



MATTHEW'S PORTRAIT OF JESUS

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TODAY'S AGENDA:

Jesus' Death & Resurrection

Jesus' Death

Jesus' Resurrection

JESUS' DEATH (26:36-27:66)

Prayer in Gethsemane (26:36-46)

Jesus Arrested (26:47-56)

Jesus before the Council (26:57-68)

Peter Denies Jesus (26:69-75)

Jesus Brought before Pilate (27:1-2)

Judas' Remorse and Suicide (27:3-10)

GETHSEMANE

(26:36-46)

The name of the garden means “olive press.” It is across the Kidron Valley from Jerusalem.

The disciples are asked to stay awake, but they fail.

Jesus is filled with grief, anxiety, and sadness to the point of death.

He requests for the cup to pass (not to have to go through this).

But he submits if this is not possible.

ARREST

(26:47-56)

A great crowd comes with swords and clubs.

Judas kisses Jesus to identify him in the darkness.

A slave's ear is cut off.

Jesus' rebuke to the disciples: "I don't need your help; Scripture must be fulfilled."

Jesus' rebuke to the crowd: "Are you coming against a terrorist? Scripture must be fulfilled."

The disciples flee to safety.

BEFORE COUNCIL

(26:57-68)

This is a preliminary hearing (see 27:1; Lk 22:66-71 for formal trial).

Peter follows at distance (narration in next section).

There is an unsuccessful attempt to get (consistent) testimony.

-- Sample: what did Jesus say about destroying temple?

Finally, the high priest charges Jesus on oath to testify whether or not he is the Messiah, the Son of God.

Jesus' oath: "you have said so"; in context means "yes," though possibly with a connotation of reluctance; compare "I am" of Mk 14:62, and the reaction of the High Priest and Sanhedrin; also note Jesus' follow-up words.

Jesus is condemned as worthy of death.

PETER'S DENIALS

(26:69-75)

This is probably going on at the same time (see Lk 22:55-61 and Jn 18:25-27).

This occurs on three occasions, with some complexity.

Peter's oath: "I don't know the man!"

At the sound of the cock crow, Peter remembers Jesus' prediction, goes out and weeps bitterly.

BROUGHT TO PILATE

(27:1-2)

First there is the early morning decision of the Sanhedrin; see Lk 22:66-71.

Then Jesus is turned over to Pontius Pilate, the Roman governor.

JUDAS' SUICIDE

(27:3-10)

Judas' reaction is a bit surprising: What had he expected?

Did he think he would force Jesus' hand?

Or that the Sanhedrin would not try to have Jesus executed?

Judas: "I have sinned in betraying innocent blood!"

He gets no sympathy from the leaders.

He goes and hangs himself.

They dispose of the returned blood money, in fulfillment of Zech 11:12-13; Jer 32:6-9?

JESUS' DEATH (26:36-27:66)

Jesus Questioned by Pilate (27:11-14)

Jesus Sentenced to Die (27:15-26)

Soldiers Mock Jesus (27:27-31)

Jesus Crucified (27:32-44)

Jesus Dies (27:45-56)

Jesus Buried (27:57-61)

The Tomb Guarded (27:62-66)

QUESTIONED BY PILATE

(27:11-14)

Pilate: “Are you king of the Jews?”

Jesus’ answer is the same as in 26:25, 64: yes, with some ambiguity.

Pilate’s reaction somewhat surprising:

He takes no action such as would be expected if Jesus were claiming competition with Caesar.

He is astonished at Jesus’ silence before his accusers.

SENTENCED TO DIE

(27:15-26)

Pilate makes an attempt to get the crowd on Jesus' side.

He knows the leaders have betrayed Jesus for envy.

He has heard the warning from his own wife.

But the crowd has been sold on Barabbas.

The blood scene:

-- Pilate washes his hands.

-- The crowd says: "May his blood be on us and our children!"

JESUS MOCKED

(27:27-31)

There are several hundred men at the governor's headquarters (1/10 legion).

They stage a mock coronation, with brutality.

Jesus is led off to be crucified.

JESUS CRUCIFIED

(27:32-44)

Simon of Cyrene is drafted to carry Jesus' cross.

Jesus is crucified at Golgotha, "skull place" (skull-shaped hill?).

Jesus won't drink the drugged wine.

The soldiers gamble for Jesus' clothes.

The best text of Matthew doesn't mention the Psalm 22 prediction of this.

The charge placed over Jesus' head: "king of the Jews."

The robbers: Matthew does not narrate their repentance.

Mockery by passers-by, even by the leaders (the last temptation?).

JESUS DIES

(27:45-56)

Three hours of darkness from noon to 3 PM.

Jesus shouts, “My God, my God, why have you forsaken me?” (Ps 22:1).

This is misunderstood as a cry to Elijah (Eloi, Eloi, lama sabachthani?).

Jesus gives up his spirit.

The Temple curtain ripped in two from top to bottom.

Tombs were opened (and there were later appearances of saints).

The centurion’s response: “Truly, he was God’s Son!”

Many women were observing from a distance.

JESUS BURIED

(27:57-61)

Joseph of Arimathea gets the body, with Pilate's permission.

He puts it in his new tomb, which is then closed with a large stone.

The women were observing this, too.

TOMB GUARDED

(27:62-66)

On the next day (the Sabbath?), the leaders were concerned about possible fraud.

Pilate allows tomb to be guarded.

The Greek is ambiguous, whether the guard is provided by the Romans or is made up of the Temple police.

JESUS' RESURRECTION (28)

*The Empty Tomb, the Angel and Jesus
(28:1-10)*

The Guards Report (28:11-15)

The Disciples Commissioned (28:16-20)

THE EMPTY TOMB

(28:1-10)

The actual resurrection is narrated by no one, but events surrounding the empty tomb and post-resurrection appearances are given in all four Gospels (also Acts and 1 Corinthians 15).

The women come to tomb (two are named); the narrative is probably compressed. They and the guards see the angel, but probably not simultaneously.

The angel's message to the women: "Jesus not here; he has risen; he will appear to you in Galilee."

The women meet Jesus on the way to tell the disciples; he repeats the message for them regarding Galilee.

THE GUARDS REPORT

(28:11-15)

Some of guards report to the chief priests.

They & the elders consult.

They bribe the guards to spread the stolen body story.

The story continues to be spread to the day Matthew was writing.

DISCIPLES COMMISSIONED

(28:16-20)

The disciples go to Galilee, to a mountain Jesus had specified.

This is probably the only post-resurrection appearance where the place specified in advance.

It is therefore probably the same as the “over 500” mentioned in 1 Cor 15:6; this also fits the remark that “some doubted.”

Jesus’ commission to his followers:

-- The Father has given me all authority in universe.

*-- I commission you to go everywhere and make followers of me:
baptizing, teaching.*

-- I am with you every day to the end of the age.