

D. The Passion of the King (26-27)

1) Preliminary (26:1-5)

2) Bethany

a) Preparation for burial (26:6-13)

b) Bargain struck (betrayal) (26:14-16)

3) Upper Room - Last meal (26:17-25)

a) Feast prepared (17-19)

b) Betrayer nudged (20-25)

c) Supper instituted (26-29)

4) Gethsemane

a) Path to the Garden (30-35)

b) Thrice tempted (36-46)

c) Arrest and abandonment (47-56)

5) Jerusalem – the “Trial” (26:57-27:10)

- a) Sanhedrin’s trial (57-68)

- b) Peter’s denial (69-75)

- c) Judas’ remorse (27:1-10)

- d) Pilate’s puppetry (27:11-26)
 - (1) Interrogation (11-14)
 - (2) Offer of substitution (15-18)
 - (3) Puppet’s capitulation (27:19-26)

- e) Soldiers’ mocking (27:27-31)

6) Crucifying the Christ (27:32-50)

Immediate results (27:51-56)

- a) Veil of temple torn (three gospels) – see Ezekiel 37:12
- b) Tombs open
- c) Centurion confesses (Truly this was the/a Son/son of God)

- d) Many women watched from a distance
 - (1) Mary Magdalene
 - (2) Mary mother of James and Joseph
 - (3) Mother of James and John (of Zebedee)

E. Burial

1) Burying the body (27:57-61)

2) Securing the tomb (27:62-66) (esp. 66)

F. Resurrection to life

1) Discovering the empty tomb (28:1-7)

2) First encounter with the Lord (28:8-10)

3) The Pathetic Cover-up (28:11-15)

G. The Great commission (28:16-20)

Events that Accompanied the Death of Jesus

<p style="text-align: center;">Matthew 27:51–56</p> <p>⁵¹And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. ⁵²The tombs were opened, and many bodies of the saints who had fallen asleep were raised; ⁵³and coming out of the tombs after His resurrection they entered the holy city and appeared to many. ⁵⁴Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was the Son of God!” ⁵⁵Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. ⁵⁶Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p style="text-align: center;">Mark 15:38–41</p> <p>³⁸And the veil of the temple was torn in two from top to bottom. ³⁹When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, “Truly this man was the Son of God!” ⁴⁰There were also <i>some</i> women looking on from a distance, among whom <i>were</i> Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. ⁴¹When He was in Galilee, they used to follow Him and minister to Him; and <i>there were</i> many other women who came up with Him to Jerusalem.</p>	<p style="text-align: center;">Luke 23:45b, 47–49</p> <p>⁴⁵because the sun was obscured; and the veil of the temple was torn in two. ⁴⁷Now when the centurion saw what had happened, he <i>began</i> praising God, saying, “Certainly this man was innocent.” ⁴⁸And all the crowds who came together for this spectacle, when they observed what had happened, <i>began</i> to return, beating their breasts. ⁴⁹And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.</p>
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Mt 27:51–54 The veil was torn because His blood opened a new and living way to God (Heb 10:19–25). The tombs opened because His death conquered death (Heb 2:14–18). Judas and Pilate confessed His innocence, as did the Roman soldier (v. 54), showing that the death of Christ is for Jew and Gentile alike.

Mk 15:38 According to Josephus, the veil was a handbreadth thick. Thus, the event was remarkable.

Mk 15:39 *the centurion*: In Mark, the centurion is the only human character (other than Jesus Himself in 14:61–62) to confess Jesus as God’s Son. [CRG: Some scholars have suggested that may have only be stating that Jesus was god-like, where the “son of” was a common way of attributing a characteristic of something to someone. However, the phrase “son of God,” in Matthew’s gospel is very pointed and too closely related to “the Son of God” to be confused. The difference in meaning would be infinitely huge and it would be very odd for Matthew to leave that ambiguous.] In fact, the centurion foreshadowed the devotion of countless Gentiles to Jesus, including Mark’s earliest readers who were likely Gentiles.

Lk 23:47 *Righteous*: This remark is unique to Luke. In the parallels, Jesus is said to be the Son of God. Of course, if Jesus was righteous, then He was who He claimed to be.¹

¹ Cox, S. L., & Easley, K. H. (2007). *Holman Christian Standard Bible: Harmony of the Gospels* (212). Nashville, TN: Holman Bible Publishers.
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