

The Gospel of Matthew

This is Jesus the King of the Jews (27:37)						
PERSON OF THE KING EARLY LIFE AND MINISTRY	PRECEPTS OF THE KING SERMON ON THE MOUNT	POWER AND PLAN OF THE KING MIRACLES AND MISSION	PARABLES OF THE KING REJECTION AND REVELATION	PREACHING AND POWER OF THE KING MIRACLES AND RESPONSES	PRESENTATION OF THE KING ENTRY AND CONTROVERSY	PASSION OF THE KING 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.

Characteristics

- 1) There is a large place given to eschatology in both the parables (ch. 13) and a major discourse of the book (chs. 24–25; 28:20).
- 2) Teaching on the Kingdom is dominant and the terminology used is primarily “kingdom of heaven” (“kingdom of God” in the other Gospels).
- 3) The royal majesty and authority of Jesus Christ is set forth (25:31-46; 28:18-20), as well as his preeminence over Israel’s prized institutions: the Law (5:21-22, 27-28), the Sabbath (12:8), the prophets (12:41), the temple (12:6), and kingship (12:42). Jesus is a greater Moses as prophet and lawgiver and He is a greater David as King.
- 4) Matthew is the essential bridge between the Old and New Testament, providing both retrospective and prospective viewpoints as it treats the present ministry of Jesus Christ as the fulfillment of the prophetic past and the hope of the prophetic future. Precise and detailed references distinguish the presentation of Matthew from the other Gospel writers.
- 5) Matthew is the one Gospel that mentions the church (16:18; 18:11).
- 6) The teaching ministry of Christ is highlighted through both parables and discourses. There are five major discourses, each of which ends with the statement “when Jesus had finished . . .” (5:3–7:27; 10:5-42; 13:13-52; 18:3-35; 24:4–25:46). Again, Matthew is presenting Jesus as a new and greater Moses.
- 7) A notable concern is manifested toward the Gentiles (8:11-12; 15:24; 21:43; 28:19), in spite of its Jewish nature. This is driven home by the Great Commission that concludes the Gospel. Jesus is King and Savior over all the nations.

Matthew recorded selected events in the life of Jesus Christ including his great teachings, opposition and rejection, and his death and resurrection in order to show that Jesus is the promised Messiah-King whose mission to redeem a people for Himself among the nations, a mission that is now passed on as the assignment of His people.

The Authority and Power of The Messiah
Matthew 8:1-9:34

Matthew's Way of Telling the Story is often topical, not strictly chronological

- I. Three Miracle Stories 8:1-17
 - 1) A leper is healed and cleansed 8:1-4
 - 2) A paralyzed servant is healed and restored 8:5-13
 - 3) A sick mother-in-law and many others are healed and delivered 8:14-17

- II. Two Teachings on Discipleship 8:5-13
 - 1) Count the cost and trust Him 8:18-20
 - 2) Count the cost and follow Him 8:21-22

- III. Three Miracle Stories 8:23-9:8
 - 1) Jesus has authority over nature 8:23-27
 - 2) Jesus has authority over demons 8:28-34
 - 3) Jesus has authority over sin 9:1-8

- IV. Two Teachings on Discipleship 9:9-17
 - 1) Matthew: Jesus pursues sinners, changes them and makes them His disciples 9:9-13
 - 2) Disciples of John the Baptist: Jesus is God and there is a time for celebration and mourning 9:14-17

- V. Three Miracle Stories 9:18-34
 - 1) Jesus has authority over sickness and death 9:18-26
 - 2) Jesus has authority over blindness 9:27-31
 - 3) Jesus has authority over demons 9:32-34

The Master And His Mission

Matthew 9:35-10:42

- I. Jesus commands us to pray for the lost 9:35-38

- II. Jesus calls us to minister to the lost 10:1-4

- III. Jesus commissions us to preach to the lost 10:5-15

- IV. Jesus counsels us as we go to the lost 10:16-25

- V. Jesus comforts us as we live among the lost 10:26-33

- VI. Jesus cautions us in our war to reach the lost 10:34-39

- VII. Jesus compensates us for serving the lost 10:40-42

The Twelve Apostles

Matthew 10	Mark 3	Luke 6	Acts 1
Simon Peter	Simon Peter	Simon Peter	Simon Peter
Andrew	James	Andrew	John
James	John	James	James
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Bartholomew
Thomas	Thomas	Thomas	Thomas
Matthew	Matthew (Levi)	Matthew	Matthew
James (of Alphaeus)	James (of Alphaeus)	James (of Alphaeus)	James (of Alphaeus)
Thaddaeus	Thaddaeus	Judas (of James)	Judas (of James)
Simon (the Canaanite)	Simon (the Canaanite)	Simon (Zealotes)	Simon (Zealotes)
Judas Iscariot	Judas Iscariot	Judas Iscariot	_____

Some Basic Observations

- 1) Matthew and Mark list Thaddaeus while Luke, in his two lists, names Judas (of James). Some Bible scholars think Judas may have been his original name and that it was changed later to Thaddaeus (meaning perhaps “warm-hearted”) in order to avoid the stigma attached to the name Judas Iscariot. This is reasonable.
- 2) “Simon The Canaanite” is the transliteration into English of a Greek word which probably represents an Aramaic word meaning “Zealous.” The Zealots in Judaism were a group who advocated revolutionary tactics to overthrow the power of Rome. Bringing he and Matthew together is something only the gospel could do!
- 3) It is interesting that all four lists begin with Simon Peter and end with Judas Iscariot (except, of course, the Acts 1 list, for Judas had already killed himself and is omitted). Also, the names appear to be in groups of four. Peter, Andrew, James, and John are always in the first group-though not always in that order-and Philip, Bartholomew, Thomas, and Matthew are in the second group in all four lists.
- 4) In all four lists, Peter’s name heads the first group, Philip leads the second, and James (of Alphaeus) heads the third.

**The Twelve Apostles:
A Brief Summation**

Facts

Scriptures

First Group

<p>Peter: given name Simon, changed to Cephas (Aramaic), or Peter (Greek); son of Jonah (“bar Jonah”), brother of Andrew; fisherman, home in Capernaum; present at transfiguration and Gethsemane; denied Christ; first apostle to (1) preach the gospel, (2) perform a miracle, (3) speak before the Sanhedrin, (4) preach to Gentiles, (5) raise the dead; traditionally martyred at Rome in A.D. 67 being crucified upside down.</p>	<p>Too extensive to list, but note Gal. 2:7-9; 1, 2 Peter.</p>
<p>Andrew: introduced his brother Peter to Jesus; also a fisherman; traditionally martyred in Greece; brought word to Jesus of Greeks who wanted to see Him.</p>	<p>Matt. 4:18; 10:2; Mark 1:16, 29; 3:18; 13:3; Luke 6:14; John 1:40, 44; 6:8; 12:22; Acts 1:13</p>
<p>James: brother of John; son of Zebedee and Salome; fisherman, with father and brother partners with Peter; present at transfiguration and in Gethsemane; called by Jesus a “Son of Thunder”; martyred by Herod Agrippa 1 (c. A.D. 44).</p>	<p>Matt. 4:21; 10:2; 17:1; Mark 1:19, 29; 3:17; 5:37; 9:2; 10:35, 41; 13:3; 14:33; Luke 5:10; 6:14; 8:51; 9:28, 54; Acts 1:13; 12:2</p>
<p>John: brother of James; son of Zebedee and Salome; fisherman, partner with Peter; present at transfiguration and in Gethsemane; called by Jesus “Son of Thunder”; “the disciple whom Jesus loved”; companion of Peter; cared for Mary, the Lord’s mother; leader in Jerusalem church; later moved to Ephesus; exiled to isle of Patmos; traditionally not martyred.</p>	<p>Matt. 4:21; 10:2; 17:1; Mark 1:19, 29; 3:17; 5:37; 9:2, 38; 10:35, 41; 13:3; 14:33; Luke 5:10; 6:14; 8:51; 9:28, 49, 54; 22:8; Acts 1:13; 3:1, 3, 4, 11; 4:13, 19; 8:14; 12:2; Gal. 2:9; Rev. 1:1, 4, 9; 22:8 Cf. 1, 2, 3 John, Gospel of John</p>

Facts

Scriptures

Second Group

Philip: told Nathanael of Jesus; brought word to Jesus of Greeks who wanted to see Him; traditions unclear as to his life and death.	Matt. 10:3; Mark 3:18; Luke 6:14; John 1:43-46, 48; 6:5, 7; 12:21-22; 14:8-9; Acts 1:13
Bartholomew: probably Nathanael of John’s Gospel; from Cana; name Bartholomew is Aramaic for “Son of Tolmai” Jesus saw him under the fig tree; traditionally martyred in Armenia.	Matt. 10:3; Mark 3:18; Luke 6:14; John 1:45-49; 21:2; Acts 1:13
Thomas (called Didymus meaning twin): probably from Galilee; asked Jesus how to know the way; doubted Jesus’ resurrection; traditionally preached in India.	Matt. 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24, 26-28; 21:2; Acts 1:13
Matthew: tax collector; son of Alphaeus; also known as Levi; held a great feast for Jesus in his house; tradition unclear as to his ministry and death.	Matt. 9:9, 10:3; Mark 2:14; 3:18; Luke 5:27, 29; 6:15; Acts 1:13

Facts

Scriptures

Third Group

James: son of Alphaeus and Mary; known as “the small” or “the Younger”; brother of Joseph; tradition unclear due to confusion with other Jameses.	Matt. 10:3; 27:56; Mark 3:18; 15:40; 16:1; Luke 6:15; 24:10; Acts 1:13
Judas (not Iscariot): son of James; also called Thaddaeus; perhaps a Zealot; traditionally preached in Aremnia and martyred in Persia with Simon the Zealot.	Matt. 10:3; Mark 3:18; Luke 6:16; John 14:22; Acts 1:13
Simon the Zealot: traditionally martyred in Persia with Judas (Thaddaeus).	Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13
Judas Iscariot: possibly from Judea; betrayer of Christ; called by Jesus a “devil” and “son of perdition”; treasurer for the apostolic band; committed suicide.	Matt. 10:4; 26:14, 25, 47; 27:3, 5; Mark 3:19; 14:10, 43; Luke 6:16; 22:3, 47, 48; John 6:71; 12:4; 13:2, 26, 29; 18:2, 3, 5; Acts 1:16, 18, 25

When Faith Is Hard, The Consequences Are Eternal, And The Burden Is Heavy

Matthew 11:1-30

- I. Jesus is the Christ, the Promised Messiah 11:1-19
 - 1) The Messiah is vindicated by His works 11:1-6
 - 2) The messenger is praised for his service 11:7-15
 - 3) The masses are chastised for their foolishness 11:16-19

- II. Jesus is the Sovereign Judge 11:20-24
 - 1) Those who are idolatrous and immoral will be condemned 11:20-22
 - 2) Those we are self-righteous will be condemned 11:23-24

- III. Jesus is the Father's Son 11:25-27
 - 1) The Son alone knows the Father 11:25-27
 - 2) The Son alone reveals the Father 11:27

- IV. Jesus is the Humble King 11:28-30
 - 1) He invites us to come to Him
 - 2) He promises us rest in Him

5 Lessons to Apply from Matthew 11:20-30:

- 1) People do not always respond to the truth of God, no matter how clearly it is presented (11:20-24).
- 2) The more truth you know, the more responsible you are (11:22-24).
- 3) There will be degrees of punishment in Hell (11:22-24).
- 4) Election by God and human responsibility stand side by side in Scripture. Both should be believed (11:20-30).
- 5) The place of rest and fulfillment is in the presence and plan and purpose of God as revealed in Christ (11:28-30).

Why We Know Jesus Is the Messiah-King

Matthew 12:1-50

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| I. | <u>Jesus is Lord of the Sabbath</u> | 12:1-14 |
| | 1) Pharisaical legalism should never trump a human need | 12:1-8 |
| | 2) Pharisaical legalism should never trump a hurting person | 12:9-14 |
| II. | <u>Jesus is the Spirit-filled Servant of the Lord</u> | 12:15-21 |
| | 1) He heals | 12:15-17 |
| | 2) He is chosen | 12:18 |
| | 3) He preaches | 12:18 |
| | 4) He is gentle | 12:19-20 |
| | 5) He gives hope to the nations | 12:21 |
| III. | <u>Jesus is the Son of David who demonstrates the power of God</u> | 12:22-37 |
| | 1) His action: He healed the hurting | 12:22-23 |
| | 2) The Pharisees accusation: you are empowered by Satan | 12:24 |
| | 3) His answer: divided kingdoms fall and demons don't cast out demons | 12:25-29 |
| | 4) His admonition: you are either for me or against me | 12:30 |
| | 5) His announcement: blasphemy against the Spirit will not be forgiven and we will give an account for our words at the judgment | 12:31-37 |
| IV. | <u>Jesus is the Greater Prophet and the Greater King</u> | 12:38-42 |
| | 1) Jesus is a greater prophet than Jonah because of His power | 12:38-41 |
| | 2) Jesus is a greater King than Solomon because of His wisdom | 12:42 |
| V. | <u>Jesus is the elder brother who leads us to the Father</u> | 12:43-50 |
| | 1) What we don't need: a mere external renovation | 12:43-45 |
| | 2) What we do need: a genuine personal relationship | 12:46-50 |

What is Blasphemy Against The Holy Spirit

Key Text: Matthew 12:30-32; Mark 3:28-30; Luke 12:10

Definition: It is to knowingly, willingly and persistently attribute to Satan the works of God done by and in Jesus thru the Holy Spirit, who testifies to these truths in your heart.

Characteristics: 1) It is a sin of full knowledge. 2) It is an ongoing disposition of the heart that resists the conviction of the Holy Spirit. 3) It is a verbal act that attributes the works of the Holy Spirit to Satan. 4) It is a willful rejection of God's grace in Jesus. 5) It is rooted in unbelief. 6) It is a sin a Christian cannot commit. 7) It is a sin not committed by one who is concerned that he may have committed it.

“To sin against God under the law was a serious matter. The sin against Jesus Christ in human form was yet more serious (John 15:22); nevertheless the Son in His humility presented Himself in visible form to men; to repulse Him was still pardonable. But to resist the Spirit who glorifies Him and who gives rise within our hearts to an unmistakably clear conviction is an act of willful sin, willingly and deliberately shutting the door in the face of God. The work of the Spirit, seeking to place within us the Saviour's presence, is the final issue in God's plan for us. If man rejects it and maintains his stubbornness, God can do no more for him; He cannot save him in opposition to his will.” Rene Pache

The Parables of The Kingdom in Matthew 13

(Adapted from notes by Mark L. Bailey, President, DTS)

I. Parables By the Sea

1) The Soils (Planting) 13:1-23

Problem: Why aren't people more receptive to the Messiah?

Central Truth: Productivity is determined by receptivity, and receptivity is a heart issue.

2) The Wheat and the Weeds 13:24-30, 36-43

Problem: What accounts for the false religions in the world?

Central Truth: Satan has sown the world with a counterfeit kingdom which will not be fully revealed and destroyed until the judgment.

3) The Mustard Seed (Growth) 13:31-32

Problem: Will this kingdom program of God survive?

Central Truth: Yes! Though starting small, the kingdom will grow to world-wide dimensions.

4) The Leavening 13:33-34

Problem: How will this kingdom grow?

Central Truth: The kingdom will grow from an internal dynamic, not from external organization.

II. Parables in the House

1) The Hidden Treasure (Value) 13:44

Problem: How valuable is the plan of God?

Central Truth: The kingdom of God is so valuable that a person should give up everything necessary to be apart of it.

2) The Pearl Merchant 13:45-46

Problem: How valuable was this kingdom to Christ?

Central Truth: The Kingdom was established through the total self-sacrifice of Christ.

3) The Dragnet (Responsibilities) 13:47-50

Problem: How wide should the invitation to the kingdom be made?

Central Truth: Evangelism should be done without discrimination.

4) The Householder 13:51-52

Problem: What are the responsibilities of disciples in the kingdom?

Central Truth: Edification should include both the Old and the New.

“Parables”

Parables are one of the most striking features of the teaching ministry of Jesus. The popular idea that a parable is “an earthly story with a heavenly meaning” is helpful, but it needs to be expanded. Here are 8 principles.

1) Parables provide insight into the nature, coming, growth, and consummation of the kingdom of God. They give us pictures of this kingdom that “has come near” in the King. 2) Parables are by design provocative and surprising. 3) Parables are used to stimulate thinking and cause the hearer to contemplate and consider what they are hearing. 4) Parables use everyday objects, events, and circumstances to illustrate spiritual truth, usually with a new and surprising twist. 5) Parables reveal more truth to those with receptive ears, and they hide truth from others with non-receptive ears. This is critical to understanding how they function. 6) Parables make up 35 percent of Jesus’ teaching in the Gospels. 7) Parables often, but not always, focus on a primary truth. We should not allegorize a parable seeking a meaning for every detail. 8) Parables in the Gospels ultimately draw attention to Jesus as God’s Messiah, the one who ushers in the kingdom and the one who calls us to make a personal decision concerning Him.

The Parables of the Kingdom: Part 1

Matthew 13:1-23

I. We must spread the seed of the gospel that people might hear the word

13:1-9

II. If we do not listen to the gospel we will not benefit

13:10-17

III. The fruitfulness of the seed of the gospel depends upon the receptivity of the hearers

13.-18-23

1) The soil of some hearts is hard

13:18-19

2) The soil of some hearts is shallow

13:20-21

3) The soil of some hearts is divided

13:22

4) The soil of some hearts is good and fruitful

13:23

The Parables of the Kingdom: Part 2

Matthew 13:24-52

- I. The parable of the seed and weeds 13:24-30, 36-43**
- 1) Jesus expounds the parable for our contemplation 13:24-30
 - 2) Jesus explains the parable for our edification 13:36-42
 - a) The one who sows the good seed is Jesus 13:36-37
 - b) The field is the world 13:38
 - c) The good seed is our Lord's disciples 13:38
 - d) The weeds are Satan's disciples 13:38
 - e) The enemy who sowed the weeds is the devil 13:39
 - f) The harvest is the end of time 13:39
 - g) The reapers of the harvest are angels 13:39
 - h) The harvest is the final judgment 13:40-43
 - i) Unrepentant and unforgiven sinners will go to hell 13:40-42
 - ii) Repentant and forgiven sinners will go into the kingdom of heaven 13:43
- II. The parable of the mustard seed 13:31-32**
- The Kingdom of heaven will start small but grow very large (extensive growth).
- III. The parable of the leaven 13:33-34**

The kingdom of heaven is active even when you cannot see it because it begins from the inside out (intensive growth).

IV. The parable of the hidden treasure 13:44

The kingdom of God is a surprising great treasure worth sacrificing everything.

V. The parable of the pearl of great price 13:45-46

The kingdom of God is a treasure worth searching for and sacrificing everything.

VI. The parable of the net 13:47-50

There will be a great separation at the end of the age of the wicked and the righteous.

VII. The parable of the new and old treasures 13:51-52

The new revelation of Jesus and the kingdom (NT) completes and fulfills the ancient promises of the Old Testament.

Jesus: A Prophet Without Honor in His Own Hometown!

Matthew 13:53-58

- I. When you consider Jesus: are you only amazed? 13:53-56**
- 1) His teachings should astonish you but that is not enough. 13:53-54
 - 2) His miracles may captivate you but that is not enough. 13:54
 - 3) His background will not impress you but so what? 13:55-56
- II. When you consider Jesus: are you offended? 13:56-57**
- 1) In spite of clear evidence you may reject Him. 13:56
 - 2) In spite of close proximity you may dishonor Him. 13:57
- III. When you consider Jesus: are you guilty of unbelief? 13:58**
- 1) Unbelief is one thing that limits Jesus. 13:58
 - 2) Unbelief is one thing that amazes Jesus. (see Mark 6:6)

What Do You Get For Faithful Service To God?

Matthew 14:1-12

- I. Expect that some will oppose you. 14:1-2**
- 1) Your good works will probably be known. 14:1
 - 2) Your good works will sometimes cause confusion. 14:2
- II. Expect that some will try to stop you. 14:3-5**
- 1) We may be imprisoned for our faith. 14:3-4
 - 2) We may face death for our faith. 14:5
- III. Expect that some will attempt to destroy you. 14:6-12**
- 1) Accept that the ungodly will use ungodly means to get you. 14:6-9
 - 2) Accept that the ungodly may get your head on a platter. 14:10-12

The Feeding of The Five Thousand

Matthew 14:13-21

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| I. | <u>We should have compassion for others like Jesus.</u> | 14:13-14 |
| | 1) Jesus knew the value of solitude. | 14:13 |
| | 2) Jesus could not ignore the pain of others. | 14:14 |
| II. | <u>We should seek to meet the needs of others like Jesus.</u> | 14:15-21 |
| | 1) Do what only you can do. | 14:15-18 |
| | 2) Trust Jesus to do what only He can do. | 14:19 |
| | 3) Recognize that a little can become a lot with Jesus. | 14:20-21 |

Jesus: The Son of God Who Walks On Water And Heals The Hurting

Matthew 14:22-36

I. Jesus is the one in whom we should have faith. 14:22-33

- 1) We can trust His plans. 14:22
- 2) We should be encouraged by His prayers. 14:23
- 3) We are amazed by His power. 14:24-25
- 4) We are comforted by His presence. 14:26-27
- 5) We are blessed by His patience. 14:28-32
- 6) We are humbled by His Person 14:33

II. Jesus is the one who we should come to when we hurt. 14:34-36

- 1) Jesus can be sought by those in need. 14:34-35
- 2) Jesus will bless those who believe. 14:36