

# Matthew 27:25

Authorized King James Version (KJV)

Then answered all the people, and said, His blood be on us, and on our children.

## Analysis

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**Then answered all the people, and said, His blood be on us, and on our children** (Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν)—This self-imprecation invoked covenant curse language (Deuteronomy 27:28). They accepted full responsibility for Christ's death, unknowingly pronouncing judgment on themselves. Jerusalem's destruction (AD 70) came forty years later.

Yet this statement has profound gospel irony: Christ's blood IS upon us—not for condemnation but for cleansing (Hebrews 9:14). The same blood cried for in judgment became the blood that speaks 'better things than that of Abel' (Hebrews 12:24). What they meant for curse, God meant for salvation.

## Historical Context

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This was a juridical formula accepting legal responsibility. In AD 70, Roman armies under Titus destroyed Jerusalem, killed hundreds of thousands, and ended temple sacrifice. While not divine punishment on all Jews, it fulfilled Jesus's prophecies (Matthew 24) about that generation's judgment.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does the irony of Christ's blood being 'on us' for cleansing rather than condemnation demonstrate God's redemptive purposes?
2. How should Christians understand this verse in light of ongoing Jewish-Christian relations and the danger of anti-Semitism?

## Interlinear Text

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καὶ	ἀποκριθεὶς	πᾶς	ό	λαὸς	εἶπεν	Τὸ	αἷμα
<b>Then</b>	<b>answered</b>	<b>all</b>	G3588	<b>the people</b>	<b>and said</b>	G3588	<b>His blood</b>
G2532	G611	G3956		G2992	G2036		G129
αὐτοῦ	ἐπὶ	ἡμᾶς	καὶ	ἐπὶ	τὰ	τέκνα	ἡμῶν
G846	<b>be on</b>	<b>us</b>	<b>Then</b>	<b>be on</b>	G3588	<b>children</b>	<b>our</b>
G1909	G2248	G2532	G1909		G5043		G2257

## Additional Cross-References

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**Acts 5:28** (Blood): Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

**Joshua 2:19** (Blood): And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

**Acts 7:52** (Parallel theme): Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

**Deuteronomy 19:10** (Blood): That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

**Numbers 35:33** (Blood): So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

**1 Kings 2:32** (Blood): And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

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