

The Gospel of Matthew: Part 4

(Chapters 21-28)

This is Jesus the King of the Jews (27:37)						
PERSON OF THE KING EARLY LIFE AND MINISTRY	PRECEPTS OF THE KING SERMON ON THE MOUNT	POWER AND PLAN OF THE KING MIRACLES AND MISSION	PARABLES OF THE KING REJECTION AND REVELATION	PREACHING AND POWER OF THE KING MIRACLES AND RESPONSES	PRESENTATION OF THE KING ENTRY AND CONTROVERSY	PASSION OF THE KING DEATH, RESURRECTION AND COMMISSION
1:1 – 4:25	5:1 – 7:29	8:1 – 10:42	11:1 – 13:52	13:53 – 18:35	19:1 – 25:47	26:1 – 28:20

Purpose Statement for the Gospel of Matthew:

Matthew recorded selected events from the life and ministry of Jesus of Nazareth in order to confirm to a Jewish audience that Jesus was indeed the promised Old Testament Messiah and King, the son of David, the son of Abraham and to explain the kingdom program of God through His church for the nations.

AN OVERVIEW OF PASSION WEEK

<p>Friday <i>Arrival in Bethany</i> (John 12:1)</p>	<p>Jesus Arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha, and Lazarus. On the following Tuesday evening, while Jesus was still in Bethany, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary’s devotion to Jesus and her willingness to serve him.</p>
<p>Saturday <i>Sabbath-day of rest</i></p>	<p>Not mentioned in the Gospels. The Lord spent the Sabbath day in traditional fashion with his friends.</p>
<p>Sunday <i>The “Triumphal” Entry</i> (Matt 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-19)</p>	<p>On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zech 9:9). The crowd welcomed him with the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.</p>
<p>Monday <i>Clearing of the Temple</i> (Matt 21:12-17; Mark 11:15-18; Luke 19:45-48)</p>	<p>Jesus returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. Jesus denounced them, drove them out and overturned their benches and tables.</p>
<p>Tuesday <i>Day of controversy and parables</i> (Matt 21:23-25:46; Mark 11:27-13:37; Luke 20:1-21:36)</p>	<p><i>In Jerusalem</i> - Jesus evaded the traps set by the priests, Pharisees and Sadducees <i>On the Mount of Olives overlooking Jerusalem</i> (Tuesday afternoon, exact location unknown) Jesus taught in parables and warned the people against the religious hypocrites. He predicted the destruction of Herod’s great temple and told his disciples about future events, including his own return (Matt 24-25).</p>
<p>Wednesday <i>Day of rest</i></p>	<p>Although the Gospels do not mention this day, the counting of the days (Mark 14:1; John 12:1) seems to indicate that there was another day about which the Gospels record nothing.</p>
<p>Thursday <i>Passover, Last Supper, Betrayal and Arrest</i> (Matt 26:1-27:31; Mark 14:1-15:20; Luke 22:7-23:31)</p>	<p>In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the “Lord’s Supper.” After singing a hymn they went to Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him. He is then betrayed and arrested.</p>
<p>Friday <i>Crucifixion</i> (Matt 27:32-66; Mark 15:21-47; Luke 23:32-56; John 18:28-19:37)</p>	<p><i>Crucifixion</i> - Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings, and mockery, Jesus was required to carry his cross to “the place of the skull” (Matt 27:33), where he was crucified with two other prisoners. <i>In the tomb</i> - Jesus’ body was placed in the tomb before 6:00pm Friday evening, when the Sabbath began and all work stopped. It lay in the tomb throughout the Sabbath.</p>
<p>Sunday <i>Resurrection</i> (Matt 28:1-10; Mark 16:1-8; Luke 24:1-49; John 20)</p>	<p>Early in the morning, women went to the tomb and found that the stone closing the tomb’s entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to the two disciples on the road to Emmaus and later that day to all the disciples but Thomas.</p>

Slightly Adapted from the *NIV Zondervan Study Bible*

The Coming of the King: Look at the Responses!

Matthew 21:1-22:14

- I. The Triumphal Entry: the humble King comes in fulfillment of prophecy
21:1-11
- II. The King Cleanses the Temple: don't promise one thing but deliver another
21:12-17
- III. The Cursing of the Fig Tree: the King rejects those who put on a show but produce no fruit
21:18-22
- IV. The Religious Leaders Challenge the King's authority: be careful what you ask for because you may not get what you want!
21:23-27
- V. Parable #1, The Parable of the Two Sons: the King teaches that real repentance and faith is more than mere words
21:28-32
- VI. Parable #2, The Parable of the Tenants: God sent His Son to be our King and we killed Him
21:33-46
- VII. Parable #3, The Parable of the Wedding Feast: we must come to the King when He calls and on His conditions
22:1-14

The King and His Critics: 4 Interesting Questions

Matthew 22:15-46

- I. Should we pay taxes even to an unjust government? 22:15-22
 - 1) Beware of the motives of hypocrites 22:15-18
 - 2) Be aware of your proper lines of authority and responsibility
22:19-22

- II. Will there be marriage in heaven? 22:23-33
 - 1) Know the worldview of those who engage you 22:23-28
 - 2) Know what the Bible says on important issues 22:29-33

- III. What are the greatest commandments? 22:34-40
 - 1) Love God supremely 22:34-37
 - 2) Love others genuinely 22:38-40

- IV. Whose Son is the Messiah? 22:41-46
 - 1) He is David's son and human 22:41-42
 - 2) He is the Lord's Son and divine 22:43-46

The Seven Woes of King Jesus Against Religious Hypocrites

Matthew 23:1-39

- I. The word of introduction: the sin of pride 23:1-12
- 1) Don't follow those who preach but don't practice 23:1-4
 - 2) Don't follow those who do what they do to be seen by others 23:5-7
 - 3) Don't follow those who exalt themselves and are not humble 23:8-12
- II. The 7 woes: the sins of hypocrisy 23:13-35
- 1) Jesus condemns those who block others from the kingdom 23:13-14
 - 2) Jesus condemns those who evangelize others into hell 23:15
 - 3) Jesus condemns those who lie when taking an oath 23:16-22
 - 4) Jesus condemns those who are legalistic and not loving 23:23-24
 - 5) Jesus condemns those who put on a show on the outside but are dirty on the inside 23:25-26
 - 6) Jesus condemns those who appear righteous but actually are spiritually dead 23:27-28
 - 7) Jesus condemns those who claim innocence but are actually murderers 23:29-35
- III. The conclusion: the sin of rejecting the Savior 23:36-39
- 1) Israel's rejection is clear 23:36-37
 - 2) Israel's condemnation is certain 23:38
 - 3) Israel's salvation is coming 23:39

The Olivet Discourse: The Prophecy of the King Concerning the Future

(Part 1)

Matthew 24:1-31

- | | | |
|------|---|----------|
| I. | <u>Destruction is coming so expect it</u> | 24:1-2 |
| II. | <u>Deception is coming so do not be led astray</u> | 24:3-8 |
| III. | <u>Persecution is coming so keep preaching the gospel</u> | 24:9-14 |
| IV. | <u>Tribulation is coming so be ready</u> | 24:15-26 |
| V. | <u>Jesus is coming so do not lose hope</u> | 24:27-31 |

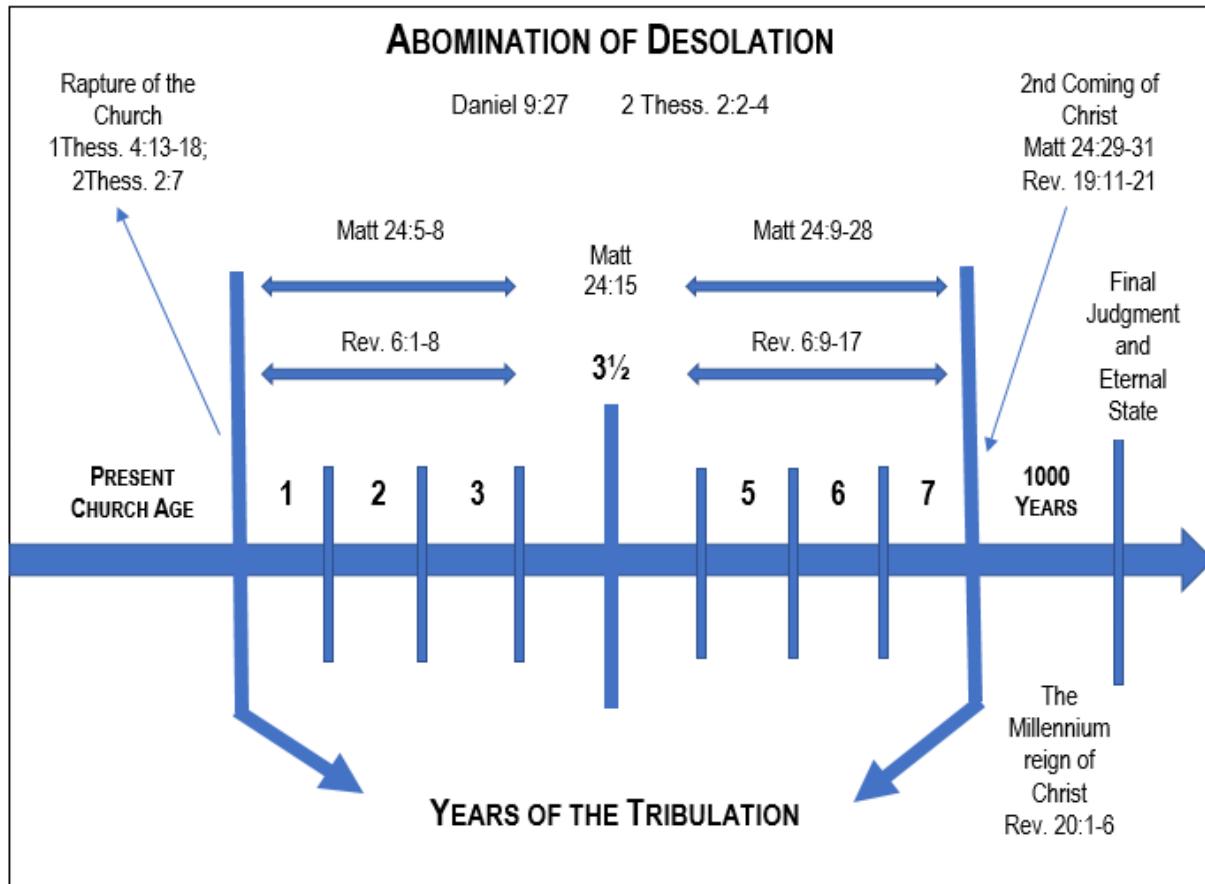
“Some Observations About Matthew 24”

- 1) Matthew 24 is a telescopic prophecy.
- 2) The near destruction of Jerusalem in A.D. 70 is typical and a foreshadowing of the end time destruction of the Tribulation and Second Coming.
- 3) We can expect a great end time, worldwide revival.
- 4) We can also expect worldwide persecution and martyrdom.
- 5) The abomination of desolation (see Dan. 9:27; 11:31; 12:11) occurred in the past in 167 B. C., again in A.D. 70, and will occur again one final time at the midpoint of the Great Tribulation (see 2 Thess. 2:2-4; Rev. 13).

MATTHEW 24:15 AN EXPLANATION

The terminology “abomination of desolation” is found in Daniel 9:27, 11:31 and 12:11. This text is one of the clearest examples in scripture of a prophecy with multiple fulfillment.

- 1) The first reference is to Antiochus Epiphanes, who reigned in Syria from 175 to 164 B.C. Antiochus halted the sacrifices in the temple, defiled the temple by raising up an idol, a pagan altar to Zeus, and sacrificing a pig on the altar in the temple in 167 B.C.
- 2) Jesus, in this discourse, seems to have in view, at least typically, the near destruction of Jerusalem and the temple in A.D. 70 by the Roman general Titus. That Christians of that time so understood this prediction is evidenced by the fact that many followed the command of vv. 16-18 and fled to the wilderness during the Roman invasion and siege.
- 3) Daniel, Jesus, and Paul (cf. 2 Thess. 2:2-4) and John (cf. Rev. 13) see a future eschatological and ultimate fulfillment in the actions of Antichrist during the Tribulation (Revelation 6-19), also identified as Daniel’s 70th week (Dan. 9:24-27). In Dan. 9:27 it becomes apparent that a reenactment of Antiochus’ treacherous desecration will occur when the “prince” who is the Antichrist (Paul’s “man of sin” and John’s “sea beast”) breaks his covenant after 3½ years. Then follows the desecration of the temple, great persecution of Israel, and the more severe judgments of the Tribulation. This 24th chapter then, is a further description of Daniel’s 70th week, and in a number of instances parallels the Book of Revelation, especially the sixth chapter as the accompanying chart “Abomination of Desolation” shows (Remember: the 7th seal contains both the 7 trumpets of Rev. 8-9 and the 7 bowls of Rev. 16).



The Olivet Discourse: The Prophecy of the King Concerning the Future

(Part 2)

Matthew 24:32-25:46

- I. The lesson of the fig tree: Christ's coming is near and certain
24:32-35
- II. The lesson of the days of Noah: Judgment day is unknown and will be unexpected
24:36-39
- III. The lesson of two workers in the field: our Lord's coming will be sudden
24:40-41
- IV. The lesson of the owner of the house: stay awake and be prepared
24:42-44
- V. The lesson of the wise servant: be responsible
24:45-51
- VI. The lesson of the 10 virgins: be ready
25:1-13
- VII. The lesson of the talents: be faithful
25:14-30
- VIII. The lesson of the sheep and goats: keep serving others in Jesus' name
25:31-46

A Sacrifice of Extravagant Love for the King

Matthew 26:1-16

- I. Extravagant love will not be done in secret 26:1-5
- II. Extravagant love will be revealed in public 26:6-7
- III. Extravagant love will often be criticized 26:8-9
- IV. Extravagant love should be defended 26:10-12
- V. Extravagant love will be remembered 26:13
- VI. Extravagant love will expose the evil of betrayal 26:14-16

Contrasting Mary and Judas	
Mary	Judas
A woman with no real standing	A man, one of the apostles
Gave what she could to Jesus	Took what he could get for Jesus
Blessed her Lord	Betrayed his Lord
Did a beautiful thing	Did a terrible thing
Served him as her Savior	Sold Him like He was his slave
Notable forever for her devotion	Notorious forever for his betrayal

Events of Christ's Trial

- 1) Before Annas, a former high priest and father-in-law of the current high priest (John 18:12-24)
- 2) At night, before Caiaphas, the high priest, and the Sanhedrin (Matthew 26:57-68; John 18:24)
- 3) Peter denies the Lord three times (Matthew 26:69-75; John 18:15-18, 25-27)
- 4) Another appearance before the Sanhedrin, at which time a sentence was passed (Matthew 27:1-2; Luke 22:66-71)
- 5) Judas commits suicide (Matthew 27:3-10)

The scene now shifts to trials before the Roman authorities.

- 6) Before Pilate, the Roman Governor of Judea (Matthew 27:11-14; John 18:28-38)
- 7) Before Herod Antipas, the ruler of Galilee (Luke 23:6-12)
- 8) Another appearance before Pilate (Matthew 27:15-26; Luke 23:13-26; John 18:39-19:16)
- 9) The Roman soldiers mock Christ (Matthew 27:27-31)
- 10) Christ is led away to Golgotha to be crucified (Matthew 27:31-50; John 19:16, 17)

JESUS' TRIALS

BEFORE JEWISH RELIGIOUS AUTHORITIES	
<p>Preliminary hearing before Annas (John 18:12-24)</p>	<p>Although the Romans had deposed Annas, in the eyes of the Jews he still functioned as the high priest because the office was for life. Annas questioned Jesus, but Jesus demanded a legal hearing.</p>
<p>Hearing before Caiaphas (Matt 26:57-68; Mark 14:53-65; Luke 22:54)</p>	<p>Caiaphas was the high priest appointed by the Romans. Two false witnesses testified against Jesus and Caiaphas asked Jesus if he was the Messiah, Jesus answered yes, and Caiaphas concluded that Jesus was guilty of blasphemy.</p>
<p>Trial before the Sanhedrin (Matt 27:1,2; Mark 15:1; Luke 22:66-71)</p>	<p>The council of Jewish religious leaders confirmed Caiaphas's conclusion. In this trial, Jesus admitted he was the Son of God and declared that he would sit on the right hand of God the Father.</p>
BEFORE THE ROMAN AUTHORITIES	
<p>First hearing before Pilate (Matt 27:11-14; Mark 15:2-5; Luke 23:1-5; John 18:28-37)</p>	<p>The Jewish religious leaders brought Jesus to Pilate in order to get permission to execute him. They accused him of treason. Pilate saw Jesus' innocence, but briefly questioned him. In this interview, Jesus revealed to Pilate that his kingdom was not of this earth.</p>
<p>Hearing before Herod (Luke 23:6-12)</p>	<p>Pilate sent Jesus to Herod because Jesus was from Galilee, the region ruled by Herod. Jesus remained silent before Herod.</p>
<p>Final hearing before Pilate (Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:38-19:16)</p>	<p>Pilate did not want to condemn an innocent man, but he was afraid of another Jewish uprising. Therefore, he finally gave in to the cries of the crowd: "Crucify him!"</p>

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The King Prepares for the Cross: The Beginning of the End

Matthew 26:17-75

- I. Jesus was sovereign over the events leading to the cross 26:17-19
- II. Jesus was not surprised by the betrayal of Judas 26:20-25
- III. Jesus celebrated a last supper that was actually a first supper 26:26-29
- IV. Jesus would be abandoned by His friends 26:30-35
- V. Jesus would agonize over His passion alone 26:36-46
- VI. Jesus would be arrested and forsaken by his disciples 26:47-56
- VII. Jesus would be a faithful witness in an unjust trial 26:57-68
- VIII. Jesus would be denied by his closet friend out of fear of others
26:69-75

The Murder and the Burial of the Great King

Matthew 27:1-66

- I. Jesus was betrayed in fulfillment of prophecy 27:1-10

- II. Jesus was tried in a kangaroo court 27:11-23

- III. Jesus was scourged and brutally beaten 27:24-31

- IV. Jesus was crucified to save others not Himself 27:32-44

- V. Jesus was forsaken as He gave His life for the sins of the world
27:45-50

- VI. Jesus died and many amazing miracles occurred 27:51-56

- VII. Jesus was buried because he was dead 27:57-66

Naturalistic or Alternative Theories That Reject the Resurrection

- 1) *The swoon theory*: Jesus did not really die but fainted because of the enormous physical punishment He suffered.
- 2) *The spirit theory*: Jesus was not raised bodily, but He returned in a spirit form.
- 3) *The hallucination theory*: Jesus preconditioned His disciples to hallucinate by means of hypnosis.
- 4) *The vision theory*: the disciples had experiences they interpreted or understood to be literal appearances of the risen Jesus.
- 5) *The legend or myth theory (which basically agrees with the infamous Jesus Seminar)*: Over time the Jesus stories were embellished and exaggerated. The resurrection is a “wonder story.”
- 6) *The stolen-body theory: the soldiers who guarded Jesus’ tomb were bribed by the Jewish leaders to lie and say his disciples stole the body. It is the earliest naturalistic theory, going back to Matthew 28:11-15.*
- 7) *The wrong-tomb theory: belief in Jesus’ bodily resurrection rests on a simple mistake. Jesus’ disciples went to the wrong tomb (that was empty).*
- 8) *The lie-for-profit theory*: Jesus’ death by crucifixion was a huge disappointment, but His followers saw a way to turn it for financial profit.
- 9) *The mistaken-identity theory*: the women mistook someone else for Jesus in the early morning darkness.
- 10) *The twin theory*: Jesus had an identical twin brother.
- 11) *The Muslim theory: the biblical witness of Jesus’ crucifixion is false; God provided a substitute for Jesus, perhaps even making the person look like Jesus. Surah 4:157 in the Qur’an says, “They declared: ‘We have put to death the Messiah Jesus the son of Mary, the apostle of Allah.’ They did not kill him, no did they crucify him, but they thought they did.”*

Evidences for the Bodily Resurrection of Jesus

1. The failure of naturalistic or alternative theories to explain the event.
2. The birth of the disciples' faith and the radical change in their lives, even to the point of death.
3. The empty tomb and the discarded grave clothes.
4. The fact that women saw the empty tomb first.
5. The change in the day of worship from the Sabbath to Sunday by Jews.
6. The unlikely nature of mass hallucination.
7. Post-resurrection appearances.
8. The 50-day interval between the resurrection and the bold and public proclamation of the gospel at Pentecost in Jerusalem.
9. The inability of the Jewish leaders and the Romans to disprove the message of the empty tomb and produce the body of Jesus.
10. The unexpected nature of Jesus' bodily resurrection.
11. The conversion of two skeptics: James and Paul.
12. The moral character of the eyewitnesses.
13. The accepted character and claims of Jesus.
14. Reliable eyewitness documents recording the events (More than 5,600 Greek Manuscripts of the New Testament exist).

JESUS' RESURRECTION APPEARANCES

Appearance	Place	Time	Matthew	Mark	Luke	John	Acts	1 Cor
The empty tomb	Jerusalem	Resurrection Sunday	28:1-10	16:1-8	24:1-12	20:1-9		
To Mary Magdalene in the garden	Jerusalem	Resurrection Sunday		16:9-11		20:11-18		
To other women	Jerusalem	Resurrection Sunday	28:9-10					
To two people going to Emmaus	Road to Emmaus	Resurrection Sunday		16:12-13	24:13-32			
To Peter	Jerusalem	Resurrection Sunday			24:34			15:5
To the ten disciples in the upper room	Jerusalem	Resurrection Sunday			24:36-43	20:19-25		
To the 11 disciples in the upper room	Jerusalem	Following Sunday		16:14		20:26-31		15:5
To seven disciples fishing	Sea of Galilee	Some time later				21:1-23		
To the 11 disciples on a mountain	Galilee	Some time later	28:16-20	16:15-18				
To more than 500	Unknown	Some time later						15:6
To James his brother	Unknown	Some time later						15:7
To his disciples at his ascension	Mount of Olives	40 days after Jesus' resurrection			24:44-49		1:3-8	
To Paul	Damascus	Several years later					9:1-19 22:3-16 26:9-18	9:1

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**The Great Resurrection, the Great Cover-up and the
Great Commission of the Great King**

Matthew 28:1-20

I.	<u>The Great Resurrection</u>	28:1-10
	1) The angel	28:1-4
	2) The announcement	28:5-7
	3) The appearance	28:8-10
II.	<u>The Great Cover-up</u>	28:11-15
	1) The truth	28:11
	2) The lie	28:12-15
III.	<u>The Great Commission</u>	28:16-20
	1) His power	28:16-18
	2) His plan	28:19-20
	3) His promise	28:20