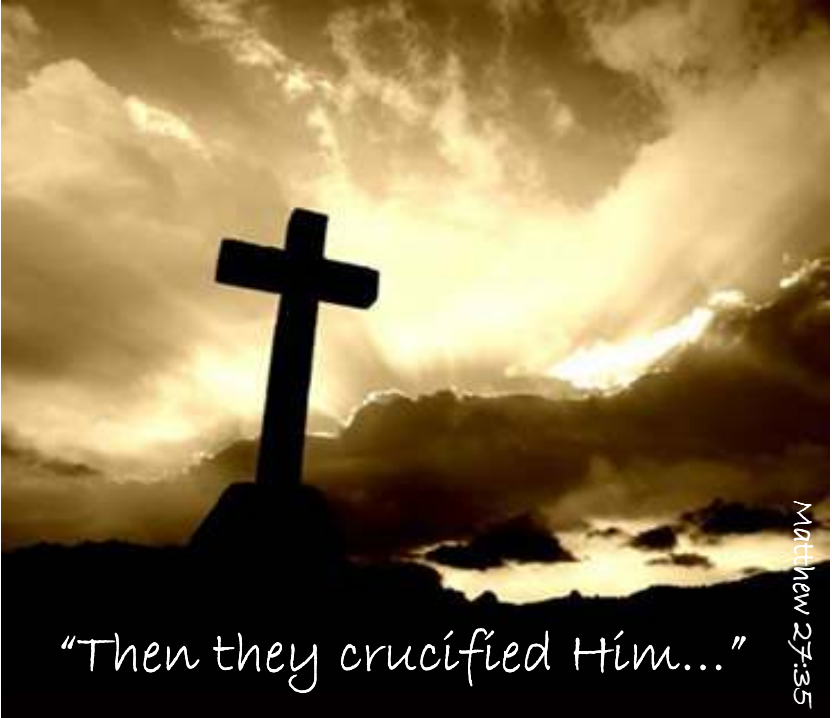




Sowing the Word



Matthew 27
April 28th-May 4th, 2011

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Online Help:

http://preceptaustin.org/matthew_commentaries.htm

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

ISBN 0-8407-9108-9

Outline

I. The Revelation of the King (1–10)

- A. The person of the King (1–4)
 - 1. His ancestry (1:1–17)
 - 2. His arrival (1:18–2:23)
- B. The presentation of the King (3–4)
 - 1. His messenger & baptizer (3)
 - 2. His temptation and early ministry (4)
- C. The principles of the King (5–7)
- D. The power of the King (8–9)
- E. The people of a King sent out (10)

II. The Rebellion Against the King (11–13)

- A. His messenger rejected (11:1–19)
- B. His works denied (11:20–30)
- C. His principles refused (12:1–21)
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- E. Result: the parables of the kingdom (13)

III. The Preparations of the King (14–20)

- A. Preparing for work (14)
- B. Preparing for faith (15)
- C. Preparing for the Cross (16)
- D. Preparing for heaven (17)
- E. Preparing for problems (18)
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IV. The Cross of the King (21–27)

- A. His public presentation to the Jews (21:1–16)
- B. His conflict with the religious leaders (21:17–23:39)
- C. His prophecies of the future kingdom (24–25)
- D. His suffering and death (26–27)

V. The Resurrection of the King (28)

VII. (Epilogue) The King's Assignment (28:16–20)

With the Word Bible Commentary

Matthew 27

Jesus is the example to follow when you suffer unjustly (1 Pet. 2:18–23).

He did not reply when accused (11–14). In this, He fulfilled Isaiah 53:7. There is a time to speak and a time to be silent (Eccles. 3:7), and we must exercise discernment. One thing is sure: no matter what He said, they would not have believed Him.

He did not retaliate when abused (15–31). He had the power to destroy those who mocked Him; in fact, legions of angels would have delivered Him. But it was the Father's will that He suffer as He did, and Jesus was obedient to His Father's will.

He did not accept the cup (32–38). The narcotic drink would have helped deaden the pain, but Jesus refused it. He drank the cup of suffering instead.

He did not come down from the cross (40–44). Had He come down from the cross, the people still would not have believed in Him. And if He saved Himself, He could not save others (John 12:23–28). First the suffering, then the glory; first the cross, then the crown. Remember that the next time you are tempted to take the easy way.

“Leave out the cross, and you have killed the religion of Jesus.

Atonement by the blood of Jesus is not an arm of Christian truth; it is the heart of it.”

-Charles Haddon Spurgeon

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Mat 27:1). Nashville: Thomas Nelson.

"He answered him to never a word."

Matthew 27:14

Written By: C H Spurgeon

Taken From: *Morning and Evening*

He had never been slow of speech when he could bless the sons of men, but he would not say a single word for himself. "Never man spake like this man," and never man was silent like him. Was this singular silence the index of his perfect self-sacrifice? Did it show that he would not utter a word to stay the slaughter of his sacred person, which he had dedicated as an offering for us? Had he so entirely surrendered himself that he would not interfere in his own behalf, even in the minutest degree, but be bound and slain an unstruggling, uncomplaining victim? Was this silence a type of the defencelessness of sin? Nothing can be said in palliation or excuse of human guilt; and, therefore, he who bore its whole weight stood speechless before his judge. Is not patient silence the best reply to a gainsaying world? Calm endurance answers some questions infinitely more conclusively than the loftiest eloquence. The best apologists for Christianity in the early days were its martyrs. The anvil breaks a host of hammers by quietly bearing their blows. Did not the silent Lamb of God furnish us with a grand example of wisdom? Where every word was occasion for new blasphemy, it was the line of duty to afford no fuel for the flame of sin. The ambiguous and the false, the unworthy and mean, will ere long overthrow and confute themselves, and therefore the true can afford to be quiet, and finds silence to be its wisdom. Evidently our Lord, by his silence, furnished a remarkable fulfilment of prophecy. A long defence of himself would have been contrary to Isaiah's prediction. "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." By his quiet he conclusively proved himself to be the true Lamb of God. As such we salute him this morning. Be with us, Jesus, and in the silence of our heart, let us hear the voice of thy love.

"Behold, the veil of the temple was rent in twain from the top to the bottom."

Matthew 27:51

Written By: C H Spurgeon

Taken From: *Morning and Evening*

No mean miracle was wrought in the rending of so strong and thick a veil; but it was not intended merely as a display of power-many lessons were herein taught us. The old law of ordinances was put away, and like a worn-out vesture, rent and laid aside. When Jesus died, the sacrifices were all finished, because all fulfilled in him, and therefore the place of their presentation was marked with an evident token of decay. That rent also revealed all the hidden things of the old dispensation: the mercy-seat could now be seen, and the glory of God gleamed forth above it. By the death of our Lord Jesus we have a clear revelation of God, for he was "not as Moses, who put a veil over his face." Life and immortality are now brought to light, and things which have been hidden since the foundation of the world are manifest in him. The annual ceremony of atonement was thus abolished. The atoning blood which was once every year sprinkled within the veil, was now offered once for all by the great High Priest, and therefore the place of the symbolical rite was broken up. No blood of bullocks or of lambs is needed now, for Jesus has entered within the veil with his own blood. Hence access to God is now permitted, and is the privilege of every believer in Christ Jesus. There is no small space laid open through which we may peer at the mercy-seat, but the rent reaches from the top to the bottom. We may come with boldness to the throne of the heavenly grace. Shall we err if we say that the opening of the Holy of Holies in this marvellous manner by our Lord's expiring cry was the type of the opening of the gates of paradise to all the saints by virtue of the Passion? Our bleeding Lord hath the key of heaven; he openeth and no man shutteth; let us enter in with him into the heavenly places, and sit with him there till our common enemies shall be made his footstool.