

7/29/18

### Matthew 27

The ten apostles forsook Jesus and Peter has denied the Him three times just as Jesus told Him.

Jesus has been tried by the priests and elders at the house of Caiaphas for His religious trial with three phases, Annas, Caiaphas and the Sanhedrin.

Now Jesus will be tried by the civil authorities, also having three phases, before Pilate, Herod and back to Pilate.

\* Luke alone gives us Herod's account. Lk. 23:6-12

#### 27:1-10     The handing over of Jesus to Pilate.

27:1-2     The handing of Jesus over to Pilate.

\* The parallel passages. Lk. 15:1; Lk. 23:1; Jn. 18:28

- 1) The religious trial of Jesus was followed by civil trial, "When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death." vs. 1
  - a) In the morning. sometime around 5:00 A.M. to 6:00 A.M.
  - b) The plot was carried out by the Jewish leaders, the chief priest and elder at the house of Caiaphas. Matt. 26:57-68
  - c) The reason was that the Jews had lost the power of capital punishment and needed

Rome to condemn Jesus. Jn. 18:31; Gen 49:10

\* Pilate didn't want anything to do with Jesus and told them to judge them according to their law. Jn. 18:31

- 2) The transfer of Jesus was to Pilot, "And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor." vs. 2
  - a) They bound and led Jesus to Pilate.
  - b) Pilate was the governor.
    - a) Procurator of Judea under Emperor Tiberius from 26 A.D. to 36 A.D.
    - b) He resided in Caesarea in Mediterranean, but on Jewish feast days he resided at the Antonia fortress.
    - c) He was hated by the Jews for he had entered Jerusalem with the Roman standard, a form of idolatry to the Jews.
    - d) He also had robbed the temple to build a new aqueduct.
    - e) Philo tells us that the Jews had threatened to exercise their right to report Pilate for his evil deed, cruelty and murders.
    - d) Pilate was fearful of the Jews in that he might lose his position.
 

\* A better brake would be at Matt. 26:57.

27:3-10     The response of Judas to his betrayal of Jesus.

27:3         The seeming repentance of Judas.

**27:3** The full awareness of his sin.

- 1) Judas recognized his evil, “Then Judas, His betrayer, seeing that He had been condemned.” vs. 3a-c
  - \* The word condemned “kartakrino”, means to give judgment against his evil deed.
- 2) Judas seemed to have repented from his sin, “was remorseful and brought back the thirty pieces of silver to the chief priests and elders.” vs 3d
  - a) The word remorseful “metamelomai” means to sorry and regret the consequences.
  - b) The word repentance “metamoea”, means a change of mind regarding the evil and turning to God. 2Cor. 7:9-10
    - \* Judas. Matt. 26:25, 48-49
  - c) Judas was going to the wrong persons.

**27:4** The words of Judas.

- 1) His guilty conscience was bothering him, “saying, “I have sinned by betraying innocent blood”. vs. 4a-b
- 2) He went to the wrong person, “And they said, “What *is that* to us?” vs. 4c-d
- 3) He was abandoned by his partner in the betrayal, “You see *to it!*” vs. 4e

**27:5** The actions of Judas.

- 1) The money he received had no value at this point, “Then he threw down the pieces of silver in the temple and departed.” vs. 5a
  - a) The word for temple “naos” means the area that included the Holy of Holies.
  - b) This means Judas went up the priest's court and flung the silver at the entrance of the Holy Place.
  - c) Some things can never be returned, but even if they are returned it does not mean there is true repentance and there is the loss of character.
- 2) This hopelessness of his life took hold of him, “and went and hanged himself.” vs. 5b
  - a) This is unique of Matthew.
  - b) Luke tells us that he fell “headlong, he burst open in the middle and all his entrails gushed out.” Acts 1:18
    - \* Perhaps the rope broke and fell a long distance?
  - c) He went to his own place. Acts 1:25
  - d) Ahithophel, a prophetic type of Judas. Ps. 41:9
  - e) Ahithophel hung himself after his counsel was rejected by Absalom. 2Sam, 17:23
    - \* There are three other suicides in scripture, Saul, his armour bearer, a Jewish king, I would not want to be in any of their company, it is a pagan practice, not a Christian one!

- d) He who is often reproved and hardens his neck... Prov. 29:1

**27:6-10** The seeming righteousness of the leaders.

**27:6** The hypocrisy of the priest.

- 1) The religious leaders recovered the money, “But the chief priests took the silver pieces and said.” vs. 6a
  - a) They had no problem with guilt or shame about their treacherous dealing.
  - b) They did not care for Judas, they just used him.
- 2) The clever reasoning of the religious leader to circumvent the law, “It is not lawful to put them into the treasury, because they are the price of blood.” vs. 6b
  - a) They quoted the law. Deut. 23:18
  - b) The treasury was for free will offerings.

**27:7-10** The purchase of a potters field.

- 1) The religious leaders turned their murderous deed into an act of mercy in attempt to escape their guilt, “And they consulted together and bought with them the potter’s field, to bury strangers in.” vs. 7
  - \* This is mentioned by Peter at the day of Pentecost. Acts 1:19

- 2) The deed was recognized publically, “Therefore that field has been called the Field of Blood to this day.” vs. 8
  - a) That people might see them as good, kind and spiritual.
  - b) This did not allow them to escape their guilt they deceived themselves.
- 3) The entire event was prophesied in the Scriptures, “Then was fulfilled what was spoken by Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the LORD directed me.” vs. 9-10
  - a) This is attributed to Jeremiah was the fulfillment of prophecy.
  - b) Yet the prophecy seems to be in Zchariah and so it is seen as a contradiction or manuscript error. Zech. 11:13
    - \* “And the LORD said to me, “Throw it to the potter”--that princely price they set on me. So I took the thirty *pieces* of silver and threw them into the house of the LORD for the potter.”
  - c) But Jeremiah mentions the field and potter. Jer. 18:1-2, 12; 19:1-15
    - \* “and say to them, ‘Thus says the LORD of hosts: “Even so I will break this people and this city, as *one* breaks a **potter**’s vessel, \* which cannot be

made whole again; and they shall bury *them* in Tophet till *there is no place to bury.*” Jer. 19:11

- d) Adam Clark offer an interesting solution, as he explains that the Jews divided the Old Testament the Law, the writings and the prophets that began with Jeremiah and simply indicated the third division?

### 27:11-31 **The trial of Jesus before Pilate.**

27:11-14 The initial charges against Jesus.

\* The parallel passages. Mk. 15:2-5; Lk. 23:2-5; Jn. 18:33-38

27:11-12 The governor Pilate examined Jesus.

- 1) The formal charge, “Now Jesus stood before the governor. And the governor asked Him, saying, “Are You the King of the Jews?” So Jesus said to him, “*It is as you say.*” vs. 11
  - a) Pilate asked Jesus if He was king of the Jews.
  - b) Jesus acknowledges His prophetic office of king. It is as you say.”
    - \* He came to His own, but His own received Him not. Jn. 1:11
- 2) The response of Jesus to the charges, “And while He was being accused by the chief priests and elders, He answered nothing.” vs. 12

27:13-14 The astonishment of Pilate at the response of Jesus.

- 1) Pilate could not believe Jesus was not defending Himself, “ Then Pilate said to Him, “Do You not hear how many things they testify against You?” vs. 13
  - a) They accused Jesus of being a: 1) Revolutionary 2) Forbidding to pay taxes 3) Saying He was a king. Lk. 23:2
  - b) Jesus is silent as a lamb to the slaughter. Is. 53:7
- 2) Jesus remained silent, “But He answered him not one word, so that the governor marveled greatly. vs. 14
  - a) The atmosphere is very tense at the trial of Jesus.
  - b) Pilate marveled greatly “*thaumazo lian*”, to wonder in admiration, exceedingly.
  - c) Jesus was sent to Herod, but Jesus answered not a word also and was returned to Pilate. Lk. 23:6-12

27:15-26 The sentencing of Jesus to death by Pilate.

\* The parallel passages. Mk. 15:6-15; Lk. 23:13-25; Jn. 18:19-19:16

27:15-18 The people were given two choices by Pilate.

- 1) Pilate attempted to avoid trying Jesus, “Now at the feast the governor was accustomed to

releasing to the multitude one prisoner whom they wished.” vs. 15

- a) The Romans would appear as merciful.
  - b) The crowds could play a part in the benevolent act.
- 2) The criminal considered, “And at that time they had a notorious prisoner called Barabbas.” vs. 16
- a) Barabas “barabbas”, means son of a father or master.
  - b) Barabas was a notorious “episemos”, infamous, well recognized for his evil.
  - c) John calls him a robber and insurrectionist. Jn. 18:40
- 3) Pilate announced the two choices, “Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?” vs. 17
- a) The son of the father.
  - b) The Christ “Christos”, the Messiah, the son of God.
- 4) Pilate fully understood the motive of the Jews accusations against Jesus, “For he knew that they had handed Him over because of envy.” vs. 18
- a) Jesus constantly exposed their evil and hypocrisy.
  - b) Jesus was everything they were not,, righteous.

**27:19-20** The governer Pilate was given two choices regarding Jesus.

- 1) Pilate first was warned by his wife regarding Jesus, “While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.” vs. 19
- a) At the very time Pilate was sitting on the judgment seat, the Bema-seat. vs. 19a  
\* Tradition says her name was Claudia Procula.
  - b) She told Pilate have nothing to do with that “just man”, indicating the innocence of Jesus. vs. 19b-d  
\* She declared Jesus to be “a just man and innocent”.
  - c) She had suffered many things in a dream because of Jesus. vs. 19e  
\* This had to be from God, even as God warned Nebuchadnezzar and others.
- 2) Pilate second was pressured to listen to the crowds, “But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.” vs. 20
- a) The bad influence of the Jewish leaders, the chief priests and elders moved the people with their poisonous words.
  - b) They convinced the people by their words to choose the release of Barabbas and put Jesus to death.

**27:21-26** The governor Pilate repeated the two choices to the people.

1) Pilate believed the people would choose Jesus, “The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” vs. 21

\* I am sure he was shocked!

2) Pilate asked for the advise of the people regarding Jesus, “Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let Him be crucified!” vs. 22

a) This was not what Pilate was expecting.

b) He knew the envious motive of the Jews.

c) He knew Jesus was innocent.

3) Pilate made the wrong choice being reluctant to condemn Jesus, “Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!” vs. 23

a) Pilate declared the innocence of Jesus, “what evil has He done?”

b) The people would not be turned or dissuaded!

c) But Pilate knew he was already in hot water with Rome and if they accused him to Caesar, he was done!

4) Pilate like the religious leader attempted to wipe away and guilt, “When Pilate saw that

he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, “I am innocent of the blood of this just Person. You see *to it.*” vs. 24

a) Pilate cave in to the people.

b) Pilate by washing his hands with water,, it did not absolve him of his guilt, but condemned him even more.

c) He was not innocent of the blood of for by his own words called Jesus “this just person”.

d) Pilate handed over Roman justice to a mob, “you see to it”, again condemning himself, rather than justifying himself.

5) The people took full responsibility for their rash decision, “And all the people answered and said, “His blood *be* on us and on our children.” vs. 25

a) They had no idea what this implied.

b) God’s judgment against the nation, the temple and its people in 70 A.D.

c) The apostles were delivered from prison by an angel and were preaching in the temple and the religious leaders, “saying, “Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!” Acts 5:28

6) Pilate followed through with his decision, “Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to the soldiers of the governor to be crucified. Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. *Him* to be crucified.” vs. 26

- a) The one on trial was Pilate, not Jesus!
- b) The crime of Pilate was to condemn an innocent man to death.
- c) They released Barabas and scourged Jesus to be crucified.
  - \* Flogged with cat of nine tails, tearing the flesh, muscle and sinew, “His visage so marred, more than any man, and His form more than the sons of man”, then crucified. Is. 52:13-14

27:27-31 The handing of Jesus over to the soldiers at the Praetorium.

\* The parallel passages. Mk. 5:16-20; Jn. 19:2-3

27:27 The location of the scourging.

- 1) The transfer of Jesus, “Then the soldiers of the governor took Jesus into the Praetorium.” vs. 27
  - \* The Praetorium “the headquarters of the Roman camp where the governor, Pilate, resided while in Jerusalem, the Antonia Fortress.

- 2) The handing over of Jesus, “and gathered the whole garrison around Him.” vs. 27
  - a) Paul had converted some of these elite guards of Caesar. Phil. 1:13
  - b) The entire garrison encircled Jesus, a cohort, 600 men, 1/10 of a legion.

27:28-31 Their treatment of Jesus in mockery.

- 1) The soldier began by humiliating Jesus, “They stripped Jesus and put a scarlet robe on Him, a short military cloak, to mock His claimed royalty. vs. 28
- 2) The soldiers then ridiculed Jesus, “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!” vs. 29
  - a) They put a crown of thorns on His head to ridicule his Kingship. vs. 29a-b
    - 1)) The word crown “stephano”, was a garland wreath given as the prize to victors in the public games, but the thorns were part of the curse.
    - 2)) Unaware they were crowning Jesus as the Redeemer of fallen man and the curse world. Gen. 3:17-18
  - b) They placed a reed in His right hand, as the scepter of a king. vs. 29c
  - c) They bowed the knee to Him and mocked Him, being irreverent. vs. 29d-e

- d) They confessed a false honor and allegiance ridiculing Jesus, “Saying “Hail, King of the Jews”, a mock allegiance and honor in ridicule. vs. 29f-g
- 3) The soldiers disdained Jesus, “Then they spat on Him, and took the reed and struck Him on the head.” vs. 30
  - a) By spitting on Jesus they were showing disdain. vs. 30a
  - b) By beating Jesus with a reed on the head they were revealing their hatred of Jesus. vs. 30b
- 4) The soldiers shamed Jesus, “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.” vs. 31

### **27:32-66    The handing over of Jesus to be crucified.**

**27:32-44** The crucifixion of Jesus.

\* The parallel passages. Mk. 15:21-32; Lk. 23:26-43; Jn. 19:17-27

**27:32**    The man who bore the cross of Christ.

- 1) The departure to the cross, “Now as they came out.” vs. 32a
  - a) The location they came out of is believed to be the Pretorium, but it indicates the

- coming out of the city to the place of the crucifixion.
- b) The long procession down what is commonly called the “Via Dolorosa” is not really described, it is presupposed centuries later.
- 2) The Lord Jesus was too weak to carry His cross, “they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.” vs. 32b
  - a) They picked Simon of Cyrene of Egypt. vs. 32a-c
    - \* Believed to be the father of Alexander and Rufus. Mk. 15:21; Rom. 16:13
  - b) They compelled or forced him to bear the cross of Jesus. vs. 32d
    - \* He would become ceremonially unclean for Passover.

### **27:33-34        The arrival at the place of the crucifixion.**

- 1) The location was known by name, “And when they had come to a place called Golgotha, that is to say, Place of a Skull.” vs. 33
  - a) Golgotha is outside the Damascus gate and means “skull”, as does calvary.
  - b) The reason is that it looks like a skull.
  - c) Jesus was crucified outside the city. Heb. 13:11-13

- 2) The they gave Him sour wine mingled with gall to drink.” vs. 34a
  - a) This combination was used to deaden some of the pain under crucifixion.
  - b) This was prophetic. Ps. 69:21
- 3) But when He had tasted *it*, He would not drink.” vs. 34b
  - \* Jesus refused any relief, but endured the pain!

**27:35-37** The procedure of the crucifixion.

- 1) The soldiers nailed Jesus to His cross, “Then they crucified Him.” vs. 35a
  - a) Crucifixion was practiced by the Persian, picked up by the Cathaginian and perfected by the Romans.
  - b) It was the most agonizing ways to die, ultimately suffocating, unable to lift or push up to take a breath.
  - c) No Roman would ever by crucified!
- 2) The soldier gambled for the garment of Jesus, “and divided His garments, casting lots.” vs. 35b-c
  - a) They did not want to tear the garment, it was seamless. Jn. 19:23-24
  - b) The few articles Jesus wore.
    - 1)) Shoes.
    - 2)) Turban.
    - 3)) Girdle.
    - 4)) Inner garment.
    - 5)) Outer garment.

- 3) The soldiers were fulfilling prophecy, “that it might be fulfilled which was spoken by the prophet: “They divided My garments among them, And for My clothing they cast lots.” vs. 35d-f
  - a) The quote is from the Psalms. Ps. 22:18
  - b) Psalm 22 was written when crucifixion was not even know, yet it depicts it vividly, “They gape at Me *with* their mouths, *Like* a raging and roaring lion. I am poured out like water, And all My bones are out of joint; My heart is like wax; It has melted within Me. My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death.” Ps. 22:13-15
- 4) The soldiers guarded the place of execution, “Sitting down, they kept watch over Him there.” vs. 36
  - a) To keep any family member from trying to bring them down from the cross.
  - b) To sent a clear message to all and anyone who would dare to raise a hand against Rome.
- 5) The soldiers displayed the accusation and crime of Jesus, “And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS.” vs. 37

- a) It was written in Greek, Hebrew and Latin. Lk 23:38; Jn 19:20
- b) At times it was hung around criminals neck or held by a soldier for all to see.
- c) John gives us some important details that reveals Pilate paid back the religious leaders for trapping him, “Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, ‘I am the King of the Jews. Pilate answered, “What I have written, I have written.” Jn. 19:21-22

**27:38** The two thieves crucified with Jesus.

- 1) The proximity to Jesus is given, “Then two robbers were crucified with Him, one on the right and another on the left.”
- 2) This was prophesied also, “numbered with the transgressors.” “Is 53:9, 12; Mk. 15:27; Lk. 23:32; Jn. 18:18

**27:39-44** Their blasphemes under the wrath of man.

- 1) The people were synical to Jesus, “And those who passed by blasphemed Him, wagging their heads.” vs. 39  
\* This took place from 9:00 A.M. to 12:00 P.M., crucifixions were always done on well travelled roads for all to take heed!
- 2) The people challenged His person, authority and power, “and saying, “You who destroy

the temple and build *it* in three days, save Yourself! If You are the Son of God, come down from the cross.” vs. 40

- 3) The chief priest, scribes and elders mocked likewise. vs. 41-43  
\* The leaders never spoke directly to Jesus but to each other!
- a) These were the one that plotted to put Jesus on the cross, “Likewise the chief priests also, mocking with the scribes and elders, said, “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.” vs. 41-42
- 1)) Mocking His inability to save Himself, while declaring to save sinners.  
\* That is exactly why Jesus would not save Himself, He was paying the price for others to be saved.
- 2)) Mocking His title of King of Israel and demanding proof by coming down from the cross.
- b) They mocked His claim of being the Son of God, “He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’” vs. 43
- 4) The two thieves even joined in the mockery, “Even the robbers who were crucified with

Him reviled Him with the same thing.” vs. 44

- a) Both reviled Jesus at the beginning.
- b) Then the one rebuked the other and called on Jesus repenting asking that to remember him when He came into His father’s Kingdom. Jesus told him, “Assuredly, I say to you, today you will be with Me in Paradise.” Lk. 23:39-43

**27:45-56** The death of Jesus on the cross.

\* The parallel passages. Mk. 15:33-41; Lk. 23:44-49; Jn. 19:28-30

**27:45** The judgment of sin under the wrath of God.

- 1) The first three hours on the cross, “Now from the sixth hour until the ninth hour.” vs. 45
  - \* The sixth to the ninth hour is 12:00 P.M. to 3:00 P.M.
- 2) The condition of the day, “There was darkness over all the land.” vs. 45
  - a) This was complete darkness that can not be explained by the natural, but Supernatural.
  - b) This was not due to a storm.
  - b) This was not due to an eclipse, this was a full moon.
  - c) This was God’s wrath against sin.

**27:46-49** The ninth hour.

- 1) The final hour, “And about the ninth hour Jesus cried out with a loud voice.” vs. 46a
  - a) This was at 3:00 P.M.
  - b) The final hour on the cross.
- 2) The words of Jesus from the cross, “Jesus cried out with a loud voice, “saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”” vs. 46b-i
  - a) Jesus is quotign Psalms, the fourth word from the cross. Ps. 22:1
  - b) Jesus cried out due to the separation from the Father who is holy. Ps. 22:3
  - c) Jesus became sin for us. 2Cor. 5:21
  - d) Jesus became a curse for us. Gal. 3:13
  - e) The Gnostic docesist taught deity came upon Jesus at the baptism & left Him at the cross, leaving only a man on the cross, not God.
- 3) The response to the words of Jesus by the spectators, “Some of those who stood there, when they heard *that*, said, “This Man is calling for Elijah!”” vs. 47
  - \* The Jews knew the prophecy of Elijah coming before the dreadful day of the LORD. Mal. 4:5
- 4) Another spectator had mercy, “Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.” vs. 48
  - \* This was for His thirst not pain.

- 5) The other spectators were unmerciful and cruel, “The rest said, “Let Him alone; let us see if Elijah will come to save Him.” vs. 49  
\* In sheer mockery and disdain of Jesus!

**27:50-54** The final words of Jesus from the cross and the consequences.

- 1) The words of Jesus were those of victory, not defeat, “And Jesus cried out again with a loud voice.” vs. 50a  
\* He cried out aloud loudly, “It is finished”.  
Jn. 19:30
- 2) The work of redemption had been accomplished, “and yielded up His spirit.” vs. 50b
- a) The Good Shepherd give His life and has power to raise it up again. Jn. 10:11, 15, 18
- b) The very hour the Passover lambs began to be slain.
- 3) The affirmation that the way to God had been made for all sinners took place in the temple, “Then, behold, the veil of the temple was torn in two from top to bottom.” vs. 51a-c
- a) The veil was torn “from top to bottom” indicating His flesh to give access to all. Heb. 10:19-25
- b) The fabric was of 72 twisted pleats of 24 threads each,

- c) It was 60 feet long, 30 feet wide and a handbreadth to 18” thick, not man could tear it!
- 4) The affirmation of the Divine origin, “And the earth quaked, and rocks split.” vs. 51d-e  
\* A super natural event in view of the finished work of redemption!
- 5) The confirmation of Jesus being the resurrection and the life, “and the graves were opened; and many bodies of the saints who had fallen asleep were raised.” vs. 52  
\* This was prophesied. Is. 26:19
- 6) The varification of Jesus being the resurrection and the life, “and coming out of the graves after His resurrection, they went into the holy city and appeared to many.” vs. 53
- a) This was after His resurrection, not at this time at the cross, Jesus being the first-fruit. 1Cor. 15:23
- b) The “holy city” is Jerusalem.
- c) The number of witnesses that came back to life was “many”.
- d) They were seen by others, this is not a myth!  
\* 1Pet. 3:19-21; Eph. 4:21; Col. 2:15
- 7) The confession of the Roman guards about Jesus, “So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had

happened, they feared greatly, saying,  
 “Truly this was the Son of God!” vs. 54

- a) The combination of all the events had never been experience by them at any other crucifixion.
- b) The illumination, “Truly this was the son of God”.

**27:55-56** The women at the cross!

- 1) The Galilean women, “And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar.” vs. 55
  - a) They were not a few, but rather many “polus a large number.
  - b) The were followers “akoloutheo”, those who joined as a disciple of Jesus, whe came down from Galilee with Jesus, committed women.
  - c) They ministered “diakoneo”, to be a servant, a waier on tables.
  - d) They were looking ;theoreo”, as a spectator attentively afar off to Jesus on the cross.
- 2) The particular women, “among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee’s sons.” vs. 56
  - a) Mary Magalene that Jesus cast out seven demons. Mk. 16:9

- b) Mary the mother of James the less and Joses. Mk. 15:40
- c) Sslome the mother of Zebedee’s, James and John, sons of thunther. Mk. 15:40; Jn. 19:25

**27:57-66** **The burial of Jesus in a tomb.**

\* The parallel passages. Mk. 15:42-47; Lk. 23:50-56; Jn. 19:38-42

**27:57-61** The claiming of the body of Jesus.

- 1) The courageous disciple of Jesus, “Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.” vs. 57
  - a) It time was at evening, before sundown. vs. 57a
  - b) The man had much to lose, “A rich man from Arimathea, named Joseph. vs. 57b-c
  - c) He was a disciple of Jesus secretly for fear of the Jews. Jn. 19:38
    - 1)) Member of Sanhedrin. Mk. 15:43
    - 2)) Who was looking for the kingdom of God. Lk. 23:51
- 2) The personal petition for the body of Jesus, “This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.” vs. 58

- \* He had been afraid of the Jews until now and Nicodemus, who came to Jesus by night, also come, bringing a mixture of myrrh and aloes, about a hundred pounds and spices to bury the body. Jn. 19:38-40
- 3) They followed the custom procedure for burial, “When Joseph had taken the body, he wrapped it in a clean linen cloth,” vs. 59
- 4) Joseph donated his own tomb for Jesus, “and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.” vs. 60
  - a) They both would become ceremonially defiled.
  - b) The tomb was near the place of crucifixion in a garden. Jn. 19:41
- 5) The faithful women, “And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.” vs. 61
  - \* Mary the mother of James and Joseph or the mother of Zebedee’s sons. Matt. 27:56

**27:62-66** A guard is set at the tomb.

\* The passage is also unique of Matthew.

**27:62-64** The Sanhedrin members petitioned security for the tomb of Jesus.

- 1) The Jews went to Pilate, “On the next day, which followed the Day of Preparation, the

- chief priests and Pharisees gathered together to Pilate.” vs. 62
- 2) The Jews told Pilate about the words of Jesus, “saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’” vs. 63
  - a) They believed and understood the words of Jesus more than the apostles.
  - b) They revealed their false charge. Matt. 26:61
- 3) They attempted to command Pilate to secure the tomb, “Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.” vs. 64
  - a) They already suggested the false plot that of stealing the body of Jesus.
  - b) They feared the ultimate greater problem.
- 4) Pilate refused them handing that task to them, “Pilate said to them, “You have a guard; go your way, make *it* as secure as you know how.” vs. 65
  - a) This is the temple police.
  - b) They were responsible to the priest.
- 5) The Jews attempted to secure the tomb, “So they went and made the tomb secure, sealing the stone and setting the guard.” vs. 66
  - a) The seal of Rome probably to not be tampered with.

- b) The guards we will find out were bribed by the priests later. Matt. 28:11-15
- b) It would appear Roman guards were also dispatched for even as when Peter was delivered by the angel, “But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there*.” Acts 12:19