

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

Analysis of MATTHEW

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THE GOSPEL ACCORDING TO MATTHEW

"THE KING AND HIS KINGDOM OF THE HEAVENS"

A1 THE BIRTH OF THE KING 1 - 2

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- C4 The temptation to cast himself from the temple 4:5-7
- C5 The temptation to accept the World's Kingdoms 4:8-10
- C6 The ministry of angels 4:11

¹ 3:13-17 - 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, in my opinion, be anointed with oil by the leaders of Israel.

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- C5 Praying: Persevere! 7:7-11
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B1 Power over Leprosy 8:1-4

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- C1 A Roman centurion's request for healing of a paralyzed servant 8:5-6
- C2 Jesus' agreement to come heal 8:7
- C3 The centurion's belief in Jesus' authority to heal at a distance 8:8-9
- C4 Jesus' amazement at greater Gentile than Jewish faith 8:10
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- C6 Jesus' healing of the slave from a distance 8:13

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B4 Power to Exorcise and Heal All, Fulfilling Prophecy 8:16-17

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C3 His explanation of His disciples' non-fasting 9:14-17

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C2 The healing of the woman with a hemorrhage 9:20-22

C3 The raising of the dead girl 9:23-26

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C2 His compassion for the multitudes 9:36

C3 His instruction to the disciples to pray for more harvest hands 9:37-38

A5 **THE MULTIPLICATION OF THE KING** **10 - 11**

B1 **The King's Apostolic Commissioning of the Twelve Disciples (Learners) into the Human Harvest to Recruit Subjects for the Kingdom of the Heavens** **10**

C1 The commissioning of the Twelve to exorcise and to heal 10:1

C2 The names of the Twelve 10:2-4

- C3 The procedural instructions to the Twelve 10:5-15
 - D1 The audience: Israel only 10:5-6
 - D2 The message: "The Kingdom of the Heavens is near." 10:7
 - D3 The authenticating signs 10:8
 - D4 The financial support: from those who accept the message 10:9-15
- C4 The expected antagonism² 10:16-23
- C5 The perspective alleviating anxiety 10:24-33
- C6 The inevitability of divisions of families over the King 10:34-39
- C7 The predicted rewards for receiving the disciples in the King's name 10:40-42

B2 The King's Ministry Following His Disciples (Learners) 11

- C1 His departure to teach and preach in their cities³ 11:1
- C2 His affirmation of John the Baptist's ministry 11:2-19
 - D1 His pragmatic answer to John's query as to whether or not Jesus were the anticipated Messiah 11:2-6
 - D2 His adulation of John⁴ before the multitudes 11:7-19
- C3 His denunciation of Galilean cities for failing to repent in spite of His miracles 11:20-24
- C4 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
- C5 His invitation to the weary to find rest in His Kingdom 11:28-30

²10:16-23 - antagonism: The ultimate fulfillment is in the Tribulation period.

³ 11:1 - their cities: Perhaps Jesus sent His disciples to work miracles and announce the kingdom ahead of Himself, then followed behind--"their cities", cf. 10:5.

⁴ 11:7-19 - John: Even though John announced the Kingdom of the Heavens, he was not privileged to participate in it, cf. 11:11

A6 THE MOUNTING CONFLICT WITH THE KING 12 - 15

B1 The Israeli Leaders' Irrevocable Conflict with the King 12

- C1 The conflict over the sabbath 12:1-14
 - D1 His justification of His disciples' (learners) eating grain picked on the sabbath 12:1-8
 - D2 His justification of His healing of a man on the sabbath 12:9-14
 - E1 The dilemma set up by the Pharisees 12:9-10
 - E2 The logic of Jesus: "It is lawful to do good on the sabbath." 12:11-12
 - E3 His healing of the man's withered hand 12:13
 - E4 The determination of the Pharisees to destroy Jesus 12:14
- C2 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
- C3 The conflict over His source of power 12:22-37
 - D1 His healing of a demon-possessed blind/mute 12:22
 - D2 The Messianic interpretation of the multitudes 12:23
 - D3 The Satanic interpretation of the Pharisees 12:24
 - D4 Jesus' denunciation of the Pharisees and their illogical claims 12:25-37
 - E1 He cannot be casting out demons by Satan's power, for a kingdom divided against itself cannot stand 12:25-26
 - E2 He must therefore be casting them out by the Spirit of God, so the Kingdom of God must have come 12:27-29
 - E3 Blasphemy against the Spirit will not be forgiven 12:30-32
 - E4 Their evil speech indicts their evil hearts on the day of judgment 12:33-37

- C4 The conflict over signs 12:38-45
 - D1 The request of scribes and Pharisees for a sign 12:38
 - D2 His denial of any signs to an evil and adulterous generation except the sign of the prophet Jonah 12:39-40
 - D3 His condemnation of them 12:41-45
 - E1 Through the Ninevites 12:41
 - E2 Through the Queen of Sheba 12:42
 - E3 Through His prediction of their demonic spiritual demise 12:43-45
- C5 The conflict over family identity 12:46-50

B2 The King's Revelation of the Mystery⁵ Form of the Kingdom of the Heavens 13:1-52

- C1 The parable of the four soils 13:1-9
- C2 His explanation of the use of parables 13:10-17
 - D1 The disciples' query as to Jesus' motive in using parables 13:10
 - D2 The answer of Jesus 13:11-17
 - E1 Only to the disciples (learners) had it been granted to know the mysteries (previously unrevealed truths) of the Kingdom of the Heavens 13:11
 - E2 The concealment of the truth from outsiders by the use of parables 13:12-13

⁵ 13:1-52 - 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.)

- E3 The fulfillment of Isaiah's prophecy of Israel's hearing without perception 13:14-15
- E4 The blessedness of the disciples in hearing what many prophets were unable to hear 13:16-17
- C3 The interpretation of the four soils 13:18-23
 - D1 * Interpretation: Four different receptions of the message of the Kingdom, only one of which bears fruit.
 - D2 * Application: Most will reject the message of the Kingdom. Only a few will receive it.
- C4 The parable of the tares among the wheat 13:24-30
- C5 The parable of the mustard seed 13:31-32
 - * Interpretation: The Kingdom has dominating growth from a small beginning.
- C6 The parable of the leaven in the dough 13:33
 - * Interpretation: The Kingdom has a pervasive influence which dwarfs its size.
- C7 Jesus' use of parables as fulfilling the revelation of hidden things in parables (Psalm 78:2) 13:34-35
- C8 The interpretation of the tares among the wheat 13:36-43
 - * Interpretation:
 - D1 The field is the world. (Therefore the Kingdom is to be world-wide.)
 - D2 There will be evil people in the Kingdom, distinguishable from the righteous only at the judgment at the end of the age.
 - D3 The Kingdom will be purged from evil only at the end of the age.
- C9 The parable of the hid treasure 13:44
 - * Interpretation: Some will see the value of the Kingdom and will sacrifice all to participate in it.

C10 The parable of the pearl of great value 13:45-46

* Interpretation: Some will see the value of the Kingdom and will sacrifice all to participate in it.

C11 The parable of the dragnet 13:47-50

* 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.

C12 The newness as well as oldness of truths about the Kingdom of the Heavens 13:51-52

B3 Conflict Despite Miracles 13:53 - 15:39

C1 Nazareth's offense at Jesus, the local carpenter 13:53-58

C2 Herod's guilt-fuelled misperception of Jesus 14:1-12

D1 Herod's explanation that Jesus and his miraculous powers were really John the Baptist risen from the dead 14:1-2

D2 The circumstances surrounding Herod's murder of John 14:3-12

C3 Jesus' feeding of the 5,000 14:13-21

D1 His attempt at privacy because of sorrow over John's death 14:13

D2 His compassionate healing of the sick from among the following multitudes 14:14

D3 His feeding of 5,000 with 5 loaves and 2 fish 14:15-21

C4 Jesus' walking on water 14:22-33

D1 His solitary prayer 14:22-23

D2 The disciples' difficult boat trip 14:24

D3 The disciples' fear at Jesus' walking on water 14:25-27

D4 Peter's fearful walking on water 14:28-30

D5 Jesus' chiding Peter's little faith 14:31

D6 The disciples' worship of Jesus 14:32-33

- C5 Jesus' healing of many at Gennesaret 14:34-36
- C6 The conflict over the disciples' violation of the Jewish elders' hand-washing tradition 15:1-20
 - D1 The complaint of the scribes and Pharisees about the breaking of the elders' tradition 15:1-2
 - D2 Jesus' charge that the Jewish leaders by their tradition break God's command to honor their parents 15:3-6
 - D3 Jesus' associating them with Isaiah's prophecy of lip-honor defiled by the precepts of men (Isa. 29:13) 15:7-20
- C7 Jesus' healing of the daughter of a faith-filled Canaanite woman 15:21-28
- C8 Jesus' healing of many on a seaside mountain 15:29-31
- C9 Jesus' miraculous feeding of 5,000 15:32-39

A7 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

B1 His Warning of His Disciples against the Teaching of the Pharisees and Sadducees 16:1-12

- C1 The hypocritical sign-seeking of the Pharisees and Sadducees 16:1
- C2 His refusal to give an evil generation anything more than the sign of Jonah 16:2-4
- C3 His warning of His disciples against their teaching 16:5-12

B2 His Instructing of His Disciples about His Dual Role of Glorious, Yet Suffering Messiah in the Kingdom of the Heavens 16:13 - 17:13

- C1 His affirming of His Messianic identity to His disciples 16:13-20
 - D1 His asking who men thought Him to be 16:13-14
 - D2 His asking who *they* thought Him to be 16:15

- D3 Peter's identification of Jesus as the Messiah 16:16
- D4 Jesus' confirmation of Peter's answer 16:17
- D5 Jesus' conferring upon Peter great honor and authority 16:18-19
 - E1 The honor of Jesus' building His church on Peter's Divinely-revealed statement about Messiah 16:18
 - E2 The authority to control admittance into the (mystery or church form of the) kingdom of the heavens (Keys of the Kingdom) 16:19
- D6 Jesus' warning of His disciples not to publicize His Messiahship 16:20
- C2 His prediction of His death, resurrection and return in glory 16:21-28
 - D1 His prediction of His death in Jerusalem and resurrection 16:21-23
 - D2 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
 - D3 His prediction that some would see the Son of Man coming in His Kingdom 16:28
- C3 His transfiguration before Peter, James, John, Moses and Elijah: Foretaste of the Kingdom 16:1-8
- C4 His reply to the disciples' expectation of Elijah's coming prior to the Kingdom 17:9-13
 - D1 The disciples' query 17:9-10
 - D2 Jesus' confirmation of Elijah's future coming 17:11
 - D3 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

B3 His Exorcism of the Epileptic Boy 17:14-21

- C1 Jesus' exorcism of the epileptic boy whom the awaiting disciples had been unable to help 17:14-18
- C2 Jesus' explanation of their inability: lack of faith 17:19-21

B4 His Announcement of His Coming death and Resurrection 17:22-23

B5 His Payment of Tax to Avoid Offending Earthly "Kings" 17:24-27

B6 His Teaching of Humility and Hindrance in the Kingdom of the Heavens 18

- C1 Jesus' teaching of the necessity of childlike humility for entrance into and greatness in the Kingdom of the Heavens 18:1-6
- C2 Jesus' teaching on reproving a sinning brother 18:15-20
- C3 Jesus' teaching on forgiveness 18:21-35
 - D1 Peter's question on the frequency of forgiveness 18:21
 - D2 Jesus' answer of unlimited forgiveness 18:22
 - D3 Jesus' parable about the hypocritical debtor/creditor (Forgiven much, but unwilling to forgive little) 18:23-34
 - D4 Jesus' conclusion: God will not forgive us if we do not forgive our brothers 18:35

B7 His Teaching on Divorce 19:1-12

- C1 His healing ministry in Transjordan 19:1-2
- C2 His teaching in response to the Pharisees' question on divorce:⁶ His restrictive view of one man and one woman for life 19:3-12.

⁶ 19:3-12 - divorce: 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).

B8 His Further Teaching on the Dual Form of the Kingdom of the Heavens (Triumphal Ruling Preceded by Sacrificial Service) 19:13 - 20:34

- C1 Jesus' reception of children as the basic building blocks of the Kingdom of the Heavens 19:13-15
- C2 Jesus' pinpointing of wealth as an obstacle in the Kingdom of the Heavens 19:16-26
 - D1 His unsuccessful telling of a wealthy young man to sell all and follow Him to obtain eternal life 19:16-22
 - D2 His comment on the difficulty of a rich man entering the Kingdom of the Heavens 19:23-26
- C3 Jesus' teaching about reward and compensation in the glorious, national form of the Kingdom of the Heavens 19:27 - 20:16
 - D1 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
 - D2 His 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 20:1-16
- C4 Jesus' warning of the twelve of His imminent death in Jerusalem 20:17-19
- C5 Jesus' teaching on greatness through service in the Kingdom of the Heavens 20:20-28
 - D1 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
 - D2 Jesus' ascertaining of their willingness to share His sufferings 20:22-23a
 - D3 His refusal to grant what was only His Father's prerogative 20:23b
 - D4 The indignation of the ten 20:24

D5 Jesus' informing them of greatness through servanthood 20:25-27

D6 Jesus' own example of existing for serving and of giving His life as a ransom 20:28

C6 Jesus' compassionate healing of a blind man 20:29-34

A8 THE TERMINAL CONFLICT WITH THE KING 21 - 27

B1 His Controversial Assertion of His Messiahship 21:1-17

C1 By His Messianic entry into Jerusalem 21:1-11

D1 His instructions to find the donkey 21:1-3

D2 His fulfillment of prophecy (Zech. 9:9 "Behold your King is coming to you, gentle, and mounted on a donkey") 21:4-5

D3 The bringing of the donkey 21:6-7

D4 The spreading of branches and garments 21:8

D5 The reaction of the people 21:9-11

E1 The Messianic quotation of the multitudes (Ps. 118:26 ff.) 21:9

E2 The query of the city 21:10

E3 The accurate but incomplete reply (prophet, but not Messiah) 21:11

C2 By His cleansing of the temple and acceptance of Messianic praise from children, fulfilling Psalm 8:2 21:12-17

B2 His Rejection of the Nation and Its Leaders 21:18 - 22:14

- C1 His cursing of the fig tree, illustrating His cursing of the nation, from whom He had hoped to find fruit 21:18-22
- C2 His scoring of the chief priests, elders and Pharisees for disbelief in God's messengers 21:23-46
 - D1 In John the Baptist 21:23-32
 - E1 The presenting question of the leaders: "Who gave you authority to enter as Messiah and cleanse the temple?" 21:23
 - E2 Jesus' response question: Was John's baptism from heaven or men? 21:24-25a
 - E3 The leaders' unwillingness to answer 21:25b-27
 - E4 Jesus' follow-up question about two sons and doing the will of the father 21:28-32
 - F1 One verbally willing but never obeying 21:28-19
 - F2 One verbally unwilling but finally obeying 21:30
 - F3 The identification by the leaders of the obedient son 21:31a
 - F4 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
 - D2 In Jesus Himself 21:33-46
 - E1 The parable of the landholder and the tenant farmers 21:33-41
 - F1 The arrangements of the landowner 21:33
 - F2 His efforts to obtain his rent money frustrated by abuse to the rent collectors and the murder of his son 21:34-39
 - F3 The wrath of the landowner 21:40-41

- E2 Jesus' application 21:42-44
 - F1 The fulfillment of Psalm 118:22: The rejected stone becomes the chief corner stone 2:42
 - F2 The Kingdom to be taken away from Israel and given to the Gentiles 21:43
 - F3 The judgmental nature of the cornerstone (Jesus) 21:44
- E3 The frustrated anger of the perceptive chief priests and Pharisees 21:45-46
- C3 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) 22:1-14
 - * Interpretation: Jesus 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 given successfully to the common people of the land [Gentiles].) 22:1-14

B3 A Series of Entrapment Questions 22:15-46

- C1 The Pharisees' and Herodians' malicious attempt to entrap Jesus with the controversy of paying taxes to the hated Roman oppressors 22:15-22
 - D1 Their motivation: entrapment 22:15
 - D2 Their question: payment of taxes to Caesar 22:16-17
 - D3 Jesus' response: "Pay Caesar's due and God's due" 22:18-22
- C2 The Sadducees' trick theological question about marriage in the resurrection 22:23-33
 - D1 The question: Is there marriage to multiple pre-deceased partners in the resurrection? 22:23-28
 - D2 The reply: No marriage in heaven 22:29-30
 - D3 The instruction: There are no dead [believers]. God is God of the living, not the dead 22:31-32
 - D4 The astonishment of the multitudes 22:33

- C3 The Pharisees' testing question of the great commandment 22:34-40
 - D1 The question 22:34-36
 - D2 Jesus' answer 22:37-40
 - E1 Love God with your whole being (great) 22:37-38
 - E2 Love your neighbor as yourself (second) 22:39
 - E3 On these two hang the whole Law and Prophets 22:40
- C4 Jesus' incriminating return question ⁷ about the implication of David's calling the Messiah, his son, Lord 22:41-46

B4 His Denunciation of the Nation's Leaders 23

- C1 His instructions to follow the teachings of the scribes and Pharisees but not their self-exalting practices 23:1-12
 - D1 Jesus' command to follow their teachings but not their practices 23:1-3a
 - D2 Jesus' reasons 23:3b-10
 - E1 Because they evade the responsibilities they place on others 23:3b-4
 - E2 Because they do things to be noticed by men 23:5
 - E3 Because they love positions and titles of honor 23:6-10
 - D3 Jesus' assertion of the correct way 23:11-12
 - E1 Greatness is achieved through servanthood 23:11
 - E2 God's policy: The self-exalted will be abased; the self-abased will be exalted 23:12

⁷ 22:21-46 - question: 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.

- C2 His woes against the scribes and Pharisees 23:13-36
 - D1 Woe for preventing entrance into the Kingdom of the Heavens 23:13
 - D2 Woe for devouring widows' houses and praying lengthily for show 23:14 [Not in oldest mss.]
 - D3 Woe for proselytizing to unbelief 23:15
 - D4 Woe for dishonest "loophole" swearing 23:16-22
 - D5 Woe for tithing minutiae and neglecting justice 23:23-24
 - D6 Woe for cleaning externals and neglecting inner filth 23:25-26
 - D7 Woe for outward righteousness and inward hypocrisy 23:27-28
 - D8 Woe for adorning the prophets' tombs while in the future they will kill, and will persecute prophets, wise men and scribes 23:29-36
- C3 His lament over murderous, desolate, unresponsive Jerusalem 23:37-39

B5 The King's Prediction of His Return to Judge⁸ 24 - 25

- C1 His prediction of the judgmental destruction of the temple 24:1-2
- C2 His prediction of the time of tribulation (the signs of the end of the age) 24:3-28
 - D1 The disciples' instigating questions: 24:3
 - E1 When will the temple be destroyed?
 - E2 What is the sign of your coming?
 - E3 What is the sign of the end of the age?

⁸ 24 - 25 - Judge: 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.

- D2 The signs ⁹ of the first half of the tribulation period 24:4-14
 - E1 False messiahs 24:4-5
 - E2 Wars, international conflict, famines and earthquakes as the beginning of labor pains 24:6-8
 - E3 The persecution of Jewish believers: the betrayal and hatred of Jews by Jews 24:9-10
 - E4 False prophets 24:11
 - E5 The cooling off of love 24:12-13
 - E6 The proclaiming of the good news of the Kingdom to all nations 24:14

- D3 The signs of the last half of the tribulation period ("The Great Tribulation") 24:15-28
 - E1 The installation of the "Abomination of Desolation" ¹⁰ in the Temple 24:15
 - E2 The urgency of sudden flight 24:16-20
 - E3 The reason for sudden flight: unprecedented, human-race threatening tribulation 24:21-22
 - E4 The warning against false messiahs and prophets 24:23-28
 - F1 The warning 24:23-25
 - F2 The locality of the false messiahs 24:26
 - F3 The ubiquity of and carnage in connection with the coming of the real Messiah 24:27-28

⁹ 24:4-14 - Signs: 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).

¹⁰ 24:15 - 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).

- C3 His prediction of His return 24:29-51
 - D1 The **sequence** of His return 24:29-31
 - E1 The time: at the termination of the tribulation 24:29a
 - E2 The signs: 24:29b-30a
 - F1 The darkening of celestial bodies 24:29b
 - F2 The sign of the Son of Man 24:30a
 - E3 The coming of the Son of Man on clouds with power and glory 24:30b
 - E4 The gathering of the elect by the angels 24:31
 - D2 The **timing** of His return 24:32-36
 - E1 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
 - E2 The *sureness* of His coming: surer than heaven and earth 24:35
 - E3 The *knowledge* of His coming: only the Father knows 24:36
 - D3 The **suddenness** of His return 24:37-44
 - E1 Like the flood in Noah's day 24:37-39
 - E2 Like an abduction in the middle of a workday 24:40-41
 - E3 Like a thief in the night 24:42-43
 - E4 The warning to be ready in light of the unexpectedness of His return 24:44

- D4 The **accountability** at His return: The analogy of the slave "house-steward" 24:45-51
 - E1 The blessed reward of the faithful slave at his master's return 24:45-47
 - E2 The anguish of the unfaithful slave at his master's return 24:48-51

- C4 His prediction of the judgments at His return 25
 - D1 His judgment of Israel 25:1-30
 - E1 The analogy of the wedding 25:1-13
 - F1 The Kingdom of the Heavens likened to ten virgins meeting the returning bridegroom with lamps at night 25:1
 - F2 The preparedness of only five with lamp-oil (symbolizing the possession of the Spirit--a mark of regeneration) 25:2-10a
 - F3 The exclusion of the five unprepared from the wedding (symbolizing exclusion of the unregenerate from the Kingdom) 25:10b-12
 - F4 The application to be alert for the unexpected return of the King 25:13
 - E2 The analogy of the journeying slave-owner 25:14-30
 - F1 The entrustment: the journeying man entrusting possessions to his slaves. 25:14-15
 - * Interpretation: Jesus entrusting Israel with the good news of the Kingdom in view of His departure to heaven--responsibility according to ability
 - F2 The performance 25:16-18

- F3 The accountability 25:19-30
 - G1 The reward of the faithful slaves: increased service and responsibility 25:19-23
 - G2 The judgment of the unfaithful slave:¹¹ cast into anguished outer darkness for fearfully refusing to take the risk of investing in the kingdom 25:24-30

- D2 His judgment of the nations 25:31-46
 - E1 The Son of Man's separation of the sheep from the goats from among the nations 25:31-33
 - E2 The King's invitation of the sheep into the Kingdom because of their treatment of the King's brothers ¹² as unto Him 25:34-40
 - E3 His rejection of the goats into eternal fire for their neglect of the King's brothers 25:41-45
 - E4 The outcome: eternal punishment for the goats; eternal life ¹³ for the sheep 25:46

B6 The Preparations for His Death 26:1-56

- C1 Prior to Passover 26:1-16
 - D1 Jesus' prediction of His crucifixion after Passover 26:1-2
 - D2 The plotting of the chief priests and elders to kill Jesus after the feast 26:3-5

¹¹ 25:24-30 - Unfaithful slave: This slave may well have disbelieved in his master's return, hoping thus to save the money for his own use without detection.

¹² 25:34-40 - brothers: Evidently a reference to Jewish people or Jewish Christians, cf. 28:10

¹³ 25:46 - eternal life: 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.

- D3 A woman's anointing Jesus with perfume for burial 26:6-13
 - E1 The anointing 26:6-7
 - E2 The disciples' indignation at the waste 26:8-9
 - E3 Jesus' commendation of her efforts to prepare His body for burial 26:10-13
- D4 Judas' offer to betray Jesus for thirty pieces of silver 26:14-16
- C2 During Passover 26:17-29
 - D1 The disciples' preparation of the Passover for Jesus 26:17-19
 - D2 Jesus' indication of Judas as His betrayer 26:20-25
 - D3 Jesus' revelation of the Passover bread as referring to His body, the wine ¹⁴ as the blood of the Covenant 26:26-29
- C3 On the Mount of Olives 26:30-56
 - D1 His prediction of the disciples' falling away from Him 26:30-35
 - D2 His fruitless urging of the disciples to join with Him in anguished prayer in Gethsemane 26:36-46
 - E1 His taking three disciples aside to pray; His deep grief and distress 26:36-38
 - E2 His solitary, submissive prayer to the Father to take the cross from Him 26:39
 - E3 His chagrin at the three disciples' inability to watch with Him 26:40-45a
 - E4 His announcement of His imminent betrayal 26:45b-46

¹⁴ 26:26-29 - wine: He would next drink wine with them in His Father's Kingdom--v. 29

- D3 Judas' betrayal of Jesus 26:47-56
 - E1 The arrival of Judas and a great armed crowd from the chief priests and elders of the people 26:47
 - E2 Judas' identification of Jesus with a kiss 26:48-50
 - E3 The sword-wielding reaction of one of the disciples 26:51
 - E4 Jesus' instruction to put away the sword 26:52
 - E5 Jesus' information regarding available angelic help 26:53
 - E6 Jesus' insistence on the fulfillment of Scripture 26:54
 - E7 Jesus' protest against surreptitious seizure 26:55
 - E8 The disciples' flight 26:56

B7 The Trials Prior to His Death 26:57 - 27:31

- C1 The clandestine, night-time trial and sentencing of Jesus 26:57-68
 - D1 The seizure of Jesus 26:57-58
 - D2 The false testimony against Jesus 26:59-62
 - D3 The council's condemning Jesus to die for claiming to be the Messiah 26:63-66
 - D4 The council's mocking of Jesus 26:67-68
- C2 Peter's three-fold denial of Jesus 26:69-75
- C3 The day-time, rubber stamp decision of the elders and chief priests to have Jesus executed by Pilate 27:1-2
- C4 Judas' remorse 27:3-10
 - D1 Judas' remorse at having betrayed innocent blood 27:3-4
 - D2 Judas' suicide 27:5

D3 The chief priests' purchase of the Potter's Field with Judas' returned thirty pieces of silver (a fulfillment primarily of Zechariah 11:12-13, secondarily of Jer. 19:1,4,6,11. Matt. called it "Jer." because either (1) he was the major prophet or (2) Jer. stood first in the prophets, symbolizing the others.) 27:6-10

C5 Jesus' mistrial before Pilate 27:11-26

D1 His admission to being King of the Jews; His refusal to respond to any other charges 27:11-14

D2 Pilate's futile attempt to release Jesus 27:15-26

E1 His offer to release either criminal Barabbas or Jesus 27:15-17

E2 His motives in trying to release Jesus 27:18-19

F1 His awareness of the Jews' envy 27:18

F2 The warning from his wife 27:19

E3 The multitude's choice to release Barabbas and crucify Jesus 27:20-23

E4 Pilate's giving in to the blood-thirsty Jews 27:24-25

E5 Pilate's release of Barabbas and deliverance of Jesus to be crucified 27:26

C6 The Roman soldiers' mockery of Jesus ("Hail, King of the Jews") 27:27-31

B8 The Death of the King 27:32-66

C1 The forced cross-bearing service of Simon the Cyrenian 27:32

C2 The cynicism toward Jesus' death 27:33-44

D1 The place: Golgotha (Place of a Skull) 27:33

D2 The drink: wine mixed with gall (Psalm 69:21) 27:34

D3 The dividing up of His clothes (Psalm 22:18) 27:35-36

- D4 The charge: "Jesus the KING OF THE JEWS" 27:37
- D5 The company: robbers 27:38
- D6 The mockery 27:39-44
 - E1 Of passersby (Psalm 22:7) "Come down from the cross!" 27:39-40
 - E2 Of the chief priests, scribes and elders (Psalm 22:8) "Let God deliver Him (if He be the King of Israel)" 27:41-43
 - E3 Of the thieves 27:44
- C3 The significance of Jesus' death 27:45-56
 - D1 The darkness 27:45
 - D2 The cry of separation: "My God, why have you forsaken me?" (Psalm 22:1) 27:46-49
 - E1 The translation 27:46
 - E2 The misinterpretation 27:47-49
 - D3 The final cry and its results 27:50-56
 - E1 The voluntary death 27:50
 - E2 The torn veil 27:51a
 - E3 The earthquake 27:51b
 - E4 The opening of tombs and subsequent resurrection of many 27:52-53
 - E5 The centurion's fearful acknowledgment of Jesus' Deity 27:54
 - E6 The onlooking women 27:55-56
- C4 The burial of Jesus' body by Joseph of Arimathea 27:57-61

- C5 The securing of the grave site on the next day 27:62-66
 - D1 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
 - D2 Pilate's permission to post a guard and seal the tomb 27:65-66

A9 THE TRIUMPH OF THE KING 28

B1 The Resurrection of Jesus as Discovered by the Women 28:1-10

- C1 The approach of women to the tomb 28:1
- C2 The opening of the tomb 28:2-4
 - D1 The earthquake 28:2a
 - D2 The angelic rolling away of the stone 28:2b-4
 - E1 The angel's brilliant appearance 28:3
 - E2 The immobilization of the guards 28:4
- C3 The angel's communication with the women 28:5-7
 - D1 His announcement of Jesus' resurrection 28:5-6a
 - D2 His invitation to view the empty tomb 28:6b
 - D3 His instructions 28:7
 - E1 To report to the disciples
 - E2 To meet in Galilee
- C4 The fearful/joyful departure of the women to the disciples 28:8
- C5 Jesus' personal reminder to the women of the Galilean rendezvous 28:9-10

B2 The Cover-up Story of the Jews 28:11-15

- C1 The report of the guard to the chief priests 28:11
- C2 The bribing of the soldiers to falsify the story 28:12-15
 - D1 The money offered 28:12
 - D2 The fabricated story: the disciples' theft of the body while the guards slept 28:13
 - D3 The promise of protection 28:14
 - D4 The spread of the story 28:15

B3 Jesus' Appearance to and Commissioning of the Eleven in Galilee to Disciple (Make Learners about Jesus of) All the Nations 28:16-20

- C1 The procession of the eleven to Galilee 28:16
- C2 Their worship mixed with doubt 28:17
- C3 Jesus' Apostolic Commission ¹⁵ 28:18-20

¹⁵ 28:18-20 - 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-newsicize"), 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

- D1 His possession of all authority in heaven and on earth 28:18
- D2 His command to disciple all nations 28:19-20a
 - E1 Going 28:19a
 - E2 Baptizing 28:19b
 - E3 Teaching 28:20a
- D3 His ongoing presence with them 28:20b

Analysis of MATTHEW

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in which they are not.

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