

# MATTHEW

*Kingdom Finished*



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*Kingdom Finished*

*Finally*



# **MATTHEW**

***Kingdom Finished***

***Chapters 26-28***



# Matthew 26:1-16

## The Prologue: Jesus' ministry is about to be finished

- <sup>1</sup> When Jesus had finished all these sayings, He said to His disciples,  
<sup>2</sup> *“You know that after two days the Passover is coming,  
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***Matthew: A Handbook for Discipleship***  
(What does it look like to be a follower of Christ?)



# 5 segments of *'didactive'* teaching

Kingdom Values 5-7

Kingdom Mission 10

Kingdom Secrets 13

Kingdom Life 18

Kingdom Warnings 23-25

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# 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

Narrative 26-28

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Narrative 26-28

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# 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

Jesus prays  
in  
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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Resurrection  
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1 Day

2 Days

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'Conservative Judaism Journal', 1981

**The day as a unit of the calendar was calculated differently in various ancient cultures.**

- **The Babylonians counted as one day the time from sunrise to sunrise.**
- **The Greeks employed the opposite method; they counted as one day the time from sunset to sunset.**
- **The Romans established the modern calendar with the famous reform by Julius Caesar, in the year 46 B.C.E. In the Julian calendar one day consists of 24 equal hours, whether in winter or in summer. This was later modified by the universal adoption of the Meridian Standard Time (MST), divided into 24 time zones, with Greenwich, England, as point zero. Accordingly, each "day" starts at midnight and lasts exactly 24 hours.**
- **In the Jewish tradition it is customary to count the day from the onset of night (i.e., the visibility of three stars in the sky) until after the sunset of the following day.**

*Midnight*

6 hours of night

**Day 1**

12 hours of light

6 hours of evening

*Midnight*

6 hours of night

**Day 2**

12 hours of light

6 hours of evening

*Midnight*

6 hours of night

**Day 3**

12 hours of light

6 hours of evening

*Midnight*

6 hours of night

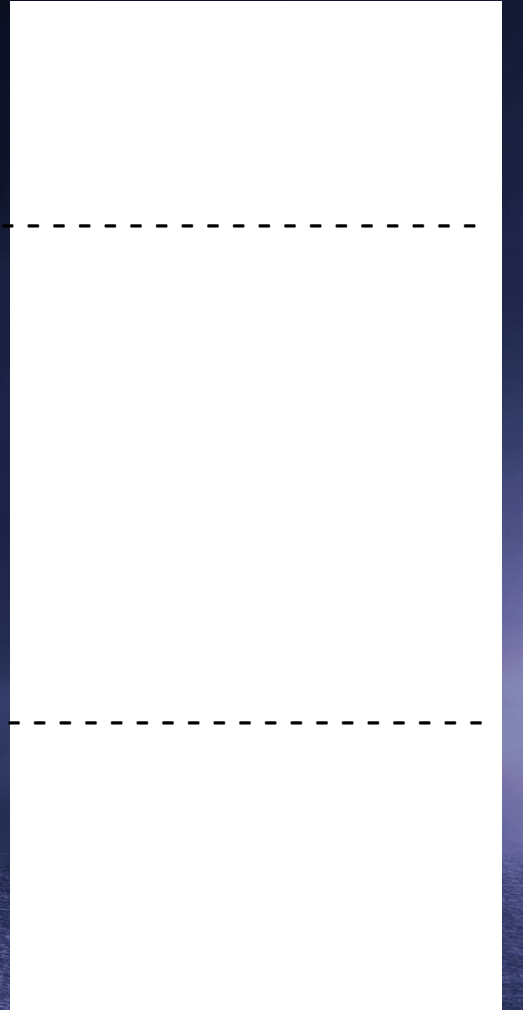
**Day 4**

12 hours of light

6 hours of evening

**Roman Perspective and now all of Western Civilization**





*“And there was evening and there was morning, the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> day.”* Genesis 1:5, 8, 13, 19, 23, 31



**Traditional Jewish (Genesis) perspective and the ancient Greeks**



Day 1

*Sunset\*\*\**

12 hours of  
night

12 hours of  
light

Day 2

*Sunset\*\*\**

12 hours of  
night

12 hours of  
light

Day 3

*Sunset\*\*\**

12 hours of  
night

12 hours of  
light

Day 4

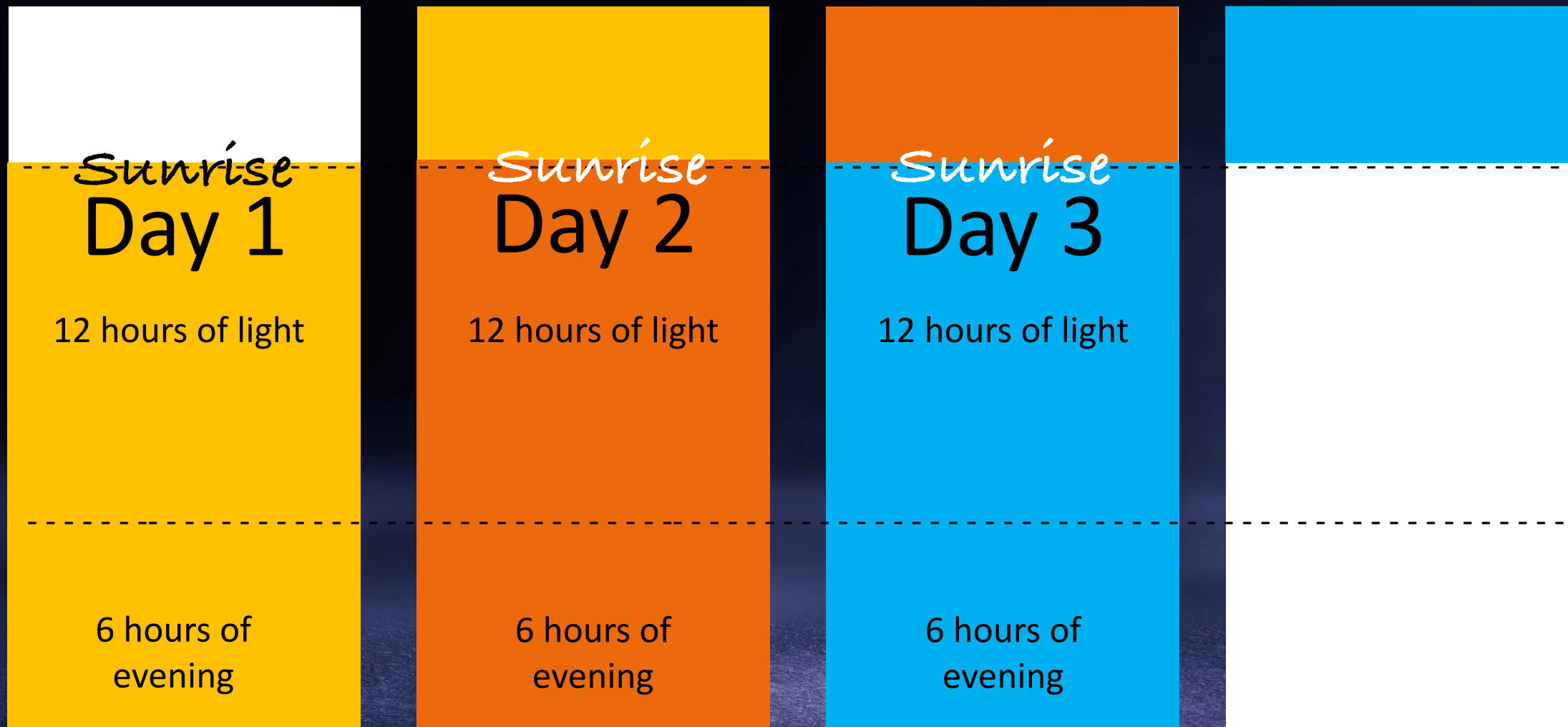
*Sunset\*\*\**

12 hours of  
night

12 hours of  
light

**Traditional Jewish (Genesis) perspective and the ancient Greeks**

*'It was evening (=after the daylight ended), and it was morning (=a new day arrived, therefore it was the definitive end of) the day (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>).' .....suggesting a day consisted of 'the ending of light' and the 'ending of darkness'.*



**Arguably an Old Testament perspective and the Babylonians**



Day 1

*Sunrise*

12 hours of  
light

12 hours of  
night

Day 2

*Sunrise*

12 hours of  
light

12 hours of  
night

Day 3

*Sunrise*

12 hours of  
light

12 hours of  
night

Day 4

*Sunrise*

12 hours of  
light

12 hours of  
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**The Plot: the religious leaders plan made in secret to do something illegal or harmful**

<sup>3</sup> Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas,  
<sup>4</sup> and plotted together in order to arrest Jesus by stealth and kill Him.

<sup>5</sup> But they said,

*“Not during the feast,  
lest there be an uproar among the people.”*



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## **The “Party”: a gathering of those invited to celebration Jesus**

<sup>6</sup> Now when Jesus was at Bethany in the house of Simon the leper,  
<sup>7</sup> a woman came up to Him with an alabaster flask of very expensive ointment, and she poured it on His head as He reclined at table.  
<sup>8</sup> And when the disciples saw it, they were indignant, saying,  
    *“Why this waste?  
<sup>9</sup> For this could have been sold for a large sum and given to the poor.”*



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***“Why this waste?  
<sup>9</sup> For this could have been sold for a large sum and given to the poor.”***



10 But Jesus, aware of this, said to them,

***“Why do you trouble the woman?***

***For she has done a beautiful thing to me.***

11 ***For you always have the poor with you,***

***but you will not always have me.***

12 ***In pouring this ointment on my body,***

***she has done it to prepare me for burial.***

13 ***Truly, I say to you,***

***wherever this gospel is proclaimed in the whole world,***

***what she has done will also be told in memory of her.”***



**The Ploy: Judas' cunning plan designed to manipulate the situation for his own advantage**

14 Then one of the twelve, whose name was Judas Iscariot,  
went to the chief priests

15 and said,

*“What will you give me if I deliver Him over to you?”*

And they paid him thirty pieces of silver.

16 And from that moment he sought an opportunity to betray Him.



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So... therefore... what now?

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

Recognize that Jesus purpose in coming  
(incarnation) was to be crucified,  
to be the Passover Lamb  
whose shed blood would be the payment  
for the sin of the world, including you.



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

Recognize the plot to do away with Jesus since He seems to interfere with your plans to live your lives by your own standards and in independence from the authority of God.



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

Consider joining the "party" of celebrating Jesus with an extravagant expression of your love and appreciation for His sacrificial and unconditional love of you.



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

Understand the inadequacy of the riches of this world to satisfy the deepest needs in your search for meaning and purpose both here and now as well as in eternity.