

*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 genealogy<sup>1</sup> of Jesus 1:1

D 1 the<sup>2</sup> Messiah,<sup>3</sup>

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 of<sup>4</sup> Isaac,

E 2 Isaac the father of Jacob,

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<sup>1</sup> Matt. 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.

<sup>2</sup> Matt. 1:1 - the: In Greek, the article "the" is missing in front of Messiah, David, and Abraham. The anarthrous (without an article) construction means that Jesus is qualitatively Messiah, son of David, and son of Abraham.

<sup>3</sup> Matt. 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. I maintain that, in His earthly ministry, He served primarily as prophet. In conjunction with His death, His ascension into heaven, and His presently ministry at the right hand of the Father, He serves primarily as priest. When He returns to earth He will serve primarily as King.

<sup>4</sup> Matt. 1:2 - was the father of: This phrase is the translation of a single Greek verb, *gennao* (1080), both here and repeatedly throughout this genealogy. One can detect the similarity between *genesis* and *gennao*. 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 <sup>5</sup> and his brothers.
- E 4 {3} Judah was the father of Perez and Zerah by Tamar,<sup>6</sup>
- 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,<sup>7</sup>
- E 11 Boaz was the father of Obed by Ruth,<sup>8</sup>
- 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

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

<sup>6</sup> Matt. 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!

<sup>7</sup> Matt. 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!

<sup>8</sup> Matt. 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 Bathsheba <sup>9</sup> 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 Jeconiah <sup>10</sup> and his brothers, at the time of the deportation to Babylon.

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<sup>9</sup> Matt. 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!

<sup>10</sup> Matt. 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.<sup>11</sup>
- 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,<sup>12</sup> 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;

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<sup>11</sup> Matt. 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."

<sup>12</sup> Matt. 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,<sup>13</sup> do not be afraid to take Mary as your wife;<sup>14</sup> 1:20

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

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<sup>13</sup> Matt. 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).

<sup>14</sup> Matt. 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.<sup>15</sup>

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,"<sup>16</sup>

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 prophet<sup>17</sup> might be fulfilled, saying, (1:22) 1:22-23

D 1 The virgin birth: "BEHOLD, THE VIRGIN<sup>18</sup> 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.

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<sup>15</sup> Matt. 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!

<sup>16</sup> Matt. 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!"

<sup>17</sup> Matt. 1:22 - prophet: Isaiah 7:14

<sup>18</sup> Matt. 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?"<sup>19</sup>

E 2 Their sign: For we saw his star in the east<sup>20</sup>

E 3 Their sacrament: and have come to worship him."<sup>21</sup>

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,<sup>22</sup>

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<sup>19</sup> Matt. 2:2 - Where is he who has been born King of the Jews: The magi were single-minded. They had one reason and one reason only to come to Jerusalem. They wanted to worship this special King of Israel!

<sup>20</sup> Matt. 2:2 - For we saw his star in the east: By this they meant that when they had been back in the east (perhaps in Persia?) they had seen the star announcing the King. The magi had been observant! They had been searching the heavens to see what God had to tell them (cf. Ps. 19:1-6; Rom. 1:19-20). Sadly, most educated people today who look at the heavens are not looking to find a message from God. They look in the heavens to find confirmation of the unscientific dogma of evolution, to which they hold unquestioningly.

<sup>21</sup> Matt. 2:2 - and have come to worship him: 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.

<sup>22</sup> Matt. 2:3 - he was troubled: Herod, as the narrative 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! Herod was insatiably jealous. He ended up [executing](#) his wife Miriamne I and her mother, Alexandra, along with two of Miriamne's sons. Herod was an evil man.



- G 2 and all Jerusalem with him <sup>23</sup> 2:3
- 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 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, <sup>24</sup>
      - 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

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<sup>23</sup> Matt. 2:3 - and all Jerusalem with him: What caused the people of Jerusalem 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 directly from their spiritual blindness! Moreover, they knew Herod well enough to surmise that if Herod was disturbed, there would probably be trouble. From that standpoint they had good reason to be troubled. Herod viciously slaughtered all two-year-old male children in the area surrounding Bethlehem (Matt. 2:16).

<sup>24</sup> Matt. 2:7 - Herod secretly called the magi: 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.

- 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 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!" <sup>25</sup> 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 fell 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

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<sup>25</sup> Matt. 2:10 - when they saw the star, they rejoiced exceedingly with great joy: Had the star been absent all this time from its first sighting? From their joy, it would seem so!

- 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
  - D 1 The timing: {13} Now when they had gone, 2:13a
  - D 2 The angelic instruction 2:13b
    - E 1 The messenger: behold, an angel of the Lord
    - E 2 The mode: \*appeared to Joseph in a dream and said,
    - E 3 The four-fold imperative
      - G 1 "Get up!
      - G 2 Take the Child and His mother
      - G 3 and flee to Egypt,
      - G 4 and remain there until I tell you;
    - E 4 The diabolical reason: for Herod is going to search for the Child to destroy Him."
  - D 3 Joseph's obedience 2:14-15a
    - E 1 His arising: {14} So Joseph got up
    - E 2 The objects of his care: and took the Child and His mother
    - E 3 His timing: while it was still night,
    - E 4 His destination: and left for Egypt.
    - E 5 The duration of his stay: {15} He remained there until the death of Herod. 2:15a
  - D 4 The Divine purpose: This was to fulfill what had been spoken by the Lord through the prophet: <sup>26</sup> "OUT OF EGYPT I CALLED MY SON." <sup>27</sup> 2:15b

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<sup>26</sup> Matt. 2:15 - the prophet: Matthew quoted Hos. 11:1

<sup>27</sup> Matt. 2:15 - OUT OF EGYPT I CALLED MY SON: In Hosea's prophecy Yahweh described His early relationship with the nation of Israel. The text reads, "When Israel was a youth I loved him, and out of Egypt I called My son." It is self-evident that in the original prophecy "son" referred to the nation of "Israel." Yet in Matthew's quotation, "Son" refers to Jesus, the small child (*paidion*, [3813](#)) who would become the Messiah. Here is a hermeneutical principle: The NT writers, under the guidance of the Holy Spirit, can expand the meaning of an OT text. But they can never alter the original meaning. Under this principle, Replacement Theology, in which it is stated that the Church is the New Israel, can never be justified. The NT can amplify, but it can never alter the promises of the OT that God made to Abraham, Isaac, and Jacob.

**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
  - D 1 The arrival of John the Baptist 3:1
    - E 1 The time: {1} Now in those days
    - E 2 His identity: John the Baptist
    - E 3 His activity: \*came, preaching
    - E 4 His location: in the wilderness of Judea, saying,
  - D 2 His message: {2} "Repent, for the kingdom of heaven is at hand." <sup>28</sup> 3:2
  - D 3 His significance: {3} For this is the one referred to by Isaiah the prophet when he said, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'" 3:3

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On a completely different subject, proponents of the King James as the only valid English translation often cite as their reason for rejecting the priority of the Alexandrian text type the presumed corruption of the type in Egypt. Their argument goes something like this. "Egypt is a corrupt place. Nothing good can come out of Egypt." For this reason they hold to the veracity of the Byzantine text type, which appeared centuries later as a text type. Yet here are the facts which refute that particular argument of theirs: (1) God preserved the nation of Israel in Egypt. (2) God preserved His own Son, the Messiah, in Egypt. The follow-up question: "Why could God not, therefore, have preserved the Alexandrian text type in Egypt as the preferred text type?" Their reasoning is faulty, in my opinion.

<sup>28</sup> Matt. 3:2 - Repent, for the kingdom of heaven is at hand: John was commanding the people of Israel continually to be changing their minds in view of the fact that the kingdom of the heavens had drawn near to them both in a spatial and chronological sense. "Is at hand" translates *eggidzô* ([1448](#)), which appears here in the perfect tense. At some point in the past, with results continuing to the present time, the kingdom of the heavens had drawn near to them. He was not saying that the kingdom originating from the heavens had actually arrived, but only that it had drawn near.

Presumably, if the kingdom of the heavens was near his Judean listeners, the King of the kingdom was also near. John had in mind the political kingdom promised to Israel by the prophets in many O.T. passages, such as Isa. 2:1-4; 9:6-7; 11:1-16; 59:15b-21; 60:1-22; 61:3-11; 65:18-25; 66:10-14, 18-23; Ezek. 40-48; Zech. 14:4-21, etc.

Though this anticipated kingdom was political, it was also spiritual in tone. John was asking his listeners to prepare mentally and spiritually for this "near-at-hand" kingdom. Changing their minds (*metanoëō*, [3340](#)) in preparation for the kingdom that had approached them from the heavens included first, anticipation of the King, second, spiritual cleansing to qualify for participation in His kingdom.

- D 4 His plain apparel 3:4a
  - E 1 Garment: {4} Now John himself had a garment of camel's hair
  - E 2 Belt: and a leather belt around his waist;
- D 5 His Spartan diet: and his food was locusts and wild honey. 3:4b
- D 6 His appeal 3:5
  - E 1 Metropolitan: {5} Then Jerusalem was going out to him,
  - E 2 Regional: and all Judea and all the district around the Jordan;
- D 7 The activities of his congregants 3:6
  - E 1 Baptism: {6} and they were being baptized by him in the Jordan River,
  - E 2 Confession: as they confessed their sins.
- C 2 John's berating of the Pharisees and Sadducees 3:7-10
  - D 1 The occasion: {7} But when he saw many of the Pharisees and Sadducees coming for baptism, 3:7a
  - D 2 His scalding address: he said to them, "You brood of vipers, who warned you to flee from the wrath to come? 3:7b
  - D 3 His prescription to remedy hypocrisy: {8} "Therefore bear fruit in keeping with repentance; 3:8
  - D 4 His warning to them not to depend on their ancestry: {9} and do not suppose that you can say to yourselves, 'We have Abraham for our father'; 3:9a
  - D 5 His rationale: for I say to you that from these stones God is able to raise up children to Abraham. 3:9b
  - D 6 His warning of impending judgment 3:10
    - E 1 The imminence of judgment: {10} "The axe is already laid at the root of the trees;
    - E 2 The catastrophic results of judgment: therefore every tree that does not bear good fruit is cut down and thrown into the fire.
- C 3 John's prediction of a Mightier One to baptize with the Holy Spirit and with fire 3:11-12
  - D 1 The symbolism of John's baptism: {11} "As for me, I baptize you

with water for repentance, 3:11a

D 2 His prediction of the coming of one more powerful 3:11b

E 1 His greater power and authority: but He who is coming after me is mightier than I,

E 2 His own inferiority: and I am not fit to remove His sandals;

D 3 The mightier one's superior baptism 3:11c

E 1 With the Holy Spirit: He will baptize you with the Holy Spirit

E 2 With fire: and fire.

D 4 The coming judgment of the mightier one 3:12

E 1 His "sorting" activity

G 1 Symbolized by a winnowing fork: {12} "His winnowing fork is in His hand,

G 2 His utter thoroughness in judgment: and He will thoroughly clear His threshing floor;

E 2 The results of His judgment

G 1 The result of His baptism with the Holy Spirit: and He will gather His wheat into the barn,

G 2 The result of His baptism with fire: but He will burn up the chaff with unquenchable fire."

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

C 1 Jesus' arrival to be baptized: {13} Then Jesus \*arrived from Galilee at the Jordan coming to John, to be baptized by him. 3:13

C 2 The protest of John: {14} But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" 3:14

C 3 The insistence of Jesus: {15} But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he \*permitted Him. 3:15

C 4 God's anointing of Jesus to be His Messiah 3:16-17

D 1 The time of the anointing: {16} After being baptized,

D 2 The movement of Jesus: Jesus came up immediately from the water;

- D 3    The opening of the heavens: and behold, the heavens were opened,<sup>29</sup>
- D 4    The visible descent of the Spirit: and he saw<sup>30</sup> the Spirit of God descending as a dove and lighting on Him,<sup>31</sup>
- D 5    The pronouncement of God
  - E 1    The origin of the voice: {17} and behold, a voice out of the heavens said,<sup>32</sup>
  - E 2    The Messianic statement: "This is My beloved Son,"<sup>33</sup> in

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<sup>29</sup> Matt. 3:16 - the heavens were opened: The language indicates this may well have been a vision not seen by everyone. Jesus saw the vision, and evidently, so did John the Baptist. Whether the disciples saw it or not, we cannot know for certain.

<sup>30</sup> Matt. 3:16 - he saw: The nearest named antecedent in the Greek text is Jesus Himself. Matthew probably meant that Jesus Himself witnessed this event. It is also grammatically possible, as the NASB editors have indicated, that it was John the Baptist who saw what happened, but that does not appear to be Matthew's meaning. Elsewhere, John the Baptist stated that he himself saw the Spirit descending upon Jesus (John 1:32-34).

<sup>31</sup> Matt. 3:16 - the Spirit of God descending as a dove and lighting on Him: This was the occasion at which God anointed Jesus with the Spirit of God. In other words this is the point in history at which the God/man Jesus became the God/man Jesus the Messiah (OT terminology), or Jesus the Christ (NT terminology). God anointed Jesus to be Prophet, Priest, and King. During His earthly ministry, Jesus was primarily serving as God's Ultimate Prophet. At the cross He performed the Priestly Ministry of offering Himself, the perfect sacrifice to pay for the sins of all mankind. With His ascension to heaven, Jesus the Messiah was seated at the right hand of God. He was seated as High Priest, which the book of Hebrews makes abundantly clear. He ever lives to intercede on behalf of those who draw near to God through Him (Heb. 7:25). While He constantly serves as God's Ultimate High Priest after the class of Melchizedek (Ps. 110:4; Heb. 5:6, 10; 6:20; 7:11, 17), He is also waiting until His enemies be made a footstool for His feet (Ps. 110:1-3, 5-7). Jesus will begin His reign as God's anointed King when He returns to earth to sit upon the Throne of David on Mt. Zion, Jerusalem. I believe at that point He will be anointed with oil by the leaders of repentant Israel (Zech. 12:10-13:1). Jesus has been anointed with the Spirit by the Yahweh (Isa. 11:1-2; 42:1a; Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32). He will yet be anointed with oil by the leaders of Israel, and He will reign with justice and righteousness (Isa. 11:3-5; 42:1b-4). And all Israel will be saved under the terms of the New Covenant (Rom. 11:26-27).

<sup>32</sup> Matt. 3:17 - a voice out of the heavens said: This can be none other than the voice of God. All three members of the Trinity were present. This is the first clear expression of the Trinity, although language used in the first chapter of Genesis allowed room for it (Gen. 1:1, 2, 26). Indeed, the very name of God in the OT, Elohim, is a plural noun.

<sup>33</sup> Matt. 3:17 - This is My beloved Son: I fear I have, throughout my childhood and for most of my adult life, misunderstood what this means. I had always understood that the first and second persons of the Trinity have eternally existed in a Father/Son relationship. But in the last few years I have been increasingly driven to the fact that I have been wrong. Jesus' being called the "Son" of God relates not to His pre-incarnate or even to His merely incarnate existence. Rather, it has everything to do with His being the Messiah, the Anointed One – Anointed with God's Spirit. The origin of this "Father/Son" relationship has everything to do with the Covenant God unilaterally made with David. We call this the [Davidic Covenant](#). God promised David He would establish forever David's house (dynasty), kingdom, and throne (2 Sam. 7:16). More to the present point, God promised David He would establish a Father/Son relationship with David's royal offspring (2 Sam. 7:14). Since God has here (Matt. 3:16) just anointed Jesus with His Spirit, making Him the ultimate Messiah, God immediately, and most appropriately, announces that Jesus is His beloved Son (Matt. 3:17). He can do this in truth since Jesus is a blood descendant of David through Mary, as Matthew has already indicated (Matt. 1:1, 16; Rom. 1:3). Jesus is a legal descendant of David through His adoptive father, Joseph (Matt. 1:20).

whom I am well-pleased." <sup>34</sup>

### **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
  - D 1 The time: {17} From that time
  - D 2 The activity: Jesus began to preach and say,
  - D 3 The message: "Repent, for the kingdom of heaven is at hand." <sup>35</sup>
- C 3 The King's choosing of trainees to invite others to participate in His Kingdom of the Heavens 4:18-22
- C 4 The King's methodology: teaching and proclaiming the good news of the Kingdom and healing multitudes in Galilee 4:23-25

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<sup>34</sup> Matt. 3:17 - in whom I am well-pleased: Matthew uses the word "well-pleased" (*eudokeō*, [2106](#)) three times. Every occurrence conveys Messianic overtones (Matt. 3:17; 12:18; 17:5).

<sup>35</sup> Matt. 4:17 - Repent, for the kingdom of heaven is at hand: Jesus' message appeared to be identical to that of John the Baptist (3:2). He was asking the people to be having a change of mind (present tense imperative of *metanoēō*, 3340) because the kingdom of the heavens had drawn near (perfect tense of *eggizō*, 1448) in His own person, words, and works. He did not say that the kingdom of the heavens had arrived, but only that it had drawn near, both in the chronological and spatial senses. But the emphasis Matthew places on this call to repentance by Jesus is different than the emphasis of John the Baptist in chapter 3. This was a more positive message, for Jesus' move to Capernaum (4:12-13) was to fulfill Isaiah's prophecy of the dawning of a great light in that region (4:14-16). So in Matthew's rendition, Jesus' call to repentance was a call for his hearers to change their mind from the negativity of the shadow of death to a realization that, in the person of Jesus, a great light had dawned! This was fitting in that John the Apostle closely identified Jesus with light (John 1:4-9) as did Jesus Himself (John 8:12; 9:5).

Jesus had in mind the same political kingdom that Jewish people had long anticipated from the writings of the prophets (see the footnote at 3:2). Yet, as he would shortly divulge (Matt. chapters 5-7), that kingdom had spiritual dimensions. In fact one had to meet stringent spiritual qualifications to be able to participate in that political kingdom. But in no sense can Jesus be interpreted as meaning that the kingdom of the heavens had actually arrived – only that it was spatially and chronologically near.



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

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

##### C 1 The setting of the address 5:1-2

D 1 The presence of crowds: {1} When Jesus saw the crowds, 5:1a

D 2 His ascent up the mountain: He went up on the mountain; 5:1b

D 3 His assumption of the teacher stance: and after He sat down, 5:1c

D 4 The arrival of His disciples: His disciples came to Him. 5:1d

D 5 His teaching of His disciples: {2} He opened His mouth and began to teach them, saying, 5:2

##### C 2 The content of “The Beatitudes.” “Blessed are...” 5:3-12

D 1 The poor in spirit: {3} "Blessed <sup>36</sup> are the poor in spirit, for theirs is the kingdom of heaven. <sup>37</sup>

D 2 The mournful: {4} "Blessed are those who mourn, for they shall be comforted. <sup>38</sup>

D 3 The gentle: {5} "Blessed are the gentle, <sup>39</sup> for they shall inherit the

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<sup>36</sup> Matt. 5:3 - Blessed: This translates the Greek word *makarios* (3107), which means “blessed, happy.” The Latin translation is *beatus*, from which we derive our English “Beatitude.”

<sup>37</sup> Matt. 5:3 - for theirs is the kingdom of heaven: Literally, Jesus spoke of “the kingdom of the heavens.” Amillennialists believe this kingdom is the Church. We traditional dispensationalists believe it is the future Davidic, Messianic Kingdom. Progressive dispensationalists believe that the kingdom of which Jesus spoke has “already, but not yet” features. For example, David Turner, a Progressive Dispensationalist, argues “that Matt. 5:3 and 5:10 refer to a present kingdom experience while the verses in between—Matt 5:4-9—are for the future kingdom.” Michael Vlach refutes this arbitrary and inconsistent approach (see “The Kingdom Program in Matthew” – <http://www.pre-trib.org/data/pdf/Vlach-TheKingdomPrograminM.pdf> – by Michael Vlach, pp. 1, 3). I agree with Vlach that, “...while the kingdom itself awaits establishment at the second coming, the kingdom message and sons of that coming kingdom continue to grow” (p. 14). The Kingdom of the Heavens is the rule of Messiah on earth. Jesus was stating the spiritual and moral characteristics necessary to participate in His Messianic Kingdom, which is still future today. That does not mean, of course, that there are no applications for us today in the Church Age. God has timeless moral principles that hold true in any age. By the grace of God, I am “poor in spirit.” Consequently it is a present certainty that the kingdom originating from the heavens is presently mine, even though it has not yet arrived. There is a present certainty regarding a future reality. The following beatitudes demonstrate the future timing of the kingdom of the heavens.

<sup>38</sup> Matt. 5:4 - they shall be comforted: The future tense reveals the future timing of the kingdom of the heavens Jesus referenced in 5:3.

<sup>39</sup> Matt. 5:5 - gentle: NASB’s translation of *praus* (4239). According to [The New Testament Greek Lexicon](#), “Meekness toward God is that disposition of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting. In the OT, the meek are those wholly relying on God rather than their own strength to

earth.<sup>40</sup>

D 4 Those who hunger for righteousness: {6} "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."<sup>41</sup>

D 5 The merciful: {7} "Blessed are the merciful, for they shall receive mercy."<sup>42</sup>

D 6 The pure in heart: {8} "Blessed are the pure in heart, for they shall see God."<sup>43</sup>

D 7 The peacemakers: {9} "Blessed are the peacemakers, for they shall be called sons of God."<sup>44</sup>

D 8 The mistreated 5:10-12

E 1 The persecuted 5:10

G 1 The qualifier: {10} "Blessed are those who have been persecuted for the sake of righteousness,

G 2 The blessing: for theirs is the kingdom of heaven."<sup>45</sup>

E 2 The insulted and maligned 5:11

defend them against injustice. Thus, meekness toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His elect, and that He will deliver His elect in His time (Is. 41:17, Lu. 18:1-8).<sup>46</sup> *Praus* is used only four times in the N.T. – Matt. 5:5; 11:29; 21:5; 1 Pet. 3:4.

<sup>40</sup> Matt. 5:5 - for they shall inherit the earth: Earth is *gē* (1093). In the NASB it is translated as "earth" 165X, as "land" 46X, as "ground" 20X, as "soil" 16X, and as otherwise in some incidental occurrences. Probably in this instance, *gē* should be translated as "land," as, in the Jewish context of Matthew, it most likely refers to the land of Israel. Thus, it would be a fulfillment of the unconditional, interminable Covenant God cut with Abraham (see Genesis 13:14-17; 15:1-21; 17:1-8). See Dr. Barry Horner, "Reflections on Response to 'Future Israel'" (<http://www.pre-trib.org/articles/view/reflections-on-response-to-future-israel>). As Vlach has stated (p. 7), this phrase in 5:5 "indicates the future and earthly nature of the kingdom." By way of application, we Gentile Christians who are gentle can expect also to inherit the earth (but not, of course, the land of Israel).

<sup>41</sup> Matt. 5:6 - for they shall be satisfied: The future tense reveals the future timing of the Kingdom of the Heavens.

<sup>42</sup> Matt. 5:7 - for they shall receive mercy: The future tense reveals the future timing of the Kingdom of the Heavens.

<sup>43</sup> Matt. 5:8 - for they shall see God: The future tense reveals the future timing of the Kingdom of the Heavens.

<sup>44</sup> Matt. 5:9 - for they shall be called the sons of God: The future tense reveals the future timing of the Kingdom of the Heavens.

<sup>45</sup> Matt. 5:10 - for theirs is the kingdom of heaven: Even though Jesus used the present tense here, the preponderance of the evidence is that the Kingdom of the Heavens is future. Those who are being persecuted for the sake of righteousness have a present guarantee of participation in the future kingdom. The Kingdom of the Heavens is the reign of Messiah *upon earth*.

- G 1 Insulted: {11} "Blessed are you when people insult you
- G 2 Persecuted: and persecute you,
- G 3 Slandered: and falsely say all kinds of evil against you
- G 4 The connection: because of Me.
- E 3 The command for a reversal of attitude 5:12
  - G 1 The command to be joyful: {12} "Rejoice and be glad,
  - G 2 The reason – greatness of reward: for your reward in heaven is great;<sup>46</sup>
  - G 3 Their mistreatment identical to that of the prophets: for in the same way they persecuted the prophets who were before you.
- 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

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<sup>46</sup> Matt. 5:12 - your reward in heaven is great: Observe that Jesus spoke of a reward in heaven, not upon earth. Jesus has delayed His return to earth for nearly 2,000 years. When a Christian in the Church today dies, he goes to heaven. He will receive his reward for being persecuted for the sake of righteousness in heaven. But the Kingdom of the Heavens of which Jesus spoke is not the Church, and it has not yet begun. It cannot begin until Jesus returns to earth, because that the Kingdom of the Heavens is the rule of Messiah *on earth*.

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 6:7-8

D 3 Model prayer: {9} "Pray, then, in this way: 6:9-13

E 1 Concern for God's well-being

- G 1     The addressee of prayer: 'Our Father who is in heaven,
- G 2     The concern for the sanctity of God's name:  
Hallowed be Your name.
- G 3     The request for God to usher in His kingdom: {10}  
'Your kingdom come.'<sup>47</sup>
- G 4     The request for God's will to be done on earth,  
implying a renewed request for the arrival of His  
kingdom on earth
  - H 1     Your will be done,
  - H 2     On earth as it is in heaven.<sup>48</sup>
- E 2     Concern for one's self
  - G 1     For daily food: {11} 'Give us this day our daily

<sup>47</sup> Matt. 6:10 - Your kingdom come: Literally, "Come! – Your kingdom!" – wherein "Come!" is 3<sup>rd</sup> Singular [Aorist Active Imperative](#) of the verb *érchomai* (2064), "to come, go" ([Accordance](#)). The fact that Jesus urged His followers to command that His kingdom come is solid evidence that the Kingdom is not yet here. It was not here when Jesus was upon earth, and it is not yet here today. This is not a request for a merely spiritual kingdom. This is a request for God to begin His kingdom here upon earth. That will be a supremely spiritual but political kingdom headquartered in Jerusalem, Israel. Jesus, the Son of David, will sit on His throne and reign not only over Israel, but over the entire world, assisted by His loyal followers. It will be a political kingdom, but it will also be a spiritual kingdom, as evidenced by the content of Matthew chapters 5-7, which is the King's platform for life and living in the Kingdom. The Kingdom will be a time when God's will shall be done on earth in the same way it is done up in heaven. The prayer presupposes that, even though the kingdom of the heavens had drawn near in the person, words, and works of the Messiah (Matt. 3:2; 4:17; 10:7; Mark 1:15; Luke 10:9), it was not yet here. In fact, His kingdom was postponed and still has not arrived. It will not arrive until Christ returns in power and great glory to destroy His enemies, judge the world, and reign in peace for a thousand years (Zech. 14; Matt. 24-25; 2 Thess. 1:6-10; 2:8; Rev. 19:11-20:6).

However, I do not think Christ's Millennial Kingdom begins to exhaust the anticipated arrival of the Father's Kingdom. Remember that people will be born during this kingdom who will have sin natures. Some, but not all of them, will genuinely trust in Jesus. All will go along with the King, at least outwardly. But when Satan is released from the Abyss at the end of the Millennium, he will succeed in deceiving millions to rise up and revolt against the King and His administration.

After the rebels are incinerated, God will destroy the existing heavens and earth. The Great White Throne Judgment will take place. I believe this will comprise the judgment of all the wicked dead of all ages. Their names not being found in the Book of Life, they will, sadly, be deposited in the Lake of Fire and Sulfur.

Then God will create New Heavens and New Earth, in which only righteousness and righteous people exist. Jesus will hand over His Millennial Kingdom to the Father. Both of them, I believe, will reign as Co-Regents over New Earth from New Jerusalem. Then, and only then, in finality, will God's will be accomplished on earth the same way it is done up in heaven.

<sup>48</sup> Matt. 6:10 - Your will be done, on earth as it is in heaven: In effect, in Jesus' model prayer, we are to ask for Christ's Millennial Kingdom to come here upon earth, for that is when God's will will be done here on earth just as it is done in heaven. See, for example, Isaiah 2:1-4 and Isaiah 11:1-16. Literally, Matt. 6:10 reads as follows: "May it come – Your kingdom; May it be done – Your will – as in heaven, so upon earth!" For God's kingdom to come is for God's will to be done "as in heaven, so on earth." I believe it is accurate to say that if God's will is not being done here upon earth the same way it is done up in heaven, the kingdom has not yet arrived!

It should be noted that "heaven" (the [Dative Masculine Singular](#) of the noun *ouranós*, 3772) here is singular. It refers to the 3<sup>rd</sup> Heaven, the abode of God. Paul referred to the 3<sup>rd</sup> Heaven (2 Cor. 12:2). He also termed it "Paradise" (2 Cor. 12:4).

bread.

G 2 For forgiveness comparable to one's willingness to forgive

H 1 Forgiveness requested: {12} 'And forgive us our debts,

H 2 Forgiveness dispensed: as we also have forgiven our debtors.

G 3 For deliverance

H 1 From temptation: {13} 'And do not lead us into temptation,

H 2 From evil: but deliver us from evil.

E 3 Pseudo conclusion: [For Yours is the kingdom and the power and the glory forever. Amen.]<sup>49</sup>

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.

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<sup>49</sup> Matt. 6:13 - [For Yours is the kingdom and the power and the glory forever. Amen.]: NASB note: "This clause not found in early mss"

- E 2     **Perspective:** Life is more important than physical things. <sup>50</sup>
  - 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
  - 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

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<sup>50</sup> Matt. 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!

- 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 antagonism<sup>51</sup> 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

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<sup>51</sup> Matt. 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 <sup>52</sup> 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 <sup>53</sup> 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

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<sup>52</sup> Matt. 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.

<sup>53</sup> Matt. 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 Mystery<sup>54</sup> of the Kingdom of the Heavens 13:1-**

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<sup>54</sup> Matt. 13:1-52 Title - "Mystery": The "Mystery" of the Kingdom of the Heavens is the revelation of new truth about that Kingdom. Virtually all scholars, no matter what their theological and hermeneutical leanings, agree that the parables of Matthew 13 contain truths about the age between the two comings of the King – Jesus. If that assumption is correct, these parables describe the inter-Advent age. They describe what happens to the message about the kingdom and to the adherents of that kingdom. It is not best to understand through these parables, however, as teaching that the Kingdom has arrived. Rather, it is best to understand them as descriptive of what happens here on earth *in the absence of the King*. The King was meant to reign here upon earth. If the King is not present on the earth, it cannot be said that He is reigning. He may be qualified to reign (He was anointed by God with the Holy Spirit at His baptism), but as long as He is not present on the earth and not even remotely accepted as King by His Israeli subjects, it cannot be said that He is reigning in any meaningful way.

This understanding can be demonstrated by several truths: (1) Jesus never said, while He was here on earth, that the Kingdom had arrived. Rather He announced His kingdom in terms of having “drawn near,” which I take to mean

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## C 1 The parable of the sower 13:1-9

## D 1 The setting of the parable 13:1-2

E 1 Jesus' departure from the house: {1} That day Jesus went out of the house and was sitting by the sea. 13:1

E 2 Jesus' use of a boat to speak to the crowds 13:2

G 1 The gathering of crowds: {2} And large crowds gathered to Him,

G 2 His seat in a boat: so He got into a boat and sat down,

G 3 The situation of the crowd: and the whole crowd was standing on the beach.

D 2 His use of parables: {3} And He spoke many things to them in parables, saying, 13:3a

having drawn near both chronologically and spatially, in His own person. (2) While He was present, He instructed His disciples to pray, "May Your kingdom come, may Your will be done – as in heaven, so on earth" (Matt. 6:10). If the kingdom were already here, why request that it come? This prayer request presupposes that the Kingdom is not here. (3) Once He was irrevocably rejected by the leaders and people of Israel (Matt. 11-12), Jesus never again announced that the Kingdom of the Heavens had drawn near. Rather, He began to speak in parables so that He could teach truths to His disciples but conceal those same truths from the general populace (Matt. 13:3, 10-17). (4) Jesus specifically told His disciples that the Kingdom of which He spoke – the Messianic, Davidic Kingdom, was not going to appear any time soon (Luke 19:11). In fact, the man of royal birth was going to go to a distant country (heaven), there to receive His kingdom, and then return (Luke 19:12). This fits in perfectly with the understanding that Jesus is presently seated at His Father's right hand, waiting until His enemies on earth be made a footstool for His feet (Psa. 110:1-2). Meanwhile, as the Anointed One, He is exercising His prerogative Office of Great High Priest in heaven, the place where He presently lives "to make intercession" for those who have trusted in Him (Heb. 7:25). (5) The state of the Kingdom as Jesus presents it in Matthew 13 describes a situation in which the world is filled with contaminants – largely negative responses to the message about the Kingdom (Matt. 13:1-9; 18-23); tares among the wheat (13:24-30; 36-43); the presence of birds in the branches (13:31-32); the presence of leaven in the bread (13:33); and the presence of bad fish among the good (13:47-50). Yet prophecies in both the Old and New Testaments portray evil, rebellious elements as being purged from the Kingdom at its very inception, and barred from entry into the Kingdom (Ezek. 20:33-38; Zech. 13:8-9; 14:1-15; Joel 3:1-21; Mal. 3:1-6; Matt. 24:36-25:46; 2 Thess. 1:6-10; 2:8-12; Rev. 19:11-20:4).

So how are we to understand the parables of Matthew 13? We are to understand them as describing what happens on earth during the King's absence. We are to understand that this prelude to the Kingdom of the Heavens will be 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. Since the people of Israel have rejected their King, the Kingdom is not in force. How can it be in force when the people of Israel do not even recognize Jesus as their King? There is such a thing in the history of Israel as "consent of the governed." Israel has not consented to be governed by King Jesus, and so the Kingdom has been delayed. This is supported by Jesus' Parable of the Ten Minas (Luke 19:11-27). Jesus told this parable to His disciples as they neared Jerusalem. He wished to disabuse them of the notion "that the kingdom of God was going to appear immediately" (Luke 19:11).

In a nutshell, the parables of Matthew 13 describe the Recruitment Phase of the Kingdom of the Heavens. An invitation to the Kingdom is publicized. Some will misunderstand the offer. Others will initially accept, but will be burned out by persecution. Others will be choked out by temptation. A few will accept the offer and bear fruit. Meanwhile Satan will attempt to sabotage the whole process with counterfeits who can only be weeded out at the final judgment.

## D 3 The content of the “Parable of the Sower” 13:3b-8

E 1 The sowing of the sower: "Behold, the sower <sup>55</sup> went out to sow; 13:3b

E 2 The roadside soil 13:4

G 1 The situation of the seeds: {4} and as he sowed, some *seeds* fell beside the road,

G 2 The feast of the birds: and the birds came and ate them up.

E 3 The rocky soil 13:5-6

G 1 The situation of the seeds: {5} "Others fell on the rocky places, 13:5a

G 2 The shallow soil: where they did not have much soil; 13:5b

G 3 The rapid growth: and immediately they sprang up, because they had no depth of soil. 13:5c

G 4 The scorching sun: {6} "But when the sun had risen, they were scorched; 13:6a

G 5 The death of the plants: and because they had no root, they withered away. 13:6b

E 4 The thorny soil 13:7

G 1 The situation of the seeds: {7} "Others fell among the thorns,

G 2 The choking action of the thorns: and the thorns came up and choked them out.

E 5 The good soil 13:8

G 1 The situation of the seeds: {8} "And others fell on the good soil

G 2 The yield of a crop: and \*yielded a crop,

H 1 some a hundredfold,

H 2 some sixty,

H 3 and some thirty.

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<sup>55</sup> Matt. 13:3 - the sower: Jesus later calls this parable “the parable of the sower” (13:18). We can do no better.

- D 4 The warning of Jesus: {9} "He who has ears, let him hear." 13:9
- C 2 His explanation of the use of parables 13:10-17
  - D 1 The disciples' query as to Jesus' motive in using parables: 10 And the disciples came and said to Him, "Why do You speak to them in 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
      - G 1 The disciples are granted the privilege of learning new truths about the kingdom of the heavens: {11} Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven,"<sup>56</sup>
      - G 2 Unbelievers have not been granted the privileged information: but to them it has not been granted.
    - E 2 The concealment of the truth from outsiders by the use of parables 13:12-13
      - G 1 The principle of reciprocity: {12} "For whoever has, to him *more* shall be given, and he will have an abundance; 13:12a
      - G 2 The principle of forfeiture: but whoever does not

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<sup>56</sup> Matt. 13:11 - To you it has been granted to know the mysteries of the kingdom of heaven: It is neither explicitly stated, nor implicitly assumed, that the kingdom of the heavens was on earth when Jesus spoke, nor that it would be on earth during His absence. The kingdom of the heavens had drawn near in the personal presence of the King (Matt. 3:2; 4:17; 10:7; Mark 1:15; Luke 10:9), but with his rejection, the Kingdom of the Heavens would be postponed. Stanley D. Toussaint, in [Behold the King](#): A Study of Matthew, Kregel Publications, 2005, p. 170, states it this way:

It is evident that the kingdom could not come because of the opposition to the King; therefore, the King by means of parables instructs His disciples about the postponement of the kingdom.

The King would retreat to the heavens, there to bide His time until His Father would make His enemies a footstool for His feet (Psalm 110:1). Meanwhile, the Church on earth has been assigned to recruit disciples for the postponed kingdom (Matt. 28:18-20; Luke 24:44-49; Acts 1:1-11); and the Anointed One (the Messiah) presently serves as the Great High Priest after the order of Melchizedek (Psalm 110:4).

The Kingdom of the Heavens will be established when Yahweh stretches forth the Messiah's strong scepter from Zion, instructing Him, "Rule in the midst of Your enemies" (Psalm 110:2). The purpose of the parables of Matthew 13 is either (1) to instruct the disciples of the course of events here upon earth in the absence of the King before he returns to be installed in His Kingdom; or, more likely, (2) to instruct the disciples of the nature of His future Millennial Kingdom. If the latter is the case, and I suspect it is, it is a mistake to identify the present Age as the Kingdom of Heaven. The present Age is rather, as Jesus will explicitly reveal in Matt. 16:18, the age during which Jesus will build His Church. In either event, the Church is *not* to be misconstrued as the Kingdom of the Heavens. The Church is God's present program, but it is *not* the Kingdom. It is the period of recruitment and training of individuals for fruitful participation in the Kingdom of the Heavens (Matt. 28:18-20).

have, even what he has shall be taken away from him. 13:12b

G 3 Jesus' motivation in His use of parables: {13}  
"Therefore I speak to them in parables; 13:13

H 1 Prevention of perception: because while seeing they do not see,

H 2 Prevention of understanding: and while hearing they do not hear, nor do they understand.

E 3 The fulfillment of Isaiah's prophecy of Israel's hearing without perception 13:14-15

G 1 The fulfillment of Isaiah's prophecy 13:14-15c

H 1 The statement of the fulfillment: {14} "In their case the prophecy of Isaiah is being fulfilled, which says, 13:14a

H 2 Hearing without understanding: 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; 13:14b

H 3 Seeing without perception: YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 13:14c

H 4 The dullness of Israel's heart: {15} FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, 13:15a

H 5 Israel's deafness: WITH THEIR EARS THEY SCARCELY HEAR, 13:15b

H 6 Israel's blindness: AND THEY HAVE CLOSED THEIR EYES, 13:15c

G 2 The judicial effect of the prophecy 13:15d-h

H 1 The judicial prevention of sight: OTHERWISE THEY WOULD SEE WITH THEIR EYES, 13:15d

H 2 The judicial prevention of hearing: HEAR WITH THEIR EARS, 13:15e

H 3 The judicial prevention of understanding: AND UNDERSTAND WITH THEIR HEART 13:15f



- H 4 The judicial prevention of repentance: AND RETURN, 13:15g
    - H 5 The judicial prevention of spiritual healing: AND I WOULD HEAL THEM.' 13:15h
  - E 4 The blessedness of the disciples in hearing what many prophets were unable to hear 13:16-17
  - G 1 The blessedness of the disciples 13:16
    - H 1 Blessed eyes: {16} "But blessed are your eyes, because they see;
    - H 2 Blessed ears: and your ears, because they hear.
  - G 2 The unfulfilled desire of the ancient men of God 13:17
    - H 1 Their identity: {17} "For truly I say to you that many prophets and righteous men
    - H 2 Their unfulfilled vision: desired to see what you see, and did not see *it*,
    - H 3 Their unfulfilled hearing: and to hear what you hear, and did not hear *it*.
- C 3 The interpretation of the parable of the sower 13:18-23
  - D 1 The one on whom seed was sown beside the road 13:18-19
    - E 1 Jesus' call to hear the explanation of the parable: {18} "Hear then the parable of the sower.<sup>57</sup> 13:18
    - E 2 The unfruitful recipient 13:19
      - G 1 One who hears the message of the kingdom: {19}

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<sup>57</sup> Matt. 13:18 - the parable of the sower: Literally, "the parable of the one sowing." As far as Jesus is concerned, the emphasis is first upon the person sowing the seed. He never explicitly identifies who the sower is in this parable. However, in the very next parable, that of the "Tares among the Wheat" (given in 13:20-24; explained in 13:36-43), Jesus identified the sower of the good seed as "the Son of Man," a Messianic reference to Himself (13:37). For the sake of consistency, we would have to say that in the Parable of the Sower, the one sowing the seed is also the Son of Man – Jesus. The word the "one sowing," an aorist participle of *speirô* (4687), looks at Jesus' three-year ministry of sowing the message of the kingdom as a single event.

However, this is not the last time Jesus would sow the seed of the message about the kingdom. Undoubtedly He will do the identical thing over a period of hundreds of years from the Temple in Jerusalem where He will sit upon His throne (Isa. 2:1-4; 51:4-5; 66:23; Mic. 4:1-3; Zech. 14:16).

"When anyone hears the word <sup>58</sup> of the kingdom <sup>59</sup>

- G 2 He does not understand it: and does not understand it,
- G 3 Satan snatches away the message: the evil *one* <sup>60</sup> comes and snatches away what has been sown in his heart.
- G 4 Identification: This is the one on whom seed was sown beside the road.

## D 2 The one on whom seed was sown on the rocky places 13:20-21

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<sup>58</sup> Matt. 13:19 - word: NASB footnote: I.e. message. [JTB: The Greek word is *logos* (3056), which often, as here, refers to a message rather than to a single term, or word. Jesus here was referring to the message about the kingdom, the message which He Himself was delivering, assisted, upon occasion, by His disciples.]

<sup>59</sup> Matt. 13:19 - word of the kingdom: Perhaps better, "the message of the kingdom," or even "the message about the kingdom." The "kingdom" was the Messianic, Davidic kingdom promised to Israel for centuries. One had to meet spiritual qualifications to participate in this kingdom (Matt. 5-7), but it was a political kingdom headquartered in Jerusalem that Jesus had in mind. Jesus was preaching the message about the kingdom all over Israel. But, as this parable reveals, those who really bought into His message and kept living by it were a minority. Matthew most succinctly captured the message about Jesus' kingdom in chapters 5-7, but here and there throughout the Gospel, He gives hints about it. Here in Matthew 13, Jesus' topic is not so much about the spiritual requirements as it is about the varying responses to the message about the kingdom.

Let us not restrict ourselves to thinking that this present age is the only time when people on earth will hear Jesus (or His followers) teach about the Kingdom of the Heavens. When Jesus returns to reign here on earth, and Mount Zion is the most important place on earth, people from Gentile nations all around the earth will stream there. They will exhort one another to go to the house of the Lord (described in great detail in Ezekiel 40-46) so that King Jesus will be able to teach them concerning His ways and so that they may walk in His paths. This will be true because "the law will go forth from Zion and the word of the LORD from Jerusalem" (Isa. 2:2-3).

At that time Jesus will be so successful in communicating the message about His Kingdom to the nations of the world that "the earth will be full of the knowledge of the LORD as the waters cover the sea" (Isa. 11:9).

Indeed, five cities of Egypt will speak Hebrew. There will be an altar to Yahweh in the middle of the land of Egypt and a pillar to Him near its border (presumably the one it shares with Israel). "...[T]he LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day." Jesus' teaching concerning the values of His kingdom will be so successful that Israel, Egypt, and Iraq (modern Assyria) "will be a blessing in the midst of the earth" (Isa. 19:18-25).

During this time the people of Israel "will be called the priests of the LORD" and "will be spoken of as ministers of our God" (Isa. 61:6).

<sup>60</sup> Matt. 13:19 - the evil one: Jesus sees Satan as actively stealing the message about the kingdom away from people who do not understand the message. Jesus did not identify why some people don't understand the message about the kingdom – only that they do not. If the reader wishes to pursue that topic further, go to the following glossary entry: <http://www.wordexplain.com/glossarye.html#Election>.

Today, during the Church Age, there are many people who have been exposed to the message about the Kingdom of Jesus, but they don't begin to understand. That is because the devil has snatched the message out of their hearts.

But the truths of this passage do not apply only to today. They resonate sharply with what will happen when Jesus *does* return to reign upon earth. At the beginning of Jesus' Millennial reign, understanding and faith will be universal. But those believers will give birth to children. Many of these children will be outwardly subservient to the King, but inwardly unregenerate. A peaceful facade will prevail for a thousand years. But after that, Satan will be released from the Abyss. He will return to earth and deceive those who have not been redeemed. He will steal the message of the Kingdom out of the hearts of these unbelievers and dupe them into revolting against King Jesus (Rev. 20:7-9a). Tragically, their demise will be swift (Rev. 20:9b) and their judgment ghastly and eternal (Rev. 20:11-15).

- E 1 The description of the recipient: {20} "The one on whom seed was sown on the rocky places, 13:20a
- E 2 The characteristic of the recipient – hearing the message of the kingdom and immediately and joyfully receiving it: this is the man who hears the word and immediately receives it with joy; 13:20b
- E 3 The problem of the recipient in relation to the message: {21} yet he has no *firm* root in himself, 13:21a
- E 4 The temporary nature of the reception: but is *only* temporary, 13:21b
- E 5 The condition of persecution in connection with the message: and when affliction or persecution arises because of the word, 13:21c
- E 6 The ongoing scandalized reaction of the recipient: immediately he falls away. <sup>61</sup> 13:21d
- D 3 The one on whom seed was sown among the thorns 13:22
  - E 1 The description of the recipient: {22} "And the one on whom seed was sown among the thorns,
  - E 2 The action of the recipient: this is the man who hears the word,
  - E 3 The competition opposing the message
    - G 1 Anxiety about this age: and the worry of the world
    - G 2 The deceptive appeal of a wealthy lifestyle: and the deceitfulness of wealth
  - E 4 The stifling action of these competitors: choke the word,

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<sup>61</sup> Matt. 13:21 - he falls away: The Greek word is the present passive tense of *skandalidzô* (4624). The "rocky soil" person reaches a point at which he is constantly being scandalized by the message of the kingdom. This hearer, initially joyfully receptive of the message of the kingdom, reacts negatively against persecution or hardship he is forced to endure in connection with the message. When persecution or trouble arises in connection with the message, he is constantly being scandalized by the adversity. The implication is that he gives up any belief in and advocacy on behalf of the message. He remains constantly scandalized. I fear that I have seen this happen. In 13:41 Jesus used the neuter plural of *skandalon* (4625), the noun which corresponds to this verb. *Skandalon*, strictly speaking, refers to a movable bait stick or trigger in a trap. By extension it refers to those things which trap or ensnare someone.

This same phenomenon will occur at the conclusion of Jesus' Millennial reign (Rev. 20:7-9). Satan will be released from the Abyss, the place where he has been imprisoned for a thousand years. He will return to earth and immediately begin to propagandize people to join him. He will successfully deceive people all over the globe. Much as the left misrepresents and mischaracterizes the right today, Satan will attempt to marginalize, ridicule, and misrepresent all global citizens who endeavor to remain loyal to Jesus. Those who listen to Satan will become scandalized against the policies of King Jesus. They will be intimidated to join the growing rebellion. Satan will convince them that the only way to personal freedom is to revolt against the King. They will attempt to do so, but their misguided efforts will end in their own fiery demise.

- E 5     The unfruitfulness of the message: and it becomes unfruitful.
- D 4     The one on whom seed was sown on the good soil 13:23
  - E 1     The description of the recipient: {23} "And the one on whom seed was sown on the good soil,"<sup>62</sup>
  - E 2     The action of the recipient: this is the man who hears the word
  - E 3     The responses of the recipient
    - G 1     Understanding the message: and understands it;
    - G 2     Bearing fruit in regard to the message: who indeed bears fruit and brings forth,
      - H 1     some a hundredfold,
      - H 2     some sixty,
      - H 3     and some thirty."
- C 4     The parable of the tares among the wheat 13:24-30

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<sup>62</sup> Matt. 13:23 - good soil: In view of these four different types of responses, we can conclude the following: Throughout life, there will be four different receptions of the message of the Kingdom, only one of which bears fruit. In fact, most who hear the message about the Kingdom of the Heavens will ultimately reject the message, but for different reasons. Only a few will receive it. Among those who receive the message of the Kingdom, there will be different levels of productivity.

I do not believe this parable teaches that some who initially respond positively to the message of the Kingdom were at first saved, but then lost their salvation. I believe, rather, it teaches that they were never saved in the first place. A positive response to the message of the Kingdom of the Heavens must overcome both obstacles and temptations. Otherwise it never was a worthy response of genuine faith. According to Romans 8:26-39, it is impossible for a Christian to lose His salvation. Nothing can separate us from the love of Christ. Only the fourth category of responders – those that understood the message and also bear fruit – are genuine believers.

It is also worth noting that nowhere does Jesus say that any of the responders are presently *in* the Kingdom of the Heavens. Rather, the people described are responding to a message *about* the Kingdom of the Heavens. We are in the Church Age now, not the Kingdom. We can respond positively to a message about the Kingdom, but we are not yet in the Kingdom.

Since it is not accurate to say Jesus has begun to reign, how can we label the present course of affairs during the Church Age? I think an accurate response is to say that we are in the Recruitment Phase of the Kingdom. The message is going out. We are attempting to recruit others to submit to Jesus and join His kingdom. Some do join, but most do not. That is why John remarked, "the whole world lies in the power of the evil one" (1 John 5:19). It hardly seems fair, under those circumstances, to say Jesus is ruling. But to enter the kingdom, one does have to be "born again" or perhaps "born from above" (or both) John 3:3-5. That is why Jesus, in Matthew 13:38, could identify the good seed as "the sons of the kingdom" and the tares as "the sons of the evil one."

Let us keep in mind that, however much this parable applies to the present age, and it does, it applies just as much to the next age. Though it will take over a thousand years to manifest itself, people from all over the earth, not being genuine "sons of the kingdom" (see 13:38), but being rather "sons of the evil one" (13:38), will revolt against the King under the deceptive, malevolent influence of Satan (Rev. 19:7-9). Even though they will have heard of the significance of the message of the Kingdom many times in their lives from Jesus Himself, (Isa. 2:1-4; Micah 4:1-3), they will ignore His teaching and revolt against Him. Such is the tragedy of the fallen human heart. Only those to whom God gives a new heart (Ezek. 36:25-27) will be able to resist the siren call of the world's greatest liar at that time.

- D 1 The method of teaching: {24} Jesus presented another parable <sup>63</sup> to them, saying, 13:24a
- D 2 The analogy of the Kingdom of the Heavens: "The kingdom of heaven may be compared to 13:24b
- D 3 The primary action: a man who sowed good seed in his field. 13:24c
- D 4 The clandestine sabotage 13:25
  - E 1 The time of the sabotage: {25} "But while his men were sleeping, <sup>64</sup>
  - E 2 The instigator of the sabotage: his enemy came
  - E 3 The actions of the saboteur
    - G 1 Counter sowing: and sowed tares <sup>65</sup> among the wheat,
    - G 2 Departure: and went away.
- D 5 The results of the sabotage 13:26
  - E 1 The growth of the wheat: {26} "But when the wheat sprouted and bore grain,
  - E 2 The growth of the tares: then the tares became evident also.
- D 6 The report of the slaves 13:27
  - E 1 The initiative of the slaves: {27} "The slaves <sup>66</sup> of the landowner came and said to him,

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<sup>63</sup> Matt. 13:24 - another parable: Inasmuch as Jesus interprets this next parable, that of "The Tares of the Field" (13:36) in 13:36-43, we will reserve most of the interpretive remarks until that point in the narrative.

<sup>64</sup> Matt. 13:25 - But while his men were sleeping: It should not be assumed that the man who owned the field was the only one who sowed the good seed. He was the instigator of the sowing, but presumably his men, later identified as the slaves of the landowner (13:27), also participated in the sowing. As Jesus interpreted the parable, however, He identified Himself as the one sowing the good seed (13:37).

<sup>65</sup> Matt. 13:25 - tares: *zizanion* (2215) "a weed resembling wheat but producing poisonous seeds *zizanium*, *darnel*, *tare*" – Friberg *Analytical Lexicon of the New Testament*.

<sup>66</sup> Matt. 13:27 - the slaves of the landowner: The word for slaves is the plural of *doulos*, 1401. Today, we might think that they were hired hands, but in truth, they were slaves owned by the landowner. *Doulos* should, ideally, be universally translated "slaves" in an English translation. Indeed, that is almost always the case with the NASB in the Gospels. Unfortunately, the NASB editors, normally quite literal in their translation, frequently translate the plural of *doulos* as "bondslaves" or "bond-servants," in Acts and in certain situations in the Epistles. (See these exceptions in Luke 1:38, 48; Acts 2:18; 4:29; 16:17; Rom. 1:1; 2 Cor. 4:5; Gal. 1:10; Php. 1:1; 2:7; Col. 4:12; 2 Tim. 2:24; Tit. 1:1; 2:9; James 1:1; 1 Pet. 2:16; 2 Pet. 1:1; Jude 1:1; Rev. 1:1; 2:20; 7:3; 11:18; 15:3; 19:2, 5; 22:3, 6.) When the Biblical writer is referring to a fellow Christian, or sometimes to Christ, NASB prefers "bond-slave" or "bond-servant." Why? It is the word *doulos*, slave. It should always be translated that way.

- E 2 The question of the slaves: 'Sir, did you not sow good seed in your field?
- E 3 The perplexity of the slaves: How then does it have tares?"
- D 7 The assessment of the landowner: {28} "And he said to them, 'An enemy has done this!' <sup>67</sup> 13:28a
- D 8 The suggestion of the slaves to remedy the sabotage: The slaves \*said to him, 'Do you want us, then, to go and gather them up?' 13:28b
- D 9 The reply of the landowner 13:29-30
  - E 1 His refusal: {29} "But he \*said, 'No; 13:29a
  - E 2 His reason: for while you are gathering up the tares, you may uproot the wheat with them. <sup>68</sup> 13:29b
  - E 3 His instruction: {30} ~'Allow both to grow together until the harvest; 13:30a
  - E 4 His anticipation of the harvest time: and in the time of the harvest 13:30b
  - E 5 His anticipated instruction 13:30c
    - G 1 Those addressed: I will say to the reapers, <sup>69</sup>
    - G 2 Burn the tares: "First gather up the tares and bind them in bundles to burn them up; <sup>70</sup>
    - G 3 Preserve the grain: but gather the wheat into my barn. "" <sup>71</sup>
- C 5 The parable of the mustard seed 13:31-32

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<sup>67</sup> Matt. 13:28 - An enemy has done this: Evidently, the intention of the enemy was to dilute the quality of the wheat to degrade its value. It would be very difficult to distinguish the tares and the wheat. This crop would, therefore, be far less valuable. Who would want a crop of wheat harvested with all the tare seed contaminating it, particularly if the tare seed were poisonous?

<sup>68</sup> Matt. 13:29 - uproot the wheat with them: Evidently the tares look so much like the wheat prior to the harvest that destroying the tares at an early stage of growth would also involve destroying the wheat. Only at the harvest are the tares readily distinguishable from the wheat.

<sup>69</sup> Matt. 13:30 - reapers: As it will be revealed, the reapers were different than the slaves. Their identity will be apparent in Jesus' interpretation.

<sup>70</sup> Matt. 13:30 - burn them up: The destiny of the tares is to be burned. This does not sound too promising a future for them.

<sup>71</sup> Matt. 13:30 - gather the wheat into my barn: The destiny of the wheat is to be preserved.

- D 1 His presentation of another parable: {31} He presented another parable to them, saying,
- D 2 The comparison of the Kingdom of the Heavens to a mustard seed: "The kingdom of heaven is like a mustard seed,<sup>72</sup> which a man took and sowed in his field;
- D 3 The points of comparison between the Kingdom of the Heavens and the mustard seed 13:32
  - E 1 Small initial size: {32} and this is smaller than all *other* seeds,
  - E 2 Surprising growth: but when it is full grown, it is larger than the garden plants and becomes a tree,<sup>73</sup>
  - E 3 Haven for birds: so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."<sup>74</sup>

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<sup>72</sup> Matt. 13:32 - The kingdom of heavens is like a mustard seed: Jesus characterizes the Recruitment Phase of the Kingdom as starting from a small beginning and growing to be unusually large. However, His comments may apply even better to His actual Kingdom, not to be instituted until Jesus returns in power and great glory. That Kingdom will begin with a relatively small beginning compared to its size at the end of the Kingdom.

<sup>73</sup> Matt. 13:32 - "full grown ... and becomes a tree: One interpretation is that Jesus was talking about the Recruitment Phase of the Kingdom. Even though Jesus is not yet ruling here on earth (the purpose of the Kingdom of the Heavens), His adherents started from a very small beginning and became surprisingly large in number. Michael Vlach writes, "while the kingdom itself awaits establishment at the second coming, the kingdom message and sons of that coming kingdom continue to grow" <http://www.pre-trib.org/articles/view/kingdom-program-in-matthew>. This interpretation has much in it to be commended. The difficulty is that Jesus seemed to be making a one-to-one correspondence between the kingdom and the small mustard seed that becomes a tree. He didn't say "the recruitment phase" of the kingdom of the heavens is like a mustard seed – he said the kingdom of the heavens was like a mustard seed." How does one answer this criticism?

The answer is to posit an alternative interpretation presented in this document. That interpretation is as follows: Jesus was not merely speaking about the "Recruitment Phase of the Kingdom," the Church Age. Nor was He insisting that the Church Age was the kingdom. Nor was He saying that the Church Age is an inaugurated, but not fully completed version of the King. Rather, Jesus was actually describing what His Kingdom will be like when He returns to reign in power and glory on the earth. When He actually begins His Millennial Kingdom, it will have a small beginning, but will grow to a very large size. It will be so large that birds roost among its branches. That is the main point of Jesus' parable. But the presence of birds is probably a negative element, to be explained subsequently.

So Jesus was actually attempting to describe the nature of His still future Millennial, Davidic Kingdom, not the present Church Age which precedes the Kingdom. On the other hand, there are certain similarities between the yet future Kingdom of Jesus and the Church, which Jesus is presently building (Matt. 16:18). In both cases, the beginning was small, and in both cases there are contaminants. So it is legitimate to make present-day applications. But the primary interpretation is that Jesus was actually describing His Kingdom, not a precursor to the Kingdom.

<sup>74</sup> Matt. 13:32 - birds of the air ... nest in its branches: In this parable, one might suppose that the presence of birds merely indicates that the mustard seed had grown into a tree large enough to situate harmless birds. In Joseph's interpretation of the Chief Baker's dream, however, birds in the dream were not a good omen (Gen. 40:16-19). More to the point, in Jesus' Parable of the Sower (Matt. 13:3-9, 18-23), the activity of birds signified the disruptive efforts of Satan. So here, too, in the Parable of the Mustard Seed, consistency dictates that we are probably to understand the presence of birds as a negative, corrupting influence. Though in this Recruitment Phase of the Kingdom (if one takes that view), many will respond affirmatively to the message, and the growth of the number of those who so respond is remarkable, there is a corrupting influence present. There are an increasing number of pretenders to the (future) kingdom and a growth in false doctrine in Christendom.

The difficulty with that view is that we are not yet in the Kingdom. Jesus is not present on earth, and He is not ruling. The Jewish people do not, as a whole, acknowledge Jesus as their King. The earth is not "full of the

## C 6 The parable of the leaven in the dough 13:33

- D 1 The introduction of the parable: {33} He spoke another parable to them,
- D 2 The comparison of the kingdom with leaven: "The kingdom of heaven is like leaven,"<sup>75</sup> \*\* April 27, 2013
- D 3 The use of the leaven: which a woman took and hid in three pecks of flour

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knowledge of the Lord as the waters cover the sea" (Isa. 11:9; Hab. 2:14). That suggests an alternative view – that Jesus was, in The Parable of the Mustard Seed, actually describing the nature of His future Millennial Kingdom – it would start from a small beginning and grow in size over the centuries. Birds depict a corrupting influence that will be discernible as the Kingdom grows (Rev. 20:7-9). That alternative interpretation seems to square better with Jesus' use of the term, "the kingdom of the heavens."

<sup>75</sup> Matt. 13:33 - like leaven: Leaven, or yeast, is *dzumê* (2219). One might suppose that Jesus' use of leaven (both here and in its parallel, Luke 13:21) is innocent enough. One might conclude that the reception of the message about the Kingdom will have a pervasive, positive influence which dwarfs its size. That view, however, does not hold up under scrutiny. Every other use of *dzumê* in the NT is negative, and speaks of a corrupting influence, such as that of the Pharisees and Sadducees (Matt. 6:6, 11, 12; Mark 8:15; Luke 12:1; 1 Cor. 5:6, 7, 8; Gal. 5:9). Therefore it seems best to understand Jesus parable (which He does not interpret), as meaning that there will be a corrupting influence during the Recruitment Phase of the Kingdom. Stanley Toussaint describes it this way (<http://www.pre-trib.org/articles/view/kingdom-in-matthew-13>):

Therefore, it seems best to say the age will end with utter apostasy. The man of sin is predicted in the Old Testament (cf. Dan. 9:27; Zech. 11:15-17, etc.) and it appears sin will be centered in Babylon (Zech. 5:5-11). The leavening of the whole lump appears to be the new truth; that is, the entire world in this age (except for the elect) will climax in a massive rebellion against God.

Now let me give you an alternative interpretation, which seems more accurately to describe "The Kingdom of the Heavens." The Kingdom of Heaven is not the present age, but the future age. It is actually the rule of Jesus Christ here on earth for a thousand years, which we aptly describe as the "Millennium." Under this interpretation, Jesus was not primarily interested in describing the course of events during the Church Age, although there is a degree of application there because there are many similarities between the two eras. Rather, He was accurately describing what His Kingdom would be like.

And what will His Kingdom be like, according to this parable? It will be like three pecks (literally, *sata*, plural of *saton*, 4568. The three pecks would equal about one modern bushel) of flour in which a woman hid some leaven until it was all leavened. In other words, as the Millennial Age progresses, a corrupting influence will silently and stealthily permeate the Kingdom until all is corrupted.

And what is the corrupting influence? First of all it will be people who were born while Jesus was ruling, and who are physically living under the rule of the King. But they have never entered the Kingdom spiritually because they have never been born again (John 3:3-5). In Old Testament terms, the corrupting influence will come from people who have hearts of stone and not of flesh. It will come from people who do not have God's Spirit within them, and are unable to walk whole-heartedly in God's statutes and ordinances (Ezek. 11:19-20; 18:31; 36:25-27; Jer. 31:31-34).

But the corrupting influence will not end there. During the entire Kingdom Age, Satan will be confined in the Abyss, unable to deceive any humans here upon earth (Rev. 20:1-3). But as soon as He is released from his temporary prison, he will return to Earth. All who have hearts of stone, and who have not been indwelt by God's Spirit, will be prime targets for Satan's deceptive and false advertising. Once Satan's movement has obtained critical mass, he will motivate them to rebel against the King (Rev. 20:7-9a). The corrupting influence of the leaven of sin and unregenerate hearts will have permeated the whole Kingdom. Only fire and judgment and destruction of the existing heavens and earth will salvage the Kingdom (2 Pet. 3:7-13; Rev. 20:7-15). Then God will create New Heavens and New Earth, in which exists only righteousness and righteous people in God's Eternal Kingdom (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1 - 22:5). For a further consideration of this view, see "An Alternative Interpretation of the Parables of Matthew 13" by the author:

[http://www.wordexplain.com/PDFdocs/An\\_Alternative\\_Interpretation\\_of\\_the\\_Parables\\_of\\_Matthew\\_13.pdf](http://www.wordexplain.com/PDFdocs/An_Alternative_Interpretation_of_the_Parables_of_Matthew_13.pdf)



- D 4 The thoroughness of permeation: until it was all leavened." <sup>76</sup>
- C 7 Jesus' use of parables as fulfilling the revelation of hidden things in parables (Psalm 78:2) 13:34-35
  - D 1 Jesus' exclusive use of parable 13:34
    - E 1 His use of parables when speaking to the crowds: {34} All these things Jesus spoke to the crowds in parables,
    - E 2 His exclusive use of parables: and He did not speak to them without a parable.
  - D 2 The fulfillment of prophecy: {35} *This was* to fulfill what was spoken through the prophet: <sup>77</sup> 13:35
    - E 1 "I WILL OPEN MY MOUTH IN PARABLES;
    - E 2 I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD."
- C 8 The interpretation of the tares among the wheat 13:36-43
  - D 1 Introduction to the interpretation 13:36
    - E 1 His departure from the crowds: {36} Then He left the crowds
    - E 2 His entrance into "the house": and went into the house.
    - E 3 The request of his disciples for an explanation of the Parable of the Tares of the Field: And His disciples came to Him and said, "Explain to us the parable of the tares of the field."
  - D 2 Jesus' identification of the components of the parable 13:37-39
    - E 1 The one sowing the good seed is the Son of Man: {37} And He said, "The one who sows the good seed is the Son of Man, 13:37
    - E 2 The field is the world: {38} and the field is the world; <sup>78</sup>

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<sup>76</sup> Matt. 13:33 - until it was all leavened: This seems to teach the pervasiveness of the apostasy at the close of the Recruitment Phase of the Kingdom (the Church Age).

<sup>77</sup> Matt. 13:35 - to fulfill what was spoken through the prophet: Evidently a reference to Asaph, the author of Psalm 78:2, which Matthew here quotes.

<sup>78</sup> Matt. 13:38 - the field is the world: The field is the world (*kosmos*, 2889), not the kingdom (*basileia*, 932). The kingdom (*basileia*) does not take place until the *end* of the age (13:43) *after* the sons of the evil one have been removed (13:40-42). Jesus used the word *kosmos* to describe the world, not the word *gê* (1093). That is probably because the word *kosmos* has some decidedly negative ethical and spiritual overtones (John 15:18-19; 16:33; Rom. 12:2; 1 John 2:15-17).

13:38a

E 3 The good seed – these are the sons of the kingdom: and *as for* the good seed, these are the sons of the kingdom;<sup>79</sup>  
13:38b

E 4 The tares are the sons of the evil one: and the tares are the sons of the evil *one*;<sup>80</sup> 13:38c

E 5 The enemy – the one having sown them – is the devil: {39} and the enemy who sowed them is the devil,<sup>81</sup> 13:39a

E 6 The harvest is [the] completion of [the] age: and the harvest is the end of the age; 13:39b

E 7 The harvesters are angels: and the reapers are angels. 13:39c

D 3 Jesus' synthesis of the parable 13:40-43

E 1 The destiny of the sons of the evil one 13:40-42

G 1 The eschatological portion of the parable 13:40

H 1 The eradication of the tares – just as they were gathered up and burned: {40} "So just as the tares are gathered up and burned with fire,

H 2 The point of comparison – this is what it will be like at the end of the age: so shall it be at the end of the age.

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<sup>79</sup> Matt. 13:38 - sons of the kingdom: This is a strange-sounding term to Western ears, but it refers to those who partake of the characteristics of the Messiah's Kingdom. Those characteristics Jesus has already revealed in Matthew 5-7. We who are believers in the Messiah today are "sons of the kingdom," but the Kingdom has not yet begun because the King is not here on earth.

<sup>80</sup> Matt. 13:38 - sons of the evil one: Jesus told certain Jews who wanted to kill that they were of their father, the devil (John 8:40-44). Here in this parable Jesus spoke of those who are the sons of the kingdom and those who are the sons of the devil. In Jesus' world, there are, it appears, only two choices: Either you choose to be a "son of the kingdom" or you remain a "son of the evil one." In 1979, Bob Dylan wrote a song. The refrain goes like this:

But you're gonna have to serve somebody, yes indeed

You're gonna have to serve somebody

Well, it may be the devil or it may be the Lord

But you're gonna have to serve somebody

Read more: <http://www.bobdylan.com/us/songs/gotta-serve-somebody#ixzz2QjLfID7v>

<sup>81</sup> Matt. 13:39 - the enemy who sowed them is the devil: We are not in the kingdom now. We are in the Recruitment Phase of the Kingdom. It is the devil's strategy in this age to sabotage any and all efforts of Jesus and His followers to recruit people into Jesus' Kingdom. If the devil can deceive people to *look* like they are in Jesus' kingdom, but not actually *be* in the kingdom, he can severely damage the credibility of Jesus' kingdom and drive seekers away from it. That is exactly one of the devil's strategies. People who are sons of the evil one have a world-view diametrically opposed to the world-view of sons of the kingdom. They are not in the kingdom. They will be excluded from the kingdom before it ever begins.

- G 2 The eschatological fulfillment of the prophecy 13:41-42
  - H 1 The Messiah will send forth His angels: {41}  
"The Son of Man will send forth His angels,  
13:41a
  - H 2 The angels will gather out of the Messiah's Kingdom: and they will gather out of His kingdom<sup>82</sup> 13:41b
    - J 1 all stumbling blocks,<sup>83</sup>
    - J 2 and those who commit lawlessness,<sup>84</sup>
  - H 3 The angels will throw them into the fiery furnace: {42} and will throw them into the furnace of fire;<sup>85</sup> 13:42a
  - H 4 What takes place in the fiery furnace: in that place there will be 13:42b
    - J 1 Sorrow: weeping
    - J 2 Extreme anguish: and gnashing of

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<sup>82</sup> Matt. 13:41 - they will gather out of His kingdom: That is, the angels will exclude from the kingdom which is about to begin all stumbling blocks, etc. The kingdom is not the field – the world – the *kosmos*. The kingdom has not yet begun. The kingdom will not begin until *after* all the sons of the devil have been disposed of. The King will not tolerate these people in His Kingdom. That, as much as anything, demonstrates that Jesus' kingdom has not begun. If Jesus kingdom exists right now, why are there so many evil people upon earth? Jesus told a parable on the way to Jerusalem to dispose of the disciples' notion that His kingdom was going to begin any time soon. Jesus would have to leave and go to a far country, there to receive His kingdom, and then return to rule. Before He began His rule He will destroy all those who do not want Him to be King over them (Luke 19:11-27).

<sup>83</sup> Matt. 13:41 - stumbling blocks: The neuter plural of *skandalon* (4625), a noun which, strictly speaking, refers to a movable bait stick or trigger in a trap. By extension it refers to those things which trap or ensnare someone. In context, it would refer to anything which and perhaps anyone who promotes the violation of God's laws. I'm quite sure, for example, that pornography and adult movies and hallucinogenic drugs and gambling parlors and brothels and the people who run them will be excluded from the Kingdom. Jesus used the verb corresponding to this noun in 13:21 – *skandalidzô* (4624), where it is translated, "he falls away."

<sup>84</sup> Matt. 13:41 - those who commit lawlessness: Lawlessness is *anomia* (458), that which is non-lawful. Those who deliberately violate God's standards will be eternally excluded from Jesus' kingdom.

<sup>85</sup> Matt. 13:42 - the furnace of fire: Literally, "the furnace of the fire," or, perhaps, "the oven of the fire." This is probably, in the short term, to be identified with Hades, into which the rich man found himself in torment and flame, desperately wishing to be cooled off, if even just for a moment (Luke 16:22-24). In the long term the fire is to be identified with the "lake of fire," into which all will be cast whose names are not found written in "the book of life" (Rev. 20:14-15). It is interesting that Jesus gave more details to His disciples about the destiny of the sons of the devil than He did about the destiny of the sons of the kingdom.

teeth.<sup>86</sup>

E 2 The destiny of the righteous 13:43a

G 1 Shining as the sun: {43} "Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN"<sup>87</sup>

G 2 In their Father's kingdom: in the kingdom of their Father.<sup>88</sup>

D 4 Jesus' admonition to hear and understand: He who has ears, let him hear.<sup>89</sup> 13:43b

C 9 The parable of the hidden treasure 13:44

D 1 The comparison of the Kingdom of the Heavens to a treasure hidden

<sup>86</sup> Matt. 13:42 - weeping and gnashing of teeth: Literally, "there shall be the weeping and the gnashing of the teeth." Weeping signifies sorrow, while gnashing of one's teeth either suggests intense rage at one's condition and hatred against those who put him in this position, or else it suggests unbearable physical pain that makes one grind his teeth – or both.

<sup>87</sup> Matt. 13:43 - then the righteous will shine forth as the sun: Jesus here quotes from Daniel 12:3, which is worth repeating here: "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever." This shining forth as the sun is not something the righteous are doing today. They will not shine brightly until Jesus returns and begins His kingdom here upon earth.

Robert Saucy, one of the three "founding fathers" of Progressive Dispensationalism, nonetheless disagrees that we have here an inaugurated kingdom. Here is what he says:

This [Matt 13:40–43] does not suggest that the righteous are presently in some inaugurated kingdom on earth but not "shining." The wheat and the weeds are growing in the same field—that is, the world, which is never identified as the kingdom. Furthermore, as we have seen, the weeds are cast out of the kingdom, but this is only with its coming at the end of the age with the return of Christ. They could not be said to be "in the kingdom" today. It is preferable, therefore, to interpret this future "shining" in the kingdom as relating to the future establishment of the kingdom. We concur with Kümmel that this parable does not speak of "the present growth and existence of the Kingdom of God.

(Robert Saucy, *The Case for Progressive Dispensationalism*, 100-101, quoted by Michael Vlach in "The Kingdom Program in Matthew's Gospel," 13 - <http://www.pre-trib.org/data/pdf/Vlach-TheKingdomPrograminM.pdf> .)

<sup>88</sup> Matt. 13:43 - in the kingdom of their father: The kingdom does not begin until the sons of the evil one have been removed from this earth. It is then that the kingdom begins and the righteous shine forth as the sun in Christ's Millennial Kingdom here upon earth. There is no evidence that the righteous are presently shining forth in some inaugurated kingdom. "Thus, the parable of the wheat and the tares (13:24–30, 34–43) indicates that sons of the kingdom and nonbelievers will co-exist until Jesus comes again and sets up His kingdom." (Michael Vlach, "The Kingdom Program in Matthew's Gospel," p. 13.) <http://www.pre-trib.org/data/pdf/Vlach-TheKingdomPrograminM.pdf>

<sup>89</sup> Matt. 13:43 - let him hear: We conclude then, that, according to this parable, there will be evil people in the recruiting stage of the Kingdom (the Church Age), distinguishable from the righteous only at the judgment at the end of the age. The recruiting stage of the Kingdom will be purged from evil only at the end of the age. That is when Jesus' prayer will be answered, "Thy kingdom come; Thy will be done – as in heaven, so on earth!" (Matt. 6:10, author's translation.) And it is then that the meek, or gentle, shall inherit the earth (Matt. 5:5). Until then we are in the recruiting phase of Christ's Kingdom, not some "inaugurated," "already-not-yet" form of the Kingdom. The Church, and the Church Age, is a mystery, a truth as yet unknown in Jesus' time. It has continued now nearly 2000 years. We believe we are nearing the end, when the Messiah will return in power and glory, rid Himself of all His enemies, do away with all stumbling blocks for righteousness, and all who practice lawlessness. Then the righteous, the sons of the kingdom, shall shine brightly as the stars in the Kingdom as it commences.

in a field: {44} "The kingdom of heaven is like a treasure hidden in the field,<sup>90</sup>

D 2 A man's discovery of the treasure: which a man found

D 3 His re-hiding of the treasure: and hid *again*;

D 4 His joy over the treasure: and from joy over it

D 5 His selling all he has: he goes and sells all that he has

D 6 His purchase of the field: and buys that field.

C 10 The parable of the pearl of great value 13:45-46

D 1 The comparison of the Kingdom of the Heavens to a merchant seeking fine pearls: {45} "Again, the kingdom of heaven is like a merchant seeking fine pearls,<sup>91</sup> 13:45

D 2 The merchant's finding a highly valuable pearl: {46} and upon finding one pearl of great value, 13:46a

D 3 His selling all to purchase it: he went and sold all that he had and bought it. 13:46b

C 11 The parable of the dragnet 13:47-50

D 1 The comparison of the Kingdom of the Heavens to a dragnet: {47} "Again, the kingdom of heaven is like a dragnet<sup>92</sup> 13:47

E 1 cast into the sea,

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<sup>90</sup> Matt. 13:34 - treasure hidden in the field: Some will see the value of the Kingdom and will sacrifice all to participate in it. "This parable (and the next – the merchant seeking fine pearls) speaks "of the value of the kingdom and the intense desire that must accompany those who seek to enter it. One should value the kingdom above all else" Michael Vlach, "The Kingdom Program in Matthew's Gospel," p. 14.

<http://www.pre-trib.org/data/pdf/Vlach-TheKingdomPrograminM.pdf>

Another possible interpretation is that of Stanley Toussaint: "The man who finds the treasure is the Lord Jesus. The treasure probably represents the kingdom which was revealed in His ministry, and when He was rejected the kingdom was again hidden. Obviously, the Lord bought the field in which the treasure was hidden. One day it will be revealed. This is implied but it is obvious from the story. Why purchase the field if not to unbury the treasure?" (Stanley Toussaint, The Kingdom in Matthew 13, p. 6.)

<http://www.pre-trib.org/data/pdf/Vlach-TheKingdomPrograminM.pdf>

<sup>91</sup> Matt. 13:45 - merchant seeking fine pearls: Some will see the value of the Kingdom of the Heavens and will sacrifice all to participate in it. Alternatively, Stanley Toussaint (*op. cit.*, p. 6) states, "The parable of the pearl is difficult. It is possible the pearl is the redeemed of all ages. The Jews were not the only people of God; there was a group of many nations who would be redeemed by the Lord Jesus. They would be the precious pearl."

<sup>92</sup> Matt. 13:47 - dragnet: During the Recruitment Phase (the Church Age) of the Kingdom of the Heavens, there will exist 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. That will be the precursor to the installment of Christ's Kingdom here on earth. All evil elements must be discarded before the Kingdom can begin.

- E 2 and gathering *fish* of every kind;
- D 2 The sorting of the contents 13:48
  - E 1 The filling: {48} and when it was filled,
  - E 2 The drawing: they drew it up on the beach;
  - E 3 The retaining of the good: and they sat down and gathered the good *fish* into containers,
  - E 4 The disposing of the bad: but the bad they threw away.
- D 3 Jesus' interpretation 13:49-50
  - E 1 The time of fulfillment – the end of the age: {49} "So it will be at the end of the age; 13:49a
  - E 2 The angels' sorting out the wicked from the righteous: the angels will come forth and take out the wicked from among the righteous,<sup>93</sup> 13:49b
  - E 3 The angels' disposition of the wicked: {50} and will throw them into the furnace of fire; 13:50a
  - E 4 The human anguish in the furnace of fire: in that place there will be weeping and gnashing of teeth. 13:50b
- C 12 The newness as well as oldness of truths about the Kingdom of the Heavens 13:51-52
  - D 1 Jesus' question if His disciples had understood: {51} "Have you understood all these things?"
  - D 2 Their positive response: They \*said to Him, "Yes."
  - D 3 Jesus' final lesson about the Kingdom of the Heavens

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<sup>93</sup> Matt. 13:49 - take out the wicked from among the righteous: Once again, Jesus spends more time talking about the destiny of the wicked than the destiny of the righteous. He implies that the righteous will be preserved from destruction, but does not even really identify their destiny. The point seems to be that Jesus cannot rule over a kingdom in which there are evil people. That is because He is "holy, holy, holy." The present age is the age of proclamation of the Kingdom of the Heavens and opportunity to accept the invitation. But once the end of the age comes, there are no more opportunities for salvation and participation on the Kingdom of the Heavens. Only the righteous will be allowed to participate. As much as anything, this policy of Jesus demonstrates that His Kingdom has not begun, not even is some "inaugurated" form – there are still unrighteous, ungodly people around us.

Even at the end of Jesus' Kingdom of the Heavens, during which Satan is bound (Rev. 20:1-3), opportunity will be given for a sorting action at the end. Satan will be released from the abyss, and he will go forth into the world to deceive people from "the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore" (Rev. 20:7-8). These millions of rebels will tip their real hand, and fire will come down out of heaven to destroy them (Rev. 20:9). Only the righteous will be preserved to enter New Earth and New Jerusalem. All the ungodly will forever be excluded from New Jerusalem and New Earth (Rev. 21:1-7; cf. 21:8; 22:15).

- E 1 His singling out scribes: {52} And Jesus said to them, "Therefore every scribe
- E 2 His qualification of being a learner about the Kingdom of the Heavens: who has become a disciple of the kingdom of heaven
- E 3 His comparison to a household head: is like a head of a household,
- E 4 Who brings forth both new and old: who brings out of his treasure things new and old."<sup>94</sup>

### **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-fueled 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

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<sup>94</sup> Matt. 13:52 - who brings out of his treasure things new and old: Louis Barbieri has summarized these kingdom parables quite well. I have incorporated his comments below. However, I have edited them slightly [with brackets] to incorporate my understanding.

In these seven parables He presented some truths they were well aware of and others that were new to them. They knew about a kingdom over which Messiah would rule and reign, but they did not know it would be rejected at the time it was offered. They knew the [recruitment phase of the] kingdom would include righteousness, but they did not know it would also include evil. Jesus pointed up a new truth that the period between His rejection and His second coming would be characterized by professing followers, both good and evil. This era would have a small beginning, but it would grow into a great [recruitment phase of the] "kingdom" of professors. Once this process began, it could not be stopped, and within it God is maintaining His people Israel and creating His church. This interadvent period will end with a time of judgment in which God will separate the wicked from the righteous and the righteous will then enter the earthly kingdom to rule and reign with Christ. Through these parables Jesus answered the question, What happened to the kingdom? The answer: God's kingdom will be established on earth at Jesus' second coming; meanwhile good and evil coexist.

Louis Barbieri, Matthew, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, NT Vol.

- 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
  - C 6 The conflict over the disciples' violation of the Jewish elders' hand-washing tradition 15:1-20
    - 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 Jesus question asking who men thought Him to be 16:13
        - E 1 Jesus' arrival: {13} Now when Jesus came into the district



of Caesarea Philippi,

- E 2 Jesus' question as to opinions of His identity: He was asking His disciples, "Who do people say that the Son of Man is?"
- D 2 The response of the disciples: {14} And they said, 16:14
  - E 1 "Some *say* John the Baptist;
  - E 2 and others, Elijah;
  - E 3 but still others, Jeremiah, or one of the prophets."
- D 3 His asking who they thought Him to be: {15} He *said* to them, "But who do you say that I am?" 16:15
- D 4 Peter's identification of Jesus as the Messiah: {16} Simon Peter answered, "You are the Christ, the Son of the living God." <sup>95</sup> 16:16

<sup>95</sup> Matt. 16:16 - You are the Christ, the Son of the living God: As Jesus' response indicates, God had revealed to Peter that Jesus was the Messiah, the Anointed One. What did that mean to Peter? To Peter it meant that he believed Jesus had been anointed by God with the Holy Spirit to be the King of Israel. But Peter did not stop there. He also believed that Jesus was the "Son of the God – the Living One" (author's literal translation). Here is where I fear most commentators miss the mark. They do not connect the dots between being the Messiah and being the Son of God. It is almost as though they interpret Peter as saying to Jesus, "You are the Messiah, the King of Israel. Oh, and by the way, You are also the Son of God," almost as though the two were disconnected. To me, the two designations are two sides of the same coin – if one is the Messiah, on that basis He is the Son of God. In other words, to be the Anointed King of Israel is to be the Son of God. Let me explain:

In 2 Samuel 7, David desired to build a house for God (2 Sam. 7:1-3). But Yahweh denied David that privilege (2 Sam. 7:4-7). Instead, He had other plans for David – Yahweh would build David a house (2 Sam. 7:11)! Yahweh would raise up David's seed after him, and would establish his kingdom (2 Sam. 7:12). That seed would build a house for Yahweh's name, and Yahweh would establish the throne of his kingdom forever (2 Sam. 7:13). Now here is the critical part relative to the present discussion: Yahweh next said, "I will be a father to him, and he will be a son to Me" (2 Sam. 7:14). When he strayed, Yahweh would "correct him with the rod of men and the strokes of men" (2 Sam. 7:14). But Yahweh's loyal love would never depart from him (2 Sam. 7:15). At that point, Yahweh reverted back to speaking about David: "Your house and your kingdom shall endure before Me forever; your throne shall be established forever" (2 Sam. 7:16).

So there are two facets to this revelation: (1) God would have a "Father-Son" relationship with David's descendant, Solomon. But that "Father-Son" relationship with the Davidic descendant would endure forever because the throne of Solomon, son of David, Yahweh would establish forever. So there would be an eternal Father-Son relationship with the Davidic king. (2) David's house (dynasty), throne (ruling authority), and kingdom (territorial reign) would last forever. Ultimately this portion of the promise would be fulfilled in David's ultimate son, Jesus of Bethlehem and Nazareth.

We note with interest that both aspects of the promise of Yahweh to David were passed on by the angel Gabriel to Mary, the mother of Jesus, descendant of David. (1) Her son Jesus would "be called the Son of the Most High," fulfilling the "Father-Son" aspect of the Davidic Covenant (Luke 1:31). (2) Her son Jesus would also inherit the Davidic dynasty, the Davidic throne (Luke 1:32), and the Davidic right to rule over the "house of Jacob" forever in a kingdom that would never end (Luke 1:32).

Psalms 2 supports this same notion of a Father-Son relationship of Yahweh with the Anointed King who will rule the nations with a rod of iron. In response to the rebellion of earth's nations and kings and rulers against Yahweh and His Anointed King (Ps. 2:1-3), the Lord laughs and scoffs at the nations from heaven (Ps. 2:4). Then He will speak to them in anger and fury (Ps. 2:5), announcing, "As for Me, I have installed My King upon Zion, My holy mountain" (Ps. 2:6). Then the Messiah Himself speaks of the decree of Yahweh, "He said to Me, 'You are My Son. Today I have begotten You'" (Ps. 2:7). Again, there is a Father-Son relationship between Yahweh and His Messiah – the One Anointed to be King over Israel and over the world. The Messiah-Son continues to repeat the decree of Yahweh to Himself, the Messiah, as follows: "Ask of Me, and I will surely give the nations as Your inheritance, and

- D 5 Jesus' confirmation of Peter's answer: {17} And Jesus said to him, 16:17
  - E 1 Peter's blessed condition: "Blessed are you, Simon Barjona,
  - E 2 Jesus' reason – the source of the revelation to Peter
    - G 1 Not human: because flesh and blood did not reveal *this* to you,
    - G 2 But Divine: but My Father who is in heaven.
- D 6 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
    - G 1 His assigning Peter a descriptive name: {18} "I also say to you that you are Peter,"<sup>96</sup>
    - G 2 The foundation upon which Jesus will build His Church: and upon this rock I will build My church;<sup>97</sup>

the very ends of the earth as Your possession. You shall break them with a rod of iron. You shall shatter them like earthenware" (Ps. 2:8-9). My point is that the Messiah, by virtue of His being a descendant of David, occupies, by Divine establishment, a Son-to-Father relationship with God.

This same understanding of the Messiah having a Father-Son relationship with God is evidenced both by Jesus' supporters and by His enemies. After a brief exposure to Jesus, Nathanael exclaimed, "Rabbi, You are the Son of God; You are the King of Israel!" (John 1:49). Jesus' arch-enemy, Caiaphas, the high priest, issued to Jesus the following directive, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God" (Matt. 26:63).

Back to Matthew 16:16. Peter's bold pronouncement that Jesus was the Christ, the Son of the Living God was simply voicing the Israeli understanding that the Messiah, by virtue of God's promise to David, would occupy a Father-Son relationship to God. Being the Son of God was part and parcel of being the Messiah, not an ancillary component. It is with greater understanding, then, that we read of God's pronouncement to Jesus at the latter's baptism. It was at Jesus' baptism that God anointed Jesus with the Holy Spirit as the Jewish Messiah. And so, it should have been no surprise that the voice from heaven declared, "This is My beloved Son, in whom I am well pleased" (Matt. 3:15-17).

<sup>96</sup> Matt. 16:18 - you are Peter: In Greek, the word is *Petros* (4074), the nickname Jesus gave to Simon. It likely means "stone" since it is "probably the Greek equivalent of an Aramaic word transliterated as *Kêphas* (John 1:42)" (*Friberg Analytical Lexicon of the Greek New Testament*).

<sup>97</sup> Matt. 16:18 - upon this rock I will build my church: Roman Catholicism insists that the rock is Peter. Interestingly, with some variations, so do some conservative Protestants, although diluting the force to include all the apostles, in connection with Eph. 2:20. But note what Jesus did not say. He did not say, "You are *Petros*, and upon this *Petros* I will build My church." Rather, He said, "upon this *petra* (4073) I will build My church." Even though a pun is intended, Jesus did *not* say He would build His church upon Peter. The most logical conclusion is that Jesus would build His church upon the identification Peter had just made – "You are the Messiah, the Son of the Living God" (16:16). This was, after all, truth Peter had not discovered on his own, nor had it been told him. Rather, it had been Divinely revealed to him by God Himself. It was a worthy foundation upon which Jesus could build His church.

The word *petra*, rock, describes a rock large enough on which to hold a house (Matt. 7:24, 25), large enough from which to hew out a tomb (Matt. 27:60; Mark 15:46), and large enough on which Jesus could build His church (Matt. 16:18). Of course, Jesus' use here is to be understood metaphorically, not literally.

Roman Catholic dogma notwithstanding, there is no credible evidence here from which to extrapolate apostolic

- G 3 The impossibility of His own death preventing His building of the Church: and the gates of Hades will not overpower it.<sup>98</sup>
- 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
  - G 1 His giving the keys of the kingdom to Peter: {19} "I will give you the keys of the kingdom of heaven;"<sup>99</sup>
  - G 2 Peter's authority to bind: and whatever you bind on earth shall have been bound in heaven,
  - G 3 Peter's authority to unleash: and whatever you loose on earth shall have been loosed in heaven."
- D 7 Jesus' warning of His disciples not to publicize His Messiahship: {20} Then He warned the disciples that they should tell no one that He was the Christ. 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

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succession, the Papacy, or the prominence of the church at Rome.

In Matthew's gospel, the word church (*ekklēsia*, 1577) appears only twice: here, and in 18:17. "I will build" appears as a future tense, so it is hardly accurate to say that there is only one people of God, and that the redeemed of the nation of Israel were the O.T. Church. Nor is Replacement Theology accurate, which stipulates that the Church replaces Israel. The Church consists of all the people of God, whether Jew or Gentile, beginning on the Day of Pentecost and terminated at the (Pre-Tribulation) Rapture. The arrival of the Church does not eliminate Israel. God has made irrevocable promises to the "Fathers" – Abraham, Isaac, and Jacob – that the Church can never fulfill. Messianic Jews today have dual citizenship. They are members both of the Church and of the Redeemed Commonwealth of Israel. They are, in fact, the "Israel of God" spoken of in Galatians 6:16.

With regard to the "foundation" of the Church, there are multiple references to that on which the Church is built. From this passage we understand that the Church is built on the truth that Jesus is the Messiah, the Son of the Living God (Matt. 16:18). There is also the sense in which the apostles-and-prophets corporately are the foundation of the Church (Eph. 2:20), Jesus Christ Himself being the chief cornerstone. In the final sense, there is only one foundation of the Church – Christ Himself (1 Cor. 3:11).

<sup>98</sup> Matt. 16:18 - and the gates of Hades will not overpower it: The most likely meaning of this cryptic statement is that even Jesus' own death could not prevent His building of His church – He would be resurrected to build it!

<sup>99</sup> Matt. 16:19 - I will give you the keys of the kingdom of heaven: It is unwarranted to assume that Jesus gave to Peter the keys of the Church. If He had meant that, He would have used the word *ekklēsia* here. He did not. He said He would, in the future, give Peter the keys of "the kingdom (*basileia*, 932) of the heavens" (*ouranōn*, 3772). This is the same Kingdom promised to Israel throughout the OT prophets (Isa. 2:1-4; 32:1-6, 15-18, 20; Isa. chaps. 60-61; Ezek. chaps. 40-48; Dan. 2:44; Zech. 14), announced by John the Baptist (Matt. 3:1-2; announced by Jesus Himself (Matt. 4:17, 23; 6:10; Mark 1:15); announced by His 12 disciples (Matt. 10:1-7) announced by seventy disciples (Luke 10:1-12); and postponed by Jesus (Matthew 13) after the leaders' rejection of Him (Matt. 12:22-31).

What Jesus meant was that, when Jesus returned to earth to set up His Millennial Kingdom, Peter would have a very prominent role in ruling over that Kingdom under Christ. Indeed all twelve of Jesus' disciples would have prominent roles, sitting on twelve thrones and judging the twelve tribes of Israel (Matt. 19:28). It is my belief, incidentally, that Jesus' choice to replace Judas was Paul, not Matthias.

- 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 and Jesus' answer 18:21-22
      - E 1 Peter's question on the frequency of forgiveness 18:21
        - G 1 Peter's question about the frequency of forgiveness: {21} Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him?"
        - G 2 Peter's suggested quota for forgiveness: Up to seven times?"
      - E 2 Jesus' answer of unlimited forgiveness 18:22

- G 1 Jesus' negative response: {22} Jesus said to him, "I do not say to you, up to seven times,
- G 2 Jesus' positive response: but up to seventy times seven.
- D 2 Jesus' parable about the hypocritical debtor/creditor <sup>100</sup> (Forgiven much, but unwilling to forgive little) 18:23-34
  - E 1 The setup for the parable: {23} "For this reason the kingdom of heaven <sup>101</sup> may be compared to a king who wished to settle accounts with his slaves. 18:23
  - E 2 The master's treatment of a deeply-indebted slave 18:24-27
    - G 1 The indebtedness of a slave: {24} "When he had begun to settle them, one who owed him ten thousand talents <sup>102</sup> was brought to him. 18:24
    - G 2 The disposition of the slave 18:25
      - H 1 His inability to pay: {25} "But since he did not have the means to repay,
      - H 2 The command of the slave master
        - J 1 The sale of the slave: his lord commanded him to be sold,
        - J 2 The sale of his family: along with his wife and children
        - J 3 The sale of his possessions: and all that he had,
        - J 4 The restitution: and repayment to be

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<sup>100</sup> Matt. 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.

<sup>101</sup> Matt. 18:23 - the kingdom of heaven: Literally, "the kingdom of the heavens." This is the same kingdom that both John (Matt. 3:2) and Jesus (Matt. 4:17) had initially announced. This kingdom is not present today. Israel rejected Jesus as its king, and the kingdom was postponed to a future time that has not yet arrived. Jesus will institute His Millennial Kingdom at His Second Coming. After the Millennium and the replacement of the existing corrupted universe with a brand new one wherein only righteousness dwells (2 Pet. 3:13), Jesus will deliver up the kingdom to the Father (1 Cor. 15:24-28). From then on, it appears, God and Christ will exercise a co-regency from their throne in New Jerusalem (Rev.22:1-5).

<sup>102</sup> Matt. 18:24 - ten thousand talents: According to the footnote in the text of the NASB, a single talent was worth 15 years' wages. 10,000 talents times 15 years' wages would be an absolutely impossible amount to repay. If the slave were to work for 45 years, he would only repay three talents' worth of debt. In a sense, Jesus is speaking in the theater of the absurd. This was a debt impossible to repay.

made.

- G 3 The plea of the slave 18:26
  - H 1 His posture: {26} "So the slave fell to the ground and prostrated himself before him,
  - H 2 His request: saying, 'Have patience with me
  - H 3 His promise: and I will repay you everything.'
- G 4 The magnanimity of the slave owner 18:27
  - H 1 His compassion: {27} "And the lord of that slave felt compassion
  - H 2 His emancipation: and released him.
  - H 3 His generosity: and forgave him the debt.
- E 3 The forgiven slave's treatment of a fellow slave who owed him money 18:28-30
  - G 1 His finding of a fellow slave 18:28a
    - H 1 His departure: {28} "But that slave went out
    - H 2 His successful search for a debtor slave: and found one of his fellow slaves who owed him a hundred denarii;
  - G 2 His ill-treatment of the slave 18:28b
    - H 1 and he seized him
    - H 2 and began to choke him,
  - G 3 His demand of the slave: saying, 'Pay back what you owe.' 18:28c
  - G 4 The debtor slave's plea for mercy 18:29
    - H 1 His prostration: {29} "So his fellow slave fell to the ground
    - H 2 His pleading: and began to plead with him,
    - H 3 His request for patience: saying, 'Have patience with me
    - H 4 His promise to repay: and I will repay you.'
  - G 5 The forgiven slave's refusal to show mercy 18:30

- H 1 His unwillingness to show mercy: {30} "But he was unwilling
  - H 2 His throwing the fellow slave into debtor's prison: and went and threw him in prison
  - H 3 The length of the sentence: until he should pay back what was owed.
- E 4 The report of the fellow slaves 18:31
  - G 1 Their witnessing of the event: {31} "So when his fellow slaves saw what had happened,
  - G 2 Their grief: they were deeply grieved
  - G 3 Their report: and came and reported to their lord all that had happened.
- E 5 The master's conversation with the unforgiving slave 18:32-33
  - G 1 His summons: {32} "Then summoning him, his lord \*said to him, 18:32a
  - G 2 His identification of the slave's character: 'You wicked slave, 18:32b
  - G 3 His reminder of past clemency: I forgave you all that debt 18:32c
  - G 4 His past motivation: because you pleaded with me. 18:32d
  - G 5 His pointed question: {33} ~'Should you not also have had mercy on your fellow slave, 18:33a
  - G 6 In view of the precedent: in the same way that I had mercy on you?' 18:33b
- E 6 The master's disposition of the unforgiving slave 18:34
  - G 1 His anger: {34} "And his lord, moved with anger,
  - G 2 His handing him over to the tortuous jailers: handed him over to the torturers<sup>103</sup>

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<sup>103</sup> Matt. 18:34 - torturers: the [Dative Masculine](#) Plural of the noun *basanistês* (930), "one who elicits the truth by means of the rack; – an inquisitor, torturer also used of a jailer doubtless because the business of torturing was also assigned to him" ([Thayer](#)); "as a legal technical term, one who examines by using torture *judicial examiner, tormenter*; in the NT jailer, torturer, prison guard (Matt. 18:34)" ([Friberg](#)).

- G 3 The length of the sentence: until he should repay all that was owed him.
  - D 3 Jesus' somber conclusion: God will not forgive us if we do not forgive our brothers 18:35
    - E 1 The action of Jesus' heavenly Father: {35} "My heavenly Father will also do the same to you,
    - E 2 The condition requiring this terrible fate
      - G 1 Unwillingness to forgive: if each of you does not forgive his brother
      - G 2 Sincerity of heart: from your heart." <sup>104</sup>
- 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 <sup>105</sup> 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

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<sup>104</sup> Matt. 18:35 - from your heart: This passage of Scripture has a personal application for me. Someone I know is, I believe, guilty of straying from the truth of Scripture in a profound and multi-faceted way, leading his family astray and extended family members astray. I am certain that if God, my own personal slave-master, were to be brutally honest with me, He has forgiven me for many things I have done that have adversely affected other people, even other Christians. If I am unwilling to forgive this erring brother, why should God forgive me?

<sup>105</sup> Matt. 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).



Him 19:27-30

D 2 His parable of the workers sent into the fields at differing hours, yet all receiving the same wages. <sup>106</sup> 20:1-16

C 4 Jesus' warning of the twelve of His imminent death in Jerusalem 20:17-19

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

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<sup>106</sup> Matt. 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.

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 multitude <sup>107</sup> spread their garments <sup>108</sup> 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 going before Him, <sup>109</sup> and those who followed after were crying out, saying, “HOSANNA <sup>110</sup> TO THE SON OF DAVID; BLESSED IS HE WHO COMES IN THE

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<sup>107</sup> Matt. 21:8 - Most: The Grk word is *pleistos*, the superlative form of *polus* ([4183](#) - meaning “much” or “many”). In the KJV the phrase here translated “most of the multitude” is translated “a very great multitude.”

<sup>108</sup> Matt. 21:8 - spread their garments: probably reminiscent of a custom indigenous to their culture known as early as 2 Kings 9:13 and the coronation of Jehu.

<sup>109</sup> Matt. 21:9 - the multitudes going before Him: 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 this text does not say that. Rather it should be understood that 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.

<sup>110</sup> Matt. 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.

- 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,<sup>111</sup> 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
- 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?’”

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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!”

<sup>111</sup> Matt. 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!

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<sup>112</sup> 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, 'Tell those who have been invited, '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 The heated response of the king 22:7
    - E 1 The rage of the king: {7} "But the king was enraged,
    - E 2 His deployment of his armies: and he sent his armies
    - E 3 His destruction of the city: and destroyed those murderers and set their city on fire.<sup>113</sup>
  - D 3 God's inviting other Jews and even Gentiles into the Kingdom of His Son 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

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<sup>112</sup> Matt. 22:1-14 subtitle - 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].

<sup>113</sup> Matt. 22:7 - destroyed those murderers and set their city on fire: Jesus, in His parable, is prophesying. He is predicting that which actually happened in A.D. 70 – the Roman army surrounded Jerusalem and eventually attacked it. They set the city on fire, utterly destroyed the temple, and killed a million Jewish citizens. God, the king in this parable did so in payment for Israel's repeated execution of God's prophets and of His Ultimate Prophet, Jesus, God's Anointed One.

- 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.' <sup>114</sup>
  - E 5 The pronouncement of the king: {14} "For many are called, but few are chosen." <sup>115</sup>

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<sup>114</sup> Matt. 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).

<sup>115</sup> Matt. 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, Lord<sup>116</sup> 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

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<sup>116</sup> Matt. 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 Prediction <sup>117</sup> 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 signs <sup>118</sup> 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" <sup>119</sup> in the Temple 24:15
    - E 2 The urgency of sudden flight 24:16-20

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<sup>117</sup> Matt. 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.

<sup>118</sup> Matt. 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).

<sup>119</sup> Matt. 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-owner <sup>120</sup> 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

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<sup>120</sup> Matt. 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 <sup>121</sup> to outer darkness with weeping and teeth-gnashing 25:30

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<sup>121</sup> Matt. 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 brothers <sup>122</sup> 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: <sup>123</sup> 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 wine <sup>124</sup> as the blood of the Covenant 26:26-29

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<sup>122</sup> Matt. 25:34-40 title - brothers: evidently a reference to Jewish people or Jewish Christians, cf. 28:10.

<sup>123</sup> Matt. 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.

<sup>124</sup> Matt. 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 <sup>125</sup> 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

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<sup>125</sup> Matt. 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: <sup>126</sup> 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

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<sup>126</sup> Matt. 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: **Go** <sup>127</sup> therefore<sup>128</sup> 28:19a
  - E 2 Primary command: **and make disciples of** 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

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<sup>127</sup> Matt. 28:19 - Go: This is a present participle. Literally, it can be translated, “Going...” This is a geographically ubiquitous command--everywhere you go, you are to make learners of Christ.

<sup>128</sup> Matt. 28:19 - therefore: Jesus 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!