

Study/Series: New Testament Overviews

Matthew

I. Introduction.

- A. Theme of Matthew: The kingdom of heaven and the authority of its King.
- B. Introductory Notes. Matthew is arranged around five discourses by Jesus—in effect, five sermons—that are each accompanied by a narrative section that leads into the discourse. It begins with a prologue, then the five sections, then a climax in Christ’s death and resurrection. Jesus is presented as the long-awaited King and Messiah of His people, and there is a strong sub-theme of His authority that runs through it, too. It was written by Matthew, a Jew, to the Jews of his day particularly in witness to them by showing that Jesus of Nazareth was the fulfillment of the OT.

II. The Prologue.

- A. King Jesus’ Genealogy. Chapter 1:1-17. This genealogy shows Jesus to be the fulfillment of the promise to Abraham as the Seed through whom all the families of the earth would be blest. It also shows Jesus to be the direct descendant of David in the kingly line, and the rightful heir to the throne of David, not only through Joseph by adoption, but through Mary by birth, both being of David’s line. It shows His rightful authority to be their Messiah, and to lay claim to David’s throne as their eternal King.
- B. The Child-King Jesus’ Advent. Chapter 1:18-25.
 - 1. The conception. It was by the Holy Spirit, so the miracle of the hypostatic union of God and man, the divine nature and the human nature united in one Person, could be accomplished. Thus, He is called “God with us.” It doesn’t say who found her to be with child, but we should assume it was Joseph, because it was still secret—apparently unknown to others—so that he desired to put her away (meaning divorce or annul the betrothal contract) secretly. Because God told Joseph immediately to take her as his wife, there would be no shame or

scandal in the situation when others later saw she was pregnant.

2. The virgin birth. There can be no doubt that Jesus Christ was born of a virgin. Scripture is clear, and anyone who believes that Scripture is inspired by God, as all Christians should, will believe and not deny it. His birth fulfilled prophecies of the OT, esp. Isaiah. “Jesus” = “Jehovah saves.” “Immanuel” = “God with us.”

C. The Child-King Jesus’ Worshiped and Persecuted. Chapter 2.

1. The Christ Child Worshiped. 2:1-12. By the magi, with gifts befitting a king, but connected to worship as things found in the temple. This testified to the Jews that He was the promised Messiah who would fulfill all that the temple foreshadowed and promised, and that Gentiles (as the magi were) would be drawn to worship Him.
2. The Christ Child Persecuted. 2:13-23. The so-called slaughter of the innocents by Herod as he sought to destroy the One whom he saw as threatening his kingship over Judea. This was the occasion for Joseph and Mary to take Jesus to Egypt. When God called them back, it was the fulfillment of prophecy that God would call His Son out of Egypt as He had called Israel out of Egypt (in Isa., God had also called Israel His son), showing Jesus’ covenantal representation of His whole elect people, by which He would save them, bringing them out of the land of darkness into the promised land of His spiritual kingdom, namely, the blessed estate of salvation (see Col. 1:13).

III. The Gospel of the Kingdom. The Messiah/King begins His ministry. This is the first narrative plus the Sermon on the Mount to which it leads.

A. The Narrative. Chapters 3-4.

1. Preparation for Jesus’ Ministry. Chapter 3.
 - a. The ministry of John the Baptist. 3:1-12. He was the forerunner of the Christ sent to announce His coming ministry as a herald (preacher). Later, Jesus will link the prophecy of Mal. 4:5-6 with its fulfillment in John the Baptist. He prepared the way for the Messiah by preaching repentance and administering a baptism by which Israel

were to declare their repentance and faith in the Messiah whom John would announce.

- b. The baptism of Jesus. 3:13-17. All 3 Persons of the Trinity are present. Jesus is shown to be both divine and human; God the Father announces Him to be the Son. The Spirit marks Him as the Anointed One (Messiah, Christ) Jesus enters on His high priestly, official, public ministry by identifying with His sinful people as their sinless covenantal Representative (though without sin Himself—this was why John the Baptist tried to defer, saying, “I have need to be baptized by You, and do You come to me?”), obeying God through the command of His prophet to be baptized, and obeying the OT ceremonial command that the high priests were to be washed (baptized) before they took up their station in the holy place.
 - c. The temptation of Jesus. 4:1-11. Three temptations that correspond to the lust of the flesh, the lust of the eyes, and the boastful pride of life, the entire range of human temptation to sin in the most potent form, being presented by the devil himself. Jesus met all three temptations with knowing and obeying God’s Word (all from Deut.) sinlessly. Where Adam failed in fulfilling the covenant of works, Jesus succeeded, showing Him to be the second Adam, the last man as Paul called Him, whose righteousness would stand in place of His people’s lack thereof for their justification. This is the beauty of the covenant of grace, that we are allowed a Substitute to fulfill the requirements of the covenant of works and merit eternal life for us, as well as justification. His refusal to enter into the devil’s temptations showed Him to be qualified by His sinlessness to be the Sacrifice and Substitute for sinners in making atonement for them. It demonstrated that He came into the world to destroy the works of the devil by whose agency sin was brought into the world.
2. The beginning of Jesus’ ministry. 4:12-25. He began His ministry in Galilee, the land of the Gentiles (even though there were Jews there). He announced Himself to be the fulfillment

of Isaiah's prophecy, and would be the Savior of both Jews and Gentiles alike. He then called His first disciples, Peter, Andrew, James, and John. His ministry in Galilee was marked by preaching the gospel and teaching the people, confirmed by miracles of healing, and highly effective for the calling of people to salvation, and for discipling people to follow Him.

B. The Sermon on the Mount. Chapters 5-7.

1. The Beatitudes. 5:1-12.
2. The Responsibility of Disciples to the Gospel and the Law. 5:13-20.
3. The True Spiritual Nature of God's Law. 5:21-48.
4. The Humble Practice of Obedience, Prayer and Fasting. 6:1-18.
5. Commitment to and Dependence upon God. 6:19 - 7:12.
 - a. The Heart's Treasure. 6:19-24. God or mammon (the things of this world)?
 - b. Anxiety, or Dependence on God? 6:25-34.
 - c. Judge Not Lest You Be Judged. 7:1-6.
6. Two Ways, Two Foundations. 7:13-27. The clear dividing line between belief unto salvation and unbelief unto condemnation.

IV. The Expansion of the Kingdom Under Jesus' Authority. Chapters 8:1 - 11:1.

A. The Narrative. 8:1 - 10:4. Jesus demonstrates His authority to expand the kingdom of heaven, giving a foundation for the mission of expansion which He will then begin to pass along to His church.

1. Jesus' Authority to Heal. 8:1-17.
 - a. Faith recognizes Jesus' authority to heal. The leper recognized His authority to heal, and Jesus confirmed it.
 - b. Faith rests on Jesus' authority to heal. Faith is humble before Jesus' authority, has insight into His divine authority to heal, and trusts in His authoritative Word. The centurion's statement showed all three of these qualities in a faith about which Jesus said He had not seen its like in Israel—and the centurion was a Gentile! Jesus then spoke of faith's role in the expansion of His kingdom, that the gospel of grace which

is Jesus' authoritative word of salvation would move from the Jews to the Gentiles and would have its widespread effect among them. They would enter the kingdom by the same God-given faith that the centurion did.

- c. Faith responds to Jesus' authority to heal. Faith's response was shown first by one person, Peter's mother-in-law. He did not say a word in healing her, but merely touched her hand, showing the authority to heal in His Person, as well as in His Word. She responded by serving the Lord. Jesus' authority to heal was then confirmed by many gathering at Peter's house. It is important to understand that the healing miracles show that Jesus Christ is the Savior from sin, the malady that causes physical sickness and spiritual death.
2. A Test of Submission to Jesus' Authority. 8:18-22. This served to identify those who were true disciples and those who were not. It showed that discipleship means following Christ as one's highest priority in a life of hardship. The King ought to be followed, not because of popularity, but because of gratitude for healing us from our guilt and pollution of sin, and ultimately from its effects.
3. Jesus' Authority over Creation. 8:23-27. His stilling of the sea shows His authority as the Creator of the sea, the wind, the waves, and all things. It was a situation of peril for His disciples, who showed their fear of their peril. But Jesus worked a mighty deliverance from peril, just as He has done for each and all of His people.
4. Jesus' Authority over the Devil and Kingdom of Darkness. 8:28-34. The Gadarene man, possessed by "Legion," was a demonstration of the kingdom of darkness and the devil's influence over those in it. The demons have affinity with death and violence. Legion expressed their rebellion against God. But they were forced to acquiesce to Jesus' divine authority. When the swine into which He sent them rushed over the cliff, and the people were angry, it showed where their hearts were, and their rebellion against God.
5. Jesus' Authority to Forgive Sins. 9:1-8. Just as He had authority to judge Legion and the

people for their sin, He has authority to forgive sin. In forgiving the sins of the paralyzed man, and healing him, Jesus met the faith of the paralytic with a divine declaration of forgiveness (calling to mind justification through faith and WSC Q. 33 - God pardons and accepts by declaration through faith). Forgiveness is the Savior' divine right that meets man's greatest need.

6. Jesus' Authority to Call Sinners. 9:9-13. Jesus' call, ministry, and mission to sinners.
7. Jesus' Further Authority to Heal. 9:14-34. Jesus reproved the Pharisees when He defined times for joy and mourning. Then He began another time of healing. This time, He not only shows Himself to be the authoritative King, but also the Savior who is promised, compassionate, impartial, and quickening, and the One upon whom faith rests for salvation.
8. Expansion of the Kingdom by Providing Workers to Spread the Gospel. 9:35 - 10:4.
 - a. Jesus' Statement of the Need for Workers. Jesus' Authority to "Harvest" His People. 9:35-38. Here we see Jesus' compassion/pity for the lost, and His command to "pray in" the harvest from the harvest mission.
 - b. Jesus' Commissioning of Authoritative Workers: the Apostles. 10:1-4.

B. The Sermon on Expanding the Kingdom. Jesus passes along to His church a foundation for the mission of expansion of the kingdom.

1. Jesus instructs His newly called apostles for their ministry. 10:5-15. He tells them of the power, provision, and procedures by which it will be fruitful.
2. Jesus warns His newly called apostles about persecution. 10:16-25. Christians can expect persecution, through which Christ accomplishes His purposes by Christian responses.
3. Jesus instructs on faithful discipleship and ministry. 10:26 - 11:1. In light of promised persecution, the apostolic mission and all Christian discipleship prohibits fear of man, requires loyalty to Christ, and promises rewards.

V. Preaching the Gospel of the Kingdom with Rising Opposition. Chapters 11-13.

A. The Narrative. Chapters 11-12. It consists mainly of our Lord's words, but rather than a sustained

sermon, they are in response to the various ways by which the Pharisees mounted opposition to Jesus and His preaching of the gospel.

1. Jesus' Assessment of John the Baptist's Ministry. 11:2-15. Jesus speaks to, and then of, John the Baptist.
 - a. The answer to uncertainty. When John the Baptist expressed his moment of uncertainty about Jesus, Jesus sent comfort to him. It also clarified for John the certainty of the inauguration and advance of the kingdom through the preaching of the gospel regardless of the opposition to it that would arise, as it had in the persecution of John. 11:2-6.
 - b. The great transition. 11:7-19. Jesus defends and commends John's ministry. By this, He explains the transition from gospel promise to gospel fulfillment in the kingdom of heaven, marked by John the Baptist's ministry.
2. Two Effects of Gospel Preaching. 11:20-30. Either rejection as a form of opposition, or reception unto salvation.
 - a. Curses upon the Condemned Cities. 11:20-24. Christ's curses and ironies upon the condemned cities teach that greater responsibility comes with greater gospel light, and rejection of Christ will bring all the more terrible judgment.
 - b. Calling into the Kingdom of Heaven by Grace. 11:25-30. The gracious revealing by the Father, the gracious agency and invitation by the Son.
3. Opposition and Jesus' Responses. 12:1-50.
 - a. Opposition by accusation of Jesus, and Jesus' responses.
 - (1) Accusation about Sabbath observance, not Pharisaical Sabbath observance. 12:1-14. Works of necessity and mercy allowed. Note the focus on mercy. The Pharisees were merciless people, exacting legalists lording it over God's people. They showed more mercy to their animals than to the people. "For judgment will be merciless to one who has shown no mercy; mercy triumphs

over judgment” (Jas. 5).

- (2) Further spread of the gospel by opposition. 12:15-21. Jesus responded by withdrawing from that area and preaching the gospel elsewhere for the time being. The opposition would not hinder the preaching of the gospel, but would actually work to further the advance of salvation throughout the earth. (This happened later by means of the persecution after Stephen’s martyrdom.) Thus, in order to avoid entanglements with His enemies, Christ did not counter-attack, but responded with devotion to His messianic ministry and meekness in His messianic ministry.
 - (3) Accusation that Christ was in league with the devil. 12:22-37. It was made on the occasion of Christ casting out a demon. It showed that He conquers Satan in the salvation of men. First warning: against blasphemy of the Holy Spirit. 12:30-32. Opposition to Christ and the gospel by someone who claims to be one of God’s people within the visible church risks committing this sin. Second warning: of judgment for opposition by speaking against Christ. The importance of words 12:33-37. This was His assessment of the Pharisees’ words, for which He warned them against blaspheming the Holy Spirit. Thus, our Lord taught that words are the indicators of man’s spiritual condition and the means of divine judgment.
- b. Opposition by demanding that Jesus prove Himself. 12:38-45. The Pharisees demanded proof by a miraculous sign to excuse their unbelief and rejection of Christ. Jesus promised them only “the sign of Jonah,” namely, His resurrection from the dead. He pointed out their unrepentance and condemnation.
 - c. Family opposition. 12:46-50. The Christian overcomes his family’s opposition to the gospel by holding his place in Christ’s true family, the family of faith as his higher priority.

B. The Sermon/Discourse. Chapter 13. Parables of the Kingdom. Jesus taught the people with parables after encountering opposition earlier in the day. His parables reflected that there are various kinds of hearers of God's Word and therefore varied reception of it. They also reflect that, as the preaching of God's Word expands the kingdom, it seems to us to go more slowly and secretly than we might wish, but God will bring it about.

1. The Parable of the Soils. 13:1-9; 18-23. Varied kinds of hearers as the seed of God's Word is sown by preaching.
2. Excursus: Why Teach in Parables? Concealing and conveying truth. Concealing it from those who do not have spiritual "ears to hear" (including the non-elect who never would). Conveying it to those who by faith in Christ and the enlightening grace of the Holy Spirit do have "ears to hear."
3. Excursus: On Interpreting Parables. 13:18-23; 36-43. Jesus' interpretations of His own parables teach us principles on interpreting parables. To interpret Scripture and the parables, you must be a Christian; Scripture interprets Scripture; discern the comparison; discern the main truth; discern the corollary truths; discern Christ and the gospel.
4. Parables on the Visible Church and the Final Division. The visible church's present condition is a mixture of true and false Christians until Christ's final division of the ungodly from the godly.
 - a. The Parable of the Wheat and Tares. 13:24-30.
 - b. The Parable of the Dragnet. 13:47-50. Those who do gospel work are like fishermen as they gather the visible church with the Word of God. But, unbelievers in the visible church will be cast out at the final judgment.
5. Parables on the Growth or Expansion of the Kingdom.
 - a. The Parable of the Mustard Seed. 13:31-32. From a small beginning, the kingdom of heaven progresses as it grows to its full strength.
 - b. The Parable of the Leaven. 13:33. From a small beginning, the kingdom of heaven

progresses quietly but steadily as it expands to its full extent.

c. The Parable of the Scribes. 13:51-52. Those who do gospel work are like scribes as they gather the visible church with the Word of God.

6. Parables on the Value of the Kingdom and of the King.

a. The Parable of the Hidden Treasure. 13:44. Salvation is the Christian's precious treasure.

b. The Parable of the Pearl of Great Price. 13:45-46. The Savior, Jesus Christ, is the Christian's precious pearl.

VI. Kingdom Focus: Rejection and Discipleship. Chapter 13:53 - 18:35. Jesus Christ is the Mediatorial King who started out in Matt. being thought of as the King of the Jews, but through their rejection, will receive universal dominion over His kingdom. In this section, Jesus turned His efforts away from the Jewish leaders and devoted His efforts to His disciples; He focused on them. Our Lord Jesus Christ began to focus His ministry more and more on the kingdom that He was inaugurating.

A. The Narrative. 13:53 - 17:27.

1. The rejection of Jesus' prophetic ministry. 13:53-58. This meant the rejection of the Word of God. The rejection and unbelief were expressed in dishonor of Christ in His office of prophet. The rejection worked only to their detriment.

2. Rejection's responses to Christ. 14:1-12. When the faithful ministry of the Word confronts the sinfulness of men, guilt, hostility, and hatred are rejection's responses to Christ, the gospel, and the law of God.

3. The feeding of the 5,000. 14:13-21. This miracle taught that Christ is the Bread of Life. Mt. turns to the subject of acceptance of Christ and His ministry with common people. In midst of this, Jesus focused on teaching lessons to His apostles. Jesus chooses to demonstrate to the crowds of mostly Jews from Galilee that He is their promised Messiah by setting before their eyes His fulfillment of OT promises.

4. Jesus walks on water. 14:22-36. For the Christian, faith overcomes fear; fear hinders us in

trials while faith serves us in them.

5. Tradition or truth? 15:1-9. The Pharisees challenge Jesus over His disciples rejecting their legalistic traditions. By this, the Pharisees were rejecting the Messiah in favor of tradition. Religious tradition invalidates the Word of God for its legalist adherents.
6. Legalism v. Sin. 15:10-20. By specifying what defiles a man—sin, not breaking of tradition—Jesus refuted and rebuked the legalism of the Pharisees and their rejection of Him. What defiles the man is sin within. Elements of the doctrine of sin are revealed in what He taught about defiled mouths, defiled men, and defiled hearts.
7. Expressions of a Gentile's faith. 15:21-28. This indicates that rejection of Christ by the Jews would issue in saving the Gentiles. Saving faith confesses Christ, makes supplication to Christ, perseveres in prayer and testing, worships Christ, and is commended by Christ.
8. Healings in Galilee and feeding the 4,000. 15:29-39. These events took place in the Gentile land of Galilee. They teach that Jesus brought salvation and life for all kinds.
9. Warning against False Teachers. 16:1-12. False teachers reject Christ by rejecting the truth. They seek to destroy the church by perverting the gospel. Jesus warns against them as a matter of discipleship. This is the second demand for a sign to prove Himself, and Jesus stands firm. He reminds His attackers, and His disciples, that they should be able to discern the signs of the times and thereby understand that He is the Messiah.
10. The Promise to Build the Church and the Keys of the Kingdom. 16:13-20.
11. Jesus' Instruction to the Disciples on His Atonement, Their Duty to Follow Him by Bearing Their Cross, and Incentives for Following Him. 16:21-27.
12. The Mount of Transfiguration. 16:28 - 17:13. Mountaintop experiences with glimpses of Christ's kingly, messianic, divine glory reassure and equip the Christian during the Christian life.
13. Down from the mountain to deal with the "lunatic." 17:14-21. Jesus again dealt with those of little faith, "an unbelieving and perverted generation." He taught that the Christian must

avoid the believer's sin of unbelief in favor of faith in Christ in order to overcome great difficulties and accomplish great works for the kingdom of Christ.

14. Jesus predicts His death and resurrection, and provides the tribute money. 17:22-27. Christ's passion reminds the Christian of the seriousness of sin, so that when in a spiritual Catch-22, he will seek to resolve it by use of Christian liberty, Christian integrity, and God's providence.

B. The Sermon. 18:1-35. Disciples' mutual responsibility to others in the church by humble consideration, holiness, and care. After His own disciples committed sin in wanting to be greatest in the kingdom, our Lord said first, "Be converted."; the only basis, of course, for sanctification from sin is the preceding salvation from sin in Jesus Christ and applied to the heart by the regenerating power of the Holy Spirit. He then told them to humble themselves as children and treat their fellow disciples as children of God. He told them to avoid putting stumbling blocks of temptation before their fellow children of God, and to remove the stumbling blocks within themselves by spiritual amputation. He went on to teach them, "Do not despise your fellow disciple who falls into sin, but restore him. Use church discipline properly, if necessary, to restore him." Christ completes this sermon by teaching His disciples, "Above all, forgive him. Extend unlimited forgiveness to your fellow disciple of Christ, as Christ extended it to you, for the disciple who does not forgive from the heart is grievous, and judgment will be merciless to one who has shown no mercy.

VII. The Kingdom's, and the King's, Confrontation (and the Kingdom to Come). Chapters 19-25. The kingdom and the King is confronted with many of the preconceived but wrong worldly ideas that worked their way into the church when it drifted away from the truth. We see the King's confrontation with the corrupt leaders of the OT church who asserted their own authority and did not submit to the authority of God expressed in His word. The confrontation would come about because Christ asserted His authority as King of the kingdom of heaven. The confrontation would lead to Jesus' death, but through it, to His victory.

A. The Narrative. Chapters 19-22. Confrontation from various sources using various issues. Confrontation with Pharisees on the question of divorce. The kingdom confronted by His own

disciples on the place of children in it. Confrontation with the rich young ruler over his self-righteousness. Discussion with His disciples over what awaits those who have left all for Christ, and His teaching by parable that we must be prepared to persevere, as the last will be first and the first will be last. Jesus foretells for the 3rd time the ultimate confrontation when the Jewish leaders will arrange His crucifixion. Confrontation with James and John (and their mother) over who will be greatest in the kingdom, and His teaching that true greatness in the kingdom is found in serving others, not in lording it over them.

1. Three Symbolic Acts that Convey the Royalty of King Jesus. His triumphal entry. There was confrontation with those who opposed His triumphal entry, but He still entered Jerusalem. His cleansing of the temple. He confronted the money-changers in the temple and drove them out. He withered the fig tree to show His royal might, and His prerogative to judge those who show no fruit; He also taught what faith can accomplish.
2. Confrontations That Proved the Royal Authority of King Jesus. Confrontation with those who challenged His authority, and His silencing of them with the question about John's baptism. Parables that showed His authority as King to determine who would be His subjects: parables of the two sons, the landowner, and the marriage feast also convicted the Jewish leaders of their rejection of Him and the divine judgment that therefore awaited them, as well as the Gentile inclusion.
3. King Jesus' Authority with His Word. Jesus authoritatively answered questions of doctrine and ethics from the Word of God with the authority of the Giver of the Word. Confrontation with the Pharisees about paying tribute to Caesar; with the Sadducees about the resurrection; with the Pharisees again about the greatest commandment in the law. He finished with His question to them, "If David calls [the Christ] 'Lord,' how is He his son?" At which time, that sort of confrontation ended, showing their lack of authority. After His sermon, the climax of Matthew will show that open persecution that intended His death would then follow.

B. The Sermon. Chapters 23-25. Our Lord gives instruction that confronts the false religion of the

Jewish leaders who opposed Him, and prepares His disciples to live in readiness for His return after He completed His saving work.

1. Confronting Hypocrisy. Ch. 23. Avoid Religious Self-Exaltation. The Christian is duty-bound to avoid pharisaical religious self-exaltation, and practice religious humility instead (23:1-12). Woes to Hypocrites. The divine curse rests upon the hypocrites in the church: false shepherds, false holiness/piety. But although the divine woe rests upon them, they are to be lamented (23:13-39).
2. Living in Readiness for Christ's Return. Ch. 24-25. The answers to the Christian's questions about the return of Christ at the end of the age begin with "non-signs" (24:1-14). The siege of Jerusalem teaches Christians about the great distress, the protection of the elect, the danger of false christs, and the "sign" of Christ's return (24:15-28). Christ's promised coming in His kingdom was reflected in His promised coming in judgment and salvation (24:29-35). The unexpected return of Christ requires the Christian's constant readiness (24:36-44). The certainty of Christ's return calls for the Christian's, and especially the minister's, faithful service (24:45-51). The Christian who professes faith must be truly prepared for Christ's return by possessing the faith he professes (25:1-13). Readiness for Christ's return means diligent performance of the responsibilities Christ has given to each of us (25:14-30). Living in readiness for Christ's return requires readiness for the judgment to come (25:31-46).

VIII. Epilogue and Climax: Christ's Death and Resurrection. A record of the most important history there could possibly be, the epilogue is the climax of it all, in which we shall see Jesus Christ accomplish His mission of saving His people from their sins, and becoming the Mediatorial King with all authority in heaven and earth.

- A. Events Leading to Christ's Death. Chapter 26. The death plot (26:1-5). The anointing of Christ. The anointing of Christ was fervent devotion that gave a gospel testimony (26:6-13). Judas the traitor. The marks of the traitor to Christ, and Christ's warning to him, warn all who profess Christ, believer and hypocrite alike (26:14-25). The first Lord's Supper. Christ instituted the Lord's Supper to be the sign and seal of His covenantal, atoning work on behalf of His people (26:26-30). The

Garden of Gethsemane. Gethsemane was Christ's Hill of Difficulty; there He experienced fear, suffering, and loneliness amidst His disciples' sinful weaknesses (26:31-46). The arrest of Jesus Christ. At Jesus' arrest, He gave prime examples of compassion for His enemies and commitment to the will of God even in time of persecution (26:47-56). Christ on trial, part 1: the hearing and condemnation by the church authorities. Christ's church trial was necessary for Him to complete His saving work, and anticipates how Christ is put on trial today (26:57-68). Peter's denial and repentance. Peter's denial of Christ teaches the Christian lessons in watchfulness (against sin), God's providence, repentance, and forgiveness (26:69-75).

- B. Christ's Suffering and Death. Chapter 27. Christ on trial, part 2: the hearing and condemnation by the civil authorities. Jesus' trial before the civil magistrate shows us the true colors of fallen man and preaches the gospel in the condemnation of the innocent Jesus, the release of the guilty Barrabas, and the curse upon Pilate and the people (27:1-2, 11-26). Judas's ungodly remorse. Judas's remorse and the priests' response warn the Christian against ungodly remorse and remorselessness, and give encouragements as God makes the wrath of man to praise Him (27:3-10). The mockery of Christ. Christ bore mockery by the Gentiles, the Jewish people, the Jewish leaders, and even condemned criminals as part of His suffering in His estate of humiliation (27:27-31, 37-44). Christ crucified, part 1. The crucified Christ was the Bearer of pain, shame, and sin for His people (27:32-38). Christ crucified, part 2. The crucified Christ's passion was forsaken anguish, and His death was anguished and sovereign sacrifice (27:45-50). An effective death. The events following Christ's death confirmed the effects of Christ's death: the torn veil, the earthquake, the opened tombs, the soldier's testimony (27:51-54). Burial by Joseph of Arimathea, a devoted disciple. The actions of Jesus' disciples during His death and burial teach devotion to Christ (27:55-61).
- C. Christ's Resurrection. Chapter 28. Jesus Christ is risen. The opposition of His enemies, the testimony of the angel, and His appearance to the women all prove that Jesus Christ is risen! (27:62 - 28:15). The King's Great Commission. The Great Commission gives Christ's church its marching orders via King Jesus' authority, King Jesus' command, and King Jesus' pledge (28:16-20).