

Matthew – The King And His Kingdom
The Great Adventure
Notes For Session 23 – Chapter 27: The Passion of the King

When coming to the Scriptures, we are coming to a fountain that we cannot exhaust. And because we cannot exhaust it, we can go back to it over and over, and over again.

This Chapter highlights the hour Jesus has been focusing on all of this time. He came to bring His Kingdom, the Kingdom of Heaven on earth. The only way to usher in His Kingdom was to give His all and doing what Adam failed to do.

T1. Betrayal of Jesus (Verses 1–9):

When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor. Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood." After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, "And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me."

A. Judas hanging: Judas repented, but then went out and hung himself. Reminds us of a story in the OT where another man who tried to betray King David, his plans failed then went out and hung himself.

B. Thirty pieces of silver is the price of a slave. They could not take the money and put it into the treasury, so they took the money and bought a Potter's Field. This was to fulfill what Jeremiah said. Or could it be Zechariah? There are two Scriptures in the OT that deal with this.

- 1) Zech 11:7-14 talks about thirty pieces of silver. The Good Shepherd is rejected by his people. Good shepherd was restoring grace and union between Judah and Israel. I became the shepherd of the flock doomed to be slain.
- 2) Why does he say Jeremiah in Matthew 27? Matthew points OT text when the connection is not so obvious to the reader.
- 3) Jer 19:1 talks about buying a potter's earthen flask and he breaks that flask as a sign against Judah (two southern tribes in the South). He breaks the flask in Valley of Hinnom. (Looking north to the City of David and the Temple Mount, to right is the Valley of Kidron, and to the left is the Valley of Hinnom.
 - a) Church Fathers of the 4th Century, agree that the Potter's Field in Matt 27:7 was the Field of Blood that Judas' money was spent on.
 - b) That was the Valley of Hinnom, which was the garbage dump outside of Jerusalem. It was considered as hell, this burning garbage dump. Even today, there is nothing there.
- 4) Jeremiah was the Prophet who had to tell Judah that Babylon was coming. In Jer 31, he tells of a new covenant coming. In Jer 32, he bought a field. Why would he buy a field if he already foretold that they would be carried away to Babylon? He bought the field as a sign of hope, a sign of restoration.

C. We see what true repentance is. True repentance is when you are sorry, but you are hopeful for restoration. Judas is repentant, but not hopeful of restoration. He gives us on restoration. Question is Judas in heaven or in hell.

1430 Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at the conversion of the heart, interior conversion. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.

1431 Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called affliction of spirit and repentance of heart.

Judas repented, but it did not change his life. It did not turn him around; it was not that deep conversion in his heart.

T2. Jesus before Pilate (Verses 11-26)

A. Jesus has been re-living the life of Israel. The covenant with God was made in Ex. 24 and Israel broke the covenant with the 'golden café' incident in Ex 32. Covenant law says that one of the parties must die.

B. Parts of the Curses of the broken covenant are listed in Deuteronomy 28 and Leviticus 26, 28. It gives us a whole litany of everything that will happen to the person that breaks that covenant.

1) Jesus takes upon Himself the curses of the broken covenant and the curses that accompany the fall of Adam and Eve in the Garden of Eden. Twofold purpose to His Death and Resurrection and that is to make the broken covenant with Israel and to restore all mankind from original sin.

2) In Luke 23:1, they bring accusations against Jesus. They accuse Him of a number of things. Jesus takes upon Himself the charge of rebellion. He is going to take on the sin of the world and the rebellion. He is going to be accused of being rebellious, which is exactly what we are guilty of – rebellion.

C. Adam and Eve rebelled against God, exercising their will for themselves, preserving their life, and in the process of losing their life. Instead of choosing to exercise their will for God, it was high treason, they rebelled against God.

1) Jesus will take on accusations of rebellion. Jesus did not rebel at all, He did not rebel against the Father, but that is what He is going to be accused of. Jesus is becoming the Suffering Servant.

a) Psalm 89: Lays down for us the understanding that The Servant is the Messiah. The Servant will suffer.

b) Isaiah 49 & 53 talk about the servant (the Messiah) will suffer, but He will be restored.

D. Why did Jesus suffer? He came to suffer, die and rise from the dead.

T3. Verses 13-25: The Sentence of Death.

A. Exposes me and exposes you as to who we really are.

1) Passover speaks from release from bondage, so it became a custom to release someone at Passover.

- 2) Which one do you want me to release to you? Notice the word release. At the heart of the Paschal Mystery is Release.

Jer 34: Israel went into exile because they failed to release the captives at the Jubilee. God has come to free us.

- B. 27:17-18:** Which one do you want me to release to you Barabbas or Jesus called Messiah? For he knew that it was out of envy that they had handed him over.

- 1) Difference between jealousy and envy?

- a) Jealousy is not a sin, it can be a sin, but jealousy is I want what you have.
- b) Envy is that I am going to make sure you do not have what you have. I am out to destroy – I am envious, I do not want you to have it. That is why Envy is one of the deadly sins.

Pilate knew it was out of envy that they had delivered up Jesus. They did not want to Him to have what He had.

- C. 27:19-26:** While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him." The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Messiah?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." Then he released Barabbas to them, but after he had Jesus scourged, * he handed him over to be crucified.

- 1) Contained inside this passage is a marvelous truth. Custom was to release one person at Passover, why not release the innocent.
- 2) No, they want the rebellious murderer released. He was only released because Christ died. The only way for Barabbas to be released was for Jesus to be convicted, to be put into bondage and take our sin upon Him.
- 3) Jesus and Barabbas are standing side by side. Jesus is being turned over to the Gentiles, which is part of the curse listed in Deut 28 "you will be turned over to the Gentiles and be beaten."
 - a) Two different lives – one a revolutionary, an insurrectionist, a murderer. A notorious criminal – guilty as charged, worthy of death, on his way to be crucified.
 - b) Next to him, you have the Lamb of God; you have forgiveness, love, perfect beauty, infinite compassion and faithfulness.

- D.** Do you know what the name Barabbas means? It means Son of the Father. So you have two Sons of the Father standing side by side. One is a guilty murderer, worthy of death, and you have one Son of the Father who is obedient, all together lovely, beautiful, innocent, pure, and wonderful.

- 1) Jesus takes the place of Barabbas, the son of the father. The Son of the Father takes the place of the son of the father, and pays for his sin, so that the son of the father, Barabbas can be released.

- 2) My friends – I am Barabbas. I am the one that was the murderer, I am the one that was guilt and worthy of death. I am the one that was lost and confused, but the Son of the Father took my place, so that I could be a born again new son of the Father.
- 3) Jesus is showing us that you are Barabbas. You are son or daughter of the Father and The Son is taking your place.

E. There are some who do not get it, and others that get it and weep. Still today, we have two different types of people.

- 1) Galatians 3:13-14: Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, "Cursed be everyone who hangs on a tree," that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith.
- 2) Genesis 12:1-3: God made three promises to Abraham Land, a Royal Dynasty, and Worldwide Blessing.
- 3) Somebody had to die. Was it us or was it God? God came fully as a man and died for the sins of the world, which makes right the broken covenant of Israel; but also He took upon Himself the curse of Adam and Eve.

Genesis 3:17+ said to the man cursed is the ground and you will have thorns, and thistles... Jesus took upon Himself, the thorns and the sweat of Adam. He sweats great drops of blood. He has taken the place.

F. The second Adam, Jesus, has made right what first Adam made wrong. The second Eve, Mary, has untied the knot of the first Eve. Jesus and Our Lady working together have crushed the head on the enemy on the Cross.

That is what it means when we call Mary Co-redemptrix. Co means with, she is working with Christ in redeeming the world. We are working with Christ in redeeming the world. We are not the Redeemer; we are working with the Redeemer.

T4. Verse 27-51: Jesus makes the Wood of the Cross, the new "Tree of Life."

A. Back when Adam and Eve were put out of the Garden of Eden, cherubim guarded the "Tree of Life." The Tree of Life has been guarded since.

Jesus said in John 6:50-51: If you eat My Body and drink My Blood, you will live forever. Church Father has always taught that Jesus makes the Wood of the Cross, the new Tree of Life, and the fruit of that tree - His Body and Blood. If you eat, you will live forever.

B. Awful, gruesome Crucifixion. Not only beaten, His beard pulled out, and whipped and abused, spit on, taken through the streets in Way of the Cross, but then He had to hang on that Cross. Romans masters of crucifixion. They knew how to make a person suffer and live the longest.

C. 27: 29 Hail King of the Jews. 1 Samuel 8 – we want a king. God wanted to be their King, but they rejected Him. So God gave them a type of king – Saul, David, Solomon ... Sooner or later He will come as their King.

- 1) He finally comes to His own people. John 1: He came to His own, and His own rejected Him.
- 2) After all this time since Samuel on, they have had earthly kings, and finally the King comes and what do they do? What do the Gentiles do – they kneel before Him, put a reed in His hand, a crown on His head and they said "Hail, King of the Jews!"

3) Read verses 27:30-45: Mockery by the Soldiers and The Crucifixion.

D. 27:46 - And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"

- 1) Quote of Psalm 22: Starts off - "My God, my God, why have you forsaken me?" and ends in triumph and victory.
- 2) Verses 27:47-50 Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit.

T5. Josephus the Historian

Was a Jew who was captured by the Romans and was to be put to death. Josephus said why put a bright mind to death, why not have me record the wars of the Jews that is taking place in Jerusalem.

- A.** Crucifixion was the most wretched, cruel, and humiliating way to die. Crucifixion was used over an 800-year period until it was discontinued by Constantine in the 4th Century.
- B.** Streets outside of Jerusalem were completely lined with crucifixes to make an open show of what happens to rebellion. There was a shortage of wood because of the number of crucifixions.
- C.** Crucified where your legs were brought up to where you literally suffocated. You would have to pull yourself up to take a breathe. Water would fill around the heart and you suffocated to death.
- D.** John 19:34 – Jesus down in His own body fluids. Normally they would take a sludge-hammer and break you legs so you could not pull yourself up any more to breathe. They came to Jesus on the Cross and to make sure that He was dead, they took a spear and drove it into His side. Out of His side was flowing water and blood.
 - 1) The Church was born out of His side out of the mingling of Water and Blood.
 - 2) Reminds us of the humanity and Divinity of Christ. In the Mass, we have the mingling of the water and the blood. The Priest/Deacon takes a little bit of water and pours it into the wine.

T6. Romans Chapter 7:1-4 – How Jesus made Israel free from the Old Covenant because He died.

A. Paul is telling the Roman Jews that you are free to enter the New Covenant, but they are saying that they must keep the old covenant. His argument is that if you are married and in a spousal relationship, you cannot get married to somebody else, unless you spouse dies. But if your spouse dies, you are free from the covenant.

Paul is giving the covenant logic of the Cross and that you are free to enter into the New Covenant now.

B. "Are you unaware, brothers (for I am speaking to people who know the law), that the law has jurisdiction over one as long as one lives? Thus a married woman is bound by law to her living husband; but if her husband dies, she is released from the law in respect to her husband. Consequently, while her husband is alive she will be called an adulteress if she consorts with another man. But if her husband dies she is free from that law, and she is not an adulteress if she consorts with another man. In the same way, my brothers, you also were put to death to the law through the body of Christ, so that you might belong to another, to the one who was raised from the dead in order that we might bear fruit for God."

C. Israel you are free from the old covenant. How – Christ died. He is the Bridegroom, He is your husband. Remember the OT talked about YAHWEH is your husband. He has come, He has died, your are free. The one, who freed you, is the one you are now joined to in a New Covenant.

D. Jesus will do what Adam failed to do, and Mary will do what Eve failed to do. Signs of Adams curse – Thorns, Sweat, and Nakedness. Victory accomplished through weakness of the flesh that God would redeem man. God became one of us to defeat the enemy. Jesus will trust the Father and crush the enemy.

T7. Verse 32 – Simon of Cyrene picked up and helped Jesus with the Cross.

A. Jesus said you cannot be my disciple unless you pick up your cross and follow Me.

B. Knowing what you know now about the Cross and Jesus' tremendous love for us, Good Friday takes on a whole new meaning.

- 1) We come up and venerate the Cross and we are aware we must pick up our own cross and follow Him.
- 2) Col: 1:24 Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church ...
- 3) What could possibly be lacking in the sufferings of Christ? Pope John Paul II in his document "On the meaning of Human Suffering" said, "Nothing is lacking in the sufferings of Christ, but that you might come to know the love of God. He has given you a particle of the infinite treasury of God's redemptive love and suffering.

So you can participate, take your suffering, and offer it up in union with Christ on the Patten during Mass and say Lord, I offer it up in union with You. You take it, You change my suffering, You make it redemptive for the sins of the world.

- 4) How much Jesus loves you! To suffer with Christ is a gift and to know the love of the Trinity.

T8. The Death of Jesus (Verses 51-

A. And behold, the veil of the sanctuary was torn in two from top to bottom.

What does a father do when he loses a son, what did Jacob do when he lost Joseph, He tears his garment in anguish. What does the Father do when the Son dies; the Temple Veil is torn from Top to Bottom. Which means?

- 1) Grief in Heaven over the death of His Son.
- 2) Access to God the Father is now wide open. The Holy of Holies, we now have access to by the Spirit says Hebrews.

B. Jesus has done in human flesh, what the Father is doing. He is pouring Himself out completely. He has done in flesh and time what He has done in eternity.

T9. Conclusion

A. End of Hope? Victory right around the corner in the Resurrection. Resurrection is Jesus' one great big I told you so. Did I not tell you that you can trust the Father, here look at my hands.

B. Thomas said unless I see His hands and put my hands in His side, I will not believe. St. Augustine said I would not have believed the Scriptures unless the Church had told me.

C. In Chapter 28, Jesus is going to give His disciples the great commission to go out into the whole world and proclaim the Gospel.