



Matthew 26:69–27:56—Commentary Notes*

A. Introduction

When the soldiers arrested the Lord Jesus in Gethsemane, all of His disciples left Him except for Peter and John. They followed Him from afar to Caiaphas's court. Jesus then faced six trials alone. We already studied the first two trials before Annas and the high priest Caiaphas, where Peter denied Jesus three times. In this lesson, we will learn how Jesus faced the subsequent four trials: (1) formally before the Sanhedrin (27:1), (2) before Pilate for the first time (27:2; John 18:28-38), (3) before Herod (Luke 23:11-12), and (4) before Pilate for the second time (27:11-31; John 18:28-19:16).¹ The Lord Jesus received a series of interrogations and was cruelly beaten and humiliated. He was then crucified, experiencing the most excruciating physical pain and profound agony in His spirit and soul. However, in the end, He triumphantly declared, "It is finished!". He accomplished redemption on the cross.

B. Outline

- I. 26:69–27:10 Peter denied the Lord three times, and Judas met his end for betraying the Lord.
- II 27:11-31 Jesus was tried for the second time before Pilate.
- III. 27:32-56 Jesus was crucified and accomplished redemption.

C. Content

- I. **26:69–27:10 Peter denied the Lord three times, and Judas met his end for betraying the Lord (Mark 14:66-72; Luke 22:55-62; John 18:15-18, 25-27).**

26:69-75 – Peter denied the Lord three times. As the Lord Jesus was taken to the high priest, Caiaphas, to be tried, Peter too faced a unique test. Peter and John followed the Lord Jesus. Perhaps John knew the high priest because he had sold him fish in the past. He led Peter into Caiaphas's court. As Peter waited for the trial's outcome, he denied any relation with the Lord Jesus. The first time was when a servant girl pointed him out to others and said that he was with Jesus. The second time was when another servant girl said to the people that Peter was with Jesus. Finally, when a servant of the high priest came to challenge Peter and said that He was indeed with Jesus (John 18:26) because his Galilean accent gave him away. When he was discovered for the third time, Peter began to call down curses and swore to prove his innocence. As Peter denied the Lord the third time, immediately a rooster crowed. He then remembered the Lord's words, that "before the rooster crows, you will disown me three times" (Matt 26:34).² Jesus's hands were tied behind His back as He was led out of the house of Annas. He must have heard Peter deny Him and heard the rooster's crow as He passed by the houses on His way to Caiaphas. He looked at Peter with a gaze of love and acceptance (Mark 10:21), not of reproach. Jesus's gaze caused Peter to remember His warning that Satan has asked to sift him as wheat (Luke 22:31) and reminded the usually confident Peter that Jesus still loved him and had already prayed for him. Consequently, Peter went outside and wept bitterly. It was inevitable that Peter would fail because of his pride,

* Translator Note: These Commentary Notes were originally compiled in Chinese and translated into English for use by Chinese Christian Fellowship International's (CCF International's) English classes. All sources listed in the table (only listed in English when applicable) at the end of these notes were used and consulted in the original Chinese compilation. Please refer to the table for the references of each numbered annotation. For more information on the sources consulted, please contact CCF International. All biblical references are taken from The Holy Bible, New International Version® NIV® Copyright © 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

self-confidence (Matt 26:33; Luke 22:33), and lack of preparation (Matt 26:40). Instead of ignoring his sins, Peter wept, repented, and sincerely confessed them.³

Peter's experience serves as an excellent reminder for us all. The Bible records Peter's thrice denial of Christ in order to warn all Christians not to fail in the same way. But when we do succumb to the temptation of sin, we need to remember to follow Peter's example and repent immediately. It is possible that we too also deny our Lord, whether directly or unintentionally. We may pretend not to know Him before an unbeliever, be ashamed of Him and His Word, or pretend to be unaware or not to understand, remember, or have ever considered Christ when He is brought up (whereby which we would be lying). We may be afraid to suffer for the Lord when pressure arises or fear associating with Christians who are suffering for the Lord's sake lest we also bring trouble upon ourselves. If we realize that we have any of the above tendencies, we must take caution and ask the Lord to strengthen our faith so that we will not deny Him.⁴

Also, let us not be too quick to judge the sins of others. As long as they repent and turn to the Lord, He will fully accept them and use them mightily. Is Peter not a prime example of this? By God's mercy, we always have a chance to turn to Him before we die.

27:1 – “Early in the morning, all the chief priests and the elders of the people made their plans how to have Jesus executed.” The two trials Jesus endured were in the night hours. According to Jewish law, trials should take place during the day. The high priest and the elders of the people knew that they had to conduct a formal trial. Therefore, when the temple doors opened at five in the morning, members of the Sanhedrin (including the high priest, the teachers of the law, and the elders of the people, seventy-one in all) met immediately. This trial was only a formality to sentence Jesus to death.

27:3-10 – The end of Judas. When Judas learned that Jesus was sentenced to death, he felt remorse. Even though the thirty pieces of silver brought him temporary joy, they became blood money and caused him great guilt. He wanted to return the money to the high priests, but all they cared about at this time was how to promptly execute Jesus. No one cared for the suffering of Judas's conscience. All was too late! Judas threw the blood money in the temple and went out and hanged himself (Acts 1:18).⁶ When Judas left the betrayal money at the temple, it created an issue for the religious leaders. They felt that they should not keep this money in the temple treasury because it was blood money, i.e., money that brought death to someone. Therefore, they decided to use the money to buy a field as a burial place for foreigners. This field used to be the potter's field (from where potters gathered their clay). It now became the infamous Field of Blood (27:8).⁸ Matthew quoted Zechariah 11:12-13, that this was to fulfill the words of the prophet Jeremiah.⁹ However, Matthew's purpose for such a citation was probably to point to Israel's pattern of persecuting God's servants rather than to emphasize the fulfillment of prophecy.

Judas had been with the Lord Jesus and His disciples for more than three years. Sadly, He never truly accepted or believed Christ, not at the beginning and not at the end! Even when Judas regretted the evil he had done to the Lord, he did not ask God for forgiveness as Peter did.¹⁰ Judas neither believed in the Christ early on (John 6:64), nor did he trust Him at death. This was the reason why Judas perished. Repenting and receiving Christ's salvation are the keys to salvation. Perhaps Judas had quenched the Holy Spirit and hardened his heart towards unbelief. In the end, he lost the ability to believe in Jesus. Judas serves as a warning for all those today who possess much biblical knowledge yet remain unwilling to humbly accept salvation.¹¹

II. 27:11-31 Jesus was tried for the second time before Pilate (Mark 15:1-20; Luke 23:1-25; John 18:28-19:16).

After the Sanhedrin tried and convicted Jesus, they had to present the case to Pilate, the governor, because the Jews held no legal authority to execute anyone (John 18:31). Pilate was the Roman

governor of Judea and Samaria in AD 26-36 (Luke 3:1). He resided in Caesarea but spent time in Jerusalem during festivals.¹²

In the subsequent three trials, it seems that Pilate and Herod were the ones interrogating Jesus, but just like the three previous trials, God was also judging these people through His Son. Pilate claimed to be a neutral and honest judge. Yet, in his attitude and actions toward Christ, he demonstrated self-interest in protecting himself and lack of care for justice or truth. Let us examine ourselves as we meditate on the trials of Christ and Pilate's response to Jesus because God continues to judge us based on His unchanging principles. Our attitude and actions towards the Lord Jesus Christ will determine whether we receive shame or glory in eternity to come.

27:11-14 – The Jews tried their best to accuse the Lord Jesus before Pilate. They said, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king” (Luke 23:2). They portrayed Jesus as a rebel who led the Jews to overthrow the Roman government.¹³ When Pilate asked Jesus, “Are you the king of the Jews?” Jesus responded by explaining about His kingdom (John 18:30). His attitude was different from the previous three trials when the Jews interrogated him. Before this Gentile governor, the Lord Jesus not only affirmed that He is the king but also introduced His kingdom and explained that it did not belong to this world. He said that whoever followed Him belonged to “the side of the truth.” He said that He was born and came into the world to testify to the truth. Everyone on the side of truth could become the citizens of His kingdom. The Lord Jesus shared the gospel with this Gentile governor, hoping that he would respond to the truth.¹⁴ Unfortunately, after asking, “What is truth?” Pilate hastily wrapped up his interrogation and sent the Lord Jesus to King Herod.¹⁵

Jesus endured another trial before Herod Antipas. This trial is only recorded in Luke's Gospel (Luke 23:7-12). Herod killed John the Baptist and had threatened to kill Jesus (Luke 13:31). God had already spoken to Herod through John the Baptist. Unfortunately, Herod could not make up his mind (Mark 6:20). He eagerly asked Jesus many questions and wanted Him to perform a miracle, but the Lord did not give him any reply, for He knew that Herod took no interest in the truth. Since he could not get his way with Jesus, Herod ridiculed and mocked Jesus, and then sent Him back to Pilate. These two enemies became friends that day.¹⁶

27:15-23 – Pilate announced to the Jews that based on his and Herod's interrogations, “I find no basis for a charge against this man.” But because of his fear of the people, he did not dare release Jesus at once. As was the governor's custom at the festival, Pilate could release a prisoner whom the crowd chose. Surprisingly, at the instigation of the religious leaders, the crowd chose Barabbas, who had “taken part in an uprising” (John 18:40) and had committed “murder” (Mark 15:7). After being warned by his wife, Pilate hardened his heart and was unwilling to use his authority to release the innocent Jesus.

27:24-26 – The washing of hands in front of the crowd was actually a Jewish custom rather than a Roman practice. A murder suspect would wash his hands to demonstrate his innocence. Here, we see an ironic contrast. A Gentile washes his hands to clear himself of the guilt of murdering Jesus, while the Jews said that they would be willing to bear this guilt. When Pilate stated that they would be the ones responsible for Jesus's death, all the people answered, “His blood is on us and our children!” Their curse tragically fell upon them in AD 70 when the Romans destroyed the city and the temple because of Jewish rebellion. Their temple was destroyed, and many of them, including their children, were murdered.¹⁷

27:27-31 – Jesus was brought into the Praetorium (a courtyard that could accommodate about 600 soldiers). There, the soldiers stripped Him of His clothes and mocked Him. They (1) put a scarlet robe on Him, (2) twisted together a crown of thorns and set it on His head, and (3) put a staff of reed in His right hand as the staff of authority.” They knelt before Jesus and mocked Him, jeering, “Hail, the king of the Jews!” The Lord Jesus endured beatings and tremendous humiliation for the sins of the world. He wore the crown of thorns on His head and the scarlet robe as a mockery of His

claim to be the king of the Jews. He was slapped in the face. They spit on Him and struck His head over and over with the staff. Roman soldiers were infamously cruel, and their beatings were extremely brutal. Tied to the ends of their whips were shreds of bone, sharp metal, and iron hooks. With every whip, skin and flesh split, exposing bone. A man could die from this alone. Jesus was most likely beaten beyond recognition. Yet, He obeyed the Father's will and silently endured such unjust treatment (1 Pet 2:23). When they were done with all their insults and mockery, the soldiers put Jesus's clothes back on Him and led Him out to be crucified.¹⁸

In his interrogations of Jesus, Pilate wanted to release Jesus on four occasions, but he finally bowed to the pressure of the Jews. He sought to protect his status instead of listening to the whisper of his conscience.¹⁹

1. The first time (25:15-17; John 18:38-40) – He wanted to release Jesus rather than Barabbas. Pilate was a cruel man. He tried to do so not out of his goodwill towards Jesus, but to give the Jews a hard time, thinking that the people would surely not choose the infamous criminal, Barabbas. However, he underestimated the jealousy of the religious leaders and their determination to execute Jesus.²⁰
2. The second time (27:19-22) – After failing the first time, Pilate grew increasingly uneasy with this case because the God, in His mercy, had used Jesus's words to warn Pilate as he interrogated Him. His wife's dream was also a warning from God. In Matthew's Gospel, whenever a dream is mentioned, God always had something to say. Therefore, God used the dream of Pilate's wife to warn Pilate not to be involved in this case.
3. The third time (27:27-31; Luke 23:22; John 19:1-6) – Pilate intended on flogging Jesus and then releasing Him. But why would he flog Jesus when he could not find anything wrong that Jesus did? His actions were unjust. He do so only to appease the anger of the Jews. After having Jesus flogged, Pilate once more stood before the Jews and announced the second time, "I find no basis for a charge against Him." He intended to persuade the Jews to agree to Jesus's release. After all, Jesus had already suffered great humiliation. However, the Jews asked Pilate to execute Jesus with the cruelest method—crucifixion.
4. The fourth time (John 19:12-16) – Pilate was threatened by the Jews. "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." Even though he had thrice declared Jesus's innocence (Luke 23:4, 14, 22; John 18:38; 19:4, 6), the crowd's "shouts prevailed" (Luke 23:23). Pilate refused to accept Jesus's statement about Himself and bent under the shouts of the crowd. He released Barabbas and handed Jesus over to the soldiers to be crucified. Even though he openly washed his hands and stated his innocence, he would not be cleared of the guilt of convicting Jesus.²¹

By convicting Jesus, Pilate also condemned himself. He prepared a notice to be fastened on Jesus's cross: "The King of the Jews." But in doing so, he himself lost the most precious gift of eternal life because he feared losing his worldly status (John 19:12).

III. 27:32-56 Jesus was crucified and accomplished redemption (Mark 15:21-41; Luke 23:26-49; John 19:18-37).

Crucifixion was a death sentence imposed by the Roman Empire for executing slaves and the worst of criminals. Because of its extreme cruelty, it was never used on Roman citizens. In crucifixion, the criminal's hands and feet were nailed to a cross, which was then abruptly erected and secured in a pre-dug hole. After the cross was erected, the victim's entire bodily weight hung on a few thick and large nails. Victims of crucifixion suffered indescribable pain and a very slow death.²² Our Lord was nailed to the cross for six hours, from nine in the morning to three o'clock in the afternoon. Towards the end of the sixth hour, at the end of the spiritual battle, the Lord Jesus gave a victorious cry. He then left the world peacefully and quietly, with triumphant faith, knowing that His work was finished.

27:32 – Matthew only records a part of Jesus’s journey to the cross. The Roman soldiers forced Simon of Cyrene (an ancient city in North Africa) to bear the cross for Jesus, who was extremely weakened. Perhaps Simon came to Jerusalem for the festival and was surprisingly forced by the soldiers to carry a “criminal’s cross.” It would be normal for him to be unwilling to do so, but his actions blessed him. His name is not only recorded in the synoptic gospels, but he might have also become a leader in the church in Antioch (Acts 13:1). What is even more precious is that he and his household all believed in the Lord. His two sons, Alexander and Rufus, both later became well-known Christians. The Apostle Paul even referred to Simon’s wife as “my mother” (Rom 16:13). Simon might have been forced to carry Jesus’s cross, but it became his eternal glory!²³

27:33 – At last, the execution procession came to a place called Golgotha, which was located at Gordon’s Calvary outside the city walls of Jerusalem.²⁴ What pain and humiliation it was for our Lord to be cast out of Jerusalem as a criminal!

27:34 – It was customary to offer wine mixed with gall as an anesthetic to crucified criminals. It could have reduced Jesus’s pain, but He refused.²⁵ If he were to drink the concoction, He would lose His alertness. He needed clarity of mind to accomplish God’s task for Him and to win the perfect victory. Furthermore, Jesus needed to pray for those who tortured Him, to dialogue with the rebel, to comfort His mother and John, to battle with the spiritual world of darkness, and to fulfill all the prophecies in the Scriptures concerning Him.

27:35a – Jesus’s intercession on the cross and His physical suffering. When the nail drove into the Lord Jesus’s hands and feet, He spoke the first of His seven sayings on the cross: “Father, forgive them, for they do not know what they are doing” (Luke 23:34). This was the greatest prayer! As the Lord Jesus experienced tremendous pain and was near death, He prayed for those who put Him through such cruelty and humiliated Him in every possible way. He did not ask God the Father for revenge but for their forgiveness.²⁶

Psalm 22 was written as the Holy Spirit moved David. It foretells all that Christ endured on the cross and gives a detailed description of His physical pain. While on the cross, any tiny movement would cause excruciating pain, especially to the flesh exposed from flogging. Also, because blood flow to the heart and lungs was restricted, victims suffered hypoxia, feeling tremendous pressure in their chest (Ps 22:14). When they tried to breathe by lifting their torso, they would repeatedly experience all of the pain described above. Jesus suffered such unbearable pain continually throughout the six hours on the cross.

27:35b – The suffering in the depth of His heart. The soldiers took His clothes and left Him naked on the cross, bringing deep agony to Jesus’s heart (Isa 53:2-3). The soldiers divided Jesus’s outer and inner garments and cast lots for them, fulfilling the prophecy in Psalm 22:17-18.

27:37 – The sign placed on the cross above Jesus’s head was supposed to be the written charge against Him, but God was in control. He turned the charge against Jesus into a glorious declaration for Him: “This is Jesus, the King of the Jews.” The Jewish leaders disagreed with what Pilate wrote, but this time, Pilate did not hesitate to refuse their request for a change (John 19:19-22). This sign can be regarded as the first “gospel tract,” which proclaimed Jesus as the Savior and King.²⁷

27:39-44 – Insults upon Jesus. While on the cross, the Lord Jesus endured mockery from four groups of people: (1) the passersby (27:39-40), (2) the chief priests, the teachers of the law, and the elders (27:41), (3) the soldiers (Luke 23:36-37), and (4) the rebels who were crucified with Him (27:44). Their insults were already prophesied in Psalm 22:7-8, 12-13. They mocked the Lord, provoking Him to come down from the cross and prove His claim. Such temptation was real because Jesus was truly God and had the divine power to do so. In His humanity, the greatest temptation the Lord Jesus faced was to doubt that resurrection, ascension, and victory would take place. If His mind and heart caved into the enemy’s temptation, He would have sinned, and the

sacrifice He offered for the atonement of sin would have been useless. “Since the children have flesh and blood, He too shared in their humanity so that by His death he might break the power of him who holds the power of death—that is, the devil” (Heb 2:14-15). If the Lord Jesus were to come down from the cross, the prophecy that “He (the seed of the woman) will crush your (Satan’s) head, and you will strike his heel” (Gen 3:15) would not be fulfilled.

While suffering on the cross, the Lord Jesus continued to care for the needs of others. (1) The rebel who was crucified with Him (Luke 23:39-43). In the beginning, the two rebels mocked Jesus together (27:44), but in the end, one refused to acknowledge Jesus and died in his transgressions (John 8:24), while the other sincerely repented and turned to Christ. Jesus said, “Truly I tell you, today you will be with me in paradise” (Luke 23:39-43). This rebel took hold of the greatest blessing. He believed that the crucified Jesus would “come into [His] kingdom!” This rebel became the first to enter paradise with the Lord!²⁸ (2) Jesus’s mother (John 19:26-27). In His final hours, he made the best arrangement for Mary. He entrusted her into John’s care, the disciple whom he loved. Mary had other sons (Matt 12:46), but they were not yet believers. Therefore, the Lord did not entrust Mary to them.²⁹

27:45-50 – The dark hours on the cross (Luke 23:44-45; John 19:28-30; Ps 22:1). In the hour of darkness, the Lord Jesus offered Himself as the atoning sacrifice for the sins of the whole world (John 1:29).

27:45 – The significance of the darkness. During the third to the sixth hour (from noon until three in the afternoon), when Jesus was on the cross, darkness came over all the land. Such darkness was not one of nature but a result of God’s judgment on the sins of the world. God calls hell “darkness” (Matt 25:30). This darkness was one of the most dreadful plagues in Exodus and one that could be “felt” (Exod 10:21). In the days of final judgment, “[t]he rising sun will be darkened, and the moon will not give its light” (Isa 13:9-10; Joel 2:31; Matt 24:29). When darkness was over the earth at creation, the first gift of grace that God gave to the world was light (Gen 1:1-3).

27:46-47 – This darkness was God’s curse on sin. Jesus’ statement on the cross, “My God, my God why have you forsaken me?” is a reference to Psalm 22:1. Psalm 22 is a Messianic Psalm with many prophecies that Jesus fulfilled. There are different views about what exactly happened on the cross between God the Father and Jesus when Jesus said that God had “forsaken” him. Some theologians believe that because Jesus took on the sins of humanity there was a darkening in the relationship between the Father and Son. Others see the “forsaken” as merely the fact that God allowed Jesus to be crucified by his enemies, but that there was no change in the Father Son relationship. In the end, there is a mystery in exactly what happened on the cross and how it affected Jesus in his divine and human natures. However, one important thing to remember is that in no way should we acknowledge that the Trinity was broken and the Father and Son lost their relationship because Jesus took on sin. If the Trinity ever broke apart even for an instant the whole universe would fall apart. The common teaching that God the Father cannot look on sin is just not true, as throughout the Bible we constantly see God the Father looking on and being in relationship with sinful men and women, whether in the Old Testament or in the New Testament. He is also in relationship with us sinners today. Those who stood by misunderstood Jesus’s words and thought that He was calling for Elijah, because “Eli” sounds similar to “Elijah” in Aramaic (27:47).³¹

27:50 – The victory on the cross (Luke 23:46; John 19:28-30).

1. Perfecting the last prophecy (John 19:28-29). When the “darkness” subsided, the Lord Jesus knew that the Father had accepted His offering. Therefore, He said, “I am thirsty!” thus, fulfilling the Old Testament prophecy in Psalm 69:21. A Roman soldier also unknowingly fulfilled the prophecy when he soaked a sponge in wine vinegar, put it on a stalk of the hyssop plant, and lifted it to Jesus’s lips. The Lord was very dehydrated. After taking the wine vinegar, He was strengthened to give His final cry of victory.³²

2. The triumphant declaration: “It is finished!” (John 19:30) was Jesus’s declaration of His victory to the heavens, the earth, and all that is under the earth, that salvation for humankind had been accomplished, Satan’s dominion was shattered, the truth of the Scripture, and all that God had revealed for thousands of years past—His plan, promises, covenants, prophecies, and signs, have all been fulfilled (Heb 10:14).³³
3. The Lord’s last saying on the cross (Luke 23:45). “Father, into your hands I commit my spirit.” The Lord Jesus willingly gave up His spirit. His last words were words of a beloved Son fully entrusting Himself to His loving Father, knowing that the Father will raise Him to life (Ps 16:10; Acts 2:27). After He had spoken those words, the Lord breathed His last.

27:51-56 – Three significant events took place after Jesus’s death: (1) the veil in the temple was torn in two, (2) the earth shook, and the rocks split, and (3) tombs broke open, and the bodies of many holy people who had died were raised to life and appeared to people after Jesus’s resurrection.

1. The curtain in the temple was torn in two (27:51): The temple had three main parts: the inner court, the holy place, and the holy of holies. This curtain separated the holy place from the holy of holies. Jewish historians recorded the curtain’s dimensions to be sixty feet long and twenty feet wide, with a thickness like that of a human palm. It was so heavy that it required three hundred priests to move it. It must have been God’s doing that such a thick veil was torn in two from top to bottom. We are almost sure that this event took place at the evening sacrifice. How shocked the priest must have been as he offered the evening sacrifice at the altar of incense and watched the veil tear into two from top to bottom! He must have fled in horror because the holy of holies was now in plain sight. Previously, only the high priest could enter once a year to atone for the sins of the people.

The curtain torn in two symbolized that the wall between God and humans had been removed. All who believe in the Lord can have direct access to God because Christ has become our eternal atoning sacrifice (Heb 9:1-24; 10:12, 19-20).³⁴ It also meant that all the rituals and symbols that God previously required of the Jews have passed because Christ’s death, resurrection, and ascension have fulfilled all those requirements. This truth is further validated by the later destruction of the temple because all sacrifices were made in the temple. Since the destruction of the temple in AD 70, the Jewish people ceased all sacrificial rituals.

2. The earthquake (27:51): The earth shook when Christ died, and consequently, the rocks split. The death of Christ was indeed powerful!³⁵
3. The rising of holy people (27:52): The earthquake resulted in tombs breaking open, and many holy people who had died came back to life. This sign revealed that the Lord Jesus overcame death. Most Bible scholars believe that events in vs. 51 and vs. 52 occurred at a different time. Those saints who had died did not come out of the tomb until after Jesus’s resurrection, at which time they went into the holy city to appear to many (27:53). Their rising could not have occurred before the Lord’s resurrection. It assures us that all Old Testament saints before Christ will be made alive.

27:54 – All these events caused the centurion and those with him who were guarding Jesus to testify that “Surely, He was the Son of God!”. If people open their hearts like the centurion and soldiers, they will be able to see and admit from these miracles that Jesus is really the “Son of God.”

27:55-56 – Mary and John stood nearby the cross when the Lord Jesus was crucified (John 19:26). Many women were also watching from afar. John’s Gospel records another event. A soldier “pierced Jesus’s side with a spear, bringing a sudden flow of blood and water,” proving that Jesus had died (John 19:31-37); His physical body was indeed dead.

D. Conclusion

Jesus told His disciples that He would be handed over to the Gentiles to be mocked and flogged and crucified but raised to life on the third day (Matt 20:19). In this lesson, we learned how the Lord's prophecies concerning Himself were all fulfilled. Unless we come and study these last hours of Jesus with reverence and thankfulness—how He was crucified for the sins of the world for six hours and endured unspeakable pain and torture, we will never understand the immense price He paid for our sins! And if we truly know the love of Christ on the cross and its significance, our lives will never be the same! We will never boast in anything else but Christ and the cross of Christ!

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