in full. When you were able to pay your debt in full then it was written across that certificate “tetelestai.” “It is finished,” paid in full. Then that certificate was taken and nailed to the door of your house so you could say, “My debt has been paid in full. Look it, it’s written on the certificate that my debt is finished. It has been paid in full.” Well what was God doing? When Jesus was being scourged He was bearing in His body your sins. In other words, when God was letting Jesus be scourged it was as if God was writing in the parchment of the skin of Jesus, the Lamb’s parchment, all your sins. Then He took Him and He nailed Him to a cross. And at the end His last words were **“...It is finished...!” (John 19:30)** “Tetelestai:” the debt is paid in full.” And so he says that **“...by His wounds you were healed.” (1 Peter 2:24)** He’s the sheep that died. He’s the Shepherd that guides. Remember that.