

Matthew 27 (part #1)

What happens when “we see to” our sin ourselves.

Or “how to mess up a mess.”

Sorrow that does not lead to repentance.

“¹ Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death; ² and they bound Him, and led Him away, and delivered Him up to Pilate the governor.

³ Then when Judas, who had betrayed Him, **saw** that He had been condemned, he **felt remorse** and **returned the thirty pieces of silver** to the chief priests and elders, ⁴ **saying**, “**I have sinned** by betraying innocent blood.” But they said, “What is that to us?”

See {to that} yourself!”

⁵ And he threw the pieces of silver into the sanctuary and departed; and **he went away and hanged himself**. ⁶ And the chief priests took the pieces of silver and said, “It is not lawful to put them into the temple treasury, since it is the price of blood.” ⁷ And they counseled together and with the money bought the Potter’s Field as a burial place for strangers. ⁸ For this reason that field has been called the Field of Blood to this day. ⁹ Then that which was spoken through Jeremiah the prophet was fulfilled, saying, “*And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; ¹⁰ and they gave them for the Potter’s Field, as the Lord directed me.*””

Judas’ sorrow

- 1. He saw what his betrayal did to Jesus.**
- 2. He felt remorse.**
- 3. He returned the silver.**
- 4. He confessed his sin.**
- 5. He hanged himself.**

II Corinthians 7:8-11

“⁸ For though I caused you sorrow by my letter, I do not regret it; though I did regret it – for I see that that letter caused you sorrow, though **only for a while** - ⁹ I now rejoice, not that you were made sorrowful. But that you were made sorrowful to the point of **repentance**; for you were made sorrowful **according to the will of God**, in order that you **might not suffer loss in anything** through us. ¹⁰ For the sorrow that is according to the will of God produces a repentance **without regret**, leading to salvation; but the sorrow of the world produces death. ¹¹ For behold what earnestness this very thing, this godly sorrow, has produced in you; what vindication of yourselves, what **indignation**, what **fear**, what **longing**, what **zeal**, what **avenging of wrong**! In everything you demonstrated yourselves to be **innocent** in this matter.”

Corinthians’ sorrow

- 1. It was temporary – it was removed by grace.**
- 2. It led to repentance – a turning from self to God.**
- 3. It was a holy sorrow (according to God’s will).**

4. It did not result in any permanent loss.
5. It was not regretted.
6. It vindicated character (hatred of sin, respect and desire for God, reparation of wrong, innocent.)

Repentance

Three spheres of pain

Pain of being a victim	Pain of shame & punishment	Pain of empathy with others
Need for conviction	Need for repentance	Healthy, maturity
Abusive of others	Destructive to self	Connective opportunity
Others centered in a destructive sense “My pain comes from your treatment of me.”	Self-centered in a destructive sense “I am worthless and find it hard to accept myself.”	Others centered in a constructive sense “I understand how I have hurt you and share your pain.”
<i>These people do not change</i>	<i>These people get worse</i>	<i>These people get better</i>
Pilate	Judas	Corinthians

Repentance can be seen in the beatitudes. (Matt.5:3-6)

- **Humility of spirit** - “Blessed are the poor in spirit, for theirs is the Kingdom of heaven.”
- **Emotional grief** - “Blessed are those who mourn, for they shall be comforted.”
- **Tenderness toward God and others** - “Blessed are the gentle, for they shall inherit the earth.”
- **Desire for righteousness** - “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

Three steps of repentance

Step #1 insight
Convinced in mind
 Mk.1:15
Convicted in heart
 Lk.:15-17-15

Step #2 shame
Confession of mouth
 Matt.3:11
Contrition of soul
 Matt.11:21; II Cor.7:10

Step #3 walk
Conformity of outer man
 Acts 26:20
Conversion of inner man
 Matt.3:8

Two spheres of repentance

<i>Justification</i>
Repentance from dead works (pride of self righteousness) to faith in Christ’s righteousness.
Turning from self (generally) to Christ
Mk.1:15; Heb.6:1

<i>Sanctification</i>
Repentance from sinful habits to a walk that conforms to the glory of God.
Turning from specific sins to obedience.
II Cor.12:21

Matthew 27 (part #2)

“God in the hands of angry sinners.”

- To appreciate the drama of this part of the story we must remember the emotional context of the crowd at this stage in the story. They were at first confused but now deeply hurt, disappointed, angry in that Jesus had not lived up to their expectations. “How could Jesus do this to us? Lead us to believe he was the Messiah and then fall apart at the end.”
- “Hurt people, hurt people” But more than that, they tend to turn on God.

“¹¹ Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, " **{It is as} you say.**" ¹² And while He was being accused by the chief priests and elders, He made no answer. ¹³ Then Pilate said to Him, "Do You not hear how many things they testify against You?" ¹⁴ And He did not answer him with regard to even a {single} charge, so that the governor was quite amazed. ¹⁵ Now at {the} feast the governor was accustomed to release for the multitude {any} one prisoner whom they wanted. ¹⁶ And they were holding at that time a notorious prisoner, called Barabbas. ¹⁷ When therefore they were gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?" ¹⁸ For he knew that because of envy they had delivered Him up. ¹⁹ And while he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." ²⁰ But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to put Jesus to death. ²¹ But the governor answered and said to them, "Which of the two do you want me to release for you?" And they said, "**Barabbas.**" ²² Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "**Let Him be crucified!**" ²³ And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "**Let Him be crucified!**" ²⁴ And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, "**I am innocent of this Man's blood;**

see {to that} yourselves."

²⁵ And all the people answered and said, "**His blood {be} on us and on our children!**" ²⁶ Then he released Barabbas for them; but after having Jesus scourged, he delivered Him to be crucified.

- The key phrase in this section is the same as in the last – “see to that yourselves.” “You handle this man Jesus, your way.”
- It’s a terrible thing to fall into the hands of an angry crowd. When we are hurt by God we tend to return the favor.
- What do we tend to do? We choose Barabbas and crucify Jesus! We choose darkness rather than light because our deeds are evil. Our nature sets us up to choose darkness.
- We have a propensity to distort our hope, rebel when we don’t get our way, and perpetuate our condition by making more wrong choices.
- We have three responses to Jesus pictured here:

1. Like much of the world today, Pilate (one of the godless men – Acts 2:23) – ignores Him. Pilate had little hope or interest in Jesus. He just saw Him as an annoyance. He didn't want to be troubled by Him nor did he want to cause Him any trouble. There are many people like this today. They have nothing against Jesus. They just have nothing to do with Him. “Have nothing to do with that righteous Man” “I am innocent of this Man's blood”
 2. But His own, like The multitude – destroys Him. They turn on Him. They are careless with God.
 3. Or they are lawless with themselves as seen in the freeing of Barabbas.
- The prophetic light of this story is in the answer of the crowd, “His blood be on us and our children.” In deed, His blood would be shed for the very ones who crucified Him. Where their sin did abound, God's grace did even more abound.
 - Acts 2:23-24 (what we did) “this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to the cross by the hands of godless men and put Him to death. (and what God did) And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.” **We chose death for Him and for ourselves.** God put an end to death for Him and for us.
 - Barabbas is “a type” of the believer. We were guilty and set free because He who was innocent was offered in our place.
 - It is interesting that Judas kills himself while Barabbas is given life. The contrast is significant on many fronts.

A. Our responses to our “soul sorrow.”

1. **We wash our hands of it.** We turn away from it.
2. **We “hang ourselves.”** We turn on ourselves.
3. **We “free Barabbas.”** We turn on the Law.
4. **We “crucify Jesus.”** We turn on God.

“And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their deeds were evil.” John 3:19

B. God's response to our “soul sorrow.”

“His blood {be} on us and on our children!”

What we meant for evil, God uses for good. His blood is indeed on us.

Acts 2:23-24

What we did.

“this Man, delivered up by the predetermined plan and foreknowledge of God, **you** nailed to the cross by the hands of **godless men** and put Him to death.

We chose death for Him and for ourselves.

What God did (with what we did).

And **God** raised Him up again, **putting an end to the agony of death**, since it was impossible for Him to be held in its power.”

He but an end to death for Him and for us.

The tale of three sinners

Pilate

the good “godless”

active

“excuses himself.”

These people don’t see what they have done.

Judas

the religious

active

“kills himself.”

These people don’t see beyond what they have done.

Barabbas

the evil

passive

“is set free because

Jesus dies in his place”

These people are given a gift they don’t deserve.

***The gospel is
God’s generosity in Christ.***

Matthew 27 (part #3)

“Jesus in the hands of an angry God.”

- Imprecatory psalms that call down the wrath of God on our enemies, reveal the harsh attitude of God (and His people) toward sin and Satan. “Destroy thou them, O God. Let their way be dark and slippery. May ruin overtake them by surprise... may they fall into the pit, to their ruin. In your faithfulness destroy them. Let death seize upon them, and let them go down quick into hell. Consume them in wrath, consume them, that they may not be. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. Pour out thy wrath upon the heathen that have not known thee. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.”
- Messiah was to experience the wrath of God as He made atonement for sin. **Isaiah 53** “⁴ Surely he took up our infirmities and carried our sorrows, yet we considered him **stricken by God, smitten by him, and afflicted.** ⁵ But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. ⁶ We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. ⁷ He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. ⁸ By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. ⁹ He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. ¹⁰ **Yet it was the LORD’s will to crush him and cause him to suffer,** and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. ¹¹ After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. ¹² Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.”
- To understand and appreciate the passion of Jesus we must see the various sufferings that He endured as an atoning sacrifice in our place.
- The passion of Jesus was not just a display of God’s love for all sinners through Christ, it was also a display of God’s wrath against sin and death which are identified with Jesus on the Cross.
- The remarkable emphasis in these paragraphs is on the choices that Jesus makes.

1. Jesus submits to the humiliation of sinners.

27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole {Roman} cohort around Him. 28 And they stripped Him, and put a scarlet robe on Him. 29 And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him and **mocked Him**, saying, "Hail, King of the Jews!" 30 And they **spat on Him**, and took the reed and {began} to beat Him on the head. 31 And after they had mocked Him, they took His robe off and put His garments on Him, and led Him away to crucify {Him.}

- Those who mock Jesus in this large courtyard are not religious leaders but soldiers (as many as 600) who take great sport in humiliating people who made fools of themselves. This is the way Jesus is viewed – a fool.
- Lesson #1 Messiah's victory was to come through humility and suffering. This is a radically different plan than was expected. God is going to ultimately use the weakness of Jesus to mock the strong. I Corinthians 1:26-28 "26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, 29 that no man should boast before God."
- It is ironic that the Roman soldiers who were to be expelled by the Messiah King are mocking Jesus as a fraud, failure, fool. Jesus could have destroyed them but He submits to their humiliation.
- Lesson #2 Jesus' humiliation and suffering was a part of His taking our pain on Himself. Every time we sense that the world has won at the expense of the Kingdom and those who are disciples of Jesus, we know we have a High Priest who feels our pain. Hebrews 4:15 "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin."
- Lesson #3 Jesus' response is an example for us. I Peter 2:18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. 19 For this {finds} favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer {for it} you patiently endure it, this {finds} favor with God. 21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 *who committed no sin, nor was any deceit found in His mouth;* 23 and **while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting {Himself} to Him who judges righteously;** 24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls."

2. *Jesus submits to the cross, as He is mockingly encouraged to save Himself.*

³² And as they were coming out, they found a man of Cyrene named **Simon**, whom they pressed into service to bear His cross.

³³ And when they had come to a place called Golgotha, which means Place of a Skull, ³⁴ they gave Him wine to drink mingled with gall; and after tasting {it,} He was unwilling to drink. ³⁵ And when they had crucified Him, they divided up His garments among themselves, casting lots; ³⁶ and sitting down, they {began} to keep watch over Him there. ³⁷ And they put up above His head the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS." ³⁸ At that time two robbers *were crucified with Him, one on the right and one on the left. ³⁹ And those passing by were hurling abuse at Him, wagging their heads, ⁴⁰ and saying, "You who {are going to} destroy the temple and rebuild it in three days, **save Yourself!** 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, were mocking {Him,} and saying, ⁴² "He saved others; **He cannot save Himself.** He is the King of Israel; let Him now **come down from the cross**, and we shall believe in Him. ⁴³ *"He trusts in God; let Him deliver {Him} now, if He takes pleasure in Him;* for He said, 'I am the Son of God.'" ⁴⁴ And the robbers also who had been crucified with Him were casting the same insult at Him.

- In the first paragraph Jesus submits to the soldiers that He was expected to expel. In the second paragraph He stays on a cross that He could have walked away from.
- He is taunted to save Himself but He chooses rather to pay a price to save the world. He is taunted to come down from the cross but He chooses to stay on the cross so that the redemption sacrifice demanded by the Old Covenant could be offered on our behalf.

Matthew 4:3-4 "And the tempter came and said to Him, 'If You are the Son of God, command that these stones become bread.' But He answered and said, 'It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'"

Romans 1:18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,"

Romans 5:8-9 "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him."

3. *Jesus submits to the wrath of God, as He becomes sin for us.*

⁴⁵ Now from the sixth hour darkness fell upon all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "*Eli, Eli, lama sabachthani?*" that is, "***My God, My God, why hast Thou forsaken Me?***" ⁴⁷ And some of those who were standing there, when they heard it, {began} saying, "This man is calling for Elijah." ⁴⁸ And immediately one of them ran, and taking a sponge, he filled it with sour wine, and put it on a reed, and gave Him a drink. ⁴⁹ But the rest {of them} said, "Let us see whether Elijah will come to save Him." ⁵⁰ And Jesus cried out again with a loud voice, and yielded up {His} spirit. ⁵¹ And behold, **the veil of the temple was torn in two from top to bottom**, and the earth shook; and the rocks were split, ⁵² and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; ⁵³ and coming out of the tombs after His resurrection they entered the holy city and appeared to many. 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, became very frightened and said, "Truly this was the Son of God!" ⁵⁵ And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him, ⁵⁶ among whom was Mary Magdalene, {along with} Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

- Lesson #1 Jesus' death is an atonement for sin. **II Cor.5:21** "God made him who had no sin to be sin for us" **Matt. 20:28** "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." **I Pet. 3:18** "For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God," **Rom. 3:25** "whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed." **Rom. 5:10** "For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved by His life."
- Lesson #2 Jesus leaves us an example of love that sacrifices self for others. **II Cor.5:14-15** "For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again". **Eph.5:1-2** "Be imitators of God therefore, as dearly loved children and live a life of love, just as Christ

loved us and gave himself up for us as a fragrant offering and sacrifice to God”. **Phil.2:5-8** “Have this mind among yourselves, which you have in Christ Jesus, who though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant and became obedient to death – even death on a cross!”

⁵⁷ And when it was evening, there came a rich man from Arimathea, named **Joseph**, who himself had also become a disciple of Jesus. ⁵⁸ This man went to Pilate and asked for the body of Jesus. Then Pilate ordered {it} to be given over {to him.} ⁵⁹ And Joseph took the body and wrapped it in a clean linen cloth, ⁶⁰ and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. ⁶¹ And Mary Magdalene was there, and the other Mary, sitting opposite the grave.

⁶² Now on the next day, which is {the one} after the preparation, the chief priests and the Pharisees gathered together with Pilate, ⁶³ and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I {am to} rise again.' ⁶⁴ "Therefore, give orders for the grave to be made secure until the third day, lest the disciples come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." ⁶⁵ Pilate said to them, "You have a guard; go, make it {as} secure as you know how." ⁶⁶ And they went and made the grave secure, and along with the guard they set a seal on the stone.”

- The details of Jesus’ death and burial are important as a context for what is to follow.
- There would be many attempts to explain away the resurrection by claiming that Jesus die not really die.