# RIGHTLY DIVIDING THE WORD OF TRUTH SURVEYSURIES IN THE NEW Testament

# MATTHEW

**JESUS, THE MESSIAH & KING** 

#### SURVEY STUDIES IN THE NEW TESTAMENT

# MATTHEW



Steven Harper

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# Preface

As you read the book of Matthew, you will be introduced to the Man called Jesus. You probably know something about Him already if you have read anything in the Bible, but this book is the first you will read of Him in the New Testament. Matthew's record of the life of Jesus is just one of four, together called The Gospels, and each is written from a different perspective, with a different purpose, and targeted at a different audience. Together, they tell the story of Jesus — coming to earth in the form of man, living as we live, facing every temptation, and dying to save us from our sins.

If you are a Christian, you must certainly know Him, for He is the reason why you are a Christian. At some time in your life, you were taught [or you read] about Jesus and you heard or read enough that caused you to believe that He is the Christ, the Son of God, so you turned away from the worldly life, confessed your belief to others [and continue to do so], and you were baptized into Christ that your sins might be forgiven. You knew enough about Jesus to be convinced His claim was true, but since then, what have you learned about Him?

This workbook is intended to take you through the book of Matthew that you may know Jesus as more than just a passing acquaintance. Matthew writes to a Jewish audience who is looking for the coming Messiah and the One who will restore the Kingdom to Israel, and presents Jesus as that Messiah, but records the words of Jesus that were spoken to the common people in an attempt to teach them the real nature of the Kingdom: not physical, but spiritual. These are the things you need to know, too.

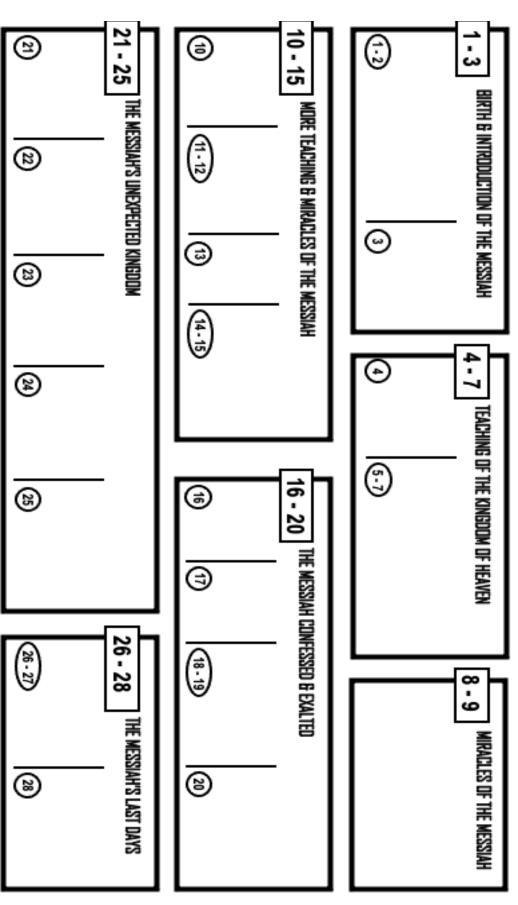
As you study this workbook, let the words of Jesus tell you who He is, along with the words of even His worst critics. Let the works of Jesus also tell you who He is, for the miracles were done that God might be glorified and that we might believe that Jesus is the Christ (**John 20:30, 31**). Pay attention to the behavior of Jesus and His associations and contrast His life with that of the religious leaders in His day. Pay attention to His teaching, for when the people heard Jesus then, they were astonished at the way He taught and the critics were silenced.

This workbook was designed to help you get the most out of your study in the book of Matthew. Each section [there are 21 sections] has introductory notes to help you to get in the right frame of mind before you begin, and some work to do before you begin the actual study itself [Preparation]. Then, you will be given some short observations about certain people and events within the text and are challenged to make your own notes about what you have read [Observation]. Then, you will need to explain what has been said by the writer [Interpretation]. Several questions are given in this portion to help you to understand what was said. Next, we have one of the most important portions of the study — the part where you must make this text useful to your own life [Application]. And finally, each section will offer a couple of short quotes from the portion of text that was covered that you might consider the import of those words after you have already studied [Consideration]. For those students who wish to get more out of the text or to simply learn more than what this workbook can give, I would urge you to do further investigations to find information that might be helpful in understanding even more about the circumstances, people, and places mentioned in the context

Use the "clipboard" provided in each section to make your notes and observations. Use your pencil! If you do not object to marking in your personal Bible, use colored pencils, markers, pens, and whatever else you want to make the words jump out to you and help you to see the message of the writer. It is my hope that this workbook will help you to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." I pray for your success.

Steven C. Harper January 2003





# Lesson One:

#### Overview

**Overview.** Using the chart on the facing page, briefly summarize the book of Matthew and outline what may be seen as the main points in each section. Note the 'theme verse(s)' and key words and/or phrases — those which are significant in the overall message of the book.

Background. The writer of this, the first of the four gospels, was Matthew, the son of Alphæus [called Levi by both Mark (Mark 2:14) and Luke (Luke 5:27)]. It is not known with any absolute certainty whether or not he was also the brother of James [also named "the son of Alphæus," Matt. 10:3], but because there is no obvious reference to their relationship [where Peter and Andrew, and James and John were], it is reasonable to conclude they were not brothers. He was named as one of the original 12 apostles, identified as "the tax collector" (Matt. 10:3), but nothing else is known about him. The last mention of Matthew is found in Acts 1:13, where is mentioned as one among the rest of the apostles in the upper room.

Matthew's account of the life of Jesus was apparently directed to the Jews, seen in the number of times he mentions either fulfilled prophecies or Jesus referring to certain prophecies [20 times], and the kingdom [57 times]. Matthew uses the greatest number of references to Old Testament writings of any of the Gospel accounts [over 130]. The fact that Matthew refers to these prophecies and cites so many Old Testament texts makes it

obvious he is directing the message to the Jews, for who else would know these prophecies and writings as they did? When we remember the Jews were looking for a restoration of the kingdom (Acts 1:6), and some were anticipating the coming of the Messiah (Luke 2:25, 26), it is reasonable to conclude Matthew would spend a great deal of his efforts in showing that Jesus was the One for whom they waited. Though Matthew never uses the word "Messiah" or even "Savior," he clearly is making an argument for recognizing Jesus as both. Matthew notes at the beginning, in the account of His birth, that He was named Jesus because "He will save His people from their sins" (1:21). It is also interesting to note that at the beginning of His life (2:2) and at the end of His life (27:11), Jesus is identified as King. Matthew's account is intended to present to the Jews their King, Savior, and Messiah — Jesus

Throughout the book, Matthew writes about the kingdom in his attempt to convince the Jews that Jesus was their King. His strongest defense lies in the very words of Jesus! Matthew records Jesus describing the nearness of the kingdom, the nature of the kingdom, who would enter that kingdom, and even how to enter the kingdom. [See chart on page 4.] It should come as no surprise, though, that many of the Jews rejected Jesus as their King, with some mocking the very idea even as He hung on the cross (27:42).

**Key Verse(s):** 

**Key Words/Phrases:** 

# -THE KINGDOM OF HEAVEN—

## THE KINGDOM IN THE GOSPEL OF MATTHEW

ITS NEARNESS PREACHED3:2;	4:17, 23; 9:35; 10:7; 11:12 12:28; 16:28; 26:29
PRESENTED AS A REWARD	5:3, 10
KEYS/ENTRANCE TO16:1	19; 19:23, 24; 21:31; 23:13
	8:11, 12; 11:11; 13:38-43; 8:1-4; 19:14; 21:43; 25:34
	, 24, 31, 33, 44, 45, 47, 52; 18:23; 20:1; 22:2; 25:1, 14

# THE AUTHORITY OF THE KING

RECOGNIZED	7:28, 29; 13:54-58
QUESTIONED	21:23-27
CLAIMED	28:18
MANIFESTED	12:22-24; 21:12, 13
HE CLAIMED IT, THE PEOPLE	E RECOGNIZED IT, AND

HE HAS SHOWN IT TO BE TRUE

The King And The Kingdom. Throughout the book, Matthew presents Jesus as the King who is prepared to establish His Kingdom. The word translated "kingdom" is found 56 times in the book ["kingdom of heaven" 32 times, "kingdom of God" 5 times], clearly a major theme of Matthew's writing. Since the Jewish nation was looking for the coming Messiah who was foretold to sit on the throne of David, Matthew dwelt on this expectation and emphasized the King and the Kingdom throughout his writings. Because so much is said about the King and the Kingdom, it is most likely that Matthew directed his writings primarily to the Jews, for they were expecting one to come and be the King. Even the apostles believed, up until the end of His time on earth, that He would restore the kingdom to Israel (Acts 1:6). Consider the following:

With all the teaching of Jesus regarding this topic, it is evident that it was an important part of His message and, particularly, that of Matthew as he writes this book. Let's put this all together now: Since Jesus said He was sent to teach the Jews primarily (15:24), and even commanded His apostles to do no more than that (10:6), and if the primary message of Jesus was the Kingdom, then we may logically conclude that Matthew must have also primarily directed his message to the Jews, since his message was also primarily about the King and the Kingdom. Jesus spoke much about the nature of the Kingdom and its nearness and, it should go without saying, He demonstrated that He was — without a doubt — the King.

The King and the Kingdom are important subjects not only to the Jews of the first century, but even to us today. If we can understand the nature of the Kingdom about which Jesus spoke **then**, we may understand the nature of the Kingdom as we read about it **now**, though we are almost 2000 years removed from that time. It is vital that we understand **what the Kingdom is** as we read this, for many today are proclaiming a Kingdom yet to come. Some of these same men teach that Jesus **failed** to establish His Kingdom on earth because His own people rejected Him, so He set up the church as the 'invisible kingdom' on earth until

He comes again to *really* set it up. ['Really! He won't fail this time!' My first question is: If He failed once, what is there to prevent failure the next time? And what does it say of a God who fails?]

The best way to see that Jesus did <u>not</u> fail, but was successful in establishing the Kingdom as He intended, and that He is now reigning as its King, is to consider the attributes of a kingdom and show that such attributes have already been applied to something the Bible teaches is now in existence. Let's consider that all kingdoms have (1) a king, (2) subjects, (3) boundaries, and (4) law. Each of these attributes are necessary and, together, comprise the existence of any kingdom.

A King. This should almost go without saying, but we will say it anyway — for emphasis. With the king comes *authority*, whether inherited, given to him by another, or taken by force. And, being a king, he will have a *reign*. The reign may depend on how it was acquired, but it is usually for life. The king will also have a *throne*, which is his symbol of authority and the place where the king makes judgments. And finally, because of the office, the king is deserving of *honor and glory* because he is the preeminent individual in all of the kingdom.

**Subjects.** A king in his kingdom would be meaningless if there were no subjects. Over what would he then rule? The subjects of the kingdom are those *citizens of the kingdom* who live within borders of kingdom, submit to the king by placing themselves under his rule and law, and who show the king glory and honor because of his provision and protection.

**Boundaries.** This should also go without saying, but we must understand clearly that the kingdom has limits, or borders. The boundaries usually coincide with the boundaries of another kingdom, which may be antagonistic to the other.

Law. A ruling king must rule by law, and there is just no way around this. As king, he must understand the importance of the law for the kingdom to exist and he will do his best to ensure the law is both understood and obeyed. Because law is present, there must be *enforcement* [carrying out the law], *rewards* [for obedience to the law], and *punishment* [for disobedience to the law].

So, what are the proofs this Kingdom exists?

He is a King. (Matt. 21:5; 27:11) When Matthew recorded the entry of Jesus into Jerusalem, riding on a donkey, he said that this was a fulfillment of a prophecy about the coming Messiah [as King] in **Zechariah 9:9**. Later, at His mock trial and as he stood before Pilate, He was asked by Pilate if He was indeed a King, to which Jesus replied, "It is as you say." Jesus not only fulfilled a prophecy regarding the coming King, but also claimed to be that King. He was King!

(Matt. 28:18; Eph. 1:20-23) To strengthen the defense further for the claim to be King, notice that Jesus has been given authority, one of the attributes of a king and his kingdom. Jesus told His disciples that this authority was given to Him by God, and Paul tells us that it was "over all things to the church." This should give us a strong hint as to what the kingdom of Jesus Christ is.

(Luke 1:32-33; 1st Cor. 15:23-25) As King, we should note what the Bible teaches us about His reign. When the angel Gabriel came to Mary to announce the forthcoming birth of her son, he told her that He would be given the throne of David and "of His kingdom there would be no end." Paul told the Corinthian brethren that they had great hope in the return of Jesus, because He had been raised to show we will have power over death, too. Paul went on to say [as he wrote this in approximately A.D. 60] that "He must reign till He has put all enemies under His feet." The implication is that He is now reigning.

(Acts 2:30-32; Rev. 3:21) In the first gospel message preached, Peter spoke of the fulfillment of the promise that the Messiah would be raised up to sit on the throne of David. It was an event already accomplished. When Jesus spoke to the seven churches of Asia around the turn of the first century, He promised those who would overcome to sit with Him on His throne as He had already overcame and sat down with the Father on <u>His</u> throne. It has already been accomplished.

(Heb. 2:7-9; 2<sup>nd</sup> Pet. 1:17) As King, He is certainly deserving of honor and glory, but what better source than of the Father Himself? Such a bestowal of honor and glory from God would clearly indicate His worthiness to receive it from us!

He Has Subjects. Again, a king without subjects has no one to rule, so even Christ must have citizens and subjects to fulfill the definition of a true King. And He does. The apostle Paul addresses the obedient Gentile Christians and states that they are "fellow citizens with the saints and members of the household of God" (Eph. 2:19). To the Colossian brethren, he reminded them that they had been "delivered ... from the power of darkness and conveyed...into the kingdom of the Son of His love" (Col. 1:13). As citizens of His Kingdom, we must be subject to Him. One passage that speaks of those who are in subjection to Him is in Ephesians 5:24, where Paul says, "the church is subject to Christ..." As His subjects and citizens, we must honor Him, for that is the will of the Father (John 5:22, 23).

The Boundaries of His Kingdom. [Luke 17:20-21] Unlike most kingdoms, the Kingdom of Christ has boundaries which no man may visually identify, for Jesus said of the Kingdom, "The kingdom of God does not come with observation; ...the kingdom is within you..." It is spiritual in nature, and cannot be seen with the eye of man. What we should note, however, is that we can know what the boundaries are [though we cannot see with the eye]. Note that which was said to be in subjection to Him, and over what He has been made to rule and you will be able to know what constitutes His Kingdom.

His Law. Unlike most laws, those of Christ are not just a matter of searching up the written words and assuring one's self that they are strictly adhering to them. Yes, He has a law and, yes, we must abide by it, but He wants obedience to come about as a result of our love for Him. That law is 'written on our hearts' (Heb. 8:10) and we alone stand as the ones who enforce obedience. No other man knows our hearts and it is us, as individuals, who make the determination of our obedience [or failure to obey], based on the words He has given us (2<sup>nd</sup> Tim. 3:16-17). We must be careful, though, because though no *man* can read our hearts, God *can*.

Like any good ruler, our King rules by the meting out of both rewards and punishment. We have been promised eternal life as the reward (1st

of failure to obey (2 <sup>nd</sup> Thess. 1:6-10). Our King is not, like the proverbial policeman behind the billboard, just waiting for us to slip up, but waits with mercy to those who show mercy (Jas. 2:13).  So, from this short study, we may know that Jesus did not fail to set up His Kingdom, but established it just as He intended. What is that Kingdom? The church. Who are the subjects? All disciples [Christians]. What are the boundaries? The hearts of believers. The law? The words of Jesus. Since these things exist, we must rightly conclude the church is the existing Kingdom.	4. What does it mean — for us today — to acknowledge Jesus as King? As members of the church, what is our relationship to Him (cf. <b>Eph 5:24</b> )?
Questions and Application.	
1. From the beginning of His teaching, what was the primary message of Jesus (4:17)? What significance is there to this, especially in light of Matthew's record?	
2. List the terms describing those who make up the citizenship of the kingdom, and the significance of each term.	
3. What was it about Jesus that the common people recognized as authoritative, and why did the religious leaders question His apparent authority?	

## "...That It Might Be Fulfilled..."

# MATTHEW PRESENTS FULFILLED PROPHECIES AS EVIDENCE FOR JESUS AS THE CHRIST

HE COMES TO FULFILL	5:17, 18; 3:15
FULFILLMENT IN EVENTS SURROUNDING HIS BIRTH	1:22, 23; 2:15-17, 22-23
FULFILLMENT IN HIS MINISTRY	4:13-16; 12:14-21; 13:34, 35
FULFILLMENT IN HIS MIRACLES	8:16, 17
FULFILLMENT IN EVENTS SURROUNDING HIS DEATH	21:1-5; 26:53-56; 27:6-10; 27:35

The Messiah Of Prophecy. Another theme that runs throughout the book is Matthew's contention that Jesus was the fulfillment and embodiment of the Christ [Messiah] of prophecy. Several times throughout the book, Matthew writes of events happening "that it might be fulfilled," pointing to his insistence that these things were done for a specific purpose, and not coincidental. By showing the reader the many fulfilled prophecies, Matthew shows Jesus to be the One who He claimed to be: the Christ. This again points to the likelihood that Matthew wrote to a Jewish audience, for it was to this people these many prophecies had come and it was these people who waited in great anticipation for the promised Deliverer. Consider:

Questions and Application.  1. What significance is there to Jesus' statements to the religious leaders about their apparent lack of knowledge of the Scriptures (12:2, 5; 19:4; 21:42; 22:29, 31)? How did this carry over to their failure to recognize Him as the prophesied Messiah? [Or did it?]	2. What prevented the people of Jesus' hometown [Nazareth] from accepting the obvious implications of His mighty works (13:54-56)?
	3. How important were the fulfillment of Old Testament prophecies in Jesus to those of the first century? To us today?

4. How did the apostles [after Jesus ascended] show Jesus to be the Christ? Cite the passages. [You will have to go outside Matthew for this answer.]	7. Considering Matthew's purpose [presenting Jesus as the Messiah and King], what should these titles mean to us today, i.e., what does it mean for Jesus to be <u>our</u> Messiah and our King? Be as specific as possible.
5. What would it say about the prophets of old that spoke of the Messiah (Son of Man, <b>Dan. 7:13, 14</b> ) receiving an everlasting kingdom if Jesus had failed to fulfill the prophecies [because the Jews rejected Him]? What would it say about Jesus if those prophets spoke the truth and He had failed?	
6. With Matthew's testimony about Jesus as the Christ and the King, what is the consequence of anyone not believing this record (cf. 1st John 5:10)?	



#### BIRTH AND INTRODUCTION OF THE MESSIAH

# Lesson Two: The Birth & Infancy of Jesus

(Matthew 1:1-2:23)

Most people search for their genealogical roots with something in mind: finding their beginnings. Some people want to find someone famous, while others simply want to know the history of their ancestors and how they came to be where they now are. Occasionally, people search for some kind of verification, or simply the evidence, that they are related to someone in particular [usually a wealthy individual]. Whatever the reason, if the lineage can be verified, there can be no question about the fact that you are related to these people [as questionable or infamous as they may be].

Matthew begins his record of the life of Jesus with His lineage, and makes no apologies for the names contained within. If anything, the record is not a cause for shame, but a record that gives solid proof that Jesus is who Matthew will further proclaim Him to be: the awaited Messiah and King of Israel. Matthew is merely picking up where the Old Testament writers left off in the recording of the lineage of certain individuals, finishing the task of God's certification of Jesus as the Christ.

#### **Preparation**

As you enter into this portion of the study, keep in mind the text's place in the overall message of the book, and its place in the immediate surroundings. Refer back to the chart on page 2 as a reminder of the proper place of the events found in this portion of text.

Before beginning the study here, read Luke 1:26-55, 2:1-40; and John 1:1, 14. Compare the accounts of Matthew and Luke and note both the similarities and differences in the two. Consider the words of John and how this may be important when considering Matthew's account. Try to outline a time line of the events surrounding the birth of Jesus until the time he began to live in Nazareth.

#### **Observation**

- 1. **Women In The Lineage Of Jesus.** (1:3, 5, 6) The mention of women in the lineage of an individual is unusual, yet four are mentioned in the lineage of Jesus: Tamar, Rahab, Ruth, and Bathsheba [though Bathsheba's name is absent]. At least two were Gentiles [Ruth and Rahab], two had been guilty of prostitution [Rahab and Tamar], and two had children by men other than their own husbands [Tamar and Bathsheba].
- 2. **The Generations.** (1:17) The period covering the 14 generations from Abraham to David was approximately 1005 years; the combined periods covering the 14 generations

from David to the Captivity and the 14 generations from the Captivity to Jesus was about 1050 years. This genealogical list illustrates the declining longevity of mankind since the worldwide flood.

- 3. **The Missing 'Begot.'** (1:16) From the beginning of the lineage, each man is listed in order as the one who 'begot' the next one in the lineage until Joseph. Significantly absent is any mention that he, personally, begat Jesus. The absence was intentional.
- 4. **Betrothal.** (1:18) "The biblical terms, betrothal and espousal, are almost synonymous with marriage, and as binding. Betrothal and marriage comprised a moral and spiritual principle for the home and society. The penalty under the law of Moses for disrupting this principle by adultery, rape, fornication, or incest was death by stoning (Deut. 22:23-30)." [Holman's Bible Dictionary] It is for this reason, no doubt, that Joseph sought to put her away secretly (v. 19).
- 5. 'Conceived...Of The Holy Spirit.' (1:20) The word translated here as 'conceived' is the same word used 39 times from 1:1-16 and translated as 'begot.' It is not inconceivable [no pun intended] to believe that the God who breathed life into man in the beginning could initiate life within the womb of a woman.
- 6. **Herod.** (2:1ff) Herod the Great [ruling from 37-4 B.C.]. The second in the line of Herods [a name given to the family of rulers in the region

of Palestine], he was the one who had the temple rebuilt and the events recorded here are some of his last acts before his own death.

- 7. The Magi. (2:1, 7, 16) The word translated as 'magi' here is applied to Elymas in Acts 13:8, then called a sorcerer [magician, NASB], and most likely meant those who practiced magic and/or astrology. It is said that one of the earliest surviving Greek translations of Daniel applies the term 'magi' to those called astrologers in Daniel 2:2, 10.
- 8. The Age Of Jesus At The Visit Of The Magi. It is a popular, but erroneous, notion that the wise men came and saw Jesus when He was still in the manger in Bethlehem. From Luke's account (Luke 2:16), we find that when the shepherds saw Jesus in the manger, He was then called a "babe" [Gk. **βρεφος**, breph'-os; an infant.]. When the wise men saw Jesus (Matt. 2:11), it is said that they came "into the house" [not a manger] and it was there they saw "the young child" [Gk. maidion, pahee-dee'-on; a young child.]. Furthermore, because of Herod's decree (2:16), we may conclude Jesus was two years old or younger.

It should be recognized here that Matthew omits the record of the circumcision of Jesus and His trip to Jerusalem for the required offering (Luke 2:21-38), while Luke omits the record of the flight into Egypt because of Herod's

persecution (Matt. 2:13-18).
9. Your Observations:
Interpretation
From the text of <b>Matthew 1:1-2:23</b> , complete the

following:

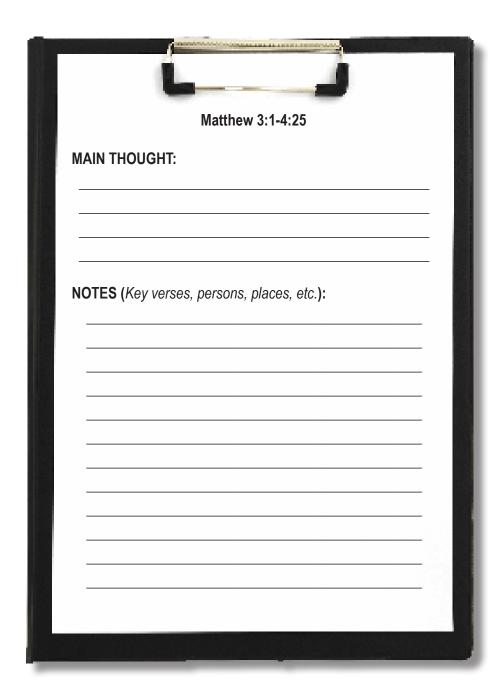
**Paragraph Divisions:** at 1:1, 6b, 12, and 18; then 2:1, 7, 13, 16, and 19.

Note the paragraph divisions and give a short title for each main thought. [Note: The first three paragraphs of chapter one may be grouped together.] Note the familiar names in the lineage

and be prepared to discuss their place in Bible history.
1. How many names in the lineage were kings and what significance did this have in the scheme of Matthew's overall message?
2. What significance is there in Matthew mentioning "before they [Joseph and Mary] came together, she was found with child" (1:18), and Joseph "did not know her till she had brough forth her firstborn son" (1:25)?
3. What significance is there in the names given to the firstborn son [Jesus; Immanuel]? What does each name mean?
4. What was the reaction of the wise men upon seeing Jesus, and how did this compare with that o
the shepherds, and the words of the angels (Luke 2)?

#### Application

1. When we consider the name given to Jesus at birth, the description the wise men gave of Him to Herod, and their response upon seeing Him, how should we perceive Him today, especially as His disciples?		
2. When seeking for the evidence that Jesus is indeed the Christ, what weight does the divine intervention in this text have in determining the veracity of the claim?		
3. How do the circumstances of Jesus' birth illustrate the depth of His love for us?		
For Consideration		
"He will save His people from their sins."		
(1:21)		
"That it might be fulfilled." (1:22; 2:15, 23;		
also consider 2:5, 17)		



#### BIRTH AND INTRODUCTION OF THE MESSIAH

# Lesson Three: The Beginning of the Gospel of Jesus

(Matthew 3:1-4:25)

The word *debut* means *the first appearance before the public*. [Webster's] This might be properly called the *debut* of Jesus — but what an entrance! Most of us would like our entrance to be an auspicious one, with a long period of favorable reception before the difficult parts start to come, but Jesus had no such beginning. In Matthew's introduction of John the baptizer, we find him proclaiming the coming One and most certainly preparing the way of the Lord. John proclaimed Jesus as someone "mightier than I, whose sandals I am not worthy to carry," but whom he would soon baptize. On this occasion, we find further testimony of Jesus — from God Himself! So far, so good.

But almost immediately, we find Jesus set upon by no one less than the Tempter himself, the devil. In this text, we find Jesus faced with the common experience of all men: temptation to sin. Now, here is where a lot of men want to deny the clear word of God and say Jesus could not have been tempted because He was also God [citing **James 1:13**] but, friends, what does the text say? Do not let our human wisdom stand in the way of accepting the plain word of God! This is not a contradiction!

#### ---

#### **Preparation**

Keep in mind the chart on page 2 as a reminder of the proper place of the events found in this portion of text. Read **Genesis 3:1-6** and **1**<sup>st</sup> **John 2:16**; note the parallels to the occasion of Jesus' temptation. Consider **Psalm 119:11** and how this reflects the heart of Jesus during this period.

#### **Observation**

- 1. Baptisms. (3:11) John practiced water baptism [unto repentance] but promised that Jesus would come and baptize with the Holy Spirit and with fire. [Note: The phrase 'with fire' is absent in some older manuscripts.] Some want to run to this passage as a proof text for 'Holy Spirit baptism,' but Jesus would later narrow this down to a small number — the apostles (Acts 1:5; this was fulfilled just a few days later, Acts 2:1-4). Peter cited their "baptism" of the Holy Spirit as equal to the pouring out of the Holy Spirit upon Cornelius and his household and recognized this as a sign that God's grace was imparted to the Gentiles (Acts 11:15-17; cf. 10:44-45). The Bible records no one else having experienced such an outpouring of the Holy Spirit, and nowhere within God's word is it mentioned that such an event is necessary to one's salvation.
- 2. **The Godhead.** (3:15-17) Within this short passage in which we find the record of

Jesus' baptism, we find each member of the triune Godhead mentioned or alluded to: Jesus, being baptized; the Holy Spirit, descending like a dove; and the voice of the Father, testifying that Jesus is His Son. To deny the existence of any of the three would require this passage's elimination.

- 3. The Temptation Of Jesus. (4:1-11) In this record, we find Jesus facing the experience of every man and answering every temptation with the word of God. It should be noted that **nowhere** in the record [or in any of the other accounts] does it mention that Jesus had "an advantage" in turning away from every temptation (cf. Heb. 4:15). Jesus did not "have an edge" on us, but gave us the pattern we should follow. <u>If</u> we do as He did, we, too, could avoid sin.
- 4. **The Kingdom Of Heaven.** (3:2; 4:17) The message of Matthew is the assertion that Jesus is the King, but it would be believed false if there was no Kingdom for the King. Both John and Jesus proclaimed the nearness of the Kingdom, preaching that it was "at hand." Dispensationalists would have us believe that, though Jesus preached it, He failed to establish it [on earth] because He was rejected by His own people. I reject that claim. Jesus did not fail and never will!
- 5. **The Written Word.** (3:3; 4:4, 6, 7, 10, 14-16) We find more references to the written word

of God as testimony for Jesus as the Christ, but we also find the devil quoting Scripture for evil purposes. What a contrast in purpose we find in Jesus, who not only answered every temptation with a reference to God's written word [properly, unlike the devil], but by His very life, He fulfilled the things that were written about Him! We should never underestimate the importance of the written word still today.  9. Your Observations:	3. For what reason(s) was Jesus baptized? Why did John protest?	
	4. Why did the devil begin the first two temptations with the challenge, "If you are the Son of God"?	
	5. Identify the temptations of Jesus by the three categories of 1 <sup>st</sup> John 2:16.	
Interpretation From the text of Matthew 3:1-4:25, complete the following: Paragraph Divisions: at 3:1 and 13; then 4:1, 12, 17, 18, and 23. Note the paragraph divisions and give a short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to list and discuss the Old Testament prophecies about John, and what Jesus said about Him in other places.  What part did John play in God's overall plan of salvation for man?	6. What interaction and/or intervention do we see of divine beings with Jesus in this text? List each one and the occasion when this took place. What is the significance of these interactions in the overall message of Matthew?	
2. What did John say about Jesus? [Be as descriptive as possible.]	7. If what Jesus preached was called "the gospel of the kingdom" (4:23), is this the same gospel we preach today and, if so, what does this then identify as the kingdom?	

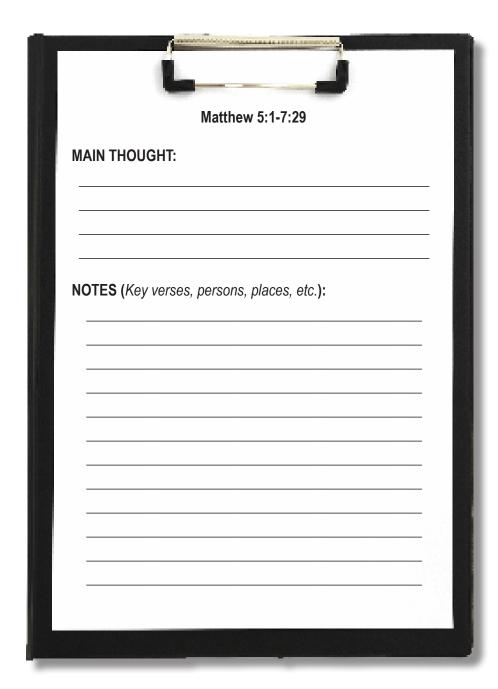
### Application

1. How is John's view of Jesus [in conhimself; <b>3:11, 14</b> ] a pattern for how we view Jesus today?	
2. How does John's reaction and resp Jesus at His baptism parallel our own and response to the words of salvation What must we 'allow' Jesus to do for us rerighteousness]?	reaction ? [Hint:
3. What was the lesson for us in the story temptation? [At least two.]	of Jesus'

#### **For Consideration**

"This is My beloved Son, in whom I am well pleased." (3:17)

"It is written." (4:4, 7, 10)



#### TEACHING OF THE KINGDOM OF HEAVEN

## Lesson Four: The Sermon on the Mount

(Matthew 5:1-7:29)

This record of Jesus' words is one of the most well-known portions of Scripture, or at least by title [the Sermon on the Mount]. It is well-known among His disciples because it is simply beautiful, direct, and comforting to the pure in heart. And with what words does He begin this beautiful discourse? "Blessed are..." Jesus begins this extended message by telling us how we may be happy! [The word blessed means 'supremely happy.'] Considering the fact these people were led by some rather gloomy and loveless teachers [the Pharisees and Sadducees], this must have been refreshing indeed!

It is significant to note that when Jesus completed this discourse, the people were "astonished at His teaching, for He taught as one having authority, and not as the scribes." (7:28, 29) There has been much discussion about the majority of the words in this message and whether or not Jesus was merely clarifying the existing will of God or giving a new law, and knowing which view is true will make a tremendous difference in how it is received and applied today. I urge you to consider the words of Jesus in their context and decide which is true. [I am convinced already, but I will gladly hear your arguments.]

#### **Preparation**

Be ready to discuss the words of Jesus at this time and whether or not they are clarifications of existing law, or a new law.

#### **Observation**

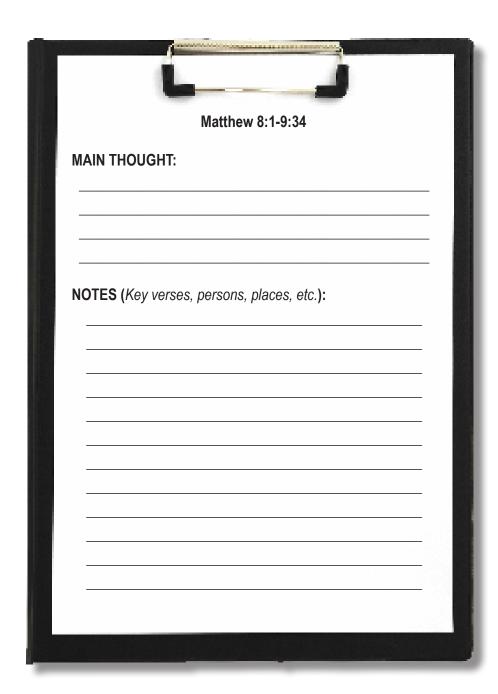
- 1. **'Blessed.'** (5:3-11) Almost 90 times throughout the Bible do we find God telling us who is truly blessed, or happy, and we would do well to investigate each one to know how to have true happiness. When we consider that none of the things mentioned that make a man truly happy have anything to do with material possessions, power over other men, or personal advantages over others, we can being to understand true happiness.
- 2. **Salt And Light.** (5:13-16) Living in this modern world, we may miss the significance of these two terms. Light is no big deal to us because all we do is flip a switch and we have light. In the time of Jesus, oil was a major source of light and the individual had to constantly keep a watch on the supply (cf. **Matt 25:1-13**), and those who had candles usually had to make them and were not used unless absolutely necessary. Salt is not nearly the factor it was in the time of Christ because we have means of preserving food they did not have then [like refrigerators]. Ponder the major part salt had in the daily life at the time of Jesus. Neither of these two things was wasted, but used wisely and purposefully.
- 3. **Righteousness.** (5:20) Here, Jesus plainly states that one form of righteousness [that of the Pharisees] would not bring a man into the kingdom of heaven. It is interesting to note that, here, Jesus did not explicitly define what that was. I believe the people understood what He meant when He said this, but much of what He addresses within this extended discourse is a comparison of what they had heard with what God actually wanted, and that is itself is a contrast between *their* righteousness and *true* righteousness. We must understand what Jesus meant for we, too, cannot enter the kingdom of heaven unless our righteousness exceeds that of the Pharisees. Consider the ways Jesus described them and you will understand their 'righteousness.'
- 4. "But I Say To You…" (5:22, 28, 32, 34, 39, 44) This was probably the main reason the people were astonished at His teaching when He finished speaking (7:28, 29). Jesus did not merely repeat the words of the Law and He did not merely repeat the oral traditions that had been passed down through generations of teaching. Jesus cut right to the heart of the commandments and gave them the intent. No one had ever taught them the Law like Jesus did in this one occasion, so it is no wonder they were amazed! He dealt with matters of the heart [where true righteousness begins], and not merely outward appearances, as did the Pharisees.

- 5. **Hypocrites.** (6:2, 5, 16; 7:5) The Greek word for hypocrite is ὑποκριτές [hoop-ok-reetace'], which means one who pretends to be other than he really is [Louw-Nida Greek Lexicon]. In the Greek society, it was a term applied to actors and stage players, and in its most literal usage means two-faced. This is where we get the two masks as the symbol of the theater! Now consider this term as Jesus applied it; what were they 'two-faced' about?
- 6. **'Do Not Worry.'** (6:25-34) Throughout time and in every nation, men have tended to worry needlessly about the unimportant things, and sometimes even about the simple things. Jesus instructs His disciples to not worry about the basic necessities [food and clothing], for the Father knows their needs and will provide. Everything else is 'unnecessary' and worrying about it [unnecessarily] will not change anything.
- 7. **Judging.** (7:1-5) This is probably the most quoted passage in the Bible, especially in this ever more tolerant society. Many have misused and abused this passage, and seem to have Jesus saying, "Do not ever judge anyone!" That is not what it says at all. Jesus is simply saying, "Do not judge with judgment you yourself would not want." The point of this is to get us to look at ourselves before we look at others. If we do that honestly, we will likely remain silent more often, seeing we are no better.
- 8. **Asking, Seeking, Knocking.** (7:7-12) Diligence is the admonition here. Anything worth having is worth fighting for, and if we are diligently asking for something, diligently seeking for something, or diligently knocking to gain entrance, sooner or later we will receive the answer. He concludes with the words often called "The Golden Rule."
- 9. **More Than Simple Acknowledgment.** (7:21-23) This should be one of the most eye-opening passages in the entire Bible, for many will be as these people in the final judgment. Sincerity, without obedience, does us no good. Let us be diligent to know the Father's will and even more diligent to DO it. Calling Jesus our 'Lord' is not enough. [See **Luke 6:46**.]

10. Wise And Foolish Hearers. (7:24-27) It is supremely fitting that Jesus should close out this extended discourse with an illustration that would touch the hearers and force them to decide what they were going to do with the things they heard. Many were astonished, but what did they do beyond that? Amazement at the words of Jesus would not save them. Even telling others what they had heard would not save them. They had to DO the things Jesus said. Is that any different from our responsibility today?

11. Your Observations:
From the text of Matthew 5:1-7:29, complete
the following:
Paragraph Divisions: at 5:1, 13, 17, 21, 27
33, 38 and 43; then 6:1, 2, 5, 16 and 19; then 7:1
6, 7, 13, 15, 24 and 28.
Note the paragraph divisions and give a short title
for each main thought. [Note: Some paragraphs may
be grouped together.] Be prepared to list and discuss
briefly each topic covered by Jesus in this discourse
1. Some say the beatitudes (5:3-10) illustrate a
progression of a man from sinner to saved [I agree
to some point]. Describe this progression in the words of Jesus in these verses.
words of Jesus III these verses.
2. For what reason did Jesus come ( <b>5:17</b> )? How
does this verify Matthew's purpose in writing these things?

3. What is the notable difference between the things Jesus said and what the people heard?	Application  1. Though it is not commanded, what is plainly implied by the attributes Jesus described at the beginning of this discourse?
4. In what ways should our deeds differ from those of the hypocrite?	2. As "salt and light," describe the responsibilities of a disciple.
5. How did the admonitions of Jesus to not worry relate to His previous admonition that we cannot serve two masters? [Note that He said in <b>6:25</b> , " <i>Therefore, I say to you</i> "]	3. Considering the words of Jesus in this discourse, how might we ensure our righteousness exceeds that of the scribes and Pharisees?
6. Did Jesus forbid <u>all</u> judging? Defend your answer with Scripture.	4. What is the admonition of Jesus when speaking of the two ways men travel?
7. Were those of <b>7:21-23</b> sincere in what they did? Were they obedient?	For Consideration.  "Blessed"  "But I say to you"
8. Why was the conclusion of this message especially appropriate then, and how is it just as appropriate even today for those who read it?	



#### MIRACLES OF THE MESSIAH

## Lesson Five: The Power of Jesus Demonstrated

(Matthew 8:1-9:34)

If Jesus was to convince men that He was truly the Son of God, that He was the Messiah, and that He was their King, He had to prove Himself worthy of the title and unquestionably superior to any others who would make the claim. One way this was done was through the miracles He performed as He went about teaching the message of the Kingdom, and those miracles should not be overlooked or taken lightly. John concluded his writing by saying the record was given "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). Matthew recorded almost three times as many of His miracles as John did! (21 versus 8.)

But while we should not make light of these powerful demonstrations of His power, we should not begin to think that this was His purpose for coming. Jesus came to call sinners to repent (9:13)! Consider this in light of any and all who claim to be performing miracles today, in light of the focus of many of the churches today who seem to be dwelling on fulfilling the fleshly desires of its constituents, and the message heard in pulpits across the country that — unbelievably — teaches repentance is not necessary!

#### **Preparation**

Study the miracles recorded in the Four Gospels [Matthew, Mark, Luke, John] and categorize them by noting the way Jesus demonstrated His power. Consider the ways He demonstrated His power over every realm and be ready to discuss the implications of this.

#### **Observation**

- 1. The Miracles Of Jesus. In the Gospels, we find 37 miracles of Jesus recorded, with Matthew recording 21 of those 37 miracles, second only to Luke [22]. Just over half [11] of Matthew's recorded miracles are found within these two chapters the greatest concentration of the miracle-working of Jesus' ministry. When we consider the purpose for the miracles, it is noteworthy that so many are seen at the beginning of His efforts to teach the lost about the coming Kingdom. It is also noteworthy to consider the reactions of the people when Jesus performed these miracles (8:27, 33-34; 9:8, 26, 31, 33, 34)
- 2. **The Centurion's Faith.** (8:5-13) When Jesus praises men, it is something we should note closely, especially why they are praised. Here, as Jesus travelled throughout the countryside, teaching and preaching the message of the Kingdom, He notes that He has not seen such faith [trust] in all of Israel! The greatness of his trust was revealed by his own words. Note them!

- 3. Healing The Multitudes. (8:16) This is just one occasion of several when the multitudes came to Jesus for the specific purpose of having Him heal. At least seven other times (4:24, 9:35, 12:15, 14:14, 15:30, 19:2, and 21:14), Jesus was surrounded by multitudes that desired His healing and He did not turn any away. Is it any wonder that the religious leaders feared Him? (cf. John 11:47ff)
- 4. **A Little Faith.** (8:26) At this point in the public knowledge of Jesus, it is clear that even His disciples did not comprehend who Jesus was. In the midst of the storm, they feared for their lives but they at least went to Jesus and told of the danger they were facing. If only they would have had the same confidence He had to sleep through it all. And if only they had considered their own question (v. 27)!
- 5. **A Friend Of Sinners.** (9:11) If His previous discourse on the mountain was not enough to distinguish Jesus from the religious leaders of the day, His associations certainly were! The Pharisees were noted for washing their hands often because they feared they would be unclean after touching the 'common' people. Jesus not only touched them, but ate with them, too!
- 6. **An Excellent Faith.** (9:20-22) Many of the miracles had to do with Jesus touching others, but here is one where the sick touched just the hem

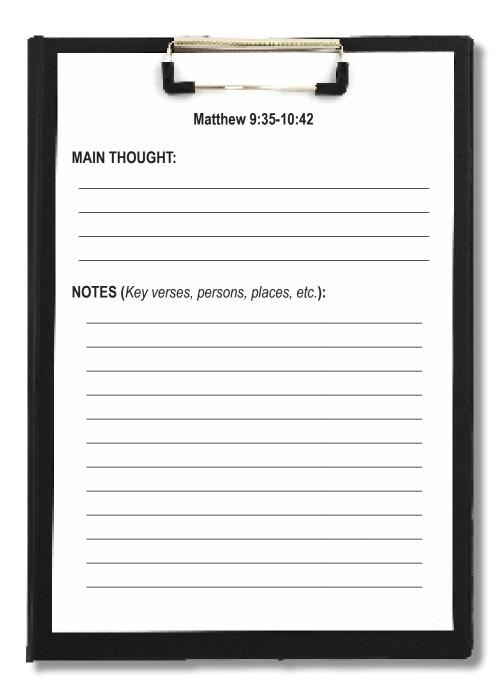
of His garment, believing that was enough. And it was! This had not been seen before, but her faith surely must have influenced others (14:36).  7. Titles Bestowed On Jesus. When we are searching to find who this man Jesus was, it is worthy to consider the titles bestowed upon Him by others. Just in these two chapters, we find that He is called Lord (8:2, 6, 21, 25), Teacher (8:19; 9:11), Son of God (8:29), and Son of David (9:27). None of these titles [names] given to Jesus are insignificant; they all speak about who Jesus was.  8. Your Observations:	4. Why did the Gadarenes [Gergesenes] want Jesus to leave? (cf. Luke 8:37)  5. Why did some of the scribes think Jesus blasphemed (9:3)? Be as specific as possible.
Interpretation From the text of Matthew 8:1-9:34, complete the following: Paragraph Divisions: at 8:1, 5, 14, 18, 23, and 28; then 9:1, 9, 14, 18, 27, and 32. Note the paragraph divisions and give a short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to discuss briefly each miracle and its effect.  1. Why did the leper say, "If You are willing"?	6. What was implied when Jesus said, "But go and learn what this means,"?  7. Of what were the Pharisees guilty when they accused Jesus of casting out demons by the ruler of the demons? (cf. Matt. 12:24-32)
2. What so amazed Jesus about the faith of the centurion?	Application  1. Though we do not seek the physical healing from Jesus, what may we learn from those who came to Him in how we should approach Him for spiritual healing?
3. What should the disciples have recognized when they found Jesus asleep in the midst of the storm?	

dead' today?
What important lessons may we learn from serving the associations of Jesus while on earth?

#### **For Consideration**

"But only speak a word..." (8:8)

"Who can this be, that even the winds and the sea obey Him?" (8:27)



#### MORE TEACHING AND MIRACLES OF THE MESSIAH

# Lesson Six: The Limited Commission

(Matthew 9:35-10:42)

Today, when governments, educational institutions, or corporations want to get a message out that they want the public to hear and heed, they assemble the great political figures and internationally-recognized scholars to either deliver the message or at least stand in the wings to show the message is reputable and worthy of believing. The common thinking is, no one will hear — or even believe — the message if the public cannot be convinced it is worth hearing. You'll never see Harvard publish a thesis on political strategies that has as its outspoken defender one who drives a garbage truck for a living. You will never see a President offer up his economic plan for the country by having a waitress from a roadside diner deliver the outline. And even most religious leaders today would never think of having the lowliest member of their religious organization [say, the janitor who cleans their headquarters] explain their doctrine to the world.

But when Jesus was ready to spread the message of repentance to the world that their souls might be saved — the most important message those people would ever hear — He ignored the intellectuals and scholars and called fishermen, a tax collector, and the most common and unassuming men of His time!

#### **Preparation**

Using the Bible and other, external, sources, find as much information as you can about each of the apostles. Be ready to discuss each apostle's background, his life, and the circumstances of his death.

#### **Observation**

- 1. The Power Given To The Twelve. (10:1) Here is the first account of the apostles having miraculous powers, and it was given by Jesus Himself. They were given power to heal, raise the dead, and cast out demons the same power He had. This power they had was not unlimited, however. On one occasion, they were unable to cast out a demon because they lacked faith (17:14-19). The power they received later (Acts 2:1-4) was such that people would bring out the sick and lay them in the street so that perhaps the shadow of Peter might fall on them and heal them (Acts 5:14-16).
- 2. Choosing Twelve Men. Here is one of the most significant points in the earthly life of Jesus: the point when He is to choose the twelve men who will be with Him much of the rest of His life and who will have the weighty responsibility of taking His words to the sinful world. He has to trust them with the words He speaks, and will entrust the remaining ones with those words after

He leaves this earth. So great is this decision that we find Luke's record reveals that He spent all night on a mountain praying before He called the twelve to Him (Luke 6:12, 13).

- 3. **The Twelve.** (10:2-4) If there was ever a ragtag bunch of men to fulfill a task, these men were the ones. None were educated men (cf. Acts 4:13). None were of any high standing. None were part of the religious leadership of the day, but one was known to the high priest (John 18:15). Most, if not all, were from Galilee, illustrating Jesus' repudiation of the hypocritical religious leadership that was centered in Jerusalem. Of these, one would betray Him (v. 4).
- 4. **The Commission.** This 'limited' commission of Jesus was to the twelve, and limited in the sense that they were to go only "to the lost sheep of the house of Israel." (v. 6)
  - a. *How to go.* (vv. 7-15) They were not to take much in the way of provisions, trusting in the Lord and the goodwill of their host cities to provide for them. They were to "freely" use the power given to them to heal, raise the dead, and cast out demons. They were to seek out honorable people to stay with, and have nothing to do with those who would not receive them.

3. What were they to do as they went out? How did this differ from the 'unlimited' commission? [Or did it?]  4. Explain 10:16.  5. Since they were forbidden to "go in the way of the Gentiles" (10:5), explain what Jesus meant in 10:18 when He said they would be a "testimony to the Gentiles"?
6. Why did Jesus say what He did in <b>10:24</b> , especially in the midst of speaking to them about persecutions they would face?
7. Describe the attributes of true disciples as found in 10:32-42.
Application  1. What great need is there — still present today — that should motivate us to be laborers for the Lord

	urn about how we should who are laboring for the ht expect if we refuse?
3. What lessons can viteaching efforts from w	we learn about our own hat Jesus says here
	e find in the fact that Jesus ectuals and scholars to go

"The harvest truly is plentiful, but the laborers are few." (9:37)

"Do not fear..." (10:26, 28, 31)



## MORE TEACHING AND MIRACLES OF THE MESSIAH

# Lesson Seven: The Questioning of Jesus

(Matthew 11:1-12:50)

No notable person in any point in history has ever escaped criticism, to be sure. Whether the person was raised to prominence by the acclaim of others, of self, by talent, or by lineage, there were always some who would oppose him or her and/or challenge his or her right to such a place of high standing or recognition. Some were legitimate challenges, but most were done out of pure jealousy or simple acts of rebellion and a refusal to recognize legitimate authority.

Jesus was certainly no exception. God Himself knew beforehand that Jesus would not be widely accepted by His own people, despite what the Dispensationalists say. The rejection and ultimate crucifixion of Jesus was fully expected and even prophesied, and His life leading up to that end was filled with challenges to His exaltation by the common people. This portion of Matthew records some of those challenges.

## **Preparation**

Study all of the Gospels to find all the questions and challenges presented to Jesus, noting the intent behind those challenges and questions [if stated; do not speculate].

## **Observation**

- 1. **The Evidence For Jesus.** (11:4, 5) When John sent his disciples to Jesus asking if He was the One, Jesus answered by pointing to the works He had done. [Luke records that He did some of those works "that very hour" they came to Him, **7:21**.] Jesus did not tell them in plain words, but let the deeds testify of Him. The apostle John believed such works were enough to convince us that He was the Christ (**20:31**).
- 2. **Jesus' Testimony For John.** (11:7-14) Let us not miss the point of this portion of text; Jesus had just shown His works to be a testimony of Him, and now He points out that prophecies are fulfilled in John. The fact that those prophecies spoke of one who would prepare the way of the Lord [i.e., Jesus] only further testified of the truth that Jesus was that One.
- 3. **A Fickle People.** (11:16-19) The inspired version of 'Some people are just never satisfied.'
- 4. **Jesus' Rebuke.** (11:20-24) Note, first, that Jesus rebuked them "because they did not repent" though He had done most of His mighty works in these places. The clear implication is that **they should have repented**. Then, note the severity of His rebuke.

- 5. **God's Ways.** (11:26) "Yes, Father, for this way was well-pleasing in Your sight." (NASB) "Yes, Father, that is what pleased You." (CEV)
- 6. **The Great Invitation.** (11:28-30) Here is what should be recognized as one of the greatest appeals to mankind from God Himself. Everything that describes God is great, everything He has done is great, and everything that comes from God is certainly great. This invitation should be seen for its greatness, too.
- 7. **The Sabbath Questions.** (12:1-14) Both Jesus and His disciples are questioned about what they did or could do on the Sabbath. Jesus answered the first question with historical examples familiar to the accusers, the second with a question about their own practice. Their own hypocrisy and inability to answer drove them to seek His destruction. Don't think for a minute that their accusations were correct, for Jesus did not sin (**Heb. 4:15**).
- 8. **The Unforgivable Sin.** (12:31, 32) The Pharisees accused Jesus as having done these great works by the ruler of the demons [Beelzebul, a Philistine deity, v. 24]. This only demonstrates the great bitterness they harbored against Jesus and the utter stubbornness they had in refusing to see the obvious. The charge was not against Him, *per se*, but against the **source** of His power the Holy Spirit.
- 9. **The Heart Of A Man.** (12:33-37) Jesus echoes the words of the wise writer, who said that

as a man thinks in his heart, so he is ( <b>Prov. 23:7</b> ). The inescapable truth is that what we think is what we do and what we think is who we are.  10. <b>Sign-Seekers.</b> (12:38-42) This is not the only occasion when Jesus was asked about signs (16:1), but Jesus knew that these people would not believe, even if one was given. They recognized that He had done many signs (cf. John 11:47), but it was not enough to soften their hardened hearts. Would sign-seekers today really be any different?  11. Your Observations:	4. For what were the cities of Bethsaida, Chorazin, and Capernaum rebuked? What could they expect?  5. Upon what commandment did the Pharisees condemn Jesus' disciples?
Interpretation From the text of Matthew 11:1-12:50, complete the following: Paragraph Divisions: at 11:1, 2, 7, 20, and 25; then 12:1, 9, 15, 22, 31, 38, and 46. Note the paragraph divisions and give a short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to discuss each of the challenges made to Jesus.  1. Why did John send his disciples to Jesus, asking if He was "the coming One"? Did he not know already?	6. Explain 12:8.  7. Did the disciples or Jesus break the Old Law? Justify your answer.
2. What was Jesus' answer? How did this answer the question?	8. What was the common people's estimation of Jesus? The Pharisees'?
3. Why was it necessary that Jesus show that John was the fulfillment of that particular prophecy?	9. What is the "blasphemy against the Spirit"?

## **Application**

1. Considering Jesus' answer to John's disciples, what weight should His works have for us today in confirming His claim, though we are not <i>eyewitnesses</i> to them?
2. Can we expect any different punishment if we refuse repentance? Why, or why not?
3. Because the Pharisees accusation was directed at the <b>source</b> of His power, what must we conclude about His source by His condemnation of them?
4. Calvinists teach that all men are utterly and completely corrupt. How do the words of Jesus in verse 35 refute this idea?
5. Whom does Jesus describe as His brothers and sisters?

## **For Consideration**

"...it shall be more tolerable for the land of Sodom in the day of judgment than for you." (11:24)

"...surely the kingdom of God has come upon you." (12:28)



## MORE TEACHING AND MIRACLES OF THE MESSIAH

# Lesson Eight: The Parables (Matthew 13:1-52)

The best teachers are those who are able to explain the topic at hand in such a way that the hearers understand not only what is said, but how it applies to them. If I told you, "A lengthy verbal description of a given subject is less efficacious than a solitary depiction of that same subject," would you know what I meant? [A picture is worth a thousand words.] How about this: "It is fruitless to become lachrymose over precipitately departed lactose fluid." [Don't cry over spilled milk.] The best teachers use words, objects, people, and customs familiar to the audience so that when he or she is done, the audience does not have to go home and try to figure out what was said, but can simply go home and apply what has been said.

Jesus was a masterful Teacher, indeed, and nothing illustrates this fact more than the numerous parables He used to teach the common people. [parable: from Gk. παραβολή (par-ab-ol-ay'), fictitious narrative (of common life conveying a moral); from παραβαλλό throwing alongside, to compare.] In all, Jesus used 39 parables, and Matthew records just over half [20], second only to John [27]. Using the language and the experiences of the people, and the objects and stories familiar to them, He taught in such a way they could easily understand the message and its application — if they desired. But not all had that desire (vv. 10-17).

## **Preparation**

Try to find all of the parables Jesus taught, as recorded in the Gospels. Note the subject matter of the parables found in this portion of text and be ready to discuss each one and its meaning. Be careful to not go too far in interpreting the meaning. Consider the audience of Jesus each time He uses parables to teach.

## **Observation**

- 1. The Setting. (11:2) When Jesus taught on this occasion, He had gone to the shore [of Galilee] and had sat down, but the multitude's size moved Him to get in a boat and speak from there. Picture yourself at the shore of Galilee, with the peaceful lapping of the water against the sand and the benefit of an acoustical setting where Jesus [slightly offshore] can speak in the hearing of the crowds who had gathered without having to raise His voice. As he speaks, He can look out over the fields that must have been nearby, and drew inspiration from those things that He might use the familiar to teach some important lessons.
- 2. The Seven Parables. Here is the greatest concentration of parables in the Gospels, with about a third of Matthew's recorded parables found in this chapter. He spoke of a sower sowing seed, a

sower who planted wheat seed and his enemy who planted tares, the mustard seed, leaven, a hidden treasure, a pearl of great value, and a dragnet — all things familiar and comprehensible to the hearers.

- 3. Why Parables? (11:10) When Jesus began this short discourse with a parable, this method of teaching must have been unfamiliar — or at least unusual — to the disciples, for they asked Him why He was teaching in this way. The Pharisees were probably more interested in simply carrying on the oral traditions and poking their noses into the lives of others that they might judge them unfit; the Sadducees probably held more closely to the law, but still dispensed it as merely words to be heard and heeded; and the scribes were merely 'transferers' of the written word from one page to the next. Remember the reaction of the audience after Jesus spoke on the mountain (7:28, 29).
- 4. The Subject: The Kingdom of Heaven. Though the parables widely vary in the objects used to illustrate the story, the kingdom of heaven is the common topic. When Jesus answered for why He used parables, He said, "Because it has been given to you to know the mysteries of the kingdom of heaven,..." (v. 11) Remember what He taught about when He first began (4:17).

5. Your Observations:	5. Explain the parable of the leaven. Identify each item or person and its meaning.
Interpretation	
From the text of <b>Matthew 13:1-52</b> , complete the following:  Paragraph Divisions: at 13:1, 10, 18, 24, 31, 33, 34, 36, 44, 45, 47 and 51.  Note the paragraph divisions and give a short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to discuss each of the parables.	6. Where was He and to whom did Jesus speak in the first four parables? The last three?
Explain the parable of the sower. Identify each item or person and its meaning.	7. Explain the parable of the hidden treasure. Identify each item or person and its meaning.
2. Who were "they" of whom Jesus spoke in verse 13?	8. Explain the parable of the pearl of great price. Identify each item or person and its meaning.
3. Explain the parable of the wheat and tares. Identify each item or person and its meaning.	9. Explain the parable of the dragnet. Identify each item or person and its meaning.
4. Explain the parable of the mustard seed. Identify each item or person and its meaning.	10. What was the common subject in all the parables found here?
	11. To whom was Jesus directing His words when He spoke in verse 52?

Application What lessons may we learn about spreading word from the parable of the sower?
What can we know about the Kingdom from the ables of the wheat and tares and the dragnet? _
From these parables, what can we know about Kingdom's growth? Its value?

## **For Consideration**

"He who has ears to hear, let him hear!" (13:9)
"The kingdom of heaven is like..." (13:24, 31, 33, 44, 45, 47, 52)



## MORE TEACHING AND MIRACLES OF THE MESSIAH

# Lesson Nine: The Power of Jesus Demonstrated Again

(Matthew 13:53-15:39)

From our earlier study of the first demonstrations of Jesus' power, we found the unquestionable proof that He was from God and that He was no mere man, and the people marveled at the things He did (9:33). Earlier still, because He spoke with authority, His words astonished the people (7:28, 29). The news of Jesus and His words and deeds spread around Galilee and the people came from miles around to hear His words, bringing the sick and the demon-possessed to be healed.

Apparently, the news of the words and works of Jesus also filtered down to Jerusalem and to the ears of the religious leaders, and they wanted to see for themselves who this man was and what He was teaching and doing. And, in a typical Pharisee fashion, they began with a criticism. This signalled the beginning of the severe criticisms and persecution of Jesus by the Pharisees [the religious leaders of the day], so take note of any change in the message of Jesus, and to whom He directs His words. It should also be noted that this news did not change the hearts of those in His hometown of Nazareth, however (13:53-58).

## **Preparation**

Consider the events that take place in these chapters and the effect they would have on the emotional state of Jesus. Consider that He is rejected by His own, John the Baptist is beheaded, and the religious leaders begin their personal attacks on Him

## **Observation**

- 1. **His Rejection.** (13:54-58) We would all like to think that our family and friends from our hometown would be the most receptive to the things we have to say, but such is often not the case. All the people could see was Jesus, the carpenter's son nothing more. How many people reject Jesus today based on similar perceptions about Jesus? How many reject Him today because He is not who they want Him to be?
- 2. **John's Death.** (14:3-12) What a sad and tragic end to an honorable man's life. John merely told Herod what was true and it ended up costing him his life. It should be noted that Herod **wanted** to put John to death, but feared the people. What caused him to follow through was the fact that he had made an oath and because of the people who sat with him.
- 3. **The Compassion Of Jesus.** (14:13-21; 15:32-39) What is even greater than the power Jesus demonstrated is the compassion He demonstrated. When the people followed Jesus

as He went around teaching, they did so with no thought for their own personal needs, but Jesus did not ignore them. It is important to note the miracles done here, but don't overlook the compassion.

- 4. A Little Faith. (14:31) Imagine yourself sitting in a boat out on the middle of a lake being tossed about with the wind and the waves in the middle of the night. Then, imagine seeing someone coming to you walking on the water! The amazement of the disciples is to be understood, and to ask to come to Jesus by also walking on the water would take a faith of some measure. But then he lost it! To the man who got out of the boat Jesus would say he had little faith.
- 5. **Touching The Hem.** (14:34-36) Up until the woman with the flow of blood had touched the hem of His garment (9:26), no one had done that before. But now, many have faith that it would heal the sick and so they come to Jesus, begging Him that they might do the same. The results were not disappointing.
- 6. **Traditions.** (15:1-9) Here is the first real confrontation with the teaching and practice of the Pharisees by Jesus. They asked why His disciples transgressed the tradition of the fathers, while Jesus asked why they transgressed something a lot more important: the commandments of the *heavenly* Father.

went exclusively to the Israelites when He taught, but we find Him here in the region of Tyre and Sidon. A woman comes to Him <b>not</b> for her own needs, but for her daughter. Her great faith is demonstrated when she refuses to be turned away, believing that the 'crumbs' falling from the table would be sufficient. Oh, that we would have such faith!  8. <b>The Results Of His Works.</b> (14:33; 15:31) These miracles were done to prove that He was indeed the Son of God, and the result was amazement and worship. That is exactly the intended result.	<ul><li>3. Why was John executed?</li><li>4. What is noteworthy about the amount of food left over, in light of what the disciples had said in 14:17?</li></ul>
9. Your Observations:	5. Why did Jesus say Peter had "little faith"?
Interpretation From the text of Matthew 13:1-52, complete the following: Paragraph Divisions: at 13:53; then 14:1, 12, 22, and 34; then 15:1, 21, 29, and 32. Note the paragraph divisions and give a short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to discuss the events and their overall effect on	6. How had the Pharisees nullified the commandments of God?
Jesus.  1. What did Jesus mean when He said, "A prophet is not without honor except in his own country and in his own house"?	7. What was the major fault of these religious leaders?
2. Why was John imprisoned? Why was it "not lawful" for Herod to have Herodias?	8. What defiles a man? How so?

9. In light of what Jesus said (15:24), why was He even in this region?	
	4. What might we learn about what constitutes 'little' and 'great' faith?
10. What was so great about this woman's faith?	
	5. What may be said of our work and worship if it is not done from the heart?
11. Did the miracles have the intended effect? Explain.	
Application	For Consideration "and He was moved with compassion for them" (14:14)
What lesson must we learn from the rejection of Jesus by His own people?	"Truly You are the Son of God." (14:33)
2. What example did Jesus leave for us in the	
way He acted after hearing of the death of John?	
3. What were the ways Jesus demonstrated His	
compassion? How might we do the same?	



## THE MESSIAH CONFESSED AND EXALTED

# Lesson Ten: Jesus, The Christ and Son of God

(Matthew 16:1-17:23)

There comes a point in time when you have to stop and see if all of your efforts have produced the desired results, or just to take inventory of your life. Sometimes you just ask yourself some questions to see where you are and where you are headed, and sometimes you have to ask someone else. That is the point in Jesus' life that we find here.

Jesus had taught like no other man, He had performed miracles that could not be doubted, and He demonstrated both power and compassion in a way that could only humiliate the supposed religious leaders of His day. Now it was time to see if the people and His own disciples knew who He really was. What did the people think? What did the disciples think? It was time to find out!

And if that was not enough, the disciples would soon hear the testimony of God Himself regarding this great question. In a watershed moment, we have the testimony of the people and the testimony of God given to us, with God clearly distinguishing between Jesus and His words and those of Moses [the Law] and Elijah [the Prophets]. God said, "Hear Him!" Let's do just that.

## **Preparation**

Consider the events that take place in these chapters in light of Matthew's overall message. Consider all the evidences for Jesus up to this point and how it contributed to the testimony of Peter. Note the differences in the attitudes of those who speak to and hear Jesus before and after these events.

## Observation

- 1. The Leaven Of The Pharisees. (16:6) The Pharisees were noted for their outward piety and inward hypocrisy and Jesus knew the great danger of His disciples becoming like them instead of like Him. That is the challenge for disciples still today: be more like Jesus and avoid hypocrisy at all costs.
- 2. **Who Is Jesus?** (16:13, 15) This is the question presented to the disciples, asking first what the people thought about Him, and then the disciples' thoughts. It is obvious not all saw Him as the Christ, but Peter saw the evidence and believed. Note the source of that revelation.
- 3. **The Church's Foundation.** (16:18) There has been much discussion and error propagated on this verse and its true meaning. Most of the controversy centers on the Roman Catholic Church's interpretation, that says that Peter was the rock upon which the church was built. That is, indeed, a Roman Catholic Church teaching, but few know or hear that their doctrine **also** teaches

that his confession [that Jesus is the Christ] is the rock upon which the church was built [Catechism of the Catholic Church (New York: Doubleday, 1995, p. 124, para. 442).] The 'Peter' doctrine is taught, more than anything, to prop up the idea of 'apostolic succession' as the Church's source of authority. Without it, they have no defense.

- 4. **True Disciples.** (16:24, 25) Jesus outlines the proper attitudes of those who would be His disciples, indicating that they must put Christ first and foremost in their lives if they would be called His. True discipleship means forgetting about self to the point that we would be willing to even lose our lives for His sake. Discipleship has never been promised to be a life of ease.
- 5. The Value Of A Soul. (16:26) Let us not miss the message within this short passage: When Jesus rhetorically asks what a man would profit if he gained the whole world and lost his own soul, the point is that the whole world could not buy it back. [See also **Psa. 49:7-8**.] This should also cause us to ponder the precious price that **could** pay the price and not just one soul back, but every soul of the saved [the blood of Christ]. Stop and think about what God has done for us by sending His Son.
- 6. **The Kingdom.** (16:28) I've heard some twisting of Scripture to get around obvious teachings, but never like the kind when we come to this verse. The meaning is clear, but those who

preach the kingdom does not yet exist and who are still looking for it in the future will have to do some magnificent Scriptural gymnastics to get around this verse.

- 7. **Peter, James, and John.** (17:1) These three apostles were some of the more prominent ones in the earthly ministry of Jesus, and for some time after He left. On two other occasions, only these three disciples were with Jesus at certain events [the girl raised from the dead, **Mark 5:37**; in the garden, **Mark 14:33**]. They would have a big part in the spread of the word and their words still teach us.
- 8. **Peter's Good Intentions.** (17:4, 5) While on the mountain and in the presence of these great men [Moses, Elijah, and Jesus], Peter must have been awestruck and felt compelled to not leave without honoring the ones who had played such a big part in his own life and millions of others [all Israel]. As good as his intentions were, God wanted Him [and us] to know that Christ stands above them all in receiving honor and we must hear Him.
- 9. **The Elijah To Come.** (17:10-13) There has been some confusion and error propagated on this verse and its true meaning, too. The controversy centers on the Mormon church's interpretation, that says that Joseph Smith, Junior, was 'the Elijah to come' [Doctrine & Covenants; introductory notes to chapter 110; and 110:4, 5]. But Jesus was speaking of John the Baptist. We must recognize the rule of prophetic interpretations in that when it is fulfilled, that is the end of it nothing and no one else can fulfill a prophecy already fulfilled. All other comers are frauds, including Joseph Smith, Junior.
- 10. Little Faith. (16:8; 17:20) Again, we find Jesus marveling at the little faith of others. His own disciples still lack the trust and understanding, and even the degree of faith one should have. Even those who were closest to Him did not fully understand the things of the Lord. What about us?
- 11. **Jesus, The Prophet.** (16:21; 17:22, 23) Though we usually associate Jesus with His teaching and miracles, He was also a prophet [in the sense of speaking of future events]. In this short

text, Jesus tells His closest disciples that He will suffer and be killed and be raised the third day. The first time, Peter wouldn't hear it. The next time, they were sorrowful at the hearing of it.

12. Your Observations:
Interpretation
From the text of Matthew 16:1-17:2
complete the following:
Paragraph Divisions: at 16:1, 5, 13, 21, ar 24; then 17:1, 9, 14, and 22.
Note the paragraph divisions and give
short title for each main thought. [Note: Son
paragraphs may be grouped together.] Be prepare
to discuss the events and the significance of Peter
confession.
1. To what was Jesus referring when He spol
of "the signs of the times"?
2. What was "the leaven of the Pharisees"? I
as specific as possible.
· · ·
3. What was the 'rock' upon which Jesus wou
build His church? What did He mean when He sa
the gates of Hades would not "prevail against it"

3. What should we learn about the nature and existence of the kingdom from what Jesus said (16:19, 28)?
4. What was the most important lesson from the events surrounding the transfiguration?
For Consideration  "You are the Christ, the Son of the living God." (16:16)  "This is My beloved Son, in whom I am well pleased. Hear Him!" (17:5)



## THE MESSIAH CONFESSED AND EXALTED

# Lesson Eleven: The Questioning of Jesus (pt. 2)

(Matthew 17:24-20:28)

Have you ever heard someone say, usually in some kind of class setting, "There are no dumb questions"? I believe that is true, for questions are how we learn the answers! And when we consider this next section, we find the disciples of Jesus asking more questions — because they are disciples! [Gk. μαθητές (math-ay-tes'), a learner.] But they are not the only ones who question Him.

In this next section, we find eight questions and one request presented to Jesus — some genuinely asked that they might know the answer, others to test Him or catch Him in His words. But whatever the situation, please understand that Jesus was not fooled and He gave the right answer every time! He was truly the Master who taught His disciples, guiding them carefully through the maze of false teachers and their words, difficult situations, and misconceptions that would divert their attention away from the truth.

And within this text we find the teaching of Jesus on the subject of marriage and divorce, one of the most controversial passages in the entire New Testament today. As we study this portion, just remember that these words are the same ones that were written down almost 2000 years ago, and they will still say the same thing 100 years from now. The law of Christ does not change, no matter what social customs and habits may say or allow. Despite our own country's gradual relaxation of the marriage laws and the fact that divorce is now socially acceptable, this applies to all men of all time and it is **this** by which we will be judged in the end (**John 12:48**), **not** the laws of the United States of America. I urge you to take an honest and unbiased look at His words and harmonize them with the rest of the word of God that we might know the whole truth and make proper application.

## **Preparation**

Consider the context of the following passages as it occurs in the life of Jesus. This ends Jesus' portion of time in Galilee and He is heading to Jerusalem — for the last time.

## **Observation**

- 1. A Question About Taxes. (17:24) As the custom of the nation was to voluntarily contribute money for the upkeep and service of the temple, those who collected the 'tax' wanted to know if Jesus was one who considered the needs of the temple, or cared not at all about it. Jesus used an illustration to show that kings do not normally tax their own children but the stranger, a parallel to Himself and the temple the house of God. Since He was the Son, He would have been right in being exempted, but He did not want to offend, so He found a way to pay His [and Peter's] part.
- 2. **Greatness In The Kingdom, part 1.** (18:1) How ironic it was that Jesus, when asked about greatness in the kingdom, would call a little child to Him to illustrate greatness. If anything, the

people were expecting other attributes that marked one as 'great,' but they were mistaken. Unless we become like little children, we can't even enter the kingdom, much less be great in it!

- 3. **Lost Sheep.** (18:11-14) This parable is a familiar one, and parallels the account of **Luke 15:4-7**. This is a favorite because it is easily understood, and shows the great care and love our Shepherd has for us when we stray. If only we weren't so dumb!
- 4. **A Brother Offended.** (18:15-17) This portion of text is a bit confusing to some simply because of the subject matter and its place in the Bible. Jesus speaks of a brother who offends another and how he should be treated, but mentions the church in the context of this, though the church does not yet exist. But these principles applied to assemblies of faithful disciples before Pentecost and after. It would be in the best interest of all involved to do it just as Jesus said, with no delay or hesitation in so doing.

- 5. A Question About Forgiveness. (18:21-35) After hearing the words of Jesus about how to deal with a brother who has offended us, Peter then thinks he is being gracious by forgiving up to seven times [more than twice what any reasonable man could expect], but Jesus humbles him in His answer. We should be willing to forgive at all times (cf. **Eph. 4:32**).
- 6. A Question About Divorce. (19:1-12) As they often did, the Pharisees come to Jesus with a question, but with no sincerity intended. They did not really want to hear the answer, but just catch Jesus in His words. But they were unsuccessful. Jesus did not answer in the way they expected, going back to the law of marriage as God established it in the beginning, long before the Law of Moses existed. [See below and next page for more.]
- 7. **As Little Children.** (19:13-15) The disciples must have quickly forgotten what Jesus had said earlier about becoming like little children, for they rebuked those who brought children to Jesus. But once again, Jesus shows that these are the ones who will inherit the kingdom.
- 8. A Question About Eternal Life. (19:16-30) It sounds good: A rich, young man comes to Jesus and asks Him what he must do to obtain eternal life. But, he doesn't like the answer! How many today claim they are seeking eternal life, but turn away when they hear God's answer?
- 9. **The Vineyard Workers.** (20:1-16) The parable was to illustrate God's dealings with Israel and Gentiles regarding salvation, but is certainly applicable to individual attitudes towards those who obey late in life. When you think about it, who is going to complain about anything if they are in heaven?
- 10. Greatness In The Kingdom, part 2. (20:20-28) This seems to be an unusual situation, when the mother of John and James ask a favor of Jesus. But she does not know what she asks. The sons did not know what they asked, either. None could imagine the persecutions and hardships they would face in the near future as they went out teaching and preaching the words of Jesus. Instead of seeking high places, they needed a big dose of humility.

]	11. Your Observations:	

## THE DIVORCE QUESTION

To properly understand the import of this passage, we must first understand the context of the question. The text tells us that the Pharisees came to Jesus, "testing Him" (19:3). They really didn't care about the truth on the matter, they just wanted to try again to catch Jesus in some twist of words that they might have something with which to accuse Him. The question is not asked in sincerity, but Jesus still answers.

The Pharisees asked, "Is it lawful for a man to divorce his wife for just any reason?" (v. 3) Some say that this was a question that illustrated the difference between the two 'schools' of the day [Shammei and Hillel], but such can only be speculative, for the text does not say and it is immaterial to the answer. Regardless of whether they were trying to get Jesus to 'choose sides' or just catch Him in His words, Jesus answered. Pay close attention to how He answers:

"Have you not read that He who made them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." (vv. 4-6)

Jesus answered by going back to God's law on marriage as it was at the beginning of creation — before the Law of Moses! He did not try to answer the question with human reasoning or in a politically-correct way, but with the plain and simple truth of God's word. He quotes **Genesis 2:24** and then draws a necessary conclusion from the text: what God has joined together, man should not separate. In other words, God never intended for there to be divorce, for marriage was to be a lifetime commitment.

But that wasn't enough for the Pharisees, who then appealed to an allowance of Moses, saying, "Why then did Moses command to give a certificate of

divorce, and to put her away?" (v. 7) Here is where they expected, I am sure, to catch Jesus in His words [similar to the situation in John 8: 1:11], but Jesus again dashes their hopes. He answers, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery." (vv. 8, 9)

Divorce was a permission allowed by God, but never intended and never liked (cf. Mal 2:16). God "allowed" the nations to walk in idolatry in times past (Acts 14:16), but I can guarantee you He never intended that they do so. He never approved of such behavior, but He allowed it. Jesus answered the Pharisees not by appealing to the Law of Moses and not by making a new law, but by going back to God's intention for marriage as it has been from the beginning. And note that Jesus said, "but from the beginning it was not so" (v. 8). If Jesus had said "at" instead of "from," we might conclude God had changed His law somewhere in between, but He did not say "at." By saying "from," Jesus indicated continuous existence — to that very day and even up until now as we read it.

With that said, what did Jesus say? This passage has been misconstrued and misinterpreted often, and more often because someone is trying to make it fit to an existing situation, rather than simply seeing what it says. Jesus basically said that if a man divorces his wife for any reason other than for sexual immorality, and marries another, he commits adultery. And, if anyone marries the woman who is put away [in this case, not for sexual immorality], he also commits adultery. That is simple, and not that hard to understand. Only when we try to make it fit current situations and wishes does it get confusing.

- 1. God intended marriage to be one man and one wife for life.
- 2. There is only one authorized reason [cause] for divorce: sexual immorality.
- 3. Anyone who divorces their spouse for anything other than sexual immorality, and remarries,

commits adultery. Anyone who marries the one put away also commits adultery.

## Interpretation

From the text of **Matthew 17:24-20:28**, complete the following:

Paragraph Divisions: at 17:24; 18:1, 7, 15, and 21; 19:1, 3, 13, 16, and 23; then 20:1, 17, and 20.

Note the paragraph divisions and give a short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to discuss the various questions and Jesus' answers.

	Explain what it means to "become as little dren."
and	What is the difference in the question of <b>18:</b> the request of <b>20:21</b> ? What was Jesus' answe oth?
	To what extent did the shepherd seek the losep? What was the parallel?
	What is the proper method of dealing with hing brother, and what is the goal?
	What is the point of the parable of thorgiving servant?

# 1. What should we learn from Jesus' teaching about greatness in the kingdom? Be as thorough in your response as possible. 2. Why do we often fail to follow through on dealing with the sinning brother as we should? 4. Explain the parable of the vineyard workers. Identify each item or person and its meaning. 5. For what purpose did Jesus come (20:28)? 6. For Consideration 7. What should we learn from Jesus' teaching about greatness in the kingdom? Be as thorough in your response as possible. 7. Why do we often fail to follow through on dealing with the sinning brother as we should? 8. For Consideration 8. Explain the parable of the vineyard workers. Identify each item or person and its meaning. 9. For what purpose did Jesus come (20:28)? 1. What should we learn from Jesus' teaching about greatness in the kingdom? Be as thorough in your response as possible. 7. Why do we often fail to follow through on dealing with the sinning brother as we should? 8. Explain the parable of the vineyard workers. 9. For What purpose did Jesus come (20:28)? 1. What should we learn from Jesus' teaching about greatness in the kingdom? Be as thorough in your response as possible.

**Application** 

you, let him be your servant." (20:26)



# Lesson Twelve: The Glorious Entry Into Jerusalem

(Matthew 20:29-21:32)

Knowing the history of Jesus and His life on earth, it is a bittersweet experience to read the following chapters. We know what lies ahead, but what a glorious entrance into Jerusalem, and what a great reception is given to the King of Israel at this time! Though He came from humble beginnings [born in a stable] and though He was known to some as only "the carpenter's son," He enters into Jerusalem with great acclaim from the common people: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the Lord!' Hosanna in the highest!" (21:9)

As He enters Jerusalem just prior to His arrest, people are spreading their clothes on the ground before Him, while others are cutting down branches and spreading them out on the road, too. Not exactly "red carpet" and trumpets and chariots such as would be befitting a King, but this is the common people giving the best they can give in honor of Jesus and it is truly wonderful to see. Forget about what is coming for a moment and enjoy the time when the people honored Jesus as the King.

## **Preparation**

Consider the text in light of the overall message of Matthew and its chronology. Keep in mind the events that are upcoming, and remember Matthew's purpose in writing.

## Observation

- 1. **The Compassion Of Jesus.** (20:34) Even as Jesus is heading toward Jerusalem to face His own betrayal, arrest, trial, and death, He is not above stopping along the road to show an act of compassion on those who are in need of the healing only He can provide. Think about it: If He thought nothing of leaving heaven to come down to earth, why is it so amazing that He would stop for a moment to heal the blind?
- 2. **The King Enters.** (21:7-11) This entry into Jerusalem is like none before. The teaching and the works have preceded Him and the people are readily welcoming Him to their city, in anticipation of the coming feast. The crowds adore Him and give Him the best reception they can give, though they are poor, and they call out for deliverance [hosanna; oh save!], recognizing Him as King (Luke 19:38).
- 3. **Righteous Indignation.** (21:12, 13) Imagine yourself as a young man who lives in a small and remote village, coming to Jerusalem to offer a freewill sacrifice to God that you may honor Him and thank Him for your blessings. Your mind is set on worshipping Him and you live to serve

Him. But, when you come to the temple with your unblemished animal, you are told it is not good enough and that you will have to buy one from the merchants inside the temple — at a reasonable price, they assure you. You sell them your animal [unacceptable as it is, you don't get much], and buy one that looks worse than the one you just sold. You see the hypocrisy and merchandising and you are angered, but what can you do? Later, you see your animal resold to another visitor to the temple as they are told the same story. You are greatly discouraged and troubled by the spiritual destitution and wonder if everyone is like this.

Then, you hear some loud noises on the far side of the temple. Animals are stampeding and birds are flying everywhere. People are running, some like they are being chased. You hear the crack of a whip and the crowds are gasping at someone in the midst of all the noise. You break through and see a man snapping the whip and overturning tables, and you hear Him chastising the merchants and calling it 'a den of thieves.' Finally! Someone has stood up to the rabble and confronted the hypocrisy that resided in the house of God. You listen attentively to what He has to say and you are confounded by His words and deeds. Who is this man? He has your attention, as well as everyone else's. Then people start bringing the lame and blind to Him to be healed, and He does so. Who is this man?

4. Out Of The Mouth Of Babes. (21:15,	2. How was his entry both 'lowly' and glorious?
16) Upon His entry into Jerusalem, some were praising the Lord, calling Him the Son of David	
and saying, "Hosanna!" Though the chief priests	
and scribes saw this and were indignant, Jesus	
pointed out that these 'babes' [not the 'mature' ones	2 What all did Ionus do in the temple? Why?
like the chief priests and scribes] were speaking	3. What all did Jesus do in the temple? Why? When else had He done this?
some great truths the religious leaders would not	when else had He done this?
admit.	
5. By What Authority? (21:23) Jesus is	
again challenged, this time for where He got His	
authority. That was not necessarily a bad question,	
but Jesus answered with another question that laid	
down principles regarding authority that are true	4. What angered the religious leaders in
for all time: it either comes from God or from men.	Jerusalem, and why? [See also Luke 19:39.]
In everything we teach and practice today, this is	
still true.	
6. <b>Doing The Father's Will</b> . (21:28-32) Go	
back to the end of the Sermon on the Mount and	
we see this lesson stated in a different way. Then,	5. Why did Jesus wither the fig tree? Why did
He declared that <b>hearing</b> and not doing would	this so amaze the disciples?
render us unfit. Here, He declares that <b>saying</b> and	
not doing is no better.	
7. Your Observations:	
,,	
	6. Was the question of the chief priests and elders
	(21:23) legitimate? Justify your answer with
	Scripture.
Interpretation 20.20.21.22	
From the text of Matthew 20:29-21:32,	7. What principle regarding authority did Jesus
complete the following:	reveal to them [and us]?
Paragraph Divisions: at 20:29; then 21:1, 12,	
18, and 23.	
Note the paragraph divisions and give a	
short title for each main thought. [Note: Some	
paragraphs may be grouped together.] Be prepared	8. What was the reaction of the common people?
to discuss the attitudes of the people in Jerusalem at this time.	The religious leaders? Why the difference? Cite
1. What is notable about the miracle Jesus did in	Scripture to justify your conclusions.
healing the blind men?	
neums the office men:	

## Application

1. How is His entry into Jerusalem a pattern for how we should recognize and receive Jesus personally?
2. If Jesus was angered over the 'commercialization of worship in the temple then, what may we know about how He perceives many churches today?
3. What principles of authority must guide us in all we teach and/or practice today in the church?

## For Consideration.

"...Jesus had compassion and touched their eyes." (20:34)

"...all the city was moved, saying, 'Who is this?'" (21:10)



# Lesson Thirteen: Two Parables

(Matthew 21:33-22:14)

About 2175 years before Jesus was born, God came to a man named Abram, who lived in Haran, and told him to go to a land He would show him. God also promised that He would make him a great nation, make his name great, and that through his seed all nations would be blessed (Gen. 12:1-3). Later, when in the land of Canaan, God told him that everything he could see would be given to him and his descendants forever (Gen. 13:14, 15). This promise was reiterated to his son, Isaac (Gen. 26:3, 4), and his grandson, Jacob (Gen. 28:13, 14). The land that was promised to Abram and his descendants was Canaan, and the people who would become a great nation were the Israelites.

The Israelites were God's chosen people and they were the recipients of His special protections and blessings throughout their history as long as they served Him faithfully. To them was given the law of Moses — a law that guided and regulated their everyday lives and brought them to a knowledge of God Himself. It was also to them that He revealed the promise of a coming Savior who would usher in a New Covenant and the promise of making a new nation that would include people from all corners of the earth.

But Israel was a rebellious nation. As rebellious as they were, the Lord still loved His children, and sent His prophets to warn them time and time again. And they rejected them time and time again, even going so far as killing some of them. But God **still** loved His children and thought *surely* they would hear Him if He sent His own Son! And when God sent His Son, they would reject Him, too — and they would kill Him!

## Preparation.

Consider the text in light of the history of Israel and Matthew's purpose. Familiarize yourself [or refresh your memory] by scanning through the Old Testament history of Israel, noting the major stories that illustrate the faithfulness/unfaithfulness of the nation.

## Observation.

- 1. **Parables.** Jesus again uses parables to teach His disciples and even His critics. This time, He aims more directly at the intended audience and cuts right to the heart of their problem. This time, they understood the shoe was on their own foot and they didn't like the way it fit.
- 2. Perceptive, But Not Receptive. (21:45, 46) Jesus stepped on some fairly important toes in these parables, speaking in such a way that the audience clearly knew they were the ones condemned. Although they understood it was they of whom He spoke, they were certainly not receptive to the message and instead sought to destroy Him. They would have grabbed Him there but, the cowards they were, they feared the

audience and how they might react more than they feared Jesus. Remember, they sent armed men to arrest Him in the middle of the night. What brave men they were!

3. A Persistent God. (22:3-4, 9-10) In these parables, we find Jesus plainly telling us that God was a persistent God in seeking to communicate with His people. He sent prophets over and over, appealing to them to turn away from sin and return to Him, but they refused; He even sent His Son in hopes they would hear Him, but they killed Him, also. He went to the greatest lengths to save us from our sins, but how have we responded?

4. You	4. Your Observations:		

Interpretation				
From the text of Matthew	21:33-22:14,			
complete the following:				
Dama amamb Divisionas at 21.22	. 4h am 22.1			

Paragraph Divisions: at 21:33; then 22:1. Note the paragraph divisions and give a short title for each main thought. Be prepared to discuss the parables — the elements and their meaning. 1. Explain the parable of the wicked vinedressers. Identify each item or person and its meaning. 2. To whom was Jesus speaking these parables? How were these more pointed than previous parables? 3. Explain the words of Jesus in **21:44**. 4. How is the parable of the wicked vinedressers and its meaning similar to the defense of Stephen in Acts 7 — and its result? 5. Earlier (13:13), Jesus had said that He spoke in parables because some purposefully would not "hear or understand." Reconcile this with 21:45.

Application What warning [in 21:44] is there for a who does not obey the words of Jes	-
n what ways can we be guilty of 'makin od's invitation? What might we expect?	
What great principle is found in 22 es to the way we should approach evang	
rom the reactions to these parables of should we expect when we teach th	

## **For Consideration**

"They will respect my son." (21:37)
"For many are called, but few are chosen." (22:14)



# Lesson Fourteen: The Questioning of Jesus (part 3)

(Matthew 22:15-46)

Truth is a wonderful and powerful thing. Someone said, "It's better to speak the truth, because you don't have to remember all the lies you told." There is certainly a better reason to speak truth, though: it is the right thing to do. But truth is wonderful because it so easily answers error and exposes it for what it is. One who speaks the truth will never fear the questions and challenges from those who oppose it, for they will be exposed for what they are [false teachers] and their words for what they are [false doctrine].

In this next section, we find three questions presented to Jesus [the last round before His arrest], but none of which was sincere. The religious leaders of the different sects ask Jesus questions, as they had done previously, with the Pharisees doing so that they might "entangle Him in His talk" (v. 15). They left marveling (v. 22). The Sadducees thought they could present a hypothetical situation that would confuse Him, but Jesus pointed out their own ignorance of the Scriptures (v. 29) and the multitudes were astonished at His teaching (v. 33). And finally, a lawyer comes to Jesus [Mark names him a scribe, Mark 12:28], having heard Jesus silence the other groups, and asks Him which was the greatest commandment of the Law (v. 36), testing Him (v. 35). [Mark records Jesus praising this man for his understanding of the Law, Mark 12:34.]

But this round of questioning is different in the sense that Jesus answered to such a degree that we find all three records [Matthew, Mark and Luke] reveal that no one dared question Him anymore (Matt. 22:46; Mark 12:34; Luke 20:40). And therein is the power of the truth: It silences the false teacher, it silences every false doctrine, and it discerns the thoughts and intents of the heart (Heb. 4:12).

## **Preparation**

Consider each of the questions presented to Jesus, the questioners, the answers, and the results. Research the background of each group to better understand why each of the questions was asked by that particular group.

## **Observation**

- 1. **A Timeless Question.** (v. 17) The Pharisees sent their disciples and the Herodians to Jesus to ask Him a question about the lawfulness of paying taxes to a government that was oppressive to them, personally, restricting them in many aspects of their everyday lives. Although we do not live under such a government [I know, some of you would disagree], people still ask this question today. The answer hasn't changed!
- 2. **Questions Of Law.** (vv. 17, 24, 36) Though these religious sects were usually in opposition with one another, they united in their efforts to catch Jesus in His words and in the way they asked the questions. It is significant to note that they each asked a question based on some aspect of law or lawfulness of an act. [They themselves could not

agree on proper interpretation of the Law!] But, when it was Jesus' turn to ask the questions, He humiliated them all by showing that the ones who should have known the Law could not even explain this simple question.

- 3. **Hypotheticals.** (vv. 25-28) The Sadducees tried a different tack when they asked Jesus their question, presenting a hypothetical situation to catch Him in His words. But it didn't work. Like a lot false teachers, when they are unable to explain or answer the truth, they resort to "what if's" to try to throw off the obvious fact they don't know what they're talking about.
- 4. **Answering Unasked Questions.** (vv. 31, 32) The Sadducees definitely did not want to ask Jesus a question about the errors of their own beliefs, but Jesus answered the question they would not ask. When they tried to embarrass Him, He turned it around and made **them** the object of ridicule because they had missed a clear implication of Scripture that refuted their false beliefs.

5. <b>Silencing The Critics.</b> (v. 46) For much of the time Jesus spent preaching and teaching about the coming Kingdom, He faced criticism from those who rejected Him and who had refused to hear His words. They tried everything they could to try to trick Him and prevent others from following Him, but all to no avail. This time, He	5. Why did Jesus then speak about the resurrection? What method of reasoning did Jesus use to teach them this truth?	
forever silences His critics and they have no other recourse [in their own twisted way of thinking] but to put Him to death.  6. Your Observations:	6. Why would the question of the lawyer be considered a 'test' to Jesus?	
	7. What did Jesus mean in <b>verse 40</b> ?	
Interpretation From the text of Matthew 22:15-46, complete the following: Paragraph Divisions: at 22:15, 23, 34, and 41. Note the paragraph divisions and give a short title for each main thought. Be prepared to discuss the questions, Jesus' answers and Jesus' question. 1. Who are the Herodians? What is significant about their presence at this time? (cf. Mark 3:6)	8. What was the purpose of Jesus' questioning of the Pharisees? What was the likely reason no one answered?	
2. Who all was sent to Jesus to ask the question?	9. What did Jesus mean when He said "David in the Spirit" called Him 'Lord'?	
3. What was suspicious about how they began the question, and why?	Application  1. How might we, today, hypocritically 'test' Jesus as the Pharisees did?	
4. What was particularly insulting about the first response of Jesus to the Sadducees' question?		

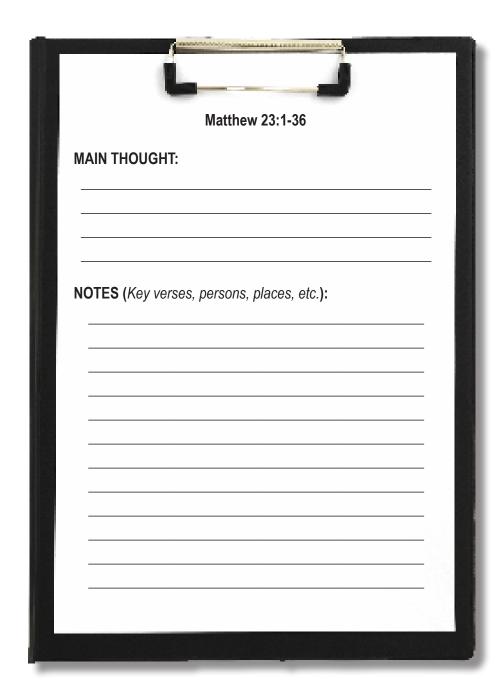
2. How do we properly 'render to Cæsar' and to God, too?		
	What warning is there for <u>us</u> from the words Jesus in <b>verse 29</b> ?	
	What lesson is there for us in the way Jesus swered these questions?	

## **For Consideration**

"You are mistaken, not knowing the Scriptures nor the power of God." (v. 29)

"And no one was able to answer Him a

word,..." (v. 46)



# Lesson Fifteen: Woe!

(Matthew 23:1-36)

For Jesus, there was no greater force opposing Him than the Pharisees, the religious leaders of the day. Even before He began preaching, when they came and heard John, they were called the offspring of vipers (3:7) — and rightly so. They opposed Him at every turn, condemned both Him and His disciples, His teaching, His deeds, and anything else they could find to attack. If they were opposing error, it would be commendable, but this was the Christ, the Son of God!

As the day draws near for the time when these men would have Jesus arrested, tried, and put to death, Jesus does not hold back on His condemnation of them and their way of life. The great danger was not just that they lived hypocritically, but that they were also putting forth great efforts to make others just like them! Jesus, in this address, exposes their hypocrisy and instructs the common people to listen to what they tell them, but not to do as they do. This portion of Scripture, more than any other, reveals to us "the righteousness of the scribes and Pharisees" that must be exceeded if we seek to enter the Kingdom of Heaven (5:20).

## **Preparation**

Trace the New Testament record of the Pharisees, especially noting the times when they came to John and Jesus [in the Gospels] and when they confronted the apostles. Note their words and behavior and how it verifies the way Jesus describes them in this section.

## Observation

- 1. **Hypocrites.** Of all the terms one could use to describe another, this is one of the least-liked that could be given. We would all like to believe that we are not only doing the will of the Lord, but with all sincerity, from the heart. The Pharisees were guilty of saying and not doing (v. 3), binding burdens on others they would not lift themselves (v. 4), they did things simply to be seen of men (v. 5), they were harsh with widows while they feigned piety in prayer (v. 14), they tithed down to the smallest spices while forgetting to show mercy, justice, and true faith (v. 23), and they distanced themselves from the deeds of their ancestors even as they were doing the very same things in their day (vv. 30, 31)
- 2. **Titles.** (vv. 8-10) The Pharisees were also notorious for seeking after the recognition and acclamation of the common people [the very ones they thought were beneath them]. They sought after titles that would only further elevate them [if only in title] above the common people and

- set them apart from the majority. [Remember the word 'Pharisee' means *separate ones*.] Remember Shakespeare's comments about 'a rose by any other name'?
- 3. **Telling It Like It Is.** The Pharisees, being the hypocrites they were, would sometimes refuse to answer because they would incriminate themselves by their answers (cf. **21:25-27** and **22:46**). But Jesus, who spoke truth at all times, simply told it like it really was. He pointed out hypocrisy when He saw it, and the ones who were guilty He called guilty. Someone has said, "The truth hurts," and sometimes it does but it is always truth. Anything less would be an untruth, or a lie. The pattern we should follow is set here.
- 4. **Blood From A To Z.** (vv. 34, 35) Even as they proclaimed they would not have done as their murderous fathers, the Pharisees were guilty of doing the same thing they did. They persecuted those who brought the truth and would do so in the future. They were never really interested in knowing the will of God, but sought only to preserve their own positions of power. Whatever they must do to preserve those positions was what they would do even if it meant they must kill an innocent one.

5Your Observations:	<ul><li>6. Looking outside the Gospels, list other passages that echo the message of Jesus in verse 12.</li></ul>
Interpretation From the text of Matthew 23:1-36, complete the following: Paragraph Divisions: at 23:1, 13, 15, 16, 23, 25, 27, and 29. Note the paragraph divisions and give a	7. List the "woe's" pronounced on the Pharisees. [Describe each condemnation.]
short title for each main thought. [Note: Some paragraphs may be grouped together.] Be prepared to discuss the different ways Jesus described their hypocrisy.  1. To whom was Jesus directing His words in verses 1-12? 13-36?	
	8. Were the Pharisees condemned for tithing, <i>per se</i> , or was it more than that? Explain.
2. What were the disciples instructed to do regarding the Pharisees' teachings (v. 3)?	9. What was so hypocritical about what the Pharisees did, as related in <b>verses 29-31</b> ?
3. What description of the Pharisees in verses 3-4 illustrated their hypocrisy?	10. What did Jesus mean in <b>verse 32</b> ?
4. What was/were the reason[s] why Jesus forbade titles?  Application  1. Today, many use the title 'Pharisee' to those who are 'too legalistic' in searching the will of God, but did Jesus condemn	
5. What insulting — but proper — name did Jesus give to the Pharisees in seven out of the eight 'woe's"?	wanting to do the will of the Lord? If not, what was their fault?

2. What is the danger of straining gnats and
swallowing camels, as Jesus meant it?
3. As we seek to do the will of God, what
attribute(s) must we not forget to have within us?
attribute(5) mast we not forget to have within as:

## **For Consideration**

"But all their works they do to be seen by men." (23:5)

"And whoever exalts himself will be humbled, and he who humbles himself will be exalted." (23:12)



#### THE MESSIAH'S KINGDOM

## Lesson Sixteen: Jerusalem

(Matthew 23:37-24:51)

Jerusalem is a city that has existed since at least 3500 years before Christ, and has had a long history as a home of notable figures. The first mention of the city as "Jerusalem" is found in **Joshua 10:1**, when Adoni-Zedek was said to have come out against the Israelites as they entered the land of Canaan. We later find that the Jebusites resided in the city when David conquers it and makes it his capital (2<sup>nd</sup> Sam. 5:1-10). This is the same place from which Melchizedek came (Salem, Gen. 14:18), the place where Abraham offered up Isaac (Mount Moriah, Gen. 22:2; see also 2<sup>nd</sup> Chron. 3:1), and the home of the temple. The city was also called Zion, Jebus, Mount Moriah, and the city of David.

But the city was known throughout most of the Old Testament as the place where the Israelites came to worship the Lord and where God came down to meet with them. It was even called "the city of our God" (Psa. 48:1, 2). And now Jesus stands before this city with a long and glorious history, full of meaning to the spiritually-minded ones, and He laments their rebellious hearts and weeps (Luke 19:41). When the disciples take Him to show Him the buildings of the temple, He tells them that it would soon lie in ruins.

A sad end, yes, but the sign of the establishment of the New Covenant with a better lawgiver, better promises, a better sacrifice, and a better hope.

#### **Preparation**

Read Daniel 9:20-27, Mark 13, and Luke 21:5-36 alongside this portion of text. Keep in mind Matthew's overall message and how the things spoken of here would conflict with the expectation of the people in the day of Jesus (cf. Acts 1:6).

#### **Observation**

- 1. A Three-Part Question. (24:3) Most of the misunderstanding of this chapter starts with a failure to see the question of the disciples was three-part question: (1) When will these things [the destruction of the temple] be? (2) What will be the sign of His coming? and (3) What is the sign of the end of the age? When we break down the response of Jesus into an answer for each of the three parts, we may properly understand the things Jesus prophesied regarding the destruction of Jerusalem.
- 2. **The Great Tribulation.** (24:21, 29) One of the misinterpretations involves a period of time after Jesus has come back and gathered up the saved of the earth and taken them away [to an undisclosed location] and when He is giving others a 'second chance' at obedience. Those who do obey in this time period will suffer a time of

severe persecutions, called The Tribulation [with a capital 'T']. But note the word simply means severe persecutions or hardship, without reading more into this than was intended.

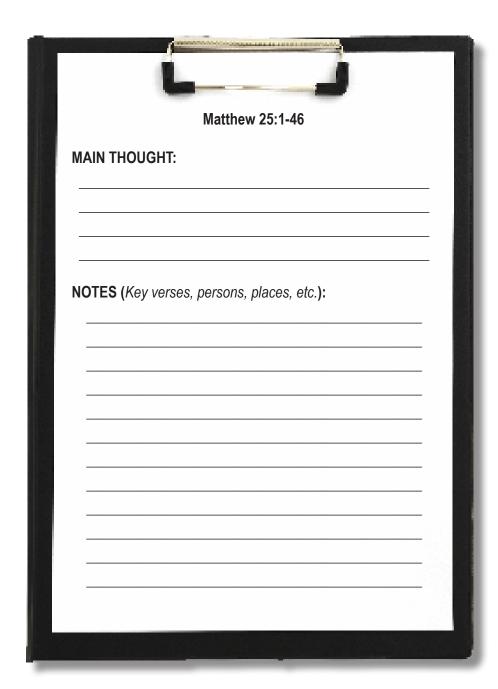
- 3. No One Knows The Hour. (24:36) Though Jesus was certainly giving the people a clear warning about the coming destruction of Jerusalem, they would not know the exact day and time. In a verse that should be proclaimed more than what it is [especially in light of the misinterpretations of this chapter], we find that Jesus tells us that no one knows the hour of His coming [to destroy Jerusalem; not the end of time]. So when someone says they know when Christ is literally coming and it is the end of time, you can mark it as untrue and them as a false prophet. No one knows!
- 4. **Until The Day.** (24:38) And when that day came for Jerusalem's destruction, things were transpiring as any other day, with no clue the end had come [because no one knows]. Anyone who points to "signs" of Christ coming today is speaking more than they know.
- 5. **A Faithful And Wise Servant.** (24:45) The one who understands that he does not know when the Master coming again will be working

until that day comes, and not be idle. The foolish and wicked servant will delay in doing the work	
and will become like the world. Which are we?  6. Your Observations:	6. Define tribulation. How is it used in this context?
Interpretation From the text of Matthew 23:37-24:51,	7. What question was Jesus answering in <b>24:29-31</b> ?
complete the following: Paragraph Divisions: at 23:37; then 24:1, 3,	
15, 29, 32, and 45.  Note the paragraph divisions and give a short title for each main thought. [Some paragraphs may be grouped together.] Be prepared to discuss the questions and answers given in this chapter.  1. To what did Jesus liken Jerusalem?	8. What is the significance of <b>24: 34</b> in properly understanding the time limitations for the events described here to take place?
	9. What day ["that day"] was Jesus speaking of in <b>24:36</b> ?
2. What could the city expect in its near future?	
3. What was "the end" of which Jesus spoke in 24:6, 13, and 14?	10. How would the coming of the Son of Man be similar to the days of Noah and the flood?
	11. What would be the portions of the wicked
4. According to Daniel's vision ( <b>Den. 9:26</b> ), what would be accomplished before the "abomination of desolation"?	servant and the faithful servant?
	Application  1. What is the significance of recognizing the greation of the disciples (24.2) had three parts?
5. What would be brought to an end by the "abomination of desolation" (Dan. 9:27)?	question of the disciples (24:3) had three parts?

2. Many want to combine this text with Revelation and Daniel and say it speaks of events not yet accomplished. What verse in this text refutes such an interpretation?
3. What event(s) was Jesus prophesying in this chapter?
4. What part of this text is most applicable to us and why?

### **For Consideration**

"Take heed that no one deceives you." (24:4)
"Watch therefore, for you do not know what hour your Lord is coming." (24:42)



#### THE MESSIAH'S KINGDOM

## Lesson Seventeen: The Judgment

(Matthew 25:1-46)

Following His answers to the disciples about the coming fall of Jerusalem, the destruction of the temple, and the signs of His coming and the end of the age, Jesus did not simply change the subject; He continued the thought by then speaking of the Judgment that would come at the end. He taught on the Judgment because it is inseparably connected to the coming of the Son of Man and, as the Master Teacher, would not leave His disciples ignorant of such an important matter.

Though we are not as concerned with the fall of Jerusalem as His audience was, the words of Jesus in this portion of the discourse are certainly applicable to us today. And while the people of that day would be concerned about their own future and their own lives, and would be interested in the fall of their own city, Jesus wanted them to be prepared for something much more important than even the fall of Jerusalem: the Judgment. Most would escape the fall of the city, but none will escape the Judgment.

#### **Preparation**

Review Matthew's record of Jesus' parables on the kingdom of heaven and be prepared to compare others with these two. Study these parables and become familiar with each one's elements.

#### **Observation**

1. **The Wedding Party.** Jesus again uses illustrations that are familiar to the audience, this time a wedding party that is awaiting the call of the bridegroom. Barnes says of the bride and groom:

"Many friends and relations attended them; and besides those who went with them from the house of the bride, there was another company that came out from the house of the bridegroom to meet them and welcome them. These were probably female friends and relatives of the bridegroom, who went out to welcome him and his new companion to their home. These are the virgins mentioned in this parable." [Albert Barnes, *Notes On The New Testament.*]

- 2. **Faithful Servants.** Notice the deeds of the ones called faithful servants and the reward for their deeds. I am sure we would all like to be considered by our Master as faithful servants in the end, so if we expect the same reward, we must be doing the same things.
- 3. **Talents.** It is curiously coincidental that the "goods" delivered to the servants would be called "talents." A talent is a measure of money

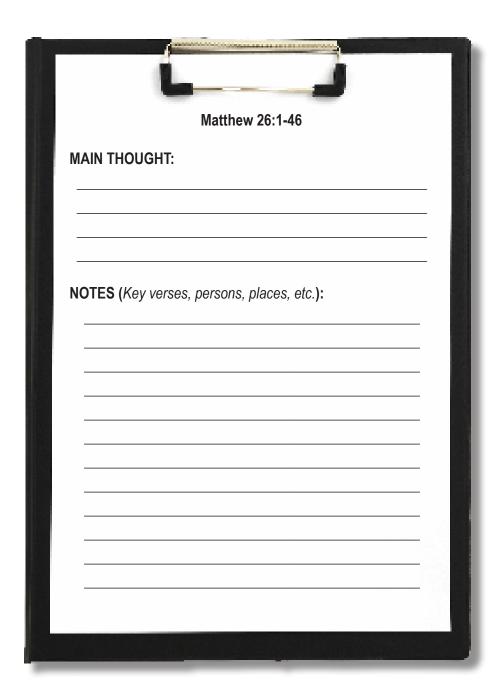
used in the time of Jesus, whose worth is widely varied in estimation, but the point of the parable is not the amount of the goods given, but that whatever amount was given was "according to his own ability." (v. 15) It did not matter that one had less ability than the others; what mattered was what they did with what they were given. Are we giving the Lord a good return for what He has given us?

- 4. **Preparation And Work.** In these two parables about the Kingdom of heaven and the Judgment to come, Jesus gives us easily understandable terms that we may know how we will be judged in the end. The admonition is to be prepared for that day [though we do not know when it will come] and to be working until that day [working to increase the Lord's treasure instead of working to simply hold onto what we have]. Preparation and work are the foundational attributes of a faithful Christian.
- 5. **Great Expectations.** In both parables, there is an expectation on the part of one of the characters. In the first, the bridegroom expects the wedding party to come when called, while in the second, the master expects his servants to have brought him gain with what he had given them. In each case, the expectations were great. He did not challenge them above their abilities. God never asks more than we are able.
- 6. **Hospitality.** In the church today, we have two extremes of understanding and practice that

endanger the souls of those who hold to either extreme. On one hand, we have those who say the church, as a collective body, has the responsibility and the right to entertain the masses. Those who practice such have handed over the responsibility to 'the church' and do nothing themselves in the way of hospitality [all along, they convince themselves <i>they</i> are doing the work]. On the other hand, there are some who recognize it is their responsibility, but do nothing along the lines of hospitality for one reason or another. Some are afraid someone might see a less-than-perfect house; some do not want to go through the 'hassle' of spending their 'personal time'; others simply do	3. Where else have we read of Jesus speaking of one who declared he did not know some, though they called him 'Lord, Lord'?  4. Explain the parable of the talents. Identify each item or person and its meaning.
not see the need to show simple acts of kindness. However we fail to do our part, we will have to answer for it in the end!  7. Reward And Punishment. In these two parables, we also find descriptions of the expectations of either reward or punishment to the faithful and the faithless. Note the ways they are described and ask yourself which you would want to receive!  8. Your Observations:	5. Did the lord in the parable of the talents dispute the description of the one-talent man? Was it an acceptable excuse for his inaction?  6. What is "the joy of your lord"? "Outer darkness"?
Interpretation  From the text of Matthew 25:1-46, complete the following:  Paragraph Divisions: at 25:1, 14, and 31.  Note the paragraph divisions and give a short title for each main thought. Be prepared to discuss the various truths revealed here about the final Judgment.  1. Explain the parable of the virgins. Identify each item or person and its meaning.	7. Find other New Testament passages that speak of the Judgment. How will we be judged? [By whom? What are the factors in Judgment?]  8. Where else do we see Jesus teaching that deeds done to, or for, His disciples is the same as doing it to, or for, Him?
2. Why would the wise virgins not give a portion of their oil to the others?	9. For whom was the Kingdom prepared? The everlasting fire?

10. In what ways is the reward described? The punishment?
Application  1. What verse sums up the lesson of the parable of the virgins? Explain.
2. What does the talent represent for us, and what does our Lord expect of us?
3. From the Judgment scene, what may we know about the importance of simple hospitality?
4. What lesson must we learn from the virgins who refused to give a portion of their oil to the foolish ones?
For Consideration

<sup>&</sup>quot;...I do not know you." (v. 12)
"...inasmuch as you did it to one of the least of these My brethren, you did it to Me." (v. 40)



## Lesson Eighteen: The Betrayal

(Matthew 26:1-46)

We come to the point now when all of the work and words of Jesus make their impact on the hearts of those who have opposed Him until now. Up to this point, we have seen that these individuals tried to have Him killed as an infant [Herod, 2:16], tried to cause Him to sin [the devil himself, 4:1-11], called Him a blasphemer [the scribes, 9:3], accused Him of casting out demons by evil means [the Pharisees, 9:34 & 12:24], accused Him of breaking the Sabbath [the Pharisees, 12:2], rejected Him simply because they could not believe He was anything more than a carpenter's son [those in Nazareth, 13:55-58], and some had plotted to destroy Him [the Pharisees, 12:14] and lay hands on Him [the chief priests and Pharisees, 21:45-46]. Now, His time is near and the desires of these wicked ones will soon come to be fulfilled.

But let us not think that this was unknown to God! Some teach, though the Scriptures clearly do not, that the death of Jesus was not planned, but was part of a series of events that foiled the plan of Jesus to establish an earthly Kingdom. What a blasphemous doctrine that says God's plan failed! Jesus did not fail to do what He came to do! (Mark 10:45)

### **Preparation**

Consider these events in the context of Matthew's efforts to convince his intended audience [and us] that this Man was the Messiah and King. Though this portion — by itself — would not seem to be very convincing, do not forget the evidence that has been presented so far — especially the fulfilled prophecies.

#### **Observation**

- 1. Cowardly Murderers. (v. 5) The ones who confronted Jesus the most frequently and who opposed Him at every turn could not ever answer His questions, could not refute the great works that were done, and could not prevent the people from following after Him unless they got rid of Him. And that was their decision. But they were not so brave that they would go and do this themselves, or even have it done while He was surrounded by the people. They would avoid taking Him during the feast because it would cause an uproar, so they did it in the middle of the night in a secluded garden. What bravery!
- 2. A Heart Revealed. (vv. 8-16) Remember back in chapter 10 when Jesus selected the twelve? Remember how Luke recorded that the previous night was spent in prayer? One of those twelve now has been swayed to do the work of his *real* master, the devil, and plots to betray the very

- one who had chosen Him. The heart of Judas is revealed in that he had no thought for the good work the woman had done, but sought only to find an opportunity to pilfer the money that was meant for their own needs. Judas: a traitor, a thief, and an accomplice to murder. And <u>he</u>, one of the chosen men of Jesus!
- 3. Convenience. (v. 16) And Judas was no braver than the ones with whom he plotted to betray Jesus. Mark states that Judas sought "how he might conveniently betray Him" (14:11). Luke says he "sought opportunity to betray Him to them in the absence of the multitude" (22:6). Isn't that how most evil men operate when it is convenient for their own purposes?
- 4. The Last Supper. For all that Jesus has done and said in the presence of His disciples, this scene is one of those anticlimactic pictures that followed the glorious entry into Jerusalem when He was hailed as their King and Savior. But here, we find a solemn occasion wherein Jesus gives us the memorial supper and speaks of His imminent betrayal and death, revealing that one who has walked with them from the beginning and one who sat with them in the upper room would be the betrayer.
- 5. **Peter's Good Intentions [Pt. 2].** (v. 35) On the mountain when Jesus was transfigured

(17:1-9), Peter was willing to set up tabernacles for Elijah, Moses, and Jesus, and was rebuked by God. Here, Peter stands with Jesus and claims he would never deny Him. All with good intentions, but good intentions are not the rule of what is right or even true. Peter would later deny Him [as Jesus said], and he would weep bitterly at the remembrance of these words.  6. Facing Death. (vv. 36-44) Like a condemned man in the last hours of who knows his time is drawing to a close, Jesus faces death in the way any righteous man would: seeking the counsel and deliverance of the Father, but with the understanding that the will of God will be done. It is in this hour we see the human characteristics of Jesus most clearly illustrated.  7. Your Observations:	4. What seems so unusual about the timing of the revelation of Jesus in verse 21?  5. What did Jesus institute, beginning at verse 26? What were the elements of this?  6. For what reason was His blood to be shed? What does this speak of its value?
Interpretation From the text of Matthew 26:1-46 complete the following:	7. What did Jesus prophesy in verses 31-32? When was this fulfilled?
Paragraph Divisions: at 26:1, 6, 14, 20, 26, 30, 31 and 36.  Note the paragraph divisions and give a short title for each main thought. [Some paragraphs may be grouped together.] Be prepared to discuss the events and their part in the final week of Jesus.  1. Why did Jesus speak so plainly in verse 2?	8. What part of Jesus is illustrated by His condition as described in <b>verse 37</b> ?
	9. For what did Jesus pray? What illustrates the intensity of His prayers?
2. In what way did: The religious leaders plot to take Jesus? Judas plan to betray Him?	
	10. What time [hour-wise] was this, and what were the disciples doing? Why? [See Luke's account.]
3. What Feast was beginning? By law, what must be present to celebrate the Feast lawfully?	

## Application

1. What made the act of anointing Jesus significant?	0
2. What is remembered in the Lord's Supper (c 1st Cor. 11:23-26)?	f.
3. What admonition should be taken to hea when reading Peter's adamant claim that he would never deny Jesus?	
4. What great pattern for prayer can we see the prayer of Jesus in the garden?	- n -
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### **For Consideration**

"Even if I have to die with You, I will not deny You!" (v. 35)

"...nevertheless, not as I will, but as You will." (v. 39)



## Lesson Nineteen: The Arrest and Trial of Jesus

(Matthew 26:47-27:26)

Nothing illustrates the cowardice and deceitfulness of the religious leaders of the day more than this series of events. They were not brave enough to take Jesus themselves, so they had others do it — and even that was done in the dark of night, away from the crowds. And the one who did the betraying has the audacity to come to Jesus with the pretense of greeting Him like a friend: with a kiss on the cheek.

And Jesus does not resist, though He certainly had the power. Peter strikes out at those who have come to take Him away, but Jesus commands him to put away the sword and reminds him of the power and authority He had to call [if He so wished] "more than twelve legions of angels" to deliver Him. What a demonstration Jesus has made in this situation: His authority, His humility, and His love — all in this one tragic event. Under the cover of darkness these evil men did their deeds, but the light of God's word exposed them and it is recorded for all time.

#### **Preparation**

Consider these events in the context of Matthew's efforts to present Jesus as the Messiah [Savior]. Also keep in mind the time frame as these events unfold. This is the last 24 hours of Jesus before He is crucified.

#### Observation

- 1. **The Mob.** (26:47) Jesus walked among the crowds on a daily basis, taught in the Temple and in the homes of many people, and sat down in the midst of multitudes in the countryside to teach, withdrawing only when He had to escape or avoid situations not conducive to His will being accomplished (John 6:15; 11:54). Of all these occasions in the three years or so when Jesus preached throughout Galilee and Judea, those who opposed Him did not ever find the courage to take Him openly, and the one occasion when they tried, those who were sent were too astonished by His words to follow through (John 7). Under the cover of darkness and away from the crowds, they finally find occasion to take Him, coming to Him in a mob resembling a bunch of vigilantes who were ready for a lynching.
- 2. **"Friend."** (26:50) When Judas came to Jesus to betray Him and hand Him over to the enemy, he came with the pretension of friendship, calling Him "Rabbi" and giving Him a kiss. Jesus, though He knew the heart of this man and why he had come, simply says, "Friend, why have you come?" I know we would all like to be called

'friend' by Jesus, but under what circumstances would it be said?

- 3. **Forsaken.** (26:56) Just as Jesus said they would do (26:31), all of His disciples forsook Him when the forces arrived. At a low moment, He had no one to stand by His side. The most ironic part of this sad fact is that He has promised He will never leave us even in **our** low moments.
- 4. **Night Court.** (26:57) Judas comes to Jesus having left the chief priests and the elders, and we find that when He is arrested, Jesus is brought to an assembly of the high priest and the scribes and elders. I am fairly confident in saying this was not the usual practice of these men to assemble for what might be called 'night court.' No, they assembled at night so the crowds would not know what was happening!
- 5. The Mistreatment Of Our Lord. (26:67) It's amazing how 'brave' some people will get when they surround themselves with their cronies and those who are like-minded. In the early morning hours while most of the city slept, while no one was around to prevent them or question their deeds, these cowardly men abused and mistreated our Lord as if He were guilty of the most heinous crimes, though He was innocent. Is it not truly amazing, then, to hear His words as He hung on the cross in agony? (Luke 23:34)
- 6. **Peter's Denial.** (26:69-75) Again, just as Jesus said he would, Peter denied Jesus three times before the rooster crowed. Jesus knew he would

deny Him, but he also knew Peter would return (**Luke 22:32**). Is it possible that for this reason Jesus also asked Peter three times if he loved Him (**John 21:15-17**)?

- 7. **Worldly Sorrow.** (27:3-5) Paul said, "... godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death" (2<sup>nd</sup> Cor. 7:10). The death of Judas illustrates worldly sorrow!. Do we doubt that Jesus would have welcomed Him back had he had true, godly, sorrow? The love of Jesus was such that He died for His enemies [us, Rom. 5:8], and that included even the ones who betrayed Him and put Him to death. If only they had godly sorrow!
- 8. **Hypocrisy.** (27:6) These high-minded men who were the very ones who plotted to put an innocent man to death are now trying to convince others they are above such deeds and make it appear they are pious people. They refuse to accept the money back [back!] from Judas because it is blood money, portraying themselves as noble. They also refuse to enter into the Prætorium lest they be defiled and not be able to celebrate Passover (**John 18:28**), but they think nothing of finding false witnesses to give testimony that will condemn a man to death (**Matt. 26:59**).
- 9. **Envy.** (27:18) Suffice it to say that *envy* was the reason Jesus was delivered. Think about it.
- 10. **Washed, But Not Guiltless.** (27:24) Pilate could wash his hands to symbolize his innocence, but it did nothing to take away the guilt he had in putting this truly innocent One to death. This practice has become a figure of speech used commonly today to show we will have no part in something, though we know of its inevitable occurrence.

11. Your Observations:	

#### Interpretation

From the text of **Matthew 26:47-27:26**, complete the following:

Paragraph Divisions: at 26:47, 57, and 69; then 27:1, 3, and 11.

Note the paragraph divisions and give a short title for each main thought. [Some paragraphs may be grouped together.] Be prepared to discuss the events and their part in the final week of Jesus.

1. 'com	Who came with Judas, and from where had he?
him light	When Peter cut off the servant's ear, Jesus tole to put away the sword. Explain His words it of His earlier command that they take up rd (Luke 22:36).
	Γο what degree had the accusers of Jesu ared in their attempt to destroy Him?
	What was it that seemed to undoubtedly ince His accusers that Jesus was worthy oh?
	When morning came, what were His accuser trying to do?
	What did Judas come to realize, and how diespond?

7. What is significant about the exchange between Pilate and Jesus, in light of the purpose of Matthew's account?	4. What is the danger of envy in the church even today?
8. For what reason(s) was Jesus given to be crucified?	For Consideration  "But Peter followed Him at a distance"  (26:58)  "They all said to him, 'Let Him be crucified!'"  (27:22)
9. What is so ironic about the words of the crowd (27:25) when we read Acts 5:28?	
10. Who bore the greater guilt for the death of Jesus? [See John 19:11.]	
Application  1. What may we know about how dissenters may attack believers today, considering this scene?	
2. From the actions of the religious leaders, what might we expect when some believe [erroneously] they are doing the will of God?	
3. Though Peter wept bitterly over his denial, what did he do for the work of the Lord in his life?	



# Lesson Twenty: The Crucifixion and Death of Jesus

(Matthew 27:27-56)

We come to the most important point in this book, yes, in the history of mankind. So important is this event that our language has a word derived from this scene that means of *supreme importance*; *decisive*; *critical*. The word is **crucial**, and it comes from the Latin word **crux** meaning *a cross*. Whenever something of supreme importance comes up, we say it is a **crucial** moment. And, indeed, this — the death of our Savior — was a crucial moment in our history.

This righteous act of giving Himself to die, though an innocent man, was the act that redeemed us from sin. As it was, man stood helpless and without the ability to remove his sin and stood condemned before God as guilty. That blood that was shed bought salvation for every obedient soul, a price no man could have paid. That life that was given was one free from all sin and innocent of wrongdoing, but it was given freely and without protest. What if Christ had not died for our sins? Do you see how **crucial** it was?

#### **Preparation**

Consider the following description of a crucifixion by Dr. C. Truman Davis, as he explains the physical trials of the Savior. Reading this, we may better understand the suffering He endured.

"As Jesus slowly sagged down with more weight on the nails in the wrists, excruciating, fiery pain shot along the fingers and up the arms to explode in the brain. The nails in the wrists were putting pressure on the median nerve, large nerve trunks which traverse the mid-wrist and hand....to avoid this stretching torment, He [might place] His full weight on the nail through His feet. Again there was searing agony as the nail tore through the nerves between the metatarsal bones of this feet. "At this point, another phenomenon occurred. As the arms fatigued, great waves of cramps swept over the muscles, knotting them in deep relentless, throbbing pain. With these cramps came the inability to push Himself upward. Hanging by the arm, the pectoral muscles, the large muscles of the chest, were paralyzed and the intercostal muscles, the small muscles between the ribs, were unable to act. Air could be drawn into the lungs, but could not be exhaled.

"He suffered hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, and searing pain as tissue was torn from His lacerated back from His movement up and down against the rough timbers of the cross. Then another agony began: a deep crushing pain in the chest as the pericardium, the sac surrounding the heart, slowly filled with serum and began to compress the heart." [A Physician Analyzes The Crucifixion]

#### **Observation**

- 1. The Attire Of Royalty. (vv. 28, 29) He started in humble circumstances and His life ends in humiliation. The Son of God is mocked and He is forced to wear a thorny crown and a scarlet robe and to hold a reed as a scepter. The King of Kings is mocked by men who truly do not comprehend what they are doing. They bow in mock allegiance and pour on the insults before He is led away to die.
- 2. **Bearing The Cross.** (v. 32) Simon, a man from Cyrene [in modern-day Libya], just happens to be passing by (**Mark 15:21**) and is compelled [forced against his will] to carry the cross of Jesus. I know it makes good story line, but the Bible does not say Jesus fell under the weight of the cross, or stumbled along the pathway. This is somewhat ironic, though, for this is the only case

of a man taking up the cross of Jesus, when we are commanded to take up our own cross daily (**Luke 9:23**).

- 3. **The Bitter End.** (vv. 34, 48) The accusers and persecutors of Jesus will give Him not a bit of comfort while He is alive, making His life difficult until the bitter end. When He seeks refreshment, He is given gall and sour wine.
- 4. **The Accusation.** (v. 37) It is fitting that the King should be afforded His title, if nowhere else but at His death. Those who put Him there did not like it, but that was the truth. I imagine some would not even bear to lift their eyes to Him once it was posted, for they could not admit what He had claimed.
- 5. **Meaningless Words.** (vv. 40-42) Those who came by as He hung on the cross were the worst of hypocrites. The words they spewed at Him in anger and scorn fell to the ground as meaningless, for none would have believed had He come down.
- 6. Forsaken? (v. 46) It is a popular notion that Jesus said these words "because God had to literally forsake Him when He took our sins upon Him." First, let me say that the taking of our sins upon Him was figurative, not literal. Jesus was not "dying in our place" but giving Himself as the sacrifice for our sins. Second, go back to Psalm 22 and read the first verse. This is quoted word-forword by Jesus, with an obvious reference to this psalm by Him, even at His death. Why? Psalm 22 is a Messianic psalm, and Jesus was, even at the very end, pointing others to the fact that He was the Messiah.

God did not forsake Jesus. He never would! Even in this psalm, the writer comes to the conclusion that God has not forsaken him after all (v. 24). Some scholars have pointed out that even the last words of the psalm ["He has (finished) it."] may be the last words of our Savior ["It is finished."].

7. **The Centurion's Confession.** (v. 54) The task of this man was not pleasant, though many, I am sure, came to be rather nonchalant about putting men to death. We have no record of this man knowing anything about Jesus prior to this day, but what he saw that day was enough to cause

him to reach the inescapable conclusion: This was the Son of God!

2. List the physical punishments Jesus endure before He was crucified. How would these affect Him when He was on the cross?  3. Why did the chief priests protest (John 19:21 Pilate's written accusation?  4. Would those who were blaspheming Himhave believed had He come down from the cross	8. Your Observations:	
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5. What was the symbolic meaning of the event that occurred at His death?
6. What initiated the centurion's confession?
Application  1. What did Paul say (Rom. 8:16, 17) makes us children of God and heirs? How is this possible [See 1st Pet. 4:12, 13.]
2. Considering the prayer of Jesus (Matt. 25:39) what must we conclude about His death?
3. Seeing these events and the response of the centurion, what should we be compelled to believe today?
For Consideration  "Andtheyand led Him away to be crucified." (v. 31)  "Truly this was the Son of God!" (v. 54)



# Lesson Twenty-One: The Resurrection and Great Commission

(Matthew 27:57-28:20)

It should have been enough that the religious leaders of the day had succeeded in putting Jesus to death, but even then they were not satisfied. For some reason, they remembered the words of Jesus when He said He would rise on the third day and they could not bear it if someone were to actually believe His words. So they set a guard and seal the tomb.

But that seal did not prevent what God had planned since before time began: the resurrection of the Christ, the Son of God! And when the guards told their story [suspiciously, to the religious leaders instead of their own military superiors], they continued the deception by paying them a bribe to falsify their story so that others would doubt the truth. But no matter how they tried, the truth could not be suppressed. Millions have now heard the story and many have believed: Jesus is the Christ, the Son of God.

#### **Preparation**

Read the other Gospel accounts and Isaiah 53. Also read John 2:18-22, Jonah 1:17, and note what is said about His resurrection in Matthew 16:21, 17:22-23, 20:17-19, 26:61, and 27:40.

#### **Observation**

- 1. **An Honorable Burial.** (27:57-60) Rarely did Jesus receive honorable treatment while He was living, and it seems almost out of place to see Him honored in burial. He was born in a stable, lived as a carpenter, walked amongst the lowly, and died the death of a criminal. But in death, He was honored with a burial as few could afford, and this was by the donation of one of His disciples.
- 2. **Fear And Doubt.** (27:62-66) Those who were so brave [?] in putting Jesus to death did not get any more courageous even after He had died. They feared that the words of Jesus [rising on the third day] would be fulfilled, or at least propagated by His disciples, so they set a guard on the tomb. Were they afraid Jesus would escape?
- 3. **Fear And Joy.** (28:8) Unlike His accusers, those who were His disciples were given cause for fear and great joy! Put yourself in the place of those who saw Him first: What would **you** be feeling upon hearing that He had arisen? When you saw Him face-to-face? I have no doubt that we would all have fear and great joy!
- 4. "Rejoice!" (28:9) If the angel's words were not enough, these women then were met by

the Lord personally and told, "Rejoice!" Who could argue? There was much to rejoice about!

- 5. A Story Still Told. (28:11-15) As if we didn't expect it the religious leaders could not accept the story of the guards [who were eyewitnesses] because they would be seen for the hypocrites they were. Like all dishonest antagonists, the way to overcome truth is to bribe someone to tell a lie as if it were truth. This was not a new strategy (cf. 26:59).
- 6. The Great Commission. (28:19, 20) I have heard this portion of our Lord's instruction called "The Great Omission" because we so often 'forget' to do this. Let us not try to excuse ourselves from personal application, either, for Jesus instructed the apostles to teach others "all things that I have commanded you." And what did He just command, but to go and teach? See also 2<sup>nd</sup> Timothy 2:24.

7. Your Observations:

### Interpretation

From the text of Matthew 27:57-28:20, complete the following:

Paragraph Divisions: at 27:57 and 62; Then 28:1, 11, and 16.

7. What did Jesus say had been given Him? Cit other passages that verify this claim.	
8. What charge was given to the apostles?	
Application  1. What may we learn about the lengths son will go to in denying the truths about Jesus as the Christ?	
2. For what reasons should we rejoice over the resurrection? Be as thorough as possible.	
3. What did the resurrection declare Jesus to be [cf. <b>Rom. 1:4</b> ] How so?	
4. How is the Great Commission applicable us today?	

### For Consideration

"He is not here; for He is risen, as He said." (28:6)

"All authority has been given to Me in heaven and on earth." (28:18)

## **Summary**

After considering the entire book of *Matthew* as we have now studied it, please answer the following questions or statements.

1.	From this book, what do you believe to be the most convincing evidence that Jesus is worthy of being worshipped and followed?
2.	How has this study helped you to understand the importance of the information regarding Jesus, as found in the Gospels? Do you feel you have a comprehension of this book's intended message?
3.	Do you feel confident that your faith is justified?
4.	What must we now do with the knowledge we have?