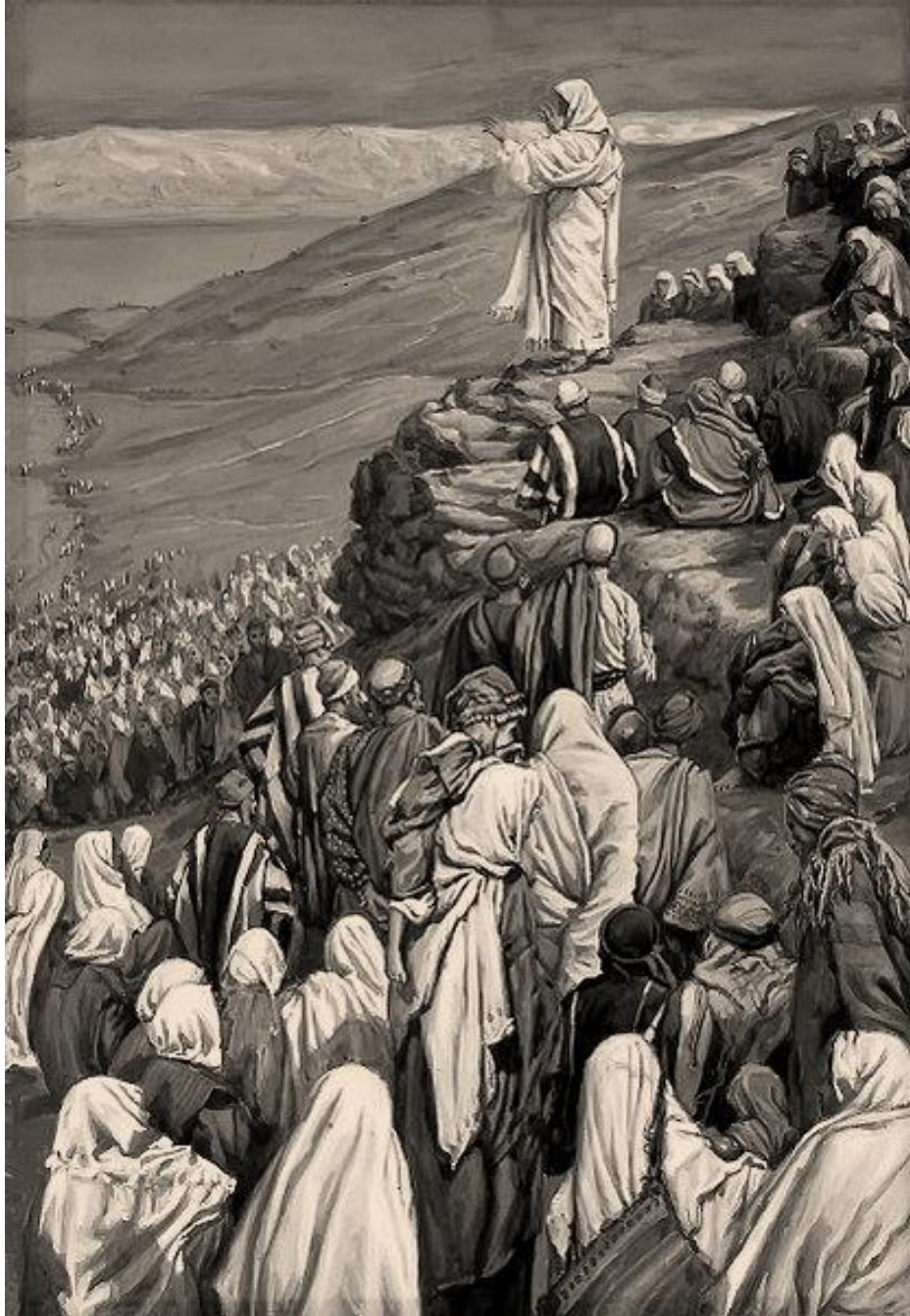


The Gospel of Matthew



Sunset church of Christ

Matthew 1: Pedigree

c. 6BC

- I. The Lineage of Jesus: vs 1-17
 - A. Jesus ancestors from Joseph
 - 1. Luke's genealogy is through Mary, the subject of the angel visitation there
 - 2. Luke shows Jesus is still descended of David by David's son Nathan
 - 3. Luke takes Jesus' genealogy back to Adam, making it clear it is biological
 - B. Significance of the Ancestry
 - 1. Jesus is descended from Abraham, and is the subject of the Seed promise made in Genesis 12 (see Galatians 3)
 - 2. Jesus is descendant from the entire lineage of the kings of Judah
 - a. Jesus is biologically heir to the throne of David
 - b. Notable ancestors include:
 - (1) David
 - (2) Solomon
 - (3) Hezekiah
 - (4) Josiah
 - (5) Zerubbabel
 - c. Many of these ancestors were foreshadows of Christ
 - (1) Solomon (II Chron 22:9-10)
 - (2) David (Ezek. 34:24, 37:25)
 - (3) Zerubbabel (Zech. 4)
 - 3. If in that day men looked for the King of the Jews, they would find that Jesus was their king *even if* He had not been God in the flesh
- II. Joseph's righteousness
 - A. Jewish custom held betrothal to the same level as marriage
 - 1. A "*Kettubah*" (marriage license) was probably already signed for a betrothal
 - 2. If Mary had violated it, she was guilty of adultery, not fornication (Leviticus 20:10 vs. Exodus 22:16)
 - 3. Joseph the Righteous man
 - a. Determined without understanding NOT to see Mary injured or disgraced
 - b. This does not consider Joseph's hurt from this event
 - B. The Angelic visitor
 - 1. The identity of the angel is not made
 - a. It was Gabriel who visited Mary in Luke 1
 - b. Gabriel was the visitor to Daniel of the Messiah's time-frame for coming
 - 2. Reassurance to Joseph - Mary's child is conceived of the Holy Spirit
 - a. Mary's virginity/purity remained
 - b. By accepting Mary in *Kettubah*, Joseph may have been subjected to unjust presumptions (perhaps Luke 3:23, John 8:41?)
 - c. Kept a virgin until Jesus' birth, then there were other children
 - (1) At least six - Matthew 13:54-55
 - 3. The Name of Jesus
 - a. Jesus, "*Jehovah Saves*"
 - (1) Hebrew - Joshua
 - b. Immanuel, "*God is with (among) us*"

Matthew 2: Dignitaries

c. 4BC

I. Background: Herod the Great (74 BC- 4BC)

- A. Father Anitpater the Idumaeen fought with Julius Caesar
 - 1. Idumaeen - people of Edom
- B. Herod went to Rome 40BC, was appointed "King of the Jews" by Senate
 - 1. Fought hard to keep Jerusalem/his kingdom against usurpers, Parthians, Nabateans and Pharisees
- C. Great builder of Judea
 - 1. The Temple mount and the Temple
- D. Tyrant
 - 1. Executed multiple bro-in-laws, father & mother in laws, several of his ten wives, two sons, many others
 - 2. All to maintain being "King of the Jews"
 - 3. Some evidence he was most paranoid at the end of life

II. The Wise Men

- A. Most likely the same background as Daniel (Dan. 1:4, 2:12)
 - 1. Wise men/Magi/ Chaldeans
 - 2. It is unknown what prophecy they were using; possibly Daniel 9:25
 - 3. They did NOT know Micah 5:2 (Bethlehem prophecy)
 - 4. Herod's scheme - that they should return to him
- B. Following the second star
 - 1. Not likely the star they had seen as a sign
 - 2. They found a child (not a baby, possibly 2 years old) in a house
 - 3. Gave the gifts of kings to the "Prince" (Daniel 9:25)
 - 4. Warned in a dream not to return to Herod
- C. Joseph warned to flee
 - 1. Large Jewish presence in Egypt since Babylonian captivity

III. Herod's Legacy

- A. Orders of the murder of the children under the age of two
 - 1. Probably twenty to thirty children
 - 2. This is at the same time he ordered the deaths of ALL Hasmoneans
 - 3. Ordered the death of 40 youths in Jerusalem for destruction of an eagle
- B. Death of Herod - 4BC
 - 1. Succeeded in authority by three sons, but NONE were "King of the Jews"
- C. Return of Joseph to Israel
 - 1. Not to Judea, for fear of Archeleus 23BC-18AD
 - a. Archeleus executed 3000 in the temple around 2BC

IV. Jesus the Nazarene

- A. Galilee - a predominantly Gentile area (Isaiah 9:1)
 - 1. At least one prophet, Nahum, came from there
 - 2. Unknown the location of the Nazarene prophecy
 - a. Some see it as a play on Isaiah 11:11 (Branch - Netser)

Matthew 3: The Herald

c. 20-29AD

- I. John the Baptist
 - A. Son of a priest by miraculous conception (Luke 1)
 - 1. Relative of Jesus & Mary
 - 2. Lived in the deserts until the "*day of his public appearance*"
 - B. John is the second most important person in the Bible (Matthew 11:11)
 - 1. He is the subject of the last prophecy of the Old Testament (Mal. 4:6)
 - a. He comes in the Spirit of Elijah (Mal. 4:5, Mat. 17:11-12)
 - b. He is also prophesied of in Isaiah 40:3
 - 2. He has a number of disciples (John 3:25)
 - a. Including several future apostles (John 1:40)
 - b. His baptism was encountered decades later (Acts 19:1-4)
 - C. John's Baptism (two purposes)
 - 1. To restore Israelites to their God
 - a. NOT a baptism of salvation, but repentance
 - b. Unclear if any Gentiles were baptized
 - c. A symbol of a restoration to the Mosaic law (Num. 8:21)
 - 2. To identify Jesus to John that he might herald His arrival
 - a. John 1:30-34
 - D. John's message
 - 1. The kingdom of Heaven is at hand
 - a. Mark 1:1 - the Gospel
 - b.
 - 2. Judgment of Israel is at hand
 - a. Preview of the "Day of Vengeance" of Isa. 61:2/Luke 21:22
 - b. Abraham's righteousness will not prevent this
 - 3. The Messiah is at hand
 - a. Baptism of Holy Spirit (Acts 2)
 - b. Baptism of Fire (Mat. 24:30, I Cor. 3:13)
-
- II. Jesus comes to John
 - A. John initially declines
 - 1. NOT because John knows Jesus is Messiah, the Son of God (John 1:31)
 - a. Familial relationship but not a geographic proximity
 - 2. John knows Jesus does not need to repent, a righteous man
 - B. Jesus - "it is fitting to fulfill all righteousness"
 - 1. Specifically, to identify Jesus as the Messiah to John
 - 2. It also manifests the Father before Men, and the Holy Spirit
 - a. The Father is only manifested three times (Mat. 17:5, John 12:28)
 - b. The only manifestation of the Father is verbally (Col. 1:15, I Tim. 1:17, Rom. 1:20)

Jewish Groups in the Times of Christ

Pharisees	<ol style="list-style-type: none"> 1. Along with the Torah they accepted as equally inspired and authoritative all material contained in the oral tradition. 2. On free will and divine sovereignty, they held to a mediating view so that neither free will nor sovereignty canceled the other out. 3. They accepted a rather developed hierarchy of angels and demons. 4. They believed in a bodily resurrection from the dead. 5. The emphasis of their teaching was ethical rather than theological.
Sadducees	<ol style="list-style-type: none"> 1. They denied that the oral law was authoritative and binding. 2. They interpreted the Mosaic Law more literally than the Pharisees. 3. They were very exacting in Levitical purity. 4. They attributed all to free will. 5. They argued against a bodily resurrection and future life. 6. They rejected a highly developed angelology and demonology. 7. Only the books of Moses were of ultimate authority.
Scribes	<p>The scribes as a group are believed to have originated during the time of Ezra. They were interpreters of the Law and not mere copyists. The result of their work was that there developed alongside the written Law, an oral law. The scribes were the religious scholars of their day. In the NT they are referred to as rabbis and lawyers, as well as scribes.</p>
Zealots	<ol style="list-style-type: none"> 1. They opposed payment of tribute for taxes to a pagan emperor because they believed that allegiance was due to God alone. 2. They were fiercely loyal to Jewish tradition. 3. They prophesied the coming salvation (of the Messiah) 4. They were opposed to the use of the Greek language in the Holy Land 5. They were responsible for the killing of Roman sympathizers during Jewish festivals. (Josephus, Jewish Wars, II, 254-257)
Herodians	<p>The Herodians are mentioned only in the Gospels. As their name suggests, they appear to be a political group supportive of the Herodian dynasty.</p>
Hellenists	<p>A "<i>Grecian Jew</i>", These were Jews who imitated the manners and customs or the worship of the Greeks (possibly also used of Romanized Jews), and uses the Greek tongue; employed in the N. T. of Jews born in foreign lands and speaking Greek</p>

Matthew 4: The Justification

c. 20-29AD

I. The Temptation of Jesus

- A. Preparation: the Forty Day Fast
 - 1. Only two other men fasted for 40 days:
 - a. Moses in Exodus 34:28
 - b. Elijah in I Kings 19:8
 - 2. The purposes of fasting
 - a. Not mentioned in the law of Moses
 - b. Often done in times of grief or extreme need (Ps. 35:13, Dan. 9:3)
 - c. Called by leaders for restoration and repentance (2 Chron. 20:3)
 - 3. Fasting in the New Testament
 - a. Associated with prayer (Mat. 6:16-18, Acts 10:30, 13:2-3)
 - b. Something Jesus' disciples did not do (Luke 5:33)
- B. The temptation of Jesus is prior to the beginning of His ministry for a reason
 - 1. This justification is necessary to demonstrate His purpose
 - a. Justification: in this case, to be tested to be proven righteous
 - b. It is one of the "mysteries of Godliness" in I Timothy 3:15
 - 2. This is necessary to confirm Jesus as High Priest (Heb2:18, 4:15-16)
- C. The Three temptations of Christ:
 - 1. Tempted to turn Stones to bread (lust of the flesh)
 - a. After 40 days without food, an extreme temptation
 - b. Repelled by Deuteronomy 8:3
 - 2. Tempted to descend from the temple (pride of life)
 - a. In light of the rejection of the Jews, it could ensure their following
 - (1) Yet He would not be the Isaiah 53 Messiah
 - (2) Jesus never proclaimed Himself Messiah
 - b. Repelled by Deuteronomy 6:16
 - 3. Tempted with the kingdoms of the earth (lust of the eyes)
 - a. This would "accomplish" Jesus' purpose without dying (Dan. 2:44)
 - b. Repelled with Deuteronomy 6:13
- D. Why these three temptations?
 - 1. They represent the total temptation of mankind ("every way")
 - 2. They represent the world's total action on us in temptation (I John 2:16)
 - a. Lust of the Flesh
 - b. Lust of the Eyes
 - c. Pride of Life
 - 3. Consider that this is the same experience of Eve in Genesis 3:6

II. Beginning of His teaching

- A. After this experience, Jesus is described as "full of the Holy Spirit" (Lk 4:1, I Tim. 3:16)
- B. At John's arrest (Mat. 11:2, 14:3) Jesus moves to Capernaum
 - 1. His opening sermon is recorded in Luke 4:16-23
 - 2. His message is the same as John's
- C. Calling of Simon & Andrew, fisherman brothers
 - 1. At the time they were disciples of John the Baptist (John 1:37-42)
 - 2. Simon was possibly already called named Peter (John 1:42)
- D. Calling of James & John, fisherman brothers
 - 1. Cousins to Jesus (John 19:25 vs. Matthew 27:56, Mark 15:40)
 - 2. Partners to Simon & Andrew (Lk 5:10)

Matthew 5: The Sermon (pt 1)

c. 27-30AD

- I. The Beatitudes (Qualifications for entrance into the Kingdom)
 - A. "Blessed" = fortunate, happy, circumstances are benefitting
 - B. Listing those whose circumstance are not good
 - 1. Issues of sin and spiritual sickness
 - 2. The kingdom is something to which only sinners can apply (Mat. 9:12-13)
 - C. Salt of the earth, light of the world, city on a hill

- II. The Nature of the Christ and the Law
 - A. The Christ is the fulfillment of the Law & the Prophets
 - 1. Fulfills the prophecies
 - 2. Fulfills the missing piece of the law (John 1:17)
 - B. Once fulfilled, the law and prophets have served their purpose
 - 1. Fulfilled at the cross (John 19:30)
 - 2. Purpose - a tutor to Christ (Gal 3:24)
 - 3. Their two-fold endowment (Acts 28:23/ John 5:39 & Matthew 17)

- III. The Nature of the Law of Christ

Moses	Christ	POINT
Murder Exodus 20:13	Hate itself is a sin; to call a man a fool (without cause) is equal to murder.	Reconciliation with adversaries is the Goal
Adultery Exodus 20:14	Lust is a form of adultery	Self-Control or remove temptations
Divorce Deuteronomy 24:1	If a man marries, divorces and remarries (except with cause) it is adultery	Honor Covenants
Oath Number 30:2	There is no substitute for the Truth. Any vow is before God	Honor Truth for its own sake
Vengeance Deuteronomy 19:21	Mercy is the new rule; yield to those who would harm us	Mercy is given to those who give mercy
Hate (Leviticus 19:18)	Love your enemies. It is in such action that we are partakers of the divine nature	Perfection can be achieved if we love

Matthew 6: The Sermon (pt 2)

- I. Three ways we demonstrate true righteousness
 - A. Giving
 - 1. The wrong way - to be seen and praised by men
 - 2. The right way
 - a. Without any knowledge
 - b. Reward of the Father
 - B. Prayer
 - 1. The wrong way - to be seen and praised by men
 - a. Flowing words (Eccl. 5:3)
 - b. Meaningless repetitions
 - 2. The right way
 - a. Without public knowledge
 - b. With thoughtful words
 - 3. The right way - the Model Prayer
 - a. Needs & the prayer of Agur (Prov. 30:8-9)
 - b. Forgiveness only to the degree we are forgiven (Mat. 18:23-35)
 - c. Prayer to avoid temptation
 - d. The Model Prayer is brief and simple
 - C. Fasting
 - 1. Purpose here is to draw us to mindfulness in prayer
 - a. An artificial trial
 - 2. The wrong way - to be seen and praised of men
 - 3. The right way - without any attention
- II. Seeking the Kingdom of Heaven
 - A. Being minded towards heaven
 - 1. Perspectives on what we work for (treasures here or there)
 - 2. Making our desires spiritual not carnal
 - 3. The snare of wealth
 - a. Serving money as a master denies God (1 Tim. 6:17-19)
 - b. Mammon - wealth personified
 - B. Mindset of those who are heavenly oriented
 - 1. They do not worry about things promised
 - a. Worry is the attitude of the faithless (Php. 4:6)
 - b. The Commandment: DO NOT WORRY
 - 2. The promises of God:
 - a. Food, shelter, clothing (1 Tim. 6:8)
 - b. Only to those who seek the Kingdom
 - c. Promises certified by the church (Acts 4:34)

Matthew 7: The Sermon (pt 3)

I. Making Righteous Judgment

- A. Commandment: Judge with righteous judgment (John 7:24)
 - 1. Judgment - to make a determination and then present it
 - 2. Righteous judgment here: to be free of hypocrisy
 - 3. Danger of being an unrighteous judge
 - a. No one will listen
 - b. Danger of not seeing clearly
 - 4. All men will be judged of the same judgment (John 12:48)
- B. Pearls and Swine - it is vanity to present judgment to some people

II. Promises to Kingdom Seekers

- A. Revelation of all things
 - 1. God's desire is that men know Him (Isaiah 11:9)
 - 2. God's desire is that all men know Him by our evangelism
- B. Treat others as you would like
 - 1. In context - the idea of the desire to know the kingdom
 - 2. Subtle point to spread the kingdom

III. The Judgment of God

- A. The Path to God is straight and narrow with a small population
 - 1. It is a straight path
 - a. Clear and simple (2 Cor. 11:3)
 - b. It is not hard to find a straight path
 - 2. It is a narrow path
 - a. Can neither stray to the left or right (Rev. 22:18-20, Deut. 4:2)
 - b. It requires attention to maintain direction
 - 3. Few are on it
 - a. Many times it is revealed that few are saved (Luke 13:23)
 - b. A pattern of salvation (Noah, Joshua & Caleb, etc)
- B. Knowing false teachers
 - 1. By their fruits (the results of their teachings)
 - 2. God holds us accountable NOT to be deceived (I Kings 13)
- C. On the Day of Judgment
 - 1. Many will be surprised, believing they were saved
 - 2. Only the obedient will be granted entrance
 - a. Not by just any works
 - b. Only by obedient works

IV. Conclusion - the House on the Rock

- A. Hearing and obeying - Faith and Works
 - 1. Security of the Rock (I Cor. 10:2)
 - 2. Both the idea of salvation and overcoming tribulations
- B. the Lost hear but do not act

Matthew 8: Healing Messiah (Pt 1)

- I. Jesus heals the man with leprosy
 - A. Significance of healing a man with leprosy is that one such was unclean (Lev 13)
 - B. Jesus' oft repeated admonition - do not tell (Mt 9:30, 12:16, Mk 1:44, 5:43, 7:36)

- II. Centurion's Servant
 - A. This might possibly be the same event as the magistrate's healing in John 4
 - B. Two important points
 - 1. The great faith of the Centurion to see Jesus need not be present to heal
 - a. Identifying faith with authority
 - 2. Jesus was willing to heal a Gentile Centurion
 - a. This man proves a worthy example of the Gentiles who will come
 - b. He also demonstrates the failure of the "Sons of the kingdom"
 - C. Abraham, Isaac and Jacob will be in the Kingdom of Heaven (Luke 13:28)
 - B. Treat others as you would like
 - 1. In context - the idea of the desire to know the kingdom
 - 2. Subtle point to spread the kingdom

- III. Multitudes healed
 - A. Peter's mother-in-law (Mk. 1:29)
 - B. Casting out of demon possessed people
 - C. Fulfillment of prophecy
 - 1. Isa. 53:4 - He would bear our infirmities and diseases
 - 2. Specific healings only the Messiah would do: Isa. 35:4-6
 - a. Restore the blind - Isa. 42:7, 35:5
 - b. Cause the lame to walk - Isa. 35:6

- IV. Cost of Discipleship
 - A. Having no home here
 - B. Family being lost to them (Mt. 19:29)

- V. Control of the Sea
 - A. Demonstrated that He is master of Nature (as the Creator)
 - B. Comments on Faith - the divine expectation is to draw necessary inferences

- VI. Demon Possession
 - A. Two men identified in Mark 5 as "Legion"
 - B. The people asked Jesus to leave
 - 1. Although He solved their problem, they did not like the cost
 - 2. Likely Gentiles since they were pig farmers
 - C. Demon possession in the New Testament.
 - 1. None seen in the Old Testament (Mt. 9:33)
 - 2. Likely this occurred to demonstrate the power of Jesus over demons
 - 3. Demons respected the name of Jesus (Acts 19:14-16, Jas 2:19)
 - 4. No authority purpose for demonic possession today

Matthew 9: Healing Messiah (Pt 2)

- I. Jesus heals the paralytic
 - A. First He forgives sins, a work exclusive of God (Ps. 32, Jno 20:23 w/ Acts 8:22)
 - B. He then heals the man
 - C. Subtext - Jesus healed men to demonstrate the authority to forgive sins
 - 1. This is why healing is no longer necessary (I Cor. 13)
 - 2. Sickness is allegorical of sin

- II. Matthew called
 - A. Tax collector - *Publican* - Roman contracted position
 - 1. Tax Farming - men bid on the right to collect taxes up to the amount they would collect; the amount they collected over was profit¹
 - 2. Thus they were seen as collaborators with Roman occupiers for profit
 - B. Matthew (aka Levi) leaves all to follow Jesus
 - 1. Remarkable for what he left behind
 - 2. Remarkable for the type of person Matthew would be perceived to be
 - 3. Consider Matthew's background in contrast to Simon the Zealot
 - C. The Great Physician
 - 1. Jesus often repeats the point: He has not come to save the righteous
 - 2. John 9 - only the blind can see Jesus as the Christ

- III. Questions about Fasting
 - A. Several times we see John's disciples come to Jesus (Mt. 11:2)
 - 1. We also see John's disciples going to John with questions
 - 2. We meet his disciples decades later in Ephesus (Acts 19:3)
 - B. Jesus' does not fast because:
 - 1. Insufficient time to fast
 - 2. He does not follow/mix the traditions of the past (see Mt. 6 notes)

- IV. Two Miracles
 - A. The dead girl raised up (Luke 8:41-56)
 - 1. One of a few Jesus would raise (Jno. 11, Mt 11:5)
 - 2. Her father is identified as Jarius of the Synagogue (Lk. 8)
 - 3. When Jesus said she slept, He was mocked (consider Acts 17:32)
 - B. The women who suffered from bleeding (Mark 5:25-34)
 - 1. Suffered at the hands of traditions of the Jews for treatment; unclean
 - 2. Her substantial faith was in an unpromised hope (consider Rahab)
 - 4. Jesus felt the power leave Him

- V. Multitude of Miracles
 - A. Fulfilling the Messianic requirements
 - B. Admonitions - tell no one
 - C. Doubt of the Pharisees (Mt. 12:24)

- VI. Jesus seeks for workers
 - A. Direct tie to chapter 10 & the sending out of the 12 (Lk. 10 - 72)
 - B. The fields were ripe for harvest prophetically

¹ Badian, Ernst (1983). *Publicans and Sinners*. Cornell University Press. (general citation)

Matthew 10: The Apostles

- I. Sending out of the Apostles (*see supplement on the Apostles*)
 - A. Given authority:
 1. Cast out demons
 2. Heal every disease and sickness
 3. To proclaim that the Kingdom is at hand
 - B. Not Given authority:
 1. To go to the Gentiles or the Samaritans
 2. To take personal wealth
 - a. They were to trust the people
 - b. Implicitly, to trust God
 - C. The Prescribed method of preaching:
 1. Enter a village and stay at the home of a "worthy" person
 - a. Invocation of peace on the home
 - b. Remains only if they are indeed worthy
 2. Judgment on the cities for accepting or rejecting them
 - a. Wise as serpents - know the enemy
 - b. Harmless as doves - remain innocent
- II. . Expectations of Apostleship *in general* (not limited to these mission)
 - A. Persecutions by the authorities
 1. Governments of men will resist them (issues of power)
 2. They will be persecuted by governments
 3. Even by families (vs., 21, 35)
 4. Jesus is the prime target of persecution
 5. Permission to flee persecution
 - B. Expect to be inspired by the Holy Spirit (perhaps not until later, Acts. 2:4)
 - C. The Divine expectation on professing (mature) disciples:
 1. To speak the truth regardless the consequences
 - a. Not to fear consequences in this life only
 - b. To trust that God cares for your life AND your soul
 2. To confess Jesus before men
 3. To deny all others before God
 - a. Family
 - b. Our own lives
 - E. The Divine expectation of God on all believers
 1. To treat the messengers of God with due respect and need
 2. To see themselves as partakers in the work of the laborers
- III. The Real Christ
 - A. Bringing the sword instead of peace
 - B. Being the stumbling block of many

Supplement: The (Original) 12 Apostles

Name	Other Names	Family to:	Personal:	Death
Simon	Peter (Gr) Cephas (Ar)	Father – Jonah Brother - Andrew	Fisherman Married with children (1Ptr. 5:1)	<i>Tradition - died in Rome (1 Ptr 5:13)</i>
Andrew		Brother - Simon	Fisherman Disciple of John the Baptist (Jno 1)	<i>Tradition – preached in Black Sea area, Crucified in Petras</i>
James	Boanerges, sons of thunder	Father – Zebedee Brother – John Mother – Salome Aunt – Mary Cousin - Jesus	Fisherman	2nd apostle to die; Beheaded by Herod (Acts 12:2)
John	Boanerges, sons of thunder	Father – Zebedee Brother – John Mother – Salome Aunt – Mary Cousin - Jesus	Fisherman Married with children (2 Jno 1)	<i>Tradition - last Apostle to die (John 21)</i>
Philip (Gr)			From Bethsaida, as were Andrew & Peter	<i>Tradition – Crucified at Collossi</i>
Bartholomew	Nathanael (John 1)			<i>Tradition – Beheaded in Armenia or Yemen</i>
Thomas	Didymus – “Twin” (Gr)			<i>Tradition – Executed in India</i>
Matthew	Levi	Father – Alphaeus	Tax Collector	<i>Tradition – Executed in Ethiopia</i>
James	“the Less” (Mk. 15:40)	Father – Alphaeus/ Cleopas (Lk 24:18) Mother – Mary Brother – Thaddeus	James is called the son of Alphaeus (Mt. 10:3); Alphaeus is the husband of Mary (Mt. 27:56)	
Thaddaeus (Gr)Lebbaeus	Jude Judas Joses	Father – Alphaeus/ Cleopas (Jno 19:25) Mother – Mary Brother – James the Less	Possibility he could have been James' son, not brother (Luke 6:16, Ac 1:13)	<i>Tradition – Executed in Persia</i>
Simon			Zealot (mistakenly, <i>canaanite</i>)	<i>Tradition – executed in Persia</i>
Judas Iscariot	Iscariot – Kerioth?		Treasurer	Suicide (Mt. 27:5)

Matthew 11: Jesus & John the Baptist

- I. John the Baptist imprisoned (Mt. 14)
 - A. John's testimony to date (Jno 5:33) :
 - 1. Jesus was the Christ - Jno 1:29
 - 2. Jesus was the Son of God - Jno 1:34
 - 3. The Kingdom of Heaven was at hand - Mt. 3:2
 - B. John's Disciples
 - 1. Asking Jesus to verify His identity
 - 2. Jesus' answer: miracles speak for themselves (Jno 5:36)
 - a. Jesus did not testify of Himself directly (Jno 5:31)
 - b. He never plainly declared Himself Christ (Jno 10:24-25)
 - C. Jesus' admiration of John
 - 1. John is the greatest man "born of a woman"
 - a. A great prophet
 - b. Not the Great Prophet (Deuteronomy 18:15, John 1:25)
 - c. He is Elijah in form (Mt 17)
 - 2. Anyone in the kingdom is greater than this:
 - a. In Christ, they will bear His righteousness
 - b. Superseding the righteousness of even the best man who has lived
- II. . Curse on the Unrepentant Cities
 - A. The Cities that refused to repent when they witnessed His works
 - 1. Cities in the Galilee area
 - 2. The worst cities in history will be better in the day of Judgment
 - a. Tyre in Ezekiel 26-27
 - b. Sodom in Genesis 19
 - B. Spiritual death greater than physical (Mt. 10:28, Heb. 10:28-29)
- III. Rest for the weary
 - A. The Father's fulfillment of knowledge to all men (Hab. 2:14)
 - B. No one knows the Son except the Father
 - 1. Jesus' identity is known only to those who see the Father (Mt 16:17)
 - 2. Those things Jesus does come from the Father; this is how He is known
 - C. No one knows the Father except the Son
 - 1. The Father's has no visible manifestation (Jno 1:18, 1 Tim. 1:17)
 - 2. The Son manifests the Father to men (Jno 14:8-11)
 - D. The easy burden of Christ (Rom. 6:16-19)
 - 1. It IS a burden
 - 2. It IS less than the burden of the world

Matthew 12: Identity of Jesus

- I. The Lord of the Sabbath
 - A. Event: Plucking heads of grain on the Sabbath
 - 1. Accusation: violation of the Sabbath (Deut 23:25)
 - 2. Questionable if it was a violation of the law (e.g. Num 15:32)
 - 3. Jesus point - He was the Lord of the Sabbath (Ex. 31:13)
 - a. Example of David - the King violated the Temple
 - b. As God, Jesus was greater than the Temple
 - 4. Jesus then points to their desire to condemn as error itself
 - B. Event: Healing on the Sabbath
 - 1. This is questioned BEFORE the miracle occurs
 - 2. Jesus' specifically heals a man to answer the question
 - a. Jesus first makes the case that an emergency need trumps Sabbath
 - b. Then He makes the case that He is God and cannot violate Sabbath
 - C. The response of the Pharisees
 - 1. TO destroy Him
 - a. Greek word (*apollumi*) implies destruction of life itself
 - b. It is likely they did not yet *consciously* conclude that desire
 - (1) John 7:19-20 - the unconscious desire to kill Jesus
 - (2) Conscious desire to reduce His power among the people
 - 2. Prophetic rejection of the Christ
 - a. Isaiah (720BC) saw the Jews rejecting Christ
 - b. False doctrine of pre-millennialism teaches this was a surprise
- II. The Divine Nature of Christ
 - A. The Pharisees accuse Jesus of casting out demons by Satan's power
 - 1. Beelzebub - nickname of Satan (Baal-Zebul, *Exalted Baal*), Lord of Flies
 - 2. Not the first time they have suggested this (Mt. 10:25)
 - B. Jesus' response
 - 1. Illogical
 - a. Demons operated under some authority in Satan (Job 1)
 - b. Senseless that Satan would work against Himself
 - 2. Blasphemy of the Holy Spirit
 - a. Casting out demons evidenced that the Kingdom Power had come
 - (1) Prophetic strike against Satan (Gen. 3:15)
 - (2) Prophetic binding of Satan (Isa. 49:24-26)
 - b. Denial of the revealed truth
 - (1) Jesus did these works by the Holy Spirit (Luke 4:1)
 - (2) Denying the purpose of that work denies the Spirit
 - c. Manifestation of the Spirit now - the Bible
 - (1) Deny the Word, deny the Spirit
 - (2) No one can be saved without the Word; unforgiveable even now
 - C. The Rejection of the Jews and the Sign of Jonah
 - 1. First allusion to the crucifixion (more come after transfiguration)
 - 2. Jews will be judged for rejecting the Messiah
 - a. The Spirit that comes next will be worse (destruction)
 - D. Jesus' family appear
 - 1. They are NOT believers in Him (John 7:5, Mk 3:21)
 - 2. Jesus offers brotherhood to any who obey God (I Jno. 1:5-7)

Matthew 13: Parables

I. Parables

- A. **Strong:** *Parabole*, a similitude, i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage:--comparison, figure, proverb.
 - 1. Parables have been used before - 2 Sam. 12:1-4, Ezek. 17:2, 24:3
 - 2. Events of a parable are not true, they convey an underlying message
 - b. The Gospels record 30 parables (except John, which has none)
 - 3. Speaking in parables was a prophetic identifier of the Messiah (Isa. 6:9)
 - a. Parables caused a division among the hearers
 - b. Those who were not seekers heard a pleasant story
 - c. Those who sought the truth looked for deeper meaning
- B. Jesus also spoke in *hyperbole*
 - 1. Extreme exaggeration to make a point
 - 2. *Remove the beam from the eye, camel in the eye of a needle*, etc.

II. Parable of the Sower/Soils

- A. This parable is used as the "key" to parable interpretation
- B. There are four types of people
 - 1. Those who hear the word and have absolutely no interest, never obey
 - 2. Those who obey the Gospel but never grow, and falls away
 - 3. Those who obey but fail to properly mature because of worldliness
 - 4. Those who obey and grow to produce fruit
- C. Key images in the parable:
 - 1. Sower - least important part, but represents anyone who shares the Word
 - 2. Seed - the Word of God (Lk 8:11)
 - 3. Soil - the human heart
 - 4. Thorns - world
 - 5. Fruit - fruit of the Spirit (Gal. 5:22-23)
- D. Main points
 - 1. Not many will be saved, even of those who obey the Gospel
 - 2. We must grow once we are saved

III. Parable of the Tares in the Wheat

- A. Two types of people
 - 1. Those who are truly saved
 - 2. Those who are counterfeit Christians
- B. Key images
 - 1. Wheat - those who are saved
 - 2. Tares - an injurious weed resembling wheat when young;
 - a. Represent those who are false
 - b. Look like they are not
- C. Main points
 - 1. God knows there are many false believers
 - 2. He will deal with them on the day of judgment

- IV. Parables of Mustard Seed and Yeast
- A. Key images
 1. Mustard seed / Yeast = the Word of God
 2. Tree - Dough = yield of salvation
 - B. Main Point - the Kingdom seed is quite small, but becomes something enormous
- V. Parable of the Hidden Treasure and Pearl of Great Value
- A. Key Images
 1. Finder / Merchant = any person who finds the Word
 2. Field / (Market) = the Word, the Gospel message
 3. Treasure/ Pearl of value = Eternal reward
 - B. Main Point - the Heavenly reward is worth any cost
- VI. Parable of the Dragnet
- A. Two types of people
 1. Righteous
 2. Unrighteous
 - B. Main point - at the end of time God will judge all men (Mt. 25:31-32)
- VII. Parable of the Scribe
- A. Key Image
 1. Scribe - a disciple of Christ
 2. treasure - truth
 - B. Main Point - the doctrine of Christ is old and new all at once
- VII. Jesus in His Home town
- A. Jesus returned and taught in His home town
 1. Their response is that His local nature contradicts anything Spiritual
 2. They deny the Christ could be a common man like them
 3. In Luke, Jesus remarks at their unstated desire for a miracle (Lk. 4:23)
 - B. This are "His own"
 1. We know His family did not accept Him ("his own household", Jno.7:5)
 2. His own even claimed He was out of His mind (Mk. 3:21)
 - C. Identity of the Siblings of Christ

Name	Also Called	Bible Reference	Tradition/History
James	James the Just	Elder in Jerusalem (Acts 12:17) Author of <i>James</i>	Josephus records he was murdered by the Jews immediately before the Roman Invasion by being thrown from the Temple
Joseph	Joses		
Simon			
Judas	Jude	Author of <i>Jude</i>	Persecuted by Domitian as the last heir to David's throne
Unknown Sisters (2+)			

Matthew 14: He Carries Our Sorrows

I. Death of John the Baptist

A. Back story - the execution of John the Baptist

1. Herod Antipas (Herod II) son of Herod the Great

"When (Herod Antipater) was once at Rome, he lodged with Herod (Phillip), who was his brother indeed, but not by the same mother; for this Herod was the son of the high priest Sireoh's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas's daughter."²

2. John's arrest for preaching the adultery of Herod

a. Point: this speaks to the universal nature of adultery

(1) Some today suggest that those outside of a covenant are not accountable to the code of adultery; this proves otherwise

(2) This demonstrates that while Herod was legally married to Herodias, he was not married to her in the eyes of God

c. Point: John was more concerned with a governmental leader's personal moral conduct than his leadership morals

3. Herodias seems to have been personally offended

a. Herod too, but for fear of the people he did not act

b. An example of taking a rebuke without wisdom (Pr. 27:5)

4. The Birthday Dance -

a. Many assume it was a lascivious dance

b. Herod was distressed to execute John

c. A humiliating death

B. Impact of John's death was enormous

1. To his disciples - burial of John, continued his work

2. To Jesus - He withdrew, perhaps to mourn

II. Jesus Feeds 5000

A. One of two times Jesus miraculously feeds multitudes (Mt 15:29)

B. Prophetic fulfillment (Isa 49:8-10, 55:1-2)

1. John's Gospel records the Bread of Life sermon the next day

2. Jesus knew many followed Him for food's sake (Jno 6:26)

C. Great points:

1. Jesus was moved with compassion more than His own grief

2. Great faith on the part of the receivers too

III. Jesus walks on water

A. Many times Jesus withdrew to be alone (2nd time here)

1. Prayer & Meditation

2. Jesus saw that they wanted to make Him king (Jno 6:15)

B. Peter's experience

1. Strong enough faith to start

2. Faith decreased when buffeted by winds

C. Faith of the Apostles was often called weak (Mt 8:28, 16:8)

² Josephus, Antiquities 18.109-110

Matthew 15: Clean and the Unclean

I. The Washing of Hands

- A. Tradition of the elders - to ceremonially wash off any "unclean" thing
 - 1. To prevent any uncleanness being taken in or contaminating food
 - 2. Around 200AD the traditions of the elders were written down
 - (a) Called the Mishnah
- B. Jesus' rebuke does not mean tradition is sinful
 - 1. Tradition is sinful when it is used to break God's commandments
 - (a) E.G. - Corban, a gift to God (Mk 7:11)
 - (b) Using God as the excuse not to obey God
 - 2. Tradition is sinful when it is taught as a commandment of God
 - (a) Vain Worship
- C. The offense to the Pharisees
 - 1. Preaching offends people
 - 2. God will deal with those who are offended
 - 3. Pharisees are blind guides (Jno 9:40-41)
- D. The Nature of the heart
 - 1. In fact, nothing is spiritually unclean of itself (Rom 14:14)
 - 2. The heart renders what comes out of the mouth unclean
 - 3. The mouth is the revealer of the heart (Jas. 3:6)
- E. Clean and Unclean were not realities, but terms to teach the nature of sin

II. The Canaanite Woman's faith

- A. Jesus withdrew to Phoenicia between Tyre & Sidon
 - 1. While many came from here to see Him, He did not go there but once
 - 2. Jesus remained mostly in traditional Israel
- B. The Canaanite woman called on the Son of David
 - 1. Suggests she believes in the Messianic promises
 - 2. Jesus ignores her, and the apostles dismiss her
 - 3. By persistence, Jesus answers - "I was only sent to the lost sheep of Israel"
 - a. Jesus compares her people to (pet) dogs (Gr. "little dogs", pets)
 - b. She accepts this, but declares even dogs are cared for
 - c. Thus Jesus grants her request
- C. Her great faith:
 - 1. Persistence - Lk 18:1-5, Lk 11:5-8
 - 2. Humility - Mt. 18:4, 23:12

III. Jesus feeds 4,000

- A. Jesus performs messianic miracles en masse (Isa 35)
- B. Jesus again feeds the masses with minor amounts of food
 - 1. Here seven loaves and a few fish

Matthew 16: The Identity of Jesus as the Christ

- I. The demand for a sign
 - A. John's Gospel reveals that Jesus is causing great infighting in the Sanhedrin
 - 1. Whether or not Jesus is the Christ (Jno 7:12-13, 41-53)
 - 2. Even John the Baptist caused this debate (Jno 1:19-25)
 - B. Jesus offers the sign of Jonah
 - 1. A repeat of the mention in Mt. 12:39-40
 - 2. Indicates Jesus' refusal to directly answer them
- II. Warning of the Pharisees and Sadducees
 - A. Their "yeast - that which they have which spreads
 - B. Generally, a warning against all false doctrines
- III. Who is the Christ?
 - A. Caesarea Philippi - as far north as Jesus traveled
 - B. Question #1 - "Who do people say I am"
 - 1. Jesus no doubt knew what men thought, but wanted a contrast
 - 2. Includes John the Baptist, Jeremiah and Elijah
 - C. Question #2 - "Who do you say I am"
 - 1. Peter confess that Jesus is the Christ, the Son of God
 - 2. Peter is not the first to confess this (Jno 1:49 - Bartholomew)
 - 3. Peter is not the last to confess in Jesus ministry (Martha, Jno 11:27)
 - D. Importance of Peter's confession
 - 1. Only God the Father revealed the identity of Jesus as Christ
 - (a) By miracles (Jno 5:36)
 - (b) By Scripture (Jno 5:39)
 - (c) By the very voice of the Father (Mt 3:17)
 - 2. Jesus did NOT testify of Himself directly
 - 3. Jesus was two things at once:
 - (a) The Christ (King, Priest, Prophet) of Men
 - (b) God in the Flesh
 - E. The Rock
 - 1. Peter had already been nicknamed "Petros", stone, in Jno. 1:42
 - 2. Peter's confession was the foundation of the Church
 - (a) The Gospel Foundation laid by the Apostles (1 Cor. 3:10, Eph 2:20)
 - (b) Christ Himself (1 Cor. 3:11, 10:4)
 - 3. To this day, this is the confession all men must make to be saved (Acts 8:37)
- IV. The Death of the Christ
 - A. From this clarified confession onwards Jesus begins to predict His death and resurrection
 - 1. Vague at first, that it would be caused by the Jews, and He would arise
 - 2. This change is marked with less miracles and healings and more teachings
 - B. Satan's temptation of Christ through Peter
 - 1. Peter sought to thwart the Will of God despite its clear revelation
 - 2. Peter's sin is that he has a carnal and selfish mind
 - C. Jesus command - to be selfless (taking up a cross)
 - 1. Deny ourselves is the only way to be a Christian
 - 2. Promise of the kingdom - it was short to come

Matthew 17: Authority

I. Transfiguration:

- A. Peter records this as the event which authenticated Christ – II Ptr 1:17-18
- B. Importance of Moses and Elijah
 1. Moses is the Law Personified (see Matthew 23:2), Elijah was the prophets personified (II Kings 2:12-15). Jesus said he came to complete the Law and the Prophets – Matthew 5:17
 2. Moses (Deut 18:15-19) and Elijah (Mal 3:5) both were forecasted to return (in spirit)
 3. Both had unusual circumstances around the preservation of their bodies (II Kings 2:10, Jude 9)
 4. Moses (Ex 34:28), Elijah (I Kings 19:8) and Jesus (Matthew 4:1-3) are the only people to have fasted 40 days
 5. Moses and Elijah are the only people to have seen God; Both on Mt. Horeb (Ex 3, Ex 33, II Kings 19). Jesus has stood before God (John 1:18).
 6. When God appeared to Israel, it was as a cloud; Here God again appears as the Israelite God, in the same form understood by Jews as God
- C. They speak about Jesus' death – Luke 9:28-36
- D. The Apostles identified them; this tells us that this was meant for them to witness and testify too (again, II Peter 1:17-18)
- E. God Comes to bestow his approval from above; the Law and the Prophets are in subjection to Christ here too. **THIS IS ALL ABOUT AUTHORITY**
- F. After this, Jesus again reveals that Elijah was John the Baptist

II. Healing

- A. It is clear that there are 2 rebukes being made; one to the people vs 17 (and man with the ill child, see Mark 9:23-24) and a second time to the apostles, vs 20
- B. It was the case the apostles had successfully evicted demons before (Luke 9:1; Mark 6:13), so the question is why not now
- C. It is apparent that the fathers lack of confidence effected the apostles
 1. But the man had confidence Jesus could heal the child
- D. The Lesson – Jesus was angry that there was doubt that his authority in the apostles was considered less able than his authority in himself – vs17
 1. Today people look at the “red letter” words in the Bible and give them more meaning; but if the apostles spoke for Christ, as evident in Matthew 28, their words should be **AS GOOD AS CHRIST'S**
 2. **AGAIN, IT IS ALL ABOUT AUTHORITY**

III. Christ is the Son of the King vs (22-23) 24-27

- A. This instance is meant to enforce the Idea begun in vs 1 – that Christ is superior to the Law and the Prophets
 1. He is immune to the temple tax
 2. **GOD PAYS HIS TAX FOR HIM – vs 27**
- B. This is a great example of Providence in place of a miracle

Matthew 18 – Forgiveness

- I. Jesus will make clear humility is vital to entry into heaven
 - A. In most cultures, Children have value when they come to the age of work
 - B. Even today, we often value children because they “are the future”,
 - C. Jesus is saying that their value is in their innocence; they are superior to the functioning member of society
 - D. Sin – the worst thing possible
 - 1. Begins with causing an innocent to sin
 - 2. Then moves to causing yourself to sin
 - 3. Point – DO WHAT YOU MUST NOT TO SIN OR CAUSE SIN

- II. Jesus came to remedy Sin
 - A. Consider I John 2:1
 - B. Luke 15 includes more parables on this topic

- III. When a Brother Sins Against You
 - A. Process involved before it is made public – 3 steps (vs 15-17)
 - B. Purpose – to gain back your brother vs 15
 - C. Consider how perfect this plan is –
 - 1. (Step 1) If it was a misunderstanding, it is resolved without ill feelings – Prov 19:11; Prov 11:12-13
 - 2. (Step 2) If it was a case of a brother sincerely mistaken, witnesses can prove the point – Deut 17:6, 19:5
 - 3. (Step 3) If it was a case where a contentious brother refused to do what was right, he is dealt with – Titus 3:10
 - D. This is formula for sin between two; not when it is a public or general sin
 - 1. The authority for rebuking someone sinning publicly is different
 - 2. Paul rebukes Peter – Galatians 2
 - 3. Rebuke of Elders (by preachers, etc) to be done publicly – I Tim 5:20

- IV. Forgive! – vs.21-35
 - A. Jesus already made clear our forgiveness is based on our forgiving-ness Mt 6:12
 - 1. Remember the parallel text in Luke and the parable of the Prodigal son –
 - a. Forgive as his father forgave
 - b. We may still not be able to interact or keep company with them
 - 2. Does forgive mean trust again?
 - a. Not necessarily; consider I Tim 3:2 and being blameless
 - B. Consider Colossians 3:11-13
 - 1. Long suffering means we are NOT EASILY GRIEVED by each other
 - 2. Is it a sin to hold a grudge then? YES LEVITICUS 19:18

Matthew 19 – The Hard Teachings

I. Marriage & Divorce

- A. In the time of Christ, there are two major schools on divorce among Jews on Deut 24:1-4³
 - 1. Hillel School – Divorce commenced by a man for any reason
 - 2. Shammai School – Divorce Only for Fornication
 - a. OT Stands with this view in Malachi 2:14-16
 - b. Certificate of divorce was due to sin (hard heartedness)
 - 3. Jesus has been called before to take sides in dispute – consider Taxes (22:17), Resurrection (22:24)
- B. Jesus makes clear God’s law was always 1+1=1 for life (Eph. 5:32-33)
 - 1. Consider this also clear up polygamy, although not then in practice
- C. Apostles conclude: better not to marry
 - 1. Some cannot to get to the Kingdom (vs 10-12)
 - 2. To someone who wants in, no price is too great

II. Rich Man and the Law

- A. This begins a segment which ends at Chapter 20:28
- B. Rich man kept the law – vs 20
 - 1. This was a sincere question; Mark 10 “Jesus loved him...”
 - 2. Jesus only mentions those commandments that pertain to others
 - 3. The man is unable to give his possessions to others
- C. Hard for a rich man to enter
 - 1. Doctrine of Calvin & of some Jews that God rewards righteousness with material wealth – Abraham, Isaac, Job
 - 2. “If a rich man (blessed by God for being righteous) can’t enter, who can?”
 - 3. Jesus – “For men, this (entering into the Kingdom of Heaven) is impossible, but for God all things are possible”
 - a. Php 2:12-13 – It is God who works this out, but we are commanded to do the work of God
 - b. Our works are insufficient w/out the works of God
 - c. Same “all things” as in Romans 8:28

III. Apostle’s Reward (vs. 27-30)

- A. This is a tie in with the rich man AND a prologue to Chapter 20 – discussion of labor
- B. 12 thrones of judgment?
 - 1. All saints are judges (Rom 3:4-6; I Cor 6:1-3)
 - 2. Apostles are specific – they will deliver the Law of Christ which will be the standard of judgment (Jno 12:48)
- C. Blessing restored
 - 1. Mark 10:30 - these blessings are received in this life;
 - 2. Fellowship of the church, the Household of God Ephesians 2:19

³ Boles Matthew Commentary. Gowers Manners & Customs

Matthew 20 – Work, Workers & Wages

- I. Parable: All workers are receiving the same wages
 - A. This is a leveling statement; this is applied even to the Apostles (19:27-30)
 - B. Point in the Parable – Each received a days wage, whether they had worked a full day or not
 - 1. Consider other leveling statements – Galatians 3:28
 - 2. I Corinthians 12 – We have different work to do, but same reward
 - C. Point is not stressed in this Parable, but in others, that the wages are more suitably a reward due to the immense wealth
 - 1. Parable of Talents – Matthew 25:14
 - 2. Could be called a Gift – Romans 6:23
 - D. Point – Don't look at fellow workers and compare them to yourself (20:25); compare yourself to Christ (20:27-28)

- II. Jesus Describes his death again
 - A. Here there is more elaboration
 - 1. Explaining the processes of how He will come to die on
 - 2. A cross was a rare death for the most heinous criminals
 - B. This is another of more and more frequent statements like this
 - 1. Matthew 17:22-23, 17:9, 16:21, 10:38-39
 - 2. From a hint to a full explanation

- III. Pre-eminence of James and John
 - A. Brought by Jesus' aunt, their mother Salome (John 19:25)
 - B. Demonstrates Problems with:
 - 1. Humility and Preeminence
 - 2. Understanding about the Kingdom
 - C. Drink His Cup – Not clearly understood, they could not possibly do so
 - D. Note on James and John and Drink the Cup:
 - 1. James was the 1st Apostle to be killed (Acts 12)
 - 2. John was the last to die – John 21
 - E. Other Apostles become “indignant”
 - 1. Jesus responds in rebuke to all 12 – do not act like Gentile Lords
 - 2. True Greatness is perfected in Christ, the Great Servant (Matthew 12:18), so we must serve to be Great; consider I Tim 3:13

- IV. Beginning of the End – The Approach to Jerusalem
 - A. Jesus heals 2 men who call him “Son of David”, i.e. the Messiah
 - B. Per Luke, this is not right before he enters Jerusalem, but before he goes to Zacchius in Jericho, then to Jerusalem.
 - C. It follows Matthew's theme, that these 2 men would proclaim the Messiah before his triumphal entry
 - D. **EVEN A BLIND MAN COULD SEE, JESUS WAS THE MESSIAH**

Matthew 21 - The City of David Receives the King c. 30-35AD

- I. The City of David Receives the King
 - A. John 11, 12 record that before this was when he had raised Lazarus from the dead
 - B. John records that so many people came because of this (Lazarus) miracle
 - C. Sometime in this week God would again speak to Jesus publicly - John 12:28
 - D. He Rides in on a Donkey & Colt, fulfilling Zechariah 9:9;
 1. A PUBLIC DECLARATION that the Messiah has arrived
 2. Josephus records a million people would be in Jerusalem for this week
 - F. Jesus stops and weeps over Jerusalem (Luke 19)

- II. Cleansing of the Temple
 - A. Jesus purges the desecration (money changers, sellers of doves)
 1. Luke 2:24, Lev 12:8 – doves were offerings of the poor
 2. Temple tax could only be paid with Shekels,
 - (a) Money exchanges needed.
 - (b) These are noted in history as having a “high” exchange rate
 3. This is the 2nd time he does this – John 2:13 – he purged all then
 4. Beginning and end of ministry – excising the bad leaven
 - B. Jesus fills the temple with those who have need – the blind, lame, children
 1. He does “Wonderful” things
 2. Children proclaim Him king (Psalms 8:2)
 3. Consider: If the Temple is for God (I Chron 29:1), then it should be filled with those called by God (Matthew 5:1-6)

- III. Cursing a Fruitless Tree
 - A. The fruitless tree was in its time to produce, but did not
 - B. Consider this as a visual introduction to his summation in the parable at vs. 43
 - C. Apostles ask how this was done – Jesus replies that they will have the power to do this as well, if they ask believing (Matthew 17:19-21; 18:18-19)

- IV. Jesus’ Authority
 - A. Jesus is questioned – Who said you can do this?
 1. Probably they are asking who gave Him permission to act in the Temple
 2. Authority in regards to the Temple ultimately came from God
 3. The priests/elders saw that it came from them
 - B. Jesus answers
 1. He questions them to think about where any authority comes from
 2. If it came from God, why didn’t they listen (vs. 32)
 - C. Consider Jesus already answered this to them in Matthew 12:22-30
 - D. Now: Those in sin who obey are better than them

- V. Parable of Israel
 - A. Consider Isaiah 5:1-7 with this Parable
 - B. Vine dressers are clearly those who hold they have authority from God – they can set up money changers, make rules of who can speak in God’s temple
 - C. Jesus catches them with scripture in vs. 42, they now really want to kill him
 - D. Meaning of vs 44:
 1. Those who fall on Christ will have their will broken & be saved (Ps 51:17)
 2. Those whom Christ falls on will be destroyed

Matthew 22 – Continuation of the Battle with the Jewish Leaders

- I. Parable of the Wedding Feast
 - A. Consider this is VERY similar to previous parable, except:
 1. There is the prophecy of the destruction of Jerusalem (vs. 7)
 - a. this is indicative that the King is no longer *their* King
 2. Elaboration on those who are invited to the feast
 - B. The Wedding Garment
 - a. The Host provided the Garment;
 - b. The guest simply chose not to wear it
 - c. Consider this with: Galatians 3:27 and Romans 13:14
- II. Confrontations
 - A. Herodians sent with Pharisees – they are normally natural enemies
 1. This is a political trap – this is a very controversial question
 - a. Pharisees would not accept Roman coins in the temple
 - b. Due to graven images on them; gods, etc
 2. He silenced the Herodians
 - B. Sadducees on resurrection
 1. They do not believe in a resurrection, so this is an obvious trap
 - a. Sadducees only believe the books of Moses are inspired
 - b. Therefore, the resurrections in the OT (I Kings 17:17, II Kings 13:20, I Sam 28:7) were not considered proof
 - c. OT hopes of resurrection (David, Daniel, Job) excluded
 2. Jesus silences them from the Pentateuch, with this answer
 3. His answer gives us another insight into our resurrected selves
 - C. Pharisees come to test Jesus on the Law
 1. According to Mk 12:28, this is a sincere question, due to the previous answers to the others (this is not the event in Lk 10:25)
 2. In Mark Jesus says that “you are not far from the Kingdom; indicative that this Law is a Kingdom Law
 - D. Jesus Challenges the Pharisees
 1. The Messiah is clearly David’s son; consider the Pharisees indignation in Matthew 21:15
 - a. Pharisees looked also for a physical messiah;
 - b. Messiah literally means “anointed”
 - c. figuratively means the chosen of God, and was used to describe:
 - (1) David (I Sam 16),
 - (2) Zerubbabel & Joshua (Zech 4:14)
 2. Jesus makes the Point:
 - a. “The Lord (Yahweh) said to my Lord (Adonnai, reference to a Lord in Authority) sit at my right hand”
 - b. God gave the ruler His authority, and he would be the King over those who even were then dead, (Eph 4:8-9, I Ptr 3:19)
 3. The Pharisees have no answer & will not try to debate him again

Matthew 23 – Culmination of the Battle with the Jewish Leaders

- I. Sitting in Moses' seat
 - A. Moses Seat position that the Synagogue Torah reader read from
 - 1. Jesus is clearly referring to the Pharisees reading the Scripture
 - 2. The OT was still to be honored, even if for only a few more days
 - 3. Consider how this statement parallels with Philippians 1:15-18
 - B. Do what they Say (because it is what God Says) not what they do
 - 1. They are actually of no help to you – vs 4
 - 2. They are big on show – vs 5-6
 - 3. They love big titles – vs 7-10
 - 4. They are no one's servants – vs 11-12
- II. The Eight Curses
 - A. They prevent access to God's salvation by their behavior
 - 1. Hypocrite – a Greek word for a specific type of actor
 - 2. Jesus brought its usage to the Jews (and the world)
 - B. They rob the most cherished in the name of God
 - 1. Consider Jam. 1:27
 - 2. Mt 15:4-6 – they made Gods law of no effect
 - C. They work hard on conversion, but not to convert to God but to themselves and therefore their condemnation
 - 1. Their error - Matthew 15:7-9
 - 2. They more focused on conversions than the truth, and thus lost
 - D. They make false oaths AND have no understanding of what they swear
 - 1. Jesus addressed this practice in Matthew 5:33-37
 - E. They only focus on the small things, overlooking/ignoring the greater matters of Godliness
 - 1. Jesus makes a point to say neither should be neglected, but there needs to be understanding on what is more important
 - a. Prov 21:3; Isa 1:17; Mic 6:8 “Do justice and love mercy”
 - 3. 18 times in OT God tells Israel to do Justice and righteousness
 - 4. No discussion of dill, mint or cummin tithes (implied in Lev 27:30)
 - F. They are caught up with outward ceremony, but have no consideration for the inward righteousness (the heart) (Mt 15:11-19)
 - G. They are caught up on outward appearance, are dead inside (Jno 9:40-4)
 - H. They claim to be heirs of Godliness,
 - 1. But they are in truth heirs of evil
 - 2. John 8:37-44 – Abraham is not their father, Satan is
- III. What the future holds for the unGodly Jews -
 - A. Hell (Jno 8:24)
 - B. More opportunity to commit murder
- IV. Epilogue – God loved even these men, but they refused to be loved by God
 - A. God is compared to a mother hen here, who wants to gather up and protect
 - 1. Ruth 2:12; Psalm 36:7; Micah 4:2 – the Fold of God
 - B. God is willing that none should perish II Peter 3:9, even the Pharisees
 - C. Jesus concludes the battle with the Pharisees with Love and Hope,
 - 1. If they receive/hear those who “come in the name of the Lord” (Rom.10:9-17) they might truly know and be known by God

Matthew 24 – The End of Judaism and the World

- I. Specific questions and statements (vs 1-3)
 - A. Jesus proclaims the Temple will be destroyed
 1. Note that the disciples are not surprised, but want to know when
 2. Perhaps they are still anticipating Dan 9:23, or this has been discussed
 - B. Disciples have three Questions:
 1. WHEN will these things occur
 2. WHAT are the signs of Your coming
 3. WHAT are the signs of the end of the age
 - C. Jesus will answer with direct statements (vs 4-44) and parables (45 – 25:46)

II. Discernment on Discussion

Passage	Matthew 24:1-34	Matthew 24:35-51, 25:1-46
Stated Topic	Destruction of Temple and Jerusalem - v. 2, 3	“Heaven and earth” passing away – v. 35
Description of that time	“Those days” v. 22, 29	“That day” v. 36 “the hour” v.36, 42, 44
	You will know when it is near – v. 33, 15	No one will know when it is near – v. 36, 44
	Signs – v. 30, 32-33	No signs – v. 42, 43
Time Frame	When Gospel is preached throughout world – v. 14	None
	This Generation – v. 34	None
Purpose	Judgment specific to Israel – v. 16	Judgment of men – v. 46-51, chapter 25
Fate of the Elect	Dependent on circumstances; uncertain – v. 16-22	Certain; v. 40-41, 51
Referred to as:	Coming of the Son of Man – v. 27	Coming of the Son of Man – v. 37

- A. In the OT, the expression “Day of the Lord” refers to a time of physical judgment – Isaiah 10 (Assyria) Isaiah 13 (Babylon) Isaiah 34 (all nations) Jeremiah 46 (Egypt) Ezekiel 30 (Egypt) Joel 1- 3 (Israel)
 1. Language used in Isaiah 13 vs 6 and 10 – “The Day of the Lord”
 - a. Vs 10 – Sun, moon and stars will be dimmed (Matthew 24:29)
 - b. Vs 4 – a great noise (Matthew 24:31)
 - c. Vs 7-8 – Great fear among men (Matthew 24:6-7)
 2. Isaiah 61:2 –Messiah was to proclaim the day of the vengeance of the Lord
 - a. This vengeance is proclaimed in Matthew 22:7
 3. Joel 2 – The Day of the Lord/ physical judgment on Israel will occur AFTER the pouring out of God’s Spirit
 - a. This occurred in Acts 2
- B. Jesus is making reference to the destruction of the Temple (i.e. Jerusalem), which occurred within that generation (34), from vs 4-34
 1. Jewish war of 67AD ended with destruction of Jerusalem in 70AD
 2. The Signs: vs 15 – Abomination of Desolation of Daniel
 - a. Lk 21:20 records this sign is: Jerusalem surrounded by Armies
 - b. Mt 24:28 –“the eagles are gathered” may reference Rome, which used the eagle (the symbol of Mars) as its standard
 3. History records that Genesis Titus surrounded Jerusalem, then withdrew momentarily, giving those who knew the signs a chance to flee
- C. Jesus refers to his ultimate 2nd coming and judgment w/ vs. 36 through Mt 25

Matthew 24:42 through Matthew 25 – Parables on the Final Coming

- I. Parable of the Righteous Steward (24:45-51)
 - A. Point – you do not know when the Lord will return,
 - 1. like a thief in the night
 - 2. II Peter 3:10, I Thess 5:2
 - B. Master will come sooner than you think, to find if we have *remained* diligent, a “surprise inspection”
 - 1. Ultimate judgment – destruction of vs 51
 - 2. Reference to Hell – weeping and gnashing of teeth
- II. Parable of the 10 Virgins (25:1-13)
 - A. Point – You do not know when Jesus will return (vs 13, Matthew 24:36)
 - B. It may be later than you think
 - 1. Stay vigilant
 - 2. II Peter 3:8-10 – be patient, it WILL come
 - 3. Reference to Hell – “I know you not”, Luke 13:27
- III. Parable of the Talents (25:14-30)
 - A. Point – While the Master (Christ) is away, you have responsibilities
 - 1. Our responsibilities vary – I Corinthians 12:12-27
 - 2. Our return is not based against each other (i.e. who does the most; remember Jesus promised Matthew 20 everyone receives the same reward regardless of the amount of work) but based on what we have to work with
 - B. Failed servant
 - 1. Did not even try but hid his talent
 - 2. Character:
 - a. Wicked
 - b. Lazy
 - c. Coward
- IV. The Description of the Judgment (25:31-46)
 - A. Jesus returns for Judgment (back to Matthew 24:44)
 - 1. He is now ruling – “*then he will sit (past perfect) on the throne*”
 - 2. Inheritance of a place prepared with the Father – John 14:1-4
 - B. Jesus will then take those found righteous back to the father
 - 1. I Thess 4:16-17
 - 2. Is this event the very judgment, and the sinful left to burn eternally with the earth? II Peter 3:10, Revelations 21:8
 - C. Who are the righteous? Vs 35-40 – those who practice righteousness
 - 1. I John 3:7 – He who practices righteousness is righteous
 - D. The Bad surprise – those who thought they were saved vs41-46
 - 1. Proverbs 19:17 – “He who has pity on the poor lends to the Lord, and He will pay back what he has given”
 - 2. Here and in other places it is clear – there will be many who thought they were saved that are not

Matthew 26: Before the Crucifixion

- I. The Plot confirmed
 - A. Jesus once more confirms His imminent demise
 - 1. By whom
 - 2. Type of death
 - B. Assembly of the priest under Caiaphas (presumably in this week)
 - 1. Their decision:
 - a. He must die
 - b. NOT during the Passover
 - 2. John 11:49 - Caiaphas was prophesying
 - C. Judas' move to betray Jesus moves the plan to during the Passover
- II. Anointing at Bethany
 - A. Jno12 - it was Mary who anointed Him
 - B. Alabaster vial was VERY expensive funeral item
 - C. Once more a reference to His impending death
- III. The Passover (vs 17-30)
 - A. See supplement "Passover in the Time of Christ"
 - 1. Galilean Passover was likely a day earlier than Judean Passover⁴
 - 2. Jesus would die on the Judean day of preparation (Mt 27:62, Jno 19:4)
 - B. It would be unusual that the disciples would be with Jesus this night and not their families
 - B. Identification of the betrayer
 - 1. Jesus knew of the betrayer from the beginning (Jno 6:70)
 - 2. Called the "Son of Perdition" (Jno 17:12)
 - C. Institution of the Lord's Supper
 - 1. Unleavened bread - the body of Christ
 - 2. Fruit of the vine - the blood of Christ
- IV. Peter's Denial Predicted
 - A. Again Jesus predicts that this very night He would be "struck"
 - B. Denial would come before the rooster crows, i.e. sunrise

⁴ "It is thought that the Galileans used a different method of reckoning the Passover than the Judeans. The Galileans and Pharisees used the sunrise to sunrise reckoning whereas the Judeans and Sadducees used the sunset to sunset reckoning." - Hoehner, H. (1974). Chronological Aspects of the Life of Christ. *Bibliotheca Sacra* Volume 131, Issue 523.

Our calendar Our "clock"	Thursday, April 2, 33 AD	Friday, April 3, 33 AD
	12 1 2 3 4 5 6 7 8 9 10 11 12	12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12
Biblical events	Night Sunrise	Sunset Last supper Sunrise Crucifixion Jesus dies Sunset
Galilean calendar Sunrise to sunrise	Nissan 14 - Day of Preparation	Nissan 15
Judean Calendar Sunset to sunset	Nissan 14 - Day of Preparation	Nissan 15

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- V. Jesus in Gethsemane
 - A. Bringing Peter, James and John
 - B. Prayer in the Garden reveals:
 - 1. Jesus did not desire to die
 - 2. Jesus desired to be obedient
 - C. Three prayers, three times these apostles fell asleep

- VI. Betrayal by Judas
 - A. Judas received soldiers from high priest (John), armed with clubs and swords
 - 1. Judas pre-arranged signal is a kiss, "Greetings Rabbi Rabbi"
 - 2. Jesus asks "whom are you seeking" they answer Jesus of Naz.; he states "I AM" (Jehovah/YHWH), they fall to the ground (John)
 - 3. Peter pulls a sword, asks if he should strike (Luke), the cuts off Machus's ear, Jesus heals him
 - 4. Prophecy that no others would be harmed (John), and all fled
 - 5. Mark flees leaving his clothing (Mark) after he is grabbed

- V. Taken to the High Priest
 - A. See supplement "Law of the Sanhedrin"
 - B. Jesus taken to Annas, then to the home of the High Priest Caiaphas, his son in law (John)
 - 1. Peter follows into the (outer) courtyard, keeps warm at the servant's fires, denies Jesus (to certain servant girl 2 times (Mark), to relative of Malchus (John)
 - 2. John follows Jesus into inner courtyard (John)
 - 3. All of the Chief Priests, scribes, elders present - the Sanhedrin
 - a. Not all the Sanhedrin were against Him (Jno 7:50, 9:16)
 - B. Witnesses sought to accuse, none found.
 - 1. Many false witnesses did speak, but it was very poor accusation (Mark).
 - 2. Two false witnesses stated he would tear down the temple
 - a. They contradicted each other (Mark)
 - C. Jesus bears witness of himself, he is the Christ. This is one as he is put under oath (Lev 5:1) This is the final testimony
 - 1. Jesus was there beaten with fists for answers he gave
 - 2. Blindfolded, beaten, and blasphemed

Matthew 27: The Crucifixion

- I. Judas Suicide
 - A. Additionally disemboweled (Acts 1:18)
 - B. Prophetic images -
 - 1. The Princely price of betrayal (Zech 11:12-13)
 - 2. Jeremiah 19:1-13, 32:6-9 (the Field of Blood - Jer 19:6)

- II. To Pilate and the Praetorium 1st time
 - A. Jews would not go, as it would defile them (John)
 - 1. Taken at dawn to Pilate, the Roman Governor, who could order criminal
 - 2. Jesus is Galilean, under Herod the Tetrarch's jurisdiction
 - 3. Pilate uses this as an excuse and sends Jesus to Herod for judgment

- III. To Herod (Luke)
 - A. Tetrarch of Galilee (Luke 3:1)
 - 1. Sought long to see Jesus;
 - (a) Feared Jesus was John the Baptist (Lk 9:7)
 - (b) Herod also sought to kill Jesus (Lk 13:31)
 - 2. Jesus answered none of Herod's questions
 - B. Herod's soldiers mocked Jesus, sent him back to Pilate in a king's robe
 - C. This ended strife between Pilate and Herod

- IV. To Pilate 2nd Time
 - A. Herod states there is no fault found by him or Herod.
 - 1. Implores Jesus' release 3 times
 - 2. Herod knew Jesus was innocent, but envy from the Priests (Mark)
 - B. Tradition of releasing a prisoner
 - 1. Barabbas – murderer, thief, insurrectionist
 - C. Pilate's wife troubled by dreams, tells him to release the just man
 - D. Pilate and Jesus discuss his kingdom (John)
 - 1. Pilate sought to release Jesus, tells Jesus to speak with him (John)
 - 2. "What is Truth" dialogue (John)
 - E. Offer to allow the Jews to execute Jesus on their own (Jno 19:6)
 - 1. Jews need the Romans to execute Jesus
 - 2. They have no problem killing, but want the Romans to appear guilty
 - F. Jews accuse Jesus of insurrection,
 - 1. This puts Pilate in position of having to make a judgment (John)
 - 2. Otherwise, he is no "friend of Caesar"
 - G. Pilate loses control, concedes to the mob
 - 1. Pilate washes his hands, proclaims Jesus innocent
 - 2. Pilate has Jesus scourged (Mark)
 - 3. Jesus again clothed in purple, crown of thorns forced into his head, beaten and mocked

V. Crucifixion

- A. Psalm 22:18 - *They divide my garments among them, and for my clothing they cast lots.*
 - 1. Took the purple robe Pilate gave him back
 - 2. Took the undergarment, sewn into one piece (John 19:24) divided the tunic (not the purple robe) and cast lots for His undergarment
- B. Bearing his cross
 - 1. Simon of Cyrene, father of Alexander and Rufus, carries the cross
 - 2. Some think this is Simon in Acts 13"1
- C. The Place - Golgotha (Calvary), place of the skull
 - 1. Outside the city (Hebrew 13:12) along the road into town (Mk 15:29)
 - 2. There before crucifixion, given (sour) wine mingled with myrrh (gall)
 - a. Refused first time
- D. Those who followed
 - 1. John the apostle, cousin
 - 2. Mary, his mother
 - 3. Joanna/Salome, Mary's sister, mother of James and John, wife of Zebedee
 - 4. Mary, mother of apostles James and Nathanael/Thaddeus, and mother of Joses/Joseph; wife of Clopas/Alpheus (of the *Road to Emmaus* in Luke)
 - 5. Mary Magdalene
 - 6. Chief Priests and Scribes
- E. Pilate's sign
 - 1. Put over Jesus' cross "This is Jesus of Nazareth The King of the Jews"
 - 2. Three languages – Greek, Latin and Hebrew
 - 3. A *titulus*: this was the official crime he was condemned for,
 - (a) same crime by which Herod sought to put him to death (Mt 2)
- F. Numbered with Transgressors (Isa 53)
 - 1. Three thieves to be crucified, Barabbas set free
 - 2. They (at first) reviled him as did the others
 - 2. (Luke) Finally, when one mocked, the other begged Jesus' mercy
- G. The Events away from the Cross
 - 1. 6th to 9th hour – Darkness on the land
 - 2. When he died:
 - a. Temple veil torn from top to bottom
 - b. Earthquake, rocks split
 - c. Sun was obscured (literally - vanished) (Luke)
 - d. Tombs opened, and the dead came to life to appear after Jesus
 - e. Roman soldiers – "Surely this was a just man, a Son of God"
- H. In the 6th – 8th hour
 - 1. "Father, forgive them for they do not know what they do" (Luke)
 - 2. "Assuredly I say to you, today you will be with me in Paradise" (Luke)
- I. In the 9th hour
 - 1. "*I thirst*" Psalm 22 (John)
 - a. Drank of sour wine and hyssop on a sponge on a reed
 - 2. "Woman, behold your son" to John "*Behold your mother*" (John)
 - 3. "*My God, My God, why have you forsaken me*" Psalm 22

4. *"It is finished"* – Tetelestai
 - a. Matt. 11:1 translated, "made an end". Luke 2:39, "Performed". Luke 18:31 "Accomplished". Acts 13:29, "Fulfilled"
 - b. Papyri receipts for taxes have been recovered with the word TETELESTAI written across them, meaning "*paid in full*".
5. *"Father, into your hands I commit my spirit"* – Psalm 31 (Luke)

J. After his death

1. Jews went to Pilate to have prisoners' legs broken to speed death (John)
 - a. Jesus found dead
 - b. Pierced with spear to fulfill scripture
 - (1) Psalm 34 – not a bone broken
 - (2) Zech 12:10 – Pierced side
2. Joseph of Arimathea, member of Sanhedrin
 - a. Rich man, opposed to the false trial (Lk 23:51)
 - b. Went to Pilate for the body; Pilate amazed Jesus was already dead
 - c. Women followed this to discern location of body
 - d. Isa 52:9 - died with the wicked, buried with the rich

VI. The Next Day

- A. Women prepared to treat his body after the Sabbath
- B. Jews meet with Herod (in his home on a Sabbath!)
 1. ONLY THE MURDERERS remember His promise to rise again
 2. Pilate permits them to post guards

Matthew 28: The Resurrection

- I. On the first Day of the week (per the 4 accounts they left before dawn arrived after dawn)
 - A. Who went first –
 1. Mary Magdalene, Mary of Clopas, and Salome (total from all accounts)
 - B. What happened at the tomb
 1. Great earthquake immediately before they arrived
 - a. An angel moves the stone
 - b. Roman Guards "became like dead men"
 2. An angel sits on the stone and speaks to them, telling them to go inside
 - a. They enter and see the empty tomb;
 - b. An angel inside tells them Jesus is risen (Mark)
 3. As they stand there perplexed, two more angels appear and tell them "why seek the living among the dead" (Luke)
 4. Mary Magdalene stays behind while the others go & sees Jesus and supposes Him to be a gardener, He tells her who he is (John)
 - a. Mark clarifies to make it certain Mary was the
 5. While all of the women are returning to the disciples, Jesus meets them.
 - C. The women return to the disciples;
 1. Some say "they have taken Jesus' body" (John)
 2. Others say just what the angels tell them (Luke, Mark) but are not believed
 - D. Peter and John are first to hear and run to tomb (John, Luke).
 1. John arrives first, then Peter enters.
 2. They find an empty tomb. They do not see Jesus or any angels
- II. Jesus' appearances to the disciples
 - A. During that same Sunday Cleopas/Clophas/Alphaeus and one other are traveling to Emmaus.
 1. Jesus appears to them, they do not recognize him.
 2. They travel with Jesus, until evening, and Jesus speaks with them.
 3. Then he breaks bread with them and vanishes. (Luke, Mark).
 4. They return to Jerusalem to tell the others when:
 - B. Jesus appears to ten of the Apostles (excluding Thomas per John)
 1. This occurs while they are eating. (Mark)
 - C. Jesus gives them the commission the first time (Mark)
 1. He breathes on them, says "Receive the Holy Spirit" (John).
 2. This may be the same as "opening their minds to Scripture" (Luke 24:45)
 - D. One week later he appears again, and then Thomas is present (John)
 1. They were commanded to go to Galilee by the angels who met the women
 - a. They do so and see Jesus. While at the sea of Galilee (Tiberius) Jesus speaks to Peter (John).
 - b. Jesus gives them the commission again (Matt)
 - c. They return to Jerusalem, Jesus is with them.
 - d. They go to Bethany, where Jesus ascends (Luke)
- III. The Great Commission
 - A. Prefaced - All authority on Heaven and on Earth
 1. The will of God (Mt 6:10)
 2. Authority - Kingship power over all things
 - B. Commission - To teach and baptize into Christ (Gal 3:27)

Supplement: Passover in the Time of Christ
Luke 22:1-20

1 Corinthians 5:7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

Note: The purpose of this supplement is to be able to view the institution of the Lord's Supper from the night Jesus was betrayed. We do not have an absolute view as to the manner of observation of that Passover, but we must make some educated guesses as to what was happening.

Exodus 12:6-8 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 'Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.

Exodus 23:17 Three times in the year all your males shall appear before the Lord GOD.

Deuteronomy 16:5-7 You may not sacrifice the Passover within any of your gates which the LORD your God gives you; but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. And you shall roast and eat it in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents.

2 Chronicles 30:15 Then they slaughtered the Passover lambs on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD.

2 Chronicles 35:18 There had been no Passover kept in Israel like that since the days of Samuel the prophet (400 years – BH); and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem.

2 Kings 23:22 Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

These passages give us a sense that there was a change in the manner of the Passover observance from the first Passover to the Deuteronomy Passover, then to the Passovers of Hezekiah and later Josiah. Particularly, the prediction and location of a place where the slaughter of the Passover lamb would occur. This may tell us why the Passover in the time of Christ seems different.

“The celebration of Passover in Jesus' time was not exactly the same as it is today. Passover was a pilgrimage festival in which people went up to Jerusalem, where the paschal lamb was killed in the Temple. In addition, scholars debate the shape and

content of the Seder in Jesus' day; it has grown and developed over the centuries, and exactly what it looked like in the first century CE is not certain. What follows nevertheless takes today's Seder as its starting place, as its basic shape cannot be too different than its earlier expression. ⁵

Scripturally confirmed Passover emblems in the time of Christ:

- Passover Lamb, slaughtered by the priests
- Three (possibly) pieces of Passover bread
- Bitter herbs
- Multiple/four cups of the fruit of the vine (Mishnah Pesach 10:1)
- Some type of dip for sop/morsels of bread

Abbreviated order of Passover possible/likely in the time of Christ⁶

1. Drink fruit of the vine. (1st Cup)
2. Wash hands.
3. Dip bitter herbs in salt water and eat. (?)
4. Break middle unleavened bread.
5. Tell story of Passover. Drink more fruit of the vine. (2nd Cup)
6. Wash hands.
7. Say blessing over unleavened bread.
8. Eat unleavened bread.
9. Eat bitter herbs.
10. Eat unleavened bread, (bitter herbs?) and *charoset* (sweet food) together.
11. Eat meal.
12. Eat unleavened bread.
13. Drink fruit of the vine. (3rd cup)
14. Drink fruit of the vine. (4th cup)
15. Give thanks through singing Praise songs.

In depth study of the events of Passover likely present in the time of Christ

1. The Cup of Thanksgiving or (*Kiddush*) Sanctification

2. Washing of hands (probably done more than once, ceremonially)

Matthew 15:2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

John 13:4-5 (Jesus) rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

⁵ (Jesus and the Passover Seder, J. Frank Henderson)

⁶ 5. Perry Hall Love Feasts and the Passover, <http://www.wschurch.com/wp/?cat=8>

3. Eating of the bitter herbs

Exodus 1:14 And they made their lives bitter with hard bondage-in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

4. The son's inquiry, "Why is this night distinguished from all other nights?" and the father's appropriate reply, either narrated or read.

Exodus 13:8 "And you shall tell your son in that day, saying, 'This is done because of what the LORD did for me when I came up from Egypt'"

5. The second cup concludes the telling. There is a singing of the first part of the Hallel (Psalms 113, 114), and another ceremonial washing of hands.

6. The carving and eating of the lamb, together with unleavened bread. The lamb was eaten in commemoration of the night when the Lord smote all the first-born of Egypt and delivered his people. The unleavened bread was in commemoration of the "bread of haste" eaten by the ancestors.

*"The priest who caught the blood as it dropped from the victim then handed the cup to the priest next to him, receiving from him an empty one, and the full cup was passed along the line until it reached the last priest, who sprinkled its contents on the altar. The lamb was then hung upon special hooks or sticks and skinned; but if the eve of the Passover fell on a Sabbath, the skin was removed down to the breast only. The abdomen was then cut open, and the fatty portions intended for the altar were taken out, placed in a vessel, salted, and offered by the priest on the altar, while the remaining entrails likewise were taken out and cleansed"*⁷

- The sop (dipped bread)

John 13:26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon

Charoseth: *Charoseth* is mixture of apples, nuts, wine and spices. *Charoset* is described today as symbolic of the mortar the Jewish slaves made in their building for the Egyptians. At least one historian states that *charoseth* dates to Roman Judaism.

After 70AD the lamb cannot be slaughtered at the temple, and a substitute, the *aphikomen* (hidden bread), is made.

7. The third cup, the Cup of Blessing, and the finishing of the meal

1 Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

8. Singing of the last part of the Hallel (Psalms 115 and 118).

Matthew 26:30 And when they had sung a hymn, they went out to the Mount of Olives.

⁷ <http://www.jewishencyclopedia.com/articles/11934-passover-sacrifice>

9. Partaking of the Fourth cup, the cup of Hallel (Praise)

Mark 14:25 "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God." And when they had sung a hymn, they went out to the Mount of Olives.

The Four Cups:

To this day the tradition of four cups at Passover is present. It is not found in the Old Testament, so it cannot be part of the Law of Moses, but must be seen as a tradition of the Jews. As mentioned previously, it is referenced in the Talmud as dating to the time of Christ. More importantly, there are two or three indications of this order of cups used by Jesus. First, the Gospel of Luke indicates there were multiple cups used. Second, as we see, Paul calls the cup that Jesus used to establish the cup at the Lord's table the "Cup of Blessing", the very name of the third cup in this order. Finally, it may be that Jesus intentionally did not partake of the another cup (Mark 14:25) but left to sing hymns, thus suggesting that another cup was present in symbolism. Perhaps this cup is mentioned in a figurative manner in the garden?

Jewish tradition points to the Exodus deliverance as the source of the four cups. Specifically, it is seen that there are four promises made by God, therefore four cups are taken.

"Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.'" Exodus 6:6

"I will bring out," "I will deliver," "I will redeem," and "I will take."

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1. Stephen Eckstein, Studies in the Pentateuch, 1999; Garrison Graphics