

## Notes for Matthew -Chapter 27 (Page 1 of 8)

### Introduction - " Giving the devil his due".

1. That means we acknowledge Satan has power and resources to deceive mankind.
2. God of course, limits his power, but that power is great nonetheless.
3. We are going to see the forces of evil at its worse prior to the resurrection.
4. This is the chapter of the events leading up to Jesus death and the death itself.
5. This chapter is man' (non-Christian-man) darkest hour, where they get to verbally and physically express their rebellion against Jesus.
  - a. The chapter is sort of an accumulation of people who refuse to bow down to Jesus.
  - b. We not only read of our Lord killed, but suffered and killed.
  - c. We'll discuss the necessity of this suffering in this lesson.
  - d. We also read of Pontius Pilate, who in many ways represents those who want to be neutral about Jesus, but end up equally as guilty as those who hate Jesus.
6. For this week's lesson, the primary emphasis is to understand why Jesus had to go through all of this and what that means to us for our lives.
7. The second overriding thing is what to expect from "rebellious-man" and the rebellious demonic beings that don't want to bow-the-knee to Jesus.
  - a. Remember Jesus said, "If they persecuted Me, they will also persecute you". (John 15:20b, NKJV) We can count on that promise.
  - b. I'm a big believer in that "if you are not encountering any spiritual resistance, you may not be making a difference for Jesus".
  - c. Demonic forces and "rebellious-man" are only going to concentrate their efforts on those who oppose them. One sign that you are working for Jesus is to be aware of spiritual resistance. You don't want to "bring it on", just be aware it is there.

### Verses 1-2: "Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death. <sup>2</sup> They bound him, led him away and handed him over to Pilate, the governor."

1. In Verse 59 of the previous chapter, this same group looked for false evidence so that they could put Jesus to death. In Verse 1, they came to the "decision" to put him to death.
2. Legally, the Jewish leadership was not allowed to enforce capital punishment. We read in their gospels, in their rage, that they tried to stone Jesus a few times. But, for the record, only the Roman Government could kill someone as punishment for a crime.
3. They thought, "If the Romans crucify Jesus, then the people would reject Jesus as the Messiah as we are looking for someone to overthrow Rome".
4. Further, they understood the scripture of "cursed is the man who hangs on a tree".
  - a. This is from Deuteronomy 21:23. Crucifixion "counts" as hanging from a tree. Their rationale is "if Jesus is cursed, then he can't be the Messiah".
  - b. From the Christian point of view, Deut. 21:23 is correct: Jesus is "cursed" by hanging on the cross, as he took our sins upon himself.
5. The religious leaders saw Jesus as a threat to their "status quo" of religious power.
  - a. Remember Satan's rebellion is based on the fact that he wanted to be worshipped as God, and thus he rebelled against God's plan to have Jesus pay for our sins.
  - b. Isaiah said of Satan, "You (Satan) said in your heart... I will make myself like the Most High" ... But you are (future prediction) brought down to the grave, to the depths of the pit. (Isaiah 13:13-15, NIV)
  - c. People are not much different. Our egos want us to be noticed.
  - d. While most people would deny that they want Jesus crucified, at the same time, they just wish "those religious Christians would just go away and leave us alone".

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Verses 3-5 "When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. <sup>4</sup> "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility." <sup>5</sup> So Judas threw the money into the temple and left. Then he went away and hanged himself."

1. Let me paraphrase Judas: "I followed Jesus because he was performing miracles and I was convinced he was the Messiah. The bible predicts that the Messiah will come one day and set up an eternal government. I want to be part of that and get in on the action. When I discovered that Jesus was setting up this "spiritual kingdom" and was not going to overthrow Rome, they wanted to kill Jesus and me. I needed to do this to save my own life."
  - a. Jesus said, "Whoever finds his life will lose it, and whoever loses his life for my sake will find it." (Matthew 10:39, NIV)
2. Judas felt guilty of "killing an innocent man". He could not live with that guilt so he went out and committed suicide. I don't believe Judas felt he "killed God" as much as he felt remorse for killing an innocent human being.
3. I am convinced that demonic forces like to kill people and if possible, encourage suicide.
  - a. A dead person cannot confess Jesus as Lord. If Satan can kill you or get you to commit suicide, you cannot turn to Jesus or be a good witness for Christ.
  - b. Consider the possibility that Satan wanted Judas dead so he could not repent of sins.
4. I should also mention a comment about Judas in the Book of Acts:
  - a. "With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out." (Acts 1:18 NIV)
  - b. This is not a contradiction to Judas hanging. I am convinced that after a few days after his hanging, the branch broke and his body fell.

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

1. This same group of people who condemned Jesus to death was worried about what to do with the money Judas has returned. This was based on Deuteronomy 23:18, which in direct context is about not bringing harlot's wages or Gentile's offerings into the House of the Lord. That verse in its' broader application, wouldn't allow for "blood money".
  - a. These religious leaders understood it was murder as they called it "blood money".
  - b. People will often do "religious works" to help placate their guilt of sin.
2. One of the obligations of the Jewish people is to bury strangers who die in, or near their place of residence. (See Deuteronomy 21:1-9). They came up with this idea of "We can't use Judas money in the temple, but we can use it to cover some of our obligations."
3. Matthew says, "It has been called the Field of Blood to this day"
  - a. They were hoping to keep this land deal a secret, yet this story became famous.
4. Matthew says the 30 pieces of silver used to betray Jesus was an Old Testament prediction.
  - a. The quote in its verbatim is taken from Zechariah 11:12-13
  - b. So, did Matthew make a mistake in saying "Jeremiah" when Zechariah predicted it?
    - i. Some theorize that Zechariah is part of the same scroll of which Jeremiah was the lead-book. Therefore, the "title" of that scroll was Jeremiah.
    - ii. Others argue Zechariah was interpreting Jeremiah 32:6-9. Either way, there is an Old Testament prediction of the Messiah's betrayal for 30 pieces of silver.

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Verses 11-14: "Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied. <sup>12</sup> When he was accused by the chief priests and the elders, he gave no answer. <sup>13</sup> Then Pilate asked him, "Don't you hear the testimony they are bringing against you?" <sup>14</sup> But Jesus made no reply, not even to a single charge--to the great amazement of the governor."

1. At this point, Jesus was already beaten up. He was then presented to Pilate
2. Here was "beaten up Jesus" standing in front of Pilate. I can almost hear Pilate say sarcastically, "Well, then, you're the guy who is their king and who is going to overthrow Rome?"
3. As the Roman Governor, Pilate was also chief judge of the land.
  - a. He was used to people pleading for their lives. He was used to people defending themselves against false charges. Jesus silence impressed him.
  - b. Jesus' silence is saying in effect, "These charges are not even worthy of my response".

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

1. I always pictured Pilate as a "bureaucrat". The rule of a middle manager bureaucrat in a large company is, "How do I get out of this mess without taking the blame?"
2. Pilate knew Jesus was innocent of these charges. He probably saw Jesus as "some philosopher teacher" who was popular with the common people.
  - a. Pilate probably knew Jesus was popular, and killing him might start a riot.
  - b. At the same time, Pilate had to please the religious establishment as to not get them angry at him. History records that Pilate was not popular in Rome, and protests by the Jewish religious leaders could get him killed.
  - c. Pilate thought he had a "clever solution" by invoking a local tradition of releasing a prisoner on the Jewish holiday.

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

1. Not much else is known about this dream, as there are no biblical cross-references.
2. Jews, as well as Romans believed that dreams could be signs from God (or gods, in case of the Romans). I believe this sign given to Pilate's wife was simply more evidence placed in front of Pilate as to Jesus' innocence.
3. The great moral lesson to learn from Pontius Pilate is that there is no neutral ground allowed with Jesus. Enough evidence was presented to him that Pilate should have "done the right thing" and let Jesus go as he was innocent of the crime of rebellion against Rome.
4. In a sense, Pilate was "on trial" for his salvation, although he thought Jesus was on trial.

Verses 20-21: "But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed. <sup>21</sup> "Which of the two do you want me to release to you?" asked the governor. "Barabbas," they answered."

1. This is the same crowd that hailed Jesus as the Messiah on Palm Sunday now rejected him.
  - a. This crowd was more than willing to accept Jesus if he overthrew Rome. Now that he's beaten up they rejected him because Jesus wouldn't do what they want.
  - b. "People are willing to accept Jesus if he becomes their genie in a bottle." This means, "We will accept Jesus if he gives us what he wants, but we want Jesus to do it our way".

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### Verses 20-21 (cont.)

2. The word "Barabbas" means, "Son of the Father". The question becomes "whose father?"
  - a. Barabbas was guilty of insurrection and murder (Mark 15:7 and Luke 23:19)
  - b. Jesus said to the Pharisees: "I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him. (John 5:43 NIV)
    - a. I see Jesus' comments in John 5:43, being "partially fulfilled" with Barabbas. This verse also applies to the Antichrist when he comes.
  - c. Instead of asking for Jesus, they ask for someone who leads rebellion and someone who is guilty of murder. Nonbelievers are guilty of "murder" in the aspect of they would rather see Jesus die than accept him as their king. The "murder" is the rejection of Jesus.

### Verse 22a: "What shall I do, then, with Jesus who is called Christ?" Pilate asked."

1. This half of Verse 22 is often used in evangelistic rallies.
2. It is the question not just for the Jewish crowd, but also for all humanity. We all must make a decision of what to do with our lives with Jesus.

### Verses 22b-23: "They all answered, "Crucify him!"<sup>23</sup> "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

1. The classical question to ask here is: "Who is to blame for Jesus' death?"
  - a. "If you want to blame someone for the death of Jesus, blame me. He died for my sins".  
Chuck Smith, Calvary Chapel Costa Mesa.
2. The Jewish crowd, Pilate, and all non-believers are all guilty of the crime of rejecting Jesus, not for killing Jesus. Jesus gave up his life freely for our sins.
3. In Acts, there are times where Peter refers to the Jews as those who murdered the Messiah. At the same time, Peter asked them to repent, implying that it is not an unforgivable sin.
4. I have to wonder if Satan was trying to the very end to get Jesus to not take the way of the cross, and used all of this anger and rejection as a way of tempting Jesus by asking, "Is it worth it?" Remember, it was the love for us that made Jesus endure the rejection, mocking, physical suffering and crucifixion.

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

1. A classical Christian expression says in effect, "If Pilate had washed in the blood of Christ, he would have been innocent. Instead he washed in water proclaiming his innocence. Since there is no neutrality allowed with Jesus, he is condemned in sin."
2. In a way, Pilate represents people who are too afraid to stand up for Christ.
3. A poor leader is one who is trying to please the crowd as opposed to doing what is right.

### Verse 25: "All the people answered, "Let his blood be on us and on our children!"

1. This verse troubles me. I can't imagine saying, "let me and my kids be responsible for his death". I might say me, but not my children.
2. I take the view that evil-forces are behind such a statement. There is no logic to it.
3. In 70 AD, the Romans destroyed Israel. Millions of Jews were killed. This verse is prophetic in that they and many of their children were killed.
4. I also see a "positive prophetic" implication: God will once again redeem the Nation of Israel
  - a. "And so all Israel will be saved" (Romans 11:26a, NIV).
  - b. My point is when this crowd says "the blood of Jesus be upon us and on our children", they didn't realize it, but the blood-of Jesus is preserving the Nation of Israel despite its nonexistence from 70AD until 1948.

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Verse 26: "Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified."

1. Matthew's Gospel does not get into any of the gruesome details of Jesus' flogging.
  - a. His audience was 1st Century Jews, who understood the details.
2. This leads to the question, of why did Jesus have to suffer and die, why not a quick death?
  - a. If Jesus died quickly and painlessly, there would be people saying, "Jesus didn't die on the cross. He was just unconscious and 3 days later walked out of the tomb." The suffering adds to the validity of the Gospel account.
  - b. Second, the pain of the crucifixion helps us relate to Jesus in our suffering.
    - i. "In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation (Jesus) perfect through suffering." (Hebrews 2:10, NIV)
    - ii. "Because he himself suffered when he was tempted, he is able to help those who are being tempted." (Hebrews 2:18, NIV)

Verses 27-31: "Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. <sup>28</sup> They stripped him and put a scarlet robe on him, <sup>29</sup> and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. <sup>30</sup> They spit on him, and took the staff and struck him on the head again and again. <sup>31</sup> After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him."

1. The Jewish nation had their turn to reject Jesus. Now it is the "non-Jews" turn to reject Jesus.
2. I think that God the Father wanted to show that not only do many Jews reject Jesus as their king, but through history many Gentiles will also reject Jesus. We see that in the Roman soldiers here who are mocking Jesus.
3. Jesus does this, among other reasons as a model for us. Jesus calls us to follow him. That often means rejection and mocking from non-believers. Jesus "takes it" knowing this is God the Father's mission for Him. We as followers of Jesus must also focus on what God calls us to do.

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

1. Jesus in his weak state couldn't carry the cross. The Romans picked someone at random and said in effect, "You there, grab that cross".
2. "Mark says that he (Simon) was the father of Alexander and Rufus, who may be referred to in Acts 19:33 and Romans 16:13" (Bible Expositor's Encyclopedia).
  - a. Isn't it interesting how by "coincidence" the man given the burden of carrying the cross (probably) became a follower of Jesus? It is an example of how God calls people ("pre-destined") to serve Him.
3. Today, you can see the hill called Golgotha. It is just outside the walls of the old city of Jerusalem.
  - a. When you read about the animal sacrifices in the Old Testament, a common expression used is how the animals must be buried "outside the camp"
  - b. For example, in Leviticus 4, when the "whole assembly" commits some unintentional sin, the ashes of the bull are to be carried outside the camp. (Leviticus 4:12, 21).
  - c. I emphasize "unintentional" based on one of Jesus' last statements from the cross: "Father, forgive them, for they do not know what they are doing." (Luke 23:32, NIV)
4. The Latin word for Golgotha is "Calvary", which is a common Christian term.
5. "Jesus was crucified on a cross of wood, but He made the hill on which it stood".

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Vs 34: There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.

1. Gall is a drug designed to make you numb and ignore the pain.
2. Jesus refused it. The idea is Jesus was to accept the "full wrath" of sin on the cross

Verse 35: "When they had crucified him, they divided up his clothes by casting lots."

1. A Roman soldiers' payment for the crucifixion service was the condemned man's possessions.
2. Psalm 22:18 says, "They divide my garments among them and cast lots for my clothing."

Verses 36-37: "And sitting down, they kept watch over him there. <sup>37</sup> Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS."

1. The interesting thing about the charge is that Jesus is guilty of being King of the Jews
  - a. The rejection by everyone speaks of the rejection of Jesus by the Jewish Nation and Rome.
2. If you read this account in all 4 gospels, the inscription is a little different. Let me summarize:
  - a. Matthew: "This is Jesus [of Nazareth] the king of the Jews." (27:37)
  - b. Mark: "[This is Jesus of Nazareth] the king of the Jews." (15:26)
  - c. Luke: "This is [Jesus of Nazareth] the king of the Jews." (23:38)
  - d. John: "[This is] Jesus of Nazareth the king of the Jews." (19:19)
  - e. Even though each is a little different, the point is the same. There is no contradiction.

Verses 38-43: "Two robbers were crucified with him, one on his right and one on his left. <sup>39</sup> Those who passed by hurled insults at him, shaking their heads <sup>40</sup> and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!" <sup>41</sup> In the same way the chief priests, the teachers of the law and the elders mocked him. <sup>42</sup> "He saved others," they said, "but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him. <sup>43</sup> He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.' ""

1. Again, you can see Satan's temptation in the words, "Come down from the cross, if you are the Son of God!" Until the very end, Satan was offering Jesus a "short cut".
2. These people wanted a "visual sign" that Jesus was the Messiah. They figured, "Well, if Jesus comes down, then we will believe him."
  - a. Even if Jesus did come down, I doubt people would change. Many of the world refuse to "bow the knee to anybody" and won't let Jesus rule over them.

Verse 44: "In the same way the robbers who were crucified with him also heaped insults on him."

1. It is one thing to have people standing on the ground hurl insults at Jesus. Imagine the "guy on the cross next door", also firing insults at you!
2. "Hurting people hurt people": When people are in pain, they often take it out on others.
3. "Because he poured out his life unto death, and was numbered with the transgressors (sinners)". (Isaiah 53:12b, NIV) This reference in Isaiah ties to the fact Jesus was killed with two robbers

Verse 45: From the sixth hour until the ninth hour darkness came over all the land.

1. Some argue that the darkness was a solar eclipse. Here is why that is not possible:
  - a. The Jewish calendar is based on a lunar cycle. A new month begins on a new moon. The Passover takes place on the 10th day of that month, which is close to, or at a full moon. You cannot have a full solar eclipse unless it is a new (no) moon.
2. To a religious Jew, a time of darkness had to remind them of one of the plagues on Egypt.
  - a. The darkness was so thick "it was felt". (Exodus 10:21)
  - b. That darkness was there for three days (Exodus 10:22)
  - c. Only the Jews could "see" for three days. (Exodus 10:23)
    - i. Only those who would believe in Jesus can "see through the darkness"

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Verse 46: "About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"--which means, "My God, my God, why have you forsaken me?""

1. Jesus is crying out the opening line of Psalm 22, as if to draw the reader to the Psalm.
2. This is the "dark-hour" of human history. This is the point in time where God the Father "turns his back" on Jesus to pay the price for sin. For that moment in time, Jesus is forsaken by God the Father for the payment of sin.
  - a. Because God the Father is perfect, he cannot even "look" upon sin in the sense that any sin whatsoever can be forgiven if we are to be in heaven.
  - b. "Your eyes are too pure to look on evil; you cannot tolerate wrong." (Habakkuk 1:13a)
  - c. In a sense no sin of any man is forgiven. Jesus is bearing the penalty for all of our sins.

Verses 47-49: "When some of those standing there heard this, they said, "He's calling Elijah."

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

1. When Jesus said "El-oi" in Verse 46, some thought he meant Elijah.
2. If you remember in the Last Supper section, Jesus said he would not drink wine again until he drank it with his disciples in heaven (Matthew 26:29).
  - a. Did Jesus break that promise by taking this wine? The answer is no.
  - b. In Matthew 26, Jesus was referring to the Passover Cup of Wine. Jesus meant he would not drink in the Passover celebration again with believers until He does so in heaven.

Verse 50: "And when Jesus had cried out again in a loud voice, he gave up his spirit."

1. This verse marks the actual death of Jesus.
2. I believe the "crying out" was for the attention of the crowd around him.
3. As painful as the scourging was, the crucifixion was, the taunting of the crowd was, and the temptation for Jesus to take a "short cut", the greatest pain was the separation from God the Father. This is what Jesus prayed to avoid in the last chapter.
4. It was Jesus love for you and me that kept him on the cross.

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

1. If you read Verses 51-53 in other translations, you get the impression it is all one sentence.
2. That is important because Verse 53 includes the phrase "after Jesus' resurrection".
  - a. No one else did not rise from the grave until after Jesus resurrection.
3. In Luke Chapter 16, we learn that holy men who died in the past are kept in a "good part of hell". Tying this to 1st Corinthians, we learn that Jesus was the first to rise from the dead. Thus those who were resurrected in Matthew here did so after Jesus resurrection.
  - a. Paul said, "But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep". (1st Corinthians 15:20, NIV)
4. Back to the text, the moment of Jesus death marked the point where the temple curtain was torn. The historian Josephus records that the curtain was 18 inches thick!
  - a. The point of the veil being ripped is God the Father saying, "There no longer has to be a veil separating my presence from the people. There no longer has to be a need of continual animal sacrifices for sins. I, (God the Father) have ripped open the veil because Jesus' payment for sins has been accepted for sins."
  - b. Note the symbolism in that the veil was torn "from top to bottom". It is symbolic of God himself tearing the veil, down to "us" on earth.

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Verse 54: "When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!""

1. Notice how even though this centurion was part of the people that was involved in Jesus' crucifixion, he still could proclaim, "This is the Son of God". It is never too late to accept Jesus.

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

1. It is interesting that none of the disciples, other than John was there at the cross (John 19:27), as they were busy running for their lives. Give these women some credit.

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

1. Here we have the story of Joseph of Arimathea. From Luke's Gospel, we get the impression he was a member of the religious ruling council ("The Sanhedrin") but did not vote for his death.
2. His only fault was that he lacked the boldness to stand up for Jesus in front of the Council.
  - a. That is not an unforgivable sin, just a "shame".
3. Verse 57 of Matthew says Joseph of Arimathea was rich. This was predicted by Isaiah:
  - a. "He was assigned a grave with the wicked, and with the rich in his death" (Isa. 53:9a NIV)

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

1. The possibility that Jesus could actually rise from the dead never occurred the religious leaders. They were more worried about the disciples "claiming this to be true".
2. Can you imagine, after Jesus rose again, how hard they must have looked trying to find the "missing body" of Jesus?

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

1. I hear a tone of cynicism in Pilate's voice. He knew they brought Jesus to them out of jealousy.
2. The Jewish leaders had their own "police", but needed Roman guards for a Roman crime.

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### The Six Trials of Jesus:

Jesus had six trials: Three religious (Jewish), and three civil (Romans).

1. First Religious Trial (Jewish): Annas, John 18:12-14: Decision: "Go signal" given to kill Jesus
  - a. Annas was the father-in-law of the High Priest Caiaphas; "The Power behind the throne"
2. Second Religious Trial: Caiaphas, Matthew 26:57-68: Decision: Death Sentence, charge of blasphemy, because Jesus proclaimed himself the Messiah, God the Son.
3. Third Religious Trial, Sanhedrin, Matthew 27:1-2, Luke 22:63-71: Decision: Death sentence
4. First Civil Trial (Roman): Pilate, John 18:28-38: Decision: Not guilty
5. Second Civil Trial: Herod, Luke 23:6-12: Decision: Not guilty.
6. Third Civil Trial: Pilate again, John 18:39-19:6: Decision: Not guilty, but turned to be crucified.