

# **MATTHEW**

***Kingdom Finished***

***Chapters 26-28***

# 6 segments of *narrative* of events

Narrative 1-4

Kingdom Values 5-7

Narrative 8-9

Kingdom Mission 10

Narrative 11-12

Kingdom Secrets 13

Narrative 14-17

Kingdom Life 18

Narrative 19-22

Kingdom Warnings 23-25

Kingdom Finished 26-28

***Matthew: A Handbook for Discipleship***  
(What does it look like to be a follower of Christ?)



# Kingdom Finished 26-28

## PASSION WEEK

### Sunday

Triumphal  
Entry

Weeps  
over  
Jerusalem

### Monday

Curses the  
Fig Tree

Cleanses the  
Temple

### Tuesday

Temple  
Controversies

Olivet  
Discourse

### Wednesday

Woman  
anoints Jesus

Sanhedrin plots  
to kill Jesus and  
interview Judas

### Thursday

Last Supper  
Mt. of Olives

Jesus prays in  
the Garden of  
Gethsemane

### Friday

Betrayal and  
arrest

Trials and  
Crucifixion

### Saturday

Roman  
Guard is  
posted at  
the tomb  
Matt. 27

### Sunday

Empty tomb  
witnesses

Resurrection  
appearances

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<u>Judge</u>	<u>Texts</u>	<u>Decision</u>	<u>Time</u>	<u>Place</u>	<u>Notes</u>
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<b>Annas</b> Deposed High Priest, Father-in-law of Caiaphas	<b>John</b> <b>18:12-24</b>	<b>Guilty</b> -Irreverence	<b>2:00 am</b>	<b>House of the High Priest</b>	<b>Illegal</b> -Unauthorized inquiry -At night -No specific charges
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<b>Caiaphas</b> Roman installed High Priest, Son-in-law of Annas	<b>Matthew</b> <b>26:57-68</b>	<b>Guilty</b> -Blasphemy	<b>3:00 am</b>	<b>House of the High Priest</b>	<b>Illegal</b> -At night -On a feast day -Perjured witnesses
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<b>Sanhedrin</b> Ruling authorities of the Jews	<b>Matthew 27:1-2</b> <b>Mark 15:1</b> <b>Luke 22:66-71</b>	<b>Guilty</b> -Blasphemy	<b>6:00 am</b>	<b>Court of the Sanhedrin</b>	<b>Illegal</b> -Sanhedrin members were both witness and judge
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<b>Pontus Pilate</b> Governor of Judea	<b>Luke 23:1-6</b> <b>John 18:28-38</b>	<b>Innocent</b>	<b>6:30 am</b>	<b>Praetorium</b>	<b>Illegal</b> -Innocent verdict should have ended the trial
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<b>Herod</b> Governor of Galilee	<b>Luke 23:6-12</b>	<b>Innocent</b>	<b>7:00 am</b>	<b>Herod visiting Jerusalem</b>	<b>Illegal</b> -No evidence -No defense attorney
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<b>Pontus Pilate</b> Governor of Galilee	<b>Luke 23:13-25</b>	<b>Innocent</b> Pilate bowed to the political pressure	<b>7:30-8:00 am</b>	<b>Praetorium</b>	<b>Illegal</b> -Had Jesus flogged
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- <sup>27</sup> Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before Him.
- <sup>28</sup> And they stripped Him and put a scarlet robe on Him,
- <sup>29</sup> and twisting together a crown of thorns, they put it on His head and put a reed in His right hand. And kneeling before Him, **they mocked Him**, saying,
- "Hail, King of the Jews!"***
- <sup>30</sup> And they spit on Him and took the reed and struck Him on the head.
- <sup>31</sup> And when they had **mocked** Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him.

# Matthew 27:27-38

## v.24-26

<sup>24</sup> So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying,

“I am innocent of this man's blood; see to it yourselves.”

<sup>25</sup> And all the people answered,

“His blood be on us and on our children!”

<sup>26</sup> Then he released for them Barabbas, and having scourged Jesus, delivered Him to be crucified.



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*"Hail, King of the Jews!"*

<sup>30</sup> And they bowed down and struck His forehead with the reed, and they spit on Him, and they took the reed and struck Him on the head.

### **Greek: empaizó**

**Definition:** to mock- *to tease or laugh at in a scornful or contemptuous manner*, to ridicule, to degrade, to demean;

- 'to make sport of someone';
- to scoff- to express scornful derision



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32 As they went out, they found a man of Cyrene, Simon by name.

They compelled this man to carry His cross.

33 And when they came to a place called Golgotha

(which means Place of a Skull),

34 they offered Him wine to drink, mixed with gall,  
but when He tasted it, He would not drink it.

35 And when they had crucified Him,

they divided His garments among them by casting lots.

36 Then they sat down and kept watch over Him there.

37 And over His head they put the charge against Him, which read,

***“This is Jesus, the King of the Jews.”***

38 Then two robbers were crucified with Him,  
one on the right and one on the left.



# Roman Empire 33 AD





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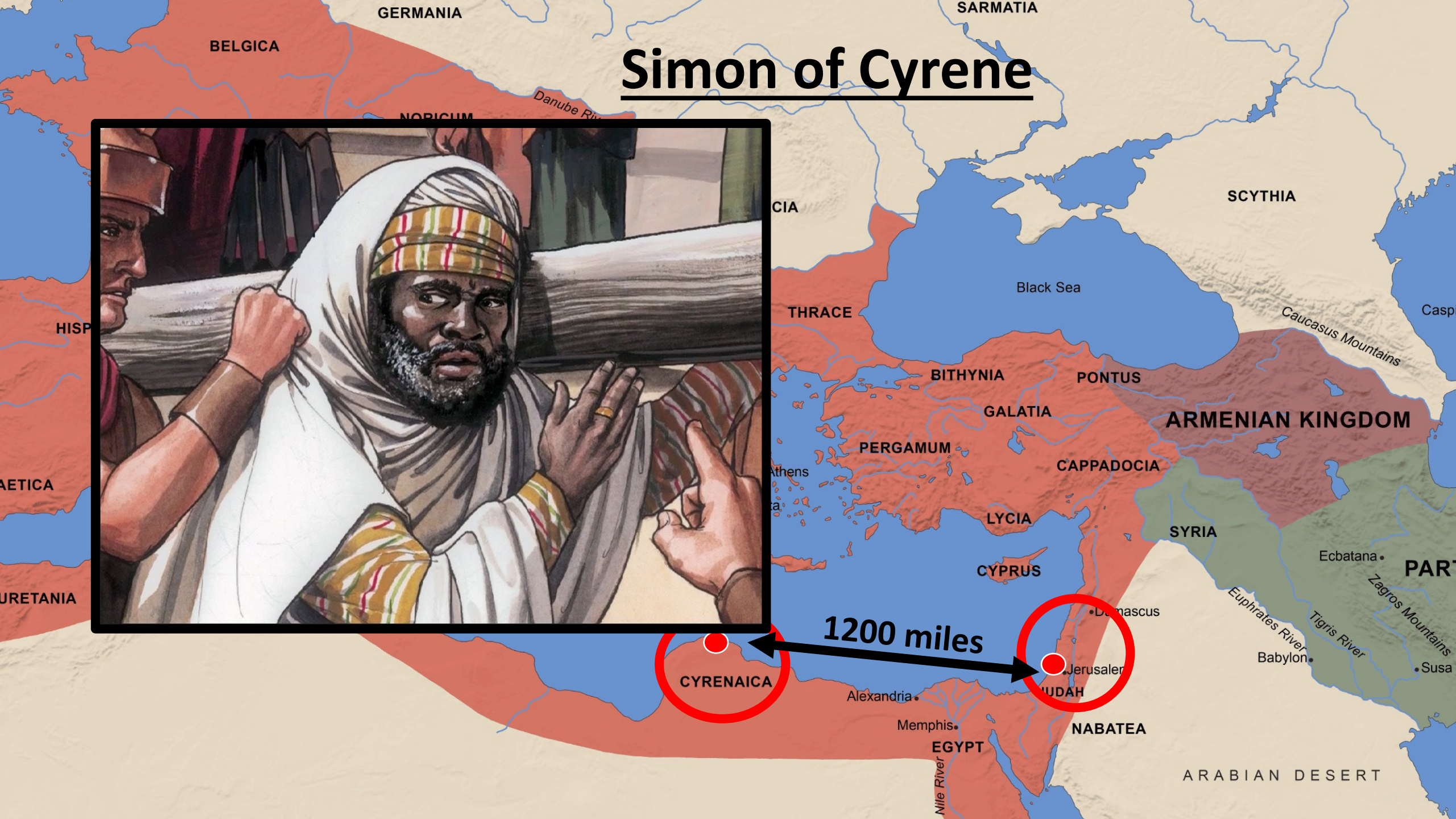


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39 And those who passed by **derided** Him, wagging their heads

40 and saying,

“You who would destroy the temple and rebuild it in three days,  
save yourself!

If you are the Son of God, come down from the cross.”

41 So also the chief priests, with the scribes and elders, **mocked** Him, saying,

42 “He saved others; He cannot save Himself.

He is the King of Israel; let Him come down now from the cross,  
and we will believe in Him.

43 He trusts in God; let God deliver Him now, if he desires Him.

For He said, ‘I am the Son of God.’”

44 And the robbers who were crucified with Him also **reviled** Him in the same  
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## **Greek: blasphémeó**

**Definition:** to slander, to speak lightly or profanely of sacred things;  
to speak evil against, blaspheme, use abusive or scurrilous language about  
God or people.

*The refusal to acknowledge good, things worthy of respect, veneration;  
therefore, to *blaspheme* is to reverse moral value of a person or moral  
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### **Greek: oneidizó**

**Definition:** to reproach severely, to revile,

***to upbraid- to criticize severely, to find fault with; to scold vehemently;***  
to disgrace; to mock; to insult; *to cast blame and to create shame,*  
– viewing someone or something as *culpably (true and verifiably) guilty* and  
therefore *deserving* punishment.

He trusts in God, let God deliver him. He desires him.

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# **MATTHEW** *Kingdom Finished*

*What do we learn from this passage?*





# MATTHEW *Kingdom Finished*

*What do we learn from this passage?*

Details of the historic reality of  
Jesus being *abused*:  
upbraided  
and downgraded



**MATTHEW** *Kingdom Finished*

*So ... therefore ... what now?*



Crucifixion victims were intentionally subjected to public ridicule.

Human beings are naturally drawn to abuse those perceived as weaker, especially if they can accuse the other person of wrong.

That habit enabled other public displays of criminals, such as the stocks: locking a person's head and hands into a wooden frame, forcing them to endure laughter and abuse from those who passed by.

Jesus was accomplishing in those moments of abuse exactly what He had come to do (Philippians 2:8; Matthew 16:21).

His willingness to do so would make it possible for the sins of those who mocked Him to be forgiven.

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one endures sorrows while suffering unjustly.
- <sup>20</sup> For what credit is it if, when you sin and are beaten for it, you endure?  
But if when you do good and suffer for it you endure,  
this is a gracious thing in the sight of God.
- <sup>21</sup> For to this you have been called, because Christ also suffered for you,  
leaving you an example, so that you might follow in His steps.
- <sup>22</sup> He committed no sin, neither was deceit found in His mouth.
- <sup>23</sup> When He was reviled, He did not revile in return;  
when He suffered, He did not threaten,  
but continued entrusting Himself to Him who judges justly.
- <sup>24</sup> He Himself bore our sins in His body on the tree, that we might die to sin and  
live to righteousness. By His wounds you have been healed.
- <sup>25</sup> For you were straying like sheep,  
but have now returned to the Shepherd and Overseer of your souls.



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- <sup>21</sup> For to this you have been called, because Christ also suffered for you,  
leaving you an example, so that you might follow in His steps.
- <sup>22</sup> He committed no sin, neither was deceit found in His mouth.
- <sup>23</sup> When He was reviled, He did not revile in return;  
when He suffered, He did not threaten,  
but continued entrusting Himself to Him who judges justly.
- <sup>24</sup> He Himself bore our sins in His body on the tree, that we might die to sin and  
live to righteousness. **By His wounds you have been healed.**
- <sup>25</sup> For you were straying like sheep,  
but have now returned to the Shepherd and Overseer of your souls.

## I Peter 2:19-25

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***...the feeder, protector,  
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**Greek:** episkopos

a superintendent, an overseer,  
supervisor, ruler:

***...the infinite and personal God who  
sovereignly looks after your very person.***

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Jesus endured being  
**Mocked – Derided – Reviled**  
for your sake,  
for your healing,  
like a Shepherd and an Overseer.

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# **MATTHEW** *Kingdom Finished*

*So ... therefore ... what now?*



# MATTHEW

*Kingdom Finished*

