

# The Gospel of Matthew: Part 3

## (Chapters 15-20)

<b>This is Jesus the King of the Jews (27:37)</b>						
<b>PERSON OF THE KING</b> EARLY LIFE AND MINISTRY	<b>PRECEPTS OF THE KING</b> SERMON ON THE MOUNT	<b>POWER AND PLAN OF THE KING</b> MIRACLES AND MISSION	<b>PARABLES OF THE KING</b> REJECTION AND REVELATION	<b>PREACHING AND POWER OF THE KING</b> MIRACLES AND RESPONSES	<b>PRESENTATION OF THE KING</b> ENTRY AND CONTROVERSY	<b>PASSION OF THE KING</b> DEATH, RESURRECTION AND COMMISSION
1:1 – 4:25	5:1 – 7:29	8:1 – 10:42	11:1 – 13:52	13:53 – 18:35	19:1 – 25:47	26:1 – 28:20

### **Purpose Statement for the Gospel of Matthew:**

Matthew recorded selected events from the life and ministry of Jesus of Nazareth in order to confirm to a Jewish audience that Jesus was indeed the promised Old Testament Messiah and King, the son of David, the son of Abraham and to explain the kingdom program of God through His church for the nations.

# The Deadly Consequences of Legalism

Matthew 15:1-9

## **I. Legalists exalt their own rules over the commands of God** 15:1-3

- 1) They focus on externals 15:1-2
- 2) They ignore the essentials 15:3

## **II. Legalists manipulate God's Word to their own advantage** 15:4-6

- 1) They reject its plain meaning 15:4-6
- 2) The result is pure disobedience 15:6

## **III. Legalist honor God with their lips resulting in false worship** 15:7-9

- 1) They actually play the hypocrite with a distant heart 15:7-8
- 2) They actually play the fool honoring the words of man 15:9

## JEWISH SECTS IN THE FIRST CENTURY

<b>Pharisees</b>	
<p>Their roots can be traced to the Hasidim of the second century BC</p>	<ol style="list-style-type: none"> <li>1) Along with the Torah, they accepted as equally inspired and authoritative all the commands set forth in the oral traditions preserved by the rabbis.</li> <li>2) On free will and determination, they held to a mediating view that did not allow either human free will or the sovereignty of God to cancel out the other (common sense compatibilism).</li> <li>3) They accepted a rather developed hierarchy of angels and demons.</li> <li>4) They believed in the immortality of the soul and in reward and retribution after death.</li> <li>5) They believed in bodily resurrection of the dead.</li> <li>6) The main emphasis of their teaching was ethical rather than theological.</li> </ol>
<b>Sadducees</b>	
<p>They probably had their beginning during the Hasmonean period (166 – 63 BC). Their demise occurred ca. AD 70 with the fall of Jerusalem and the destruction of the temple.</p>	<ol style="list-style-type: none"> <li>1) They considered only the books of Moses to be canonical Scripture, denying that the oral law was authoritative and binding.</li> <li>2) They were very exacting in Levitical purity.</li> <li>3) They attributed everything to free will.</li> <li>4) They argued that there is neither bodily resurrection of the dead nor a future life.</li> <li>5) They rejected the idea of a spiritual world, including belief in angels and demons.</li> <li>6) The Sanhedrin was made up mostly of Sadducees.</li> </ol>
<b>Essenes</b>	
<p>They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (1 Maccabees 2:42; 7:13). The Hasidim were a group of zealous Jews who took part with the Maccabees in a revolt against the Syrians ca. 165-155 BC. A group of Essenes probably moved to Qumran ca. 150 BC, where they copied scrolls and deposited them in nearby caves.</p>	<ol style="list-style-type: none"> <li>1) They strictly observed the purity laws of the Torah.</li> <li>2) They practiced communal ownership of property.</li> <li>3) They had a strong sense of mutual responsibility.</li> <li>4) Daily worship was an important feature along with daily study of their sacred scriptures.</li> <li>5) Solemn oaths of piety and obedience had to be taken.</li> <li>6) Sacrifices were offered on holy days and during their sacred seasons, but not at the temple, which they considered to be corrupt.</li> <li>7) Marriage was avoided by some but was not condemned in principle.</li> <li>8) They attributed to fate everything that happened.</li> </ol>
<b>Zealots</b>	

<p>They originated during the reign of Herod the Great ca. 6 BC. A group of Zealots were among the last defenders against the Romans at Masada in AD 73.</p>	<ol style="list-style-type: none"> <li>1) They opposed payment of taxes to a pagan emperor because they believed that allegiance was due to God alone.</li> <li>2) They were fiercely loyal to the Jewish tradition.</li> <li>3) They endorsed the use of violence as long as it accomplished a good end.</li> <li>4) They were opposed to the influence of Greek pagan culture in the Holy Land.</li> </ol>
<p><b>Scribes or Teachers of the Law</b></p>	
<p>Their roots can be traced back to Ezra (Ezra 7:6)</p>	<ol style="list-style-type: none"> <li>1) Well educated, formally trained men, who were legal experts in God's law (the Torah).</li> <li>2) They studied, transcribed and wrote commentaries on the Torah.</li> <li>3) They provided a valuable service in preserving the Old Testament Scriptures.</li> <li>4) They were held in high esteem by the Jewish people.</li> <li>5) Along with the Pharisees, they were among the most law-abiding Jews of the day.</li> <li>6) They focused more on the externals of law-keeping than the internal issues of the heart.</li> </ol>

\*Chart slightly adapted from the *Zondervan Study Bible*, gen. ed. D. A. Carson.

**Who Is the Real You?**  
Matthew 15:10-20

- I. The Real You Is Who You Are On The Inside 15:10-14**
1. It is a matter of your heart 15:10-11 (cf v. 18)
  2. It is a matter of your Father 15:12-13
  3. It is a matter of your spiritual eyesight 15:14
- II. The Real You Will Be Revealed On The Outside 15:15-20**
1. Sin has its root on the inside 15:15-18
  2. Sin reveals its fruit on the outside 15:19-20
    - a) Some things are impossible to hide 15:19
    - b) Some things don't really matter at all 15:20

## The Healing Power of the Messiah

Matthew 15:21-31

(cf. Mark 7:24-30)

### **I. Jesus Cares for the Individual and So Should We      15:21-28**

- 1) Jesus welcomes the one who comes to Him      15:21-27
- 2) Jesus honors our faith in Him as Lord      15:28

### **II. Jesus Cares for the Masses and So Should We      15:29-31**

- 1) Jesus receives the crowds      15:29-30
- 2) Jesus should be glorified for what He does      15:31

<b>LITERARY PATTERNS FOR THEOLOGICAL EMPHASIS</b>				
The revelation of the Syrophenician woman 15:21-28 Significance of the event in the literary context:				
Feeding the 5000	Reaction of Scribes and Pharisees		Response of Gentile Multitudes	Feeding the 4000
14:13-21	15:1-20	Syrophenician lady 15:21-28	15:29-31	15:32-39
Turning from Israel			to the Gentiles	

**Sometimes We Are Slow To Get It!**  
Matthew 15:32 – 16:12

**I. Jesus Always Has a Plan But We May Only See a Problem**  
**15:32-39**

- |                    |          |
|--------------------|----------|
| 1) Jesus cares     | 15:32    |
| 2) Jesus provides  | 15:33-36 |
| 3) Jesus satisfies | 15:37-39 |

**II. Unbelievers Will Demand A Sign But Reject One When They See One**  
**16:1-4 (cf 12:38-42)**

- |                       |        |
|-----------------------|--------|
| 1) They test the Lord | 16:1   |
| 2) They miss the Lord | 16:2-4 |

**III. Disciples Will See Great Works But Sometimes Are Slow To Fully Understand**  
**16:5-12**

- |   |         |
|---|---------|
| 1) We may misunderstand our Lord's words        | 16:5-7  |
| 2) We may gradually understand our Lord's words | 16:8-12 |



**What Is The Value Of A Soul?**  
Matthew 16:21-28

**To truly understand the worth of a soul:**

- |             |   |                 |
|-------------|---|-----------------|
| <b>I.</b>   | <b><u>You Must Value the Things of God</u></b>                  | <b>16:21-23</b> |
| 1.          | Sometimes we may not understand.                                | 16:21-22        |
| 2.          | Often time we need to repent.                                   | 16: 23          |
| <b>II.</b>  | <b><u>You Must Accept the Call to Die</u></b>                   | <b>16:24-26</b> |
| 1.          | There is a cost in following Jesus.                             | 16:24           |
| 2.          | There is a cost in rejecting Jesus.                             | 16:25-26        |
| <b>III.</b> | <b><u>You Must Trust in the Promise of Christ's Kingdom</u></b> | <b>16:27-28</b> |
| 1.          | The kingdom of Christ is coming.                                | 16:27           |
| 2.          | The kingdom of Christ is certain.                               | 16:28           |

**A Glimpse of Glory: The Transfiguration of Jesus**  
Matthew 17:1-13

- I. Look At The Glory of the Son of God. 17:1-3**
- 1) He was God incognito. 17:1-2
  - 2) He is the fulfillment of the Law and Prophets. 17:3
- II. Listen To The Voice of God the Father. 17:4-8**
- 1) Our human perspectives are often foolish. 17:4  
(cf Mk. 9:6; Luke 9:33)
  - 2) The divine perspective is what we need. 17:5-8
- III. Learn From the Suffering of God's Servants. 17:9-13**
- 1) God's Son Jesus was crucified but rose from the dead. 17:9
  - 2) God's servant John was mistreated but completed his assignment.  
17:10-13

## Why Was Jesus Transfigured?

- 1) It was to reveal the true nature of Jesus as God incarnate.
- 2) It was to strengthen Christ as He began His march to the cross.
- 3) It was to fortify the disciples in obeying the call to radical discipleship.
- 4) It was to demonstrate that Messiah Jesus was the Fulfillment of the Law (Moses) and prophets (Elijah) as God's final, complete and climatic revelation.
- 5) It was a confirmation of Peter's confession (16:16).
- 6) It was to teach that the Messiah who was crucified is the same Messiah who will reign over His kingdom in glory.
- 7) It was to encourage the Disciples in light of Jesus' prediction of His passion (16:21-23).
- 8) It fulfilled, at least in part, the promise of Matt. 16:28.
- 9) It reaffirmed the Father's love and delight in his Son (17:5)
- 10) It calls us to trust and follow the one and only one who is "the image of the invisible God" (Col. 1:15) and the [very "radiance of the glory of God"] (Heb. 1:3). In Jesus and Jesus alone we can see the glory and greatness of God and live!

## **Demons, Death and Debts**

Matthew 17:14-27

### **I. Faith Can Move Mountains**

**17:14-20**

- 1) Without faith we can do nothing 17:14-18
- 2) With faith we can do the impossible 17:19-20

### **II. The Son of Man Will Conquer Death**

**17:21-22**

- 1) Jesus predicted His death 17:21-23
- 2) Jesus predicted His resurrection 17:23

### **III. Followers of Jesus Are Free As Sons of the King** 17:24-27

- 1) Our status as sons of God gives us a new position 17:24-26
- 2) Our status as sons of God give us an important responsibility 17:27

## 9 Essential Qualities For Citizens of the Kingdom

Matthew 18:1-20:18

- I. **They understand the nature of true greatness** 18:1-5
- II. **They understand the cost of sin and the danger of hell** 18:6-9
- III. **They understand the heart of God for the lost** 18:10-14
- IV. **They understand the importance of church discipline** 18:15-20
- V. **They understand the practice of forgiveness** 18:21-35
- VI. **They understand the sanctity of marriage** 19:1-12
- VII. **They understand the value of childlike faith** 19:13-15
- VIII. **They understand the danger of riches to receiving eternal life** 19:16-30
- IX. **They understand that God is generous and never unfair** 20:1-16

## **I. SEVERAL POSITIONS ON THE SUBJECT OF DIVORCE ARE POSSIBLE TODAY.**

- 1) Divorce is never permitted in the Scripture for any reason.
- 2) Divorce is permitted for adultery only, but remarriage is not allowed.
- 3) Divorce is permitted for adultery and desertion of an unbelieving partner, but remarriage is not permitted.
- 4) Divorce is permitted for adultery or abandonment by an unbelieving partner, and remarriage to a believer is granted to the innocent party. (Those who believe the Bible allows for remarriage do so on the grounds of the exception clause in Matthew and the suggestion that if God grants divorce to the innocent party, by his grace he would also grant permission to remarriage.)
- 5) Divorce is permitted in the case of an incestuous marriage.
- 6) Divorce is permitted in the case of abuse which is viewed as a form of abandonment. (A view that has grown in popularity in recent years).
- 7) Remarriage is permitted in the case of the divorce taking place prior to one's conversion and there is no possibility of reconciliation (2 Cor. 5:17 is the basis of this position).

**II. A SUMMATION OF EVANGELICAL POSITIONS ON DIVORCE AND REMARRIAGE (AFTER SEXUALLY CONSUMMATED MARRIAGE).**

	#1	#2	#3	#4	#5	#6	#7
Divorce Initiated By Non-Believers	NO	YES	YES	YES	YES	YES	YES
Physical Adultery is Grounds	NO	NO	NO	YES	YES	YES	YES
Physical Abuse or Abandonment is Grounds	NO	NO	NO	NO	NO	YES	YES
Unfaithful Desires (Lust) and Behavior (Flirting) are Grounds	NO	NO	NO	NO	NO	NO	YES
Remarriage after Permissible Divorce	NO	NO	YES	NO	YES	YES	YES
	Liederbach	Piper, David Jones	Heimbach	Wenham & Early Church	Akin, MacArthur, Feinbergs, Kostenberger & Most Evangelicals	Schaeffer, Westminster Confession	Luck

**III. SOME CONCLUDING THOUGHTS**

Dogmatism and certainty is not appropriate in an area where good and godly students who affirm, without apology, the infallibility and inerrancy of the Bible, differ.

- 1) Marriage is a gift and work of God that receives its meaning and significance from God.

- 2) God's design for marriage is exclusively heterosexual and unique among all human relationships.
- 3) God's plan from the beginning is that marriage would be permanent and indissoluble. Indeed Malachi 2:16 reminds us, "For I hate divorce," says the Lord, the God of Israel, and him who covers his garment with wrong," says the Lord of hosts. "So take heed to your spirit, that you do not deal treacherously."
- 4) Jesus acknowledges that because we live in a fallen world and have hard hearts, divorce will occur. However, no divorce is ever required though it may be occasionally permissible to those whose divorce is on biblical grounds.
- 5) To divorce one's mate (without a biblical cause?) and remarry another is to commit the sin of adultery.
- 6) Where the sin of adultery and/or divorce has taken place forgiveness is possible and available to those who repent and confess their sin (1 John 1:9).
- 7) If we are in an unbiblical marriage, we should not attempt to get out of it. Seek forgiveness, and then work hard to glorify God and be a blessing to the mate you are married to.
- 8) In the church we should emphasize the value and dignity of marriage while eliminating the shame and stigma of the divorced. We "mingle the call to obedience with the tears of compassion" (Sam Storm).
- 9) We should acknowledge that divorce is a sin that is far more hurtful and destructive than many other sins.
- 10) Concerning marriage, the diction "an ounce of prevention is worth a pound of cure" is a good one. No minister should perform a wedding without requiring a) extensive pre-marital counseling and b) the signing of a pre-marital wedding covenant.

**Sent to Serve**  
Matthew 20:17-34

- I. Consider the Cost of Being a Servant                    20:17-19**
  
- II. Consider the Challenge to Being a Servant                20:20-23**
  
- III. Consider the Conflict to Being a Servant                20:24-27**
  
- IV. Consider Christ when Being a Servant                    20:28**
  
- V. Consider the Cries in Being a Servant                    20:29-34**