

## Matthew 27:27-44 Killing The King

Yeshua's illegitimate facade of a trial, at the hands of the religious leaders, concluded with a guilty verdict. The Lamb of God, who came to take away the sins of the world, had been convicted of crimes He did not commit and was condemned to death for blasphemy.

The flagrant display of lawlessness, abuse of authority, and inhumane treatment against the Messiah by YeHoVaH's representatives, their armed guards, and the crowd of people added insult to injury as they assaulted Him with their fists, spat on Him, mocked Him, covered His eyes and demanded that He prophesy who hit Him.

According to the Torah, being condemned to death for blasphemy required the religious leaders to stone Yeshua to death. But instead, they took the matter to the Romans not knowing they were fulfilling the prophecies of Yeshua. The Governor knew the religious leaders were envious of Yeshua. He concluded that Yeshua was an innocent man after receiving words from his wife and asking Yeshua if He was King of the Jews.

Mt 27:27 Then the soldiers of the governor took Yeshua into the common hall, and gathered unto him the whole band of soldiers.

Mt 27:28 And they stripped him, and put on him a scarlet robe.

The scarlet robe is believed to have been the outer cloak of a Roman soldier. A possible image of how the Roman soldiers dressed in Yeshua's day:



Mt 27:29 And when they had plaited a crown of thorns, they put it upon 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!

The Roman soldiers mockingly paid homage to Yeshua, hailing Him as King of the Jews.

Yeshua embraced His role and purpose as King. Yeshua understood His Kingdom realm and walked in it wherever He went.

Yeshua had previously confessed to Pilate He was a King, but based on the treatment of the soldiers, He was not taken seriously.

Mt 27:11 And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou sayest.

In the Gospel of John, Yeshua went further when He said to Pilate:

Jn 18:33 Then Pilate entered into the judgment hall again, and called Yeshua, and said unto him, Art thou the King of the Jews?

Jn 18:34 Yeshua answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Jn 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jn 18:36 Yeshua answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Jn 18:37 Pilate therefore said unto him, Art thou a king then? Yeshua answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

From the beginning of Matthew's writings, Matthew captured the recognition of Yeshua's Kingship by the men who came from the east to pay homage to the King.

Mt 2:1 Now when Yeshua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Mt 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Yeshua was not brought up in the trappings of an earthly King, thereby confusing those who walked by sight and could not discern who He was.

Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Isa 53:3 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.

Prophecies of Yeshua's Kingship were numerous, but were cloaked in mystery, revealed only to those who had eyes to see and ears to hear.

Zechariah 9 was referenced in Matthew 21 concerning Yeshua's triumphal entry.

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The Prophet Isaiah wrote:

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The Saints, Peter, and John in Acts 4, after being released from prison, ascribed Psalms 2 to be prophetically speaking of Yeshua.

Ac 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

Ac 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

Ac 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Ac 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

Taken from Psalms 2

Ps 2:1 Why do the heathen rage, and the people imagine a vain thing?

Ps 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Ps 2:3 Let us break their bands asunder, and cast away their cords from us.

Ps 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Ps 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Ps 2:6 Yet have I set my king upon my holy hill of Zion.

Ps 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ps 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Ps 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Ps 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Ps 2:11 Serve the LORD with fear, and rejoice with trembling.

Ps 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Mt 27:30 And they spit upon him, and took the reed, and smote him on the head.

Mt 27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Mt 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Simon of Cyrene was forced him to carry Yeshua's cross.

Cyrene is mentioned several times in the New Testament.

Jews came from Cyrene to Jerusalem on the Day of Pentecost.

Ac 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

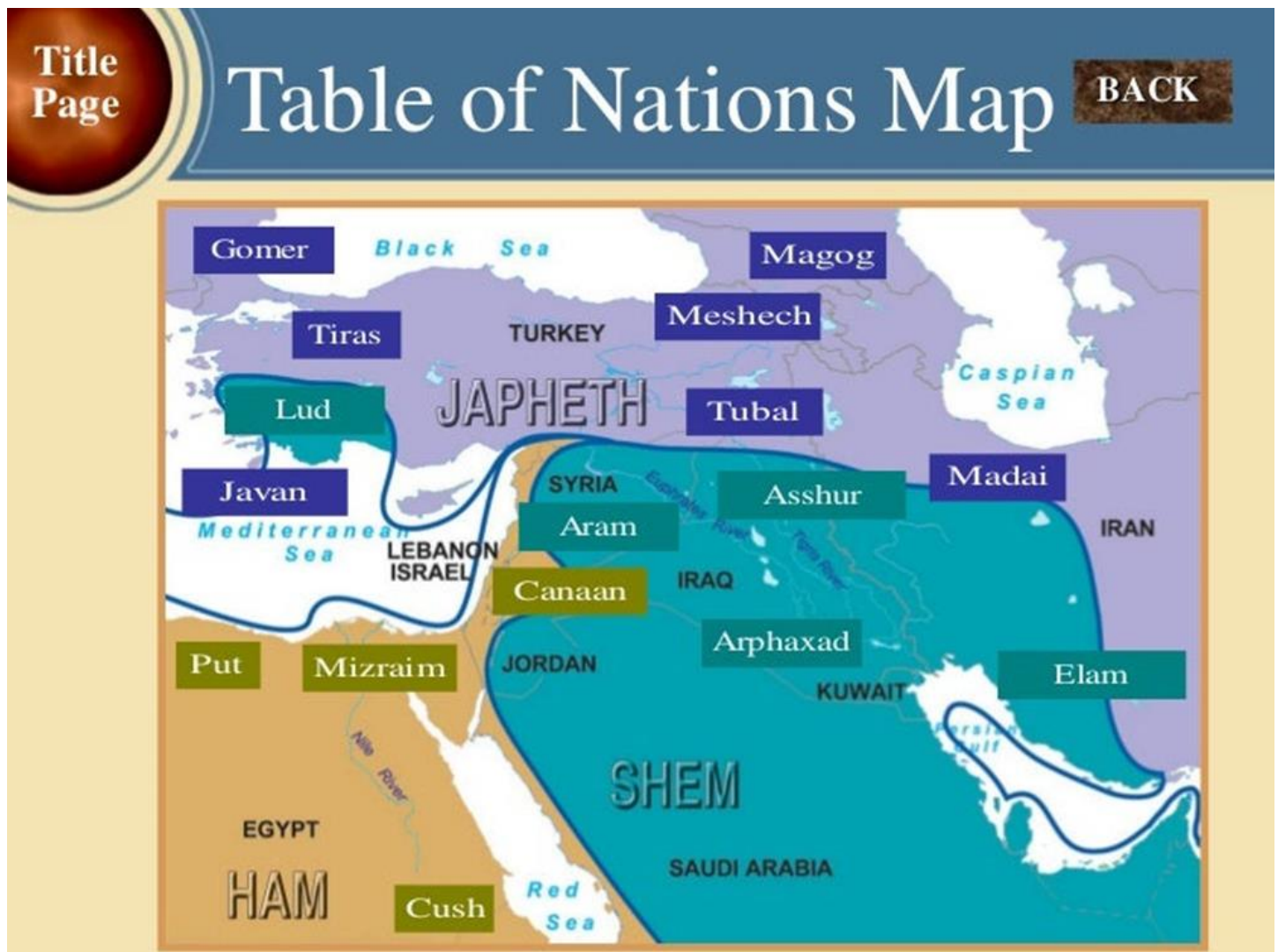
Cyrene was the capital of Libya

Libya – 3033 Λιβύη Libue {lib-oo'-ay}

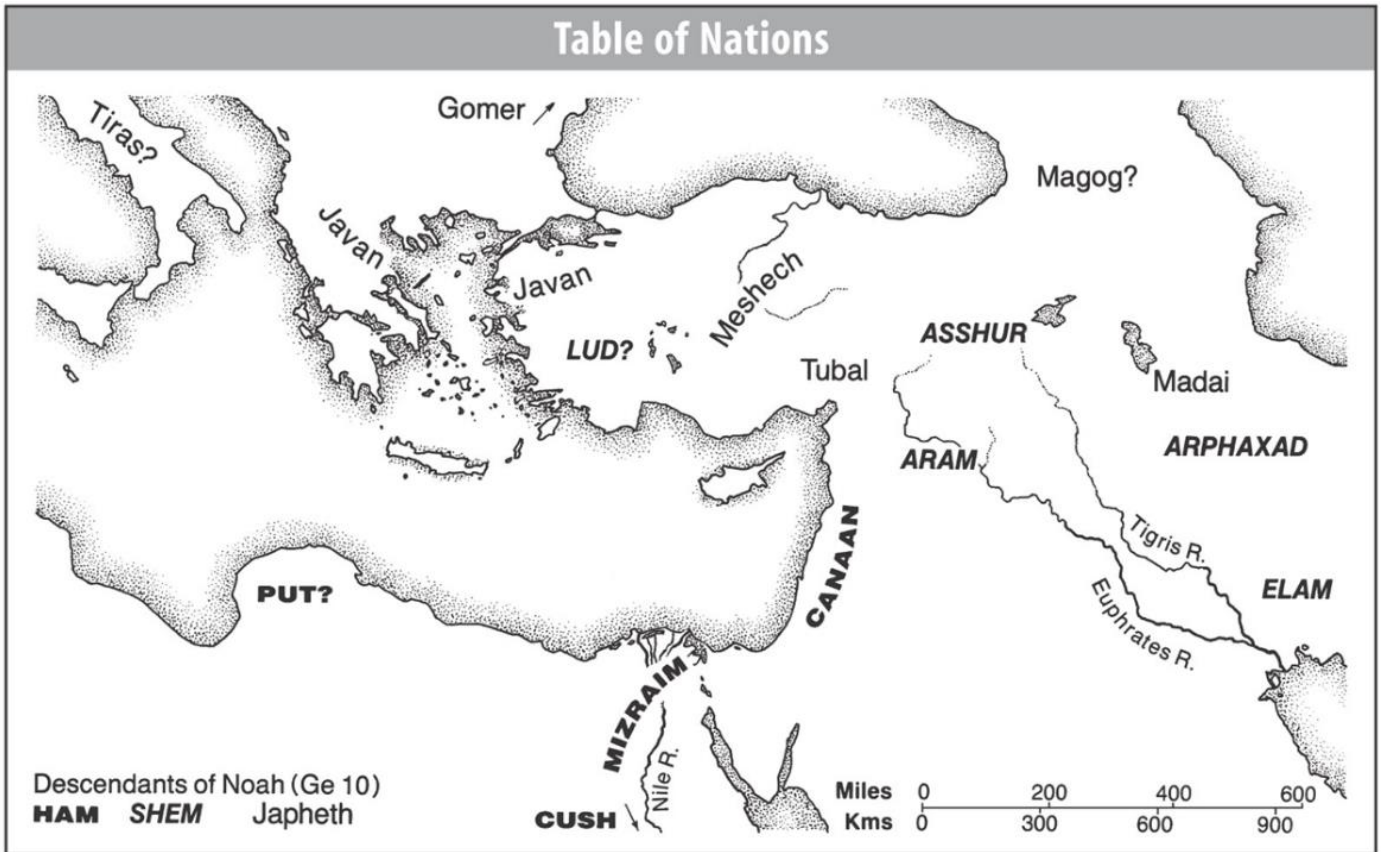
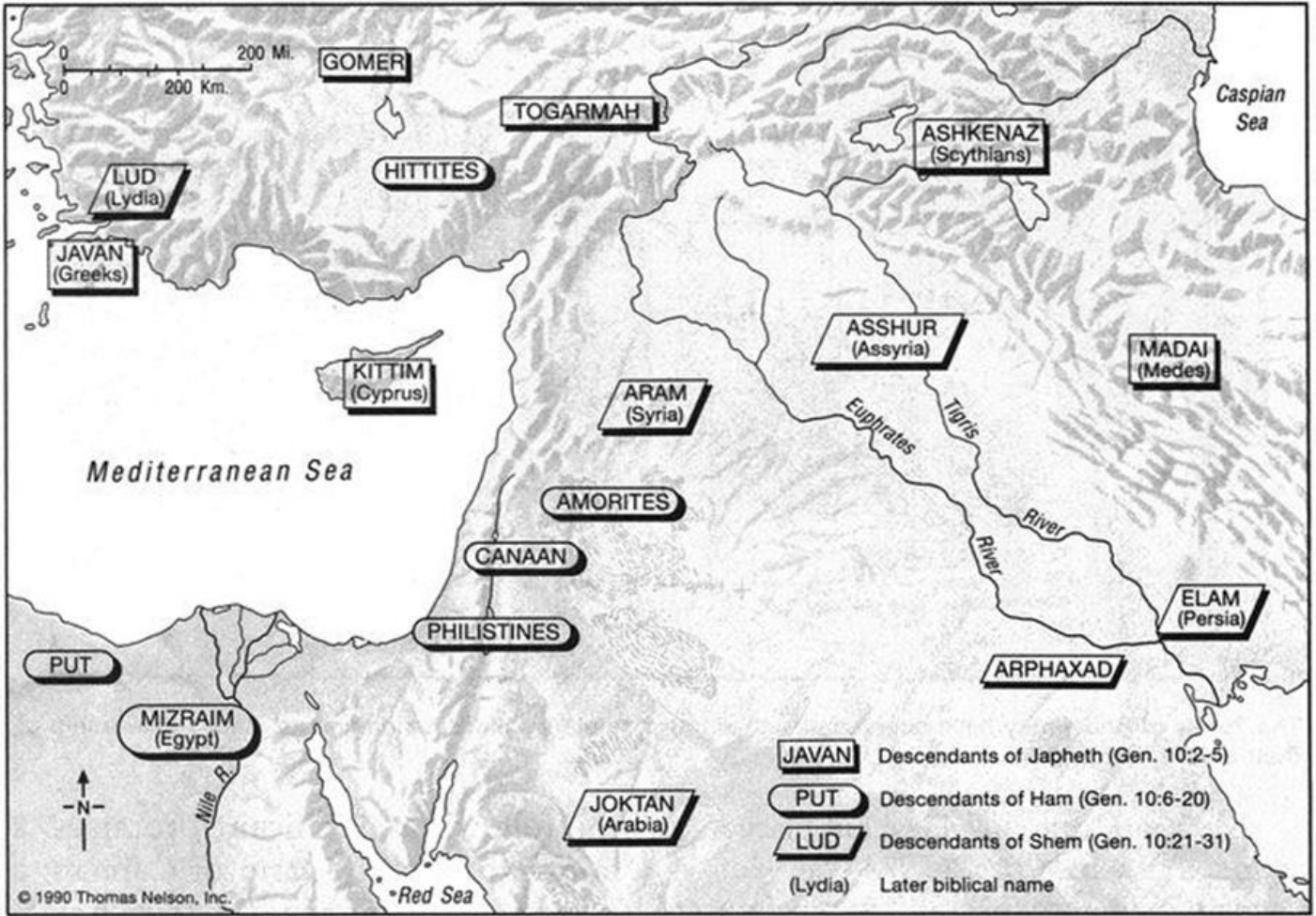
Meaning: Libya = "afflicted or weeping" 1) a large region of northern Africa, bordering Egypt. In that portion of it which had Cyrene for its capital and was thence called Libya Cyrenaica.

Usage: AV - Libya 1; 1

Geographically, Libya was established by one of Ham's sons Phut. In fact, according to Ezekiel, the definition of Libya is Phut.







Libya – 06316 פוט Puwt {poot}

Meaning: Phut or Put = "a bow" 1) a nation and people of northern Africa; probably Libyans

Origin: of foreign origin;; n pr people

Usage: AV - Put 2, Phut 2, Libyan 2, Libya 1; 7

1 Libya: Heb. Phut

Men of Cypress and Cyrene preached the Gospel to Antioch.

Ac 11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Yeshua.

Ac 11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Mt 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Mt 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Mt 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mt 27:36 And sitting down they watched him there;

Mt 27:37 And set up over his head his accusation written, THIS IS YESHUA THE KING OF THE JEWS.

According to Luke 23:38 and John 19:20, the accusation set up over Yeshua's head was written in three languages which gives us insight to the dominant languages spoken in Yeshua's days on earth.

Lk 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Jn 19:20 This title then read many of the Jews: for the place where Yeshua was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Mt 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

Yeshua had been mocked by the Romans; Yeshua was spoken evil of by the people, the chief priests, scribes, and elders because of the lies, false testimonies, and rumors that had been spread about him throughout the land.

Mt 27:39 And they that passed by reviled him, wagging their heads,

Reviled – 987 βλασφημέω blasphemeo {blas-fay-meh'-o}

Meaning: 1) to speak reproachfully, rail at, revile, calumniate, blaspheme 2) to be evil spoken of, reviled, railed at

Usage: AV - blaspheme 17, speak evil of 10, rail on 2, blasphemer 1, speak blasphemy 1, blasphemously 1, misc 3; 35

Mt 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

The false witnesses testified that Yeshua said He would destroy the Temple and rebuild it in three days.

The false witnesses' testimonies had spread amongst the people, further blinding them to who Yeshua was.

Mt 27:41 Likewise also the chief priests mocking him, with the scribes and elders, said,

Mt 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Mt 27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Mt 27:44 The thieves also, which were crucified with him, cast the same in his teeth.

In his teeth – 3679 ὀνειδίζω oneidizo {on-i-did'-zo}

Meaning: 1) to reproach, upbraid, revile 1a) of deserved reproach 1b) of undeserved reproach, to revile 1c) to upbraid, cast (favours received) in one's teeth

Usage: AV - upbraid 3, reproach 3, revile 2, cast in (one's) teeth 1, suffer reproach 1; 10

It is important to remember this was YeHoVaH's plan and Yeshua's endurance pleased Him!

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.