

Verse by Verse Matthew 27:22-50

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[0 : 00] All right, if you know where we're at, then find your place.

If you don't, then find Matthew 27. That's where we are. Working our way, getting close to the end of this Gospel of Matthew. Matthew 27.

And we are in the 20s with the Lord Jesus Christ in the governor's hall.

He's in front of Pilate. And Pilate does not want to condemn him because he can find nothing wrong with him. So he wants to release him.

And he comes up with this idea. Well, this is a common thing to release a prisoner at this time. And so I've got two options. I'll find a real notable prisoner, Barabbas, in verse 16.

[1 : 21] Somebody guilty of sedition and murder. And he's called a robber. And this man who there's nothing wrong with. It was just their envy that he said he perceived that they delivered him unto them.

So sure enough, it kind of backfired. They didn't want Jesus Christ at all. And they even started hollering out for him to be crucified. And I think that's verse number 20.

22. We'll pick it up right there. I'll back up just a touch. Verse 20. We'll start there. But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus.

The governor answered and said unto them, Whether the twain will ye that I release unto you?

They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? Now, so his plan backfired.

He thought, okay, this guy's terrible. This guy's nothing wrong with him. I mean, they can get over it surely. So comparing the two, they're going to want this guy. They were going to take Jesus. And probably hadn't thought it through to, if they don't take Jesus and they say, we want Barabbas.

[2 : 22] Well, then what am I going to do with him? Because he's innocent. So I can't just kill the man. I need, you know, so that was his question then.

His response, verse 22. What shall I do then with Jesus, which is called Christ? And we closed right around this verse last time saying what a great question that is that everybody in this earth needs to answer.

What are they going to do with Jesus Christ? Are you going to receive him or are you going to reject him? And to them that receive him, to them gave you power to become the sons of God.

And you can be born of God and born again and know eternal life and have your sins forgiven and righteousness imputed unto you where there is no righteousness, just guilt. And so then the governor, verse 23, the governor said, why?

What evil hath he done? Now it's in John's gospel that he says three times I find no fault in him at all. And so he says, what evil hath he done?

[3 : 23] They could not bring any true charge against him. But they cried out the more saying, verse 23, let him be crucified. So these guys are, they're crazy.

There's something devilish going on that they would, we could read the other gospel accounts and kind of see, they're going to say something pretty crazy here in a minute. Even in one of the accounts when he says, what should I do with your king?

They say, we have no king but Caesar as a nation. They're so willing to get rid of this man that we'll submit to Caesar. That's against their law. But okay, so verse 24, when Pilate said, or when Pilate saw that he could prevail nothing but that rather a tumult was made, he took water and washed his hands before the multitude saying, I am innocent of the blood of this just person.

See ye to it. So it's a symbolic washing going on that might kind of in his position as governor publicly clear him of the action, although it's not truly the case.

Washing your hands doesn't make him innocent of turning an innocent and a just man over to a crowd that he himself perceived that it was their envy that they delivered him unto him.

[4 : 42] So he sees the situation. Washing his hands doesn't, you can't just pass the buck here. You can't just overlook it. A man in his position is supposed to do what's right. I don't know where that is in the Psalms.

That's David, I think, in 2 Samuel. Forget it. Forget it. Don't let those things hit me when I'm up here. I won't be prepared. Okay, verse 25.

Then answered all the people and said, His blood be on us and on our children. And you better believe his blood. What a statement for these unknowing fools to declare his blood be on us and on our children.

Really? On your children? What a thing. So it was. Look at Acts chapter 3. Every time that Peter gets up and preaches here in the early in the book of Acts, he's preaching to Israel, to the men of Judah and Jerusalem, and every time he lets them know that his blood's on you.

Verse 3. I'm sorry, chapter 3, verse number, I'll start in verse 12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this?

[6 : 13] Or why look ye so earnestly on us, as though we in our own power or holiness, that we had made this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

But ye denied the Holy One and the just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

That's not the only time. Actually, just a short, chapter 2. He says it too, in chapter 2, verse 36.

Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Chapter 4, he says it again, the next time he preaches publicly, as he's going through a section, verse 10 and 11. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him did this man stand here before you whole.

This is the stone which was set at naught of you builders. That's what you did. Jesus Christ, you put him aside. Look at chapter 5. He does it again. Verse 29.

[7 : 30] Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted.

See, Peter just puts it on him left and right every chance he gets. Stephen does the same thing in chapter 7 and verse 52. As he's preaching, he says, You were the ones that murdered and crucified the just one.

So come back to Matthew 27. His blood was on them, and God held them guilty. His blood be on us and on our children, they said.

In verse 26. Then released he Barabbas unto them. And when he had scourged Jesus, he delivered him to be crucified. Now this is a horrible scene, and we don't know the extent of it all. I'm sure you've heard over your lifetime, if you've been around Bible preaching or just preaching on the crucifixion. Men tend to try to draw out the agony of it and describing the instruments of cruelty and describing how the pain would have been and the time of it all, the extended period of time.

[8 : 43] It wasn't just a quick beating. But it's something that I'm not going to try to draw out and sensationalize more than I can do or know. But this is a real thing here.

Now it's an ugly scene that's going to start to unfold right now with them whipping and beating and tormenting, torturing the man. But on the other hand, what we see right here is in verse 26.

Then released he Barabbas unto them and delivered him, Jesus, to be crucified. As much as this is an ugly scene, there's a beauty in it for us.

There's a real beauty because a guilty man, no question about it, just guilt from head to toe, condemned man.

He's already condemned. He's been tried. He's imprisoned. He deserves to be put to death. He's a murderer. He's guilty of everything you can think of. And that man gets to walk away free with a full pardon.

[9 : 48] And how is it that we can release a man that's guilty of all this sin and crimes and not make him pay for it? Well, because somebody else paid for it. And as a matter of fact, an innocent man, a just man, paid for it.

It's a terrible scene about to unfold, but there's a beauty in this scene for you and I to realize that the Lord Jesus Christ took the place of me. He took the place of you.

You are that condemned sinner. You are that guilty man. There's a song, maybe you've heard of it, either him or me. He took my place on Calvary. I'm so unworthy to be free, but it was either him or me.

And it's either going to be, if you're saved, it was him that suffered the wrath of God and the torments of hell to pay for your sins. It was him. But if you're not saved and you don't have Christ, it's going to be you.

You reject Jesus Christ, you're going to end up in hell, and you're going to realize at that moment, oh my, oh, I should have paid attention. What a mistake. Well, this guy Barabbas gets to walk away free, and who knows, there's no record in the Bible of where he went and what he went on to do.

[11 : 04] And it'd be great to think that he believed on Christ and took this pardon as an opportunity to get right and serve God, but who knows? Who knows what he went off to do that night?

So verse number 27, then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers. So they're all gathered around this man, Jesus, the whole band of soldiers.

And so when Pilate, they're going to have a little fun with him, is what's going to happen. When Pilate gives the order, he's a Roman soldier, what do they care about this Jew? They care nothing about this Jew.

These are Roman in authority soldiers. They're just licking their chops, looking for some action. And when Pilate gives the okay, all right, he delivered him to be crucified, so this man's going to die tonight.

So it's already written. The tale for him is told, tonight's the end of his life, so let's do what we do. And these soldiers gather around him, the whole band of soldiers come in.

[12 : 11] And in verse 28, they stripped him and put on him a scarlet robe. Thought they'd have a little fun with this. And when they had plaited 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, King of the Jews. And this one drives me nuts. It's verse 30, they spit upon him. And they took the reed and they took it right out of his hand and smote him on the head.

And after that, they had mocked him. They took the robe off from him and put his own raiment on him and led him away to crucify him. Matthew really doesn't give details, does he?

He just says, this is what happened quickly. There's no timing element there to understand how long this lasted. But he got wore out.

You can just say that. The soldiers didn't just tease him. You can rest assured of that. They put it on him. And the Lord Jesus Christ, multiple elements going on here and things, even prophecies being fulfilled in this.

[13 : 20] I can't stand, just, I don't know why, I guess it's so demoralizing that they spit on him. That the Lord Jesus Christ, men that he had, that he as God had given life to, would spit right back on.

I mean, that's just as low, to me, as low as it gets to spit on another human being. It's sickening. I know you take a swing at somebody and strike them and inflict some harm, and that's something. That's not cool, but, you know, you fight, you get into physical interactions. But to spit upon someone, just to have that pure, utter disdain for the one who's bearing your sins, they have no idea.

That's why he says, Father, forgive them, for they know not what they do. Forgive the soldier that spit on me. Forgive the one that whipped me. Forgive the one that beat me.

Because they don't know what's going on. What a scene's unfolding here. In verse 32, as they came out, they found a man of Cyrene, Simon by name.

[14 : 24] Him they compelled to bear his cross. Now, as far as I know, this is a location that's like 600 miles away. This man's from Africa.

And he's going to bear his cross. I don't know what he's doing there. It probably has to do with the Passover. It probably has to do with him converting to Judaism and coming up and making that

pilgrimage.

But here he is and finds himself in this scene. And it doesn't say anywhere in the Bible that Jesus fell down. It never says that. It's something that's commonly taught.

It's commonly portrayed in picture that he stumbled and fell beneath the weight of the cross as he led him away to crucify him. And it says they had him bear his cross.

It doesn't say that he went halfway and just couldn't make it anymore and plopped over. And then they picked a guy that's standing on the side of the road. Hey, you. That's the way people say it.

[15:19] But it doesn't say that in the Bible. So it's hard to imply that that was actually the case. But nevertheless, Simon gets to bear his cross.

He gets to carry the cross of the wounded and battered and wearied. The man, Jesus, who'd been up all night long, who had been in the garden praying and nervous and sweating over this situation. And then submitting to it and coming here before and going from place to place, walking him, dragging him all over town from place to place, trial to trial. Six of them in total. And then they send him away to be crucified.

I believe this is like a third of a mile, if I have it right, of the walk from where he left to the scene of Calvary. And this man, he's going to be a partaker now.

He's going to be in. Simon of Cyrene. So verse 33. When they were come unto a place called Golgotha, that is to say a place of a skull, they gave him vinegar to drink mingled with gall.

[16:22] And when he had tasted thereof, he would not drink. And there's prophecies to this that are being fulfilled. Verse 35. And they crucified him and parted his garments, casting lots that it might be fulfilled, which were spoken of the prophet.

They parted my garments among them, and upon my vesture they did cast lots. And sitting down, they watched him there. How nonchalant.

How, it's not quite a picnic, but they just, okay, let's find a seat here. And let's just watch this event take place. Watch this man die in front of our face.

Let's watch him struggle for breath. Let's see. I think more of it was let's see what's going to happen. This is not an ordinary day. I mean, the Passover is coming up.

This thing is, there's a stir in the city. There's absolutely a, some, you know, life coming around at this time of year. And this was, most of this was taking place throughout the hours of the night and moving into the early morning.

[17:27] But as they take him out and lead him, it's drawing attention for sure. It's drawing more of a crowd and more people finding what is going on here. And as they lead him away outside of the city, there they go.

I don't suppose that everybody followed and went with that crowd, but some surely did. And I wouldn't doubt either that there's others making their way in their pilgrimage to Jerusalem that see this activity as they get close to town.

They see this tumult. And it even describes somewhere here shortly in verse 39, they that passed by reviled him. There's people coming down the road and they look over and see all this mess and they see the crowd.

They see, and they don't even know it's Jesus, I would imagine. They just know how they yell out, you filthy, wicked sinner, you're getting what you deserve. Good for you. And they're reviling him. And maybe not even know it, just participating. But what a thought that they just sit down and watch him. And if they knew the scope of what they were beholding, if they understood that this man was the lamb of God that was being sacrificed for their sins, I can't imagine they'd just sit and watch.

[18:39] I don't know. But then again, I have to imagine if I was in that crowd, I wouldn't be defending him. I'd be just as guilty as them. I'd be calling for him to be crucified.

I'd join up. It's easy to join with the crowd, isn't it? Verse 37, he said over his head is this accusation written, this is Jesus, king of the Jews. Now some people later we see they had a problem with that, but Pilate's not worried about it.

Verse 38, when then were there two thieves crucified with him, one on the right hand and another on the left. They that passed by reviled him, wagging their heads and saying, Thou that destroyedest the temple and buildest it in three days, save thyself.

If thou be the son of God, come down from the cross. Likewise also the chief priest, mocking him with the scribes and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross and we will believe him.

He trusted in God, let him deliver him now if he will have him. For he said, I am the son of God. The thieves also which were crucified with him cast the same in his teeth. And we're just getting a real quick view of here of what was, what probably seemed like an endless time for the Lord Jesus Christ.

[19 : 55] You can understand, you know, struggling for breath every moment, every 20 seconds was hard. Every minute went by slowly. But for the scene, we just get a quick snapshot and move on.

And verse 45, now from the sixth hour, there was darkness over all the land until the ninth hour. So the sixth hour, as we've already learned, is 12 noon.

It's high noon. It's the sixth hour of their day, which begins at 6 o'clock in the morning. So at 12 noon, he's been up there for a while now. And there's three full hours of darkness over all the land until 3 p.m.

And about the ninth hour, Jesus cried out with a loud voice, Eli, Eli, lama sabachthani? That is to say, my God, my God, why hast thou forsaken me?

Now, I'm surprised they didn't catch that or that reference to the Psalms. And instead, they mock in verse 47, some of them that stood there when they had heard that said, this man calleth for Elias, meaning the prophet Elijah.

[21 : 07] And so they heard Eli and said, oh, that's who he's yelling for. But Eli means, as we even see, interpreted my God. The E-L is a name of God, is a prefix of Elohim, like the first word in the Bible, or in the beginning, God.

That's in the Hebrew is Elohim. That E-L is a abbreviation for God in a lot of people's names, like Daniel, or Rachel, or Michael, or even terms in the Bible locations, Bethel, meaning house of God. And so they would have known that. I'm surprised they would have, well, I shouldn't say I'm surprised at anything over this night. There's darkness, and then he cries out.

Something I missed here I want to mention about the darkness over the land is that matches the ninth plague in Egypt. And because Christ was, as Paul says, our Passover, which took place before the tenth plague, the ninth plague was darkness.

And that is an interesting thing to picture the darkness before the Lamb was slain. All right, so he cries out this, My God, my God, why hast thou forsaken me? He doesn't say Father anymore, like he did in the past.

[22 : 24] Now he's saying, my God, my God. And this is a quotation from Psalm 22. And there's several I'm skipping over here, these little prophecies mentioned throughout the events of this night.

And if we covered all the Gospels and put it all together, it's a lump. It's a lot of stuff that the Scripture said would take place upon the crucifixion of their Messiah. So I think they should have caught that little statement.

But nevertheless, they said he's calling for Elias. So verse 47 again, Some of them that stood by when they heard that said, This man calleth for Elias. And straightway one of them ran and took a sponge and filled it with vinegar and put it on a reed and gave it to him to drink.

The rest said, Let be. Let us see whether Elias will come and save him. Let be. Just let him alone. Let him alone. Let's see what happens here. Because he just, he cried out as a calling out.

And in their opinion, this is just awkward, I guess. But in their opinion, if he's calling for Elias, Elijah, come and help me. Oh, no, no. Hey, hey.

[23 : 31] I mean, I had to make it even more fun for them. He's delirious. He's calling for Elias to come and to rescue him off the cross. And let's see if this even happens. I'm thinking they're just having a blast here.

And now finally, in verse 50, Jesus, when he had cried again with a loud voice, yielded up the ghost. Now come to Luke 23.

Luke 23. And here's the same spot. As always, there's a little confusion.

With lack of study, there's a little confusion about certain words in the Bible. And here it says that he cried with a loud voice, yielded up the ghost.

Yielded up the ghost. What's that? Verse 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

[24 : 44] And having said thus, he gave up the ghost. And so that's a term that we still use today and we got from our English Bible. He gave up the ghost, saying he died.

He passed away. And what does that mean? It means that his spirit left his body. Jesus Christ said, Father, into thy hands I commend my spirit.

So this matches the scripture teaching about a spirit. Come back to Ecclesiastes. And let's see that here.

Somebody asked me about this not too long ago, about the soul and the spirit. And it can be a spirit. And it can be a spirit.

If you don't take your time and let the scripture expound upon, there's three parts of man. He's a body, he's a soul, and he's a spirit.

[25 : 44] And some teach that the soul and the spirit are the same thing. And that cannot be the case. And so Ecclesiastes, Paul says, your whole body, soul, and spirit be preserved blameless.

He talks about all three parts. All right, Ecclesiastes 12. And verse number 7, this passage speaking of the end of life and of death.

And Ecclesiastes 12, that's right after Proverbs. Verse number 7, then shall the dust return to the earth as it was. That's your body. You know that.

He said that from the beginning back with Adam. That's going to turn to dust. Then shall the dust return to the dust as it was. And the spirit shall return unto God who gave it.

The spirit's going to return to God. Why is that? Because God gives spirit to every living thing, to every living creature. It's not living if it doesn't have spirit or a spirit.

[26 : 46] Look at James chapter 2. All the way to the back now. I'm going to hop around a little bit on this. James chapter 2. If you don't have a spirit, you're not living.

James chapter 2, and look at the last verse of this. This is a truth that he uses to illustrate a point about faith. But the truth is declared in verse 26 as a principle of truth.

For as the body without the spirit is dead, so faith without works is dead alone. Now he's trying to make a point about faith and works in the verse, obviously.

But to do that, he has to insert a foundational truth first. The body without the spirit is dead. So we can take that and say, that's a foundational truth. If you don't have a spirit in your body, you're dead. When God formed man out of the dust of the ground, in Genesis 2 verse 7, he breathed into his nostrils what's called the breath of life. And when that took place, when the spirit came into the body, when God gave life into that body of dust, it became a living soul.

[28 : 07] Genesis 2 verse 7, man became a living soul. So the body, the spirit of God giving life to that body, quickened and made that a living soul, an alive creature, a man.

And there's the three parts of man. Now we read, let's just look at it again for everybody's sake.

Look at Genesis 35. And we'll just make a point here, and then go back to Jesus Christ, and make the necessary details of connection.

Okay, so this is about a soul here. Genesis 35 verse 17. This is Rachel. She's having a baby. And it came to pass when she was in hard labor, that the midwife said unto her, Fear not, thou shalt have this son also.

And it came to pass as her soul was in departing, for she died, that she called his name Benoni. So this woman, Rachel, dies giving birth to her son, Benjamin.

And verse 19, and Rachel died. What happened to her body? And was buried. In the way to Ephraim, that's in the dirt. Verse 20, Jacob set a pillar upon her grave.

[29 : 33] So her body's in the ground, but her soul departed. Now because the soul departs, and because the spirit departs, there's reason for some to just lazily assume, oh, they're the same thing.

And they're not the same thing at all. So let's come back to the Jesus Christ that we're studying here, that was on the cross, and look at Acts chapter 2. What we read in Ecclesiastes was that when the body dies, the dust goes back to the dust, goes to the ground, decomposes, and just totally deteriorates and corrupts.

But the spirit returns to God who gave it. Life is from God. John chapter 1, in him was life. And the life was the light of all men.

Jesus Christ and John said that he had life in himself. And he's the giver of life. And so when he's a taker of life, that spirit or that life comes back to him.

Acts chapter 2, and let's notice verse 25.

[30 : 47] This is the passage where Peter's preaching about them, killing Christ. In verse 22, 23, and you've crucified and slain. God raised him up.

All right, verse 25, David speaketh concerning him. I foresaw the Lord always before my face, for he's on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad.

Moreover also my flesh, body, shall rest in hope. Body in the tomb. It's going to just rest in hope. It's not going to decompose. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.

Verse 29, Men and brethren, let me freely speak unto you of the patriarch David. He's both dead and buried. His sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn by an oath to him that of the fruit of his loins, that'd be the Messiah would come, according to the flesh, he would raise up Christ to sit on his throne.

He's seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. There's a reference to his soul and his body.

[31 : 54] The body's in the tomb. And the soul descended into the lower parts of the earth. Ephesians 4. And his soul went to hell. But what about his spirit?

Is it the same thing? No. He said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost. So as his soul, the real person, descends and departs the body, like we read in Genesis 35, Rachel died, her soul was in departing, her soul departs, her body, her spirit departs, the body stays, and just drops to nothing.

And as the body without the spirit is dead, the spirit was given to all living things of God. It belongs to God. It goes back to God. Ecclesiastes 12.

It returns to God who gave it. The soul, the immortal, true you. Well, that's up to you where you go. And Jesus Christ died as a sinner on that cross.

His soul descended, and took our sins, and took all of that wrath, and took it to hell, and it was impossible for hell to keep him, and he came back up out of there, and reunited with that body, and was a new body.

[33 : 06] Now, what about the soul and the spirit? They're two different things. They're absolutely two different things. And so the word, now back in Matthew 27, when the Bible says he gave up the ghost, that's a reference to the spirit that God gave to that body, allowing that body to be alive.

Now, some theologians really try to dig down in and say, your soul is the seat of this, this, and this, and this, your emotions, but the spirit is what causes your mind to be alive in the world, and to, you know, function, and wonder, and seek for truth, and your body is just, they try to, I don't always buy all that stuff, because I don't always see scripture that pronounces those truths, and those intricate separations of the one function versus the other.

I see the spirit as being what gives life, that's for sure. There are some other verses, the Bible says the spirit of man is the candle of the Lord, searching inward parts of the belly, and there's some things that, it seems that the spirit can do, or has a function within that man, but at the very most, I wanted to draw the attention to that, this ghost word, and giving up a ghost, or what is that?

That's why you see the words Holy Ghost, and Holy Spirit throughout your Bible, referencing God's spirit all the time, and they're interchangeable in that sense. All right, come back to Matthew 27, we're about done here.

What verse were we on? So in verse 50, he yielded up the ghost. Yeah, this is a great place to stop, because what happens next here is an account of some phenomenon that took place when Jesus Christ died, when his soul departed his body, when his spirit returned to God, and he no longer existed on the earth as a man, and his soul descended into hell, some things took place, some phenomenon, not just the three hours of darkness, if that wasn't enough, but then you're going to see this veil of the temple, this earth quaking, and three days later, at the resurrection, you're going to see the graves opening up, and there's some wild stuff that took place when he went down, and when he came back up.

[35 : 31] So, all right, we'll stop there, it's a good place to stop. vomited glorious everything nic nothing nic nic lows naturally ■■■ vorel Non så ■■ nos d h