

THE
DISCIPLESHIP
PLACE



Gospel of Matthew

CHURCH OF  THE NAZARENE

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CLT Bible Study

GOSPEL OF MATTHEW

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT:** Note that scriptures from the Gospel of Matthew do not have the book's name. If the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of the Gospel of Matthew. Other books of the Bible will include the name in the reference, for example Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1 Introduction



NOTES

A. MATTHEW: THE MAN

I would like you to meet Matthew, the artist. His word picture of Jesus Christ is both accurate and beautiful. Thus, it is called “the most attractive book ever written”. Mark (2:14) and Luke (5:27) call this disciple Levi. This was his original name, but he prefers the name Matthew. Matthew means “gift of the LORD”. He speaks of himself as “the tax collector” (10:3). Also, he places himself near the end of the list of apostles. Matthew shows humility throughout his Gospel.

The Jews hated Matthew for collecting taxes on the caravan route to Damascus [duh-MAS-kuhs]. That was not a place to be on the Sabbath [SAB-uth]. Matthew was employed by Herod Antipas [heh-ruhd AN-tuh-puhs]. This made matters worse for Matthew. Herod Antipas was a vile king. Also, he was an Idumean [ID-yoo-mee-uhn], a descendant of Esau. He was a traitor to the Jews, hired by Rome. Thus, the Jews despised Matthew as they passed his tollgate.

Christ’s choice of Matthew, as His disciple, was wise. It gave Christ access to this spiritually needy group of tax collectors. Matthew believed he should begin testifying. So, he immediately made a great feast. He invited his former evil associates.

God often transforms people’s misused skills when they get saved. This is true for Matthew. This Gospel clearly shows mental discipline and care for details Matthew developed while employed by Rome. It is likely Matthew became the secretary for the early apostles, of which Judas Iscariot [JEW-dus is-KAIR-ee-ut] was the treasurer.

Perhaps Matthew preached to the Jews for fifteen years after the ascension of Christ. Then, Matthew traveled to other parts of the world, such as Ethiopia. Some suggest he died a martyr, but more likely he died a natural death.

So, meet Matthew! His book is the first in the New Testament. It is fitting for him to stately cry out with a well-disciplined mind, “Behold your King!”



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B. MATTHEW: THE BOOK

And now, the book. Appropriately, it comes first in the New Testament canon. Matthew distinctly presents Jesus Christ as King of the Jews. And, the Gospel was to be preached “to the Jew first”. Matthew wrote to the Hebrews. He spends no time explaining Jewish customs. He is eager to introduce their King of Kings. “Kingliness” appears throughout the Gospel. Christ is traced through David, the kingly line. Wise men come to offer kingly gifts. An evil and envious king tries to kill Jesus. Satan offers Jesus the kingdoms of the world. Matthew closes with the Great Commission, a truly regal and strong command. This King has authority “in heaven and on earth”.

Matthew wrote about A. D. 60. Thus, before the fall of Jerusalem in A. D. 70. It was probably written in Palestine [PAL-uh-styn], perhaps Antioch [an-TEE-aak] in Syria [see-ree-uh]. It was clearly written for Jews.

Matthew is the Gospel of Fulfillment. Probably Mark’s Gospel was written before Matthew wrote his Gospel. Nevertheless, Matthew is rightfully the first book of the New Testament. It is “a door which swings backward into the Old Testament as well as forward into the New” Testament. It shows how Old Testament scriptures are fulfilled in Christ, including small details of Jesus’ life (see 1:23; 2:6; 2:15). Matthew includes sixty-five references from the prophets. This is more than the total of the other three Gospel writers.

Also, Matthew is the Gospel of Discourses. He shows his remarkable memory and passion for being exact. Jesus’ messages are recorded in beautiful detail. The majesty and splendor of Christ’s speech are apparent. The Sermon on the Mount is one of Matthew’s major contributions. This makes his Gospel priceless. Matthew gathered the miracles and parables of our Lord into groupings or bouquets. Chapter thirteen brings together seven of Matthew’s recorded parables of Jesus. Chapters eight and nine bring together ten of Matthew’s twenty recorded miracles of our Lord. Matthew picks and arranges Jesus’ parables and miracles. Whereas, Luke prefers to study each in its native setting.

The cherubim [cheh-ruh-bm] in the ancient Temple had four faces: a lion, an ox, a man, and a flying eagle. The four Gospels carry out this pattern. Matthew begins, presenting Jesus as the “Lion of the tribe of Judah”.

Matthew wrote under pressure of awful times. Social and moral chaos was everywhere, fast slipping into anarchy [a-naar-kee]. People were proud and



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hostile. They did not trust their rulers. Government was almost impossible. Governors were lawbreakers, without civil decency. Matthew wrote during this feverish unrest. He was aged, and most of the apostles were dead. Thus, he wrote this account of the Gospel.

Here is a simple three-point outline:

The Person of the King (1:1 – 4:16)

The Program of the King (4:17 – 16:20)

The Rejection of the King (16:21 – 28:20).

The second and third divisions are introduced with the phrase, “From that time” (4:17; 16:21).

Damascus [duh-MAS-kuhs]
Sabbath [SAB-uth]
Herod Antipas [heh-ruhd AN-tuh-puhs]
Idumean [ID-yoo-mee-uhn]
[JEW-dus is-KAIR-ee-ut]
Palestine [PAL-uh-styn]
Antioch [an-TEE-aak]
Syria [see-ree-uh]
cherubim [cheh-ruh-bm]
anarchy [a-naar-kee]

CHAPTER 2

The Person of the King (1:1 – 4:16)



NOTES

A. A GOODLY HERITAGE (1:1-17)

These verses are usually neglected. Many prefer reading the “Beatitudes” [bee-at-uh-toodz] rather than the “begat-itudes” [bug-gat-uh-toodz] (lists of ancestors). However, right here are truths which deserve careful notice. This genealogy is troublesome unless we note that “begat” means “legal ancestor of” rather than “father of”.

1. The startling mixture of good and evil is more important than the three groupings of fourteen generations each. Imagine Abraham, “the saint” (1:2) and Tamar [tay-maar], “the harlot” (1:3) in the same list! Yet, this is a picture of the very people Christ came to redeem.
2. It should be noted that women are conspicuous in this genealogy. This was a day when legal ancestry was traced through the male line. Also, two of these women are of foreign extraction: Ruth and Rahab [raa-haab]. Three women were notoriously evil: Tamar (1:3), Rahab (1:5), and Bathsheba [bath-shee-buh]. This underlines the wondrous fact that Christ came through another woman, Mary, the very essence of feminine purity and charm. This genealogy offers hope to all.
3. The first verse links Abraham and David together. Abraham was the first to be promised the Messiah (see Genesis 22:18). David was the last to be promised (see Jeremiah 23:5-6). Christ came through Abraham, the covenant line. Christ came through David, the royal line.

Thus, the genealogy is not a barren list of names.

B. A HUMBLE BIRTH (1:18-25)

With reverent steps we approach the manger. There lies the miracle of the Virgin Birth [vur-jn burth]. Those who argue over this method of Christ’s birth forget it is a greater miracle that He consented to be born. The previous section spoke of Jesus, son of David. This section delicately speaks of him as the Son of God.

1. Joseph hesitates and is perplexed (1:18-20) by the mystery. In those days people made sacred engagement vows.



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2. The angel visited Joseph to calm his fears and announce the child's name "Jesus" (1:21). This was a common name.
3. Two names are given. "Emmanuel" speaks of God coming from heaven. "Jesus" speaks of people being lifted from sin. God is seen in a mother's arms.

C. THE MEDIATOR VERSUS THE MURDERER (2:1-12)

Here is a lesson in divine guidance. Sages from the East kneel briefly in adoration. Then, they disappear (2:12). A long trip for a brief worship. "What was said through the prophet(s)" are signposts. The hub of this section (2:6) is Micah's prophecy (Micah 5:2). Bethlehem becomes the focal center.

But, not all is well. Herod is full of hatred and plots to kill the Child (2:3,4,7).

D. FLIGHT INTO EGYPT (2:13-33)

Earlier, wise men knelt before Jesus. Now His family silently flees to Egypt (2:13) How quickly fortunes change! The road was a way of sorrows. Abraham (Genesis 12:10) and Joseph (Genesis 37:26) had traveled that road. Now, God's only Son flees from a vicious Herod (2:14).

In Jerusalem there is heartbreak (2:16). Herod decrees the bloody murder of children in Bethlehem (2:17). Jeremiah's weeping is recalled (Jeremiah 31:15). However, Herod dies after thirty-seven years of scarring his land (2:19). Thus, the doors open for Jesus and family to return to Israel. However, they avoided Judea because Herod Archelaus [ar-kuh-lay-us] ruled there (2:22). He was no better than his father. They chose Galilee where Herod Antipas [an-tuh-puhs], a more favorable king, ruled.

The family settled in Nazareth. This city was on the edge of the Valley of Esdraelon [es-druh-lon], apart from the paths of commerce. It was a city of shame, and was considered the lowest morally and socially of all of Galilee. The city's name meant "a shoot from an old stump". Likewise, Jesus came as "a shoot from the stump of Jesse" (Isaiah 11:1). Jesus was a "Branch" (Jeremiah 23:5) who offered hope to Israel. People referred to Him as a hated Nazarene [na-zr-een] (2:23), but He elevated the name to honor and responsibility.



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E. THE KING'S HERALD (3:1-12)

Thirty years pass, and John the Baptist [bap-tist] comes to announce the coming King (3:1-3). John was rough, shaggy and blunt of speech. Yet, he was the forerunner of the King of Kings.

1. His wilderness years sharpened his vision. So, he could see through the sham of his day (3:7). His voice was thunderous.
2. The trackless wilderness showed John the need for roads. The king's herald must clear the way for the royal group.
3. The rugged years made John impatient with soft comfort. John pictured Jesus' ministry (3:10-12) as first blasting, and then building. Before any solid construction can be done, there must be cleansing "with fire" (3:11-12). This order is not reversed today. All sins must be fully forgiven before the thorough cleansing of the heart can be accomplished. John sought no applause, and his words were sharp and un-cushioned (3:7-9). Like a bristling lion, John came to introduce the Lamb of God. Perhaps by doing this, he made Christ more attractive.

F. THE KING ANOINTED (3:13-17)

The bugle to announce the King is silent as the King is anointed (3:13). It was not personal sin, but sympathy with sinners made Jesus insist on baptism by John (3:15). John steps from the center of activity to allow the spotlight to shine on Jesus Christ. God the Father's voice confirmed Jesus' messiahship [mes-sai-ah-ship]. And, John moves into the shadows. The Holy Spirit descends as a dove (3:16). It is a fitting picture of a mild bird combined with the gentle Lamb. The dove also refers to poverty (Leviticus 5:6; Luke 2:24). Christ gave up the riches of heaven to be the poorest of earth (Philippians 2:6-7). Also, here is one of the strongest New Testament proofs of a Trinity: God the Son being baptized, God the Father's voice, and the Holy Spirit as a dove. Matthew passes over the silent years, but the Father's words "well pleased" (3:17) present a satisfying divine affirmation of Jesus.

G. THE KING TESTED (4:1-11)

There was triumph at the Jordan River, but mortal combat with evil followed in the wilderness.



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1. The struggle is real. Fasting and hunger picture the grimness of the conflict (4:2). As David faced Goliath (1 Samuel 17), now, David's Greater Son (1:1) battles a fiercer foe. A mightier kingdom is at stake. David hurled a stone to fell the giant, Jesus fells His opponent with the Word of God (4:4, 7, 10 and Deuteronomy 8:3; 6:16; 6:13).
2. Satan makes an all-out attack on all fields of battle: bodily appetite, intellectual curiosity, and legitimate ambition (4:3, 6, 8). Yet, Jesus does not sin (Hebrews 4:15). Jesus uses a weapon readily available to his followers.
3. Heaven is not blind to the conflict. "The devil left" and "angels came and attended" Jesus (4:11). When we resist with patience, God draws near (James 4:7), sometimes as ministering angels (4:11).

H. AN INTERLUDE OF SILENCE (4:12-16)

A one-year gap exists between 4:11 and 4:12. Matthew moves to the tragic day of John the Baptist's imprisonment (4:12). John's ministry officially closes. Jesus' ministry officially begins with establishing the headquarters of the Kingdom in Capernaum (4:13 and Isaiah 9:1-3). As always, Christ takes his light to the darkest places.

Beatitudes [bee-at-uh-toodz]
begat-itudes [bug-gat-uh-toodz]
Tamar [tay-maar]
Rahab [raa-haab]
Bathsheba [bath-shee-buh]
Virgin Birth [vur-jn burth]
Herod Archelaus [ar-kuh-lay-us]
Herod Antipas [an-tuh-puhs]
Esdraelon [es-druh-lon]
Nazarene [na-zr-een]
Baptist [bap-tist]
messiahship [mes-sai-ah-ship]

CHAPTER 3

The Program of the King (4:17 – 16:20)



NOTES

A. CALLING THE COURTIERS (4:17-25)

The King begins his following with four (4:18-22). These have been personal disciples for some time. Now, Jesus Christ asks them to give up their homes and trek with Him. Christ also clearly announces his type of action. The text (key word) is “Repent” (4:17), but healing will follow the spiritual surgery (4:23-25). He does not sit in pomp, but moves out to those in pain and agony.

This section is the setting for the following chapters.

B. THE CONSTITUTION OF THE KINGDOM (5 - 7)

1. Attitudes of a Good Citizen (5:1-12)

a. How Important They Are

Christ saw the multitudes (5:1) but also saw each one as an individual. Christ proves this in his sermon here. Moses received the Law on one mountain. Now, Christ proclaims a new law of the Kingdom on another mountain. He says repentance (4:17) is the key to the Kingdom. The Beatitudes (beautiful attitudes) give us the sevenfold story of a New Testament Christian. The last two beatitudes show this structure is enduring.

“Blessed” ushers in a new regime on earth! The Jews wish Christ to curse the Roman oppressors. Instead, He urges blessedness. The word is best pictured as a cool spring bubbling up from deep hidden sources, and never affected by drought. Blessings are offered for what one is, not for what one does or has.

b. Steps to Sainthood

“Poor in Spirit” (5:3 speaks of those who sense their spiritual poverty. Coming with “mourning” (5:4), they find comfort. The “meek” come to the point of ready confession and receive a rich victory of spiritual heritage. The meek will one day inherit without effort, that which those who are violent now hold by force. Christ knows the most common sufferings: hunger and thirst. In a spiritual application, He promises that deep yearnings will be abundantly met. Out of deep hatred for cruelty and oppression, Christ appreciates “the merciful” (5:7). Those who are



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merciful are paid with a full measure of kindness.

When Jesus speaks of purity, it is not the external washing of religious teachers of that day. It is the “pure in heart” (5:8) who would “see God”. The sanctifying grace of God removes sin from one’s heart. So, the eyes of the soul may clearly see the spiritual path.

Speaking of “the peacemakers” is the pinnacle of the seven-story spiritual structure (5:9). This is the pure in heart going out, evangelizing others. When the “children of God” bring others to the Prince of Peace, they are indeed peacemakers.

This is not a haphazard array of promises. These are the steps by which a person climbs out of spiritual bankruptcy to spiritual bounty. Then, the atmosphere changes, and a storm of hatred breaks (5:10-12). Saints need to be proved. Each one who succeeds is a tried product. God and others can be proud of them.

2. The Attitudes Tested (5:13-16)

Jesus illustrates the Beatitudes with two unforgettable word pictures.

- a. Salt - is common and absolutely essential wherever decay is a common factor. Its action is on “the earth” (5:13). Salt depicts the Christian’s unconscious influence on the environment. Salt must have contact to be effective. It works silently, and has virtue only as long as its inner qualities are retained. A sad note is inserted (5:13). Salt may look the same even when its penetrating power is totally gone.
- b. Light – pictures the planned, positive and continuous program of a Christian. Light must be beamed or directed. The scope of light is “the world”, and is much wider than that of salt. Light is not meant for the owner to admire, but to guide travelers in the night. Unlike salt, a decrease in light’s power is immediately noticed.

3. The Principle Announced (5:17-20)

We find Christ’s first principle of the Kingdom: “I have not come to abolish them but to fulfill them” (5:17). There is no lifting or lessening of the moral laws of the Old Testament. Rather, Jesus injects a life-giving spirit into them (5:19). This suggests morality is the very structure of the universe, and so it could not be vetoed at will. This strikes hard at those who would call Him Messiah while continuing to nurse their sins.



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4. The Principle Illustrated (5:21-48)

Christ makes practical application of the principle stated in 5:17 to various phases of life.

- a. We avoid murder (5:21-26) only when we avoid carnal anger. Anger in the heart creates the condition for the criminal act. There is a safe direction. Jesus urges us to go to the grieved person (5:23-25), and in this way avoid murder.
- b. In the sacred circle of the home, Christ warns against adultery (5:27-32). This is another form of murder, the murder of the home. Jesus considers this very delicate issue with perfect propriety and a firm grip. There must not be the lustful look which is born of morbid curiosity (5:28). Christ recommends the extremes of self-renunciation (5:29-30) as better than immorality here and eternal hell later.
- c. Speech carries a heavy responsibility (5:33-37). Christ warns against extravagant speech. If character backs our words, a “yes” or a “no” is enough. To add an oath (5:34) only suggests our untrustworthiness.
- d. The Old Testament law of retaliation (3:38) maintained personal right. Christ exalts the rights of others. Being good, even to those undeserving (5:39-48), can make foes into friends. The “other cheek”, the “second mile” and the “cloak” all illustrate justice can be conquered by love.

5. Avoid Hypocrisy (6:1-18)

This section could be captioned. “Do not make public display of your piety.”

- a. Giving, praying and fasting are an important trio. The violation of these three brings the proud display loathed by Jesus in 6:1-2. Privacy in giving is urged (6:3-4). However, there is no argument here for haphazard or silly undercover methods of giving.
- b. Christ says prayer is based on simple laws (6:5-15). First, privacy (6:5-6); second, directness (6:7); and third, simplicity (6:8). Next, Jesus shows how to pray (6:9-13). We note the first three petitions are for God’s welfare while the last three are for our own welfare. Not one singular pronoun is found in this prayer. It extends around the world. However, prayer is a waste of time for the person with the unforgiving spirit (6:14-15).
- c. Fasting (6:16-18) is often considered too narrowly. It is far more than mere denial of good. It is denial of the rights of the body while one



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listens for the whispered claims of the soul. And, at the same time, one's face wears a smile while lifting a song (6:16-17).

6. Avoid the Tyranny of Possessions (6:19-24)

The theme here is our relations to temporal things. The simple law is: "Make treasures in this world, but store them in heaven." In heaven wealth is untaxed, and depreciation is unknown (6:20). Storing treasures on earth results in a double tragedy: our affections are localized here (6:21), and the treasures themselves decay. The "good" eye (6:22) craves simple joys and delights in a simple pattern of life. If one's eye is "bad", everything is dark and distorted (6:23).

7. Avoid the Tyranny of Worry (6:25-34)

Previously Jesus spoke of greed, the temptation of the rich. Now He speaks of worry, the temptation of the poor. "Do not be anxious" is the wise counsel of the King.

- a. Anxiety is unnecessary (6:25-32), for we are children of the Heavenly Father.
- b. Anxiety is unworthy of citizens of such a grand Kingdom (6:33).
- c. Anxiety is unfruitful and unfits us to receive the things we actually desire and need (6:34).

One of the Bible promises is in verse 6:33. "Seek" speaks of personal initiative and intense search. We add planning to God's provision of "all these things".

8. Measuring with the Golden Rule (7:1-12)

This chapter teaches the attitudes that subjects of God's Kingdom should show toward one another (7:1-6). First, we should have a fine sense of moral insight (7:6); but second, this must not be allowed to lead to faultfinding (7:1). We form opinions, but we must shun unkind criticism. The plank (7:3) suggests a massive piece of timber. The speck of sawdust (7:3) is but a tiny splinter from that plank. These are Christ's most burning words relative to faultfinding [faalt-fine-duhng].

Knowing that moral discrimination without faultfinding is hard to maintain, Christ offers as solution. We must be prayerfully intimate with God (7:7-8). There is an upward climb in prayer: first, dependence, "ask"; then determination, "seek"; and finally, desperation, "knock". Knocking is not to



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overcome God's reluctance. Rather, it is to overcome our own indifference, so God can give worthily.

9. The Conclusion (7:13-29)

Jesus announced the principles of the Kingdom, now He gives some warnings about the "broad way" with false freedoms (7:13) and "false prophets" with hypocrisy [huh-paa-kruh-see] and deceit. The "narrow way" contrasts the broad way. The "narrow way" is hard to find, but it leads to life (7:14).

Jesus also contrasts two kinds of trees: bad trees and good trees. "Thus, by their fruit you will recognize them." Real fruit comes from inward nature (7:15-20). "Many" will be turned away from heaven because God is a stranger to their hearts (7:21-23).

There are also two types of foundation (7:24-49). Jesus insists no structure is of value unless the foundation is solid (7:26-27; and see 1 Corinthians 3:10-15). The multitude is amazed when Jesus quotes no authority (7:29) in contrast to the scribes and scholars.

C. THE CREDENTIALS OF THE KING (8:1 - 9:34)

Having proclaimed His messiahship, Jesus goes about proving it. The miracles are His credentials. Matthew gathers ten of these miracles in chapters eight and nine. He arranges the miracles into three groups, and after each group he tells the effects upon the people.

1. Three Mighty Works (8:1-17)

In chapters 5 - 7, Christ touched truth in its beautiful form. Now, He stoops to touch disease in its most hideous form.

- a. Leprosy [leh-pruh-see] (8:1-4) made outcasts of its victims. All must be healed before they can become members of His kingdom.
- b. Paralysis [pr-a-luh-suhs] (8:5-13) is associated with terrible suffering and shows the helplessness of the sinner. The Roman centurion reveals the one who works well under authority is fit to assert authority (8:9).
- c. Jesus helped women (8:14-15) whereas in that day such kindness to women was unusual.



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In all three cases Jesus helps people the Jews did not provide for at the time. Jesus came to help the outcasts.

2. Impressive Effects (8:18-22)

Jesus tells an impulsive follower to not follow him for temporal rewards (8:19-20). Jesus worked miracles for others but chose to live simply with basic needs being met. Jesus reminds a reluctant follower (8:21-22) that loyalty to Christ must even exceed loyalty to one's family (see also 10:37).

3. More Mighty Works (8:23 – 9:8)

Christ showed power over human disorders in the first group of miracles. Now, He displays power over natural and demonic disorders.

- a. A storm strikes (8:23-27) even with Jesus aboard. We realize traveling with Jesus does not exempt us from life's storms. Christ's perfect calm (8:26) tells us we need to be calm when in His presence.
- b. The demon-possessed Gadarenes [gad-uh-reens] (8:28-34) rush from the tombs to the Healer. We notice when people yield to the devil they dwell amid decay. We also note the heavy cost of salvation (8:31-32).
- c. The kingly Healer goes to the source of trouble (9:2), for otherwise no healing is permanent. Jesus points to the source of the trouble in His accusers (9:4). Because He claims authority in the moral realm, the rulers completely break with Christ.

4. Further Effects (9:9-17)

Matthew, briefly and humbly, slips in the account of his call to discipleship (9:9). He celebrates by inviting his former associates to a feast (9:10-13). Jesus discloses the morally sound should not object when He ministers to the morally unsound. Rejoicing, not mourning, characterizes those who accompany Christ (9:14-15). Jesus reveals His vital, pulsating Christian faith cannot be contained in the cold and aging forms of Judaism (9:16-17).

5. Still More Mighty Works (9:18-34)

Jairus was a ruler facing tragedy (9:18, see also Mark 5:22). His twelve-year-old daughter (see Luke 8:42) lay dead. On Jesus' way to help the ruler, a woman who had known a living death (bleeding) touched Jesus garment and was healed (9:20-22) by the great Emancipator [uh-man-suh-pay-tr] of womanhood.



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Sight is given to the blind (9:27-31). Speech is given to the dumb (9:32-34). Jesus asked the blind for their faith (9:29), but Jesus healed the dumb by sovereign might (9:33). Jesus worked by no set pattern. Variety is a trademark of Deity.

D. THE MESSENGERS OF THE KING (9:35 - 10:42)

1. The Commissioning (9:35-38)

Where others saw only people, Jesus saw wandering sheep and a whitened harvest: sheep pitifully lost and grain bleaching and withering. God sends forth shepherds and harvesters (9:38). The gospel ministry is not a task to be chosen casually.

2. Those commissioned (10:1-4)

Before Christ says "Go" (10:7), He says pray" (9:38). This order must never be reversed. This was a diverse handful of poor people with moderate ability and no national recognition. Yet, He empowers them (10:1) like no others. In the listing of the apostles, there are three groups with four in each group. Perhaps this was in descending order of prominence. In humility, Matthew puts himself lower in the list, referring to himself as "the tax collector".

3. The Commission (10:5-15)

Jesus gave those commissioned a parish (10:5-6), a message (10:7) and mighty authority (10:8-15). As becoming messengers of the King, their approach is to be kind, yet firm (10:12-14). Rejection of their ministry would be tragic (10:15).

4. The Cost (10:16-39)

This was not a parade of glory. They might be forsaken by their own comrades (10:16-18) or betrayed by their own families (10:21). However, Christ reassures His disciples He will never abandon them in neither the courtroom (10:18-20) nor in the path of duty (10:22-30). Some fear is destructive (10:26, 28, 31) while another kind is essential (10:28).

Peace is promised, but not the peace of compromise, even with one's own family (10:32-38). Here the cross is mentioned for the first time, as a test of discipleship.



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5. The Compensation (10:40-42)

Those who labor for the King may go unheralded but never unrewarded (10:41). The greatness of giving is measured by motive rather than amount (10:42, also see Mark 12:41-44).

E. THE CLAIMS OF THE KING (11 - 12)

1. Claimed a Worthy Forerunner (11:1-19)

Hatred and hostility flare up, and John the Baptist is the first victim (11:3). Isolation breeds doubt (11:3). This shows how important it is to avoid absence from the means of grace. Jesus reassures John by proving his religion speaks for itself (11:4-6). Then, Jesus gives his evaluation of John (11:16-19).

2. Claimed the Authority of a Judge (11:20-24)

There is tragic responsibility for rejecting the light! Capernaum [kuh-PER-na-um] was headquarters of the King (4:12-16). Bethsaida [behth-SAY-ih-duh] was home to Peter, Andrew and Philip (John 1:44). Chorazin [coh-RAY-zin] witnessed miracles (11:21). Yet, these cities rejected their King. Thus, it will be "more bearable" for Tyre [tair], Sidon [SIGH-dn] (Ezekiel 26:7) and Sodom [sod-uhm] (Genesis 11) on the day of judgment. May God have mercy on our modern cities!

3. Claimed Intimacy with God (11:25-30)

Words of reproof were heard (11-20-24). Now, words of prayer are given (11"25-30). These should be closely connected. We notice the ascent in prayer. First there is praise (11:25-26). Second, there is reminder of Jesus' sonship (11:27). Third, there is an offer to lead Jesus' followers to the same relaxing fellowship with the Father enjoyed by Jesus (11:28-30).

4. Claimed to be Lord of the Sabbath (12:1-21)

The Sabbath laws are not really broken at all when engaging in works of necessity (12:1-8) and works of mercy (12:9-21). Such works actually fulfill the Sabbath.

- a. Jesus claims a startling authority (12:6-8) on a Sabbath in a grain field. If those who work in the Temple could adapt the Sabbath laws (12:5), how



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much more could He who is worshiped in the Temple do so (12:6)!

- b. Jesus again asserts startling authority (12:9-15) on a Sabbath in a synagogue. The Sabbath permits both the rescue of animals and people. The Sabbath was a sacred symbol in Judaism. Christ's attitude toward the Sabbath led to his death. We see sweeping power (12:13-15), yet perfect control (12:16-21). Greatness is measured, not by use, but the control of power.

5. Claimed a Unique Deity (12:22-50)

- a. As the agent of the Holy Spirit (12:22-37)

When Christ's miracles left the Pharisees [FAIT-uh-seez] without an answer, they weakly charged him with co-operation with the devil (12:24). Jesus shows them how silly the charge was (12:25-26). Then, He turns the charge back on them (12:27-28). This is one of the very few times Christ replies to personal attacks. He tells them He can cast out Satan only because He has first conquered him (4:1-11). Jesus says it is an unpardonable sin to ascribe to Satan those works truly wrought by the Holy Spirit (12:31-32).

- b. As Prophet, Priest and Son of God (12:38-50)

As Priest, Christ is greater than the Temple (12:6). As Prophet, Christ is greater than Jonah (12:41). The people of Nineveh [NIN-uh-vuh] were quick to heed, and the Queen of the South was quick to hear. Whereas, Israel is dead of soul (12:41-42). Morality is not Christianity (12:43-44). Christ must do more than cast out the unclean spirit. Christ must be invited into a person as the clean Spirit. Otherwise, there is little lasting gain (12:45).

Next, Jesus faces the issue of family loyalties (12:46-50). Christ is not discourteous, nor does He disown his mother. He merely widened the family circle to take us all into his family.

F. THE ROYAL ROAD TO TRUTH (13)

We note first the why of parables (13:10-16). Parables put truth in its most portable form. They make spiritual truth plain to sincere hearers (13:16-17, 34-35). They also shroud truth from those who are willfully blind.

1. The Sower (13:1-23)

- a. It is told in the hearing of the multitude (13:3).



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- b. The lesson is: the effect of the gospel depends on the condition of the heart.
 - c. Soils reveal shallowness intellectually (13:22). The good soil has depth on three counts (13:23).
- 2. The Tares (12:24-30, 36-43)
 - a. It is told in the hearing of the multitude (13:24).
 - b. The lesson is: we have an alert enemy (13:25). In this age good and evil continue together by God's permission (13:30). The devil uses imitation. Tares can scarcely be distinguished from the wheat (13:26).
- 3. The Mustard Seed (13:31-31)
 - a. It is told in the hearing of the multitude.
 - b. The lesson is: encouragement to Jesus' followers. His ministry and ours will not be void (13:32).
- 4. The Leaven (13:33)
 - a. It is told in the hearing of the multitude.
 - b. The lesson is: here, leaven refers to the silent, permeating power of the grace of God. However, sometimes in the Scriptures leaven refers to evil.
- 5. The Treasure and the Hidden Pearl (13:44-45)
 - a. Spoken to the disciples alone (13:36).
 - b. The lesson is: a dragnet gathers everything in its path. This refers to the widespread need of the gospel. However, the close scrutiny at the judgment (13:49) points out the tragic end of the wicked (13:50).
- 6. The Net (13:47-50)
 - a. Spoken to the disciples alone
 - b. The lesson is: a dragnet gathers everything in its path. This refers to the widespread need of the gospel. However, the close scrutiny at the



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judgment (13:49) points out the tragic end of the wicked (13:50).

7. Deepening Twilight (13:51-58)

The possession of truth is both a privilege and a responsibility (13:51-52). The possessor of truth is to be a merchant, not a miser with the truth. He who is the Truth is rejected by those who know him “best”. Unfortunately, they never really knew him (13:54-58).

G. THE LENGTHENING SHADOWS (14:1 - 16:20)

1. The sword is drawn (14:1-12)

Tragedy is pictured here of not listening to one’s conscience. Herodias reveals the power of vengeance (14:3, 6-9) against John (14:4). The name of Herod is again associated with blood. But, we learn killing an enemy may only bring lingering remorse (14:1-2).

2. The Hungering Multitude (14:13-21)

It is not fear that send Jesus to the desert (14:13). It is a desire to finish instructing the disciples before other bloody hand should fall upon Jesus. Matthew 14:13-21 records the only miracle recorded in all four Gospels (see also Mark 6:32-44; Luke 9:10-17; and John 6:1-13). There are several lessons to be learned. First is the value of divine blessing upon insignificant things (14:17-18). Second is the scope of grace, for all were fed, bad and good alike (14:20). Third is neatness and thrift are commended virtues (14:20). The remaining “fragments” were not merely scraps from those who ate. They were the “broken pieces that were left over”. These are symbols of Jesus’ broken body (26:26).

3. The Wave-Walker (14:23-36)

Jesus’ strength was overloaded (14:15-21), and further heavy demands are coming (14:32, 36). So, Jesus draws apart to pray. Galilee [GAL-uh-lee] knew sudden storms for it lies 650 feet (nearly 200 meters) below sea level with majestic and snow-capped Mt. Hermon immediately to the north. This is not the first time Jesus’ voice is heard at this sea, but this night He spoke to it with authority (14:32). We learn the stormiest times of life may be our moments of greatest security, as long as we are in the will of God. Peter fails



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(14:30) when he troubled himself about the waves. So, it is with us, faith is our greatest asset while doubt is our greatest disaster (14:31).

4. Real Impurity (15:1-20)

What a fool the devil sometimes makes of himself and to those who do his bidding! Some Pharisees came all the way from Jerusalem and accused Christ of not washing hands before eating (15:1-2). To Christ, defiled minds and hearts are the real issue (15:10-12). Jesus strongly denounced those who claimed their possessions as devoted (corban) [k-OR-bun] to God rather than to share their possessions with their parents (15:3-9).

5. Fruitage of Faith (15:21-39)

We see a mighty faith, triumphing over heavy obstacles (15:21-27). First, this Gentile woman faces the test of divine silence. There is also the test of unfortunate birth (15:24). Third, there is the test of apparent divine indifference (15:26-28). Here the word translated “dogs” (15:26) refers to lap dogs (house pets) rather than the fierce dogs Jews equated all Gentiles.

Returning to the land of Galilee, Jesus performed great miracles to show the disciples the glory of faith not attached to dead rituals (15:29-31). Previously Jesus fed five thousand. All were Jews. Now, Jesus feeds four thousand. Many of them were Gentiles (15:32-38), showing the Bread of Life is a worldwide blessing.

6. A Solemn Warning (16:1-12)

The unnatural coalition of the Pharisees and the Sadducees [SAD-yoo-seez] (16:1) shows the extent of opposition. Opponents can unite in a common pursuit. Doubt is their moral cancer, and heresy [heh-ruh-see] is the inevitable outflow of their lives (16:6-12). Christ warns against the Pharisees’ formalism and against the Sadducees’ materialism. These twin enemies continue to challenge Christians.

7. A Shining Hour (16:13-20)

Caesarea Philippi [seh-suh-REE-uh fil-LIH-pai] was a seat of emperor worship, but witnesses a greater, true worship. We hear Peter’s great confession of Christ (16:16). This is the climax of Christ’s teaching regarding his person (16:18-19). It is also the peak promise to all who build their lives on the foundation of Christ’s deity (16:18).



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faultfinding [faalt-fine-duhng]
hypocrisy [huh-paa-kruh-see]
leprosy [leh-pruh-see]
paralysis [pr-a-luh-suhs]
Gadarenes [gad-uh-reens]
Emancipator [uh-man-suh-pay-tr]
Capernaum [kuh-PER-na-um]
Bethsaida [behth-SAY-ih-duh]
Chorazin [coh-RAY-zin]
Tyre [tair]
Sidon [SIGH-dn]
Sodom [sod-uhm]
Pharisees [FAIT-uh-seez]
Nineveh [NIN-uh-vuh]
Galilee [GAL-uh-lee]
corban [k-OR-bun]
Sadducees [SAD-yoo-seez]
heresy [heh-ruh-see]
Caesarea Philippi [seh-suh-REE-uh fil-LIH-pai]

CHAPTER 4

The Rejection of the King (16:21 – 28:20)



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A. STRAWS IN THE WIND (16:21 – 17:27)

1. The Shadow of the Cross (16:21-28)

The long, slow climb to Calvary [kal·vr·ee] begins (16:21), but we also find the first promise of Easter morning. Earlier Peter, as a tool in God's hands, proclaimed Christ's messiahship (16:16). Now, Peter is a tool in Satan's hands (16:23). Peter suggests Calvary is not necessary (16:22). The old truth is shown. If we shield our lives, they will shrivel (16:24-25). But, if we spend our lives for Christ's sake, we will be saved for eternity. "Deny" (16:24) refers to renouncing or crucifying self (see also Galatians 2:20).

2. The Splendid Vision (17:1-13)

Previously Christ accepted Peter's confession of Christ's deity (16:16), and here Christ reveals his deity (17:1-13). The King who walked in poverty, now shows his royalty. This dramatic event

- a. prepared Christ for coming events,
- b. reassured Christ and the disciples of his sonship,
- c. equipped the disciples for a stronger ministry (see also 2 Peter 1:16-18),
- d. showed that grace (Christ) replaces law (Moses) and prophecy (Elijah).

3. Joy in the Valley (17:14-27)

The sunlit mountaintop and the shaded valley are never far apart (17:14-18). Here is an object lesson about helplessness: a helpless father, a helpless boy, and helpless disciples. We learn the tragedy of doubt and the value of even a little faith (17:20-21).

The tax (17:24) was the temple tax, or redemption money. The rich and the poor alike were required to pay it. Only Matthew (previously a tax collector) mentions this, but it fits perfectly into a kingly story. This is the only mention of fishing with a hook in the New Testament. A hook, used for only one fish, was needed. It is fitting that a fisherman is chosen to cast the line. Jesus avoided unnecessary offenses (17:27).



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B. SUGGESTIONS FOR SERVANTS OF THE KING (18 - 20)

1. Avoid Unnecessary Offenses (18:1-14)

Capernaum is the setting of this chapter. Christ is making his last visit to his chosen headquarters. "Turn" is the theme of this session.

- a. Turn from pride (18:1-4).
- b. Turn from harmfulness (18:5-6). Jesus previously illustrated this (17:27) and now strongly speaks against it. "Millstone" refers to the huge stones turned by animals.
- c. Turn from temptation (18:7-9) even if it costs heavily. Temporary physical loss is better than permanent eternal loss.
- d. Turn toward the drifting (18:10-14), to the "little ones" who are young and weak in the faith. When Christ chooses a child ahead of a statesman, we get a glimpse into his standard of values.

2. Be Lavish with Forgiveness (18:15-35)

The final proof of greatness is the readiness to forgive.

- a. While urging an offender to confess guilt, it is necessary to avoid unnecessary embarrassment (18:15-18). The most important thing is to be willing to go to great lengths to be reconciled. In this process, prayer is mightily necessary (18:19-20).
- b. In granting forgiveness there must be no limit (18:22), even as there is no limit with God (18:23-35). Only Matthew gives us this parable, and it is indeed a kingly story. Ten thousand talents (billions of dollars) speaks of utter spiritual bankruptcy (18:24), and represents an unpayable amount, that must be forgiven (18:27). One hundred denarii (only a few dollars) shows how small human pity can often be (18:28). Our lesson is: the one thing God cannot forgive is an unforgiving spirit.

3. Some Burning Questions (19:1 - 20:28)

a. Social Purity (19:1-12)

This chapter gives us the journey of Christ through Perea [per-REE-uh] - "the other side of the Jordan" [JOHR-dihn] (19:1). Where suffering abounds, Christ brings healing (19:2). Nevertheless, hounding critics seek answers (19:3). In Jesus' day divorce was ridiculously easy. A man could divorce his wife if she was a poor cook. Legislation did not help. The eternal principle



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(19:4) was ignored in favor of the temporary expediency of the Mosaic [mow-zay-uhk] laws (19:7-8). Only two things really sever the marriage bond: death and unfaithfulness (19:9). When the marriage bond is broken by adultery, only the innocent part has scriptural grounds for remarriage if so desired. High honor is due to those who remain single so they might render a better spiritual service (19:10-12).

b. True greatness (19:13-15)

What a privilege to be in that first children's discipleship group. Christ corrects the disciples' wrong conception of his dignity (19:13) and the value of childhood (19:14-15).

c. The Poverty of Riches (19:16-26)

This young ruler was self-centered and self-focused. Truth was trampled upon (19:20) and wealth became most important (19:22). "A rich man" (19:24) means someone who gains wealth which becomes the sum total of his/ her life. Such a person can hardly be saved since it is difficult for that person to be "poor in spirit" (5:3).

d. God's payday (19:27 – 20:16)

This parable (20:1-16) comes as an answer to Peter's question (19:27). The parable shows:

- i. The danger of a commercial spirit (19:27-29) in any spiritual endeavor.
- ii. That all receive what God promises (20:13) plus many providential surprises.
- iii. That there is no excuse for drifting (21:6) when the work of the Kingdom is visible.
- iv. That rewards are based on faithfulness, and not on length of service. Perhaps Christ had Peter in mind (19:30; 20:16) as well as Paul who came later.

e. Real Greatness (20:17-28)

Here we learn if we would share in the rewards of the Kingdom, we must also share in the sufferings of the King (20:22-23). In predicting his death, Christ adds the note of torture (20:19) for the first time. Christ's self-sacrifice contrasts against the disciples' self-seeking (20:20-21). Another law of the Kingdom: service is the measurement of greatness (20:27-28).



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f. Service on Display (20:29-34)

The Perean journey ends. Jesus shows it is only false dignity that refuses to help the needy.

- i. Pitiful need is contrasted with abundant help.
- ii. Eager determination (20:31) and specific request (20:33) bring glorious victory (20:34). Why are we not caring for others when Christ is able to help them?

C. THE GATHERING STORM (21 - 23)

Here we begin a study of Passion Week, Jesus' last week before crucifixion.

1. Object Lessons of Warning (21:1-22)

a. Jesus' Shining Hour (21:1-11)

An Old Testament prophecy (Zechariah 9:9) is fulfilled. There is a mixture of joy and sadness. This is a fitting picture for this Gospel of the King! The donkey (21:2, 7) is a symbol of humility, in contrast to the horse's regal manner (see also Revelation 19:11).

b. Anger without Sin (21:12-16)

What was originally a legitimate trade and convenience to worshipers became noisy, dishonest, and sacrilegious [sa-kruh-leh-jis]. At the onset of his ministry (John 2:14) and now near its completion (21:12-16), Jesus cleanses the Temple. These acts teach Jesus is Lord of the Temple, and therefore worthy of worship. Again, we see fulfillment of Old Testament scriptures (Isaiah 56:7 and Jeremiah 7:11). Christ is not a destroyer, so healing comes in the Temple (21:14).

c. The Stain of Barrenness (21:18-22)

Barrenness results in withering (21:19). Christ implies the Jewish apostasy [uh-PAA-stuh-see] will bring a similar national judgment. Our Lord underlines two great ideas: the tragedy of vegetation without fruit, and the lavish reward of simple faith (21:21-22).

2. Claims to Authority (21:23-27)

Again, Jesus is faced with critics (21:23). Their accusation relates to the cleansing and healing in the Temple. Because they are morally unprepared,



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Jesus refuses to answer them (21:24, 27). How could they accept the King's herald (John) and reject the King?

3. Rumbblings of Judgment (21:28 – 22:14)

Christ insists fake service (21:28-31) is really actual disobedience. God prefers repentant harlots over stiff-necked rulers (21:32).

A solemn warning is given to the Jewish nation (21:33-44). Not only does it deeply sting them, but Jesus has them pronounce their own doom (21:41). God is the householder in the story, and Israel is the vineyard. The rulers are the vineyard farmers, and Christ is the son.

The Jews thought of the Kingdom as a banquet where they would be seated while the Gentiles would be excluded, but Christ reversed the picture (22:1-14). Israel chooses poverty and death (22:5-7) in rejecting the riches of grace. Thus, the Gentiles [JEN-tielz] are invited (22:9-10). The invitation is broad (22:10), but the entrance requirements are rigid (22:11-16). They ignored heart purity. Thus, they receive the sentence of doom (22:13).

D. STRAIGHT ANSWERS TO STRANGE QUESTIONS (22:15-46)

1. The Tax Issue (22:15-22)

The Pharisees said paying taxes to Rome was wrong. The Herodians [hero-di-an-s] took the opposite view. Asking for their coin, Christ illustrates when protection is accepted from a government, there is also responsibility due to that government. The higher the government, the higher loyalty is due (22:21).

2. The Resurrection (22:23-33)

At the heart of this question is a stubborn refusal to believe in the supernatural (22:33). When one believes in the power of God, immortality is a natural hope.

3. The Greatest Commandment (22:34-40)

It was commonly held that the third commandment was greatest and the other nine were inferior. Hence comes the question in 22:36. However, Jesus goes outside the Decalogue [DEK-uh-log] and announces the greatest (22:37-38) as well as the second commandment (22:39). These are both great



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because they include the principle of love. Where love reigns, law finds its foundation (22:40).

4. What about Christ? (22:41-46)

Christ has faced and overcome his questioners. Now, He has a question of his own (22:42). The supreme question in the realm of religion is the person of Christ. Jesus gives the only answer. As David's son, He is human (22:42), and as David's Lord, He is divine (22:43).

E. WARNINGS AND WOES (23:1-39)

Matthew vividly records both the opposition to Jesus and the biting condemnation from Jesus. False teachers are exposed (23:2-7), and true teachers are praised (23:8-12). Here, "Father" refers to "the one who gives spiritual life". Hence, no one but God should be called "Father"(23:9). Human leadership must be guided by divine leadership (23:11-12).

No more severe words were ever uttered than these "regrettably for you" woes (23:13-23). These stand in exact and striking contrast to the "Blesseds" at the beginning of Christ's ministry (5:3-11). Three woes refer to false teaching (23:13, 15-22). Four deal with wrong actions (23:14, 23-28). Another rebukes the self-deceived (23:29-33). Jesus predicted the broadening of bloodshed from Abel (Genesis 4:8) to Zacharias (Zechariah 1:1) would be even greater in that generation. History proved it to be true when thousands were slain in A.D. 70 when Jerusalem was sacked.

Finally, there is a great lament (23:37-39), picturing God's infinite patience (23:37), his offered protection (23:37), and the despair of divine rejection (23:38). This is the wail of rejected love.

F. THE KING SPEAKS OF THE FUTURE (24:1 - 25:46)

1. Tears of Tribulation (24:1-51)

Jesus asks two questions (24:3). One concerns the destruction of Jerusalem, and the other regards Christ's return to earth. The vivid description of the first event carries over into the latter. Thus, it is nearly impossible to accurately tell which verses refer to each event. It is unwise to be dogmatic in dividing the chapter. It is called a single drama with two scenes. However, several lessons stand out.



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- a. Judgments of God are sure and terrible. The stones of the Temple are left in disarray when the Roman armies destroy the city in A. D. 70. It is symbolic of the final destruction of the world (see also 2 Peter 3:10-13).
 - b. In spite of the strong cry for peace, bloodshed and hate characterize the entire dispensation of grace (24:6-22).
 - c. In spite of the intervening terrors and uncertainty, we must not be discouraged from moving the gospel program to the ends of the earth (24:14, 45-46).
 - d. The sudden coming of the Lord (24:27, 43-44) makes perpetual readiness an absolute necessity.
 - e. There is no basis whatsoever for date-setting regarding Christ's return (24:36). Knowledge of the time is closely guarded by Deity.
 - f. Indifference and moral decay will be prevalent when Christ returns (24:37-39). The separations will be sad (24:40-41).
2. Parables of Judgment (25:1-46)

There is no doubt but this chapter refers to the second coming of Christ.

a. Wise and Foolish Virgins (25:1-13)

Lessons: the danger of empty profession (25:8); the Lord's tarrying requires watchful patience (25:5-13); spiritual grace cannot be shared, all must have their own grace (25:9).

b. The Talents (25:14-30)

Lessons: God's demand is not quantity of effort. Rather He demands faithfulness (25:21, 23, 27) in varying opportunities. He has not set ability limitations. We may be tempted to be afraid when things are not clear (25:18, 24), but God is not pleased with this. Such fear also brings torment (25:30). We are judged by our faithfulness to the opportunities God provides.

c. Final Separation (25:31-46)

Lessons: This is not teaching that social service without spiritual grace, makes us ready for heaven. Character determines our destiny. Moral character is revealed in unselfish service.

All three of these parables prove one thing: there is no such thing as negative goodness.



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G. THE TRIAL OF THE KING (26:1 - 27:26)

1. The Traitor and the Saint (26:1-16)

We note the study in contrasts: Christ (26:1-2) and his accusers (26:3-5); Mary the anointer (26:6-13) and Judas the traitor (26:14-16). Mary pours priceless ointment over Jesus' feet, while Judas sold Jesus for the price of a slave (26:15, see also Exodus 21:32). Note:

- a. Some acts of worship are splendid and beautiful while they may not be clearly practical (26:10).
- b. No gift to God can ever be extravagant (26:11).
- c. When one fails to get rid of any hampering sin, eventually tragedy will come (26:16).
- d. Here is the only memorial Christ erected (26:13). It was not of granite, but of fragrance. It was to a woman, not to a man.

2. The Last Supper (26:17-35)

This is really the last Passover and the first Lord's Supper. The preparing of the upper room (26:17-19) suggests hearts, too, must be readied before partaking in communion with the King (26:20-29). As Judas is exposed and expelled before the sacrament began (26:21-25), so must all distractions be removed as we approach the table of the Lord (2 Corinthians 11:27-29). As the Passover celebrated the Exodus, the Lord's Supper celebrates the ingathering.

There was singing amid the deepening shadows. The disciples sing the Hallel [huh·lel] psalms (113 - 118) together as they depart for Gethsemane [geth·seh·muh·nee] (26:30). Spiritual loyalty is only equal to the depth of spiritual grace. Inbred (inherited) sin remained with Peter to weaken his promises (26:31-35).

3. Agony in the Garden (26:36-56)

The theme of this section is Loneliness. "Very heavy" literally means "away from home". It is fitting for Jesus to be in Gethsemane, the "enclosed place", as He is forsaken by followers, and soon to be forsaken by the Father (26:39, 42, 44 and 27:47). He craved the fellowship of twelve followers, and it was denied (26:40-41). Now, He refuses the help of twelve legions of angels (26:53). We should note:



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- a. Victory always comes through submission to the will of God (26:39, 42).
 - b. Violence will never win the world (26:51-54).
 - c. Hate can become dreadful when holy love is twisted to unholy ends (26:48-49).
 - d. The moral weakness of unsanctified hearts (26:41, 56).
4. The High Priest Faces the King (26:57-75)

The fate of a nation, more than the fate of a man, is being established in these scenes. It was illegal for a Jewish court to meet at night, or to pass sentence the same day as the arrest. Thus, the judges actually convicted themselves of dishonesty and prejudice (26:59). By his silence (26:63), Jesus emphasizes his disgust for the weak and irreverent high priest. But, under oath Christ spoke freely (26:63-64). Christ was shamefully abused (26:67) and shamefully denied (26:69-74). With Peter, love was first curious (26:58), then challenged (26:74), and finally remorseful (26:75).

5. The Governor Faces the King (27:1-26)

The Romans refused the Jews the right of capital punishment, so the Jews took Christ to Pilate. Tragedy abounds. Christ is tried while Peter denies. Christ is sentenced while Judas commits suicide (27:5). In there was no longer opportunity for repentance for Judas (27:4). Restitution was too late (27:3). Retribution was forever. It is the story of startled conscience for Pilate (27:11-14), then conscience struggling (27:15-18), and finally conscience drugged (27:24-26). Pilate was undoubtedly used to prisoners who desired to escape, but here was One from whom Pilate would gladly escape.

H. THE CRUCIFIXION AND RESURRECTION (27:27 - 28:20)

1. Courtroom Mockery (27:27-31)

Thorns are a result of sin (Genesis 3:18) and fittingly become the crown of agony of He who was redeeming us from sin (27:29). Calvary is the answer to Eden's failure.

2. The Hill of Sorrows (27:32-44)

Pilate gives Christ the title (27:37) that Matthew writes his whole Gospel to prove. Behold the Suffering One! Isaiah's Suffering Servant (see Isaiah 53) suffers at the hands of the soldiers (27:29-31), the people (27:39-40), the



NOTES

priests (27:41-43), and his companions in death (27:44).

3. Strange Happenings (27:45-56)

Christ's dignified grandeur through the agonies of death turn the cross into a throne. Truly this was a kingly death. Showing sympathy, the Father isolated the Son in darkness (27:45). However, because of his holiness the Father withdraws his presence for a shattering hour, and the Son hung in awful solitude, truly forsaken (27:46-50). Jesus suggested that death would be voluntary (see John 10:17-19), and in dismissing his spirit (27:50), He proves it.

4. A Royal Burial (27:57-66)

Joseph of Arimathaea [ah-ree-muh-thee-uh] is a member of the Sanhedrin who did not consent to Jesus' death (see Luke 23:51). He offers Jesus a decent burial (27:57-60), fulfilling the prophecy (see Isaiah 53:9). He also gives the burial a kingly touch. The Roman seal and guards give it an authoritative stamp (27:66).

5. Easter Morning (28:1-15)

Notice the full proof of the resurrection: the angel (28:2-6), the women (28:8-10), the guards (28:11-15), and the eleven disciples (28:10). Jesus' appearing first to the women shows He appreciates love at its finest (28:9).

6. The King's Last Words (28:16-20)

Christ's ministry opened on a mountain (5:2) and now closes on a mountain (28:16), possibly also the Mount of Transfiguration [tran-sfi-gyr-ay-shn] (17:12). Jesus spoke with authority during his ministry (7:29) and now offers an age-long companionship of authority (28:18, 20). Our task is to make disciples. Christ will enable us. This is not a mere suggestion, it is a promised fact. The promised Emmanuel (1:23), "God with us", now perpetuates that presence throughout all time (28:19).

Thus, concludes the Gospel of Matthew. We have followed the path of Christ, the King, through three blessed years. The journey began at the humble manger in Bethlehem and ended with the Great Commission, the marching orders for the Christian Church. It is truly a royal story, the Gospel of the King. Christ always moved with the majestic movements of a King. Through all the happy and difficult days of his ministry, he retained the kingly calm that makes people marvel. Let us determine in our hearts to be better followers of the King of Kings and Lord of Lords.



NOTES

Calvary [kal·vr·ee]
Perea [per-REE-uh]
Jordan [JOHR-dihn]
Mosaic [mow·zay·uhk]
sacrilegious [sa-kruh-leh-jis]
apostasy [uh-PAA-stuh-see]
Gentiles [JEN-tielz]
Herodians [hero-di-an-s]
Decalogue [DEK-uh-log]
The Hallel [huh·lel]
Gethsemane [geth·seh·muh·nee]
Arimathaea [ah-ree-muh-thee-uh]
Transfiguration [tran-sfi-gyr-ay-shn]

STUDY QUESTIONS



NOTES

CHAPTER 1. INTRODUCTION

1. Levi is the name given to Matthew in Mark and Luke's Gospels.
 - A. True
 - B. False
2. Matthew shows humility throughout his Gospel.
 - A. True
 - B. False
3. This Gospel clearly shows mental discipline and care for details Matthew developed while employed by Rome.
 - A. True
 - B. False
4. To whom did Matthew address this Gospel?
 - A. Greeks
 - B. Romans
 - C. Jews
 - D. none of these
5. What approximate date did Matthew write this Gospel?
 - A. A.D. 45
 - B. A.D. 50
 - C. A.D. 60
 - D. none of these
6. Why do we call Matthew the Gospel of Fulfillment?
 - A. Matthew is "a door which swings backward into the Old Testament as well as forward into the New" Testament.
 - B. Matthew shows how Old Testament scriptures are fulfilled in Christ.
 - C. Matthew includes sixty-five references from the prophets.
 - D. all of these
7. The Sermon of the Mount is one of Matthew's major contributions.
 - A. True
 - B. False



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8. Chapter thirteen brings together how many of Matthew's recorded parables of Jesus?
 - A. 6
 - B. 7
 - C. 8
 - D. none of these

9. Matthew presents Jesus as the "Lamb of the tribe of Judah".
 - A. True
 - B. False

10. Matthew's Gospel tells us about:
 - A. The Person of the King
 - B. The Program of the King
 - C. The Rejection of the King
 - D. all of these

CHAPTER 2. THE PERSON OF THE KING

11. Which of these women appear in the genealogy of Christ in Matthew's Gospel?
 - A. Tamar
 - B. Rahab
 - C. Bathsheba
 - D. all of these

12. Emmanuel is the only great name Matthew gives to Christ.
 - A. True
 - B. False

13. Jesus' family fled to Egypt because Herod Antipas plotted to kill Jesus.
 - A. True
 - B. False

14. A dove was the symbol of the Holy Spirit at Jesus' baptism.
 - A. True
 - B. False

15. In what way was Jesus tempted in the wilderness?
 - A. bodily appetite
 - B. intellectual curiosity



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- C. legitimate ambition
- D. all of these

16. Where did Jesus establish his headquarters when He began his public ministry?
- A. Jerusalem
 - B. Nazareth
 - C. Capernaum
 - D. none of these

CHAPTER 3. THE PROGRAM OF THE KING

17. What was Jesus text (key word) when He began preaching (4:17)?
- A. "Repent"
 - B. "Tithes"
 - C. "Taxes"
 - D. none of these
18. The "Beatitudes" refer to "beautiful attitudes."
- A. True
 - B. False
19. Jesus indicates his disciples are like salt in their environment.
- A. True
 - B. False
20. What was Jesus' first principle of the Kingdom?
- A. "I have come to abolish the Law."
 - B. "I am lessening the moral laws of the Old Testament."
 - C. "I have come to fulfill the Law."
 - D. none of these
21. Jesus stressed that anger in the heart creates the condition for the criminal act of murder.
- A. True
 - B. False
22. What three areas did Jesus emphasize when He warned not to make public display of our piety?
- A. giving
 - B. praying
 - C. fasting



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- D. all of these
23. Jesus indicated that prayer is a waste of time for those with the unforgiving spirit.
- A. True
 - B. False
24. Jesus urges his followers to “make treasures in this world, and maintain them in banks.”
- A. True
 - B. False
25. Jesus indicated the temptation of the poor is to “make treasures in this world, and maintain them in banks.”
- A. True
 - B. False
26. Jesus urged his followers to engage in faultfinding.
- A. True
 - B. False
27. While it is impossible not to form opinions, unkind criticism should be shunned.
- A. True
 - B. False
28. What are the three ascending steps to prayer offered by Jesus?
- A. giving, praying, fasting
 - B. dependence, determination, desperation
 - C. giving, fasting, praying
 - D. all of these
29. Jesus insists no structure is of value unless the foundation is solid.
- A. True
 - B. False
30. How many mighty works of Jesus did Matthew record in 8:1-17?
- A. 1
 - B. 2
 - C. 3
 - D. none of these



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31. Jesus helped people the Jews did not provide for at the time. His actions can be expected since He came to help the outcasts.
 - A. True
 - B. False

32. Jesus worked miracles for others but chose to live simply with basic needs being met.
 - A. True
 - B. False

33. What do we learn from Jesus' display of power over the storm?
 - A. We should weep and wail when we encounter trouble.
 - B. We need to be calm when in Christ's presence.
 - C. Jesus abandons us during our storms.
 - D. all of these

34. In the story of the demon-possessed Gadarenes, we notice when people yield to Jesus they dwell amid decay.
 - A. True
 - B. False

35. Matthew notes that Jesus has the power to raise the dead.
 - A. True
 - B. False

36. According to Matthew 10:1, Jesus gave his twelve disciples authority to drive out evil spirits and to heal disease.
 - A. True
 - B. False

37. When Jesus commissioned his disciples, what did He give them?
 - A. a parish
 - B. a message
 - C. authority
 - D. all of these

38. What approach were Jesus' disciples to use as messengers of the King?
 - A. harsh language
 - B. kind, yet firm approach
 - C. non-committed
 - D. all of these



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39. What were some elements of the cost of discipleship in Chapter 10?
- A. not a parade of glory
 - B. might be forsaken by comrades
 - C. might be betrayed by family
 - D. all of these
40. Isolation breeds doubt. It is important to avoid absence from the means of grace.
- A. True
 - B. False
41. Jesus compared John the Baptist to which prophet?
- A. Samuel
 - B. Isaiah
 - C. Elijah
 - D. all of these
42. There is tragic responsibility for rejecting Jesus' message. Which city rejected Jesus?
- A. Capernaum
 - B. Bethsaida
 - C. Chorazin
 - D. all of these
43. The Sabbath laws are not really broken at all when engaging in what works?
- A. work in the Temple
 - B. works of necessity
 - C. works of mercy
 - D. all of these
44. Jesus says it is an unpardonable sin to ascribe to Satan those works truly wrought by the Holy Spirit.
- A. True
 - B. False
45. Christ must do more than cast out an unclean spirit. Christ must be invited into a person as the clean Spirit.
- A. True
 - B. False
46. How did Jesus respond to the issue of family loyalties?
- A. He was not discourteous.



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- B. He did not disown his mother.
 - C. He widened the family circle.
 - D. all of these
47. Why did Jesus use parables?
- A. Parables put truth in its most portable form.
 - B. Parables make spiritual truth plain to sincere hearers.
 - C. Parables shroud truth from those who are willfully blind.
 - D. all of these
48. What is the lesson in the parable of the tares?
- A. The effect of the gospel depends on the condition of the heart.
 - B. Jesus' ministry and ours will not be void.
 - C. We have an alert enemy.
 - D. all of these
49. Jesus walking on the water is the only miracle recorded in all four Gospels.
- A. True
 - B. False
50. How many feet is the Sea of Galilee below sea level?
- A. 150
 - B. 200
 - C. 650
 - D. none of these
51. Which of these is the real issue regarding defilement in Matthew 15?
- A. not washing hands before eating
 - B. defiled minds and hearts
52. Jesus did not honor the woman's faith in Matthew 15 because she was a Gentile.
- A. True
 - B. False
53. When Jesus fed 5000, all were:
- A. men
 - B. women
 - C. Jews
 - D. none of these



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54. When Jesus fed 4000, some were Gentiles.
- A. True
 - B. False

CHAPTER 4. THE REJECTION OF THE KING

55. "Deny" in Matthew 16:24 refers to renouncing or crucifying self.
- A. True
 - B. False
56. In Matthew 17:1-13 Jesus is transfigured. What was the result?
- A. Christ was prepared for coming events.
 - B. Christ and the disciples were reassured of Christ's sonship.
 - C. The disciples were equipped for a stronger ministry.
 - D. all of these
57. Matthew 17 is the only New Testament record of the use of a hook to catch fish.
- A. True
 - B. False
58. In granting forgiveness there must be no limit, even as there is no limit with God.
- A. True
 - B. False
59. Only one thing really severs the marriage bond: death.
- A. True
 - B. False
60. In the parable of the hiring of laborers, what is the basis of reward?
- A. length of service
 - B. gifts
 - C. faithfulness
 - D. all of these
61. What prophecy was fulfilled in Jesus' Triumphal Entry in Matthew 21?
- A. Genesis 1:1
 - B. Isaiah 6:1
 - C. Zechariah 9:9
 - D. None of these



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62. Jesus' cleansing of the Temple teaches us that Jesus is Lord of the Temple.
- A. True
 - B. False
63. In Matthew 22, Christ illustrates when protection is accepted from a government, there is also responsibility due to that government.
- A. True
 - B. False
64. The "Alas for you" woes in Matthew 23:13-23 are very similar to the "Blesseds" at the beginning of Christ's ministry (5:3-11).
- A. True
 - B. False
65. According to the parable of the talents, we are judged by faithfulness to the opportunities God provides.
- A. True
 - B. False
66. The lesson in the Final Separation in Matthew 25:31-46 is that character, revealed in unselfish service, determines destiny.
- A. True
 - B. False
67. What lesson is learned from the Gethsemane scene?
- A. Victory always comes through submission to the will of God.
 - B. Violence will never win the world.
 - C. The moral weakness of unsanctified hearts.
 - D. all of these
68. It was illegal for a Jewish court to meet at night, or to pass sentence the same day as the arrest.
- A. True
 - B. False
69. What is true of the story of Pilate's judgment of Jesus?
- A. a startled conscience for Pilate
 - B. Pilate's conscience struggling
 - C. Pilate's conscience drugged
 - D. all of these
70. Thorns are a result of sin (Genesis 3:18) and are not fitting to become the crown of agony of He who was redeeming us from sin.



NOTES

- A. True
- B. False

71. Pilate gave Christ the title (27:37) that Matthew writes his whole Gospel to prove.

- A. True
- B. False

72. Jesus suggested that his death would be voluntary (John 10:17-19), and in dismissing his spirit (Matthew 27:50), Jesus proved it.

- A. True
- B. False

73. Joseph of Arimathaea was a member of what council?

- A. local church board
- B. district board
- C. Sanhedrin
- D. all of these

74. Who witnessed Jesus' resurrection?

- A. an angel
- B. women
- C. guards
- D. all of these

75. The promised Emmanuel (1:23), "God with us", now perpetuates that presence throughout all time (28:19).

- A. True
- B. False

METHODS OF STUDY

Have you enjoyed this study of Matthew's Gospel? Do you wish to study further? If so, here are a few more suggestions.

1. Mark all the names of Jesus you can find in Matthew's Gospel, especially those that emphasize him as King.
2. Carefully go through Matthew's Gospel and point out how Jesus in his life and ministry fulfilled Old Testament Scriptures.
3. Make a detailed comparison of the Jewish aspects and the gentile aspects.
4. Analyze aspects of Matthew's Gospel that might suggest it was written in the early church period (50s) rather than a later period (70s).
5. It is suggested that Matthew was the secretary of Jesus' group of disciples. Make a thorough search for evidence of this in Matthew's Gospel.
6. Compare the parables in Matthew's Gospel to those in the other three Gospels.

May the King of Kings become even more of a power in your life as you study the Gospel of Matthew!

PRONUNCIATION GUIDE



NOTES

anarchy [a-naar-kee]
Antioch [an-TEE-aak]
apostasy [uh-PAA-stuh-see]
Arimathaea [ah-ree-muh-thee-uh]
Baptist [bap-tist]
Bathsheba [bath-shee-buh]
Beatitudes [bee-at-uh-toodz]
begat-itudes [bug-gat-uh-toodz]
Bethsaida [behth-SAY-ih-duh]
Caesarea Philippi [seh-suh-REE-uh fil-LIH-pai]
Calvary [kal-vr-ee]
Capernaum [kuh-PER-na-um]
cherubim [chuh-ruh-bm]
Chorazin [coh-RAY-zin]
corban [k-OR-bun]
Damascus [duh-MAS-kuhs]
Decalogue [DEK-uh-log]
Emancipator [uh-man-suh-pay-tr]
Esdraelon [es-druh-lon]
faultfinding [faalt-fine-duhng]
Gadarenes [gad-uh-reens]
Galilee [GAL-uh-lee]
Gentiles [JEN-tielz]
Gethsemane [geth-seh-muh-nee]
heresy [heh-ruh-see]
Herod Antipas [an-tuh-puhs]
Herod Antipas [heh-ruhd AN-tuh-puhs]
Herod Archelaus [ar-kuh-lay-us]
Herodians [hero-di-an-s]
hypocrisy [huh-paa-kruh-see]
Idumean [ID-yoo-mee-uhn]
Jordan [JOHR-dihn]
Judas Iscariot [JEW-dus is-KAIR-ee-ut]
leprosy [leh-pruh-see]
messiahship [mes-sai-ah-ship]
Mosaic [mow-zay-uhk]
Nazarene [na-zr-een]
Nineveh [NIN-uh-vuh]

PRONUNCIATION GUIDE



NOTES

Palestine [PAL-uh-styn]
paralysis [pr-a-luh-suhs]
Perea [per-REE-uh]
Pharisees [FAIT-uh-seez]
Rahab [raa-haab]
Sabbath [SAB-uth]
sacrilegious [sa-kruh-leh-jis]
Sadducees [SAD-yoo-seez]
Sidon [SIGH-dn]
Sodom [sod-uhm]
Syria [see-ree-uh]
Tamar [tay-maar]
The Hallel [huh-lel]
Transfiguration [tran-sfi-gyr-ay-shn]
Tyre [tair]
Virgin Birth [vur-jn burth]