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**Matthew 27:1-36**  
**4/3/24**

**Discussion Questions:**

1. The priests that used Judas didn't care for Judas. How can we be careful not to make people feel used?
  2. Have you seen or felt remorse instead of true repentance? Why or how?
  3. If you could rewrite history (and Jesus would still accomplish salvation), who would you change in the story and why?
  4. Why is envy so dangerous?
  5. What is something you can apply and remember for yourself from this study?
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**Teaching Notes:**

27:1 When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death.

Evening trials were not legal for the Jews.

2 And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

**This was not an issue of innocent until proven guilty.**

Philo, the ancient Jewish scholar from Alexandria, described Pilate: "corruption, acts of insolence, rapine, habit of insulting people, cruel, murders of people untried and uncondemned, and never-ending gratuitous and most grievous inhumanity."

3 Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" 5 Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

**Judas acknowledged as Pilate will, Jesus is innocent.**

**Maybe Judas thought he could profit, but stay clean?**

**Judas is mystery and tragedy.**

He ends his own life by hanging himself.

The son of perdition.

**What he betrayed Jesus for doesn't even matter now.**

**He tries to put the blame on the priests.**

They offer no comfort to him, they used him, they don't care.

## Is his remorse repentance?

Is he sorry for what he has done or is he sorry Jesus was condemned?

### There are a couple different words for repentance...

*metanoēō*: to change one's mind, amend w/abhorrence.

*metameloma*: a care to one afterwards, regret

They regret the particular event, but not the entirety of their sinful heart.

### This reminds us of Esau.

Hebrews 12:17

NIV Afterward, as you know, when he wanted to inherit this blessing, he was rejected. Even though he sought the blessing with tears, he could not change what he had done.

We can be sorry, we can wish we never did it, we can cry...

...but we need to turn to God to be reconciled with God.

**6** But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." **7** And they consulted together and bought with them the potter's field, to bury strangers in. **8** Therefore that field has been called the Field of Blood to this day.

The money was defiled and the burial ground was also defiled.

**9** Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, **10** and gave them for the potter's field, as the Lord directed me."

Some think Jeremiah said it but Zechariah wrote it.

The simplest is Zechariah was written in the scroll of Jeremiah.

**11** Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "*It is as you say.*"

They had put Jesus up as a rebel and danger to Rome.

**12** And while He was being accused by the chief priests and elders, He answered nothing. **13** Then Pilate said to Him, "Do You not hear how many things they testify against You?" **14** But He answered him not one word, so that the governor marveled greatly.

This is fulfilling Isaiah's prophecy...

Isaiah 53:7 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

15 Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. 16 And at that time they had a notorious prisoner called Barabbas.

*Barabbas: insurrectionists, committed murder, terrorist.*

**Pilate is thinking he can get out of the issue by avoidance.**

17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" 18 For he knew that they had handed Him over because of envy.

**Pilate knows their motives...envy.**

"Let it be remembered that *malice* as often originates from *envy* as it does from *anger*." (Clarke)

John 12:19 the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him.

19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

- The religious leaders were warned in some of the parables.
- Judas was warned at the Last Supper.
- Pilate was warned by his wife's dream suffering.

All ignored the warnings and yielded to temptation.  
Malice, money and peer pressure.

Reject repentance and you will experience God's judgment.

20 But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. 21 The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

Commentator said, "The name "Barabbas" sounds very much like *son of the father*. They chose a false, violent *son of the father* instead of the true Son of the Father."

22 Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" 23 Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!"

**They say this so easily, and we even hear it so normally.**

But it is the most horrifying of executions.

24 When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just Person. You see *to it*."

**Pilate tried to prevail, but he wasn't willing to be unpopular.**

We can't wash our hands of responsibility.

He had the power and he did not use that power to...

... protect the persecuted or help the powerless.

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

This becomes tragically true in 70 AD as Rome torches the place.

**26** Then he released Barabbas to them; and when he had scourged Jesus, he delivered *Him* to be crucified.

This is the infamous whip used to rip apart the back.

**27** Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

**28** And they stripped Him and put a scarlet robe on Him. **29** When they had twisted 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!" **30** Then they spat on Him, and took the reed and struck Him on the head. **31** And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.

This is the evil, wicked malice of demons using evil, wicked men.

**But it also fulfilled exactly what Jesus said would happen.**

**He is a king, and He has a kingdom and this is not it.**

**32** Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. **33** And when they had come to a place called Golgotha, that is to say, Place of a Skull, **34** they gave Him sour wine mingled with gall to drink. But when He had tasted *it*, He would not drink.

**35** Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, And for My clothing they cast lots."

**From Psalm 22:18**

**36** Sitting down, they kept watch over Him there. **37** And they put up over His head the accusation written against Him:

**THIS IS JESUS THE KING OF THE JEWS.**

**Again the theme of king and kingdom appears.**

This is the way the religious leaders brought him against Pilate.

But it is also the way Pilate labels Him on the cross.

And it is the truth that neither would actually believe.

