

# MATTHEW'S MESSIANIC BIOGRAPHY OF JESUS

Ch 1. Matthew begins with Jesus' genealogy, introduced by the words: A record of Jesus Christ the **son of David, the son of Abraham**. 'Son of David' is a Messianic title. Right from the start Matthew presents Jesus as the Messiah. He is also recognized as such by two blind men (9:27), the crowd who witnessed the exorcism of the demon-possessed man who was blind and mute (12:23), another two blind men (20:30), and the crowds who lined the road when Jesus entered Jerusalem on a donkey (21:9). The Pharisees also agreed that the Messiah was a descendant of David (22:41-45). This indicates that in the time of Jesus, there was a keen expectation that the Messiah would come.

Matthew presents Jesus' birth as a fulfillment of Isaiah's prophecy that a virgin would give birth to a son who would be called **Immanuel, "God with us"** (Isa 7:14). This is the first of over forty fulfillments of OT Messianic prophecies that Matthew mention, for example: 2:5-6, 21:15, 23, 4:14-15, 8:17, 12:17-21, 21:4-5, 27:9-10.

Ch. 2 Astrologers from the east, called the Magi, came to Jerusalem and asked: "Where is the one who has been born (to be) **king of the Jews**? We saw his star in the east and have come to worship him. The evil king Herod the Great, a non-Jew appointed king of Judea by the Romans, was so concerned that he ordered the death of all male infants in and around Bethlehem. He had to remove the threat of a prophesied Jewish Messiah.

Ch. 3 John the Baptist was born to a relative of Jesus' mother three months before Jesus was born, in 4-1 B.C. He began preaching around 25 A.D. and the crux of his message was: "**Repent, for the Kingdom of Heaven is near.**" What did that mean to his audience? The first clause was a call for them to turn from sin and get right with God, the second clause gave the reason, the Messiah was near! The Kingdom of God, or Matthew's preferred terminology, the Kingdom of Heaven, are both Messianic, the genitive (of) indicating source rather than possession. The Kingdom of God for the first-century faithful was always a Messianic kingdom being established by God and there can be no kingdom without the presence of the king. So, the Kingdom of Heaven/God is a metonymy for the Messiah himself. No kingdom was established by God at the time and indeed not since that time, the kingdom is still future. The Messiah was near, in both the local and temporal sense. John said that after him would come one who was greater than he, whose sandals he is not fit to carry; the Messiah who would be both Judge of the unrighteous and Savior of the righteous, pouring out his Spirit on them and gathering them into his barn, true whether referring to the Jews or the Church of all nations.

When Jesus came from Galilee to Judea to be baptized by John in the Jordan River, God's voice was heard from heaven saying: **This is my Son, whom I love**; with him I am well pleased. The significance of Jesus being God's Son comes from Psalm 2:6-9.

"I have installed my King on Zion, my holy hill.  
I will proclaim the decree of the Lord:  
He said to me, "You are my Son;  
today I have become your Father.  
Ask of me, and I will make the nations your inheritance,  
The ends of the earth your possession.  
You will rule them with an iron sceptre;  
You will dash them to pieces like pottery."

This prophecy will be fulfilled in the triumphant reign of the Messiah when he returns to Jerusalem to rule the world for 1000 years, a rule characterized by peace, justice, righteousness, and renewal.

#### Ch. 4

Satan's temptations were directed to Jesus as the Messiah. "**If you are the Son of God ....**" points back to Psalm 2, 'You are my son ... Ask me and I will make the nations your inheritance, the ends of the earth your possession.' Satan promised to give Jesus all the kingdoms of the world and their splendor if only he would bow down and worship him, but Jesus would take no shortcuts to glory, he would strictly follow his Father's voice and do whatever was necessary to save the elect and bring them to glory. After the temptations, Jesus began his ministry, continuing the proclamation that John the Baptist had started: "**Repent, for the Kingdom of Heaven is near.**" Jesus went throughout Galilee, teaching in Jewish synagogues, and preaching the good news of the kingdom.

What is the good news of the kingdom? Did it differ from the gospel that Paul preached and that he was so jealous to guard against corruption? Paul's gospel is perhaps best defined by Ephesians 2:4-9:

"But because of his great love for us, God who is rich in mercy, made us alive in Christ, even when we were dead in transgressions – it is by grace you have been saved. ... And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved – through faith – and this not from yourselves, it is the gift of God – not by works – so that no one can boast."

Is the gospel of the kingdom the same thing as the gospel of God's grace in saving us through faith in Christ's death on the cross? Yes, it must be, they are two sides of the same coin. Jesus preaching to Jews before the cross must be different from the apostles' preaching after the cross. They needed to concentrate on sin and atonement, that salvation comes through faith, not by works, and that sanctification comes through the ministry of the Holy Spirit who was poured out at Pentecost.

The Greek word for kingdom is more accurately translated as kingship or royal power and the Kingdom of God (kingship from God) verses fall into three groups, all describing different aspects of Messianic kingship. The first group refers to Jesus as the coming Messiah. The good news is that Messiah is now among the Jews. He teaches and preaches to them about the kingdom and his miracles, healings, and exorcisms testify to his authority and power. The second group of verses is about his disciples because they will also possess kingship in the kingdom that God is establishing. They will constitute his monarchy. Those who receive Jesus and believe in his name are given the right to become children of God and as children, they are heirs of the kingdom, co-heirs with the king himself. The third group of Kingdom of God verses are in a future context and refer to the Messianic reign, kingship in action, which is established when Jesus returns.

#### Ch. 5

Blessed are the poor in spirit, the meek, and those who are persecuted because of righteousness, for **theirs is the Kingdom of Heaven**. They will possess the kingship and constitute the monarchy. Daniel prophesied: "But the saints of the Most High will receive the kingdom and will possess it forever – yes, forever and ever. ... As I watched, this horn (Antichrist) was waging war against the saints and defeating them, until the Ancient of Days (God the Father) came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom. ... But the court will sit, and his (Antichrist) power will be taken away and destroyed forever. Then the sovereignty, power, and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His (their) kingdom will be an everlasting kingdom and all rulers will worship and obey him (them) (Dan 7:18, 22, 27). The singular pronoun most probably

refers to ‘people (S) of the Most High’ as the Messiah has not been mentioned since verse 14.

Jesus said, unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not **enter the Kingdom of Heaven**. Entering the Kingdom of Heaven is not entering a kingdom as a subject, it is entering the kingship as a ruler.

Ch. 6 Jesus taught his disciples how to pray and in doing so he did not omit the kingdom:

“Our Father in heaven, hallowed be your name,  
**your kingdom come**, your will be done on earth as it is in heaven.”

The Messianic kingdom is future, not present; it is on earth, not in heaven or in people’s hearts. It is a time when God’s will will be done on earth; no more war and poverty and unpunished crime. It is the Messianic reign when the heavenly Father’s kingdom and the righteousness that he provides, and all our other needs will be met (6:33). The Messiah and his saints will rule the world with justice and righteousness, in peace and prosperity. Jesus’ advice to us all is to seek his kingdom and righteousness first.

Ch. 7 Small is the gate and narrow is the road that leads to life – eternal life, life in the New Jerusalem with the Messiah. Few may only be a few percent. Jesus said to his disciples: When the Son of Man (Messiah) comes, will he find faith on earth? The tribulation of the last days will cause many to turn back. Not everyone who calls Jesus “Lord, Lord!” **will enter the Kingdom of Heaven**, but only the one who does the will of the Father. Many will be led astray by riches, immoral desires, and attachment to the world. Hypocritical Christian workers will be denied entrance on that day The new King of the world will tell them: “I never knew you.” The second coming is a day of judgment that will separate the sheep from the goats.

Ch. 8 The Messiah tells his followers: Many will come from the east and the west and take their places at the feast with Abraham, Isaac, and Jacob **in the Messianic kingdom**. But the subjects of the kingdom will be thrown outside. ‘Subjects’ is a poor translation by NIV. The reference is to Israel who on the whole did not receive Jesus as their Messiah. They were to be the monarchy in the Messianic kingdom, not subjects, but in their unbelief, they forfeited that right. It is the monarchy, consisting of both OT and NT saints, who feast with the king during his reign. The demons speaking through the possessed men who lived among the tombs recognized Jesus as the Messiah, calling him **the Son of God** (Psalm 2).

Ch. 9 The teachers of the law were outraged that Jesus could claim to forgive sins. He said he wanted them to know that **the Son of Man**, Jesus’ self-designation of himself as the Messiah, has that authority on earth. The people were filled with awe that Jesus had this authority but the Jewish leaders did not accept him to be the Messiah.

When asked why he and his disciples didn’t fast, Jesus said the guests of the bridegroom could not fast while the bridegroom was with them, implying that he was the Messiah. A woman suffering from bleeding touched Jesus’ cloak and was healed. Jesus said her faith had healed her, presumably her faith in Jesus as the Messiah is what saved her. Two blind men call out to the **Son of David** (Messiah) to have mercy on them. Jesus asks them if they believe he can do it, implying faith in him as the Messiah. Meanwhile, Jesus traveled through all the towns and villages, teaching in their synagogues, healing the sick, and **proclaiming the good news of the kingdom**, that is, the good news that the Messiah was present. It is in this context that Jesus tells his disciples to ask the Lord of the harvest (the Father) to send

workers into his harvest field. We read subsequently of Jesus sending the twelve, and then 70, workers out.

Ch. 10 Jesus empowers the 12 disciples to drive out demons and empower them to heal every disease and sickness and preach the message to the towns of Israel: “**The Kingdom of Heaven has come near.**” What is the significance of this phrase? There is no kingdom, but the Jews are eagerly waiting for Messiah’s kingdom. The enigmatic meaning is that the Messiah is nearby. They were not proclaiming the arrival of the Messianic kingdom, but simply that the Messiah was near. Jesus proclaimed the good news of the kingdom and now the disciples proclaim the good news of the kingdom of which they will constitute the monarchy.

Ch. 11 John the Baptist, the forerunner of the Messiah, the one who announces that the Messiah is at hand, wonders why, if Jesus is the Messiah, he is in prison. When he sent some of his disciples to Jesus to confirm that he was the Messiah, Jesus confirmed to them that he was the Messiah, and he confirmed to the crowd that John was his forerunner, the greatest of the prophets, because he introduced the Messiah to Israel. **The least in the Kingdom is greater than John.** Why? The answer is in Hebrews 11:40: “God planned something better for us (the Church), so that only together with us would they (OT saints) be made perfect.” Understanding this, ‘the church of the firstborn’ (Heb 11:40) is a different group of inhabitants of the heavenly Jerusalem than ‘the spirits of the righteous made perfect’, the former being NT saints, the latter OT saints. A New Testament saint, being united to Christ and indwelt by the Holy Spirit, and born again as a child of God, is presently greater than John, or Abraham. Old Testament saints will not be perfected, until the resurrection of the righteous when all OT and NT saints will be transformed.

“From the days of John the Baptist until now, **the Kingdom of Heaven has been subjected to violence, and violent people have been raiding it.**” It is difficult to comprehend how the Messianic kingship could be subjected to violence and raided. But certainly, Jesus was subjected to violence and attacked by the Jewish leaders (John 6:15). Compare Luke 16:16 where the ISV translation of this difficult verse makes good sense. It interprets the Greek as saying “everyone entering it is under attack,” rather than “everyone forces his way into it” followed by most translations. The early Ethiopic translation has, “everyone entering it is oppressed for it.” No one, let alone everyone, can force his way into the Messianic monarchy.

No one knows **the Son**, except his Father, and no one knows the Father, except his Son and those to whom the Son chooses to reveal him. The Father has committed all things into the Son’s hands (Daniel 7:14) and the Son has committed all things into the hands of his followers (Daniel 7:27, Matthew 26:18-20). Their kingdom will be an everlasting kingdom.

Ch. 12 Jesus said, “Something greater than the temple is here.” He was always pointing people to himself as the Messiah, but he often used metonymy to disguise to some degree what he was saying. People needed faith to understand and believe while the faithless were left in the dark. **The Son of Man is Lord of the Sabbath** because he is the Son of God. Matthew quotes a lengthy Messianic passage from Isaiah 42:1-4). At his first coming, the Messiah was a servant of God, chosen and beloved of God, and anointed with his Spirit. He ministers in humility, but he proclaims justice to the nations, many of whom will put their hope in him.

People were astonished at his healing ministry and asked themselves if he could be **the Son of David**, meaning the Messiah. Jesus declared that if it was by the Spirit of God that he drove our demons, then they should recognize that **the Kingdom of God (the Messiah by metonymy) had come to them.** Jesus also implied that he had entered Satan’s house and tied him up so that he could plunder his house. Jesus overpowered Satan in the wilderness

when he refused to submit to his temptations and now has the power to release those taken captive by Satan.

The Jewish leaders wanted a definite sign that Jesus was sent by God as if his miracles and authoritative teaching were not enough. Jesus was not interested in giving signs, salvation would come to his followers through faith in who he was and believing what he said. The only sign he offered them was the sign of the prophet Jonah, the sign of resurrection. Just as Jonah was in fish's belly for three days, so **the Son of Man** would be in his grave for three days and then rise from the dead. A prophet greater than Jonah was here! A king greater than Solomon was here!

Jesus' mother and brothers came looking for him and Jesus pointed out that his eternal relationship with his disciples was greater than his temporal relationship with his human family. The Messiah and his monarchy will rule together forever.

- Ch. 13 The parables of Matthew 13, like most of Jesus' parables, relate to his disciples. They are parables about the growth of the kingdom which has its origin in God, or more specifically growth of the monarchy that will rule with the Messiah. They teach us about the disciples who are being called out of the world to inherit the monarchy during the Messiah's future earthly reign. Thus, in the parable of the sower, Jesus the Messiah teaches about **the kingdom**, but most of the hearers ignore or reject it for various reasons, but some understand it and go on to bear fruit. He speaks in parables because **the knowledge of the secrets of the Kingdom of Heaven** has been given to them, but not to others. They have responded to the kingdom message in the right way and as children of God will inherit the kingdom that God prepared for them before the creation of the world. The parable of the weeds teaches that two destinies await mankind at the end of the age when Jesus returns. Fire awaits the weeds, those who have been deceived by Satan and influenced by evil, while the good seed, the righteous, who are the sons (princes) of the kingdom, will be brought into the Messiah's barn, the heavenly city he has prepared for them and from where they will shine like the sun. The parables of the mustard seed have the same meaning. The Messianic monarchy began with 120 disciples who met and prayed in Jerusalem and chose Matthias to replace Judas as an apostle. At Pentecost 3000 believers were baptised and added to their number. The believers in Jerusalem soon increased to 5000 and they spread throughout Judea, Galilee, and Samaria. When the apostles scattered to surrounding countries, Gentiles were converted until today when 30% of the world's population call themselves Christian. The yeast has worked its way throughout all the dough. The significance of understanding Jesus' kingdom message is like finding a hidden treasure or a magnificent pearl. Seekers are willing to surrender all to obtain the kingship. The parable of the net is similar to that of the weeds. At Jesus' return at the end of the age, the wicked will be separated from the righteous, who will be resurrected and raptured and meet the Lord in the air from where they will enter glory in their home, the New Jerusalem.
- Ch. 14 After seeing Jesus walking on water, the disciples worshiped him and called him **the Son of God**, the one God has installed on Mount Zion as his king (regent on earth (Ps 2). Similarly, every time Jesus calls God his Father (Mat 7:21, 10:33, 11:25-27, 12:50, 15:13, 16:17, 18:10, etc.), he is implying that he is the Messiah, the regent he has appointed to rule the nations, to break them with a rod of iron and dash them to pieces like pottery (Rev 19:15 at Armageddon).
- Ch. 15 The Canaanite woman recognized Jesus as the Messiah, calling him, "**Lord, the Son of David.**" Although not an Israelite, Jesus healed her daughter because of her great faith.

Ch. 16 The time came when Jesus asked his disciples who people thought **the Son of Man** was. If there was any doubt in who he meant, he added, “Who do you say that I am?” The crowds weren’t sure, some suggesting John the Baptist or Jeremiah or Elijah, but Peter was sure. He said: “**You are the Messiah, the Son of the living God.**” Jesus said, “You are Peter (Petros) and on this rock (petra) I will build **my church** (ekklesia) and the gates of hell will not overcome it.” These words imply that Jesus’ Messiahship is the foundation of his ministry, which consists of building or creating his community, initially the church, and eventually his monarchy which will rule with him during the millennium. His church consists of those who through faith in him have become children of God, the saints to whom Daniel said the sovereignty, power, and greatness of all the kingdoms under heaven will be handed. **The keys of the kingdom** that Jesus gives to Peter speak of the royal authority he will possess during Messiah’s reign. Whatever legislation the monarchy passes *on earth* will have already been decided in heaven. The context is the whole world during the millennium, but the authority of the apostles and later church leaders during the present age is also implied (18:18). Jesus’ audience had no concept of the Gentile church, the Messianic community was what they would have understood. The *ekklesia* is Jesus’ community, indeed his monarchy, because they will rule with him. It consists of those whose names are written in the Lamb’s Book of Life. They are God’s children and will reign with the Messiah, but in the present age they must humble themselves regard themselves as servants, and not lord it over their brethren.

**Jesus ordered his disciples not to tell anyone he was the Messiah.** The proclamation of the good news of the kingdom had to be done in a special way whereby the faithful could understand but unbelievers were left in darkness. Jesus warned his disciples that they would have to lose sight of themselves and their own interests, following him was not going to be a picnic. He, himself, would be killed, but he would be raised to life and one day in the future **he will return in his Father’s glory and with his angels as Messiah**, and he will reward each of his disciples for what they have done. Compare 2 Cor 5:10, and Rev 22:12. He added enigmatically that some of those standing with him there would not die before they saw **the Messiah coming in his royal power**. This no doubt refers to the following description of Jesus’ transfiguration on a high mountain one week later.

Ch 17 Six days later Jesus took Peter, James, and John up a high mountain where his form changed in their presence. His face shone like the sun, and his clothes were as white as light. Moses and Elijah appeared to him and talked to him about his departure (Luke 9:31). He was to ascend to heaven and return later as the victorious Messiah. God spoke to him from heaven saying: “This is my Son (the Messiah) with whom I am well pleased. Listen to him.” As they descended from the mountain, **Jesus told them not to tell anyone about what they saw until the Son of Man had been raised from the dead.** They now had a better idea of what the Messiah would do. He would be killed but would rise on the third day. He would ascend to heaven and after an indefinite time return victoriously in glory with the angels to reward his followers.

The incident about the temple tax is enlightening. Peter may have thought that it wasn’t appropriate for the Messiah and his followers to pay taxes. Jesus assured him that he and his disciples, **the king, and his children**, would not pay taxes in the future, but at present, they should not cause offense. His kingdom was not yet established.

Ch. 18 One day Jesus’ disciples asked him who is **the greatest in the Kingdom of Heaven**. It is important to understand that they are referring to the rulers in the kingdom, not the subjects.

*Basileia* means kingship or royalty. They want to know who will be closest to Jesus in the Messianic hierarchy. Entering the kingdom never refers to citizenship, it is entering the royalty or monarchy. Jesus tells a small child to come to him and then tells his disciples that unless they are converted and become humble and innocent like little children, they will **never enter the kingdom**. God opposes the proud and shows favor to the humble (James 4:6).

Jesus' parable of the unmerciful servant illustrates the fact that as God has forgiven us all our sins, we also must be merciful and forgive others. There is no room for vengeance or grudges in Messiah's monarchy.

Ch. 19 In the discourse on divorce Jesus said, "There are those who chose to live like eunuchs **for the sake of the Kingdom of Heaven**. The kingdom is probably metonymy for the king, people become celibate for the Lord's sake. Such a person is concerned about the Lord's affairs and how he/she can please the Lord, like Paul's co-workers for the Kingdom of God (Col 4:11).

Illustrating the need for humility again, Jesus said that **the Kingdom of God belongs to such as these children**. Yes, theirs is the Kingdom of Heaven, they will inherit the kingship when Jesus returns. But there is no word here for 'belong' in Greek, it simply says 'of such is the Kingdom of Heaven.' They are the monarchy, the royalty. The monarchy consists of humble people like this.

On the other hand, **it is hard for a rich man to enter the kingdom** (kingship, monarchy). The rich are not usually humble, their riches tend to make them proud and arrogant and a law unto themselves. Jesus' followers do not have that difficulty. In a truly momentous statement, Jesus said: "**Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.**" And it is not only the twelve apostles who will have this privilege, "everyone who has left houses or brothers or sisters or father or mother or wife and children or fields for my sake will receive a hundred times as much and will inherit eternal life. But many who are first (read: the rich and famous), will be last, and many who are last (read: the humble servants of God) will be first. Jesus is presently seated at the right hand of God in heaven. After his return, he will sit on his own glorious throne from where he will rule the world, and his followers will also sit on thrones, ruling with him. The throne of God and the Lamb will be in the New Jerusalem and his servants will serve him (Rev 22:3). Those redeemed from every tribe and language and people and nation will be a kingdom of priests, serving God and reigning over the earth and the unbelieving survivors of the Great Tribulation.

Ch. 20 The parable of the workers in the vineyard illustrates the truth that those who are welcomed into **the Kingdom of Heaven** are there by the grace of God, whether they served the Lord all their lives or whether they became Christians late in life. God's way of rewarding people is different from that of the world. Salome, Jesus' aunt, came to Jesus with his cousins, James and John, and requested that they might sit at his right and left **in his kingdom** (monarchy). But these places belong to those for whom the Father has prepared them. God's children should be more interested in serving others than looking for status. **The Son of Man did not come to be served, but to serve and give his life as a ransom for many**. The two blind men at Jericho shouted: "**Lord, Son of David**, have mercy on us!" The crowd rebuked them, but Jesus had compassion on them and healed them and they followed him.

Ch. 21 Riding a donkey into Jerusalem, Jesus fulfilled the prophecy in Zechariah: "Say to Daughter Zion, 'See, **your king comes to you.**'" The crowds shouted: "**Hosanna to the Son of David.**"

Seeing Jesus, children in the temple courts shouted: “**Hosanna to the Son of David.**” Jesus told the chief priests and elders that tax collectors and prostitutes were **entering the Kingdom of God** (the monarchy) ahead of them. **The Kingdom of God** (monarchy) would be taken away from the Jewish leaders and given to a people who would produce its fruit. They had forfeited their right to rule with Jesus; it is the church who are the new heirs of the kingdom.

- Ch. 22 **The Kingdom of Heaven is like a king who prepared a wedding banquet for his son.** The king is God, the son is Jesus, and the wedding feast is the wedding of the Lamb (Rev 19:7). In a similar parable in Luke with the same interpretation, it is a certain man who invites people to a feast in the Kingdom of God. The (Jewish) guests make excuses and refuse to come, so the king burns their city (Jerusalem) and tells his servants to go out and invite whoever they find. Jesus asked the Pharisees **whose son (descendant) the Messiah would be.** The son of David, they replied. Then he asked them how it was that David, speaking by the Spirit, calls him (the Messiah) Lord. How can he call his own son (descendant) Lord? They couldn't reply because they didn't believe in a divine Messiah. Jesus was teaching them that the Messiah (himself) was divine.
- Ch. 23 Jesus tells his disciples not to be called teachers because they have one teacher, **the Messiah.** Jesus told the Pharisees that they shut the door of **the kingdom (monarchy) of heaven** in people's faces. They refuse to enter and they don't let others enter. Jesus said he would send them prophets and sages and teachers whom they would kill or flog in their synagogues or pursue from town to town. He warned the people of Jerusalem that they wouldn't see him again until they said to him, “**Blessed is he who comes in the name of the Lord.**”
- Ch. 24 The disciples ask Jesus what would be the sign of **his coming at the end of the age.** Jesus said many would come in his name, **claiming to be the Messiah.** Many of his followers would be persecuted and killed. **The gospel of the kingdom** would be preached in the whole world to all nations and then the end would come. In times of distress at the end of the age if anyone says here is **the Messiah** or there he is, don't believe it. For as lightning comes from east to west, so will be **the coming of the Son of Man.** The sign of the Son of Man will appear in the sky and all the tribes of Israel will mourn when they **see the Son of Man coming on the clouds of heaven with power and great glory. He will send his angels with a loud trumpet call, and they will gather his elect from one end of the heavens to the other.** As in the days of Noah, **so it will be at the coming of the Son of Man.**
- Ch. 25 **The Kingdom of Heaven** is likened to ten virgins who are waiting for the bridegroom (the Messiah). He took a long time to come, but his arrival was sudden. Some were ready, others weren't, and were locked out. A man (the Messiah) has entrusted his servants with work to do, each according to his ability. After a long time (2000 years) he returns and calls his servants to account. Those who did well will be entrusted with many things as they enjoy their Master's happiness. Others are banished to eternal punishment. **When the Son of Man comes in his glory and all the angels with him, he will sit on his glorious throne.** The righteous are invited to inherit the kingdom prepared for them since the creation of the world. They enjoy eternal life while the wicked are banished to eternal punishment.
- Ch. 26 The chief priests and Jewish elders hand **the Son of Man** over to the Romans to be crucified. At the last Passover supper together, Jesus told the disciples that **the Son of Man** would go just as it is written about him, but woe to the man who betrays **the Son of Man.** He told his disciples he would not drink wine again until he drinks it again with them **in his Father's kingdom.** Then he said, “Look, the hour has come, and the **Son of Man** is delivered into the hands of sinners. When being judged by the Sanhedrin, the high priest charged Jesus under oath to tell them whether he was **the Messiah, the Son of God,** or not. Jesus does not deny it and says that they would see the Son of Man seated at the right hand of Power and coming on the clouds of heaven, Messianic prerogatives.



- Ch. 27 Pilate, the Roman governor, asked Jesus whether he was **the king of the Jews**. Jesus said that he had said so. Pilate asked the crowd whether he should release Barabbas to them or **Jesus who is called the Messiah**. The soldiers mocked Jesus saying: “**Hail, the king of the Jews**”. A sign above Jesus’ head on the cross said: “**This is Jesus, the king of the Jews.**” Passers-by mocked Jesus saying: “**Come down from the cross if you are the Son of God.**” “**He’s the king of Israel.**” He said: “**I am the Son of God.**” The centurion and those with him who were guarding Jesus said: “**Surely he was the Son of God.**” Before he died, Jesus said: “**My God, my God, why have you forsaken me?**” This is a quote from the Messianic Psalm 22.
- Ch. 28 Jesus' final words to his disciples come from Daniel 13, a Messianic passage. He said: “**All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And surely I am with you always, to the very end of the age.**” At the end of the age, the sovereignty, power, and greatness of all the kingdoms under heaven will be handed over to the holy people of the high places. Their kingdom will be an everlasting kingdom, and all rulers will serve and obey them (Dan 1:27).