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The Chapters of Matthew

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Matthew

SECTION OUTLINE ONE (MATTHEW 1-2)

The genealogy of Christ is presented. The Virgin Mary miraculously conceives, and her fiancé, Joseph, receives a visit from an angel. Mary and Joseph are married, and the baby Jesus is born.

I. THE RECORD OF THE MESSIAH (1:1-17): Matthew traces the genealogy leading to Jesus Christ, beginning with Abraham and concluding with Joseph, husband of Mary, Jesus' mother.

A. The preview (1:1): The account begins with a reference to two all-important individuals:

1. David, Israel's royal father (1:1a)
2. Abraham, Israel's racial father (1:1b)

B. The overview (1:2-16)

1. From Abraham to David (1:2-6)
2. From Solomon to Jehoiachin (Jeconiah) (1:7-11)
3. From Shealtiel to Jesus (1:12-16)

C. The review (1:17): Each phase of the threefold genealogical account encompasses fourteen generations.

II. THE REVELATION CONCERNING THE MESSIAH (1:18-25)

A. Joseph's distress (1:18): He is heartbroken, assuming his pregnant wife-to-be has been unfaithful.

B. Joseph's decision (1:19): Not wanting to disgrace Mary, he determines to break their engagement secretly.

C. Joseph's dream (1:20-25)

1. The message in the dream (1:20-23)
 - a. Concerning the purity of Mary (1:20): Joseph is reassured that Mary's pregnancy is caused by the Holy Spirit.
 - b. Concerning the person within Mary (1:21): The Angel of the Lord tells Joseph that Mary will bare a son and that he shall be named Jesus.
 - c. Concerning the prophecy about Mary (1:22-23): This son, conceived without the aid of a human father, is the fulfillment of Isaiah's prophecy (Isa. 7:14).
2. The marriage following the dream (1:24-25): Joseph takes Mary to be his wife.

III. THE REQUEST TO SEE THE MESSIAH (2:1-12)

A. The wise men's journey (2:1-8): They travel to Jerusalem.

1. Their public meeting with King Herod (2:1-6)
 - a. The magi's request (2:1-2): "Where is the newborn King of the Jews?"
 - b. The monarch's reaction (2:3-4)
 - (1) His concern (2:3): Herod is greatly troubled!
 - (2) His command (2:4): Herod demands that the Jewish priests tell him where the Messiah will be born.
 - c. The ministers' reply (2:5-6)
 - (1) The place (2:5): In Bethlehem!
 - (2) The prophecy (2:6): This was the prediction of Micah the prophet (Micah 5:2).
2. Their private meeting with King Herod (2:7-8)
 - a. Herod's demand (2:7): He asks them when they first saw the star.
 - b. Herod's deception (2:8): He says, "When you find the child, tell me, so that I can worship him, too."

B. The wise men's joy (2:9-12): They rejoice when they find the child.

1. The witness of the star (2:9): It leads them to the very house where Jesus is living.

2. The worship by the wise men (2:10-11): They present him with gifts of gold, frankincense, and myrrh.
3. The warning from the Lord (2:12): They are told to bypass Herod en route to their home.

IV. THE ESCAPE ROUTE OF THE MESSIAH (2:13-23): Joseph takes Mary and the young Jesus to Egypt.

A. The reasons for the trip (2:13-15)

1. To flee the wrath of Herod (2:13-14): Joseph is warned by God in a dream that Herod will try to kill Jesus.
2. To fulfill the words of Hosea (2:15): This Old Testament prophet foretold the trip to Egypt (Hos. 11:1).

B. The retaliation during the trip (2:16-18)

1. The purge of Herod (2:16): He kills all the male babies in Bethlehem in an attempt to eliminate Jesus.
2. The prophecy of Jeremiah (2:17-18): This Old Testament prophet predicted the Bethlehem massacre (Jer. 31:15).

C. The return from the trip (2:19-23): Joseph receives two more dreams.

1. First dream (2:19-21): Joseph is told that Herod is now dead and that he should depart from Egypt with his family.
2. Second dream (2:22-23): Joseph is told that he should dwell in Nazareth.

SECTION OUTLINE TWO (MATTHEW 3)

John the Baptist begins his ministry and baptizes Jesus. The Holy Spirit descends upon Jesus, and God declares that he is pleased with his Son.

I. JOHN MINISTERS TO THE MULTITUDES (3:1-12)

A. What John preaches (3:1-4)

1. His message (3:1-3)
 - a. As proclaimed (3:1-2): "Repent, for the Kingdom of Heaven is at hand."
 - b. As predicted (3:3): Isaiah the prophet foretold John's ministry and message some 700 years earlier (Isa. 40:3).
2. His mantle (3:4): He wears a garment of camel's hair and a leather belt, and he eats locusts and wild honey.

B. To whom John preaches (3:5-10)

1. To the people of Israel (3:5-6): Many accept his message, repent of their sins, and are baptized.
2. To the religious leaders of Israel (3:7-10)
 - a. John's description of these wicked men (3:7): He refers to them as a brood of snakes!
 - b. The leaders' demand of John (3:8-10): He warns them to truly repent and do good works or be destroyed.

C. For whom John preaches (3:11-12): He is preparing the way for the coming of the Messiah.

II. JOHN MINISTERS TO THE MESSIAH (3:13-17)

A. The agreement by the Baptist (3:13-15)

1. John's objection (3:13-14): John at first refuses Christ's request to be baptized, feeling he is unworthy to do so.
2. John's obedience (3:15): After the second request he baptizes the Savior.

B. The anointing by the Spirit (3:16): The Holy Spirit descends like a dove upon Jesus.

C. The approval by the Father (3:17): A voice from heaven says, "This is my beloved Son, and I am fully pleased with him."

SECTION OUTLINE THREE (MATTHEW 4)

The Holy Spirit leads Jesus into the wilderness to be tempted by the Devil. Jesus triumphs over Satan, then returns to Galilee to begin his ministry and calls his first four disciples.

I. JESUS AND THE DEVIL (4:1-11): Jesus is led by the Spirit into the wilderness to be tempted by

Satan.

A. The attacks (4:1-10)

1. First round (4:1-4)
 - a. The temptation (4:1-3): "Change these stones into loaves of bread!"
 - b. The triumph (4:4): "People need more than bread for their life; they must feed on every word of God."
2. Second round (4:5-7)
 - a. The temptation (4:5-6): "If you are the Son of God, jump off [the pinnacle of the Temple]!"
 - b. The triumph (4:7): "Do not test the Lord your God!"
3. Third round (4:8-10)
 - a. The temptation (4:8-9): "I will give [all the glory of the world] to you if you will only kneel down and worship me."
 - b. The triumph (4:10): "Get out of here, Satan. For the Scriptures say, 'You must worship the Lord your God; serve only him.'"

B. The angels (4:11): Following the temptations, angels come and care for Jesus.

II. JESUS AND THE DESPERATE (4:12-17, 23-25): He officially begins his ministry to needy people everywhere!

A. To the spiritually darkened (4:12-17): He preaches to the people, urging them to turn from sin.

B. To the physically disabled (4:23-25): He heals the sick wherever he goes.

III. JESUS AND THE DISCIPLES (4:18-22): He now extends a call to four future apostles.

A. Peter and Andrew (4:18-20)

1. The fishermen (4:18): Jesus meets these brothers by the Galilean Sea.
2. The fishers of men (4:19-20): Jesus promises to make them successful soul winners.

B. James and John (4:21-22)

1. Repairing their nets (4:21): Jesus calls them to leave their work and come with him.
2. Renouncing their nets (4:22): Like Peter and Andrew, these brothers follow Jesus.

SECTION OUTLINE FOUR (MATTHEW 5)

The Sermon on the Mount, part 1: Jesus lays down the principles and rules of the Kingdom.

I. THE KINGDOM AND BELIEVERS (5:1-16)

A. Kingdom attributes (5:1-12)

1. The poor in spirit (5:3)
 - a. The role (5:3a): God blesses those who realize their need for him.
 - b. The reward (5:3b): The Kingdom of Heaven is given to them.
2. Those who mourn (5:4)
 - a. The role (5:4a): God blesses those who mourn.
 - b. The reward (5:4b): They will be comforted.
3. The meek (5:5)
 - a. The role (5:5a): God blesses the gentle and lowly.
 - b. The reward (5:5b): The whole earth will belong to them.
4. Those who hunger and thirst for righteousness (5:6)
 - a. The role (5:6a): God blesses those who seek after justice.
 - b. The reward (5:6b): They will receive it in full.
5. The merciful (5:7)
 - a. The role (5:7a): God blesses those who are merciful.
 - b. The reward (5:7b): They will be shown mercy.
6. The pure in heart (5:8)
 - a. The role (5:8a): God blesses those whose hearts are pure.
 - b. The reward (5:8b): They will see God.
7. The peacemakers (5:9)
 - a. The role (5:9a): God blesses those who work for peace.
 - b. The reward (5:9b): They will be called the children of God.
8. Those who are persecuted for the sake of righteousness (5:10-12)

- a. The role (5:10a, 11): God blesses those who are persecuted because they live for God.
 - b. The reward (5:1b, 12): The Kingdom of Heaven is theirs.
- B. Kingdom actions** (5:13-16)
- 1. To function as the salt of the earth (5:13)
 - 2. To function as the light of the world (5:14-16): Their light and good deeds shine for all.

II. THE KINGDOM AND THE LAW (5:17-20)

- A. The Redeemer and the law** (5:17-18): Christ did not come to abolish the law but to fulfill it.
- B. The redeemed and the law** (5:19): Those who obey and teach God's laws will be great in the Kingdom of Heaven.
- C. The religious leaders and the law** (5:20): People like the godless Pharisees, who do not obey the law, will not enter into the Kingdom.

III. THE KINGDOM AND THE OLD TESTAMENT (5:21-48)

A. In regard to murder (5:21-26)

- 1. The basic concept (5:21): The law says, "Do not murder."
- 2. The broadened concept (5:22-26): Jesus says that hating someone is the same as murder. Our relationship with God is dependent on our relationship with others.

B. In regard to adultery (5:27-30)

- 1. The basic concept (5:27): The law says, "Do not commit adultery."
- 2. The broadened concept (5:28-30): Jesus says that looking lustfully at someone is the same as adultery.

C. In regard to divorce (5:31-32)

- 1. The basic concept (5:31): The law says, "A man can divorce his wife by merely giving her a letter of divorce."
- 2. The broadened concept (5:32): Jesus says that unlawful divorce and remarriage is the same as adultery.

D. In regard to oaths (5:33-37)

- 1. The basic concept (5:33): The law says, "You must carry out the vows you have made to the Lord."
- 2. The broadened concept (5:34-37): Jesus says, "Don't make any vows!" A simple yes or no should suffice.

E. In regard to retaliation (5:38-42)

- 1. The basic concept (5:38): The law says, "An eye for an eye and a tooth for a tooth."
- 2. The broadened concept (5:39-42): Jesus says to turn the other cheek and to do more than is demanded.

F. In regard to love (5:43-48)

- 1. The basic concept (5:43): The law says, "'Love your neighbor' and hate your enemy."
- 2. The broadened concept (5:44-48): Jesus says, "Love your enemies! Pray for those who persecute you!"

SECTION OUTLINE FIVE (MATTHEW 6)

The Sermon on the Mount, part 2: Jesus presents models for giving, prayer, fasting, money, and trust.

I. JESUS TALKS ABOUT GIVING (6:1-4)

A. The rules (6:1-3)

- 1. Give sincerely (6:1): You will receive reward from your Father in heaven.
- 2. Give secretly (6:2-3): Calling attention to your giving will cause that to be your only reward.

B. The reward (6:4): Give your gifts in secret, and God will reward you openly.

II. JESUS TALKS ABOUT PRAYING (6:5-15)

A. Essentials in prayer (6:5-8)

- 1. Prayers God rejects (6:5, 7-8)
 - a. Boasting prayers (6:5): Praying publicly brings reward from men only.
 - b. Babbling prayers (6:7-8): God knows what you need before you ask.
- 2. Prayers God receives (6:6): We should pray from the heart, in private.

B. Elements in prayer (6:9-15): Jesus lists nine aspects of prayer.

1. Faith (6:9a): "Our Father in heaven."
2. Worship (6:9b): "May your name be honored."
3. Expectation (6:10a): "May your kingdom come soon."
4. Submission (6:10b): "May your will be done hereon earth, just as it is in heaven."
5. Petition (6:11): "Give us our food for today."
6. Confession (6:12a): "And forgive us our sins."
7. Compassion (6:12b, see also 14-15): "Just as we have forgiven those who have sinned against us."
8. Dependence (6:13a): "And don't let us yield to temptation."
9. Acknowledgment (6:13b): "For yours is the kingdom and the power and the glory forever. Amen."

III. JESUS TALKS ABOUT FASTING (6:16-18)

- A. By hypocrites** (6:16): They disfigure their faces to show people they are fasting.
- B. By the humble** (6:17-18): They comb their hair and wash their faces so only God knows what they are doing. Then the Father rewards them.

IV. JESUS TALKS ABOUT TREASURES (6:19-24)

- A. Earthly treasures are insecure and corruptible** (6:19, 22-24): No one can serve two masters, but all must choose between God and gold!
- B. Heavenly treasures are secure and incorruptible** (6:20-21): Where your treasure is, there your heart will be.

V. JESUS TALKS ABOUT TRUSTING (6:25-34)

- A. The information** (6:25): We are told not to worry about food or clothes, for life consists of more than these things.
- B. The illustrations** (6:26-30)
1. Consider the birds (6:26-27): They do not sow, reap, or store up food, yet God feeds them!
 2. Consider the lilies (6:28-30): They don't worry about clothes, yet Solomon in all his glory was not dressed as beautifully as they are!
- C. The invitation** (6:31-34): Put God in first place, and he will meet all your needs!

SECTION OUTLINE SIX (MATTHEW 7)

The Sermon on the Mount, part 3: Jesus teaches us to ask God for what we need, how to treat others, and how to live as a true child of the heavenly Father.

I. JESUS' EXHORTATIONS (7:1-12)

- A. Our responsibilities to the saved** (7:1-2): We are not to harshly judge other believers.
- B. Our responsibilities to ourselves** (7:3-5): We are to harshly judge ourselves!
- C. Our responsibilities to the ungodly** (7:6): We are not to give holy things to depraved men.
- D. Our responsibilities to the Lord** (7:7-11)
1. The command (7:7): We are to diligently seek God's will.
 2. The confidence (7:8): He promises to reveal his will if we ask!
 3. The comparison (7:9-11): If we, being sinful, can give good gifts to our children, how much more will the sinless Father impart to his children!
- E. Our responsibilities to the world** (7:12): We are to treat others as we would want them to treat us.

II. JESUS' ILLUSTRATION (7:13-27)

- A. The two roads** (7:13-14)
1. The broad highway to hell (7:13): The gate is wide, and many choose this way to destruction.
 2. The narrow road to heaven (7:14): The gate is narrow, and only a few ever find it.
- B. The two animals (a condemnation of false prophets)** (7:15)
1. They pretend to be sheep (7:15a): They seem harmless.
 2. They prove to be wolves (7:15b): They tear you apart.

C. The two kinds of disciples (7:21-23)

1. True disciples (7:21a): On judgment day, the true disciples will be separated from the false ones.
2. False disciples (7:21b-23): On judgment day, the false disciples will be condemned.
 - a. The wondrous deeds they will say they did (7:22): They will say they prophesied, cast out demons, and performed miracles in his name.
 - b. The wicked deeds Christ will say they did (7:21b, 23): They disobeyed the Father, and God will say he never knew them.

D. The two trees (7:16-20)

1. A good tree cannot produce bad fruit (7:16, 18).
2. A bad tree cannot produce good fruit (7:17, 19-20).

E. The two builders (7:24-27)

1. The structures (7:24, 26)
 - a. One man built his house on solid rock (7:24).
 - b. One man built his house on shifting sand (7:26).
2. The storm (7:25, 27)
 - a. The house on the rock stood firm (7:25).
 - b. The house on the sand fell flat (7:27).

III. JESUS' DEMONSTRATIONS (7:28-29): Jesus continues to teach, amazing his listeners with his authority.

SECTION OUTLINE SEVEN (MATTHEW 8)

Jesus heals many, including a leper, a Roman officer's slave, Peter's mother-in-law, and a number of demon-possessed people. He amazes his disciples by calming a storm and talks about the costs of being his follower.

I. THE MIRACLES OF JESUS (8:1-17, 23-34)

A. Curing the sick (8:1-17, 28-34)

1. A leper (8:11-4)
 - a. The cry (8:1-2): He begs the Savior to heal him.
 - b. The compassion (8:3): Jesus restores the man by the touch of his hand.
 - c. The command (8:4): The cleansed leper is instructed to tell no one about his miracle.
2. A centurion's servant (8:5-13)
 - a. The favor desired by the centurion (8:5-7): He wants Jesus to visit his home and heal his servant, which the Lord agrees to do.
 - b. The faith demonstrated by the centurion (8:8-13)
 - (1) The confidence (8:8-9): He feels the Lord can heal the servant without even coming to his home!
 - (2) The commendation (8:10): Jesus commends him for so much faith!
 - (3) The conclusion (8:11-12): Jesus says his kind of faith will result in the eventual salvation of a number of Gentiles, while many faithless Jews will suffer eternal loss.
 - (4) The cure (8:13): The servant is healed at that very hour.
3. Peter's mother-in-law (8:14-15)
 - a. The suffering hostess (8:14): Jesus finds her in bed with a high fever.
 - b. The serving hostess (8:15): After Jesus touches her hand, she gets up and begins to wait on him.
4. A number of demon-possessed people (8:16-17, 28-34)
 - a. On the western side of the Galilean Sea (8:16-17)
 - (1) The possessed (8:16): Many of these people are brought to Jesus for deliverance.
 - (2) The prophecy (8:17): He heals them all, that Isaiah's prophecy might be fulfilled (Isa. 53:4).
 - b. On the eastern side of the Galilean Sea (8:28-34)
 - (1) The Gadarene maniacs, controlled by demons (8:28): Demons have made these two men violent, causing them to live among the tombs!
 - (2) The panic of these demons (8:29): They are filled with fear as the Savior approaches.

- (3) The plea from these demons (8:30-31): They beg Jesus to send them into a herd of nearby pigs!
- (4) The Galilean Messiah, controller of demons (8:32-34)
 - (a) The release (8:32): He delivers the two men by ordering the demons into the herd of pigs!
 - (b) The rejection (8:33-34): The foolish people living in that area plead with Christ to depart and leave them alone.

B. Calming the sea (8:23-27)

- 1. The furious storm (8:23-24): A terrible storm threatens to sink the disciples' boat.
- 2. The fearful sailors (8:25): In desperation they awaken the sleeping Jesus, crying out for him to save them.
- 3. The faithful Savior (8:26-27): He quickly stills the waters, to the amazement of the disciples!

II. THE MANDATE OF JESUS (8:18-22): He describes the cost of true discipleship to several would-be followers.

A. Concerning one's finances (8:18-20): They will have no place to lay their heads.

B. Concerning one's family (8:21-22): They must forsake their families in order to follow Jesus.

SECTION OUTLINE EIGHT (MATTHEW 9)

Jesus continues his ministry of healing people's bodies while ministering to their souls.

I. JESUS MINISTERS TO INDIVIDUALS (9:1-8, 18-38)

A. A paralytic (9:1-8)

- 1. The helpful companions (9:1-2)
 - a. The place (9:1): The miracle occurs in Capernaum.
 - b. The paralytic (9:2a): His friends carry him to Jesus.
 - c. The pardon (9:2b): Jesus first forgives the man of his sins.
- 2. The hostile critics (9:3-7)
 - a. The disdain of the Pharisees (9:3): They accuse Jesus of blasphemy.
 - b. The defense of the Savior (9:4-6): He says he will prove his authority to forgive sin by his ability to heal the man.
 - c. The deliverance of the paralytic (9:7): At Jesus' command, the man rises up and walks away!
- 3. The happy crowd (9:8): The people rejoice over this great miracle!

B. A dead girl (9:18-19, 23-26)

- 1. The request to Jesus (9:18-19): A heartbroken ruler begs Jesus to come to his home to raise his dead daughter.
- 2. The ridicule of Jesus (9:23-24)
 - a. The confusion (9:23): Upon entering the ruler's home, Jesus is met by a noisy crowd and loud funeral music.
 - b. The command (9:24a): He orders the crowd to leave, saying the little girl is only sleeping.
 - c. The contempt (9:24b): The crowd laughs at him.
- 3. The restoration by Jesus (9:25-26): He takes the girl by the hand, and she rises!

C. A sick woman (9:20-22)

- 1. Her disease (9:20a): For twelve years she has suffered from internal bleeding.
- 2. Her determination (9:20b-21): She touches the hem of Jesus' robe, believing this will heal her.
- 3. Her deliverance (9:22): Immediately the Savior restores her!

D. Two blind men (9:27-31)

- 1. The request (9:27): They cry out for Jesus to heal them.
- 2. The response (9:28-31)
 - a. The test (9:28)
 - (1) "Do you believe?" he says (9:28a).
 - (2) "Yes, we believe!" they say (9:28b).
 - b. The touch (9:29-30a): He touches their eyes and heals them.
 - c. The task (9:30b): He then instructs them to tell no one.
 - d. The telling (9:31): They, however, go out and tell many.

E. A demon-possessed mute (9:32-34)

1. The helpless one (9:32): This desperate man is brought to Jesus.
2. The Holy One (9:33)
 - a. The miracle (9:33a): Jesus frees him.
 - b. The marvel (9:33b): The watching crowd is amazed!
3. The hostile ones (9:34): He is blasphemed by the Pharisees!

F. Many sick people throughout Galilee (9:35-38)

1. The Savior's compassion (9:35-36): He travels through all the cities of that area, preaching and healing the multitudes.
2. The Savior's command (9:37-38)
 - a. The situation (9:37): The harvest is plentiful, but the workers are few.
 - b. The solution (9:38): Pray that God will send forth laborers!

II. JESUS MEETS WITH INDIVIDUALS (9:9-17)

A. A tax collector (9:9-13)

1. The call (9:9): Jesus summons Matthew to become his disciple.
2. The celebration (9:10): Matthew gives a banquet to celebrate this occasion.
3. The criticism (9:11): The Pharisees are upset because there are sinners at the banquet.
4. The chastening (9:12-13): Jesus rebukes them, saying he has come to call sinners, not those who think they are good enough.

B. Some disciples of John the Baptist (9:14-17)

1. Their inquiry (9:14): They want to know why his disciples do not fast.
2. His illustrations (9:15-17)
 - a. The bridegroom (9:15): The wedding guests don't mourn while the groom is with them.
 - b. The old garment (9:16): An old garment is not patched with unshrunk cloth.
 - c. The old wineskin (9:17): New wine is not put in old wineskins.

SECTION OUTLINE NINE (MATTHEW 10)

Jesus seems to give instructions to three kinds of disciples, each group living at a different time.

I. TO FORMER DISCIPLES, LIVING IN THE TIME OF CHRIST (10:1-15): Jesus speaks to the disciples of his day.

A. The individuals (10:2-4): Here Matthew lists the names of the twelve apostles.

B. The instructions (10:1, 5-15)

1. Their mission field (10:5-6): They are to go only to the lost sheep of Israel.
2. Their mission (10:1, 7-15)
 - a. To preach that God's Kingdom is near (10:7)
 - b. To heal the sick, raise the dead, and cast out demons (10:1, 8a): They are given authority to do these things.
 - c. To give freely (10:8b): They are to give as freely as they have received.
 - d. To remain unburdened (10:9-10): They are not to take money or extra clothes with them.
 - e. To bless or curse each town upon leaving (10:11-15): They are to bless worthy towns and curse unbelieving towns.

II. TO FUTURE DISCIPLES, LIVING DURING THE TIME OF THE GREAT TRIBULATION (10:16-23):

This is assumed, based on Jesus' statement in 10:23.

A. The enemies of God will hate them (10:16-18, 23).

1. Religious persecution (10:16-17): They will be handed over to courts and beaten in synagogues.
2. Political persecution (10:18): They will be called before governors and kings; this will give them a chance to witness.
3. Family persecution (10:21): Family members will betray each other.
4. General persecution (10:22-23): Everyone will hate them because of their allegiance to Christ.

B. The Spirit of God will help them (10:19-20): He will give them the right words to say!

III. TO FAITHFUL DISCIPLES, LIVING THROUGHOUT CHURCH HISTORY (10:24-42): Jesus speaks

of discipleship and persecution.

A. The certainty (10:24-25): Just as he is persecuted, his disciples also will be.

B. The confidence (10:26-31)

1. What people may do (10:26-28): They may kill the body, but they cannot touch the soul.
2. What God will do (10:29-31): He cares for both body and soul.

C. The conflict (10:34-36): Faith in Christ may well turn a person's family against him or her!

D. The conditions (10:37-38)

1. The priority of our love for Christ (10:37): We are to place him even above our families!
2. The proof of our love for Christ (10:38): We are to take up our cross and follow him.

E. The compensation (10:32-33, 39-42): These are the benefits of true discipleship:

1. To be honored by the Son in the presence of the Father (10:32-33)
2. To fully gain one's life (10:39)
3. To be given great rewards (10:40-42)

SECTION OUTLINE TEN (MATTHEW 11)

Jesus reassures the disciples of John the Baptist, rebukes several cities, rejoices in his Father's wisdom, and reveals that he is the only way to the Father.

I. THE REASSURING BY THE SAVIOR (11:1-19)

A. John's request to Jesus (11:1-3): In a moment of doubt, the imprisoned Baptist sends a group of men to Jesus.

1. Who they are (11:1-2): They are John's disciples.
2. What they ask (11:3): John wants to know if Christ is really the Messiah.

B. John's reassurance by Jesus (11:4-19)

1. The proof for John (11:4-6): They are to return and tell John concerning all the miracles they see Christ do.
2. The praise of John (11:7-11): Jesus says John is one of history's greatest men!
3. The prophet like John (11:12-15): Jesus compares John's ministry with that of Elijah.
4. The prejudice against John (11:16-19): Jesus condemns his generation, who accuses John of being demon-possessed!

II. THE REBUKING BY THE SAVIOR (11:20-24): Jesus denounces three Galilean cities.

A. Korazin and Bethsaida (11:20-22)

1. Their privilege (11:20-21a): He did many miracles among them.
2. Their pride (11:21b): They rejected him.
3. Their punishment (11:22): Wicked Tyre and Sidon will be better off on judgment day than they!

B. Capernaum (11:23-24)

1. Its privilege (11:23b): Identical to that of the above cities.
2. Its pride (11:23a): Identical to that of the above cities.
3. Its punishment (11:24): Wicked Sodom will be better off on the judgment day than Capernaum!

III. THE REJOICING BY THE SAVIOR (11:25-26): Jesus thanks his heavenly Father for revealing spiritual truth to the childlike and for hiding it from those who think themselves wise.

IV. THE REVEALING BY THE SAVIOR (11:27-30)

A. The illumination (11:27): The believer can only know the Father through the Son.

B. The invitation (11:28-30): Jesus invites the weary and burdened to find their rest in him.

SECTION OUTLINE ELEVEN (MATTHEW 12)

Jesus heals the sick, confronts the Pharisees, and fulfills ancient prophecies.

I. JESUS AND THE PHARISEES (12:1-14, 22-45) On three separate occasions, Jesus is confronted by these wicked men.

A. The Sabbath conflict (12:1-14): The Pharisees take issue with Jesus when he performs his miracles.

1. In regard to eating on the Sabbath (12:1-8): Jesus is criticized by the Pharisees for allowing his disciples to pluck some heads of grain from a field on the Sabbath. The Savior reports by pointing out two facts:
 - a. The purpose of the Sabbath (12:1-7): The Sabbath was made for man, and not the reverse!
 - (1) As seen in the life of David (12:3-4): David and his men ate the bread reserved for the priests.
 - (2) As seen in the law of Moses (12:5-6): The priests are allowed to serve in the Temple on the Sabbath.
 - (3) As seen in the Book of Hosea (12:7): God wants them to be merciful; he doesn't care that much about their sacrifices.
 - b. The person of the Sabbath (12:8): The Son of Man is Lord even of the Sabbath!
 2. In regard to healing on the Sabbath (12:9-14): Jesus notices a man with a deformed hand.
 - a. The accusation (12:9-10): The Pharisees ask Jesus whether it is legal to work by healing on the Sabbath day.
 - b. The answer (12:11-12): Jesus replies by asking them if they would rescue a sheep on the Sabbath. He says, "Of course you would! And how much more valuable is a person than a sheep!"
 - c. The action by the Savior (12:13-14): He heals the man's hand.
- B. The source conflict (12:22-37):** The Pharisees claim that Satan is the source of Jesus' miracles. On this occasion Jesus has just healed a demon-possessed, blind, mute man.
1. The criticism by the Pharisees (12:22-29)
 - a. Their accusation (12:22-24): "He gets his power from Satan, the prince of demons."
 - b. His argument (12:25-29)
 - (1) "A city or home divided against itself is doomed" (12:25).
 - (2) "If Satan is casting out Satan, he is fighting against himself" (12:26-29).
 2. The condemnation of the Pharisees (12:30-37)
 - a. Jesus says their sin is terrible (12:30-34).
 - (1) They are corrupt fruit trees (12:30-33): A tree is known by its fruit.
 - (2) They are poisonous snakes (12:34): Whatever is in their hearts determines what they say.
 - b. Jesus says their sin is terminal (12:35-37): The words they say now will determine their fate on judgment day.
- C. The sign conflict (12:38-45):** The Pharisees insist that Jesus do something spectacular just for them.
1. Jesus refers to Jonah and Nineveh (12:38-41).
 - a. The illustration from the life of the prophet of God (12:38-40): Jonah's experience in the belly of the fish depicts Jesus' death and resurrection; this is the only sign he gives them!
 - b. The indictment from the lips of the people of Nineveh (12:41): The Ninevites will someday condemn Jesus' generation, for Nineveh repented at the preaching of Jonah, but Jesus is greater than Jonah.
 2. Jesus refers to Solomon and the Queen of Sheba (12:42): She will condemn Jesus' generation because she had great respect for Solomon, and Jesus is greater than Solomon.
 3. Jesus refers to eight evil spirits (12:43-45): Here Jesus likens his generation to a demon-possessed man.
 - a. The first state of the man (12:43): The original demon living within him departs.
 - b. The final state of the man (12:44-45): Unable to find another person to indwell, the spirit returns to the man, this time bringing seven other spirits more wicked than himself.
- II. JESUS AND THE PROPHECIES (12:15-21): Jesus fulfills the prophecies of Isaiah, who predicted the earthly ministry of the Messiah (Isa. 42:1-4).
- A. Jesus' heavenly relationships (12:18a-1 8b)**
1. Concerning the Father (12:18a): The Father would love him.
 2. Concerning the Spirit (12:18b): The Spirit would fill him.
- B. Jesus' earthly actions (12:15-17, 18c-21)**
1. Concerning the nations (12:18c, 21): He would proclaim justice to the nations.

2. Concerning himself (12:19): He would not be quarrelsome or rebellious.
3. Concerning the weak and hopeless (12:20): He would treat them with gentleness and understanding.
4. Concerning the sick (12:15-17): He would heal the sick.

III. JESUS AND HIS FAMILY (12:46-50)

- A. His earthly family** (12:46-47): Jesus is told his mother and brothers are waiting to meet with him.
- B. His eternal family** (12:48-50): He says all who obey his heavenly Father are part of his family!

SECTION OUTLINE TWELVE (MATTHEW 13)

Jesus explains the Kingdom of Heaven using eight parables.

I. THE RELATING OF HIS PARABLES (13:1-8, 18-33, 36-50, 52)

A. The sower, the seed, and the soil (13:1-8, 18-23)

1. Information in this parable (13:1-8): A farmer sows grain, which falls upon four different kinds of soil, producing four different results.
 - a. Roadside soil (13:1-4): This seed is soon devoured by the birds.
 - b. Shallow, rocky soil (13:5-6): This seed springs up quickly but soon withers, being scorched by the sun.
 - c. Thorn-infested soil (13:7): This seed is quickly choked by the thorns.
 - d. Fertile soil (13:8): This seed produces a thirty, sixty, and even hundredfold crop!
2. Interpretation of this parable (13:18-23)
 - a. The seed (13:18-19a): The seed represents the Good News about the Kingdom.
 - b. The roadside soil (13:19b): The hard soil represents those who hear the message but do not understand it, thus allowing Satan to steal it from them.
 - c. The rocky soil (13:20-21): The shallow, rocky soil represents those who have no depth and thus drop out upon encountering any trouble or persecution.
 - d. The thorn-infested soil (13:22): The thorny ground represents those who allow the lure of wealth to snuff out the Good News.
 - e. Fertile soil (13:23): The good soil represents those who truly accept God's message, producing an abundant harvest.

B. The wheat and the thistle (13:24-30, 36-43)

1. Information in the parable (13:24-30)
 - a. The diligence of a sower (13:24): A farmer sows good seed throughout his field.
 - b. The discovery by the sower (13:25-28): He learns his enemy later secretly visited the field and sowed thistles among the wheat.
 - c. The dilemma of the sower (13:29): He knows that if he attempts to pull out the thistles, he will also harm the wheat.
 - d. The decision of the sower (13:30): He will wait until harvest time, when he will sort out the thistles from the wheat and burn them.
2. Interpretation of the parable (13:36-43)
 - a. The sower is Christ (13:36-37).
 - b. The enemy is the devil (13:39a).
 - c. The field is the world (13:38a).
 - d. The good seed is believers (13:38b).
 - e. The thistles are unbelievers (13:38c).
 - f. The harvest is the end of the age (13:39b).
 - g. The reapers are angels (13:39c-41).
 - h. The granary is heaven (13:43).
 - i. The furnace is hell (13:42).

C. The mustard seed (13:31-32)

1. It goes into the ground the smallest of seeds (13:31-32a).
2. It grows out of the ground the largest of plants (13:32b).

D. The yeast (13:33)

1. It is placed in the flour (13:33a): Only a small amount of yeast is used.

- 2. It permeates every part of the dough (13:33b).
- E. The treasure in the field** (13:44)
 - 1. The discovery (13:44a): A man finds a precious treasure.
 - 2. The delight (13:44b): He is overjoyed at what he finds.
 - 3. The decision (13:44c): He sells all that he has to buy the field.
- F. The merchant and the pearl** (13:45-46)
 - 1. He seeks this pearl (13:45).
 - 2. He buys this pearl (13:46).
- G. The sorting of fish** (13:47-50)
 - 1. The information in this parable (13:47-48): Upon catching a net filled with fish, the fishermen sort out the good from the bad.
 - 2. The interpretation of this parable (13:49-50): At the end of the world, the angels will likewise separate the righteous from the wicked.
- H. The homeowner and his treasure** (13:52): A wise teacher of God's Word can display both old and new precious truths (Old and New Testament) like a homeowner can show off both old and new treasures.

II. THE REASON FOR HIS PARABLES (13:9-17, 34-35, 51)

- A. The purpose** (13:9-13, 34-35, 51): Jesus uses his parables to accomplish a twofold goal.
 - 1. To reveal God's truth to the righteous (13:9-12a, 34-35, 51)
 - 2. To conceal God's truth from the unrighteous (13:12b-13)
- B. The prophecy** (13:14-17): Isaiah predicted that Israel would not be able to understand or accept the truths in Christ's parables (Isa. 6:9-10).

III. THE REACTION TO HIS PARABLES (13:53-58): The people in Jesus' hometown of Nazareth react to his parables in a twofold way.

- A. First they are amazed** (13:53-56).
- B. Then they are angered** (13:57-58): Jesus does only a few miracles there because of their unbelief.

SECTION OUTLINE THIRTEEN (MATTHEW 14)

Herod Antipas martyrs John the Baptist. Jesus feeds the 5,000 and walks on water.

I. THE MARTYRDOM OF JOHN (14:1-12)

- A. John is mistreated by Herod Antipas** (14:3-8).
 - 1. The persecution (14:3-5): John is imprisoned by Herod for fearlessly condemning Herod's unlawful marriage to Herodias, the king's ex-sister-in-law.
 - 2. The performance (14:6): The daughter of Herodias performs a dance for Herod during his birthday celebration.
 - 3. The promise (14:7): A highly pleased Herod vows to give her anything she desires.
 - 4. The plot (14:8): At her mother's urging, the girl demands the head of John the Baptist.
- B. John is murdered by Herod Antipas** (14:9-12): The reluctant king, forced to keep his promise, has John beheaded.
- C. Jesus is misunderstood by Herod Antipas** (14:1-2): When the king first hears of Jesus' ministry, he fears the Savior is John, come back to life.

II. THE MIRACLES OF JESUS (14:13-36)

- A. He feeds the 5,000** (14:13-21): Jesus meets a twofold need.
 - 1. He heals the hurting (14:13-14): The sick in the crowd are restored.
 - 2. He feeds the hungry (14:15-21)
 - a. The scarcity of food (14:15-17): A quick check reveals only five small loaves of bread and two fish are available for the hungry crowd.
 - b. The surplus of food (14:18-21): After all have eaten their fill, twelve basketfuls are left over!
- B. He walks on water** (14:22-36).
 - 1. Events preceding his walk (14:22-24)
 - a. The command (14:22): Jesus instructs his disciples to cross to the other side of the lake.

- b. The communion (14:23): He then retires to a hill and prays.
- c. The crisis (14:24): A violent storm suddenly threatens the disciples' boat.
- 2. Events during his walk (14:25-33)
 - a. The approach (14:25): In the middle of the night, Jesus comes to the disciples, walking on the water.
 - b. The alarm (14:26): The disciples are terrified, thinking Jesus is a ghost!
 - c. The assurance (14:27): Jesus tells them who he is.
 - d. The attempt (14:28-31): Peter tries to walk to Jesus but soon begins to sink and cries out for help.
 - e. The awe (14:32-33): At Jesus' command, the wind stops, causing the disciples to worship him.
- 3. Events following his walk (14:34-36): Jesus heals many sick people on the eastern side of the lake.

SECTION OUTLINE FOURTEEN (MATTHEW 15)

Jesus confronts the Pharisees, teaches the crowds, and explains his teachings to Peter and the other disciples. He heals a Canaanite woman's daughter and feeds the 4,000.

I. THE MEETINGS (15:1-20)

A. Jesus' meeting with the Pharisees (15:1-9)

- 1. Their accusation (15:1-2): They accuse Jesus of breaking the Mosaic law by permitting his disciples to ignore the ceremonial hand washing ritual before eating.
- 2. His condemnation (15:3-9)
 - a. Jesus speaks concerning their corruption (15:3-6): The Pharisees twist God's law in such a way that it allows them to ignore their responsibilities concerning their parents!
 - b. Jesus speaks concerning their character (15:7-9): Jesus calls the Pharisees hypocrites and says they fulfill Isaiah's terrible prophecy concerning them (Isa. 29:13).

B. Jesus' meeting with the people (15:10-11): Jesus tells the crowd that uncleanness is not caused by what goes into a person's mouth (nonkosher food) but rather by what comes out!

C. Jesus' meeting with Peter (15:12-20): He says the same thing to Peter and the disciples.

II. THE MIRACLES (15:21-39)

A. Healing a Canaanite woman's daughter (15:21-28)

- 1. The brokenhearted mother (15:21-23)
 - a. The place (15:21): Jesus is in the region of Tyre and Sidon.
 - b. The plea (15:22-23): A mother in this area begs him to heal her demon-possessed daughter.
- 2. The kindhearted Messiah (15:24-28)
 - a. His reminder (15:24-26): He tells her that his key ministry is to the Jews, not the Gentiles.
 - b. Her response (15:27-28)
 - (1) The reasoning (15:27): She agrees but asks for some of the crumbs that might fall from Israel's spiritual table.
 - (2) The reward (15:28): Jesus immediately grants her request.

B. Feeding the 4,000 (15:29-39): Jesus ministers to this group of 4,000 men as he did previously for the 5,000.

- 1. Meeting the needs of the hurting (15:29-31): Jesus heals the lame, blind, crippled, and the mute.
- 2. Meeting the needs of the hungry (15:32-39)
 - a. The amount of food (15:32-34): He has only seven loaves of bread and a few small fishes.
 - b. The abundance of food (15:35-39): Seven full baskets remain after all have eaten their fill!

SECTION OUTLINE FIFTEEN (MATTHEW 16)

Jesus again refuses to give the Pharisees a sign to prove his divine identity, and he warns his disciples to beware the false teachings of these evil men. Peter correctly identifies Jesus as the Messiah.

I. JESUS AND HIS FOES (16:1-4)

- A. Their demand** (16:1): The Pharisees insist that he prove himself through some great sign from heaven.
- B. His denial** (16:2-4)
 - 1. What they would not do (16:2-3): Jesus reminds them of the many previous miracles he has already performed, which they would not accept!
 - 2. What he will not do (16:4): He will give them no sign except that of Jonah, a reference to his death and resurrection.

II. JESUS AND HIS FOLLOWERS (16:5-28)

- A. The reminder** (16:5-12): Jesus reminds his disciples to beware of the yeast of the Pharisees, a reference to their false teaching.
- B. The revelation** (16:13-21)
 - 1. The probing by Christ (16:13-17)
 - a. The request (16:13): He asks the disciples what people are saying about him.
 - b. The rumors (16:14): Some believe he is John the Baptist, Elijah, Jeremiah, or one of the other prophets.
 - c. The recognition (16:15-17): He then asks the disciples what they think about him.
 - (1) What Peter says (16:15-16): He acknowledges the deity of Jesus Christ!
 - (2) Why Peter says it (16:17): God the Father has revealed this to him!
 - 2. The promise by Christ (16:18-19)
 - a. The announcement (16:18): He will soon build his church.
 - b. The authority (16:19): He will entrust them with the keys to the Kingdom!
 - 3. The prohibition by Christ (16:20): They are not to tell anyone that he is the Messiah.
 - 4. The passion of Christ (16:21): Jesus predicts his future sufferings, death, and resurrection.
- C. The rebukes** (16:22-23)
 - 1. Peter rebukes Jesus (16:22): He is upset that the Savior would talk about his sufferings and death.
 - 2. Jesus rebukes Satan (16:23): Jesus rebukes the Devil for influencing Peter to speak as he has.
- D. The requirements** (16:24-26): Jesus lists the conditions for true discipleship.
- E. The rewards** (16:27-28)
 - 1. General rewards to all of Jesus' disciples (16:27): This will occur at his second coming.
 - 2. Specific reward to three of Jesus' disciples (16:28): Peter, James, and John will soon be allowed to witness the transfiguration of Christ!

SECTION OUTLINE SIXTEEN (MATTHEW 17)

God confirms Peter's earlier acknowledgment of the deity of Christ by transfiguring Jesus on the mountaintop. Jesus heals a demon-possessed boy, predicts his own death, and instructs Peter to pay the Temple tax with a coin found in the mouth of a fish.

I. THE SPLENDOR OF THE SAVIOR (17:1-13)

- A. The confirmation on top of the mountain** (17:1-8): Jesus takes Peter, James, and John with him.
 - 1. What they see (17:1-3)
 - a. The appearance of God's Messiah (17:1-2): His face and clothing shine like the noonday sun!
 - b. The arrival of God's messengers (17:3): Moses and Elijah appear and speak to Jesus.
 - 2. What they say (17:4): Peter wants to build three shelters, one each for Jesus, Moses, and Elijah.
 - 3. What they hear (17:5): The Father speaks from heaven, attesting to the love he has for his Son.
 - 4. What they do (17:6-8): They fall to the ground, terrified, but are reassured by Jesus.
- B. The conversation coming down the mountain** (17:9-13)
 - 1. The command (17:9): Jesus instructs the three to say nothing concerning what they saw until his resurrection.
 - 2. The confusion (17:10): They want to know if Elijah will come before the return of the Messiah.

3. The clarification (17:11-13)
 - a. His answer (17:11-12)
 - (1) Elijah will indeed come (17:11).
 - (2) Elijah has already come (17:12).
 - b. Their assumption (17:13): By this they understand that he is referring to John the Baptist.

II. THE SOVEREIGNTY OF THE SAVIOR (17:14-21, 24-27): Jesus demonstrates his deity through two miracles.

A. The boy with a demon (17:14-21)

1. The desperation of the father (17:14-16): He begs Jesus to heal his son.
2. The exorcism by the Lord (17:17-18): Jesus quickly drives the demon from the lad.
3. The frustration of the disciples (17:19-21)
 - a. They say, "Why couldn't we cast out that demon?" (17:19).
 - b. He says, "You didn't have enough faith" (17:21).

B. The fish with a coin (17:24-27)

1. The who (17:24b): Some tax collectors approach Peter.
2. The what (17:24c): They demand to know if Jesus will pay the Temple tax.
3. The where (17:24a): This takes place upon Jesus' arrival in Capernaum.
4. The why (17:25-26): Jesus informs Peter of two things.
 - a. Why he should not have to pay this tax (17:25): Kings tax the conquered, not their own people.
 - b. Why he should pay the tax anyway (17:26): Though he is free, he should try not to offend anyone.
5. The how (17:27): Jesus tells Peter to throw a line in the lake, open the mouth of the first fish he catches, and use the coin he will find there to pay the tax!

III. THE SUFFERING OF THE SAVIOR (17:22-23)

- A. His revelation** (17:22-23a): He tells the disciples of his coming betrayal, death, and resurrection.
- B. Their reaction** (17:23b): The disciples are filled with grief.

SECTION OUTLINE SEVENTEEN (MATTHEW 18)

Jesus addresses the issues of how to determine greatness, how to escape hell, how to exercise church discipline, and how to forgive a sinning brother.

I. HOW TO DETERMINE GREATNESS (18:1-6, 10-14)

A. The illustration of a little child (18:1-5)

1. The statement (18:1-4): True greatness is to humble oneself as a little child.
2. The spiritual truth (18:5): To honor a little child is to honor the Savior himself.

B. The ill treatment of a little child (18:6, 10-14)

1. The penalty (18:6): It is better for a person to have a large millstone hung around the neck and be cast into the sea than to mistreat a little child!
2. The protection (18:10): Angels are assigned to protect children.
3. The priority (18:11-14): In the parable of the lost sheep, Jesus says that it is the will of his Father to bring all little ones into the safety of the sheepfold.

II. HOW TO ESCAPE HELL (18:7-9): In highly metaphorical language, Jesus says:

A. Control what you do (18:7-8): If your hand or foot causes you to sin, cut it off!

B. Control what you see (18:9): If your eye causes you to sin, pluck it out!

III. HOW TO EXERCISE CHURCH DISCIPLINE (18:15-20)

A. The procedure (18:15-17)

1. If your brother sins against you, go to him in private, and attempt to reconcile the matter (18:15).
2. If this fails, take someone with you (18:16).
3. If this fails, bring the matter before the church (18:17a).
4. If this fails, dismiss the unrepentant brother (18:17b).

B. The promise (18:18-20): The authority of heaven itself will support this kind of church decision.

IV. HOW TO FORGIVE YOUR BROTHER (18:21-35)

A. The percentage (18:21-22)

1. Peter to Jesus (18:21): "How often should I forgive someone who sins against me? Seven times?"
2. Jesus to Peter (18:22): "No! Seventy times seven!"

B. The parable (18:23-35): Jesus relates the story of a king, his servant, and another servant.

1. Scene one (18:23-27): The servant and his master, the king.
 - a. The debt (18:23-24): He owes his master a staggering sum of money!
 - b. The decree (18:25): Unable to pay, he and his entire family are to be sold into slavery by the king.
 - c. The desperation (18:26): He falls on his knees before the king, begging for mercy.
 - d. The deliverance (18:27): Moved with compassion, the king forgives his entire debt.
2. Scene two (18:28-30): The forgiven servant and another servant-the second servant owes the forgiven servant a very small amount of money.
 - a. The pitiful request (18:28-29): He begs for a little more time to pay the debt.
 - b. The pitiless response (18:30): Unmoved, the first servant orders the second servant thrown in prison!
3. Scene three (18:31-35): The forgiven servant and the king.
 - a. The outrage (18:31-33): The forgiven (but unforgiving) servant is summoned before the furious king.
 - (1) The reminder (18:31-32): "You evil servant! I forgave you that tremendous debt because you pleaded with me."
 - (2) The rebuke (18:33): "Shouldn't you have mercy on your fellow servant, just as I had mercy on you?"
 - b. The outcome (18:34): The king throws the servant into prison until he pays back his debt in full!
 - c. The overall lesson (18:35): God does not forgive the unforgiving!

SECTION OUTLINE EIGHTEEN (MATTHEW 19)

Jesus teaches about divorce and tells his disciples that one must be childlike in order to enter the Kingdom of Heaven. He also talks about the difficulty of having both worldly riches and spiritual riches.

I. PART ONE (19:1-15)

A. The confrontation--Jesus and the Pharisees (19:1-9): The wicked Pharisees ask Jesus two trick questions, and Jesus answers them.

1. What they ask-first question (19:3): "Should a man be allowed to divorce his wife for any reason?"
2. How he answers-first reply (19:4-6): "'A man ... is joined to his wife, and the two are united into one.' . . . Let no one separate them, for God has joined them together."
3. What they ask-second question (19:7): "Then why did Moses say a man could merely write an official letter of divorce and send her away?"
4. How he answers-second reply (19:8-9)
 - a. The insolence (19:8a): Moses only allowed it due to the hardness of their hearts!
 - b. The intention (19:8b): Divorce was not God's original intention!
 - c. The immorality (19:9): The man who unlawfully divorces his wife and remarries commits adultery!

B. The clarification-Jesus and his disciples (19:10-12)

1. What they ask (19:10): "Then it is better not to marry!"
2. How he answers (19:11-12): This is true only for those whom God has called to remain single.

C. The consecration-Jesus and some little children (19:13-15)

1. The disciples rebuke the parents (19:13): They scold the parents for "bothering" Jesus with their request that he bless their little ones.
2. The Savior receives the children (19:14-15): Jesus rebukes the rebukers and blesses the children, saying that "the Kingdom of Heaven belongs to such as these."

II. PART TWO (19:16-30)

A. Jesus speaks concerning riches (19:16-26): Jesus meets with a rich young ruler and is asked a question by his disciples.

1. Jesus and the ruler (19:16-22)
 - a. The seeking ruler (19:16-21)
 - (1) The ruler's confusion (19:16): "What good things must I do to have eternal life?"
 - (2) The Savior's clarification (19:17): "Keep the commandments!"
 - (3) The ruler's confirmation (19:18-20): "I've obeyed all these commandments."
 - (4) The Savior's conclusion (19:21): "If you want to be perfect, go and sell all you have and give the money to the poor.... Then come, follow me."
 - b. The sorrowing ruler (19:22): He turns away with sadness, not willing to give up his wealth.
2. Jesus and the disciples (19:23-26)
 - a. The allegory (19:23-24): Jesus says it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven.
 - b. The amazement (19:25): The disciples ask who can possibly be saved.
 - c. The assurance (19:26): Jesus says with God all things are possible.

B. Jesus speaks concerning rewards (19:27-30)

1. What the disciples have renounced for Jesus (19:27): They have given up everything to follow him.
2. What the disciples will receive from Jesus (19:28-30): They will sit on thrones next to him and will judge the twelve tribes of Israel.

SECTION OUTLINE NINETEEN (MATTHEW 20)

Jesus tells the parable of the vineyard workers, again predicts his death, receives a peculiar request from the mother of James and John, and heals two blind men.

I. THE PARABLE (20:1-16)

A. The analogy (20:1a): Here Jesus likens the kingdom of heaven to a landowner who hires men to work in his vineyard.

B. The agreement (20:1b-7)

1. The work wages (20:2): He agrees to pay each worker one denarius per day.
2. The work schedule (20:1b, 3-7)
 - a. Some work from 6:00 A.M. to 6:00 P.M. (20:1b).
 - b. Some work from 9:00 A.M. to 6:00 P.M. (20:3-4).
 - c. Some work from noon to 6:00 P.M. (20:5a).
 - d. Some work from 3:00 P.M. to 6:00 P.M. (20:5b).
 - e. Some work from 5:00 P.M. to 6:00 P.M. (20:6-7).

C. The argument (20:8-15)

1. The payoff (20:8): In the evening the owner instructs his foreman to pay them their wages, beginning with the last one hired and going on to the first.
2. The pay (20:9-10): Each worker receives identical wages-one denarius!
3. The protest (20:11-12): The workers who began at 6:00 A.M. protest that they should receive more than the late-afternoon workers.
4. The pronouncement (20:13-15): The owner reminds the complainers of two things.
 - a. He has paid them what he promised (20:13).
 - b. He can pay anyone anything he wants (20:14-15).

D. The application (20:16): Jesus says the last will be first, and the first, last!

II. THE PREDICTION (20:17-19): Jesus predicts two events in regard to himself.

A. The grievous event (20:17-19a)

1. His betrayal by Judas (20:17-18a): He will be betrayed to the priests.
2. His condemnation by the Jewish leaders (20:18b): He will be sentenced to death.
3. His mockery, whipping, and crucifixion by the Romans (20:19a)

B. The glorious event (20:19b): He will rise again on the third day!

III. THE PETITION (20:20-28)

- A. The request** (20:20-21): The mother of James and John asks Jesus to allow her two sons to sit on his right and left side in the Kingdom.
- B. The response** (20:22-23): Jesus denies this favor on two counts:
 1. Their ignorance (20:22) Neither the mother or the sons really understand what they are asking!
 2. His inability (20:23): Seating arrangements in the Kingdom will be assigned by the Father, not the Son!
- C. The resentment** (20:24): The other ten disciples are indignant when they hear what James and John asked.
- D. The requirement** (20:25-28): Jesus uses this tense situation to set forth the conditions for true greatness.
 1. Greatness as viewed by the Gentiles (20:25): Greatness to them is the powerful lording of their authority over others.
 2. Greatness as viewed by God (20:26-28): It consists of becoming a servant to others!

IV. THE PITY (20:29-34)

- A. The cries of the blind** (20:29-30): Two blind men cry out to Jesus as he passes by.
- B. The criticism of the crowd** (20:31): The people tell them to be quiet.
- C. The compassion of the Savior** (20:32-34): Filled with pity, Jesus restores their sight!

SECTION OUTLINE TWENTY (MATTHEW 21)

Jesus rides triumphantly into Jerusalem on a donkey and drives the corrupt merchants out of the Temple. He curses a fig tree, answers a challenge to his authority, and tells two parables.

I. THE ACCLAMATION (21:1-11): The Triumphal Entry.

- A. The preparation** (21:1-3)
 1. The mountain (21:1): From the Mount of Olives, Jesus sends two of his disciples into the next village.
 2. The mission (21:2-3): They are to bring back a donkey and its colt for the master to ride on.
- B. The prophecy** (21:4-5): This is done to fulfill prophecy (tech. 9:9).
- C. The parade** (21:6-11): Jesus is welcomed by a huge crowd.
 1. They prepare his path (21:6-8): The people spread coats and branches on the road.
 2. They proclaim his praises (21:9-11): They shout, "Praise God for the Son of David! Bless the one who comes in the name of the Lord!"

II. THE PURIFICATION (21:12-13)

- A. Jesus removes the money tables from the Temple** (21:12): He drives them out.
- B. Jesus rebukes the money changers in the Temple** (21:13): They have made the Temple a den of thieves.

III. THE RESTORATION (21:14): Jesus heals the blind and lame who come to him in the Temple.

IV. THE PROTESTATION (21:15-17)

- A. The praise** (21:15a): Some little children are singing praises to Jesus in the Temple.
- B. The protest** (21:15b): The Pharisees object to this.
- C. The prophecy** (21:16-17): Jesus reminds the critics that this was a fulfillment of prophecy (Ps. 8:2).

V. THE DETERIORATION (21:18-22)

- A. The authority** (21:18-19): Jesus causes a fruitless fig tree to wither up and die.
- B. The amazement** (21:20): The disciples are astonished by this supernatural action.
- C. The application** (21:21-22): Jesus says that if one exercises true faith and genuine prayer, he or she can:
 1. Do what he just did (21:21a)
 2. Cast the Mount of Olives into the ocean (21:21b-22)

VI. THE CONFRONTATION (21:23-27)

- A. The demand by the Pharisees** (21:23): They want to know who gives Jesus the right to do the things he does.
- B. The dilemma of the Pharisees** (21:24-26): Jesus traps the trappers by asking them the source of John the Baptist's authority.
- C. The defeat of the Pharisees** (21:27): When they are unable to answer his question, Jesus refuses to answer theirs!

VII. THE ILLUSTRATIONS (21:28-46): Jesus relates two parables.

A. The parable of the two sons (21:28-32)

- 1. The contents (21:28-30): A father asks his two sons to work in his vineyard.
 - a. One son says he won't but later does (21:28-29).
 - b. The other son says he will but later doesn't (21:30).
- 2. The conclusion (21:31-32)
 - a. Corrupt tax collectors and prostitutes can be compared to the first son (21:31).
 - b. The scribes and Pharisees can be compared to the second son (21:32).

B. The parable of the evil farmers (21:33-46)

- 1. The work (21:33): A landowner spends considerable time and labor developing a vineyard and then leases it to some tenants.
- 2. The wickedness (21:34-39)
 - a. The mission of his servants and son (21:34, 36a, 37-38): Over a period of time, the landowner sends these men to gather his share of the crop.
 - b. The mistreatment of his servants and son (21:35, 36b, 39): The godless tenants beat and stone the servants and kill the son!
- 3. The wrath (21:40-41): Filled with anger, the landowner destroys these wicked tenants and hires others, whom he can trust.
- 4. The witness (21:42): David predicted in Psalm 118:22-23 that this would occur when the Messiah came—he would be rejected and killed by the godless Jewish leaders!
- 5. The withdrawal (21:43-46): Jesus removes the privileges of the Kingdom of God from Israel.

SECTION OUTLINE TWENTY-ONE (MATTHEW 22)

Jesus continues to teach about the Kingdom of Heaven and avoids more verbal traps set for him by the Pharisees and Sadducees.

I. THE LORD OF ISRAEL OVERVIEWS THE KINGDOM OF HEAVEN (22:1-14)

A. The illustration of the wedding (22:1-2): Jesus likens the Kingdom of Heaven to a wedding banquet given by a king for his son.

B. The invitations to the wedding (22:3-10)

- 1. The exclusive guest list (22:3-7)
 - a. Their first invitation (22:3)
 - (1) The request (22:3a): Many guests are invited.
 - (2) The refusal (22:3b): All of the invited guests refuse to come.
 - b. Their second invitation (22:4-7)
 - (1) The request (22:4): The king prepares more exotic food and again sends servants out to bring the guests.
 - (2) The ridicule (22:5): The invited guests ignore the invitations!
 - (3) The ruthlessness (22:6): Other guests actually mistreat and kill the king's servants!
 - (4) The rage (22:7): The furious king sends his army to destroy those evil guests and to burn their city!
- 2. The expanded guest list (22:8-10)
 - a. The command (22:8-9): The servants are now instructed to go out to the street corners and invite everybody they see to the wedding!
 - b. The crowd (22:10): Soon the royal palace is filled with people.

C. The indignation at the wedding (22:11-14)

- 1. The problem (22:11-12)
 - a. The guest who has no robe (22:11): He isn't wearing the proper wedding attire.

- b. The guest who has no reply (22:12): When asked why he has no wedding clothes, the man cannot respond.
- 2. The punishment (22:13-14): The guest who insults the king by refusing to wear the robe required by all in attendance is imprisoned!

II. THE LEADERS OF ISRAEL OPPOSE THE KINGDOM OF HEAVEN (22:15-46): The wicked Pharisees and Sadducees attempt to trap Jesus on four occasions.

A. First occasion (22:15-22): Concerning paying taxes to Caesar

- 1. Their deceit (22:15-17): "Is it right to pay taxes to the Roman government or not?"
- 2. Their denunciation (22:18): Jesus calls them a group of hypocrites!
- 3. Their defeat (22:19-22): The Savior says, "Give to Caesar what is his and to God what is God's!"

B. Second occasion (22:23-29): Concerning marriage and the resurrection.

- 1. The confrontation by the Sadducees (22:23-33)
 - a. Their silly example (22:24-28): They want to know if a woman married seven times on the earth will have a husband in heaven.
 - b. Their serious errors (22:23, 29)
 - (1) Their intolerance concerning the resurrection (22:23): They don't believe in the resurrection.
 - (2) Their ignorance concerning the Scriptures (22:29): They don't understand the power of God.
- 2. The clarification by the Savior (22:30-33)
 - a. There will be no marriage in the resurrection (22:30): Why? Because people will be like the angels in heaven.
 - b. There will be a resurrection (22:31-33): Why? Because God is not the God of the dead but of the living.

C. Third occasion: Concerning the greatest commandment (22:34-40): Once again the Jewish leaders attempt to trick Jesus.

- 1. Their request (22:34-36): "Which is the greatest commandment in the law?"
- 2. His response (22:37-40): Jesus gives them both the greatest and second greatest of all the commandments.
 - a. The identifying of these two commandments (22:37-39)
 - (1) The first (22:37-38): "Love the Lord your God with all your heart, all your soul, and all your mind."
 - (2) The second (22:39): "Love your neighbor as yourself."
 - b. The importance of these two commandments (22:40): "All the other commandments and the demands of the prophets are based on these two commandments."

D. Fourth occasion: Concerning the Son of David (22:41-46)

- 1. Christ points out the fact that the Messiah is David's son, thus affirming the Messiah's humanity (22:41-42).
- 2. Christ points out the fact that the Messiah is also David's Lord, thus affirming the Messiah's deity (22:43-46).

SECTION OUTLINE TWENTY-TWO (MATTHEW 23)

Jesus warns the religious leaders that their evil ways will lead to judgment, and he grieves over the rebellion of Jerusalem.

I. THE ANGER OF JESUS (23:1-36): His anger is directed toward the wicked Pharisees, whom he condemns both publicly and personally.

A. Jesus publicly condemns the Pharisees (23:1-12).

- 1. The wickedness of these men (23:1-7)
 - a. They do not practice what they preach (23:1-3).
 - b. They place heavy burdens upon the people (23:4).
 - c. They do everything for show (23:5, 7).
 - d. They demand to occupy the place of prominence (23:6).
- 2. The warning against these men (23:8-12): Jesus warns that whoever exalts himself will be

humbled, and the one who humbles himself will be exalted!

B. Jesus personally condemns the Pharisees (23:13-36): This he does through seven judgments.

1. First judgment (23:13): "You won't let others enter the Kingdom of Heaven, and you won't go in yourselves."
2. Second judgment (23:15): "You cross land and sea to make one convert, and then you turn him into twice the son of hell as you yourselves are."
3. Third judgment (23:16-22)
 - a. "Blind guides! ... You say that it means nothing to swear 'by God's Temple'-you can break that oath. But then you say that it is binding to swear 'by the gold in the Temple'" (23:16-17).
 - b. "Blind fools! ... You say that to take an oath 'by the altar' can be broken, but to swear 'by the gifts on the altar' is binding!" (23:18-22).
4. Fourth judgment (23:23-24)
 - a. "You are careful to tithe even the tiniest part of your income, but you ignore the important things of the law-justice, mercy, and faith" (23:23).
 - b. "You strain your water so you won't accidentally swallow a gnat; then you swallow a camel!" (23:24).
5. Fifth judgment (23:25-26): "You are so careful to clean the outside of the cup and the dish, but inside you are filthy-full of greed and self-indulgence!"
6. Sixth judgment (23:27-28): "You are like whitewashed tombs-beautiful on the outside but filled on the inside with dead people's bones and all sorts of impurity."
7. Seventh judgment (23:29-36)
 - a. "You will become guilty of murdering all the godly people from righteous Abel to Zechariah" (23:29-35).
 - (1) By their ancestors' hands (23:29-31): They admit that they are descendants of those who killed the prophets.
 - (2) By their own hands (23:32-35): They will kill those sent to warn them.
 - b. "All the accumulated judgment of the centuries will break upon the heads of this very generation" (23:36).

II. THE ANGUISH OF JESUS (23:37-39)

A. The desire-what Jesus wants to do (23:37a): He longs to gather and protect his people.

B. The denial-what Jesus cannot do (23:37b): Israel rejects and despises him.

C. The desolation-what Jesus will do (23:38-39): He will remove his presence from Israel until the Great Tribulation!

SECTION OUTLINE TWENTY-THREE (MATTHEW 24)

The Olivet Discourse, part 1: Jesus foretells the future while speaking to his disciples on the Mount of Olives.

I. THE CONTENT OF CHRIST'S SERMON (24:1-26, 29)

A. His remarks concerning the Temple destruction (24:1-3)

1. The pride (24:1): Israel takes great pride in the Temple.
2. The prophecy (24:2-3)
 - a. Jesus' revelation (24:2): The Temple will someday be completely demolished!
 - b. The disciples' request (24:3): The disciples want to know when!

B. His remarks concerning the Tribulation destruction (24:4-14): Events of the first three and a half years.

1. A time of apostasy (24:4-5, 11)
 - a. The rise of false prophets (24:11): False prophets will lead the people astray.
 - b. The rise of false Christs (24:4-5): False messiahs will lead the people astray.
2. A time of anarchy (24:6-8): Wars will break out!
3. A time of apathy (24:12-13): The love of many will grow cold.
4. A time of affliction (24:9-10): Believers will be hated, betrayed, and martyred.
5. A time of accomplishment (24:14): The gospel will be preached to all nations.

C. His remarks concerning the Tribulation destruction (24:15-26, 29): Events of the final three and a half years-the most severe part of the Great Tribulation.

1. The wickedness against God (24:15-26)
 - a. What the enemy will do (24:15, 23-26): Construct the sacrilegious object that causes desecration.
 - (1) The statue (24:15): Assumed from Revelation 13:14-18.
 - (2) The subtlety (24:23-26): Many claim to be Christ.
 - b. What the elect are to do (24:16-22): Run for the mountains!
2. The wrath from God (24:29)
 - a. The sun will be darkened (24:29a).
 - b. The moon will not give light (24:29b).
 - c. The stars will fall from the sky (24:29c).
 - d. The powers of heaven will be shaken (24:29d).

II. THE CLIMAX OF CHRIST'S SERMON (24:27-28, 30-31, 40-41): The Second Coming.

- A. The signal (24:30):** The Son of Man will appear in the heavens.
- B. The swiftness (24:27):** As the lightning flashes across the sky.
- C. The summons (24:31):** Angels will be sent forth with a mighty trumpet blast to gather the people of Israel from the farthest ends of the earth and heaven.
- D. The slaughter (24:28, 40-41):** Armageddon!
 1. The assembling of the victims (24:40-41): One will be taken, another left.
 2. The appearing of the vultures (24:28): To eat the bodies of the slain warriors!

III. THE CLUE TO CHRIST'S SERMON (24:32-35): The rebirth of Israel.

- A. The parable (24:32):** A sprouting fig tree.
- B. The prophecy (24:33-34)**
 1. The when (24:33)
 2. The who (24:34)
- C. The permanence (24:35):** Heaven and earth will pass away, but his word is eternal.

IV. THE CHALLENGE FROM CHRIST'S SERMON (24:36-39, 42-51): Be watchful.

- A. The reason for this watchfulness (24:36, 42):** No one knows when Christ will come!
- B. The reminder of this watchfulness (24:37-39)**
- C. The reaction to this watchfulness (24:43-51)**
 1. The wise servant (24:43-47): He watches and is rewarded.
 2. The wicked servant (24:48-51): He ignores the warning and is condemned.

SECTION OUTLINE TWENTY-FOUR (MATTHEW 25)

The Olivet Discourse, part 2: Jesus tells two stories to illustrate the Kingdom of Heaven, and he talks about the final judgment of unbelievers.

I. THE PARABLE OF THE TEN VIRGINS (25:1-13)

- A. The purpose (25:1):** Jesus relates this parable to explain the Kingdom of Heaven, comparing it to ten bridesmaids who go out to meet the bridegroom.
- B. The people (25:2-4)**
 1. Five of the bridesmaids are foolish and don't fill their lamps with oil (25:2a, 3).
 2. Five of the bridesmaids are wise, for they have extra oil (25:2b, 4).
- C. The particulars (25:5-13)**
 1. The cry (25:5-6): At midnight, a shout is heard: "The bridegroom is coming!"
 2. The crisis (25:7-9)
 - a. The request by the foolish (25:7-8): "Give us some of your oil!"
 - b. The refusal by the wise (25:9): "We don't have enough for all of us. Go to a shop and buy some for yourselves."
 3. The closed door (25:10-12): Upon returning with fresh oil, the foolish bridesmaids find the door to the marriage feast closed.
 4. The challenge (25:13): Maintain a diligent watch, and be prepared for the bridegroom's return!

II. THE PARABLE OF THE TALENTS (25:14-30)

A. The responsibility (25:14-15): Jesus likens the Kingdom of Heaven to a man entrusting his property to three servants before going to another country.

1. The first servant is given five bags of gold (25:14-15a).
2. The second servant is given two bags of gold (25:15b).
3. The third servant is given one bag of gold (25:15c).

B. The reliability (25:16-18)

1. The first servant doubles his money (25:16).
2. The second servant also doubles his money (25:17).
3. The third servant buries his one bag of gold (25:18).

C. The accountability (25:19-30): Upon his return, the man meets with his three servants.

1. The first servant is rewarded for his faithfulness (25:19-21).
2. The second servant is also rewarded for his faithfulness (25:22-23).
3. The third servant is severely rebuked for his unfaithfulness (25:24-30).

III. THE PARABLE OF THE SHEEP AND GOATS (25:31-46): Jesus compares the final judgment to a shepherd's separating sheep from goats.

A. The separator (25:31): The Savior himself will occupy this role.

B. The separation (25:32-33): The goats (lost people) will be placed on his left hand, and the sheep (saved people) on his right hand.

C. The separated (25:34-46)

1. The sheep (25:34-40): They will be rewarded!
 - a. The contents (25:34): They will receive the Father's Kingdom, prepared for them from the foundation of the world.
 - b. The cause (25:35-36): It is due to their loving ministry in feeding, clothing, caring for, and even assisting Jesus in prison!
 - c. The confusion (25:37-39): The saved ask when all this takes place.
 - d. The clarification (25:40): Jesus says that when they ministered to others, they ministered to him!
2. The goats (25:41-46): They will be punished!
 - a. The contents (25:41): Eternal hell!
 - b. The cause (25:42-43): They did not minister to Jesus!
 - c. The confusion (25:44): The unsaved ask when it was that they did not minister to Jesus.
 - d. The clarification (25:45-46): Jesus says because they did not minister to others, they did not minister to him!

SECTION OUTLINE TWENTY-FIVE (MATTHEW 26)

Jesus and disciples celebrate Passover in the upper room. Jesus predicts Judas's betrayal and Peter's denial, both of which come to pass. After supper Jesus prays in Gethsemane, then is arrested and taken before the high priest.

I. THE ACTION PRECEDING THE UPPER ROOM (26:1-16)

A. The prediction (26:1-2): Once again Jesus predicts his betrayal and crucifixion.

B. The plots (26:3-5, 14-16): On two occasions wicked plans are made to kill Jesus.

1. The plot by Caiaphas (26:3-5): Jewish leaders meet at the palace of this high priest to discuss ways to murder the Savior!
2. The plot by Judas (26:14-16): He agrees with Jesus' enemies to betray the Messiah for thirty pieces of silver.

C. The preparation (26:6-13): Jesus is anointed by a woman at Bethany.

1. The dedication (26:6-7): A woman pours a very expensive alabaster jar of perfume over his head.
2. The denunciation (26:8-9): The disciples criticize her for not selling the perfume and giving the proceeds to the poor.
3. The defense (26:10-13): Jesus defends the woman, referring to two aspects:
 - a. The preparation aspect (26:10-12): She did this to prepare his body for burial.
 - b. The prophetic aspect (26:13): Her act will be remembered wherever the gospel is

preached!

II. THE ACTION IN THE UPPER ROOM (26:17-30)

A. The instructions (26:17-19): Jesus directs two of his disciples to prepare a room in Jerusalem for the Passover.

B. The indictment (26:20-25)

1. Jesus' betrayal (26:20-24): The Savior announces that one of the Twelve will betray him.
2. Jesus' betrayer (26:25): He then identifies Judas as the one.

C. The institution (26:26-30)

1. The supper (26:26-29): The Lord's Supper is now instituted.
 - a. He speaks concerning the bread (26:26): It is his body.
 - b. He speaks concerning the cup (26:27-29): It is his blood, poured out to forgive sins.
2. The song (26:30): They sing a hymn, then go out to the Mount of Olives.

III. THE ACTION FOLLOWING THE UPPER ROOM (26:31-75)

A. The prophecy of Jesus (26:31-35, 56b, 69-75)

1. As foretold (26:31-35): Jesus makes a twofold prediction concerning the disciples.
 - a. All will desert him (26:31-32): He will meet them in Galilee after the Resurrection.
 - b. One will deny him (26:33-35): He says Peter will deny him three times before the rooster crows!
2. As fulfilled (26:56b, 69-75)
 - a. The desertion (26:56b): All the disciples flee.
 - b. The denial (26:69-75): Peter denies Jesus three times.

B. The prayers of Jesus (26:36-46)

1. The assistance he seeks (26:36-38): Jesus requests that Peter, James, and John keep watch with him.
2. The agony he suffers (26:39-46)
 - a. His first prayer (26:39-41)
 - (1) The struggle (26:39): Jesus begs his Father to remove the suffering he is about to endure but emphasizes that he desires the Father's will, not his own.
 - (2) The sleepers (26:40-41): Returning, he finds the three disciples asleep.
 - b. His second prayer (26:42-43)
 - (1) The struggle (26:42): Similar to the first prayer.
 - (2) The sleepers (26:43): Again he finds them asleep.
 - c. His third prayer (26:44-46)
 - (1) The struggle (26:44): Similar to the first two prayers.
 - (2) The sleepers (26:45-46): Upon awakening them, he warns of his imminent arrest.

C. The persecutions of Jesus (26:47-56a, 57-68)

1. He is arrested (26:47-56)
 - a. Jesus and Judas (26:47-50a): Judas betrays him to the soldiers by a kiss.
 - b. Jesus and Peter (26:50b-54): Peter is rebuked for cutting off the ear of the high priest's servant.
 - c. Judas and the soldiers (26:55-56a): He reminds the arresting soldiers of his innocence.
2. He is accused (26:57-66)
 - a. The attempts (26:57-61)
 - (1) The frantic efforts to locate false witnesses against Jesus (26:57-59)
 - (2) The futile efforts to locate false witnesses against Jesus (26:60-61): No two people can agree in their testimony.
 - b. The affirmation (26:62-64): Jesus acknowledges to the high priest that he is indeed the Messiah.
 - c. The agreement (26:65-66): The Sanhedrin votes to put him to death for blasphemy!
3. He is assaulted (26:67-68): The Jewish leaders spit upon him and strike him.

SECTION OUTLINE TWENTY-SIX (MATTHEW 27)

Judas, overcome with guilt for betraying Jesus, hangs himself. Jesus goes on trial before Pilate, the Roman governor. Pilate finds Jesus innocent but gives in to the demands of the crowd and sentences

Jesus to death. Jesus dies on the cross, saving the entire world from sin once and for all time.

I. EVENTS PRECEDING THE CRUCIFIXION (27:1-31)

A. The tragedy of Judas (27:3-10)

1. The bloody silver (27:3-5)
 - a. His despair (27:3-4): Filled with remorse, Judas returns the thirty coins to the Jewish leaders.
 - b. His death (27:5): He then goes out and hangs himself!
2. The bloody soil (27:6-10)
 - a. The priests' deliberation (27:6): They ponder what to do with the returned blood money.
 - b. The priests' decision (27:7-10)
 - (1) The property they find (27:7-8): They use the money to buy a field for a burial place for foreigners.
 - (2) The prophecy they fulfill (27:9-10): This event was predicted centuries before (see Jer. 32:6-9; Zech. 11:12-13).

B. The trial before Pilate (27:1-2, 11-26)

1. The confabulation (27:1-2): The religious leaders meet to discuss how to persuade the Roman authorities to sentence Jesus to death.
2. The confusion (27:11-14): Pilate is somewhat confused in two areas in regard to his famous prisoner.
 - a. The sovereignty of Jesus (27:11): Is he really a king? The Savior says he is.
 - b. The silence of Jesus (27:12-14): Why does he offer no defense before his accusers?
3. The custom (27:15): Each Passover feast Pilate releases any one Jewish prisoner the crowd might desire.
4. The criminal (27:16-18): This year there is a particularly notorious criminal in jail named Barabbas.
5. The concern (27:19): At this moment Pilate's wife warns her husband concerning Jesus: "Leave that innocent man alone, because I had a terrible nightmare about him last night!"
6. The choice (27:20-23): When offered a choice, the wicked Pharisees demand:
 - a. The deliverance of Barabbas (27:20-22)
 - b. The death of Jesus (27:23)
7. The (attempted) cleansing (27:24-25): Pilate washes his hands to signify his innocence in Jesus' execution.
8. The cruel chastening (27:26): Pilate now orders Jesus to be flogged.

C. The travesty by the soldiers (27:27-31)

1. Their contempt (27:27-29): They strip, spit upon, and mock Jesus, giving him a crown of thorns, a wooden scepter, and a scarlet robe.
2. Their cruelty (27:30-31): They repeatedly strike him on the head.

II. EVENTS DURING THE CRUCIFIXION (27:32-50)

A. The carrier of the cross (27:32-33): An African named Simon is forced by the Romans to carry Jesus' cross.

B. The cup for the cross (27:34): Jesus refuses to drink a cup of drugged wine offered him to ease the pain.

C. The clothing below the cross (27:35-36): The soldiers cast lots for the Savior's clothes.

D. The citation of the cross (27:37): A sign reads, "This is Jesus, the King of the Jews."

E. The criminals alongside the cross (27:38): Two robbers are crucified with Jesus on either side of his cross.

F. The contempt at the cross (27:39-44)

1. Where the contempt comes from (27:39, 41, 44)
 - a. The passing crowd (27:39)
 - b. The Jewish leaders (27:41)
 - c. The two criminals (27:44)
2. What the contempt consists of (27:40, 42-43)
 - a. "So! You can destroy the Temple and build it again in three days, can you?" (27:40a).
 - b. "If you are the Son of God, save yourself and come down from the cross!" (27:40b).

- c. "He saved others, but he can't save himself!" (27:42).
- d. "He trusted God-let God show his approval by delivering him!" (27:43).
- G. The cloud covering the cross** (27:45): A strange darkness falls on that area from noon till 3 P.M.
- H. The cry from the cross** (27:46-49)
 - 1. The call (27:46): 'Eli, Eli, lema sabachthani?' ("My God, my God, why have you forsaken me?").
 - 2. The confusion (27:47-49): Some mistakenly think he is calling for Elijah to save him.
- I. The cessation on the cross** (27:50): Jesus cries out once more and gives up his spirit.

III. EVENTS FOLLOWING THE CRUCIFIXION (27:51-66)

- A. The heavenly action** (27:51-53): Three supernatural events now occur.
 - 1. Regarding the Temple (27:51a): The heavy curtain secluding the Holy of Holies is torn in two, from top to bottom!
 - 2. Regarding the terrain (27:51b): The earth shakes, and rocks break!
 - 3. Regarding the tombs (27:52-53): The bodies of some godly people rise from their graves and live again!
- B. The human reaction** (27:54-66)
 - 1. The soldiers (27:54): Those at the cross are terrified, acknowledging that Jesus is indeed the Son of God!
 - 2. The women (27:55-56, 61): Mary Magdalene and other godly women witness these things with great awe.
 - 3. A rich man (27:57-60): Joseph of Arimathea obtains the dead body of Jesus, wraps it in a clean linen cloth, and places it in his own tomb.
 - 4. The chief priests (27:62-66)
 - a. What they do (27:62, 64-66): They secure permission to station a guard at Jesus' tomb and seal it.
 - b. Why they do it (27:63): They remember the words of Jesus that he will rise again from the dead!

SECTION OUTLINE TWENTY-SEVEN (MATTHEW 28)

In this final chapter, Matthew records two postresurrection appearances of Jesus.

I. JESUS' APPEARANCE TO TWO WOMEN (28:1-15)

- A. The action preceding this appearance** (28:1-8)
 - 1. The arrival at the tomb (28:1): Mary Magdalene and the other Mary come to the tomb.
 - 2. The angel beside the tomb (28:2-8)
 - a. His radiance (28:2-4): His face shines like lightning, and his clothing is a brilliant white, causing the guards to become as dead men in their fear!
 - b. His reassurance (28:5-6): He announces the resurrection of Christ from the dead!
 - c. His request (28:7-8): The women are to tell the disciples this glorious news, informing them the Savior will meet them in Galilee.
- B. The action during this appearance** (28:9-10)
 - 1. The women meet Jesus (28:9a).
 - 2. The women hear Jesus (28:9b).
 - 3. The women worship Jesus (28:9c).
 - 4. The women obey Jesus (28:10): Again they are to remind the disciples concerning the Galilean meeting.
- C. The action following this appearance** (28:11-15): The frightened guards tell the chief priests what happened at Jesus' tomb.
 - 1. First they tell the truth (28:11): The soldiers give a factual account concerning what happened at the tomb.
 - 2. Then they sell the truth (28:12-15): For a sum of money they agree to lie, claiming the disciples of Jesus stole his body!

II. JESUS' APPEARANCE TO THE ELEVEN DISCIPLES (28:16-20)

A. The mountain (28:16): They meet on a mountain in Galilee as he had instructed them.

B. The mixed reaction (28:17): Some worship him, while others still doubt.

C. The mandate (28:18-20)

1. Jesus' authority (28:18): He has been given all authority in heaven and on earth.

2. Jesus' assignment (28:19-20a): They are to reach and teach all nations.

3. Jesus' assurance (28:20b): He will always be with them!