

A SURVEY OF THE

BIBLE

Context • Content • Conviction





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BIBLE

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NEW TESTAMENT RESOURCES

Introductions and Outlines to each book of the New Testament.

◦ 1. Matthew: Introduction, Argument, and Outline

INTRODUCTION:

- AUTHOR
- DATE
- DESTINATION
- OCCASION & PURPOSE
- THEME

ARGUMENT OUTLINE

◦ 11. Philippians: Introduction, Argument, and Outline

◦ 12. Colossians: Introduction, Argument, Outline

◦ 13. 1 Thessalonians: Introduction, Outline, and Argument



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Daniel B. Wallace



Daniel B. Wallace taught Greek and New Testament courses at a graduate school since 1979. He holds a Ph.D. from Dallas

Theological Seminary, and is currently a professor of New Testament Studies at his alma mater. His Greek Grammar Basics: An Exegetical Syntax of

New Testament ... More

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MATTHEW RESOURCES

"Discipleship in the New Testament"

Joey Dodson

Discipleship

In the Great Commission, Jesus commands his disciples to make disciples. But what is discipleship? Christians weren't the only ones to make disciples in the ancient world. For instance, John the Baptist had disciples (e.g., Matt. 9:14; Luke 7:18-19; John 1:35-37; Acts 19:1-3) as did the Pharisees (e.g., Matt. 22:16; Mark 2:18; John 9:28-29). Moreover, in the New Testament world many philosophical schools, such as the Sophists and Stoics, had disciples. Within all of these groups, discipleship primarily involved imitation, following and adhering to the example of a god or master teachers or both.

Christian discipleship also called for imitation. According to Jesus, "A disciple is not above his teacher, but, once he has been fully trained, the disciple will be like his teacher" (Luke 6:40); indeed, as the teacher is, so should the disciple be also (Matt. 10:25). Jesus makes it clear that only his disciples will receive eternal life (e.g., Matt. 1:24-25; 19:23; John 10:27-28). Imitating him, however, calls for drastic measures: willingness to deny self, to forsake possessions, to abandon loved ones, and to suffer persecution (Luke 14:26-27, 33; cf. John 6:60-66). Paul also called disciples to a life of imitation: "Imitate me as I imitate Christ" (1 Cor. 4:16; 11:1; Phil. 3:17; cf. 2 Cor. 3:18; Gal. 4:19; 1 Tim. 1:16); for you yourselves know how you ought to follow our example" (2 Thess. 3:7-9); "be imitators of God" (Eph. 5:1; cf. 4:24); "set an example for the believers" (1 Tim. 4:12). According to Paul, discipleship requires imitation in attitude as well as in action, by cultivating moral virtues (such as humility and love) as well as enacting selfless service (Rom. 15:2-3; 2 Cor. 8:9; Phil. 2:1-11). Similarly, the author of Hebrews urged the disciples to emulate the exemplars of faithful endurance (Heb. 6:12; 11:1-12:1; 13:7).

The imitation motif especially occurs in contexts of suffering (1 Thess. 1:6-7; 2:14). For instance, Peter points believers to the example of Christ's suffering so they may follow "in his steps" (1 Pet. 2:21-23). In fact, even God acts as an agent in discipleship by using afflictions to disciple his children (Heb. 12:7-13) and by working suffering for good so the disciples of Christ may be conformed to his image (see Rom. 8:17-29).

Jesus the Teacher

It was his custom to teach. Day after day he taught—in synagogues and in the temple, on the sea and beside it, on plains and upon mountains, from his hometown to Jerusalem. Most were astonished at his teachings, so full of authority and wisdom; but many, including his own disciples, frequently failed to comprehend them. On one occasion, when his disciples did understand his teaching, the majority rejected it and simply walked away (John 6:60-66). Once, Peter even went so far as to rebuke Jesus for his teaching (Mark 8:31-32). While some glorified Jesus when they heard him (Luke 4:15), others accused him of being demon-possessed (John 7:20) and sought to kill him (Mark 11:18; Luke 23:4-5). Although there were exceptions (e.g., John 3:2), many of the Jewish leaders were vexed by such extraordinary teachings



"Narrative Structure and Discourse in Matthew"

Michael J. Wilkins

Matthew's Gospel has held a favored place in the history of the church because of its extended collection of Jesus' teaching, especially the Sermon on the Mount. Matthew has collected the most complete compilation of Jesus' teachings, exhortations, prophecies, and parables found anywhere in Scripture.

The concluding element of the Great Commission, in which Jesus states that new disciples are to be taught "to obey everything I have commanded you" (28:20), gives a hint to our overall purpose for this Gospel. Matthew records five of Jesus' major discourses, all of which are addressed primarily to Jesus' disciples (chs. 5-7; 10; 13; 18; 24-25), and signals the conclusion of each with the recurring identical formula: "When Jesus had finished..." (7:28; 11:1; 13:53; 19:1; 26:1). These discourses provide a wholistic presentation on the kind of discipleship that was to be taught to disciples as the basis for full-orbed obedience to Christ and became the basis for Christian instruction within the church. These discourses reveal that Jesus' disciples will be characterized by what they are taught to follow in these directives.

Kingdom-life disciples (chs. 5-7). The Kingdom-of-Life Proclamation, regularly called the Sermon on the Mount, develops what it means to be "kingdom-life disciples." Jesus expounds the reality of a radical everyday discipleship lived in the presence and power of the kingdom of God within the disciples' everyday world. This kind of discipleship involves an inside-out transformation in the righteousness of the kingdom (5:20). The ultimate example of this righteousness is Jesus himself, who came to fulfill the Old Testament revelation of God's will for his people (5:17, 21-47), so that Jesus' disciples can be clearly the goal to be perfect as their heavenly Father is perfect (5:48). Kingdom life, therefore, addresses all aspects of what discipleship to Jesus means during this age, including ethical, religious, marital, emotional, and socio-economic dimensions.

Mission-driven disciples (ch. 10). The Mission Mandate develops what it means to be "mission-driven disciples." Jesus commissions all his disciples to go out to share and live the gospel of the kingdom of God to an alien and often hostile world until his return. Mission in this age is a responsibility of all believers (10:24-25; 10:42), not just a special category of persons. It occurs in both public confession to the world (10:26-33) and in private commitments to one's family (10:34-39). Like Jesus, his disciples can expect opposition and persecution (10:24-25) from Jews and Gentiles, from the religious and political world, as well as from one's own closest family and companions (10:17-21). Yet they need not fear because the Spirit will provide power and guidance (10:19-20), and the Father will exercise sovereign care and control (10:28-33). The centrality of the presence of Jesus in the disciples' life is the most vital characteristic of the mission, so that the disciples increasingly grow to be like the Master (10:24).

Clandestine-kingdom disciples (ch. 13). The Parabolic Discourse develops what it means to be "clandestine-kingdom disciples." Through his parables Jesus tests the hearts of the crowd to reveal whether the message of the kingdom of heaven has taken root and is producing fruit, or whether it has been unproductive (13:18-23). Through parables Jesus also reveals to his disciples the secrets of the kingdom of God, making known that, during this age, the kingdom will exist in a hidden form. It will be an undercover kingdom, not the overpowering political, militaristic, and dominant cultural manifestation of God's rule that many expected (13:31-33). So the Parabolic Discourse reveals what



"THE OLIVET DISCOURSE AND THE FUTURE" (ESCHATOLOGY: Biblical, Historical and Practical Approaches)

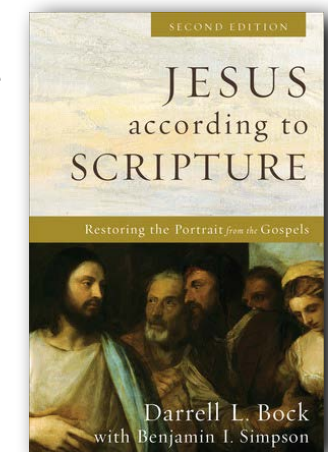
Darrell Bock

Jesus's most focused discussion of the future is found in the Olivet Discourse (Matt. 24-25; Mark 13; Luke 21:5-36). This is a complicated discourse because we have it in three versions and it addresses two events at the same time that mirror each other. Those events are the destruction of the temple in 70 CE and the events tied to the end times. The destruction is seen as a precursor and reflection of the end. This kind of multiple event mirroring is known as typology, or pattern prophecy; it is where one event sets a pattern for another that comes later. If one does not appreciate this mirrored or layered structure in this discourse, it becomes very confusing to read the text, especially in its various versions.

Some, in failing to see the layers, force us to choose between 70 CE and the end for the discourse as a whole. Some argue the passage is only about 70 CE and the destruction of Jerusalem. They point to the opening remarks of Jesus that led to the disciples asking about when these things would be. Jesus is predicting the temple's destruction, but he says no stone will be left on another of the temple that disciples are a building. In other words, Jesus is discussing the end when he refers to the Son of Man and the gathering of the saints. Not only that, but the question of Matthew explicitly points to and asks about the end, so which approach is correct?

The better answer is not to force a choice, but to see both as correct because a patterned fulfillment is being presented. One set of events mirrors and points to the other in a pattern of fulfillment. Such patterns are common in Jewish interpretation of the period. One can speak of the exodus or a new exodus. One can speak of the day of the Lord and mean Joel's locust plague as a picture of the end-time judgment. One can see Eden as a picture of the new heaven and earth. The antichrist can be Apollonius Epiphanes, a Roman emperor, or the figure of the end. Patterns for looking at the future using the past, present, or near future are common in the Bible. That is what is happening here. This means that a writer can present the text focusing on the pattern itself in its double layering. One can emphasize the event setting that sets the pattern or look to its end result in the completion of the pattern. One contention is that Mark simply presents the pattern, while Matthew focuses on the end time and Luke focuses on the nearer event that sets the pattern. Matthew's unique reference to the end in the opening question shows his focus. Luke's reference to the destruction of the city and his lack of reference to the abomination of desolation shows his near view focus. With this interpretive observation in place, we can now consider how Jesus presents what lies ahead.

Jesus begins his discourse with a series of events he says come before the end, as either the beginning of birth pangs or things that are not yet the end. These include messianic claimants, wars and rumors of wars, earthquakes, and famines. It is a chaotic period. In a passage unique to Luke that gives us some timing for these events, Luke 21:11 introduces the idea that before the above list comes a period of persecution of believers. The exhortation in this section is to be faithful and to not worry as to what should be said; the Spirit will help in replying. One can see by the way Jesus covers this material that his goal is not to give a sequence of events or a calendar but to describe in general terms the conditions that lead to both the destruction and the end. In fact, Jesus is reassuring the disciples that no matter how chaotic things get and seem, God's plan is unfolding. Disciples can trust in God and remain faithful, even in the midst of great pressure.



Life of Christ

Preparation

(Matt. 1:1-7:29; Mark 1:1-15;
Luke 1:1-4:13; John 1:1-18)

Birth

Baptism

Temptation

Teaching

Ministry

(Matt. 8:1-20:34; Mark 1:16-10:52;
Luke 4:14-19:44; John 1:19-17:26)

Obscurity

Popularity

Opposition

Training

Passion

(Matt. 21:1-28:20; Mark 11:1-16:8;
Luke 19:45-24:53; John 18:1-21:25)

Trial

Crucifixion

Resurrection

Ascension

Dates

Birth	winter 5/4 BC
Herod the Great dies	March 4, BC
Temple at 12	April 29, 9 AD
Caiaphas - High Priest	18 AD
Pilate in Judea	26 AD
John's ministry begins	Spring, 29, AD
Jesus' ministry begins	Fall, 29 AD
Jesus' first Passover	April 7, 30 AD
Jesus' second Passover	April 25, 31 AD
Jesus at Tabernacles	Oct. 31 AD
Jesus third Passover	Apr. 14, 32 AD
Jesus at Tabernacles	Sept. 32 AD
Arrival at Bethany	March 28, 33 AD
PASSION WEEK	Mar. 30-Apr. 5, 33 AD
Triumphal Entry	Monday, Mar. 30
Cleansing Temple	Tuesday, Mar. 31
Temple Debates	Wednesday, Apr. 1
Olivet Discourse	Wednesday, Apr. 1
Passover Meal	Thursday, Apr. 2
Betrayal & Arrest	Thursday, Apr. 2
Trial & Crucifixion	Friday, Apr. 3
Jesus in the Tomb	Saturday, Apr. 4
Jesus' Resurrection	Sunday, Apr. 5
Ascension	May 14, 33 AD
Pentecost	May 24, 33 AD

LIFE OF CHRIST

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Luke 1:1-4:13; John 1:1-18)

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BAPTISM

TEMPTATION

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TRIAL

CRUCIFIXION

RESURRECTION

ASCENSION



Life of Christ

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Trial

Crucifixion

Resurrection

Ascension



THE NEW MOSES

(RESCUE · TEACHING · COVENANT)

- **OBSCURE BIRTH**
- **ATTEMPT TO KILL AS BABY**
- **DIVINE DELIVERANCE**
- **DELIVERS FROM SLAVERY**
- **NEW DIVINE TEACHING**
- **SEEN IN GLORY**
- **INITIATES A NEW COVENANT**

MOSES	JESUS
• OUT OF EGYPT	• OUT OF EGYPT
• CROSS THE RED SEA	• BAPTISM IN THE JORDAN RIVER
• WILDERNESS FOR 40 YEARS	• WILDERNESS FOR 40 DAYS
• RECEIVES LAW FROM MOUNTAIN	• GIVES LAW FROM MOUNTAIN

JESUS > MOSES

- DELIVER FROM SLAVERY
- GIVE NEW DIVINE TEACHING
- SAVE FROM SIN
- INITIATE A NEW COVENANT



MATTHEW

JESUS IS MESSIAH AND KING OF THE JEWS



WHAT IS THE MESSAGE?

MATTHEW PRESENTED SELECTED EVENTS FROM JESUS' LIFE, DEATH, RESURRECTION, AND TEACHING (STRESSING THE KINGDOM PROGRAM OF GOD) WITH AN EMPHASIS ON CHRIST'S FULFILLMENT OF THE OLD TESTAMENT IN ORDER TO ASSURE JEWISH BELIEVERS AND NON-BELIEVERS THAT GOD'S KINGDOM PROGRAM HAD NOT BEEN DONE AWAY WITH BUT HAD ENTERED A NEW PHASE—THE CHURCH AGE—WHICH IS INAUGURATED BY JESUS SO THAT DISCIPLES—BOTH JEW AND GENTILE—WOULD LIVE ACCORDING TO THE TEACHINGS OF JESUS AS RECORDED BY MATTHEW IN FIVE KEY SERMONS, WHICH FORM A NEW TORAH FOR THE SUBJECTS OF THE KING.



HOW IS MATTHEW ORGANIZED?

Prologue: The Incarnation of the King (1:2:-2:23)

- Preparation of the King (3:1-7:29)

 - Message #1 - *The Sermon on the Mount* (4:12-7:29)

- Ministry of the King (8:1-11:1)

 - Message #2 - *The Sending of Disciples to Israel* (9:35-10:42)

- Opposition to the King (11:2-13:42)

 - Message #3 - *The New Form of the Kingdom* (13:1-52)

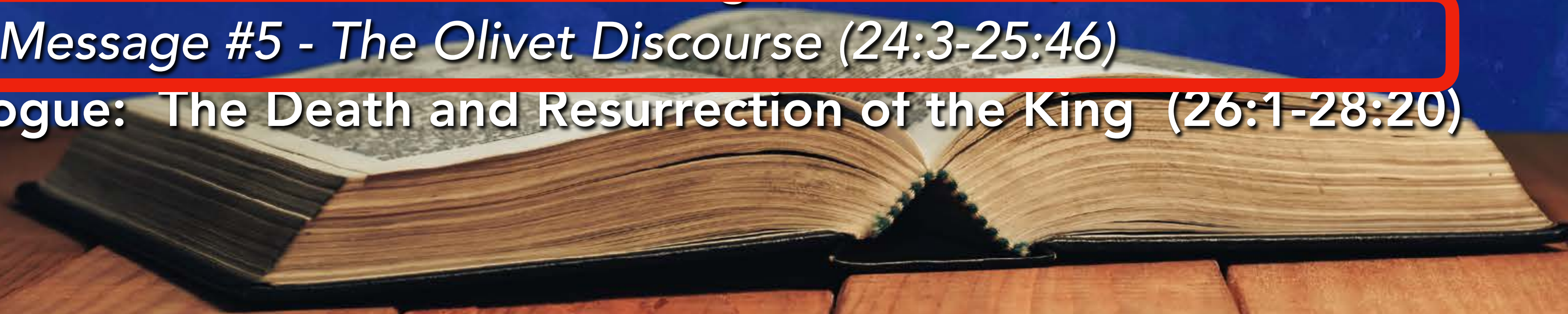
- Private Teaching of the King (13:53-18:35)

 - Message #4 - *Living in the Community of the King* (18:1-35)

- Official Presentation of the King (19:1-25:46)

 - Message #5 - *The Olivet Discourse* (24:3-25:46)

Epilogue: The Death and Resurrection of the King (26:1-28:20)



THE GREAT COMMISSION

AND JESUS CAME UP AND SPOKE TO THEM, SAYING, "ALL AUTHORITY HAS BEEN GIVEN TO ME IN HEAVEN AND ON EARTH. AS YOU ARE GOING,

MAKE DISCIPLES OF ALL THE NATIONS,

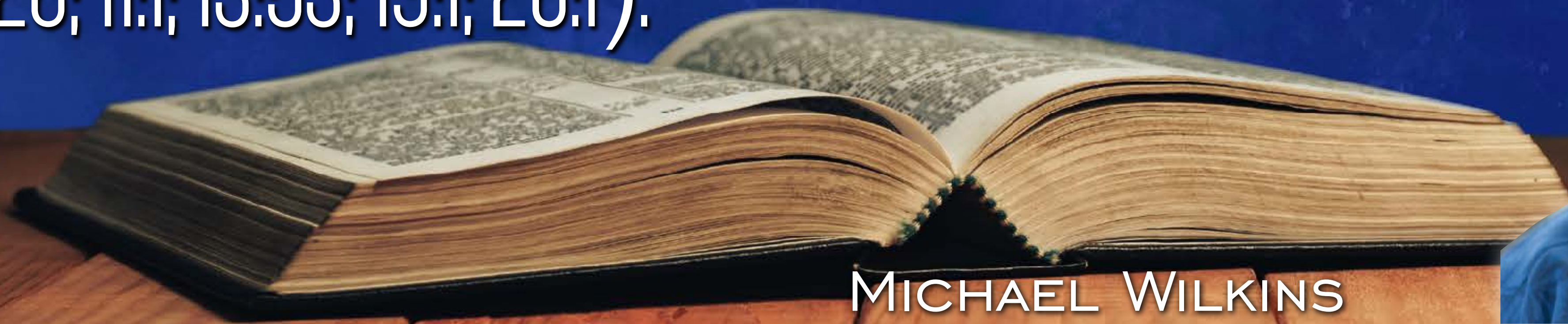
BAPTIZING THEM IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, TEACHING THEM TO OBSERVE ALL THAT I COMMANDED YOU;

AND LO, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE AGE."



Matthew 28:18-20

THE CONCLUDING ELEMENT OF THE GREAT COMMISSION, IN WHICH JESUS STATES THAT NEW DISCIPLES ARE TO BE TAUGHT "TO OBEY EVERYTHING I HAVE COMMANDED YOU" (28:20), GIVES A HINT TO ONE OVERALL PURPOSE FOR THIS GOSPEL. MATTHEW RECORDS FIVE OF JESUS MAJOR DISCOURSES, ALL OF WHICH ARE ADDRESSED PRIMARILY TO JESUS' DISCIPLES (CHS. 5-7; 10; 13; 18; 24-25), AND SIGNALS THE CONCLUSION OF EACH WITH THE RECURRING IDENTICAL FORMULA: "WHEN JESUS HAD FINISHED..." (7:28; 11:1; 13:53; 19:1; 26:1).



MICHAEL WILKINS

THESE DISCOURSES PROVIDE A WHOLISTIC PRESENTATION ON THE KIND OF DISCIPLESHIP THAT WAS TO BE TAUGHT TO DISCIPLES AS THE BASIS FOR FULL-ORBED OBEDIENCE TO CHRIST AND BECAME THE BASIS FOR CHRISTIAN INSTRUCTION WITHIN THE CHURCH. THESE DISCOURSES REVEAL THAT JESUS' DISCIPLES WILL BE CHARACTERIZED BY WHAT THEY ARE TAUGHT TO FOLLOW IN THESE DIRECTIVES.



MICHAEL WILKINS





Matthew

1. Matthew was called to follow Jesus while employed as a tax collector (Matt. 9:9).
2. Matthew is also known as "Levi" (Mark 2:14-17; Luke 5:27-32).
3. Matthew followed Jesus immediately and held a banquet for Jesus at his house, inviting other tax collectors and sinners as guests (Matt 9:9-13).
4. Ironically, Matthew's job as a tax collector, extorting taxes for Rome, would make him an enemy of all Jews. Yet, in God's grace, he writes the Gospel to the Jews. 15:2-35).

Tax Collectors

1. The term "tax collector" was an insult (Matt. 5:46; 18:17).
2. The "tax farmers" often extorted people charging far more than was fair (Luke 4:12-14).
3. They were often associated with prostitutes (Matt. 21:31-32) and "sinners" (Mk. 2:15; Lk. 15:1).
4. The Rabbis called them unclean.

The New Torah

Matthew presents five sermons of Jesus, each concluded with a similar closing formula followed by the advancement of His ministry, forming a New Torah which supersedes the Pentateuch of Moses.

Sermon	Close/Transition
1. 4:12-7:27	7:28-29
2. 9:35-10:42	11:1
3. 13:1-52	13:53
4. 18:1-35	19:1
5. 24:3-25:36	26:1

Matthew Jesus is Messiah and King of the Jews

Prologue	Book #1	Book #2	Book #3	Book #4	Book #5	Epilogue							
<p>Incarnation of the King</p> <p>Genealogy 1:1-17 Birth 1:18-2:12 Sojourn in Egypt 2:12-23</p>	<p>Preparation of the King</p> <p>Baptism 3:1-17 Temptation 4:1-11 SERMON ON THE MOUNT 4:12-7:29 (The Foundational Teaching of the King)</p>	<p>Ministry of the King</p> <p>Jesus Reveals His Power 8:1-9:34 (Ministry in Nine Miracles of Healing and Forgiveness) JESUS SENDS HIS DISCIPLES 9:35-10:42 (The Nature of the Ministry of the King)</p>	<p>Opposition to the King</p> <p>Rejection by Religious Leaders-Acceptance by Disciples 12:4-12:44 Call to Discipleship 12:46-50 THE NEW FORM OF THE KINGDOM 13:1-52 (Parables about the Kingdom of the King)</p>	<p>Private Teaching of the King</p> <p>Rejection by Religious Leaders-Acceptance by Disciples 13:54-17:27 LIVING IN COMMUNITY 18:1-35 (Accountability and Forgiveness in the Kingdom of the King)</p>	<p>Official Presentation of the King</p> <p>The Journey to Jerusalem-Teaching on the Way 19:1-20:34 The King Confronts Israel in Jerusalem 21:1-22:46 The Judgment of the Nation in Seven "Woes" 23:1-24:2 THE OLIVET DISCOURSE 24:3-25:46 (The Signs of the End of the Age)</p>	<p>Death and Resurrection of the King</p> <p>The Plot to Kill the King 26:1-5 • Anointing & Betrayal 26:6-16 The Last Supper 26:17-35 Agony in the Garden of Gethsemane 26:36-46 Arrest & Trials 26:47-27:31 • Crucifixion & Burial 27:32-66 THE GREAT COMMISSION 28:16-20</p>							
1:1	2:23	3:1	7:29	8:1	10:42	11:1	13:52	13:54	18:35	19:1	25:46	26:1	28:20
Birth Lineage/Childhood	Preparation Narrative-Sermon	Introduction Narrative-Sermon	Confrontation Narrative-Sermon	Training Narrative-Sermon	Inauguration Narrative-Sermon	Validation Narrative-Commission							

Matthew presented selected events from Jesus' life, death, resurrection, and teaching (stressing the Kingdom Program of God) with an emphasis on Christ's fulfillment of the Old Testament in order to assure Jewish believers and non-believers that God's Kingdom Program had not been done away with but had entered a new phase—the Church Age—which is inaugurated by Jesus so that disciples—both Jew and Gentile—would live according to the teachings of Jesus as recorded by Matthew in five key sermons, which form a new Torah for the subjects of the king.

THE SERMON ON THE MOUNT

THE FOUNDATIONAL TEACHING OF THE KING
“KINGDOM VALUES: HERE & NOW AND THEN & THERE”



Matthew 4:12-7:29

THE SERMON ON THE MOUNT

NOW WHEN JESUS SAW THE CROWDS,
HE WENT UP ON A MOUNTAIN SIDE
AND SAT DOWN.

HIS DISCIPLES CAME TO HIM,
AND HE BEGAN TO TEACH THEM.



Matthew 5:1-2

THE SERMON ON THE MOUNT

- **SETTING (5:1-2)**
- **SUBJECTS OF THE KINGDOM (5:3-16)**
- **TRUTH ABOUT THE KINGDOM (5:17-7:12)**
 - THE INTENT OF THE LAW
 - THE NEED FOR INTERNAL RIGHTEOUSNESS
 - THE INTENTIONS OF THE HEART
- **ENTRY INTO THE KINGDOM**



Matthew 4:12-7:29

THE SERMON ON THE MOUNT

"BLESSED ARE THE POOR IN SPIRIT,
FOR THEIRS IS THE KINGDOM
OF HEAVEN.

BLESSED ARE THOSE WHO MOURN,
FOR THEY WILL BE COMFORTED.

BLESSED ARE THE MEEK,
FOR THEY WILL INHERIT THE
EARTH.

BLESSED ARE THOSE WHO
HUNGER AND THIRST FOR
RIGHTEOUSNESS,
FOR THEY WILL BE FILLED.

BLESSED ARE THE MERCIFUL,
FOR THEY WILL BE SHOWN

BLESSED ARE THE PURE IN HEART,
FOR THEY WILL SEE GOD.

BLESSED ARE THE PEACEMAKERS,
FOR THEY WILL BE CALLED
CHILDREN OF GOD.

BLESSED ARE THOSE WHO ARE
PERSECUTED BECAUSE OF
RIGHTEOUSNESS,
FOR THEIRS IS THE KINGDOM
OF HEAVEN.



Matthew 5:1-2

THE SERMON ON THE MOUNT

“YOU HAVE HEARD THAT IT WAS SAID, ‘LOVE YOUR NEIGHBOR AND HATE YOUR ENEMY.’ BUT I TELL YOU, LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU, THAT YOU MAY BE CHILDREN OF YOUR FATHER IN HEAVEN. HE CAUSES HIS SUN TO RISE ON THE EVIL AND THE GOOD, AND SENDS RAIN ON THE RIGHTEOUS AND THE UNRIGHTEOUS.



Matthew 5:43-48

THE SERMON ON THE MOUNT

IF YOU LOVE THOSE WHO LOVE YOU, WHAT REWARD WILL YOU GET? ARE NOT EVEN THE TAX COLLECTORS DOING THAT? AND IF YOU GREET ONLY YOUR OWN PEOPLE, WHAT ARE YOU DOING MORE THAN OTHERS? DO NOT EVEN PAGANS DO THAT? BE PERFECT, THEREFORE, AS YOUR HEAVENLY FATHER IS PERFECT.



Matthew 5:43-48

THE SERMON ON THE MOUNT

SALT AND LIGHT (5:13-16)

CHRIST AND THE LAW (5:17-20)

MURDER AND ANGER (5:21-22)

RECONCILIATION (5:23-26)

ADULTERY AND LUST (5:27-30)

DIVORCE AND REMARRIAGE (5:31-32)

KEEPING YOUR WORD (5:33-37)

FORGIVENESS (5:38-42)

LOVE YOUR ENEMIES (5:43-48)

GENEROSITY (6:1-4)

HYPOCRITICAL PRAYER (6:1-8)

PROPER PRAYER (6:9-14)

SECRET FASTING (6:15-18)

PRIORITIES (6:19-24)

WORRY AND TRUST (6:25-34)

JUDGING OTHERS (7:1-6)

PERSISTENCE IN PRAYER (6:7-12)

HIGH COST OF FOLLOWING (6:13-14)

TRUE AND FALSE PROPHETS (6:15-20)

FOOLISH PRIORITIES (5:24-29)



THE SERMON ON THE MOUNT

WHEN JESUS HAD FINISHED SAYING THESE THINGS, THE CROWDS WERE AMAZED AT HIS TEACHING, BECAUSE HE TAUGHT AS ONE WHO HAD AUTHORITY, AND NOT AS THEIR TEACHERS OF THE LAW.

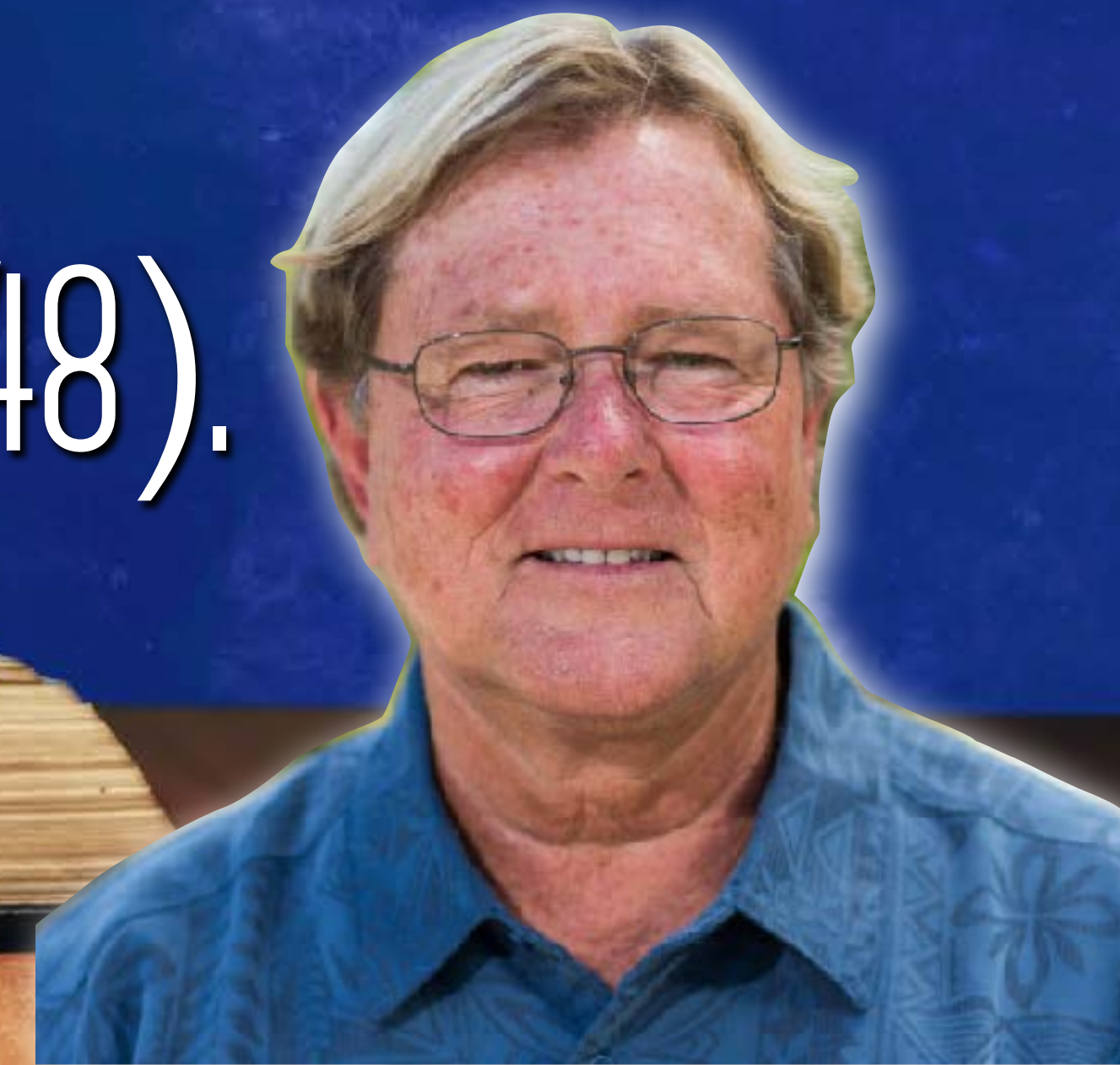


Matthew 5:29-29

THIS KIND OF DISCIPLESHIP INVOLVES AN INSIDE-OUT TRANSFORMATION INTO THE RIGHTEOUSNESS OF THE KINGDOM (5:20). THE ULTIMATE EXAMPLE OF THIS RIGHTEOUSNESS IS JESUS HIMSELF, WHO HAS COME TO FULFILL THE OLD TESTAMENT REVELATION OF GOD'S WILL FOR HIS PEOPLE (5:17, 21-47), SO THAT JESUS DISCIPLES CAN PURSUE CLEARLY THE GOAL TO BE PERFECT AS THEIR HEAVENLY FATHER IS PERFECT (5:48).



MICHAEL WILKINS



KINGDOM LIFE, THEREFORE, ADDRESSES ALL ASPECTS OF WHAT DISCIPLESHIP TO JESUS MEANS DURING THIS AGE, INCLUDING ETHICAL, RELIGIOUS, MARITAL, EMOTIONAL, AND ECONOMIC DIMENSIONS.



MICHAEL WILKINS

THE SENDING OF DISCIPLES TO ISRAEL

THE NATURE OF THE MINISTRY OF THE KING

“LIKE CHRIST: SERVING AND SUFFERING WHILE EXPECTING GOD’S REWARD”

Matthew 9:35-10:42



THE SENDING OF DISCIPLES TO ISRAEL

THESE TWELVE JESUS SENT OUT WITH THE FOLLOWING INSTRUCTIONS: "DO NOT GO AMONG THE GENTILES OR ENTER ANY TOWN OF THE SAMARITANS. GO RATHER TO THE LOST SHEEP OF ISRAEL. AS YOU GO, PROCLAIM THIS MESSAGE: 'THE KINGDOM OF HEAVEN HAS COME NEAR.' HEAL THE SICK, RAISE THE DEAD, CLEANSE THOSE WHO HAVE LEPROSY,[A] DRIVE OUT DEMONS. FREELY YOU HAVE RECEIVED; FREELY GIVE.



Matthew 10:5-8

THE SENDING OF DISCIPLES TO ISRAEL

I AM SENDING YOU OUT LIKE SHEEP AMONG WOLVES. THEREFORE BE AS SHREWD AS SNAKES AND AS INNOCENT AS DOVES. BE ON YOUR GUARD; YOU WILL BE HANDS OVER TO THE LOCAL COUNCILS AND BE FLOGGED IN THE SYNAGOGUES. ON MY ACCOUNT YOU WILL BE BROUGHT BEFORE GOVERNORS AND KINGS AS WITNESSES TO THEM AND TO THE GENTILES. BUT WHEN THEY ARREST YOU, DO NOT WORRY ABOUT WHAT TO SAY OR HOW TO SAY IT. AT THAT TIME YOU WILL BE GIVEN WHAT TO SAY, FOR IT WILL NOT BE YOU SPEAKING, BUT THE SPIRIT OF YOUR FATHER SPEAKING THROUGH YOU.



Matthew 10:16-20

LIKE JESUS, HIS DISCIPLES CAN EXPECT OPPOSITION AND PERSECUTION (10:24-25) FROM JEWS AND GENTILES, FROM THE RELIGIOUS AND POLITICAL WORLD, AS WELL AS FROM ONES OWN CLOSEST FAMILY AND COMPANIONS (10:17-21). YET THEY NEED NOT FEAR BECAUSE THE SPIRIT WILL PROVIDE POWER AND GUIDANCE (10:19-20), AND THE FATHER WILL EXERCISE SOVEREIGN CARE AND CONTROL (10:28-33).

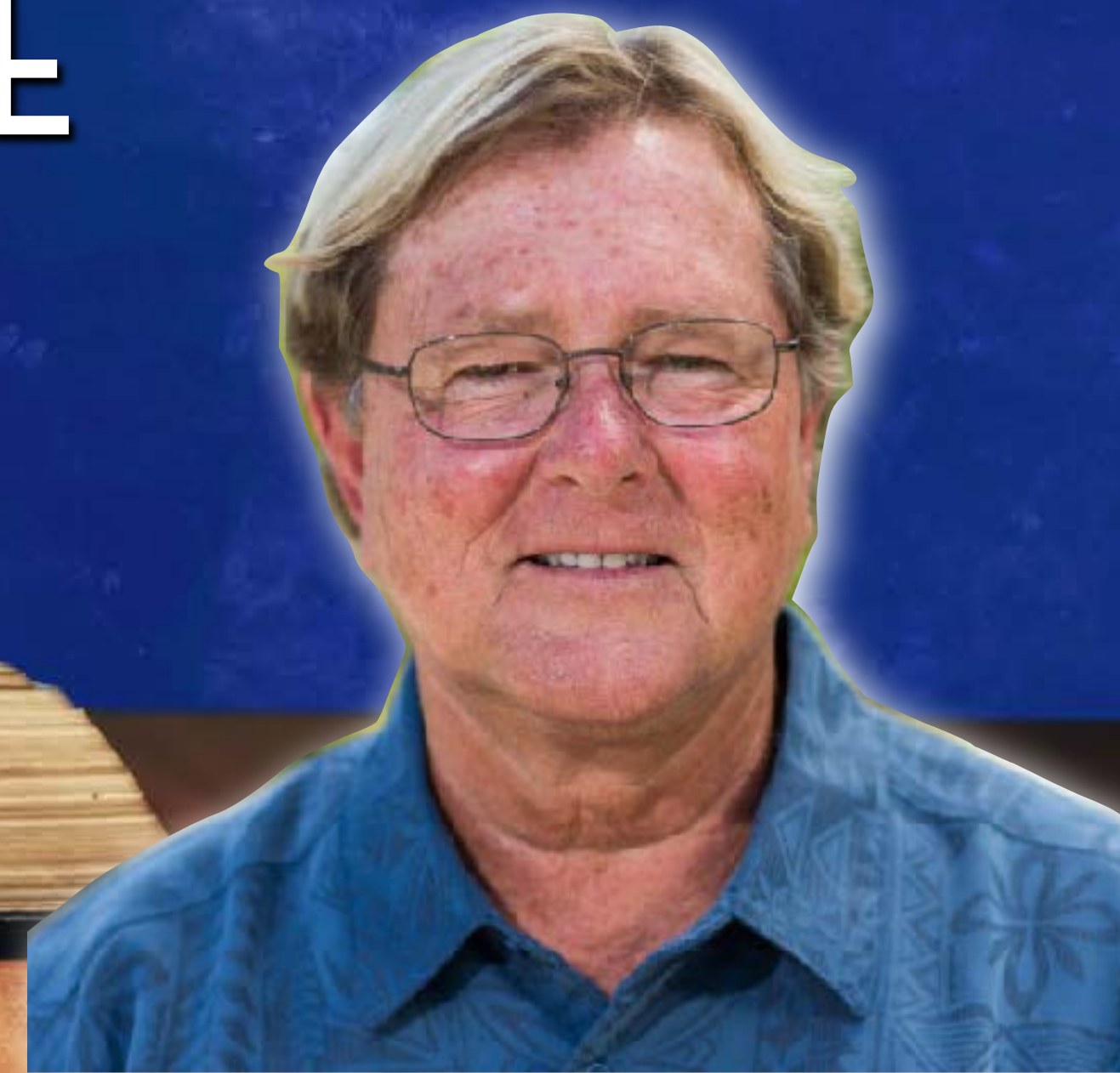


MICHAEL WILKINS

THE CENTRALITY OF THE PRESENCE OF JESUS IN
THE DISCIPLES LIFE IS THE MOST VITAL
CHARACTERISTIC OF THE MISSION, SO THAT THE
DISCIPLES INCREASINGLY GROW TO BE
LIKE THE MASTER (10:24).



MICHAEL WILKINS



THE NEW FORM OF THE KINGDOM

THE NEW MYSTERY FORM OF THE KINGDOM OF THE KING
“THE CHURCH AGE: OPPOSITION AND EXPANSION OF THE KINGDOM”

Matthew 13:1-52



THE NEW FORM OF THE KINGDOM

THEN HE TOLD THEM MANY THINGS IN PARABLES, SAYING:

“A FARMER WENT OUT TO SOW HIS SEED. AS HE WAS SCATTERING THE SEED, SOME FELL ALONG THE PATH, AND THE BIRDS CAME AND ATE IT UP. SOME FELL ON ROCKY PLACES, WHERE IT DID NOT HAVE MUCH SOIL. IT SPRANG UP QUICKLY, BECAUSE THE SOIL WAS SHALLOW. BUT WHEN THE SUN CAME UP, THE PLANTS WERE SCORCHED, AND THEY WITHERED BECAUSE THEY HAD NO ROOT. OTHER SEED FELL AMONG THORNS, WHICH GREW UP AND CHOKED THE PLANTS. STILL OTHER SEED FELL ON GOOD SOIL, WHERE IT PRODUCED A CROP —A HUNDRED, SIXTY OR THIRTY TIMES WHAT WAS SOWN.



Matthew 3:1-8

THE NEW FORM OF THE KINGDOM

- PARABLES OF THE SOILS - LEVELS OF RECEPTION (13:2-8)
- THE REASON FOR PARABLES (13:9-17)
- EXPLANATION OF THE SOILS - LEVELS OF RECEPTION (13:18-23)
- PARABLE OF THE WEEDS - DEPOSITION AND EVIDENCE (13:24-30)
- PARABLE OF THE MUSTARD SEED - GROWTH OF THE KINGDOM (13:31-32)
- PARABLE OF THE YEAST - SPREAD OF THE KINGDOM (13:33)
- THE REASON FOR PARABLES (13:34-35)
- EXPLANATION OF THE WEEDS - DEPOSITION AND EVIDENCE (13:36-43)
- PARABLES OF THE HIDDEN TREASURE - VALUE OF THE KINGDOM (13:44)
- PARABLES OF THE PEARL - VALUE OF THE KINGDOM (13:45-46)
- PARABLE OF THE NET - GOD IS THE FINAL JUDGE (13:47-50)
- BELIEVING TEACHERS OF THE LAW - OLD AND NEW TREASURES (13:51-52)



THE PARABOLIC DISCLOSURE DEVELOPS
WHAT IT MEANS TO BE "CLANDESTINE-
KINGDOM DISCIPLES."



MICHAEL WILKINS



SO THE PARABOLIC DISCOURSE REVEALS WHAT IT MEANS FOR JESUS' DISCIPLES TO LIVE AS KINGDOM SUBJECTS IN A WORLD THAT HAS NOT YET EXPERIENCED THE FULLY CONSUMMATED KINGDOM OF GOD. HOWEVER, JESUS' DISCIPLES WILL ACT DEMONSTRABLY DIFFERENT FROM OTHERS IN THIS WORLD THROUGH AN INSIDE-OUT TRANSFORMATION.



MICHAEL WILKINS

LIVING IN THE COMMUNITY OF THE KING

ACCOUNTABILITY AND FORGIVENESS IN THE KINGDOM OF THE KING
“RELATIONSHIPS: HUMILITY, HONESTY, AND GRACE”

Matthew 18:1-35



LIVING IN THE COMMUNITY OF THE KING

AT THAT TIME
THE DISCIPLES CAME
TO JESUS AND ASKED,
“WHO, THEN, IS THE GREATEST
IN THE KINGDOM OF HEAVEN?”



Matthew 18:1

LIVING IN THE COMMUNITY OF THE KING

HE CALLED A LITTLE CHILD TO HIM, AND PLACED THE CHILD AMONG THEM. AND HE SAID: "TRULY I TELL YOU, UNLESS YOU CHANGE AND BECOME LIKE LITTLE CHILDREN, YOU WILL NEVER ENTER THE KINGDOM OF HEAVEN. THEREFORE, WHOEVER TAKES THE LOWLY POSITION OF THIS CHILD IS THE GREATEST IN THE KINGDOM OF HEAVEN. AND WHOEVER WELCOMES ONE SUCH CHILD IN MY NAME WELCOMES ME.



Matthew 18:2-5

LIVING IN THE COMMUNITY OF THE KING

IF YOUR BROTHER OR SISTER SINS, GO AND POINT OUT THEIR FAULT, JUST BETWEEN THE TWO OF YOU. IF THEY LISTEN TO YOU, YOU HAVE WON THEM OVER. BUT IF THEY WILL NOT LISTEN, TAKE ONE OR TWO OTHERS ALONG, SO THAT 'EVERY MATTER MAY BE ESTABLISHED BY THE TESTIMONY OF TWO OR THREE WITNESSES.' IF THEY STILL REFUSE TO LISTEN, TELL IT TO THE CHURCH; AND IF THEY REFUSE TO LISTEN EVEN TO THE CHURCH, TREAT THEM AS YOU WOULD A PAGAN OR A TAX COLLECTOR.



Matthew 18:15-17

LIVING IN THE COMMUNITY OF THE KING

TRULY I TELL YOU, WHATEVER YOU BIND ON EARTH WILL HAVE BEEN BOUND IN HEAVEN, AND WHATEVER YOU FREE ON EARTH WILL BE HAVE BEEN FREED IN HEAVEN.

“AGAIN, TRULY I TELL YOU THAT IF TWO OF YOU ON EARTH AGREE ABOUT ANYTHING THEY ASK FOR, IT WILL BE DONE FOR THEM BY MY FATHER IN HEAVEN. FOR WHERE TWO OR THREE GATHER IN MY NAME, THERE AM I WITH THEM.”



Matthew 18:18-20

LIVING IN THE COMMUNITY OF THE KING

THE HUMILITY OF A CHILD (18:2-5)

CONCERN FOR OTHERS (18:6-9)

SEEKING THE LOST (18:10-14)

DEALING WITH SIN (18:15-20)

FORGIVENESS (18:21-35)

HUMILITY, HONESTY, GRACE



THIS DISCOURSE CLARIFIES HOW DISCIPLESHIP TO JESUS IS EXPRESSED THROUGH A CHURCH THAT IS CHARACTERIZED BY HUMILITY, RESPONSIBILITY, PURITY, ACCOUNTABILITY, DISCIPLINE, FORGIVENESS, RECONCILIATION, AND RESTORATION. THIS FOURTH DISCOURSE IS ADDRESSED TO INSIDERS.



MICHAEL WILKINS



THE OLIVET DISCOURSE

THE SIGNS OF THE END OF THE AGE

CONSUMMATING THE KINGDOM OF THE KING

“NO ONE KNOWS, SO YOU BETTER BE READY”

Matthew 24:3-25:46



THE OLIVET DISCOURSE

JESUS LEFT THE TEMPLE AND WAS WALKING AWAY WHEN HIS DISCIPLES CAME UP TO HIM TO CALL HIS ATTENTION TO ITS BUILDINGS. "DO YOU SEE ALL THESE THINGS?" HE ASKED. "TRULY I TELL YOU, NOT ONE STONE HERE WILL BE LEFT ON ANOTHER; EVERY ONE WILL BE THROWN DOWN."

AS JESUS WAS SITTING ON THE MOUNT OF OLIVES, THE DISCIPLES CAME TO HIM PRIVATELY. "TELL US," THEY SAID, "WHEN WILL THIS HAPPEN, AND WHAT WILL BE THE SIGN OF YOUR COMING AND OF THE END OF THE AGE?"



Matthew 24:1-3

SETTING (24:1-3)

THE BEGINNING OF BIRTH PAINS (24:4-14)

THE GREAT TRIBULATION (24:15-28)

THE COMING OF THE SON OF MAN (24:29-31)

THE LESSON OF THE FIG TREE (24:32-35)

NO ONE KNOWS THE DATE (24:36-41)

BE READY FOR AN UNEXPECTED ARRIVAL (24:42-44)

WORK WHILE YOU EXPECTANTLY WAIT (24:45-51)

BE PREPARED FOR HIS RETURN (25:1-13)

USE YOUR RESOURCES FOR THE KINGDOM (25:14-30)

FINAL JUDGMENT - SHEEP AND GOATS (25:31-46)

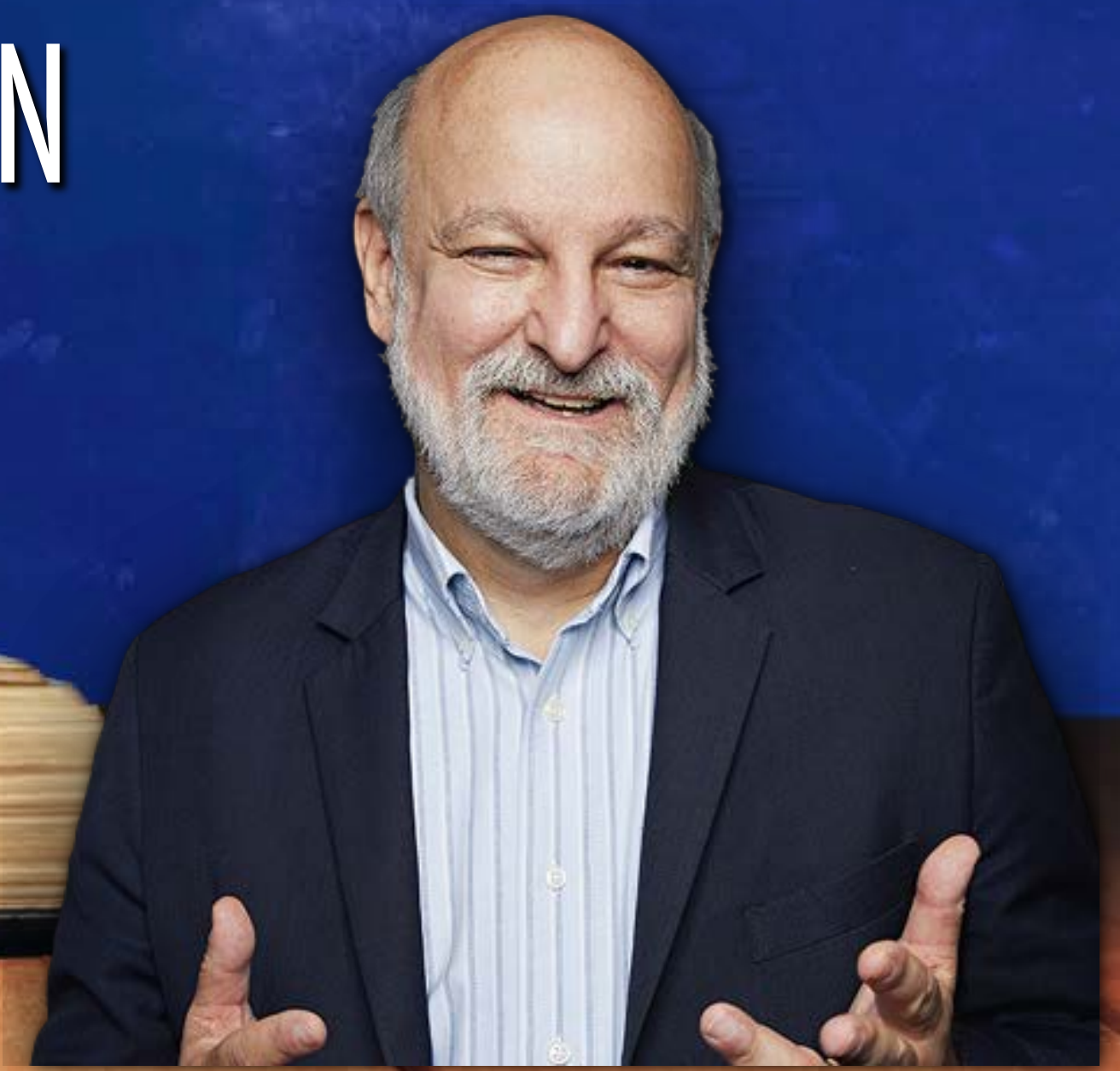
BE READY FOR HIS RETURN



JESUS'S MOST FOCUSED DISCUSSION OF THE FUTURE IS FOUND IN THE OLIVET DISCOURSE (MATT. 24-25; MARK 13; LUKE 21:5-36). THIS IS A COMPLICATED DISCOURSE BECAUSE WE HAVE IT IN THREE VERSIONS AND IT ADDRESSES TWO EVENTS AT THE SAME TIME THAT MIRROR EACH OTHER. THOSE EVENTS ARE THE DESTRUCTION OF THE TEMPLE IN 70 CE AND THE EVENTS TIED TO THE END TIMES. THE DESTRUCTION IS SEEN AS A PRECURSOR AND REFLECTION OF THE END.



DARRELL BOCK



IN THE OLIVET DISCOURSE (OR ESCHATOLOGICAL FORECAST), JESUS LOOKS DOWN THE LONG CORRIDOR OF TIME AND PROPHECIES TO HIS DISCIPLES OF HIS RETURN, THE END OF THE AGE, AND THE ESTABLISHMENT OF HIS MESSIANIC THRONE. THIS DISCOURSE CULMINATES JESUS' TEACHING ON DISCIPLESHIP BY DESCRIBING HOW HIS DISCIPLES ARE TO LIVE EACH DAY IN THIS AGE OF THE ALREADY-NOT YET CONSUMMATION OF THE KINGDOM OF GOD IN EXPECTANT PREPARATION FOR HIS RETURN WITH POWER.



MICHAEL WILKINS



THEY ARE TO EXPECT THAT JESUS COULD
RETURN AT ANY TIME, YET RESPONSIBLY
PLAN AS THOUGH HE IS NOT RETURNING FOR
AN EXTENDED PERIOD OF TIME.



MICHAEL WILKINS

THE NEW TORAH

- **LIVE A HOLY LIFE LIKE JESUS** (5-7)
- **LIVE ON MISSION IN SPITE OF SUFFERING** (10)
- **EXPECT OPPOSITION & VICTORY** (13)
- **PURSUE HUMILITY, HONESTY & GRACE** (18)
- **BE READY & ON MISSION WHEN HE RETURNS** (24-25)



"TEACHING THEM TO OBSERVE EVERYTHING I COMMANDED"

NEXT STEPS

- ACCEPT THE SALVATION THAT CAME THROUGH THE DEATH AND RESURRECTION OF JESUS.
- TAKE AN ACTIVE STEP TO BEGIN LIVING A “GREAT COMMISSION LIFESTYLE” BY SEEING YOUR PURPOSE AS A CHILD OF THE KING WHO CONSISTENTLY POINTS PEOPLE TO HIM WITH YOUR WITNESS (LIFE, TESTIMONY, AND CLEAR PRESENTATION OF THE GOSPEL).



MATTHEW

JESUS IS MESSIAH AND KING OF THE JEWS

