

Matthew 26:67

Authorized King James Version (KJV)

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Analysis

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands (Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν)—After conviction came abuse. The verb ἐμπτύω (emptýō, 'to spit upon') was ultimate insult in ancient Near East, expressing contempt and rejection (Numbers 12:14; Deuteronomy 25:9; Job 30:10). They spat εἰς τὸ πρόσωπον ('into His face')—personal, degrading. The verb κολαφίζω (kolaphizō, 'to strike with the fist, to beat, to buffet') indicates violent beating. The verb ῥαπίζω (rhapizō, 'to slap, to strike with palm') describes slapping with open hands.

This fulfilled Isaiah 50:6: 'I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.' And Isaiah 53:3: 'He was despised and rejected by men.' The religious leaders, having secured legal verdict, now vented personal hatred through physical abuse. Their actions exposed the violence lurking beneath religious respectability. The Creator endured creature's contempt; the Judge suffered criminal's abuse. The scene reveals both human depravity's depth and divine love's height.

Historical Context

Spitting and striking were recognized forms of shameful abuse (Isaiah 50:6; Job 16:10; 30:10; Lamentations 3:30). Roman and Jewish sources attest to this

treatment of condemned criminals. The Sanhedrin members, Israel's religious elite, personally participated in degrading Jesus—showing mob mentality can infect even educated, religious people when hatred replaces reason. Their behavior contrasts with their self-perception as righteous—religiosity without regeneration produces self-righteous cruelty. This abuse was merely prelude to Roman scourging and crucifixion's greater torture.

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does Jesus's silent endurance of shameful abuse demonstrate the love described in 1 Corinthians 13:4-7?
2. What does religious leaders' physical violence against Jesus teach about religion's capacity for evil when divorced from true knowledge of God?

Interlinear Text

Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτόν, καὶ
Then **did they spit** **in** G3588 **face** **him** **and**
G5119 G1716 G1519 G4383 G846 G2532

ἐκολάφισαν αὐτόν, οἱ δὲ
buffeted **him** G3588 **and**
G2852 G846 G1161

ἐρράπισαν,
others smote him with the palms of their hands
G4474

Additional Cross-References

Isaiah 50:6 (Parallel theme): I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isaiah 53:3 (Parallel theme): He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Matthew 27:30 (Parallel theme): And they spit upon him, and took the reed, and smote him on the head.

John 18:22 (Parallel theme): And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Isaiah 52:14 (Parallel theme): As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

Mark 14:65 (Parallel theme): And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Matthew 5:39 (Parallel theme): But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.