

**Matthew – The King And His Kingdom**  
**The Great Adventure**  
**Notes For Session 22 – Chapter 26: The Trial of the Christ**

**T1. Anointing of Jesus (Verses 1–13):**

Anointing of Jesus is really talking about two things: 1. Value of Jesus' Presence. 2. Preparation for His burial. He is about to give everything up, it for this hour that He has been waiting. All of history has been pointing to this hour. Where Jesus will offer everything on the Cross.

In addition, we see the intersection of many events from the Old Testament. Bookends of the Garden of Eden and the Garden of Gethsemane.

**A. Verses 1-2:** When Jesus finished all these words, he said to his disciples, "You know that in two days' time it will be Passover, and the Son of Man will be handed over to be crucified."

Earlier in Mt 16 He told them for the first time He would be crucified, die and rise from the dead. Peter said Lord this will never happen to you. Jesus is reminding them that His time has come not only to pour His life out for the broken covenant in Exodus 32 with Israel, but also to make restitution for the brokenness and curse that came upon mankind and loss of life in the Garden of Eden.

**B. Verses 3-5:** Then the chief priests and the elders of the people assembled in the palace of the high priest, who was called Caiaphas, and they consulted together to arrest Jesus by treachery and put him to death. But they said, "Not during the festival, that there may not be a riot among the people."

**C. Verses 6-13** The Anointing at Bethany:

Now when Jesus was in Bethany in the house of Simon the leper, a woman came up to him with an alabaster jar of costly perfumed oil, and poured it on his head while he was reclining at table. When the disciples saw this, they were indignant and said, "Why this waste? It could have been sold for much, and the money given to the poor." Since Jesus knew this, he said to them, "Why do you make trouble for the woman? She has done a good thing for me. The poor you will always have with you; but you will not always have me. In pouring this perfumed oil upon my body, she did it to prepare me for burial. Amen, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will be spoken of, in memory of her."

This anointing is a tradition anointing for burial. It is a preparation for Jesus' burial, which is going to take place.

**T2. The Betrayal by Judas (Verses 14-16)**

Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

**A.** An amazing thing that Jesus has twelve apostles and one of them Judas who was the treasurer is going to betray Him 30 pieces of silver.

30 Pieces of Silver is a significant number because back in Exodus 21:3 30 pieces of silver is the price of a slave.

**B.** Think of the love Jesus has for Judas. One of the tender moments in the Gospel. Jesus knows His mission; He knows what He is called to do. He is sent by God to pay for the sin of the world, to establish His Kingdom, and to give His authority.

1) And all along the way He has all kind of opportunities to get side tracked. He does not get side tracked, His love continues for Judas. Once He rises from the

dead, and on the Emmaus Road experience in Luke 24, He continues on with His mission. He does not go back and say I told you so or how come you did not trust me

- 2) Real lesson for us, we cannot afford to be side tracked with the arguments of this world and for people to call us aside and leave our true vocation and what we are called to do here on earth.
- 3) Would you have betrayed Jesus? Judas followed Jesus for three years and listened to the teachings. He came to a point where he realized maybe this is not going to work out the way I thought it was going to work out. We thought He was going to be the Messiah, the conquering King and deliver us from Roman bondage. It is not going to go my way.
- 4) What would you do if you were in Judas's situation? What would you do today, if suddenly you were in a situation and you thought I do not know if this is going to work out? I do not know if God is really going to do what He said He is really going to do. Will you betray God or will you be a faithful servant.

### **T3. The Lord's Supper (Verses 26-30).**

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father."

- A.** When this Last Supper takes place, this Eucharist celebration, where Jesus gives the words that the priests use to change bread and wine into the Body and Blood of Christ. The Church has believed this for 2,000 years. The Church from the very beginning has always believed that the Priest that were ordained have the power in their words to change bread and wine into the Body and Blood of Jesus Christ.
- B.** This takes place in the Upper Room. Some scholars believe that it takes place in a particular corridor of Jerusalem, call the Essene corridor. Essenes were a Jewish sect in the first century who followed a different calendar than the Pharisees and Sadducees.
  - 1) Their custom was to follow the solar calendar, which is more in keeping with the Law of Leviticus than the Sadducees.
  - 2) Jesus may very well be celebrating the Passover with His disciples, the personal Passover, and bringing in the Eucharist earlier than the rest of the nation is going to be celebrating it. He is actually going to enter into the nation's drama of the Passover as the Lamb.
- C.** Verse 26: Jesus took bread, said the blessing, broke it, and giving it to his disciples said... The typical blessing in the first century did not bless things they blessed God.
  - 1) "Blessed are You are Lord our God, King of the universe, who causes bread to come forth from the earth."
  - 2) Then He took that and He gave it to His disciples and said Take it, eat this, "This is My Body.
- D.** Now the bread the bread of the Passover was unleavened bread. The reason it was unleavened bread because the Eucharistic Meal is taken from the Passover Meal in Exodus 12 they were told to take unleavened bread. Why? They do not have time to let it rise. It is a Meal of liberation a meal of freedom from bondage.

- 1) That is why we have wafers of unleavened bread and the Hosts that the Priest raises is unleavened bread. The word Hosts comes from the word Hostia that means victim.
- 2) So when the Priest raises the Victim, the Victim is Christ the sacrifice, Jesus is the Host. We have unleavened bread because when we received the Eucharist we are ready to be freed from the bondage of sin.
- 3) Just receiving the Eucharist there is a forgiveness of Venial Sin, there is a release of sin and a cleansing of sin in receiving the Eucharist.

**E.** Jesus said Take, Eat, This is My Body. Notice Jesus did not say Take, Eat, this represents my body. Notice He does not say, Take and Eat it is like my body. He does not say Take and Eat; this will remind you of Me in the future. He says, Take, Eat, This is My Body."

- 1) And that is the point in the Mass that the Roman Catholic Church believes and teaches that bread turns into the Body of Christ and wine turns into the very Blood of Christ.

#### **T4. Critical Point: Jesus is giving us His Body and Blood in this Eucharistic Celebration.**

He is not giving us a symbol like we had in the Old Testament. The Passover was a symbol. Jesus came to give us more than symbols; He came to give us Himself completely.

**A.** There is a big difference between wheat and God. Either that wafer that looks like God is wheat or it as the Church has always taught it is God Himself coming to us, inside of us, cleansing our temple.

- 1) Remember on Palm Sunday they said Hosanna to the Son of David. Blessed is He who comes in the name of the Lord. Hosanna in the Highest. Then Jesus makes His triumphal entry into Jerusalem and He cleanses the Temple immediately.
- 2) What do we do at Mass every Sunday? We say Hosanna blessed is He who comes in the name of the Lord. Hosanna in the Highest! Then we bow and Jesus comes into the Temple, in here, and cleanses the Temple.

**B.** It is very important that we establish that this Eucharist is not a symbol; it is not consubstantiation. Consubstantiation – it is not Jesus with the bread that is what Lutherans teach, it is not a symbol of Christ, which other denominations would teach. Catholic Church teaches as it has from the beginning that it is Transubstantiation, which means it becomes totally the Body and Blood of Jesus Christ.

- 1) CCC 1374: The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained." "This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."
- 2) CCC 1375: It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion.

- 3) This is really important because the polls show us today that close to half of people attending Church do not believe that what happens on the Altar is bread becoming the Body of Christ and wine become the Blood of Christ.
  - a) If that is the case then we are back to symbols.
  - b) Jesus came to give really Himself - His Body and Blood, Soul and Divinity. He said in John 14: I am leaving and in John 16, I am leaving, but I will not leave you alone, I will come to you.

**C. He is continually with us in a real way in the Eucharist.**

- 1) CCC 1381 "That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas, 'but only by faith, which relies on divine authority.' For this reason, in a commentary on Luke 22:19 ('This is my body which is given for you.'). St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'"
- 2) Another interesting thing that is happening in the Liturgy. In heaven, this sacrament as we know it today will give way to the Saints direct and unmediated union with the Trinity.
  - a) CCC1402: In an ancient prayer the Church acclaims the mystery of the Eucharist: "O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us." If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled "with every heavenly blessing and grace," then the Eucharist is also an anticipation of the heavenly glory.
  - b) Where we are going to see Him face to face and there will be unmediated communion with Him. Total communion with the Lord.

**T5. Verse 27: Then he took a cup. In the Last Supper, this is a Passover Celebration.**

- A.** There were certain rubrics to the Passover. In the Passover Meal there were four glasses of wine. The third cup in the Seder Meal was the cup of blessing. Paul reveals that in the Last Supper this was the third cup, the cup of blessing 1 Cor 10:16: "The cup of blessing that we bless, is it not a participation in the blood of Christ?"
- 1) After the cup of Blessing (third cup) they sing a hymn "The Great Hallel, Psalms 113 & 114) before the Meal, then Psalms 115-118 after the Meal.
  - 2) Then he took a cup, gave thanks. That is what we call the Eucharist. In Greek, we would say Eucharisto – He gave thanks.
- B.** In Hebrew there is the word "Todah" which means Thanks. In the OT, the Todah was a "Thank Offering". It was a Meal offering. It was the only OT sacrifice that involved unleavened bread with a meal in Thanks for God's deliverance from moral threat.
- 1) Psalm 22 was known as a Todah Psalm a Thanksgiving Psalm. A thanksgiving Psalm of David delivering him from a dangerous situation. It begins "My God, my God why have you forsaken me. Where do we hear those words – from Jesus on the Cross – My God, My God while have you forsaken me. Psalm 22 ends in victorious way triumph praise for deliverance.
  - 2) Rabbis' believed and taught in the first century during Jesus time that in the coming Messianic age all sacrifices will cease except the Todah Offering (Thank Offering). It will continue on into eternity. That is what the Rabbis' taught. So of all the sacrifices in the OT there is only one that will continue when the Messiah comes and it is called the Eucharist.

- 3) That is why Jesus takes the cup and gives Thanks. That is what we are doing in the Mass that is what Eucharist means we are thanking God.
- 4) Does the Todah Offering continue on today since the Messiah has come? Yes it continue right there on the Altar. The Todah Offering the only one to continue.

**C.** Now as Israel was facing the threat of Egypt, so we are facing threat of eternal death.

Cardinal Ratzinger writing:

“Passover was simply a cosmic festival, but essentially aimed at historically remembrance. It is the feast of the Exodus out of Egypt, the feast of Israel’s liberation, which it begins its own journey in history as the people of God.

Israel’s Passover is the recalling of the act of God that was liberation and thus the foundation of the community. This content of the fest also entered into Christianity and helped it understand the depth of meaning in the Resurrection of Christ. Jesus had consciously connected His final journey with Israel’s Passover.

He defines it as His hour. There must therefore be an inner connection between Israel’s remembrance and the new event of Christendom’s Sacred TRIDUUM, three days of Easter. The oppression of Israel in Egypt was indeed a kind of death, which threaten to, and was indented to destroy the people as such. And sin is intended to destroy us. But we now are delivered from sin through the “Thank Offering” the Eucharistic Offering that takes place on the Altar every time we come to Mass together.” Cardinal Ratzinger

**D.** Jesus talked about the Blood of the Covenant. He said Take Eat, This is My Body and “Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant ...

- 1) The same language that is used by Moses in Exodus 24:3-8 when Moses ratified the covenant with the sprinkling of blood. The language used in Matthew is almost identical.
- 2) Verse 29: I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father."

**E.** Jesus tells us that He is not going to drink again from the fruit of the vine. He is saying this in the middle of the Passover, which has four cups.

- 1) Normally in the Passover after you drink the third cup, you would sing a Hymn and then move into the four cup, the cup of Consummation.
- 2) Jewish scholars would notice that the Passover Meal has been interrupted. Jesus leaves the Passover Meal and goes to the Garden of Gethsemane.
- 3) 26:30 then, after singing a hymn, they went out to the Mount of Olives. There was not fourth cup.

### **T6. Peter's Denial Foretold (Verses 31-35)**

Then Jesus said to them, "This night all of you will have your faith in me shaken, for it is written: 'I will strike the shepherd, and the sheep of the flock will be dispersed'; but after I have been raised up, I shall go before you to Galilee." Peter said to him in reply, "Though all may have their faith in you shaken, mine will never be." Jesus said to him, "Amen, I say to you, this very night before the cock crows, you will deny me three times." Peter said to him, "Even though I should have to die with you, I will not deny you." And all the disciples spoke likewise.

## **T7. The Agony in the Garden (Verses 36-39)**

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, \* if it is possible, let this cup pass from me; yet, not as I will, but as you will."

- A.** My Father, if it is possible, let this cup pass from me. This the next mention of a cup. Heb 5:7-9: In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him,
- B.** What is happening back in Matthew 26:36-39? Jesus is going through in the Garden of Gethsemane what Adam was going through in the Garden of Eden. God gave Adam a command to guard and protect the Garden.
- 1) Adam was created in the image and likeness of God. Meaning the Image - he had an intellect he could reason, he had a will, he could act on what he knew to be good, he had the capacity to love, and he had the life of the Trinity in his soul which was the likeness. He had the image and likeness of God.
  - 2) The enemy came to Adam and said "Did God say you shall not eat from of any tree in the Garden?" Eve responds we can eat of any tree in the Garden but not the tree in the middle of the Garden for the day we eat it or touch it we shall die. The enemy said, you will not die there is an easier way. Easier way to be like God, rather than obeying Him.
  - 3) In Matthew 16, Jesus told Peter I am going to go to Jerusalem and I am going to die and Peter said this say never happen to you. Jesus said get behind me Satan.
- C.** Jesus has entered the Garden of Gethsemane. Paul draws a distinction between the first Adam and the last Adam. Jesus is going to make right what Adam had made wrong. He is going to untangle the mess that Adam got us into by becoming a man and facing what Adam faced.
- 1) Catechism tells us that Jesus is One Person with Two Natures (Human and Divine). He is not Two Persons, He is One Person with Two Will (Human and Divine). He is 100% Human and 100% God that is the Hypostatic Union.  
**CCC 475** Similarly, at the sixth ecumenical council, Constantinople III in 681, the Church confessed that Christ possesses two wills and two natural operations, divine and human. They are not opposed to each other, but cooperate in such a way that the Word made flesh willed humanly in obedience to his Father all that he had decided divinely with the Father and the Holy Spirit for our salvation. Christ's human will "does not resist or oppose but rather submits to his divine and almighty will."
  - 2) Jesus says Father If there is another way, let us do it, but Not my will, but Your will be done.
- D.** Judas comes into the Garden. The same parallel event as in the Garden of Eden when the serpent came into the Garden. At the Last Supper, Jesus said that Judas would betray Him. Judas leaves Mass early in one of the Gospel accounts.
- 1) When he left, he became possessed of the devil.
  - 2) Jesus does everything that Adam fails to do. He trusts the Father completely.
  - 3) Not my will, but Your will be done!
- E.** Then Jesus is arrested Verses 47 to 56.

### **T8. When Jesus is on the Cross some interesting things are recorded:**

- A. John 19:23: It talks about the seamless garment that Jesus was wearing. When the High Priest would offer the Passover sacrifice, he would wear a seamless garment.
- B. John 19:33: No broken legs, not a bone in His body was broken, which was the fulfillment of prophecy.
- C. John 19:29: Sour wine on hyssop was offered to Jesus. A hyssop branch was used to sprinkle blood in Exodus 12:22 "You shall take a hyssop branch and apply the blood to your house during the Passover.
- D. John 19:30: When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.
  - 1) Earlier when they tried to give Him something to drink, He denies it. But now He receives it.
  - 2) And He says "It is finished." What is finished – the Passover. He drinks the fourth cup of the Passover – Consummation. The Lamb was slain.
    - a) On the 10<sup>th</sup> of Nissan on Palm Sunday, Jesus comes into Jerusalem with the sacrificial flock. Next few days He is inspected by everyone and Pilate says that I find no fault in Him.
    - b) At the very moment the Passover flock is being sacrificed, 3 O'clock in the afternoon on the 14<sup>th</sup> of Nissan, that is when Jesus says "It is Finished." The Passover Lamb has been sacrificed.

### **T9. Reviewing Peter's Denial Foretold (Verse 34)**

Jesus said to him, "Amen, I say to you, this very night before the cock crows, you will deny me three times."

- A. The Romans referred to the watch from Midnight to 3 O'clock in the morning as the third watch of the night. The third watch was called "cockcrow."
- B. The Romans blew a bugle at the end of the third watch of the night

### **T10. Parallel between Garden of Gethsemane and the Garden of Eden.**

- A. Jesus has come to do what Adam has failed to do.
- B. He is the obedient son, the trusting son that trusts the Father.
- C. No matter how bad things get in your life, how sick you might become. Can you trust God? Can you say not my will, but Your will be done.
- D. Not my will, but Your will be done!

### **T11. Judas betrays Jesus with a kiss (Verses 26-49).**

26:55: At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me. Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

- A. Parallel with disciples leaving the Jesus and Judas hanging himself with an OT event 2 Sam 17:1-3, & verse 23:
  - 1) Ahithophel went on to say to Absalom, "Please let me choose twelve thousand men, and be off in pursuit of David tonight. If I come upon him when he is weary and discouraged, I shall cause him panic. When all the people with him flee, I shall strike down the king alone. Then I can bring back the rest of the people to you, as a bride returns to her husband.

- 2) 17:23 When Ahithophel saw that his counsel was not acted upon, he saddled his ass and departed, going to his home in his own city. Then, having left orders concerning his family, he hanged himself.
- 3) Ahithophel comes up with a plan to overthrow the King David. The plan backfires and Ahithophel goes out and hangs himself.
- 4) Ahithophel tried to kill King David at night when he was weary and discouraged.
- 5) Judas betrayed the Lord in the middle of the night when He was weary. And his plans fell apart and he hung himself.

## **T12. Jesus before the Sanhedrin (Verses 63-65).**

- A.** But Jesus was silent. Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Messiah, the Son of God."

Only time Jesus comes out and says that He is the Son of God

- B.** 26:64 Jesus said to him in reply, "You have said so. But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'"

Jesus is alluding to two OT texts; Psalm 110:1 and Daniel 7:7-13. Both texts have three things in common:

1. Both envision a heavenly throne room.
2. Both depict a royal Messiah who will reign with God.
3. Both present this figure as triumphing over his enemies.

So Jesus in one little sentence, speaks of Himself as one who is ascending: I tell you, From now on, you will see 'the Son of Man seated at the right hand of the Power. Jesus will be in the Throne Room, He is the Messiah who reigns with God and He will triumph over His enemies.

And the Sanhedrin are placed in an adversarial role as the enemies who will be triumph over. Jesus does this in one sentence by alluding to two texts in the OT.

- C.** 26:65 Then the high priest was enraged that he tore his garments. This was not permitted by the High Priest according to Leviticus 10 & 21. That was sin.

So they charged Him with blasphemy which is punishable by death. The Romans reserved this right to carry out capital punishment, so the Jewish leadership will have to convince Rome. This is why Jesus was then delivered over to Pilate.

## **T13. Peter's Denial of Jesus (Verses 69-75)**

- A.** We end Chapter 26 with Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!"

- B.** 26:71 As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the man!"

He swore an oath (I swear to God) that he did not know Jesus. Can you imagine the guilt that came over him? He swore an oath that he did not know Him.

- C.** A third time Peter said, "I do not know the man." And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly.

In Chapter 27: Most powerful images in the Bible - as Jesus takes our place on the Cross and pays for our sins.