

Matthew 27

ASVh with Comments

Summary. The events described in Chapter 27 take place at the Palace of the High Priest, the governor's palace, the potter's field, the governor's headquarters, a place called Golgotha (or Place of a Skull), the temple, the holy city, and at Joseph's new tomb where the Lord Jesus was laid. In this chapter, many people interact with the Lord Jesus: His disciples, the chief priests, the scribes, the elders; Pilate, the governor, Judas the betrayer, the crowd; Barabbas, the governor's wife, governor's battalion of soldiers; Simon, a man of Cyrene, two criminals crucified along the Lord Jesus, people passing by the cross of Jesus, bystanders, risen saints, the centurion and his soldiers, many women that were followers of the Lord Jesus (including Mary Magdalene, the other Mary, and the mother of the sons of Zebedee), Joseph a rich man from Arimathea, the Pharisees, the Pharisees' guard that guarded the Lord Jesus' tomb.

Some of the events in this chapter in chronological order are: the chief priests and the elders delivered the Lord Jesus to Pilate, the governor; Judas, the betrayer was remorseful and hanged himself; the chief priests took the thirty pieces of silver, the price they paid to the betrayer for the Lord Jesus, and purchased the potter's field; the Lord Jesus stood for trial before the governor; the chief priests and the elders persuaded the crowd to ask for Barabbas to be released and crucify the Lord Jesus; Pilate did not use his authority as a governor to release the Lord Jesus but instead he delivered Him to be crucified; the governor's battalion of soldiers mocked the Lord Jesus; the soldiers led the Lord Jesus away to be crucified; the soldiers compelled Simon of Cyrene to carry the Lord Jesus' cross; they took the Lord Jesus to a place called Golgotha and crucified Him there; two criminals were crucified along with the Lord Jesus, one on each side; people passing by derided and mocked the Lord Jesus; from noon until 3 pm there was darkness over all the land; at about 3 pm the Lord Jesus cried out to the Father and He yielded up His spirit; the curtain of the temple was torn in two from top to bottom; there was an earthquake and tombs were opened and many saints that died in the Lord Jesus were raised; the centurion and the soldiers with him were filled with awe and said "Truly this was the Son of God"; many women that were the Lord Jesus' followers watched the crucifixion and His burial; Joseph of Arimathea buried the Lord Jesus in his new tomb cut from the rock; the Pharisees put a guard of soldiers in front of the tomb where the Lord Jesus was buried.

Five events from this chapter stand out: 1) The chief priests and the elders took council to put the Lord Jesus to death, and they delivered Him to Pilate, the governor. They wanted to do one thing: put the Lord Jesus to death because they believed He would take their power. 2) The Lord Jesus is condemned by the chief priests, the elders, the crowd, and the governor to be crucified, and He is mocked by all. People know in their hearts that the Lord Jesus is the King of His people. Yet, the crowd is goaded by the chief priests and the elders to call to the governor, "Let be crucified," and "His blood be on us, and on our children." 3) The Lord Jesus is led to a place called Golgotha, where He was crucified between two criminals. They put the Lord Jesus in the middle of the criminals. By placing Him between criminals, they were trying to show that the Lord Jesus was one of them, not the Savior, but a criminal. They wanted the Lord Jesus to be spoken of as a criminal to discourage all the disciples in that time and in the future. 4) The Lord Jesus cried out with a loud voice to the Father and yielded His spirit. The Lord Jesus cried out, "My God, My God why have Thou forsaken Me?" How sad must heaven be when the Son could not feel the Father? Human words cannot describe the sorrow the Three in One felt when separated. Because the Son took human form, the death of the human body in the Son also impacted the Father. When the Son died, He went down to the place of death to give light to the dark place. The Father will not go there because His glory will destroy the death there. 5) Joseph of Arimathea took the Lord Jesus down from the cross, wrapped His body in a clean linen cloth, and put Him in his new tomb. Joseph, with his slaves, rolled a great stone to the entrance of the tomb.

27¹ Then, when morning came, all the chief priests and the elders of the people took counsel against Jesus so that they might put Him to death.

Comments 27:1. The chief priests and the elders want to do one thing: put the Lord Jesus to death because they believe He will take their power. The chief priests acted at the sign of the first rays of the sun in the morning. Everyone will look out for the sun when condemning someone because there was a belief about how to cut a deal with the governor to make things finish early. They want to be the first ones to meet the governor so that the

governor will only hear one side of the story. Most of the time, they can convince the governor to agree with their decision. It is the same case here; they know the Lord Jesus is not guilty, but they have to make the governor agree with them. The commoners start the day differently than the soldiers or leaders (as their access time to the governor is different than the chief priests and the elders), so the commoners do not have time to fight if they want to disagree with the decision. However, people can only fight if they are united enough to petition the leaders. Within the wall, all the leaders are talking and agreeing; outside the wall, there are the commoners, but if they are not united, they cannot make a petition. The elders bring the person to the governor as early as possible (at sunrise), so the governor makes the decision without people interfering because commoners can't come to make their voices heard by the governor at that time. Then, people cannot talk against the leaders anymore because the governor made the decision. The elders and the leaders do not want conflict with the people, so they use the governor. The leaders try to avoid questioning from the people because they don't want to have the mob going against them. If people are petitioning regarding a person, then the person will have to stay longer before they can be sentenced, but this way, at the sun's rays of the morning, no one can stop it; the death sentence has been placed with just a few witnesses.

² And **having bound Him**, they led **Him** away and delivered **Him** to Pilate, the governor.

Comments 27:1-2. They have marked the death sentence for the Lord Jesus before proven guilty. They have made the decision already: He is guilty, and there is no need to fight them. The leaders must move fast to cut down the problem. They use the Word as the Bible tells people to listen and obey the Lord's teaching. The Bible tells us that the Lord is the One who sets the leaders, and people must listen to the authorities. So, if the governor comes and tells the people that the sentence has been made, the people cannot go against it because it is the Lord's teaching. The Lord Jesus is a teacher, so they have to do it fast to avoid interruption because of the position the Lord holds among the people: He is a teacher.

³ Then Judas, **the one having betrayed Him**, **having seen that He** was condemned, **having regretted**, he **returned** the thirty pieces of silver to the chief priests and elders,

⁴ saying, I sinned **having** betrayed innocent blood. But they said, What is that to us? See **you** to it.

Comments 27:3-4. It is too late to change the mind; the deed has been done, and sorry means nothing now. Judas has betrayed the Lord of life; remorse means nothing at this point, and the past cannot be changed. This verse lets humans know that they (the chief priests and the elders) say that it is not their fault, but it is Judas' because he is the one who delivered the Lord Jesus to them. But, Judas and the chief priests and the elders have the same level of guilt (See John 19:11); the chief priests and the elders are guilty because they all know the Lord Jesus has no fault, but they take Him to the governor.

⁵ And **having thrown** down the pieces of silver into the **temple**, he departed and, **having gone** away hanged himself.

Comments 27:5. Remorse has power; therefore, before doing something, think about the outcome. You can stop, but if you go too far, you can't stop anymore; people should think about the outcome of their actions. If you do things, you cannot do them halfway; it ends in either way. You can have remorse when you do wrong, or you can stop before doing wrong, and you don't have to deal with remorse; this is a human choice.

⁶ And the chief priests, **having taken** the pieces of silver, said, It is not lawful to put them into the treasury, since it is the price of blood.

⁷ And **having taken** counsel, they bought with them the potter's field to bury strangers in.

Comments 27:6-7. At that time, when they had doubts about what people might think about their actions, they would go and buy something else. But the real purpose was to show people that they did not only take money, they bought something, but in behind, there were many deals as well. Money in any generation has power, as the Bible says, and makes many people corrupt.

⁸ **Which is why** that field was called, the field of blood, **to** this day.

⁹ Then was fulfilled that **having been** spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of **the One having been** priced, whom **they** of the **sons** of Israel **set a** price;

¹⁰ and they gave them for the potter's field, as the **Lord** directed me.

Comments 27:9-10. Matthew got this prophecy from the Lord to write it down; people may comment negatively, but it is the Lord's will to put it down as it is. Even at that time, what Jeremiah said was not completely recorded

to be known. People can argue about what Matthew wrote, but do people think how did Matthew could know by the human mind how to mix the words together if not given by the Lord (See Jeremiah 19:1-13, 32:6-9)? In some portions, no one could know if the Lord didn't tell it to Matthew.

¹¹ Now **Jesus** stood before the governor; and the governor **questioned Him**, saying, **Are Thou** the **King** of the Jews? And **Jesus** said, **You say**.

Comments 27:11. You can see through this verse the knowledge they have about the Lord Jesus, that He is the King. In their hearts, people know that He is the King of His people, and that is why this question has come from this person; people came to tell, and it was well known among people that the Lord Jesus is King.

“You say.” When Jesus answers with this statement, it shows people that it is not He Himself claiming to be, but people claiming Him to be. Notice the way of the answer: The Lord never proclaimed Himself to be anything of this world because His world is above here; He just tells them to accept what they claim Him to be.

¹² And when **He** was accused by the chief priests and elders, **He** answered nothing.

¹³ Then **says** Pilate **to Him**, **Do Thou hear** not how many things they witness against **Thee**?

¹⁴ And **He did not** answer him, not even to one word, **so as** the governor **marveled** greatly.

Comments 27:12-14. The Lord Jesus answered nothing to the chief priest and elders and nothing to the governor because the Lord saw their hearts were closed tightly. He could talk more, but nothing would stick to them, so He had no words for them. Sometimes, silence is the best answer, and here, the Lord has used silence as the answer.

¹⁵ Now at the feast the governor **was accustomed** to release **to** the multitude one prisoner, whom they **wished**.

¹⁶ **Now**, they **were holding**, **at that time**, a notable prisoner, called Barabbas.

Comments 27:16. Barabbas was just a criminal, but in their eyes, the criminal was worth living more than the Lord Himself.

¹⁷ They, therefore, **having been** gathered together, Pilate said **to** them, Whom will **you** that I release **to** you? Barabbas, or **Jesus**, who is called **Christ**?

Comments 27:17. This multitude is a new group of people who gathered after the Lord Jesus was handed to the governor. They come as a big group, but between them, there is no leader, so they are not united; a mob without a leader has no power.

¹⁸ For he knew that for envy they had delivered **Him** up.

¹⁹ And **as** he was sitting on the judgment seat, his wife sent **to** him, saying, Have **you** nothing to do with that righteous **Man**; for I have suffered many things **today** in a dream because of **Him**.

Comments 27:19. “His wife ... saying.” Now, the evil uses this woman to try to stop the Lord's plan to save humans. She comes forward and tries to change the plan; this is the evil's work and not because she means well. People are confused in this verse because she claims she had a dream, but we don't know in detail what the dream was or if it was a dream from the Lord. As a believer, think about it this way: if she had convinced the governor, what would have happened? Humans would not be saved.

God knows what will happen, but people must use their own freewill to make choices in their lives. For example, the Lord knows Judas will betray Him, but the Lord did not stop him. The Lord still chose him to be His disciple, but the freewill itself always takes control of the human mind. The betrayer had a chance to hear the living Word but also had the freewill to choose to listen and obey the living Word or listen to his freewill and do things that he believed he would benefit from; it was his freewill. Freewill allows humans to be free and choose what they feel is right. Freewill keeps humans free because they are not being controlled by the Lord to choose to do good or bad. That is the way of freewill in humans: you can choose what you feel is right, but what you think is right, whether it is right or not, is what freewill plays with.

²⁰ **And** the chief priests and the elders persuaded the multitudes that they should ask for Barabbas and destroy **Jesus**.

Comments 27:20. This verse clearly tells us who the ones who come to make a decision are. Who are the ones they (the multitudes) listen to? Are they listening to the Lord, or are they listening to the voice of the dark (through the chief priest and the elders)? The woman in verse 19 tries to stop the plan and not let it happen at all, but now these people listen to the voice of the dark and act against the Holy Son Jesus. Pay attention to the goal of each of them; the goal of the woman was to stop the work of the Father, but the second group's goal was to

stop the Holy Son Jesus from being glorified for accomplishing the work of the Father. Now, they are making the eyes of people pay attention to two persons, specifically, comparing the Holy Son Jesus with criminals, and thus putting the glory of the Son lower than that of a criminal.

Q: How do we understand the crucifixion as the Father's plan for salvation? **A:** The Father's plan for the Lord Jesus to be crucified is correct as it is written in the Bible. But, for the condemning people who accuse the Lord Jesus, look at the purpose they condemn. They condemn Him because they don't believe or because they want people to think that He is not who He claims He is. Discrediting the Lord Jesus would be the purpose of crucifying Him; this is the main point to see. The Father planned for the Lord Jesus to be crucified because the Father knew ahead of what people would do to His Holy Son. But, in order to save all humans, the Son has given Himself up as well and accepted the duty to be crucified by His creation. Humans come from Him, and they crucified the One who created them, but this is also the way to save humans. The Lord did not condemn anyone; their own actions and purposes in their hearts have condemned them. You could think that the Father saw ahead what would happen, yet He still sent the Son Jesus to tell humans about the Lord and He did not intervene when the humans crucified the Son. He let the suffering and the crucifixion happen, but then the Lord rose again victoriously after three days. We, as believers, must believe that the Lord Jesus is who He claims He is, the Son of God, and that He is One in the Trinity of God.

²¹ But **answering**, the governor said **to** them, Which of the two **do you want** to release **to** you? And they said, Barabbas.

²² Pilate **says to** them, What then **should I do with Jesus**, who is called **Christ**? They all say, Let be crucified.

Comments 27:22. This verse shows human nature. That is the way of the multitude; when one says yes, all will follow. Then and now, there is no difference. A multitude just needs a leader, regardless of right or wrong (see verse 20). The multitude doesn't care about right or wrong but just to do it.

²³ And he said, Why, what evil **did He commit**? But they cried out exceedingly, saying, Let be crucified.

Comments 27:23. The governor knew that there was nothing wrong in the Lord Jesus, but he did not make the decision to let the Lord go, but instead made people to be the ones to demand. You have the power, but by doing this way, the blame does not go to the governor because he is not the one to ask for the crucifixion of the Lord Jesus; the multitude takes the blame for the leader (in people's eyes). But the Lord sees the hearts, the mob has no brain, and they are just following, but the governor, the chief priests, and the elders are the ones that are guilty in the Lord's eyes. Because the Lord put them as leaders, the responsibility of right or wrong falls on the leaders; the people just follow the leaders without thinking.

²⁴ **Now** Pilate **having seen that it profited** nothing, but rather a tumult was arising, **having taken** water, **he washed the** hands before the multitude, saying, I am **guiltless of His** blood; see **you** to it.

Comments 27:24. In this verse, the governor, whom the Lord has put to lead people, ignored the duty the Lord has given him; he wants to blame the children, but all the sin and guilt is on him as well, whom the Lord had given the duty to be a ruler. By washing hands, he cleans the dirt, but who gave him the job? Selfish people only do that, but he is the one to be blamed as well as a leader. The Lord put him in the position to rule people; what people did was his fault as well; whether he washes his hands or not, that means nothing towards being clean. Pilate puts guilt on people, but he is the leader, and by washing his hands, he will not clean his sin. Think about it this way: if you wash the mud off your hands and claim you are clean, you may be clean at the surface but dirty inside.

²⁵ And **answering**, all the people said, **His** blood be on us, and on our children.

Comments 27:25. Anyone who reads this verse should think twice before admitting fault to their own children. Here, they do it with their own will by saying, "His blood be on us, and on our children." Look at them from then until now because of their mouth talking without thinking. They are the ones to ask to be blocked from receiving blessings. But even like this, the Lord still blesses them internally; they are not completely under the sufferings of this world; in them, something lifts them up. The country may not prosper, but spiritually, they do. However, why put responsibility on your own children? You have disobeyed the Lord yourself; the children are under your protection, and you don't do the job; your children will suffer because of what your mouth says. The main thing to think about here is suffering, not direct punishment; they are suffering for a long time because of what their mouth spoke at the crucifixion of the Lord Jesus.

Q: In Ezekiel 18:20, the Bible says, "the person who sins will die." **A:** It is not guilt that goes on their children, but suffering as a result of that guilt, and all will endure together. Think twice before you say/admit anything to the

Lord; it is just a result of the words. But remember as well, the Lord is calling some out; not everyone will reject the Lord Jesus. The ones the Lord calls out and who follow His call have received His pardon (See Romans 11:25).

²⁶ Then he released **to** them Barabbas; and **Jesus having** scourged, he delivered **that He** be crucified.

Comments 27:26. Disgrace they have done to the Lord Jesus.

²⁷ Then the soldiers of the governor **having taken Jesus** into the Praetorium, gathered **before Him** the whole cohort.

²⁸ And **having** stripped **Him**, they put **around Him** a scarlet robe.

²⁹ And **having twisted** a crown of thorns, **they** put it upon **His** head, and a reed in **His** right hand; and **having** kneeled down before **Him**, **they** mocked **Him**, saying, Hail, **King** of the Jews!

³⁰ And **having spit** upon **Him**, **they** took the reed and **struck** on **His** head.

³¹ And when they had mocked **Him**, they took off **His** robe, and **they** put on **Him His** garments, and led **Him** away to be crucified.

Comments 27:27-31. When they mocked the Lord Jesus, it was not the Lord alone they were mocking; the Three in One have been mocked at the same time; that is why when the Son asks the Father for mercy, the Father gives mercy because the Father Himself knows what the Son has gone through. Pain and disgrace, the Father knows how much it hurts the Son to receive it; when the Son asks anything, the Father will do, as the Bible tells. People should meditate on these verses carefully and understand how much the Lord has taken for the sins of this world.

³² And as they came out, they found a man of Cyrene, **named** Simon. They compelled him that he might bear **His** cross.

Comments 27:32. There have been many speculations about this man; however, take only what the Word tells you about him, no further details. Many people make stories out of this, but this is all that is written. Just remember, his name has been written down in the Holy Bible, and he has received appreciation through that (See Mark 15:21, Luke 23:26).

³³ And **having come to** a place called Golgotha, **which is called**, The place of a skull,

³⁴ they gave **Him** to drink wine mingled with gall; and **having** tasted, **He was not willing** to drink it.

Comments 27:34. They gave this drink not to cut down thirst; it was a kind of torture when to drink that mixture because it would make His throat hurt, and that is why they gave it to Him to drink, as torture.

³⁵ **Now having** crucified **Him**, they **divided His** garments, casting lots; [that it might be fulfilled that which was spoken by the prophet, **They divided My** garments among themselves, and for **My** clothing they cast a lot;]

³⁶ and **sitting down**, they were **guarding Him** there.

Comments 27:35-36. What they are doing in these verses fulfills what has been written (See Psalms 22:18).

³⁷ And they **put up over His** head **His** accusation written: **THIS IS JESUS THE KING OF THE JEWS.**

Comments 27:37. This verse has been fulfilled. The Lord Jesus is the King of the world, not just of the Jews alone; it is fulfilled, He is the King.

³⁸ **At that time were** crucified with **Him** two robbers, one on the right hand and one on the left.

Comments 27:38. As the Bible has written, He was counted among the criminals (See Luke 22:37, Isaiah 53:12). The Lamb of God has been counted with the sinners of the world; they put Him in the middle of the criminals. The meaning behind their actions is that He is one of them, not the Savior, but a criminal. That is the way they want His name to be told to discourage all of the disciples: He is a criminal. Do not follow a criminal was their hidden message, and that's why they want to discourage His disciples and make the work of the Lord stop. If the followers believe this, the case will be closed, and no one will talk about it any further. The leaders will not have to feel guilty anymore because nobody will come to write up that the Lord Jesus is innocent when He died between criminals.

³⁹ And **those passing** by **railed on Him**, wagging their heads,

⁴⁰ and saying, **Thou who destroys** the temple, and **builds** it in three days, save **Thyself!** If **Thou are** the **Son of God**, come down from the cross!

Comments 27:39-40. This is what people say about Him, and it links to the previous verse. He never says He will destroy the temple but that He can rebuild it in three days, meaning His bodily temple (See John 2:19 and Comments Matthew 26:61).

⁴¹ In like manner also the chief priests, mocking, with the scribes and elders, said,

⁴² **He** saved others; **Himself He** cannot save. **He** is the **King** of Israel; let **Him** now come down from the cross, and we will believe in **Him**.

⁴³ **He trusts** on **God**; let **Him** deliver **Him** now, if **He wants Him**; for **He** said that **I** am the **Son of God**.

Comments 27:41-43. The leaders want to justify their actions, but these verses have condemned them as well. By themselves, they condemn themselves; they know who the Lord Jesus is, but they ignore Him. Their ears have heard, but they have not listened; here is the support for this. They heard that the Lord Jesus saved people, and they should have thought about who He is. By their own words, they have condemned themselves. What they are accusing Him of, they are the ones who are not able to do so, because they cannot save themselves and give eternal life, but the Lord Jesus can.

⁴⁴ And **likewise even** the robbers, that were crucified with **Him** threw upon **Him** the same reproach.

Comments 27:44. There are two criminals; one mocks, but the other one accepts the Lord (See Luke 23:39-43). This clearly shows how the world is; there are two types of people: those who believe in the Lord Jesus and those who do not believe in the Lord Jesus. The ones who do not believe are the mocking ones, and the ones who believe are those who have acknowledged the Lord Jesus and they become believers. Even at the point of death, seeing the Lord being condemned as them, but one has heart for the Lord; regardless of what happened with the Lord, he believed. Humans should learn from this one. And, make notice of what the Lord has said to this person, you will be with Me in Paradise (See Luke 23:43); he has conquered and gained eternal life as a true believer.

⁴⁵ Now, from the sixth hour, was darkness over all the land until the ninth hour.

Comments 27:45. “From the sixth hour ... until the ninth hour.” This is from noon until 3:00 pm, but it depends on what part of the country they are in; because in the upper part of the country and the lower part of the country, the time will be shifted. By tradition, they offer the daily sacrifice at the ninth hour. The daily sacrifice was a small amount for each family to offer; they set a portion for the daily sacrifice and also a portion for the family separately, which was done by tradition. Each village would have elders; the people would bring that small portion to the elder, and the elder would make the sacrifice; it was a tradition. (See Numbers 28:1-8).

“Was darkness over all the land.” What has happened has been shown to humans clearly. When the Son of God was to the point of losing His life on earth, even the sun couldn’t shine its light; that is how the sadness of the light would be. This act is plain anger from the Father for what humans are doing on earth, that even the sun couldn’t shine its light; this was not an eclipse; it is the hand of the Father blocking the light of the sun.

⁴⁶ **Then** about the ninth hour, **Jesus** cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, **My God, My God**, why **have Thou** forsaken **Me**?

Comments 27:46. How sad heaven is when the Son cannot feel the Father! The death of Jesus’ human body had an impact on heaven as well because that human is the Son of Man, departing from the earth; there was sadness beyond what human words can explain (See Complementary Comments on Matthew 25:6). Because the Lord was in a human body, while at the point of death, the Father just stayed above watching; the Father was not in human form, but His feeling was impacted because of the human death in His Son’s body. There was sorrow beyond what human words can say when the Three in One felt separated; because the Son took human form, the death of the human body of the Son also impacted the Father. When the death of the Son happened, the Son went down to the death place to give light to the dark place. The Father will not go there; His glory will destroy the death there.

⁴⁷ **Then** some of **those who were standing** there, **having** heard, said, This **Man** calls Elijah.

Comments 27:47. Because they don’t understand, so they take what they believe it is; that is the way.

⁴⁸ And **straightaway** one of them ran, and took a sponge, and filled it with vinegar, and **having** put it on a reed, gave **Him** to drink.

Comments 27:48. At that time, this was a way to torture criminals when crucifying them; they didn’t give them to drink wine; they gave them to drink vinegar; it was a way of torture.

⁴⁹ And the rest said, Let be; let us see whether Elijah **comes** to save **Him**.

⁵⁰ And **Jesus** **having** cried again with a loud voice, yielded up **the Spirit**.

Comments 27:50. The God of Three is the Father, The Son Jesus, and the Holy Spirit.

Q: How do we understand the Spirit of the Lord Jesus, as mentioned here? **A:** God of Three in One, but the Lord Jesus has taken the form of a human, and He has received the spirit as a human; all humans must have a spirit. Because the Lord Jesus takes the form of dust, He has a body, spirit, and soul to confirm human being in Him. The Trinity is always Three in One, but each one has a duty, and the Father is above all. The Holy Spirit is the Spirit of the Father. The Lord Jesus in human form as the body, the soul, and the spirit is three in one as well. The body, soul, and spirit of the Lord Jesus can't be separated; they are only as one because He is human. The Father, The Son Jesus, and the Holy Spirit are Three in One, yet they can be separated, but each is unique in their own being.

⁵¹ And behold, the veil of the temple was **torn** in two from the top to the bottom; and the earth was **shaken**, and the rocks were **split**,

Comments 27:51. Q: What is the meaning of the veil of the temple being torn in two from the top to the bottom?

A: The curtain of the temple stands between God and humans, but with the death of the Lord Jesus, the curtain has been torn apart. Now, humans have a chance to approach God through the Lord Jesus. Through the Son of Man, humans have a chance to be closer to the Father. There is no more blockage between humans and the Father.

⁵² and the tombs were opened, and many bodies of the saints **having** fallen asleep were raised;

Comments 27:52. First, because the Lord Jesus's death happened, the saints who had died before according to faith in the Lord Jesus have received a chance to resurrect with their heavenly body, not with the body of dust that had disappeared. Another way to understand this resurrection is that these saints have been resurrected into their heavenly bodies.

Q: The Lord Jesus' body was the same body that was risen; how do we understand the rising of the saints into the heavenly bodies? Is the resurrection of the saints here a bodily resurrection in the same way as the Lord Jesus' resurrection? **A:** Do not try to mix up the heavenly body and the body of a human being; the Lord has prepared the heavenly bodies as the Bible tells. Every believer has a heavenly body, but the Lord Jesus, His human body, was transformed from the inside out to be a heavenly body. His body did not decay; all of those saints became dust of the ground, but the Lord's body has never seen decay. The Lord Jesus went into heaven as His body rose up and transformed instantly (See also Comments John 19:30).

"The tombs were opened." The tombs must be open for the heavenly bodies to come out. When it was close to the resurrection time of the Lord Jesus, the Lord prepared the heavenly body for these saints for their return. Don't forget that all the saints that have perished have a soul, spirit, and material body; the material body is gone, but the soul and spirit are still there. The soul has returned to the Father, but the spirit remains where the body has disintegrated; the tomb must be open for the heavenly body to come in and out from above (this action takes place in a twinkling of an eye). The Lord puts the heavenly body in the spot He wants, and that body joins with the saint's spirit. How can the body get out of the tomb? The Lord has split the tomb open for the heavenly body to get out; the Lord has deposited the body down to be joined with the spirit, and after joining with the spirit, the heavenly body has substance and material like that of earth and that body comes out. When the judgment day comes, those who will resurrect at that time will join with the soul after being judged; the soul must be judged first. These saints came to appear to people, and they will be gone; a (heavenly) body without a soul cannot walk on earth. This is just to show to people that as the Lord departs, the dead rose, and humans could see the dead rising.

Q: Why do we say that the material is like that of the earth in the comment above? **A:** The resurrected appearance has to be similar to the dead one; they just look alike, but they are not the same. All imperfections of the earthly body will not be reproduced in the heavenly body; everything that is imperfect is fixed, and those bodies will come out to meet people.

Q: What happens to us when we die? **A:** When we die, our soul goes back to the Lord, the body goes back to dust, and the spirit stays inside the tomb in a different dimension of the tomb, waiting; tomb over the tomb. However, the spirits cannot come out to roam free; they stay in a different dimension waiting in order; note that there are different waiting places for the spirit and the soul of a person. Cemeteries are not places for the living to go and play around; the cemetery is used for different purposes in human life. You are still alive; why do you go there and fool around? So many go and bother the things that the living cannot understand; just leave where the dead die, leave it alone; no living needs to do anything with the dead there. In terms of humans, we can say: do not disturb the peace of the resting. **As the Bible tells, the dead can see the living but cannot cross back to be with or influence the living. Between dimensions, they cannot cross over; don't try to mix the truth with human talk; there have been make-beliefs about all sorts of false things.**

⁵³ and coming out of the tombs after **His** resurrection, they entered into the holy city and appeared to many.

Comments 27:53. These saints are the saints that have been buried; what is happening here is completely different than the end-time resurrection.

Q: Why has the Lord allowed the resurrection of these saints at this time? **A:** These saints who resurrected here go to glorify the Lord Jesus before the completion of the closing time. That is why the Lord has created the parallel earth; these saints who were raised here will go on this parallel earth and are waiting there for the closing of the age.

“They entered into the holy city.” This city does not refer to the Jerusalem city of this earth. This city refers to the holy city of the parallel earth, which is called the earth upon earth in this commentary. Humans see it and want to go there, but not everyone can go.

“Appeared to many” means that the resurrected saints appeared for a short moment to many on this earth who had a chance to see the resurrected body of the saints and what it looked like. It looks similar to the human body, but the human eyes can notice it is not the same. It is different because those bodies will have something from the glory of God upon them; humans can notice that they look alike but are not the same (not the same flesh as human flesh have; See 1 Corinthians 15:35-44).

⁵⁴ Now the centurion, and those with **Him** watching **Jesus**, having seen the earthquake, and the things that were done, feared **extremely**, saying, Truly this was the **Son of God**.

Comments 27:54. This portion of Scripture has clearly stated that human eyes have seen the glory of God in human nature. In the position of crucifixion, yet the Lord Jesus’ glory cannot be hidden. All these soldiers have seen the One they have tortured before His last breath on earth and how He has shown the glory of God within Him coming out. Human eyes noticed the difference between the two criminals beside and the Holy One in the middle. The eyes can make a clear comparison between humans and the Holy One that has been tortured, and that is the centurion and those with him who said that “this was the Son of God.” Look at this verse: the ones that have had a part in torturing the Holy One of God have accepted the truth, saying, “Truly this was the Son of God”; it was not the saints who said this, but it was a soldier who said it.

⁵⁵ And many women were there beholding from afar, who had followed **Jesus** from Galilee, ministering to **Him**,

Comments 27:55. These women came from many places to follow the Lord Jesus. They followed the Lord and provided for His needs; by their own will, they gave all they had. They have been faithful to the Lord. They left everything behind and followed the Lord; they just followed and provided, and they didn’t expect to get anything in return; all they had they gave to the Lord. Now, you don’t have to give money to the Lord; just give your heart to the Lord; your heart is the most important treasure to the Lord, and He is happy to receive it. Some of these women had money on their own, and some did get work as they followed to make their living. And the majority of what they made, they gave to the Lord; that is why their names are written here, to remember them.

⁵⁶ among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Comments 27:56. These women did not follow because their children followed the Lord Jesus but because their own hearts wanted to follow; they followed their hearts in all of these.

⁵⁷ And when **evening came**, a rich man from Arimathea, named Joseph, came, who also himself was discipled to **Jesus**;

Comments 27:57. This man had the most important part among the people who followed the Lord Jesus’ crucifixion. Joseph’s action could cause him to be in trouble by associating with a criminal, as the Lord Jesus was labeled a criminal on a cross. He could be in trouble himself; this is a man people should look up to.

⁵⁸ **he having gone** to Pilate, asked for the body of **Jesus**. Then Pilate commanded it to be given up.

⁵⁹ And **having taken** the body, Joseph 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 **having** rolled a great stone to the door of the tomb, **he went away**.

Comments 27:58-60. “and laid it in his own new tomb.” This man gave up his own tomb for the Lord, a man who did not benefit materially from the Lord Jesus in this world but gave up his own tomb. This action is a sample of teaching humans to give without expecting anything in return in exchange for giving. But many Christians

nowadays come to the Lord and want something from the Lord. Joseph gave his own tomb without expecting to be paid for it. Tombs, at that time, were not cheap, but he could give up something important to himself. In those times, people prepared their tombs with money they saved, and they had someone cut the tomb into the stone. It costs them, and Joseph gave up what was his to the Lord. In comparison, nowadays, people can do as he did; people should give something to the Lord that they have prepared for themselves without expecting anything in exchange. The Lord passed away this time here from the earth, and Joseph gave Him something without expecting any miracles.

“And having taken the body, Joseph wrapped it in a clean linen cloth.” As the Bible tells us, Joseph just wrapped the body of the Lord Jesus in a cloth, and he did not do any special burial or ceremony. At that time, the body had to be prepared for burial, and it was a long and costly preparation. However, he had no time to do it, so he just wrapped the Lord Jesus’ body and had to place the body in the tomb before the Preparation Day ended (before the Sabbath started). The first day of the Passover feast was Preparation Day; the Jews used this day to prepare a place to host the Passover. When the Passover is finished, the rest is the preparation for cleaning; what belongs to the Passover cannot be further used, and everything must be cleaned. Many traditions apply to this, and if you are not a Jew, you will never understand the traditions. All the things used for the Passover must be put away separately because, according to Jewish tradition, all the things belonging to Passover are not to be used in daily life. (Note that there is a difference between the Passover itself, eaten on Thursday at twilight, and the Passover feast held on the Sabbath).

“Hewn out in the rock.” This tomb is Joseph’s new tomb, which he made for himself. Only rich people could afford to cut a tomb in the rock; they cut the stone to make a cave. Poor people used natural tombs, such as caves in the rock. Joseph cut a stone himself to make a tomb; no one else was laid there.

“Having rolled a great stone.” The stone he put in front of the tomb needed more men to help roll it; it was a big stone, as it is told in the Bible.

⁶¹ And Mary Magdalene was there, and the other Mary, sitting **opposite** the **tomb**.

Comments 27:61. They all have seen the Lord Jesus’ crucifixion, but that did not make them back away from faith. Even though they had sealed the tomb already, these women were still watching in front; their faith was strong, and just by sitting there watching the tomb it showed their hearts. The faith they have, we all should learn from it. They gained no material things of this world by following the Lord Jesus. They gave all they had for His daily needs and did not receive anything of this world from the Lord, and they lost their sons as well. In this case, it does not necessarily mean death; it means that instead of sons doing work in the family, they lose their sons because they cannot work in the family. The heart these women had that is to look up to.

“Other Mary” mentioned here is the same Mary as Mary, the mother of James and Joses (or Joseph) mentioned in Verse 56.

⁶² And the **next day**, which is after the Preparation, the chief priests and the Pharisees were gathered together **before** Pilate,

Comments 27:62. The day “after the Preparation” was the Sabbath. These verses tell us all there is to know; these leaders knew what the Lord Jesus had been teaching. Inside of them, they knew who the Lord Jesus was, but love for the things of the world covered their eyes and controlled their hearts.

⁶³ saying, Sir, we remember that that deceiver said while living, After three days **I arise**.

Comments 27:63. That is the way of their hearts, but the Lord will not hide what people are calling Him. He received more than name-calling; why would He have to hide?

⁶⁴ Command therefore that the **tomb** be made **secure** until the third day, **lest ever His** disciples having come, steal **Him** away, and say **to** the people, **He** is risen from the dead; and the last error will be worse than the first.

⁶⁵ Pilate said **to** them, **You** have a guard; go, make it as **secure** as **you** can.

⁶⁶ And **having gone**, they made the **tomb secure**, sealing the stone, and **leaving the guard there**.

Comments 27:65-66. Q: How did they seal the stone? **A:** The material they used was similar to mortar nowadays; they mixed rock powder with some rubber (glue-type substance) extracted from trees, and this became hard as stone when it was dry. They sealed all around the stone with this mortar glue. Also, they used an entire guard of soldiers because they feared His disciples. Since so many followed the Lord Jesus, they feared they would form a mob.

Life and Faith Applications. 1) The Lord Jesus suffered on the cross of Golgotha and died for our sins. He is the Lamb of God, the Savior of the world, and He is the King of the world. He has taken all the penalty for humankind; the Lord Jesus has humbled Himself and takes the blame for sins upon Himself, and that is because of His love for humans. 2) We should not follow the Lord Jesus for the things of this world and should not expect anything of this world in exchange for following Him. 3) These days, we cannot literally give the Lord Jesus food or provide for His daily needs, as the women mentioned in this chapter did, but we can give our hearts to the Lord Jesus, and that is the most important treasure we can give Him. 4) God knows what will happen, but people must use their own free will to choose how to live their lives; all should follow the light. 5) Cemeteries are not places for the living to go around; the cemetery is used for different purposes. As the Bible tells us, the dead can see the living, but they cannot cross back to be with or influence the living. Spirits live in a different dimension than us, and they cannot cross over; we should not believe human fantasies because they make up many false stories. 6) There are only two types of people in this world: those who believe in the Lord Jesus and those who do not believe in the Lord Jesus. Think about the criminal on the cross; it is never too late to become a believer, but do not wait until the point of death; accept the Lord Jesus now as you read this chapter of the Bible.

Conclusion: How can you be, and what should you be as a Christian? To be Christians, we must believe that the Lord Jesus is the Son of God and that He died for our sins. With the death of the Lord Jesus, the curtain of the temple was torn in two, and now humans have a chance to approach God the Father through His Son Jesus. We do not need to pay anything to be forgiven of our sins; the Lord Jesus paid it all; we only need to give our hearts to the Lord Jesus and invite Him to be the King of our lives. In this chapter, there are two examples of true believers that we should follow. First, think about the women and how they followed their hearts; they left everything behind and followed the Lord Jesus and gave everything they had to support the Lord in His ministry. These women saw the Lord Jesus crucified and still did not lose their faith and hope in the Lord. Secondly, think of Joseph of Arimathea; he gave his own new tomb and laid the body of the Lord Jesus in it without expecting anything of this world in exchange; he was not a selfish person. As Christians, it is important to acknowledge and accept the suffering the Lord took for our sins, but we cannot take it for granted. Many do not realize the pain, suffering, and humiliation that the Lord Jesus went through during the trial and crucifixion; just imagine the whole battalion of soldiers and all of the people mocking the Lord Jesus and abusing Him. The Lord Jesus paid in full for our salvation; we just need to give our hearts fully to the Lord.