

# **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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## Matthew 27:45-54

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<sup>46</sup> And about the ninth hour Jesus cried out with a loud voice, saying,

***“Eli, Eli, lema sabachthani?”***

that is, ***“My God, my God, why have you forsaken me?”***

<sup>47</sup> And some of the bystanders, hearing it, said,

***“This man is calling Elijah.”***

<sup>48</sup> And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to Him to drink.

<sup>49</sup> But the others said,

***“Wait, let us see whether Elijah will come to save Him.”***

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# Matthew 27:24-44

**Mocked**

**Derided**

**Reviled**

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**Mocked**

*by the Romans*

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# Matthew 27:24-44

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# Matthew 27:24-44

**Mocked**

*by the Romans*

**Derided**

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<sup>45</sup> Now from the sixth hour there was darkness over all the land until the ninth hour.

*The coming day of bitter mourning...*

### Amos 8:9-10b

<sup>9</sup> “And on that day,” declares the Lord God,  
“I will make the sun go down at noon  
and darken the earth in broad daylight.

<sup>10</sup> I will turn your feasts into mourning  
and all your songs into lamentation;

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*"Eli, Eli, Latha ni?"*

**Greek: anaboaó**

47 An

**Definition:** to cry out

I shout upwards, cry out, raise my voice. *aná*, "up to the high-point,"

48 An

**"to cry out and up to the Highest"**

– to *intensely* cry out; *loudly* and *urgently* as a summons for help;

49 Bu

– a *vehement* cry that is *emotionally charged* and deeply heartfelt.

*wait, let us see whether Elijah will come to save Him.*

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## Psalm 22:1 (thru v.8)

<sup>1</sup> My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

<sup>2</sup> O my God, I cry by day, but you do not answer,  
and by night, but I find no rest.

<sup>3</sup> Yet you are holy,  
enthroned on the praises of Israel.

<sup>4</sup> In you our fathers trusted;  
they trusted, and you delivered them.

<sup>5</sup> To you they cried and were rescued;  
in you they trusted and were not put to shame.

<sup>6</sup> But I am a worm and not a man,  
scorned by mankind and despised by the people.

<sup>7</sup> All who see me mock me;  
they make mouths at me; they wag their heads;

<sup>8</sup> "He trusts in the Lord; let him deliver him;  
let him rescue him, for he delights in him!"

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<sup>2</sup> O

**Hebrew: azab**

**Definition:** to leave behind, to forsake, to loose, to *be remote*,  
*to be absent, to depart, to leave in a dire situation or condition.*

<sup>3</sup> Ye

<sup>4</sup> In

<sup>5</sup> To you they cried and were rescued;

in you they trusted and were not put to shame.

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48 A

**Greek:** egkataleipó

*egkataleípō*: **en**, "in"; **katá**, "down"; **leípō**, "to leave"---  
"to leave in a down position"

49 B

**Definition:** to leave behind, to desert

**Usage:** to be left in the lurch, to be abandoned and left in an impossible situation, **to be utterly deserted and left alone.**

50 A

– *properly*, left in a condition of lack, to do without; *therefore*, to feel forsaken or helpless; **to be left in dire circumstances.**

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**What in the world is going on here?....**

48 A

...that God the Father would leave God the Son

49 B

in a lurch, forsake Him, abandon Him, desert Him  
and leave Him in utterly dire circumstances all alone?

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in a lurch, forsake Him, abandon Him, desert Him  
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***For the first time in all of eternity  
the Father and the Son were estranged!***



## What did He mean by this?

Was He suddenly filled with doubt, wondering if He had misunderstood the mission God had given Him? Or was He filled with despair, concluding He was a failure and all His work was in vain? After all (some have said), the crowds had turned against Him, and seemingly His ministry had come to an abrupt end.

But in reality His words point to something far different. They point to the fact that when Jesus died on the cross, all our sins—without exception—were transferred to Him. He was without sin, for He was God in human flesh. But as He died all our sins were placed on Him, and He became the final and complete sacrifice for our sins. And in that moment He was banished from the presence of God, for sin cannot exist in God's presence. His cry speaks of this truth;

He endured the separation from God that you and I deserve.

This is a profound truth—and yet it also should bring us great comfort. Because Christ died for us, we need not fear death or Hell or judgment! The Bible says, “For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God” (1 Peter 3:18).

*(Billy Graham Evangelistic Association)*

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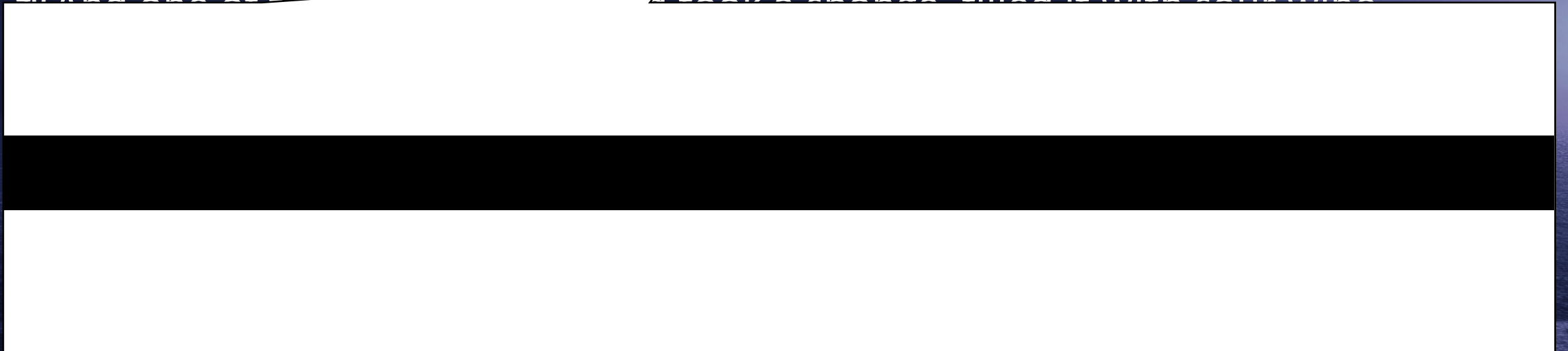
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**Eli:** Hebrew (**Eloi:** Aramaic) = ‘**El**’ means god and ‘**i**’ means my.....  
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The Jews had been looking Elijah to return....  
....prophesized by **Malachi 4** (*last words of the Old Testament*)....



## Malachi 4:1-6

- <sup>1</sup> “For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch.
- <sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall.
- <sup>3</sup> And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.
- <sup>4</sup>       “Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel.
- <sup>5</sup>       “Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes.
- <sup>6</sup>       And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

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### Matthew 11:7-14

1 7 As they went away, Jesus began to speak to the crowds concerning John:

2 8 “What did you go out into the wilderness to see? A reed shaken by the wind?

3 9 What then did you go out to see? A man dressed in soft clothing?

4 10 Behold, those who wear soft clothing are in kings' houses.

5 11 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

6 12 This is he of whom it is written,

7 13 “Behold, I send my messenger before your face,  
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9 15 Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.

10 16 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.

11 17 For all the Prophets and the Law prophesied until John,

12 18 and if you are willing to accept it, he is Elijah who is to come.

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## Malachi 4:1-6

### Matthew 11:7-14

*...speaking about John the Baptist...*

### Luke 1:14-17

14 And you will have joy and gladness, and many will rejoice at his birth,

15 for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb.

16 And he will turn many of the children of Israel to the Lord their God,

17 and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.”

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### Luke 1:14-17

*...speaking about the 'two witnesses' during the 7 years of the tribulation...*

### Revelation 11:1-13

- 1 Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there,  
2 but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.  
3 And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."  
4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.  
5 And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.

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*...speaking about John the Baptist...*

## Luke 1:14-17

### Revelation 11:1-13 (continued)

<sup>6</sup> They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

<sup>7</sup> And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,

<sup>8</sup> and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

<sup>9</sup> For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,

<sup>10</sup> and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.



# Malachi 4:1-6

## Matthew 11:7-14

*...speaking about John the Baptist...*

## Luke 1:14-17

### Revelation 11:1-13 (continued)

<sup>11</sup> But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.

<sup>12</sup> Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

<sup>13</sup> And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

## Matthew 27:45-54

<sup>45</sup> Now from the sixth hour there was darkness over all the land until the ninth hour.

<sup>46</sup> And about the ninth hour Jesus cried out with a loud voice, saying,

*“Eli, Eli, lema sabachthani?”*

that is, *“My God, my God, **why** have **you** forsaken me?”*

<sup>47</sup> And some of the bystanders, hearing it, said,

*“This man is calling Elijah.”*

<sup>48</sup> And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to Him to drink.

<sup>49</sup> But the others said,

*“Wait, let us see whether Elijah will come to save Him.”*

<sup>50</sup> And Jesus cried out again with a loud voice and yielded up His spirit.

# Matthew 27:45-54

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*"Eli, Eli, lema sabachthani?"*

**Greek:** krazó

**Definition:** to scream, to cry out; to shriek.

– a term for a raven's piercing cry ("caw");

- to cry out *loudly* with an *urgent* scream or shriek,

*... "an inarticulate scream that expressed the deepest emotion of despair and rejection."*

*... let us see whether Elijah will come to save Him."*  
<sup>50</sup> And Jesus cried out again with a loud voice and yielded up His spirit.

51 And behold, -the curtain of the temple was torn in two, from top to bottom.

-And the earth shook, and the rocks were split.

52 -The tombs also were opened. And many bodies of the saints who had  
fallen asleep were raised,

53 and coming out of the tombs after His resurrection they went  
into the holy city and appeared to many.

54 -When the centurion and those who were with him, keeping watch over  
Jesus, saw the earthquake and what took place,  
they were filled with awe and said,

***“Truly this was the Son of God!”***

55 There were also many women there, looking on from a distance,  
who had followed Jesus from Galilee, ministering to Him,

56 among whom were

Mary Magdalene

and Mary the mother of James and Joseph

and the mother of the sons of Zebedee.

# **MATTHEW** *Kingdom Finished*

*What do we learn from this passage?*

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## II Corinthians 5:21

**For our sake He (God the Father) made Him (God the Son)  
to be sin who knew no sin,  
so that in Him (Christ Jesus)  
we might become the righteousness of God.**

# **MATTHEW** *Kingdom Finished*

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Jesus' agony of being separated from the Father was real and complete.

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Jesus' agony of being separated from the Father was real and complete.

He willingly took onto Himself the sin of the world, the true moral guilt that each one of us carries for where we have violated the holiness of God.



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## *What do we learn from this passage?*

Jesus' agony of being separated from the Father was real and complete.

He willingly took onto Himself the sin of the world, the true moral guilt that each one of us carries for where we have violated the holiness of God.

The estrangement between the Father and the Son was both the most tragic and yet the most profound event in all of history.

# **MATTHEW** *Kingdom Finished*

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



Allow Jesus' cry of agony  
to become your call  
to God's grace and mercy.

The cross, like a brilliant conundrum, was, in fact,  
the height of glory.

What appeared to be the death of God,  
the shaming of the prized only begotten Son of the most High,  
and the dissolution of the Trinity,  
was actually the most glorious interplay of justice and mercy,  
worked out in perfect harmony by all members of the  
Godhead.

Allender and Longman, **Bold Love**, p.121