

Matthew Chapter 27

The 6 Trials:

Trial one before Annas: John 18:12-14, “Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him (13) and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. (14) Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.” (Verses 15-18 is a parenthesis mentioning Peter’s first denial.)

John 18:19-24, “Meanwhile, the high priest [a reference to Annas who had retained his title as high priest, 6 to 15 A.D. since he still had a lot of authority] questioned Jesus about his disciples and his teaching. (20) I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret [not involved in any conspiracy]. (21) Why question me? Ask those who heard me. Surely, they know what I said [summoned your witnesses]. (22) When Jesus said this, one of the officials nearby slapped him [illegal procedure] in the face. “Is this the way you answer the high priest?” he demanded. (23) If I said something wrong,” Jesus replied, “testify as to what is wrong. [where is your evidence] But if I spoke the truth, why did you strike me?” (24) Then, [after this brief interrogation] Annas sent him bound to Caiaphas the high priest.”

Matthew 26:57, “And they who had seized Jesus [at Gethsemane] led Him away to Caiaphas the high priest, where the scribes and the elders had assembled [the Sanhedrin is fully assembled for the 2nd Trial].

Trial two before Caiaphas at night: Matthew 26:57-68, And they who had seized Jesus led Him away to Caiaphas the high priest, where the scribes and the elders had assembled [the Sanhedrin is fully assembled]. (58) But Peter followed Him afar off to the high priest's court, and he went and sat with the servants to see the end. (59) Now the chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus, in

order that they might put Him to death, (60) but they did not find any, even though many false witnesses came forward. But later-on, two came forward, (61) and said, `This man stated, "I am able to destroy the temple of God [the death on the cross] and to rebuild it in three days [a reference to His resurrection]." (62) Then the high priest [Caiaphas] stood up and said to Him, `Do You not answer? What is it that these men are testifying against You?' (63) But Jesus kept silent. And the high priest [Caiaphas] said to Him, `I charge You under oath by the living God, that You tell us whether You are the Christ, the Son of God.' (64) Jesus said to him, `You said it yourself [affirmative]; nevertheless, I tell you, from now on you shall see the Son of Man sitting at the right hand of Power [session at the right hand of the omnipotence of the Father] and coming on the clouds of heaven [2nd Advent].' (65) Then the high priest [Caiaphas] tore his robes [lost his temper], saying, `He has blasphemed! What further need do we have of witnesses? [one cannot testify against oneself] Behold, you have now heard the blasphemy [truth is called blasphemy]; (66) what do you think?' They [the chief priests, scribes, and elders] answered and said, `He is deserving of death!'" (67) Then they spat in His face and beat Him with the fist. And others struck Him with the palms of their hands [all this was illegal procedure], (68) saying, Prophecy to us, Christ; who is the one who struck you?

Trial three before Caiaphas: Luke 22:66-71, "When it was day, the Council of elders of the people assembled, both chief priest and scribes, and they led Him away to their council *chamber*, saying, (67) "If you are the Christ [the Messiah], tell us, but He said to them, "If I tell you, you will not believe, (68) and if I ask a question, you will not answer. (69) But from now on the Son of Man [a title of humanity] will be seated at the right hand of the power of God [the Father]." (70) And they said, "Are you the Son of God [a title of deity], then?" And He said to them, "Yes, I am." (71) And they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

Matthew 27:1, 2 "Now when morning came, all the chief priests and the elders of the people conferred together [under the authority of Caiaphas,

the high priest] against Jesus to put Him to death.” (2) and they bound Him and led Him away and delivered Him to Pilate, the procurator.”

Trial four before Pilate: John 18:28-38, “Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. (29) So, Pilate came out to them and asked, ‘What charges are you bringing against this man?’ (30) ‘If he were not a criminal,’ they replied, ‘we would not have handed him over to you.’ (31) Pilate said, ‘Take him yourselves and judge him by your own law.’ ‘But we have no right to execute anyone [during the Holy Week: the Passover and the Feast of Unleavened Bread],’ they objected. (32) This took place to fulfil what Jesus had said about the kind of death he was going to die. (33) Pilate then went back inside the palace, summoned Jesus and asked him, ‘Are you the king of the Jews?’ (34) ‘Is that your own idea,’ Jesus asked, ‘or did others talk to you about me?’ (35) ‘Am I a Jew?’ Pilate replied. ‘Your own people and chief priests handed you over to me. What is it you have done?’ (36) Jesus said, ‘My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.’ (37) ‘You are a king, then!’ said Pilate. Jesus answered, ‘you say that I am a king [which means ‘yes’]. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.’ (38) ‘What is truth?’ retorted Pilate. With this he went out again to the Jews gathered there and said, **‘I find no basis for a charge against him.’**”

Luke 23:1-8, “Then the whole assembly rose and led him off to Pilate. (2) And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king.” (3) So Pilate asked Jesus, “Are you the king of the Jews?” “You have said so,” Jesus replied. (4) Then Pilate announced to the chief priests and the crowd, **“I find no basis for a charge against this man.”** (5) But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.” (6) On

hearing this, Pilate asked if the man was a Galilean. (8) When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod *Antipas*, who was also in Jerusalem at that time.”

Trial five before Herod the Fox: Luke 23:8-12, “When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign [a miracle] of some sort. (9) He questioned Him at great length, but Jesus gave him no answer. (10) The chief priests and the teachers of the law were standing there, vehemently accusing him. (11) Then, Herod and his soldiers ridiculed and mocked him [since He would not perform any miracles for him]. Dressing him in an elegant robe, they sent him back to Pilate. (12) That day Herod and Pilate became friends—before this they had been enemies.”

Trial six before Pilate: John 18:39-19:16, “But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?" (40) They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising. 19:1 Then Pilate took Jesus and had him flogged. (2) The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe (3) and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face. (4) Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that **I find no basis for a charge against him.**" (5) When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" (6) As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. **As for me, I find no basis for a charge against him.**" (7) The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God." (8) When Pilate heard this, he was even more afraid, (9) and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. (10) "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free

you or to crucify you [not really since he already stated that He was innocent]?" (11) Jesus answered, "You would have no power over me if it were not given to you from above [from God to governmental authorities]. Therefore, the one [Caiaphas, the high priest] who handed me over to you is guilty of a greater sin [than the sin of Pontius Pilate]." (12) From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." (13) When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). (14) It was the day of Preparation of the Passover; it was about the sixth hour. "Here is your king," Pilate said to the Jews. (15) But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered [absolute hypocrisy]. (16) Finally, Pilate handed him over to them to be crucified. So, the soldiers took charge of Jesus."

Luke 23:11-25, Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. (12) That day Herod and Pilate became friends-before this they had been enemies. (13) Pilate called together the chief priests, the rulers and the people, (14) and said to them, "You brought me this man as one who was inciting the people to rebellion. **I have examined him in your presence and have found no basis for your charges against him** [during trial four]. (15) **Neither has Herod** [during trial five], **for he sent him back to us; as you can see, he has done nothing to deserve death.** (16) **Therefore, I will punish him and then release him.** (17) is not in the early manuscripts (18) But the whole crowd shouted, "Away with this man! Release Barabbas to us!" (19) (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) (20) Wanting to release Jesus, Pilate appealed to them again. (21) But they kept shouting, "Crucify him! Crucify him!" (22) For the third time he spoke to them: "Why? What crime has this man committed? **I have found in him no grounds for the death penalty. Therefore, I will have him punished and then release him.**" (23) But with loud shouts they insistently demanded that he be

crucified, and their shouts prevailed. (24) So, Pilate decided to grant their demand [He was intimidated by mob.] (25) He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.”

27:1. Now when morning came [after the 2nd trial], **all the chief priests and elders** [the Sanhedrin which was the supreme court of the land] **of the people took counsel against Jesus** [the judges were prejudiced] **to put Him to death** [the 3rd trial].

Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·

The first two trials conducted under Annas and Caiaphas were at night which was illegal according to Jewish Law. By taking counsel in the morning again under Caiaphas, they tried to correct this illegality.

27:2. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the procurator.

καὶ δήσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

Short Biography of Pontius Pilate:

Pontius Pilate appointed by the emperor, Tiberius as procurator of Judea in 26 AD. Immediately, he moved his military from Caesarea to Jerusalem which caused a lot of civil disturbance. So, in order to get rid of some of his critics, he put some of his military in civilian clothes and killed a few. For this he got a letter of reprimand from Tiberius. Also, since he was in charge of the temple treasury, he took a couple million and built an aqua duct which proved to be a great blessing to the Jews. The aqua duct was built from a spring 45 miles from Jerusalem. At one time it became the major source of water for Jerusalem. So, from the standpoint of the inhabitants of Jerusalem, this became an extremely good investment.

However, at the time they were extremely upset with that decision even though there was plenty of money in the temple treasury.

There was a lot of antagonism between Pontius Pilate and the Jews. Pilate was of the equites class, and as an aristocrat he looked down on the Jews. He would walk among them daring them to kill him for he wasn't afraid of them at all for he had great physical courage, but as we are going to see, he lacks in moral courage. As a true Roman aristocrat, he put Rome first. For this reason and others as well, the Jews were constantly going to Rome to complain about him, but because he was a great administrator, Tiberius kept him there.

Scripture gives us no further information concerning Pilate, but we learn from Josephus that his anxiety to avoid giving offense to Caesar did not save him from political disaster. The Samaritans were noisy and rebellious. So, at one point, Pilate led his troops against them and defeated them easily enough. The Samaritans however, complained to Vitellius, now the governor of Syria who sent Pilate to Rome to answer their accusations. When he reached Rome, he found Tiberius dead (a friend of Pontius Pilate) and Caligula, an enemy of him on the throne, A.D. 36. Eusebius adds that soon afterward, "wearied with misfortunes," he killed himself.

Verses 3-10: The Repentance of Judas Iscariot a parenthesis.

(27:3. Then Judas who had betrayed Him [who was at the Jewish trials], **having seen that he was condemned** [by his own conscience resulting in a strong guilt reaction], **sorrowing** [regretting, feeling guilty], **Judas returned the thirty pieces of silver to the chief priests and elders** [restitution],

Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

Judas was present at the first three Jewish trials. (Betrayal implied that if the Sanhedrin needed his testimony, he would have to give one.) After seeing how the religious hierarchy handled the Lord, and how the Chief Priests went around trying to get two witnesses to lie about Jesus, and how they slugged and spit on Him. He began to feel that he was totally responsible for this evil which remorse brought-on a tremendous guilt reaction which led to his committing suicide.

When Judas betrayed Jesus he was functioning under monetary lust. Lust always promises happiness, but after Judas got the silver, he realized that it did not make him happy. As a matter of fact, he learned that if one violates one's conscience, he will become unhappy and easily enter into great depression. While attending the trials, it gave him time to reflect upon his betrayal rather than on the lust which previously motivated him.

27:4. saying, I have sinned [against the Lord], betraying innocent blood [blood represents death in the Old Testament: Judas knows that they are going to kill him]. And they said, “What is that to us [That’s not our problem; furthermore, we don’t care]? You see to that yourself [It’s your problem].”

λέγων, Ἡμαρτον παραδοὺς αἷμα ἄθωτον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψη.

Religious people are tough and the meanest people in the world. They are brutally calloused. To recognize the truth of Judas' statement would be to admit their own guilt which they are not about to do. And their own guilt was worse than that of Judas's.

27:5. And he threw the pieces of silver down in the temple and departed. And he went and hung himself.

καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγξατο.

When a believer is facing a problem or a disaster, he must use a bona fide problem-solving device. Since the Problem-Solving Devices are composed of divine thought, one must restrain his emotions in applying a divine solution namely one of the Problem-Solving Devices. Never under any circumstances should the believer try to solve a problem by running to his emotions or by creating another problem in order to solve his present problem.

27:6. And the chief priests took the silver pieces [religion never rejects money], **and said, “It is not lawful to put them into the treasury, because it is the price of blood** [blood money: they had bribed Judas to help them in putting Jesus to death; they are admitting that they had intended to put Jesus to death before any of the trials].”

οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν.

They held this business meeting while they were in the process of sentencing Christ to death a demonstration of their callousness. Religious people are meticulous in keeping their little rules, but simultaneously disregard the important laws of God. Furthermore, religious people have no concern for the truth at all. For example, it didn't bother them at all to crucify the perfect humanity of Christ who was and is the embodiment of truth, but they were very careful to observe their laws, their little rules to assuage their self-righteousness.

27:7. And they took counsel [had a business meeting] **and bought the potter's field with them** [the 30 pieces of silver], **as a burial place for strangers** [who couldn't afford burial].

συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

27:8. Therefore, that field was called, The Field of Blood, even to this day.

διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον.

27:9. Then, that which was spoken by Jeremiah the prophet was fulfilled, saying, "And they took the thirty pieces of silver, the price of Him that was valued, whom they of the citizens of Israel valued,

τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,

27:10. and gave them for the potter's field, as the Lord appointed me [Zechariah was commanded to have this field set aside for a potter's field which would be realized after the suicide of Judas].")

καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

In the scrolls, Jeremiah was at the head of the scrolls and Zechariah was at the end. The scroll was called by the first book in the scroll which was Jeremiah. Though Jeremiah spoke about these things, it was Zechariah who wrote them down as a prophecy. Zechariah 11:12, 13, "I said to them, "If it is good in your sight, give *me* my wages, but if not never mind!" So, they weighed out thirty *shekels* of silver as my wage. (13) Then, the Lord said to me [Zechariah in 516 B.C.] "Throw it to the potter, that magnificent price at which I was valued by them," So, I took the thirty *shekels* of silver and threw them to the potter in the house of the Lord."

27:11. And Jesus stood before the procurator [Pontius Pilate during the fourth trial]. **And the procurator asked Him, saying, "Are you the king of the Jews** [also found in John 18:33b, and Luke 23:3]?" **And Jesus said to him, "It is as you say** [an idiom for yes]?"

Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.

During the holy days, it was illegal to try a case, to condemn someone or to execute judgment. So, the members of the Sanhedrin decided to hand Jesus over to the Roman court system with Pontius Pilate even though they despised Pilate.

Jesus Christ as God was the founder of the Jewish race and as the Son of David is the King of the Jews.

27:12. And when He was accused by the chief priests and elders, He answered nothing.

καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

Jesus did not answer the questions of the religious rulers since for three years he has given evidence of his being the Messiah which evidence had already been rejected.

27:13. Then Pilate said to Him, “Do you not hear how many things they testify against you?”

τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

27:14. And He did not answer him a word, so that the procurator kept on being astounded [amazed].

καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

He was amazed at the tremendous poise of the Lord Jesus Christ under the pressure of being unfairly accused. Jesus Christ would not speak to the religious leaders at all, a total mental separation from scum. He would not show respect to these religious evil hypocrites.

Pontius Pilate after listening to these religious leaders realized that Christ was innocent but because of his weak character, did not have the moral courage to dismiss the trial and set Jesus free. He also learned from the religious Jews that Jesus was a Galilean. So, he sent Him to Herod the Tetrarch of Galilee hoping that Herod would either sentence Him or release Him. Although Herod conducted the 5th trial, he sent Him back to Pilate without a sentence.

27:15. Now at that Feast [of the Passover], the procurator [now about to conduct the sixth trial] was accustomed to release to the people a prisoner, whomever they desired.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.

Pilate realized that Jesus was being railroaded by the religious crowd, and so sought a way to release Jesus without offending the Jews. In the past, he was reprimanded several times by Tiberius for being too hard on the Jews and so was beginning to crack mentally since his character was not strong enough to handle this kind of pressure.

27:16. And, they then had a notorious prisoner called Barabbas.

εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν.

Barabbas was the leader of murder incorporated. He was one of the greatest gangsters of his day. By selecting Barabbas as one of the two men to be released, he was sure that they would select Jesus to be released for never has there ever been a greater antithesis between two people. The choice was between the perfect Jesus and the evil Barabbas.

27:17. Therefore, when they were gathered together, Pilate said to them, whom do you desire that I release to you? Barabbas, or Jesus who is called Christ [the Messiah]?

συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

27:18. For he knew they [the religious leaders] **had delivered Him** [brought him to the Praetorian] **because of envy** [jealousy].

ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

Pontius Pilate was a brilliant man and thought that he had a plan that would gain the favor of the people and at the same time gain the release of Jesus. However, he underestimated the evil of religious people for the religious leaders had already instructed the unthinking mob to reject any offer to release Jesus. The mob would be used to intimidate and to bully Pontius Pilate into a course of action which was a complete violation of justice. The Jewish religious leaders knew that they could not bully Pilate face to face for he despised these religious leaders. So, they used the mob. (When a person can be intimidated and bullied by a mob, he is weak).

Why did he come-up with this plan? He is trying to circumvent the real issue. All he had to do was to declare his innocence which he did and then release Jesus and to warn the religious Jews not to touch Jesus otherwise they would face the Roman military.

27:19. But as he was sitting down on the judgment seat [seated on the balcony of the Praetorian], **his wife sent** [a message] **to him, saying, “Have nothing to do with** [an idiom: do not condemn and be responsible for this man’s death] **that just man, for today because of Him I have suffered many things** [great mental agony] **in a dream.”**

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατὰ ὄναρ διὰ αὐτόν.

She was warned that if Pilate permitted this miscarriage of justice, he would be destroyed.

27:20. But [in contrast to the motivation of Pilate] **the chief priests and elders persuaded the mob in order that they should ask for Barabbas** [to be released] **and destroy Jesus.**

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

The chief priests are not ruling the people by law, but stirred the people into an irrational violent mob. Good rulership rules through good law, not through emotion and irrationality.

27:21. The procurator answered and said to them, “Which of the two do you desire that I release to you?” They said, “Barabbas.”

ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

27:22. Pilate said to them, “What then shall I do with Jesus, who is called Christ?” They all kept on saying to him, “Let Him be crucified [a demand from the mob].”

λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.

Pontius Pilate is responsible to function under the Roman Law which was generally quite good. However, he is going to set aside the Roman Law and give-in to the demands of the mob which is being controlled by the religious faction of Judea.

27:23. And the procurator [having raised his hand for silence] **said, “Why? What evil has He done?” But they cried out the more, saying, “He must be crucified** [loud and long]!”

ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω.

It is beneath the dignity of a Roman Official to argue with a mob. However, this is exactly what Pontius Pilate did. In any case, the mob never answered his question because a mob is not operating on reason, but emotion. Furthermore, they did not care what was right or wrong.

27:24. But when Pilate saw that it gained nothing [he was helpless before the mob], but rather that an uproar had occurred, he took water and washed his hands before the mob, saying, “I am innocent of the blood of this just person. Observe it.”

ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

Pilate was helpless for one reason: he was weak and so even though he was personally in no danger he did nothing to protect the innocence of Jesus. He could have used his Roman guard to establish order if necessary.

Lawful violence not a ritual is the way of dealing with a violent mob. Washing his hands was his last try to bring reason into the mob. However, washing his hands in this ritual did not clear him of his responsibility to protect the innocent. He was guilty of the greatest possible injustice. The only way to bring an emotionally violent mob back to reason is through the use of legitimate violence. The Roman guard could have easily dispersed this mob for they have done it many times before. This is how Paul later would be rescued. Rather than dispersing the mob, he catered to it.

27:25. Then, all the people answered and said, “Let His blood [his death] be on us and on our children [they pronounced their own curse which was fulfilled].”

καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφί ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

This curse which they placed upon themselves was fulfilled. Children are not responsible for their parent's sin for in order to be culpable, they have to repeat their parent's sins which most did in this case. Over one million died in the siege and destruction of Jerusalem by August of 70 A.D. Many who shouted "Let His blood be on us and on our children" died along with their children at that time.

27:26. Then he released Barabbas to them. And when he had scourged Jesus, he delivered him up to be crucified [subjunctive mood: Jesus being crucified depended upon the volition of Jesus Christ].

τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

Scourging was a part of normal Roman procedure. After scourging, the Romans would rub salt into the wounds. It was excruciating pain in itself. All the same, Jesus went to the cross from his own volition in order that He might be judged for Pilates's sin and the sins of the religious leaders, the mob as well as the sins of the world.

27:27. Then, the soldiers of the procurator took Jesus into the praetorian and gathered unto Him the entire detachment.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπὶ αὐτὸν ὅλην τὴν σπεῖραν.

At this time, the soldiers stationed in Palestine were Greek and quite cruel. There were many recorded events of their cruelty toward the Jews.

27:28. And stripping Him, they put a scarlet robe around Him.

καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

This was a crimson robe of a Roman official possibly one of Pilate's old robes.

27:29. Having braided together 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 [used to recognize the emperor or a VIP], King of the Jews!”

καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,

27:30. Spitting on Him, they took the reed and kept on striking him on His head.

καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

This indicated their utter contempt, even so some of these soldiers will actually be saved before the sun goes down.

27:31. And after they had mocked Him, they took the robe off of Him and put His own clothing on Him and led Him away to crucify Him.

καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

27:32. And going out, they found a man of Cyrene, Simon by name. They forced this one to carry His cross.

Ἐξερχόμενοι δὲ εὔρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

From indifference to martyrdom: Simon was an unbelieving Jew from North Africa who came to Jerusalem to participate in the holy days. For some reason, he was in the crowd watching Jesus carrying His cross on His way to Golgotha. Since Jesus wearied from his many abuses, was unable to continue carrying His cross, the Romans singled out Simon. Since it was a disgrace to carry the cross of a convicted person, Simon initially refused but was forced to do so. Later before the sunsets, he will believe in the Lord Jesus Christ and so when he went back to North Africa, he apparently led his wife and two sons Alexander and Rufus to the Lord and eventually became a great believer and one of the first martyrs in North Africa.

The Events of the Cross: verses 33-50.

27:33. And coming to a place called Golgotha [an Aramaic Word], which is called, Place of a Skull [Latin: calvariae locus],

Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

Golgotha was apparently a barren knoll and this is why it was given that name. The word ‘calvary’ came into the English Bible only from the King James version as per Luke 23:33. Calvary is taken from the Latin calvaria the equivalent of ‘Golgotha’.

27:34. they gave Him cheap wine [GI wine] mixed with gall [a bitter narcotic used to deaden pain] to drink. And when He had tasted, He would not drink.

ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

Temptations can be very subtle. Jesus Christ was very thirsty so he tasted it to see if it were something which he could drink. Once he realized what it was, he refused to drink it. Jesus Christ would need to think clearly and

have full use of his volition. Again, Satan is at work in this offer of a narcotic mixed in cheap wine. Not only would the narcotic make it difficult for Jesus to think clearly, but the drinking of this cheap wine would have caused Jesus to lose His perfect integrity since at the Last Supper, he mentioned that the next time he would drink wine would be in the Millennium.

27:35. And they crucified Him, dividing His garments, casting a lot;

σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

This was the fulfillment of a prophecy spoken by the prophet [David] approximately 1000 years before the cross, "They divided My garments among them, and they cast a lot for My clothing." (Psalm 22:18)

Mark 15:25, "It was the 3rd hour [9 A.M. when they crucified Him." At a crucifixion, the Romans usually stripped the person to be crucified of all his possessions. So, he would be hung naked. (In the ancient world, they did not wear underclothes as we know them today.)

John 19: 23-24, Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece.(24) So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "They divided my outer garments among them, and for my clothing they cast lots."

27:36. And sitting down they [the soldiers] were watching Him closely there.

καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

They were impressed with the way that the Lord handled himself for Christ neither reacted to all the jeering and mocking nor showed any reaction to the pain.

27:37. And they put up over His head His judgment, written, THIS IS JESUS, THE KING OF THE JEWS.

καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

John provides a few more details. John 19:19-22, “Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS.” (20) Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. (21) So, the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’” (22) Pilate answered, “What I have written I have written.”

27:38. Then, two gangsters [insurrectionists: revolting against civil authorities] were crucified with Him, one on the right, one on the left.

Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐωνύμων.

These two men were apparently part of gangster syndicate captured by Pontius Pilate. They operated under the protection of the High Priest, Caiaphas since he was getting a cut of their profits. Barabbas was apparently their leader.

27:39. And those who passed-by blasphemed Him, and making obscene gestures with their heads,

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῦντες τὰς κεφαλὰς αὐτῶν

Mobs are always made-up of low-class people ‘Passing-by’ would imply a large crowd. They would have to pass-by in order for all to see. As they did so, they would gesture in an obscene way unknown to us today.

27:40. and saying, “The one destroying the temple and building it in three days, deliver yourself. If you are the Son of God, and let’s assume you are [1st Class conditional sentence], then come down from the cross [In other words, use your divine power].”

καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατέβηθι ἀπὸ τοῦ σταυροῦ.

Though Jesus was not talking about the temple in Jerusalem, evil people always distort. When Jesus made this statement, he was talking about his body as per John 2:19,” Jesus answered them, “Destroy this temple [murder me], and in three days I will raise it up.”

27:41. And in the same way also the chief priests mocked, with the scribes and elders, saying,

ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

27:42. “He delivered others [from their diseases, sickness and illnesses etc.] but he cannot deliver himself. He is the King of Israel, let him now come down from the cross, and we will believe in him.

Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπὶ αὐτόν.

Arrogant people always mock and ridicule the truth. In Reverse Process Reversionism, the 8th stage of reversionism, everything in one’s soul is reversed. In this case, they hate the truth and love what is false.

If he did come down from the cross and consequently did not bear the penalty of the sins of the world, there would be no Savior and salvation-work to believe in. Another Satanic attack to prevent Christ from bearing the sins of the world.

27:43. “He trusted in God [the Father], let Him [God the Father] deliver Him now [from the cross], if He [God the Father] delights in Him and he does. For He said, ‘I am the Son of God [implying a relationship between God the Father and God the Son].”

πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

This statement is implying that if God the Father does not deliver Christ from the cross, that God the Father really does not love Jesus Christ. How blasphemous can one get! Furthermore, God the Father cannot deliver him from the cross until the Father is finished judging his beloved son.

27:44. And also the gangsters [insurrectionists] who were crucified with Him reviled Him, saying the same.

τὸ δὶ αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.

Luke 22:37, “It is written: ‘And he was numbered with the transgressors’; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.” (a quote from Isaiah 53:12)

Luke 23:39-43, “One of the criminals who was hanging there was hurling abuse at Him, saying, “Are You not the Christ? Deliver Yourself and us!”⁴⁰ But the other responded, and rebuking him, and said, “Do you not even fear God, since you are under the same sentence of condemnation?⁴¹ And we indeed are suffering justly, for we are receiving what we deserve for our crimes; but this man has done nothing wrong.”⁴² And he was saying, “Jesus, remember me when You come into Your kingdom!”⁴³ And He said to him, “Truly I say to you, today you will be with Me in Paradise.”

27:45. And from the sixth hour [Jewish time: 12 noon] darkness came over all the earth until the ninth hour [3 P.M.].

Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

God the Father covered not only the cross which covering provided privacy for Jesus as He was being punished for the sins of the world, but also over the entire earth with supernatural darkness so that no one could do anything for three hours. This gave the inhabitants of not only Judea but also of the entire earth time to reconsider the claims of Christ. Twice in human history God uses supernatural darkness to cover the entire earth. The three hours just mentioned and just before the 2nd Advent.

Covered with Darkness the Entire Earth:

Luke 23:44-45, “It was now about the sixth hour, and darkness came over the entire earth until the ninth hour, (45) because the sun stopped shining [for this reason there was supernatural darkness over the entire earth]; and the veil of the temple was torn in two.”

Supernatural darkness just before the 2nd Advent:

Matthew 24:29. “But immediately after the tribulation of those days [at the 2nd Advent] the sun will be darkened and the moon will not give its *reflected* light and meteors will fall from the sky and the powers of the heavens will be shaken.”

Zechariah 14:6, 7, “In that day [the day of His return] there will be no light; the luminaries will dwindle. For it is a unique day which is known to the Lord, neither day nor night [both the sun and the moon do not give their light], but it will come about in evening time there will be light [light will accompany the return of Christ].”

Isaiah 13:9-10, “Behold the day of the Lord is coming. Cruel, with fury and burning anger [integrity of God executing judgment] to make the land a desolation; and He will exterminate its sinners from it [the anti-Semitic enemies]. For the stars of heaven and their constellations

will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light [reflected light].”

The Substitutionary Spiritual Death of Christ on the Cross:

1. Though Jesus Christ was in hypostatic union on the cross, only His humanity was punished for our sins.
2. Jesus Christ remained in the status of trichotomy on the cross as proven by his unique death namely his human spirit went into the care of God the Father, his soul went with God the Holy Spirit to Hades and his body remained in the grave.
3. Jesus personally never died a spiritual death, rather he bore the burden of mankind’s spiritual death on the cross namely He was punished for the penalty of the sins of all mankind. In other words, Jesus died a substitutionary spiritual death while forsaken by the Father during the judgment. On the other hand, Adam suffered a real spiritual death as also his progeny at birth.
4. So, Jesus’ substitutionary spiritual death means that He died as a substitute for the sins related to our spiritual death namely the billions of sins which were committed in addition to Adam’s original sin. In other words, he paid the penalty for our sins in toto.
5. Jesus Christ was portrayed as a male lamb unblemished and spotless (no sin nature and no sin) 1 Peter 1:18-19, “knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.” Jesus remained impeccable while being judged for the sins of the world. “2 Corinthians 5:21, “And he [God the Father] made him who knew no sin [remained impeccable both before the cross and on the cross] to be sin [imputation and judgment of the sins of the world] as a substitute for us so that we might become the righteousness of God in him.”

6. Jesus Christ was not a curse, but became a curse as per Galatians 3:13, “Christ redeemed us from the curse of the Law having become a curse for us, for it is written ‘Cursed is everyone who hangs on a tree.’”

7. Hebrews 12:2, “Be concentrating on Jesus, the founder and perfecter of our doctrine, who because of the happiness that was set before him endured the cross, despising the shame [from being identified with all these despicable sins], and is seated at the right hand of the throne of God.” Just as Jesus endured under great pressure, not reacting in bitterness, hatred, and self-pity, so we must endure under great pressure in order to achieve and preserve happiness. There is no happiness without the ability to endure under pressure.

8. The omnipotence of the Father imputed all the sins of mankind to Jesus during the last three hours on the cross, and the Justice of the Father using his omnipotence then judged the humanity of Christ on the cross, while the deity of Christ was sustaining the universe.

9. Matthew 27:46, “And about the ninth hour [3 P.M.] Jesus cried out with a loud voice, saying, “Eli, Eli [Hebrew], lema sabachthani [Aramaic]?” translated [from the Hebrew and Aramaic into Greek], “My God, my God [addressing God the Father], why have you [in the singular] forsaken [abandoned] me?” David prophesies the shout in Psalm 22:1a, “My God, My God why have you forsaken Me far from helping Me.” This was answered in Psalm 22:3a, “because you [Father] are holy [righteous and just].” The Father had to judge Jesus for every sin of mankind. Judgment implies abandonment and forsaking. There was no help nor fellowship during this judgment on the cross. So, this shout was prophesied in Hebrew (Psalm 22); shouted out and translated into Greek (Matthew 27:46).

10. Jesus understood why he had to be forsaken but shouted out this rhetorical question for our benefit. It was a Rhetorical question which had already been answered in Scripture as per Psalm 22:3a namely because

the integrity of God demanded the punishment of all sins of mankind via a perfect sacrifice.

11. During the lifetime of the humanity of Christ, he was never forsaken by God the Holy Spirit whether it be before the cross or on the cross. The Holy Spirit always provided the enabling power for Jesus to execute the Father's will during his entire life on this earth. So, from His birth to His physical death on the cross, He always had available and used the two power options namely the metabolized doctrine in his soul and the enabling power of the Spirit.

12. In this way, Jesus Christ demonstrated the power of the Proto-type Spiritual Life. This spiritual life called the Operational Type Spiritual Life, he gave to each Church Age believer.

13. Why was there a need for a substitutionary spiritual death? Adam and his wife suffered a real spiritual death when they ate from the Tree of the Knowledge of Good and Evil. This involved the loss of their human spirit and acquisition of a sin nature. Hence, since the sin nature is part of the makeup of cellular genetics, all Adam's descendancy are born with the sin nature within their cells and with the imputation of Adam's Original Sin imputed to that sin nature at birth. This means that all of mankind is helplessly located in the slave market of sin. This required someone outside of the slave market of sin to provide a ransom to free mankind. Thus, the need for an impeccable person to pay the penalty of every sin of mankind. This we call the substitutionary work of Christ on the cross.

14. R. B. Thieme Jr. first taught this doctrine in 1986 during the teaching of the Ephesian series, a doctrine which has been buried for over 1500 years and is still unknown by most Christians since it is not known and subsequently not taught by any professor in any major theological seminary today.

In summary:

1. The humanity of Jesus was perfect on the cross: he was born without a sin nature and so no imputation of Adam's sin followed. Furthermore, He never committed a personal sin.
2. Therefore, Jesus himself did not die spiritually for in order to die spiritually, he would need to sin. It would be blasphemous to even suggest such a ridiculous idea.
3. All the while Jesus was on the cross, he was functioning under the two power options namely the Filling of the Holy Spirit and metabolized doctrine in his human soul – not once was He out of fellowship. In this way, Jesus Christ demonstrated the power of the Proto-type Spiritual Life. This spiritual life called the Operational type Spiritual Life, he gave to each Church Age believer.
4. Before going to the cross, Jesus agreed to accept the punishment of all the sins of the human race, "My Father if it is possible and it is [Jesus had to be willing to go to the cross], let this cup [of the sins of the human race] pass from me, yet not as I will, but as you will." (Matthew 26:39b)
5. On the cross from noon to 3 p.m., God the Father punished Jesus for the penalty of every sin of the entire human race (unlimited atonement).
6. Death implies separation. While bearing the penalty of the sins of the world, Jesus had no fellowship with the Father, separation from fellowship with the Father until the work was accomplished on the cross.
7. Thus, on the cross, there was only judgment, not forgiveness. Forgiveness is the result of the judgment of the cross.
8. Forgiveness occurs for the first time, when a person believes in Jesus Christ. At that time, God the Father forgives all the person's pre-salvation's sins.

9. After salvation, when the Christian sins, he must use the Recovery Procedure as explained in 1 John 1:9.

27:46, "And about the ninth hour [3 p.m.], Jesus shouted with a loud voice saying [with a mixture of Hebrew and Aramaic], `ELI ELI [Hebrew] LEMA SABACHTHANI [Aramaic]?' that is translated [into Greek], `My God, my God why have you forsaken Me?'" ((a quote from Psalm 22:1a (in the Hebrew bible, Psalm 22:2a))

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι ἡλι λεμα σαβαχθανι; τοῦτί ἔστιν, Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;

In the Hebrew of Psalm 22:2a, “Eli Eli, lama azavtani . . .” [The Hebrew verb *azavtani* of Psalm 22:2a is translated into the Septuagint as *egkatelipes* ἐγκατέλιπες (forsaken) just as the Aramaic word *sabachthani* is translated into the Greek of the New Testament as *egkatelipes* ἐγκατέλιπες (forsaken). So, the Hebrew *azavtani* and the Aramaic *sabachthani* are synonyms.]

Mark 15:34, “At the ninth hour, Jesus shouted-out with a loud voice, “ELOI, ELOI LEMA SABACHTHANI [this is all Aramaic]?” which is translated, “My God, my God why have you forsaken Me?”

This was answered in Psalm 22:3a, “because you [Father] are holy [righteous and just].” The Father had to judge Jesus for every sin of mankind. Judgment implies abandonment and forsaking. There was no help nor fellowship during this judgment on the cross.

The repetition of the vocative ‘My God’ emphasized the high quality of the integrity of God the Father. Though Jesus knew why he was forsaken by the integrity of God, he shouted this rhetorical question for our benefit.

Aramaic which was spoken both by the Syrians (Aramaeans) and the Chaldeans is very close to Hebrew. Aramaic was mistakenly called Chaldean because it was spoken by the Chaldeans in the book of Daniel,

from Daniel 2:4 to 7:28. Aramaic is also found in Ezra 4:8 to 6:18, 7:12-26. Our Lord spoke Galilean Aramaic, which is close to but not a derivative of the Hebrew. We could call them sister languages having at one point the same origin.

The second person singular aorist active indicative of the Greek word *‘egkataleipo’* is the exact equivalent of the Hebrew *‘azav’* meaning to abandon or forsake. The aorist gathers together the entire three hours of our Lord's substitutionary spiritual death, during which time God the Father both imputed and judged all the sins of the world.

27:47. Some of those who stood there, when they heard, said, “This one calls for Elijah.”

τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ οὗτος.

When the Lord shouted out “My God, My God” in Hebrew (Eli Eli), it sounded like he was calling for Elijah, one of the future human heralds of the 2nd Advent. They could have had Malachi 4:5 in mind, a 2nd Advent verse, “See, I will send the prophet Elijah to you before the coming of that great and dreadful day of the Lord.”

27:48. And immediately one of them [possibly John] ran and took a sponge and filled it with soldier’s wine, and he put it on a reed and gave it to Him to drink.

καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

This occurred just after 3 P.M. when His work on the cross had been accomplished and as God the Father was removing the supernatural darkness.

27:49. The rest said, “Let Him alone [don’t give him the sponge], let us see whether Elijah will come to deliver Him.”

οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

They want to see if Elijah will come and deliver him. This is curiosity with callousness combined with a total ignorance of Scripture.

27:50. And Jesus after shouting again with a loud voice, He dismissed His *human spirit* [into the hand of God the Father].

ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

How did Jesus die physically on the Cross according to the gospel writers?

Just before Jesus died physically, he shouted with a loud voice. Obviously, this man was not weakened from a loss of blood. Although Matthew didn't tell us what Jesus shouted, he does recognize that the content of the shout had meaning when he used the Greek word 'phone' (φωνῇ) translated as voice. Matthew also stated the means of the death of Jesus, namely Jesus dismissed his human spirit and his soul from his body.

“When Jesus therefore had received the sour wine, He said, “It [atonement for sin] is finished!” And [then] He pushed His head forward and delivered over His spirit [human spirit to God the Father and his soul to God the Holy Spirit].” (John 19:30)

ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

John mentions only the first word that Jesus spoke before dying by delivering over his human spirit and soul. Since Jesus was addressing God the Father, he only mentions his human spirit since this was delivered over to the Father whereas his soul was handed over to the Spirit.

And Jesus uttered a loud utterance [a statement with meaning], and He exhaled His last. (Mark 15:37)

ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

The Greek word *ekpneuo* in the aorist 3rd person singular *eksepneusen* means to exhale. The last words of Jesus were given entirely in one exhale. In other words, once Jesus began to speak, he never inhaled again. This informs us of His tremendous breath control.

“And Jesus, having spoken with a loud utterance, said, ‘Father [indicating Christ’s restoration to fellowship with God after salvation was complete], into your hands I commit My spirit.’ And having said this, He completed his exhale [culminative aorist].” (Luke 23:46)

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

The next few pages taken from the booklet, “The Blood of Christ” will add to what has been presented.

Taken from the booklet “The Blood of Christ by R. B. Thieme Jr., pages 23-25

Spiritual Death on the Cross

Our Lord was on the cross for six hours, from approximately nine o’clock in the morning until about three o’clock in the afternoon. He was physically alive during the entire period, but He suffered spiritual death during the three hours from 12:00 noon until 3:00 P.M. when the sins of the entire world were poured out on Him (Mark 15:33–34; cf. 1 Pet. 2:24).

As the Lord Jesus Christ paid the penalty for every sin, He revealed His spiritual death to the world by screaming, “MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?” (Matt. 27:46; Mark 15:34; cf. Ps. 22:1). He was forsaken because He [the Father] made Him [Christ] who knew no sin to be sin on our behalf. (2 Cor. 5:21a)

Since the righteousness of God, the Father could have nothing to do with sin, He had to separate Himself from the humanity of Christ while those sins were imputed and judged on the cross. Jesus Christ’s separation from God the Father—His spiritual death, the most excruciating pain that will ever occur—was the judgment for sin, the cost of atonement.

After the judgment of sin was completed Jesus Christ shouted, “Τετέλεσται” (tetelestai), “It is finished!” In the perfect tense tetelestai means “finished in the past with results that go on forever.” What had Christ finished that would have eternal results? The work of salvation!

When Jesus therefore had received the sour wine, He said, “It [atonement for sin] is finished!” And [then] He bowed His head, and gave up His spirit [physical death]. (John 19:30)

Our Lord said, “It is finished” to indicate that His work was completed. Note that He spoke these words before He died physically. Since He was still alive on the cross after the work of salvation was completed, His subsequent physical death could not be the payment for sin. Therefore, it is Jesus Christ’s substitutionary spiritual death alone that is efficacious for our salvation.

The Physical Death of Christ

The Lord Jesus Christ remained physically alive until after His salvation work was finished (John 19:30). Once His mission for the First Advent was accomplished, He died in a magnificent and honorable way. Jesus Christ was fully in command of Himself on the cross. In spite of all that He had endured there was no last-moment panic or regret by our Lord. His physical death was worthy of His true royalty and of the resounding strategic victory in the angelic conflict that He had just won.

First, with a powerful voice He stated in His dying words the spiritual legacy that He was leaving to believers on earth. Second, at the end of this ‘last will and testament,’ He died physically by His own volition—no one took His life, nor did He bleed to death. With His work on earth finished, the Father’s plan called for Him to depart, so He dismissed His own spirit. Just as His birth, His life, and His spiritual death were unique, so His physical death was also unique. Jesus Christ was the only person authorized to dismiss His own life.

“I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have

authority to lay it down, and I have authority to take it up again.”
(John 10:17b–18a)

He died physically in fulfillment of His own words. By an act of His own volition, His soul and human spirit left His body, and only then was He physically dead.

Matthew records the fact that Christ made a final statement before He released His soul and spirit.

And Jesus cried out [shouted] again with a loud voice, and yielded up His spirit. (Matt. 27:50)

While Matthew makes no mention of the content, he emphasizes the strength and self-control necessary for Christ to shout His last words. Mark relates another aspect of this event.

And Jesus uttered a loud cry, and breathed [exhaled] His last.
(Mark 15:37)

By using the verb ἐκπνεύω (ekpneo), “to exhale,” Mark focuses attention on the Lord’s fantastic breath control—Christ exhaled a final statement and did not inhale again.

In Luke’s account, we finally come to the content of our Lord’s final words.

And Jesus, crying out with a loud voice, said, “Father [indicating Christ’s restoration to fellowship with God after salvation was complete], INTO THY HANDS I COMMIT MY SPIRIT.” And having said this, He breathed His last. (Luke 23:46)

However, Luke does not record the entire statement. Instead, he provides us with a reference to the passage of Scripture that Jesus quoted from the Old Testament. The complete text is found in Psalm 31:5.

Into Thy hand I commit my spirit; Thou hast ransomed me, O LORD, God of truth [doctrine]. (Ps. 31:5)

Jesus quoted the words of David. At a time when David desperately needed deliverance from his enemies, he had taken refuge in the God of

“truth” or “doctrine.” So, too, the strength, inner resources, and spiritual assets on which Jesus Christ relied on the cross were also provided by the doctrine resident in His soul. Thus, our Lord revealed the momentum of the spiritual life—the perception and application of Bible doctrine.

In His dying breath the Lord Jesus Christ made Bible doctrine the spiritual heritage of the royal family of God. In fact, He exalted His Word above His own person and reputation (Ps. 138:2). Just as the legacy of His spiritual death is salvation, so the legacy of His physical death is Bible doctrine. Just as salvation is the basis for relationship with God, so Bible doctrine is the basis for spiritual growth.

After Christ announced His legacy of doctrine, His soul departed for Hades (Ps. 16:10; Luke 23:43; Acts 2:27; Eph. 4:9); His human spirit went into the presence of the Father (Luke 23:46; Ps. 31:5); and His body went into the grave (Luke 23:53). This was His physical death.

27:51. And behold, the veil of the temple was torn in two from top to bottom, and the earth shook, and rocks were split [earthquake],

Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπὶ ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν,

The first three verses describe three miracles. The first miracle was to make clear to Annas, Caiaphas and to the entire priesthood and ultimately to the rest of the Jewish people that the person whom they put on the cross was indeed their Messiah and Savior. “And, behold, the veil of the temple was rent in two from the top to the bottom.” The veil of the temple had 72 twisted braids with 24 threads in each braid, and it was 60 feet high and 30 feet wide. It was very heavy. Obviously, it was impossible to tear it with human hands so that the Jewish priesthood would know that it was the work of God.

This was the veil between the holy place and the holy of holies and its renting would reveal that there was no Shekinah Glory residing in the Holy of Holies at that time and that the Jewish Age was coming to an end

for just 40 years later the temple itself would be destroyed. Furthermore, the barrier barring entrance into the Holy of Holies was now gone which would imply that all are now free to enter the Holy of Holies. The believer of the Church Age enters into that Holy of Holies via the Baptism of the Holy Spirit for Jesus is seated at the right hand of God the Father in the heavenly Holy of Holies.

The second miracle was an earthquake, “and the earth did quake, and the rocks rent.” This second miracle was to those who would not have known about the tearing of the great curtain leading into the Holy of Holies. This miracle all could feel, hear and see its power. It was this miracle that led the centurion to believe in the Lord Jesus Christ.

27:52. and tombs were opened [by the earthquake], and many bodies of the saints who had fallen asleep [died] were raised-up [raised-up from Paradise after the resurrection of Jesus Christ as per the next verse].

καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν,

The Old Testament saints in their interim bodies at this time were residing in Paradise. They were brought up from Paradise and appeared to many. The same thing will occur in the Tribulation. Moses and Elijah will come back to the earth in their interim bodies and will minister in the Great Tribulation.

Hades (Sheol) is located in the heart of the earth. It has four compartments namely Abraham’s bosom (the former paradise), Torments separated from Abraham’s bosom by a gulf-fixed, Tartarus and finally the Abyss. Abraham’s bosom was where all Old Testament believers went to, and resided in their interim bodies until the ascension of Christ. At which time they were led in a procession to the 3rd heaven. Torments is where all unbelievers go upon their physical death and reside there in their interim bodies until they are resurrected to face the Great White Throne Judgment. Tartarus is the prison for all the fallen angels who cohabitated with the

human race. This story is found in Genesis 6:1-4, Jude 6 and 2 Peter 2:4, “For if God did not spare angels when they sinned, but cast them into Tartarus and committed them to pits of darkness, reserved for judgment,”. The final compartment of Hades is called the Abyss. This is where Abaddon (in Hebrew, Apollyon in Greek) is located with many other fallen angels. (All fallen angels who violate the rules established by God for the Appeal Trial granted to Satan and the fallen angels are imprisoned there. However, they will be released during the Tribulation (Revelation 9:1-12)). At the 2nd Advent of Christ, Satan will be cast into the Abyss for 1000 years.

27:53. And coming out of the tombs [Old Testament saints who died and were buried in or around Jerusalem] **after His resurrection, they** [in their interim bodies] **entered into the holy city** [Jerusalem] **and appeared to many** [possibly to announce the resurrection of Christ for the next forty days and then would have joined the other Old Testament believers in the procession to the 3rd heaven at the ascension of Christ].

καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

These Old Testament believers came out of the tombs with bodies. These were the interim bodies that a person receives before receiving his resurrection body just as the Rich man, Lazarus and Abraham had. The strategic victory of the cross was dramatized by these three miracles namely the tearing apart of the curtain separating the Holy Place from the Holy of Holies, the earthquake and then this.

27:54. But the centurion and those [the detachment of soldiers] **watching Jesus, seeing the earthquake, and the things that took place** [the super natural darkness during the last three hours on the cross followed by an earthquake and many tombs opening up.], **they feared greatly, saying, “Truly this One was the Son of God.”**

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετὶ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

The centurion and his detachment all became believers. These soldiers had listened very well to what was said about the Lord.

Let's review the verses covered so far: Matthew 27:1-54, and then let's finish this chapter.

27:1. Now when morning came [after the 2nd trial], **all the chief priests and elders** [the Sanhedrin which was the supreme court of the land] **of the people took counsel against Jesus** [the judges were prejudiced] **to put Him to death** [the 3rd trial].

27:2. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the procurator.

(27:3. Then Judas who had betrayed Him [who was at the Jewish trials], **having seen that he** [Judas] **was condemned** [by his own conscience resulting in a strong guilt reaction], **sorrowing** [regretting, feeling guilty], **Judas returned the thirty pieces of silver to the chief priests and elders** [restitution does not place the believer back into fellowship with God],

27:4. saying, I have sinned [against the Lord], **betraying innocent blood** [blood represents death in the Old Testament: Judas knows that they are going to kill him]. **And they said, “What is that to us** [That's not our problem; furthermore, we don't care]? **You see to that yourself** [It's your problem].”

27:5. And he threw the pieces of silver down in the temple and departed. And he went and hung himself.

27:6. And the chief priests took the silver pieces [religion never rejects money], **and said, “It is not lawful to put them into the treasury, because it is the price of blood** [blood money: they had bribed Judas to help them in putting Jesus to death; they are admitting that they had intended to put Jesus to death before any of the trials].”

27:7. And they took counsel [had a business meeting] **and bought the potter's field with them** [the 30 pieces of silver], **as a burial place for strangers** [who couldn't afford burial].

27:8. Therefore, that field was called, The Field of Blood, even to this day.

27:9. Then, that which was spoken by Jeremiah the prophet was fulfilled, saying, "And they took the thirty pieces of silver, the price of Him that was valued, whom they of the citizens of Israel valued,

27:10. and gave them for the potter's field, as the Lord appointed me [Zechariah was commanded to have this field set aside for a potter's field which would be realized after the suicide of Judas].”)

27:11. And Jesus stood before the procurator [Pontius Pilate during the fourth trial]. **And the procurator asked Him, saying, “Are you the king of the Jews** [also found in John 18:33b, and Luke 23:3]?” **And Jesus said to him, “It is as you say** [an idiom for yes]?”

27:12. And when He was accused by the chief priests and elders, He answered nothing.

27:13. Then Pilate said to Him, “Do you not hear how many things they testify against you?”

27:14. And He did not answer him a word, so that the procurator kept on being astounded [amazed].

27:15. Now at that Feast [of the Passover], the procurator [now about to conduct the sixth trial] was accustomed to release to the people a prisoner, whomever they desired.

27:16. And, they then had a notorious prisoner called Barabbas.

27:17. Therefore, when they were gathered together, Pilate said to them, whom do you desire that I release to you? Barabbas, or Jesus who is called Christ [the Messiah]?

27:18. For he knew that they [the religious leaders] had delivered Him [brought him to the Praetorian] because of envy [jealousy].

27:19. But as he was sitting down on the judgment seat [seated on the balcony of the Praetorian], his wife sent [a message] to him, saying, “Have nothing to do with [an idiom: do not condemn and be responsible for this man’s death] that just man, for today because of Him I have suffered many things [great mental agony] in a dream.”

27:20. But [in contrast to the motivation of Pilate] the chief priests and elders persuaded the mob in order that they should ask for Barabbas [to be released] and destroy Jesus.

27:21. The procurator answered and said to them, “Which of the two do you desire that I release to you?” They said, “Barabbas.”

27:22. Pilate said to them, “What then shall I do with Jesus, who is called Christ?” They all kept on saying to him, “Let Him be crucified [a demand from the mob].”

27:23. And the procurator [having raised his hand for silence] said, “Why? What evil has He done?” But they cried out the more, saying, “He must be crucified [loud and long]!”

27:24. But when Pilate saw that it gained nothing [he was helpless before the mob], but rather that an uproar had occurred, he took water and washed his hands before the mob, saying, “I am innocent of the blood of this just person. Observe it.”

27:25. Then, all the people answered and said, “Let His blood [his death] be on us and on our children [they pronounced their own curse which was fulfilled].”

27:26. Then, he released Barabbas to them. And when he had scourged Jesus, he delivered him up to be crucified [subjunctive mood: Jesus being crucified depended upon the volition of Jesus Christ].

27:27. Then, the soldiers of the procurator took Jesus into the praetorian and gathered unto Him the entire detachment.

27:28. And stripping Him, they put a scarlet robe around Him.

27:29. Having braided together 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 [used to recognize the emperor or a VIP], King of the Jews!”

27:30. Spitting on Him, they took the reed and kept on striking him on His head.

27:31. And after they had mocked Him, they took the robe off of Him and put His own clothing on Him and led Him away to crucify Him.

27:32. And going out, they found a man of Cyrene, Simon by name. They forced this one to carry His cross.

27:33. And coming to a place called Golgotha [an Aramaic Word], which is called, Place of a Skull [Latin: calvariae locus],

27:34. they gave Him cheap wine [GI wine] mixed with gall [a bitter narcotic used to deaden pain] to drink. And when He had tasted, He would not drink.

27:35. And they crucified Him, dividing His garments, casting a lot;

27:36. And sitting down they [the soldiers] were watching Him closely there.

27:37. And they put up over His head His judgment, written, THIS IS JESUS, THE KING OF THE JEWS.

27:38. Then, two gangsters [insurrectionists: revolting against civil authorities] were crucified with Him, one on the right, one on the left.

27:39. And those who passed-by blasphemed Him, and making obscene gestures with their heads,

27:40. and saying, “The one destroying the temple and building it in three days, deliver yourself. If you are the Son of God, and let’s

assume you are [1st Class conditional sentence], then come down from the cross [In other words, use your divine power].”

27:41. And in the same way also the chief priests mocked, with the scribes and elders, saying,

27:42. “He delivered others [from their diseases, sickness and illnesses etc.] but he cannot deliver himself. He is the King of Israel, let him now come down from the cross, and we will believe in him.

27:43. “He trusted in God [the Father], let Him [God the Father] deliver Him now [from the cross], if He [God the Father] delights in Him and he does. For He said, ‘I am the Son of God [implying a relationship between God the Father and God the Son].”

27:44. And also the gangsters [insurrectionists] who were crucified with Him reviled Him, saying the same.

27:45. And from the sixth hour [Jewish time: 12 noon] darkness came over all the earth until the ninth hour [3 P.M.].

27:46, "And about the ninth hour [3 p.m.], Jesus shouted with a loud voice saying [with a mixture of Hebrew and Aramaic], `ELI ELI [Hebrew] LEMA SABACHTHANI [Aramaic]?' that is translated [into Greek], `My God, my God why have you forsaken Me?'" (a quote from Psalm 22:1a or in the Hebrew bible, Psalm 22:2a)

27:47. Some of those who stood there, when they heard, said, “This one calls for Elijah.”

27:48. And immediately one of them [possibly John] ran and took a sponge and filled it with soldier's wine, and he put it on a reed and gave it to Him to drink [Jesus needs to wet his lips and tongue in order to speak].

27:49. The rest said, "Let Him alone [don't give him the sponge], let us see whether Elijah will come to deliver Him."

27:50. And Jesus after shouting again with a loud voice, He dismissed His *human spirit* [into the hand of God the Father].

27:51. And behold, the veil of the temple was torn in two from top to bottom, and the earth shook, and rocks were split [earthquake],

27:52. and tombs were opened [by the earthquake], and many bodies of the saints who had fallen asleep [died] were raised-up [raised from Paradise after the resurrection of Jesus Christ as per the next verse].

27:53. And coming out of the tombs [Old Testament saints who died and were buried in or around Jerusalem] after His resurrection, they [in their interim bodies] entered into the holy city [Jerusalem] and appeared to many [possibly to announce the resurrection of Christ for the next forty days and then would have joined the other Old Testament believers in the procession to the 3rd heaven at the ascension of Christ].

27:54. But the centurion and those [the detachment of soldiers?] watching Jesus, seeing the earthquake, and the things that took place [the supernatural darkness during the last three hours on the cross followed by an earthquake and many tombs opening up], they feared greatly, saying, "Truly this One was the Son of God."

27:55. And many of the women were there [we only know the names of a few], watching from a distance, those who had followed Jesus

from Galilee, ministering to Him, watching from a distance; [They stayed away from the mob.]

Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

27:56. among whom [out of a fairly large group of women] **was Mary Magdalene** [the greatest] **and Mary** [the wife of Clopas] **the mother of James**, [the Less according to Mark 15:40] **and Joseph** [Ἰωσήφ], **and the mother** [Salome] **of the sons of Zebedee.**

ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

There were many women; only a few are named. The women appeared to have outnumbered the men. The only apostle that we know for sure was there was John.

A few additional verses for documentation:

Luke 8:1-3, “Soon afterwards, He [Jesus] began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, (2) and also some women who had been healed of evil spirits [demon possession] and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, (3) and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who were contributing to their support out of their private means. Luke 23:27, “And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.” Now skipping over a few verses to verse 49, “And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.”

John 19:25, “But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the wife of Clopas, [two sisters named Mary] and

Mary Magdalene.” (Though Matthew and Mark mentioned that Salome was there, John mentioned only these three.

Mark 15:40-41, “Some women were watching from a distance. Among them were Mary Magdalene, Mary [the wife of Clopas] the mother of James the Less and of Joses [Ἰωσῆς], and Salome [the wife of Zebedee, the mother of James and John]. (41) When He was in Galilee, they used to follow Him and minister to His needs, and *there were* many other women who had come up with him to Jerusalem.”

The story regarding Joseph of Arimathea: Matthew 27:57-60:

27:57. When the evening had come [He came after the sun had set since he was afraid of the Jews], **a rich man of Arimathea, named Joseph** [a member of the Sanhedrin], **came, who also himself was a disciple of Jesus** [a secret disciple].

Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.

27:58. He went to Pilate and asked for the body of Jesus. Then Pilate commanded that *the body to be delivered over* [since Pilate was sympathetic].

οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

Joseph didn't go to the Jews. If he had as a former member of the Sanhedrin, he probably would have been killed. Furthermore, Pilate now has custody of the body.

27:59. When Joseph had taken the body, he wrapped it in clean linen [in preparation for burial],

καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

27:60. and laid it in his new tomb, which he had cut out of the rock. And he rolled a great stone to the door of the tomb and departed.

καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

This story is also found in the following passages:

John 19:38-42, “After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So, he came and took away His body. (39) Nicodemus, who had first come to Him by night [mentioned in John 3], also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. (40) So, they [Joseph and Nicodemus] took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. (41) Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid [because Joseph had hewn this out for himself]. (42) Therefore, because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.”

Mark 15:42-46, “It was Preparation Day (that is, the day before the Sabbath namely the first day of the Feast of Unleavened Bread). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus’ body [Though Joseph was not a normally brave person, he decided that Jesus needed a decent burial and burial place and so was willing to face the wrath of the Sanhedrin over this matter and to even be killed for this if necessary.] ⁴⁴ Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵ When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶ So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.

Luke 23:50-53, “⁵⁰ Now there was a *Jewish* man named Joseph, a member of the Council [of the Sanhedrin], a good and upright man, ⁵¹ who had not consented to their decision and action [to execute Jesus]. He came from the Judean town of Arimathea, and he himself was waiting for the kingdom of God. ⁵² Going to Pilate, he asked for Jesus’ body. ⁵³ Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid.

27:61. And Mary Magdalene, and the other Mary [the wife of Clopas, the mother of James the Less and Joseph], **were sitting there across from the tomb** [the last two to leave the tomb after the burial; apparently meditating on all that had taken place and remembering many wonderful and important events they had with Jesus].

ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

27:62. And on the next day [the day after the Passover: Thursday], **which was after the Preparation** [the Preparation took place on the Passover: John 19:31], **the chief priests and the Pharisees gathered before Pilate,**

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

Jesus was on the cross on Wednesday evening. His work was finished on the cross by 3 P.M. Wednesday evening. By the time they got him down and prepared for His burial it would be evening. Jesus would be in the grave for three full nights and days namely Thursday, Friday and Saturday. Sometime early Sunday he rose.

The Following two paragraphs taken from the Blood of Christ, page 27 by R. B. Thieme Jr.

The Hypocrisy of Religion

Typical of the evil of religion, the zealous Jews were very particular about the superficialities of religious life while ignoring, avoiding, and rejecting the things of eternal importance. Outwardly they were pompous and self-righteous in their strict observance of ritual; inwardly they were arrogant, jealous, filled with pettiness and hatred, always ready to retaliate against anyone who dared challenge their inflated self-importance (Matt. 23). These religious Jews had destroyed their own souls with mental attitude sins of hypocrisy. They maintained their strict adherence to the Mosaic Law even though they had just demanded and secured the execution of the only perfect man who ever lived, their own Messiah. In effect, they had become little better than animals (Ps. 73:22).

The Jews therefore, because it was the day of preparation [παρασκευή, *paraskeue*], so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. (John 19:31)

What is meant by “preparation”? The Greek word *paraskeue* refers to the day when the Jews carried out all preparations for the ritual of the Saturday Sabbath or special feast days. Several Sabbaths and feast days were observed nearly one after another during the month of Nisan. In this special time of the year, the Jews celebrated the Passover and the Feast of Unleavened Bread that taught every generation of Jews to remember their deliverance from Egypt which had been provided in grace by the power of the Second Person of the Trinity (Ex. 12:17). According to the Mosaic Law, all preparations for the Passover meal including slaughtering the lamb had to be completed on 14 Nisan before twilight [full night] (Ex. 12:6, 14–20). (The end of the quote from the ‘Blood of Christ)

The phrase “the chief priests and Pharisees” is very meaningful because the chief priests were Sadducees, and the Sadducees and the Pharisees were mutually antagonistic, they despised each other. They had been fighting each other for over a hundred years. So, whenever you could get the chief priests and the Pharisees together, it was a miraculous event. The

miracle which brought them together was mutual antagonism toward the Lord Jesus Christ. We have the chief priests and the Pharisees united in order to completely suppress any evidence regarding His resurrection.

27:63. saying, “Lord [only to be used for the Caesar], we remember that the deceiver said [a reference to Jesus Christ by the chief priests and Pharisees], while He was living, ‘After three days I will rise again.’ [They understood that Jesus taught His own resurrection, but this was distorted at the 2nd trial: Mark 14:58, “We heard Him say, ‘I will destroy this temple made with hands, and in three days I will rebuild another made without hands’”]

λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

These religious leaders would not call the Lord Jesus Christ ‘Lord’ but this is how they approached Pilate when they wanted something.

Religion fawns over those they hate; they will ingratiate themselves with those in power that they might use those in power, but if they get the power, they will destroy those they hated. Later the Jews will write many letters to the Roman Emperor criticizing Pilate. These letters were ignored during the reign of Tiberius, but when Caligula came to the throne Pilate was removed and placed in disgrace. This is how the religious Jews paid him back for helping them execute Jesus. He made his mistake when he trusted religious people.

27:64. Then, 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 fraud [namely His resurrection] will be worse than the first [His three-year ministry].”

κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἵπωσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

When Jesus taught that he would raise the temple up in three days, they knew that he was talking about his body yet in the trial they had distorted His statement.

27:65. Pilate said to them, “You have a watch [I will give you permission to use a Roman military detachment]. Go and make it as secure as you know how.”

ἔφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

When the religious leaders called him ‘Lord’, he was won over by their flattery. So, he put a detachment of Roman soldiers under the authority of these religious leaders to guard the sepulchre. Furthermore, he knew that if the body should be snatched away, they would not be able to blame him.

27:66. So, they went [the chief priests and the Pharisees] and made the sepulchre secure, sealing the stone, and setting a watch [used the Roman detachment].

οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org