
The Gospel of Matthew

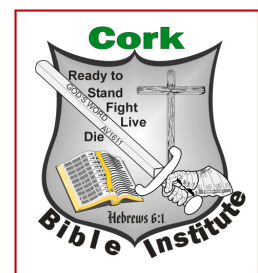
Chapters 12 - 28

This is Jesus, the King of the Jews

A Bible-Believing AV1611 Study Guide - *Instructor's Edition*

Instructors Edition

Cork Bible Institute



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Course Study Description

I. Course Description

- A. This course is PART THREE of an intensive examination of the Gospel according to Matthew, which has the distinction of being first in the fourfold Gospel collection of the New Testament. The course will explore the content of the book of Matthew and its portrayal of the birth, life, death, and resurrection of Jesus.
- B. Last Semester we looked at Jesus' primary mission of teaching and proving His Messiahship through miracles from chapters 11 through 20.

II. Course Objectives - After successful completion of this course students should have:

- A. A thorough knowledge of the content of the book of Matthew and its portrayal of Jesus;
- B. Some familiarity with different theories regarding the setting, composition, structure, and purpose of the gospel;
- C. An awareness of different approaches to studying and interpreting the book of Matthew (historical studies, source criticism, form criticism, atheistic criticism);
- D. Familiarity with key themes in the book and with Matthew's views on matters such as: Christology, Kingdom of God, Kingdom of Heaven, discipleship, understanding of history, use of the Old Testament, significance of the Jewish law, conflict with Jewish leaders, etc;
- E. Awareness of how the book of Matthew is both similar to and different from other early Christian portrayals of Jesus;
- F. Some understanding of the interpretation of Matthew in the history of Christian thought, and an appreciation for what the book can contribute to modern Christian faith.

III. Required Textbooks

- A. King James Bible

IV. Course Requirements

- A. The Book of Matthew must be read through TWO times AGAIN before the completion of the Course.
- B. A 3 page Research Study on either the **Crucifixion** or the **Resurrection**, describing not just the events of either, but all the background, i.e., the prophecies, the complexities.
- C. If you are starting with PART THREE of Matthew, the you will need to produce a chapter-by-chapter brief summary of the Book of Matthew. One sentence per chapter is sufficient. The idea is to summarize each chapter in your own words. This needs to be thought out. For example:
 - 1. Chapter One – the Genealogy and birth of Jesus Christ
 - 2. Chapter Two – etc.
 - 3. ...
 - 4. Chapter Twenty Eight - ...
- D. Completion of the Study Exam at the end of the Course
- E. Class attendance and participation. It is imperative that students commit to attending the entire semester of class sessions (certainly emergencies will be recognized that might preclude attendance). You are graded also based upon your participation in class discussions.
- F. Due date: All course materials are due on _____.

V. Grading Summary

- A. Attendance and Participation 15% or 25%
- B. Chapter Summary 10% (if you have not already done this)
- C. Research Paper 35%
- D. Section Quizzes 25%
- E. Final Exam 15%

Chapter Twenty One

Final Entry into Jerusalem

I. Introduction

- A. We are now in the Final Stages of Christ's Ministry – His Entry into Jerusalem (21:1 – 25:46)
- B. It is predicted by several prophetic passages, and yet blindly rejected by the Pharisees
- C. The religious always put on a great show of piety and humility, but they always have a problem with **AUTHORITY**.

II. Lesson

A. Jesus Enters Jerusalem as **King** (21:1-11)

1. The Prophecies
 - a. Zech 9:9 “Thy King comes on an ass”
 - b. Zech 2:10 “GOD is coming to dwell in Jerusalem”
2. An easy prophecy to fake, but this fulfilment is unquestionable – why?
 - a. Anyone could fake the “entry” of the Messiah – hire people to praise you; hire a donkey
 - b. But Jesus doing this on this day was incredible!
 - c. This was the exact day predicted by Daniel for the Messiah to enter Jerusalem!
3. The **Sixty Nine Weeks** of Daniel 9
 - a. Daniel, originally deported as a teenager (now near the end of the Babylonian captivity), was reading in the Book of Jeremiah. He understood that the seventy years of servitude were almost over and he began to pray for his people.
 - b. The Angel Gabriel interrupted Daniel's prayer and gave him a four-verse prophecy that is unquestionably the most remarkable passage in the entire Bible: Daniel 9:24-27.
 - c. These four verses include the following segments:
 - 1) 9:24 The Scope of the Entire Prophecy;
 - 2) 9:25 The 69 Weeks;
 - 3) 9:26 An Interval between the 69th and 70th Week;
 - 4) 9:27 The 70th Week.
 - d. The Scope (Dan 9:24)
 - 1) “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy Place.” Daniel 9:24
 - 2) The idiom of a "week" of years was common in Israel as a "sabbath for the land," in which the land was to lie fallow every seventh year. It was their failure to obey these laws that led to God sending them into captivity under the Babylonians.
 - 3) Note that the focus of this passage is upon "thy people and upon thy holy city," that is, upon Israel and Jerusalem. (It is not directed to the Church.)
 - 4) The scope of this prophecy includes a broad list of things which clearly have yet to be completed.
 - e. The First 69 Weeks (Dan 9:25)
 - 1) A very specific prediction occurs in verse 25: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” (Daniel 9:25)
 - 2) This includes a mathematical prophecy. As we have noted in previous articles, the Jewish (and Babylonian) calendars used a 360-day year; 69 weeks of 360-day years totals **173,880**

days. In effect, Gabriel told Daniel that the interval between the commandment to rebuild Jerusalem until the presentation of the Messiah as King would be **173,880** days.

f. Bull's-Eye!

- 1) The commandment to restore and build Jerusalem was given by Artaxerxes Longimanus on March 14, 445 B.C. (The emphasis in the verse on "the street" and "the wall" was to avoid confusion with other earlier mandates confined to rebuilding the Temple by Ezra.)
- 2) During the ministry of Jesus Christ there were several occasions in which the people attempted to promote Him as king, but He carefully avoided it: "Mine hour is not yet come".

g. The Triumphal Entry

- 1) Then, one day, He meticulously arranges it. On this particular day he rode into the city of Jerusalem riding on a donkey, deliberately fulfilling a prophecy by Zechariah that the Messiah would present Himself as king in just that way: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9)
- 2) Whenever we might easily miss the significance of what was going on, the Pharisees come to our rescue. They felt that the overzealous crowd was blaspheming, proclaiming Jesus as the Messiah the King.
- 3) However, Jesus endorsed it! "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40
- 4) This is the only occasion that Jesus presented Himself as King. It occurred on April 6, 32 A.D.

h. The Precision of Prophecy

- 1) When we examine the period between March 14, 445 B.C. and April 6, 32 A.D., and correct for leap years, we discover that it is 173,880 days exactly, to the very day!
- 2) How could Daniel have known this in advance? How could anyone have contrived to have this detailed prediction documented over three centuries in advance? But there's more.

i. The Interval (Dan 9:26)

- 1) There appears to be a gap between the 69th week (verse 25) and the 70th week (verse 27): "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Daniel 9:26
- 2) The sixty-two "weeks" follow the initial seven, so verse 26 deals with events after 69th week, but before the 70th. These events include the Messiah being killed and the city and sanctuary being destroyed.
- 3) As Jesus approached the city on the donkey, He also predicted the destruction of Jerusalem: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:43-44)
- 4) The Messiah was, of course, executed at the Crucifixion... "but not for Himself."
- 5) The city and the sanctuary were destroyed 38 years later when the Roman legions under Titus Vespasian leveled the city of Jerusalem in A.D. 70, precisely as Daniel and Jesus had predicted. In fact, as one carefully examines Jesus' specific words, it appears that He held them accountable to know this astonishing prophecy in Daniel 9! "Because thou knewest not the time of thy visitation."

j. The 70th Week

- 1) There is a remaining seven-year period to be fulfilled. This period is the most documented period in the entire Bible. The Book of Revelation, Chapters 6 through 19, is essentially a detailing of that climactic period.
 - 2) The interval between the 69th and 70th week continues, but it is increasingly apparent that it may soon be over.
4. Jesus is on the Mt of Olives
 - a. Send two disciples into Bethphage
 - b. Find an ass with a colt – the donkey must be unbroken (Mk 11:2,3)
 - c. Bring it to Jesus
 - d. Don't worry about permission
 5. Jesus enters Jerusalem
 - a. This is the fulfilment of the **First Coming** prophecies
 - b. He enters as a lowly **Saviour**, not as a **Conquering Sovereign** (Cf Luke 24:46)
 - c. Enters just as **Solomon** entered Jerusalem (1Kings 1:34)
 - d. At Christ's **SECOND** coming, He will be riding a white **HORSE** (Rev 19:11)
 6. The disciples made the ride as regal as possible
 7. Multitudes joined in
 - a. Spread their clothes to be trodden upon
 - b. Spread out branches
 - c. Proclaimed "Hosanna!" to Jesus
 - 1) Hebrew, not Aramaic or Greek
 - 2) Means "**Save Now!**" "**Deliver us!**" (Psalm 118:25)
 - d. Calls Jesus the Son of David
 - e. The Messiah (Ps 118:26)
 - f. Notice the prophecy in Psalms 118 that points to this same Messiah being **REJECTED** (Mt 21:42; Ps 118:22)
 - g. It's funny how the same crowd who is praising and honouring Jesus as Messiah will in 3 days be instead rying out "**CRUCIFY HIM!**"
 8. Jesus accepts all this praise and defends it as right (see Luke 19:37-40)
 9. The whole city asked "Who is this guy?" He is Jesus the prophet of *despicable Nazareth* of Galilee! He is not from here in Jerusalem! An "outsider!"

B. **Jesus Clears the Temple of Thieves** (Mt 21:12-17)

1. The first thing Jesus does is head straight for the Temple, and starts cleaning it up!
2. This is the second time He has cleaned it out (see John 2:13-16)
3. Casts every merchandiser out with fierce anger – righteous indignation
 - a. All those buying and selling in the Temple
 - b. All the money changers
 - c. Notice how everyone is terrified of Jesus and none fight back! Everyone evidently had guilty consciences, except the chief priests!
4. Declares the Temple to be **GOD'S** house, not Israel's!
 - a. A house of prayer
 - b. Yet it had become a den of thieves – what a slam!
 - c. This even can clearly apply to **our lives** (Cf 1Cor 3:16,17; 6:19)
5. This is a fulfilment of prophecy in Isaiah 56:7 and Jer 7:11
6. All in need, now come easily into the Temple and get healed! It is as if the **MILLENNIUM** had started!!!

- a. The blind and lame were dancing around and looking straight into people's eyes
 - b. Children were crying because of all the almost out of control emotions being exhibited by everyone
 - c. Everyone just kept praising Jesus
7. The chief priests and scribes were furious!
- a. Notice that Jesus is NOT instigating any of this
 - b. He expounds on Psalm 8:2's meaning and points out that it is a prophecy of **HIS** coming!
8. Jesus lodges in Bethany (Martha's home). He will NOT spend any nights in Jerusalem (21:17)

C. A Barren Fig Tree is Cursed (Mt 21:18-22)

1. Everything Jesus does, is on purpose – to teach
2. He is hungry – looked for fruit from a fig tree (Cf Luke 13:6,7)
3. Finds only **leaves** – looks like it should have fruit on it, but there is no fruit
4. It actually was not the season of fruit (Mk 11:13), but that didn't matter to Jesus!
5. Principle: You never know when the Lord will come, and He is expecting there to be fruit in our lives. **Bear fruit NOW**, and be ready for His coming (Lk 18:8)
6. This is a picture of Christ coming to Israel, and finding no fruit!
7. Jesus condemns the tree – it withers (it seems to be immediately, but Mark says it was noticed on the next day, Mk 11:20)
8. Jesus encourages the disciples to have the same kind of faith:
 - a. One that judges righteous judgment
 - b. One that can move even mountains (Cf Zech 4:7) – perhaps the Mt of Olives?
 - c. This kind of faith is for **Tribulation saints**
 - d. The key is to get rid of **doubt**
 - e. Faith, while praying is most important!

D. Jesus Teaches Where He Got His Authority (Mt 21:23-27)

1. Jesus is back in the Temple the next morning
2. He is met by the chief priests and elders of the people
3. They ask "What authority do you have to do all these things?"
 - a. **Healing.**
 - b. **Teaching with authority.**
 - c. **Overturning tables** in the Temple and driving away all the money out of religion
4. They had the following problems with Jesus:
 - a. They thought that only **THEY** could give such authority to prophets
 - b. They thought Jesus didn't match their expectations of the Messiah
 - c. Therefore, they didn't believe God had given Jesus such power and authority to just walk in and take over – which was how he was actually acting!
5. Jesus' answer: A Question for them!
 - a. This is a normal debate tactic
 - b. He is defining concepts and terms
 - c. Expands on their issue of authority, and moves the debate to consider their response to John the Baptist
 - d. Asks was John a valid **prophet**? (John 10:41)
 - e. Was he authorised by **GOD** or by **MAN**?
 - f. Did John's baptism have any value?
6. They attempt to reason their way through the trap

- a. If John's baptism was of God, then they would be admitting they had rejected **GOD** when they stood back from being baptized. They would be forced to admit that John WAS the forerunner of the Messiah and that Jesus IS the Messiah and has ALL authority!
 - b. If John's baptism was of men, then they knew all the people would stone them because the entire nation (except for the chief priests) believed John was a great prophet
 - c. They decide to say "We don't know" – they **LIED!**
7. Jesus therefore **withholds** HIS answer. He would gladly have answered them if they had answered HIS question
 8. God deals with us the very same way
 - a. Based upon **progressive** revelation
 - b. You admit to truth, and whatever revelation God has given you, and He will show you more
 - c. If you do not humble yourself and admit to what is true, and reject the revelation that God has already given to you and every man (through creation, and conscience, and whatever Bible you may have read), then God is not obligated to show you anything more!!!

E. **Jesus Teaches About Repentance** (Mt 21:28-46) Directs His Teaching AGAINST the Religious!

1. The Parable of the **Husbandmen** (21:28-32) – about Obedience
 - a. Two sons
 - b. Two responses to their father's command
 - c. Which one did his father's will?
 - 1) Not the outwardly "good" son
 - 2) But rather the stubborn son
 - d. Applying the lesson to THEM
 - 1) Publicans and HARLOTS are getting into the kingdom - the despised SINNERS
 - 2) But NOT the devout, hard working, clean living Pharisees
 - 3) All because they rejected John's baptism and preaching!
 - 4) Salvation was based upon whether people believed what **JOHN SAID**, NOT what John **DID!**
 - 5) John didn't call for good works, he called for **REPENTANCE** – an attitude that resulted in good works
2. The Parable of the **Householder** (21:33-44)
 - a. Still focusing His teaching at the very devout and religious leaders
 - b. A householder – **GOD**
 - c. Planted a vineyard – **ISRAEL**
 - d. He planned and prepared that field to prosper and bear much fruit
 - e. He let it out to husbandmen (farmers) – **THE RELIGIOUS LEADERS**
 - f. The householder leaves them in charge (Cf Mt 23:1-3)
 - g. He goes away – into a far country
 - h. When it is harvest time...
 - 1) The owner sends servants to the field – **PROPHETS** (like Isaiah and John)
 - 2) The farmers reject the authority of the servants, and mistreat them (Acts 7:51,52). The servants are simply acting in behalf of the owner
 - 3) The owner gives them the benefit of the doubt, and sends more servants. He is long-suffering towards those farmers
 - 4) But they treat the new servants the same
 - 5) Last of all He sends His **SON!**
 - a) Not His **ANGEL** like He did in the wilderness
 - b) But His very SON
 - c) The deity of Christ is unshakeable!!!
 - d) He expects them to **REVERENCE** His Son like they should HIMSELF as GOD

- 6) But they only wanted the vineyard for themselves
 - 7) So they decided to **KILL** the Son, expecting the householder to just go away, and them to get the field for themselves! They had gotten ATTACHED to running things and didn't want to give it up
 - 8) All of like is that of a caretaker:
 - a) We are taking care of the **TEMPLE** of the Holy Ghost – our bodies
 - b) Our **children** are **GOD'S** heritage, not our own – they are on loan
 - c) The earth is the **LORD'S**
 - d) Our **money** belongs to **GOD**
 - 9) Notice the prophecy that the Son would die “outside” of the vineyard – outside Jerusalem
- i. Jesus asks an obvious question: What will that owner do now?
 - 1) The parable has been laid out well
 - 2) The trap has been set
 - 3) They all agree that the owner will miserably destroy those wicked men – **ISRAEL'S LEADERS**
 - 4) And the field will be lent out to another nation – the **GENTILES** mixed with **JEWS** (Christians)
 - 5) All because those new people will give God His due!
 - j. Jesus cuts the Chief priests to the heart with **SCRIPTURE**
 - 1) Uses the same Scripture as when He entered Jerusalem (Ps 118:22-25)
 - 2) The kingdom of **GOD** will be taken away from self-righteous religious leaders
 - 3) And given to another nation – Jesus doesn't mention that it will be the Gentiles because that would upset the Jews too much (Acts 11:1-3; 13:46,47; 22:21,22)
 - k. Jesus then **APPLIES** the Scripture – What to do with the **STONE**
 - 1) **Jesus** is the **STONE**
 - 2) Either **FALL** on it and be broken and make new – throw yourself on His mercy
 - 3) Or stay stiffnecked, and it will fall on **YOU** and grind you to powder
 - 4) All based upon your view of the **STONE**
 - 5) The builders are the Pharisees, the chief priests, the scribes, the lawyers
3. The chief priests and Pharisees get the message (Mt 21:45,46)
 - a. It is amazing how dense religious people are – their arrogance and self righteousness blinds them pretty bad
 - b. They become infuriated
 - c. They wanted to hurt if not murder Jesus
 - d. But they were restrained by the fact that the whole Passover multitude was around them and watching them and would have interfered!