

Matthew Series

Lesson #194

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

Stages in the Crucifixion 31–36;

He is Risen; He is Alive

Matt. 28:1–8; Mark 16:1–8;

Luke 24:1–12; John 19:1–16

The 36 Stages of the Crucifixion

- 1. The Procession to Golgotha, stages 1–5**
- 2. The Wrath of Man, stages 6–17**
- 3. The Wrath of God, stages 18–25**
- 4. The Confirming Signs, stages 26–30**
- 5. The Burial of our Lord, stages 31–36**

Stage 31: The Breaking of the Bones of the Other Two, and the Piercing of Yeshua (Jn. 19:31–37)

John 19:31, “Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

John 19:32, “Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.”

John 19:34, “But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

John 19:35, “And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.”

John 19:36, “For these things were done that the Scripture should be fulfilled, ‘Not one of His bones shall be broken.’”

John 19:37, “And again another Scripture says, ‘They shall look on Him whom they pierced.’”

Zech. 12:10, “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”

Stage 32: The Request for the Body
**(Matt. 27:57–58; Mark 15:42–45;
Luke 23:50–52; John 19:38)**

Matt. 27:57, “Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

Matt. 27:58, “This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.”

Mark 15:43, “Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

Mark 15:44, “Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

Mark 15:45, “So when he found out from the centurion, he granted the body to Joseph.”

Luke 23:50, “Now behold, there was a man named Joseph, a council member, a good and just man.

Luke 23:51, “He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God.

Luke 23:52, “This man went to Pilate and asked for the body of Jesus.”

John 19:38, “After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus.”

Summary of These Passages

Joseph was:

- a rich man from Arimathea (Matt. 27:57a)
- a prominent member of the Sanhedrin (Mark 15:43a; Luke 23:50b)
- did not consent to the Sanhedrin's decision and deed (Luke 23:51a)
- a good and just man (Luke 23:50c)
- a disciple of Jesus (Matt 27:57c; John 19:38b) who was waiting for the Kingdom of God (Mark 15:43c; Luke 23:51c)

Stage 33: The Removal of the Body from the Cross

(Matt. 27:59a; Mark 15:46a; Luke 23:53a; John 19:38b–40)

Matt. 27:59a, “When Joseph had taken the body,”

Luke 23:53, “Then he took it down,”

Stage 34: The Burial of Yeshua

**(Matt. 27:59b; Mark 15:46b; Luke 23:53b;
John 19:41–42)**

**Matt. 27:59, “... he wrapped it in a clean
linen cloth,”**

**Mark 15:46, “Then he bought fine linen,
took Him down, and wrapped Him in the
linen. And he laid Him in a tomb which had
been hewn out of the rock, and rolled a
stone against the door of the tomb.”**

Stage 34: The Burial of Yeshua

(Matt. 27:59b; Mark 15:46b; Luke 23:53b; John 19:41–42)

Luke 23:53, ... “wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before.”

John 19:41, “Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

John 19:42, “So there they laid Jesus, because of the Jews’ Preparation Day, for the tomb was nearby.”

**Stage 35: The Preparation for the
Embalming**
(Matt. 27:61; Mark 15:47; Luke 23:55–56)

Matt. 27:61, “And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.”

Mark 15:47, “And Mary Magdalene and Mary the mother of Joses observed where He was laid.”

Luke 23:55, “And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.”

Stage 36: The Sealing of the Tomb (Matt. 27:62–66)



Matt. 27:65, “Pilate said to them, ‘You have a guard; go your way, make it as secure as you know how.’”

Matt. 27:66, “So they went and made the tomb secure, [by] sealing the stone and setting the guard.”

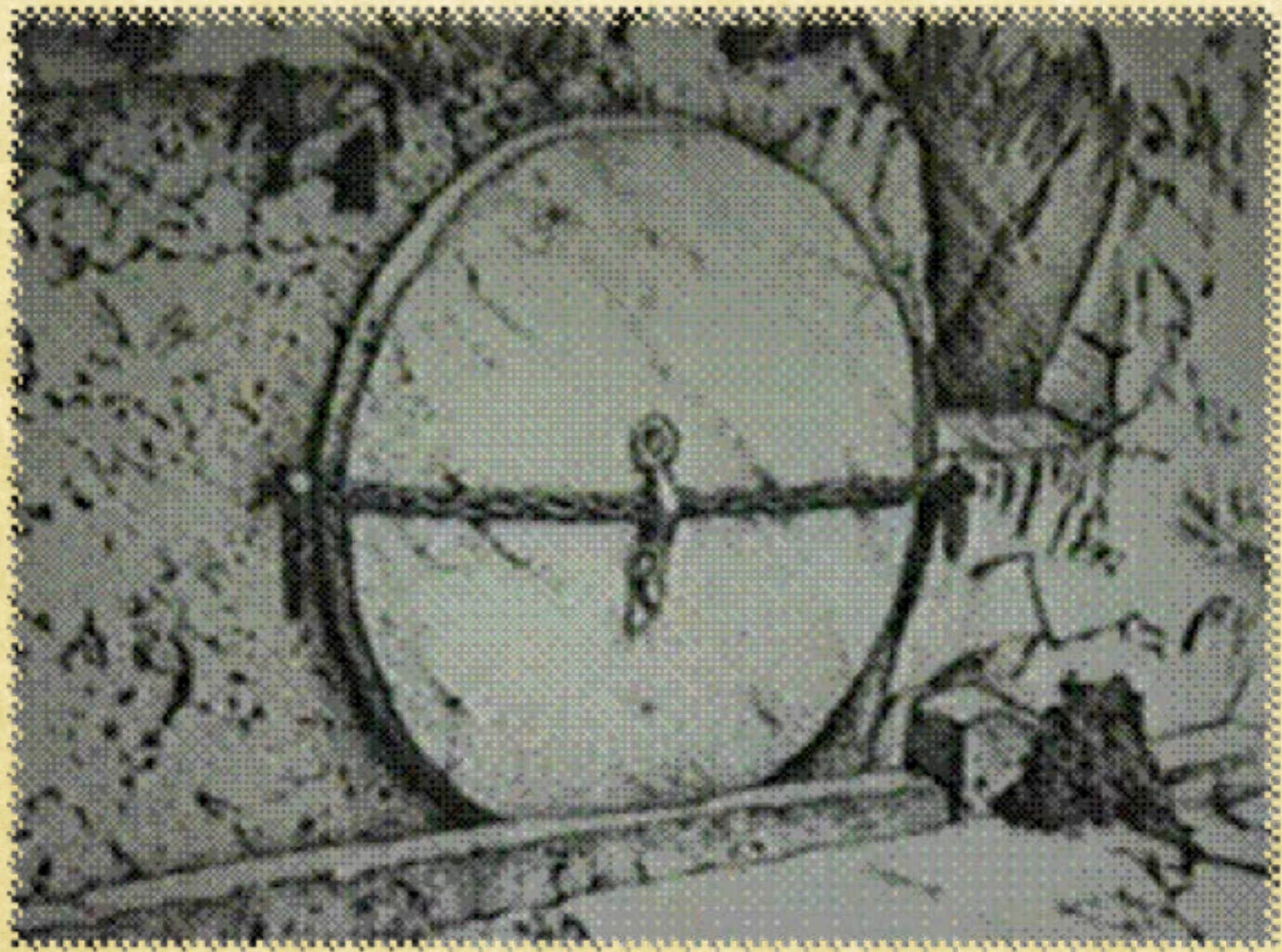
Matt. 27:65, “Pilate said to them, ‘You have a guard; go your way, make it as secure as you know how.’”

Matt. 27:66, “So they went and made the tomb secure, [by] sealing the stone and setting [literally, with] the guard.”

ἀσφαλίζω
asphalizō

**aor mid imp 2 P in
27:65; aor mid
indic 3 plur in
27:66 to make
sure, to keep safe**

σφραγίζω *sphragizō*
**aor act part masc plur
nom**
**instrumental participle
explains how they
secured the tomb,
to seal**





The Guard at the Tomb

Matt. 27:65, “Pilate said to them, ‘You have a guard; go your way, make it as secure as you know how.’”

Matt. 27:66, “So they went and made the tomb secure, [by] sealing the stone with the guard.”

Matt. 27:65, “Pilate said to them, ‘You have a guard; go your way, make it as secure as you know how.’ ”

ἔχω *echō* pres act indicative 2 plur

“You have a guard,” stating a fact,

OR

ἔχω *echō* pres act impera 2 plur “to have”

“You take a guard,” stating a command.

**Matt. 27:64, [Pharisees requesting Pilate]
“Therefore command that the tomb be
made secure until the third day.”**

κελεύω *keleuō*

**aor act impera 2 sing
“to command, give
an order”**

Matt. 27:65, “Pilate said to them, ‘You have a guard; go your way, make it as secure as you know how.’ ”

ἔχω *echō* pres act indicative 2 plur

“You have a guard,” stating a fact,

OR

ἔχω *echō* pres act impera 2 plur “to have”

“You take a guard,” stating a command.

κουστωδία *koustōdia* acc fem sing

guard (of soldiers)

Matt. 28:11, “Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.

Matt. 28:12, “When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,

Matt. 28:13, “saying, ‘Tell them, “His disciples came at night and stole Him away while we slept.’”

Matt. 28:14, “ ‘And if this comes to the governor’s ears, we will appease him and make you secure.’ ”

After the Burial

Securing the Tomb

Matt. 27:62, “On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,

Matt. 27:63, “saying, ‘Sir, we remember, while He was still alive, how that deceiver said, “**After three days** I will rise.’”

Matt. 27:64, “ ‘Therefore command that the tomb be made secure **until the third day**, lest His disciples come by night and steal Him away, and say to the people, “He has risen from the dead.” So the last deception will be worse than the first.’”

Matt. 27:65, “Pilate said to them, ‘You have a guard; go your way, make it as secure as you know how.’”

Matt. 27:66, “So they went and made the tomb secure, sealing the stone and setting the guard.”

Matt. 27:60, “and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.”













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Mark 16:1, “Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.”

Matt. 28:1, “Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb, bringing the spices which they had prepared.”

However, in a Jewish context, the word dawn meant the beginning of the new day, and for Jews the new day began after sunset, when three stars were visible in the night sky. Since Matthew was addressing Jews, dawn toward the first <day> of the week meant late Saturday afternoon or early evening, shortly before sundown. The Greek text literally reads *late [of] the Sabbath, or in the lighting to one of the Sabbath*. The phrase *late [of] the Sabbath* reflects the Hebrew *be-motza'ei Shabbat*, “the going out of the Sabbath;” and *to one of the Sabbath* reflects the Hebrew *le-echad ba-Shabbat*, referring to the hours of darkness preceding the coming of daylight.

1. Matt. 28:1 tells us that Mary Magdalene and Mary the mother of James and Joses went to the tomb. They had seen the burial site Friday evening (Mark 15:47; Matt. 27:61; Luke 23:55). They rested and grieved on Saturday.

2. From there they went to the market and bought spices. (Mark 16:1; Luke 23:56)

3. There was a great earthquake, an angel rolled away the stone, and sat on it. The guards passed out.

Matt. 28:2, “And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.

Matt. 28:3, “His countenance was like lightning, and his clothing as white as snow.

Matt. 28:4, “And the guards shook for fear of him, and became like dead men”

4. The women arrive at the tomb, Mary Magdalene, Mary the mother of James and Joses, no others are mentioned in Matthew; Mark includes Salome the mother of James and John with the two Marys.

Mark 16:1, “Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

Mark 16:2, “Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.”

5. Along the way the women express concern how they will move the stone. They aren't reported as being concerned about the seal, perhaps because they are not aware of it.

Mark 16:2, “Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

Mark 16:3, “And they said among themselves, ‘Who will roll away the stone from the door of the tomb for us?’ ”

6. The women discover the stone has been rolled away.

Mark 16:4, “But when they looked up, they saw that the stone had been rolled away—for it was very large.”

7. John states that Mary Magdalene saw that the stone was taken away and ran to tell the other disciples.

John 20:1, “Now the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

John 20:2, “Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved”

8. At that point we have the story told by John of what he and Peter experienced, this is told in John 20:2–10 which we will look at later.

9. Mary returns to the tomb separate from John and Peter and still does not know about the risen Lord, that is John 20:11–18.

10. Matthew tells us that when the women approached the tomb, the angel tells them that Jesus has risen and then to come into the tomb to see where He had been laid. He then tells them to go tell the disciples that He is risen.

Matt. 28:5, “But the angel answered and said to the women, ‘Do not be afraid, for I know that you seek Jesus who was crucified.

Matt. 28:6, “ ‘He is not here; for He is risen, as He said. Come, see the place where the Lord lay.

Matt. 28:7, “ ‘And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.’ ”

11. Mark tells us what happened when they looked into the tomb. There they see another angel who repeats what the first one said and then instructs them to go tell the disciples.

Mark 16:5, “And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

Mark 16:6, “But he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.’ ”

12. Luke adds another aspect regarding their entry into the tomb, but he tells of two angels. This is not a contradiction, but an additional element which Mark left out. Luke often gives more detail than Mark.

Luke 24:3, “Then they went in and did not find the body of the Lord Jesus.

Luke 24:4, “And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments”

Luke 24:5, “Then, as they were afraid and bowed their faces to the earth, they said to them, ‘Why do you seek the living among the dead?’”

Luke 24:6, “ ‘He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,’ ”

1 Cor. 15:3, “For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

1 Cor. 15:4, “and that He was buried, and that He rose again the third day according to the Scriptures,

1 Cor. 15:5, “and that He was seen by Cephas, then by the twelve.

1 Cor. 15:6, “After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.”

1 Cor. 15:13, “But if there is no resurrection of the dead, then Christ is not risen.

1 Cor. 15:14, “And if Christ is not risen, then our preaching is empty and your faith is also empty.”

13. In addition to telling the women that Jesus is risen, they add a reminder about Jesus' own prophecy about His resurrection. (Matt. 12:40; 16:21; Matt. 17:22–23; 20:18–19.)

Luke 24:5, “Then, as they were afraid and bowed their faces to the earth, they said to them, ‘Why do you seek the living among the dead?’

Luke 24:6, “ ‘He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,

Luke 24:7, “ ‘saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” ’

Luke 24:8, “And they remembered His words.”

14. The women return to tell the disciples. This is another apparent contradiction, but is easily handled when we understand that this was more of a summary. Mary Magdalene, Joanna, Mary the mother of James tell these things to the disciples who do not believe them. They think they are idle tales, that is nonsense.

Luke 24:10, “It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles.

Luke 24:11, “And their words seemed to them like idle tales, and they did not believe them.”

15. At this point Luke tells us that Peter ran to the tomb. He does not tell us about John. In John's Gospel, John has told the story out of order in order to focus on what happened when he and Peter heard Mary Magdalene's initial report that the tomb was empty, but at that point, because she had left the other women, she did not know the explanation.

16. John and Peter ran to the tomb, John 20:3–10

**John arrived first and stood outside of
the tomb;**

**Peter then arrived and went past him to
look into the tomb.**

John 20:5, “And he, stooping down and looking in (*blepo*), saw the linen cloths lying there; yet he did not go in.

John 20:6, “Then Simon Peter came, following him, and went into the tomb; and he saw (*theoreo*) the linen cloths lying there,

John 20:7, “and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.”

John 20:8, “Then the other disciple, who came to the tomb first, went in also; and he saw (*horao*) and believed.”

17. John appears to suggest that they returned and told the disciples but they still did not understand the resurrection and they went to their homes.

John 20:9, “For as yet they did not know the Scripture, that He must rise again from the dead.

John 20:10, “Then the disciples went away again to their own homes.”

18. Mary, who is still ignorant of the situation, then returns to the tomb, weeping and she sees the two angels. John 20:11, “But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. John 20:12, “And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. John 20:13, “Then they said to her, ‘Woman, why are you weeping?’ She said to them, ‘Because they have taken away my Lord, and I do not know where they have laid Him.’ ”

19. At this point Jesus appears to her.

John 20:14, “Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

John 20:15, “Jesus said to her, ‘Woman, why are you weeping? Whom are you seeking?’ She, supposing Him to be the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.’

John 20:16, “Jesus said to her, ‘Mary!’ She turned and said to Him, ‘Rabboni!’ (which is to say, Teacher).”