

## **The Gospel of Matthew, Chapters 27-28, Bible Study Outline**

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1. Matthew 27:1-2, Jesus is handed over to Pilate
  - a. Context: follows a night of illegal trials in which Jesus had not slept and was abused by men physically, mentally, and emotionally
  - b. Apply: In His Incarnation, the Spirit of our Lord was fully committed to the Father—so too as He finished His saving work (Luke 23:46; John 19:30)
  - c. Convenient alliance of evildoers
  - d. Israel could not execute the death penalty, only Rome could
    - i. Precision of prophecy (John 18:31-32)
      1. Roman method (Psalm 22:16-17)
      2. Jewish method (Leviticus 24:16 for the charge of blasphemy as leveled in Matthew 26:63-66)
2. Matthew 27:3-10, Judas hangs himself
  - a. Verses 3-4, even the evildoer is a witness to Christ's innocence
    - i. Leaders of Israel had too much vested interest in carrying out the murder of their Messiah to reconsider (Cf. John 11:47-50)
  - b. Verses 3-5, Judas is remorseful, but not unto true repentance
    - i. 2 Corinthians 7:10
    - ii. John 17:12
  - c. Verse 6, legalism without justice, mercy, and faith (Cf. Matthew 23:23)
  - d. Verses 7-10, Zechariah 11:12-13 is quoted here, so why is prophecy ascribed to Jeremiah, the options:
    - i. Listed first among the prophets in Babylonian Talmud, unlikely
    - ii. Jeremiah 32:6-9, unlikely, because of the context
    - iii. Mistake or scribal error, a mistake is impossible (2 Peter 1:21), and an error extremely unlikely—two ancient versions omit Jeremiah's name but this is a very small minority
    - iv. Best view in this commentator's opinion: Matthew was making reference to Jeremiah Chapter 19, the connections:
      1. Curse against Israel and Jerusalem in particular
      2. Reference to the potter and the field
      3. When they purchased the field with the blood money, the curse was certain to follow, and it did in 66-70 AD, this is

consistent with the generational curse on those who were alive when Messiah came (Matthew 23:29-36)

3. Matthew 27:11-14, Jesus before Pilate
  - a. Verse 11, "It is as you say", in other words, 'yes'
  - b. Verse 12, Jesus had already told His Jewish accusers the same (Matthew 26:64)
  - c. Verse 13-14, Pilate, perceiving His innocence, encourages Jesus to mount a self-defense, but Jesus remains silent (Isaiah 53:7)
4. Matthew 27:15-26
  - a. Verse 15, "the feast", the Passover
  - b. Verse 16, "Barabbas" (NU: Jesus Barabbas), meaning "son of the father", which is ironic in that Jesus was "Son of the Father"
  - c. Verses 17-18, Pilate was willing to let Christ go
    - i. Apply: the evil lengths men go for envy
  - d. Verse 19, wise counsel from Pilate's wife
    - i. Her unsettled spirit and conscience
    - ii. Apply: God can sometimes work through the conscience, even that of an unbeliever, conversely Satan can deceive the conscience of an unbeliever or awaken it at the wrong time for the purpose of disrupting God's plans
  - e. Verses 20-23, the crowds choose Barabbas and call for Christ's crucifixion
  - f. Verses 23-24, Pilate would not do the right thing for fear of a riot
  - g. Verse 24, Pilate appropriates a Jewish custom as a form of protest, from this we get the expression "washing our hands of the matter"
  - h. Verse 25, in reality, they are declaring their own guilt, sadly, Israel would pay the price in the 66-70 AD siege and sacking of Jerusalem
  - i. Verse 26, Pilate caves, and perpetuates the injustice, more concerned with saving his own skin than accomplishing justice
    - i. Jesus Christ did the opposite (Cf. Isaiah 53), giving His own Body and Blood that believers in Him might be found just before God
5. Matthew 27:27-31, Christ mocked by the soldiers
  - a. Roman soldiers experts at torture, many were sadistic
  - b. Christ despised, and His Kingdom mocked
  - c. Verse 29, "crown of thorns" placed upon His head
  - d. Verse 30, "struck Him in the head" to maximize the pain of the thorns and dig them into the flesh

6. Matthew 27:32-44

- a. Verse 32, Simon of Cyrene “compelled to bear His cross”
  - i. Jewish proselytes would come to Jerusalem for the Passover
  - ii. Matthew 5:41, as a prerogative of the Roman soldiers
  - iii. His honor, to humbly serve Christ in some way
  - iv. Notice that the eleven were not near enough at hand, so the honor fell to a Gentile convert
    - 1. Apply: God will accomplish His will, and if we will not obey, He will grant the honor to another, and often to our shame
  - v. Simon of Cyrene’s family, general consensus of Bible scholars (Mark 15:21; Romans 16:13)
- b. Verses 34-44, events prophesied in Psalm 22, and other places
- c. Verse 35, for one seamless garment which was of value (John 19:23-24)
- d. Verse 37, “THIS IS JESUS THE KING OF THE JEWS”
  - i. Intended as a mockery to Jesus
  - ii. Intended as a ‘dig’ to the Jews
  - iii. In fact, it was God’s honest truth
- e. Verses 40-42, temptation for Christ to diverge from God’s plan for Him to die then and there for the sins of the world
- f. Verse 44 applied, even in the greatest suffering,
  - i. Some still revile Christ
  - ii. Some find sick pleasure in being malicious to others
  - iii. Some repent unto salvation; we know one of the criminals had a true deathbed conversion from Luke 23:39-43
  - iv. Let us learn that the conversion of souls is an urgent matter (2 Corinthians 6:2; Matthew 28:18-20; Proverbs 11:30; Daniel 12:3)

7. Matthew 27:45-56

- a. Verse 45, that is, from noon until 3 pm
- b. Verse 46, in what sense “forsaken”?
  - i. Eternal communion with God the Father broken for the only time in eternity—the sins of the world were laid upon the Savior and the Father had to look away, for He is holy and cannot look upon sin (Isaiah 53:6; Leviticus 19:2)
- c. Verses 47-49, the agony was such that Jesus’ speech was unrecognizable
- d. Verse 50, “yielded up His spirit”
  - i. Death could not overcome the Son of God

- ii. Yet Jesus voluntarily gave His life that you and I may live
  - e. Verse 51, veil torn from top to bottom
    - i. God tore it
    - ii. Barriers to God have been removed
    - iii. Communion made possible through the finished work of Jesus Christ (Hebrews 4:14-16)
  - f. Verses 52-53, reappearance of the saints, “after His (Christ’s) resurrection”
    - i. They would subsequently experience physical death again
    - ii. Speaks of the resurrection of:
      - 1. Christ on the third day
      - 2. All of the saints someday
    - iii. Significant in that it was a bodily resurrection (Luke 24:39; 1 Corinthians 15:35-49)
  - g. Verse 54 (Acts 2:37-38 a parallel example)
    - i. Conviction of sin
    - ii. Fear of God
    - iii. Confession of Christ
    - iv. Christian conversion
  - h. Verses 55-56, consistency of these godly women is notable and commendable
- 8. Matthew 27:57-66
  - a. Joseph of Arimathea
    - i. Verse 57, “rich man”
    - ii. Verse 57, “a disciple of Jesus”
    - iii. Luke 23:50-52, a member of the Jewish council, the Sanhedrin
  - b. Prelude to the Resurrection
    - i. Christ truly died, and He truly was buried
    - ii. Necessary to happen that the Resurrection might occur
    - iii. All 3 components as objective content of the gospel (1 Corinthians 15:3-4)
  - c. Witnesses to the burial of Christ, His death being confirmed by the Roman soldiers in front of many witnesses (John 19:33-34)
    - i. Joseph of Arimathea
    - ii. Pilate
    - iii. Mary Magdalene and the other Mary
    - iv. Chief priests and Pharisees

- v. Guards at the tomb
  - d. Verse 63, "After three days I will rise" (Cf. Mark 8:31, 10:34)
  - e. Verse 64, they did not believe, but thought the disciples might 'pull a fast one'
  - f. Cf. 1 Corinthians 3:19-20 applied to the chief priests and Pharisees
    - i. Unwittingly prove the Resurrection
    - ii. Unwittingly stop the mouths of scoffers
9. 28:1-8
- a. Verse 1
    - i. "Sabbath", Saturday
    - ii. "first day of the week", Sunday
    - iii. Women are the first to the tomb
  - b. Verse 2, 6
    - i. Angel "rolled back the stone from the door" not to let Jesus out, but to the women into the empty tomb
  - c. Verse 4, hardened men are terrified, but they were no more able to keep Jesus in the tomb than stop the waves from hitting the beach
  - d. Verse 7, women sent forth as witnesses to the Resurrection
  - e. Verse 8, (godly) "fear and great joy", response of the Christian to the fact that Jesus is risen
10. 28:9-10
- a. Jesus appears to the women
  - b. The women worship Jesus
  - c. This gives them encouragement for the journey
  - d. Apply: before we go out as witnesses, God is willing to meet us in prayer
11. 28:11-15
- a. Guards of the tomb as witnesses to the Resurrection
  - b. Silenced by a bribe, Apply: the world will always offer us bribes to be silent about our resurrected Lord
    - i. Popularity
    - ii. Friendship with the world
    - iii. As e.g., better chance of promotion at work
  - c. Verse 15, common even today in academia
    - i. Skeptics make an already disproven 2,000 year old argument (Cf. Ecclesiastes 1:9)
12. 28:16-20

- a. Verses 16-17, Jesus appears to the eleven at the mountain in Galilee
  - i. Initial response of the disciples
    - 1. Worship
    - 2. Doubt (Cf. Luke 24:36-40), eventual belief following initial disbelief of the objective fact of the Resurrection
- b. Verses 18-20, the Great Commission
  - i. Its basis, the risen Christ has “all authority”
  - ii. The command to “Go”, a call to active duty
  - iii. “make disciples”, how?
    - 1. “baptizing”
    - 2. “teaching”
  - iv. Salvation not overlooked
    - 1. God’s work (Cf. Acts 2:37)
    - 2. Implicit in the Great Commission is the preaching of the gospel
      - a. Spiritually dead people cannot be baptized or taught (1 Corinthians 2:14; Ephesians 2:1)
      - b. Romans 10:8-17 a necessary pre-requisite
  - v. Apply: Great Commission or ‘Great omission’?
    - 1. John 4:35
    - 2. Proverbs 11:30
    - 3. Daniel 12:3