Discussion Guide – November 22, 2026

Kingdom Victory

Matthew 27:27-44

Written by: Shane Minks

HOW TO PREPARE

Begin preparing by reading the full passage a few times. Then answer the questions for yourself. Then think about how your Small Group might answer them. Try re-wording the questions to fit you and your Small Group. Don't feel tied down to the discussion guide, just be sure to discuss the main point of the text in your conversations.

RESOURCES

https://learn.ligonier.org/devotionals/mocked-and-beaten

https://learn.ligonier.org/devotionals/simon-carries-cross

https://learn.ligonier.org/devotionals/object-derision

DISCUSSION GUIDE OUTLINE

Matthew 27:27-44

1. The Sovereign King Who Was Mocked. Vv. 27-31
2. The Sovereign Savior Who Suffered. Vv. 32-35
3. The Sovereign King Who Gave Himself. Vv. 36-44

SCRIPTURE (NEW AMERICAN STANDARD BIBLE 1995)

MATTHEW 27:27-44

Jesus is Mocked

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

28 They stripped Him and put a scarlet robe on Him.

29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"

30 They spat on Him, and took the reed and began to beat Him on the head.

31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.

32 As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross.

The Crucifixion

33 And when they came to a place called Golgotha, which means Place of a Skull,

34 they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink.

35 And when they had crucified Him, they divided up His garments among themselves by casting lots.

36 And sitting down, they began to keep watch over Him there.

37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS."

38 At that time two robbers were crucified with Him, one on the right and one on the left.

39 And those passing by were hurling abuse at Him, wagging their heads

40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."

41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying,

42 “He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him.

43 He trusts in God; let God rescue Him now, if He delights in Him; for He said, ‘I am the Son of God.’”

44 The robbers who had been crucified with Him were also insulting Him with the same words.

DISCUSSION QUESTIONS

Ask a volunteer to read Matthew 27:27-44.

INTRODUCTION AND MAIN IDEA

In Matthew 27:27–44, we see Jesus mocked, humiliated, and crucified by those who fail to recognize Him as their King. Yet, even as these events unfold, we see God's sovereign plan of redemption being fulfilled through Christ's willing sacrifice. This passage reminds us that Jesus was not powerless in His suffering, and that He willingly gave Himself for our salvation.

1. Can you think of a time when someone willingly chose to do something difficult for the sake of someone else? What do you think motivated their decision?

UNDERSTANDING AND APPLICATION

These questions should help your Small Group dig deeper into the text and then apply it to your lives today.

I. The Sovereign King Who Was Mocked. Vv. 27-31

2. In vv. 27–31, how do the soldiers mock and humiliate Jesus? What is ironic about their actions in light of who Jesus truly is?

3. Read Isaiah 50:6 and Matthew 20:17–19. What connections do you see between these passages and the treatment Jesus receives from the soldiers? What do these prophecies and Jesus' own prediction reveal about His sovereignty over the events surrounding His crucifixion?

4. What are some ways we might face ridicule, mockery, or rejection because of our faith in Christ? How should Jesus' example of willingly enduring such treatment shape the way we respond in those situations? What can help us remain faithful to Christ in those moments?

II. The Sovereign Savior Who Suffered. Vv. 32-35

5. Read Psalm 69:21 and Psalm 22:18. What connections do you see between these prophecies and the events surrounding Jesus' crucifixion in vv. 32–35? Here we see yet another example of God's sovereignty over the events surrounding Christ's crucifixion. How does seeing these prophecies fulfilled in such specific detail influence the way we view and trust God's Word?

6. Read Romans 3:23, Romans 6:23, Leviticus 17:11, 2 Corinthians 5:21, and Hebrews 10:11–14. Why did Jesus have to die? *Leader's note: If the discussion hasn't addressed our inability to earn salvation, read Ephesians 2:8–9 and ask, "Could we ever earn salvation through our own efforts?"*

7. Read Isaiah 53:4–6. What does this prophecy reveal about the personal nature of Christ's sacrifice? How should recognizing that Jesus suffered and died for our sins shape the way we view our own sin and our relationship with Him?

III. The Sovereign King Who Gave Himself. Vv. 36-44

8. Read Psalm 22:7-8. What similarities do you notice between this passage and the words of the religious leaders in Matthew 27:41-43? What does this connection reveal about God's sovereignty over the events surrounding Jesus' crucifixion?

9. In v. 42, we see the religious leaders claim they would believe in Jesus if He came down from the cross. Read Matthew 12:22–24. What does their earlier response to Jesus' miracles suggest about their claim? Do you think it was sincere, or was it simply further mockery?

10. Read Matthew 26:53–54 and John 10:17–18. What do these passages reveal about Jesus' authority over His own life and death? In light of this truth, what irony do you see in the mockers' demands that Jesus save Himself? Why is it significant that Jesus willingly remained on the cross?

QUESTION AS WE GO

11. Knowing what Christ willingly endured for your salvation, what are some ways you can respond to His sacrifice in your daily life? *Leader's note: Matthew 16:24-25 Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it."*

COMMENTARY (FROM ESV STUDY BIBLE)

Matt. 27:27–44 Jesus the Messiah Crucified. Matthew now takes readers to the very heart of his Gospel: the fulfillment of OT prophecies about the suffering servant (Isa. 42:1–4; 52:13–53:12) and Jesus' own predictions (Matt. 16:21; 17:22–23; 20:17–19; 26:2) about his death.

Matt. 27:27 the governor's headquarters. The Praetorium, Pilate's official headquarters, doubled as a fortress (see note on John 18:28). whole battalion. Probably a maniple (a third of a cohort), which was 120–200 soldiers.

Matt. 27:28–31 put a scarlet robe on him. Roman soldiers in Jerusalem were infamous for playing cruel games with condemned prisoners, particularly insurrectionists, including dressing them in costumes and moving them around a huge game board as a "game piece." Still, their actions spoke louder than they knew. The one they dressed and hailed as a king was truly the crucified King. Mark and John describe the same cloak as "purple," but colors were not as clearly distinguished as they are today, and dyes varied, so a violet-red cloak might be called scarlet by some and purple by others.

Matt. 27:32 man of Cyrene. Cyrene was a region in North Africa (see note on Acts 13:1) with a large Jewish population. Simon was likely a Jew who had traveled to Jerusalem for the Passover. carry his cross. Jesus was severely weakened from the scourging and loss of blood (see note on Matt. 27:26) and was therefore unable to carry his cross (see note on v. 35), which weighed 30 to 40 pounds. The skin and muscles of his back would have been severely lacerated, and he could have suffered severe injury to his internal organs. The most common Greek word for "cross" (stauros), though originally designating a "sharpened pole," became associated before the NT with various penal means of suspending bodies (before or after death), including those employing a crux, or cross-shaped device, for crucifixion.

Matt. 27:33 Golgotha. Transliteration of the Aramaic word for "skull." It may have been given this name because it was a place of execution, or because

the area had a number of tombs, or possibly because the site in some way resembled a skull (see Mark 15:22).

Matt. 27:34 This was one more mockery in that the wine they offered was mixed with gall, a bitter herb that could even be poisonous.

Matt. 27:35 crucified him. Crucifixion was widely practiced by the Romans, and the early Jewish historian Josephus mentions thousands of people crucified in first-century Palestine (mostly during rebellions against Rome). There are stories of Roman soldiers cruelly playing with different postures for crucified victims (e.g., Josephus, Jewish War 5.449–551), though the use of nails and a crossbar appear to have been common. Modern medical explanations for the cause of death on a cross have focused on either asphyxiation or shock. Crucifixion was widely believed to be the worst form of execution, due to the excruciating pain and public shame. Hanging suspended by one's arms eventually caused great difficulty in breathing, which could be alleviated only by pushing up with one's feet to take the weight off the arms. But that motion itself would cause severe pain in the feet, arms, legs, and back, causing the exhausted victim to slump down again, only to be nearly unable to breathe once more. Eventually, the victim would succumb to suffocation, if he had not already died as a result of the cumulative effect of the physical trauma inflicted on him. They divided his garments among them by casting lots is a clear reference to Ps. 22:18. Matthew alludes to Psalm 22 throughout much of the narrative without his typical fulfillment formula (see note on Matt. 1:22). His readers would know that the soldiers' actions fulfill Scripture.

Matt. 27:37 charge. Written on a placard above Jesus' head as a deterrent against any who would dare rise up against Rome. It was written "in Aramaic, in Latin, and in Greek" (John 19:20).

Matt. 27:38 Robbers (Gk. lēstēs) is sometimes rendered "insurrectionist," which is possible, but the alleged examples in extrabiblical literature are not conclusive, and the meaning "robber" is appropriate in all 24 examples of

lēstēs in the NT and Septuagint; see note on John 18:40. Nothing more is known about the background of these men. Jesus' crucifixion with criminals fulfills Isa. 53:12.

Matt. 27:39–40 Since Heb. 13:12 says that Jesus was crucified "outside the gate" (the city gate), those who passed by probably included many pilgrims who had come to Jerusalem for the Passover. derided. They mocked Jesus' claim of supernatural power. wagging their heads. An allusion to Ps. 22:7; see notes on Ps. 22:6–8 and Matt. 27:35.

Matt. 27:41–43 chief priests, with the scribes and elders, mocked him. The highest levels of Israel's establishment seek one more opportunity to insult Jesus. The religious leaders do not address Jesus directly, but turn to one another as they mock him. let God deliver him. An allusion to Ps. 22:8; see note on Matt. 27:35.