

I. Jesus Before Pilate

A. King of the Jews the Big Question

1. Reversal of parts:
 - a) Jesus stands before Pilate to be judged. Pilate has the authority.
 - b) When it is Pilate who will one day stand before Jesus to be judged: *““But when the Son of Man comes in his glory, and all the angels with him, then he will sit upon his glorious throne.”* (Matthew 25:31, NLT) The picture for us as the reader is to see Jesus as the one who has all authority.
2. Pilate asks the question that Matthew is driving home to his readers. *“Are you king of the Jews?”*
 - a) Pilate is really not concerned with Jesus claim to be King of the Jews. Jesus is obviously not a threat to him or to Rome but the religious leaders.
 - b) Matthew once again picks up this theme which was first mentioned in: *““Where is the newborn king of the Jews? We saw his star as it rose, and we have come to worship him.””* (Matthew 2:2, NLT)
 - c) The answer is the last thing that Pilate will hear Jesus say. *“You have said it.”*

B. Matthew leads us to three reasons why Pilate does not want to convict Jesus

1. Jesus' silence. Pilate is impressed by this. vs. 14. This surprises Pilate. His silence is 'louder' than the crowds shouting. The word surprised is easily translated 'amazed' or impressed. He was not like other defendants.
2. Vs. 18 Pilate knew that the religious leaders are acting poorly because of envy.
3. vs. 19 Pilate's wife, she had a nightmare concerning Jesus and his innocence. Supernatural. The fact that this "gentile woman" can see Jesus is innocent brings all the more guilt to the Jews.

C. The crowd takes responsibility.

1. Who shall I free? Barabbas
2. I wash my hands
3. The Jews take responsibility. They and their children. Which fulfills Jesus' words in: *“As a result, you will be held responsible for the murder of all godly people of all time—from the murder of righteous Abel to the murder of Zechariah son of Barachiah, whom you killed in the Temple between the sanctuary and the altar.”* (Matthew 23:35, NLT) Two things to note in vs 25
 - a) Matthew does not use the word 'crowd' like he usually does. But he calls those who take responsibility [all the 'laos'] - referring to the people of God, or God's chosen people.
 - b) Pilate did not require it, but the laos also include their children in this decision.
4. Pilate releases Barabbas and sentences Jesus to be crucified.

II. Jesus Is Crucified

A. The whipping was part of the Roman process of crucifixion.

1. The whole scene is a mock enthronement.
 2. This short segment by Matthew serves four purposes:
 - a) It provides a gentile counter part. Jews mocked in 26:67-68
 - b) To show detailed prediction of Jesus: *"Then they will hand him over to the Romans to be mocked, flogged with a whip, and crucified. But on the third day he will be raised from the dead."* (Matthew 20:19, NLT)
 - c) To depict Jesus once more as the suffering servant. Is. 50:6
 - d) To allow/cause us as readers to think about the reality of Jesus Kingship - 28:18
 3. The last laugh....in spite of the humiliation of these soldiers to Jesus, He still remains and is King of the Jews! Savior! Son of God!
- B. The Cross
1. "The ultimate explanation of the cross is neither Jewish hostility nor Roman injustice, but the declared purpose of God." France, R. T. (2007). NICNT (p. 1060). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.
- C. Three parts of the section in Matthew.
1. Crucifixion, 27:32-38
 - a) Ps 22 and Ps 69 OT passages that Matthew references.
 - b) King of the Jews sign vs. 37.
 - c) Jesus is more than likely taking Barabbas' place.
 2. The mockery 27:39-44
 - a) by the crowds passing by 39
 - b) by the religious leaders vs. 41
 - c) by the other revolutionaries. vs. 44
 - d) What they mock Jesus with is really true. Better to come up from a grave than to come down from a cross!
 3. The death 27:45-54
 - a) Jesus cries out Ps 22:1 My God my God why have you abandoned me?
 - b) The God forsakenness becomes the greatest pain of the cross! vs 46 It had to be that moment where Jesus experiences the missing Presence/separation because of God turning away from sin. The fact that Jesus cries out "My God" still declares His faith and commitment to the relationship. Cries out again and releases His spirit.
 - (1) curtain is torn from top to bottom. Sign of the end of the temple age and opening to God.
 - (2) earth shook
 - (3) rocks split
 - (4) tombs opened and godly men and women were raised from the dead. After the resurrection went into Jerusalem. and appeared to many people.

(5) Roman soldier declares "This man truly was the Son of God!" vs 54 Another Matthew theme! This verse also serves to remind us that God children reaches beyond just the Jews. Mt 8:10 Centurion.

III. Jesus Buried and Raised 27:55-28:20

- A. Vs 55 and 56 served to close this section and set up the next. It is a bridge between death of Jesus and burial of Jesus.
 - 1. These women are important to the story because they are watching the whole ordeal.
 - 2. They are the guarantee that when the tomb is found empty that there is no mistake.
 - 3. They will also be the first to meet Jesus at the resurrection!
- B. Burial
 - 1. New Tomb
 - a) The women know which one.
 - b) There is no confusion about which whose body is in there. Many tombs held multiple bodies. A new tomb would not.
 - c) The women continue to watch. vs. 61
 - 2. Sealing of the tomb and placing of guard is mentioned only by Matthew. It adds to the dramatic effect of making 'foul play' impossible.