

A Study of Matthew 27

I. Outline.

1. **Jesus Before Pilate** (Matthew 27.1-2; cf., Mk 15.1; Lk 23.1-2; Jn 18.28-32).
2. **Death of Judas** (Mt 27.3-10; cf., Acts 1.18-19).
3. **Jesus Questioned by Pilate** (Mt 27.11-14; cf., Mk 15.2-5; Lk 23.3-5; Jn 18.33-38).
4. **Jesus Sentenced to Die** (Mt 27.15-26; cf., Mk 15.6-15; Lk 23.13-25; Jn 18.39—19.15).
5. **Soldiers Mock Jesus** (Mt 27.27-31; cf., Mk 15.16-20; Jn 19.2-3).
6. **The Crucifixion of Jesus** (Mt 27.32-44; cf., Mk 15.21-32; Lk 23.26-43; Jn 19.17-27).
7. **The Death of Jesus** (Mt 27.45-56; cf., Mk 15.33-41; Lk 23.44-49; Jn 19.28-30).
8. **The Burial of Jesus** (Mt 27.57-61; cf., Mk 15.42-47; Lk 23.50-56; Jn 19.38-42).
9. **Guard Placed at the Tomb** (Mt 27.62-66).

II. Summary.

“The morning saw the plot hatched in the night carried into effect. This is chronicled in the first two verses of the chapter. The picture of Judas in his remorse is very terrible. Pilate stands out as a warning against the policy of expediency. He was convinced of the innocence of Jesus, and his conscience- perhaps more acute that day than it had been for a very long time- very plainly revealed to him that his duty lay in releasing the Prisoner. However, he endeavored to secure himself and his position, and so flung Christ and conscience away at the same time. Let us note the persons gathered around the Cross. The soldiers of Rome, for the most part debased, brutalized men. Simon of Cyrene, compelled to bear the Cross, yet surely discovering its message. Chief priests, scribes, elders, filled with malice and envy, and mocking Him, yet even in their mockery uttering, under constraint of God, great truths. "He saved others; Himself He cannot save." Thieves, the companions of His Cross and death, divided then and forever by their attitude toward Him. A group of women in the distance watching all. That mixed crowd was surely a prophecy. All sorts and conditions of men have been attracted by that Cross, and have been influenced by it according to the manner of their approach. Some have watched. Some have mocked. Some have been healed. There was not one of His apostles to bury Him! The two men who attended to this sacred service were Joseph of Arimathea and Nicodemus (John 19:39). Two women watched the burying. If it were not so inexpressibly sad as a revelation of hardhearted unbelief, it would be ludicrous to notice His enemies' foolish attempt to guard the dead body of Jesus. Was the irony of Pilate conscious, one wonders, when he said, 'Make it as sure as ye can?'"

--G. Campbell Morgan, *Exposition on Bible*, 2009, An e-Sword Module.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 27.1... **ALL THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE TOOK COUNSEL AGAINST JESUS TO PUT HIM TO DEATH**—“It was early Friday morning after the arrest of Jesus and His trial before the High Priest. Peter had denied his Lord ‘and straightway the cock crew’ (Mt 26.74). The Jewish Sanhedrin

had sentenced Jesus to death on the charge of blasphemy (Mt 26.65-66). However, it was against Roman law for the Jews to carry out the death penalty. Furthermore, blasphemy was not a crime under Roman law. So the council shrewdly sought to manufacture a charge against the Christ that they could bring up before Pontius Pilate, the Roman Governor over the province of Judea, whereby Jesus might be condemned and put to death” [Robert G. Dodson, Jr., in *Studies in Matthew*, Editor: Dub McClish, 1995, p. 192].

Matthew 27.2... DELIVERED HIM TO PONTIUS PILATE THE GOVERNOR—“After Archelaus, son of Herod the Great (Mt 2.22) had reigned over Judea ten years, he was deposed by the Roman government, and Judea was placed under Procurators sent out from Rome. Pilate was the sixth of these, and was appointed in the twelfth year of Tiberius Caesar, or about three years before the beginning of John’s ministry. He had now been in office about six years. His character is sufficiently indicated by the incidents connected with the death of Jesus. His official career is fully described in Josephus,...” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 238].

Matthew 27.3-5... THEN JUDAS, WHICH HAD BETRAYED HIM, WHEN HE SAW THAT HE WAS CONDEMNED, REPENTED HIMSELF ... AND WENT AND HANGED HIMSELF—“Judas could know that Jesus was condemned only after his case had been disposed of by Pilate. Matthew included the account of Judas’ actions here but they are out of exact sequence, chronologically. When he returned the money, the chief priests and elders were in the temple, but they were at Pilate’s palace until judgment against Jesus was pronounced” [Bob Winton, *Book of Matthew*, p. 333]. ||||| “This phrase [i.e., **REPENTED HIMSELF**, DRL] in the English Bible is most significant. The Greek word, *metamelomali*, refers to one’s regret toward the outcome of an act. This regret is not due to a change of heart and mind due to sin but more so a regret due to the annoying consequences which the sin brought about. ... Judas is not repenting in the sense of having a godly sorrow for sins committed in his heart resulting in a changed life; on the contrary, he merely exhibits a regret or remorse over the consequences of his action” [Jim Laws, in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 668].

Matthew 27.6-7... IT IS NOT LAWFUL FOR TO PUT THEM INTO THE TREASURY, BECAUSE IT IS THE PRICE OF BLOOD ... AND BOUGHT WITH THEM THE POTTER’S FIELD, TO BURY STRANGERS IN—“Here is a classic example of straining out a gnat and swallowing a camel (Mt 23.24). In the midst of carrying out the greatest crime ever committed, the chief priests are concerned about the propriety of putting the money paid a betrayer into the temple treasury... After deliberating they decide to use the thirty pieces of silver to buy a plot of ground in which to bury strangers” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, pp. 487-488]. ||||| “The differences between Matthew’s and Luke’s (Acts 1:18–19) accounts of the death of Judas and the use of the blood money are not as imposing as some suggest. Both Matthew and Luke agreed that a field was purchased with Judas’s money (though only Matthew mentioned that the priests purchased the field as agents of Judas), and both agreed that the field subsequently became known as the Blood Field. Luke was ambiguous as to why the field was so named; Acts 1:19 says, ‘This became known to all,’ can be read as referring to the purchase of the field with the tainted money (Acts 1:18) rather than to the manner of Judas’s death. Matthew and Luke must be taken to supplement one another on the manner of Judas’s death. The simplest harmony is that Judas hanged himself above a precipice but that the rope or support broke, causing him to fall. The topography of Jerusalem easily lends itself to this scenario” [Cabal, T., Brand, C. O.,

Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1455). Nashville, TN: Holman Bible Publishers].

Matthew 27.9... THEN WAS FULFILLED THAT WHICH WAS SPOKEN BY JEREMY THE PROPHET—“Most of this quote is from Zechariah 11:12–13, but it also contains allusions to Jeremiah 19:1–13. Both Zechariah and Jeremiah were part of a tradition within the OT dealing with the apostasy of Israel and its rejection of God’s leadership. These themes come to fulfillment in Jesus’ rejection by the Jewish leadership and more specifically in the details of the blood price of God’s shepherd (see note on Mt 26:31) and the purchase of the potter’s field. Jeremiah is cited as the prophet most relevant to Matthew’s point (see note on Mt 2:15). That the fit between the quote and the event is rough argues that Matthew did not invent the event to ‘fulfill’ a prophecy” [*Apologetics Study Bible*, p. 1456].

Matthew 27.15-20... NOW AT THAT FEAST THE GOVERNOR WAS WONT TO RELEASE UNTO THE PEOPLE A PRISONER, WHOM THEY WOULD ... BUT THE CHIEF PRIESTS AND ELDERS PERSUADED THE MULTITUDE THAT THEY SHOULD ASK BARABBAS, AND DESTROY JESUS—“The feast referred to in the passage is obviously the Passover, but the custom of releasing a prisoner, though referred to in Luke, is largely unknown as far as its origin is concerned. It was Pilate’s desire that Jesus be selected as this year’s candidate. Mark and Luke tell us that Barabbas was a leader in an insurrection in which he had committed murder (Mark 15.7; Luke 23.19)” [Jim Laws, p. 673]. |||| v. 19--**HIS WIFE SENT UNTO HIM, SAYING, HAVE THOU NOTHING TO DO WITH THAT JUST MAN: FOR I HAVE SUFFERED MANY THINGS THIS DAY IN A DREAM BECAUSE OF HIM**—“The only person to make intercession for Jesus before any of his judges was the wife of the pagan Pilate. We know nothing else from the Bible about this woman except this brief reference. There is a tradition that his wife became a follower of Christ as a consequence of his having healed her son of lameness. Her name is given as Claudia, and she is honored as a ‘saint’ by the Greek Orthodox Church and the Coptics (Coffman, p.468f). There is no reason for us to believe such a story. We have no reason to believe she had so much as seen Jesus at all” [Bob Winton, p. 338]. |||| “Apparently the message was delivered publicly, so that all present could hear. Thus it served as a warning not only to Pilate but also to the Sanhedrin and the people. God in His merciful providence orchestrated both the dream and the timing of Mrs. Pilate’s warning so that all concerned would have one final, gracious alarm-beacon before they proceeded with the monstrously evil deed they planned to carry out” [John MacArthur, *The Murder of Jesus*, Thomas Nelson, Kindle Edition, loc2517].

Matthew 27.22... PILATE SAITH UNTO THEM, WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED CHRIST? THEY ALL SAY UNTO HIM, LET HIM BE CRUCIFIED—“It may be noted that this was the first direct intimation of the mode of death to which the priests destined their prisoner. It was implied, indeed, in their fixed resolve to make the Roman governor the executioner of their sentence, as shown in the dialogue recorded by St. John (John 18:31); but now the cry came from the multitude, as the result, we may believe, of the promptings described in Matthew 27:20, ‘Crucify Him!’—punish Him as the robber and the rebel are punished” [E.H. Plumptre, in *A Bible Commentary for English Readers*, Edited by Charles John Ellicott, An e-Sword Module].

Matthew 27.24... WHEN PILATE SAW THAT HE COULD PREVAIL NOTHING, BUT THAT RATHER A TUMULT WAS MADE, HE TOOK WATER, AND WASHED HIS HANDS BEFORE THE MULTITUDE, SAYING, I AM INNOCENT OF THE BLOOD OF THIS JUST PERSON: SEE YOU TO IT—“Pilate had tried several ill-fated plans in his attempt

to release Jesus and still keep peace in his province. He had tried to shift the responsibility to Herod; he had offered to chastise him and release him; he tried to get the people to agree to release Jesus under the "Passover Pardon Plan." He failed in all of his attempts. In his failure he vainly tried to disclaim any responsibility for this perversion of justice by washing his hands. Washing hands was practiced in related cases in the Old Testament" [Bob Winton, p. 377]. Cf., Deuteronomy 21.6-7; Psalms 26.6.

Matthew 27.25... THEN ANSWERED ALL THE PEOPLE, AND SAID, HIS BLOOD BE ON US, AND ON OUR

CHILDREN—"No more fearful prayer is recorded in the history of mankind; and a natural feeling has led men to see its fulfilment in the subsequent shame and misery that were for centuries the portion of the Jewish people. We have to remember, however, that but a fractional part of the people were present; that some at least of the rulers, such as Joseph of Arimathea, Nicodemus, and probably Gamaliel, had not consented to the deed of blood (Luke 23:51), and that even in such a case as this it is still true that "the son shall not bear the iniquity of the father" (Ezekiel 18:20), except so far as he consents to it, and reproduces it" [E.H. Plumptre].

Matthew 27.26... WHEN HE HAD SCOURGED JESUS, HE DELIVERED HIM TO BE CRUCIFIED—Dr. C. Truman

Davis wrote a paper entitled: 'The Crucifixion of Jesus, The Passion of Christ from a Medical Point of View.' Here is what he wrote about this scourging practice—"The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In case of miscount, they were sure of remaining within the law.) The Roman legionnaire steps forward with flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped" [Robert G. Dodson, Jr., p. 194.].

Matthew 27.28-29... THEY STRIPPED HIM, AND PUT ON HIM A SCARLET ROBE. AND WHEN THEY HAD PLATTED A

CROWN OF THORNS, THEY PUT IT UPON HIS HEAD, AND A REED IN HIS RIGHT HAND: AND THEY BOWED THE KNEE BEFORE HIM—"What these wicked men did in derision will one day be done by all with sincere reverence or fear. Paul states in Philippians 2.10-11... **That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father**" [Robert G. Dodson, Jr., p. 678].

Matthew 27.30... AND THEY SPIT UPON HIM, AND TOOK THE REED, AND SMOTE HIM ON THE HEAD—"They

now shift from mockery to cruelty. They seize the ironic 'scepter,' take off the 'kingly' robe, and begin to hurl spit and fists and the head of Jesus" [David Guzik, *Commentary on the Gospel of Matthew*, An e-Sword Module].

Matthew 27.33-35... WHEN THEY WERE COME UNTO A PLACE CALLED GOLGOTHA, THAT IS TO SAY, A PLACE OF A SKULL, THEY GAVE HIM VINEGAR TO DRINK MINGLED WITH GALL: AND WHEN HE HAD TASTED THEREOF, HE

WOULD NOT DRINK. AND THEY CRUCIFIED HIM...—“The most important clues to the identity of Golgotha are as follows. (1) The site had to be outside Jerusalem, because Roman law (and Jewish law, Lev 24: 14) directed crucifixion to take place outside the city. (2) It must have been a fairly conspicuous spot, near a city gate or highway, because the Romans used crucifixion as a deterrent and wanted the gruesome scene to be witnessed by as many people as possible (see comments on 27: 39). (3) A garden containing a tomb was nearby. The tomb belonged to Joseph of Arimathea, who claimed Jesus’ body and interred it (John 19: 41– 42). The tradition that points to the Church of the Holy Sepulchre as the site of Jesus’ crucifixion and burial has been substantiated as the best candidate” [Wilkins, Michael; Evans, Craig A.; Bock, Darrell; Köstenberger, Andreas J.. *The Gospels and Acts* (The Holman Apologetics Commentary on the Bible) (Kindle Locations 4822-4827). B&H Publishing Group. Kindle Edition]. ||||| “The exact process used in Jesus’ crucifixion is a matter of some conjecture. None of the gospel accounts give a detailed description of the method used on Him. But we can glean quite a lot of information from the incidental details that are given. From Thomas’s remark to the other disciples after the crucifixion (**‘Unless I see in His hands the print of the nails, and put my finger into the print of the nails ... I will not believe’**—John 20.25), we learn that Christ was nailed to the cross rather than being lashed by leather thongs, as was sometimes done. From Matthew 27.37, which states that His indictment was posted ‘over His head,’ we deduce that the form of cross He was nailed to was the familiar *crux imissa*, where the top of the upright protruded above the *patibulum*, rather than the often-used St. Anthony’s Cross, a T-shaped stake. ... The Romans had perfected the art of crucifixion in order to maximize the pain—and they knew how to prolong the horror without permitting the victim to lapse into a state of unconsciousness that might relieve the pain. The victim of crucifixion would experience waves of nausea, fever, intense thirst, constant cramps, and incessant, throbbing pain from all parts of the body” [John MacArthur, loc2757].

Matthew 27.37... AND SET UP OVER HIS HEAD HIS ACCUSATION WRITTEN, THIS IS JESUS THE KING OF THE

JEWS—“The Romans would commonly affix to a cross a placard (*titulus*) that bore the victim’s name and crime ... Pilate wrote in Hebrew, Greek, and Latin (the languages of religion, culture, and politics) the words, ‘This is Jesus the King of the Jews.’ This was not only meant as a warning to other would-be kings, but was designed to needle the Jews (Jn 19.21-22). Paradoxically, however, the title proclaimed the truth stressed throughout Matthew’s Gospel (Mt 2.2), namely, that Jesus is King” [Kenneth L. Chumbley, p. 501-502].

Matthew 27.39... AND THEY THAT PASSED BY REVEILED HIM, WAGGING THEIR HEADS—“As he suffered, those

who passed by (either entering or leaving the city, or coming out from the city to view him), wagged their heads as they reviled him with certain unholy, hateful statements. To wag the head was an insulting gesture (2 Kings 19:21; Job 16:4; cf. Psalm 22:7-8). There was no sympathy for Jesus. How hard indeed must the heart be which could look upon him in this wretched condition and not feel a pang of conscience or be touched by his plight” [Bob Winton, p. 347].

Matthew 27.41-42... LIKewise ALSO THE CHIEF PRIESTS MOCKING HIM, WITH THE SCRIBES AND ELDERS, SAID,

HE SAVED OTHERS; HIMSELF HE CANNOT SAVE—“One understands why Jesus did not come down from the cross when chided by the Jews. There was a time for miracles to produce faith and confirm His word, but now was the time for atonement” [Robert G. Dodson, Jr., p. 683].

Matthew 27.45... NOW FROM THE SIXTH HOUR THERE WAS DARKNESS OVER ALL THE LAND UNTO THE NINTH

HOUR—“Matthew was counting hours in accord with the Jewish system, so the sixth hour would have been noon. At the moment the noon sun should have been brightest in the sky, a darkness fell over all the land, and remained for three hours. This was probably not a total blackness, but rather a severe darkening of the normal daylight intensity of the sun. OVER ALL THE LAND is an expression that might refer to the land of Israel, or it could refer to the whole world. I’m inclined to think that the sun itself was dimmed, so that the darkness would have been universal, and not limited to the local area surrounding Jerusalem” [John MacArthur, loc3130].

Matthew 27.46... ABOUT THE NINTH HOUR JESUS CRIED WITH A LOUD VOICE, SAYING, ELI, ELI, LAMA

SABACHTHANI?—“The cry is the result not only of His suffering body, but also from the fact that Jesus is the sin-bearer of the world. God in his holiness could not have fellowship with sin and therefore is removed from the Son (Ex. 33:3; Josh. 7:11-12; Ps. 66:18; Isa. 59:1-2; Isa. 64:7; Hos. 5:6). The Greek verb translated in English translation ‘*forsaken*,’ is in the aorist tense. Therefore, indicating the forsaken state had taken place in that time period in the past (the three hours of darkness), and had now reached its climax, thus the Lord’s loud outcry. Paul states that Jesus, by His death had redeemed us from the curse of the law, being made a curse for us (Gal. 3:13). Jesus was our sin offering (II Cor. 5:21). Therefore, Jesus died in our place, that He might bring us near to God” [Jim Laws, p. 685].

Matthew 27.50-51... JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST. AND,

BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM—“None of the evangelists uses any of the usual ways of saying that Jesus died, and this may be part of the way they bring out the truth that there was something in his death that set it apart from all other deaths’ (Morris, 723)” [Kenneth L. Chumbley, p. 506]. ||||| “What it symbolized was that a way of access had been opened to God by the death of Jesus. Edersheim says ‘the Veils before the Most Holy Place were 40 cubits (60 feet) long, and 20 (30 feet) wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these Veils were so heavy, in the exaggerated language of the time, it needed 300 priests to manipulate each’ (II, 611). No man could tear this veil; this was God at work. Since Jesus died about 3 PM (v. 45), near the time of the evening sacrifice, it is likely that the incident was known almost immediately and was possibly even witnessed by the officiating priests” [Kenneth L. Chumbley, p. 506].

Matthew 27.52-53... AND THE GRAVES WERE OPENED; AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE,

AND CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND WENT INTO THE HOLY CITY, AND APPEARED UNTO MANY—“Another astonishing sign accompanying the death of Christ is here related. The latter part of verse 51 shows that at his death there was an earthquake which rent the rocks. Graves of certain dead saints were opened by this earthquake, and these arose and went into Jerusalem and appeared unto many. Notice that the text says that their resurrection took place after the Lord was raised up from the dead. But the earthquake, the rending of the rocks, and the opening of the graves occurred at the instant of the Lord’s death!” [Bob Winton, p. 352].

Matthew 27.54... THE CENTURION, AND THEY THAT WERE WITH HIM, WATCHING JESUS, SAW THE EARTHQUAKE, AND THOSE THINGS THAT WERE DONE, THEY FEARED GREATLY, SAYING, TRULY THS WAS THE SON OF GOD—

“The centurion, most likely in charge of the crucifixion, had been witness to the darkness, the earthquake, the rending of the rocks, the words of Jesus as He hung on the cross along with His loud cry. All of this contributed to the centurion’s fear and statement concerning Jesus as the

Son of God. They recognized His innocence and that He suffered unjustly, but the centurion meant more than just that Jesus was an innocent victim. With such wonders and signs, the centurion knew as well that Jesus was more than just a man, He was the Son of God (though perhaps the centurion did not fully understand what that may have involved)” [Jim Laws, p. 688].

Matthew 27.57... WHEN THE EVEN WAS COME, THERE CAME A RICH MAN OF ARIMATHAEA, NAMED JOSEPH, WHO ALSO HIMSELF WAS JESUS' DISCIPLE—“He was a rich man; a good man; just and honorable; a counselor; he waited for the kingdom; he had not consented to the death of Jesus; he was a secret disciple of the Lord. See Mark 15:43; Luke 23:50-53; John 19:38. Arimathea was a city of the Jews (Luke 23:51), but its location is unknown. This man went boldly (Mark 15:44) before Pilate to beg the body of Jesus for burial. The apostles had forsaken the Lord in Gethsemane and fled; Joseph had not openly revealed his faith before, but now his faith shines brilliantly! It was evening when he made his request of Pilate (Matt. 27:57). The time would have been before the beginning of the Sabbath, but was very near that time. d. Pilate did not take Joseph's word that Jesus was dead; he was astonished to hear that the Lord was already dead. Pilate asked the centurion whether Jesus was dead, and on learning that he was, Joseph's request was granted. Mark 15:43-45” [Bob Winton, p. 356].

Matthew 27.58-60... HE WENT TO PILATE, AND BEGGED THE BODY OF JESUS ... AND LAID IT IN HIS OWN NEW TOMB—“This was the customary way to seal an expensive tomb. A rich man like Joseph of Arimathea would probably have a tomb that was carved into solid rock; this tomb was in a garden near the place of crucifixion (John 19:41). The tomb would have a small entrance and perhaps one or more compartments where bodies were laid out after being somewhat mummified with spices, ointments, and linen strips. Customarily, the Jews left these bodies alone for a few years until they decayed down to the bones, then the bones were placed in a small stone box known as an ossuary. The ossuary remained in the tomb with the remains of other family members. The door to the tomb was typically made of a heavy, circular shaped stone, running in a groove and settled down into a channel, so it could not be moved except by several strong men. This was done to ensure that no one would disturb the remains” [David Guzik].

Matthew 27.65... PILATE SAID UNTO THEM—YE HAVE A WATCH: GO YOUR WAY, MAKE IT AS SURE AS YE CAN. SO THEY WENT, AND MADE THE SEPULCHRE SURE, SEALING THE STONE, AND SETTING A WATCH—“By telling the Jews to make the tomb ‘as safe as you think necessary’ (JBP) Pilate sanctioned their use of police authority outside the temple complex and assured them their actions would not be interpreted as hostile” [Kenneth L. Chumbley, p. 512].

V. Lessons & Applications.

Matthew 27.33-38... THE CRUCIFIXION—“To the people of our Lord's time, crucifixion meant about the same as dragging the nude body of a man through the streets until he is dead means to us today. It was their way of showing the greatest ridicule and contempt, hence, Jesus suffered the most shameful and horrible death it was possible for man to inflict” [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1952, p. 212].

Matthew 27.48... AND STRAIGHTWAY ONE OF THEM RAN, AND TOOK A SPUNGE, AND FILLED IT WITH VINEGAR, AND PUT IT ON A REED, AND GAVE HIM TO DRINK—“It is said that one of the most distressing circumstances which attended crucifixion was that of extreme thirst. When a person was

crucified by being nailed to the cross as was Jesus, after several hours the wounds thus inflicted would be inflamed highly and the victim would have a raging fever. These and other factors caused the victim to have such a thirst as to cry out for satisfaction. **Let every heart break with pity and compassion because of the suffering which our Lord endured because of our sins!** (Rom 5.8-9)" [Thomas B. Warren, *Teacher's Annual Lesson Commentary*, 1973, p. 163].

Matthew 27.51... AND, BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM—"The rending of the veil signified several significant things: (1) The abrogation of the Old Covenant (Matt. 27:50-51; 2 Cor. 3:14-16; Heb. 9:7-10). It also abolished the office of the Old Testament high priest, and lesser priests. (2) The mysteries of God's eternal plan, which were unrevealed until the New Testament was given, were now to be opened to man's understanding (Eph.1-11; Rom. 16:25-26; Matt. 13:17). (3) It symbolizes the separation between God and men, and the need for a mediator which role the Levitical high priest filled. The rending of the veil proclaims that all men are on equal standing with God and need no human priest as mediator. 1 Timothy 2:5; 1 Peter 2:5,9; Matthew 23:8; Revelation 1:6 (ASV). (4) Its rending symbolizes the fact that Christ, our High Priest, was about to enter heaven, and offer the atoning sacrifice for us Hebrews 9:6-17. (5) The veil being rent pictures the fact that the way into heaven has now been opened. Hebrews 9:8; 10:19-22. (6) The veil itself represents for us death by which we leave this world and enter eternity. Its having been rent depicts the great truth that Christ, by his death, burial, resurrection and ascension into heaven, has won victory for us over death. Hebrews 1:14f; Isaiah 25:7-8; 1 Corinthians 15:20-22, 55-57" [Bob Winton, p. 352].

VI. Questions.

True or False

01. _____ Judas' 30 pieces of silver wound up in the Temple.
02. _____ Pilate knew the Jewish leaders were envious of Jesus.
03. _____ Jesus was struck on the head with a reed.
04. _____ That the thieves CAST THE SAME IN HIS TEETH describes throwing stones.
05. _____ We have no record of the name of the man who went to Pilate and begged the body of Jesus.

I Found it in Verse(s)

06. _____ A prophecy of the prophet Jeremiah is fulfilled.
07. _____ A description of Barabbas.
08. _____ Jesus' clothing is stripped off and a mocking scarlet robe is put on Him.
09. _____ A misunderstanding of one of the seven sayings of Jesus on the cross.
10. _____ The sepulchre into which the body of Jesus was placed was sealed and a watch was placed there.

Short Answer

11. Two groups that took counsel against Jesus to put Him to death were:

12. Advice given to Pilate by his wife:

13. What those who passed by the cross did:

14. Jesus cried again with a loud voice and then did what:

15. Who said: TRULY THIS WAS THE SON OF GOD:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

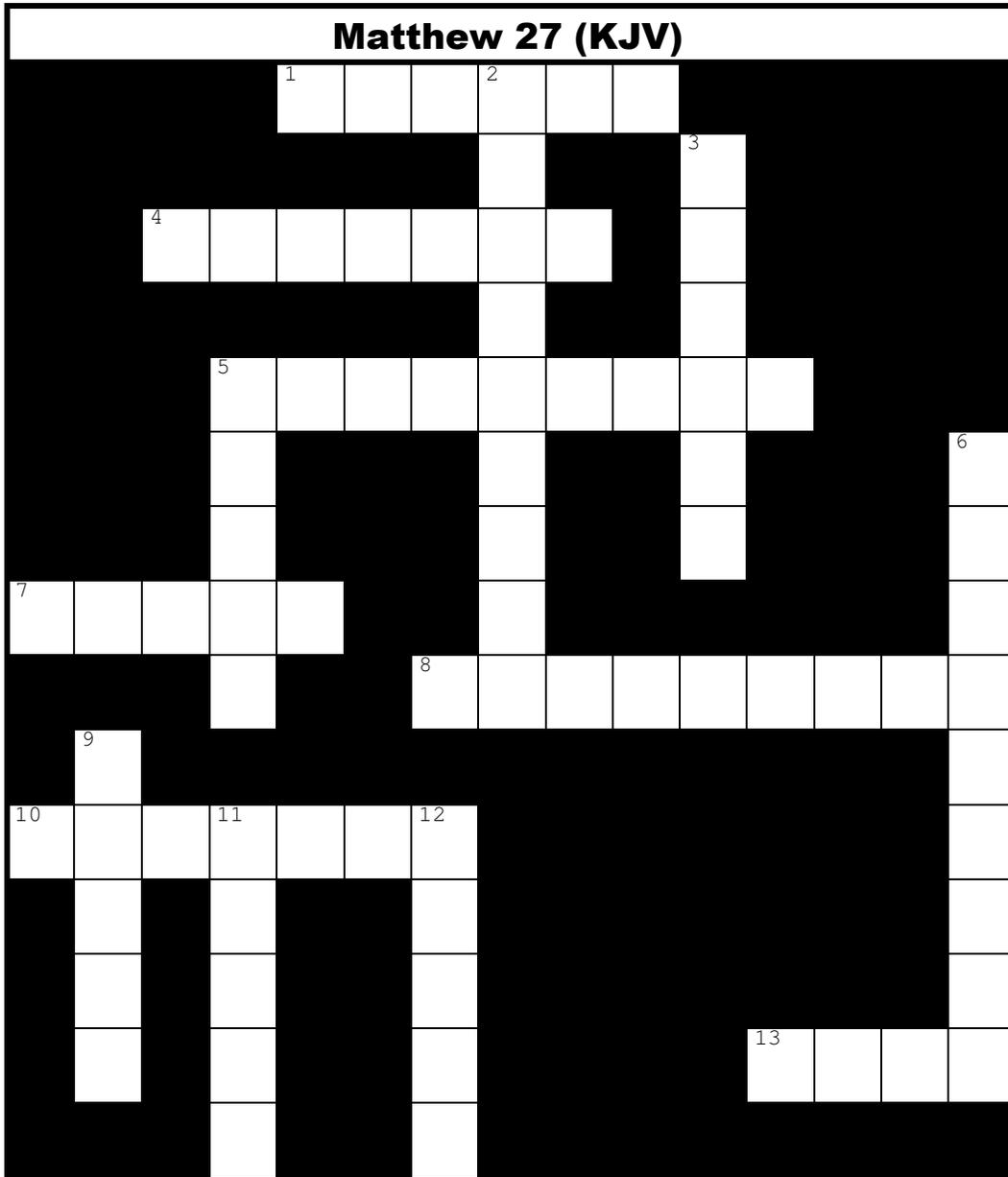
ANSWERS to Matthew 26 Questions... **01**—False (35); **02**—True (59); **03**—True (75); **04**—True (13); **05**—True (25); **06**—40; **07**—46; **08**—72; **09**—7; **10**—16; **11**—Heavy (43); **12**—More than twelve legions of angels (53); **13**—The High Priest (62); **14**—Bethany (6); **15**—Drink ye all of it (27).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

G D E L D E R S A H G B T
 S H G R E A T A L B O D Y
 K W V B L V A L U E V P C
 H A N D I S C I P L E D H
 A T Y E V P C Y R O R P E
 C C H I E F U E I T N I A
 R H N V R A S B E H O L D
 U M A R E L E A S E R A H
 C O M M A N D B T R O T U
 I C E P J E S U S E C E F
 F K J N G C A S T D K G T
 Y E P A C O I A H K J K S
 N D T U O M D V E R T T H
 E S A E K E N E N T O O K

ACCUSED	BEHOLD	BODY	CAST	CHIEF
COME	COMMAND	CRUCIFY	DELIVER	DISCIPLE
ELDERS	GOVERNOR	GREAT	HAND	HEAD
JESUS	MOCKED	NAME	OTHER	PILATE
PRIESTS	RELEASE	ROCK	SAID	SAVE
THEN	THERE	TOOK	VALUE	WATCH

VIII. Crossword Puzzle.



ACROSS

- 01) Hall where the soldiers took Jesus.
- 04) Barabbas was this kind of prisoner.
- 05) Casting lots for Jesus' garments
 ___ prophecy.
- 07) Simon was compelled to bear it.
- 08) Chief priests and elders ___ the
 multitude to ask for Barabbas.
- 10) Jesus was given ___ to drink.
- 13) They mocked Jesus by bowing the
 ___.

DOWN

- 02) Pilate washed his hands before
 them.
- 03) A rich man who was Jesus' disciple.
- 05) It was customary for the governor
 to release a prisoner at the
 ___.
- 06) Was sitting over against the
 sepulchre.
- 09) It was DARK from the sixth to the
 ___ hour.
- 11) Some thought Jesus called for him.
- 12) Mockingly, a reed was placed in
 Jesus' ___ hand.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...