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Resources/Commentaries used for this study:

- *Matthew (The IVP New Testament Commentary)* by Craig S. Keener
- *The Ivp Bible Background Commentary: New Testament* by Craig S. Keener
- *The New American Commentary: Matthew* by Craig L. Blomberg
- *The Gospel of Matthew (The New International Commentary on the New Testament)* by R. T. France

All Scripture passages are taken from the English Standard Version.

Welcome!

We are so glad you have decided to join us for this study in the “Gospel of Matthew: Jesus’ Final Week”. We’ll be working through chapters 21-28 of Matthew’s gospel, the first book of the New Testament. From His triumphal entry into Jerusalem, to His increasing conflict with the religious leaders, to His eventual betrayal, arrest, death, and resurrection, we hope you will be blessed by digging into the gospel story that we so often take for granted!

The theme of “King” and “Kingdom” is prominent in Matthew’s retelling of Jesus’ life. He begins with Jesus’ birth and the lineage of the kingly line, then describes His baptism and temptation, His initiation into ministry and His first sermon. After the Sermon on the Mount Jesus demonstrates His kingly authority through signs and wonders and then delegates this authority to His twelve disciples as He spoke His second sermon: the Sermon on Mission. As His ministry continues to develop, opposition begins to rise. Jesus continues to reveal Himself as the promised King who Israel had been anticipating for centuries, but He isn’t the King people expect Him to be. He is humble and His kingdom is one of service and humility, which He taught about in His third and fourth sermons: Parables of the Kingdom and Teaching on Discipleship. (If you are interested in studying the first two parts of Matthew, contact discipleship@northview.org to request past workbooks.)

Throughout His ministry, Jesus repeatedly alluded to and foretold about His coming death and resurrection. As we begin the study in Matthew 21, we’ll see the events He foretold finally unfold and the true King is finally revealed and given all authority on heaven and earth.

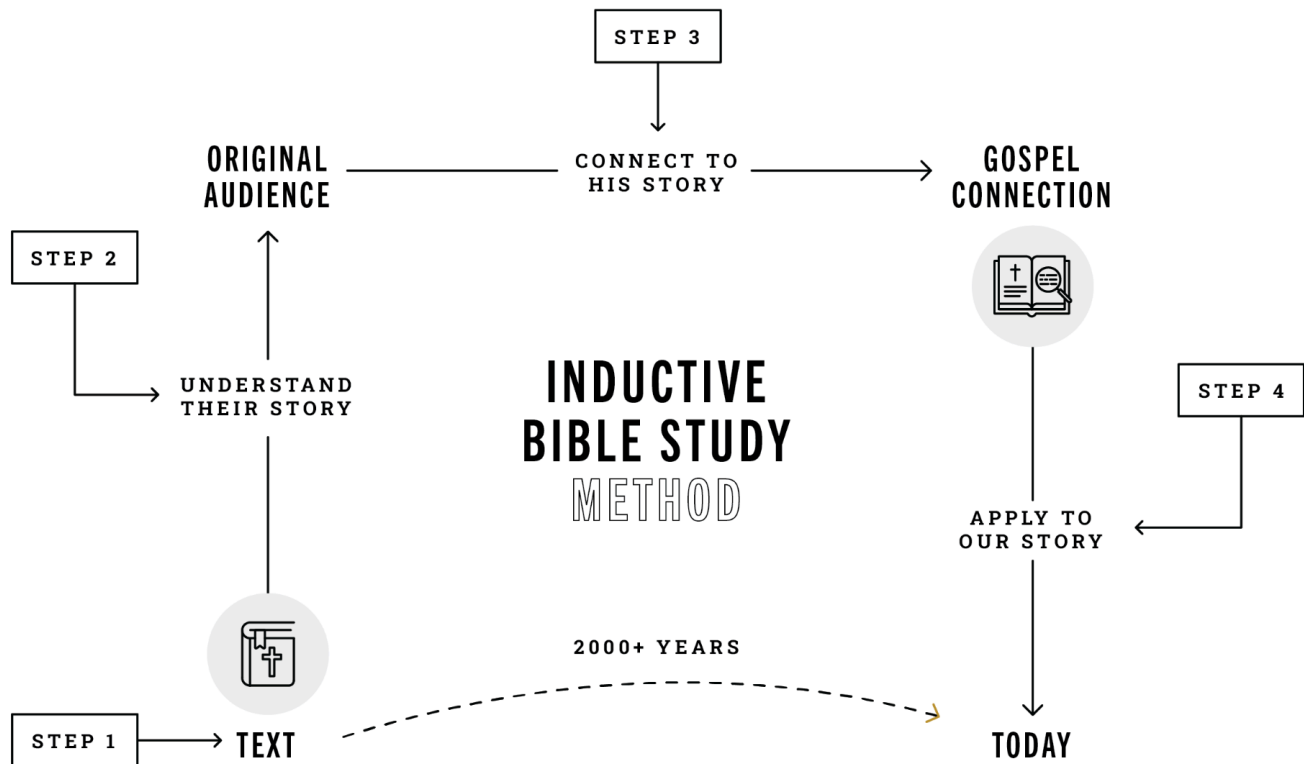
During each week we will work through these steps:

- **At Home: Personal Study**
 - Each week you will have the opportunity to study the text at home in preparation for our weekly meetings. It is not mandatory to complete the study (please attend even if you don’t finish - or start!), but it is recommended because, as you come into contact with God’s word, the Holy Spirit will teach you, rebuke you, correct you, and train you in righteousness (2 Timothy 3:16). As you meet with others, you can share your questions and your insights, and add meaningfully to the group discussions.
 - The Personal Study can be broken down into 4 steps which are explained on the next page:
 - Step #1 Observe the Text
 - Step #2 Understand their Story
 - Step #3 Connect to His Story
 - Step #4 Apply to Our Story
- **At Bible Study:**
 - **Small Group Discussion** - Each week’s Bible study will begin with small group discussion. We will read the scripture together and discuss what we learned from our personal study.
 - **Large Group Teaching** - One of our large group teachers will teach on the text, drawing out biblical themes and application points.

We look forward to learning from God and from each other as we study Matthew together!

The Discipleship team of Northview Community Church

How we are going to study the text each week:

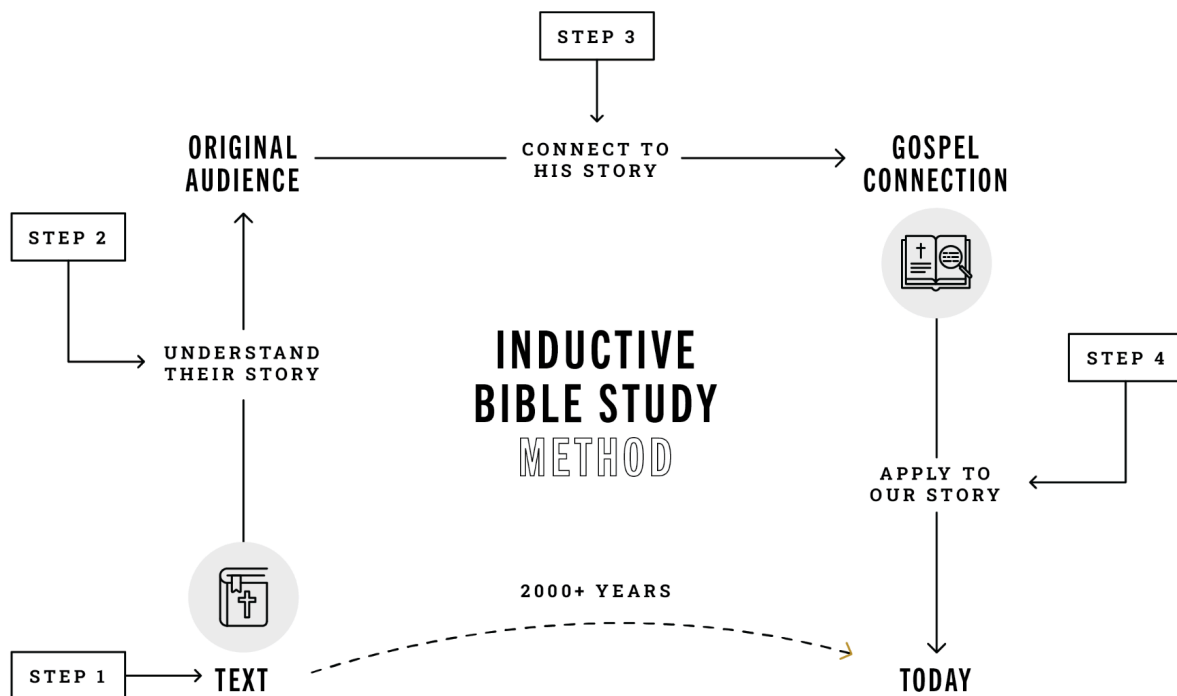


Personal homework section:

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- ☐ **Step 2:** Understand their story by completing the observation questions in the first half of the lesson *SO THAT* you understand what the original author is communicating to his audience.
- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

MATTHEW

Lesson 1| The King Comes to Jerusalem Matthew 21:1-22



Personal homework section:

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Lesson 1 | The King Comes to Jerusalem

Matthew 21:1-22

Large Group Teaching: Introduction to Matthew

As we begin this study in Matthew 21, we need to review what we know about this book and what has gone on before our study

1. The Author: What does the Bible tell us about Matthew?

- a. Matthew 9:9-13. His occupation. The two things he did when Jesus called him to follow.
- b. Matthew 10:1-4. The group he was invited to join. The responsibility given to this group.
- c. Acts 1:12-14. Matthew's role after Jesus' death and resurrection.

What else do we know about Matthew?

Not much! He is not mentioned in the Bible apart from these references, and early Church historians did not record how or if he preached or traveled, how long he lived, and where or when he died. Despite the lack of information about Matthew, his gospel was recognized as Scripture and quoted by church leaders within the first 100 years after Jesus' resurrection.¹

2. Structure: How is this book of the Bible organized?

The story is interspersed with five extended speeches which end with the same words:

- Speech #1 - The Sermon on the Mount (Matthew 5:1 - 7:27)
 - 7:28, "*When Jesus finished these sayings, the crowds were astonished...*"
- Speech #2 - The Sermon on His Mission (Matthew 10:1 - 10:42)
 - 11:1 - "*When Jesus had finished instructing his twelve disciples...*"
- Speech #3 - Parables of the Kingdom (Matthew 13:1 - 52)
 - 13:53: "*And when Jesus had finished these parables...*"
- Speech #4 - Teaching on Discipleship (Matthew 18:1 - 18:35)
 - 19:1: "*Now when Jesus had finished these sayings...*"
- Speech #5 - The Farewell Address (Matthew 23:1-25:46)
 - 26:1: "*When Jesus finished all these sayings, he said to his disciples..*"

¹ France, R. T. (2007). [*The Gospel of Matthew*](#) (p. 19). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.; Blomberg, C. (1992). [*Matthew*](#) (Vol. 22, p. 40). Nashville: Broadman & Holman Publishers.

Purpose:

- Matthew doesn't tell us why he wrote this book, but a common theme appears to be "Fulfillment".² Commentators agree that Matthew is likely writing to Jewish Christians, in order to affirm and strengthen their understanding that Jesus is the Messiah promised to the nation of Israel through the Old Testament.³
 - Jesus fulfilled the Old Testament prophecies (Matthew 1:22-23, 2:5-6, 15, 17-28, 23, 8:17, 12:17-21, 13:14-15, 13:35, 21:4-5, 26:54-56, 27:9)
 - Jesus fulfilled the Old Testament law (Matthew 5:17-18)
 - Jesus fulfilled the role of the Old Testament prophets, priests and kings (Matthew 12:1-8, 39-42)
 - Jesus fulfilled the Old Covenant (Matthew 26:26-28)

Setting:

- **WHERE does Part 3 take place?**
 - Jerusalem and the surrounding area. Though Jesus has been to Jerusalem before in His life and ministry (Luke 2:22, 41, John 2:23, 5:1, 7:14, John 10:23), Matthew does not document this in his account.
 - For Matthew, Jerusalem is recorded as the city that:
 - was **troubled at Jesus' birth**,
 - was the **home of Herod** who murdered Jewish babies and had John the Baptist beheaded,
 - people have traveled *from* to hear Jesus preach
 - the **religious leaders** have come *from*, **with opposition to His teaching**.
 - Since Matthew 16, Jesus has been journeying toward Jerusalem, which He has identified will be the **place of His suffering, death, and resurrection** (Matthew 16:21).
 - Matthew wants us to see and understand that Jesus is almost like a "foreigner" in Jerusalem. He is distinctly Galilean: a rabbi from the North with an exuberant following, and therefore faces many obstacles and antagonism in this area, the home of the religious elite.
- **WHEN does Part 3 take place?**
 - It takes place during the great Festival of Passover. Jerusalem is filled with people from all over the region. One commentator estimates the "normal population of Jerusalem at the time as about thirty thousand, but the number present at Passover as something like 180,000."⁴

WHO are the characters which will be featured in this study?

- **Disciples:** Disciples were followers of Jesus who committed themselves to a total life change and joined Jesus as His essential support group for His public ministry.⁵
 - In Matthew 10:2-3 Jesus set apart twelve disciples and gave them special authority in ministry and healing: "The names of the **twelve apostles** are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, who betrayed Him."

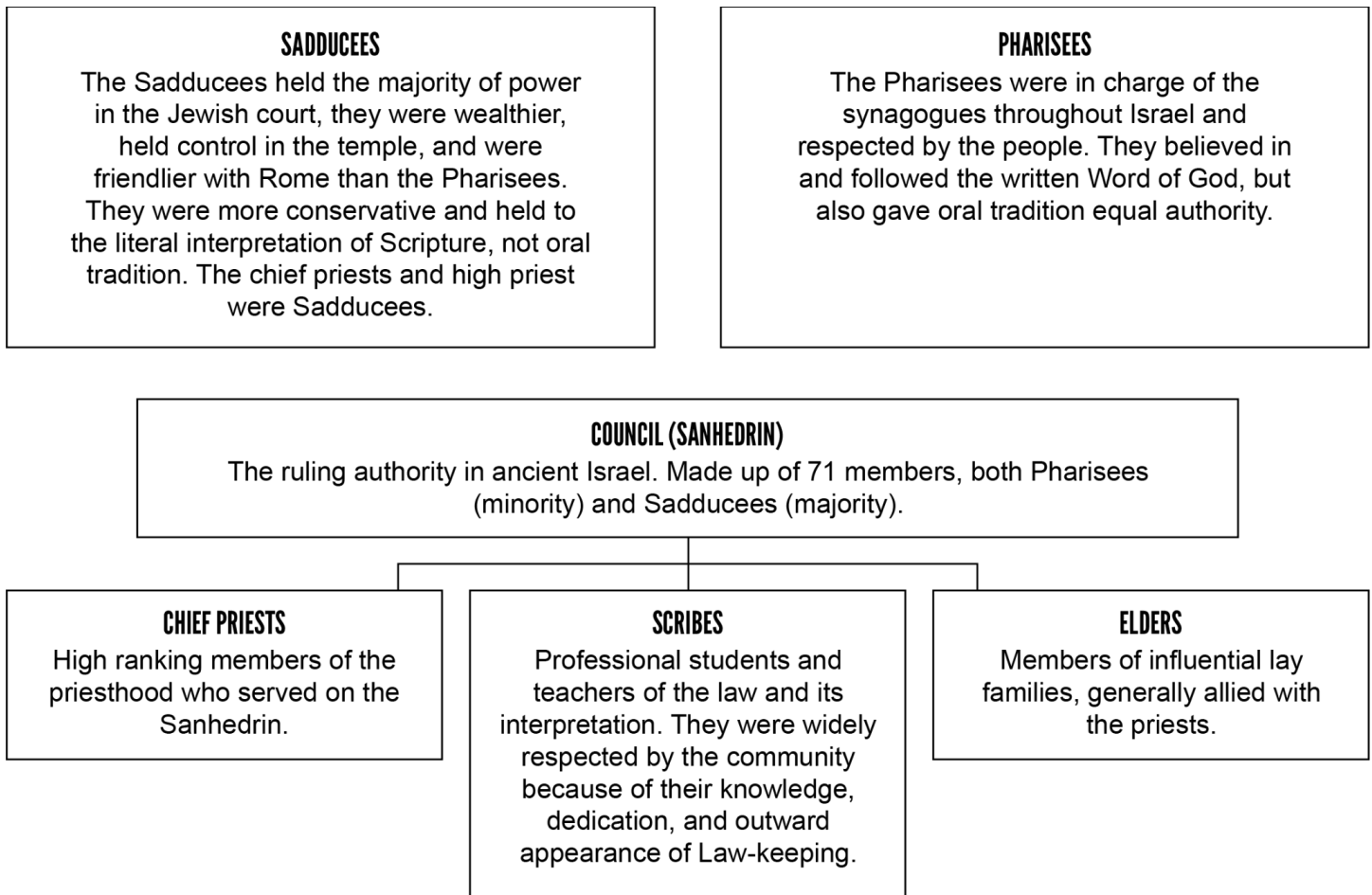
² Blomberg, C. (1992). [Matthew](#) (Vol. 22, pp. 30–31). Nashville: Broadman & Holman Publishers.

³ France, R. T. (2007). [The Gospel of Matthew](#) (pp. 17–18). Grand Rapids, MI: Wm. B. Eerdmans Publication Co; Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 37). Nashville: Broadman & Holman Publishers; Carson, D. A. (1984). [Matthew](#). In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 25). Grand Rapids, MI: Zondervan Publishing House.

⁴ R. T. France, *The Gospel of Matthew, The New International Commentary on the New Testament*, 771.

⁵ R. T. France, *The Gospel of Matthew, The New International Commentary on the New Testament*, 145.

- **Religious leaders:** this section of Matthew continues to involve a lot of conflict with the religious leaders. There are various groups and terms used in our text. References for chart listed below.⁶



The story so far:

- | | | |
|------------------------------------------|----------------------|--------------------------|
| ● The Genealogy of the King | Matthew 1:1 - 17 | |
| ● The Birth of the King | Matthew 1:18 - 2:23 | |
| ● Kingdom Preparation: In the Wilderness | Matthew 3:1 - 4:11 | |
| ● Kingdom Inauguration: In Galilee | Matthew 4:12 - 25 | |
| ● The Message of the Kingdom | Matthew 5:1 - 7:29 | Sermon on the Mount |
| ● The King Demonstrates His Authority | Matthew 8:1 - 9:34 | |
| ● The King Delegates His Authority | Matthew 9:35 - 11:1 | Sermon on His Mission |
| ● The King is Opposed | Matthew 11:2 - 12:50 | |
| ● The Kingdom Described | Matthew 13:1-52 | Parables of the Kingdom |
| ● Growing Recognition of the King | Matthew 13:53-17:13 | |
| ● The Humility of the King | Matthew 17:14-27 | |
| ● The Kingdom Citizens | Matthew 18-1-19:26 | Teaching on Discipleship |

⁶See <https://www.gotquestions.org/Sadducees-Pharisees.html> for more details about these two groups
<https://www.gotquestions.org/scribes-Jesus.html>

R. T. France, The Gospel of Matthew, The New International Commentary on the New Testament

Matthew 21:1-22 (ESV)

LESSON ONE

21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.

³ If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” ⁴ This took place to fulfill what was spoken by the prophet, saying,

⁵ “Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.’”

⁶ The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ And the crowds that went before Him and that followed Him were shouting, “Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!” ¹⁰ And when He entered Jerusalem, the whole city was stirred up, saying, “Who is this?” ¹¹ And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

¹² And Jesus entered the temple and drove out all who sold and bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons. ¹³ He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.”

¹⁴ And the blind and the lame came to Him in the temple, and He healed them. ¹⁵ But when the chief priests and the scribes saw the wonderful things that He did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, ¹⁶ and they said to Him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read,

“‘Out of the mouth of infants and nursing babies you have prepared praise’?”

¹⁷ And leaving them, He went out of the city to Bethany and lodged there.

¹⁸ In the morning, as He was returning to the city, He became hungry. ¹⁹ And seeing a fig tree by the wayside, He went to it and found nothing on it but only leaves. And He said to it, “May no fruit ever come from you again!” And the fig tree withered at once.

²⁰ When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?” ²¹ And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. ²² And whatever you ask in prayer, you will receive, if you have faith.”

Look at the text: Understand Their Story (Small Groups)

Observation: The first time we read through a passage from the Bible we want to answer foundational “**who, what, where, when, why**” observation questions. We’re going to look at the text in three scenes.

1. Read Matthew 21:1-11 together.
 - a. **WHERE** is this scene taking place? (Look at the map on page 103 in the appendix)
 - b. **WHO** are the characters in the story, and how do they respond to Jesus?
 - i. Disciples
 - ii. Crowds (people who are on their way to Jerusalem for Passover)
 - iii. “The city” (residents of Jerusalem)
 - iv. **WHAT** are the four titles given to Jesus in this passage (verse 3, 5, 9, 11)? *What do you think is significant about each one?*
2. Read Matthew 21:12-17 together.
 - a. **WHERE** does this scene take place?
 - b. **WHO** does Jesus confront in this scene and why?
 - c. **WHO** recognizes Jesus for who He is? (Note: two groups recognize Him.)
 - d. **WHO** confronts Jesus in this scene and why?
 - i. *It’s interesting that these individuals don’t confront Him for overturning the tables and chasing out the money changers, but confront Him for these issues. Why do you think they turned a blind eye to some of His actions and not others?*

3. Read Matthew 21:18-22 together.
 - a. **WHERE** does this scene take place?
 - b. **WHAT** does Jesus do to the fig tree? **Why**?
 - c. **WHAT** does Jesus teach His disciples when they ask about the withered fig tree?
 - i. ***WHAT** questions do you have about His words and actions in these verses?*

Gospel Connections: Connect to His Story

In this passage, Matthew quotes several Old Testament passages so we're going to look at those verses in their context and see what they reveal about what is going on in these scenes.

1. Matthew states, "**This took place to fulfill what was spoken by the prophet, saying...**" and then **quotes Zechariah 9:9**. Read Zechariah 9:1-10 for context, and then answer the questions below.
 - a. What does God promise to do in verses 1-8?
 - b. If you compare Zechariah 9:9 with Matthew 21:5, what phrases are the same?
 - c. Which phrase from Zechariah does Matthew leave out?
 - i. Matthew is emphasizing a certain portion of Zechariah's prophecy. How does his emphasis relate to what Jesus taught about the kingdom in Matthew 18:1-4, and 20:25-28?
 - ii. *Why do you think Jesus chose to enact this prophecy at this time in His ministry?*

2. **“Hosanna⁶ to the Son of David! Blessed is He who comes in the name of the Lord!”** As people welcome Jesus, they are quoting Psalm 118:25-26 and inserting the title “Son of David” into this Psalm. Skim Psalm 118 and then read verses 25-26.
- What is this Psalm about in general?
 - Who is the Psalmist singing “Hosanna” to in Psalm 118:25?
 - Who are the people in Jesus’ time singing “Hosanna” to?
 - What is the significance of people calling Jesus, “Son of David”? (If you aren’t sure, look at 2 Samuel 7:12-13, 16. In this chapter, the prophet Nathan is giving King David words from God about his future. What does God promise David in these verses?)
3. Jesus says, **“It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers”**. These are quotes from Isaiah and Jeremiah. As you answer the questions below, it may be helpful to know that the location where Jesus says these words and confronts the buyers and sellers is the Court of the Gentiles⁷. This was the only part of the temple open to foreigners (non-Jews) for worship to God.
- The first part of this quotation is from Isaiah 56:7. Read Isaiah 56:1-8, and then focus on verse 7. What does God promise to the foreigners, the eunuchs, and those who join themselves to the Lord?
 - With these promises in mind, why might Jesus have been angered when He found people buying and selling sacrificial animals in the Court of the Gentiles?*
 - The second part of this quotation is from Jeremiah 7:11. Read Jeremiah 7:8-15 for context and then answer the questions below.

⁶ “Hosanna” in the Old Testament was a cry for help: “save us”, but by the time of the New Testament it seems to have changed into a general cry of praise like “Hallelujah”. (R. T. France, *The Gospel of Matthew*)

⁷The term “Gentile” refers to anyone who is not Jewish.

- i. What are the people in Jeremiah's time doing wrong according to verses 8-11?
 - ii. What does God warn the people in Jeremiah's time that He will do because of their wickedness (verses 14-15)?
 - iii. The temple of Jeremiah's day was destroyed when Nebuchadnezzar (a Babylonian king) conquered Jerusalem in 586 BC (and rebuilt in 516 BC by the exiles who returned from Babylon). What warning is Jesus conveying to the Jewish leaders in His time, by using these words from Jeremiah?
4. **"Out of the mouth of infants and nursing babies you have prepared praise."** This phrase comes from Psalm 8:2. (Note: Jesus quotes from the ancient Greek translation of the Old Testament, the Septuagint, which uses "praise" instead of the Hebrew "strength".) Read Psalm 8.
- a. Who is being praised in this Psalm? What is He being praised for?
 - b. Why is it significant that Jesus uses this Psalm to defend the children's praise? What is He claiming by accepting their praise?
5. *Imagine being among the crowds and citizens of Jerusalem hearing Jesus basically claim to be God - what must they have been thinking or wondering? What would we do today if someone did similar things?*

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 21:1-22 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

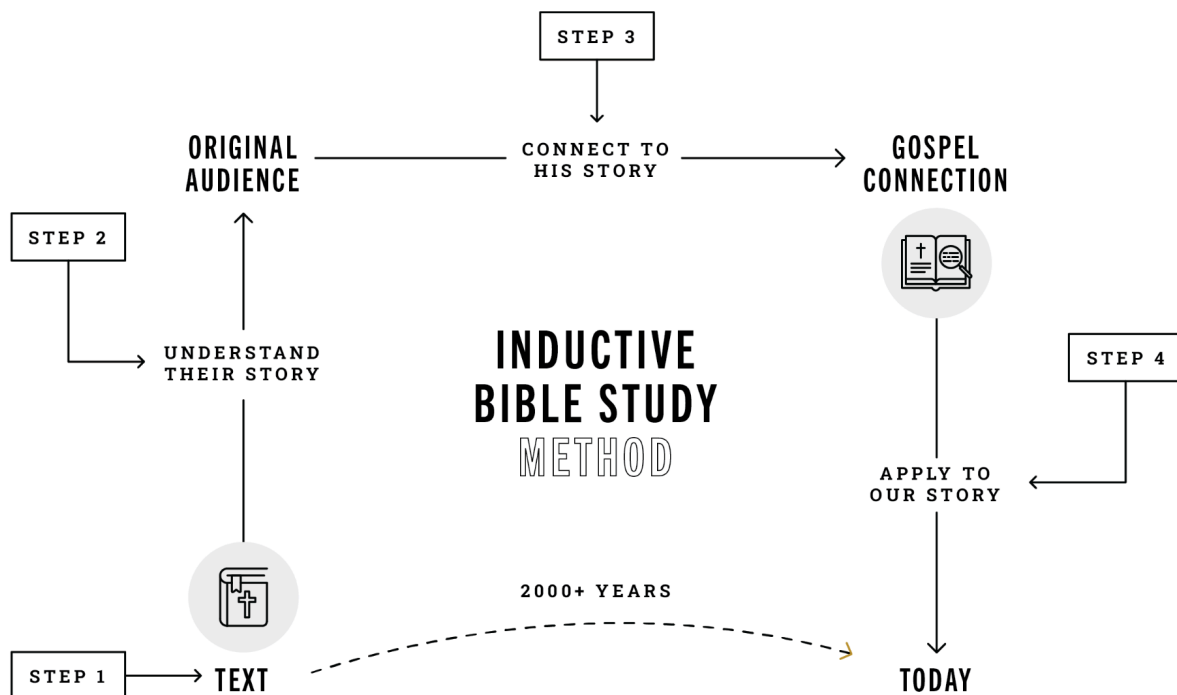
PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

MATTHEW

Lesson 2 | The Controversy with the King Matthew 21:23-22:46



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Matthew 21:23-22:46 (ESV)

LESSON TWO

²³ And when He entered the temple, the chief priests and the elders of the people came up to Him as He was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” ²⁴ Jesus answered them, “I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. ²⁵ The baptism of John, from where did it come? From heaven or from man?” And they discussed it among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’ ²⁶ But if we say, ‘From man,’ we are afraid of the crowd, for they all hold that John was a prophet.” ²⁷ So they answered Jesus, “We do not know.” And He said to them, “Neither will I tell you by what authority I do these things.

²⁸ “What do you think? A man had two sons. And he went to the first and said, ‘Son, go and work in the vineyard today.’ ²⁹ And he answered, ‘I will not,’ but afterward he changed his mind and went. ³⁰ And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go. ³¹ Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. ³² For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

³³ “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. ³⁴ When the season for fruit drew near, he sent his servants to the tenants to get his fruit. ³⁵ And the tenants took his servants and beat one, killed another, and stoned another. ³⁶ Again he sent other servants, more than the first. And they did the same to them. ³⁷ Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ ³⁹ And they took him and threw him out of the vineyard and killed him. ⁴⁰ When therefore the owner of the vineyard comes, what will he do to those tenants?” ⁴¹ They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

⁴² Jesus said to them, "Have you never read in the Scriptures:

"The stone that the builders rejected has become the cornerstone;
this was the Lord's doing, and it is marvelous in our eyes'?"

⁴³ Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. ⁴⁴ And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

⁴⁵ When the chief priests and the Pharisees heard His parables, they perceived that He was speaking about them. ⁴⁶ And although they were seeking to arrest Him, they feared the crowds, because they held Him to be a prophet.

22 And again Jesus spoke to them in parables, saying, ² "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, ³ and sent his servants to call those who were invited to the wedding feast, but they would not come. ⁴ Again he sent other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast."' ⁵ But they paid no attention and went off, one to his farm, another to his business, ⁶ while the rest seized his servants, treated them shamefully, and killed them. ⁷ The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸ Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. ⁹ Go therefore to the main roads and invite to the wedding feast as many as you find.' ¹⁰ And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

¹¹ "But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹² And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. ¹³ Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' ¹⁴ For many are called, but few are chosen."

¹⁵ Then the Pharisees went and plotted how to entangle Him in his words. ¹⁶ And they sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" ¹⁸ But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? ¹⁹ Show me the coin for the tax." And they brought Him a

denarius. ²⁰ And Jesus said to them, "Whose likeness and inscription is this?" ²¹ They said, "Caesar's." Then He said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." ²² When they heard it, they marveled. And they left Him and went away.

²³ The same day Sadducees came to Him, who say that there is no resurrection, and they asked Him a question, ²⁴ saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.' ²⁵ Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. ²⁶ So too the second and third, down to the seventh. ²⁷ After them all, the woman died. ²⁸ In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."

²⁹ But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ And as for the resurrection of the dead, have you not read what was said to you by God: ³² 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." ³³ And when the crowd heard it, they were astonished at His teaching.

³⁴ But when the Pharisees heard that He had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked Him a question to test Him. ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And He said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it: You shall love your neighbor as yourself. ⁴⁰ On these two commandments depend all the Law and the Prophets."

⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² saying, "What do you think about the Christ? Whose son is He?" They said to Him, "The son of David." ⁴³ He said to them, "How is it then that David, in the Spirit, calls Him Lord, saying,

⁴⁴ "The Lord said to my Lord,
"Sit at my right hand, until I put your enemies under your feet"?"

⁴⁵ If then David calls Him Lord, how is He his son?" ⁴⁶ And no one was able to answer Him a word, nor from that day did anyone dare to ask Him any more questions.

Lesson 2 | The Controversy with the King

Matthew 21:23-22:46

Look at the Text: Understand their Story

In last week's lesson, we studied Jesus' entrance into Jerusalem and noted how He accepted the praise of the people, openly claiming to be the Messiah by His actions. Near the end of our passage there were foreshadowing verses pointing to a confrontation to come with the religious leaders who were offended and concerned about His actions. This week we'll study this very confrontation...

1. Begin your study in prayer. Read Matthew 21:23-22:46 several times. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize each section of the text to understand the flow of the discussion.
 - a. 21:23-27
 - b. 21:28-22:14
 - i. 21:28-32
 - ii. 21:33-46
 - iii. 22:1-14
 - c. 22:15-40
 - i. 22:15-22
 - ii. 22:23-33
 - iii. 22:34-40
 - d. 22:41-46
3. **WHO** are the main characters in this text? Briefly record what Matthew tells us about who they are and/or what kinds of things they do.
 - a. Jesus
 - b. John the Baptist
 - c. Chief Priests/Elders/Pharisees/Sadducees

4. **WHERE** is this conversation taking place?
5. **WHAT** are the initial two questions posed by the chief priests and elders? **What** are the “these things” that they were asking about? (check back to Matthew 21:1-22)
6. **WHY** do you think Jesus answered them with a question about John? (To answer this question, read Matthew 3:1-12 and note how John interacted with the religious leaders.)

a. *What does Jesus’ interaction with the religious leaders reveal about them?*

7. Jesus continues His response to the religious leaders by teaching three parables. We’re going to study each of them in succession and see how they relate to each other and are used to rebuke the leaders.

	Matthew 21:28-32	Matthew 21:33-44	Matthew 22:1-14
Who are the characters in this parable and what do they do?	<i>Two sons - one who obeyed vs one who did not</i> <i>Tax collectors and prostitutes vs religious leaders</i>		
How does this parable rebuke or judge the religious leaders?	<i>They did not believe John’s message, so the tax collectors and prostitutes will get into the kingdom before them.</i> <i>They aren’t doing the will of the Father.</i> <i>(Implication, they also don’t believe in Jesus)</i>		
What does this parable teach about the Kingdom of God or the person of Jesus?	<ul style="list-style-type: none"> - Entrance requires belief and repentance - Doing the will of the Father requires action, obedience not just words - The “worst sinners” get in ahead of the religious elite if/because they repent 		

8. **HOW** do the leaders respond in 21:45-46? (Note the similarity to verse 26!)

9. After Jesus speaks these three parables, the religious leaders plot to entangle Him in His words (22:15) and Matthew records three questions they ask him. Read each section and fill out the chart below.

	Matthew 22:15-22	Matthew 22:23-32	Matthew 22:34-40
WHO asks?			
WHAT is their question?			
WHAT is their motive/? (Why are they asking?)			
HOW does Jesus answer each question?			
HOW does Jesus rebuke the askers?			

- a. *As you reflect on these motives and Jesus' revealing rebukes, do you see your own heart mirrored in any of these questions? What might you need to confess?*

10. Matthew closes this confrontation with questions from Jesus to the Pharisees. Read Matthew 22:41-46 again. **WHAT/WHO** is the topic of Jesus' questions?⁸

- a. **HOW** is this question connected to Jesus' entry into Jerusalem? (See Matthew 21:9, 15)

- i. **WHAT** do you think Jesus is teaching about the Christ/Messiah through these questions?

- ii. **WHY** do you think Matthew ends the confrontation this way?

⁸ *Christ* means Messiah or "anointed one"

Gospel Connections: Connect to His Story

1. “**‘The stone that the builders rejected has become the cornerstone...’ and the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush Him.** Matthew 42 is a direct quote from Psalm 118:22-23 adding to the parable before it. Like the tenants in the parable who kill the son, the religious leaders are the builders who have rejected the cornerstone. Jesus pulls from other passages of the Old Testament using similar stone imagery.
 - a. Read Isaiah 8:11–15.
 - i. What images are used to describe God described in verse 14?
 - ii. How is Isaiah commanded to treat God (verse 13)? What happens to those who refuse to view God this way (verse 15)?
 - b. In Daniel 2 the Babylonian king has a mysterious dream about the future and Daniel is given the interpretation by God. He explains the dream to the king. Read Daniel 2:31-45.
 - i. What does the stone represent? What does the stone do to the statue?
 1. *What was Jesus teaching about Himself in Matthew 21:42-44 by referencing the stone imagery from Isaiah 8 and Daniel 2?*
 - c. New Testament writers picked up this stone theme and continued its gospel implications after Jesus’ death and resurrection. Read Romans 9:30-10:4.
 - i. How did Israel “stumble over the stumbling stone?”
 1. *What warning is there here for us?*
 - d. Read 1 Peter 2:4-10
 - i. What relationship is there between the stone and those who believe?
 - ii. What relationship is there between the stone and those who do not believe?
 - e. *How do these cross references help you understand the parable of the vineyard (Matthew 21:33-41)? How do they challenge or encourage you today?*

2. **“For many are called, but few are chosen”**. Throughout the parables Jesus teaches that it is the repentant sinners who believe, the people who produce fruit, and those who accept the invitation (and show up properly attired), who enter the kingdom of God/heaven. We’re going to dig into some other New Testament passages to learn more about this topic of God’s calling and choosing His kingdom citizens.

a. Read John 15:15-19.

i. Who does the choosing?

ii. What are the results and evidence of being chosen?

b. Read 1 Corinthians 1:20-31.

i. What kinds of things/people does God choose to use/save?

1. How does this passage relate to Jesus’ conflict with the religious leaders?

c. Read 1 Corinthians 6:9-11.

i. What does God do for those He brings into the kingdom?

d. Read Ephesians 1:3-13.

i. When and why did God choose His people (“us”)?

ii. What has He given to believers?

e. Colossians 1:9-14.

i. Where has God delivered His people from? What has He transferred them into?

ii. How are believers to live because of their faith?

f. As you consider how these passages connect to what Jesus taught in His parables about the kingdom of God, what behaviours, beliefs, or motivations in your own life need to be corrected?

3. **“Render⁹ to Caesar the things that are Caesar’s, and to God the things that are God’s”.** The religious leaders were trying to trap Jesus in a political firestorm with this question, but Jesus reveals they are falsely assuming that it’s impossible to honour both God and human governments. This can be a tricky topic even today! Read the following passages and note what they teach about honouring God as God, but also being subject to ruling authorities.
- a. Romans 13:1-7.
 - i. How does Paul explain God’s purpose for the ruling authorities?
 - ii. Why must we be subject to the governing authorities?
 - iii. What does “being subject” look like according to this passage?
 - b. 1 Peter 2:13-17.
 - i. Why does Peter say we should be subject to every human institution? What is the will of God in this?
 - ii. Read the verses that come directly before this passage (1 Peter 2:9-12). How does Peter describe our identity as believers?
 - 1. *There is a tension for us as sojourners and exiles, citizens of the kingdom of God and yet also citizens of Canada. In what way is it difficult to live out both realities? In what way is there freedom for us?*
4. **“The Sadducees came to Him, who say that there is no resurrection...”** Matthew points out the error in the Sadducees’ thinking and Jesus directly corrects their false beliefs. Remember Jesus has already told His disciples that He will be killed, but will **rise again** on the third day (Matthew 16:21, 17:23, 20:19). Our salvation depends on the resurrection being true! Read 1 Corinthians 15:12-28 where Paul confronts another group of people who were denying the resurrection.
- a. What would be our reality if Jesus had not been raised from the dead?
 - b. In contrast, what is our hope since we know He *HAS* been raised?

⁹ The Greek word for “render” means to give back or restore.

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 21:23-22:46 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

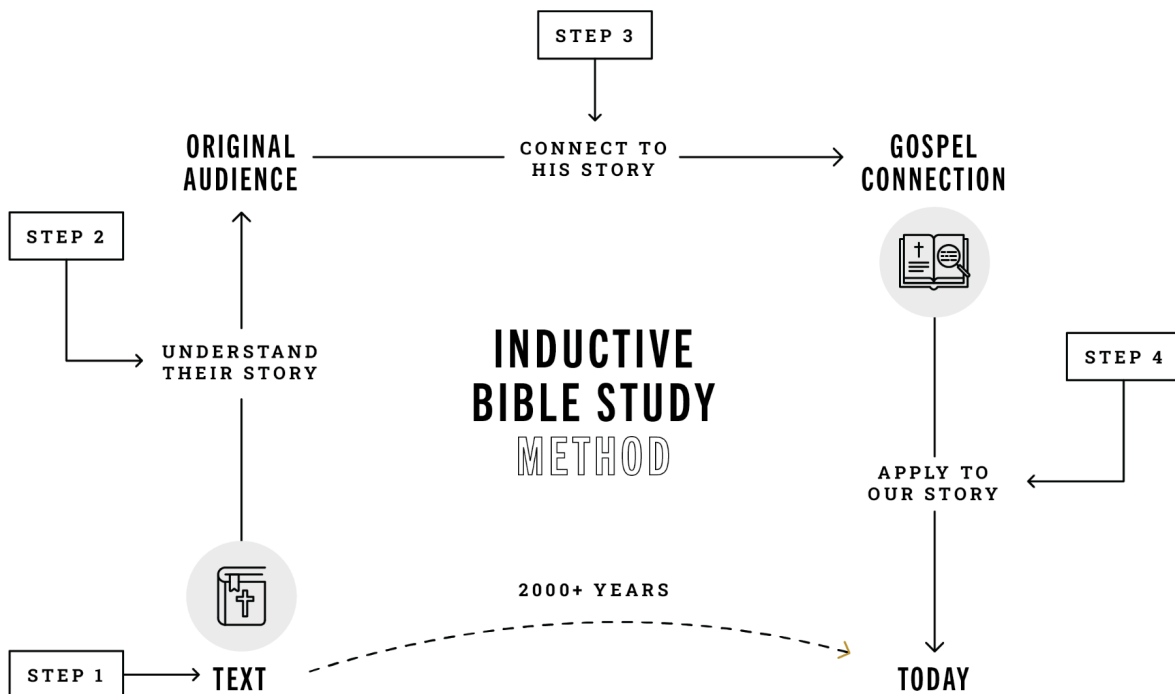
PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

MATTHEW

Lesson 3 | The King's Judgement Matthew 23:1-24:2



Personal homework section:

- ☐ **Step 1:** Observe the text by reading it several times and marking characters and key words/phrases *SO THAT* you grasp what the passage is about.
- ☐ **Step 2:** Understand their story by completing the observation questions in the first half of the lesson *SO THAT* you understand what the original author is communicating to his audience.
- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

Matthew 23:1-24:2 (ESV)

LESSON THREE

23 Then Jesus said to the crowds and to His disciples, ² “The scribes and the Pharisees sit on Moses' seat, ³ so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. ⁴ They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. ⁵ They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, ⁶ and they love the place of honor at feasts and the best seats in the synagogues ⁷ and greetings in the marketplaces and being called rabbi by others. ⁸ But you are not to be called rabbi, for you have one teacher, and you are all brothers. ⁹ And call no man your father on earth, for you have one Father, who is in heaven. ¹⁰ Neither be called instructors, for you have one instructor, the Christ. ¹¹ The greatest among you shall be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³ “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in. ¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

¹⁶ “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ ¹⁷ You blind fools! For which is greater, the gold or the temple that has made the gold sacred? ¹⁸ And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ ¹⁹ You blind men! For which is greater, the gift or the altar that makes the gift sacred? ²⁰ So whoever swears by the altar swears by it and by everything on it. ²¹ And whoever swears by the temple swears by it and by Him who dwells in it. ²² And whoever swears by heaven swears by the throne of God and by Him who sits upon it.

²³ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. ²⁴ You blind guides, straining out a gnat and swallowing a camel!

²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. ²⁶ You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. ²⁸ So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

²⁹ “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, ³⁰ saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ ³¹ Thus you witness against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers. ³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell? ³⁴ Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, ³⁵ so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly, I say to you, all these things will come upon this generation.

³⁷ “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I tell you, you will not see Me again, until you say, ‘Blessed is He who comes in the name of the Lord.’”

24 Jesus left the temple and was going away, when His disciples came to point out to Him the buildings of the temple. ² But He answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

Lesson 3 | The King's Judgement

Matthew 23:1-24:2

Look at the Text: Understand their Story

Last week we studied a conversation between Israel's religious leaders and Jesus. Jesus exposed the heart and motivations of the leaders through parables and critical rebukes, revealing that they had rejected Him as Messiah and warning that they are heading for judgment. Conflict continues to heat up as Jesus pronounces a series of woes against the leaders in this week's passage.

1. Begin your study in prayer. Read Matthew 23:1-24:2 several times. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize each section of the text to understand the flow:
 - a. 23:1-12
 - b. 23:13-36
 - c. 23:37-39
 - d. 24:1-2
3. **WHO** is Jesus addressing in this passage? At what points does the **audience** seem to change?
4. **HOW** are the scribes and Pharisees described? Go through the passage and list every description you see.
 - a. *What is a hypocrite? Look up the definition if you are unsure of its meaning.*

5. **WHAT** do you learn about Jesus in this passage?
6. Read 23:1-12 again. **WHAT** were the religious leaders doing that Jesus spoke against (verses 1-7)?
- a. *For context, read Deut 6:4-9 and Numbers 15:38-41. "Phylacteries" were small leather boxes containing scripture passages worn on the hand and forehead. "Fringes" were tassels attached to their garments. **HOW** were the leaders missing the main point of these Old Testament commands?*
 - b. **HOW** are Jesus' disciples (*and us!*) to be different from the religious leaders (verses 8-12)?
7. Read 23:13-36 where Jesus lists 7 woes. They can be grouped together in 3 pairs, ending with the final seventh as a climax. **WHAT** theme seems to be conveyed in each pair? Describe the hypocrisy you see.
- a. Verses 13-15
 - b. Verses 16-24
 - c. Verses 25-28
 - d. Climax: Verses 29-36
- i. *It can be tempting to denounce the Pharisees for their hypocrisy and yet fail to see how religious leaders today could fall into this same practice of self-deceit. What is the danger when Christian leaders live hypocritical lives?*

8. Read 23:37-24:2. **HOW** is Jerusalem described?

a. **HOW** does Jesus feel towards people of the city?

b. **HOW** will Jerusalem and the temple be judged? (Note: commentators believe that the word “house” refers to the temple.)

i. **WHAT** do you think is the significance of Matthew recording that Jesus leaves the temple at this time. (Note: He will not return to the temple again in Matthew’s gospel.)

9. *As you think back over the last three lessons, what stands out to you in Jesus’ interactions with the religious leaders?*

a. *What do you think Matthew wanted his readers to notice and learn about true faith?*

b. *What is he warning about?*

c. *What is the hope he provides to true believers?*

Gospel Connections: Connect to His Story

1. **“For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness.”** The temptation with religion is to accomplish the letter of the law, but miss the heart. People can lean toward tradition instead of a real relationship with God and seeking after His holiness. The danger with this tendency is that we *THINK* we are actually following God. Read the following passages to dig deeper into this topic.
 - a. Deuteronomy 10:12-22. In Deuteronomy Moses repeats the Law to the generation of Israelites that will enter the promised land.
 - i. How does he summarize what God requires of them?
 - ii. Why should they obey God? What motivations are in the text?
 - b. Isaiah 1:11-17. Isaiah spoke to God’s people after many years of living in the promised land. Even though God had commanded Israel to bring sacrifices and observe Sabbaths and special days, now He is rejecting their “religious” actions.
 - i. Why is God weary of them?
 - ii. What does He command them to do?
 - c. Micah 6:6-8. Around the same time as Isaiah, Micah preached a similar message.
 - i. What were the people struggling to understand about God and His commands for true worship?
 - d. Zechariah 7:1-14. Zechariah wrote many years later in history after God’s people had been judged and sent into exile in Babylon and then allowed to return home 70 years later. Yet they still needed the same reminders!
 - i. What does this passage reveal about their hearts?
 - e. *How do the warnings in these Old Testament passages connect to Jesus’ woes against the scribes and Pharisees? How do they challenge you today?*

2. **“Woe to you, scribes and Pharisees, hypocrites...you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.”** Jesus doesn’t mince words when it comes to the hypocrisy of the Pharisees and Matthew wants to warn his readers of this same danger.
- a. Read Matthew 7:21-23. Who are those who WILL enter the kingdom of heaven?

- i. According to verse 23 why will some people not enter?

1. What does this tell us about the scribes and Pharisees?

- b. Read Romans 2:17-24.

- i. How do these people, “who call themselves Jews”, see themselves in verses 17-20?

- ii. What do Paul’s questions in verses 21-24 reveal?

1. *Do you ever find yourself saying one thing and yet doing the opposite? Where do you need to repent of the hypocrisy in your own life?*

- c. Read 1 John 2:1-5. How do we know that we know Jesus and are in Him?

- i. *What does it look like to walk in the way Jesus walked? (To answer this, consider the answers you provided to question #1 on the previous page, and also consider, what it would look like to do the opposite of the hypocritical scribes and Pharisees.)*

- ii. *We’re all going to fall into hypocrisy sometimes (even Peter did as Paul describes in Galatians 2:11-14), and yet we can humble ourselves and repent. Read James 4:7-10 and journal a prayer below as you draw near to God.*

3. **“Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, so that on you may come all the righteous blood shed on earth...”** Jesus addresses this generation saying they are following in the footsteps of their “fathers”, their ancestors who rejected God’s messengers, persecuting and killing them. This generation will commit the ultimate rejection and kill God’s own Son, their Messiah, sent to save them. Because of this, they will be condemned, and Jesus says they will be guilty of all the innocent blood shed in the past (from Abel to Zechariah).
- a. Abel: read Genesis 4:1-16.
 - i. What seems to be the difference between Cain and Abel?
 - ii. What does God say about Abel’s blood?
 - b. Zechariah: read 2 Chronicles 24:17-22.
 - i. What was Zechariah’s message to the people¹⁰?
 - ii. What were Zechariah’s last words?
 - c. After Jesus’ death and resurrection, He sent more messengers to Israel as He promised. Read Acts 5:27-42.
 - i. What did the religious leaders do and say to the apostles, when they preached about Jesus?
 - ii. How did the apostles respond?
 - 1. *How do you think you would respond in a similar situation?*
 - d. Read Acts 6:8-15, 7:51-60, the account of the first Christian martyr.
 - i. What does Stephen accuse the leaders of in 7:51-53?
 - ii. How is Stephen different from these religious leaders (see 6:8-10)?

¹⁰ Commentators are divided about the identity of the Zechariah mentioned in Matthew 24:35, but most say it is likely referring to this Zechariah, not the one who wrote the prophetic book in the OT because there is no evidence that he was murdered.

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

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- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 23:1-24:2 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

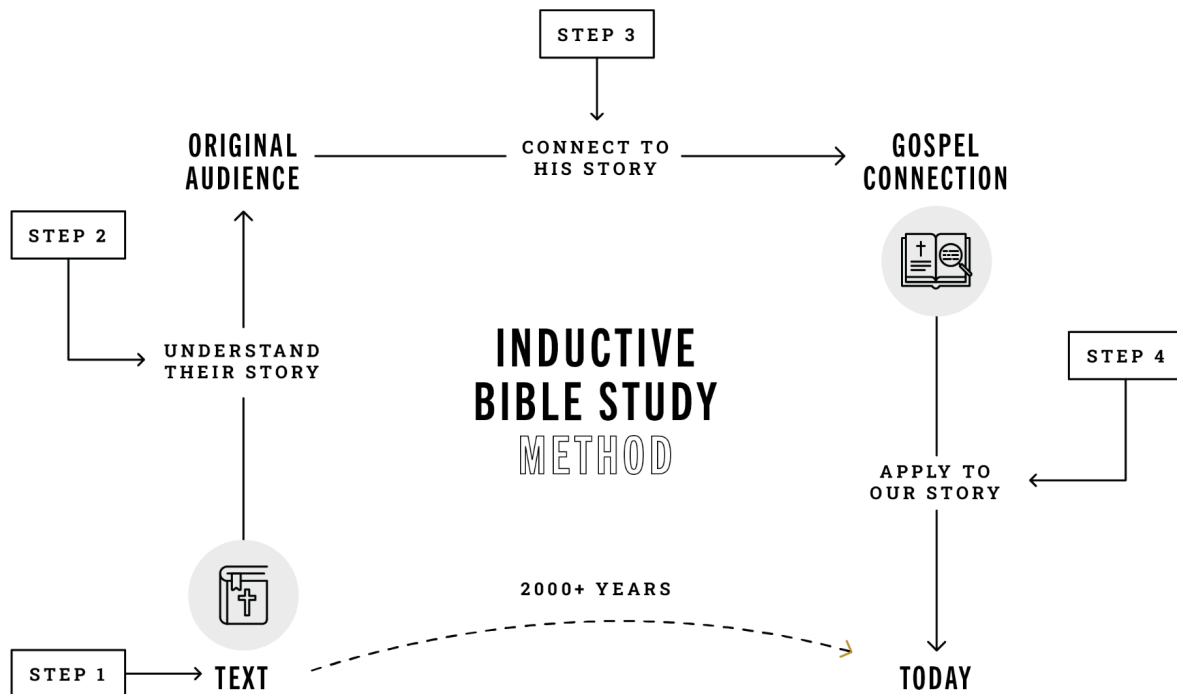
PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

MATTHEW

Lesson 4 | Until the King Returns Matthew 24:3-35



Personal homework section:

- ☐ **Step 1:** Observe the text by reading it several times and marking characters and key words/phrases *SO THAT* you grasp what the passage is about.
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- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

Matthew 24:3-35

LESSON FOUR

³ As He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” ⁴ And Jesus answered them, “See that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶ And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. ⁸ All these are but the beginning of the birth pains.

⁹ “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. ¹⁰ And then many will fall away and betray one another and hate one another. ¹¹ And many false prophets will arise and lead many astray. ¹² And because lawlessness will be increased, the love of many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

¹⁵ “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let the one who is on the housetop not go down to take what is in his house, ¹⁸ and let the one who is in the field not turn back to take his cloak. ¹⁹ And alas for women who are pregnant and for those who are nursing infants in those days! ²⁰ Pray that your flight may not be in winter or on a Sabbath. ²¹ For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. ²² And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. ²³ Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There He is!’ do not believe it. ²⁴ For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. ²⁵ See, I have told you beforehand. ²⁶ So, if they say to you, ‘Look, He is in the wilderness,’ do not go out. If they say, ‘Look, He is in the inner rooms,’ do not believe it. ²⁷ For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. ²⁸ Wherever the corpse is, there the vultures will gather.

²⁹ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other.

³² "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. ³³ So also, when you see all these things, you know that He is near, at the very gates. ³⁴ Truly, I say to you, this generation will not pass away until all these things take place. ³⁵ Heaven and earth will pass away, but my words will not pass away.

Lesson 4 | Until the King Returns

Matthew 24:3-35

Look at the Text: Understand their Story

Before you begin, take a few minutes to thank God for all that He's revealed in our study so far, confess your need for help, ask Him to give you understanding as you dive into another passage this week. This passage is not an easy one! But we are not alone, He hears and the Helper answers!

Last week we were in the heat of the conflict between Jesus and the religious leaders as He pronounced seven woes against them, before pronouncing judgment on the temple in Jerusalem. Now, we shift to a private conversation between Jesus and His disciples, where they ask Him about His return and the coming of the end of the age. What does it mean and when will it come? Let's find out.

1. Read Matthew 24:3-35 several times. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize each section of the text to understand the flow of thought:
 - a. 24:3-14
 - b. 24:15-28
 - c. 24:29-35
3. **WHO** is Jesus addressing? **WHERE** does this conversation take place?
4. **WHAT** two questions do they ask Jesus?
 - a. **WHAT** are the disciples primarily concerned with?
 - b. Look back at Matthew 24:1-2. **WHAT** had Jesus just foretold that prompted them to ask these questions?

Jesus seems to be preparing His disciples for what is to come in response to their questions of “when” the temple will be destroyed and the timing of His return. As such, some of His words seem to have dual meanings as He speaks of things that will imminently happen within their lifetime along with things in the still anticipated future day of His return. With that in mind, let’s zoom in on His warnings and His comforts.

5. Let’s look at each section on its own to begin to understand what Jesus is saying.

	24:3-14 <i>Beginning of trouble</i>	24:15-25 <i>Climax of trouble</i>	24:26-35 <i>Coming of the Son of Man</i>
WHAT will happen?	V3-9	V15, 21	V29-30a
WHAT warning(s) are given?	V4b, 6b	V 16-20, 23	V26-28
WHAT will be the result(s)?	V8, 10-12, 14	V22, 24	V30b-31
WHY is Jesus telling them these things?	V4, V6B	V24-25	V33-34

6. **WHAT** is the impact of the false prophets and false Christs? (Note verses 5, 11-12, 24)

a. How or where have you seen this prophecy come true in church history and/or in your lifetime?

b. How can you protect yourself and those you are discipling from being led astray?

7. Make note of every time Jesus refers to the “elect,” referring to all God’s people for all time.¹¹
WHAT comforts and warnings are present for them?

a. If you are trusting in Jesus, how do these words comfort or challenge you, as one of God’s elect?

8. As we will learn next week, no one knows the day or time of Christ’s return (24:36), and Jesus leaves the period between the final earthly sign (the temple’s destruction) and His return indeterminate. And yet Jesus gives the disciples *then*, and us *now*, a timing indicator. Reread verses 32-35.
WHAT does the fig tree tell us about Christ’s return?¹²

a. Do we live our day to day life, expecting Jesus to return at any moment? How do you think this perspective would change how we live (if at all)?

¹¹ See Appendix 2 on page 106 for more information about election and different views.

¹² Some commentators say that v32-35 are referring to the troubles of v4-28 and solely the destruction of the temple. Others have suggested that the “generation” in view in v34 is the whole Jewish nation (not just the first generation after Jesus) and all the generations of Judaism to come that would reject him, thereby speaking more so of Christ’s return in v26-31. Others think that the reference is to the human race, but this view has little to be said for it. Leon Morris, *The Gospel according to Matthew*, *The Pillar New Testament Commentary* (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1992), 612.

Gospel Connections: Connect to His Story

1. The disciples listening to Jesus would have had some knowledge of Old Testament prophecy that would have echoed in their ears as Jesus warned them of the end of the age and signs of His return. Let's look at a few of these passages to gain a greater understanding.
 - a. ***Abomination of desolation***¹³: Daniel receives a vision from the angel Gabriel that recounts a history of key events leading up until the end (of Jerusalem and the end of the age). Read Daniel 11:31 to see what you can learn of the initial reference to the abomination of desolation.
 - i. What happens to the temple and the burnt offering within? What does the abomination do to the temple?
 1. *How does the prediction of this coming abomination made in Daniel 11:31 relate to Jesus' prediction about the temple in Matthew 24:1-2?*
 - b. ***The sun will be darkened, and the moon will not give its light***: In the Old Testament, we read of many similar references to supernatural events within nature, often in conjunction with both imminent judgment and a future day of reckoning. Let's look at two examples:
 - i. Read Joel 2:10-11, 30-32.
 1. What happens on this day?
 - a. *How are Joel's words here similar to Jesus' words in Matthew 24:27-30?*
 2. What hope is given on that day?
 - a. *How are Joel's words here similar to Jesus' words in Matthew 24:31?*
- i. Read Matthew 24:14 again. *How does the reality of Joel 2:32 necessitate the gospel of the kingdom being proclaimed? What does this mean for us?*

¹³ In 167 BC, an altar in the temple was devoted to Olympian Zeus by Antiochus of Greece upon his invasion, and many unclean sacrifices were made upon it. This is the first desecration of the holy altar and temple of Yahweh (first prophesied by Daniel), which went on to serve as a prototype for all future desecrations, including the one in the final destruction of the second temple. Leon Morris, *The Gospel according to Matthew*, *The Pillar New Testament Commentary* (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1992), 603.

- ii. Read Isaiah 13:6-13.
 - 1. Who receives the Lord's judgment on this day?
 - 2. What happens to creation on the day of the Lord?
- 2. Jesus continually warns His disciples about the **“false christs and false prophets that will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.”** Let's look later on in the New Testament to see if this did indeed happen.
 - a. Read Paul's words to the Ephesian elders in Acts 20:28-32.
 - i. What does Paul exhort them to do?
 - ii. Why does he call them to this? Where do these wolves come from?
 - iii. Who does Paul entrust them to in verse 32?
 - b. Read 2 Corinthians 11:1-15.
 - i. What does Paul feel towards the Corinthian church? What is the reason for these strong emotions?
 - ii. How do the false prophets or apostles in verses 13-15 disguise themselves? Who else disguises himself as such?
 - c. Read Peter's last words to the elect exiles in 2 Peter 3:8-18, and then focus on verses 17-18.
 - i. As these believers wait for the new heavens and new earth, what does Peter warn them of? What would be the result?
 - ii. What does Peter call them to pursue instead?
 - d. *Putting all this together, what do you think it looks like for us to heed the warnings of Paul, Peter, and Jesus Himself, and not be led astray?*

3. As we just studied, Jesus declared to the disciples that “**false christs and false prophets...will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.**” Let’s consider if in fact, it is possible for the elect to be led astray.

a. Read 1 Peter 1:3-9 (suggestion: NIV for this passage) and identify what *God* initiates and accomplishes in contrast to what the *believer* initiates and accomplishes.

i. What does Peter say that *God* initiates, on behalf of the believer?

ii. What does Peter say that *the believer* initiates and accomplishes?

1. *How would you explain to someone else the difference between what God does and what we do in our salvation?*

b. Read Ephesians 1:13-14.

i. What happens to the person when they hear and believe? What does this deposit guarantee?

c. Read 1 John 2:18-25.

i. How does John describe the antichrist?

ii. How does a believer remain in the Son and the Father, receiving eternal life?

iii. When people “go out from us” (ie. leave the faith), what does that indicate about the reality of their salvation?

d. *In light of what Jesus alluded to in Matthew 24:24 and the passages above, is it possible for the elect, God’s true children, to be led eternally astray?*

e. *How do these passages challenge or encourage you? What confidence can you have that the Lord keeps those who are His until the end?*

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 24:3-35 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

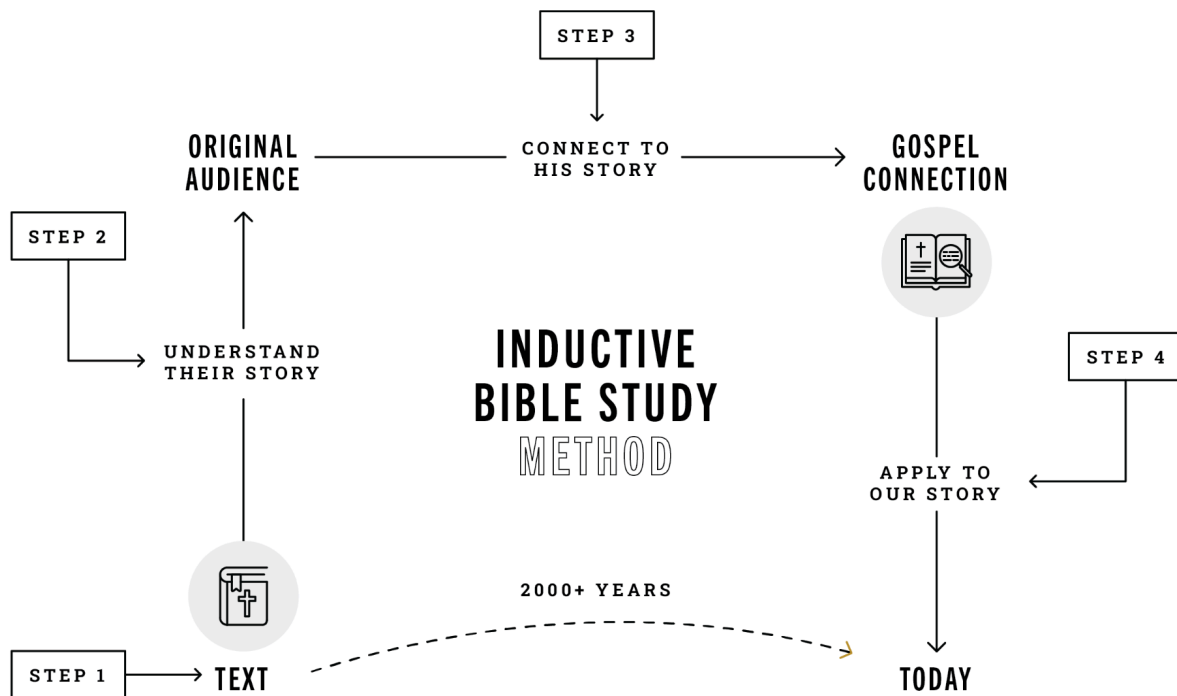
PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

MATTHEW

Lesson 5 | Awaiting the Kingdom Matthew 24:36-25:46



Personal homework section:

- ☐ **Step 1:** Observe the text by reading it several times and marking characters and key words/phrases *SO THAT* you grasp what the passage is about.
- ☐ **Step 2:** Understand their story by completing the observation questions in the first half of the lesson *SO THAT* you understand what the original author is communicating to his audience.
- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

Matthew 24:36-25:46

LESSON FIVE

³⁶ “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of Noah, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰ Then two men will be in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left. ⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

⁴⁵ “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? ⁴⁶ Blessed is that servant whom his master will find so doing when he comes. ⁴⁷ Truly, I say to you, he will set him over all his possessions. ⁴⁸ But if that wicked servant says to himself, ‘My master is delayed,’ ⁴⁹ and begins to beat his fellow servants and eats and drinks with drunkards, ⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know ⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

25 “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. ² Five of them were foolish, and five were wise. ³ For when the foolish took their lamps, they took no oil with them, ⁴ but the wise took flasks of oil with their lamps. ⁵ As the bridegroom was delayed, they all became drowsy and slept. ⁶ But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ ⁷ Then all those virgins rose and trimmed their lamps. ⁸ And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ⁹ But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ ¹⁰ And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. ¹¹ Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ ¹² But he answered, ‘Truly, I

say to you, I do not know you.’¹³ Watch therefore, for you know neither the day nor the hour.

¹⁴ “For it will be like a man going on a journey, who called his servants and entrusted to them his property. ¹⁵ To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶ He who had received the five talents went at once and traded with them, and he made five talents more. ¹⁷ So also he who had the two talents made two talents more. ¹⁸ But he who had received the one talent went and dug in the ground and hid his master’s money. ¹⁹ Now after a long time the master of those servants came and settled accounts with them. ²⁰ And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ ²¹ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ²² And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ ²³ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ²⁴ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, ²⁵ so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ ²⁶ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? ²⁷ Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. ²⁸ So take the talent from him and give it to him who has the ten talents. ²⁹ For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. ³⁰ And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

³¹ “When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. ³² Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from the goats. ³³ And He will place the sheep on His right, but the goats on the left. ³⁴ Then the King will say to those on His right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶ I was naked and you clothed me, I was sick and you visited me, I was in prison and you

came to me.’³⁷ Then the righteous will answer Him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?’³⁸ And when did we see you a stranger and welcome you, or naked and clothe you?’³⁹ And when did we see you sick or in prison and visit you?’⁴⁰ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

⁴¹ “Then He will say to those on His left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and His angels.’⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink,⁴³ I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’⁴⁴ Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’⁴⁵ Then He will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life.”

Lesson 5 | Awaiting the Kingdom

Matthew 24:36-25:46

Look at the Text: Understand their Story

Last week we studied a private conversation between Jesus and His disciples, as they asked Jesus about the coming end of the age and he told them about the things which are to come. This week we are going to see the conversation continue, with Jesus turning His attention towards how His disciples are to live as they await the time when these things will come to pass.

1. Begin your study in prayer. Read Matthew 24:36-25:46. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize each section of the text to understand the flow:
 - a. 24:36-44
 - b. 24:45-51
 - c. 25:1-13
 - d. 25:14-30
 - e. 25:31-46
3. **WHO** is Jesus addressing in this passage? (hint: look back to 24:3)
4. **WHAT** had Jesus told them earlier in their conversation? (think back to the main point of last week's study)
5. **WHAT** do we learn about the "Son of Man" (Jesus) in this passage? Which character represents Jesus in each parable?
6. **WHAT** do we learn about the Father in this passage?

7. Read 24:36-44. **WHAT** are the three brief images (verses 37-39; verses 40-42; verses 43-44) that Jesus uses to teach His disciples?
- a. **WHAT** do they have in common? **WHAT** is the main point of this paragraph? (hint: see verse 36)
8. Jesus continues to teach His disciples about what it means for them to live in light of the coming “day and hour” that no one knows. He does so through three parables that are layered together. Work through the chart below to compare each one.

Passage	Matthew 24:45-51	Matthew 25:1-13	Matthew 25:14-30
What two groups/ outcomes are contrasted? (<i>How do they act differently?</i>)			
What outcome does each individual or group receive?			
What does this parable teach about the kingdom of God or what it means to be ready for the day and hour?			

- a. *Reflect on these three parables as a whole. What do they teach us about how we are to live as deeply rooted disciples in light of this coming day?*
- b. *What are some ways that you can practically "be ready" and watchful? What do you need to do to be faithful and wise?*

9. Read 25:31-46. According to verse 31, **WHAT** is the main subject Jesus is teaching about in this passage?

a. **WHO** will be gathered before the Son of Man?

b. **WHO** will separate the people?

i. **HOW** are they separated?

ii. **WHAT** do the people on the right/the sheep receive? **WHY?**

iii. **WHAT** do the people on the left/the goats receive? **WHY?**

10. *Summarize what we've learned so far in this lesson. How are Jesus' disciples to live now that they know this time is coming, but they don't know when it will be?*

11. *How does this passage challenge or encourage you to grow as a more deeply rooted disciple today?*

Gospel Connections: Connect to His Story

1. **“For as were the days of Noah, so will be the coming of the Son of Man.”** In this passage Jesus really underscores the suddenness and unexpected nature of this coming day and gives implications for how that should affect how we live. Look up some other passages that teach similar ideas

- a. Read Genesis 6:5-8.

- i. How does Scripture describe the people of Noah's day?

1. *How do you think this could have made them "unaware" of the flood's coming? Do you think this description could apply to our present day?*

- b. Read Luke 17:20-37.

- i. What is similar about this passage and Matt. 24:36-44?

- ii. According to verses 20-24, what will people look for as they try to predict the arrival of that coming day?

- iii. What additional Old Testament situation does Jesus draw out here to make His point? (See Genesis 19 for the full story!)

- iv. What exhortation does Luke record in verse 33? How does this relate to the message of our text in Matthew?

- c. Read 1 Thessalonians 5:1-11.

- i. What image does Paul use to describe the coming “day of the Lord”?

- ii. What will the attitudes of people be in the time leading up to the “sudden destruction” in verse 3?

- iii. How does Paul describe the identity of Christians in verses 4-5?

- iv. In light of their identity, how are Christians to live as they wait for the day of the Lord?

- d. Read 2 Peter 3:8-13.
 - i. How is the day of the Lord described?

- ii. How are Christians to live in the present?

- 2. **“Who then is the faithful and wise servant...”** Jesus tells two parables that are focused on how servants live while their master is away. He uses them to get His disciples to consider how much their present lives matter in light of His return. The rest of the Bible places a similar weight on the lives that Jesus’ followers live in the present.

- a. Read Hebrews 6:7-11.

- i. What do the two different “lands” produce in verses 7-8?

- ii. Why should we want to be like the field that produces a useful crop instead of the field that produces thorns and thistles?

- b. Read James 2:14-26.

- i. How does James describe faith without works?

- ii. What two people does James use as examples of faith and works?

- iii. What does James say is the right relationship between faith and works in verses 18 and 22?

- c. Read 2 Corinthians 8:1-9.

- i. What is Paul calling on the Corinthians to do?

- ii. Where does he ground this exhortation? (see verse 9)

1. Why is this argument (from the gospel to action) compelling? What are other things that Jesus has done that ought to compel us to respond?

3. **“When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.”** This series of images ends with Jesus presiding as judge of the whole earth. God’s future judgement is a theme that runs throughout the whole Bible, and is intended to help us think carefully about how we live in the present.
- a. The prophet Daniel received a revelation from God’s messenger about the times to come, including the future judgement of humanity. Read Daniel 12:1-4.
 - i. What are the two possible eternal destinations for those who “shall awake”?
 - ii. On what grounds are people delivered?
 - b. The apostle John also received a revelation and recorded his visions pertaining to the last days and future judgement in the last book of the New Testament. Read Revelation 20:11-15.
 - i. Who is to be judged?
 - ii. What is their judgement based on?
 - iii. What saves someone from the “lake of fire”?
 - c. Read Romans 14:1-12.
 - i. What is the issue that Paul is addressing in this passage?
 - ii. What does Paul repeatedly tell them NOT to do as they are debating this issue? (hint: verse 3, 4, 10)
 - iii. Why should they NOT do this thing according to verses 11-12?
 - d. *As we think about the concept of being ready, how do these texts remind us of what we are to be ready for? How are you warned or encouraged by these things?*

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 24:36-25:46 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

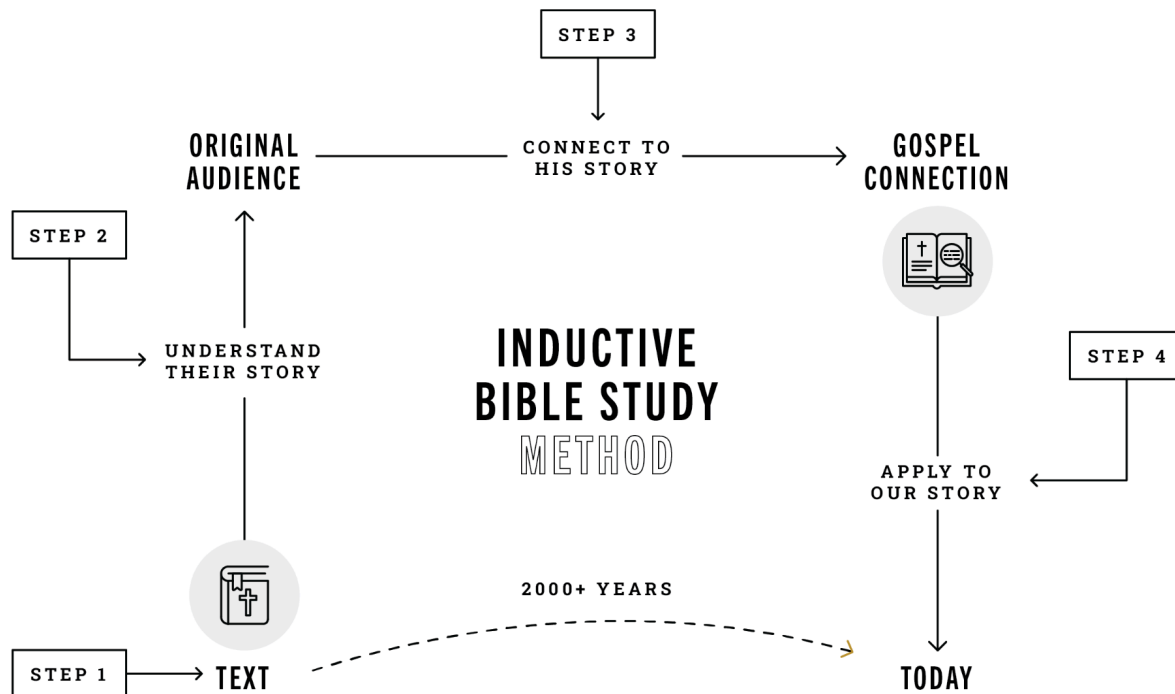
PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

MATTHEW

Lesson 6 | The King Betrayed Matthew 26:1-56



Personal homework section:

- ☐ **Step 1:** Observe the text by reading it several times and marking characters and key words/phrases *SO THAT* you grasp what the passage is about.
- ☐ **Step 2:** Understand their story by completing the observation questions in the first half of the lesson *SO THAT* you understand what the original author is communicating to his audience.
- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

Matthew 26:1-56

LESSON SIX

26 When Jesus had finished all these sayings, He said to His disciples, ² “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

³ Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, ⁴ and plotted together in order to arrest Jesus by stealth and kill Him. ⁵ But they said, “Not during the feast, lest there be an uproar among the people.”

⁶ Now when Jesus was at Bethany in the house of Simon the leper, ⁷ a woman came up to Him with an alabaster flask of very expensive ointment, and she poured it on His head as He reclined at table. ⁸ And when the disciples saw it, they were indignant, saying, “Why this waste? ⁹ For this could have been sold for a large sum and given to the poor.” ¹⁰ But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. ¹¹ For you always have the poor with you, but you will not always have me. ¹² In pouring this ointment on my body, she has done it to prepare me for burial. ¹³ Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

¹⁴ Then one of the twelve, whose name was Judas Iscariot, went to the chief priests ¹⁵ and said, “What will you give me if I deliver Him over to you?” And they paid him thirty pieces of silver. ¹⁶ And from that moment he sought an opportunity to betray Him.

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” ¹⁸ He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” ¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰ When it was evening, He reclined at table with the twelve. ²¹ And as they were eating, He said, “Truly, I say to you, one of you will betray Me.” ²² And they were very sorrowful and began to say to Him one after another, “Is it I, Lord?” ²³ He answered, “He who has dipped His hand in the dish with me will betray me. ²⁴ The Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have

been better for that man if he had not been born.” ²⁵ Judas, who would betray Him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” ²⁷ And He took a cup, and when He had given thanks He gave it to them, saying, “Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”

³⁰ And when they had sung a hymn, they went out to the Mount of Olives. ³¹ Then Jesus said to them, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ ³² But after I am raised up, I will go before you to Galilee.” ³³ Peter answered Him, “Though they all fall away because of you, I will never fall away.” ³⁴ Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” ³⁵ Peter said to Him, “Even if I must die with you, I will not deny you!” And all the disciples said the same.

³⁶ Then Jesus went with them to a place called Gethsemane, and He said to His disciples, “Sit here, while I go over there and pray.” ³⁷ And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and troubled. ³⁸ Then He said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” ³⁹ And going a little farther He fell on His face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” ⁴⁰ And He came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with Me one hour? ⁴¹ Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” ⁴² Again, for the second time, He went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” ⁴³ And again He came and found them sleeping, for their eyes were heavy. ⁴⁴ So, leaving them again, He went away and prayed for the third time, saying the same words again. ⁴⁵ Then He came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Rise, let us be going; see, my betrayer is at hand.”

⁴⁷ While He was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. ⁴⁸ Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize Him.”

⁴⁹ And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed Him.

⁵⁰ Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized him. ⁵¹ And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. ⁵² Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword. ⁵³ Do you think that I cannot appeal to my Father, and He will at once send me more than twelve legions of angels? ⁵⁴ But how then should the Scriptures be fulfilled, that it must be so?" ⁵⁵ At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left Him and fled.

Lesson 6 | The King Betrayed

Matthew 26:1-56

Look at the Text: Understand their Story

Last week we studied Jesus' interaction with His disciples, as He exhorted them in light of His future return to stay awake, alert, and watchful. This week we will turn our attention to the events of the final few days that lead up to Jesus' trial, death, and resurrection. As we do, we will see what these passages teach us about how we are to understand Jesus' sufferings and death.

1. Begin your study in prayer. Read Matthew 26:1-56. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize the events of each section to understand the flow. (Note the time references and locations.)
 - a. 26:1-16
 - b. 26:17-29
 - c. 26:30-46
 - d. 26:47-56
3. Matthew 26:1-16 switches between a number of different people, showing us the range of ways that people were responding to Jesus in the days leading up to His death. Complete the chart below to identify the comparisons that Matthew is making between these various people and groups.

Passage	Matthew 26:3-5	Matthew 26:6-13	Matthew 26:14-16
Who are the main characters?			
What do they do?			
What is their view of Jesus?			

Matthew 26:17-56 marks a shift in the story, as Matthew turns his attention primarily to Jesus and His disciples. This section is broken up into various scenes, as Jesus speaks with His disciples about the things He intends for them to know and remember as His death approaches.

4. Scene 1: Matthew 26:17-29

- a. **HOW** does Jesus go about organizing the Passover commemoration for Him and His disciples? (see verses 17-19).
- b. Jesus anticipates His betrayal, death, and coming kingdom over the course of this meal with His disciples. **WHAT** does Jesus say about His looming betrayal and betrayer? (see verses 21-25)
- c. **HOW** does Jesus allude to His coming death? (note any images, and any predictions of outcomes that His death will accomplish in verses 26-29)

5. Scene 2: Matthew 26:30-46.

- a. **WHAT** does Jesus predict about His disciples in verses 30-35?
- b. **HOW** do the disciples respond?
- c. Read verses 36-46 again. In this section, Jesus brings the disciples to Gethsemane, taking Peter, James, and John further with Him. **HOW** does Jesus describe His emotional state to them? **WHAT** does He ask of them?
- d. **WHAT** do we learn about Jesus through His prayers? .
- e. **WHAT** do we learn about the disciples?

1. As you consider both Jesus and the disciples in this scene, what does it teach you about how you can grow to be a more deeply rooted follower of Jesus?

6. Scene 3: Matthew 26:47-56. We now move to the final scene in our passage.
- a. **WHO** suddenly shows up in the garden?
 - b. **WHAT** does Judas do to finalize his betrayal of Jesus? **WHAT** does the “great crowd” then do?
 - c. **WHAT** do Jesus’ disciples do in response to these things?
 - d. **HOW** does Jesus respond to His disciples and to the crowd? **WHY** does He say these things are happening?
 - e. **HOW** does this scene end in verse 56?
7. *Reflect on the factors at play throughout our text this week that culminate in Jesus being arrested and abandoned. Consider the way that, by the end of this story, all of the various characters (Judas, the disciples, the religious leaders) either stand opposed to Jesus, or have abandoned Him. What does this reveal about the hearts of people, their motivations, and their ability to be faithful?*
8. *Consider the way Jesus often predicts what is about to happen and repeatedly states that they must happen to fulfill the Scriptures. What does this teach us about the nature and purpose of Jesus’ death?*

Gospel Connections: Connect to His Story

1. **“Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, and plotted together in order to arrest Jesus by stealth and kill Him.”** Throughout Matthew’s gospel we have seen Jesus coming into conflict with the religious leaders. In this text we see how their opposition to Him comes into full bloom, and how God uses their plotting for His own plan. Look up the following passages to see how God is sovereignly in control, even when people try to oppose Him.
 - a. Read Psalm 2:1-12.
 - i. Who are those who plot and scheme against the Lord?
 - ii. What hints do we get regarding their attitude toward God and His work?
 - iii. What are we told of how God views them and their opposition?
 - b. Read Acts 4:25-30.
 - i. How are the religious leaders described in this text? Compare Acts 4:25-28 to Psalm 2:1-2. What are Peter and John saying about the religious leaders by drawing a parallel between them and the characters of Psalm 2?
 - ii. How are God and His purposes described?
 - iii. What request do the disciples make after they’ve recounted Christ’s death?
 - c. *How does seeing God’s control over people’s evil intentions in the past, and His unfailing ability to bring about salvation in Christ through those things, encourage you in the present?*

2. **“Take, eat; this is my body...Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.”** In our passage, Jesus is using the elements of the Passover celebration to teach about something new that His death would accomplish. Read the following passages to learn more about the Passover and what it pointed to.
- a. Read Exodus 12:3-13, 17. The Passover was a festival that God instituted early in the Old Testament. What were the various instructions given to the Israelites to obey? Note any that specifically speak about blood.
 - i. What was the Passover to commemorate for them? (see verses 12-13)
 - ii. According to verse 17 why did God want them to commemorate this event? What were they to remember for all future generations?
 - b. Read Exodus 24:3-8, which describes the covenant God made with His people after He brought them out of Egypt.
 - i. What does Moses tell the people in verse 3? How do the people respond?
 - ii. What does Moses SAY and DO to conclude this ceremony?
 - 1. *What do you think the use of blood communicates about the nature of the relationship between God and His people?*
 - c. Read Jeremiah 31:31-34.
 - i. What did Israel do to the old covenant?
 - ii. Where is the location of the Law in the new covenant?
 - iii. How will the new covenant people be able to know God? (see verse 34)
 - d. Read Hebrews 9:19-26.
 - i. Why does the writer of Hebrews say that cleansing with blood is necessary?

- ii. What is different about Jesus' sacrifice? (Hint: look for two things that make it better)

1. *How do these passages, which speak to the covenantal nature of our relationship with God, deepen your understanding about the problem that sin poses for humanity? How do they draw you to worship Christ for His death?*

- 3. **“But how then should the scriptures be fulfilled, that it must be so?...But all this has taken place that the Scriptures of the prophets might be fulfilled.”** A repeated refrain of the Gospel of Matthew is that all that occurred throughout Jesus' life happened to fulfill what the Old Testament anticipated. Particularly in view here are the passages throughout the Old Testament that anticipate a saviour who would suffer and die for those He was saving.

- a. Re-read Exodus 12:12-13.

- i. How were the Israelites to be spared from the final plague God Himself was going to pour out?

- ii. Now read 1 Corinthians 5:7 says Christ is our “Passover Lamb”. What does that tell us about the kind of saviour He is? (i.e. what does He save His people from?)

- b. In Matthew 26:31 Jesus quotes Zechariah 13:7: a prophetic word about a future deliverer. Read Zechariah 12:10-13:7 to understand the context and then answer the questions below.

- i. According to 12:10 why will the people weep and mourn?

- ii. Verse 13:7 clarifies the identity of the one who will be pierced. What is he called in 13:7?

- iii. How will this shepherd's followers respond when he is struck down?

- iv. According to verse 1, what will that day bring for the people of God?

1. *Return to Matthew 26:32. How does the inclusion of this reassurance give the disciples hope, even in the midst of this difficult prophecy being fulfilled? How can that hope help to grow us as deeply rooted followers of Jesus today?*

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 26:1-56 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

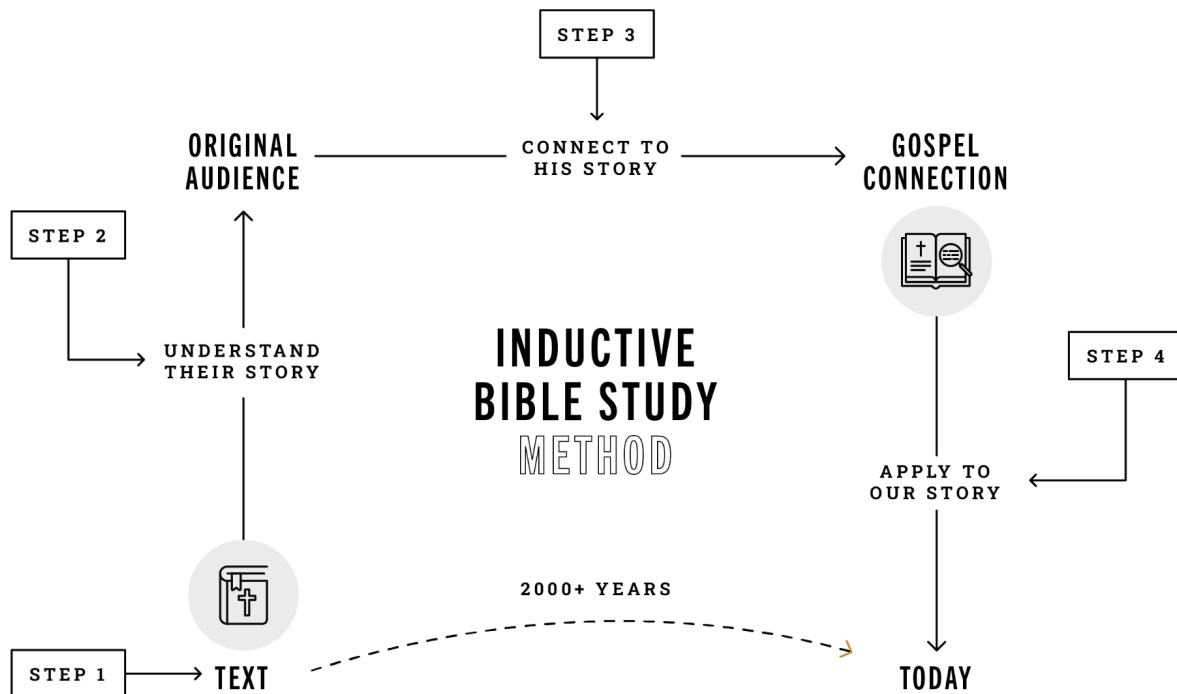
PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

MATTHEW

Lesson 7 | The King Rejected Matthew 26:57-27:66



Personal homework section:

- ☐ **Step 1:** Observe the text by reading it several times and marking characters and key words/phrases *SO THAT* you grasp what the passage is about.
- ☐ **Step 2:** Understand their story by completing the observation questions in the first half of the lesson *SO THAT* you understand what the original author is communicating to his audience.
- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

Matthew 26:57-27:66

LESSON SEVEN

⁵⁷ Then those who had seized Jesus led Him to Caiaphas the high priest, where the scribes and the elders had gathered. ⁵⁸ And Peter was following Him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. ⁵⁹ Now the chief priests and the whole council were seeking false testimony against Jesus that they might put Him to death, ⁶⁰ but they found none, though many false witnesses came forward. At last two came forward ⁶¹ and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" ⁶² And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" ⁶³ But Jesus remained silent. And the high priest said to Him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." ⁶⁴ Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." ⁶⁵ Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard His blasphemy. ⁶⁶ What is your judgment?" They answered, "He deserves death." ⁶⁷ Then they spit in His face and struck . And some slapped , ⁶⁸ saying, "Prophecy to us, you Christ! Who is it that struck you?"

⁶⁹ Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." ⁷⁰ But he denied it before them all, saying, "I do not know what you mean." ⁷¹ And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." ⁷² And again he denied it with an oath: "I do not know the man." ⁷³ After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." ⁷⁴ Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. ⁷⁵ And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny Me three times." And he went out and wept bitterly.

27 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put Him to death. ² And they bound Him and led Him away and delivered Him over to Pilate the governor.

³ Then when Judas, His betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, ⁴ saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it

yourself.”⁵ And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself.⁶ But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since it is blood money.”⁷ So they took counsel and bought with them the potter’s field as a burial place for strangers.⁸ Therefore that field has been called the Field of Blood to this day.⁹ Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of Him on whom a price had been set by some of the sons of Israel,¹⁰ and they gave them for the potter’s field, as the Lord directed me.”

¹¹ Now Jesus stood before the governor, and the governor asked Him, “Are you the King of the Jews?” Jesus said, “You have said so.”¹² But when He was accused by the chief priests and elders, He gave no answer.¹³ Then Pilate said to Him, “Do you not hear how many things they testify against you?”¹⁴ But He gave him no answer, not even to a single charge, so that the governor was greatly amazed.

¹⁵ Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted.¹⁶ And they had then a notorious prisoner called Barabbas.¹⁷ So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?”¹⁸ For he knew that it was out of envy that they had delivered Him up.¹⁹ Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of Him today in a dream.”²⁰ Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus.²¹ The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.”²² Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let Him be crucified!”²³ And he said, “Why? What evil has He done?” But they shouted all the more, “Let Him be crucified!”

²⁴ So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.”²⁵ And all the people answered, “His blood be on us and on our children!”²⁶ Then he released for them Barabbas, and having scourged Jesus, delivered Him to be crucified.

²⁷ Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before Him.²⁸ And they stripped Him and put a scarlet robe on Him,²⁹ and twisting together a crown of thorns, they put it on His head and put a reed in His right hand. And kneeling before Him, they mocked Him, saying, “Hail, King of

the Jews!" ³⁰ And they spit on Him and took the reed and struck Him on the head. ³¹ And when they had mocked Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him.

³² As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry His cross. ³³ And when they came to a place called Golgotha (which means Place of a Skull), ³⁴ they offered Him wine to drink, mixed with gall, but when He tasted it, He would not drink it. ³⁵ And when they had crucified Him, they divided His garments among them by casting lots. ³⁶ Then they sat down and kept watch over Him there. ³⁷ And over His head they put the charge against Him, which read, "This is Jesus, the King of the Jews." ³⁸ Then two robbers were crucified with Him, one on the right and one on the left. ³⁹ And those who passed by derided Him, wagging their heads ⁴⁰ and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross." ⁴¹ So also the chief priests, with the scribes and elders, mocked Him, saying, ⁴² "He saved others; He cannot save Himself. He is the King of Israel; let Him come down now from the cross, and we will believe in Him. ⁴³ He trusts in God; let God deliver Him now, if He desires Him. For He said, 'I am the Son of God.'" ⁴⁴ And the robbers who were crucified with Him also reviled Him in the same way.

⁴⁵ Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" ⁴⁷ And some of the bystanders, hearing it, said, "This man is calling Elijah." ⁴⁸ And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to Him to drink. ⁴⁹ But the others said, "Wait, let us see whether Elijah will come to save Him." ⁵⁰ And Jesus cried out again with a loud voice and yielded up His spirit.

⁵¹ And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. ⁵² The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, ⁵³ and coming out of the tombs after His resurrection they went into the holy city and appeared to many. ⁵⁴ When the centurion and those who were with Him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!"

⁵⁵ There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to Him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. ⁵⁸ He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to Him. ⁵⁹ And Joseph took the body and wrapped it in a clean linen shroud ⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. ⁶¹ Mary Magdalene and the other Mary were there, sitting opposite the tomb.

⁶² The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³ and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ ⁶⁴ Therefore order the tomb to be made secure until the third day, lest His disciples go and steal Him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” ⁶⁵ Pilate said to them, “You have a guard of soldiers. Go, make it as secure as you can.” ⁶⁶ So they went and made the tomb secure by sealing the stone and setting a guard.

Lesson 7 | The King Rejected

Matthew 26:57-27:66

Look at the Text: Understand their Story

In the previous lesson we studied Jesus' last hours with His disciples and how He prepared Himself for the cross through prayer. He was left alone, abandoned by His closest friends and followers to undergo the greatest trial of His life, yet He fully trusted and submitted to His Father in heaven. This week's passage is long, but it is an important storyline to grasp as we reach the climax of Matthew's gospel this week and next!

1. Begin your study in prayer. Read Matthew 26:57-27:66. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize each section of the text to understand the flow of the narrative (note **WHO** is involved and **WHERE** each section takes place):
 - a. 26:57-75
 - b. 27:1-26
 - c. 27:27-44
 - d. 27:45-56
 - e. 27:57-62
3. **WHAT** do we learn about Jesus in this passage?
 - a. **WHAT** are the various names and titles Jesus is given and who uses them.
 - b. **WHAT** do these names reveal about Jesus (Even though many of the terms are used in mockery)?

c. **HOW** does Jesus react in these passages as He is accused, beaten, and eventually crucified?

i. *What does this reveal about Him? How is this an example for us as we seek to be deeply rooted followers of Jesus?*

4. Matthew uses a lot of character development and contrast to help his readers see his main ideas in this story. Work through the passage, noting what you learn about the **WHO's** of this section in the chart.

Character	How do they view/respond/treat Jesus?	What part do they play in Jesus' crucifixion?	What other details are recorded about them?
The religious leaders (Caiaphas, scribes, elders, chief priests, Pharisees)			
Peter			
Judas			
Pilate			
The crowd			
The soldiers			

Character	How do they view/respond/treat Jesus?	What part do they play in Jesus' crucifixion?	What other details are recorded about them?
The women			
Joseph of Arimathea			

- a. As you skim over the chart and reflect on what you learn from these characters, consider the following:
- i. According to Matthew's narrative **WHO** do you think is guilty of putting the Son of God to death?
 - ii. Read Matthew 26:31-35 and compare Peter's words from mere hours before this encounter to his actions here. *In what ways can you relate to Peter (and the rest of the disciples who also deserted Jesus)?*¹⁴
 - iii. Read Matthew 26:14-16, 21-25 to remind yourself of Judas' plan and Jesus' prediction. *What do you think Matthew is teaching his readers by comparing Peter and Judas' betrayals and their reactions?*
 - iv. *Did any characters stand out or surprise you in any way? How?*

5. **WHAT** supernatural signs occur while Jesus is on the cross and at the time of His death?

- a. *What do you think these signs symbolize?*

¹⁴ Peter's story doesn't end here. Check out John 21:15-17 to see how Jesus restores Peter after the resurrection, calling him to feed His sheep. The book of Acts also records Peter's courage, preaching, and boldness for the gospel.

Gospel Connections: Connect to His Story

1. ***“He saved others; he cannot save Himself. He is the King of Israel; let Him come down now from the cross and we will believe in Him...”*** The irony of the people’s mockery was that in order to truly save others, all who would believe in Him, Jesus had to stay on the cross and allow Himself to be killed. Let’s work through some more passages to learn why Jesus had to die.

- a. In Genesis we learn the story of how humanity fell from innocence into sin. Eve listened to the serpent and ate of the fruit God had commanded them not to eat and gave some to Adam. Read Genesis 3:8-24 and note what happened because people sinned.
 - i. What were the consequences for Adam and Eve because of their sin (3:16-24)?
 - ii. What hope do you see in God’s curse on the serpent (Satan) (3:14-15)?¹⁵
- b. Read Ephesians 2:1-3.
 - i. How does Paul describe the state of humanity in their sin?
- c. Romans 3:23 states that “all have sinned and fall short of the glory of God” and Romans 6:23 states that “the wages of sin is death”, just like we saw in Genesis 3. Look up 2 Corinthians 5:21 and Colossians 2:13-15.
 - i. What did Jesus do in order to save people from their sin and its consequences?

It was only after His resurrection and sending of His Spirit that the disciples realized the full implications of the cross. Look up the following passages to see how the New Testament authors reflect on the crucifixion.

- d. 1 Corinthians 1:18-25.
 - i. What do Jews and Greeks/Gentiles seek?
 - ii. How do Jews and Greeks/Gentiles view the cross?

1. How do we see these attitudes play out in Matthew 26-27?

- iii. In contrast, how do “us who are being saved” and “those who are called” view the cross?

¹⁵ Genesis 3:15 is considered the first promise of salvation from sin in the Old Testament. It points to One who would crush the serpent’s head - ultimately pointing ahead to Christ!

e. Ephesians 2:11-19

- i. What was the state of Gentiles before coming to faith?
- ii. What happened because of the cross?

1. *How do we see this new invitation for the Gentiles foreshadowed in Matthew? (hint: see verse 51)*

f. Philippians 2:5-11

- i. How does Paul describe Jesus' actions and attitude in verses 5-8?
- ii. What does God do in response to Jesus' obedience?

1. *When you consider the mockery of the religious leaders, soldiers, and bystanders, how do their words reflect TRUE statements about Jesus' humility and exaltation (as we see in Philippians 2), even though they didn't believe in Him?*

g. Romans 5:6-11

- i. According to this passage, WHO did Christ die for? How are those people described?
- ii. *Think about Matthew's account; who were Jesus' enemies? Think of all the people who betrayed, failed, abandoned, tortured, mocked, and killed Him. According to this Roman's passage, are you and I any different? Why or why not? How does this challenge or encourage you today?*

2. ***But Jesus remained silent...and those who passed by derided Him, wagging their heads...so also the chief priests...mocked Him saying...He trusts in God; let God deliver Him now..."My God, my God, why have you forsaken me?"*** Matthew's account of the trial and crucifixion of Jesus echoes Old Testament prophecy about the suffering servant and Saviour. Two passages in particular seem to be reflected in His narrative. **Choose one option below to study and reflect on** (or do both if you want!).

- a. **OPTION 1:** Read through Psalm 22 (the Psalm is written out for you on page #91). Highlight/underline which of David's words are either directly quoted, paraphrased, or alluded to by Matthew.

i. *On the cross, Jesus quotes Psalm 22:1. How might this Psalm have been a comfort to Jesus even in the midst of His deepest suffering?*

ii. *In what ways is this Psalm a comfort to you today?*

iii. *Take a moment to pray through this Psalm in adoration, confession, and supplication.*

- b. **OPTION 2:** Read through Isaiah 52:13-53:12 (the passage is written out for you on page #92). Highlight/underline which parts of Isaiah's prophecy are directly fulfilled according to Matthew's account.

i. What does fulfilled prophecy like this teach us about God, His Word, and His plan?

ii. *Notice how much Isaiah uses "we" and "us" language (53:4-6). Reflect on your own griefs, sorrows that Jesus bore. Think of your transgressions and iniquities that were laid on Him. How does reflecting on your own sorrows, guilt, and sin affect the way you respond to Jesus and His work on the cross for you?*

iii. *Take a moment to pray through this passage in adoration, confession, and supplication.*

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 26:57-27:66 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

Psalm 22

¹ My God, my God, why have you forsaken me?
Why are you so far from saving me, from the words of
my groaning?

² O my God, I cry by day, but you do not answer,
and by night, but I find no rest.

³ Yet you are holy,
enthroned on the praises of Israel.

⁴ In you our fathers trusted;
they trusted, and you delivered them.

⁵ To you they cried and were rescued;
in you they trusted and were not put to shame.

⁶ But I am a worm and not a man,
scorned by mankind and despised by the people.

⁷ All who see me mock me;
they make mouths at me; they wag their heads;

⁸ "He trusts in the Lord; let Him deliver him;
let Him rescue him, for He delights in him!"

⁹ Yet you are He who took me from the womb;
you made me trust you at my mother's breasts.

¹⁰ On you was I cast from my birth,
and from my mother's womb you have been my God.

¹¹ Be not far from me,
for trouble is near,
and there is none to help.

¹² Many bulls encompass me;
strong bulls of Bashan surround me;

¹³ they open wide their mouths at me,
like a ravening and roaring lion.

¹⁴ I am poured out like water,
and all my bones are out of joint;
my heart is like wax;

it is melted within my breast;
¹⁵ my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.

¹⁶ For dogs encompass me;
a company of evildoers encircles me;
they have pierced my hands and feet—

¹⁷ I can count all my bones—
they stare and gloat over me;

¹⁸ they divide my garments among them,
and for my clothing they cast lots.

¹⁹ But you, O Lord, do not be far off!
O you my help, come quickly to my aid!

²⁰ Deliver my soul from the sword,
my precious life from the power of the dog!

²¹ Save me from the mouth of the lion!
You have rescued me from the horns of the wild oxen!

²² I will tell of your name to my brothers;
in the midst of the congregation I will praise you:

²³ You who fear the Lord, praise Him!
All you offspring of Jacob, glorify Him,
and stand in awe of Him, all you offspring of Israel!

²⁴ For He has not despised or abhorred
the affliction of the afflicted,
and He has not hidden His face from him,
but has heard, when he cried to Him.

²⁵ From you comes my praise in the great congregation;
my vows I will perform before those who fear Him.

²⁶ The afflicted shall eat and be satisfied;
those who seek Him shall praise the Lord!
May your hearts live forever!

²⁷ All the ends of the earth shall remember
and turn to the Lord,
and all the families of the nations
shall worship before you.

²⁸ For kingship belongs to the Lord,
and He rules over the nations.

²⁹ All the prosperous of the earth eat and worship;
before Him shall bow all who go down to the dust,
even the one who could not keep himself alive.

³⁰ Posterity shall serve Him;
it shall be told of the Lord to the coming generation;

³¹ they shall come and proclaim His righteousness to a
people yet unborn,
that He has done it.

Isaiah 52:13-53:12

¹³ Behold, my servant shall act wisely;
he shall be high and lifted up,
and shall be exalted.

¹⁴ As many were astonished at you—
his appearance was so marred, beyond human
semblance,
and his form beyond that of the children of
mankind—

¹⁵ so shall he sprinkle many nations.
Kings shall shut their mouths because of him,
for that which has not been told them they see,
and that which they have not heard they
understand.

53 Who has believed what he has heard from us?

And to whom has the arm of the Lord been
revealed?

² For He grew up before Him like a young plant,
and like a root out of dry ground;
He had no form or majesty that we should look at
Him,

and no beauty that we should desire Him.

³ He was despised and rejected by men,
a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
He was despised, and we esteemed Him not.

⁴ Surely He has borne our griefs
and carried our sorrows;
yet we esteemed Him stricken,
smitten by God, and afflicted.

⁵ But He was pierced for our transgressions;
He was crushed for our iniquities;
upon Him was the chastisement that brought us
peace,
and with His wounds we are healed.

⁶ All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on Him
the iniquity of us all.

⁷ He was oppressed, and He was afflicted,
yet He opened not His mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so He opened not His mouth.

⁸ By oppression and judgment He was taken away;
and as for His generation, who considered
that He was cut off out of the land of the living,
stricken for the transgression of my people?

⁹ And they made His grave with the wicked
and with a rich man in His death,
although He had done no violence,
and there was no deceit in His mouth.

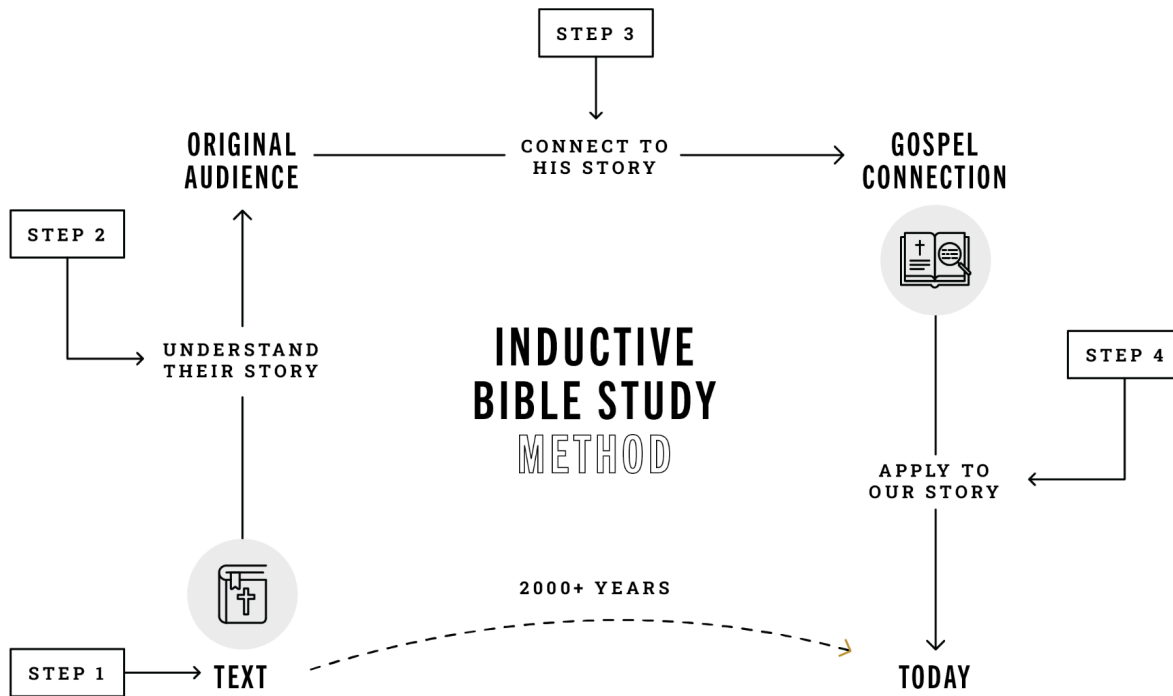
¹⁰ Yet it was the will of the Lord to crush Him;
He has put Him to grief;
when His soul makes an offering for guilt,
He shall see His offspring; He shall prolong His
days;
the will of the Lord shall prosper in His hand.

¹¹ Out of the anguish of His soul He shall see and be
satisfied;
by His knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and He shall bear their iniquities.

¹² Therefore I will divide Him a portion with the many,
and He shall divide the spoil with the strong,
because He poured out His soul to death
and was numbered with the transgressors;
yet He bore the sin of many,
and makes intercession for the transgressor

MATTHEW

Lesson 8 | The King Resurrected Matthew 28:1-20



Personal homework section:

- ☐ **Step 1:** Observe the text by reading it several times and marking characters and key words/phrases *SO THAT* you grasp what the passage is about.
- ☐ **Step 2:** Understand their story by completing the observation questions in the first half of the lesson *SO THAT* you understand what the original author is communicating to his audience.
- ☐ **Step 3:** Connect to God's story by completing the gospel connection questions in the second half of the lesson *SO THAT* you can understand where this passage fits in God's larger story of salvation.
- ☐ **Step 4:** Reflect and Apply to Your story by completing the last page of each lesson *SO THAT* the teaching of the passage helps you to practically grow as a more deeply rooted follower of Jesus.

Matthew 28:1-20

LESSON EIGHT

28 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became like dead men. ⁵ But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here, for He has risen, as He said. Come, see the place where He lay. ⁷ Then go quickly and tell His disciples that He has risen from the dead, and behold, He is going before you to Galilee; there you will see Him. See, I have told you." ⁸ So they departed quickly from the tomb with fear and great joy, and ran to tell His disciples. ⁹ And behold, Jesus met them and said, "Greetings!" And they came up and took hold of His feet and worshiped Him. ¹⁰ Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

¹¹ While they were going, behold, some of the guards went into the city and told the chief priests all that had taken place. ¹² And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers ¹³ and said, "Tell people, 'His disciples came by night and stole Him away while we were asleep.' ¹⁴ And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." ¹⁵ So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw Him they worshiped Him, but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Lesson 8 | The King Resurrected

Matthew 28:1-20

Look at the Text: Understand their Story

In the previous lesson we worked through the trials, the mockery, the crucifixion, and the burial of Jesus. We ended with Jesus in the grave, laying down His life for sinners, submitting Himself to the Father's will. But praise be to God, the story does NOT end there! Read today's text to see how Matthew concludes his gospel.

1. Begin your study in prayer. Read Matthew 28:1-20 several times. Mark characters, setting, and key words/phrases and anything else that stands out.
2. Summarize each section of the text to understand the flow of the narrative (*note **WHO** is involved as well as **WHEN** and **WHERE** each section takes place*):
 - a. 28:1-10
 - b. 28:11-15
 - c. 28:16-20
3. **WHO** are the main characters in this text. What does Matthew tell us about them?
 - a. Mary Magdalene and the other Mary.
 - i. **WHAT** task were they given by the angel?
 - ii. **WHAT** was their attitude as they left the tomb? (*Consider how they must have felt as they were on their way TO the tomb!*)
 - iii. **WHAT** does Jesus say to them, and how do they respond?

1. *In their culture and society the testimony and credibility of women was NOT highly regarded. What do you think is the significance of Matthew (and all the gospel writers in fact) recording that women were the first to see Jesus and sent with this message?*

b. The angel

- i. **WHAT** did the angel do at the grave?
- ii. **HOW** is his appearance described?
- iii. **WHAT** news does he tell the women? What evidence does he give that he is telling the truth?

c. The guard/soldiers

- i. **HOW** did they respond to the angel?
- ii. **WHO** did they report to? **WHAT** did they agree to do? **WHAT** motivated them?

d. The religious leaders (chief priests and elders)

- i. **WHAT** did they do when they heard the soldier's report?

1. *Consider all you have learned about the religious leaders through this study. Are you surprised they acted in this way? What seems to be the state of their hearts? What warning is there for us here?*

e. The disciples

- i. **WHAT** does Jesus call them in verse 10? ***WHY** is this significant?*
- ii. **WHERE** are they told to go? **HOW** do they respond when they see Jesus?

1. *The word translated “doubt” is more like “hesitated”. Why do you think some of the disciples were hesitant?*

- iii. **WHAT** command are they given?

f. Jesus

- i. **WHAT** is the good news about Jesus in this passage? Contrast how we ended last week!

- ii. **WHAT** has He been given, according to verse 18?

- iii. **WHAT** does He promise in verse 20?

1. Look back to Matthew 1:18-23. What is the first name given to Jesus in verse 23 and what does it mean?

2. *What do you think is the significance of Matthew beginning and ending his gospel by drawing our attention to the nearness of Jesus?*

- iv. *How should the resurrection, authority, and presence of Jesus motivate the disciples (and us!) to obey His command to make disciples? What stops us?*

Gospel Connections: Connect to His Story

1. **“He is not here, for He has risen, as He said.”** Last week we reflected on the cross and why Jesus had to die for sinners, but the fact that Jesus ROSE from the dead is essential to the gospel message and to our salvation! Look at the following passages to understand why.
 - a. Read Acts 2:22-32. In this passage Peter is preaching to the crowds at Pentecost after receiving the Holy Spirit.
 - i. Who raised Jesus and why? What happened after He was raised? (verses 24, 33)
 - ii. As Peter continues preaching after quoting from the psalm, how does he explain that David was talking about Jesus? (*Note: Hades refers to the place of the dead.*)
 - b. Paul spends a lot of time teaching about the importance of the resurrection in his letter to the Corinthians. Read 1 Corinthians 15:1-4.
 - i. What are the basics of the gospel that Paul delivered to the Corinthians? (verses 3-4)
 - ii. What are the Corinthians supposed to do with this gospel message? What does it do for them? (verses 1-2)
 - c. Read 1 Corinthians 15:12-22.
 - i. What are the consequences if Christ has *not* been raised. List as many as you can find.
 - ii. However, because Christ HAS risen, what is a Christian’s hope? How does Christ contrast with Adam?
 - d. Read 1 Cor. 15:50-58. In this passage Paul describes the resurrection of believers!
 - i. How will believers be changed?
 - ii. What will happen to death? Who gives Christians the victory?
 - iii. How should these truths encourage Christians as they continue working for the Lord?

2. **All authority in heaven and on earth has been given to Me.** Not only did God raise Jesus from the grave, He then gave Him all power and authority as the King of Kings. Look up the following passages to learn more about His authority.
- a. Read Isaiah 9:6-7.
 - i. How does Isaiah describe Jesus in this prophecy? What titles does He have and what role is He given?

 - b. Read Ephesians 1:15-22 then focus on verses 19-22.
 - i. Where has God seated Jesus?

 - ii. What status does Jesus have?

 - iii. How does Jesus relate to the church?

 - c. Read Revelation 5:6-14, 17:14, and 19:15-16. In these visions, John saw Jesus as the Lamb who conquered and the One who overcomes and will reign.
 - i. What does the Lamb receive according to the worship of the angels in Revelation 5:12?

 - ii. What is Jesus called in Revelation 17:14 and Revelation 19:16?
1. *Take a moment and reflect on WHO Jesus is. Do you acknowledge Him as your Lord and the one with all authority? How is that revealed in your own life, your worship, your obedience, and priorities?*

3. **Go therefore and make disciples of all nations...and behold I am with you always.** As Matthew closes His gospel, He describes what has become known as “the Great Commission”, the task and command that all disciples of Jesus are called to fulfill in light of His life, death, and resurrection. Look up the following passages to learn more about what we are called to do.
- a. Acts 1:1-8, focusing on verse 8.
 - i. What would the disciples receive and when?
 - ii. What were they to be for Jesus? Where?
 - iii. *How does power and role relate to the great commission in Matthew 28?*
 - b. Romans 10:9-17.
 - i. According to verse 9-11, how is someone saved? (How do they become a disciple of Jesus?)
 - ii. Who can be saved?
 - iii. What is the process for someone to believe the gospel according to verses 14-15?
 - c. 2 Corinthians 5:16-6:2 Paul says God has given us the ministry and message of “reconciliation”?
 - i. Who needs to be reconciled and how are they reconciled?
 - ii. Paul says we are “ambassadors for Christ”. Look up the definition of ambassador. According to Paul, what does being an ambassador for Christ look like?
 - d. *The Great Commission was not just for the eleven disciples. It’s for every disciple of Jesus. After completing this study of Matthew, do you feel more equipped to make disciples, to be sent, to be a witness, and an ambassador? In what ways? What steps will you take to obey this command more intentionally in the coming weeks?*

Reflection: Apply to Our Story

The following questions are designed to help you summarize the main point that you've seen God making in this text, in the light of the whole Bible and our call to discipleship. These questions are repeated each week, but ***not every question will necessarily apply to every lesson***. Answer the ones that seem relevant. Your reflection on the text will then lead into a "SO WHAT", inviting you to make this lesson practical and applicable. We encourage you to follow that up with prayer in light of the text, worshiping God as He has revealed Himself in the text, and asking for His guidance, forgiveness, and power as you seek to become a more deeply rooted follower of Jesus.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?

SO WHAT? *How can Matthew 28:1-20 help you become a more deeply rooted follower of Jesus? What are **you** called to **know** or **do** in this passage?*

PRAY IN ADORATION - In light of this passage/lesson, what can I PRAISE God for?

PRAY IN CONFESSION- In light of this passage/lesson, what do I need to CONFESS or repent of?

PRAY IN SUPPLICATION - In light of this passage/lesson, what can I ASK God for?

APPENDIX 1

Map of Israel



Figure 1.1 Palestine In The Time of Jesus [Map from DA Carson commentary - page 58 (Expositor's Bible commentary)]

APPENDIX 2

Contrasting Views of Election

Election

Election is a word that is frequently used with predestination, but it does have a distinct meaning. The adjective *eklektos* means 'chosen out, preferred, selected'. It is translated in the NIV as chosen twelve times and as elect ten times. The noun *eklogē* means "a picking out, selection, that which is chosen" It is translated in the NIV as chosen three times, as election three times, and once as elect. Generally, the words are used to refer to those that God has chosen to be his people; God elects the elect. For both Arminians and Calvinists, God does the electing, and those he has elected become the elect.

Contrasting Views of Election

The big difference in how Arminians and Calvinists understand election lies in what the elector, God, and the elect, humans, contribute to the election. Calvinists are monergistic, believing that the Holy Spirit is entirely responsible for regeneration, including choosing who will be regenerated. There is no human effort involved in regeneration. Nor is the selection for regeneration based on anything the person might do or choose. This is generally known as unconditional election; God does everything.

Arminians, on the other hand, are synergistic, holding that regeneration is a cooperative effort between the elector and the elect. Arminians acknowledge the total inability of humanity to participate in regeneration. But God's prevenient grace enables us to be able to submit to the work of God or to refuse it. The human part in this synergy is to submit to the working of the Holy Spirit. It does not contribute anything to the effort. The synergistic approach to election is generally called conditional election; election is conditional on our submission to the working of the Holy Spirit.

The above is referenced from:

<https://aclayjar.net/2017/10/arminianism-foreknowledge-predestination-and-election/#h-contrasting-views-of-election>

PRAYER REQUEST LOG

WEEK ONE

Name

Prayer Request(s)

[illegible]

Name

Prayer Request(s)

[illegible]

Name

Prayer Request(s)

[illegible]

Name

Prayer Request(s)

[illegible]

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