

Matthew 27:1-10. *Blood money, red*. After a while, still early in the morning, the mucky mucks decided to kill Jesus. So they tied Him up, led Him away to Governor P. Pilate.

Once Judas realized Jesus was to be killed, he recognized the stupidity of his betrayal; he actually returned the 30 silver coins to the mucky mucks. "I have sinned," Judas said, "I've betrayed innocent blood." So what, they retorted—that's your responsibility.

Judas threw the money into the temple, went away and hung himself. The priests, in the mean time, picked up the coins and asserted it is against the Law to put this blood money in the Temple Treasury. So, they bought a cemetery for burying foreigners—don't want no poor pagans among we righteous believers. That cemetery wound up being called the Field of Blood (Αγρος (h)αυνατος).

So, what was prophesied by Jeremiah and Zechariah was fulfilled; to wit, "...they took the 30 silver coins—the price set on him by the people of Israel, and used them to buy the potter's field, as the Lord commanded me."

- Q What voice in English voice (as in grammar) was used regarding the decision of the religious elite?
- Q Why lead Him to Governor P. Pilate? Why not do "it" themselves?
- Q Why was Judas remorseful? Should he have hung himself? Will we see him in heaven? See John 19:11
- Q What was the price paid by the religious elite to Judas for betraying Jesus the Christ? So? [see Exodus 21:32]<sup>12</sup>

## MATTHEW 27:1-10

Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death.

<sup>2</sup>They bound him, led him away and handed him over to Pilate, the governor.

<sup>3</sup>When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. <sup>4</sup>"I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility."

<sup>5</sup>So Judas threw the money into the temple and left. Then he went away and hanged himself.

<sup>6</sup>The chief priests picked up the coins and said, "It is against the law to put this into the treasury, since it is blood money." <sup>7</sup>So they decided to use the money to buy the potter's field as a burial place for foreigners. <sup>8</sup>That is why it has been called the Field of Blood to this day. <sup>9</sup>Then what was spoken by Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price set on him by the people of Israel, <sup>10</sup>and they used them to buy the potter's field, as the Lord commanded me." [Zechariah 11:12-13; Jeremiah 19:1-13;32:6-9]

<sup>12</sup>"If the ox gores a slave, male or female, the owner shall give to their master thirty shekels of silver, and the ox shall be stoned."

Matthew 27:11-26. *Politics, green*. While Judas was returning what the mucky mucks called blood money, Jesus the Christ stood before Governor Pilate. Intriguingly Pilate asked, are you the King of the Jews? Jesus affirmed his interrogation—Yes, it is as you say.

Now remember, Jesus had said nothing when the mucky mucks were interrogating Him. So Pilate pushed the envelope—Don't you understand the testimony against you? To this Jesus did not reply, not to even one single charge of the indictment. Pilate was amazed (*θαυμάζω*).

The custom at this time of year (the Passover Feast) was to release a prisoner chosen by the crowd, a political act of kindness as it were. There was a notorious prisoner called Barabbas which Pilate encouraged them to accept as an alternative to "this Jesus called Christ." Pilate was dumb; he knew the power of envy and how it had brought Jesus to him. Mrs. Pilate even warned him not to have anything to do with this innocent man—she'd had a dream because of him.

The mucky mucks, wouldn't hear of it and urged (root = *πιστός*) the crowd to call for Barabbas to be released, and Jesus to be executed. After they called out for Barabbas, Pilate asked the most important question ever asked about Him—"What shall I do with Jesus who is called Christ?"

Our response was overwhelmingly "Crucify Him!" Pilate challenged them—what crime has He committed. They shouted even louder "Crucify Him!" The uproar stopped Pilate in his tracks; he took water and washed his hands in front of the crowd—I am innocent of this man's blood. It is your responsibility.

We took it to heart—let His blood be on us and on our children. And it was, just that, on us. Barabbas was indeed released, but Pilate had Jesus flogged and handed Him over to be crucified.

Q Was Jesus the Christ "King of the Jews?" And?

Q Why didn't Christ Jesus respond to the charges leveled from the testimony?

Q Why did the crowd want Barabbas released instead of Jesus? What "pistos" was used?

## MATTHEW 27:11-26

Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

<sup>12</sup>When he was accused by the chief priests and the elders, he gave no answer. <sup>13</sup>Then Pilate asked him, "Don't you hear the testimony they are bringing against you?" <sup>14</sup>But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

<sup>15</sup>Now it was the governor's custom at the Feast to release a prisoner chosen by the crowd. <sup>16</sup>At that time they had a notorious prisoner, called Barabbas. <sup>17</sup>So when the crowd had gathered, Pilate asked them, "Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?" <sup>18</sup>For he knew it was out of envy that they had handed Jesus over to him.

<sup>19</sup>While Pilate was sitting on the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him."

<sup>20</sup>But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

<sup>21</sup>"Which of the two do you want me to release to you?" asked the governor. "Barabbas," they answered.

<sup>22</sup>"What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!"

<sup>23</sup>"Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

<sup>24</sup>When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"

<sup>25</sup>All the people answered, "Let his blood be on us and on our children!"

<sup>26</sup>Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

Matthew 27:27-44. *Execution, black*. The governor's guards took Jesus to the palace in Jerusalem where Pilate lived; a whole company of soldiers surrounded Him.

Stripping Him, they put a royal robe on Him—created a crown of thorns and set it on His head. Putting a staff in His right hand, they knelt in front of Him, mocking and saying "Hail, King of the Jews!?!?" After spitting on Him (just like the mucky mucks at Caiaphas' house), they took away the staff, striking Him on the head again, and again, and again. When the mocking was finished, they took off the robe and put His own clothes on Him. He was led away to be executed by crucifixion.

On the way to Golgotha ("the place of the skull"), Simon from Cyrene was forced to carry the cross. Jesus was offered wine mixed with gall, but it was awful—He refused. Once He was on the cross being crucified, they divided up His clothes and casted lots [see Psalm 22:18]. As He suffered, they kept watch; a plaque was placed over His head with the charge d'jeure—"This is Yeshua, the King of the Jews." Two others were crucified with Him on either side. People who passed by insults Him, wagging their heads and saying, "You are the one who's going to destroy the Temple and then build it back in three days?!?! Save yourself! Come down from the cross if you are indeed the Son of God."

Similarly, the mucky mucks joined by the professors mocked—He saved others, but He can't save Himself! He's the King of Israel? Then let Him come down and we'll believe in Him. He trusts God—let God rescue Him, now, if He wants Him—after all, He did say "I am the Son of God." The robbers also joined in the insults.

Q Why was Jesus' position as King of the Jews problematic?

Q Why was He stripped before being mocked and crowned?

Q Did Jesus' failure to come down from the cross support His deity, or His humanity?

## MATTHEW 27:27-44

Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. <sup>28</sup>They stripped him and put a scarlet robe on him, <sup>29</sup>and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him.

"Hail, king of the Jews!" they said. <sup>30</sup>They spit on him, and took the staff and struck him on the head again and again. <sup>31</sup>After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

<sup>32</sup>As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. <sup>33</sup>They came to a place called Golgotha (which means The Place of the Skull).

<sup>34</sup>There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. <sup>35</sup>When they had crucified him, they divided up his clothes by casting lots [see John 19:23-24; a few late manuscripts read additionally *that the word spoken by the prophet might be fulfilled: "They divided my garments among themselves and cast lots for my clothing"* (Psalm 22:18)] <sup>36</sup>And sitting down, they kept watch over him there.

<sup>37</sup>Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS. <sup>38</sup>Two robbers were crucified with him, one on his right and one on his left.

<sup>39</sup>Those who passed by hurled insults at him, shaking their heads <sup>40</sup>and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"

<sup>41</sup>In the same way the chief priests, the teachers of the law and the elders mocked him. <sup>42</sup>"He saved others," they said, "but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him. <sup>43</sup>He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.' " <sup>44</sup>In the same way the robbers who were crucified with him also heaped insults on him.

Matthew 27:45-66. *Death comes, gray*. From noon until 3ish, there was darkness all over. Around 3pm, Jesus cried out the first line of Psalm 22—Eloi, Eloi, lama sabachthani! Some thought He was calling for Elijah, and one of them got a stick, put a sponge dipped in wine vinegar and offered it to Him. The remaining people said leave Him alone—let's see if Elijah does indeed come to save Him.

When Jesus died, He cried out again loudly. When that happened, the curtain of the Temple was torn in two, from top to bottom. The earth shook; rocks split; tombs broke open; bodies of many holy people were raised to life. Going into Jerusalem, many people saw them.

When the centurion in charge, and his men, saw all that had happened, they were terrified and exclaimed—Surely He was the Son of God!

Many women were watching from a distance; they'd followed Jesus to care for His needs—Mary Magdalene, Mary the mother of James and Joses, and Mrs. Zebedee.

As evening came, one Joseph of Arimathea, came to Governor Pilate, asking for the body. Pilate ordered it be done, so Joseph took the body, wrapped it in a clean linen cloth, and placed the body in his own new tomb. It had been cut right out of the rock. He rolled a big stone in front of the entrance and left. Mary Magdalene and Mary, mother of James and Joses were sitting there.

The next day—the one after Preparation Day—the mucky mucks, including the Pharisees, asked Pilate to secure the tomb. They argued that while He was still alive, He had claimed He would rise in three days. So Pilate ordered the tomb to be secured until the third day. Otherwise, His followers might come and steal the body;

## MATTHEW 27:45-66

From the sixth hour until the ninth hour darkness came over all the land. <sup>46</sup>About the ninth hour Jesus cried out in a loud voice, "*Eloi, Eloi, lama sabachthani?*"—which means, "My God, my God, why have you forsaken me?" [the first line of what we call Psalm 22]

<sup>47</sup>When some of those standing there heard this, they said, "He's calling Elijah."

<sup>48</sup>Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink. <sup>49</sup>The rest said, "Now leave him alone. Let's see if Elijah comes to save him."

<sup>50</sup>And when Jesus had cried out again in a loud voice, he gave up his spirit.

<sup>51</sup>At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. <sup>52</sup>The tombs broke open and the bodies of many holy people who had died were raised to life. <sup>53</sup>They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.

<sup>54</sup>When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son [or a son] of God!"

<sup>55</sup>Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. <sup>56</sup>Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

<sup>57</sup>As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. <sup>58</sup>Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. <sup>59</sup>Joseph took the body, wrapped it in a clean linen cloth, <sup>60</sup>and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. <sup>61</sup>Mary Magdalene and the other Mary were sitting there opposite the tomb.

<sup>62</sup>The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. <sup>63</sup>"Sir," they said, "we remember that while he was still alive that deceiver said, 'After three days I will rise again.' <sup>64</sup>So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first."

<sup>65</sup>"Take a guard," Pilate answered. "Go, make the tomb as secure as you know how." <sup>66</sup>So they went and made the tomb secure by putting a seal on the stone and posting the guard.

then we'd have a worse situation than before. As ordered, they made the tomb secure, sealing it and posting a guard.

- Q Why did Jesus the Christ quote the first line from the 22<sup>nd</sup> Psalm?
- Q Why did they think He was calling out for Elijah?
- Q What is the significance of the Temple curtain being torn, and from top to bottom no less?
- Q Why did Pilate give the body to Joseph of Arimathea? What did he do with the body? Why?
- Q Who put the stone in front of the tomb? What have you been taught by Cecil DeMille?
- Q What was the rationale for a secured tomb—were they afraid of the walking dead?
- Q What part of the death of Jesus bothers you the most? Why?