

The Gospel of Matthew

12. In the Holy City: Conflict, Death, and Resurrection

The Passion and Resurrection of Jesus. Finale
(Matthew 26:1—28:15)

Sunday, April 9, 2006
10 to 11 am in the Parlor.
Everyone is welcome!

St. John in the Wilderness

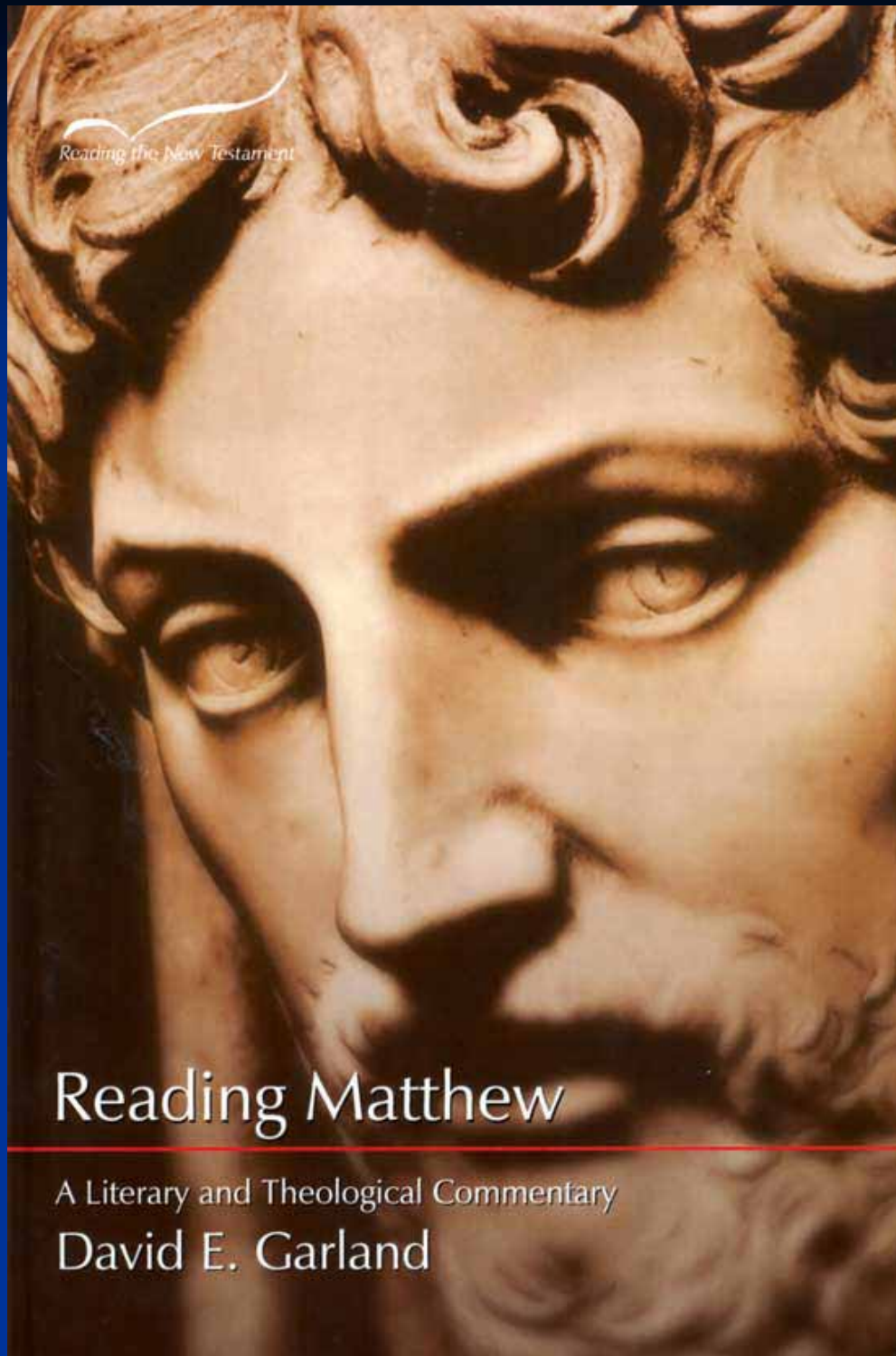
**Almighty God, we pray you
graciously to behold this your
family, for whom our Lord Jesus
Christ was willing to be betrayed,
and given into the hands of sinners,
and to suffer death upon the cross;
who now lives and reigns with you
and the Holy Spirit, one God, for
ever and ever.**

INTERPRETING
I · B · T
BIBLICAL TEXTS

THE
GOSPEL
OF
MATTHEW

Donald Senior

- **The Gospel of Matthew** (**Interpreting Biblical Texts Series**), Donald Senior, Abingdon Press, 1997, ISBN 0-687-00848-4
- **Dr. Senior** is Professor of New Testament Studies at Catholic Theological Union, Chicago.



- **Reading Matthew. A Literary and Theological Commentary**, David E. Garland, Smyth & Helwys, 2001, ISBN 1-57312-274
- **David Garland** is Professor of Christian Scriptures and Associate Dean for Academic Services at George W. Truett Theological Seminary, Baylor University

- **Introducing Jesus the Messiah, the Son of God (Matthew 1:1—4:16)**
 - The Birth of the Messiah: The Fulfillment of God's Promises (1:1-25)
 - From Judea of David to the Galilee of the Gentiles (2:1-23)
 - Getting Ready: God's Son in the Wilderness (3:1—4:11)
 - Dispelling the Darkness in Galilee (4:12-16)
- **Jesus' Ministry to Israel - Part 1. Teaching, Healing, and Calling the Lost Sheep (Matthew 4:17—10:42)**
 - Jesus' Debut: Authority and Compassion. Dawn in Galilee (4:17-25)
 - The Sermon on the Mount: Magisterial Teaching, A Charter for Discipleship (5:1—8:1)
 - Restoring Life to Others: Jesus the Healer (8:2—9:35)
 - Great Harvest and Great Dangers: The Mission Discourse (9:36—10:42)
- **Jesus' Ministry to Israel - Part 2. Rejection and Confession (Matthew 11:2—16:20)**
 - Doubt, Indifference, and Dissent (11:2—12:45)
 - The Parable Discourse: the Mysteries of the Kingdom Revealed (12:46—13:54)
 - The Mission Resumes (13:54—16:12)
 - Rejection in Nazareth (13:54-58)
 - The Death of John (14:1-12)
 - Two Great Signs (14:13-36)
 - A Dispute with Israel; An Opening to the Gentiles (15:1-28)
 - Healing and Feeding the Multitudes; Demand for a Sign (15:29—16:12)
- **Jesus' Passion and Resurrection (Matthew 16:21-28:20)**
 - The Journey to Jerusalem (16:13—20:34)
 - Confession at Caesarea Philippi (16:13-28)
 - Transfiguration (17:1-21)
 - Living Together as the Family of God: Life Within the Community of the Kingdom (17:22—18:35)
 - Teachings on the Journey (19:1—20:16)
 - The Conclusion of the Journey (20:17-34)
 - In the Holy City: Conflict, Death, and Resurrection (21:1—28:15)
 - The Messiah in the Temple (21:1-17)
 - The Teacher and His Opponents (21:18—22:46)
 - False Teachers Lead Others to Ruin: Condemnation of the Scribes and Pharisees (23:1-39)
 - The Coming of the Son of Man and the Judgment of the World (24:1—25:46)
 - **The Passion and Resurrection of Jesus. Finale (26:1—28:15)**

The Passion and Resurrection of Jesus

Matthew 26:1—28:15

Passion and Resurrection of Jesus

Introduction

- In Matthew's gospel, Jesus delivers five great teaching discourses:
 - 1. Chapters 5—7.
 - 2. Chapter 10.
 - 3. Chapter 13.
 - 4. Chapter 18.
 - 5. Chapters 24-25.
- Each discourse ends with a characteristic statement “Now when Jesus had finished saying these things ...” (7:28, 11:1, 13:53, 19:1, and 26:1)
- Matthew ends the fifth and last of Jesus' great teaching discourses (on the “last things” = eschatology, 24:1—25:46) with a similar transitional formula, modified:

When Jesus had finished saying *all* these things, he said to his disciples, “You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.” (26:1-2 NRSV)

Matthew 26:1—28:15

Passion and Resurrection of Jesus

Introduction

- The “all” signifies that Jesus’ teaching discourses are now over. We begin the climactic story of his passion, death, and resurrection.
- Matthew follows the passion story of Mark, with a few additions.

Matthew 26:1—28:15

Passion and Resurrection of Jesus

Outline

- **1. Preparations for Death (26:3-56)**
 - Begins with Jesus' announcement of his death, and ends with his arrest.
 - In between are six scenes:
 - A woman anoints Jesus at Bethany "for burial" (26:6-13)
 - Judas' agrees to betray Jesus (26:14-15)
 - Jesus' command to prepare for the Passover (26:17-19)
 - The Last Supper (26:20-35)
 - Jesus' predictions of his disciple' betrayals as they walk to the Mount of Olives (26:31-35)
 - Jesus prays in the Garden of Gethsemane (26:36-46)
- **2. Condemnation to Death (26:57—27:26)**
- **3. Death (27:27-56)**
- **4. Resurrection (27:57—28:20)**

Matthew 26:3-56

Passion and Resurrection of Jesus

Outline

- **1. Preparations for Death (26:3-56)**
- **2. Condemnation to Death (26:57—27:26)**
 - 2.1. Hearing before the Jewish Council (26:57—27:1).
 - Bounded by “inclusio:”
 - Starts with Peter entering the High Priest’ courtyard (26:58) and the council seeking false witness against Jesus (26:59).
 - Ends with Peter going out from the courtyard (26:75) and the council deciding to put Jesus to death (27:1)
 - 2.2. Hearing before the Roman Governor (27:2-26)
 - Begins when Jesus is handed over the Pilate (27:2); ends when Pilate hands over Jesus to be crucified (27:26)
 - Includes the stories of the downfall of two of Jesus’ disciples: Peter (26:69-75) and Judas (27:3-10)
- **3. Death (27:27-56)**
- **4. Resurrection (27:57—28:20)**

Matthew 26:57—27:26

Passion and Resurrection of Jesus

Outline

- **1. Preparations for Death (26:3-56)**
- **2. Condemnation to Death (26:57—27:26)**
- **3. Death (27:27-56)**
 - Includes:
 - Soldier's mockery of Jesus as king of the Jews (27:27-31).
 - Mockery of the crucified Jesus as both son of God and king of Jews (27:32-44).
 - Jesus' final prayer and death, followed by the supernatural events that vindicate him and cause the Roman soldiers to confess that truly he was the son of God (27:45-56).
- **4. Resurrection (27:57—28:20)**

Matthew 27:27-56

Passion and Resurrection of Jesus

Outline

- 1. Preparations for Death (26:3-56)
- 2. Condemnation to Death (26:57—27:26)
- 3. Death (27:27-56)
- 4. Resurrection (27:57—28:20)
 - Structure forms a “chiasm” = “pattern used in ancient Greek literature in which text is ordered around a center, with other segments radiating from the center and standing in balance with one another.” (Senior p. 26) = **A-B-C-B`-A`**:
 - **A.** Jesus dead and buried (27:57-61)
 - **B.** The Posting of the Guards (27:62-66)
 - **C.** The Appearance of an Angel and the Risen Jesus (28:1-10)
 - **B`.** The Report of the Guards (28:11-15)
 - **A`.** Jesus Living and Sovereign (28:16-20)

Matthew 27:57—28:20

Passion and Resurrection of Jesus

Three Motifs

- Three dominant motifs found throughout the gospel story weave through the Passion story (from Senior):
 - 1. “Christology” = Who is Jesus? Jesus is the Christ, the royal Son of God and Son of Man.
 - 2. “Ecclesiology” = The struggles and failures of the 12 disciples, foreshadowing the struggles and failures of the future community of disciples = the church.
 - 3. “Theology of History.” Jesus’ death and resurrection is a decisive turning point in salvation history. An old age has ended, and a new age has begun.

Matthew 26:1—28:15

Passion and Resurrection of Jesus

Motif: Christology. Who is Jesus?

- Even amidst suffering and death, Jesus remains a figure of majesty and authority
- Jesus foretells the events of the passion (26:1-2) to prepare his disciples
- At the Last Supper, he predicts the betrayals of his disciples (26:20-25, 30-35)
- In blessing the bread and wine,
 - he explains the reason for his death: as expiation “for the forgiveness of sins”
 - Echoing his God-given name “Jesus” (= “God saves”) in 1:21: **“... you are to name him Jesus, for he will save his people from their sins.”** (NRSV)
 - Affirms he will again drink the fruit of the vine “new with you in my Father's kingdom.” (26:29)

Matthew 26:1-35

Passion and Resurrection of Jesus

Motif: Christology. Who is Jesus?

- Jesus' prayer at Gethsemane is:
 - An anguished Jewish lament = a prayer that should not be “fully controlled, or strained with politeness. In a rush of emotion, complaint, and even recrimination, the believers pour out their hearts to God.” (Senior, The Passion According to Mark)
 - Nonetheless fully obedient to the Father.

Matthew 26:36-45

Passion and Resurrection of Jesus

Motif: Christology. Who is Jesus?

- Jesus is not taken by surprise when he is arrested, and he refuses use of any violence, noting he has legions of angels at his disposal if he wanted them (26:52-54).
- Jesus affirms to the high priest (26:63-64) that he is:
 - The Christ (= the messiah, the anointed one)
 - The Son of God
 - The Son of Man who would come in triumph at the end of the world.

Matthew 26:47-64

Passion and Resurrection of Jesus

Motif: Christology. Who is Jesus?

- On the cross, Jesus is mocked with the words of Psalm 22:8: **“He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'”** (27:43 NRSV)
 - Psalm 22:8: **“Commit your cause to the LORD; let him deliver - let him rescue the one in whom he delights!”** (NRSV)
- As if in reply, Jesus takes his final words also from Psalm 22 – a Psalm that begins in anguish but ends in ultimate trust in God.
 - Jesus’ dying words are directly from Psalm 22:1: **“My God, my God, why have you forsaken me?”** (NRSV)

Matthew 27:41-46

Passion and Resurrection of Jesus

Motif: Christology. Who is Jesus?

- At Jesus' death, there are miraculous, supernatural signs (27:51-55):
 - The veil of the temple is torn in two
 - The earth quakes
 - Holy ones are liberated from their tombs
- In response, the centurion, *and those with him*, testify: **“Truly this man was God's Son!”** (27:54)

Matthew 27:51-55

Passion and Resurrection of Jesus

Motif: Weakness of the Disciples

- Matthew's portrayal throughout his gospel of the disciples as being of "little faith" continues in the Passion story:
 - They chide the woman at Bethany who anoints Jesus even though Jesus has warned them he is about to die. (26:8)
 - They keep falling asleep at Gethsemane even though Jesus has asked them to stay awake with him. (26:38, 40, 41, 43, 45)
 - At Jesus' arrest, *all* the disciples abandon him and flee. (26:56)

Matthew 26:6-56

Passion and Resurrection of Jesus

Motif: Weakness of the Disciples

- Peter and **Judas** provide particularly grim examples of the weakness of Jesus' disciples.
- Matthew alone follows **Judas** story to its tragic conclusion:
 - After betraying Jesus with a kiss (26:49), **Judas** is stricken with remorse when he hears Jesus has been condemned to death, and confesses to the priests, **"I have sinned by betraying innocent blood."** (27:4), which puts him under the curse of Deuteronomy 27:25.
 - The priests can offer no forgiveness: **"What is that to us?"**
 - **Judas** seeks expiation through his own death (27:5) (see Numbers 35:33, 2 Samuel 21:1-6), trying to atone for his guilt under the rules of the Old Covenant (a life for a life, Leviticus 24:21).

Matthew 26:49—27:5

Passion and Resurrection of Jesus

Motif: Weakness of the Disciples

- **Peter** and Judas provide particularly grim examples of the weakness of Jesus' disciples:
 - After Jesus predicts all his disciples will desert him this night, **Peter** insists, “**Though all become deserters because of you, I will never desert you.**” (26:33)
 - He sleeps in the Garden of Gethsemane while Jesus prays (26:40)
 - After Jesus' arrest, **Peter** follows “at a distance.” (26:58)
 - While Jesus boldly testifies his identity as the Christ, the Son of God and the Son of Man before the high priest, **Peter** swears *with an oath* that he did not even know Jesus (26:74)
 - **Peter** is also filled with remorse at his sin (26:75), but lives to be reconciled with Jesus.
 - The readers of Matthew will recall Jesus' blessing of **Peter** at Caesarea Philippi (16:16-19) and the Jesus' teaching about unlimited forgiveness (18:21-35)

Matthew 26:31-75

Passion and Resurrection of Jesus

Motif: Weakness of the Disciples

- Seemingly minor characters often display more faith than the chosen twelve:
 - Pilate's wife defends Jesus as a just (*dikaios*) man (27:19)
 - A Roman centurion and the soldiers with him confess Jesus as the "Son of God" (27:54)
 - Joseph of Arimathea, a rich man and a disciple of Jesus offers burial in his own tomb (27:57-61)
 - While the disciples had fled, women who **"had followed Jesus from Galilee and had provided for him"** (27:55 NRSV) stayed with Jesus at the cross, and some of their number become the first witnesses to the risen Jesus.

Matthew 27:19-65

Passion and Resurrection of Jesus

Motif: Turning Point in Salvation History

- The death and resurrection of Jesus was a decisive turning point in salvation history.
- The opposition of the Jewish leaders to Jesus reaches a climax. They:
 - Conspire to arrest Jesus (26:3-5)
 - Seek false testimony against him (26:59)
 - Reject Jesus as the Christ, Son of God, calling it blasphemy (26:55)
 - Mock and abuse Jesus (26:67-68)
 - Conspire with Judas and remain indifferent even in the face of his remorse (27:3-4)
 - Take the lead in accusing Jesus against Pilate (27:12)
 - Persuade the crowd to cry for the release of Barabbas rather than Jesus (27:20-25)
 - Mock Jesus as he hangs on the cross (27:41-45)
 - Insist on a guard by the tomb (27:62-66)
 - Even after the guard's testimony of a miraculous event at the tomb, bribe the guards to lie (28:11-15)

Matthew 26:3—28:15

Passion and Resurrection of Jesus

Motif: Turning Point in Salvation History

- The profound rejection of Jesus by the Jewish leaders signals a turning point in history, the end of the old age of the Jews as God's only chosen people, and the beginning of a new age of mission to the Gentiles.
- This change of mission to the Gentiles has been hinted at earlier in the Gospel:
 - The Magi (Gentile kings) doing homage to the new born Jesus (2:1-12)
 - The faith of the Roman Centurion in Capernaum (8:11-12)
 - The “great faith” of the Canaanite women at border of Tyre and Sidon (15:28)
 - The conclusion of the Parable of the Wicked Tenants (21:43)

Matthew 26:3—28:15

Passion and Resurrection of Jesus

Motif: Turning Point in Salvation History

- Before the Passover feast, Jesus referred to his coming passion as the *kairos* = the decisive end time (26:18)
- At Jesus' death, we have portents of an “end time,” the end of an age:
 - Skies darken (26:18)
 - Temple veil ripped in two (27:51)
 - Earthquakes
 - Resurrection of Just Israelites

Matthew 26:3—28:15

Passion and Resurrection of Jesus

Motif: Turning Point in Salvation History

- From the death of Jesus and the old age has come new life (Jesus' Resurrection) and a new age of mission to the Gentiles (to be made explicit in the Finale)

Matthew 26:3—28:15

Finale

Matthew 28:16—28:20

Finale

Introduction

- Senior: “A decisive change of setting signals another turning point in the story and sets this final scene off from what had taken place in Jerusalem. Although composed of only five verses, this concluding scene can be considered a distinct and important section in Matthew’s gospel.” (p. 173)

Matthew 28:16-20

Finale

Introduction

- **Matthew 28:16-20: Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” (NRSV)**

Matthew 28:16-20

Finale

The Scene

- The disciples have gathered up north in Galilee now, on a mountain where there have been many other important scenes of revelation in Matthew's gospel:
 - The temptation of Jesus by the devil (4:1-11)
 - The Sermon on the Mount (5-7)
 - Jesus' healing (15:29-31)
 - The Transfiguration (17:1-18)

Matthew 28:16-20

Finale

The Authority of Jesus: Son of Man

- Underscores the authority of the risen Jesus:
“All authority on heaven on earth have been given to me” (28:18)
 - Evokes the exaltation of the **Son of Man** in Daniel 7:14:
“To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.”
(NRSV)

Matthew 28:16-20

Finale

The Authority of Jesus: Messiah

- Jesus also assumes the mantle of **messianic teacher**, instructing his disciples to “**go therefore and make disciples of all nations, ... teaching them to obey everything that I have commanded you.**” (28:19-20)

Finale

The Authority of Jesus: Emmanuel

We are reminded also of Jesus as **Emmanuel** = “God-with-us,” foretold by Isaiah (1:23): “... **I am with you always, to the end of the age.**” (28:20 NRSV)

- This ending statement differs from the other synoptic gospels:
 - In **Mark**, the future remains unfulfilled (Mark 16:1-8)
 - In **Luke**, Jesus ascends into heaven in order to send the Spirit (Luke 24:49, Acts 1:1-12).
 - But in **Matthew**, there is no mention of an Ascension. We are promised the abiding presence of risen Jesus “**to the end of the age.**”

Matthew 28:16-20

Finale

The Mission

- The mission of the disciples is no longer confined to the **“lost sheep of the house of Israel”** (10:5-6, 15:24).
- Jesus instructs:
 - To **“make disciples”**
 - To teach the new disciples **“to obey everything I have commanded you.”**
 - To baptize **“in the name of the Father and of the Son and of the Holy Spirit.”** (28:19)
 - We find a similar formula in the Didache (an early Christian church manual written 100-120 AD that almost made it into the New Testament **“...with respect to baptism, baptize as follows. Having said all these things in advance, baptize in the name of the Father and of the Son and of the Holy Spirit, in running water. But if you do not have running water, baptize in some other water. And if you cannot baptize in cold water, use warm. But if you have neither, pour water on the head three times in the name of the Father and the Son and the Holy Spirit.”** (Didache 7:1-3 from Ehrman, Lost Scriptures, p. 214)

Matthew 28:16-20

Finale

The Mission

- Senior p. 177. “... the story concludes on the mountain in Galilee with the gospel turning its face to the future and to the nations. But in a very real sense, it does not conclude at all. Through the final words of Jesus to his disciples, Matthew projects the gospel story out into the time and space of the reader’s world, and even farther, to those in the future who would accept the message of Jesus’ missionaries, be baptized by them, and through them be schooled in the way of Jesus.”

Matthew 28:16-20