

**Notes on the Greek New Testament**  
**Week 160 – Matthew 27:27-56**

**Day 796: Matthew 27:27-31****Verses 27-31**

Cf. Mark 15:16-20; John 19:2-3.

**Verse 27**

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος  
παραλαβόντες τὸν Ἰησοῦν εἰς τὸ  
πραιτωριον συνήγαγον ἐπ' αὐτὸν ὅλην  
τὴν σπεῖραν.

στρατιωτης, ου m soldier  
παραλαβόντες Verb, aor act ptc, m nom pl  
παραλαμβάνω take  
πραιτωριον, ου n headquarters or  
residence (of an army or governor)

"The praetorium was the governor's official residence, probably the old palace of Herod the Great in the western part of the city but possibly the fortress Antonia just northwest of the temple." Hagner.

συνήγαγον Verb, aor act indic, 1 s & 3 pl  
συναγω gather, gather together  
σπειρα, ης f cohort (tenth part of a Roman  
legion having about 600 men), band of  
soldiers

"The statement that ὅλην τὴν σπεῖραν, 'the whole cohort,' gathered together around Jesus is probably hyperbolic. Technically a 'cohort' consisted of 600 soldiers, although the number varied. It was, however, apparently a fairly large number of rough men who mocked Jesus with their crass humour." Hagner. Perhaps it was all of the cohort on duty at the time.

**Verse 28**

καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην  
περιέθηκαν αὐτῷ,

ἐκδύω strip, take off

Some MSS (κ<sup>2</sup> B D it sy<sup>s</sup>) have ἐνδύσαντες, 'they clothed him,' probably a correction, given the nudity presupposed in the flogging referred to in v. 26 (cf. the sequence unclothed-clothed in v. 31). cf. Mark 15:17. A few witnesses (064 33 sy<sup>hmg</sup> sa<sup>ms</sup> mae bo<sup>ms</sup>) add τὰ ἱμάτια αὐτοῦ, 'his clothes,' which is also added to this translation as the object of the verb.

χλαμυς, υδος f cloak (as worn by Roman  
soldiers)  
κοκκινος, η, ον scarlet, red

"Since this kind of cloak was used by military officers, there would have been no great difficulty in getting one, perhaps an old one, discarded by an officer. The point of it was apparently that the colour was somewhat near purple, the colour of royalty. By getting a cloak of a colour not quite that of royalty the soldiers were mocking Jesus' claim to be a king." Morris.

περιτιθημι put around, put on, clothe in

**Verse 29**

καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν  
ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ  
κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ  
γονυπετήσαντες ἔμπροσθεν αὐτοῦ  
ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ  
τῶν Ἰουδαίων,

πλεκω weave, twist together  
στεφανος, ου m wreath, crown  
ἀκανθα, ης f thorn-plant  
ἐπέθηκαν Verb, aor act indic, 3 pl  
ἐπιτιθημι place on, place, put  
κεφαλη, ης f head  
καλαμος, ου m reed, rod, cane

In context probably a wooden staff.

δεξιος, α, ον right, δεξια right hand

"The natural trappings of royalty, but every one a piece of mockery" Morris.

γονυπετεω kneel  
ἐμπροσθεν prep with gen before, in front of  
ἐμπαίζω ridicule, make fun

Many MSS (A W Θ<sup>f</sup> 13 TR) have the imperfect tense ἐνέπαιζον, 'they were mocking,' instead of the aorist tense, perhaps to harmonize with the imperfect ἔτυπτον, 'they were beating' or 'began to beat,' of v. 30.

χαίρω rejoice; imperat used as a greeting  
βασιλεῦ Noun, voc s βασιλευς, εως m  
king

"These immature soldiers could not know that one day they would again kneel before and confess as exalted Lord (Phil 2:10-11) the very one whom they now sarcastically hailed as the 'King of the Jews.'" Hagner.

**Verse 30**

καὶ ἐμπύσαντες εἰς αὐτὸν ἔλαβον τὸν  
κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν  
αὐτοῦ.

ἐμπτυω spit on  
τυπτω beat, strike

"There would have been no serious physical violence about this part of the incident, but there was contemptuous mockery of all that Jesus stood for." Morris.  
Hagner comments, "The acts perpetrated against Jesus mentioned here would have brought to the early church's remembrance a passage in the third servant song of Isaiah, viz. Isa 50:6: 'I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.'"

**Verse 31**

καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

ὅτε conj when, at which time  
ἐκδύω see v.28 for this and following  
ἱματιον, ου n garment, clothing, robe  
ἀπαγω lead away by force, lead  
σταυρωω see v.26

**Day 797: Matthew 27:32-40****The Crucifixion**

Matthew's account of the crucifixion closely follows that of Mark. "A noteworthy feature of Matthew's account is the large number of places where the language echoes Old Testament passages; they show us that Matthew sees the fulfilment of Scripture in what took place that fateful day." Morris.

**Verses 32-36**

Cf. Mark 15:21-26; Luke 22:33-34; John 19:17b-19.

**Verse 32**

Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

εὗρον Verb, aor act indic, 1 s & 3 pl  
εὗρισκω

Κυρηναίος, ου m a Cyrenian

"The man named Simon (a very common first-century Jewish name) was a Jew originally from Cyrene in North Africa. He may have been either a settler in Jerusalem (where there was a synagogue attended by Cyrenians; cf. Acts 6:9) or a pilgrim there for the festival of Passover." Hagner.

ὄνομα, τος n name  
ἀγγαρευω force, press into service

ἄρῃ Verb, aor act subj, 3 s αἶρω take, take up

σταυρος, ου m cross

It was customary for the condemned person to carry the cross beam of his cross to the place of execution. John records that Jesus did carry his cross, at least initially. It seems that the trial and scourging had weakened Jesus so that he was not capable of completing the task. The soldiers conscripted a substitute.

**Verse 33**

Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

τοπος, ου m place, opportunity  
κρανιον, ου n skull

The place cannot be identified with any certainty. The meaning of the name is not clear, neither is there any indication that it was situated upon a hill.

**Verse 34**

ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

ἔδωκαν Verb, aor act indic, 3pl διδωμι  
πιεῖν Verb, aor act infin πινω drink  
οἶνος, ου m wine  
χολη, ης f gall (of something bitter)  
μεμιγμένον Verb, perf pass ptc, m acc & n  
nom/acc s μιγνυμι mix, mingle

Some suggest that the wine was drugged to numb the senses. Others (Carson, Gundry) that the very bitter wine was simply another act of mockery.

γευομαι taste  
θελω wish, will

Jesus wished "to keep his senses undulled as he came to the supreme moment when he would give his life as a ransom for many." Morris.

**Verse 35**

σταυρωσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

σταυρωω crucify  
διεμερίσαντο Verb, aor midd indic, 3 pl  
διαμεριζω divide, distribute  
ἱματιον, ου n garment, clothing  
κληρος, ου m lot (of something thrown or drawn to reach a decision)

"Matthew reports this in the words of Psalm 22:18" Morris.

Δ Θ<sup>f.13</sup> it vg<sup>cl</sup> sy<sup>h</sup> mae insert ἵνα πληρωθῆ τὸ ῥηθὲν διὰ [ὑπό, f<sup>1.13</sup>] του προφητου· διεμερίσαντο [-σαν, Θ] τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κληρον, "in order that the word spoken through [by] the prophet might be fulfilled: 'They divided my garments for themselves, and for my clothing they cast lots,'" almost certainly through the influence of John 19:24, with a Matthean introductory formula added (the quotation is from Ps 22:18). A slight possibility exists that this material was omitted through homoioteleuton (κληρον, end of v. 35 – κληρον, end of inserted quotation), yet the MS evidence is overwhelmingly against its inclusion.

**Verse 36**

καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

καθημαι sit, sit down

τηρεω keep, observe

ἐκεῖ there

They kept watch to ensure that no rescue was attempted.

**Verse 37**

καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

ἐπέθηκαν Verb, aor act indic, 3 pl

ἐπιτιθημι place on, place, put, add

ἐπάνω prep with gen. on, over, above

κεφαλή, ἡς f head

αἰτία, ας f reason, cause, accusation

γεγραμμένην Verb, perf pass ptc, f acc s

γραφω write

βασιλεὺς, εως m king

"The charge itself, written in the superscription, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων, 'This is Jesus the King of the Jews,' reflects the question of Pilate and Jesus' affirmative answer in v. 11, and thus from the Roman perspective the crime was a political one, probably perceived as treason or insurrection (all four Gospels agree at least in the words 'king of the Jews'). To the Jews, on the other hand, the title had a distinctly religious ring, for it pointed to the Messiah as Son of David (cf. the question of Caiaphas in 26:63 and Jesus' affirmative answer; the protest of the chief priests to the superscription recorded in John 19:21 is particularly revealing in this respect). At the end of the crucifixion pericope the superscription stands as a declaration of the crime for which Jesus is executed and, paradoxically, as a statement of the truth: this Jesus is the king of the Jews." Hagner.

**Verses 38-44**

Cf. Mark 15:27-32; Luke 23:35-39.

**Verse 38**

Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

τοτε then, at that time

δυο gen & acc δυο dat δυσιν two

ληστης, ου m robber, insurrectionist

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

δεξιός, α, ον right, δεξια right hand

εὐωνυμός, ον left (hand side)

Cf. Isa 53:12. "The incongruity of this righteous man crucified between two nefarious criminals is striking." Hagner.

**Verse 39**

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῦντες τὰς κεφαλὰς αὐτῶν

παραπορευομαι pass by

Cf. Lam 1:12; 2:15

βλασφημεω slander, insult, blaspheme

Here it means, 'they jeered at him.'

κινεω move, shake

**Verse 40**

καὶ λέγοντες, Ο καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σώσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ.

καταλυω destroy, tear down

ναος, ου m temple, sanctuary

τρεις, τρια gen τριων dat τρισιν three

οικοδομεω build, build up

Cf. 26:61.

οἴσωσιν Verb, aor act imperat, 2 s σωζω  
save

σεαυτου, ης reflexive pronoun yourself

Many MSS (κ<sup>2</sup> B L W Θ <sup>f</sup>.<sup>13</sup> TR lat sy<sup>h</sup> co) omit καί. Those including it are κ\* A D it sy<sup>(s)p</sup>. It may have been accidentally omitted because of the κατ- beginning the next word, or it may have been inserted by someone who took the preceding clause, 'if you are the Son of God,' as modifying the preceding words, 'save yourself.' Because of this difficulty, the word is kept but in brackets.

κατάβηθι Verb, aor act imperat, 2 s  
καταβαινω come down, descend

"We hear in their taunt an eerie reprise of Satan's 'If you are the Son of God, throw yourself down' (4:6)" LT Johnson.

### Day 798: Matthew 27:41-44

#### Verse 41

ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

ὁμοίως likewise, in the same way  
ἐμπαίζω ridicule

γραμματευσ, εως m scribe, expert in  
Jewish law

πρεσβυτερος, α, ον elder

#### Verse 42

Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.

ἄλλος, η, ο another, other

σωζω see v.40

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

δυναμαι can, be able to, be capable of

"There is a profound truth in their ... words, though they were quite unaware of it. If he would bring salvation to others, then *himself* he cannot save. They were witnesses to the greatest saving act in the history of the world and indeed had taken a leading part in the events that brought it about, but they were quite unaware of its significance." Morris.

Many MSS (A W Θ <sup>f</sup>.<sup>13</sup> TR lat sy mae bo) insert εἰ before βασιλεὺς. But κ B D L 33 do not have the word. Metzger suggests that it may have been added by copyists who missed the irony.

καταβάτω Verb, aor act imperat, 3 s

καταβαινω see v.40

σταυρος, ου m CROSS

πιστευω believe (in), have faith (in)

"The claim is hardly a true one. So set were they against him that had he come down from the cross they might well have charged him with sorcery (which, indeed, was their explanation of his miracles; cf. 10:25; 12:24). Indeed, when confronted with an even greater miracle in the resurrection, they demonstrated how deep and immovable their unbelief was (cf. 28:11-15; Luke 16:31)." Hagner.

"Their outlook was wrong. They said they would have believed He was the Son of God had He come down from the cross. We believe He was the Son of God because He stayed up [on the cross]." Morris.

#### Verse 43

πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

πέποιθεν Verb, perf act indic, 3 s πειθω

persuade; perf trust, have confidence

ῥυσάσθω Verb, aor midd imperat, 3 s

ῥυομαι save, rescue

Many MSS (A <sup>vid</sup> D W Θ <sup>f</sup>.<sup>13</sup> TR lat) include αὐτόν. Although the pronoun, which is unnecessary in the Gr., could have been deleted by an Alexandrian editor, the UBSGNT committee thought it more likely that it was added through the influence of the LXX passage (LXX Ps 21:9).

θελω wish, will

Cf. Ps 22:8 (LXX 21:9).

#### Verse 44

τὸ δ• αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες σὺν αὐτῷ ὠνειδίζον αὐτόν.

ληστης, ου m see v.38

Morris says that these "were probably freedom fighters and may well have been exasperated with people like Jesus who were strong enough critics of the establishment but did nothing to help those who risked their lives against the enemy."

συσταυρωθέντες Verb, aor pass ptc, m nom  
pl συσταυροομαι be crucified together  
(with someone else)

ὠνειδίζω reproach, insult, abuse

### Day 799: Matthew 27:45-50

#### Verses 45-50

Cf. Mark 15:33-37; Luke 23:44-46; John 19:28-30.

**Verse 45**

Ἀπὸ δὲ ἕκτης ὥρας σκοτός ἐγένετο ἐπὶ  
πάσαν τὴν γῆν ἕως ὥρας ἐνάτης.

ἕκτος, η, ον sixth

σκοτός, ουσ η darkness, evil

ἐγένετο Verb, aor midd dep indic, 3 s

γίνομαι

γῆ, γης f earth

ἕως until, up to

ἐνάτος, η, ον ninth

I.e. darkness from noon until 3.00 p.m. This was no natural phenomenon but was supernatural. "Darkness is associated with judgement in several places in Scripture (Isa. 5:30; 13:10-11; Joel 3:14-15 etc.), and it appears that we are to understand it here as pointing to God's judgement on sin that is linked with the cross." Morris. Hagner adds, "The idea of the sun going down at midday is an apocalyptic image for a time of great sorrow and mourning employed in Amos 8:9 (cf. Jer 15:9)."

**Verse 46**

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ  
Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἥλι ἡλι λεμα  
σαβαχθανι; τοῦτ' ἔστιν, Θεέ μου θεέ μου,  
ἵνατί με ἐγκατέλιπες;

ἀναβοῶ cry out

μεγας, μεγαλη, μεγα large, great

Jesus meant these words from Ps 22:1 to be heard.

ἡλι (Hebrew word) my God

ἡλι ἡλι (representing the Heb. **אֱלֹהֵי אֱלֹהֵי**, is the reading of most MSS (A D [L] W Θ<sup>1,13</sup> TR).

The important MSS **Ⲛ B 33** co have ελωι ελωι (representing the Aram. **ܐܠܗܝܐ ܐܠܗܝܐ**), but probably by conformity to the parallel in Mark 15:34. On the other hand, the reading ηλι ηλι could be secondary, caused by the influence of the reference to Ἠλίαν, 'Elijah,' in v. 47.

λεμα (Aramaic word) why?

**Ⲛ B 33 700** have λεμα (representing the Aram. **ܠܡܐ**). The Aram. is also reflected in the variant spellings λιμα (A K U Γ Δ Π) and λειμα (E F G H M S V). λαμα, on the other hand, is the equivalent of the Heb. **למה** (D Θ)

σαβαχθανι (Aramaic word) you have forsaken me

Almost all MSS have σαβαχθανι (representing the Aram. **ܣܒܚܬܐܢܝ**) or a spelling variant thereof, σαβαχθανει (**Ⲛ A Δ**), σαβαχτανει (B). Only D\*, the single MS with all three words in their Heb. form, has the equivalent of the Heb. **צארתאני** (representing the Heb. **צרתאני**).

ἵνατι why? for what reason?

ἐγκατέλιπες Verb, aor act indic, 2 s

ἐγκαταλείπω forsake, abandon

"There must always be a mystery here. We who are finite and sinners do not understand, and cannot even begin to understand, how evil appears to a holy God. The prophet Habakkuk could say in his prayer, 'Your eyes are too pure to behold evil, and you cannot look on wrongdoing' (Hab 1:13). And the apostle Paul adds, 'him who knew no sin, he [i.e. the Father] made sin for us' (2 Cor 5:21; and again, Christ became 'a curse for us, for it is written, 'Cursed is everyone who hangs on a tree' (Gal 3:13). When we put such passages of Scripture together, it seems that in the working out of salvation for sinners the hitherto unbroken communion between the Father and the Son was mysteriously broken. It is surely better to accept this, knowing that we do not understand it fully, than to attempt some rationalisation of the saying so that it becomes more palatable to the prejudices of modern Westerners." Morris. Hagner says, "This is one of the most impenetrable mysteries of the entire Gospel narrative."

**Verse 47**

τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες  
ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.

ἐκεῖ there

ἐστηκότων Verb, perf act ptc, m nom s

ἵστημι stand

Ἠλιας, ου m Elijah

φωνεω call, call out

**Verse 48**

καὶ εὐθέως δραμων εἷς ἐξ αὐτῶν καὶ  
λαβων σπόγγον πλήσας τε ὄξους καὶ  
περιθειὲς καλάμῳ ἐπότιζεν αὐτόν.

δραμων Verb, aor act ptc, m nom s τρεχω  
run

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

λαβων Verb, aor act ptc, m nom s λαμβανω

σπογγος, ου m sponge

πλήσας Verb, aor act ptc, m nom s

πιμπλημι fill

τε enclitic particle and

ὄξος, ουσ η sour wine

περιθεις Verb, aor act ptc, m nom s  
 περιτιθημι put on  
 καλαμος, ου m reed, rod, cane  
 ποτιζω give to drink

Cf. Ps 69:21.

#### Verse 49

οι δε λοιποι ελεγον, Αφες ιδωμεν ει  
 ξερχεται Ηλιας σωσων αυτον.

λοιπος, η, ον rest, remaining, other  
 αφιημι leave, let go  
 ιδωμεν Verb, aor act subj, 1 pl οραω see  
 σωσων Verb, fut act ptc, m nom s σωζω

The future participle was used to convey purpose in classical Greek. Apart from the writings of Luke, this is the only place it is used in the New Testament.

Some important MSS (⌘ B C L Γ vg<sup>mss</sup> mae) add ἄλλος δε λαβων λογχην ἐνυξεν αὐτου την πλευραν, και ἐξηλθεν ὕδωρ και αιμα, 'and another man took a spear and pierced his side, and water and blood came out,' which is, however, probably an insertion from John 19:34. "It is probable that the Johannine passage was written by some reader in the margin of Matthew from memory ... and a later copyist awkwardly introduced it into the text" (Metzger).

#### Verse 50

ο δε Ιησους παλιν κραξας φωνη μεγαλη  
 αφηκεν το πνευμα.

παλιν again, once more  
 κραξας Verb, aor act ptc, m nom s κραζω  
 cry out, call out

Morris thinks this to be the cry "It is finished!" recorded in John 19:30

αφηκεν Verb, aor act indic, 3 s αφιημι  
 see v.49

The unusual use of this verb for death indicates that there was a voluntary element in it. Even here, it was Jesus who was in control.

### Day 800: Matthew 27:51-56

#### Verses 51-54

"While the insertion of vv 52-53 is without parallel in the other Gospels, coming either from tradition or from Matthew himself, vv 51, 54 are derived from Mark (Mark 15:38-39; cf. Luke 23:45, 47)." Hagner.

#### Verse 51

Και ιδου το καταπετασμα του ναου  
 εσχισθη απ' ανωθεν εως κάτω εις δυο, και  
 η γη εσεισθη, και αι πετραι εσχισθησαν,  
 καταπετασμα, τος n curtain

Probably the second, innermost curtain that separated the Holy of Holies from the rest of the temple. Cf Heb 9:1-14.

ναος, ου m temple, sanctuary, inner part  
 of Jewish Temple

εσχισθη Verb, aor pass indic, 3 s σχιζω  
 split, tear

ανωθεν from above

κατω down, below, beneath

δυο gen & acc δυο dat δυοσιν two

"Matthew is indicating that symbolically the way into the holy place was opened by the death of Jesus (cf. Heb 10:19-20)." Morris. Hagner comments that this sign is also "a type of apocalyptic sign pointing, on the one hand, to the wrath and judgment of God against the Jewish authorities ... and, on the other, to the end of the temple, where God is no longer present."

Verses 51b-53 are unique to Matthew.

γη, γης f earth

εσεισθη Verb, aor pass indic, 3 s σειω

shake

πετρα, ας f rock, solid rock

εσχισθησαν Verb, aor pass indic, 3 pl

σχιζω

"Earthquakes are particularly important apocalyptic portents for Matthew (see 24:7; 28:2; for OT background, cf. Isa 24:19; 29:6; Jer 10:10; Amos 8:8; and many other texts)." Hagner.

#### Verse 52

και τα μνημεια ανεψχθησαν και πολλα  
 σωματα των κεκοιμημενων αγιων  
 ηγερθησαν,

μνημειον, ου n grave, tomb, monument

ανεψχθησαν Verb, aor pass indic, 3 pl

ανοιγω open

πολυς, πολλη, πολυ gen πολλου, ης, ου  
 much, many

σωμα, τος n body

κοιμαμαι sleep, fall asleep, die

αγιος, α, ον holy, consecrated, set apart  
 to/by God; οι αγιοι God's people

ηγερθησαν Verb, aor pass indic, 3 pl

εγειρω raise

"For the raising of the dead 'in their tombs,' see the LXX of Isa 26:19. See especially, however, Ezek 37:13, which is possibly the basis for the present passage... The death of Jesus breaks the power of death itself." Hagner.

### Verse 53

καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

ἐξεληθόντες Verb, aor act ptc, m pl nom  
ἐξέρχομαι  
ἐγερσις, εως f resurrection

It would seem that the breaking of the tombs occurred on 'Good Friday' while the rising of the saints was on 'Easter Day'. But Matthew portrays it as a single event. Blomberg comments, "All kinds of historical questions remain unanswered about both events [the tearing of the temple curtain and the raising of the saints], but their significance clearly lies in the theology Matthew wishes to convey." Hagner goes further and says that "this passage is a piece of theology set forth as history."

πολις, εως f city, town  
ἐνεφανίσθησαν Verb, aor pass indic, 3 pl  
ἐμφανίζω make known, report,  
reveal; pass appear

### Verse 54

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

ἑκατονταρχῆς, ου and ἑκατονταρχος, ου  
m centurion  
τηρεω keep, observe

Mark and Luke record the reactions of the centurion but only Matthew includes those with him.

ἰδόντες Verb, aor act ptc, m nom pl ὄραω  
see  
σεισμος, ου m earthquake  
γενόμενα Verb, aor midd dep ptc, n nom/acc  
pl γινομαι  
φοβεομαι fear, be afraid (of)  
σφοδρα very much, very, greatly  
ἀληθως adv truly, in truth

"The centurion's confession amounts to an admission of both Jesus' innocence and Roman guilt (thus Pobee). There is both irony and tragedy in the fact that the statement is made by Roman soldiers (cf. 8:10-11) and not the Jews to whom Jesus had come – just as in 2:2, 11 it is Gentiles who acknowledge the truth and not the Jews, anticipating the salvation-historical shift that will be articulated in 28:19." Hagner.

### Verses 55-56

Cf. Mark 15:40-41; Luke 23:49; John 19:25-27.

### Verse 55

Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

ἐκεῖ there  
γυνή, αικος f woman, wife  
μακροθεν far off, at a distance  
θεωρεω see, watch, observe, notice  
ὅστις, ἡτις, ὅ τι who, which  
ἀκολουθεω follow, accompany

"They had 'followed' ... Jesus both literally and in discipleship, but now all seemed to have come to an end. They have no more hope than do the men." Hagner.

διακονεω serve, wait on, care for

"At the very end it is the women, and not the disciples, who are there at the cross. They thus reflect a greater loyalty to their master. As they had faithfully supported him during his ministry, so now it is they who remain with him, even if at a distance, to the bitter end. They therefore deserve this special note of recognition as witnesses of his crucifixion and death. And it is they who will soon convey the message concerning the resurrection of Jesus to the disciples, for it is to the women that he first appeared." Hagner.

### Verse 56

ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακωβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

Cf. Jn 19:23 for others with Jesus' mother.