

Matthew 27

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Matthew 27

What are the 7 words of the cross: Jesus' last seven words on the cross

In Matthew 27, some of Jesus' words on the cross are recorded, but the traditional so-called "last seven words on the cross" are synthesized from the four Gospels (Matthew, Mark, Luke, John). According to the traditional order:

1. "Forgive them, Father, for they know not what they do.": Luke 23:34
Jesus prayed for forgiveness for those who were crucified Him.
2. "Verily I say unto thee, Thou shalt be with me in paradise today.": Luke 23:43 Jesus' promise to the repentant thief.
3. "Woman, behold your son!" "Behold, your mother!": John 19:26-27
Jesus committed His mother, Mary, to the Apostle John.
4. "My God! My God! Why have you forsaken me?": Matthew 27:46
5. "I'm thirsty.": John 19:28

Jesus expresses the pain of the flesh while fulfilling the Old Testament verses (Psalm 69:21).

6. "It's finished!": John 19:30 ; Jesus declared the work of redemption complete.
7. "Father, I commit my soul into your hands." Luke 23:46
Jesus finally surrendered himself to God and then died.

In Matthew 27, Jesus was speaking on the cross, and Jesus cried out with a loud voice, 'My God! My God! Why have you forsaken me?' "And besides, the breath was cut off."

Matthew 27 focuses on the crucifixion, crucifixion, and burial of Jesus, and can be divided into several main sections:

1. The judgment of Jesus and the judgment of Pilate, the chief priests and the Jewish elders consulted to kill Jesus and bind Him to Pilate, the governor of Rome. Judas regretted committing suicide by betraying Jesus, showing the tragic end of the traitor. Although Pilate knew that Jesus was innocent, in order to please the masses, he released the prisoner Barabbas and handed Jesus over to the masses to be crucified. Pilate washed his hands in front of the crowd, showing that he was irresponsible and imputing the blood of righteous men to the people.
2. Jesus was teased and carried on the cross, and the sheep soldiers teased Jesus, dressed Him in scarlet, crowned him with thorns, and mocked him as "the king of the Jews." Simon was forced to help Jesus carry the cross to Calvary (Golgotha).
3. Jesus was crucified and crucified, Jesus was crucified, and two robbers were crucified with Him. (about 12 noon to 3 pm), the darkness is everywhere, symbolizing God's judgment and Jesus' bearing of the sins of the world. Jesus cried out with a loud voice, "My God, my God, why have you forsaken?"), expressing extreme pain and loneliness. The soldiers gave Jesus vinegar, and the crowd teased Him, expecting Elijah to save Him. Jesus died after shouting loudly, symbolizing the completion of redemption.
4. The veil of the temple is torn in half from top to bottom, symbolizing the breaking of the barrier between God and man. The earthquake, the cracking of rocks, and the resurrection of the saints show that Jesus' death shook the earthly powers and brought about the victory of life. Many women followed Jesus from afar and witnessed His crucifixion.
5. The burial of Jesus, Joseph, a rich man, begged Pilate to take Jesus' body down and bury it in his new tomb. The soldiers guarded the tomb to prevent the disciples from stealing Jesus' body, and the chief priests and Pharisees feared that Jesus' resurrection would have a greater impact. Matthew 27 details the spiritual significance and supernatural significance of Jesus' framing by religious leaders, Pilate's trial, his scourging, his crucifixion, his crucifixion, and the spiritual and supernatural phenomena that come with His death, and finally Jesus' burial to pave the way for the subsequent resurrection.

We pray

Dear Lord Jesus, on the way of the cross, You did not flee from humiliation, slander and scourging, but You bore our sins and silently endured all the humiliation in order to accomplish eternal salvation.

Lord, we cannot fathom such love. Your patience, your obedience, your kindness make our hearts tremble.

In the midst of great humiliation, you persist in interceding for the world:

"Father, forgive them, for they do not know what they do."

Lord, we often despise Your suffering, but now we are begging You to help us remember that Your humiliation is for our freedom, for our forgiveness. Rekindle the fire of love for You in our hearts, so that we may live our lives with pride in the cross and no longer for ourselves, but for Him who was humiliated, crucified, and raised from the dead.

In the name of the Lord Jesus Christ we pray, amen.

Matthew 27

Amplified Bible

Judas' Remorse

27 When it was morning, all the chief priests and the elders of the people (Sanhedrin, Jewish High Court) conferred together against Jesus, [plotting how] to put Him to death [since under Roman rule they had no power to execute anyone]; 2 so they bound Him, and led Him away and handed Him over to Pilate the governor [of Judea, who had the authority to condemn prisoners to death].

3 When Judas, His betrayer, saw that Jesus was condemned, he was gripped with remorse and returned the thirty pieces of silver to the chief priests and the elders, 4 saying, "I have sinned by betraying innocent blood." They replied, "What is that to us? See to that yourself!" 5 And throwing the pieces of silver into the temple sanctuary, he left; and went away and [a]hanged himself. 6 The chief priests, picking up the pieces of silver, said, "It is not lawful to put these in the treasury [of the temple], because it is the price of blood." 7 So after consultation they used the money to buy the Potter's Field as a burial place for strangers. 8 Therefore that piece of ground has been called the Field of Blood to this day. 9 Then the words spoken by Jeremiah the prophet were fulfilled: "And they took the thirty pieces of silver, the price of Him on whom a price had been set by the sons of Israel; 10 and they gave them for the Potter's Field, as the Lord directed me."

Jesus before Pilate

11 Now Jesus stood before [Pilate] the governor, and the governor asked Him, "Are you the King of the Jews?" [In affirmation] Jesus said to him, "It is as you say." 12 But when the charges were brought against Him by the chief priests and

elders, He did not answer. 13 Then Pilate said to Him, “Do You not hear how many things they are testifying against You?” 14 But Jesus did not reply to him, not even to a single accusation, so that the governor was greatly astonished.

15 Now at the feast [of the Passover] the governor was in the habit of setting free any one prisoner whom the people chose. 16 And at that time they were holding a notorious prisoner [guilty of insurrection and murder], called Barabbas. 17 So when they had assembled [for this purpose], Pilate said to them, “Whom do you want me to set free for you? Barabbas, or Jesus who is called Christ?” 18 For Pilate knew that it was because of jealousy that the chief priests and elders had handed Jesus over to him.

19 While he was seated on the judgment seat, his wife sent him a message, saying, “Have nothing to do with that righteous and innocent Man; for last night I suffered greatly in a dream because of Him.” 20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. 21 The governor said to them, “Which of the two do you wish me to set free for you?” And they said, “Barabbas.” 22 Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all replied, “Let Him be crucified!” 23 And he said, “Why, what has He done that is evil?” But they continued shouting all the louder, “Let Him be crucified!”

24 So when Pilate saw that he was getting nowhere, but rather that a riot was breaking out, he took water and washed his hands [to ceremonially cleanse himself of guilt] in the presence of the crowd, saying, “I am innocent of this [righteous] Man’s blood; see to that yourselves.” 25 And all the people answered, “Let [the responsibility for] His blood be on us and on our children!” 26 So he set Barabbas free for them; but after having Jesus severely whipped (scourged), he handed Him over to be crucified.

Jesus Is Mocked

27 Then the governor’s soldiers took Jesus into [b]the Praetorium, and they gathered the whole Roman cohort around Him. 28 They stripped him and put a scarlet [c]robe on Him [as a king’s robe]. 29 And after twisting together a crown of thorns, they put it on His head, and put a reed in His right hand [as a scepter]. Kneeling before Him, they ridiculed Him, saying, “Hail (rejoice), King of the Jews!” 30 They spat on Him, and took the reed and struck Him repeatedly on the head. 31 After they finished ridiculing Him, they stripped Him of the scarlet robe and put His own clothes on Him, and led Him away to crucify Him.

32 Now as they were coming out, they found a man of [d]Cyrene named [e]Simon, whom they forced into service [f]to carry the cross of Jesus.

The Crucifixion

33 And when they came to a place called Golgotha, which means [g]Place of a Skull, 34 they offered Him wine mixed with gall (myrrh, a bitter-tasting narcotic) to drink; but after tasting it, He refused to drink it.

35 And when they had crucified Him, they divided His clothes among them by casting [h]lots. 36 Then sitting down there, they began to keep watch over Him [to guard against any rescue attempt]. 37 And above His head they put the accusation against Him which read, “[i]THIS IS JESUS THE KING OF THE JEWS.”

38 At the same time two robbers were crucified with Jesus, one on the right and one on the left. 39 Those who passed by were hurling abuse at Him and jeering at Him, wagging their heads [in scorn and ridicule], 40 and they said [tauntingly], “You who would destroy the temple and rebuild it in three days, save Yourself [from death]! If You are the Son of God, come down from the cross.” 41 In the same way the chief priests also, along with the scribes and elders, mocked Him, saying, 42 “He saved others [from death]; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him and acknowledge Him. 43 He trusts in God; let God rescue Him now, if He delights in Him; for He said, ‘I am the Son of God.’” 44 The robbers who had been crucified with Him also began to insult Him in the same way.

45 Now from the sixth hour (noon) there was darkness over all the land until the ninth hour (3:00 p.m.). 46 About the ninth hour Jesus cried out with a loud [agonized] voice, [j]“Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?” 47 When some of the bystanders there heard it, they began saying, “This man is calling for [k]Elijah.” 48 Immediately one of them ran, and took a sponge, soaked it with sour wine and put it on a reed, and gave Him a drink. 49 But the rest said, “Let us see whether Elijah will come to save Him [from death].” 50 And Jesus cried out again with a loud [agonized] voice, and gave up His spirit [voluntarily, sovereignly dismissing and releasing His spirit from His body in submission to His Father’s plan]. 51 And [at once]

the veil [of the Holy of Holies] of the temple was [l]torn in two from top to bottom; the earth shook and the rocks were split apart. 52 The tombs were opened, and many bodies of the saints (God's people) who had fallen asleep [in death] were raised [to life]; 53 and coming out of the tombs after His resurrection, they entered the holy city (Jerusalem) and appeared to many people. 54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, they were terribly frightened and filled with awe, and said, "Truly this was the Son of God!"

55 There were also many women there looking on from a distance, who had accompanied Jesus from Galilee, ministering to Him. 56 Among them was [m]Mary Magdalene, and [n]Mary the mother of [o]James and Joseph, and [Salome] the [p]mother of Zebedee's sons [James and John].

Jesus Is Buried

57 When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus [so that he might bury Him], and Pilate ordered that it be given to him. 59 And Joseph took the body and wrapped it in a clean linen cloth (burial wrapping), 60 and laid it in his own new tomb, which he had cut in the rock; and he rolled a large stone over the entrance of the tomb and went away. 61 And Mary Magdalene was there, and the other [q]Mary, sitting opposite the tomb.

62 The next day, that is, the day after the [day of] preparation [for the Sabbath], the chief priests and the Pharisees assembled before Pilate, 63 and said, "Sir, we have remembered that when He was still alive that deceiver said, 'After three days I will rise [from the dead].' 64 Therefore, give orders to have the tomb made secure and safeguarded until the third day, otherwise His disciples may come and steal Him away and tell the people, 'He has risen from the dead,' and the last deception [the reporting of His resurrection] will be worse than the first [the reporting that He is the Messiah]." 65 Pilate said to them, "You have a guard [of soldiers]; go [with them], make the tomb as secure as you know how." 66 So they went and [r]made the tomb secure, and along with [stationing] a guard of soldiers [to be on watch] they set a seal on the stone.

Summary of Matthew 27 – Key Events

1. **Jesus is Delivered to Pilate (vv. 1–2):**

- The religious leaders (chief priests and elders) hand Jesus over to the Roman governor, Pontius Pilate, because they want Him executed.

2. Judas' Remorse and Death (vv. 3–10):

- Judas, overwhelmed with guilt for betraying Jesus, returns the silver and hangs himself.
- The priests use the "blood money" to buy a field (the "Field of Blood"), fulfilling prophecy (Zechariah 11:12–13).

3. Jesus Before Pilate (vv. 11–26):

- Jesus is silent before Pilate, except to affirm He is "King of the Jews."
- Pilate offers to release a prisoner (a Passover custom) — the crowd chooses Barabbas over Jesus.
- Pilate symbolically washes his hands, absolving himself of guilt, and sentences Jesus to be crucified.

4. Mocking and Beating (vv. 27–31):

- Roman soldiers mock Jesus, dress Him in a robe, and crown Him with thorns.
- They beat Him and mockingly kneel, calling Him "King of the Jews."

5. The Crucifixion (vv. 32–44):

- Simon of Cyrene is forced to carry the cross.
- Jesus is crucified at Golgotha between two criminals.
- Passersby and religious leaders mock Him; even one of the criminals insults Him.

6. The Death of Jesus (vv. 45–56):

- Darkness covers the land for three hours.
- Jesus cries out, "My God, my God, why have you forsaken me?" (Psalm 22).
- He dies, and at that moment:
 - The temple curtain is torn from top to bottom.
 - The earth quakes, tombs open, and people are resurrected.
 - A Roman centurion declares, "Truly this was the Son of God!"

7. Jesus is Buried (vv. 57–61):

- Joseph of Arimathea, a secret follower of Jesus, asks for His body and places it in his own new tomb.
 - Mary Magdalene and "the other Mary" watch the burial.
- 8. The Tomb is Sealed (vv. 62–66):**
- The chief priests and Pharisees ask Pilate to secure the tomb, fearing Jesus' disciples might steal His body.
 - Pilate orders guards and a seal placed on the tomb.
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Theological Significance

1. Jesus as the Innocent, Suffering Servant:

- Jesus is declared innocent multiple times (by Pilate, Pilate's wife, and the Roman centurion), highlighting His sinlessness.
- His suffering fulfills Old Testament prophecy (especially Isaiah 53 and Psalm 22).

2. The Substitutionary Atonement:

- Jesus is crucified instead of Barabbas, a guilty man — symbolizing that Jesus dies in the place of sinners.
- His death is the ultimate sacrifice for sin, fulfilling the purpose of the Passover Lamb.

3. Fulfillment of Prophecy:

- Nearly every major event fulfills specific Old Testament prophecies, showing that Jesus' death is part of God's redemptive plan.
- Examples: Zechariah 11 (30 pieces of silver), Psalm 22 (mocking, casting lots), Isaiah 53 (silent before accusers).

4. The Tearing of the Temple Curtain:

- This symbolizes the end of the old covenant and direct access to God through Christ — no more separation.
- It's a powerful image of reconciliation between God and humanity.

5. Jesus' Identity Confirmed by Gentiles:

- Ironically, the Roman centurion sees what others miss and confesses, "Truly this was the Son of God!"
- This anticipates the Gospel spreading to the Gentiles.

6. Human Responsibility vs. Divine Sovereignty:

- Pilate tries to avoid guilt, the crowd accepts it ("His blood be on us..."), yet all of this fulfills God's plan.
- There's a tension between human actions and God's sovereign purpose in redemption.