1. “Some” of the guard reported to the chief priests (Mt. 28:11).
   a. Evidently, desertion was less risky in the minds of those who did not report.
   b. This particular guard detachment consists of Pilate’s soldiers on TDY to the Sanhedrin (Mt. 27:65,66; 28:14).
2. The guard’s report is an admissible testimony.
   a. They did not profess an ignorance as to what happened.
   b. They reported all that had happened. ἃπαντα τὰ γενόμενα.
      1) “All” would include the severe earthquake, the stone rolling and seated angel, the shaking fear, and the likeness of death (Mt. 28:2-4).
      2) The report would not likely specify any of the women who visited (Mt. 28:5-10).
3. The chief priests consulted with the elders to invent a myth and fund a bribe (Mt. 28:12-13).
   a. This Sadducee and Pharisee alliance has been working together against Jesus all week long (Mt. 21:23; 26:3,47,57; 27:1,3,12,20,41; 28:12).
   b. Despite the reported act of God and angel of God, the Sadducee and Pharisee alliance had no room for repentance and no option for truth.
   c. Along with the bribe, the chief priests gave their assurance to cover things over with Pontius Pilate (Mt. 28:14).
   d. The lie itself is a contradiction. If they were sleeping, how did they know what happened? If they were awake, why did they let it happen?
4. The consequences of this event.
   a. The stolen body myth spread widely up to the day of this Gospel’s composition. In early Church history, this mythology is encountered in Justin Martyr’s Dialogue with Trypho.