

Matthew 26-28

by Chuck Smith

The sermon explores the events leading to Jesus' crucifixion, emphasizing the significance of the Passover and the importance of devotion and submission to God's will.

Duration: 1:01:14

Scripture: Matthew 26:2-27

Topics: "The Crucifixion", "Great Commission"

Description

This sermon delves into the events leading up to Jesus' crucifixion, highlighting the betrayal by Judas, the abuse and mockery Jesus endured, his crucifixion, and ultimately his resurrection. It emphasizes the significance of Jesus' sacrifice, the fulfillment of prophecies, and the importance of accepting Jesus as Lord. The sermon concludes with the Great Commission, where Jesus commissions his disciples to spread the gospel to all nations, promising his presence and power.

Transcript

Well, let's turn in our Bibles to Matthew's Gospel, beginning with chapter 26, tonight. Matthew 26. It came to pass when Jesus had finished all of these sayings, he said unto his disciples.

It's interesting to note who Jesus is addressing, and Matthew is good at telling us who he is addressing. Because when he is addressing his disciples, he is speaking in a much different tone than he does in just speaking to the world. And so speaking to his disciples, special things for his disciples.

And he is saying to them, you know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified. Over and over again, Jesus is seeking to prepare his disciples for the shock of their lives when he will be actually betrayed and crucified. Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the high priest who was called Caiaphas.

And they consulted how that they might take Jesus by subtlety and kill him. And they said, not on the feast day, lest there be an uproar among the people. The feast day that was coming up was actually the feast of Passover.

The feast of Passover went clear back to the exodus out of Egypt. And the night that they made the exodus, they had killed a lamb, and they had taken and put the blood on the lintels and on the doorposts of the house. And then they roasted the lamb, and they ate it for strength for their journey.

For the next day, they were to be delivered and escaped from their bondage in Egypt. And so, the Passover feast. And so, the scribes and the Pharisees who were wanting to get rid of Jesus said, not on the Passover.

What they didn't realize is that the Passover supper from the Old Testament, the thing that had been observed through the nation through the years, was not just a memorial of what had been done, but it was a prophecy of what was going to be done through Jesus Christ. He was the fulfillment of the Passover. It was always foreshadowing the coming of our Lord, and he is the Lamb of God who takes away the sins of the world.

And thus, they didn't want him to be arrested on this day, lest there be a rising up of the people. But they were not in control. Jesus was in control.

Now, when Jesus was in Bethany, in the home of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment or perfume. And she poured it on his head as he sat there at the meet. And when his disciples saw it, they had indignation, saying, To what is the purpose of this waste? For this ointment might have been sold for much and given to the poor.

And when Jesus understood it, he said to them, Why do you trouble the woman? She hath wrought a good work upon me. For you have the poor with you always, but me you have not always. For in that she has poured this ointment on my body, she did it for my burial.

So, the other gospels tell us that it was Judas Iscariot who actually was the one objecting to the woman pouring this expensive perfume on Jesus. And it said that the reason why he was objecting is that he was the one, sort of the treasure of the group. And he said we had sold it for a lot of money, given the money to the poor.

But the other gospel, as it tells us, it was Judas. It said it wasn't because he cared for the poor. But it said that he actually held the purse, or he was the one in charge of the funds.

And he was feeding out of the purse. And so, here he is, you know, acting so religious and sanctimonious, but in reality his heart is filled with greed. And so, what is the purpose, he said, of this waste? Let me just say that nothing given to Jesus is wasted.

You know, I wish that we could just give more to him. And nothing given to Jesus is ever wasted. Actually, he said this woman has done a good work.

She has anointed me for my burial. So, he's going to be buried in just a few days. And the Lord has laid this upon her heart.

Verily, he said, I say unto you, wheresoever the gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial to her. So, here we are. As Jesus said, wherever the gospel is preached, as we are doing here, that the deed of this woman pouring out this expensive ointment upon him would be told.

And so, we're telling you tonight, reading about it here. And so, what Jesus said has come to pass this evening right here before you. Then one of the twelve, called Judas Iscariot, went to the chief priest.

And he said unto them, what will you give me? And I will deliver him unto you. And they coveted with him for 30 pieces of silver. And from that time, he sought opportunity to betray him.

Now, the first day of the Feast of Unleavened Bread, the disciples came to Jesus, saying to him, where will you that we prepare for you to eat the Passover? And he said, go into this city, and to such a man, and say unto him, the master saith, my time is at hand. I will keep the Passover at your house with my disciples. And the disciples did as Jesus had appointed.

And they made ready for the Passover. Now, when the evening was come, he sat down with the twelve. Now, it's interesting to note that with the Jews, they don't begin their day as we do at midnight.

They begin their day at sundown. And so, we are already, if we were in Israel, this would already be considered Monday because the sun has gone down. And they count their days from sundown to sundown.

We count them from midnight to midnight. After midnight, we say, well, now it is Monday. But they would say, when the sun went down, it's now Monday.

And the evening, as they were celebrating the Passover supper, it was already the day of the Passover, which began at sundown. And so, it was Passover day, as he was celebrating the Passover with his disciples. Now, when the evening was come, he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful. And they began every one of them to say unto him, Lord, is it I? And he answered and said, He that dips his hand with me in the dish, the same shall betray me.

The Son of Man is going as it is written of him, but woe unto that man by whom the Son of Man is betrayed. It had been good for that man had he not been born. I don't know that Jesus ever said that about anybody else, but he is saying it about Judas Iscariot.

It had been better for him had he never been born. Then Judas, which betrayed him, answered and said, Master, is it I? And he said unto him, Thou hast said it, or you said it. And as they were eating, Jesus took the bread, blessed it, broke it, and gave it to the disciples and said, Take, eat.

This is my body. And he took the cup and gave thanks and gave it to them saying, Drink ye all of it. For this is my blood of the new covenant, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of the fruit of the vine until the day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the Mount of Olives. I love this.

I love thinking about it. How that Jesus sung a hymn with them before going out to the Mount of Olives. I've often wondered just what kind of a voice did he have.

And I was always wondering what hymn do you suppose they sang together with Jesus before going to the Mount of Olives. But here, this is the last night of Jesus with his disciples before the crucifixion. Before the day is over, he will be hanging on the cross.

Because again, remember the day began at sundown. And before sundown, the following day, they want to make sure that they get the body off of the cross before sundown. And so he was crucified on the

Passover day.

Very significant in that he is the Lamb of God who takes away the sins of the world. And thus, that he would be crucified on Passover day is extremely significant. So, that gives to us the day, the evening before.

Actually, it began the day that Jesus was crucified. Then said Jesus unto them, All of you will be offended because of me this night. As it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of you, yet will I never be offended. Peter is boasting.

He is saying, Lord, you know, these guys, they may bail on you, but not me. I will never be offended. Jesus said to him, Verily I say unto you, That this night before the rooster crows, you shall deny me three times.

Peter said unto him, Though I should die with you, I would not deny thee. Likewise said all the disciples. Then Jesus came with them to a place called Gethsemane.

And he said to the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee. And he began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death. Carry ye here and watch with me. And he went a little farther and fell on his face.

And he prayed, saying, O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as you will. Here Jesus is submitting fully to the will of the Father.

He expresses his own desire. If it's possible. If what is possible? If redemption for lost mankind is possible.

If man can be saved by being good. If man can be saved by keeping a set of rules. If man can be saved by any other means.

Let this cup pass from me. Nevertheless, not what I will, but thy will be done. The submission to the will of the Father.

And how important that is for us. You know, we may not always like what God wants of us. The will of God is not always the most pleasant thing in the world.

But yet, submission is important. And that I submit to the Lord. And with Jesus, not my will, Lord.

Thy will be done. So, here he is surrendering and submitting himself to the will of the Father. And so, he was there in full submission.

And he came to the disciples and he found them asleep. And he said to Peter, What? Could you not watch with me just one hour? Watch and pray that you enter not into temptation. And here is the key.

The spirit indeed is willing, but the flesh is weak. How many times we have found that to be true in our own lives. My spirit indeed is willing, but the flesh is weak.

To do it, as Paul said, the will is present. But how to perform it, I just can't seem to find. The spirit indeed is willing, but the flesh is weak.

So, he went away again the second time. And he prayed saying, Oh my Father, If this cup may not pass away from me, except I drink it, Thy will be done. Again, submitting to the will of the Father.

And he came and he found them asleep again, for their eyes were heavy. And he left them and went away again. And he prayed the third time, saying the same words.

And then he came to his disciples, and he said to them, Sleep on now, take your rest. Behold, the hour is at hand, And the Son of Man is betrayed into the hands of sinners. Rise, let us be going.

Behold, he is at hand that betrays me. And while he yet spake, Lo, Judas, one of the twelve, Came with him a great multitude with swords and staves From the chief priests and the elders of the people. Now he that betrayed him gave them a sign, and he said, Whomsoever I shall kiss, the same is he.

Hold him fast. And forthwith he came to Jesus, and he said, Hail, Master. And he kissed him.

And Jesus said unto him, Friend, wherefore art thou come? And then came they, and they laid their hands on Jesus, And took him. And behold, one of them, which were with Jesus, Stretched out his hand, drew his sword, Struck the servant of the high priest, And smote off his ear. He should be thankful Peter was in a better shot.

I'm sure he was going for the skull, but he caught his ear. And then said Jesus to him, Put again away thy sword in its place, For all they that take the sword will perish with the sword. Don't you realize that I could now pray to my Father And he would presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, That thus it must be? In the same hour said Jesus to the multitudes, Are you come out as against a thief, With swords and staves to take me? I sat daily with you teaching in the temple, And you did not lay hands on me.

But all of this was done, That the Scriptures of the prophets might be fulfilled. And then all of the disciples forsook him and fled. It's interesting how that in these events, The Word of God was being fulfilled.

The prophecies of the Old Testament were being fulfilled. And one after another, as we've been going through this chapter, We are reading of things that were prophesied of him in the Scriptures, And they are now being fulfilled. Actually, the betrayal by Judas for thirty pieces of silver.

The money then used to buy a potter's field. That goes back to the prophecies of Zechariah. Six hundred years, or five hundred years, Before the event, before Jesus was born, This is what the prophet Zechariah said.

I said unto them, if you think good, Give me my price, and if not, forbear. And so they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter, a goodly price that I was prized at of them.

And I took the thirty pieces of silver, And cast it to the potters in the house of the Lord. As Judas brought the money back and said, I betrayed innocent blood. They said, that's your problem.

And he threw the money down in the temple, And went out and hung himself. And basically said, it's your problem. You're going to have to deal with it.

But here it is. Zechariah, how in the world, five hundred years, Before the event ever happened, Did he know that this would happen? That it would be thirty pieces of silver, And that the money would be used to buy a potter's field, Cast down in the house of the Lord, Used to buy a potter's field. No way, no way could Zechariah know that, Except he was inspired by the Holy Spirit, To write these things.

And so, it's just again, The word of God is coming to pass, Right before our very eyes. So, Judas of course is there to betray him, And betrays him with a kiss. Behold, one of them, which were with Jesus, Stretched out his hand, Peter, And drew his sword, and sliced off the ear.

He just gave Jesus more work. Jesus put the ear back on, And told Peter to put away his sword. Then said Jesus unto him, Put again the sword into its place.

Don't you realize? I'm submitting to this. I could get out of this if I wanted. I could have called for twelve legions of angels.

In the Old Testament we read that, One angel went out and killed 140,000 of the enemy in one night. Imagine what twelve legions of angels could have done, That Jesus had at his disposal. And could have called on them, To deliver him from these wicked men.

But then, how can the scriptures be fulfilled? That he would give his life for our sins. So, he was fulfilling the will of God. But all of this was done that the scriptures of the prophets, Might be fulfilled.

Then all of the disciples forsook him and fled. And they that had laid hold on Jesus, Led him away to Caiaphas the high priest, Where the scribes and the elders were assembled. But Peter followed him afar off, Unto the high priest's palace.

And he went in and sat with the servants to see the end. And now the chief priest, And the elders and all of the council, Sought false witnesses against Jesus, To put him to death. But they found none.

Yea, though many false witnesses came, Yet there were none that could really give a clear witness. And at the last came two false witnesses, And they said, this fellow said, I am able to destroy the temple of God, And build it in three days. And the high priest arose and said unto him, Answer thou nothing? What is it which these witness against thee? But Jesus held his peace.

And the high priest answered and said unto him, I adjure thee by the living God, That you tell us whether you are the Messiah, The Son of God. And Jesus said unto him, Thou hast said, or you said it, Nevertheless I say unto you, Hereafter shall you see the Son of Man, Sitting on the right hand of power, And coming in the clouds of heaven. Then the high priest rent his or tore his clothes, Saying, he has spoken blasphemy.

What further need do we have of witnesses? Behold, now you have heard his blasphemy. What do you think? And they answered and said, He is guilty of death. Then did they spit in his face, They buffeted him, And others smote him with the palms of their hands, Saying, prophesy unto us, Thou Messiah, who was it that hit you? Now Peter sat without the palace, And a damsel came unto him, Saying, thou also was with Jesus of Galilee.

But he denied before them all, Saying, I don't know what you're talking about. And when he was gone out into the port, Another maid saw him and said unto him, That you were with them. And she said, this fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man. And after a while came unto him, They that stood by and said to Peter, Surely you are also one of them, Because your speech is giving you away, betrays you. And then he began to curse and to swear, Saying, I know not the man.

And immediately the rooster began to crow. And Peter remembered the word of Jesus, Which said to him, before the rooster crows, Yeshua denied me three times. And he went out and he wept bitterly.

I want you to note with Peter, That this is sort of a progression, As far as Peter is concerned. First of all, Jesus is prophesying, That all of you are going to be offended, Tonight because of me. Peter said, Lord, though they may all be offended, I will never be offended.

So we find him contradicting the words of Jesus, And that's where he began on the downward path. Next of all, Jesus takes Peter, James, and John Closer to him in the garden while he is praying. He comes to them and he finds that they are asleep.

And he sort of wakes them up and said, Could you not watch with me one hour? Watch and pray, lest you enter into temptation. So here's the second step down for Peter. He's sleeping when he should be praying.

And that will always bring spiritual dullness to you. Now, next of all, We find when Jesus is being arrested there in the garden, It was Peter who drew his sword And sliced off the ear of Malchus, The servant of the high priest, Trying in the flesh to defend Jesus. And then, of course, in verse 58, We read that when Jesus was arrested And taken to the house of Caiaphas, the high priest, Peter followed him afar off into the high priest's palace.

And he went in and he sat with his servants. The third, or the next thing here is Peter following, or trying to follow afar off. There are many people that are trying to do that today.

They want to follow Christ, but they want to follow afar off. It doesn't work. And with Peter, these are the steps to the ultimate denial of the Lord.

So, following afar off, Ultimately, he is denying the Lord in the text here. And Peter, realizing that Jesus was right, he was wrong, He went out and he wept bitterly. So, looking back at chapter 26, Sort of giving a brief kind of summary, Verses 1 and 2, Jesus is informing his disciples of his impending death.

Verses 3 to 5, The plot by the chief priests to put Jesus to death. Verses 6 to 13, Jesus anointed for his burial. Verses 14 and 16, Judas conspires to betray Jesus.

Verses 17 to 19, The preparation for the Passover feast. Verses 20 to 25, Jesus announces his betrayal. Verses 26 to 29, The new meaning that Jesus gives to the Passover feast.

Not any longer to remind you of the land that was slain in Egypt, And that brought freedom and deliverance. But the Lamb of God, who was slain for the sins of the world, Who has brought us freedom and deliverance. Verse 20, Jesus leads for the Mount of Olives with his disciples.

Verses 31 and 32, He announces how all of them are going to be offended because of him that night. 33 to 35, Peter arguing with the Lord. Verses 36 to 46, Jesus in the Garden of Gethsemane.

47 to 50, Judas leads the priests to Jesus and identifies Jesus for them with a kiss. Verse 51, Peter seeks to defend Jesus. And verses 52 to 54, Jesus assures Peter he's in control of the whole situation.

Verses 55 and 56, The disciples, all of them, flee and forsake him. 57 and 58, Jesus is taken to Caiaphas' house, And Peter follows him afar off. 59 to 66, The mock trial there at the house of Caiaphas.

And verses 67 and 68, The physical abuse of Jesus by the priests and his cohorts. And then 69 to 75, Peter's denial that he ever really knew the Lord. So, an analysis of chapter 26.

Going now to chapter 27. When the morning was come, The chief priests and the elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate, the governor.

So, Jesus before Pilate, verses 1 and 2. Verses 3 to 5, The remorse of Judas and his death. Verses 6 to 10, The money that Judas received is used to buy the potter's field, thus fulfilling the prophecies. 11 to 23, Jesus before Pilate.

And verses 24 and 25, Pilate seeks to wash his hands of the whole matter. Verses 26 to 31, Jesus being mocked and abused by the Roman soldiers. Verses 32, Simon is compelled to help with the cross of Jesus.

33 to 54, The events of the cross. 55 and 56, The close friends of Jesus watching from afar off. 57 to 61, The burial of Jesus.

And 62 to 66, The sealing of the tomb and the guards being set to watch it. So, the chief priests and the elders of the people taking counsel against Jesus to put him to death. They bound him and they led him away and delivered him to Pontius Pilate, the governor.

Then Judas, which had betrayed him. When he saw that he was condemned, he repented himself and brought again the 30 pieces of silver to the chief priests and the elders. And he said, I have sinned in that I have betrayed the innocent blood.

And they said, what is that to us? See thou to that. In other words, that's your problem. And he cast down the pieces of silver in the temple and departed.

And he went and hanged himself. And the chief priests took the silver pieces and said, it is not lawful to put them back in the treasury because they are the price of blood. And so they took counsel and bought with them the potter's field to bury strangers in.

Wherefore, that field is called the field of blood unto this day. And then was fulfilled that which was spoken by the prophet Jeremiah. And in reality, this is a prophecy of Zechariah.

But here Jeremiah is attributed as the one who said it. And they took the 30 pieces of silver, the price of him that was valued. The children of Israel did value.

And they gave it for the potter's field as the Lord appointed me. So thus as the purchase of the burial grounds for the poor people with the money that was paid Judas to betray Jesus. So Jesus now before Pilate, he stood before the governor.

And the governor asked him saying, are you the king of the Jews? And Jesus said unto him, you said it. And he, when he was accused of the chief priests and elders, he answered them nothing. Then Pilate said to him, do you hear how many things they are witnessing against you? And he answered him, never a word in so much that the governor marveled greatly.

Now at that feast, the governor was intent to release unto the people a prisoner whom they would. And they had a notable prisoner called Barabbas. And therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you, Barabbas or Jesus, which is called the Messiah? For he knew that for envy they had delivered him.

And when he was set down on the judgment seat, his wife said unto him saying, Have nothing to do with this just man. For I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude that they should ask Barabbas and destroy Jesus.

The governor answered and said unto them, whether of the two will you that I release unto you? And they said, Barabbas. And Pilate said unto them, what shall I do then with Jesus which is called the Messiah? And they all said unto him, let him be crucified. This question of Pilate, what shall I do then with Jesus which is called the Christ? That is a question that is universal.

A question that all of us have to answer for ourselves. The question is, what are you going to do with Jesus who is called the Messiah? Well, what can you do? Well, you can confess him as Lord. And the Bible tells us that if we will confess him as Lord, that we can have our sins forgiven and we can have assurance of being with him in heaven.

Or you can deny him. Jesus said, if you confess me before men, I'll confess you before my father. If you deny before men, I will deny you before my father.

You can let him be the Lord of your life or you can try to ignore him. If he is the Lord of your life, you can be assured of your salvation. But apart from him, you have no hope of salvation.

No hope for the forgiveness of sins. You are still in your sins. And so, the importance of confessing Jesus as Lord.

So, what shall I do with this man Jesus who is called the Messiah? One day, the question will be, what will he do with you? And that all depends on what you have done with him. If you deny him, he will deny you. If you confess him, he will confess you before the Father.

So, what shall I do with this man Jesus who is called Christ? An all-important question. One that you should be asking yourself tonight. What am I going to do with Jesus who is called the Messiah? And it is my prayer that you will make him the Lord of your life.

That you'll surrender to him and discover the perfect, beautiful life that he has in mind for you. And will fulfill in you if you will just but receive him as your Lord and as your Savior. So, what shall I do then with Jesus who is called the Messiah? And they cried out, let him be crucified.

When Pilate saw that he could not prevail anything, but that rather a tumult was made, he took water and washed his hands before the multitude saying, I am innocent of the blood of this just person. I want you to see to it. And then answered all of the people and said, his blood be on us and on our children.

He is trying to wash his hands of the whole issue. There are many people that are in that position today concerning Jesus. They want to be neutral.

I want to wash my hands. I just, you know, don't want to make a decision. But no decision is a decision.

You see, not to accept him is to reject him. And so, you just can't take a neutral position in regards to Jesus. Because it is one or the other.

And if it isn't one, it is the other. So, just don't think that you can wash your hands of this issue. Because it is one that we will all face.

So, we read, Then released he Barabbas unto them. And when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus.

And now this is the abuse from the Roman soldiers. We found him being abused by the priest and the scribes and the religious council. But now this is the Roman soldiers.

And again, cruel, abusive of our Lord. The soldiers of the governor took Jesus into the common hall. And they gathered unto him the whole band of soldiers.

And they stripped him. And they put on him a scarlet robe. And when they had planted a crown of thorns, they put it upon his head.

And a reed in his right hand. And they bowed the knee before him. And they mocked him saying, Hail, King of the Jews.

And they spit upon him and took the reed and smote him on the head. And after they had mocked him, they took the robe off from him and put on his own raiment. And led him away to crucify him.

And when they had come out, they found a man of Cyrene, Simon by name. And him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull.

They gave him vinegar to drink, mingled with gall. And when he had tasted thereof, he would not drink. They say that this vinegar mingled with gall was sort of an opiate.

It was to sort of dull the senses so that you wouldn't feel the pain of crucifixion. Which, of course, was probably one of the most torturous, painful ways to put a man to death. As you would be hanging on the cross, after a while the muscles would give way.

They would spasm and give way. And the body would sort of go out of joint as you were just hanging there. And extremely painful.

And thus it was sort of a gesture of mercy or kindness to give them this mixture of gall and vinegar to sort of ease the pain a bit. But notice Jesus would not drink. He was going to feel the full pain for you and for me, suffering death in our behalf.

And they crucified him, parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture they did cast lots. And sitting down, they watched him there.

And they set up over his head the accusation that was written, This is Jesus, the King of the Jews. And then were there two thieves crucified with him. One on the right hand, the other on the left.

And they that passed by reviled him, wagging their heads and saying, Thou that destroys the temple and will rebuild it in three days, save thyself, if you are the Son of God, come down from the cross. Likewise

also the chief priest, mocking him, with the scribes and the elders said, He saved others, himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God. There are many people that say, Well, Jesus never did say that he was the Son of God. And they are wrong, but he did.

And of course, here they are quoting him. And they're saying, he said, I am the Son of God. And he did profess to be really the Son of God, which he is, can't deny it.

And thus, the thieves also, which were crucified with him, cast the same in his teeth. Now, Luke's gospel tells us that after a time on the cross, one of the two thieves was still sort of chiding and rebuking him and saying, you know, if you're the Messiah, come on down and help us get down too. The other one said to him, Man, what's wrong with you? Don't you fear God? We're here because we deserve to be here.

We're suffering for our crimes. But this man has done nothing wrong. And turning to Jesus, he said, Lord, when you come into your kingdom, would you remember me? And Jesus said, Today, you will be with me in paradise.

Have you ever thought of that? Here is he, Jesus, dying on this cross. And yet, this one thief seemed to realize that he wasn't really dying. It wasn't over.

He was coming into his kingdom. Had to be the Holy Spirit working in his heart. When you come into your kingdom, will you remember me? And then those comfortable words, Today, you will be with me in paradise.

So, from the 6th hour, that's at noon. They started counting time at sunrise in the morning. So the 6th hour would be noon.

Until the 9th hour, which would be 3 in the afternoon. There was darkness over all of the land until the 9th hour. And about the 9th hour, Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani.

That is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, they said, He's calling for Elijah. And immediately, one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave him to drink. They thought he was into deliriums at this point.

The rest said, No, let him alone. Let's see if Elijah will come to save him. And Jesus, when he had cried again with a loud voice, yielded up his spirit.

And behold, the veil of the temple was rent in two, from the top to the bottom. The earth did quake, and the rocks were split open. And the graves were opened, and many bodies of the saints which slept arose.

And they came out of the graves after his resurrection, and they went into the holy city and appeared unto many. Now when the centurion and they that were with him, watching Jesus, and they saw the earthquake and those things that were done, they feared greatly and they said, Truly, this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, and were ministering unto him.

And among those was Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's children. And when the evening was come, there came a rich man of Arimathea named

Joseph, who also himself was Jesus' disciple. And he went to Pilate and he begged for the body of Jesus, and then Pilate commanded that the body of Jesus be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, laid it in his own new tomb, which he had hewn out of the rock, and he rolled a great stone to the door of the sepulcher and departed. And there was Mary Magdalene and the other Mary sitting over against the sepulcher. Now the next day that followed, the day after the day of the preparation, the chief priests and the Pharisees came together under Pilate.

And they said, Sir, we remember that the deceiver said while he was yet alive that after three days he would rise again. So command therefore that the sepulcher be made sure until the third day, lest the disciples come by night and steal him away and say to the people that he is risen from the dead, so that the last error shall be worse than the first. Pilate said unto them, You have a watch.

Go your way. Make it as sure as you can. So they went and they made the sepulcher sure, sealing the stone and setting a watch.

Sort of foolish. I like it though. Make it as sure as you can.

Death could not keep its prey. Jesus my Savior. He tore the bars away.

Jesus my Lord. Up from the grave he arose with a mighty triumph for his foes. He rose a victor from the dark domain.

He lives forever with his saints to reign. He arose. He arose.

Hallelujah. Christ arose. So it brings us to the 28th chapter of Matthew, the close of the gospel according to Matthew.

Verses 1 to 10, we have the events on the first day of the week of his resurrection. At the break of dawn, two or more groups of women begin from their various places in Jerusalem or Bethany, and they begin their journey toward the tomb. The guards had fled to the priest who had placed them there.

About sunrise, the women approached the tomb, and Mary, in her eagerness, had gone ahead and saw that the tomb was empty, and she ran to tell Peter and John, and the other disciples arrived, and they see the angels, and the other ladies arrived, and they see the angels and hurry to tell the other disciples. By this time, Peter and John arrive at the tomb. Mary Magdalene arrives back to the tomb, and weeping, does not know yet that he is risen, and then Jesus appears, first to Mary Magdalene, and then he appears to the other women, as they are going to tell the disciples, and the guards report to the priest what happened, and they are paid off to not reveal it to anyone else.

The disciples go to Galilee, where they meet Jesus, and are given the Great Commission, and 18 to 20, the Great Commission of Jesus to the church. So in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to the suffocator. Now I do believe that the Passover, of course, is a Sabbath day, and I do believe that you have what we call a double Sabbath on this occasion.

I believe that you have the regular Saturday Sabbath of the Jews. I think you have the Friday Sabbath of the first day of the Unleavened Bread feast, and that was a Sabbath day. And thus, I think that you had a

double Sabbath, because people wonder if he was crucified on Friday, how could he be three days and three nights in the tomb? And of course, the math just doesn't work out.

Unless you see a double Sabbath, and you realize that it was really on Thursday that the crucifixion took place. Friday was the Sabbath of the first day of the Unleavened Bread feast. Saturday was the Jewish Sabbath, and thus, early on the first day of the week, that would be on the Sunday, the women came to the tomb, and thus, you have the three days and three nights there in the tomb.

So, at the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to the sepulcher, to see the sepulcher. And behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and he sat upon it. And his countenance was like lightning, and his raiment white as snow.

And for fear of him, the keepers did shake, and became as dead men. And the angel answered and said to the women, Fear not, I know that you seek Jesus, which was crucified. He is not here, for he is risen.

As he said, Come and see the place where the Lord lay. And then go quickly and tell his disciples that he is risen from the dead. And behold, he goes before you into Galilee, and there you shall see him, lo we have told you.

And they departed quickly from the sepulcher with fear and great joy. They did run to bring his disciples word. And as they went to tell the disciples, behold, Jesus met them, saying, All hail! And they came, and they held him by the feet, and they worshipped him.

Then said Jesus unto them, Be not afraid. Go tell my brothers that they go into Galilee, and there they will see me. And now when they were going, behold, some of the watch came unto the city, and showed unto the chief priest all of the things that were done.

And when they were assembled with the elders, and they had taken counsel, they gave a large sum of money unto the soldiers, saying, Tell the people that the disciples came by night, and stole away his body while we were sleeping. And if it comes to the governor's ears, we will persuade him, and we will secure you. So they took the money, and did as they were taught.

And this is the saying that was commonly reported of the Jews until this day. And then the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted.

Of course, we know that Thomas was one of the doubters. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all of the things whatever I have commanded you, and lo, I am with you, even unto the end of the age.

And so this is what is known as the Great Commission. It is the commission to the church by Jesus. Notice, he is saying, All power is given to me in heaven and earth.

But then he says, Go ye therefore. I have all the power, but go ye therefore into all the world and preach the gospel to every creature. And he that believes and is baptized shall be saved.

Mark's gospel. And so, baptizing them in the name of the Father, the Son, and the Holy Spirit, the baptismal formula, teaching them to observe all of the things that I have commanded you, and lo, I am with you always, even to the end of the age. We are approaching the end of the age.

We thank the Lord for his presence with us. The power that he makes available to us. All power is mine.

You go. But he doesn't really send us alone. He promises to go with us and to go before us, which he will, and which he does.

And so, we have the commission. We are in a far off place in the world from Jerusalem, and yet here we are, bearing witness that Jesus Christ is the Son of God. He rose from the dead.

He lives forevermore. He's coming again to receive us unto himself. We're going to live with him and reign with him in the glorious kingdom of God, world without end.

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