

# Study of the New Testament

---

## *Lesson 2: The Gospel according to Matthew*

### **Literary Structure:**

#### ***Outline based on Missionary Journey and Geography:***

The Early Life of Jesus: *Matt. 1:1-4:11*

The Ministry of Jesus in Galilee: *Matt. 4:12-18:35*.

The Ministry of Jesus in Judea: *Matt. 19:1-28:20*.

#### ***Literary Outline:***

Epilogue: The Passion and Resurrection of the Messiah (26-28)

- A. Introduction: The Messianic King (1:1 – 2:23)
  - 1. Genealogy (1:1-17)
  - 2. Infancy Narrative (1:18 – 2:23)
- B. The Gospel of the Kingdom (Mt. 3:1 – 7:29)
  - 1. The Messiah had Come (3:1 – 4:25)
  - 2. Discipleship Sermon: The Call to the Kingdom – Sermon on the Mount: (5:1 – 7:29)
- C. The Spread of the Kingdom (8:1 – 10:42)
  - 1. Jesus' Miracles and Reactions (8:1 – 9:38)
  - 2. Missionary Sermon: The Apostolic Call to be Emissaries of the King (10:1-42)
- D. Signs and Parables (11:1 – 13:53)
  - 1. Signs and Reactions (11:1 – 12:50)
  - 2. Kingdom Sermon: Parables of the Kingdom (13:1-53)
- E. Faltering Faith and True Greatness (13:54 – 18:35)
  - 1. Resisting Faith in Jesus (13:54 – 17:27)
  - 2. Ecclesial Sermon: True Greatness within Kingdom Family Life (18:1-35)
- F. Present Opposition and Future Victory (19:1 – 25:46)
  - 1. Intensifying Opposition (19:1 – 23:39)
  - 2. Eschatological Sermon: Future Victory (24:1 – 25:46)
- G. Culmination of Jesus' Ministry (26:1 – 28:20)
  - 1. Conflict, Discipleship and the Cross (26:1 – 27:66)
  - 2. Resurrection Victory and the Great Commission (28:1-20)

## Introduction: Matthew 1:1-2:23 The Messianic King

### Genealogy

- The first word of the Gospel is Greek word *genesis* meaning beginning. New Creation comes with the advent of the Messiah.
- The genealogy highlights Abraham the father of the Jewish people, David the King of Israel, and on the Exile of the nation of Israel to the Babylonians.
- The Jews of Jesus day did not believe the exile was over.
  - Partial return from Babylon
  - Foreign occupation of the land by the Roman empire. An Edomite (a descendant of Esau) was improperly serving on David's throne.
  - The temple was rebuilt.
- They were awaiting the end of exile and the return of YHWH and the Messiah.
- They sought the fulfillment of 70 years of Jeremiah and 70 weeks of years (7 X 70 years) in Daniel 9. When would the seventy sevens be fulfilled?

*“Matthew makes clear beyond cavil, to anyone thinking Jewishly in that period, that the moment had come with Jesus. Instead of years, he does it with generations, the generations of Israel’s entire history from Abraham to the present. All the generations to that point were fourteen times three, that is, six sevens—with Jesus we get the seventh seven. He is the jubilee in person. He is the one who will rescue Israel from its long-continued nightmare.” --NT Wright<sup>6</sup>*

### The Main Point

YHWH, the Creator of the world, has chosen and called Israel to be the people through whom he will redeem the world. The covenant promises made to Abraham and David are the only hope for all the people of the world.

**The point of the Gospel writers is that the life, death and resurrection of Jesus is the dramatic climax of the story of Israel *for the salvation of the world.***

✠

“Behold, we are slaves this day; in the land that you gave to our fathers to enjoy its fruit and its good gifts, behold, we are slaves.”

–Lament, Nehemiah 9:36

✠

✠

The punishment of your iniquity, O daughter of Zion, is accomplished; he will keep you in exile no longer; but your iniquity, O daughter of Edom, he will punish; he will uncover your sins.

Lamentations 4:22

✠

<sup>6</sup> Wright, NT, How God Became King: The Forgotten Story of the Gospels (New York, Harper One, 2012) p. 71.

## **Infancy Narrative**

### **The Naming of Jesus**

“We are to look at Jesus and see in him, however strange it may seem, the personal presence of Israel’s God, coming to rescue them from the plight their sins have brought upon them....”<sup>7</sup>

“...you shall call his name *Jesus*, for he will save his people from their sins.” Matt. 1:21

Jesus is the Hebrew name Joshua meaning: “YHWH saves.” To make the point explicit, Matthew quotes the prophet Isaiah; note that the Hebrew name *Emmanuel* means, “God with us.”

“All this took place to fulfill what the Lord had spoken by the prophet: ‘Behold, the virgin shall conceive and bear a son, and they shall call his name *Emmanuel*.’” Matthew 1:22-23

And the final sentence of the Gospel of Matthew echoes the Emmanuel promise at the beginning. Only, “God with us” has become “Jesus with us”:<sup>8</sup>

*Matthew 28:*<sup>18</sup> And Jesus came and said to them, “All authority in heaven and on earth has been given to me.”<sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

### **The Seed of the Serpent vs. the Seed of the Woman**

In the curse given to the serpent in Genesis, we read this prophecy:

“I will put enmity between you and the woman,  
and between your seed and her seed;  
he shall bruise your head,  
and you shall bruise his heel.” --Genesis 3:15

With the advent of the wise men and the announcement of the birth of the Messiah in Bethlehem, Herod the Great (a false-king) is deeply threatened and pursues the Holy Family with the intent to kill the child. The instruments of evil in this world will strike a painful blow to the seed of the woman, but ultimately it will be Satan’s head that will be crushed.

Just as Israel, fled to Egypt so too did the Holy Family. Herod’s slaughter of the innocent male children of Bethlehem mirrors the evil act of Pharaoh’s slaughter of the Hebrew children (Exodus 1:22). Through a series of divine dreams to Joseph, the Lord protects his holy seed, his son (Mt. 2:15).

---

<sup>7</sup> Ibid. p. 96.

<sup>8</sup> Ibid, p. 96.

## The Gospel of the Kingdom: Matthew 3:1-7:29

### **Narrative: Matthew 3:1-4:25 The Messiah has Come**

- John's Announcement: 3:1-12
- Jesus' Baptism: 3:13-17
- Jesus' Temptation: 4:1-11
- Jesus' Kingdom Preaching: 4:12-17
- Jesus Calls Disciples: 4:18-22
- Teaching and Healing: 4:23-25

### **The Inauguration of the Kingdom**

The Baptism of Jesus by John is the formal ceremonial moment marking the Inauguration of his Rule as the Anointed One, the Messianic King. John the Baptist's preaching is identified as the "voice of one crying in the wilderness: 'Prepare the way of the Lord; make his paths straight.'" He warns the "children of Abraham" not to take their ethnic heritage for granted, but rather to be prepared spiritually and morally for the coming of "he who is mightier than I", the Messiah.

With the descent of the Holy Spirit "coming to rest on him" and divine voice from heaven, "This is my beloved Son, with whom I am well pleased", the reign of Jesus as Messianic King is inaugurated. Jesus is officially and divinely established as the Son of God, the promised heir of David's throne and the Servant of the Lord, the Suffering Servant of Isaiah's messianic prophecies:

### **Psalm 2 (See also 2 Sam. 7:14)**

<sup>6</sup>*"As for me, I have set my King on Zion, my holy hill."*

<sup>7</sup>*I will tell of the decree:  
The LORD said to me, "You are my Son;  
today I have begotten you.*

<sup>8</sup>*Ask of me, and I will make the nations your heritage,  
and the ends of the earth your possession.*

### **Isaiah 42**

<sup>1</sup>*Behold my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my Spirit upon him;  
he will bring forth justice to the nations.*

### **The Temptation**

Jesus' anointing is immediately tested by the devil: "If you are the Son of God." Jesus reveals that his Kingdom will not be "of the world and their glory" (4:8) He will not fall prey to the devil's schemes. Jesus will succeed in resisting Satan's temptations in the wilderness where humanity in general and Israel specifically have consistently and continually failed.

## Jesus' Kingdom Reign Begins

The prophet Isaiah anticipated that the kingdom of heaven would first break forth like the dawn on "Galilee of the Gentiles". His threefold public ministry will consist of teaching, preaching and healing (Mt. 4:23). Jesus' entire message as YHWH Messiah come in summary is, "Repent for the Kingdom of Heaven is at hand." And so it begins...with the arrival of the King of Heaven, so comes the Kingdom of Heaven.



Jesus immediately begins to gather followers who will become "his disciples". The first teaching discourse, the Sermon on the Mount, will reveal what it truly means to be a disciple of Jesus.

And he said to them, "Follow me and I will make you fishers of men."

### **First Discourse: The Sermon on the Mount (5-7)**

#### Key Themes

- Jesus described the blessing of living righteous lives of kingdom citizens.
- The challenges of righteousness were far greater than the leaders of Judaism had taught or practiced. Indeed they had misinterpreted the intent of God's Law.
- God is not interested in controlling outward behavior to please others; he wants obedience to begin in the heart to please an audience of one, the Father who sees in secret.
- Jesus assured his faithful followers that the kingdom already belongs to us.
- Ultimately we must decide whether to live for God or this world.



#### A Christian's Character (5:3-12)

The beatitudes emphasize eight principal marks of Christian Character and conduct, especially in relation to God and to men, and the divine blessing which rests on those who exhibit these marks.

#### A Christian's Influence (5:13-16)

The follower of Jesus Christ is called to be markedly different than the prevailing culture. Jesus uses two metaphors: Salt and Light to indicate the influence for good which Christians will exercise in the community—if and only if the exercise the Character and practices taught by him in the Sermon on the Mount.

#### A Christian's Righteousness (5:17-48)

What is the Christian's attitude toward the Law of God? Did Jesus come to abolish the law? No. But to fulfill it!

The righteousness of a follower of Jesus must exceed the righteousness of the Pharisee! Six illustrations:

1. Murder
2. Adultery
3. Divorce
4. Swearing
5. Revenge
6. Love

“You have heard it said...but I say to you...”

The problem is not the law itself, but rather the bad interpretation of the law and its poor implementation.

### **A Christian's Piety (6:1-18)**

The followers of Jesus are called to manifest a religious devotional life that neither resembles the hypocritical display of the Pharisee nor the mechanical formalism of the pagans. Christian piety is to be sincere and real with an awareness of the Audience of One.

### **A Christian's Ambition (6:19-34)**

The Christian is to have a different attitude toward material wealth and possessions. Following Jesus changes our attitude in both scarcity and abundance. The follower of Jesus is free from self-centered anxiety about food, drink and clothing.

Money is the chief idol. We cannot worship both God and money. The supreme ambition of the Christian is for the kingdom of God and the glory of God.

### **A Christian's Relationships (7:1-20)**

The Christian life is about relationships: first, our relationship to God and second, to one another. New relationships are created, old relationships are changed.

We are not to judge our brother, but to serve him. We are to avoid offering the gospel to those who decisively reject it. We are to manifest an intimate prayer life with God as Father. We are to be wary of false prophets who hinder people from finding the narrow gate and the hard way.

### **A Christian's Commitment (7:21-27)**

The bottom line: It is not enough to call Jesus “Lord” or merely to listen to his teaching. If we are to truly be his followers, we must mean what we say and do what we hear. On this commitment hangs our eternal destiny.

It fundamentally comes down to an issue of authority. Just who is in charge in our lives? Jesus? Money? The opinions of others?

You have to serve someone or something. The crowds were astonished by the authority with which Jesus taught. Are you?



“The Sermon on the Mount is probably the best-known part of Jesus teaching, though arguably it is the least understood, and certainly it is the least obeyed.”

–John Stott, *Christian Counter Culture*, p. 15



## The Spread of the Kingdom: Matthew 8:1-11:1

### **Narrative: Matthew 8:1-9:38 Jesus' Miracles and Reactions**

- A Leper: 8:1-4
- A Centurion's Servant: 8:5-13
- Peter's Mother-in-Law: 8:14-17
- A Storm: 8:18-27
- Two Demoniacs: 8:28-34
- A Paralytic: 9:1-8
- Tax Collectors and Sinner: 9:9-17
- A Girl and a Woman: 9:18-26
- Two Blind Men: 9:27-31
- A Demoniac: 9:32-34
- Jesus' Compassion: 9:35-38



“What sort of man is this, that even the wind and waves obey him?”

–Matthew 8:27

### **Who is this Man?**

The Narrative concentrates on the mighty acts of Jesus. The stories demonstrate that Jesus is a man who bears the authority of YHWH God not only in word but in power.



He manifests divine authority over sickness; over nature, demonic powers and the paralysis of sin; and over disabilities and death. A question hangs in the narrative—just who is this man? “What sort of man is this, that even the wind and waves obey him?” (Mt. 8:27)

### **Reactions**

In addition to focusing on Jesus' authority, Matthew called attention to the Jewish crowd's and leaders' reaction to Jesus' power: opposition, fear and willful rejection. (Mt. 8:34, 9:8)

Those asking for healing and recognizing their need are affirmed for having great faith. The Roman Centurion is commended because as one “under authority” he recognized Jesus as a commander who could just “say the word” and his will would be done. He believes, but unfortunately Jesus chides, “with no one in Israel have I found such faith.” (Mt. 8:10)

The Jewish leadership is skeptical to say the least: accusing Jesus of “blaspheming” for exercising the authority to forgive sin (Mt. 9:3); they question his table fellowship with sinners and tax collectors (9:11); they accused him of exercising satanic power because he drove out demons. The demons, however, know exactly who they are dealing with: “What have you to do with us, O Son of God? (Mt. 8:29). The demons knew that they were now at war with an overwhelming enemy authority.

Regardless of the reactions, word spread about Jesus throughout every district in the region. (Mt. 9:26, 31). “Never was anything like this seen in Israel.” (9:33) One thing that must be acknowledged is that no one could remain neutral on the question of Jesus: There are two categories of people: those who believe and commit to follow and those who do not.

### Commitment

Following Jesus, requires radical and costly submission to his authority. Following Jesus is radical because it may cost a disciple basic security, such as a place to live. (Mt. 8:18-20) Following Jesus is costly because it must take precedence over all social obligations, even those family obligations society and religion consider “ultimate”. (Mt. 8:21-22)

### Compassion

Jesus had tremendous compassion for people in need. He cares about a leper, the servant of a Gentile soldier, an old hemorrhaging woman, a young girl, etc. Matthew ties his ministry of compassion to work of the Suffering Servant of Isaiah 53: “He took our illnesses and bore our diseases.” While Jesus manifests such fearful and awesome power and authority, it is power of a physician to heal. He comes as a doctor for the sinner. (9:13)



“When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.”

–Matthew 9:36

