

New Testament Survey – (The Gospel) According to Matthew
Valley Bible Church Adult Sunday School
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Title and Author

As with all the gospels, the title is simply, “according to Matthew.” The canonicity and Matthew’s authorship of this gospel were unchallenged in the early church. Both of the following statements by early church fathers indicate that Matthew wrote in Hebrew (or Aramaic). Early church fathers also indicate that Matthew wrote in Greek. Apparently, Matthew wrote a gospel in Hebrew and one in Greek. The Hebrew version has been lost.

“Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that **the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language.**” Origin (ca. AD 185-254) as quoted by Eusebius (ca. AD 265-339) in Ecclesiastical History

“Now **Matthew published among the Hebrews a written Gospel also in their own tongue**, while Peter and Paul were preaching in Rome and founding the church. But after their death, Mark also, the disciple and interpreter of Peter, himself handed down to us in writing the things which were preached by Peter, and Luke also, who was a follower of Paul, put down in a book the Gospel which was preached by him. Then John, the disciple of the Lord, who had even rested on his breast, himself also gave forth the Gospel, while he was living in Ephesus in Asia.” Irenaeus (ca. AD 115-200) in Against Heresies

Matthew means “gift of the Lord.” His other name was Levi (Matt 9:9), the tax collector who left everything to follow Christ (Luke 5:27-28).

⁹As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector’s booth; and He said to him, **“Follow Me!” And he got up and followed Him.** Matt 9:9

²⁷After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, **“Follow Me.”** ²⁸**And he left everything behind, and got up and began to follow Him.** Luke 5:27-28

Matthew is always listed as one of the twelve (Matt 10:3; Mark 3:16-19; Luke 6:15; Acts 1:13). However, in his own gospel he adds the descriptor “tax collector” (Matt 10:3) perhaps indicating Matthew’s view, similar to that of Paul, that he was the “foremost of sinners” (1 Tim 1:15).

²Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³Philip and Bartholomew; Thomas and **Matthew the tax collector**; James the son of Alphaeus, and Thaddaeus; ⁴Simon the Zealot, and Judas Iscariot, the one who betrayed Him. Matt 10:2-4

¹⁶And He appointed the twelve: Simon (to whom He gave the name Peter), ¹⁷and James, the *son* of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); ¹⁸and Andrew, and Philip, and Bartholomew, and **Matthew**, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; ¹⁹and Judas Iscariot, who betrayed Him. Mark 3:16-19

¹³And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: ¹⁴Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; ¹⁵and **Matthew** and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot; ¹⁶Judas *the son* of James, and Judas Iscariot, who became a traitor. Luke 6:13-16

¹³When they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and **Matthew**, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James. Acts 1:13

Matthew (Levi) was a Jew who sold himself to the cursed Romans as an agent to collect taxes from his own people. Tax collectors were hated, not just because they worked for the oppressor, but because of the tax system. Tax collectors were allowed to collect taxes, using the power of Rome and, as long as the Roman government received the amount it specified, the agent could collect whatever amount he chose. So, tax collectors became rich at the expense of their own people.

Only in Matthew's gospel is the name "Matthew" associated with "tax collector". Mark and Luke refer to him as "Levi" when associating him with his sinful past and "Matthew" when seen as a follower of Christ. It is interesting that Matthew's brothers viewed him in light of being made new in Christ. But he viewed himself in light of the great forgiveness he had experienced. He himself was amazed that Jesus chose him as one of his inner circle of disciples.

¹⁴As He passed by, He saw **Levi** the *son* of Alphaeus sitting in the tax booth, and He *said to him, "Follow Me!" And he got up and followed Him. ¹⁵And it *happened that He was reclining *at the table* in his house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. Mark 2:14-15

²⁷After that He went out and noticed **a tax collector named Levi** sitting in the tax booth, and He said to him, "Follow Me." ²⁸And he left everything behind, and got up and *began* to follow Him.

²⁹And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other *people* who were reclining *at the table* with them. Luke 5:27-29

Concerning Matthew's ministry and death...

... The scene of his labors was Parthia, and Ethiopia, in which latter country he suffered martyrdom, being slain with a halberd in the city of Nadabah, AD 60. Foxes Book of Martyrs

Date of Writing

Early church writings place Matthew as the first Gospel written – perhaps as early as AD 50. It was most like written between AD 50-60.

Introduction

The Jews had waited for their Messiah. After 400 years of silence, with no direct word from the Lord they still waited for the Messiah, the "anointed one," promised centuries before by the prophets. He would come to fulfill the covenants of God to Abraham and David. He would provide a new land, a new Jerusalem, and a new King who would, after more than 600 years of vacancy, sit on the throne of David forever (2 Sam 7). But, more importantly to them, for they were a practical people – he would deliver them from the oppression of Rome.

What would warp their view, however, was their unwillingness to see the whole prophetic picture. This same king would first be a suffering servant, rejected by His royal subjects, and even executed. No wonder they did not recognize Jesus, the Christ. How could one born in a stable, living a simple lifestyle, teaching humility and servant-hood, and dying like a criminal be the King of the World? Someone had to deal with this dilemma, and that someone was Matthew.

Matthew was an educated Jew. He was well acquainted with Jewish history, culture, and customs. He was also a business man who collected taxes from farmers, fishermen, shop keepers, and landowners. He knew how to communicate with his people so they could understand. He also was convinced that Jesus fulfilled every prophecy spoken concerning the Messiah. More than 60 times he quotes directly from the OT, and 13 times he says an event took place "so that it might be fulfilled what was spoken of the Lord by the prophet" (1:22; 2:15, 17, 2:23; 4:14; 8:17; 12:17; 13:14, 35; 21:4; 26:54, 56; 27:9).

Matthew's goal is to prove that Jesus is the Messiah sent to offer the Jewish people one more opportunity to accept their Lord as their savior, not just in the physical sense of ruling a kingdom, but also in a spiritual sense, by becoming their substitute sacrifice. Matthew is written especially for the Jewish nation and he is seeking to present Jesus to them as the one who fulfills the OT description of the Messiah and will yet fulfill His covenant.

Outline

Matthew records 5 major discourses: the Sermon on the Mount (chaps 5-7); the commissioning of the apostles (chap 10); the parables about the kingdom (chap 13); a discourse about the childlikeness of the believer (chap 18); and the discourse on His second coming (chaps 24-25). Each discourse ends with a variation of the phrase: "when Jesus had finished these words" (7:28; 11:1; 13:53; 19:1; 26:1) signaling the start of a new narrative portion. Matthew makes no attempt to follow a strict chronology, and a comparison of the gospels reveals that Matthew freely places things out of order. He is dealing with themes and broad concepts, not laying out a timeline. Below is an outline by MacArthur.

- I. (Prologue) The King's Advent (1:1-4:25)
- II. Discourse 1: The Sermon on the Mount (5:1-7:29)
- III. Narrative 1: The Authenticating Miracles (8:1-9:38)
- IV. Discourse 2: The Commissioning of the Twelve (10:1-42)
- V. Narrative 2: The Mission of the King (11:1-12:50)
- VI. Discourse 3: The Kingdom Parables (13:1-52)
- VII. Narrative 3: The Kingdom Conflict (13:53-17:27)
- VIII. Discourse 4: Life Under the King's Authority (18:1-35)
- IX. Narrative 4: The Jerusalem Ministry (19:1-23:39)
- X. Discourse 5: The Olivet Discourse (24:1-25:46)
- XI. Narrative 5: The Crucifixion and Resurrection (26:1-28:15)
- XII. (Epilogue) The King's Assignment (28:16-20)

Summary

(Prologue) The King's Advent (1:1-4:25)

1:1-17 – Genealogy – Matthew begins by giving the genealogy of Jesus whom he calls "the Christ," the "anointed one", "the Messiah." His genealogy establishes the Messiah's connection to David through his legal father, Joseph. Jesus is a Jew and a descendant of David – "the son of David, the son of Abraham" – a legitimate descendent of David and rightful candidate for the royal throne (1:1).

1:18-25 – Birth – Matthew follows up Jesus' claim to the throne of David through genealogy with his supernatural birth that fulfills OT prophecy (Isa 7:14).

¹⁴Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. Isa 7:14

Joseph is visited in a dream by an angel of the Lord who explained the supernatural character of Jesus' conception. Joseph was righteous and did what God had commanded him. Jesus' birth is probably midwinter in late 5 BC or early 4 BC (see Terry Riley's Biblical Chronology on the VBC website).

2:1-12 – Praise – The magi from the east arrive seeking the "King of the Jews." Herod views this as a threat to his throne and plots to do away with the Baby. By the time the magi arrive, the family has moved from the stable to a house. The magi (gentiles) worship Jesus and return to their country avoiding Herod as they had been warned. "Wise men still seek Him."

2:13-23 – Supernatural Protection – Joseph is visited in a dream once again. He immediately obeyed and fled to Egypt, again fulfilling prophecy. Herod becomes enraged that the magi do not return to tell him of the anointed King of the Jews and slays all male children two years old and younger in Bethlehem and the vicinity. The family stays in Egypt until Herod dies (March or April of 4 BC). This would only have the family in Egypt for a short time. Upon return from Egypt, Joseph settles in Nazareth (an obscure village about 90 miles north of Jerusalem), again this fulfills prophecy.

3:1-17 – Beginning and Announcement – The account now fast-forwards some 33 years to 29 AD, the beginning of Jesus’ public ministry. John was in the wilderness preaching a “baptism of repentance for the forgiveness of sins” (Mark 1:4). The baptism here is an outward expression of what has happened internally. It is a repentance-baptism indicating that repentance has taken place. This repentance is a turning from dead works and turning to God in faith (Heb 6:1). Linked to repentance is the confessing of sin – the open, willing, acknowledging or admitting that one has missed God’s perfect mark. John administered the outward sign of water baptism, but the coming One would give the Holy Spirit.

John’s clothing and diet were standard dress and food for a man living in the desert. Locusts and wild honey were the common diet in desert regions. John’s preaching contrasts himself with the coming Mighty One. John so highly elevates the Servant that he sees himself as not worthy to do the most menial task a slave could do.

- ❖ **John had a lifelong commitment to fulfill God’s purpose for which he was created. What is my purpose?**
- ❖ **John preached an uncompromising message of sin, repentance, and faith. Am I bold with the gospel?**
- ❖ **John minimized material pleasures in his pursuit obedience. Do I have a proper view of the temporal?**
- ❖ **John clearly recognized his humble position before an all holy God. How high is my view of God?**

Jesus’ response was: “Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.” (3:13) “All righteousness” refers to Jesus fulfilling the Father’s will for His son. Jesus’ baptism was not a symbol of His confession of sin, repentance, and salvation that the others who came to John experienced. Instead, Jesus was identifying Himself with the sinners he came to save. Jesus’ baptism: 1) pictures His death and resurrection, 2) prefigured the significance of Christian baptism, 3) marked His first public identification with those whose sins He would bear, and 4) was a public affirmation of His Messiahship by testimony directly from heaven.

- ❖ **Jesus went out of His way to “fulfill all righteousness”. Do I hold back?**

All three persons of the Trinity were involved in Jesus’ baptism.

4:1-11 – Temptation – Jesus’ first action after His baptism was to confront the temptations of the world, flesh, and devil. He used the Word in His victory over these temptations (4:4, 7, 10; Psa 119:9, 11).

- ❖ **Am I hiding the Word in my heart so that I might not sin against God?**

The impeccability of Christ means that He was not able to sin. It does not mean that He was able not to sin (peccability). The preincarnate Christ took to Himself a human nature and remains forever undiminished Deity and true humanity united in one Person forever. Since Jesus was a divine Person with both human (yet sinless) and divine natures, he could not have sinned because Christ was immutable. This means that in His divine nature He could never change. Since, his divine nature cannot be divorced from His human nature He could not have sinned (Heb 4:15).

Although Christ was repeatedly “tempted” during His ministry (cf. Luke 4:13, 22:28; Mark 8:11), His great temptation (Matt 4 and parallels) ... was a testing for demonstration of His purity and sinlessness (Heb 4:15) without any possibility of enticement to evil (James 1:13).
The Moody Handbook of Theology

4:12-25 – Beginning of Public Ministry – Remember that Matthew’s goal is not the same as Luke’s (“to write it out for you in consecutive order” – Luke 1:3). In addition, only John writes about Jesus’ early Judean ministry. The events of John 1:19-4:45 (the initial calling of Peter, Andrew, Philip and Nathanael; Jesus’ first miracle of turning water into wine at the wedding in Cana; the first cleansing of the temple; the interview with Nicodemus; and the Samaritan woman at the well and the Samaritans) take approximately 6 months to occur. Matthew then picks up the account with the Great Galilean ministry, roughly a year into Jesus’ public ministry.

Early Life	About 30 years	Birth and silent years
Public Presentation (2 ½ years)	3-6 months	Opening of the public ministry
	~6 months	Early Judean ministry
	~18 months	Great Galilean ministry
Private Preparation (1 year)	~6 months	Training of the twelve
	~6 months	In and around Jerusalem
Final Events	~6 weeks	Passion, resurrection, and ascension

Jesus settles in Capernaum, which is the home of Peter and Andrew. He perhaps sets up His base of operations for the Great Galilean Ministry at Peter mother-in-law’s house. Capernaum is on the Sea of Galilee – a freshwater lake 13mi long, 7mi wide, and 685ft below sea level that supported a large fishing industry.

Jesus’ message is clear and simple, “Repent, for the kingdom of God is at hand.”

❖ **Is my understanding of the gospel clear and simple?**

Jesus calls disciples (Peter and Andrew and James and John) to become fishers of men. Jesus is calling the men to follow Him in the task of catching people from impending judgment. Disciple making is the follower of Christ’s central purpose (Matt 28:18-20). MacArthur gives several different phases of Jesus’ calling the twelve.

First – Called to salvation (John 1:35-51; 2:11)

Second – Called to become fishers of men (Matt 4:18-22; Mark 1:16-20). The disciples did not leave their occupations until after this call.

Third – Called again to become fishers of men (Luke 5:1-11). Here “... they left everything and followed Him.” (Luke 5:11)

Fourth – Appointing of the twelve (Mark 3:13-15)

Some scholars place the second and third calls at the same time. However, since Luke was careful to write in chronological order (Luke 1:3) and there were three events common to both Mark and Luke after the call recorded in Mark 1:16-20 then it seems to best fit that the call in Luke 5:11 is when “they left everything and followed Him”.

“Follow Me” is frequently used in the gospels to refer to discipleship – the denying and complete surrender of self to Jesus. This occurs when one is born again – repenting of sin and trusting in Jesus as Lord and Savior.

James and John left their father. The price of discipleship is indicated in the breaking of family ties to follow Jesus. The mention of the hired men in Mark 1:20 probably means that Zebedee was a man of wealth. This may have been mentioned to show that the sons did not leave their father alone to run the family business.

❖ **What do I hold back from Jesus? – sin(s)?, possession?, goal?, plans for the future?**

Jesus authenticates his message by performing many miracles (4:23-25). Large crowds followed him from all over Palestine.

Discourse 1: The Sermon on the Mount (5:1-7:29)

Matthew now presents the beloved sermon on the mount. This probably took place near Capernaum on a flat part of a hillside overlooking the Sea of Galilee.

5:1-16 – The "Sermon on the Mount" explains what it is like to be a disciple of Jesus. The beatitudes describe that the one who follows Jesus is "blessed". Jesus also gave the similitudes – the disciple of Jesus is "salt of the earth" and "light of the world."

❖ **Am I salt and light?**

5:17-48 – Then Jesus explains the spirit of the Law as opposed to the letter of the law (anger is the same as murder; lust is the same as adultery; casual divorce is sin; keeping ones word with integrity is righteousness; taking positive steps to mend relationships is righteousness; loving the unlovely is righteousness). That just makes it even harder to keep; which is the point – the purpose of the Law is to show us our complete helplessness and inability to save ourselves and drive us to the mercy and provision of God. Jesus ends this section with the human requirement to enter heaven – "be perfect as your heavenly Father is perfect."

²⁶And looking at *them* Jesus said to them, "With people this is impossible, but with God all things are possible." Matt 19:26

6:1-7:12 – Jesus now describes how a relationship with God through Himself impacts every area of life: fearing God over men, giving, prayer, fearing God over men (again), fasting, finances, worry, judging and hypocrisy, wisdom with spiritual truth, prayer (again), and the golden rule.

❖ **Does my relationship with Jesus impact every area of my life?**

7:13-28 – Jesus ends his sermon with a description of saving faith: faith that saves (13-14); faith that produces fruit (15-19), faith that practices righteousness (20-23), and faith that perseveres (24-27).

❖ **Am I producing fruit?**

7:28-29 – When Jesus finishes, the crowds are amazed at His teaching, for He was teaching them as one having authority, and not as the scribes.

❖ **Do I stand amazed at Jesus?**

Narrative 1: The Authenticating Miracles (8:1-9:38)

Jesus authenticates his message with miracles. Matthew piles up an impressive list of supernatural acts by Jesus. A point of note... **each healing was 1) immediate, 2) complete, and 3) visible to all.**

8:1-4 – Healing the leper – Jesus heals the leper and in the process he touches the leper.

8:5-13 – Healing centurion's son – The centurion displays extraordinary faith; Jesus heals from afar.

8:14-17 – Healing Peter's mother-in-law and others – Jesus healed "all who were ill".

8:18-22 – The demands of discipleship – Follow Jesus above all others.

8:23-27 – Calming the storm – On the Sea of Galilee, in the middle of a "great storm" where the boat was being covered with the waves, Jesus was sleeping. Jesus rebukes the wind and sea – "What kind of man is this, that even the winds and the sea obey Him?"

8:23-34 – Casting out demons – Two demon possessed men were so violent that they could no longer live with others. The demons recognized Jesus, ran to Him, and bowed before Him – not in worship, but to pay homage to their creator and to beg for mercy. They knew the nature of Jesus and that He had the power to condemn them; fearing that Jesus would send them into the abyss (Luke 8:31). This would mean an early beginning to their eternal torment and the end of their liberty to serve Satan on earth. The gentiles from Gersa came because they were curious and when they saw the proof they became frightened, yet still cared more about the herd's destruction than the Deliverer of the demoniacs. The demoniac was the first missionary to the gentiles, proclaiming in the Decapolis what great things Jesus had done for him (Mark 5:20).

9:1-8 – Healing the paralytic – This is the same paralytic that was let down through the roof in Mark 2:1-17 and Luke 8:26-37. Jesus saw the men’s faith and said to the paralytic, “take courage, son; your sins are forgiven.” The scribes accused Jesus of blasphemy in their thoughts. Which is easier to do; forgive sins or heal the paralytic? Either is equally impossible for men, but possible for God. It would have been easier to say “Your sins are forgiven” since nobody could prove whether or not the man’s sins were indeed forgiven. So Jesus healed the paralytic to demonstrate that He could do either just as easily. Jesus performed a miracle that only God can perform. Since they could not see the forgiveness He performed a miracle that they could see.

9:9-13 – Calling the sinful – Matthew, the tax collector, is called: “Follow me!” Jesus then attends a party for Matthew’s friends. He did not come to call the righteous, but sinners.

9:14-17 – Power of tradition – Fasting is for times of sorrow and dedicated prayer. As long as Jesus was with them, there was too much joy. In addition, traditions of the old covenant have no place in the new covenant (unshrunk patch on old garment and new wine in old wineskins).

9:18-26 – Raising the dead – A synagogue official named Jairus whose daughter has died comes to Jesus. Since the religious leaders of Israel were plotting to destroy Jesus it took great courage and faith for Jairus to come forward and prostrate himself before Jesus begging for his only (Luke 8:42) daughter’s life. Jesus could have healed the girl from a distance (like the centurion’s servant in Matt 8:5-13), but chose to go with Jairus to increase the faith of those who were present.

On the way to Jairus’ house, an unnamed woman who had been bleeding for twelve years approached Jesus. The specifics of her ailment are not given but most likely some sort of uterine disease. This hemorrhage would make her ritually unclean according to Lev 15:25-27, ostracizing her from the rest of Jewish society. This woman had suffered immensely, endured much, and spent much to get well, yet had gotten worse. She had a desperate need that only Jesus could meet. The woman came to Jesus in faith and was completely healed. Jesus sought the woman to confirm to her that her faith was the reason she was “made well” and not that she had touched His clothes.

When Jesus arrived He found a commotion with the family, friends, and hired mourners “loudly weeping and wailing”. The family and mourners knew that the girl was dead. Jesus states that the condition is temporary. Jesus raises her from the dead.

9:27-31 – Healing the Blind – Jesus heals two blind men who exhibit faith.

9:32-34 – Healing a mute, demon possessed man – Jesus casts out the demon and the mute speaks.

Matthew finishes this narrative section with a view of Jesus, the Creator’s heart: He feels compassion for those that are lost. He then admonishes the disciples, and us, to pray for workers of the harvest.

³⁵Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. ³⁶Seeing the people, **He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.** ³⁷Then He *said to His disciples, “The harvest is plentiful, but the workers are few. ³⁸Therefore **beseech the Lord of the harvest to send out workers into His harvest.**” 9:35-38

❖ **Am I involved in the harvest and am I praying for more workers?**

Discourse 2: The Commissioning of the Twelve (10:1-42)

10:1-15 – “Jesus summons his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.” In this passage, the twelve are called disciples (student) and apostles (qualified representative sent on a mission); each looking at different aspects of their relationship with the Lord. Jesus chose twelve men to be personally involved with Him. His purpose was two-fold: 1) that they might be with Him and 2) that they might go out and preach the gospel which would be confirmed with miracles. Jesus gave specific instructions on where and how to go.

The Twelve:

1. Simon, who is called Peter – Peter is Greek for the Aramaic Cephas. Peter heads the list here as he does in the other lists of the twelve.
2. Andrew, the brother of Peter.
3. James, the son of Zebadee.
4. John, the brother of James – Mark’s gospel calls them “Sons of Thunder”. Perhaps referring to their personalities.
5. Philip – From Peter and Andrew’s home town (John 1:43-44).
6. Bartholomew – Probably Nathaniel (John 1:45).
7. Thomas – The doubter (John 20:24-25).
8. Matthew – Levi the tax collector (Mark 2:14).
9. James the son of Alphaeus – A second James.
10. Thaddaeus – Judas son of James (Luke 6:16; Acts 1:13).
11. Simon the Zealot – Some say zealot refers to a political party; others that it indicates a zeal for God’s honor.
12. Judas Iscariot, who betrayed Him

Matthew 10:2-4	Mark 3:16-19	Luke 6:13-16	Acts 1:13
Simon Peter	Simon Peter	Simon Peter	Peter
Andrew	James	Andrew	James
James	John	James	John
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James son of Alphaeus	James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus	Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Zealot	Simon the Zealot	Judas son of James (Thaddaeus)	Judas son of James (Thaddaeus)
Judas Iscariot	Judas Iscariot	Judas Iscariot	

The disciples are always grouped similarly. The lists appear to be in groups of four with the same disciples in each subgroup the same and the first disciple always the same.

Peter, Andrew, James, and John

Philip, Bartholomew (Nathaniel), Thomas, and Matthew

James the son of Alphaeus, Thaddaeus (Judas son of James), Simon the Zealot, and Judas Iscariot

It was a strange group of men our Lord chose to be His disciples. Four of them were fishermen, one a hated tax collector, another a member of a radical and violent political party. Of six of them we know practically nothing. All were laymen. There was not a preacher or an expert in the Scriptures in the lot. Yet it was with these men that Jesus established His church and disseminated His Good News to the end of the earth. The Expositor’s Bible Commentary, Volume 8, Page 643

10:16-23 – The road of discipleship is not necessarily an easy one.

❖ **Do I avoid the hard things in life to make life easier?**

10:24-42 – Jesus explains the cost of discipleship.

❖ **Have I given up everything to follow Jesus or am I just “willing” to give up everything?**

Narrative 2: The Mission of the King (11:1-12:50)

11:1-19 – John, from prison, sends his disciples to ask Jesus if He was the Messiah. Jesus, said to check the Word out itself. He then gives a tribute to John.

11:20-24 – Jesus denounces the repent-less cities in which most of His miracles were done.

11:25-30 – Jesus prays and praises the Father then issues his “come to me” call.

²⁸“Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. ³⁰For My yoke is easy and My burden is light.”

12:1-7 – The Pharisees accuse Jesus’ disciples of breaking the Sabbath by working. Sabbath laws do not restrict deeds of necessity, service to God, nor acts of mercy. Jesus quotes Hosea 6:6 showing that God desires compassion and not sacrifice. He then states that He is Lord of the Sabbath—He is God!

❖ **Am I Pharisaical focusing on rules instead of compassion?**

12:8-14 – Jesus heals a man with a withered hand on the Sabbath in a synagogue. It is lawful to do good on the Sabbath. Man made rules do not override loving the Lord your God with all your heart, and with all your soul, and with all your mind; and your neighbor as yourself.

12:15-21 – Jesus withdrew from the conspiring Pharisees which fulfilled prophecy.

12:22-32 – The Pharisees accuse Jesus of casting out demons by the ruler of demons. They blaspheme the Holy Spirit by rejecting God and attributing the Spirit’s work to Satan.

12:33-37 – The heart is where evil or good comes from.

❖ **What is my heart like?**

12:38-45 – The Pharisees seek a sign from Jesus. The sign will be the crucifixion and resurrection.

12:46-50 – Salvation brings about new family relationships with our brothers and sisters in Christ.

❖ **How do I view fellow believers?**

Discourse 3: The Kingdom Parables (13:1-52)

Jesus gets in a boat and teaches the large crowd standing on the beach through parables.

A parable is a story with a moral, lesson, or impact point. A parable takes something very external, observable, objective, earthly and laying it along side something spiritual, supernatural, heavenly and subjective so that one helps you to understand the other. An earthly story with a heavenly meaning.

- A Parable is not an allegory – An allegory is story full of comparison in which every detail stands for something or means something.
- A Parable is not a fable – A fable is a fantastic tale, a fantasy with things like talking trees, and flying horses. One reason we trust the Bible as reliable is that, unlike other "holy books," it does not include fantasy.
- A Parable is not a Proverb – A proverb is a statement with a lesson, but no story line.

13:10-17 – Jesus said that the purpose of parables is to make the truth clear to some and to others to make it even more unclear. Only those to whom it has been granted can understand the deep meaning of the parables.

The Parables of Jesus

1. The Two Houses	Matthew 7:24-27; (Luke 6:47-49)
2. The New Cloth and New Wineskins	Matthew 9:16-17
3. The Sower	Matthew 13:5-8; (Mark 4:3-8; Luke 8:5-8)
4. The Weeds	Matthew 13:24-30
5. The Mustard Seed	Matthew 13:31-32; (Mark 4:30-32; Luke 13:18-19)
6. The Yeast	Matthew 13:33; (Luke 13:20-21)
7. The Hidden Treasure	Matthew 13:44
8. The Pearl of Great Price	Matthew 13:45-46
9. The Fishing Net	Matthew 13:47-50
10. The Unforgiving Servant	Matthew 18:23-35
11. The Workers in the Vineyard	Matthew 20:1-16
12. The Two Sons	Matthew 21:28-32
13. The Wicked Vinegrowers	Matthew 21:33-46; (Mark 12:1-12; Luke 20:9-19)
14. The Wedding Banquet	Matthew 22:1-14
15. The Two Servants	Matthew 24:45-51; (Luke 12:42-48)
16. The 10 Virgins	Matthew 25:1-13
17. The Talents	Matthew 25:14-30
18. The Seed Growing Secretly	Mark 4:26-29
19. The Doorkeeper	Mark 13:34-37
20. The Rude Children	Luke 7:31-35
21. The Two Debtors	Luke 7:41-43
22. The Good Samaritan	Luke 10:25-37
23. The Friend at Midnight	Luke 11:5-8
24. The Rich Fool	Luke 12:16-21
25. The Barren Fig Tree	Luke 13:6-9
26. The Great Banquet	Luke 14:15-24
27. The Unfinished Tower and the King's Rash War	Luke 14:28-33
28. The Lost Sheep	Matthew 18:12-14; (Luke 15:4-7)
29. The Lost Coin	Luke 15:8-10
30. The Prodigal Son	Luke 15:11-32
31. The Shrewd Manager	Luke 16:1-9
32. The Servant's Reward	Luke 17:7-10
33. The Unjust Judge	Luke 18:1-8
34. The Pharisee and the Tax Collector	Luke 18:9-14
35. The Pounds	Luke 19:11-27

13:1-9, 18-23 – The soils – Jesus presents four kinds of soils (hearts).

Beside the road = A packed down, hard heart that rejects the word and does not understand it and the evil one snatches it away.

Rocky places = the heart who hears the word and immediately receives it with joy; yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he falls away.

Thorny soil = this is the heart who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.

Good soil = the heart who hears the word, understands it and whose life is changes so as to bear fruit; some a 100-fold, some 60, and some 30. Usual fruitfulness is 10-fold.

The gospel will be preached throughout the world; some will hear it and reject, some will hear it and accept for awhile and fall away, some will hear it and believe and bring forth fruit.

❖ **What kind of heart do you have?**

13:24–30, 34–43 – The wheat and tares – Within the kingdom there are true believers and false believers (People who are deceived by Satan into thinking they are members of Christ’s church). God will separate them at the end of the age.

❖ **How should we treat people at church based on this parable?**

13:31-32 – The mustard seed – The kingdom will begin small and then become very large. It will become widespread and influential.

13:33 – The leaven – Leaven is always typifying evil in the Bible. There will always internal evil present within the kingdom just like the tares.

13:44 – The hidden treasure – Salvation is a treasure worth more than all possessions.

❖ **How thankful am I for this treasure?**

13:45-46 – The pearl of great price – Again the kingdom is valuable.

13:47-50 – The dragnet – At the end of the age, God will separate true believers from the false.

13:51-52 – The householder – Disciples of Jesus add to their life experience the truth of God’s Word.

Narrative 3: The Kingdom Conflict (13:53-17:27)

13:53-58 – Rejected in Nazareth – Jesus is rejected in Nazareth. He is called “the carpenter’s son”.

Since Joseph is not mentioned, it is thought that he has died. His mother is mentioned by name and also His half-brothers: James, Joseph, Simon, and Judas and His sisters. Because of their unbelief, He refused to perform miracles in Nazareth.

14:1-12 – John the Baptist is murdered.

14:13-21 – Feeds 5000 – The crowd follows Jesus and stays with Him late into the day. He feeds 5000 men besides women and children with five loaves and two fishes.

14:22-33 – Walks on water – Jesus sends the disciples ahead across the lake while He sends the crowd away. He then goes up onto the mountain to pray from evening until the fourth watch (3-6am). He then walks on the water to meet the disciples on the lake. Peter takes his eyes off of Jesus and sinks. He is often held up as an example of faltering faith, but he is the only one who got out of the boat!

❖ **What happens when I take my eyes off of Jesus?**

14:34-36 – Heals many – Many implore Jesus to just touch the fringe of His cloak to be cured.

15:1-20 – Challenged over uncleanness – The Scribes and Pharisees challenge Jesus that His disciples are unclean when they eat bread. Jesus explains to the disciples that the things that defile come from the heart: evil thoughts, murders, adulteries, fornications, thefts, false witnesses, and slanders.

❖ **Do I focus on heart change or on behavior?**

15:21-28 – A Canaanite woman begs Jesus to heal her daughter who is cruelly demon possessed. She has great faith and her daughter is healed by Jesus.

15:29-31 – Jesus heals many – The “crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.”

15:32-39 – Feeds 4000 – The crowd stays with Jesus three days. He feeds 4000 men besides women and children with seven loaves and a few small fish.

16:1-12 – The Pharisees and Sadducees seek a sign – Jesus refuses a sign except the sign of Jonah. He warns the disciples to beware of the leaven of the Pharisees and Sadducees – their teaching.

16:13-20 – Peter confesses Christ – Jesus asks, “Who do people say that I am?” then “But who do you say that I am?” The Father reveals to Peter that Jesus is the Christ, the Son of the living God.

❖ **Do I live like I do not truly believe that Jesus is the Christ, the Son of the living God?**

16:21-28 – Jesus predicts His death – From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

17:1-13 – The transfiguration – Jesus took the inner circle of His disciples (Peter, James, and John) up to a high mountain. The mountain was probably the highest in the vicinity of Caesarea Philippi – the 9200 feet Mt Hermon. Jesus was transfigured – changed into another form. For a brief time Jesus’ human body was transformed (glorified) and the disciples saw Him as He will be when He returns visibly in power and glory to establish His kingdom on earth. The two OT heroes, Elijah and Moses, were conversing with Jesus about His coming “departure” (Luke 9:30-31).

17:14-21 – Jesus heals a child – Jesus heals a demon possessed child whom the disciples could not heal because they placed their faith in their own gifts rather than in God.

17:22-23 – Jesus foretells His betrayal – The disciples are deeply grieved.

17:24-27 – Jesus pays the temple tax – Jesus miraculously pays the tax through Peter catching a fish so that they would not offend people for not paying.

Discourse 4: Life Under the King’s Authority (18:1-35)

18:1-6 – Child-like faith – The greatest in the kingdom is the humble one. The one who comes to God with no accomplishments or status; the one who comes to God in helpless complete trust.

18:7-9 – Stumbling blocks – The believer is warned about people who are stumbling blocks and then admonished to deal decisively with sin.

18:10-14 – A parable about a lost sheep – God is intimately involved with each of His elect.

18:15-20 – A pattern for church discipline – The goal of church discipline is the restoration of the true believer to God as he repents from sin.

18:21-35 – A lesson about forgiveness – Each believer has been forgiven to such a magnitude that we must extend forgiveness to anyone who sins against God and us.

❖ **Am I humble? Do I deal decisively with sin? Do I understand the magnitude of the forgiveness that God has graciously extended to me and therefore forgive easily?**

Narrative 4: The Jerusalem Ministry (19:1-23:39)

19:1-2 – Jesus began this ministry in the region of Judea beyond the Jordan or Perea. Large crowds followed Him and He healed them.

Teaching

19:3-10 – Divorce – Some Pharisees came and tested Him by asking about the legality of divorce: “Is it lawful for a man to divorce his wife *for any reason at all*.” Jesus states the Triune God’s ideal for marriage and the only reason that divorce is permitted – adultery. Even in the case of adultery, God still hates divorce (Malachi 2:16).

❖ **Are you living the sexual purity commands and marriage roles?**

19:11-12 – Celibacy – The disciples are surprised that the marriage relationship is permanent in this life and wonder if it is better to not marry. Jesus says that only those who have the gift of singleness (celibacy or eunuchs) should marry. Jesus is not saying that celibacy is superior to marriage, only that it is for “those to whom it has been given.”

19:13-15 – Children – Jesus rebukes the disciples for keeping children away from Jesus whom their parents wanted Jesus to bless. Jesus uses the incident to remind them that childlike faith is required to enter the kingdom.

19:16-22 – Rich young ruler – A leading man in the Jewish community came running to Jesus because he knew that he was lacking eternal life. He asks, “What good thing must I do to obtain eternal life?” The man misses the point entirely. He thinks he is blameless concerning the righteousness found in the law. Yet, he loves money more than the Creator/Redeemer.

❖ **What do I love the most?**

19:23-26 – Camel and eye of a needle – Jesus makes it clear that those who have set up idols in their life to not see the sin-need and therefore it is hard to enter the kingdom.

19:27-30 – Reward of discipleship – Peter asks what about the disciples, who have left everything. Jesus tells them that they will sit on thrones judging the twelve tribes of Israel. All followers of Jesus will become a member of a large family in this life and will receive much more in heaven.

20:1-16 – Equality in the kingdom – Jesus presents a parable about the landowner and day laborers. The point: All believers get the same blessings of salvation.

20:17-19 – His death – Jesus predicts His death and resurrection.

20:20-28 – True greatness – James and John’s mother wants special privileges for her boys. James and John will endure suffering like Jesus. Jesus then tells the twelve what true leadership is – service. “whoever wishes to become great among you shall be your servant,²⁷ and whoever wishes to be first among you shall be your slave;²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

❖ **Do I practice servanthood?**

Deeds

20:29-34 – Healing two blind men – As Jesus and the disciples are leaving Jericho on the way up to Jerusalem, they come across two blind men who know Jesus as “Lord, Son of David.” They ask for their sight back. “Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.” The synoptics have slightly different details:

- Mark and Matthew place the healing as Jesus was leaving Jericho, but Luke places it as He was entering Jericho. There were actually two cities of Jericho, the ancient OT city and a new city built by Herod the Great as the site for his winter palace. The new city was about 5 miles west of the Jordan River, 1 mile south of the OT city, and 18 miles northeast of Jerusalem. So the healing took place as Jesus was leaving the ancient OT city (Matt 20:29; Mark 10:46) and entering the NT city (Luke 18:35).
- Matthew’s account is of two beggars (Matt 20:30) whereas Mark and Luke focus on the more vocal of the two.

21:1-11 – Receives adoration – This is the Triumphal Entry on the Sunday before the resurrection. Jesus enters Jerusalem on a donkey with most of the crowd spreading their coats on the road. It appears that the crowd was acknowledging Jesus’ messianic claims.

21:12-17 – Cleanses the temple – Jesus overturns the seats of the money changers in the temple. The blind and lame were healed in the temple and children were praising Him. The chief priests and scribes become indignant and Jesus explains how even this fulfills prophecy.

21:18-22 – Cursing a fig tree – Jesus curses the fig tree as an illustration of God’s judgment on fruitless Israel. He then uses the event as an object lesson in the power of prayer. “And all things you ask in prayer, believing, you will receive” presupposes that the thing asked for is actually according to God’s will (1 John 5:14).

21:23-27 – Answering a challenge – Jesus again enters the temple and the chief priests and the elders of the people asked Him by what authority was he doing these things, who gave Him this authority. Jesus confounds them by asking them a question.

Parables

Jesus speaks three parables against the Jewish religious leaders.

21:28-32 – The two sons – Jesus makes them testify against themselves. Those who repent of their sin will enter the kingdom and they who are proud will not.

21:33-46 – The wicked vinedressers – Jesus again makes them testify against themselves.

22:1-14 – The wedding feast – “Many are called, but few are chosen.”

Answers

22:15-22 – The Pharisees and Herodians: on paying taxes – ²⁰And He said to them, “Whose likeness and inscription is this?” ²¹They said to Him, “Caesar’s.” Then He said to them, “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.” ²²And **hearing this, they were amazed**, and leaving Him, they went away.

22:23-33 – The Sadducees: on the resurrection – “When the crowds heard *this*, they were astonished at His teaching.”

22:34-40 – The Scribes: on the first and great commandment – The lawyer questions Jesus on the law. Afterwards the questioning, Mark records that the lawyer agreed with Jesus concerning the truth of Jesus teaching. Jesus told the lawyer that he was “not far from the kingdom of God.”

22:41-46 – Jesus questions the Pharisees – Jesus asks the Pharisees a question which again confounds them and “No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.”

Pronouncements

23:1-36 – Woe to the scribes and Pharisees – Jesus describes the hypocrisy of the Pharisees. He speaks of servanthood again: “But the greatest among you shall be your servant. ¹²Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.” He then gives seven woes to the Pharisees.

23:37-39 – Lament over Jerusalem – Jesus, King of Kings and Lord of Lords, laments over the Jew’s rejection of their Creator, Jesus.

Discourse 5: The Olivet Discourse (24:1-25:46)

24:1-2 – Destruction of the temple – Jesus prophesies the destruction of the temple. Fulfilled in AD 70 when Titus sacks Jerusalem.

24:3-31 – Signs of the times – Jesus sits on the Mount of Olives (the hill across the Kidron Valley from the temple mount) when His disciples come to Him privately asking Him, “Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the end of the age?” Jesus had just told them that the temple would be destroyed, yet the disciples had thought that the kingdom was going to appear immediately. They then asked this question to understand His previous statement.

24:4-14 – Describes the first half of the Tribulation.

24:15-28 – Describes the second half of the Tribulation.

24:39-13 – Describes the Second Coming.

24:32-35 – Parable of the fig tree – When the signs described appear, He is near.

24:36-44 – Lesson of Noah – The coming of Jesus will be abrupt and catch people unaware in spite of the clear signs.

24:45-51 – Parable of the two servants – Be a faithful and sensible steward of all that God has given!

❖ **Am I living in preparation of the rapture?**

25:1-13 – Parable of the ten virgins – Be prepared even if he delays longer than expected.

25:14-30 – The parable of the talents – The true believer is fruitful. Work out our salvation with fear and trembling (Phil 2:12).

❖ **Am I fruitful?**

25:31-46 – Judgment of the nations – Works do not save, but are proof that true salvation has taken place. Jesus will judge the gentiles according to their works – what they did with the Son of God.

Narrative 5: The Crucifixion and Resurrection (26:1-28:15)

26:1-5 – Plot to kill the King – Jesus predicts His coming arrest and crucifixion. Caiaphas and the chief priests and elders of the people plotted together to seize Jesus by stealth and kill Him. The nation rejected their King!

26:6-13 – Anointing – Mary (the sister of Martha and Lazarus – John 12:2-6) anoints Jesus with costly perfume in preparation for His burial. The disciples became indignant because they felt using this costly perfume was a waste. Instead it should have been sold and the money used to serve the poor.

26:14-16 – Judas’ betrayal – Judas went to the chief priests. He may have been upset about the perfume because he regularly pilfered the disciples’ money. He betrays Jesus for 30 pieces of silver.

26:17-30 – Passover – Jesus tells the disciples how to find a place to celebrate the Passover. The Passover is celebrated and the Lord’s supper (communion) is instituted. Afterwards, they sing a hymn and head out toward the Mount of Olives and Gethsemane.

26:31-35 – Prophecy of Peter’s denial – Jesus prophesies Peter’s denial.

26:36-46 – Jesus’ agony – At Gethsemane, Jesus, in agony over what is about to occur, prays.

26:47-56 – Jesus’ arrest – Judas betrays Him with a kiss. Peter swings a sword and cuts off the ear of the High Priest’s slave; Luke says Jesus healed the ear. All the disciples leave Him. He is left alone.

26:57-68 – Trial before the Sanhedrin – Jesus’ trial before the Jewish religious authorities included a preliminary hearing by Annas (John 18:12-14, 19-24), an arraignment before Caiaphas (the high priest), and the Sanhedrin at night (Matt 26:57-68; Mark 14:53-65). The chief priests, elders, and the scribes convened a hasty preliminary trial around 3 AM and reached a verdict just after dawn (cf. Matt 27:1; Mark 15:1a; Luke 22:66-71). This hasty night meeting was deemed necessary because: 1) in Jewish criminal law it was customary to hold a trial immediately after arrest; 2) Roman legal trials were usually held shortly after sunrise (15:1) so the Sanhedrin needed a binding verdict by daybreak in order to get the case to Pilate early; and 3) with Jesus finally in custody they did not want to delay proceedings, thereby arousing opposition to His arrest. They had already determined to kill Him (14:1-2); their only problem was getting evidence that would justify it (26:55). Perhaps also they wished to have the Romans crucify Jesus to avoid being blaming for His death.

Jesus’ Six Trials	
Religious Trials	
Before Annas	John 18:12-14
Before Caiaphas	Matthew 26:57-68; Mark 14:53-65
Before the Sanhedrin	Matthew 27:1-2; Mark 15:1a; Luke 22:66-71
Civil Trials	
Before Pilate	Matt 27:2, 11-14; Mark 15:1-5; Luke 23:15; John 18:28-38
Before Herod	Luke 23:6-12
Before Pilate	Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:6

26:69-75 – Peter’s denial – The account of Peter’s failure is really an account of true faith and repentance. Even though Peter failed, when confronted he repented and his relationship with Jesus was renewed (John 21:15-19).

27:1-10 – Judas’ suicide – Judas, full of guilt over his horrible betrayal of Jesus, hangs himself.

27:11-26 – The trial before Pilate – As was his custom, Pilate offered amnesty to a prisoner on the Passover. Jesus was not guilty of a capital offense, so Pilate probably viewed this as a chance to get out of this situation since the chief priests were only doing this “because of envy”. Earlier in the week the crowds welcomed Jesus into Jerusalem as their king, so Pilate thought that they would ask for their release now. Pilate then released Barabbas then had Jesus scourged and handed Him over to the Jews to be crucified.

A Roman flogging was a brutal beating that always preceded the execution of a capital sentence on male offenders, though it could also be a separate punishment. The prisoner was stripped, often tied to a post, and beaten on the back by several guards using short leather whips studded with sharp pieces of bone or metal. No limit was set on the number of blows. Often this punishment was fatal. Pilate had Jesus flogged in hope that the people would take pity and be satisfied. But this also failed; they still insisted He be crucified (cf. John 19:1-7)

27:27-31 – The soldiers’ mocking – The soldiers mock Him on the way to Golgotha.

27:32-56 – The crucifixion – The cross’ crossbeam weighed about 100 pounds and was customarily carried by the condemned criminal. Jesus was so weak from the scourging and beatings that He could not carry it Himself. A passerby, Simon of Cyrene, was pressed into service to bear Jesus’ cross. Mark describes Simon as the father of Alexander and Rufus indicating that his children were known to the church in Rome. The Creator is crucified.

Timeline of the Crucifixion Events

- Jesus led out to Golgotha before 9 AM.
- Simon of Cyrene carries Jesus’ cross.
- Women weep for Jesus.
- Jesus arrives at Golgotha.
- Romans attempt to give Jesus a sedative (wine mixed with myrrh).
- Jesus crucified with criminals at 9 AM.
- Inscription placed on cross by Pilate.
- Soldiers cast lots for Jesus’ clothing.
- Crowd mocks Jesus.
- Thief asks for remembrance.
- Jesus provides for Mary.
- Darkness covers the land from 12:00 – 3:00 PM.
- Jesus cries out.
- Jesus is given drink.
- Jesus dies.
- Miraculous events when Jesus dies.
- Centurion struck with awe.
- Jesus is pierced.
- Joseph asks for the body of Jesus.
- Jesus placed in the tomb before sunset.

27:57-66 – The burial – Joseph of Arimathea, a disciple of Jesus and a member of the Sanhedrin like Nicodemus, asks Pilate for Jesus’ body so that it can be buried before sunset. The tomb is sealed to prevent the body from being stolen.

28:1-15 – The resurrection – the timeline of the resurrection and appearances

Sunday Morning

1. An angel rolled away the stone from Jesus' tomb before sunrise (Matt 28:2-4)
2. Women who followed Jesus visited Jesus' tomb and discovered Him missing (Matt 28:1; Mark 16:1-4; Luke 24:1-3; John 20:1)
3. Mary Magdalene left to tell Peter and John (John 20:1-2)
4. The other women, remaining at the tomb, saw two angels who told them about the Resurrection (Matt 28:5-7; Mark 16:5-7; Luke 24:4-8)
5. Peter and John visited Jesus' tomb (Luke 24:12; John 20:3-10)
6. ***His first appearance*** – Mary Magdalene returned to the tomb and Jesus appeared to her alone in the garden (Mark 16:9-11; John 20:11-18)
7. ***His second appearance*** – Jesus appeared to the other women (Mary, mother of James, Salome, and Joanna) (Matt 28:8-10)
8. Those who guarded Jesus' tomb reported to the religious rulers how the angel rolled away the stone. They were then bribed (Matt 28:11-15)
9. ***His third appearance*** – Jesus appeared to Peter (1 Cor 15:5)

Sunday Afternoon

10. ***His fourth appearance*** – Jesus appeared to two men on the road to Emmaus (Mark 16:12-13; Luke 24:13-32)

Sunday Evening

11. The two disciples from Emmaus told others they saw Jesus (Luke 24:33-35)
12. ***His fifth appearance*** – Jesus appeared to 10 apostles, with Thomas absent, in the Upper Room (Luke 24:36-43; John 20:19-25)

The following Sunday

13. ***His sixth appearance*** – Jesus appeared to the 11 Apostles, including Thomas, and Thomas believed (John 20:26-28)

The following 32 days

14. ***His seventh appearance*** – Jesus appeared to seven disciples by the Sea of Galilee and performed a miracle of fish (John 21:1-14)
15. ***His eighth appearance*** – Jesus appeared to 500 (including the Eleven) at a mountain in Galilee (Matt 28:16-20; Mark 16:15-18; 1 Cor 15:6)
16. ***His ninth appearance*** – Jesus appeared to His half-brother James (1 Cor. 15:7): .
17. ***His tenth appearance*** – At Jerusalem Jesus appeared again to His disciples (Luke 24:44-49; Acts 1:3-8)
18. On the Mount of Olives Jesus ascended into heaven while the disciples watched (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

(Epilogue) The King's Assignment (28:16-20)

The ending of the book of Matthew is the beginning of a new mission for the disciples; and for us.

¹⁹**Go** therefore and **make disciples** of all the nations, **baptizing** them in the name of the Father and the Son and the Holy Spirit, ²⁰**teaching them to observe all that I commanded you**; and lo, I am with you always, even to the end of the age.”

The mission of disciples is to make disciples by 1) having gone; 2) baptizing; and 3) teaching them to observe all that Jesus commanded. We are not alone in this mission; Jesus is with us always.

❖ **Am I involved in disciple making?**

Homework

Read Mark

From Mark make a list Jesus' deeds.