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**THE GOSPEL OF MATTHEW**

**The Works and Words of Our King**

**A Model and Manual for Global Disciple-Making**

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Why did Matthew write his gospel? John had an evangelistic aim (Jn. 20:31), but Matthew wrote his gospel for disciples of Jesus who already believe in him for eternal life. It is a teaching gospel, which arranges its material into subjects, summarizing the teaching of Jesus and illustrating it with examples from his life. In short, Matthew wrote the first discipleship training course!

What is the structure of Matthew? Matthew divided his material into 5 major sections, each of which contains a number of stories from the life of Jesus, and concludes with a chapter (or two or three) of extended teaching by Jesus to his disciples. The 5 major sections are preceded with the infancy narrative and followed with the passion and resurrection narrative.

**The Literary Structure of Matthew – A New Torah**

Mt. 7:28 When Jesus had finished these words.

Mt 11:1 When Jesus had finished giving instructions.

Mt. 13:53 When Jesus had finished these parables

Mt. 19:1 When Jesus had finished all these words.

Mt. 26:1 When Jesus had finished all these words.

Mt. 28:16-20 Go therefore and make disciples of all the nations…teaching them to observe all that I commanded you.

The Infancy Narrative (1—2)

Section 1 – Initial Ministry and New Law Discourse (3—7)

 Section 2 – Messianic Deeds and Mission Discourse (8—11:1)

 Section 3 – Resistance and Parable Discourse (11:2—13:53)

 Section 4 – Rebellion and Community Discourse (13:54—19:1)

Section 5 – Rejection and End Times Discourse (19:2—26:1)

The Passion and Resurrection Narrative (26:2—28)

The theme of discipleship is central to Matthew’s gospel. The Twelve are the prototypes for all disciples, who are to copy them, doing the things they did. And as well as being linked to the first band of disciples, disciples today are also linked to each other. No disciple can follow Jesus alone, but is linked to the fellowship of disciples, the *ekklesia*. Matthew is the only gospel that mentions the church (16:18; 18:17).

This is the most Jewish of the gospels, full of direct Old Testament quotations and allusions. On two occasions, Jesus restricts the work of himself and his disciples to Israel (10:5-6; 15:24). But this is temporary. Matthew concludes his gospel with one of his most famous passages, the Great Commission, which sends the disciples to make more disciples of all the nations (28:18-20). This should not have been a surprise to the disciples, an afterthought by the soon-departing Jesus. As if he said, “Oh, by the way, here’s something I should have mentioned earlier, but I forgot. If you feel like it, and are not too busy, could you disciple some people from a few of the nations for me?”

The “nations” (Gentiles, *ethne*) are in fact never far from sight throughout Matthew’s gospel. They are included in Jesus’ genealogy (1:5); they are the first to worship the new-born Christ (magi 2:1-11); Jesus lived in Galilee ‘of the Gentiles’ (4:15); news of his activities ‘spread all over Syria’ (4:24); the ‘plentiful harvest’ of 9:37 alludes to a wider perspective; the quotation of Isaiah 42:1-4 in 12:18-21 mentions ‘the nations’ twice; in the Parable of the Wheat and the Tares, the field is ‘the world’ (13:38); Jesus was willing to enter non-Jewish homes (8:7); Jesus commends the faith of Gentiles, including the Canaanite woman whose request he initially refuses (8:10; 15:28); he explicitly promises that many from ‘the nations’ will participate in the messianic feast (8:11), and that the gospel of the Kingdom will be preached in the whole world as a testimony to ‘all nations’ (24:14).

Thus, for Matthew, the mission of the church is to make disciples, followers of Jesus who will *do* the Father’s will, from every nation. Discipleship is self-reproducing. Disciples will make disciples, who will in turn do the same, into every nation on earth.

The “Great Commission” is Matthew’s summary of what disciple-making means. *When they saw him, they worshipped him; but some doubted. Then Jesus came to them and said,* *“All authority in heaven and on earth has been given to me. Therefore go and makes disciples of all nations, baptizing them in the names of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age”* (Matt 28:17-29).

These words are not an afterthought, but rather the climax, a culmination of everything said up to this point, a summary of Matthew’s entire gospel, written so that we might “make disciples of all nations”. For Matthew, discipleship is the mission of the church, with all the nations in view. As we go to the nations we make disciples by baptizing and teaching them to observe all that Jesus commanded. Teaching is no mere intellectual enterprise. It is training to obey God’s will as revealed in the life and ministry of Jesus. This is what it will mean to disciple the nations. Believers from every nation are to be turned into mature, obedient disciples of Jesus.

Jesus promises to be with the disciples always, to the end of the age (Matt 28:20). This is rooted in the first title given to him - Immanuel, God with us (1:23). This presence and empowering is not simply for our own comfort, but is intimately connected with mission. Disciples are to follow the model of Jesus, to do the things that he did (see 10:24-25).

Disciples are not perfect. They may be ‘of little faith’, ‘afraid’, or ‘full of doubt’. Even in Matt 28:17, all worship, but some doubt. This suggests that mission does not take place in self-confidence, but in the knowledge of our own weakness.

**Teaching Outline of Matthew**

1. The Infancy Narrative: Jesus is shown to be the Messiah-King through his lineage, birth, and childhood (1—2).
2. Genealogy: Jesus’ lineage demonstrates him to be both the sacrificial Son of Abraham and the sovereign Son of David (1:1-17).
3. Virgin Birth: The circumstances and events surrounding Jesus’ birth demonstrate him to be the promised Savior and King (1:18-25). Joseph and Mary represent model disciples in their obedience.
4. Infancy: The Father’s protection of Jesus in his childhood demonstrates him to be the promised Savior for all nations (2:1-23).

Life Application: Jesus is the rightful heir to the throne. We can be fellow heirs and reign with him in His Messianic kingdom by becoming disciples and making disciples.

1. Initial Ministry: God exercised great care in preparing Jesus’ way, affirming Jesus’ character, and establishing the foundations of Jesus’ ministry (3—4).
2. Forerunner: God prepared Jesus’ way through John the Baptizer (3:1-12).
3. Baptism: God affirmed Jesus’ character at his baptism (3:13-17).
4. Temptation: God tested Jesus’ character through hardship and temptation in the wilderness (4:1-11).
5. Call of First Disciples: God prepared the foundations of Jesus’ ministry with the right message, the right men, and the right methods—teaching, preaching, Messianic deeds (4:12-25).

Life Application: Respond to the call to be disciples and make disciples.

1. New Law Discourse: Jesus lays down the standards of character and conduct appropriate for his disciples as they live in anticipation of the coming Kingdom and impact their world (5—7).
2. The righteousness of Jesus’ disciples will impact their world when it surpasses mere “religiosity” (5).
3. The righteousness of Jesus’ disciples will be rewarded in this life and in the next—Nine Qualities [poor in spirit, mourn, meek, hunger and thirst for righteousness, merciful, pure in heart, peacemakers, persecuted for righteousness, persecuted for Jesus] (5:1-12).
4. The righteousness of Jesus’ disciples will impact their world—Two Metaphors [salt of the earth, light of the world] (5:3-16).
5. The righteousness of Jesus’ disciples must surpass mere “religiosity” (5:17-20).
6. Every aspect of a disciple’s conduct should be characterized by a righteousness that surpasses mere appearance [acts and attitudes: murder and anger, adultery and lust, marriage and divorce, oaths and words, revenge, love for neighbors and enemies] (5:21-48). *Be perfect as your heavenly Father is perfect!*

Life Application: Be an influence for Christ by your character and conduct wherever you are.

1. Jesus’ disciples should be motivated by trust in God’s provision rather than trust in any earthly source (6).
2. Disciples of Jesus live for God’s approval, not the praise of people [giving, prayer, fasting] (1-18).
3. Disciples of Jesus are motivated by their love relationship with God (19-24).
4. Disciples of Jesus are motivated by confidence in the Father’s provision for their basic needs (25-34).

Life Application: God will take care of you. Seek your reward from God, not from people. Seek to serve God, not money. Trust God’s provision, not your own.

1. The righteousness of Jesus’ disciples will be evidenced in their relationships and choices (7).
2. Disciples of Jesus discern their own faults before examining the faults of others (1-6).
3. Disciples of Jesus are not afraid to make requests of their heavenly Father (7-11).
4. Disciples of Jesus treat others with kindness (12).
5. Disciples of Jesus make choices that lead to life, not destruction [two gates, two guides, two foundations] (13-27).
6. Disciples of Jesus recognize his authority in his demands for righteous character (28-29).
7. Messianic Deeds: Jesus demonstrates that he has absolute authority, exercised with compassion, proving himself to be Messiah — Nine Manifestations of Jesus’ Power [arranged into three groups of three events each followed by an immediate effect] (8—9).
8. Jesus exercises authority and compassion to heal physical diseases—the cleansing of the leper, the healing of the centurion’s servant, the restoration to health of Peter’s mother-in-law (8:1-17). Immediately after a man says to Jesus, *“Teacher, I will follow you wherever you go,”* to which Jesus replies with a teaching on the cost of discipleship (8:18-22).
9. Jesus exercises authority over the elements by stilling the storm, over the spirit world by casting out demons, and over sin by healing the paralytic (8:23—9:8). Immediately after the response was that people were afraid and glorified God (9:8).
10. Jesus calls sinners into discipleship—call of Matthew (9:9-13).
11. Jesus brings new spiritual realities that cannot be expressed in the same old patterns and forms—three illustrations [wedding, cloth, wine] (9:14-17).
12. Jesus exercises authority over death by raising a child from the dead, heals the woman who touched him, and restores sight to two blind men (9:18-30). The effect is that people marvel (9:26, 31, 33).
13. Jesus’ authority over the spirit world causes the people to marvel and provokes the Pharisees (9:32-34).
14. Jesus’ example encourages disciples to be as compassionate to the lost and needy people of this world as he was [go to them as Jesus went; serve them as Jesus served; see them as Jesus saw; feel toward them as Jesus felt; know about them what Jesus knew; want for them what Jesus wanted; pray for them as Jesus commanded] (9:35-38).

Life Application: Recognize the authority of Jesus in your life. Follow Jesus’ compassionate example in your attitude and actions toward others. Be a willing worker in God’s harvest. Pray for laborers for the harvest.

1. Mission Discourse: Jesus trains his disciples to carry out his ministry, giving them specific guidelines for the immediate mission to the house of Israel [the limited commission], realistic expectations of persecution in the near and far future, a clarified challenge concerning the cost of discipleship, and hopeful reassurances concerning the Father’s care in this life and reward in the life to come [in chapters 8—9, Jesus demonstrates his authority; in chapter 10, he delegates his authority] (10).

Life Application: We have been given authority from the King in this world. We represent him, and we have been commissioned to carry out his ministry. His authority and provision will give us all we need for success. We must trust him.

1. Resistance: Jesus and his disciples encounter opponents in this world who doubt his identity, even among those who should know better, and in spite of all the evidence supporting his identity as Messiah-King (11—12).
2. Even the King’s forerunner had doubts about the King’s identity (11:1-6).
3. The hypocrites of Israel were impossible to satisfy; neither the King nor his forerunner was credible in their eyes (11:7-19).
4. Because Israel continued to reject the King, even when presented with miraculous proof of his identity, he warned them of their greater accountability and their harsher judgment (11:20-24).
5. In the midst of a faithless generation, there is a believing and faithful remnant that enjoy the blessings of rest in the Messiah-King (11:25-30).
6. In contrast to the rest the Messiah-King offers, the hypocrites place impossible burdens on the people, and they will go so far as to destroy the King in order to keep the people subject to them (12:1-14).
7. In contrast to the murderous hypocrites, the King serves his people gently and humbly (12:15-21).
8. Rather than succumbing to the hypocrites’ slander, the King warns them that their accusations will condemn them at the judgment (12:22-37).
9. The King refuses to play the hypocrites’ game, denying them more fuel for their opposition and denial (12:38-45).
10. The King defines disciples who do the will of the Father as his family (12:46-50).

Life Application: Avoid a legalistic approach to the life of faith. Rather, actively exercise compassion and mercy toward others.

1. Parables Discourse: Disciples must remain faithful and bear fruit in the present evil age until the King comes and establishes the Kingdom dispensing justice and reward — Parables of the Kingdom (13).
2. The Parable of the Soils (1-23)
3. Jesus teaches with parables at the lake (1-3a).
4. Jesus tells a simple story about a farmer sowing seeds (3b-9).
5. Why did Jesus use parables? In this context he used parables to veil the truth concerning the Kingdom from those who would not receive it and reveal it to those who seek it (10-17).
6. Jesus explains the Parable of the Soils to the disciples. Each soil represents one of our responses to the Kingdom message (18-23).

We benefit from seeing bits of ourselves in all four soils. Like the *wayside*, sometimes we allow the word no room at all in our lives. Like the *stony places*, we sometimes have a burst of enthusiasm in receiving the word but it takes no firm hold in our lives. Like the soil *among thorns*, the world is constantly threatening to choke out God’s word and our fruitfulness. Like the *good ground*, the word bears fruit in our lives.

1. Parables to the Multitude at the Lake (24-43)
2. Parable of the Wheat and Tares (24-30)
3. Parable of the Mustard Seed (31-32)
4. Parable of the Leaven in the Meal (33)
5. Jesus’ teaching in parables is a fulfillment of prophecy (34-35).
6. Jesus explains the Parable of the Wheat and the Tares to the disciples in the house (36-43).

The point of the Parable of the Mustard Seed is the contrast between an unusually small beginning and a large mature plant. Jesus’ ministry was despicably small in the eyes of many Jews. Nevertheless from this small beginning would come the worldwide Kingdom predicted in the Old Testament. The Kingdom message itself will have great influence in this interadvent age in preparing people for the coming Kingdom. The seed has been planted, metaphorically speaking, in the first advent. The Second Advent will bring a large tree to which all the world will come seeking refuge. The Parable of the Leaven in the Meal stresses the extensive ultimate consequences of the Kingdom that would be out of all proportion to its insignificant beginning.

1. Parables to the Disciples in the House (44-53
2. Parable of the Hidden Treasure (44)
3. Parable of the Costly Pearl (45-46)
4. Parable of the Dragnet (47-50)
5. Parable of the Householder (51-52)
6. Jesus finishes these parables and departs from there (53).

The point of the Parable of the Hidden Treasure is that disciples should be willing to pay any price to have a significant role in the coming Kingdom. The Kingdom has not yet been revealed in history. Disciples recognize its worth and make any sacrifice necessary for it. The Parable of the Costly Pearl shows us the value of the Kingdom from the perspective of the King himself. The Kingdom, and us in it, was something so precious and valuable to him that he himself willingly gave everything for it.

In the Parable of the Dragnet Jesus shows that the world will remain divided right up until the end of the age; and disciples will not reform the world, ushering in the Kingdom. Instead, there will be both the wicked and the just until the end of the age (as also demonstrated in the Parable of the Wheat and the Tares). Disciples are simply to be fishing for people, leaving it to the Lord to render judgment at the end of the age.

In the Parable of the Householder Jesus compares his disciples to the scribe. They had just said they understood what Jesus had taught them (v. 51). Therefore they now had a responsibility to teach others. Every disciple must be a scribe, a teacher of the law, because he or she understands things that must be communicated to others (see 10:27; 28:19; Heb. 5:12).

1. Rebellion: In the face of continuing opposition and rejection from the Jews, Jesus prepares his disciples for their mission to the nations (13:54—17:27).
2. The Hometown Rejection – Even those who should know best may reject the King and his Kingdom (13:53-58).
3. The Martyrdom of John – The faithful disciple will live by the truth although it costs him his life (14:1-12).
4. 5000 Jewish Men Fed – Jesus can meet all the needs of His people Israel (before he meets the needs of Gentiles) through multiplying what his disciples provide (14:13-21). Disciples go and give people something to eat – both natural and spiritual food.
5. Walk on Water – Jesus appreciates a disciple’s baby steps of faith, but as he grows he expects more than baby steps (14:22-33).
6. Healing the Sick – The Lord graciously rewards any expression of faith (14:34-36).
7. Tradition and Commandment – Disciples do not replace the letter and spirit of God’s word with traditions like the Pharisees but focus on inner spiritual growth over external rituals. (15:1-20).
8. The Syrophoenician Woman – Jesus went into Gentile territory and did a miracle for a Gentile woman who had greater faith than the Jews who were rejecting and challenging Jesus’ claims (15:21-28).
9. Healing of Gentiles – Gentiles come to Jesus for healing and praise the God of Israel (15:29-31).
10. 4000 Gentile Men Fed – Jesus supplies for the needs of the Gentiles as he did for his people Israel through multiplying what his disciples provide (15:32-39).
11. Demand for a Sign – The world as represented by the Pharisees and Sadducees will remain blind and critical to the obvious truth (16:1-4).
12. Obtuseness of the Disciples – Disciples need to grow in their understanding of spiritual truth so as not to overlook dangers from the world (16:5-12).
13. Peter’s Confession and Christ’s Church – A disciple must understand the King’s identity and the authority derived from him to build up the church (16:13-20).
14. First Prediction of Death and Resurrection and The Cost of Discipleship – As it cost Jesus to follow the Father’s will, so it will cost his disciples to do the same (16:21-28). A disciple will follow the King to victory through suffering and receive a great reward for it.
15. The Transfiguration – Disciples must maintain a vision of the King’s glorious identity and power and heed his teaching (17:1-13). Jesus is God’s Son and we must listen to him.
16. The Demon-Possessed Boy – Disciples can only do the work of Jesus as the result of a dependent faith in him (17:14-21). When the elements of faith and contact with the Lord through prayer combine, there is no limit to the works we can accomplish in following his will.
17. Second Prediction of Death and Resurrection and the Two Drachma Tax – Even though Jesus’ death and resurrection exempts his disciples from obligations under the old covenant, disciples can give up their privileges for the sake of not offending those they serve (17:22-27).
18. Community Discourse: The Father esteems and protects each of his precious children even when they sin. Disciples must esteem and protect them with the same loving mercy. (18)
19. The Father highly esteems the most humble of his children (1-4).
20. The Father will judge anyone who causes a child of his to sin (5-9).
21. Even when a child of his sins, the Father spares no effort to restore him (10-14).
22. Disciples must take seriously their role as the Father’s agents in pursuing his straying children and seeking their restoration (15-20).
23. Disciples are obligated, because of the Father’s infinite mercy toward his children, to treat with unconditional mercy fellow disciples who sin against them (21-35).
24. Rejection: The King journeys to Jerusalem to present himself to the nation and is rejected (19—22).
25. The King gives instruction to the disciples on the way to Jerusalem (19—20).
26. The Marriage Commitment – Lifelong marital faithfulness is God’s intention, requiring his disciples’ dependence on his supernatural strength (19:1-12).
27. The Blessing of Children – The Kingdom of heaven belongs to those with the humble faith of a child (19:13-15).
28. The Rich Young Ruler – Kingdom entrance is impossible through human effort. Disciples believe on the Lord Jesus for eternal life and sacrificially follow and serve the Lord for eternal rewards (19:16-30).
29. Laborers in the Vineyard – Disciples serve God faithfully and trust him to give the proper reward (20:1-16).
30. Third Prediction of Death and Resurrection – The King is the best example of humble service (20:17-19).
31. Correction of Misconception about Kingdom Greatness – Human efforts at earthly greatness display ignorance and misunderstanding of Kingdom greatness. Following Jesus’ example of humble and sacrificial service is what leads to greatness in his Kingdom. (20:20-28).
32. Two Blind Men – Jesus gives his attention to those who sincerely cry out to him in their deep need with importunity of faith (20:29-34).
33. The King officially presents himself to the nation (21:1-17).
34. The Triumphal Entry – The King enters his city with triumph and meekness (21:1-11). The King’s first coming is in meekness to die. The King’s second coming will be in glory to judge and establish the Kingdom.
35. The Cleansing of the Temple – The King reclaims his place of worship (21:12-13).
36. The Healing of the Lame and the Praise of the Children -- What had just been a den of robbers now becomes a holy place where people have their prayers answered and give praise to God (21:14-17).

Life Application: The King has come. If we want to enter his Kingdom, then we must believe in him for eternal life. If we want a share in his Kingdom, then we must follow him as a disciple.

1. The nation rejects its King (21:18—22:46).
2. The Barren Fig Tree – A personal and abiding faith in Jesus is what makes the difference between barren religiosity and fruitful spirituality (21:18-22). The cursing of the fig tree is a sign of the judgment of Israel for rejecting its King.
3. An Authority Question – When unbelief calls the authority of the Son of God into question, the best answer is a call to repent of the unbelief and believe (21:23-27). Jesus turned the table on this first group of questioners comprised of the priests and elders of the people by putting before them three parables.
4. Parable of the Two Sons – In this parable Jesus illustrates that the great need was not for an answer to an insincere question but for belief of John’s message (21:28-32).
5. Parable of the Landowner and the Wicked Tenants – Either Jesus is received as the cornerstone of one’s life, or he becomes the crushing stone at the end of one’s life (21:33-46). Jesus, though rejected by the Jewish leaders, will become the most valuable part of God’s plan and will judge those who rejected him.
6. The Parable of the Wedding Feast – The parable illustrates the continual rejection of Jesus by the Jewish nation and the resulting judgment. The invitation will now go to the Gentiles. Many among the Gentiles will believe and enter the Kingdom and those who prepare themselves with faithful Christian living will reign with Christ (22:1-14).
7. Trick Questions -- Pharisees, Herodians, and Sadducees seek to trap Jesus with difficult questions so as to find some charge against Him. Knowing their intentions, Jesus skillfully answers each one and then follows with a question of His own concerning the identity of the Son of David. The answer is that the Son of David is the Messiah and Son of God. No one answered Jesus nor was anyone willing to question him further. This is the last confrontation between Jesus and the Jewish authorities until His arrest in Gethsemane. (22:15-46).

Life Application: Disciples give Jesus the rightful place in their lives. Loving God and loving people is the disciple’s central purpose in life. Jesus will reward those who believe in him and bear fruit.

1. End Times Discourse: The King pronounces judgment on the nation, reveals future events preceding his return to establish the Kingdom, and exhorts his disciples to watchfulness and readiness ‘til he comes (23—25).
2. National Judgment: The King pronounces judgment on the nation (23).
3. Jesus admonishes the multitudes and disciples (1-12). The example of the scribes and Pharisees teaches disciples the hypocrisy pitfalls to avoid. [Don’t preach what you will not practice. Don’t put your piety on parade. Don’t profess religion for the social benefits. Don’t let professionalism take God’s place. Don’t confuse religious performance with genuine greatness.]
4. Jesus issues eight indictments of the scribes and Pharisees (13-36). The eight woes are a contrast to the eight beatitudes (5:1-12). Here is the ugly reverse of the traits disciples should express. [Woe to those who shut up the Kingdom to others, who steal from the vulnerable, lead converts on the wrong path, make false and deceptive oaths, are obsessed with trivialities and ignore weighty matters, are impure inside and out, have the appearance of good but without spiritual life, honor dead servants of God but murder the living.]
5. Jesus laments over Jerusalem and the terrible judgment that will follow their rejection of him (37-39). When Jesus comes again, the Jewish people will welcome him as the Messiah.
6. The End Times Discourse: The King answers questions concerning the events preceding his return and exhorts disciples to watch and be ready (24—25).
7. Questions: Jesus’ prediction of the destruction of the temple brings up the questions of when will these things be and what will be the sign of his coming and the end of the age (24:1-3).
8. Answers: Jesus speaks concerning the signs and the times (24:4-44).
9. The Signs (24:4-35)
10. Summary of Day of the Lord and Preliminary Events (4-14)

Jesus describes world conditions at the beginning of the Tribulation period that precedes his Second Coming (4-8). Jesus describes what his disciples living during the Tribulation period must expect before the end will come (9-14).

1. Focus on the Great Tribulation – Final 3½ years of the Day of the Lord (15-35)

Jesus tells of the abomination of Desolation spoken of by Daniel (15). Jesus warns what should be done when the abomination of desolation appears: flee immediately (16-20). Coming on the heels of the abomination of desolation will be the great tribulation (21-28). Jesus returns at the close of the great tribulation (29-31). Jesus speaks more regarding the timing of these events with the parable of the fig tree (32-35).

1. The Times (24:36-44)

Nobody knows when the Day of the Lord begins (36-39). Therefore, be ready (40-44).

1. Applications: Jesus tells four parables to drive home the point of watchfulness and readiness (24:45—25:46).
2. The Faithful or Wicked Servant: Church age disciples living prior to the Day of the Lord need to act faithfully and not wickedly so as to be rewarded in the Kingdom (24:45-51).
3. The Ten Virgins: Disciples living through the Day of the Lord [those who come to believe after the rapture] need to be prepared for the second coming of the Lord (25:1-13).
4. Parable of the Talents: Both disciples of the church age and the tribulation period need to seize the opportunities to serve the Lord and be appropriately rewarded by him at his coming (25:14-30).
5. The Judgment of Sheep and Goats: The Lord will judge the nations prior to setting up the Kingdom (25:31-46). Believing Gentiles go into eternal life, faithful believing Gentiles inherit the Kingdom, and unbelieving Gentiles (indicated by how they responded to the Lord’s brethren) go away into eternal punishment.

Life Application: If we are faithful, we will be prepared for the future. Whatever happens, whether we live until Jesus returns or not, watchfulness and readiness are always in style!

1. The Passion and Resurrection Narrative: Jesus, the crucified and risen Messiah-King, commissions his disciples to continue his disciple-making ministry in his authority throughout the world to the end of the age (26—28).
2. Jesus’ Betrayal, Arrest, and Trial – The Messiah, our Sovereign Savior, remains loyal to the end, while others fall away (26).
3. Prediction of Crucifixion: Jesus continued in the face of death, letting nothing hinder his obedience to the Father (1-5).
4. Anointing by Mary: Loyalty to the Messiah leads to extravagant worship (6-13).
5. Judas’ Deal: Disloyalty comes cheaply (14-16).
6. Last Supper: Jesus wants us to remember continually his loyal and sacrificial love (17-30).
7. Prediction of Disciples’ Desertion: We must not underestimate our own ability to be disloyal to Jesus (31-35).
8. Gethsemane Prayer: The only way we can remain loyal in spite of our weakness is to stay alert to danger and depend continually on God through prayer (36-56).
9. Trial before Sanhedrin: Loyal obedience stands on truth (57-68).
10. Denials of Peter: Disloyalty can catch us unprepared. Stay alert and pray. (69-75).

Life Application: Be loyal!

1. Jesus’ Trial, Death, and Burial – Jesus the Messiah gave his life for our sins (27).
2. Death of Judas: Recognition of one’s disloyalty may result in realization of wrong but not necessarily in faith in Jesus (1-10).
3. Trial before Pilate: Jesus the Messiah submitted to unjust conviction because of his love for us (11-25).
4. Crucifixion and Death: Jesus the Messiah took on the shame and guilt of our sin (26-56).
5. Burial: Jesus the Messiah died and was buried showing that his resurrection was a miracle (57-66).

Life Application: Remember daily the price Jesus paid for your salvation and follow him.

1. The Commission of our Risen King: The risen Messiah has commissioned us to continue his disciple-making ministry in his authority throughout the world (28).
2. The Risen Jesus: We serve a risen Messiah (1-10).
3. The Cover-Up: As we conduct the Messiah’s ministry, we will have to deal with the enemy’s lies about the Messiah (11-15).
4. The Great Commission: The presence and authority of the Messiah will accompany us as we carry out his disciple-making ministry to all the nations (16-20).

Life Application: Go and make disciples of all the nations.