

Analysis of

THE GOSPEL ACCORDING TO MATTHEW

"THE KING AND HIS KINGDOM OF THE HEAVENS"

From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."
Matthew 4:17

"SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND
MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'"
Matthew 21:5

Expanded Analysis of MATTHEW

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THE GOSPEL ACCORDING TO MATTHEW

"THE KING AND HIS KINGDOM OF THE HEAVENS"

A 1 THE BIRTH OF THE KING 1 - 2

B 1 The Royal Ancestry of the King 1:1-17

C 1 The introduction: {1} The record of the genealogy¹ of Jesus 1:1

D 1 the² Messiah,³

D 2 the son of David,

D 3 the son of Abraham:

C 2 The legal line through Joseph 1:2-16

D 1 Abraham to David 1:2-6a

E 1 {2} Abraham was the father of⁴ Isaac,

E 2 Isaac the father of Jacob,

¹ 1:1 genealogy: The Grk. word is *genesis* (1078). Here it means the historical record of Jesus' family line. Appropriate translations are *origin, genealogy, lineage* (*Friberg Analytical Lexicon of the New Testament*). This genealogy documents Jesus legal right, as a descendant of Abraham, to the throne of David as Israel's Ultimate Anointed King. This genealogy is the genealogy of Jesus descending through Joseph, who, although not the biological ancestor of Jesus (only Mary was), yet provided Jesus the legal right to the throne of David.

² 1:1 - the: In Greek, the article "the" is missing in front of Messiah, David, and Abraham. The anarthrous construction means that Jesus is qualitatively Messiah, son of David, and son of Abraham.

³ 1:1 - Messiah: The Greek word is the genitive of *Christos* (5547), elsewhere almost universally translated "Christ." *Christos* is the Greek equivalent of the Hebrew *Mashiach*, transliterated as Messiah. Both Messiah and Christ mean "Anointed One." Though priests and prophets were sometimes anointed, the typical connotative reference is to kings. Jesus is all three.

⁴ 1:2 - was the father of: This phrase is the translation of a single Greek verb, *gennaō* (1080), both here and repeatedly throughout this genealogy. One can detect the similarity between *genesis* and *gennaō*. The KJV's *begat*, though stylistically inferior, is technically more accurate, using one verb in English to translate the one verb in Greek. The NKJV improves "begat" to "begot." Both words are in the genre of "to contribute to the birth of," and are thus superior to "became the father of." If one is going to use the word "father," a better translation would have been, "Abraham fathered Isaac." However, there is an entirely different Greek word for father, and it is *pater*, which is not used here. Thus, "begot," though a bit strange sounding to the modern ear, is a more accurate, but less stylistic translation.

- E 3 and Jacob the father of Judah ⁵ and his brothers.
- E 4 {3} Judah was the father of Perez and Zerah by Tamar,⁶
- E 5 Perez was the father of Hezron,
- E 6 and Hezron the father of Ram.
- E 7 {4} Ram was the father of Amminadab,
- E 8 Amminadab the father of Nahshon,
- E 9 and Nahshon the father of Salmon.
- E 10 {5} Salmon was the father of Boaz by Rahab,⁷
- E 11 Boaz was the father of Obed by Ruth,⁸
- E 12 and Obed the father of Jesse.
- E 13 {6} Jesse was the father of David the king.

D 2 David to the Babylonian deportation 1:6b-11

⁵ 1:2 - Judah: NASB note: Gr *Judas*; names of people in the Old Testament are given in their Old Testament format.

⁶ 1:3 - Tamar: This genealogy is unusual in that it records five women, the first being Tamar. The Bible, with unfailing accuracy, records not only moral triumphs, but moral tragedies, this one recorded in Genesis 38. Judah had three sons. Tamar was married to the oldest, Er, but he was evil and the LORD killed him. Judah instructed his second son, Onan, to raise up children through Tamar to his deceased brother. Onan refused to do so, and Yahweh killed him also. Judah told Tamar to wait until his youngest son, Shelah was old enough to marry. But Judah never made good on his promise. In desperation, Tamar played the part of a harlot and enticed Judah to lie with her without his knowing who she was. When she was found to be pregnant, Judah ordered her to be killed. But she produced evidence that he was the father. He repented of his hypocrisy. The two children who were born of the union were Perez and Zerah. By the grace of God, sinners are included in the genealogy of the Savior of sinners!

⁷ 1:5 - Rahab: Rahab, whose story is recorded in Joshua 2 and 6, was a Canaanite woman of ill repute by trade. She was a prostitute. But by the time two Israeli spies came into her brothel in Jericho, Yahweh had touched her heart. She knew that Yahweh had given her land to the sons of Israel, and she hid the spies and asked them to promise to save her and her family. They made good on their promise and she helped them escape detection. She married into the nation, and she is enshrined in the Hall of Faith in Hebrews 11:31, where it says, "By faith Rahab the harlot did not perish ..." Isn't it amazing that a Canaanite prostitute who believed in the God of the Hebrews became the ancestor of the Savior of sinners!

⁸ 1:5 - Ruth: The third woman noted, by human reasoning, should never have been included. She was a Moabitess, a distant relative of the Israelis. Moab was one of the sons of Lot conceived by his own daughter (Gen. 19). When the sons of Israel passed through the area, neither the Ammonites nor the Moabites gave them food or water. Therefore no Moabite or Ammonite could enter the assembly of the LORD, even to the tenth generation (Deut. 23:3-4). That prohibition may have referred to males. In any event, God in His graciousness, permitted a Moabite woman of undying faith and commitment (Ruth 1-4), to be the ancestor of the Savior of all in any nation who come to Him in faith!

- E 1 David was the father of Solomon by Bathsheba⁹ who had been the wife of Uriah.
- E 2 {7} Solomon was the father of Rehoboam,
- E 3 Rehoboam the father of Abijah,
- E 4 and Abijah the father of Asa.
- E 5 {8} Asa was the father of Jehoshaphat,
- E 6 Jehoshaphat the father of Joram,
- E 7 and Joram the father of Uzziah.
- E 8 {9} Uzziah was the father of Jotham,
- E 9 Jotham the father of Ahaz,
- E 10 and Ahaz the father of Hezekiah.
- E 11 {10} Hezekiah was the father of Manasseh,
- E 12 Manasseh the father of Amon,
- E 13 and Amon the father of Josiah.
- E 14 {11} Josiah became the father of Jeconiah¹⁰ and his brothers, at the time of the deportation to Babylon.

⁹ 1:6 - Bathsheba: NASB note: A literal translation: *her of Uriah*. Bathsheba's name does not appear here in the original. KJV and NKJV are more faithful to the original text. NIV also correctly omits Bathsheba's name. Certainly she is the woman referenced here. David committed adultery with her and she committed adultery with him. Then David arranged for her husband's death in battle, and took her as his wife (2 Sam. 11). Solomon was born of this union. Two sinners, both having committed adultery, and one, murder. Yet God in His grace includes two more immoral people in the genealogy of His Son, the Savior of sinners!

¹⁰ 1:11 - Jeconiah: Yahweh had pronounced a curse on Jeconiah (Jer. 22:30). None of his descendants could legitimately sit on the throne of David. Matthew records the line of Joseph, Jesus' legal father, through whom Jesus was *legally* and *royally* qualified to sit on David's throne via David's son Solomon. However, the genealogy in Luke apparently records Joseph's blood descent from David through David's son Nathan (Luke 3:27). (See Louis A. Barbieri, Jr., Matthew, and John A. Martin, Luke, *The Bible Knowledge Commentary (TBKC)*. In any event, Jesus was not a blood descendant of Jacob, for Jesus had no human father. His blood line came through Mary, also a physical descendant of David (Rom. 1:3).

D 3 The Babylonian deportation to Jesus through Joseph 1:12-16

- E 1 {12} After the deportation to Babylon: Jeconiah became the father of Shealtiel,
- E 2 and Shealtiel the father of Zerubbabel.¹¹
- E 3 {13} Zerubbabel was the father of Abihud,
- E 4 Abihud the father of Eliakim,
- E 5 and Eliakim the father of Azor.
- E 6 {14} Azor was the father of Zadok,
- E 7 Zadok the father of Achim,
- E 8 and Achim the father of Eliud.
- E 9 {15} Eliud was the father of Eleazar,
- E 10 Eleazar the father of Matthan,
- E 11 and Matthan the father of Jacob.
- E 12 {16} Jacob was the father of Joseph the husband of Mary,¹² by whom Jesus was born, who is called the Messiah.

C 3 The summary 1:17

- D 1 {17} So all the generations from Abraham to David are fourteen generations;
- D 2 from David to the deportation to Babylon, fourteen generations;

¹¹ 1:12 - Shealtiel the father of Zerubbabel: Luke's genealogy also records a Zerubbabel who was the son of Shealtiel (Luke 3:27). The Zerubbabel and Shealtiel in Luke were probably not the same as the identically named individuals in Matthew, because Luke records Jesus' genealogy through David's son Nathan, not David's son Solomon, as Matthew does. Furthermore, Shealtiel is the son of Neri in Luke 3:27, but Jeconiah is his father in Matthew 1:12. Some try to reconcile the dissimilarities between Luke's genealogy and Matthew's by suggesting that Luke's is the genealogy of Mary (see Martin, Luke, *TBKC*). The fact that Mary's name is not even mentioned in Luke's genealogy, but that Jesus' "supposed" father, Joseph, is (Luke 3:23) belies that interpretation. Martin (Luke, *TBKC*) offers another interpretation: "Luke was tracing the actual line of Joseph. This view maintains that the legal line and the actual line of David through which Jesus came met at Joseph, the supposed father of Jesus. In this view Jacob, Joseph's uncle, would have died childless and therefore Joseph would have been the closest living heir. Thus Joseph and then Jesus would have been brought into the royal line."

¹² 1:16 - Mary: Mary is the fifth woman mentioned in this genealogy. Here the language departs from the well-established precedents in this genealogy. It does not say that Joseph begot, or fathered Jesus. It states that Joseph was the husband of Mary, of whom (singular feminine pronoun) was born (here, for the only time, *gennao* appears in the passive voice) Jesus, the one being called Christ. Mary was not a sinner. But she was the sole biological ancestor of Jesus! The rest of the chapter details how that came to be! How precisely and amazingly the virgin birth of Jesus is borne out in the finest detail here!

D 3 and from the deportation to Babylon to the Messiah, fourteen generations.

B 2 The Unique Birth of the King 1:18-25

C 1 Conceived by the Spirit 1:18-19

D 1 The Spirit-empowered conception: Now the birth of Jesus Christ was as follows. 1:18

E 1 Mary's prior betrothal: When His mother Mary had been betrothed to Joseph,

E 2 The couple's total abstinence: before they came together

E 3 Mary's conception: she was found to be with child

E 4 The supernatural cause: by the Holy Spirit. 1:18

D 2 Joseph's plans for a quiet divorce 1:19-20

E 1 The rectitude of Joseph: And Joseph her husband, being a righteous man, 1:19

E 2 The compassion of Joseph: and not wanting to disgrace her,

E 3 The discreetness of Joseph: desired to put her away secretly.

E 4 The contemplation of Joseph: But when he had considered this, 1:20

C 2 Explained by an angel: behold, an angel of the Lord appeared to him in a dream, saying, 1:20-21

D 1 The angel's consolation: "Joseph, son of David,¹³ do not be afraid to take Mary as your wife;¹⁴ 1:20

D 2 The angel's explanation: "for that which has been conceived in her

¹³ 1:20 - Joseph, son of David: The angel's deliberate linkage of Joseph to the royal line of David helps prepare him for the fact the child Mary has conceived is, indeed, the Messiah. The child will need a "step-father" who is a blood descendant of David so that the prophecies to David and to his betrothed of an eternal house, eternal throne, and eternal rule over Israel may legitimately be fulfilled (see 2 Sam. 7:16; Luke 1:31-33).

¹⁴ 1:20 - do not be afraid to take Mary as your wife: Though Mary and Joseph were betrothed, there was to be a year's wait before the wedding ceremony, living together, and consummation of the marriage. According to the angel's instructions, Joseph was to understand that he must have the wedding ceremony as soon as possible. They would live together, but he would keep her pure until after she had given birth to the baby. Of course, suspicion of pre-nuptial activity would forever be leveled against the couple, but at least Mary would not bear that shadow alone. Jesus' opponents would later hurl charges of immorality against Him (John 8:41), but then, critics of Jesus rarely pursue truth.

- is of the Holy Spirit.¹⁵
- D 3 The angel's prediction: "And she will bear a Son; 1:21
 - D 4 The angel's instruction 1:21
 - E 1 The child's name: "and you shall call His name Jesus,¹⁶
 - E 2 The child's destiny: "for it is He who will save His people from their sins."
- C 3 Predicted in Scripture: Now all this took place that what was spoken by the Lord through the prophet¹⁷ might be fulfilled, saying, (1:22) 1:22-23
- D 1 The virgin birth: "BEHOLD, THE VIRGIN¹⁸ SHALL BE WITH CHILD, AND SHALL BEAR A SON, 1:23
 - D 2 The theological name: "AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "God with us."
- C 4 Born of a virgin 1:24-25
- D 1 Joseph's awakening: And Joseph arose from his sleep, 1:24
 - D 2 Joseph's obedience: and did as the angel of the Lord commanded him
 - D 3 Joseph's marriage: and took *Mary* as his wife,
 - D 4 Joseph's abstinence: and kept her a virgin 1:25
 - D 5 Mary's delivery: until she gave birth to a Son;
 - D 6 Joseph's naming: and he called His name Jesus.

¹⁵ 1:20 - of the Holy Spirit: Joseph was informed that the child within Mary had indeed been conceived supernaturally. There was no human father involved. This would have been an enormous relief to Joseph!

¹⁶ 1:21 - Jesus: The name means "Yah is Salvation," Yah being short for the full name Yahweh. The angel had already reminded Joseph that he himself is of royal birth (he called Joseph "Son of David") and so suited to be the legal father of this son (Mary also was a descendant of David – Rom. 1:3). Here the angel emphasizes the salvatory nature of this baby King - He would "save His people from their sins!"

¹⁷ 1:22 - prophet: Isaiah 7:14

¹⁸ 1:23 - virgin: Though the Hebrew word *almah* (5959) found in Isa. 7:14 is rendered in NASB variously as *maid*, *maiden*, *maidens* and *virgin*, depending on the context (Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song of Sol. 1:3; 6:8; Isa. 7:14), the presumption is that *almah* designates a virgin. There is another Hebrew word, *bethulah* (1330), that is almost universally translated *virgin(s)* in NASB. The Greek word used here in Matthew 1:23, *parthenon* (3933), unequivocally means virgin. Under the guidance of the Holy Spirit, Matthew correctly links the virgin birth prophecy of Isa. 7:14 to the miraculous, virgin birth of Jesus. For a fuller discussion of Isa. 7:14, see the Isaiah Analytical Outline. For a further discussion of Luke's genealogy, see the Luke Analytical Outline.

B 3 The Regal Worshipers of the King 2:1-12

- C 1 The inquiry of eastern magi of Herod the King in Jerusalem for the new-born King of the Jews 2:1-6
 - D 1 The circumstances surrounding the royal visitors 2:1
 - E 1 What? Jesus already having been born: Now after Jesus was born
 - E 2 Where? In Bethlehem of Judea
 - E 3 When? In the days of Herod the King, (Herod the Great)
 - D 2 The arrival of the royal visitors
 - E 1 Their identification: behold, magi
 - E 2 Their origin: From the east
 - E 3 Their arrival: arrived in Jerusalem, saying,
 - D 3 The statements (speech) of the royal visitors 2:2
 - E 1 Their search: "Where is he who has been born King of the Jews?"¹⁹
 - E 2 Their sign: We saw his star (when we were back) in the east²⁰
 - E 3 Their sacrament: and have come to worship him."²¹
 - D 4 The stir caused by the Royal Visitors 2:3-6
 - E 1 The impact of the statement: Stunned!
 - G 1 And when Herod the king heard it, he was troubled,²²
 - G 2 and all Jerusalem with him²³ 2:3

¹⁹ The magi were single-minded.

²⁰ The magi had been observant! They were searching the heavens to see what God had to tell them.

²¹ The magi were serious! They had embarked upon a long journey to come see and worship an important King. They came to the most logical place they could think of, the Royal Court.

²² Herod, as the story progresses, was motivated by raging jealousy! He had his own kingdom, his own turf to protect. In no way was he going to yield himself to tolerate, much less serve some rival king! He was stunned from jealousy and alarm, nothing more, nothing less!

²³ What caused Israel to be troubled was simply curiosity and perhaps some degree of hope for Divine intervention and relief from the tyranny of Rome. However, their interest was strictly political, not spiritual, and they never even bothered to check out the story, much less to go and worship their Messiah. Their disbelief stemmed

- E 2 The action of Herod 2:4
 - G 1 Assembly: And gathering together all the chief priests and scribes of the people
 - G 2 Inquiry: He asked them where the Christ was to be born.
- E 3 The reply of the religious experts 2:5-6
 - G 1 Their identification of Bethlehem: And they said to him, "In Bethlehem of Judea, 2:5
 - G 2 Their justification from Scripture: "as it has been written by the prophet,
 - G 3 The significance of Bethlehem: 'And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; 2:6
 - G 4 The genesis of a great Ruler: 'for out of you shall come forth a Ruler, who will shepherd my people, Israel'."
- C 2 The magis' surreptitious worship of the child in prophecy-fulfilling Bethlehem 2:7-12
 - D 1 Herod's secret meeting with the magi ²⁴ 2:7-8
 - E 1 His inquiry as to the time of the appearing of the star 2:7
 - G 1 His subtlety: Then Herod secretly called the magi,
 - G 2 His interest: and ascertained from them the time the star appeared.
 - E 2 His mission: And he sent them to Bethlehem, 2:8
 - E 3 His instructions 2:8
 - G 1 As you're going, question carefully concerning the child: and said, "Go and make careful search for the Child;
 - G 2 When you find him, report back to me: "and when

directly from their spiritual blindness!

²⁴ It is clear that whereas the chief priests and scribes had no faith in God, and thus no desire to seek out the Messiah, Herod did have faith. He took the report of the magi seriously. He fully expected that, awed and flattered by his imperial majesty, they would certainly report back to him the results of their ongoing search. Indeed, they would have! Herod had faith, but it was a sinister faith! His meeting was secret so as to raise no suspicion, alarm, or interest among the priests and scribes.

you have found Him, report to me,

G 3 So that I also coming, may worship him: "that I too may come and worship Him."

D 2 The continuing search of the magi 2:9-10

E 1 Their departure from the King: And having heard the king, they went their way; 2:9

E 2 The accompaniment of the star -- going before them , standing still over the place where the child was: and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was.

E 3 Their joy at sighting the star: "And when they saw the star, they rejoiced exceedingly with great joy!"²⁵ 2:10

D 3 Their arrival at the site 2:11

E 1 Their entrance into the house: And they came into the house

E 2 They viewing of the child along with Mary his mother: and saw the Child with Mary His mother;

E 3 Their prostrate worship of the child: and they fel down and worshiped Him;

E 4 Their **sacrificial** gifts: and opening their treasures they presented to him gifts

G 1 of gold

G 2 and frankincense

G 3 and myrrh

D 4 Their secretive departure 2:12

E 1 Their Divine warning: And having been warned by God in a dream not to return to Herod

E 2 Their obedience: they departed by another way to their own country.

C 3 The prophecy-fulfilling flight of Joseph, Mary and Jesus to Egypt 2:13-15

²⁵ Had the star been absent all this time from its first sighting? From their joy, it would seem so!

B 4 The Royal Jealousy against the King 2:13-23

C 1 Herod's prophecy-fulfilling murder of male infants in the Bethlehem area 2:16-18

C 2 The angel-directed departure of Joseph and family from Egypt to prophecy-fulfilling Nazareth 2:19-23

A 2 THE PRESENTATION OF THE KING 3 - 4

B 1 As Prepared By His Herald's Requiring Spiritual Fitness for Participation in the Kingdom of the Heavens 3:1-12

C 1 John's preaching a baptism of repentance in the wilderness of Judea in view of the nearness of the kingdom of the heavens 3:1-6

C 2 John's berating of the Pharisees and Sadducees 3:7-10

C 3 John's prediction of a Mightier One to baptize with the Holy Spirit and with fire 3:11-12

B 2 As Identifying with the Spiritual Nature of the Kingdom of the Heavens: Jesus' righteousness-fulfilling baptism²⁶ by John as approved by the Father and the Spirit 3:13-17

B 3 As Proving His Spiritual Qualification to Reign over the Kingdom of the Heavens: Jesus' temptation by Satan in the wilderness 4:1-11

C 1 The initiative of the Spirit 4:1

C 2 The preliminary fasting 4:2

C 3 The temptation to turn stones into bread 4:3-4

C 4 The temptation to cast himself from the temple 4:5-7

C 5 The temptation to accept the World's Kingdoms 4:8-10

C 6 The ministry of angels 4:11

B 4 As Introducing the Kingdom of the Heavens 4:12-25

C 1 The King's prophecy-fulfilling base of operations 4:12-16

C 2 The King's message: The nearness of the Kingdom of the Heavens 4:17

C 3 The King's choosing of trainees to invite others to participate in His Kingdom of the Heavens 4:18-22

²⁶ 3:13-17 title - baptism: This baptism constitutes the point at which the God-Man becomes God-King – The Anointed One, at least from God's point of view. He is anointed with the Spirit by the Father (Isa. 42:1-4). He will yet be anointed with oil by the leaders of Israel.

C 4 The King's methodology: teaching and proclaiming the good news of the Kingdom and healing multitudes in Galilee 4:23-25

A 3 THE REQUIREMENTS OF THE KING: His Teaching of the Disciples (Learners) the Requirements for Participation in the Kingdom of the Heavens 5 - 7

B 1 Blessed Attitudes in the Kingdom of the Heavens 5:1-12

B 2 The Necessity of Distinctive, Active Glorification of God in the Kingdom of the Heavens 5:13-16

B 3 Law Attitudes in the Kingdom of the Heavens 5:17-48

C 1 Greatness in the Kingdom of the Heavens: keeping and teaching the Law and the Prophets 5:17-20

C 2 Murder: Anger and "put-down" speech no more tolerated than murder 5:21-22

C 3 Reconciliation: Takes precedence over worship 5:23-26

C 4 Adultery: Deliberate lusting after a woman is adultery of the heart 5:27-30

C 5 Divorce: All divorce except divorce for fornication (porneia) leads to adultery 5:32-32

C 6 Oaths: No need for oaths. One's "yes" and "no" ought to be one's bond 5:33-37

C 7 Revenge: Non-resistance the appropriate response for personal injury 5:38-42

C 8 Enemies: One must love his enemies as well as his friends 5:43-48

B 4 Worship Attitudes in the Kingdom of the Heavens 6:1-18

C 1 The general principle: Righteousness must be practiced before God, not man, or else there is no reward 6:1

D 1 "Beware of practicing your righteousness before men to be noticed by them;

D 2 otherwise you have no reward with your Father who is in heaven.

C 2 Giving: Give secretly 6:2-4

D 1 Prideful giving denounced: {2}"So when you give to the poor, 6:2

E 1 The negative imperative: do not sound a trumpet before you,

E 2 The negative example: as the hypocrites do

G 1 in the synagogues

- G 2 and in the streets,
- E 3 The negative motive: so that they may be honored by men.
- E 4 The painful truth: Truly I say to you, they have their reward in full.
- D 2 Humble giving urged: {3} "But when you give to the poor, 6:3-4
 - E 1 The negative imperative: do not let your left hand know what your right hand is doing,
 - E 2 The secretive result: {4} so that your giving will be in secret; 6:4a
 - E 3 The Godly reward 6:4b
 - G 1 His secret perception: and your Father who sees what is done in secret
 - G 2 The certain reward: will reward you.
- C 3 Praying 6:5-15
 - D 1 Private prayer 6:5-6
 - D 2 Meaningful prayer 6:7
 - D 3 Model prayer 6:8-13
 - D 4 Forgiving prayer 6:14-15
- C 4 Fasting: Fast secretly 6:16-18
- B 5 Living Attitudes in the Kingdom of the Heavens 6:19 - 7:12**
 - C 1 Money: Bank in heaven 6:19-24
 - D 1 Heavenly investment 6:19-21
 - D 2 Clear-eyed vision 6:22-23
 - D 3 Single-minded service of God 6:24
 - C 2 Anxiety: Work for your Father's Kingdom and He'll take care of you 6:25-34
 - D 1 **Prohibition** – the command not to worry about food and clothing: Do not worry about the necessities of life 6:25
 - E 1 **Practical** instances: Food and clothing
 - G 1 Food: {25} "For this reason I say to you, **do not be**

- worried** about your life, as to what you will eat or what you will drink;
- G 2 Clothing: nor for your body, as to what you will put on.
- E 2 **Perspective:** Life is more important than physical things. ²⁷
- G 1 Life is more than food: Is not life more than food,
- G 2 The body is more than clothing: and the body more than clothing?
- D 2 Analogy in regard to food 6:26-27
- E 1 Meritless existence – Birds do not plan for survival: {26}
"Look at the birds of the air, 6:26
- G 1 that they do not sow,
- G 2 nor reap
- G 3 nor gather into barns,
- E 2 Unmerited favor – Yet your Father feeds them! and yet your heavenly Father feeds them.
- E 3 The pointlessness of worry 6:26b-27
- G 1 **Significance** – You are worth more than birds (so God will certainly take care of you!)! Are you not worth much more than they? 6:26b
- G 2 **Futility** – worry doesn't accomplish a thing: {27}
"And who of you by being worried can add a single hour to his life? 6:27
- D 3 **Analogy** in regard to clothing: {28} "And why are you worried about clothing? (6:28a) 6:28-30
- E 1 The meritless existence of lilies – they do not work at all: Observe how the lilies of the field grow; they do not toil nor do they spin, 6:28b
- E 2 The beautiful clothing of lilies: {29} yet I say to you that not even Solomon in all his glory clothed himself like one of these. 6:29

²⁷ 6:25 - life – physical things: Human existence is more important than, and will survive this physical universe. Even the human body of the believer, destined to die anyway, will survive this universe in glorified form! If one has not enough food or clothing, it is not the end of the world! If we believers have nothing of either, we still have a glorious future!

- E 3 **Significance:** God's remarkable care for transient grass indicates His far greater care for even halting believers: {30} "But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! 6:30
- D 4 **Prohibition** – The command not to worry about food or clothing repeated: {31} "**Do not worry** then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' (6:31) 6:31-32
 - E 1 Contrast: Because these are things that the Godless Gentiles seek and you ought to be different than they: {32} "For the Gentiles eagerly seek all these things;
 - E 2 Knowledge – Your Father already knows you need it and He will take care of you! for your heavenly Father knows that you need all these things.
- D 5 **Priority** – Make God's Kingdom and His lifestyle your top priority in life: {33} "But seek first His kingdom and His righteousness, 6:33
- D 6 **Promise** – God will provide all the food and clothing you need! and all these things will be added to you.
- D 7 **Prohibition** – The command not to worry about the future finalized: {34} "So **do not worry** about tomorrow; 6:34
 - E 1 **Inevitability:** for tomorrow will care for itself.
 - E 2 **Economy** (Energy): Each day has enough trouble of its own.
- C 3 Judging: Judge mercifully without hypocrisy 7:1-5
- C 4 Sharing of spiritual truth: only with discernment 7:6
- C 5 Praying: Persevere! 7:7-11
- C 6 Relationships: Treat others as you wish them to treat you 7:12
- B 6 Warnings for Potential Subjects of the Kingdom of the Heavens 7:13-27**
 - C 1 The narrowness of the entrance to the kingdom: most will not make it 7:13-14
 - C 2 Beware of false prophets: not all who address Jesus as Lord will enter the kingdom 7:15-23
 - C 3 Obedience brings stability; disobedience brings disaster 7:24-27

- B 7 Reactions of Amazement at the Authoritative Requirements of the King 7:28-29**
- A 4 THE POWER OF THE KING: The Miracles Authenticating His Divine Power and Origin 8 - 9**
 - B 1 Power over Leprosy 8:1-4**
 - B 2 Power over Paralysis at a Distance 8:5-13**
 - C 1 A Roman centurion's request for healing of a paralyzed servant 8:5-6
 - C 2 Jesus' agreement to come heal 8:7
 - C 3 The centurion's belief in Jesus' authority to heal at a distance 8:8-9
 - C 4 Jesus' amazement at greater Gentile than Jewish faith 8:10
 - C 5 Jesus' prediction of many Gentiles replacing Israelites in the Kingdom of the Heavens 8:11-12
 - C 6 Jesus' healing of the slave from a distance 8:13
 - B 3 Power over Fever 8:14-15**
 - B 4 Power to Exorcise and Heal All, Fulfilling Prophecy 8:16-17**
 - B 5 Hindrances to Following Jesus 8:18-22**
 - C 1 Insecure existence 8:18-20
 - C 2 Family ties 8:21-22
 - B 6 Power over a Storm 8:23-27**
 - B 7 Power over Demons 8:28-34**
 - B 8 Power over Sin 9:1-8**
 - B 9 The King's Defense of His Policies 9:9-17**
 - C 1 His call of Matthew, a tax-collector 9:9
 - C 2 His defense of His associating with tax-collectors and sinners: God desires compassionate service toward the needy rather than rigid adherence to external forms of religion 9:10-13
 - C 3 His explanation of His disciples' non-fasting 9:14-17

B 10 Power over Disorder and Death 9:18-26

- C 1 The request of the synagogue official for healing for his daughter 9:18-19
- C 2 The healing of the woman with a hemorrhage 9:20-22
- C 3 The raising of the dead girl 9:23-26

B 11 Power over Blindness 9:27-31

B 12 Power over Demonic Dumbness 9:32-34

B 13 The King's Compassion for the Multitudes 9:35-38

- C 1 His practice among the cities and towns of teaching, proclaiming the good news of the Kingdom, and healing 9:35
- C 2 His compassion for the multitudes 9:36
- C 3 His instruction to the disciples to pray for more harvest hands 9:37-38

A 5 THE MULTIPLICATION OF THE KING 10 - 11

B 1 The King's Apostolic Commissioning of the Twelve Disciples (Learners) into the Human Harvest to Recruit Subjects for the Kingdom of the Heavens 10

- C 1 The commissioning of the Twelve to exorcise and to heal 10:1
- C 2 The names of the Twelve 10:2-4
- C 3 The procedural instructions to the Twelve 10:5-15
 - D 1 The audience: Israel only 10:5-6
 - D 2 The message: "The Kingdom of the Heavens is near." 10:7
 - D 3 The authenticating signs 10:8
 - D 4 The financial support: from those who accept the message 10:9-15
- C 4 The expected antagonism²⁸ 10:16-23
- C 5 The perspective alleviating anxiety 10:24-33
- C 6 The inevitability of divisions of families over the King 10:34-39
- C 7 The predicted rewards for receiving the disciples in the King's name 10:40-42

²⁸ 10:16-23 title - expected antagonism: The eschatological fulfillment of this antagonism will be during the Tribulation period.

B 2 The King's Ministry Following His Disciples (Learners) 11

- C 1 His departure ²⁹ to teach and preach in their cities 11:1
- C 2 His affirmation of John the Baptist's ministry 11:2-19
 - D 1 His pragmatic answer to John's query as to whether or not Jesus were the anticipated Messiah 11:2-6
 - D 2 His adulation of John ³⁰ before the multitudes 11:7-19
- C 3 His denunciation of Galilean cities for failing to repent in spite of His miracles 11:20-24
- C 4 His thanks to the Father for concealment of His Kingship from the wise and for revealing His Kingship to babes (i.e. the disciples) 11:25-27
- C 5 His invitation to the weary to find rest in His Kingdom 11:28-30

A 6 THE MOUNTING CONFLICT WITH THE KING 12 - 15

B 1 The Israeli Leaders' Irrevocable Conflict with the King 12

- C 1 The conflict over the sabbath 12:1-14
 - D 1 His justification of His disciples' (learners) eating grain picked on the sabbath 12:1-8
 - D 2 His justification of His healing of a man on the sabbath 12:9-14
 - E 1 The dilemma set up by the Pharisees 12:9-10
 - E 2 The logic of Jesus: "It is lawful to do good on the sabbath." 12:11-12
 - E 3 His healing of the man's withered hand 12:13
 - E 4 The determination of the Pharisees to destroy Jesus 12:14
- C 2 The King's withdrawal from conflict: His withdrawal elsewhere and continued healing to fulfill Isaiah's (42:1-4) prophecy of the non-violent "Servant-Messiah" (anointed with the Spirit) 12:15-21

²⁹ 11:1 title - departure: Perhaps Jesus sent His disciples to work miracles and announce the kingdom ahead of Himself, then followed behind – "their cities", cf. 10:5.

³⁰ 11:7-19 title - John: Even though John announced the Kingdom of the Heavens, he was not privileged to participate in it, cf. 11:11. "Jesus did not mean that John would fail to participate in the kingdom. All true prophets will be in it (Luke 13:28). He was simply contrasting participants and announcers of the kingdom" (Thomas Constable, Notes on Matthew, 2010 Edition, p. 164)
<http://www.soniclight.org/constable/notes/pdf/matthew.pdf>.

- C 3 The conflict over His source of power 12:22-37
 - D 1 His healing of a demon-possessed blind/mute 12:22
 - D 2 The Messianic interpretation of the multitudes 12:23
 - D 3 The Satanic interpretation of the Pharisees 12:24
 - D 4 Jesus' denunciation of the Pharisees and their illogical claims 12:25-37
 - E 1 He cannot be casting out demons by Satan's power, for a kingdom divided against itself cannot stand 12:25-26
 - E 2 He must therefore be casting them out by the Spirit of God, so the Kingdom of God must have come 12:27-29
 - E 3 Blasphemy against the Spirit will not be forgiven 12:30-32
 - E 4 Their evil speech indicts their evil hearts on the day of judgment 12:33-37
- C 4 The conflict over signs 12:38-45
 - D 1 The request of scribes and Pharisees for a sign 12:38
 - D 2 His denial of any signs to an evil and adulterous generation except the sign of the prophet Jonah 12:39-40
 - D 3 His condemnation of them 12:41-45
 - E 1 Through the Ninevites 12:41
 - E 2 Through the Queen of Sheba 12:42
 - E 3 Through His prediction of their demonic spiritual demise 12:43-45
- C 5 The conflict over family identity 12:46-50
- B 2 The King's Revelation of the Mystery³¹ Form of the Kingdom of the Heavens 13:1-52**
 - C 1 The parable of the four soils 13:1-9
 - C 2 His explanation of the use of parables 13:10-17

³¹ 13:1-52 Title - "Mystery": The "Mystery" Form of the Kingdom of the Heavens is that portion of the King's reign marked by (a) general rejection by Israel and the world, (b) steady growth from a small beginning, and (c) infiltration by unregenerate people masquerading as true subjects. It is bounded by the First and Second advents of the King. The term "Mystery" comes from 13:11.)

- D 1 The disciples' query as to Jesus' motive in using parables 13:10
- D 2 The answer of Jesus 13:11-17
 - E 1 Only to the disciples (learners) had it been granted to know the mysteries (previously unrevealed truths) concerning the Kingdom of the Heavens 13:11
 - E 2 The concealment of the truth from outsiders by the use of parables 13:12-13
 - E 3 The fulfillment of Isaiah's prophecy of Israel's hearing without perception 13:14-15
 - E 4 The blessedness of the disciples in hearing what many prophets were unable to hear 13:16-17
- C 3 The interpretation of the four soils 13:18-23
 - D 1 Interpretation: Four different receptions of the message of the Kingdom, only one of which bears fruit.
 - D 2 Application: Most will reject the message of the Kingdom. Only a few will receive it.
- C 4 The parable of the tares among the wheat 13:24-30
- C 5 The parable of the mustard seed³² 13:31-32
- C 6 The parable of the leaven in the dough³³ 13:33
- C 7 Jesus' use of parables as fulfilling the revelation of hidden things in parables (Psalm 78:2) 13:34-35
- C 8 The interpretation of the tares among the wheat 13:36-43
 - D 1 The field is the world. (Therefore the Kingdom is to be world-wide.)
 - D 2 There will be evil people in the Kingdom, distinguishable from the righteous only at the judgment at the end of the age.
 - D 3 The Kingdom will be purged from evil only at the end of the age.
- C 9 The parable of the hid treasure³⁴ 13:44

³² 13:31-32 title - mustard seed: Interpretation: The Kingdom has dominating growth from a small beginning.

³³ 13:33 title - leaven in the dough: Interpretation: The Kingdom has a pervasive influence which dwarfs its size.

³⁴ 13:34 title - hid treasure: Some will see the value of the Kingdom and will sacrifice all to participate in it.

- C 10 The parable of the pearl of great value ³⁵ 13:45-46
- C 11 The parable of the dragnet ³⁶ 13:47-50
- C 12 The newness as well as oldness of truths about the Kingdom of the Heavens 13:51-52

B 3 Conflict Despite Miracles 13:53 - 15:39

- C 1 Nazareth's offense at Jesus, the local carpenter 13:53-58
- C 2 Herod's guilt-fuelled misperception of Jesus 14:1-12
 - D 1 Herod's explanation that Jesus and his miraculous powers were really John the Baptist risen from the dead 14:1-2
 - D 2 The circumstances surrounding Herod's murder of John 14:3-12
- C 3 Jesus' feeding of the 5,000 14:13-21
 - D 1 His attempt at privacy because of sorrow over John's death 14:13
 - D 2 His compassionate healing of the sick from among the following multitudes 14:14
 - D 3 His feeding of 5,000 with 5 loaves and 2 fish 14:15-21
- C 4 Jesus' walking on water 14:22-33
 - D 1 His solitary prayer 14:22-23
 - D 2 The disciples' difficult boat trip 14:24
 - D 3 The disciples' fear at Jesus' walking on water 14:25-27
 - D 4 Peter's fearful walking on water 14:28-30
 - D 5 Jesus' chiding Peter's little faith 14:31
 - D 6 The disciples' worship of Jesus 14:32-33
- C 5 Jesus' healing of many at Gennesaret 14:34-36

³⁵ 13:45-46 title - pearl of great value: Interpretation: Some will see the value of the Kingdom and will sacrifice all to participate in it.

³⁶ 13:47-50 title - dragnet: Interpretation: The Kingdom will encompass both good and evil people. At the end of the age angels will sort out the evil from the righteous, casting the former into the fire.

- C 6 The conflict over the disciples' violation of the Jewish elders' hand-washing tradition 15:1-2
 - D 1 The complaint of the scribes and Pharisees about the breaking of the elders' tradition 15:1-2
 - D 2 Jesus' charge that the Jewish leaders by their tradition break God's command to honor their parents 15:3-6
 - D 3 Jesus' associating them with Isaiah's prophecy of lip-honor defiled by the precepts of men (Isa. 29:13) 15:7-20
- C 7 Jesus' healing of the daughter of a faith-filled Canaanite woman 15:21-28
- C 8 Jesus' healing of many on a seaside mountain 15:29-31
- C 9 Jesus' miraculous feeding of 5,000 15:32-39

A 7 THE PREPARATION BY THE KING: The King's Preparation of His Disciples (Learners) Regarding the Two-Fold Nature of the Kingdom of the Heavens: (1) Reaffirming the Glorious National Form but (2) Predicting the Sacrificial/Service Aspect of the Mystery Form 16 - 20

B 1 His Warning of His Disciples against the Teaching of the Pharisees and Sadducees 16:1-12

- C 1 The hypocritical sign-seeking of the Pharisees and Sadducees 16:1
- C 2 His refusal to give an evil generation anything more than the sign of Jonah 16:2-4
- C 3 His warning of His disciples against their teaching 16:5-12

B 2 His Instructing of His Disciples about His Dual Role of Glorious, Yet Suffering Messiah in the Kingdom of the Heavens 16:13 - 17:13

- C 1 His affirming of His Messianic identity to His disciples 16:13-20
 - D 1 His asking who men thought Him to be 16:13-14
 - D 2 His asking who they thought Him to be 16:15
 - D 3 Peter's identification of Jesus as the Messiah 16:16
 - D 4 Jesus' confirmation of Peter's answer 16:17
 - D 5 Jesus' conferring upon Peter great honor and authority 16:18-19
 - E 1 The honor of Jesus' building His church on Peter's Divinely-revealed statement about Messiah 16:18
 - E 2 The authority to control admittance into the (mystery or church form of the) kingdom of the heavens (Keys of the

Kingdom) 16:19

- D 6 Jesus' warning of His disciples not to publicize His Messiahship 16:20
- C 2 His prediction of His death, resurrection and return in glory 16:21-28
 - D 1 His prediction of His death in Jerusalem and resurrection 16:21-23
 - D 2 His insistence to His disciples of self-denial in view of His return in glory and payment to every man according to his deeds 16:24-27
 - D 3 His prediction that some would see the Son of Man coming in His Kingdom 16:28
- C 3 His transfiguration before Peter, James, John, Moses and Elijah: Foretaste of the Kingdom 16:1-8
- C 4 His reply to the disciples' expectation of Elijah's coming prior to the Kingdom 17:9-13
 - D 1 The disciples' query 17:9-10
 - D 2 Jesus' confirmation of Elijah's future coming 17:11
 - D 3 Jesus' revelation that Elijah had been here in the person of John the Baptist (i.e. a partial fulfillment); that Jesus, like John would be put to death 17:12-13
- B 3 His Exorcism of the Epileptic Boy 17:14-21**
 - C 1 Jesus' exorcism of the epileptic boy whom the awaiting disciples had been unable to help 17:14-18
 - C 2 Jesus' explanation of their inability: lack of faith 17:19-21
- B 4 His Announcement of His Coming death and Resurrection 17:22-23**
- B 5 His Payment of Tax to Avoid Offending Earthly "Kings" 17:24-27**
- B 6 His Teaching of Humility and Hindrance in the Kingdom of the Heavens 18**
 - C 1 Jesus' teaching of the necessity of childlike humility for entrance into and greatness in the Kingdom of the Heavens 18:1-6
 - C 2 Jesus' teaching on reproving a sinning brother 18:15-20
 - C 3 Jesus' teaching on forgiveness 18:21-35
 - D 1 Peter's question on the frequency of forgiveness 18:21
 - D 2 Jesus' answer of unlimited forgiveness 18:22

- D 3 Jesus' parable about the hypocritical debtor/creditor ³⁷ (Forgiven much, but unwilling to forgive little) 18:23-34
- D 4 Jesus' conclusion: God will not forgive us if we do not forgive our brothers 18:35

B 7 His Teaching on Divorce 19:1-12

- C 1 His healing ministry in Transjordan 19:1-2
- C 2 His teaching in response to the Pharisees' question on divorce: His restrictive view ³⁸ of one man and one woman for life 19:3-12.

B 8 His Further Teaching on the Dual Form of the Kingdom of the Heavens (Triumphal Ruling Preceded by Sacrificial Service) 19:13 - 20:34

- C 1 Jesus' reception of children as the basic building blocks of the Kingdom of the Heavens 19:13-15
- C 2 Jesus' pinpointing of wealth as an obstacle in the Kingdom of the Heavens 19:16-26
 - D 1 His unsuccessful telling of a wealthy young man to sell all and follow Him to obtain eternal life 19:16-22
 - D 2 His comment on the difficulty of a rich man entering the Kingdom of the Heavens 19:23-26
- C 3 Jesus' teaching about reward and compensation in the glorious, national form of the Kingdom of the Heavens 19:27 - 20:16
 - D 1 His prediction of the disciples' judging of the twelve tribes of Israel during the regeneration as reward for having forsaken all to follow Him 19:27-30
 - D 2 His parable of the workers sent into the fields at differing hours, yet all receiving the same wages. ³⁹ 20:1-16
- C 4 Jesus' warning of the twelve of His imminent death in Jerusalem 20:17-19

³⁷ 18:23-24 title - parable about the ... debtor/creditor: "Heirs of the kingdom should be forgiving because they have been forgiven an impossible debt." Stanley Toussaint, *Three Central Issues in Contemporary Dispensationalism*, Herbert W. Bateman IV, Gen. Ed., Kregel Publications, 1999, 345 pp., p. 238.

³⁸ 19:1-12 title - restrictive view: For Matthew's Jewish audience "*porneia*" is given as an exception permitting divorce and remarriage. *Porneia* is best understood as either prenuptial infidelity (as Joseph supposed of Mary) or marriage of a near relative (Lev. 18).

³⁹ 20:1-16 - The parable of the workers sent into the fields at differing hours, yet all receiving the same wages: Interpretation: Many now first will in the Kingdom be last; many now last will in the Kingdom be first. God's calling and rewards are based on grace, not merit. God is gracious to all who respond. But since grace means favor extended because of the generosity of the giver, the giver (God) has the right to be more gracious to some than to others.

- C 5 Jesus' teaching on greatness through service in the Kingdom of the Heavens 20:20-28
 - D 1 The request of the mother of Zebedee's sons for them to sit on Jesus' right and left hand in His Kingdom 20:20-21
 - D 2 Jesus' ascertaining of their willingness to share His sufferings 20:22-23a
 - D 3 His refusal to grant what was only His Father's prerogative 20:23b
 - D 4 The indignation of the ten 20:24
 - D 5 Jesus' informing them of greatness through servanthood 20:25-27
 - D 6 Jesus' own example of existing for serving and of giving His life as a ransom 20:28
- C 6 Jesus' compassionate healing of a blind man 20:29-34

A 8 THE TERMINAL CONFLICT WITH THE KING 21 - 27

B 1 His Controversial Assertion of His Messiahship 21:1-17

- C 1 By His Messianic entry into Jerusalem 21:1-11
 - D 1 His instructions to find the donkey 21:1-3
 - E 1 The approach: And when they had approached Jerusalem and had come to Bethphage, to the Mount of Olives, then Jesus sent two disciples, 21:1
 - E 2 The donkey and colt: saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them, and bring them to Me. 21:2
 - E 3 The Divine need: "And if anyone says something to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 21:3
 - D 2 His fulfillment of prophecy (Zech. 9:9 "Behold your King is coming to you, gentle, and mounted on a donkey") 21:4-5
 - E 1 The deliberate fulfillment: Now this took place that what was spoken through the prophet might be fulfilled, saying, 21:4
 - E 2 The Kingly prophecy: "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" (Zech 9:9; cf. Isa. 62:11) 21:5

- D 3 The bringing of the donkey 21:6-7
- E 1 The acquisition of the donkeys: And the disciples went and did just as Jesus had directed them, 21:6
- E 2 The preparation of the donkeys: and brought the donkey and the colt, and laid on them their garments, on which He sat. 21:7
- D 4 The spreading of garments and branches: And most of the multitude⁴⁰ spread their garments⁴¹ in the road, and others were cutting branches from the trees, and spreading them in the road. 21:8
- D 5 The reaction of the people 21:9-11
- E 1 The Messianic quotation of the accompanying crowd (Ps. 118:26 ff.): And the multitudes going⁴² before Him, and those who followed after were crying out, saying, “HOSANNA⁴³ TO THE SON OF DAVID; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; HOSANNA IN THE HIGHEST!” 21:9
- E 2 The query of the city: And when He had entered Jerusalem, all the city was stirred,⁴⁴ saying, “Who is this?” 21:10
- E 3 The accurate but incomplete reply of the accompanying crowds -- (prophet, but not Messiah): And the multitudes were saying, “This is the prophet Jesus, from Nazareth in Galilee.” 21:11

⁴⁰ 21:8 *pleistos*, superlative form, translated “very large” multitude in KJV.

⁴¹ 21:8 “spread their garments” -- perhaps reminiscent of a custom indigenous to their culture known as early as 2 Kings 9:13 and the coronation of Jehu.

⁴² 21:9 Hendriksen (*Matthew*, p. 761) believes that a sympathetic and politically curious crowd poured from the eastern gate of the city to meet Jesus. That may be true, but a significant portion of the initial crowd already had to be in front of Jesus in order to place garments and palm branches in his path. By this time, there is a huge crowd ahead of him and one following him.

⁴³ 21:9 Hosanna - A transliteration of two Hebrew words found in Ps. 118:25, “save now!” The particle “nah” does not mean “now” in a chronological sense, but rather in a hortatory sense. Consequently, I have translated it thus, “Come on, now ...” The complete text, adapted, of Ps 118:22-26 reads, “22 The stone which the builders rejected has become the head of the corner. 23 From Jehovah this is; it is marvelous in our eyes. 24 This is the day the Lord has made; we will rejoice and be glad in it. 25 I beg you, O Jehovah, **come on, now -- save!** I beg you, O Jehovah, **come on, now -- bring prosperity!** 26 Blessed is he who comes in the name of Jehovah! We blessed you from the house of Jehovah.” What the crowds did not realize was that Jesus was indeed the stone that was to be rejected by the nation.

In the quotation found in Matt. 21:9, only the underlined words appear in Ps. 118. “HOSANNA TO THE SON OF DAVID; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; HOSANNA IN THE HIGHEST!”

⁴⁴ 21:10 - stirred: Translating *seiō*, 4579. They were stirred because of the Messianic statements and jubilation of the crowd. However, the mood was relatively short-lived. The crowd did not really know who Jesus was. Some said that He was the prophet Jesus from Galilee (21:11). While that was certainly true, it fell far short of acknowledging that Jesus was their Messiah, their King!

C 2 By His cleansing of the temple and acceptance of Messianic praise from children, fulfilling Psalm 8:2 21:12-17

D 1 His cleansing of the temple 21:12-14

E 1 His entrance: And Jesus entered the temple 21:12

E 2 His expulsion: and cast out all those who were buying and selling in the temple,

E 3 His disruption: and overturned the tables of the moneychangers and the seats of those who were selling doves.

E 4 His denunciation: And he said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER'; but you are making it a ROBBERS' DEN." (Isa. 56:7 and Jer. 7:11) 21:13

E 5 His deliverance: And the blind and the lame came to Him in the temple, and He healed them. 21:14

D 2 The indignation of the priests and scribes: But when the chief priests and the scribes saw 21:15

E 1 the wonderful things that He had done,

E 2 and the children who were crying out in the temple and saying, "Hosanna to the Son of David," they became indignant,

D 3 The praise of the children 21:16

E 1 and said to Him, 'Do You hear what these are saying?'

E 2 And Jesus said to them, "YES; HAVE YOU NEVER READ, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABES THOU HAST PREPARED PRAISE FOR THYSELF'?" (Ps. 8:2) 21:16

D 4 The departure of the Savior: And he left them and went out of the city to Bethany, and lodged there. 21:17b

B 2 His Rejection of the Nation and Its Leaders 21:18 - 22:14

C 1 His cursing of the fig tree, illustrating His cursing of the nation, from whom He had hoped to find fruit 21:18-22

C 2 His scoring of the chief priests, elders and Pharisees for disbelief in God's messengers 21:23-46

D 1 In John the Baptist 21:23-32

E 1 The presenting question of the leaders: "Who gave you authority to enter as Messiah and cleanse the temple?" 21:23

- E 2 Jesus' response question: Was John's baptism from heaven or men? 21:24-25a
- E 3 The leaders' unwillingness to answer 21:25b-27
- E 4 Jesus' follow-up question about two sons and doing the will of the father 21:28-32
 - G 1 One verbally willing but never obeying 21:28-19
 - G 2 One verbally unwilling but finally obeying 21:30
 - G 3 The identification by the leaders of the obedient son 21:31a
 - G 4 Jesus' application: Tax collectors and prostitutes will enter the Kingdom before the leaders because the former believed John, the latter did not 21:31b-32
- D 2 In Jesus Himself 21:33-46
 - E 1 The parable of the landholder and the tenant farmers 21:33-41
 - G 1 The arrangements of the landowner 21:33
 - G 2 His efforts to obtain his rent money frustrated by abuse to the rent collectors and the murder of his son 21:34-39
 - G 3 The wrath of the landowner 21:40-41
 - E 2 Jesus' application 21:42-44
 - G 1 The fulfillment of Psalm 118:22: The rejected stone becomes the chief corner stone 2:42
 - G 2 The Kingdom to be taken away from Israel and given to the Gentiles 21:43
 - G 3 The judgmental nature of the cornerstone (Jesus) 21:44
 - E 3 The frustrated anger of the perceptive chief priests and Pharisees 21:45-46

- C 3 His prediction of the giving of the Kingdom of the Heavens to the Gentiles in view of Israel's rejection of the same – The parable of the wedding feast ⁴⁵ 22:1-14
- D 1 God's fruitless efforts, during the Mosaic era, at sending out His prophets to invite Israel into the Millennial and Eternal Kingdom of His Son: 22:3-6
- E 1 The invitation of the prophets: {3} "And he sent out his slaves to call those who had been invited to the wedding feast,
- E 2 The unresponsiveness of Israel: and they were unwilling to come.
- E 3 The invitation of subsequent prophets: {4} "Again he sent out other slaves saying, "Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast."
- E 4 The apathy of most Israelis: {5} "But they paid no attention and went their way, one to his own farm, another to his business,
- E 5 The murderous reaction of other Israelis: {6} and the rest seized his slaves and mistreated them and killed them.
- D 2 God's Judgment of Israel in 70 AD 22:7
- E 1 The rage of God: {7} "But the king was enraged,
- E 2 His sending of the Roman armies: and he sent his armies
- E 3 His destruction of Jerusalem: and destroyed those murderers and set their city on fire.
- D 3 God's inviting other Jews and even Gentiles into the Kingdom of His Son ⁴⁶ 22:8-10
- E 1 The verdict of God – the unworthiness of Israel: {8} "Then he said^ to his slaves, "The wedding is ready, but those who were invited were not worthy. 22:8

⁴⁵ 22:1-14 - The parable of the wedding feast: Jesus here compares the Kingdom of the Heavens to a wedding feast in which the invited guests [Israel] never come and are destroyed, with the consequence that the invitation is successfully broadened to the common people of the land [Gentiles].

⁴⁶ 22:8-10 - invitation to others: Dispensationally, this invitation cannot refer to the church age, in which believers become part of the Bride of Christ, not attenders at the wedding feast. The reference must therefore be to the invitation extended during the Tribulation period and, perhaps, even during the millennial kingdom, if in fact the wedding feast extends through the Eternal State.

- E 2 The invitation broadened to include even Gentiles: {9} 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' 22:9
- E 3 The success of the broadened invitation regardless of merit 22:10
 - G 1 The indiscriminate invitation: {10} "Those slaves went out into the streets and gathered together all they found, both evil and good;
 - G 2 and the wedding hall was filled with dinner guests.
- D 4 God's exclusion of a man called, but not chosen 22:11-14
 - E 1 The improperly dressed guest: {11} "But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 22:11
 - E 2 The query of the king: {12} and he said^ to him, 'Friend, how did you come in here without wedding clothes?' 22:12a
 - E 3 The speechlessness of the guest: And the man was speechless. 22:12b
 - E 4 The sentence of the king: {13} "Then the king said to the servants, 22:13
 - G 1 Arrest: 'Bind him hand and foot,
 - G 2 Consign: and throw him into the outer darkness;
 - G 3 Description: in that place there will be weeping and gnashing of teeth.'⁴⁷
 - E 5 The pronouncement of the king: {14} "For many are called, but few are chosen."⁴⁸

⁴⁷ 22:13 - weeping and gnashing of teeth: A reference to hell (geenna or gehenna, 1067) (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).

⁴⁸ 22:14 - Many are called, but few are chosen: The invitation to salvation through faith in Jesus Christ is offered to many people throughout human history. But relatively few respond because they have not been chosen. See <http://www.wordexplain.com/glossarye.html#Election>.

B 3 A Series of Entrapment Questions 22:15-46

- C 1 The Pharisees' and Herodians' malicious attempt to entrap Jesus with the controversy of paying taxes to the hated Roman oppressors 22:15-22
 - D 1 Their motivation: entrapment 22:15
 - D 2 Their question: payment of taxes to Caesar 22:16-17
 - D 3 Jesus' response: "Pay Caesar's due and God's due" 22:18-22
- C 2 The Sadducees' trick theological question about marriage in the resurrection 22:23-33
 - D 1 The question: Is there marriage to multiple pre-deceased partners in the resurrection? 22:23-28
 - D 2 The reply: No marriage in heaven 22:29-30
 - D 3 The instruction: There are no dead [believers]. God is God of the living, not the dead 22:31-32
 - D 4 The astonishment of the multitudes 22:33
- C 3 The Pharisees' testing question of the great commandment 22:34-40
 - D 1 The question 22:34-36
 - D 2 Jesus' answer 22:37-40
 - E 1 Love God with your whole being (great) 22:37-38
 - E 2 Love your neighbor as yourself (second) 22:39
 - E 3 On these two hang the whole Law and Prophets 22:40
- C 4 Jesus' incriminating return question about the implication of David's calling the Messiah, his son, Lord⁴⁹ 22:41-46

B 4 His Denunciation of the Nation's Leaders 23

- C 1 His instructions to follow the teachings of the scribes and Pharisees but not their self-exalting practices 23:1-12
 - D 1 Jesus' command to follow their teachings but not their practices 23:1-3a
 - D 2 Jesus' reasons 23:3b-10

⁴⁹ 22:41-46 title - Lord: The answer to the question is that the Messiah must be greater than David, i.e. Deity. The Pharisees apparently had not and did not wish to consider that the Messiah would be Deity come in the flesh.

- E 1 Because they evade the responsibilities they place on others 23:3b-4
- E 2 Because they do things to be noticed by men 23:5
- E 3 Because they love positions and titles of honor 23:6-10
- D 3 Jesus' assertion of the correct way 23:11-12
 - E 1 Greatness is achieved through servanthood 23:11
 - E 2 God's policy: The self-exalted will be abased; the self-abased will be exalted 23:12
- C 2 His woes against the scribes and Pharisees 23:13-36
 - D 1 Woe for preventing entrance into the Kingdom of the Heavens 23:13
 - D 2 Woe for devouring widows' houses and praying lengthily for show 23:14 [Not in oldest mss.]
 - D 3 Woe for proselytizing to unbelief 23:15
 - D 4 Woe for dishonest "loophole" swearing 23:16-22
 - D 5 Woe for tithing minutiae and neglecting justice 23:23-24
 - D 6 Woe for cleaning externals and neglecting inner filth 23:25-26
 - D 7 Woe for outward righteousness and inward hypocrisy 23:27-28
 - D 8 Woe for adorning the prophets' tombs while in the future they will kill, and will persecute prophets, wise men and scribes 23:29-36
- C 3 His lament over murderous, desolate, unresponsive Jerusalem 23:37-39

B 5 The King's Prediction⁵⁰ of His Judgmental Return 24 - 25

- C 1 His prediction of the judgmental destruction of the temple 24:1-2
- C 2 His prediction of the time of tribulation (the signs of the end of the age) 24:3-28
 - D 1 The disciples' instigating questions: 24:3
 - E 1 When will the temple be destroyed?
 - E 2 What is the sign of your coming?
 - E 3 What is the sign of the end of the age?
 - D 2 The signs⁵¹ of the first half of the tribulation period 24:4-14
 - E 1 False messiahs 24:4-5
 - E 2 Wars, international conflict, famines and earthquakes as the beginning of labor pains 24:6-8
 - E 3 The persecution of Jewish believers: the betrayal and hatred of Jews by Jews 24:9-10
 - E 4 False prophets 24:11
 - E 5 The cooling off of love 24:12-13
 - E 6 The proclaiming of the good news of the Kingdom to all nations 24:14
 - D 3 The signs of the last half of the tribulation period ("The Great Tribulation") 24:15-28
 - E 1 The installation of the "Abomination of Desolation"⁵² in the Temple 24:15
 - E 2 The urgency of sudden flight 24:16-20

⁵⁰ Chapters 24-25 title - The King's Prediction: After many condemnations levied against the nation of Israel and its leaders, Jesus concludes (23:38), "Behold, your house is being left to you desolate!" As the rejected King, Jesus predicts judgments which are to befall the nation. Included are the destruction of the temple, the great tribulation, the King's sitting in judgment on the nation with annihilation for the rebels and, perhaps, the disappointment of seeing Gentiles as the bride of the King of Israel, while Israel constitutes mere guests at the wedding. Incidentally, the judgments also include the judgment of the Gentile nations.

⁵¹ 24:4-14 title - signs ... of the ... tribulation period: While in some respects most of these signs occur throughout the age, it is apparent that they will greatly intensify during the tribulation period (cf. Rev. 6:1-8).

⁵² 24:15 title - "Abomination of Desolation": Possibly a reference to the "man of sin," the "Antichrist," seating himself as God in the Temple (2 Thess. 2:4, cf. Dan. 9:27).

- E 3 The reason for sudden flight: unprecedented, human-race threatening tribulation 24:21-22
- E 4 The warning against false messiahs and prophets 24:23-28
 - G 1 The warning 24:23-25
 - G 2 The locality of the false messiahs 24:26
 - G 3 The ubiquity of and carnage in connection with the coming of the real Messiah 24:27-28
- C 3 His prediction of His return 24:29-51
 - D 1 The **sequence** of His return 24:29-31
 - E 1 The time: at the termination of the tribulation 24:29a
 - E 2 The signs: 24:29b-30a
 - G 1 The darkening of celestial bodies 24:29b
 - G 2 The sign of the Son of Man 24:30a
 - E 3 The coming of the Son of Man on clouds with power and glory 24:30b
 - E 4 The gathering of the elect by the angels 24:31
 - D 2 The **timing** of His return 24:32-36
 - E 1 The nearness of His coming (The analogy of the fig tree: as leaves mean summer is near, so all these signs mean Christ is near--within a generation) 24:32-34
 - E 2 The sureness of His coming: surer than heaven and earth 24:35
 - E 3 The knowledge of His coming: only the Father knows 24:36
 - D 3 The **suddenness** of His return 24:37-44
 - E 1 Like the flood in Noah's day 24:37-39
 - E 2 Like an abduction in the middle of a workday 24:40-41
 - E 3 Like a thief in the night 24:42-43
 - E 4 The warning to be ready in light of the unexpectedness of His return 24:44

- D 4 The **accountability** at His return: The analogy of the slave "house-steward" 24:45-51
 - E 1 The blessed reward of the faithful slave at his master's return 24:45-47
 - E 2 The anguish of the unfaithful slave at his master's return 24:48-51
- C 4 His prediction of the judgments at His return 25
 - D 1 His judgment of Israel 25:1-30
 - E 1 The analogy of the wedding 25:1-13
 - G 1 The Kingdom of the Heavens likened to ten virgins meeting the returning bridegroom with lamps at night 25:1
 - G 2 The preparedness of only five with lamp-oil (symbolizing the possession of the Spirit--a mark of regeneration) 25:2-10a
 - G 3 The exclusion of the five unprepared from the wedding (symbolizing exclusion of the unregenerate from the Kingdom) 25:10b-12
 - G 4 The application to be alert for the unexpected return of the King 25:13
 - E 2 The analogy of the journeying slave-owner⁵³ 25:14-30
 - G 1 The **entrustment**: the journeying man entrusting possessions to his slaves. 25:14-15
 - H 1 A man's preparation for a journey 25:14
 - H 2 His distribution of his possessions to his slaves 25:15
 - J 1 The amount: 5, 2, 1 talents
 - J 2 The basis: according to ability
 - G 2 The **performance** 25:16-18
 - H 1 5 talents gains 5 25:16
 - H 2 2 talents gains 2 25:17

⁵³ 25:14-30 title - The analogy of the journeying slave-owner: Interpretation: Jesus entrusting Israel with the good news of the Kingdom in view of His departure to heaven--responsibility according to ability.

- H 3 1 talent gets hidden in the ground 25:18
- G 3 The accountability 25:19-30
 - H 1 The reward of the faithful: increased service and responsibility 25:19-23
 - J 1 The response to the first slave: The **commendation** from his master; the **reward**: his being put in charge of many things; his joyful **fellowship** with his master 25:19-21
 - J 2 The response to the second slave: The **commendation** from his master; the **reward**: his being put in charge of many things; his joyful **fellowship** with his master 25:22-23
 - H 2 The judgment of the unfaithful: cast into anguished outer darkness for fearfully refusing to take the risk of investing in the kingdom 25:24-30
 - J 1 The third slave's knowledge of his master's exacting nature 25:24
 - J 2 His fearful hiding of the funds 25:25
 - J 3 The master's assessment of wickedness and laziness 25:26
 - J 4 His shaming him for not at least have taken minimal risk in a bank 25:27
 - J 5 His taking his funds away and giving them to the one who had ten talents 25:28
 - J 6 The principle that the more faithful will be given greater responsibility; the slothful to be deprived of even that potential for investment which they have 25:29
 - J 7 His assigning the slave ⁵⁴ to outer darkness with weeping and teeth-gnashing 25:30

⁵⁴ 25:30 - slave: This slave may well have disbelieved in his master's return, hoping thus to save the money for his own use without detection.

- D 2 His judgment of the nations 25:31-46
 - E 1 The Son of Man's separation of the sheep from the goats from among the nations 25:31-33
 - E 2 The King's invitation of the sheep into the Kingdom because of their treatment of the King's brothers⁵⁵ as unto Him 25:34-40
 - E 3 His rejection of the goats into eternal fire for their neglect of the King's brothers 25:41-45
 - E 4 The outcome:⁵⁶ eternal punishment for the goats; eternal life for the sheep 25:46

B 6 The Preparations for His Death 26:1-56

- C 1 Prior to Passover 26:1-16
 - D 1 Jesus' prediction of His crucifixion after Passover 26:1-2
 - D 2 The plotting of the chief priests and elders to kill Jesus after the feast 26:3-5
 - D 3 A woman's anointing Jesus with perfume for burial 26:6-13
 - E 1 The anointing 26:6-7
 - E 2 The disciples' indignation at the waste 26:8-9
 - E 3 Jesus' commendation of her efforts to prepare His body for burial 26:10-13
 - D 4 Judas' offer to betray Jesus for thirty pieces of silver 26:14-16
- C 2 During Passover 26:17-29
 - D 1 The disciples' preparation of the Passover for Jesus 26:17-19
 - D 2 Jesus' indication of Judas as His betrayer 26:20-25
 - D 3 Jesus' revelation of the Passover bread as referring to His body, the wine⁵⁷ as the blood of the Covenant 26:26-29

⁵⁵ 25:34-40 title - brothers: evidently a reference to Jewish people or Jewish Christians, cf. 28:10.

⁵⁶ 25:46 title - outcome: By virtue of Gentile treatment of Jews or Jewish Christians during the tribulation, prior regeneration is confirmed or disproven. Only redeemed Gentiles would risk their lives to serve Jewish people during the tribulation, cf. Rev. 12:17.

⁵⁷ 26:26-29 title - wine: Jesus would next drink wine with them again until He would do so in His Father's Kingdom (the Millennium) – v. 29.

- C 3 On the Mount of Olives 26:30-56
 - D 1 His prediction of the disciples' falling away from Him 26:30-35
 - D 2 His fruitless urging of the disciples to join with Him in anguished prayer in Gethsemane 26:36-46
 - E 1 His taking three disciples aside to pray; His deep grief and distress 26:36-38
 - E 2 His solitary, submissive prayer to the Father to take the cross from Him 26:39
 - E 3 His chagrin at the three disciples' inability to watch with Him 26:40-45a
 - E 4 His announcement of His imminent betrayal 26:45b-46
 - D 3 Judas' betrayal of Jesus 26:47-56
 - E 1 The arrival of Judas and a great armed crowd from the chief priests and elders of the people 26:47
 - E 2 Judas' identification of Jesus with a kiss 26:48-50
 - E 3 The sword-wielding reaction of one of the disciples 26:51
 - E 4 Jesus' instruction to put away the sword 26:52
 - E 5 Jesus' information regarding available angelic help 26:53
 - E 6 Jesus' insistence on the fulfillment of Scripture 26:54
 - E 7 Jesus' protest against surreptitious seizure 26:55
 - E 8 The disciples' flight 26:56

B 7 The Trials Prior to His Death 26:57 - 27:31

- C 1 The clandestine, night-time trial and sentencing of Jesus 26:57-68
 - D 1 The seizure of Jesus 26:57-58
 - D 2 The false testimony against Jesus 26:59-62
 - D 3 The council's condemning Jesus to die for claiming to be the Messiah 26:63-66
 - D 4 The council's mocking of Jesus 26:67-68
- C 2 Peter's three-fold denial of Jesus 26:69-75
- C 3 The day-time, rubber stamp decision of the elders and chief priests to have

Jesus executed by Pilate 27:1-2

C 4 Judas' remorse 27:3-10

D 1 Judas' remorse at having betrayed innocent blood 27:3-4

D 2 Judas' suicide 27:5

D 3 The chief priests' purchase of the Potter's Field with Judas' returned thirty pieces of silver ⁵⁸ 27:6-10

C 5 Jesus' mistrial before Pilate 27:11-26

D 1 His admission to being King of the Jews; His refusal to respond to any other charges 27:11-14

D 2 Pilate's futile attempt to release Jesus 27:15-26

E 1 His offer to release either criminal Barabbas or Jesus 27:15-17

E 2 His motives in trying to release Jesus 27:18-19

G 1 His awareness of the Jews' envy 27:18

G 2 The warning from his wife 27:19

E 3 The multitude's choice to release Barabbas and crucify Jesus 27:20-23

E 4 Pilate's giving in to the blood-thirsty Jews 27:24-25

E 5 Pilate's release of Barabbas and deliverance of Jesus to be crucified 27:26

C 6 The Roman soldiers' mockery of Jesus ("Hail, King of the Jews") 27:27-31

B 8 The Death of the King 27:32-66

C 1 The forced cross-bearing service of Simon the Cyrenian 27:32

C 2 The cynicism toward Jesus' death 27:33-44

D 1 The place: Golgotha (Place of a Skull) 27:33

D 2 The drink: wine mixed with gall (Psalm 69:21) 27:34

D 3 The dividing up of His clothes (Psalm 22:18) 27:35-36

⁵⁸ 27:6-10 title - thirty pieces of silver: This was a fulfillment primarily of Zechariah 11:12-13, secondarily of Jer. 19:1,4,6,11. Matthew called it "Jeremiah" because either (1) he was the major prophet or (2) Jeremiah stood first in the prophets, symbolizing the others.

- D 4 The charge: "Jesus the KING OF THE JEWS" 27:37
- D 5 The company: robbers 27:38
- D 6 The mockery 27:39-44
 - E 1 Of passersby (Psalm 22:7) "Come down from the cross!" 27:39-40
 - E 2 Of the chief priests, scribes and elders (Psalm 22:8) "Let God deliver Him (if He be the King of Israel)" 27:41-43
 - E 3 Of the thieves 27:44
- C 3 The significance of Jesus' death 27:45-56
 - D 1 The darkness 27:45
 - D 2 The cry of separation: "My God, why have you forsaken me?" (Psalm 22:1) 27:46-49
 - E 1 The translation 27:46
 - E 2 The misinterpretation 27:47-49
 - D 3 The final cry and its results 27:50-56
 - E 1 The voluntary death 27:50
 - E 2 The torn veil 27:51a
 - E 3 The earthquake 27:51b
 - E 4 The opening of tombs and subsequent resurrection of many 27:52-53
 - E 5 The centurion's fearful acknowledgment of Jesus' Deity 27:54
 - E 6 The onlooking women 27:55-56
- C 4 The burial of Jesus' body by Joseph of Arimathea 27:57-61
- C 5 The securing of the grave site on the next day 27:62-66
 - D 1 The chief priests' and Pharisees' expression of concern to Pilate of the disciples' potential theft of the body to perpetuate a myth about a resurrection 27:62-64
 - D 2 Pilate's permission to post a guard and seal the tomb 27:65-66

A 9 THE TRIUMPH OF THE KING 28

B 1 The Resurrection of Jesus as Discovered by the Women 28:1-10

- C 1 The approach of women to the tomb 28:1
- C 2 The opening of the tomb 28:2-4
 - D 1 The earthquake 28:2a
 - D 2 The angelic rolling away of the stone 28:2b-4
 - E 1 The angel's brilliant appearance 28:3
 - E 2 The immobilization of the guards 28:4
- C 3 The angel's communication with the women 28:5-7
 - D 1 His announcement of Jesus' resurrection 28:5-6a
 - D 2 His invitation to view the empty tomb 28:6b
 - D 3 His instructions 28:7
 - E 1 To report to the disciples
 - E 2 To meet in Galilee
- C 4 The fearful/joyful departure of the women to the disciples 28:8
- C 5 Jesus' personal reminder to the women of the Galilean rendezvous 28:9-10

B 2 The Cover-up Story of the Jews 28:11-15

- C 1 The report of the guard to the chief priests 28:11
- C 2 The bribing of the soldiers to falsify the story 28:12-15
 - D 1 The money offered 28:12
 - D 2 The fabricated story: the disciples' theft of the body while the guards slept 28:13
 - D 3 The promise of protection 28:14
 - D 4 The spread of the story 28:15

B 3 Jesus' Appearance to and Commissioning of the Eleven in Galilee to Disciple (Make Learners about Jesus of) All the Nations 28:16-20

- C 1 The procession of the eleven to Galilee 28:16
 - D 1 The journey of the eleven disciples to Galilee
 - D 2 Their arrival at the mountain to which Jesus had appointed them
- C 2 Their worship mixed with doubt 28:17
 - D 1 Their seeing Him
 - D 2 Their response
 - E 1 They [all] worshiped
 - E 2 Some doubted
- C 3 Jesus' Apostolic Commission:⁵⁹ His talking with them, having approached to them 28:18-20
 - D 1 His possession of **all** authority 28:18
 - E 1 The gift of authority: "Given to me--all authority"
 - E 2 The place of authority
 - G 1 In heaven

⁵⁹ 28:18-20 title - Jesus' Apostolic Commission:

At this point Jesus was sending forth His Apostles to solicit subjects for the Kingdom of the Heavens from among the earth's nations. It was to be an international Kingdom.

At the same time He did not ask them to set up the Kingdom, but to inform potential subjects about the King. (It is impossible to set up a kingdom without the king!) Those who believe in the King enter the Kingdom of the Heavens immediately, not in its Glorious National/International/Political form, but in its Mystery form--the Church predicted in 16:18-19. That Mystery form involves sacrifice and service, epitomized by the King's sacrificial service for His Father and all mankind in paying the ransom for man's sin at Calvary. The subjects of the Kingdom are to follow the King's lead of sacrificial service toward one another and toward a spiritually bankrupt world.

Of course the Apostles, with their predisposition to the Glorious National form, asked Jesus, who was teaching them about the Kingdom (Acts 1:3), if Jesus would at this time restore the Kingdom to Israel (1:6). Jesus replied that chronology was the Father's business, not theirs, then commissioned them to be His witnesses (1:8).

Interestingly, throughout the book of Acts, Philip preached about the Kingdom of God (8:12); Paul and Barnabas taught that entry into the Kingdom was with many troubles (14:22); Paul persuaded boldly in the synagogue concerning the Kingdom (19:8); he had gone about testifying of the Kingdom in Ephesus (20:25); when he arrived in Rome he continued persuading about the Kingdom (28:23,31).

We are in the Kingdom now, but in its Mystery form, not yet its Political form.

The Great Commission, as recorded in Matt. 28 and Acts 1 applies most stringently to the Apostles, who were eye-witnesses of Jesus and who had special gifts (miracle-working, prophecy) to carry out the task. Yet as the command to Adam and Eve to replenish the earth and to rule over it applies to the human race as a whole (as the repetition to Noah demonstrates), so there is a real sense in which the Great Commission applies to the whole church.

The doctrine of spiritual gifts reinforces the view that some in the church will have a special ability to evangelize ("good-news-ise"), and therefore a special responsibility. Indeed, the doctrine of spiritual gifts suggests that Christians who have gifts other than evangelism are to emphasize the areas in which they are gifted, not areas in which they are not.

Nevertheless, the fact remains that all Christians have an interest in the Great Commission.

- G 2 And on earth
- D 2 His command to disciple **all** the nations 28:19-20a
 - E 1 Secondary action: **Going**,⁶⁰ therefore⁶¹ 28:19a
 - E 2 Primary command: **Disciple** ye all the nations!
 - E 3 Secondary action: **Baptizing** them 28:19b
 - G 1 In the name of the Father
 - G 2 And of the Son
 - G 3 And of the Holy Spirit
 - E 4 Secondary action: **Teaching** them 28:20a
 - G 1 To observe, or keep = obey
 - G 2 **All** things whatever I gave command to you
- D 3 His ongoing presence with them 28:20b
 - E 1 The command to take note: Look!
 - E 2 The truth of which to take note: I with you I am
 - G 1 The completeness of His presence: **All** the days
 - G 2 The duration of His presence: Until the completion of the age

Expanded Analysis of MATTHEW

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⁶⁰ This is a geographically ubiquitous command--everywhere you go, you are to make learners of Christ.

⁶¹ He is giving the command because He has been given all authority by the Father! Christ's authority is a derived authority, not a self-appointed authority! Because He has been given **all** authority, and because He knows the heart of the Father, He commands them to disciple **all** the nations!