



~THE BOOK OF MATTHEW, PART 5~  
~AN OVERVIEW AND SURVEY~  
~ROUTE 66~



**Book:** Matthew was one of Jesus' disciples. He was chosen by Christ (**Mt. 10:1-3**) and was a tax collector by profession. A tax collector was considered on the lower level of society, named with the "Gentiles" (**Mt. 18:17**). See also **Lk. 18:11-12**.

We really don't know much about Matthew. After being listed in **Acts 1:13** he disappeared for the most part from the history of the church. He was, according to church tradition, martyred for his faith.

#### **4. The Propagation (Spreading And Growth) Of Christ The King (Continued) – Matthew 10:1-25:46**

**J) Mt. 24** is interpreted a couple of different ways. Some see it as dealing with the rapture of the church, others believe it is speaking of Christ's Second Coming. I prefer the latter view. It is known as "The Olivet Discourse."

In **vss. 1-2** we see Jesus telling the disciples that the Temple will be destroyed. **Vs. 3** has the disciples asking Jesus two questions – One, when will these things (the destruction of the Temple) happen, and two, what will be the sign of Christ's coming, and when will the end of the age occur. Matthew does not record Jesus' answer to the first question but **Lk. 21:20** does.

Note that the questioners are Jewish, looking for a Messianic Kingdom. The church does not yet exist. The context deals with the Second Coming, not the rapture.

Jesus gives certain signs for people to watch for (**vss. 3-8**), some that will indeed be going on when the rapture happens. Some see a parallel between some of the passages in **Matthew 24** and those in **Revelation 6**. **Vss. 8-14** deal specifically, I believe, with the Jewish nation. The word "saved" in **vs. 13** does not have to refer to salvation but can have the idea of being delivered from something.

The "abomination of desolation" (**vs. 15**) has to do with the Antichrist setting himself up as God in the Temple (**Dan. 9**), Israel fleeing (**vss. 16-22**), the worst part of the tribulation period (**vs. 21**), and warnings of false prophets (**vss. 22-26**). And then the return of the Lord (**vss. 27-31**).

**Vss. 32-35** gives us the lesson of the fig tree. There are ways to know the fig tree is about to blossom. When the signs of **Mt. 24** are seen, Christ's return is near. The "generation" in **vs. 34** is the one alive when the signs of tribulation are going on and they will experience the Second Coming of Christ. Though the picture of the fig tree is used of Israel in captivity in the OT (**Jer. 24:1-8**), in **Judges 9:10-11** the reference is not about Israel. To say the fig tree usually represents Israel as some think is not accurate.

**Vss. 36-49** have two different interpretations as does the rest of the chapter. Some see these passages speaking about the rapture, others the Second Coming. The rapture of the church has

no signs leading up to it. When the trumpet sounds we are gone. The Second Coming, much like the days of Noah, will have certain signs before Christ returns. Some will be judged as in Noah's time. People should watch and be prepared for the return of the Lord. We as Christians can learn a few practical things from these passages, such as living as Christ wants us to.

**K) Mt. 25:1-13** is the parable of the ten virgins. Here are a couple of thoughts on how to look at this parable,

**“The interpretation of this parable has been unnecessarily complicated by excessive allegorizing. It is true that wedding feasts and lamps are used metaphorically elsewhere in Scripture (Rev 1:12-13; 19:7, 9). Jesus himself indicates that the features of certain parables have detailed correspondences with reality (13:18-23, 37-43, 49-50), but in the case of the present parable, Jesus supplied only a generalizing conclusion (25:13). It seems clear enough that Jesus is the bridegroom whose arrival is delayed, and that the wise and foolish bridesmaids are alert and lackadaisical disciples, respectively. The expectation of the bridegroom lends itself perfectly to the point of alert preparedness for the coming of Jesus, but one should not be concerned with whether the rapture of believers or the return of Jesus to the earth is in view (Walvoord 1974:196-197). Neither should one succumb to the common temptation to identify the oil in the parable with the Holy Spirit (Green 1988:240; Hendriksen 1973:879), or stress that salvation cannot be transferred from one person to another (Tasker:1961:234). Perhaps such speculations are pleasant intellectual exercises, but they divert attention from the ethical imperative found in 25:13 and thus function like the distracting activities which diverted Noah's generation from awareness of their imminent judgment (cf. 24:38-39).” – Cornerstone Biblical Commentary - Cornerstone Biblical Commentary – Volume 11: Matthew and Mark.**

**“When Christ returns in glory, further separations will occur, as indicated by the Parable of the 10 Virgins. While various interpretations have been given to this parable, it seems best to understand it as a judgment on living Jews soon after the Lord's return in glory. The context clearly points to that event (24:3, 14, 27, 30, 39, 44, 51). The judgment of the Gentiles (sheep and goats) will occur when the Lord returns (25:31-46). Also at His glorious return, Israel will be judged as a nation (Ezek. 20:33-44; Zech. 13:1).” – The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.**

**Mt. 25:14-29** is the parable of the talents. The idea is that of serving our Lord and though the main thought is most likely in regard to the Second Coming we can practically apply it to our life. We need to be faithful in fulfilling what God asks of us.

**Mt. 25:31-46** deals with the judgment of the nations, I believe, at the Second Coming of Christ. Those people who supported Israel will enter the Millennium, those who did not will be judged.

## **5. The Heart Of The King – Matthew 26:1-27:66**

**L) In Mt. 26:1-5** we read of the plot by the chief priests and elders to kill Jesus. In **Mt. 26:6-13** Jesus is at the house of Simon the leper and a woman pours expensive perfume on his head

leading to the disciples becoming upset at what they thought was a waste. Jesus tells them it was a preparation, a picture of His burial (**vs. 12**).

In **vss. 14-15** we read of Judas' decision to betray Christ. **Vss. 17-29** we read of the Passover and the institution of the Lord's Supper. I believe Judas was sitting next to Jesus at the Passover as seen in **vs. 25**. According to other Gospels the disciples did not seem to hear what Jesus said to Judas.

**Mt. 26:30-35** is the prediction of Jesus of Peter's denial after Peter claims he would never "fall away" in his support of Christ. **Vss. 36-46** is Jesus' agony in Gethsemane. I do not believe He was looking for a way out of the cross. The burden was so great upon Him, of what was to happen, the bearing of the sins of the world, that He struggled under the weight of that but would do the Father's will regardless because that is what He came to do.

**Mt. 26:47-56** is the betrayal and arrest of Jesus. The mock trial begins in **vss. 57-68** as Jesus is taken to Caiaphas the high priest. The religious leaders accuse Jesus of blasphemy (**vs. 65**). They were determined to kill Him. **Vss. 69-75** is Peter's denial of the Lord.

**M) Mt. 27:1-2** tells us Jesus is then taken to Pilate. **Vss. 3-10** is Judas' feelings of guilt and the taking of his own life and the hypocrisy of the religious leaders regarding the 30 pieces of silver. **Vss. 11-23** is Jesus before Pilate. Christ does not defend Himself, and Pilate's wife warns her husband to have nothing to do with Jesus (**vs. 19**), Whom she calls "a righteous man." In **vss. 24-26** Pilate washes his hands of the situation with the Jews and Jesus, releases Barabbas and has Jesus beaten and delivered to be crucified.

In **vss. 27-30** Jesus is mocked, beaten, and has a crown of thorns placed down on His head. **Vss. 32-44** is the scene of the crucifixion with the mocking aimed at the Lord. **Vss. 45-56** records a saying of our Lord in **vs. 46**, the tearing of the curtain in the Temple and an earthquake (**vs. 51**), the opening of the tombs (**vss. 52-53**), and the centurion's statement of Who Christ was (**vs. 54**).

In **vss. 57-61** we read of Jesus being buried in Joseph of Arimathea's private tomb. In **vss. 62-66** we see the fear of the religious leaders as they go to Pilate seeking a guard to be placed at the tomb.

## **6. The Power Of The King – Matthew 28:1-28:20**

**N) Mt. 28:1-10** is the resurrection of Christ. The ladies who were disciples of Jesus were the first ones at the tomb. This is one of the points made to show that the resurrection story was not fictitious. In those days a woman's testimony was not seen as much so no one trying to sell a new belief system would not have women in such a prominent place in the story.

**Vss. 11-15** gives us the guard's panic over the fact the body was gone. The religious leaders tell the guards to say that the disciples stole the body. The religious leaders claim that they will protect the guards if Pilate hears anything.

**Vss. 16-20** gives us the Great Commission, to go to the world and make disciples of all nations.