

A religious painting depicting Jesus Christ standing centrally, wearing a white robe with a yellow sash. He is flanked by a large, golden-brown lion on the right and a small, white lamb on the left. The background is a dramatic, cloudy sky with a rainbow visible on the left. The title 'Matthew 1-14' is overlaid in large, bold, yellow letters with a black outline.

Matthew 1-14

Key Word

24
67

Kingdom

Matthew

Theme

23

**Messiah with Authority
Over the Church**

Matthew

Key Verses

67

"Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied, '...you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it'"

(16:16-18)

"Say to the daughter of Zion, 'See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey'"

(21:5)

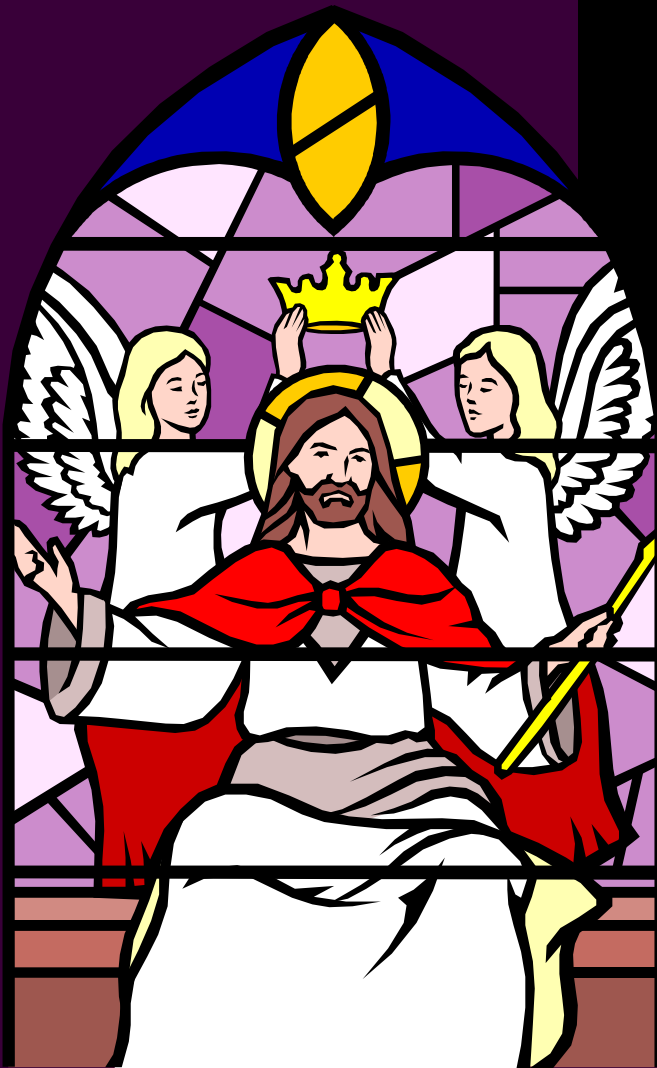
Matthew

Summary Statement

This book:

- (1) proves Jesus as *Messiah* for *unbelieving* Jews to trust Him, and
- (2) explains that the kingdom promised to Israel is *delayed* due to Israel's rejection of Jesus as King for *believing* Jews to see His present kingdom authority as residing in the Church.

Matthew



Kingdom Statement

27a

Jesus offered to Israel the same kingdom predicted by Isaiah, but the nation's unbelief delayed its earthly, political dimension (19:28) until the nation believes at Christ's return (21:18-22, 41, 43; 23:36; cf. Zech 12:10-14), so that His present kingdom authority is given to the church to proclaim the gospel to all nations (28:18-20).

Matthew

God's promise that "all nations will be blessed in [Abraham]" (Gen. 12:3) is fulfilled in Jesus who officially presents himself as King to Israel (21:5) and whose disciples will reign on twelve thrones with him (19:28). Until then is the "interadvent age" of the Church between Christ's two comings (Chapters 13, 22).

Matthew

Redemption

27a

Jews rejected the promised earthly kingdom when they rejected Jesus as Messiah (11:16-24; 21:28–22:10). This rejection delayed the earthly kingdom (19:28; 20:20-23; 23:39; 24:29-31; 25:31-46), yet Christ's death provides forgiveness for the church, named only in this gospel (16:18; 18:17).

Matthew

Jesus (Messianic Prophecy)

27a

Jesus as King of Israel is qualified for the same literal kingdom as other kings in the genealogy (1:1-17). He has all authority (19:28; 28:18) and therefore can command his followers to extend that authority throughout the world in the Great Commission (28:19-20).

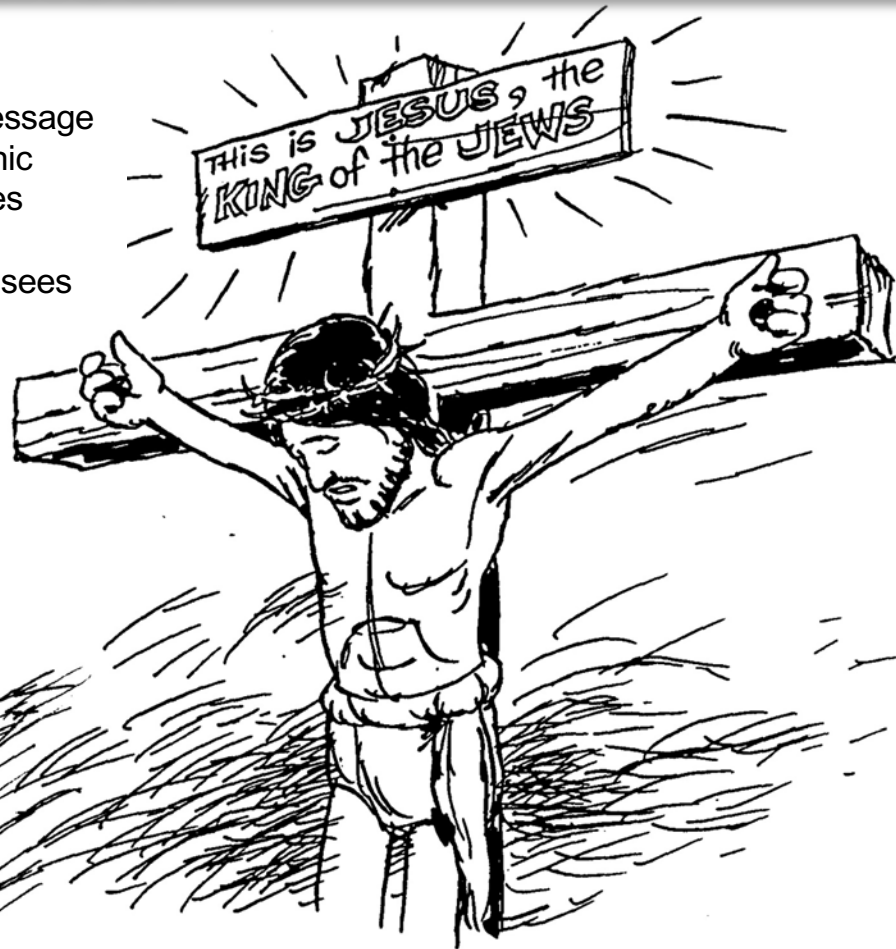
Matthew

Messiah with Authority over the Church

Preliminary Evidence that Jesus is Messiah	Rejections and Interadvent Age	Final Evidence that Jesus is Messiah
Chapters 1–10	Chapters 11–27	Chapter 28
The King Offered	The King Rejected	The King Re-offered
Teaches Doves	Teaches Disciples	
Topical	Chronological	

Matthew

- 1 **G**enealogy of Jesus Christ
- 2 **O**pposition of King Herod
- 3 **S**pirit's descent upon Jesus
- 4 **P**ower over Satan's temptations
- 5 **E**xpounding Sermon on Mount
- 6 **L**essons on proper priorities
- 7 **O**utline for personal relationships
- 8 **F**aith of the centurion
- 9 **M**atthew's call from Jesus
- 10 **A**postles sent to preach
- 11 **T**estimony about John's message
- 12 **T**rue Messiah called demonic
- 13 **H**idden message of parables
- 14 **E**xecution of the Baptist
- 15 **W**isdom is answering Pharisees



- 16 **K**ey of the kingdom
- 17 **I**mpact of Jesus' transfiguration
- 18 **N**eed for true forgiveness
- 19 **G**rounds for divorce clarified
- 20 **O**pportunities in the vineyard
- 21 **F**ig tree is cursed

- 22 **T**axes paid to Caesar
- 23 **H**ypocrisy denounced by "woes"
- 24 **E**vents of second coming
- 25 **J**udgment of the nations
- 26 **E**vents on Calvary's eve
- 27 **W**ay of the cross
- 28 **S**avior's resurrection and commission

A detailed oil painting depicting the biblical scene of Jesus washing the feet of his disciples. Jesus, wearing a white robe, is shown from the waist down, leaning over a large, dark wooden bowl filled with water. He is using a white cloth to wash the foot of a disciple whose foot is visible in the bowl. Another hand is visible, holding the foot steady. The scene is set in a room with a wooden floor. In the bottom left corner, there is a small metal cup containing dark liquid. The overall tone is solemn and reverent.

Be Serving

Matthew

Dr. Rick Griffith • Crossroads International Church Singapore
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In your small group...

- **The author presents Christ as King of Israel. Do you think Christians today have a hard time thinking of Christ as King?**
- **Why or why not?**



Matthew

When I Think They Were Written...

1 MATTHEW

TO: JEWS

The

AS: KING

A.D. 40s

WHAT HE SAID

2 MARK

TO: ROMANS

A.D.

AS: SERVANT

64-68

WHAT HE DID

3 LUKE

TO: GREEKS

A.D.

AS: GOD/MAN

57-59

WHAT HE FELT

4 JOHN

TO: CHURCH

A.D. 69

AFTER THE
SYNOPTICS

WHAT HE MEANT

Why **serve Jesus?**

Matthew

Amazing Names

Jesus is the highest authority
in the **Church** (11–27).

Lord

Jesus is the highest ruler in
the **world** (1–10).

Jesus

Christ

Jesus provided salvation by
conquering **death** (28).

Matthew

MAIN IDEA OF MATTHEW

Serve the Lord Jesus Christ

GOD

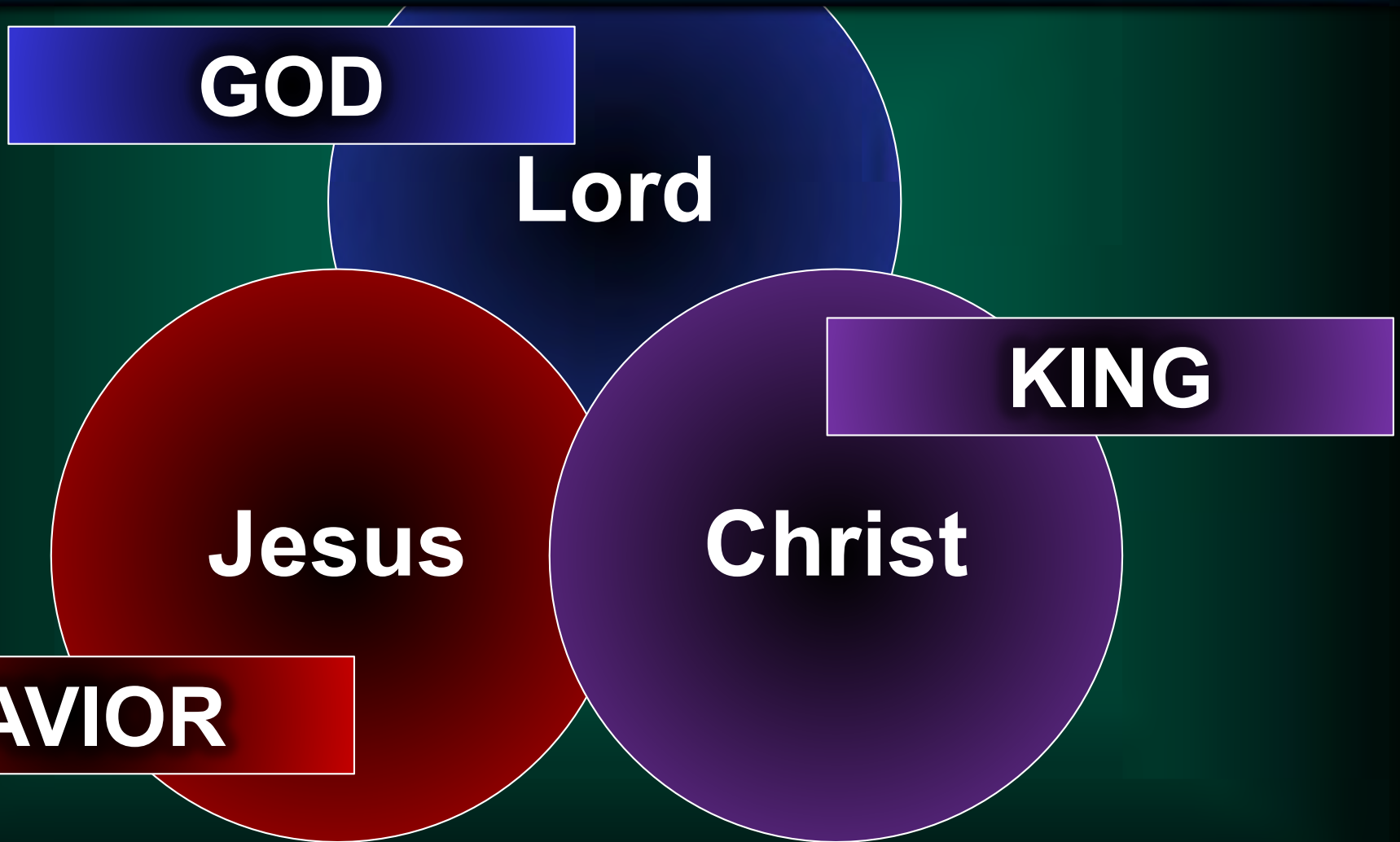
Lord

KING

Jesus

Christ

SAVIOR



Subject	+	Purpose	=	Message
<i>What the book says</i>		<i>Why it says it</i>		<i>Main (Big) Idea</i>
<i>(Theme)</i>		<i>(Reason)</i>		<i>(Summary Statement)</i>

Matthew

- The author proves Jesus is the **Messiah** so that the **unbelieving Jews will trust Him**.
- He then explains that the **earthly kingdom is delayed** because Israel rejected Jesus as their king.
- This explanation is to convince the **believing Jews** that Christ's present kingdom authority resides in the **church**.

Do you trust the King right now?

Before we can pray, "Lord, Thy kingdom come," we must be willing to pray, "My kingdom go."



izquotes.com

Matthew



New Testament Summary Chart

Book	Author	Date	Origin	Destination	Major Characteristics	Theme (Subject)	Purpose (Complement)
Matthew							
James							
Galatians							
1 Thess							
2 Thess							
1 Cor							
2 Cor							

MATTHEW

Origin: Israel

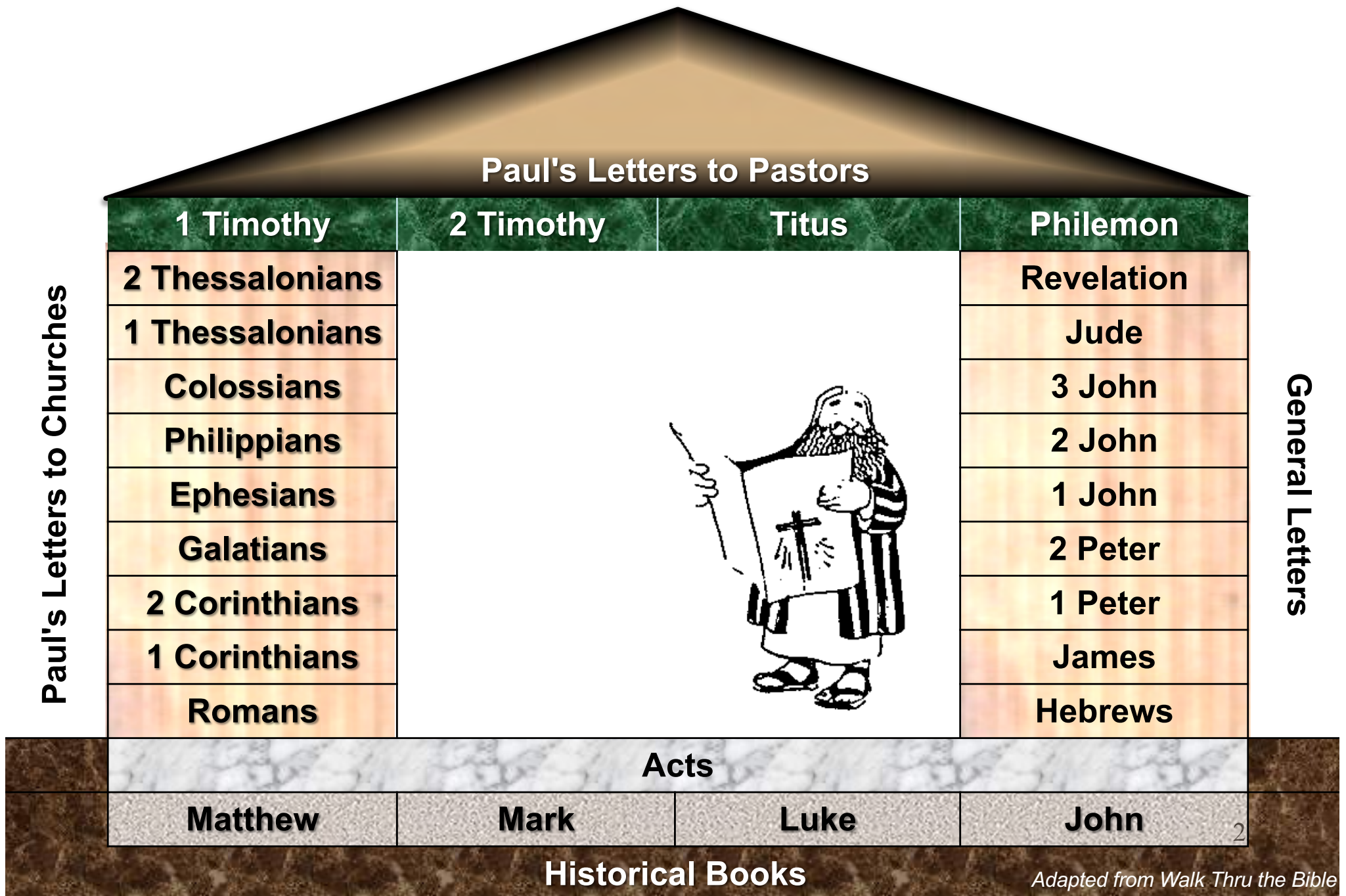
Destination: Israel

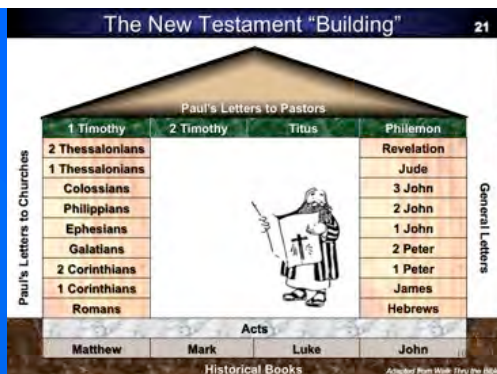
**Where did the writer
and readers live?**



The New Testament “Building”

21

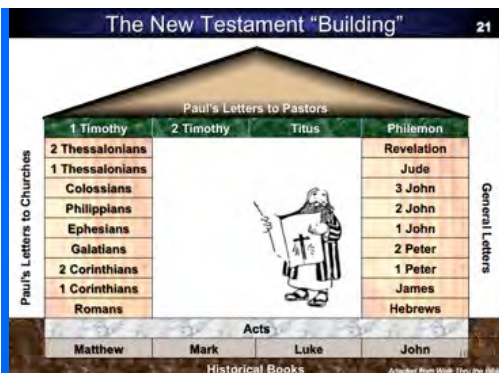




Observations on NT Structure

21

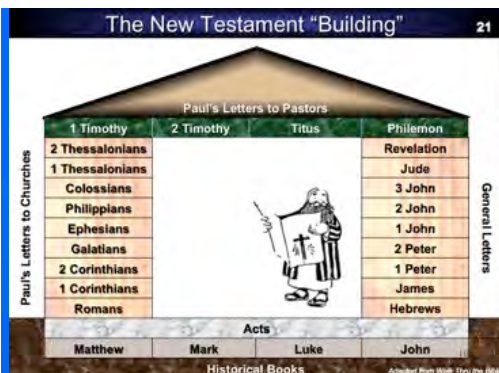
- Gospels and Acts are the primary and secondary historical and theological foundations of the NT.
- The four gospels are named after their authors.
- The historical/theological foundation has two pillars built on it that comprise 9 books each.
- Paul's letters to churches in the left pillar all fit into Acts chronologically.
- Paul wrote no letters to churches after Acts.
- Pauline letters are named after recipients while General letters after authors (except Hebrews)
- Every book that ends in "ns" is Pauline.
- All Pastoral Epistles begin with "T" (1-2 Tim.; Tit.)



Observations on NT Structure

21

- General Epistles came after Acts (except James).
- Each of the 2 pillars begin with a foundational book: Romans & Hebrews (also their longest).
- Both pillars also end up in books that primarily deal with eschatology: 2 Thess and Revelation.
- Instruction to the leaders comprise only 4 books (i.e., the NT addresses the average Christian).
- Only 4 NT books are written to an individual (i.e., the NT is corporate, not individualistic).
- Each 1st of multiple letters (1-2 Cor., 1-2 Thess., etc.) is longer & more theologically significant.
- The "building" is chronologically clockwise.



Observations on NT Structure

21

- Three sections all have 9 books: 9 Historical/Pastoral + 9 Pauline + 9 General.
- Audiences of the Pauline column had more Jews than the Gentile readers of the General column.
- Pauline letters addressed early Christians when eyewitnesses to Jesus lived but General letters mostly addressed second generation believers.
- The NT foundation rests on books about the life of Christ, as Jesus is the focus of the NT.

HISTORY of Christ

Matthew – **M**essiah for Jews
Mark – **M**essiah Is Servant
Luke – **L**ikeness of Man
John – **J**esus Is God

EXPERIENCE of Church

Rom. – **R**ighteousness of God
1 Cor. – **C**hurch Problems Solved
2 Cor. – **C**learing Paul's Reputation
Gal. – **G**ospel of Liberty
Eph. – **E**xaltation in Christ
Phil. – **P**riority of Unity
Col. – **C**hurch's Ascended Head
1 Thes. – **T**riumph before Return
2 Thes. – **T**ribulation before Return
1 Tim. – **T**rust in Timothy
2 Tim. – **T**each the Church
Titus – **T**ruthless Teachers Denounced
Phile. – **P**ardon of Onesimus

PROPHECY of Future

Revelation – **R**evelation of Future

History of Church

Acts – **A**postles of Church

Heb. – **H**asten to Maturity
James – **J**ews' Belief Behaves
1 Peter – **P**atience in Trials
2 Peter – **P**urge False Teachers
1 John – **J**oy in Fellowship
2 John – **J**udge False Teachers
3 John – **J**oy of Hospitality
Jude – **J**udgment on Apostates

Crown Him with Many Crowns

**Crown Him with many crowns,
the Lamb upon His throne.
Hark how the heavenly anthem drowns
all music but its own!
Awake, my soul, and sing
of Him who died for thee,
and hail Him as thy matchless King
through all eternity.**

*Words: Matthew Bridges, Godfrey Thring
Music: George J. Elvey*

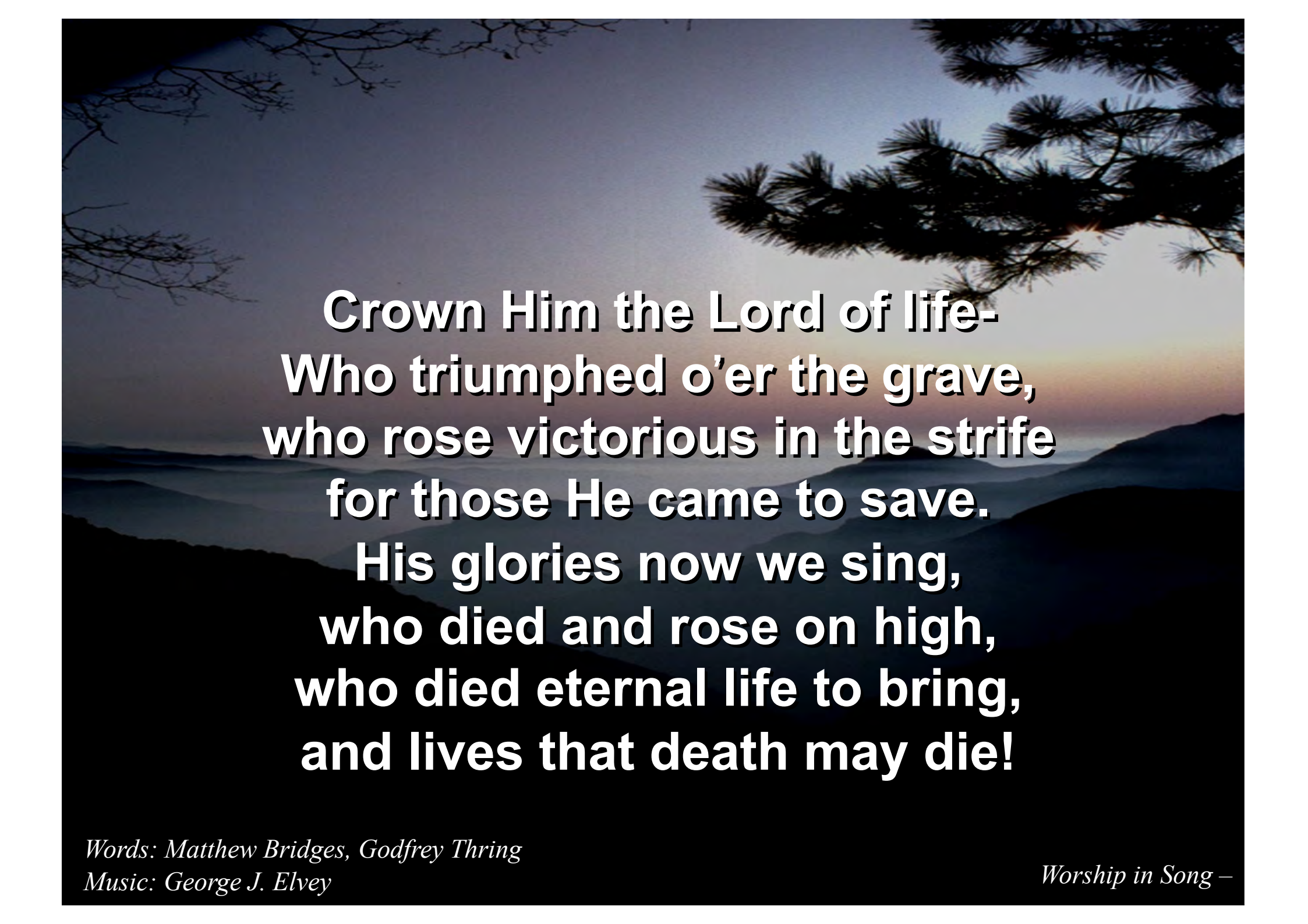
Worship in Song –

The background of the image is a scenic photograph of a rocky coastline. In the foreground, dark, jagged rocks are partially submerged in the ocean. White, frothy waves are crashing against the rocks, creating a misty spray. In the middle ground, a large, light-colored rock formation rises from the water. On top of this formation, a lone, dark green tree stands prominently, its branches reaching out. The sky is a pale, hazy blue, and the overall atmosphere is serene and majestic.

**Crown Him the Lord of Love:
Behold His hands and side,
Those wounds, yet visible above,
In beauty glorified.
All hail, Redeemer hail!
No angels in the sky
Can fully bear that sight,
But downward bend their burning
eyes at mysteries so bright.**

*Words: Matthew Bridges, Godfrey Thring
Music: George J. Elvey*

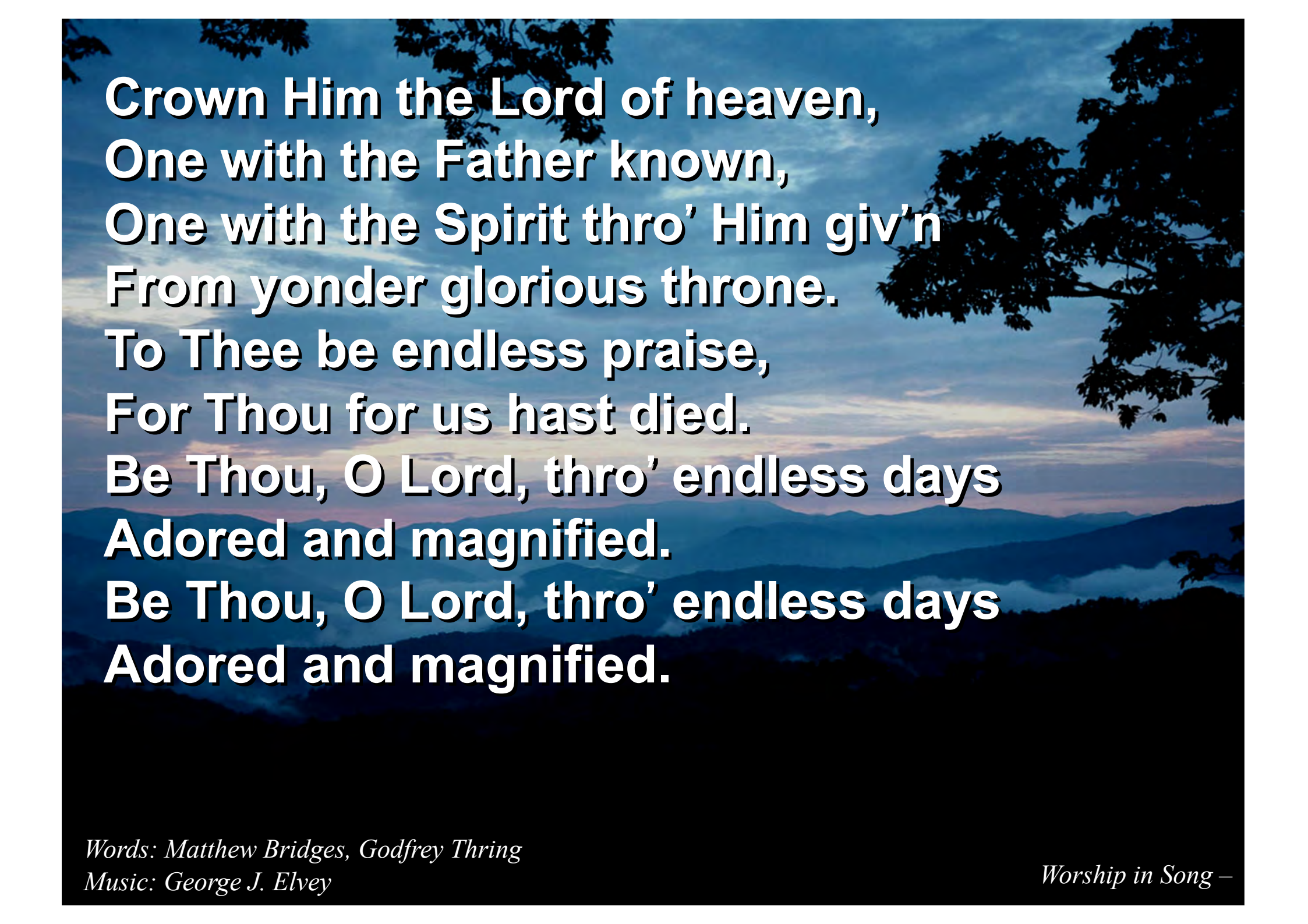
Worship in Song –



**Crown Him the Lord of life-
Who triumphed o'er the grave,
who rose victorious in the strife
for those He came to save.
His glories now we sing,
who died and rose on high,
who died eternal life to bring,
and lives that death may die!**

*Words: Matthew Bridges, Godfrey Thring
Music: George J. Elvey*

Worship in Song –



**Crown Him the Lord of heaven,
One with the Father known,
One with the Spirit thro' Him giv'n
From yonder glorious throne.
To Thee be endless praise,
For Thou for us hast died.
Be Thou, O Lord, thro' endless days
Adored and magnified.
Be Thou, O Lord, thro' endless days
Adored and magnified.**

*Words: Matthew Bridges, Godfrey Thring
Music: George J. Elvey*

Worship in Song –

How Well Do You Know the Life of Christ?

53

Can you
number these
events in
chronological
order?



- 4 Guest at Wedding
- 6 Interview with Nicodemus
- 3 Enemy's 3 Temptations
- 7 Message on Mount
- 1 Birth in Bethlehem
- 5 Housecleaning the Temple (1st time)
- 10 Washing Disciples' Feet
- 8 Parables of Kingdom
- 2 Carpenter in Nazareth
- 9 Tomb of Lazarus

The Gospels

Bible Visual Resource Book, 177

Matthew

Mark

Luke

John

48

- The word "Gospel" comes from the Old English "God-spell." It translates the Greek word for "good news."
- In antiquity king's heralds announced "glad tidings" of the king's birthday throughout the cities of the realm.
- It has the same meaning in our New Testament. The four Gospels announce the glad tidings about Jesus.
- The ancient world knew of history, poetry, prophecy and letters. But a "gospel" was new to them.
- Here, inspired writers gave more than just history. They also created faith (John 20:30-31) by proclaiming the good news that, just as the OT had promised, God had sent His Messiah to the world.

- Why are there four Gospels? Perhaps for the same reason different descriptions of a finely cut jewel would appeal to different people.

Matthew describes one facet of the life of Christ, *Mark* another, *Luke* a third, and *John* completes the picture.

The Synoptics

Matthew

Mark

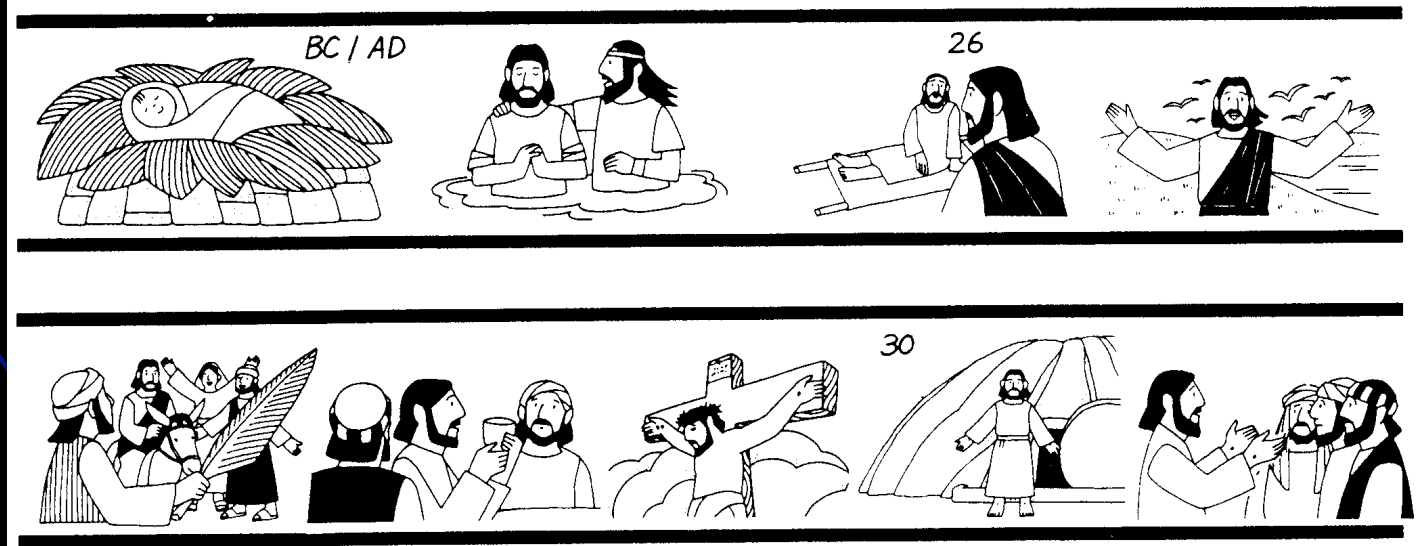
Luke

John

48

- These three Gospels are so much alike that they are called *Synoptic* (*syn*, "together with"; *optic*, "seeing"; thus "see together"). They all view Christ's life from an historical lens while John dwells more on the inner meaning of Jesus' life and teachings.

When Events Happened



Irenaeus (AD 180)



“It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four **zones** of the world... and four principal **winds**... it is fitting that [the Church] should have four **pillars**....” (then he lists Matthew, Mark, Luke & John)

Against Heresies 3.11.8

***"A FINISHED PORTRAIT
OF THE
LORD JESUS CHRIST"***

**AS SEEN THROUGH
FOUR DIFFERENT LENSES**

STUDY HELP #21

EACH GOSPEL WRITER HAD:

- His specific audience
- His unique presentation of the person of Jesus Christ
- His foundational purpose for writing his Gospel
- His own date of writing

FOUR INDIVIDUAL PORTRAITS...

1

2

3

4

FRAMING THE GOSPELS...

1 MATTHEW

2 MARK

3 LUKE

4 JOHN

THE AUDIENCES FOR THE GOSPELS...

1 MATTHEW

TO: JEWS

2 MARK

TO: ROMANS

3 LUKE

TO: GREEKS

4 JOHN

TO: CHURCH

...PORTRAYING JESUS AS...

1 MATTHEW

TO: JEWS

AS: KING

2 MARK

TO: ROMANS

AS: SERVANT

3 LUKE

TO: GREEKS

AS: GOD/MAN

4 JOHN

TO: CHURCH

AS: GOD

THE MESSAGE IN A NUTSHELL...

51a

1 MATTHEW

TO: JEWS

AS: KING

WHAT

HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT

HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT

HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT

HE: MEANT

THAT STRANGE SOUNDING WORD...

SYNOPTIC:

1 MATTHEW
TO: JEWS

2 MARK
TO: ROMANS

AS: KING

AS: SERVANT

WHAT

WHAT

HE: SAID

HE DID

3 LUKE

TO: GREEKS

AS: GOD MAN

WHAT

HE: FELT

SYNOPTIC:
"TO SEE TOGETHER"

"TO
SEE
TOGETHER"

THE SYNOPTICS: "TO SEE TOGETHER"

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

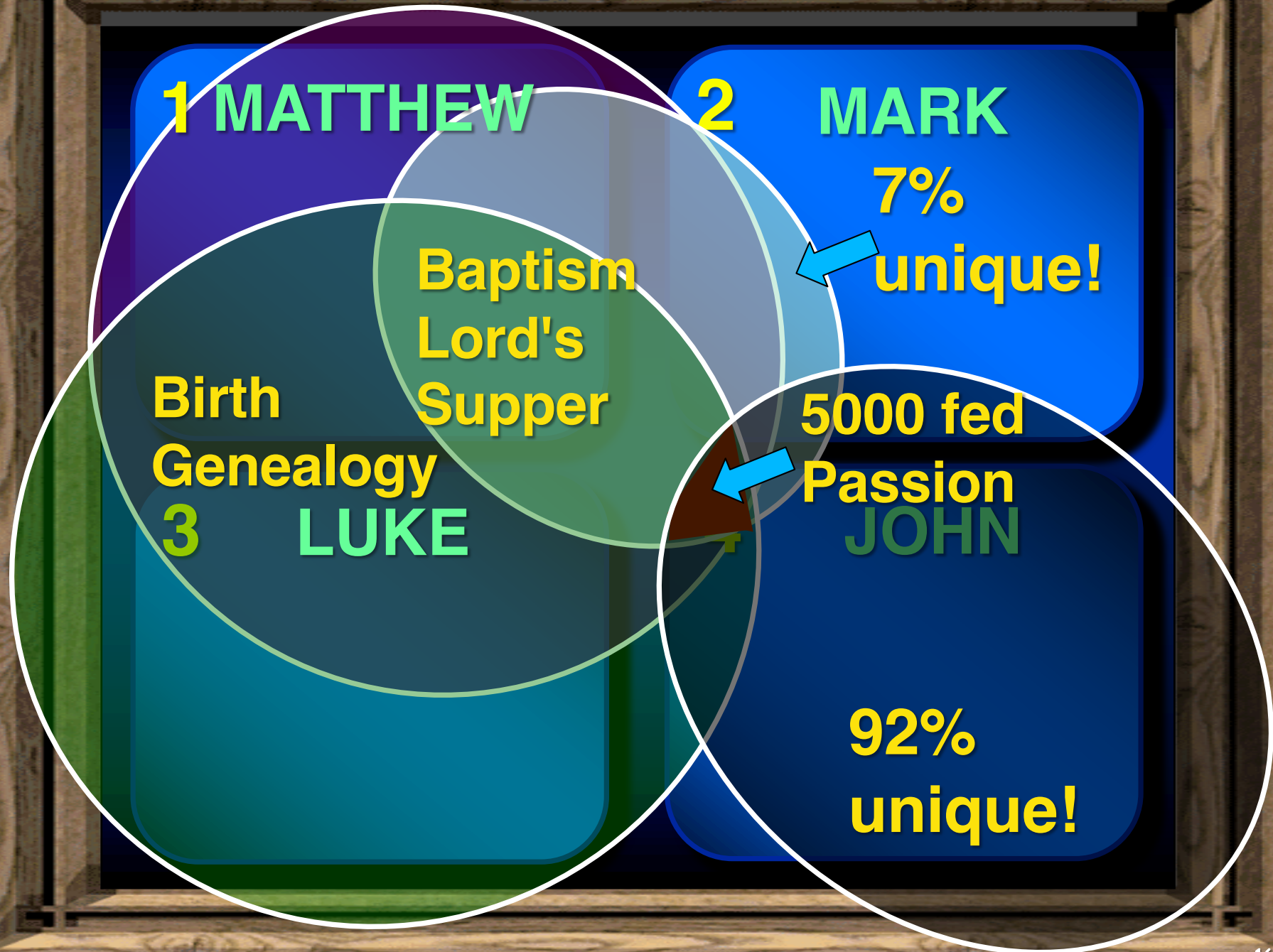
TO: GREEKS

AS: GOD/MAN

WHAT HE: FELT

4 JOHN
TO: JEWISH
AS: GOD
WHAT HE: FELT

OVERLAPS IN THE GOSPELS



JOHN: SUMMING UP THE MESSAGE

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT HE: MEANT



The Synoptic Problem

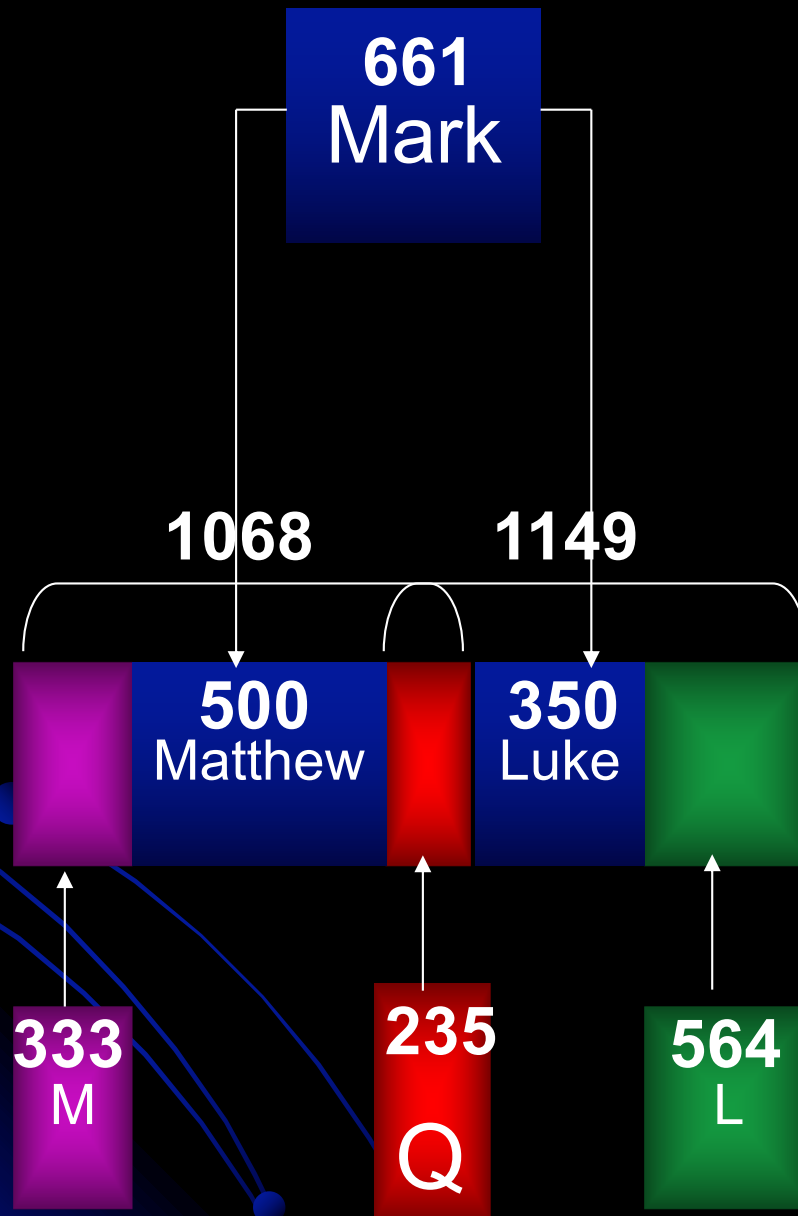


- Matthew, Mark & Luke in a nutshell:
 - How do we explain their **similarities**?
 - How do we explain their **differences**?

Synoptic Similarities

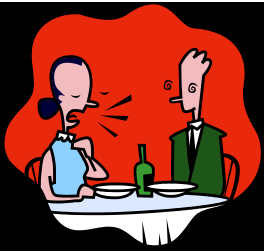
NIV Study Bible, 1471

- **Matthew, Mark and Luke are noticeably similar, while John is quite different.**
- **How do the first three Gospels agree?**
 - Language
 - Material they include
 - General order of the events and sayings from Christ's life
- **The math facts:**
 - 91 percent of Mark is found in Matthew
 - 53 percent of Mark is found in Luke
- **Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent?**



Marcan Priority Diagrammed

Numbers
indicate the
verses in each
proposed
source



Dating the Synoptic Gospels

Adapted from the *NIV Study Bible*, 1431

MARK

MATTHEW

LUKE

MARK

MATTHEW

LUKE

ASSUMPTION A:

Matthew and Luke used
Mark as a source



View #1

Mark written in the 50s
or early 60s

- (1) Matthew written in
late 50s or the 60s
- (2) Luke written 59-63



View #2

Mark written 65-70

- (1) Matthew written in
the 70s
- (2) Luke written in the
70s

ASSUMPTION B:

Matthew and Luke did not use
Mark as a source



View #1

Mark could have been written
anytime between 50 and 70



View #2

Mark written 65-70

- (1) Matthew written early 50s (see
Matthew notes)
- (2) Luke written 59-63 (see Luke
notes)

Taught in this class

Solutions to the Synoptic Problem

Questions like these constitute what is known as the Synoptic Problem. Several solutions have been advanced:

1. *The use of **oral tradition***. Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.
2. *The use of an **early Gospel***. Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. *The use of **written fragments***. Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. ***Mutual dependence***. Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.

Solutions to the Synoptic Problem

4. *The use of **two major sources**.* The most common view currently is that Mark and a hypothetical document, called *Quelle* (German for "source") or Q, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
5. *The **priority and use of Matthew**.* Another view suggests that the other two Synoptics drew from Matthew as their main source.
6. *A **combination** of most of the above.* This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.

When I Think They Were Written...

1 MATTHEW

TO: JEWS

The

AS: KING

WHAT: A.D. 40s

HE: SAID

2 MARK

TO: ROMANS

A.D.

AS: SERVANT

WHAT: 64-68

HE: DID

3 LUKE

TO: GREEKS

A.D.

AS: GOD/MAN

WHAT: 57-59

HE: FELT

4 JOHN

TO: CHURCH

A.D. 69

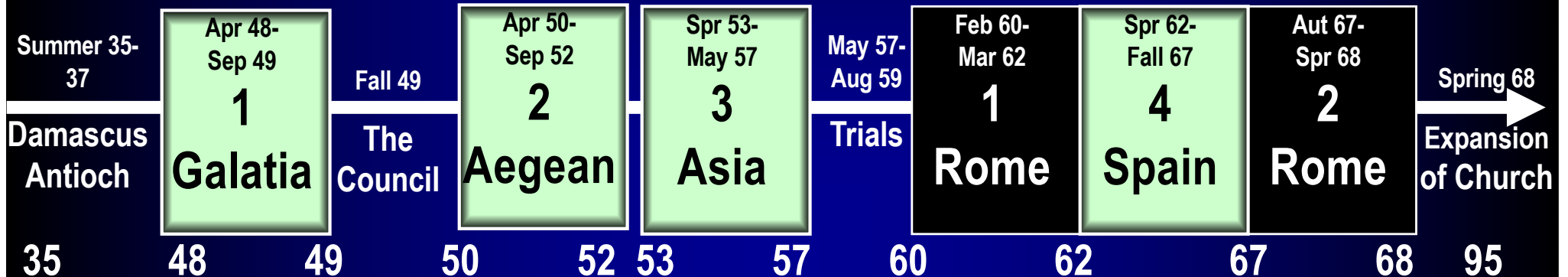
AFTER THE
WHAT: GOD
HE: MEANT
SYNOPTICS

NT Overview (History)

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



Matthew
Israel
40s
Kingdom

Gospels & Acts

1234

Journeys

Rome

Imprisonments

Gospels & Acts

Authors of the Gospels

13

Name	Nationality	Home Town	Occupation	Relationships	Chapters Written	Verses Written	Books Written
Matthew	Jew	Capernaum	Tax Collector	Apostle of Jesus Christ	28	1,071	Gospel of Matthew
Mark	Jew / Roman	Jerusalem	Missionary	Disciple of Peter	16	678	Gospel of Mark
Luke	Greek	Antioch	Physician	Disciple of Paul	52	2,158	Gospel of Luke Acts
John	Jew	Bethsaida or Capernaum	Fisherman	Apostle of Jesus Christ	50	1,414	Gospel of John 1 John 2 John 3 John Revelation

The Four Gospels Compared

52

	Matthew	Mark	Luke	John
Author	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman
Race	Jew	Jew	Gentile	Jew
Office and / or Spiritual Gift	Apostle	Service or Pastoring	Service or Teaching	Apostle
Readers	Jews	Romans	Gentiles	World
Ethnically	Jewish	Roman	Gentile (Greek)	World
Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)	
Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers
Primary Need:	Messiah and Kingdom Offer	Model in Suffering (exhorts discipleship)	Universality (and kingdom expansion)	Deity

The Four Gospels Compared

52

	Matthew	Mark	Luke	John
Date Written	40s	64-68	57-59	late 60s
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.
Jesus is...	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)
Key Verse	21:5	10:45	19:10	20:31
Themes	Law	Power	Grace	Glory
Literary Emphasis	Sermons	Miracles	Parables	Allegories
Arrangement	Topical	Chronological	Chronological	Topical
Genealogy	Abraham to Joseph	None	Adam to Mary	None

The Four Gospels Compared

	Matthew	Mark	Luke	John
Scope	Birth to Resurrection	Ministry to Resurrection	Birth to Ascension	Ministry to Resurrection
Tone	Prophetic	Pastoral	Historical	Spiritual
Christ's Words	60%	42%	50%	50%
Chapters	28	16	24	21
Verses	1068	661	1149	878
Verses per Chap.	38	41	48	42
OT Quotations	53	36	25	20
OT Allusions	76	27	42	105
OT References	129	63	67	125
Unique Material	42%	7%	59%	92%
Broad Division	----- Synoptic Gospels-----			Supplementary Gospel

A detailed painting depicting the biblical scene of Jesus washing the feet of his disciples. Jesus, with long brown hair and a white robe, is shown from the waist down, leaning over a large, dark, oval-shaped basin filled with water. He is using a white cloth to wash the foot of a disciple whose foot is visible in the foreground. Another hand is visible, holding the foot steady. The background is dark and indistinct, focusing attention on the act of service. The overall tone is solemn and reverent.

Be Serving

Matthew

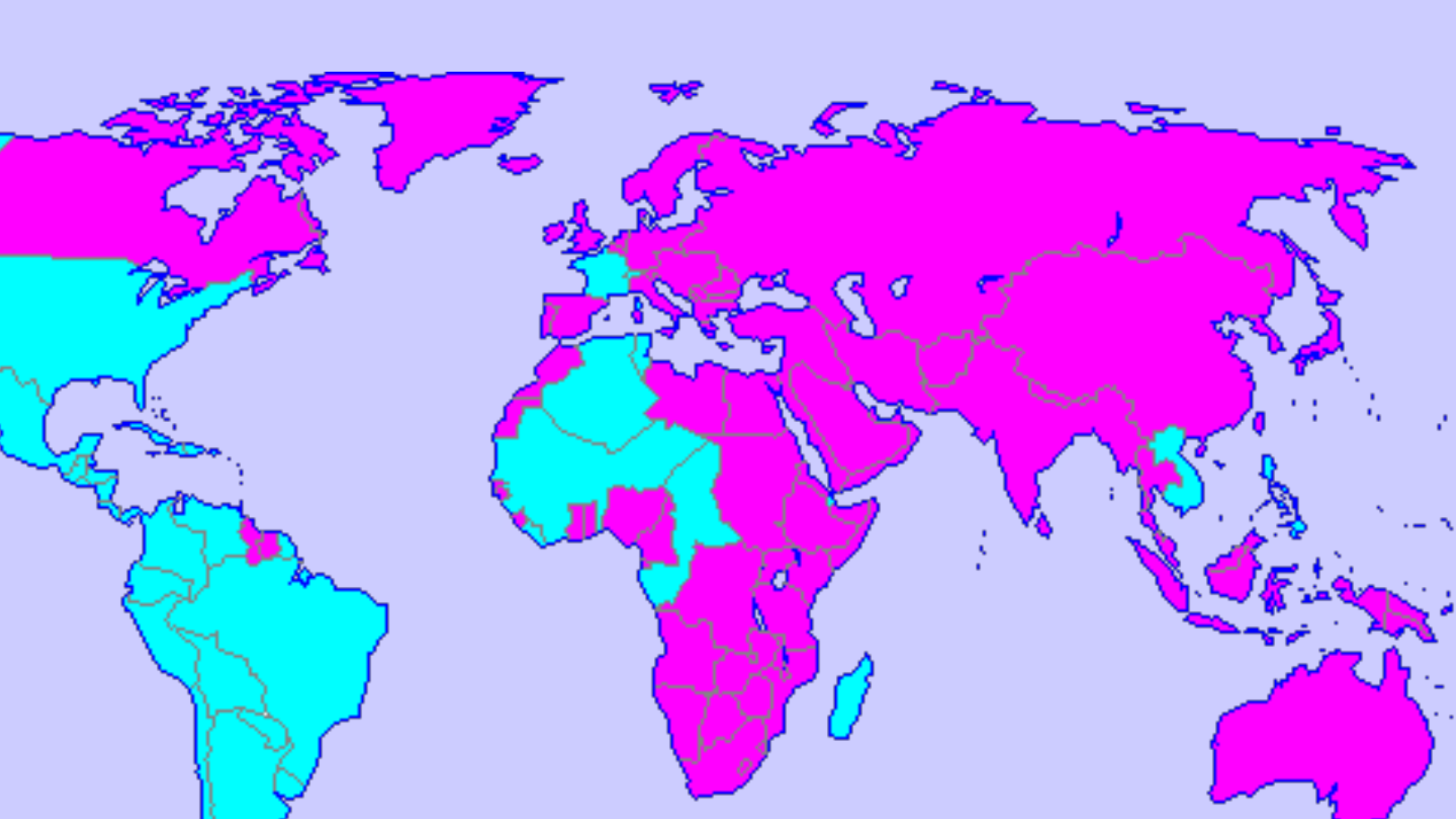
Dr. Rick Griffith • Crossroads International Church Singapore
BibleStudyDownloads.org

In your small group...

- **Matthew presents Christ as King of Israel. Do you think Christians today have a hard time thinking of Christ as King?**
- **Why or why not?**



Monarchies in 1900



A world map illustrating the political status of countries in 1900. The map uses two colors to distinguish between different types of governments: red for monarchies and blue for republics. The legend at the bottom right indicates that red represents 'Monarchies and their territory' and blue represents 'Republics and their territory'. The map shows that monarchies were prevalent in Europe, Asia, Africa, and Oceania, while republics were primarily found in North and South America. The map also shows the boundaries of various territories and colonies.

Legend:

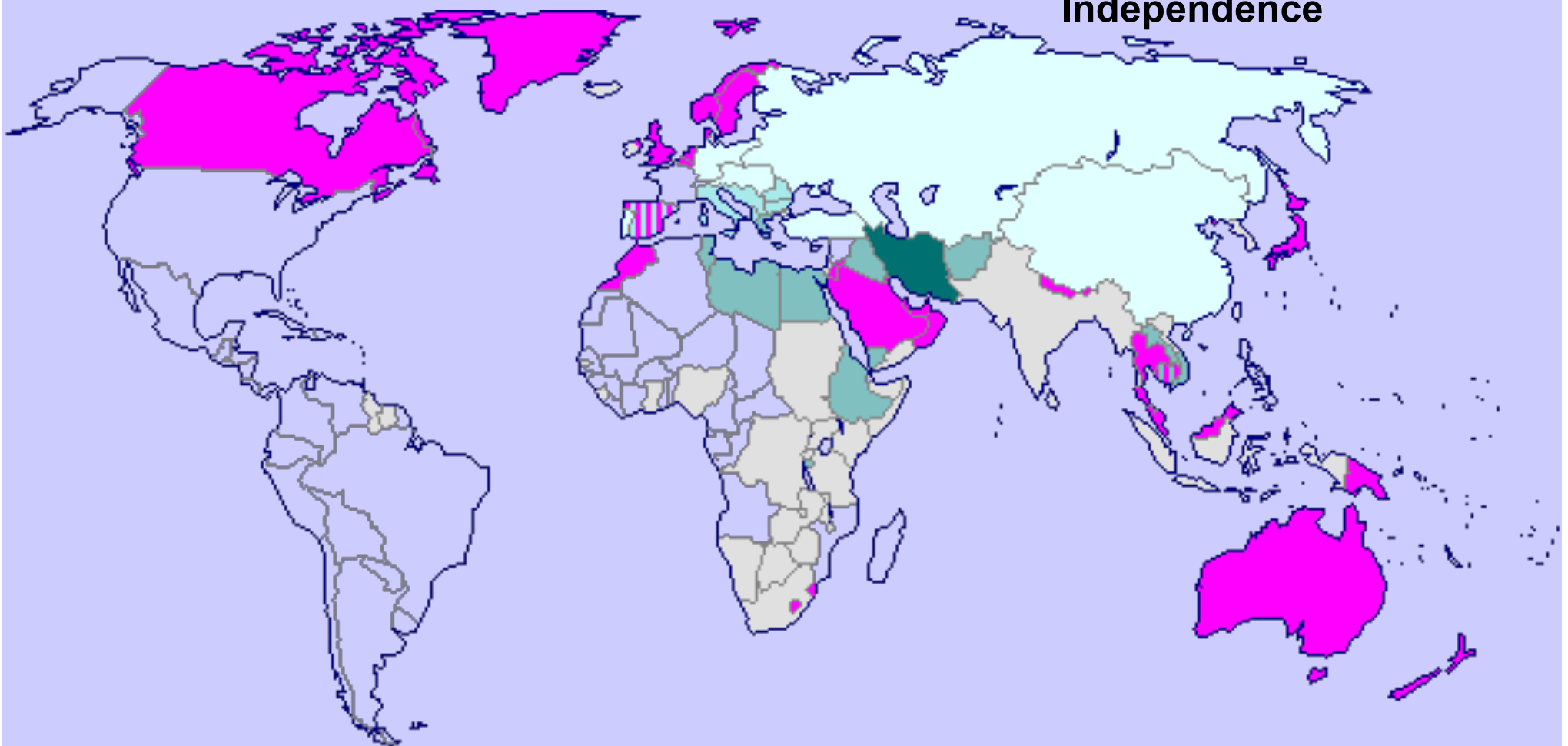
- Red: Monarchies and their territory
- Blue: Republics and their territory



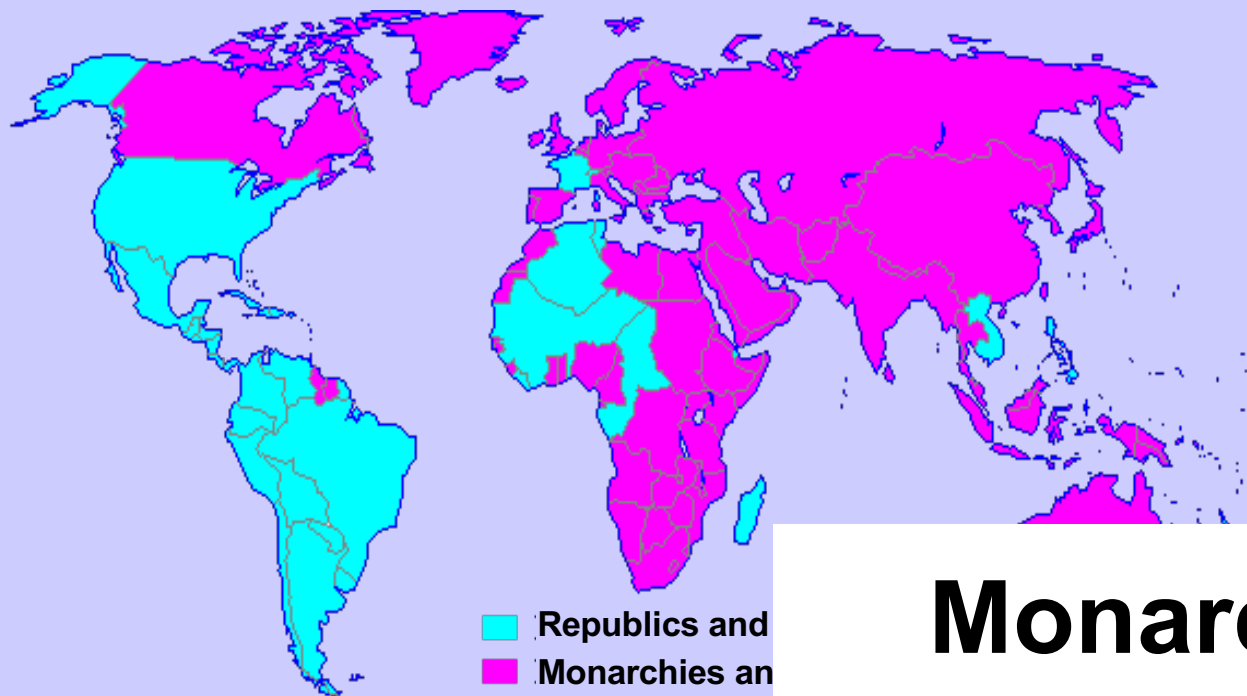
Monarchies in 2000

Monarchies Abolished:

- 1900-1925
- 1925-1950
- 1950-1975
- 1975-2000
- Still Monarchies
- Colonies Which Became Republics Upon Independence

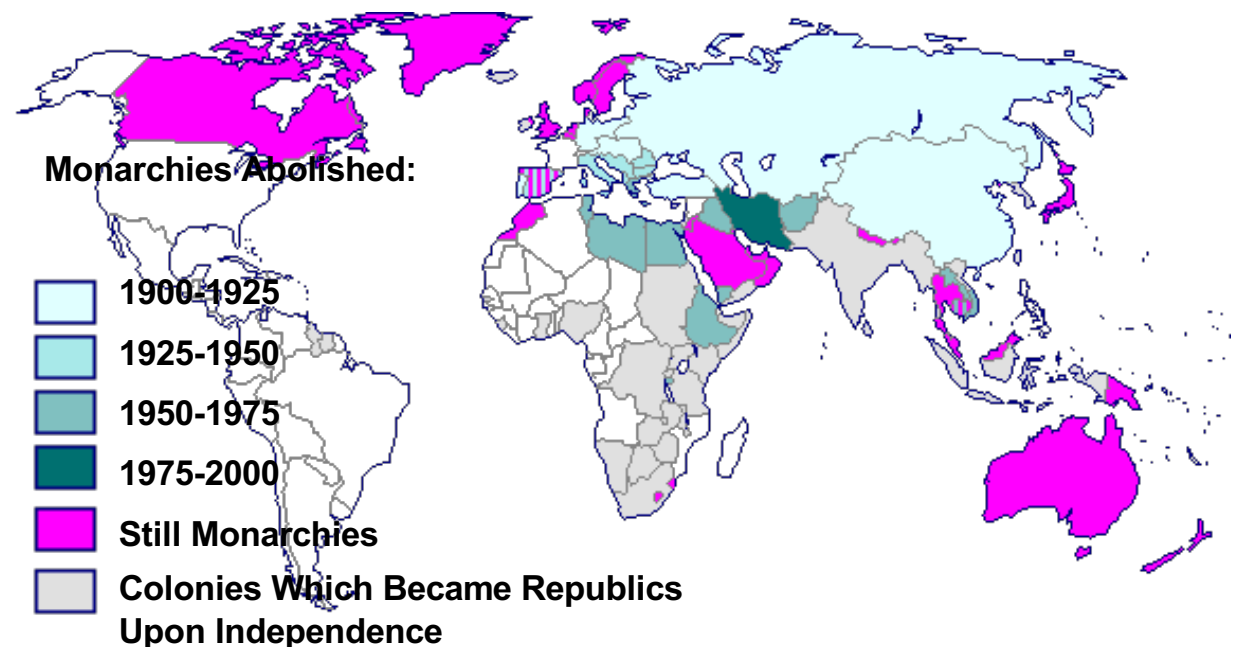


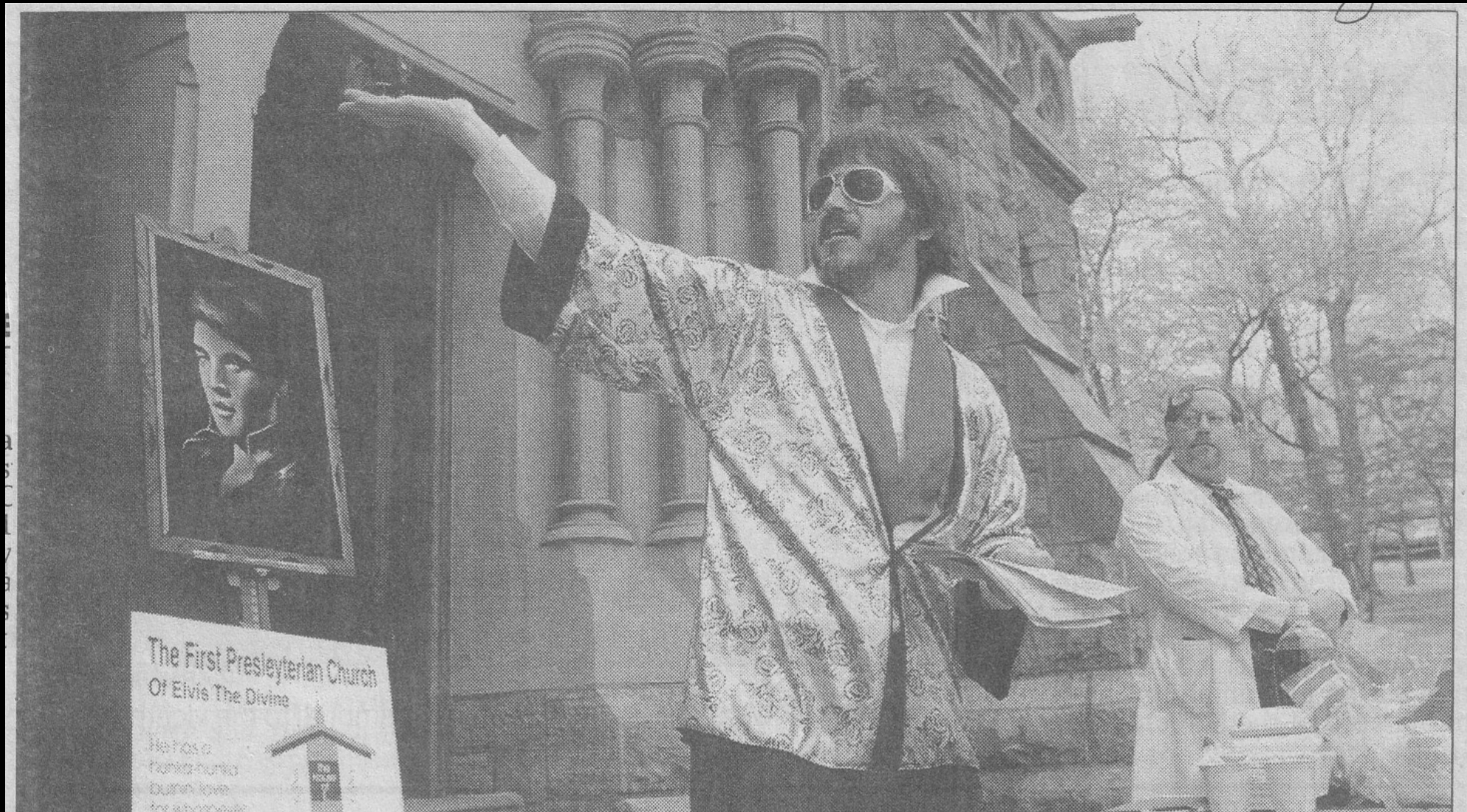
Monarchies in 1900



The Demise of Monarchies

Monarchies in 2000





The First Presleyterian Church of Elvis the Divine

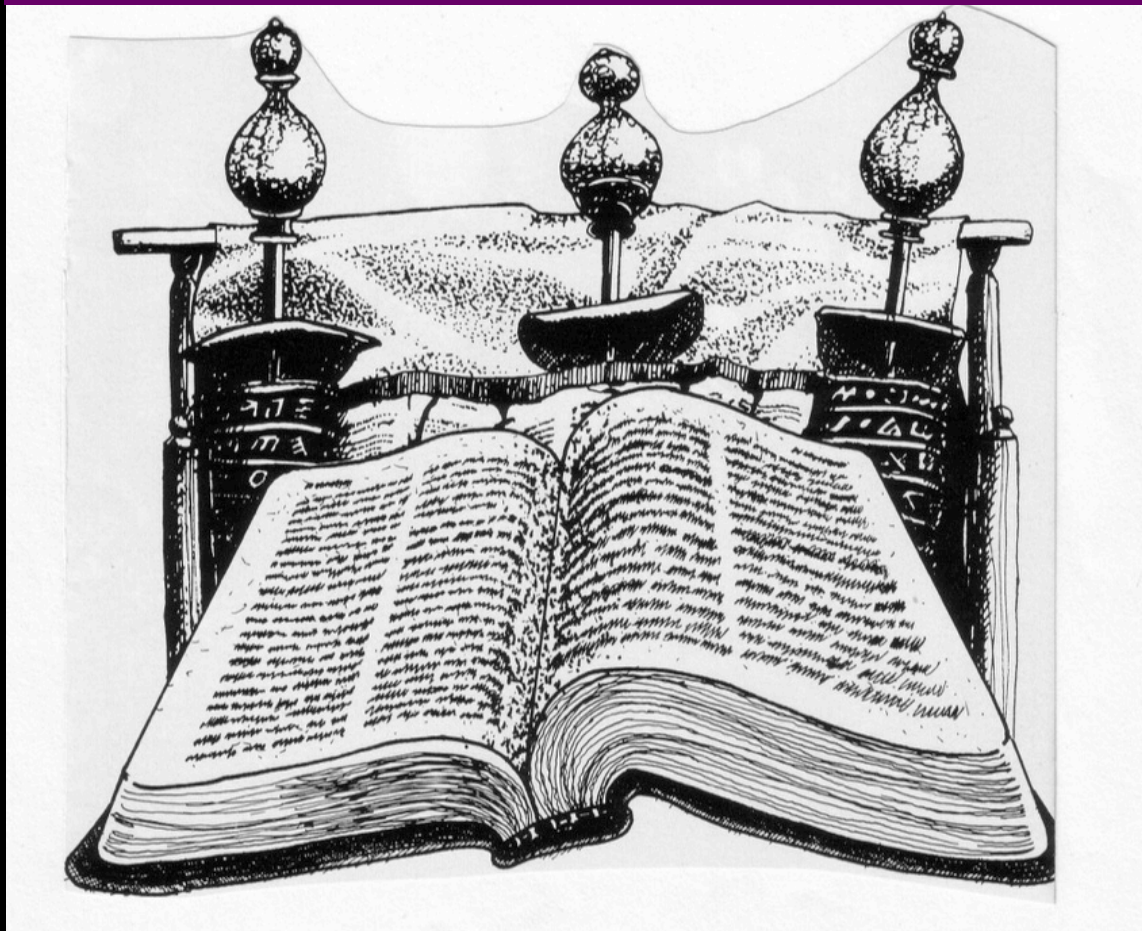
The Rev. Mort Fandu, dressed in Elvis clothing, raises a compass to show the direction of Las Vegas during a ceremony to worship Elvis at Packer Memorial Church at Lehigh University in Bethlehem. Pa.

Let's Study Through Scripture

The Bible: Book by Book



New Testament Book Studies



Tax Collector

Who was Matthew?



When I Think They Were Written...

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE SAID
A.D. 40s

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE DID
A.D. 64-68

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT HE FELT
A.D. 57-59

4 JOHN

TO: CHURCH

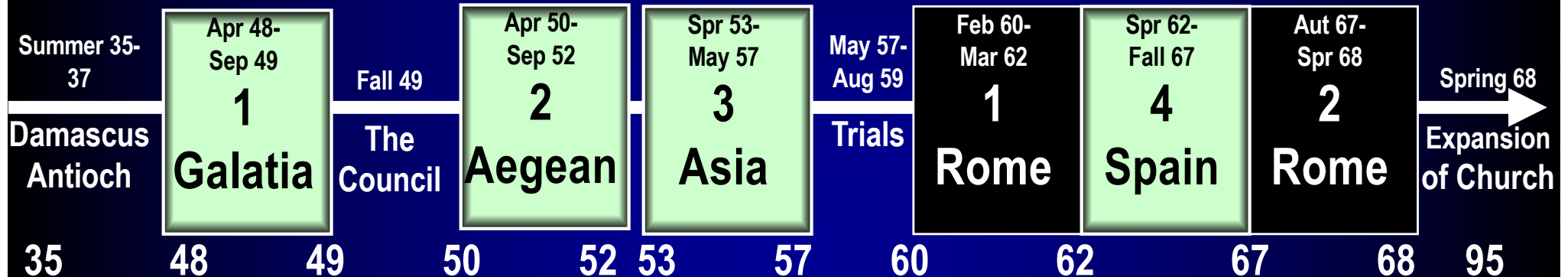
AS: GOD
A.D. 69
AFTER THE
SYNOPTICS

NT Overview (History)

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



Matthew
Israel
40s
Kingdom

Gospels & Acts

1234

Journeys

Rome

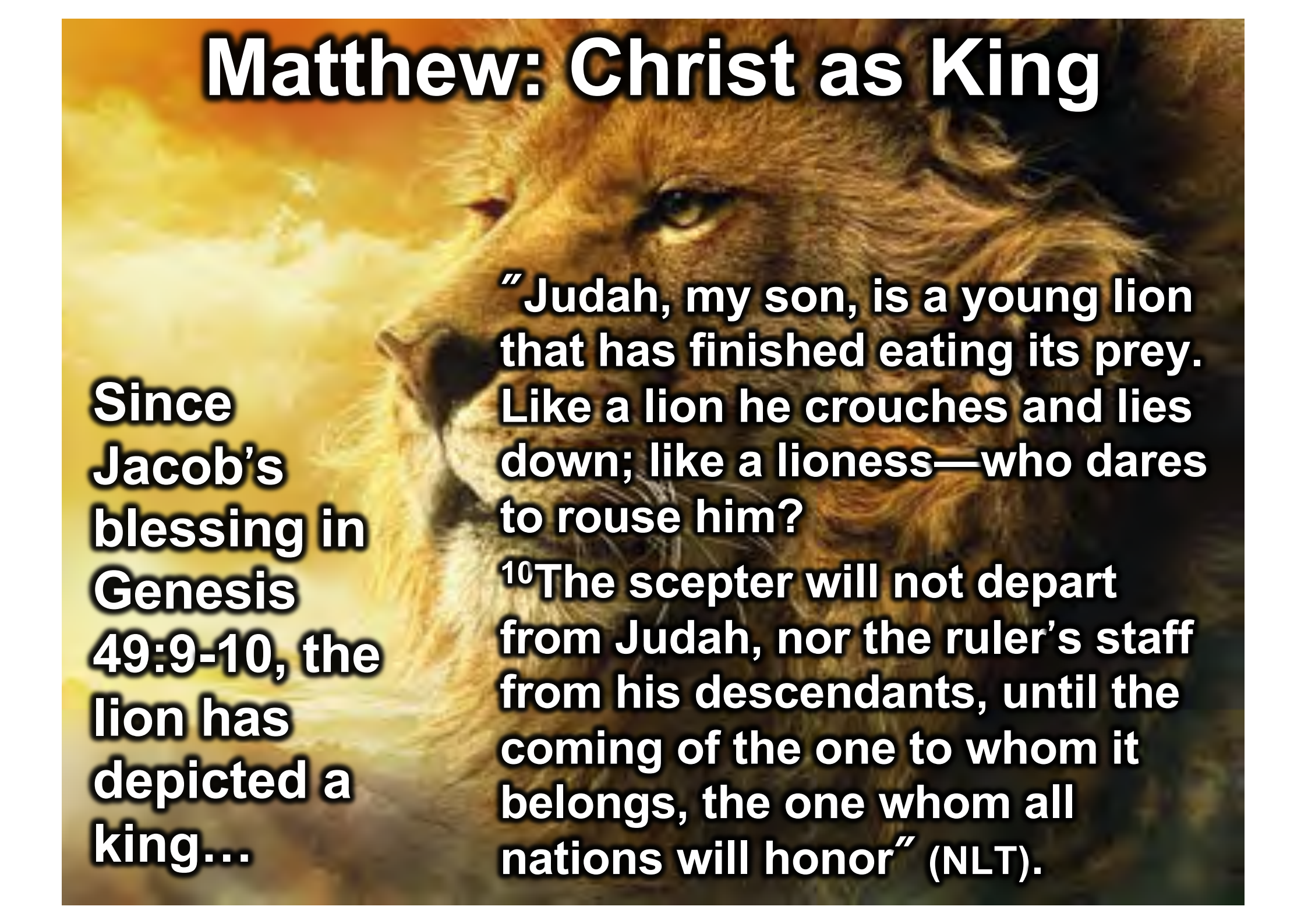
Imprisonments

Gospels & Acts

Matthew claims that Jesus
fulfilled all the requirements to be
Israel's **king**.



Matthew: Christ as King



Since
Jacob's
blessing in
Genesis
49:9-10, the
lion has
depicted a
king...

"Judah, my son, is a young lion
that has finished eating its prey.
Like a lion he crouches and lies
down; like a lioness—who dares
to rouse him?

¹⁰The scepter will not depart
from Judah, nor the ruler's staff
from his descendants, until the
coming of the one to whom it
belongs, the one whom all
nations will honor" (NLT).

How do you respond to a king?

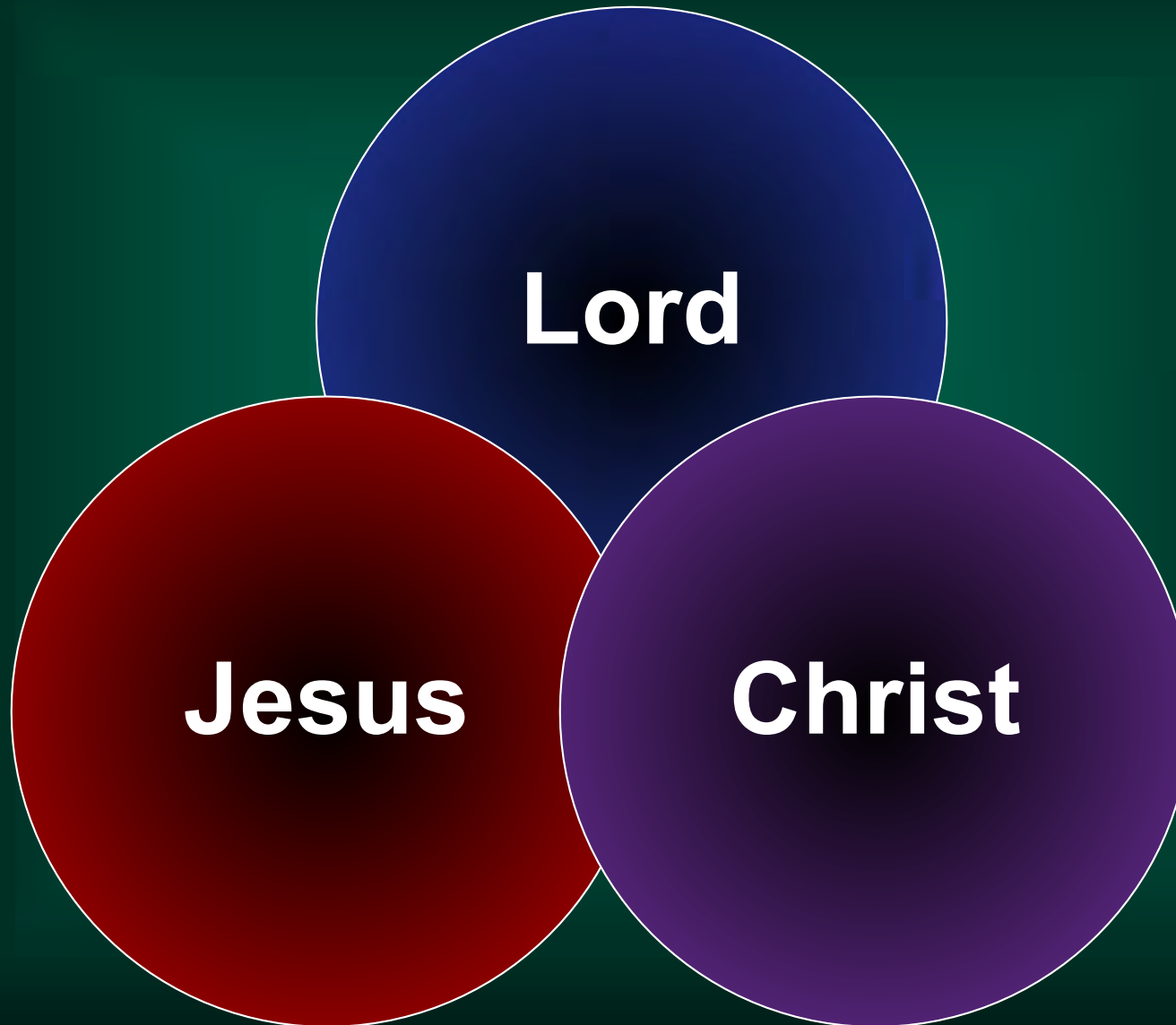


Be serving



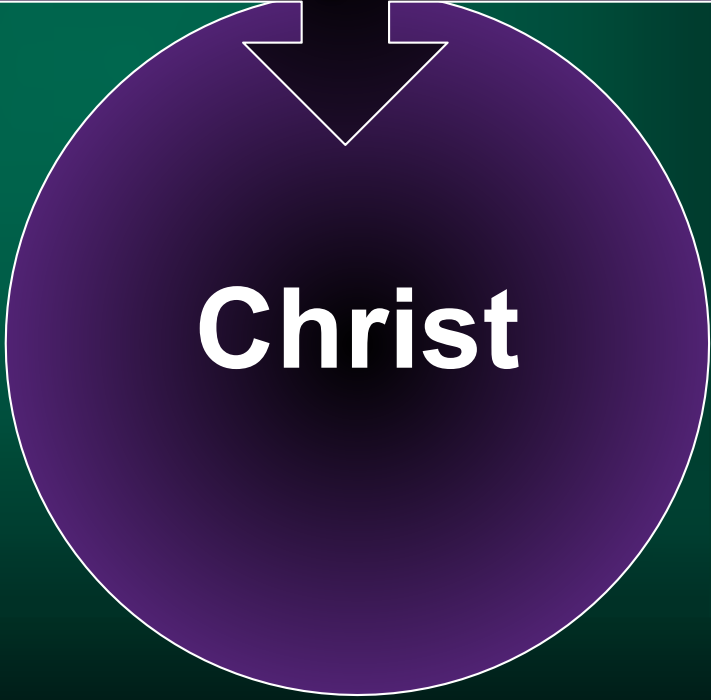
Why **serve Jesus?**

Amazing Names



Amazing Names

Jesus is the highest ruler in
the **world** (Matt 1–10).



Christ

Matthew 1

A boring way to begin a book?

ESV Matthew 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. 2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, 3 and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, 4 and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David, 5 and David the father of Solomon, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, and Asaph the father of Josaphat, and Josaphat the father of Jehoram, and Jehoram the father of Jehoiachin, and Jehoiachin the father of Zerubbabel, and Zerubbabel the father of Shealtiel, and Shealtiel the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Sadoch, and Sadoch the father of Achim, and Achim the father of Eliud, 15 and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, 16 and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Jeremiah Benjamin



PASSPORT



IDENTIFICATION



**Proof That
Jesus is King**



Advent

- Right lineage
- Virgin born
- Magi worship
- Humble origins



Approvals

- by John
- by Father
- by Spirit

Proof Jesus is King
(Matt 1:1–4:11)

David Listed Before Abraham

"This is a record of
the ancestors of
Jesus the Messiah, a
descendant of David
and of Abraham"
(Matt. 1:1 NLT)



The Kingdom

The Garden of Gethsemane,
Mount of Olives, Jerusalem

JESUS

Life

Cross

Church

Gospels

Acts

Epistles

Revelation

"In those days John the Baptist came to the Judean wilderness and began preaching. His message was, 'Repent of your sins and turn to God, for the kingdom of heaven is near' "

Matt. 3:1-2 NLT

JESUS
Life
Cross
Church
Gospels
Acts
Epistles
Revelation

“...Jesus began to preach and say: 'Repent, for the **kingdom of heaven** is at hand...Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming **the gospel of the kingdom**...'”

Matt. 4:17, 23

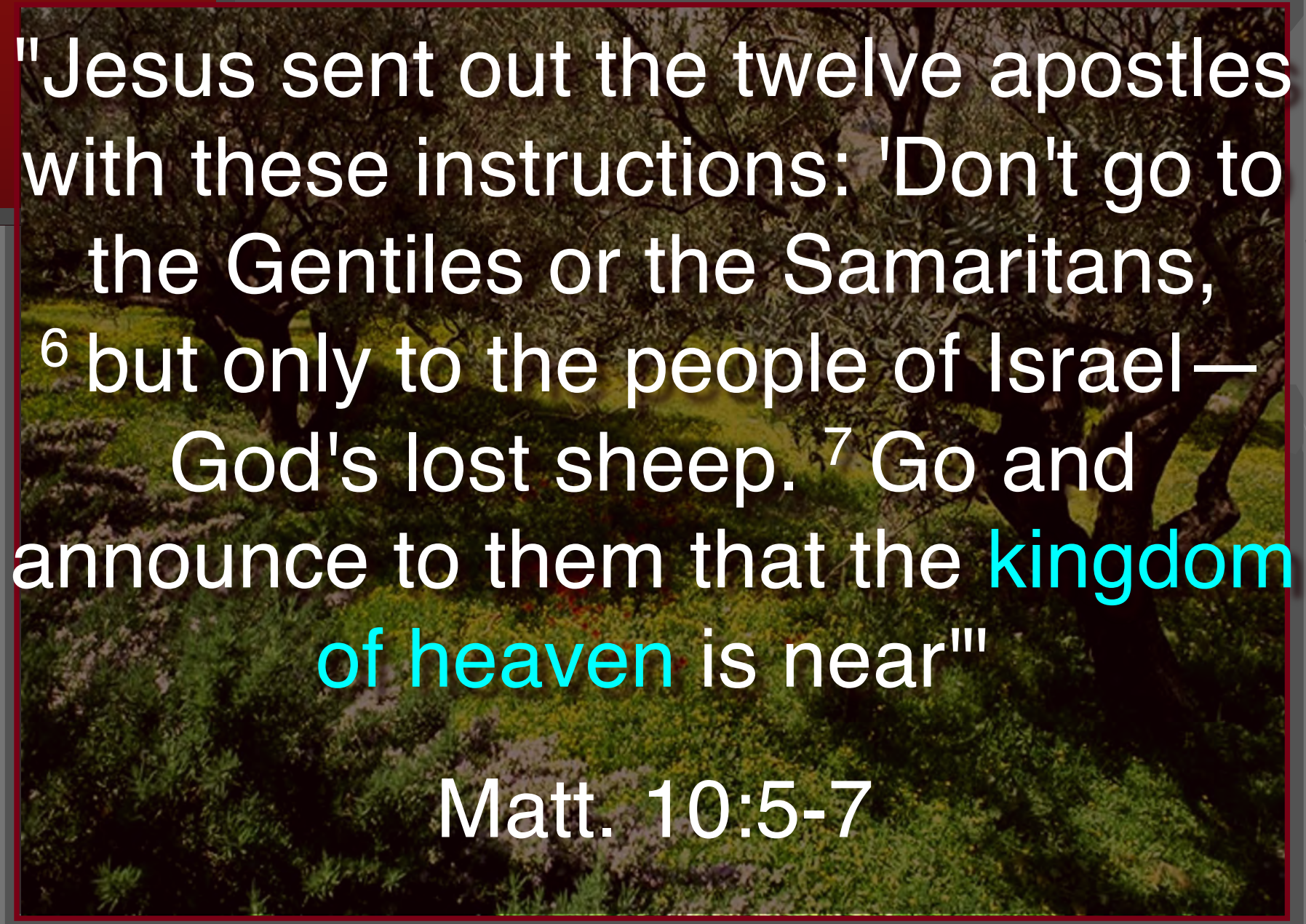
JESUS
Life
Cross
Church
Gospels
Acts
Epistles
Revelation



“But seek first **His Kingdom** and
His righteousness, and all these
things will be added to you.”

Matt. 6:33

JESUS
<i>Life</i>
<i>Cross</i>
<i>Church</i>
Gospels
Acts
Epistles
Revelation



"Jesus sent out the twelve apostles with these instructions: 'Don't go to the Gentiles or the Samaritans,⁶ but only to the people of Israel—God's lost sheep.⁷ Go and announce to them that the **kingdom of heaven** is near'"

Matt. 10:5-7

Matthew 6:9-10 (NKJV)

9 In this manner, therefore, pray:

**Our Father in heaven,
Hallowed be Your name.**

10 Your kingdom come.

**Your will be done
On earth as it is in heaven.**

"Thy Kingdom Come"

Matthew 6:10



**What does it mean to pray...
"Thy Kingdom come"?**



What Kind of Kingdom Did Isaiah (and Matthew) Envision?

Political

Physical

Emotional

Intellectual

Spiritual



"Many passages speak of the second coming of Christ being followed by a reign of righteousness on earth (Pss. 2; 24; 72; 96; Isa. 2; 9:6-7; 11-12; 63:1-6; 65-66; Jer. 23:5-6; 30:8-11; Dan. 2:44; 7:14; Hosea 3:4-5; Amos 9:11-12; Zeph. 3:14-15; Matt. 19:28; Luke 14:1-9; Acts 15:16-18; Rev. 2:25-28; 19:11-20:6)."

—John Walvoord, "Revelation," in *The Bible Knowledge Commentary*, 2:978



**"And the wolf
will dwell with
the lamb, and
the leopard will
lie down with
the young goat,
and the calf
and the young
lion and the
fatling
together."**

Isa. 11:6

Isaiah 11:6-9



"And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; and a little boy will lead them."

Isaiah 11:6-9



⁷ Also the cow and the bear will graze, their young will lie down together, and **the lion will eat straw like the ox.**

Isaiah 11:6-9

⁸ The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den.
⁹ They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.



Rebuilding brings...



...a totally renewed earth!



"The creation waits in eager expectation for the sons of God to be revealed. . . The creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God."

Romans 8:19-21

434



Isaiah 65:20 "Never again will there be in [Jerusalem] an infant who lives but a few days, or an old man who does not live out his years; **he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed."**

youthful
death
108

ZEKE
the
youngster
100

unbeliever
died at
81 years old

Incredibly Long Life!

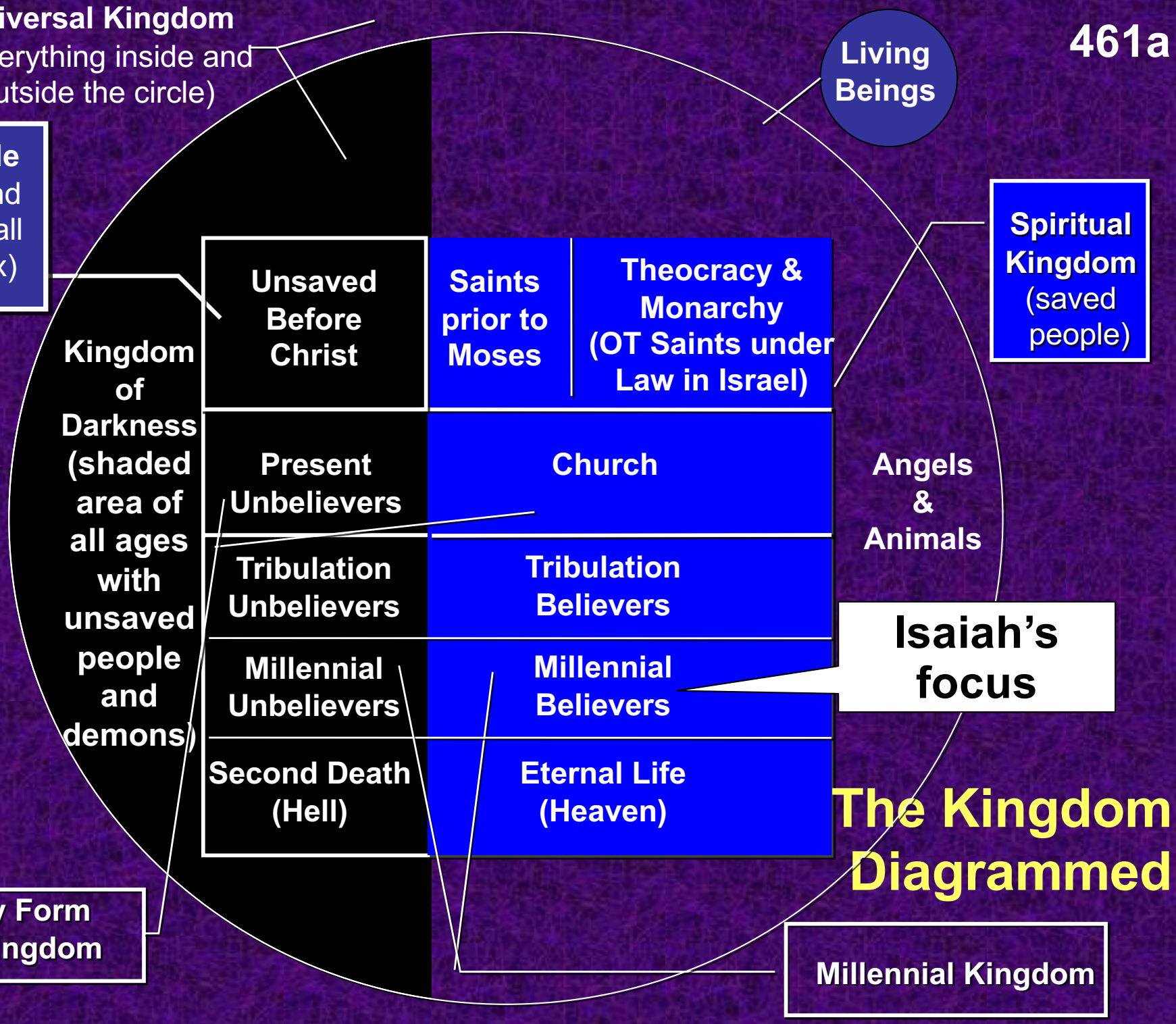
Millennial Jerusalem



**"The law will go out from Zion,
the word of the LORD from Jerusalem"
— Isaiah 2:3**

Universal Kingdom

(everything inside and outside the circle)

Living Beings**All People**
(saved and unsaved all in the box)**Spiritual Kingdom**
(saved people)**Kingdom of Darkness**
(shaded area of all ages with unsaved people and demons)**Unsaved Before Christ****Saints prior to Moses****Theocracy & Monarchy**
(OT Saints under Law in Israel)**Present Unbelievers****Church****Angels & Animals****Tribulation Unbelievers****Tribulation Believers****Millennial Unbelievers****Millennial Believers****Isaiah's focus****Second Death (Hell)****Eternal Life (Heaven)****The Kingdom Diagrammed****Mystery Form of the Kingdom****Millennial Kingdom**

The ACROSTIC BIBLE

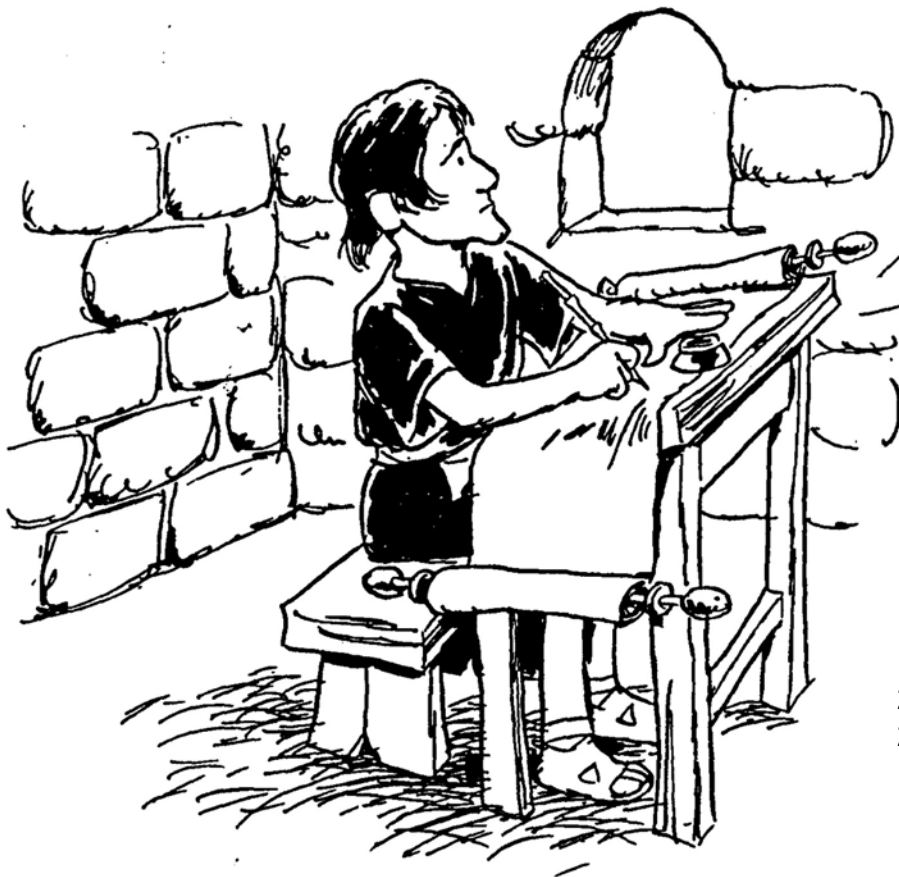
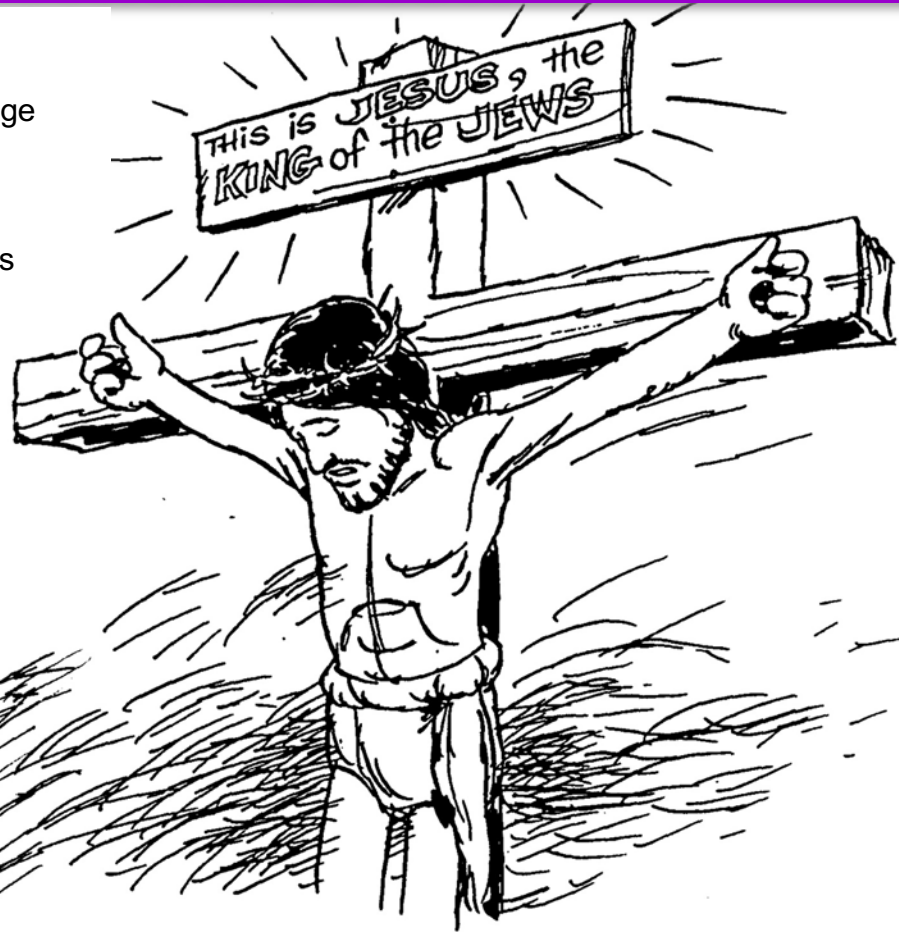
by Barry
Huddleston



Matthew by Huddleston

- 1 **G**enealogy of Jesus Christ
- 2 **O**pposition of King Herod
- 3 **S**pirit's descent upon Jesus
- 4 **P**ower over Satan's temptations
- 5 **E**xpounding Sermon on Mount
- 6 **L**essons on proper priorities
- 7 **O**utline for personal relationships
- 8 **F**aith of the centurion

- 9 **M**atthew's call from Jesus
- 10 **A**postles sent to preach
- 11 **T**estimony about John's message
- 12 **T**rue Messiah called demonic
- 13 **H**idden message of parables
- 14 **E**xecution of the baptist
- 15 **W**isdom is answering Pharisees



- 16 **K**ey of the kingdom
- 17 **I**mpact of Jesus' transfiguration
- 18 **N**eed for true forgiveness
- 19 **G**rounds for divorce clarified
- 20 **O**pportunities in the vineyard
- 21 **F**ig tree is cursed

- 22 **T**axes paid to Caesar
- 23 **H**ypocrisy denounced by "woes"
- 24 **E**vents of second coming
- 25 **J**udgment of the nations
- 26 **E**vents on Calvary's eve
- 27 **W**ay of the cross
- 28 **S**avior's resurrection and commission

Intro: Birth, Early Life, Baptism, Temptation

1:1–4:11

Gen	Narrative <u>4:12-25</u>	Discourse <u>5:1–7:29</u>
Exod	Narrative <u>8:1–9:38</u>	Discourse <u>10:1–11:1</u>
Lev	Narrative <u>11:2–12:50</u>	Discourse <u>13:1-53</u>
Num	Narrative <u>13:54–17:27</u>	Discourse <u>18:1–19:2</u>
Deut	Narrative <u>19:3–23:39</u>	Discourse <u>24:1–26:2</u>

Concl: Final Events, Death, Resurrection

26:3–28:20

Matthew: The Gospel of Discourse

Adapted from "Matthew,"
NT Survey (MBI Study Guide),
slide 4

Matthew's Chiastic Structure

80f

Gary Derekson, *Bib Sac* 163 (Oct-Dec 06): 426

A. Demonstration of Jesus' Qualifications as King (1–4)

B. Sermon on the Mount: Who Can Enter His Kingdom (5–7)

C. Miracles and Instruction (8–9)

D. Teaching the 12: Authority/Message for Israel (10)

E. Opposition: Israel Rejects King (11–12)

**Key
Truth**

F. Parables of Kingdom: Kingdom Postponed (13)

E.' Opposition: Israel Rejects King (14–17)

D.' Teaching the 12: Authority/Message for Church (18)

C.' Miracles and Instruction (19–23)

B.' Olivet Discourse: When the Kingdom Will Come (24–25)

A.' Demonstration of Jesus' Qualifications as King (26–28)

Matthew Chart

67

Messiah with Authority over the Church

Preliminary Evidence that Christ is Messiah	Rejections and Interadvent Age	Final Evidence that Christ is Messiah
Chapters 1–10	Chapters 11–27	Chapter 28
The King Offered	The King Rejected	The King Re-offered
Teaches Doves	Teaches Disciples	
Topical	Chronological	

Matthew in Nine Sections

Bethlehem & Nazareth 1:1–4:11	Galilee 4:12–16:12			Judea 16:13–28:15				Galilee 28:16-20
Advent & Approvals 1:1–4:11	Early Ministry & Proclamation 4:12–7:29	Miracles & Authority 8–10	Rejection & Postpone- ment 11:1–16:12	Prepares Disciples 16:13– 20:34	Official Presentation & Rejection 21–27	Empty Tomb 28:1-10	False Report 28:11-15	Great Commission 28:16-20
Prelude	Preaching	Power	Postponed	Prepares	Presented	Proof	Perjury	Plan

Palestine

**Written in AD 40s
Covers 5 BC-AD 33**

Key Word & Verses



Key Word
Kingdom

Key Verse

"Say to the daughter of Zion,
'See, your **king** comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey'"
(Matthew 21:5)

Key Verse

"Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied, '...you are Peter, and on this rock I will build my **church**, and the gates of Hades will not overcome it'"
(Matthew 16:16-18)

Matthew





The Great Commission

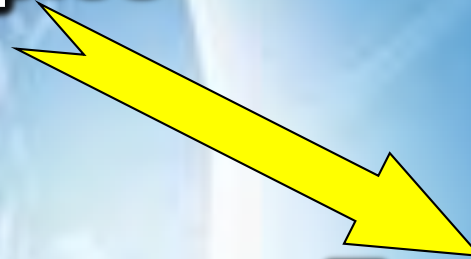
Matthew 28:18-20

¹⁸Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹Therefore **go** and **make disciples** of all nations, **baptizing** them in the name of the Father, and **teaching** them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."



The Great Commission

Make Disciples



Going

Salvation

Evangelism

Believing

Find Them

Baptizing

Identification

Assimilation

Bonding

Keep Them

Teaching

Sanctification

Education

Maturing

Build Them

Adapted from Dr. Gary McIntosh, Church Growth Network 2014

NT Book Key Words

24

Date	Book	Key Word	Paul's Life	Key Doctrine
40s	Matthew	Kingdom		Ecclesiology
44-47	James	Works		Soteriology
49	Galatians	Justification	1st journey	Soteriology
51	1 Thessalonians	Rapture	2nd journey	Eschatology
51	2 Thessalonians	Tribulation	2nd journey	Eschatology
56	1 Corinthians	Sanctification	3rd journey	Ecclesiology
56	2 Corinthians	Apostleship	3rd journey	Ecclesiology
56-57	Romans	Righteousness	3rd journey	Soteriology
57-59	Luke	Sovereignty I		Missiology

Subject <i>What the book says</i> (Theme)	+	Purpose <i>Why it says it</i> (Reason)	=	Message <i>Main (Big) Idea</i> (Summary Statement)
---	---	--	---	--

Matthew

- Matthew proves Jesus is the **Messiah** so that the **unbelieving Jews will trust Him**.
- Matthew also explains that the **earthly kingdom is delayed** because Israel rejected Jesus as their king.
- This explanation is to convince the **believing Jews** that Christ's present kingdom authority resides in the **church**.

Was the Kingdom Delayed?

80g

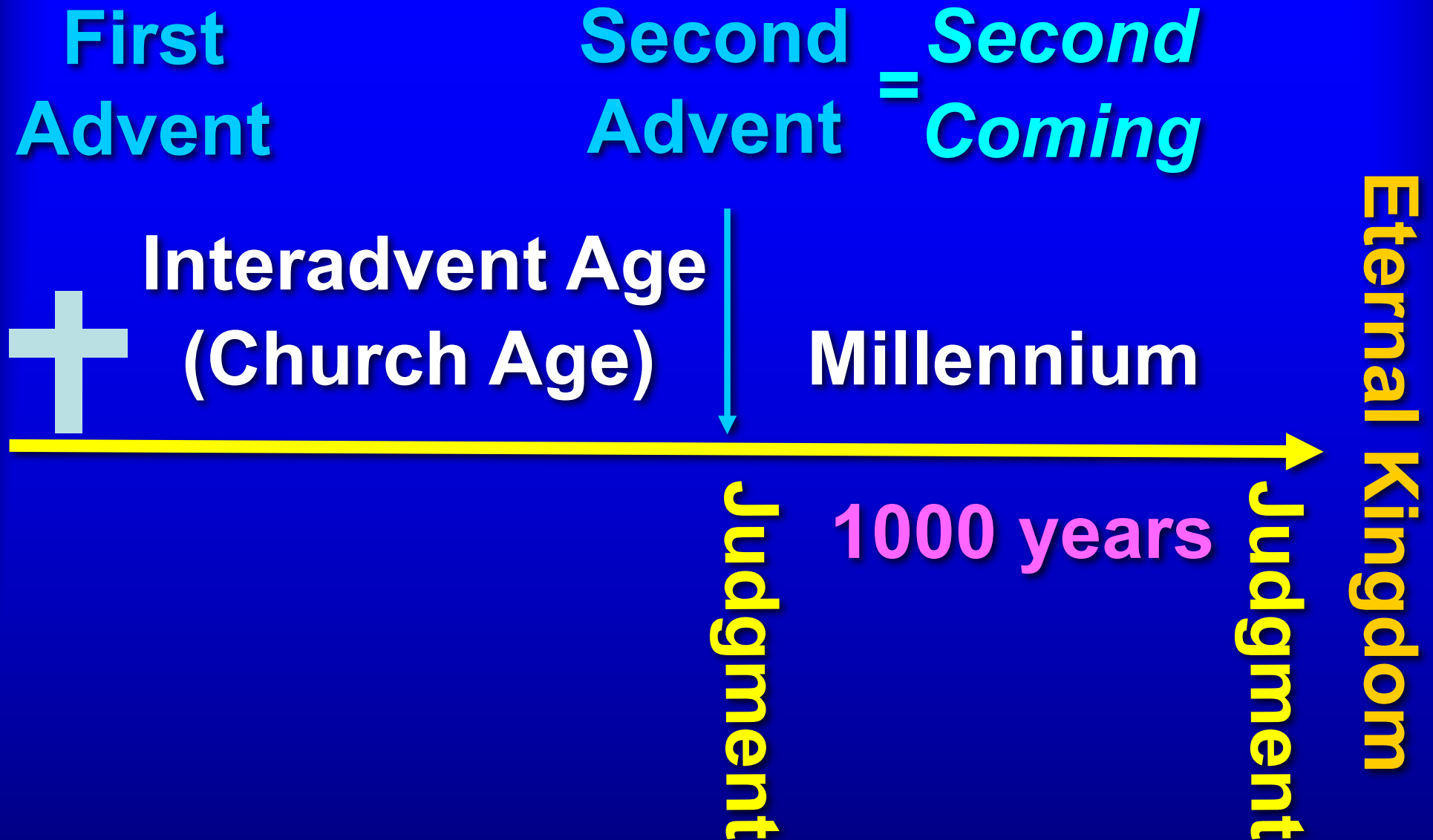
- A. Christ's kingdom will have the same political nature as that promised by Isaiah ☒ A ☐ U ☐ D
- B. Christ is ruling on the throne of David right now ☐ A ☐ U ☒ D
- C. Matthew's reference to "Israel" today designates all Christians ☐ A ☐ U ☒ D
- D. God rejected Israel so the nation has no prophetic future remaining ☐ A ☐ U ☒ D
- E. God delayed the kingdom for ethnic Israel after the nation rejected Christ ☒ A ☐ U ☐ D

A Literal, Political Kingdom

"Jesus replied, 'I assure you that when the world is made new and the Son of Man sits upon his glorious throne, you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel'"
(Matt. 19:28 NLT)



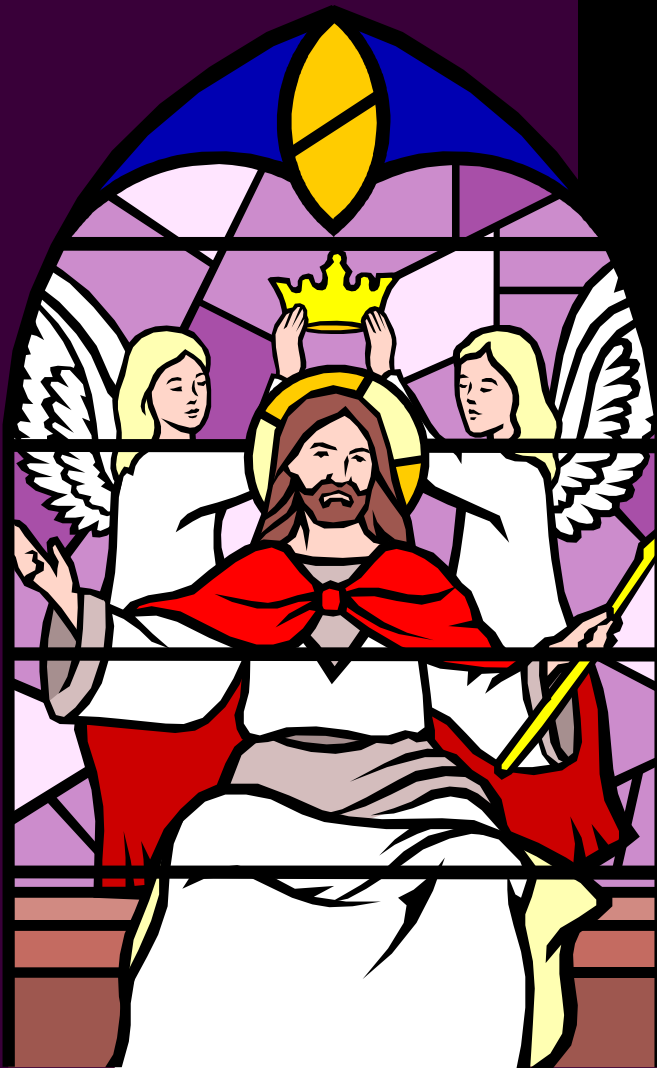
The Interadvent Age



Summary Statement

Matthew:

- (1) proves Jesus as *Messiah* for *unbelieving* Jews to trust Him, and**
- (2) explains that the kingdom is *postponed* due to Israel's rejection of Christ as King for *believing* Jews to see His present kingdom authority as residing in the Church.**



The Gospel of Matthew

67

(probably written in the 40s)

answers the two questions *all* Jews were asking:

Q: Non-Christian Jews asked, "How do we know *Jesus is the Messiah?*" (Matt. 1-10)

Answer:

- His advent (1-2) and approvals (3:1–4:11) show Jesus **fulfilled OT** Messianic prophecies
- His early ministry (4:12-25) and Sermon on Mount (5–7) reveal He **has the prophetic office**
- He **shows messianic power** by healing (8:1–9:34) and authority by delegation (9:35-10:35)

Q: Christian Jews asked, "Yes, He's Messiah, but *where's the promised kingdom?*" (Matt. 11-28)

Answer:

- **Israel rejected the kingdom** offer by Christ as Messiah so He now has authority over the church (11–16)
- **Jesus prepared the disciples for church issues** since the kingdom is delayed (17–20)
- **Israel rejected Him as Messiah** but God sovereignly used this to pay for man's sin (21–27)
- **Christ defeated death** to show His messianic authority & ability to bring in the kingdom (28)

Title



The earliest title (κατὰ Μαθθαῖον *According to Matthew*) is attested to by the end of the second century, perhaps even as early as AD 125, although probably not part of the original text (Hiebert, 1:47-49).

Matthew's name means "gift of the LORD."

Indicators that Matthew wrote the First Gospel



External Indicator #1: Testimony of Eusebius (4th cent.)

"Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition [from 2nd cent. Origen] that **the first [Gospel] was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language."**



(Eusebius, *Eccl. Hist.* 6.25.4
quoting Origen of
the 2nd century)

External Indicator #1: Testimony of Eusebius (4th cent.)

“The second is by **Mark**, who composed it according to the instructions of Peter, who in his Catholic [i.e., General] epistle acknowledges him as a son, saying, ‘The church that is at Babylon elected together with you, saluteth you, and so doth Marcus, my son.’ And the third by **Luke**, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by **John**.”



(Eusebius, *Eccl. Hist.* 6.25.4
quoting Origen of
the 2nd century)

Oxford papyrus 'is eyewitness record of the life of Christ'

By MATTHEW D'ANCONA

A PAPYRUS believed to be the oldest extant fragment of the New Testament has been found in an Oxford library. It provides the first material evidence that the Gospel according to St Matthew is an eyewitness account written by contemporaries of Christ.

In a paper to be published next month, Carsten Thiede, a German papyrologist, will claim that three scraps of Matthew belonging to Magdalen College date from the mid-first century AD. The fragments, which have been kept at the college since 1901, were thought originally to have been written in the late second century.

Not since the discovery of the Dead Sea Scrolls in 1947 has there been such a potentially important breakthrough in biblical scholarship. The new date is important evidence that Matthew was written a generation after the Crucifixion, or even earlier.

Little work has been done on the Magdalen papyrus since it was edited in 1953. Dr Thiede, who works in Paderborn, consulted the papyrus out of curiosity when his family visited Oxford in February.

Examination of the writing style led him to conclude: "The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD. Even a hesitant approach to questions of dating would therefore seem to justify a date in the first century, about a hundred years earlier than was previously thought."

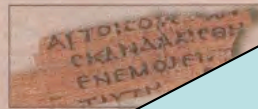
The lines on the fragments are from the 26th chapter of the gospel and therefore in-

clude the oldest surviving written reference to the treachery of Judas and to Mary Magdalene.

The publication of Dr Thiede's paper in the specialist journal *Zeitschrift für Papyrologie* is expected to provoke a fierce argument among scholars. Early opposition is being led by Peter Parsons,



Thiede and one of the gospel fragments



Detail

...ing article, page 15

Regius Professor of Greek at Oxford. "We are not now inclined to date things late just because they have Christian content... On the other hand, that's no reason to push things too early," he said.

Professor Parsons, a papyrologist at Christ Church, said that Dr Thiede's argument was "sloppy" and based on the misassumption that all scribes of the Jewish diaspora wrote in the same script.

London: The Times 24 Dec 94

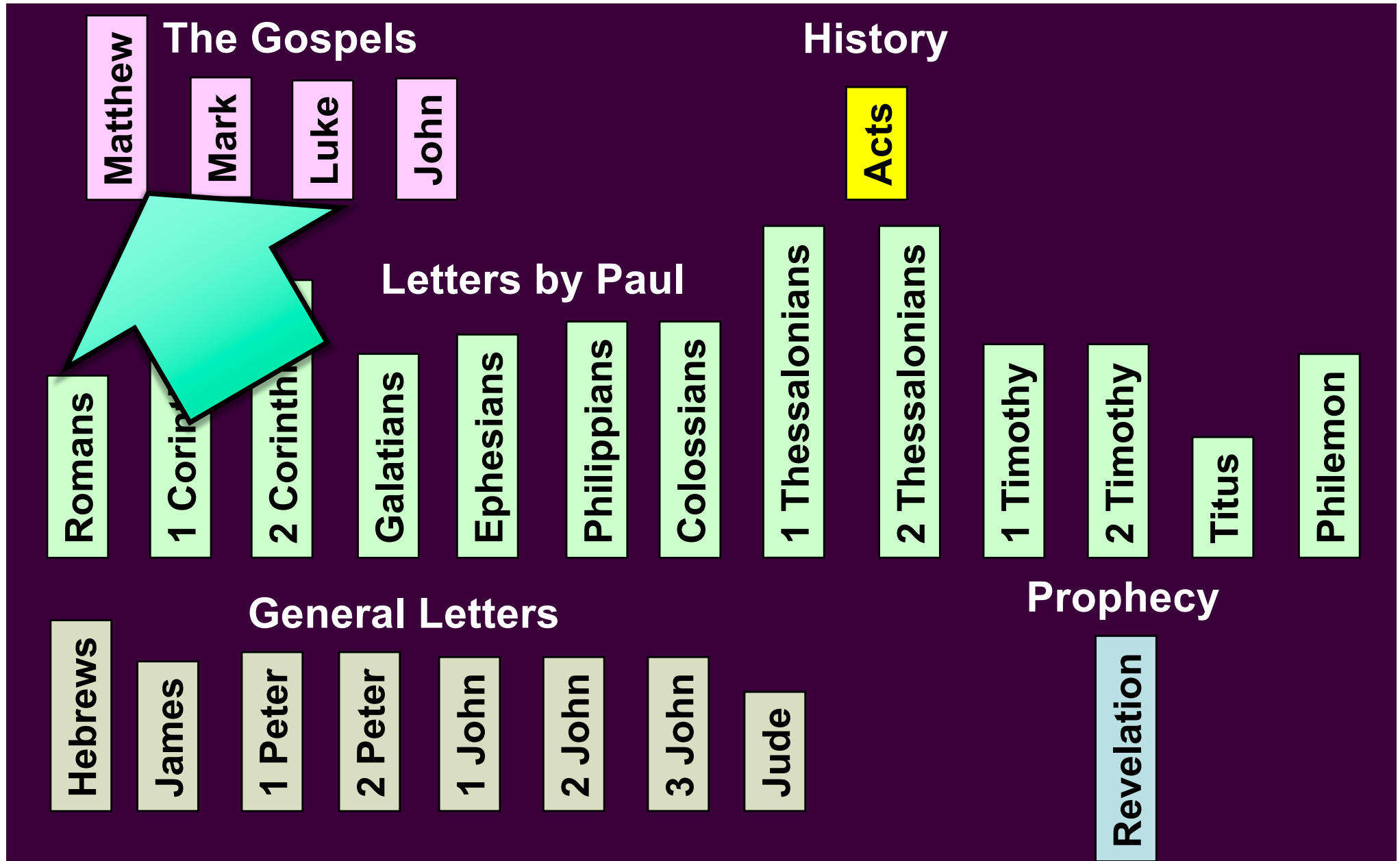
External Indicator #2: Papyrus from about AD 50

"The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD"
(Dr. Carsten Thiede)



External Indicator #3: Placement First in the NT

78a



Internal Indicator: Matthew Wrote to Jews



Irenaeus
AD 180

Against Heresies 3.1

78a

“**Matthew** also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome [**AD 60-68**], and laying the foundations of the Church. After their departure [**post AD 68**], **Mark**, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. **Luke** also, the companion of Paul, recorded in a book the Gospel preached by him [**no date given**]. Afterwards [**post 68**], **John**, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.”

Acceptance of the Four Gospels Before Nicaea

Clearing History

X= Citation
or allusion

O= Named
as authentic

Individuals **Canons** **Translations**

Pseudo-Barnabas (70-130)
Clement of Rome (95-97)
Polycarp (110-150)
Hermas (115-140)
Didache (120-150)
Papias (130-140)
Irenaeus (130-202)
Justin Martyr (150-155)
Origen (185-254)
Cyril of Jerusalem (315-386)
Marcion (140)
Muratorian (170)
Barococcio (206)
Apostolic (300)
Tatian Diatesseron (170)
Old Latin (150-170)
Old Syriac (200)

Matthew	X	X	X	X	X	O	X	X	O	O	O	O	O	O	O	O
Mark	X		X	X		O	X	X	O	O	O	O	O	O	O	O
Luke	X		X		X	O	X	X	O	O	O	O	O	O	O	O
John				X		O	O	X	O	O	O	O	O	O	O	O

1st
Cent.

Gospel of
Thomas
AD 50-140

Gospel of
Judas
AD 170?

AD 325

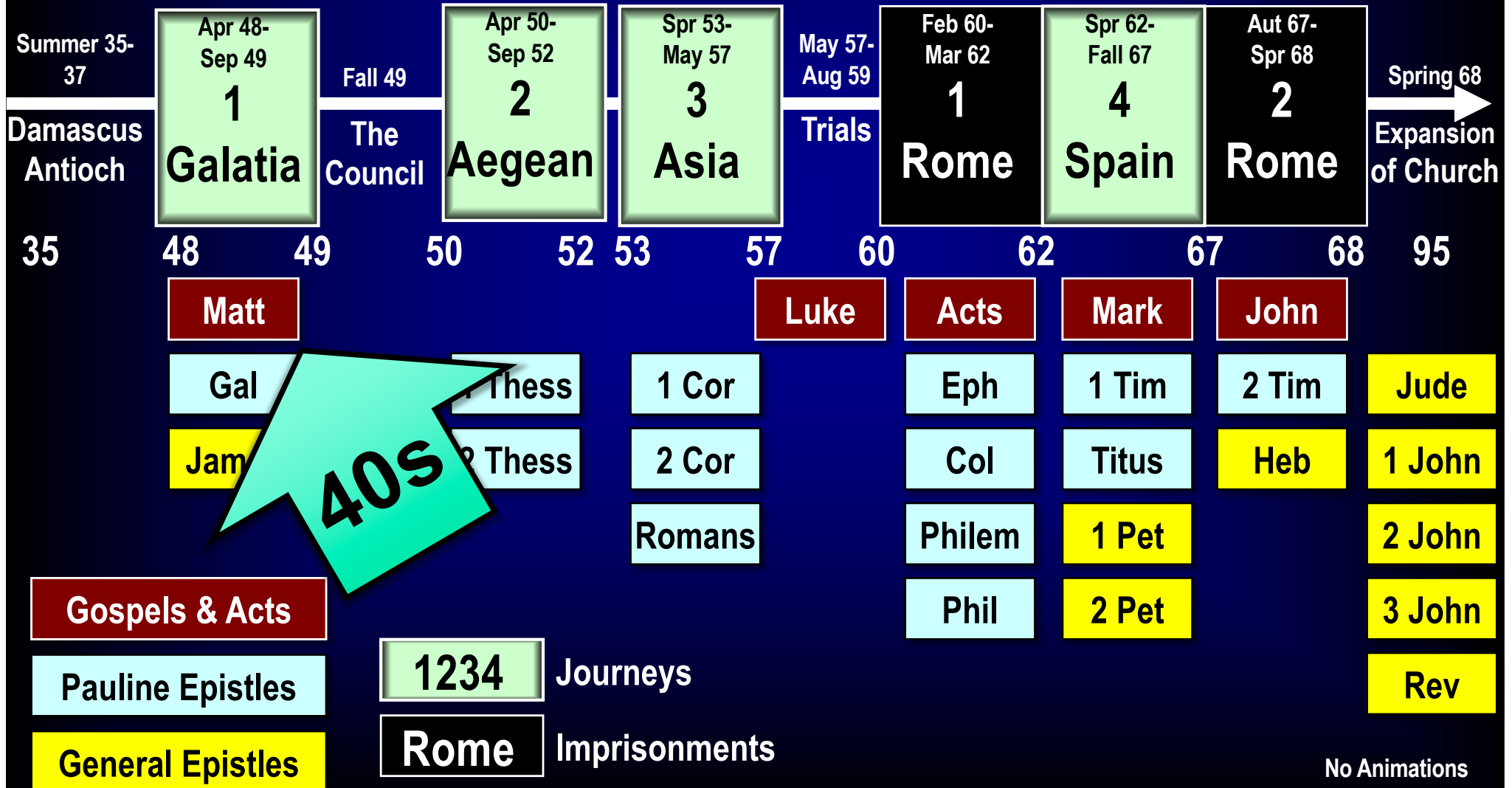
Council of Nicaea

NT Overview: I Put Matt First!

38
124
39-41

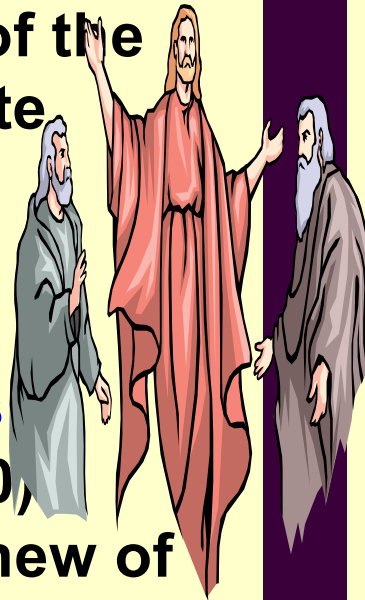
"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



External Evidence: All of the earliest sources attribute authorship to Matthew:

- *The Didache* (AD 110)
- The letters of **Ignatius** & **Polycarp** (ca. AD 110)
- Christians in **Rome** knew of the book by AD 120.
- *The Epistle of Barnabas* (ca. AD 130)
- **Papias** (ca. AD 140) was cited by Eusebius (4th cent.).
- **Irenaeus** (*Against Heresies* 3.1.1).
- **Origen** (quoted by Eusebius, *Eccl. Hist.* 6.25.4).

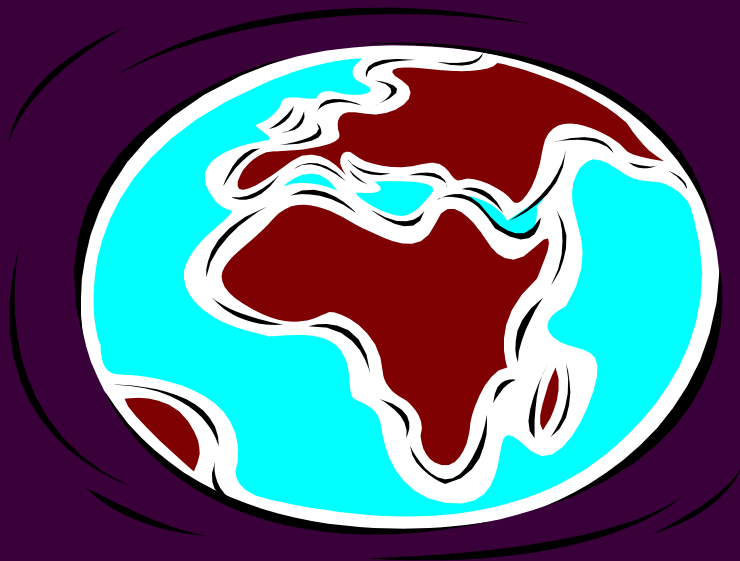


Internal Evidence: It does not mention its author, but the details support the tradition that Matthew wrote it:

- Here the tax collector is "**Matthew**" (9:9) but he is called "Levi" in Mark 2:14 and Luke 5:27.
- It mentions **money** more than the other Gospels.
- The **superscription** is the oldest known witness to its authorship. Matthew's name appears in every known manuscript.

Origin/Recipients

A fair discussion of date for Matthew and all three Synoptic Gospels involves the "Synoptic Problem."



- **The strong Jewish emphasis suggests that the first readers were Jewish, but no one knows where Matthew wrote his account nor which specific group of Jews read it first.**
- **A significant issue concerns whether these Jews were believers or non-believers, but evidence can be marshaled to prove either point.**

Occasion



- **Why did Matthew write? He gives many OT quotations to prove that Christ is Messiah.**
- **This apologetic purpose proves to unbelieving Jews that Jesus is Messiah and provides material for Jewish Christians to prove the same.**
- **The Gospel also answers the natural question posed by any first century Jewish believer, "Since Christ is Messiah and the Messiah is supposed to bring in a new earthly kingdom, where's that kingdom?"**

Messianic Titles

69

**Matthew presents Christ as Messiah
in all three required aspects:**

- **Prophet: Discourses (chs. 5–7, 10, 13, 18, 23–25)**
- **Priest: Atoning death (chs. 26–27)**
- **King: "son of David" (1:1; 9:27; 12:23, etc.)**

Support for a literal view of the kingdom is extensive

ABRAHAMIC COVENANT

➡ **The Call
to Abraham**
Gen. 12:1-3

**The
Covenant to
Abraham**
Gen. 15:9-18

➡ **ETERNAL**
Gen. 13:15

LITERAL
Gen. 13:14-16

UNCONDITIONAL
Gen. 15:9-18

➡ **LAND**
Gen. 12:1

SEED
Gen. 12:2

BLESSING
Gen. 12:3

The Amplified Subcovenants

➡ **Land**
Deut. 30:1-10

Davidic
2 Sam. 7:4-16

KEY VERSE:
2 Samuel 7:12-13



**“For when you ²⁰⁹
(David) die, I will
raise up one of your
descendants, and I
will make his
kingdom strong. He
is the one who will
build a house—a
temple—for my
name. And I will
establish the throne
of his kingdom
forever.”**

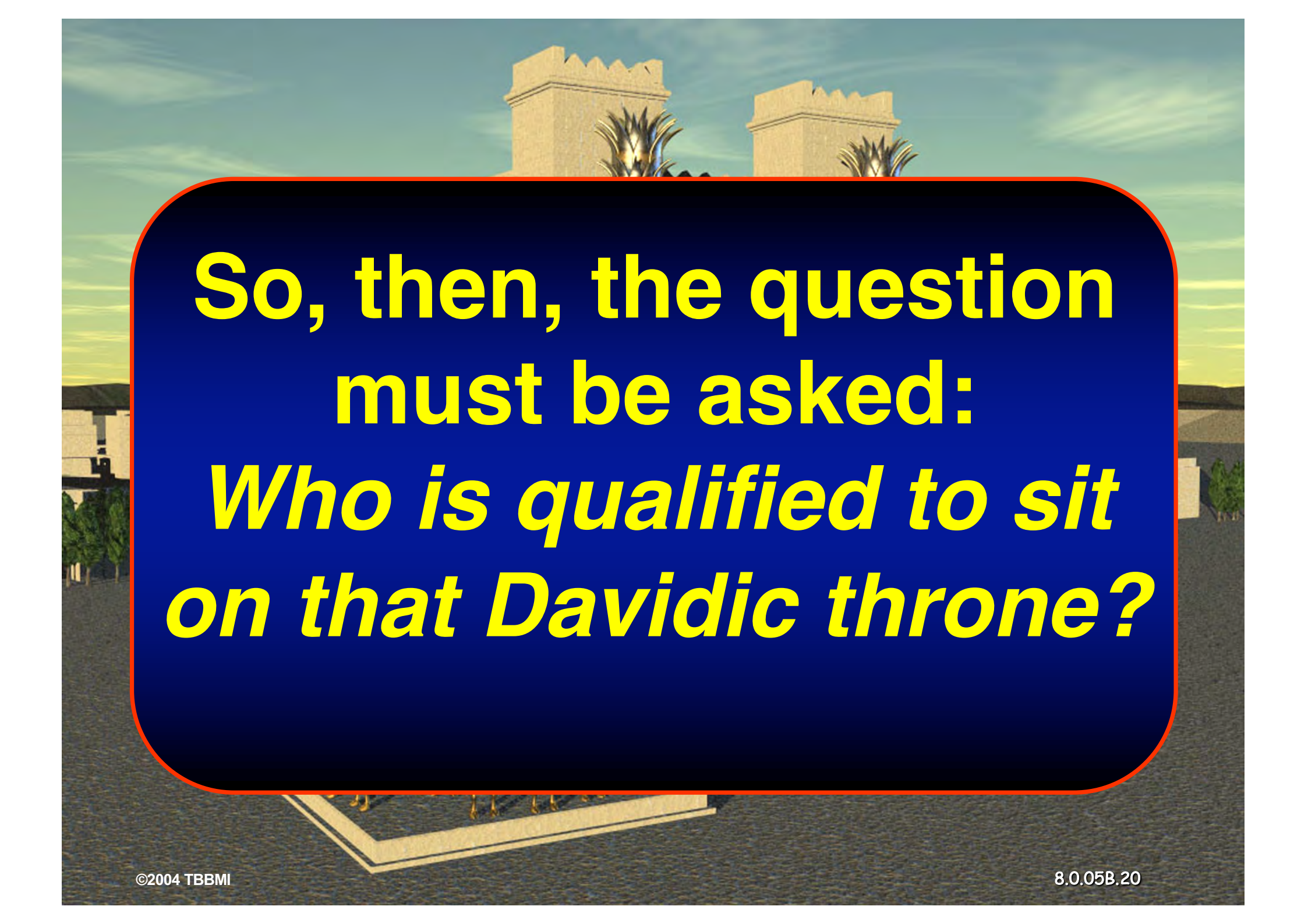


THE DAVIDIC COVENANT

ITS THREE GUARANTEES

2 Samuel 7

¹⁶ Your **house** and your **kingdom** will endure forever before me; your **throne** will be established forever.



**So, then, the question
must be asked:
*Who is qualified to sit
on that Davidic throne?***



THE DAVIDIC DYNASTY

The Royal Genealogy of Jesus Christ

STUDY HELP #16

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

***VASTLY
ABBREVIATED**

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

ADAM — EVE

Scripture Location:
Genesis 3:20

***VASTLY
ABBREVIATED**

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*



Scripture Location:
Genesis 4:1-2; 4:8

***VASTLY
ABBREVIATED**

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*



Scripture Location:
Genesis 4:25

***VASTLY
ABBREVIATED**

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*



Scripture Location:
Genesis 5:29

***VASTLY
ABBREVIATED**

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*



Scripture Location:

Genesis 11:26

***VASTLY
ABBREVIATED**

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*



Scripture Location:

Matthew 1:2-6

NOAH

ABRAHAM (*Sarah*)

DAVID

*VASTLY
ABBREVIATED

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

ADAM — EVE
└──┬──┘
CAIN ~~ABEL~~ SETH

⋮
NOAH

⋮
ABRAHAM

⋮
DAVID — BATHSHEBA

Scripture Location:

2 Samuel 12:24

*VASTLY
ABBREVIATED

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

ADAM — EVE
└──┬──┘
CAIN ~~ABEL~~ SETH

Scripture Location:
2 Samuel 5:14

NOAH

ABRAHAM

*VASTLY
ABBREVIATED

DAVID — BATHSHEBA
└──┬──┘
NATHAN SOLOMON

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

ADAM — EVE
└──┬──┘
CAIN ~~ABEL~~ SETH

NOAH

ABRAHAM

DAVID — BATHSHEBA

NATHAN SOLOMON

MARY

Scripture Location:

Luke 3:23
Plus Others

*VASTLY
ABBREVIATED

LUKE 3:23 (see other references)

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

LUKE 3:23 (see other references)

Luke 3:23: "Now Jesus himself was about 30 years old when He began His ministry. He was the son, so it was thought, of Joseph." (NIV)

"Luke was tracing the line of Mary. Many interpreters [among varied positions...] argue that Luke was giving the genealogy of Mary, showing that she also was in the line of David and that therefore Jesus was qualified as the Messiah, not only through Joseph (since he was the oldest legal heir) but also through Mary."

Louis Barbieri, *The Bible Knowledge Commentary*, eds. John Walvoord & Roy Zuck (Victor Books, 1983), 212.

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

ADAM — EVE
└──┬──┘
CAIN ABEL SETH

Scripture Location:
Matthew 1:16

NOAH

ABRAHAM

*VASTLY
ABBREVIATED

DAVID — BATHSHEBA
└──┬──┘
NATHAN SOLOMON



MARY



JOSEPH

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

ADAM — EVE
└──┬──┘
CAIN ABEL SETH

Scripture Location:
Matthew 1:16

NOAH

ABRAHAM

*VASTLY
ABBREVIATED

DAVID — BATHSHEBA
└──┬──┘
NATHAN SOLOMON



MARY — JOSEPH
└──┘
JESUS CHRIST

THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*

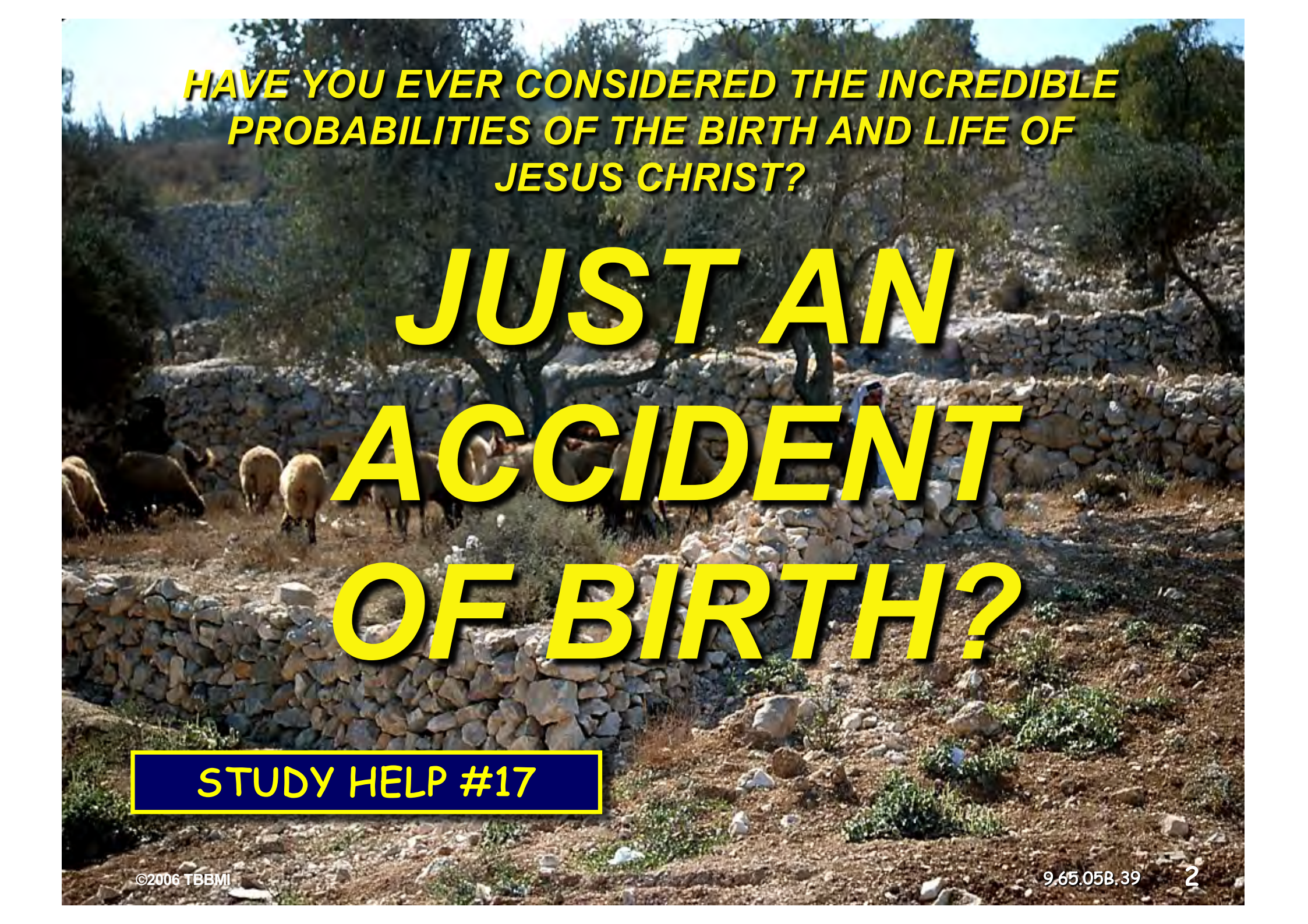


THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*



THE LINE OF DAVID: The Royal Genealogy of Jesus Christ*





**HAVE YOU EVER CONSIDERED THE INCREDIBLE
PROBABILITIES OF THE BIRTH AND LIFE OF
JESUS CHRIST?**

**JUST AN
ACCIDENT
OF BIRTH?**

STUDY HELP #17

**HAVE YOU EVER CONSIDERED THE INCREDIBLE
PROBABILITIES OF THE BIRTH AND LIFE OF
JESUS CHRIST?**

JUST AN ACCIDENT OF BIRTH? *

**IN THE OLD TESTAMENT: MORE THAN
300 REFERENCES TO A COMING MESSIAH
WERE FULFILLED UPON THE BIRTH, LIFE
AND CRUCIFIXION OF JESUS CHRIST.
WITH THAT SAID...**

STUDY HELP #17

*Source: Josh McDowell, *Evidence That Demands A Verdict*, 1972, page 175; Peter Stoner, *Science Speaks*, Moody Press, 1963.

THAT SAID...

WHAT ARE THE CHANCES OF ONLY **8**
PREDICTIONS BEING FULFILLED IN THE
LIFE OF ANY ONE INDIVIDUAL
BETWEEN THEN AND NOW?

*ANSWER: ONE CHANCE IN
100 QUADRILLION (10^{17})*

1:100,000,000,000,000,000

*Source: Josh McDowell, *Evidence That Demands A Verdict*, 1972, page 175; Peter Stoner, *Science Speaks*, Moody Press, 1963.

TAKE IT A STEP FURTHER...

**WITH JUST 48 (OF THE 300)
PREDICTIONS BEING FULFILLED IN
THE LIFE OF ANY ONE INDIVIDUAL
BETWEEN THEN AND NOW:**

ANSWER: one chance in 10^{157}

1:10,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,
000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,
000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,
000,000,000,000,000,000,000,000,000,000,000,000,000,000,000

*Source: Josh McDowell, *Evidence That Demands A Verdict*, 1972, page 175; Peter Stoner, *Science Speaks*, Moody Press, 1963.

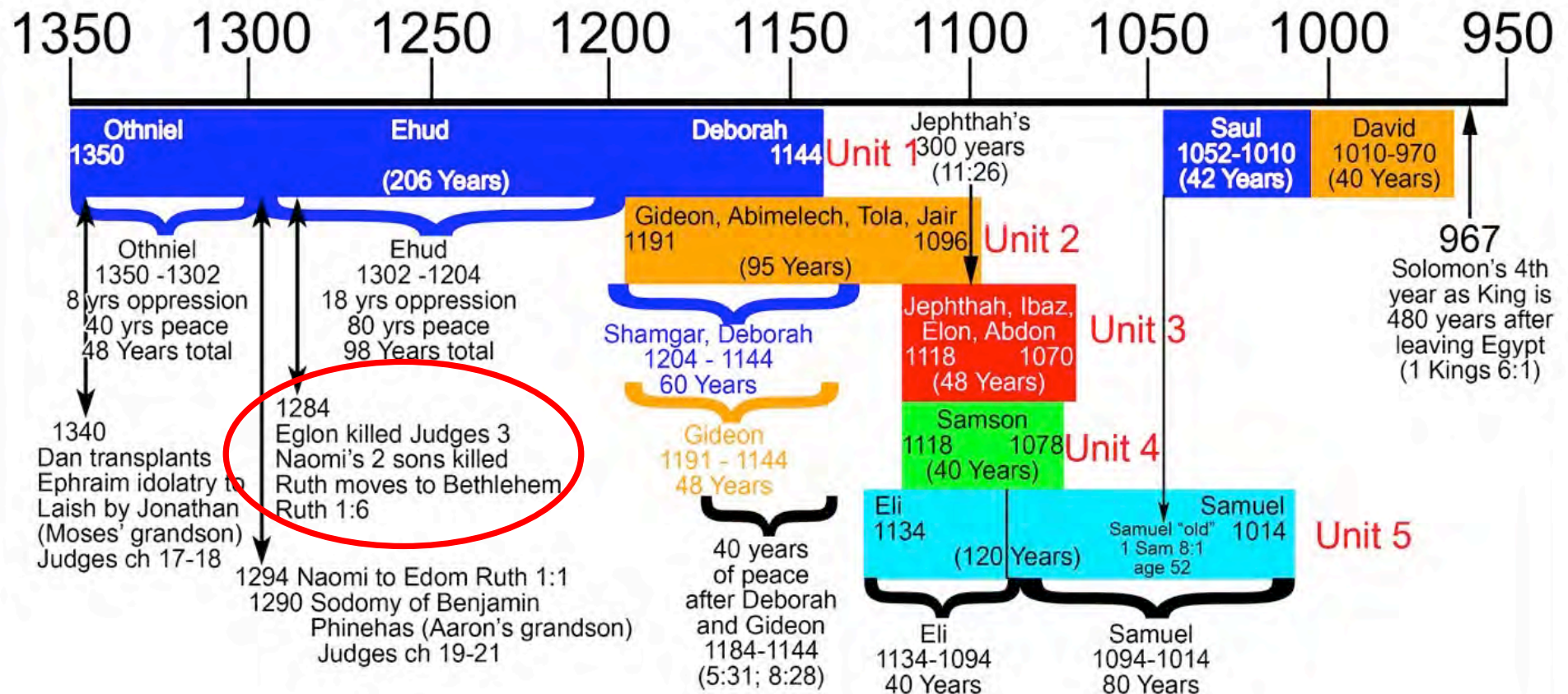
Three-Part Genealogy of Christ Through Joseph (Matthew 1:1-17)



1. From Abraham to David
– 14 generations
2. From David to Captivity in Babylon
– 14 generations
3. From Captivity to Christ
– 14 generations

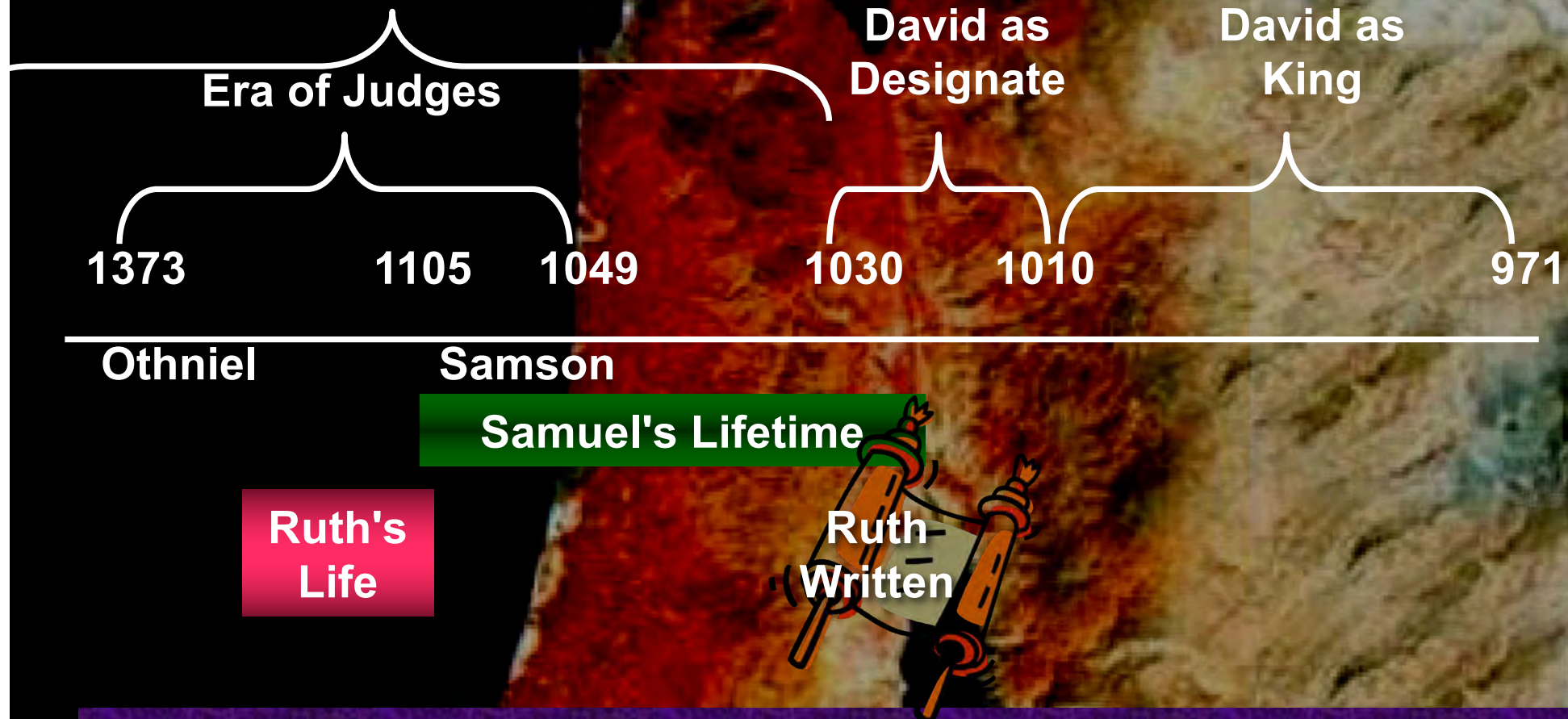
Chronology of Judges Timeline

The Five Indivisible Units of Chronology



Date

Genealogy



- ✦ Since the genealogy (4:18-21) ends with David (not Solomon), it was probably penned after David's anointing (ca. 1030 BC) &, at the latest, just before Solomon's crowning as king (971 BC).
- ✦ Authorship by Samuel pushes the date back to probably 1030-1020 BC.
- ✦ The story occurs in the previous era of the judges (1:1; 1373-1049 BC).
- ✦ Since Ruth was David's great-grandmother (4:17) and he began ruling in 1010 BC, some believe Ruth lived in the latter part of the 12th century.
- ✦ Thus, Samuel records events that occurred about one century earlier.

Promises of the Davidic Covenant

What did God promise David in 2 Samuel 7:12-16?



New Dynasty
(2 Sam 7)

Kingdom & Covenants Timeline



22 &
337

Dr. Rick Griffith • Singapore Bible College • BibleStudyDownloads.org

Kingdom Teaching...

Adam rules with God (Gen. 1:26, 28; 2:19)

Satan begins rule as god of this world (Gen. 3:15; 2 Cor. 4:4)

God covenants with Abraham to reestablish man's rule via Israel as a "kingdom of priests" (Gen. 12:1-3; Exod. 19:6)

Israel's failure to witness to nations as a kingdom of priests is judged via exile under foreign rule

Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39)

Jesus extends His kingdom in mystery form to the Church (Matt. 13)

Christ subdues Israel's enemies and nation believes (Rom. 11:26-27)

Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Fall of Man (Gen. 3)

Noahic Covenant

Genesis 6:18; 9:8-17

Abrahamic Covenant

Genesis 12:1-3

land

Land Covenant

Genesis 15:18 (cf. Deut. 30:1-10) promises:
•Land from Wadi of Egypt to Euphrates River (Isa. 27:12)
•Eternal possession of land (Gen. 17:8) after exile/restoration
•Whole world blessed via the land (Isa. 14:1-2)

seed

Davidic Covenant

2 Samuel 7:12-16 promises:
•Sons ("house" never wiped out)
•Kingdom (political dynasty)
•Throne (right to rule by descendants)
•Temple (son to build it)

blessing

New Covenant

Jeremiah 31:31-34 promises:
•Forgiveness
•Indwelling Spirit
•New heart, nature, mind
•Reunification of Israel and Judah
•No need for evangelism

ISRAEL
(National Focus)

CHURCH
The "New Man" (Eph. 2:15)

Israel judged for rejecting Messiah by dispersion away from land for 19 centuries (AD 70–AD 1948) but now partially restored (Ezek. 37:1-7)

Christ is Head over His Church, which is a spiritual temple (Eph. 2:19-22; 2 Cor. 6:16)

Mosaic Law replaced with first three elements of the New Covenant (Luke 22:20; 2 Cor. 3:6)

MESSIANIC
Millennial

Full restoration (Ezek. 37:8-28)
Jerusalem world capital (Isa. 2:1-5)

Christ reigns over the world (Isa. 11) with saints (Rev. 5:10; 20:4-6)

All 5 elements fulfilled in national restoration (Zech. 8)

KINGDOM
Eternal

New Jerusalem (Rev. 21–22)

Christ hands kingdom over to Father (1 Cor. 15:24)

All things made new! (Rev. 21:5)

Mosaic Covenant

Temporary (Gal. 3:19) and conditional (Deut. 28) to reveal sin (Rom. 7:7) and regulate Israel (Gal. 3:23-25)

Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

Eighth Edition
29 Aug 2016

Scripture has a dual kingdom-covenant theme. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will again enjoy world prominence after trusting Christ at His second coming.

Promises of the Davidic Covenant

What did God promise David in 2 Samuel 7:12-16?

- Sons: “house” never wiped out
- Kingdom: political dynasty (each Jerusalem king will be one of his direct descendants)
- Throne: As an eternal covenant (v. 16), the right to rule will remain with his family forever
- Temple: Solomon will build it
- Discipline: God will punish disobedient kings but still unconditionally keep these promises

New Dynasty
(2 Sam 7)

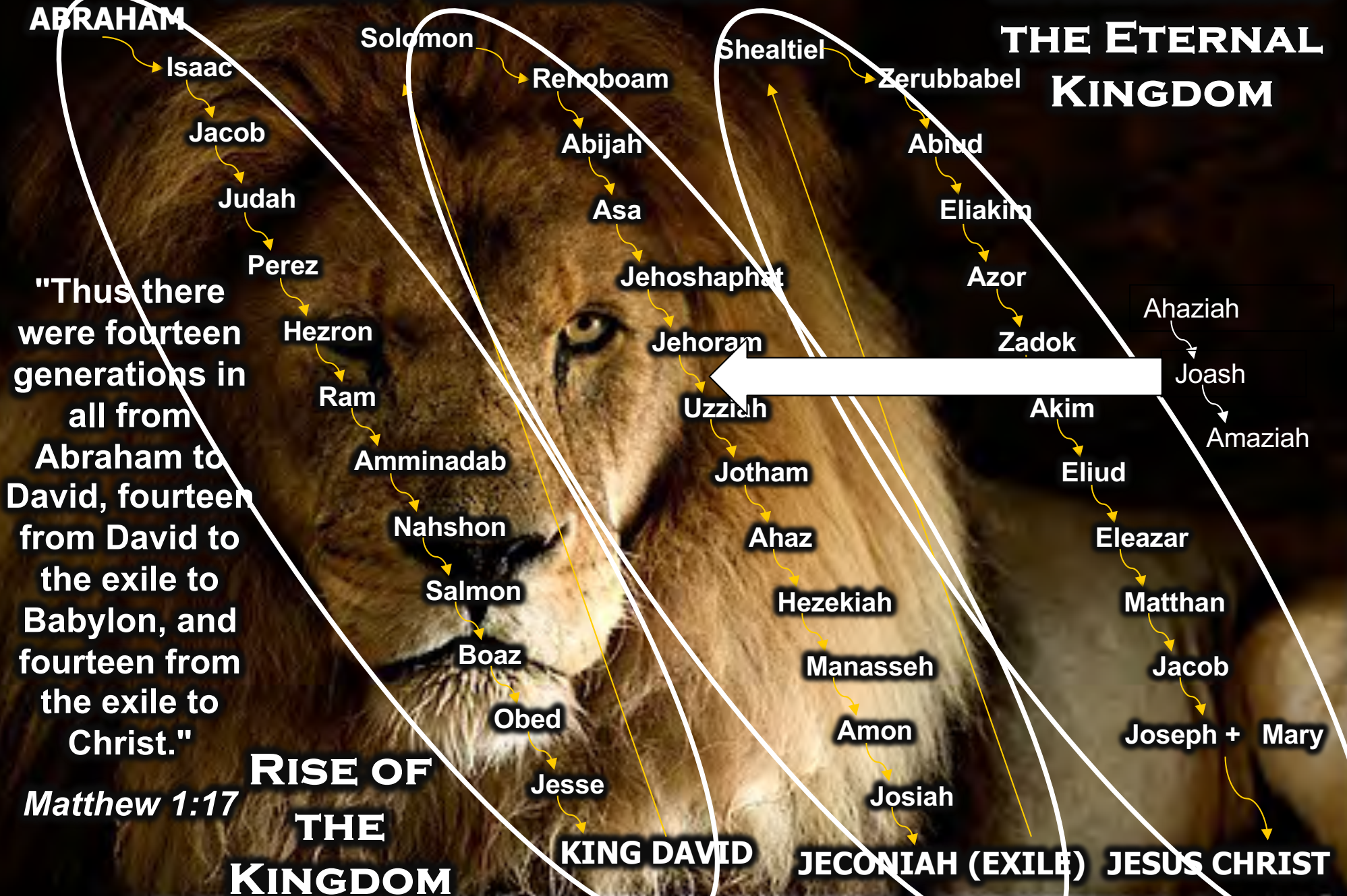


**What would be the Messiah's
lineage?**

The Kingdom in Matthew 1

FALL OF THE KINGDOM

ESTABLISHING THE ETERNAL KINGDOM



Matthew says Jesus is King!



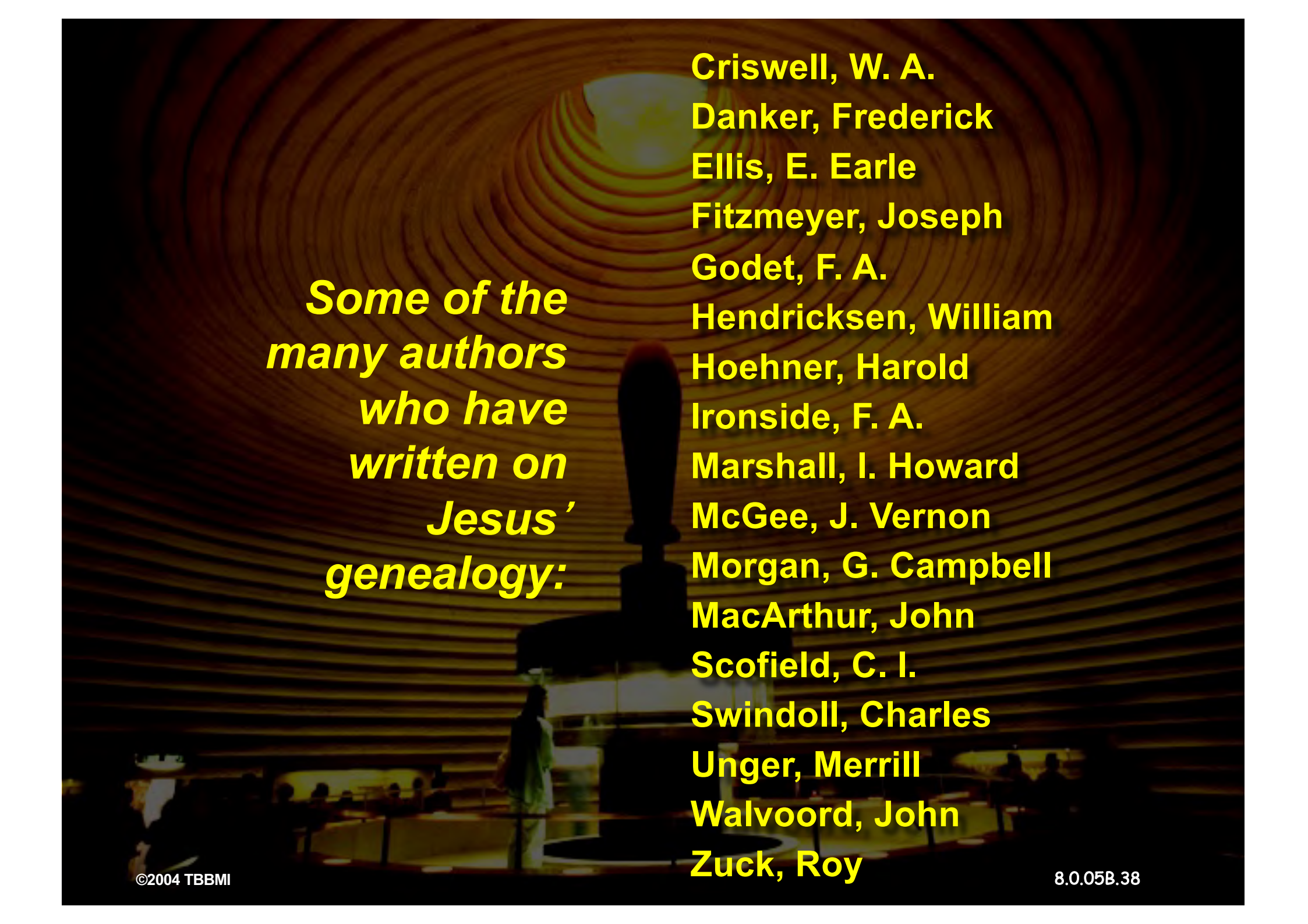
Jesus is the Promised Son Of David

- **Nine times Jesus is called "son of David" in Matthew (compared to twice in Mark and Luke and none in John). David is referred to 59 times in the New Testament (NIV).**
- **Jesus' birthplace, Bethlehem, is recalled as "the city of David" (Matt. 2:1; 1 Sam. 20:6)**

A Literal Kingdom for David's Line

1. Ordinary language for "kingdom" is used
2. Prophets interpreted the kingdom literally
3. Israel interpreted the kingdom literally
4. 586 BC kingdom overthrown is the same kind
5. The Davidic Covenant relates only to Israel
6. David saw the covenant applying only to Israel
7. Portions have been fulfilled literally
8. David's throne is not related to Christ's present session in heaven
9. John, Jesus, the 12, and the 70 all offered Israel a literal kingdom (Matt. 3:11; 4:17; 10:7; Luke 10:1, 9)

...so Jesus will reign in the future



***Some of the
many authors
who have
written on
Jesus'
genealogy:***

**Criswell, W. A.
Danker, Frederick
Ellis, E. Earle
Fitzmeyer, Joseph
Godet, F. A.
Hendricksen, William
Hoehner, Harold
Ironsides, F. A.
Marshall, I. Howard
McGee, J. Vernon
Morgan, G. Campbell
MacArthur, John
Scofield, C. I.
Swindoll, Charles
Unger, Merrill
Walvoord, John
Zuck, Roy**

The Jewish character of the book is evident:

- **Writing Style**
- **Vocabulary**
- **Subject Matter**
- **OT References**
- **Genealogy**
- **Emphasis on Peter (apostle to the Jews) & Jewish evangelism**
- **Unexplained Customs**
- **Tradition**

However, only Matthew has these Gentile emphases:

- **The magi (2:1-12),**
- **The church (16:18; 18:17),**
- **Commission to evangelize all peoples (28:19).**

This does not detract from its Jewish emphasis but rather highlights how Israel's rejection has opened the door of salvation to all nations until Israel finally receives her Messiah at His return (19:28; 23:39).



Christ's Teaching

Matthew places a great emphasis on the teaching ministry of Christ:

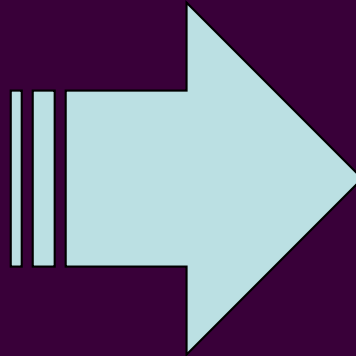
- **Sermon on the Mount (chs. 5–7)**
- **Instructions to the Twelve (ch. 10)**
- **Parables of the Kingdom (ch. 13)**
- **Rebuke of the Jewish Leaders (ch. 23)**
- **Olivet Discourse (chs. 24–25)**

The arrangement is logical—not chronological:

- 1. The genealogy is arranged into three groups of 14 names (1:1-17).**
- 2. Several miracles appear as a group (chs. 8–10).**
- 3. The opposition to Christ is grouped into one section (11:2–16:12).**
- 4. Only the beginning (Matt. 1–4) and the end (Matt. 19–28) have chronological order.**

Bookends

The book begins with a summary statement in reverse order (1:1) and...



It concludes with the Great Commission (28:19-20).

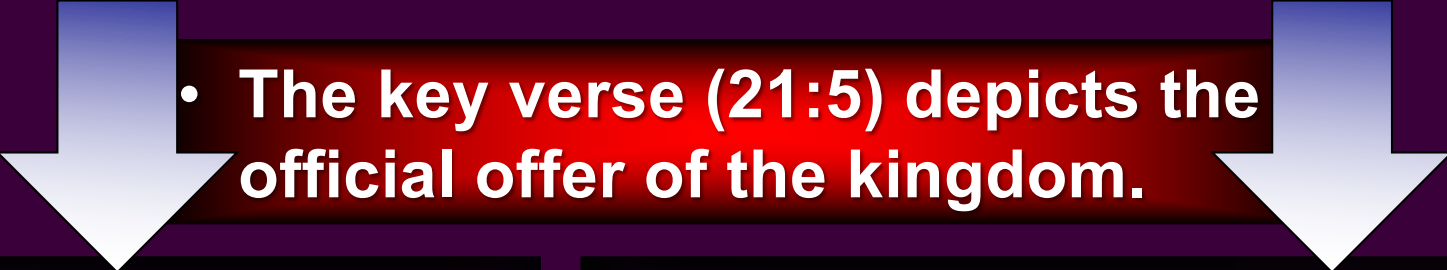
This Commission is God's will for the Church in the present church age until Christ returns. Christ promises His presence until the end of this time period.

Argument

Matthew's Gospel has two purposes:

1. to convince **unbelieving** Jews that **Christ is Messiah** and...

2. to comfort Jewish **Christians** that God's **kingdom program has not been abandoned** in light of the nation's rejection of the Messiah.



• The key verse (21:5) depicts the official offer of the kingdom.

• This first purpose, Christ as Messiah, is demonstrated throughout each section of the book.

• Matthew's second purpose, to explain the present kingdom program in light of Israel's rejection, cannot be traced as neatly into sections of the book but yet is still present.

Synthesis

1:1 – 4:11 Advent / Approvals

4:12-7:29 Early ministry / Proclamation

8-10 Power / Authority

11:1-16:12 Rejection / Postponement

16:13-20:34 Prepares Disciples

21-27 Official Presentation / Rejection

28 Resurrection

1:1–4:11

I. (1:1–4:11) Christ's advent and approvals reveal Him as Messiah and rightful King of Israel.

A dark, blue-toned image of a night scene. In the foreground, there are silhouettes of trees and a small village with stone buildings. In the background, rolling hills are visible under a starry night sky. A bright star in the upper right corner emits a beam of light that illuminates a hill in the distance.

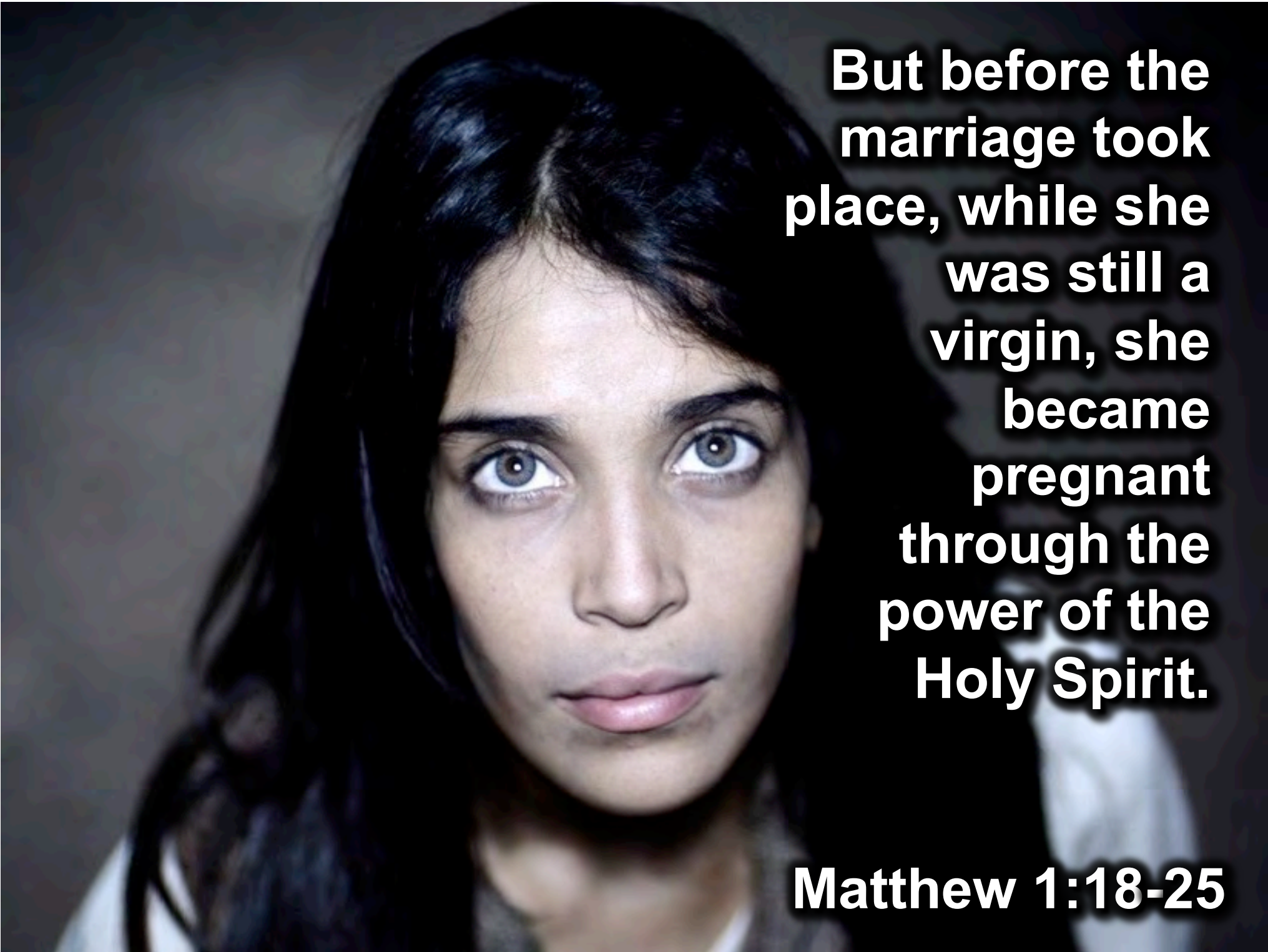
OLD AND NEW TESTAMENTS
PROPHECIES ABOUT
THE BIRTH OF JESUS

www.freebibleimages.org

**This is how
Jesus the
Messiah was
born. His
mother, Mary,
was engaged
to be married
to Joseph.**



Matthew 1:18-25



**But before the
marriage took
place, while she
was still a
virgin, she
became
pregnant
through the
power of the
Holy Spirit.**

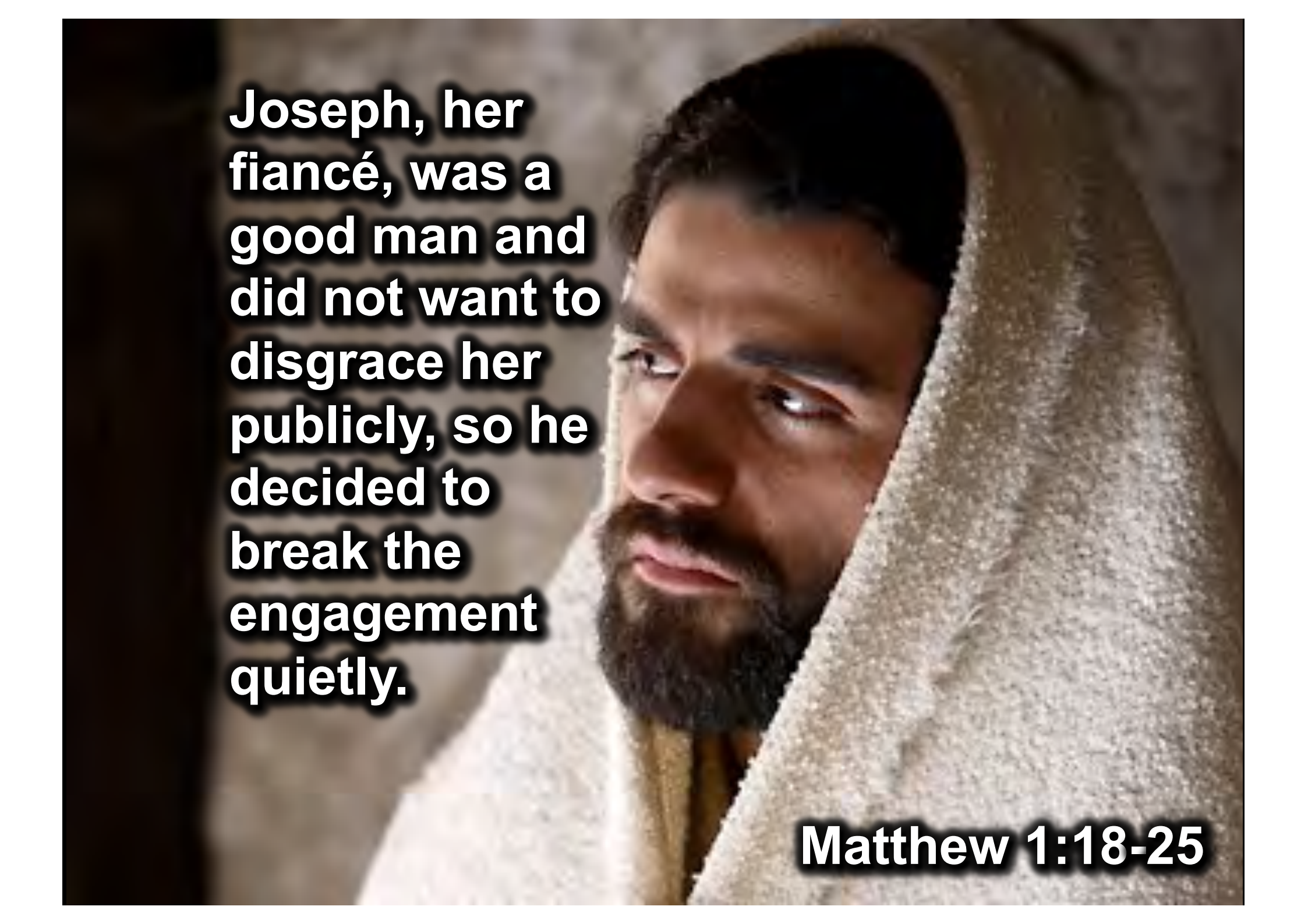
Matthew 1:18-25





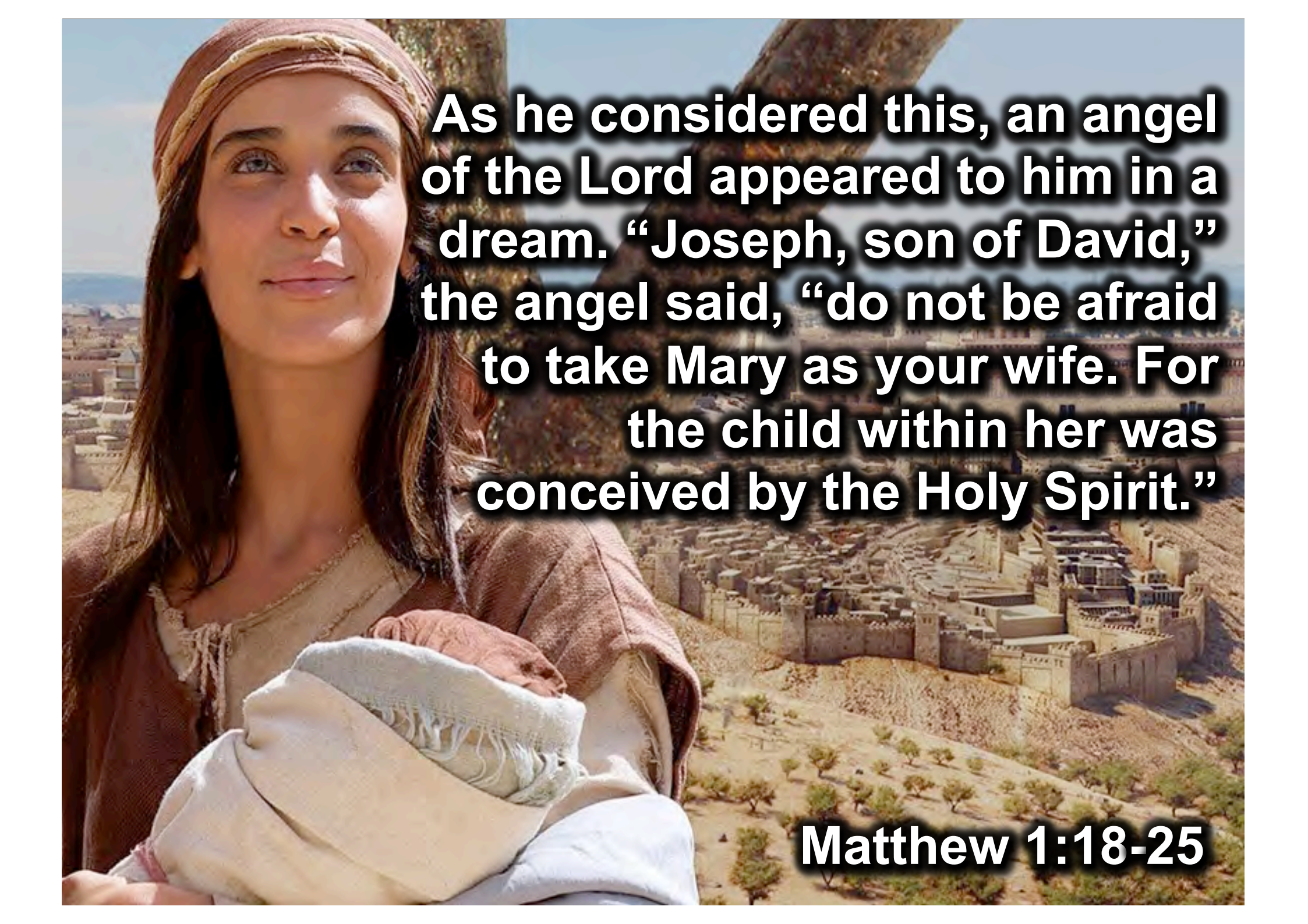






Joseph, her fiancé, was a good man and did not want to disgrace her publicly, so he decided to break the engagement quietly.

Matthew 1:18-25

A woman with long dark hair, wearing a brown headscarf and a brown robe over a white garment, is holding a baby wrapped in a white cloth. She is looking upwards and to the right with a gentle expression. The background shows a vast, ancient city with many buildings and walls, situated in a desert landscape under a clear blue sky.

As he considered this, an angel of the Lord appeared to him in a dream. “Joseph, son of David,” the angel said, “do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit.”

Matthew 1:18-25



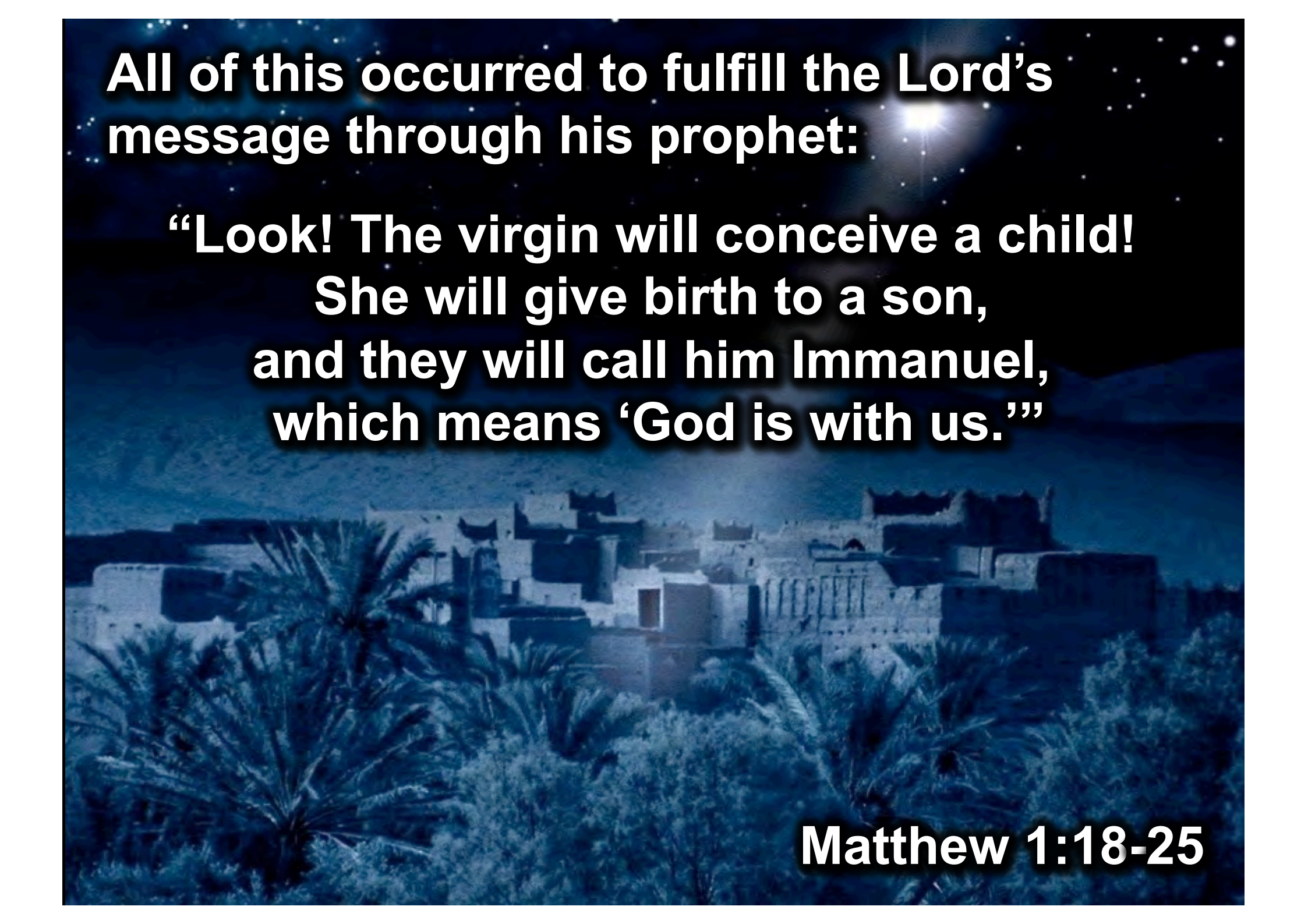






**“And she will
have a son, and
you are to name
him Jesus, for
he will save his
people from
their sins.”**

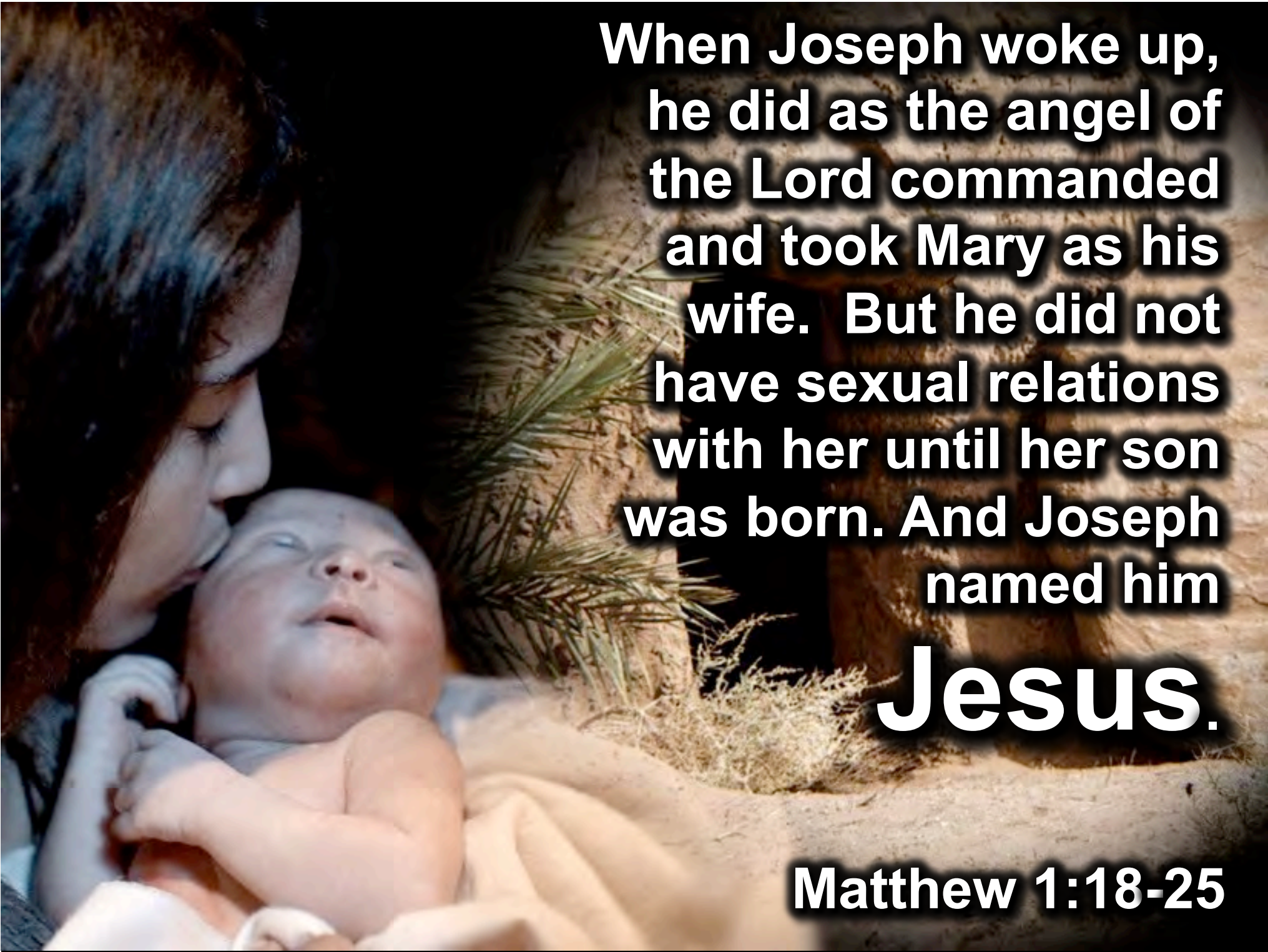
Matthew 1:18-25

The background of the slide is a monochromatic blue-toned image. It depicts a village with several buildings, some with domes, nestled among palm trees and other vegetation. In the upper right portion of the sky, a very bright star or celestial body is visible, surrounded by a cluster of smaller, dimmer stars. The overall atmosphere is serene and evocative of a biblical setting.

All of this occurred to fulfill the Lord's message through his prophet:

**“Look! The virgin will conceive a child!
She will give birth to a son,
and they will call him Immanuel,
which means ‘God is with us.’”**

Matthew 1:18-25

A woman with long dark hair is leaning over a newborn baby who is lying in a manger. The baby is wrapped in a light-colored cloth and is looking up. The manger is filled with straw and hay. The background is dark and textured.

**When Joseph woke up,
he did as the angel of
the Lord commanded
and took Mary as his
wife. But he did not
have sexual relations
with her until her son
was born. And Joseph
named him
Jesus.**

Matthew 1:18-25



**JOSHUA:
"YAHWEH IS
SALVATION"**

**What's in a
Name?**

YE HO SHUA

TRANSLITERATION OF THE HEBREW

YEH SHUA

SHORT FORM OF THE HEBREW

YEH SHUA

**A DROPPED AS THERE IS NO GREEK
LETTER FOR HEBREW AYIN**

YEH **SOU**

**SH DROPPED AS THERE IS NO GREEK
LETTER FOR HEBREW SHIN**

IE **SOU**

**HEBREW YEH = GREEK IE
HEBREW / GREEK EQUIVALENT**

IE SOUS

**S ADDED IN GREEK AS A NOMINATIVE
CASE ENDING (INDICATING A NAME)**

IE SUS

**O DROPPED IN ENGLISH TRANSLITERATION
IN THE ORIGINAL KING JAMES VERSION**

JE SUS

**J REPLACED IN LATER ENGLISH KING
JAMES VERSIONS**

Adapted from <https://dailymannablog.wordpress.com/tag/humble/>











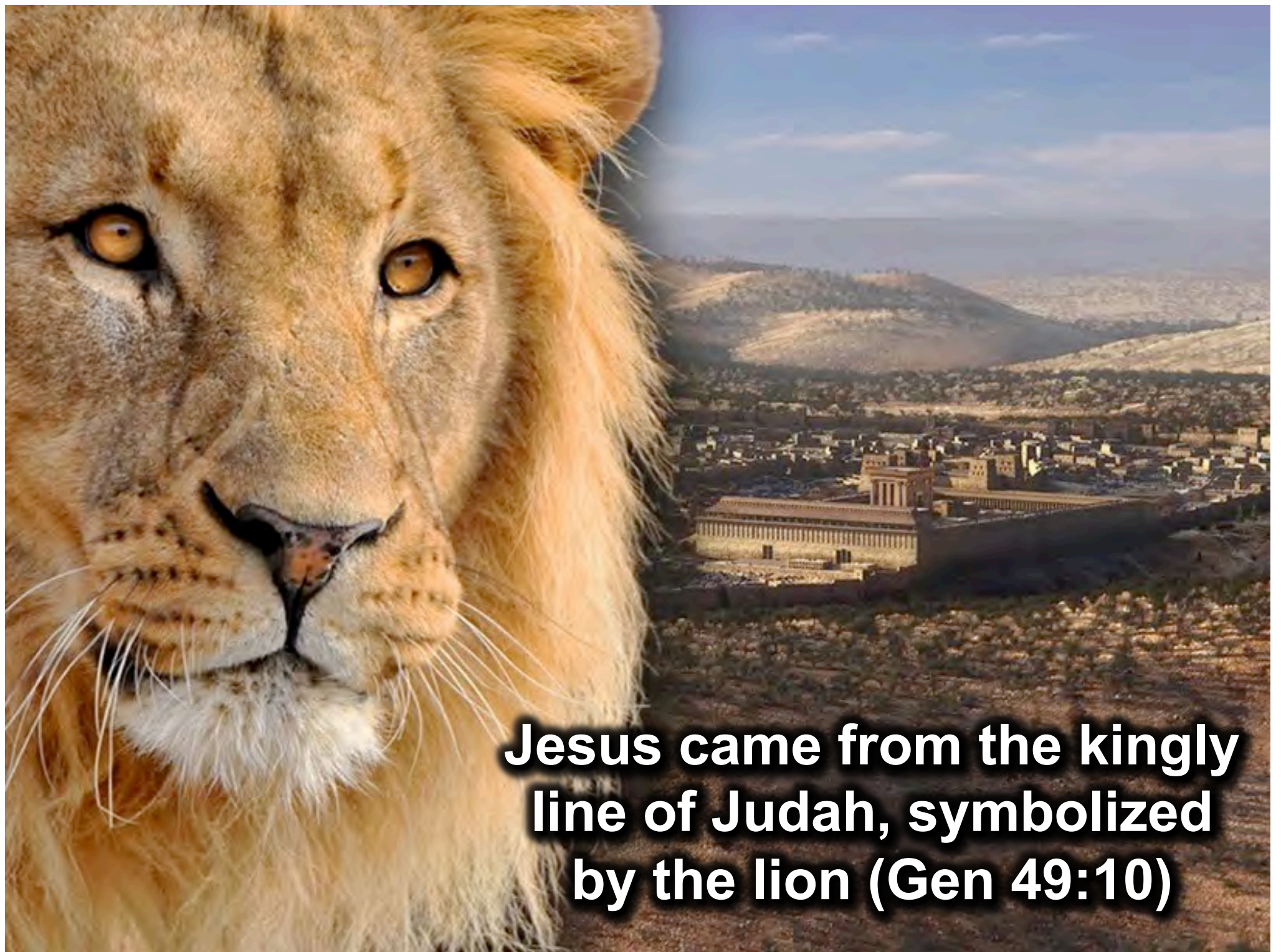
The Patriarch Abraham



Abraham

Isaac

Jacob



**Jesus came from the kingly
line of Judah, symbolized
by the lion (Gen 49:10)**



The Roman Occupation

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Lumo
P R O J E C T

THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN
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Journey to Bethlehem

Matthew 2

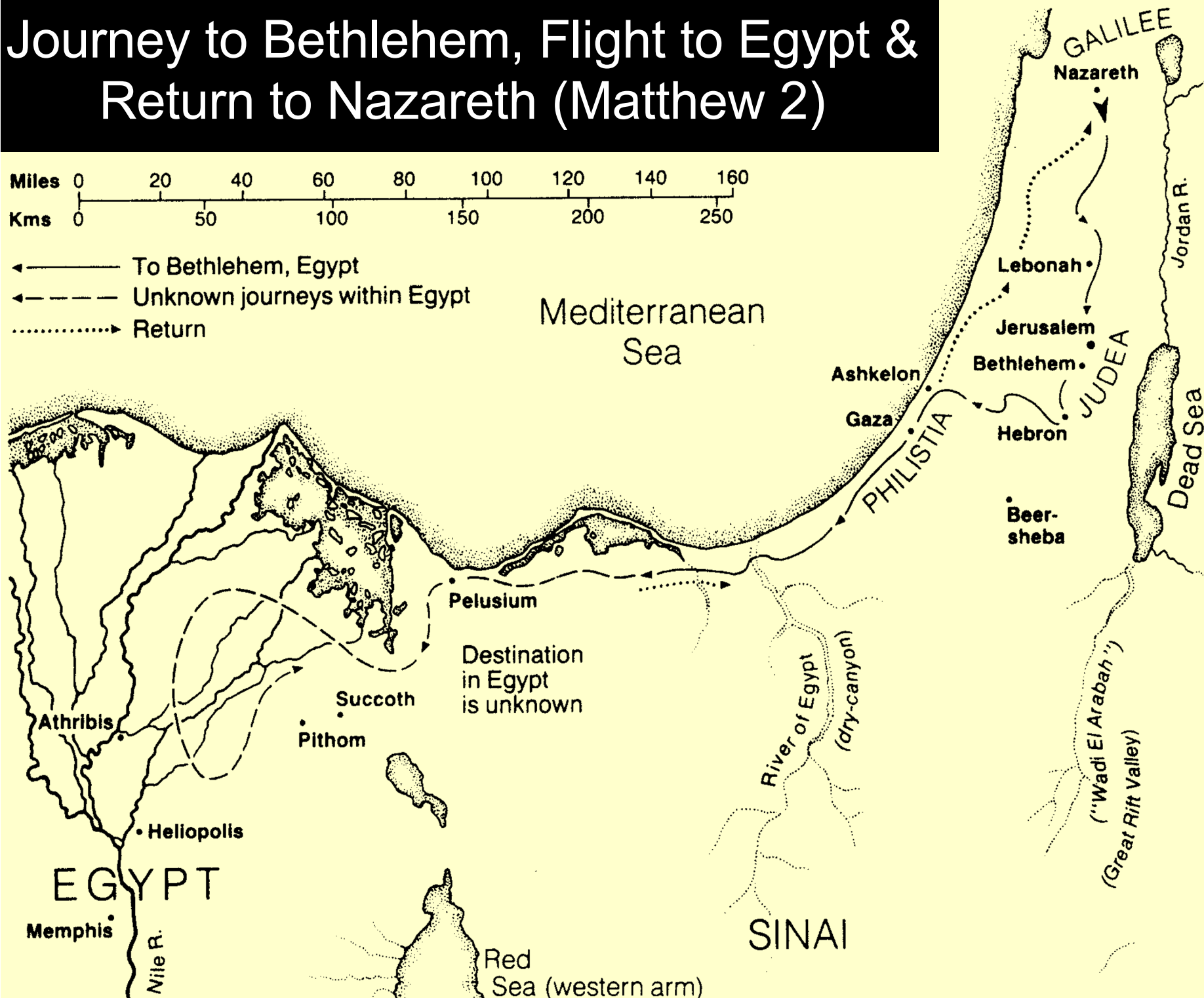
Journey to Bethlehem, Flight to Egypt & Return to Nazareth (Matthew 2)

79

Miles 0 20 40 60 80 100 120 140 160
Kms 0 50 100 150 200 250

- ←——— To Bethlehem, Egypt
- ←—— Unknown journeys within Egypt
- Return

Mediterranean Sea



Three lit candles are positioned on the left side of the image. The candles are white with yellow flames, and their light illuminates the surrounding dark red background. The background has a subtle gradient, being darker at the top and bottom and lighter in the middle where the candles are.

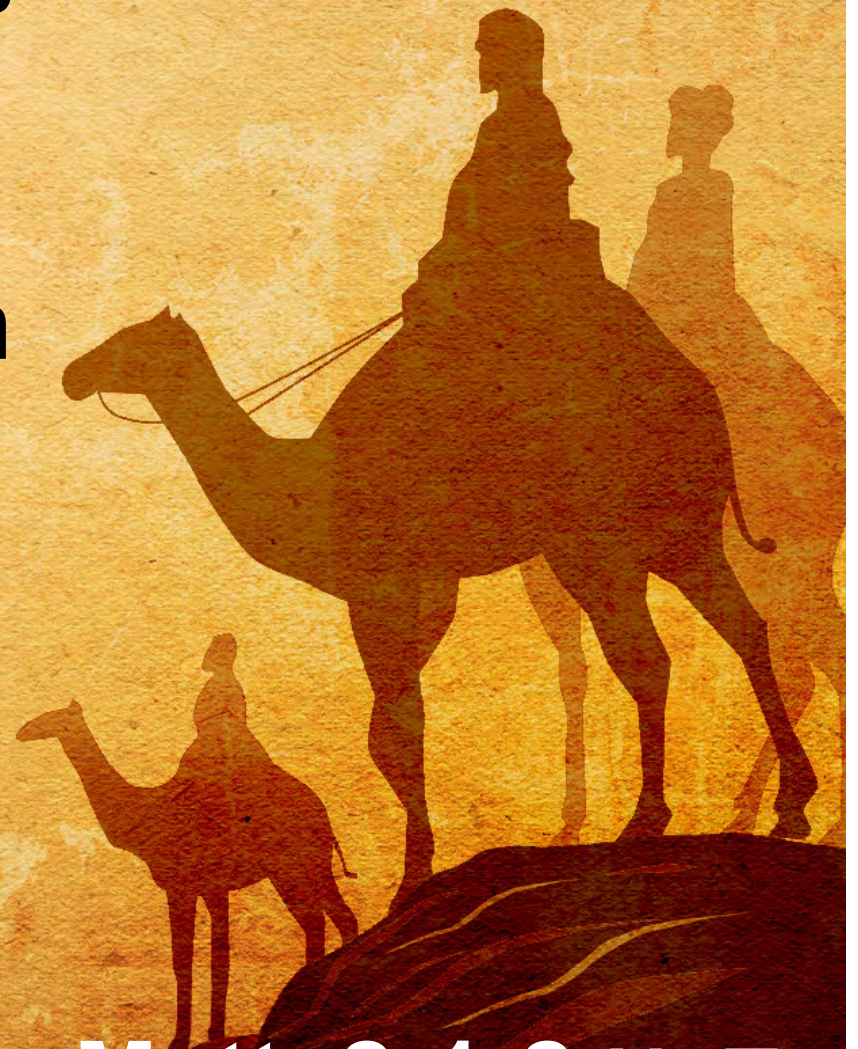
Responses to Christmas

Matthew 2

*I. Magi whom we wouldn't
expect to worship Christ
worshipped Him as King
(2:1-2).*



"Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men from eastern lands arrived in Jerusalem, asking, ²'Where is the newborn king of the Jews? We saw his star as it rose, and we have come to worship him'"



Matt. 2:1-2 NLT

Where was “the East”?

78j-k





Who were these wise guys?

Wise men came from the East

*Melchior from
Persia*

*Balthasar
from Arabia*

Gasper



Wise Men from the East

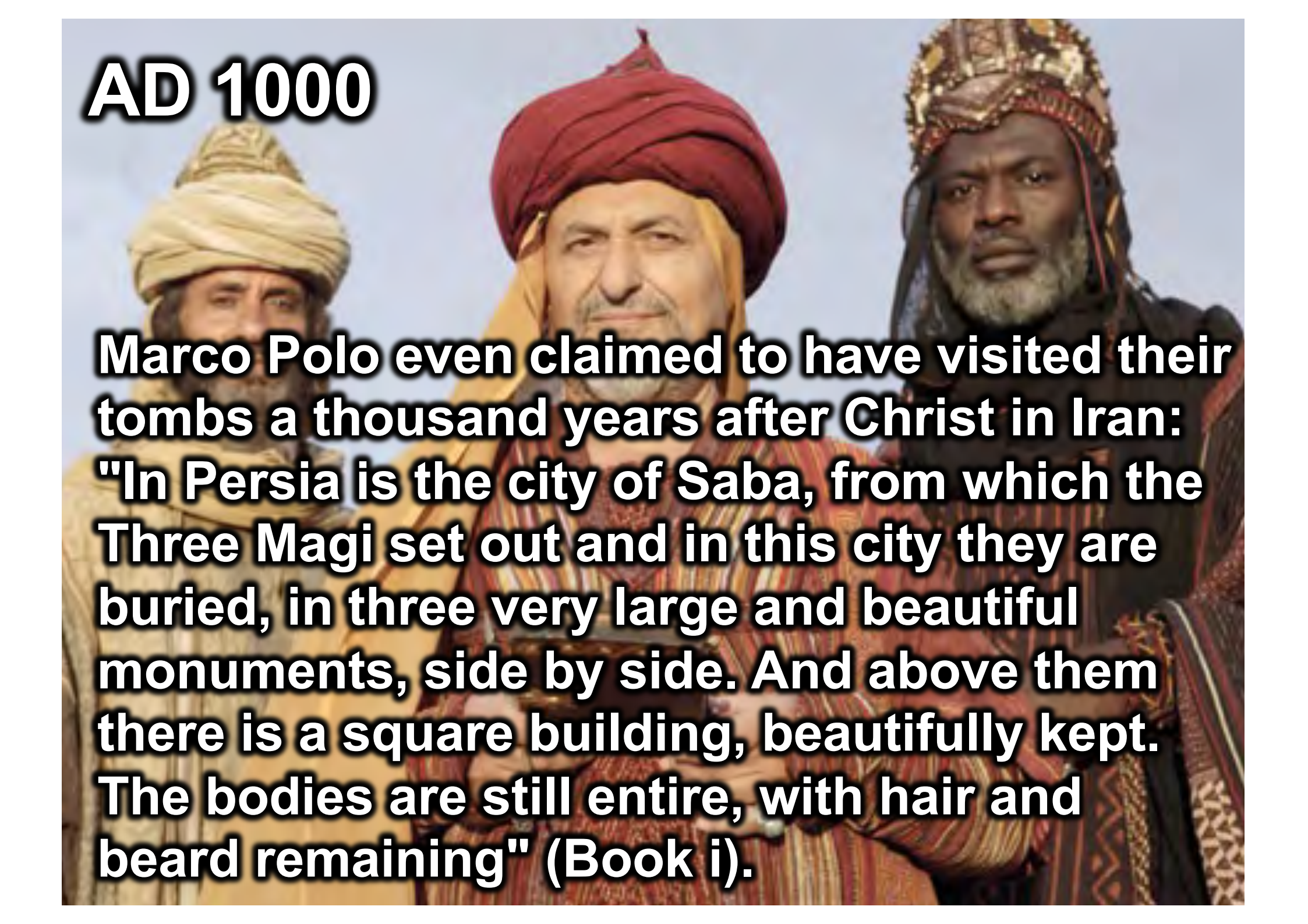


**"Magicians" (Dan. 1:20) in Babylon
from Media who interpreted dreams**

NT Usage

**"In later centuries down to NT times,
the term loosely covered a wide
variety of men interested in dreams,
astrology, magic, books thought to
contain mysterious references to the
future and the like"**

(Expositors Bible Commentary)

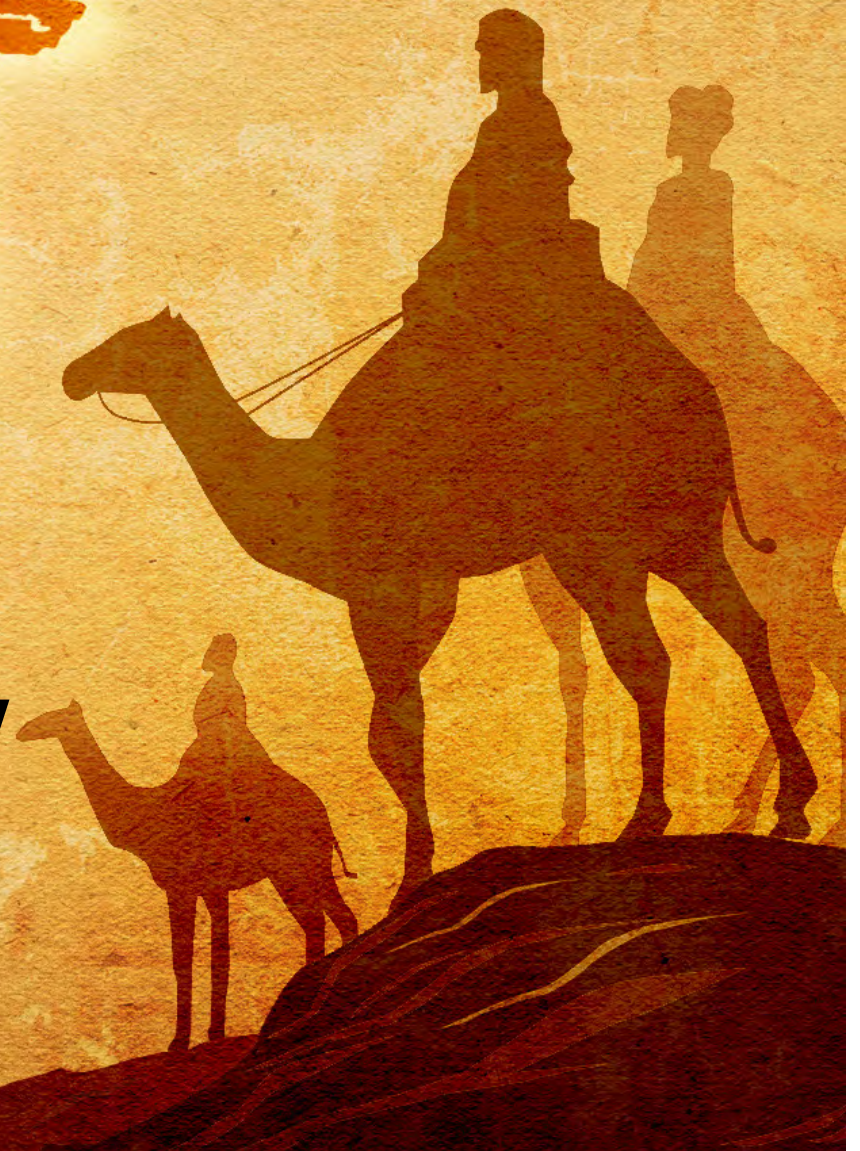
The image shows three men from the chest up, dressed in traditional Middle Eastern or Persian clothing. The man on the left wears a light-colored turban and a yellow robe. The man in the center wears a red turban and a red and gold patterned robe. The man on the right wears a gold and red turban and a dark robe. They are all looking towards the camera with serious expressions.

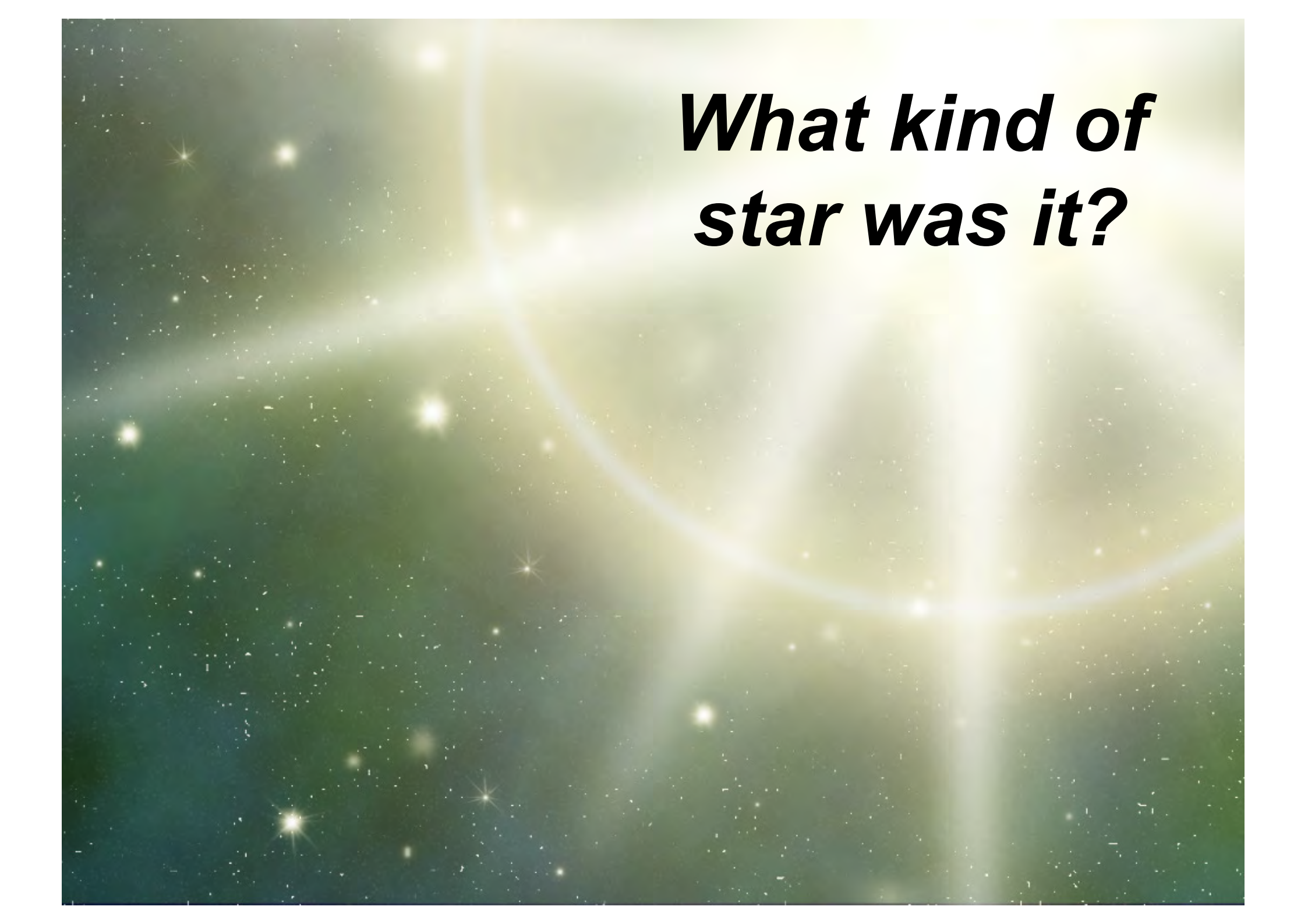
AD 1000

Marco Polo even claimed to have visited their tombs a thousand years after Christ in Iran: "In Persia is the city of Saba, from which the Three Magi set out and in this city they are buried, in three very large and beautiful monuments, side by side. And above them there is a square building, beautifully kept. The bodies are still entire, with hair and beard remaining" (Book i).

TRUE
LIGHT
OF CHRISTMAS

**How did they know
about the birth of
Christ?**





***What kind of
star was it?***

Jupiter + Saturn?

Aries

Triangulum

Jupiter

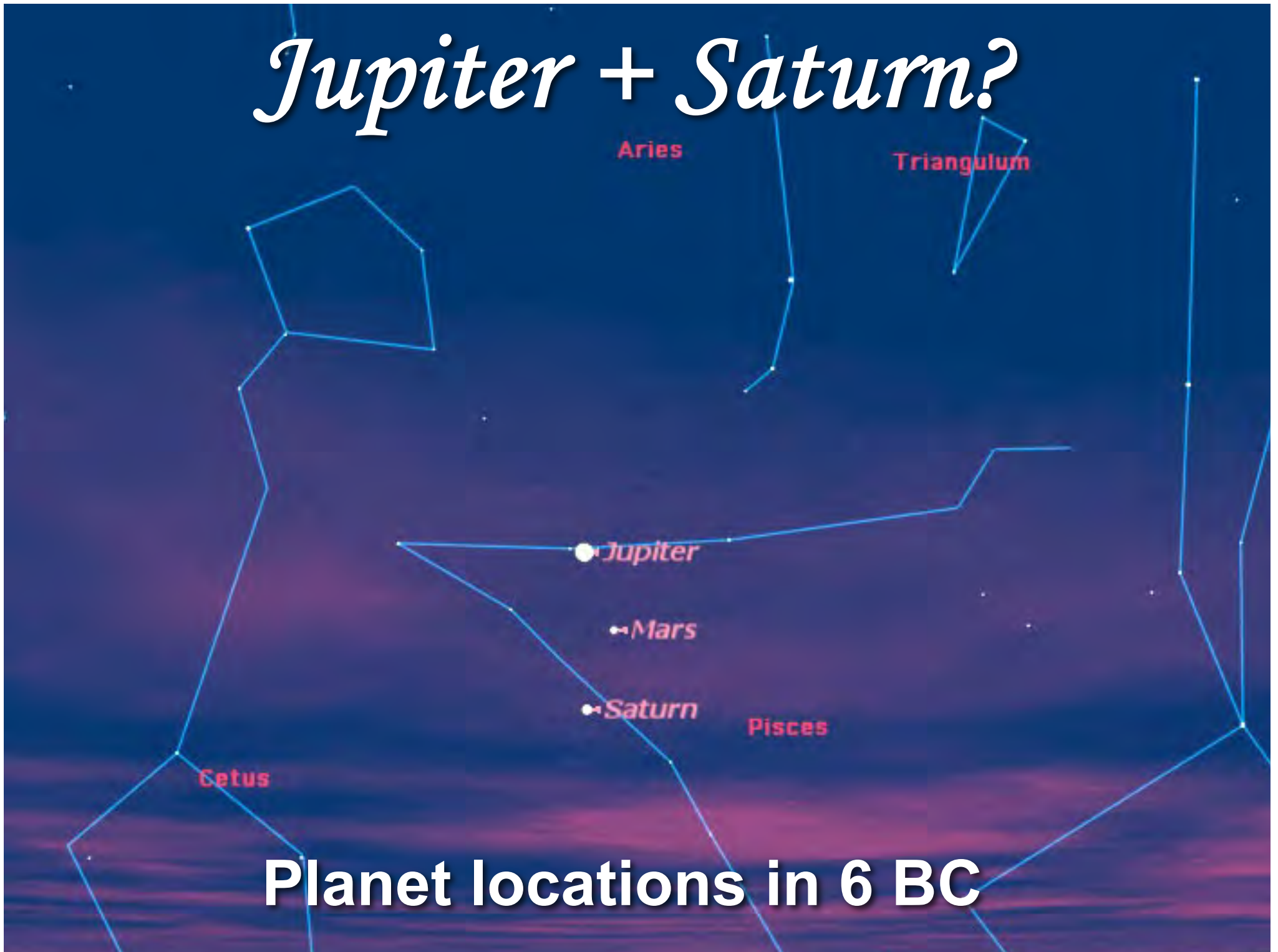
Mars

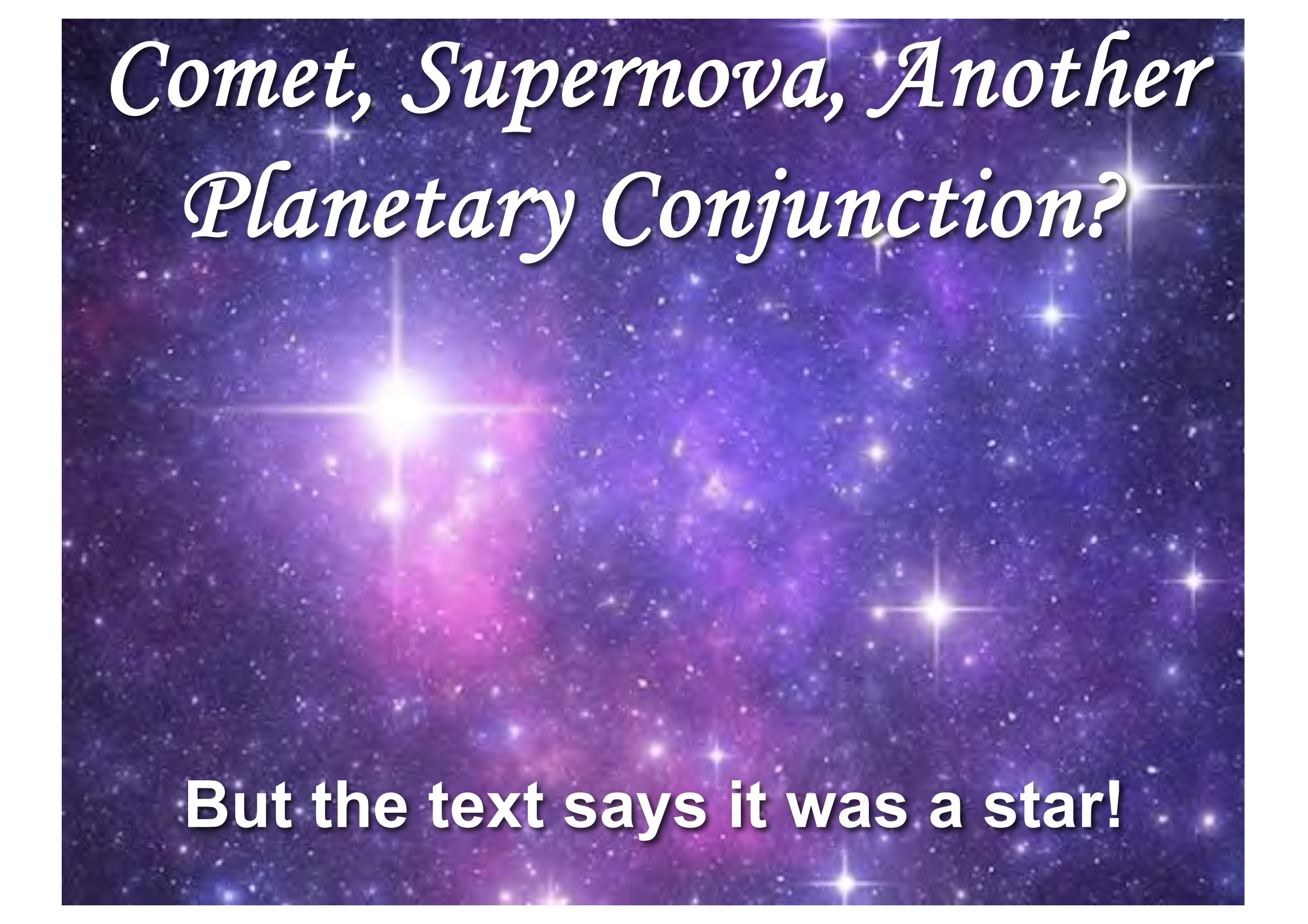
Saturn

Pisces

Cetus

Planet locations in 6 BC





*Comet, Supernova, Another
Planetary Conjunction?*

But the text says it was a star!

A Miraculous Star

- ***Led to house (2:9)***
- ***Seen only by magi***
- ***Reappeared (2:10)***



The Point



Pagan scholars worshipped the King!

Where did the Magi come from?

- 15 ● P1 Million
- 14 ● P500,000
- 13 ● P250,000
- 12 ● P125,000
- 11 ● P64,000
- 10 ● P32,000
- 9 ● P16,000
- 8 ● P8,000
- 7 ● P4,000
- 6 ● P2,000
- 5 ● P1,000
- 4 ● P500
- 3 ● P300
- 2 ● P200
- 1 ● P100

~~50:50~~



A: Babylon

B: Assyria

C: Persia

D: Arab Peninsula?



Arab Magi?

- Their Location:
 - East can mean southeast as much as northeast
 - Assyria, Babylonia and Persia were always called lands of the north (Jer. 1:13-15; 6:22; 25:9).



Arab Magi?

- Their Gifts (Matt. 2:11):
 - These all came from Spice Trade route southeast of Israel.
 - "And all from Sheba will come, bearing gold and incense" (Isa. 60:6; cf. Ps. 72:10). Sheba was the land of present-day southern Saudi Arabia.



Arab Magi?

- Their Gifts (Matt. 2:11):
 - Frankincense came only from southern Arabia, although it was sold throughout the Middle East.
 - Gold came from the Arabian Peninsula in the land of Ophir that is present-day Yemen



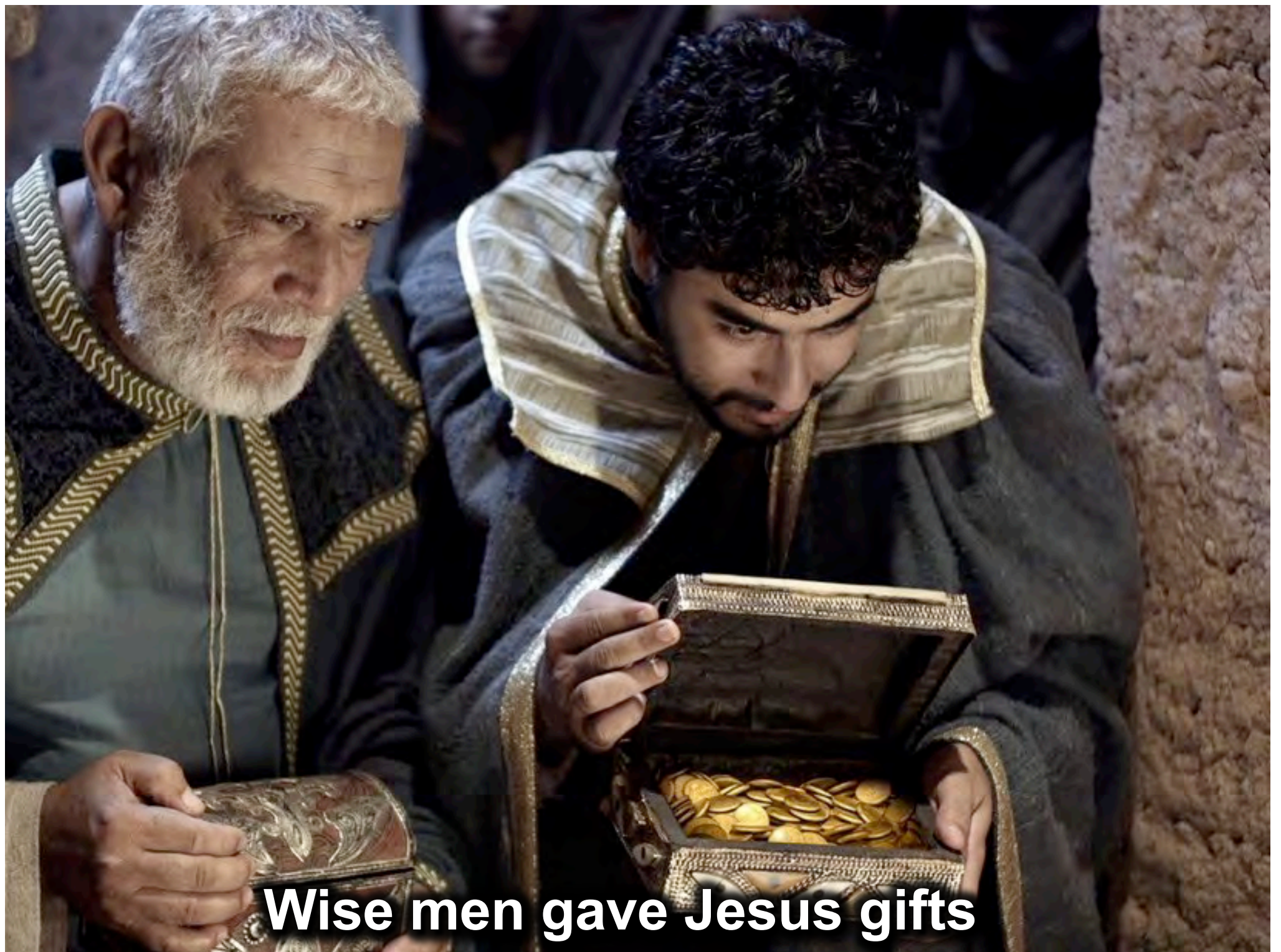
Arab Magi?

- Their Role: Arabs redeem Israel!
 - Joseph saved from his brothers by Ishmaelites of Arabia who brought him to Egypt (Gen. 37:27-28).
 - Opposition to Moses by Israel's own elders forced him to seek refuge in Midian of Arabia (Exod. 2:13-15).



Arab Magi?

- Their Role: Arabs redeem Israel!
 - Even in the future tribulation, Israel will find refuge in the desert (Rev. 12:14), presumably in Arabia



Wise men gave Jesus gifts

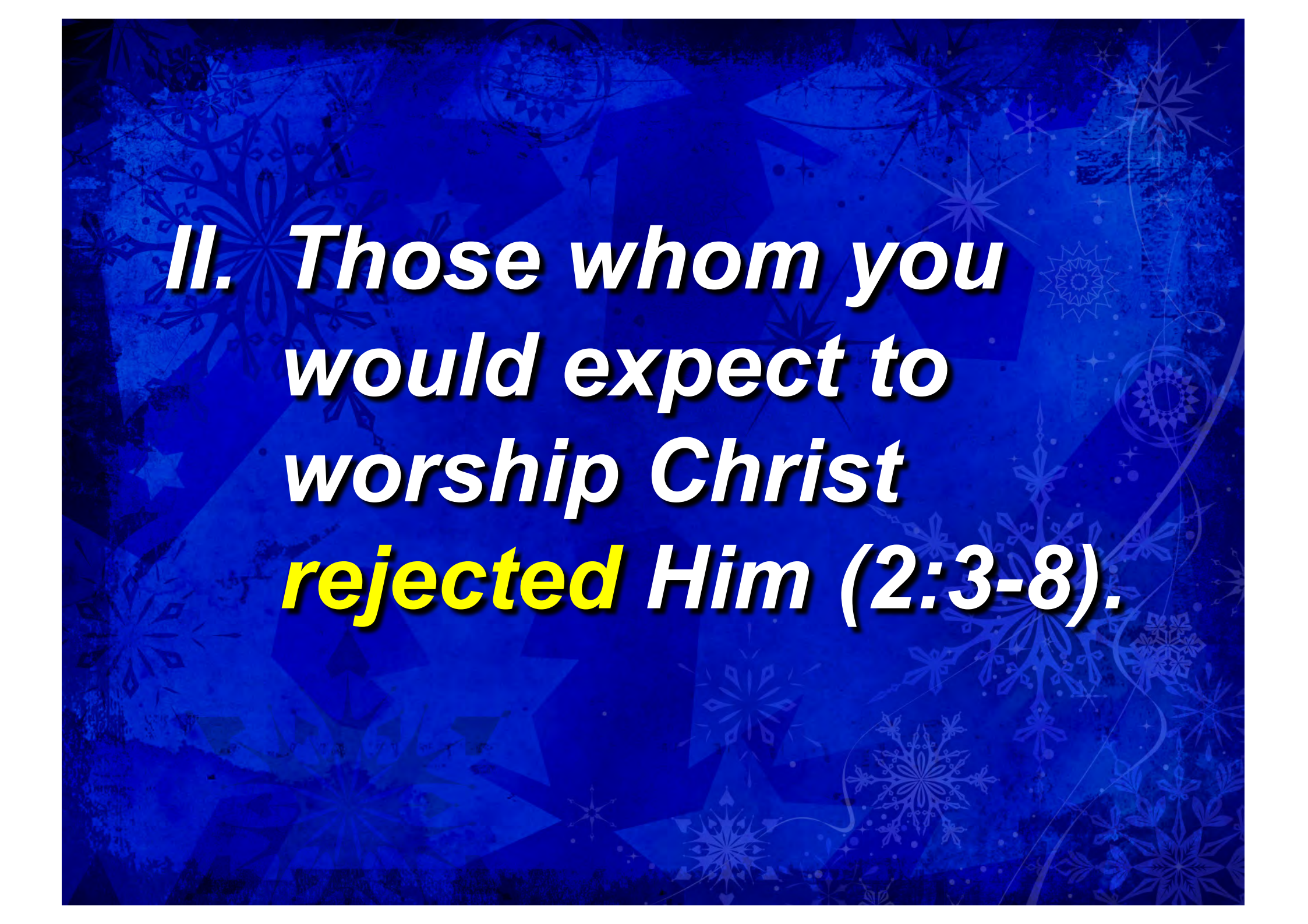


Is God getting your attention?

- **Word**
- **Christians**
- **Are you
responding?**

*I. Magi whom we wouldn't
expect to worship Christ
worshipped Him as King
(2:1-2).*

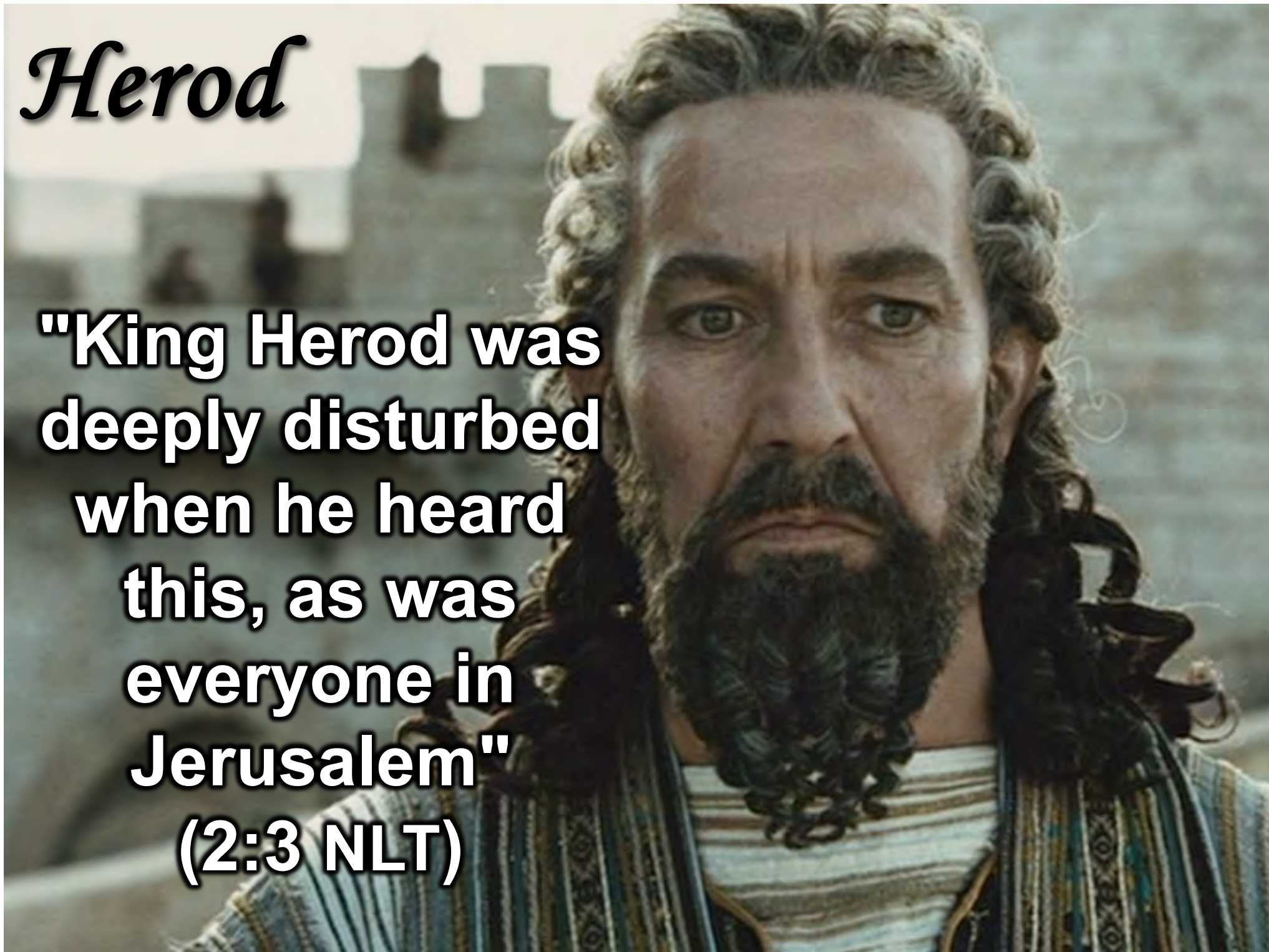


The background is a deep blue with a subtle, textured pattern of white snowflakes and stars of various sizes, creating a wintry or celestial theme.

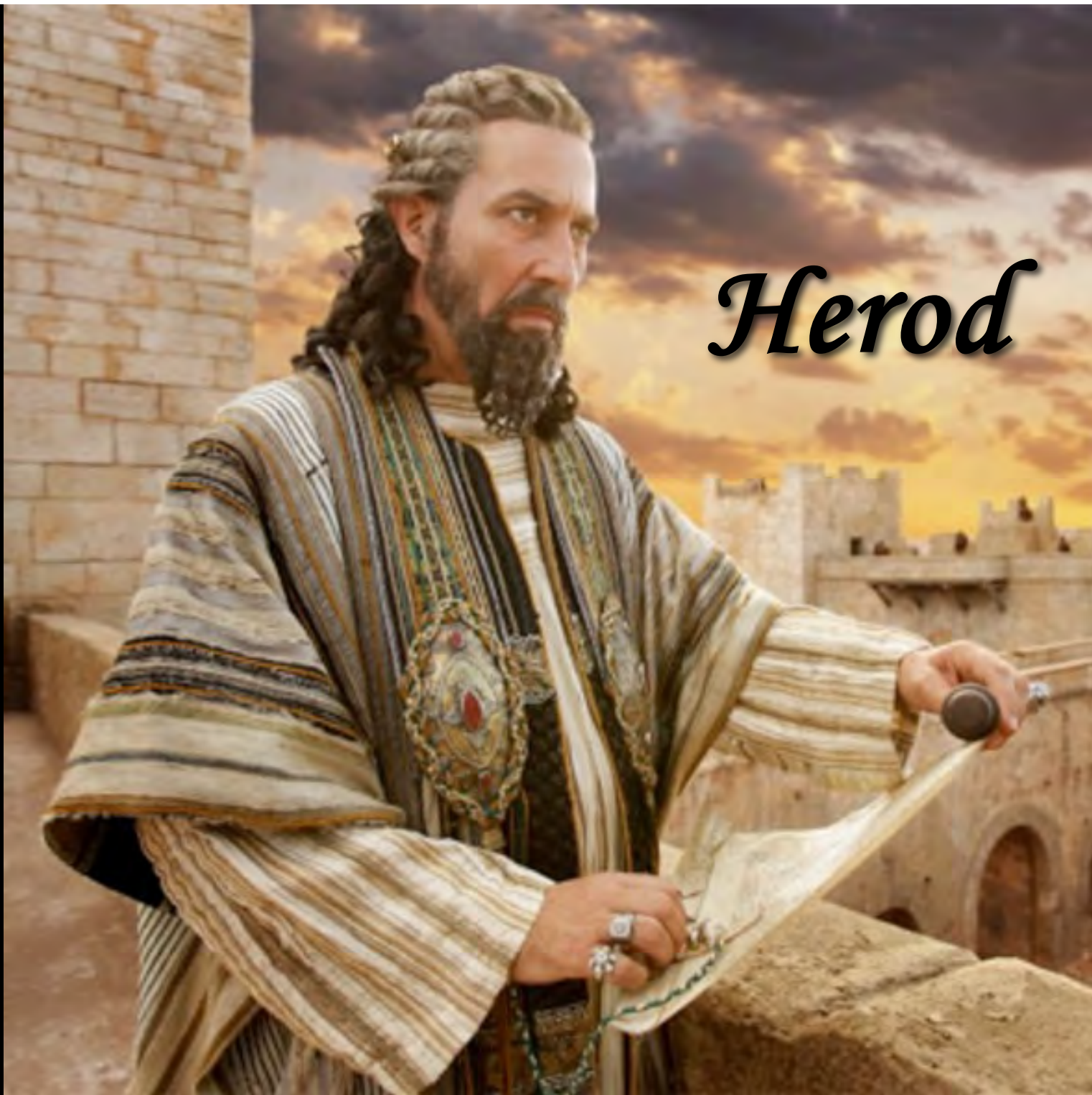
***II. Those whom you
would expect to
worship Christ
rejected Him (2:3-8).***

Herod

**"King Herod was
deeply disturbed
when he heard
this, as was
everyone in
Jerusalem"
(2:3 NLT)**



Herod





*Feeling threatened causes
us to reject but...*



Jerusalem was **disturbed**

Herod's Wife Mariamne (27 BC)





Jerusalem was disturbed

The Jewish leaders **ignored** Him (2:4-6)



The background of the slide is a composite image. The upper portion shows a deep blue night sky filled with numerous stars of varying brightness. A single, exceptionally bright star in the upper left quadrant has a prominent four-pointed diffraction pattern. The lower portion of the image shows a dark, silhouetted landscape of rolling hills and valleys, suggesting a view of a region like the Judean hills.

Bethlehem

**“And you, O Bethlehem in the land of Judah,
are not least among the ruling cities of Judah,
for a ruler will come from you who will be the
shepherd for my people Israel”
(Micah 5:2 quoted in Matthew 2:6 NLT)**

Bethlehem = "House of Bread"

בֵּית לֶחֶם



**These Jewish
leaders never
went to see Him
themselves!**

• Nazareth

Jerusalem

• Bethlehem

Miles

0

25

50



**Bethlehem is only
8 kilometers
(6 miles) south of
Jerusalem**

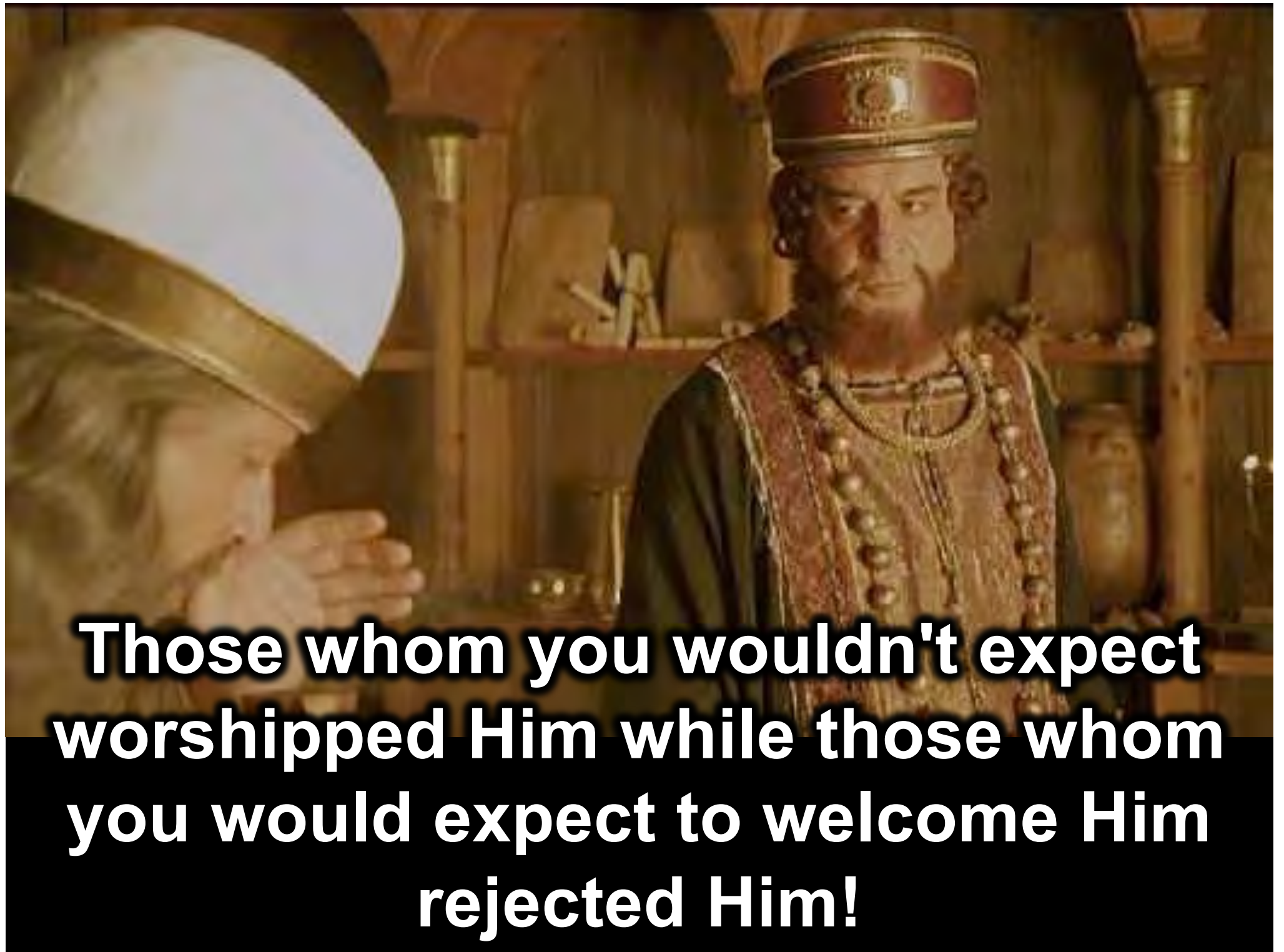


Herod pretended he wanted to worship Christ (2:7-8)

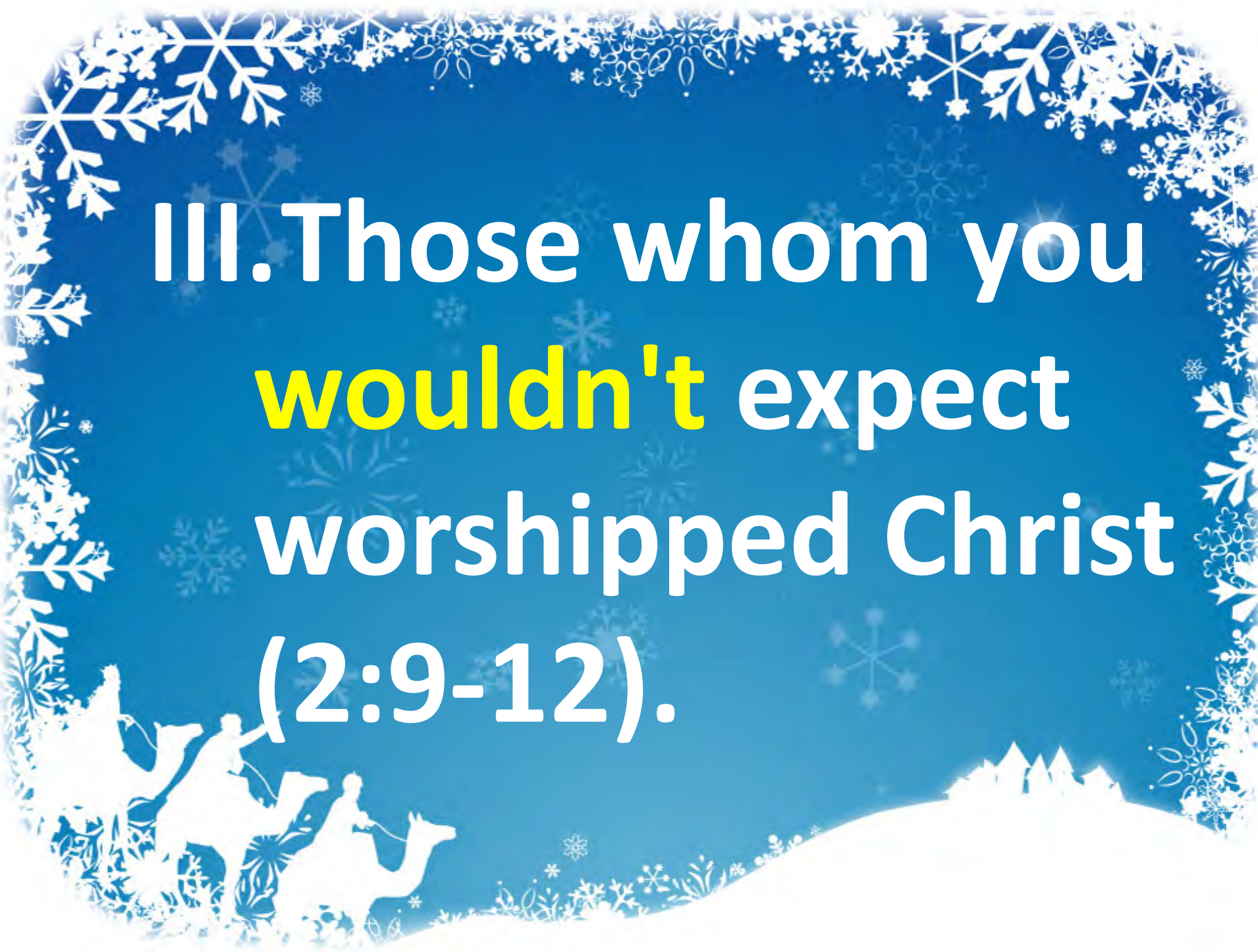
"Then Herod called for a private meeting with the wise men, and he learned from them the time when the star first appeared. ⁸Then he told them, 'Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!'" (NLT)



Why know the time it appeared?



**Those whom you wouldn't expect
worshipped Him while those whom
you would expect to welcome Him
rejected Him!**



III. Those whom you
wouldn't expect
worshipped Christ
(2:9-12).

"After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. ¹⁰When they saw the star, they were filled with joy!" (2:9-10 NLT)

The Star Reappears!



***Least likely
witnesses***



The Star Reappears!

Greek:

**"They rejoiced a joy
great exceedingly"!**





**"They entered
the house and
saw the child
with his
mother, Mary,
and they
bowed down
and worshiped
him" (2:11a
NLT)**

The typical nativity shows the magi at the manger





Up to 2 years later...

Worship with Gifts

*The
inferior
gave to
the
superior*



Significant Gifts: *Frankincense*

Gold

Myrrh



Gold King



Frankincense

Priest



Myrrh

Savior



Significant Gifts:

Frankincense
High Priest

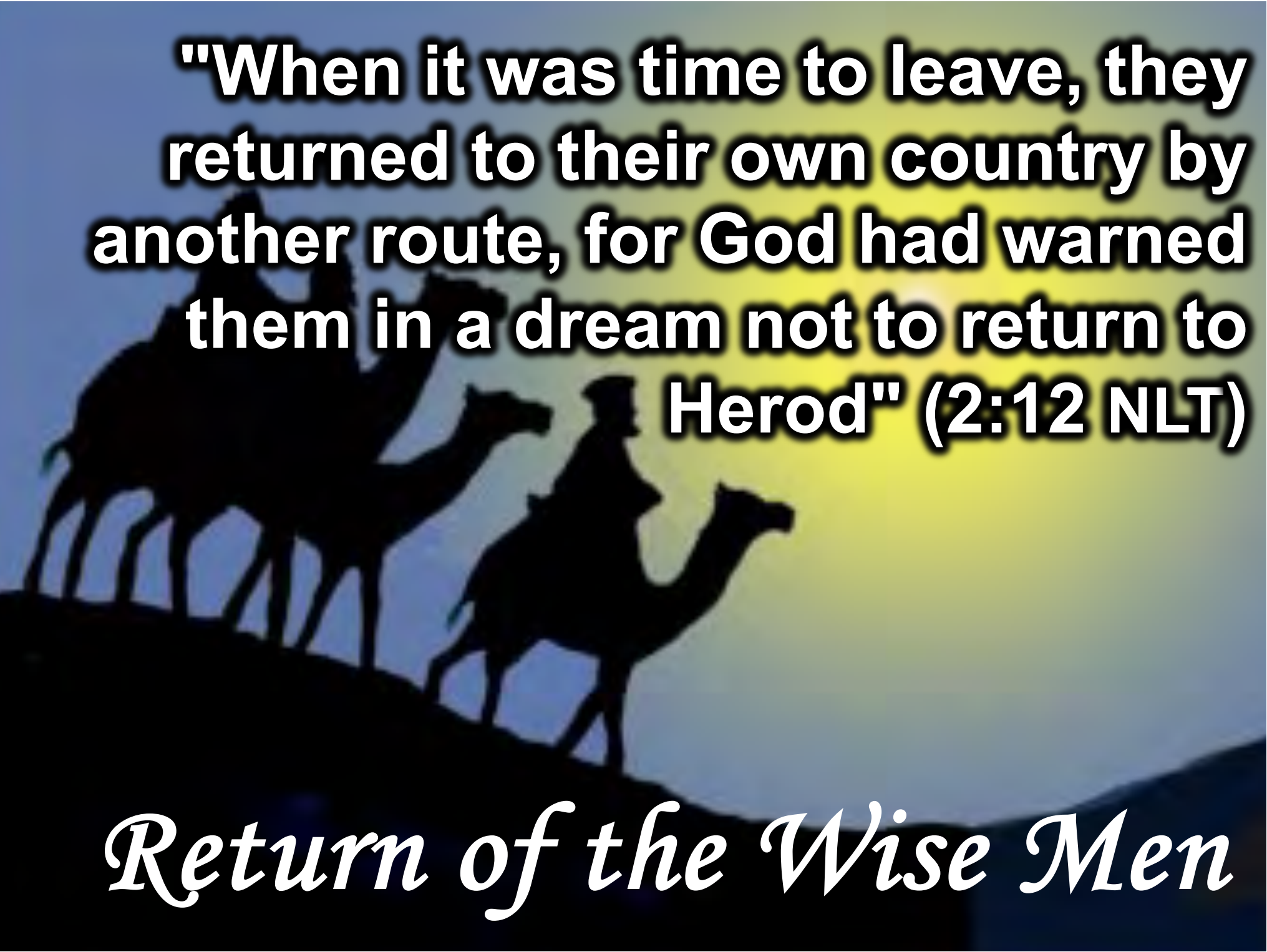
Gold
Ruling King

Myrrh
Redeeming Savior





Money for the trip to Egypt

The background of the image features a gradient from blue to yellow, representing a sunset or sunrise. In the foreground, the dark silhouettes of three camels and their riders are visible, moving across a dark, hilly landscape. The text is overlaid on the upper portion of the image.

**"When it was time to leave, they
returned to their own country by
another route, for God had warned
them in a dream not to return to
Herod" (2:12 NLT)**

Return of the Wise Men



“Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men’s report of the star’s first appearance” (Matt 2:16 NLT)

God's Light for Us





**Worship
Irony!**



**Herod
opposed**



**Jerusalem
disturbed**



**Leaders
ignored**



**Gentiles
seeking**

**Responses to
Jesus**

Main Idea:



*Jews **ignored** Him while Gentiles worshipped Him—how about you?*



WISE MEN STILL SEEK HIM

Matthew 2:1-12



**Herod
opposed**



**Jerusalem
disturbed**



**Leaders
ignored**



**Gentiles
seeking**

**Your
response
to Jesus?**

Jesus was easily identifiable



The Jewish leaders **ignored** Him (2:4-6)



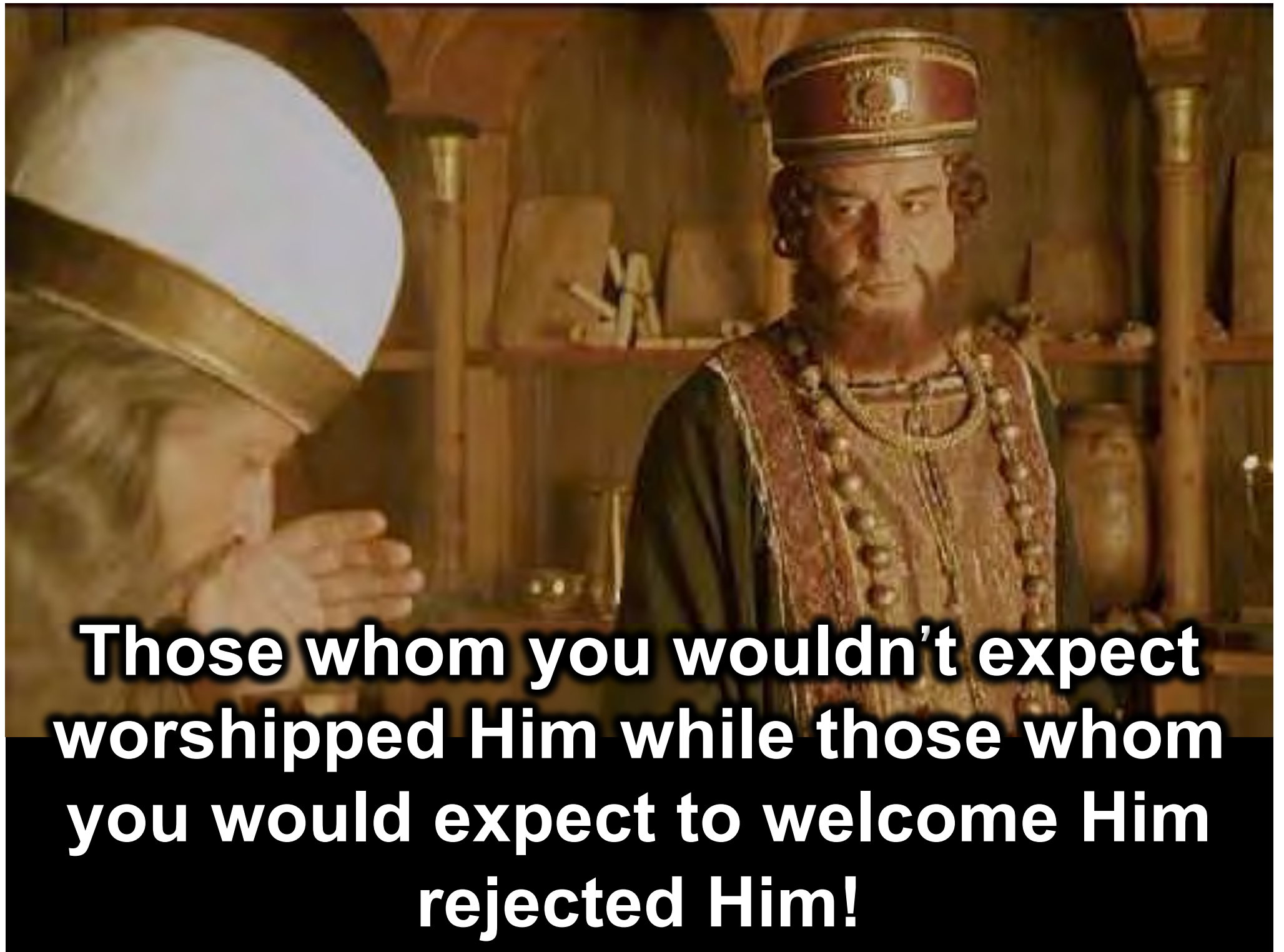
**Bethlehem is only
8 kilometers
(6 miles) south of
Jerusalem**



Close Jews



Distant Gentiles



**Those whom you wouldn't expect
worshipped Him while those whom
you would expect to welcome Him
rejected Him!**



Herod
opposed



Jerusalem
disturbed



Leaders
ignored



Gentiles
seeking

Responses
to Jesus

Matthew 3

JOHN THE BAPTIST

Matthew 3:1-16

Mark 1:1-11

Luke 3:1-22

John 1:1-34

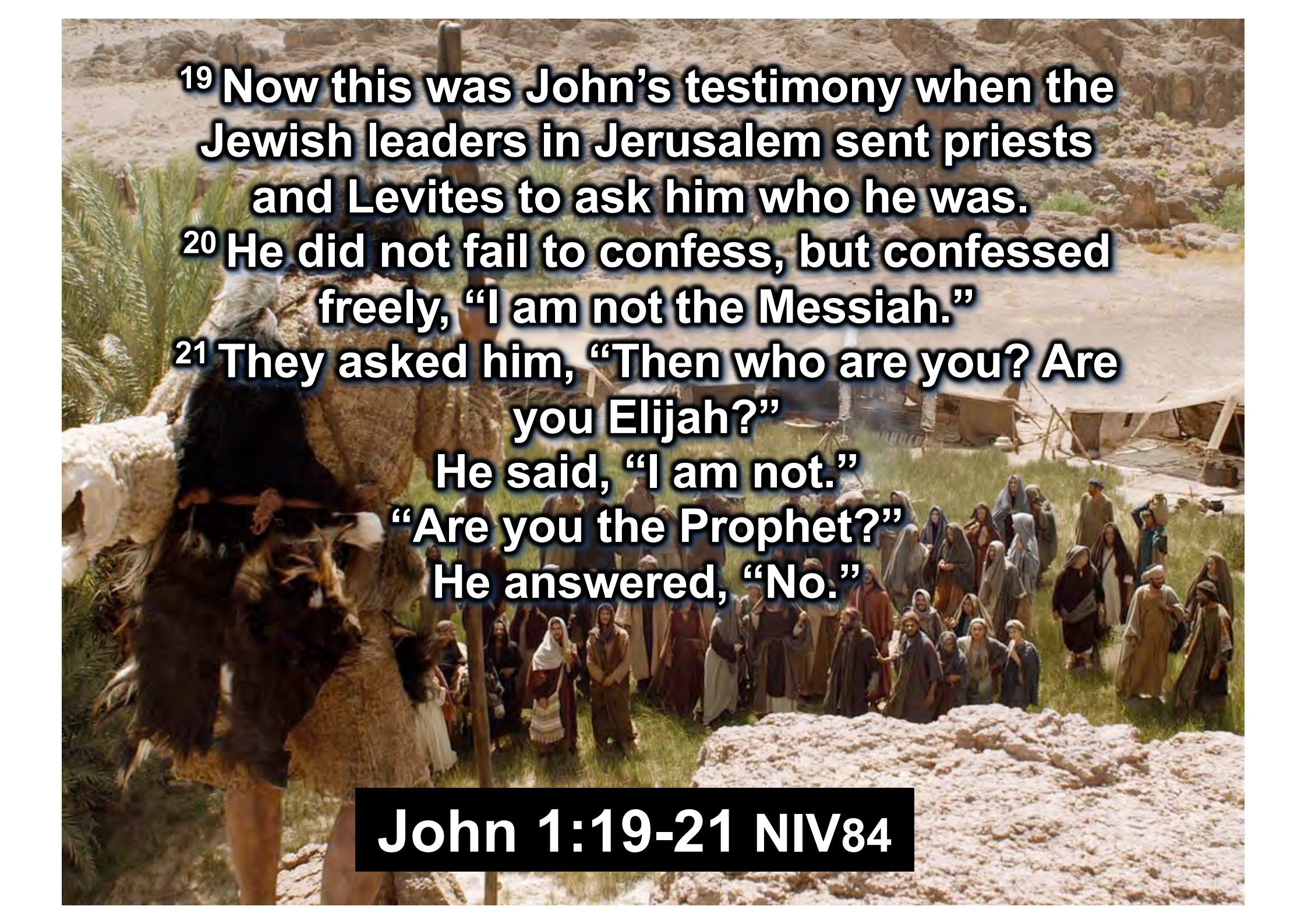


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¹⁹ Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was.

²⁰ He did not fail to confess, but confessed freely, "I am not the Messiah."

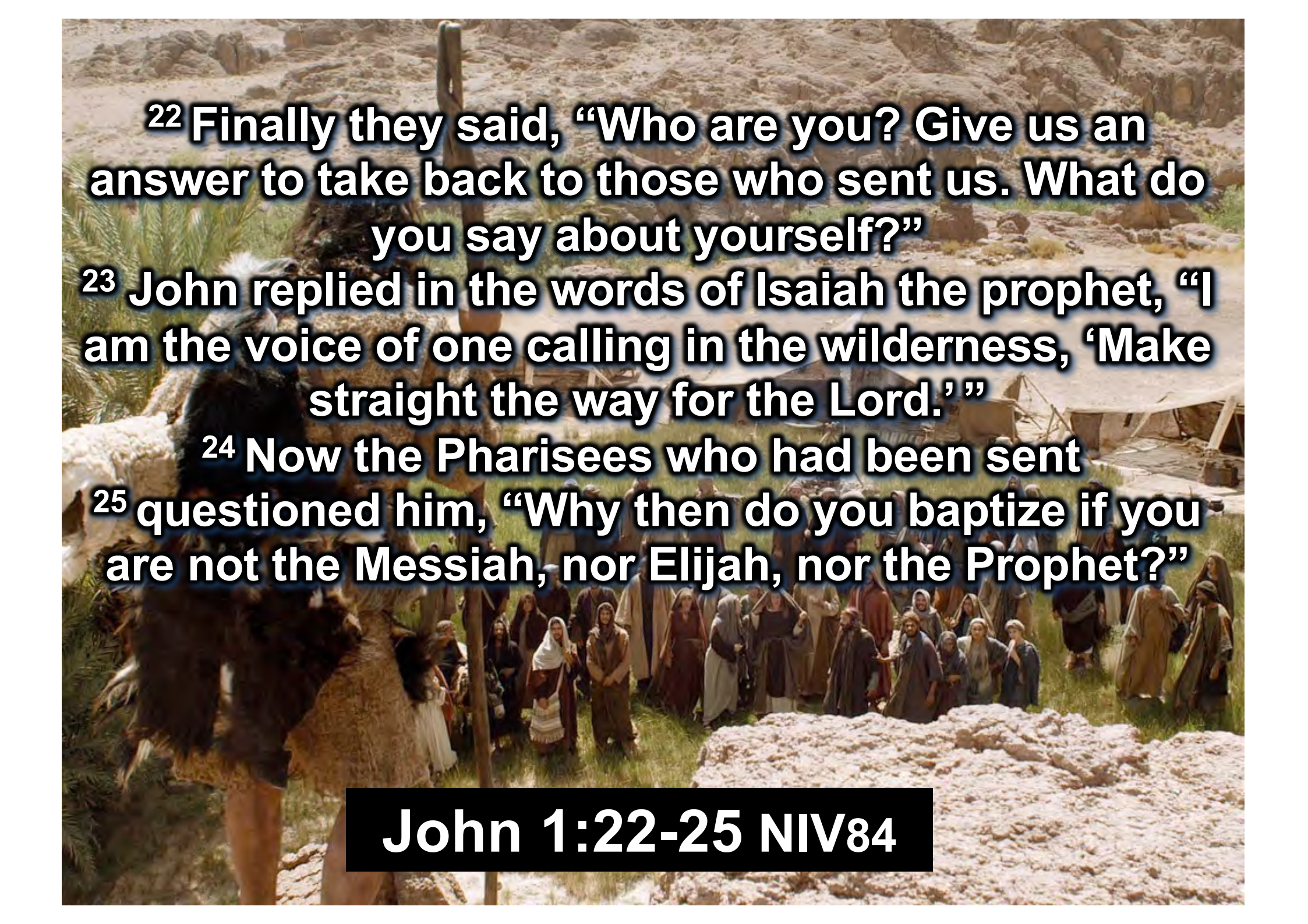
²¹ They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

John 1:19-21 NIV84



²² Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”

²³ John replied in the words of Isaiah the prophet, “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord.’”

²⁴ Now the Pharisees who had been sent
²⁵ questioned him, “Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?”

John 1:22-25 NIV84





































THE WORD IN PICTURES

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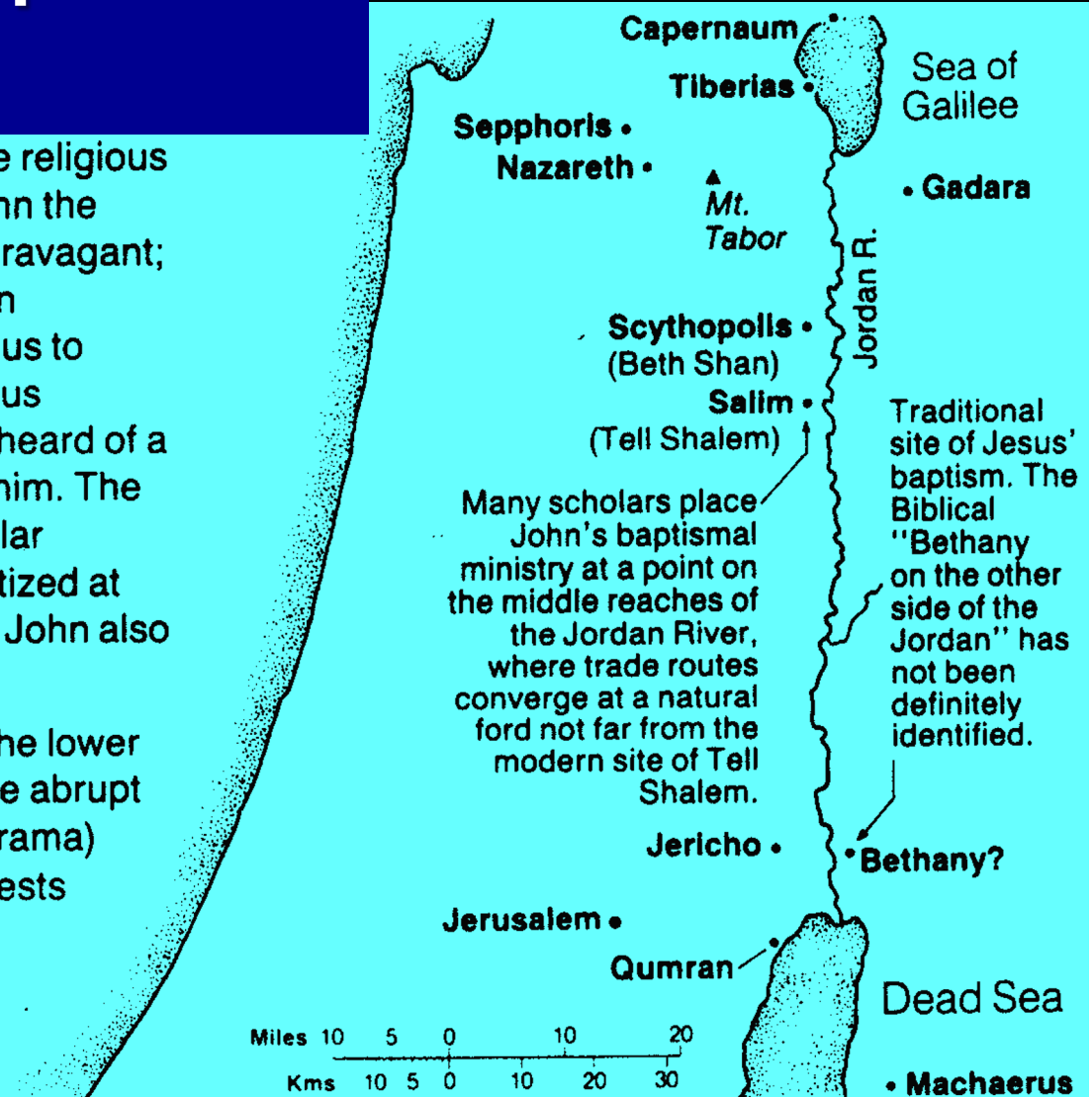
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Jesus' Baptism & Temptation (3:23–4:11)

Events surrounding Jesus' baptism reveal the intense religious excitement and social ferment of the early days of John the Baptist's ministry. Herod had been rapacious and extravagant; Roman military occupation was harsh. Some agitation centered around the change of procurators from Gratus to Pilate in A.D. 26. Most of the people hoped for a religious solution to their low political fortunes, and when they heard of a new prophet, they flocked out into the desert to hear him. The religious sect (Essenes) from Qumran professed similar doctrines of repentance and baptism. Jesus was baptized at Bethany on the other side of the Jordan (see Jn 1:28). John also baptized at "Aenon near Salim" (Jn 3:23).

The temptation took place in (1) the desert region of the lower Jordan Valley, (2) a high mountain (possibly one of the abrupt cliffs near Jericho that present an unsurpassed panorama) and (3) the pinnacle of the temple, from which the priests sounded the trumpet to call the city's attention to important events.



Matthew 4



FOUR FISHERMEN FOLLOW JESUS

Matthew 4:18-22

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JESUS TESTED IN THE WILDERNESS

Matthew 4:1-11; Luke 4:1-14

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The Things of the World

Comparing Some Key Texts



World (1 John 2:15-16)	Sources of Temptation	Eve (Gen. 3)	Christ (Matt. 4; Luke 4)
"Cravings of sinful man"	Ungodly bodily desires • sex outside marriage • gluttony • etc.	"Good for food"	Stones to bread
"Lust of the eyes"	Greed, coveting (10th commandment)	"Pleasing to the eye"	Possess all kingdoms
"Boasting of what he has and does"	Pride & boasting of: • occupation • position • worldly advantages • etc.	"Desirable for gaining wisdom"	Acclaim by men ("throw yourself from the temple")

Outline

4:12–7:29

I. (1:1–4:11) Christ's advent and approvals reveal Him as Messiah and rightful King of Israel.

II. (4:12–7:29) Christ's early ministry and Sermon on the Mount principles reveal Him to have the prophetic ministry expected of the Messiah.

Matthew 5

The Sermon on the Mount (An Introduction to Matthew 5–7)



See the 21 PPT presentations of 1133 slides at NT Preaching

The Sermon on the Mount (Matt. 5–7)



THE
BEST
SERMON
EVER

A landscape photograph showing a rainbow arching over a field of wildflowers. The text "THE BEST SERMON EVER" is overlaid in a large, blue, serif font, centered on the image.

Mount of Beatitudes (Matthew 5–7)



Mount of Beatitudes (Matthew 5–7)



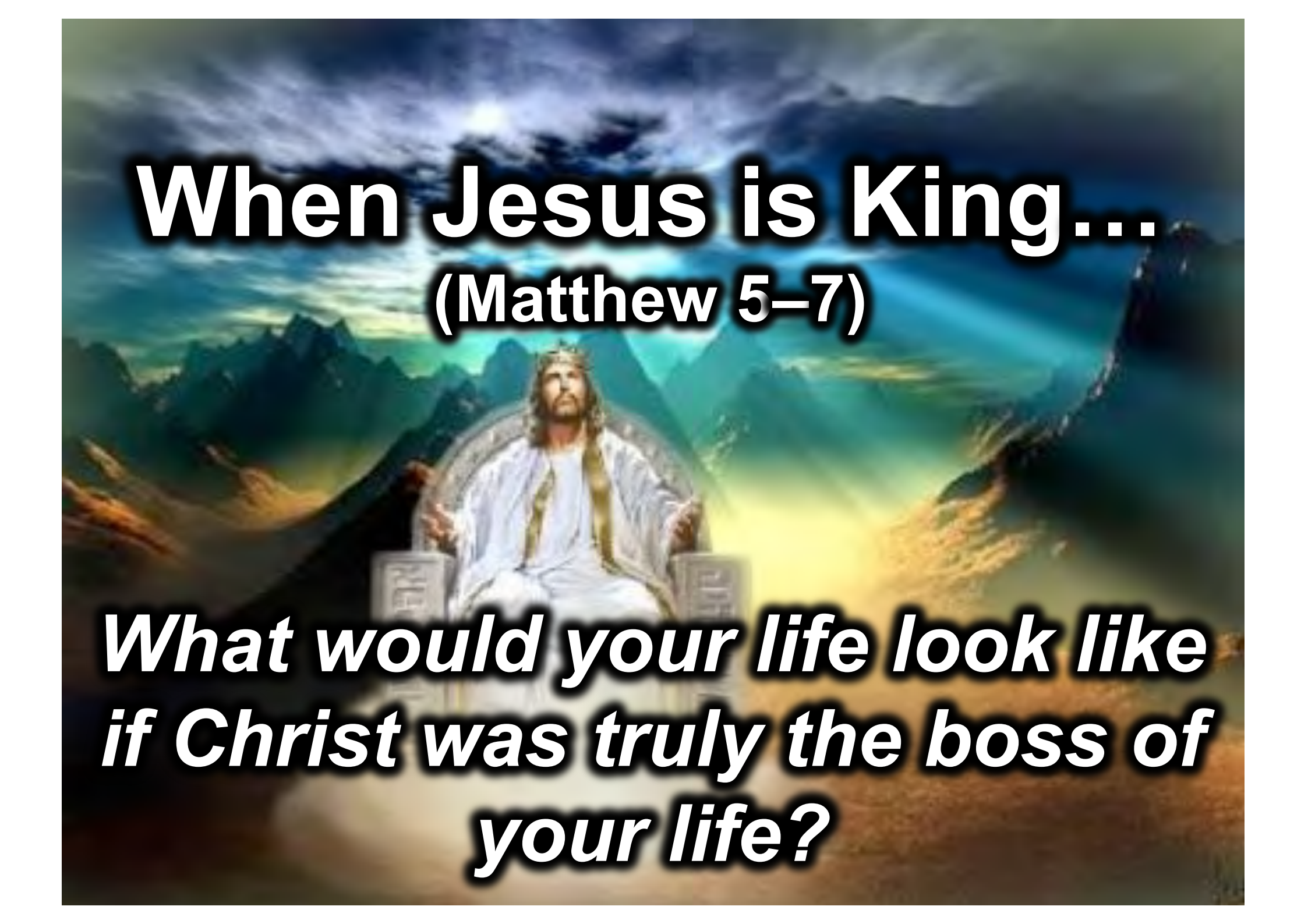
Heaven on Earth (Matthew 5–7)



Purpose of the Sermon (Matthew 5–7)

- ~~How to be saved?~~
- An ethic for those saved?



A religious illustration of Jesus Christ seated on a throne, wearing a crown and white robes. He is positioned in the center, with his hands resting on the armrests. The background features a dramatic landscape with jagged mountains, a bright light source (possibly the sun or moon) breaking through a cloudy sky, and a path leading towards the throne. The overall tone is majestic and divine.

When Jesus is King...

(Matthew 5–7)

***What would your life look like
if Christ was truly the boss of
your life?***

Jesus versus Tradition

Qumran

"[God] shall admit into the Covenant of Grace all... that love all the sons of light... and **hate all the sons of darkness...**"

Rule of the Community
(1QS 1:4; cf. 9:21)

Jesus (Matt. 5)

"You have heard that it was said, 'Love your neighbor and **hate your enemy**'" (5:43)

"But I tell you, '**Love your enemies** and pray for those who persecute you'" (5:44)

Back to Basics (Matt. 5:21-48)

**"You
have
heard
that it
was
said..."**

**Pharisee
Teaching**

6 Issues:

**Murder
Adultery
Divorce
Vows
Revenge
Enemies**

**External purity won't
enter the kingdom (20)**

**"But I
tell
you..."**

**God's
True
Intent**



**"For I tell you
that unless your
righteousness
surpasses that
of the Pharisees
and the teachers
of the law, you
will certainly not
enter the
kingdom of
heaven"
(5:20 NIV).**

Matthew 5:23-24



Matthew 5:23-24

“Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.”

Matthew 6

Parallel Structure (Matt 6)

ALMS
(1-4)

PRAYER
(5-15)

FASTING
(16-18)

Hypocrites (2)

Hypocrites (5)

Hypocrites (16)

Public show (1-2)

Public show (5)

Public show (16)

Human
Reward (2)

Human
Reward (5)

Human
Reward (16)

Secret (4)

Secret (6)

Secret (18)

Father sees (4)

Father sees (6, 8)

Father sees (18)

Matthew
6:9-13
(ESV)

9 Pray then like this:

**“Our Father in heaven,
hallowed be your name.**

**10 Your kingdom come,
your will be done,**

on earth as it is in heaven.

11 Give us this day our daily bread,

12 and forgive us our debts,

as we also have forgiven our debtors.

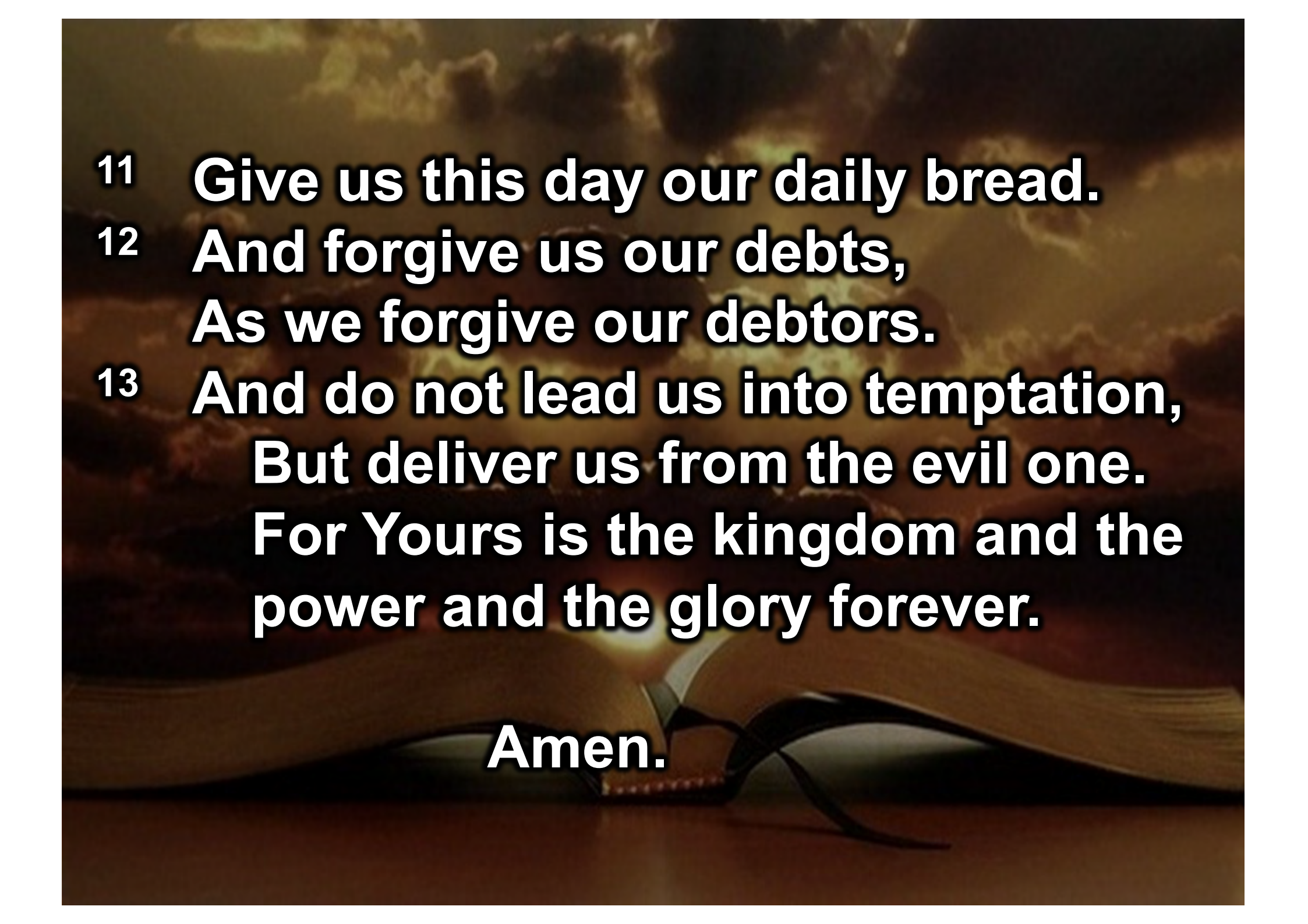
**13 And lead us not into temptation,
but deliver us from evil.”**

Matthew 6:9-13 (NKJV)

9 In this manner, therefore, pray:

**Our Father in heaven,
Hallowed be Your name.**

**10 Your kingdom come.
Your will be done
On earth as it is in heaven.**



11 Give us this day our daily bread.

**12 And forgive us our debts,
As we forgive our debtors.**

**13 And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the
power and the glory forever.**

Amen.

"Thy Kingdom Come"



What Kind of Kingdom Did Isaiah (and Matthew) Envision?

Political

Physical

Emotional

Intellectual

Spiritual





**What does it mean to pray...
"Thy Kingdom come"?**



"Many passages speak of the second coming of Christ being followed by a reign of righteousness on earth (Pss. 2; 24; 72; 96; Isa. 2; 9:6-7; 11-12; 63:1-6; 65-66; Jer. 23:5-6; 30:8-11; Dan. 2:44; 7:14; Hosea 3:4-5; Amos 9:11-12; Zeph. 3:14; Matt. 19:28; Luke 14:1-9; Acts 15:16-18; Rev. 2:25-28; 19:11-20:6)."

—John Walvoord, "Revelation," in *The Bible Knowledge Commentary*, 2:978

Matthew 7

Rewards for Righteousness (Matt. 6:1–7:6)

**Don't do
this...**

**Pharisee
Practice**

6 More Issues:

**Giving
Prayer
Fasting
Investing
Trust
Judging**

**Do this
instead...**

**Pure
Practice**

"Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven" (6:1 NLT)

I. Christ's advent and approvals reveal Him as Messiah and rightful King of Israel (1:1–4:11).

II. Christ's early ministry and Sermon on the Mount principles reveal Him to have the prophetic ministry expected of the Messiah (4:12–7:29).

III. Christ manifests the power and authority expected of the Messiah to demonstrate His ability to bring the kingdom in if Israel would accept it (8–10).

Matthew 8

The Power & Authority of Messiah in Matthew 8–10

75

Miracles & Discipleship (8:1–9:34)

“That evening many demon-possessed people were brought to Jesus. **He cast out the evil spirits** with a simple command, **and he healed** all the sick. This fulfilled the word of the Lord through the prophet Isaiah, who said, ‘He took our sicknesses and removed our diseases’”
(Matt. 8:16-17; cf. Isa. 53:4)

Delegation of Authority to Disciples (9:35–10:42)

“Jesus called his twelve disciples together and **gave them authority to cast out evil spirits and to heal** every kind of disease and illness”
(Matt. 10:1).

A close-up portrait of a man with a long, grey beard and a brown head covering. He has visible red, scaly lesions on his face, particularly around the eyes and on the forehead. The background is a blurred, arid landscape.

JESUS HEALS A MAN WITH LEPROSY

Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16

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Matthew 8:23-27

Mark 4:35-41

Luke 8:22-25

JESUS CALMS A STORM

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Matthew 8:28-34

Mark 5:1-20

Luke 8:26-29

JESUS DELIVERS A WILD MAN

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Matthew 9

The Power & Authority of Messiah in Matthew 8–10

75

Miracles & Discipleship (8:1–9:34)

“That evening many demon-possessed people were brought to Jesus. **He cast out the evil spirits** with a simple command, **and he healed** all the sick. This fulfilled the word of the Lord through the prophet Isaiah, who said, ‘He took our sicknesses and removed our diseases’”
(Matt. 8:16-17; cf. Isa. 53:4)

Delegation of Authority to Disciples (9:35–10:42)

“Jesus called his twelve disciples together and **gave them authority to cast out evil spirits and to heal** every kind of disease and illness”
(Matt. 10:1).



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Matthew 9:32-34; Luke 11:14-23
JESUS DELIVERS A MUTE MAN

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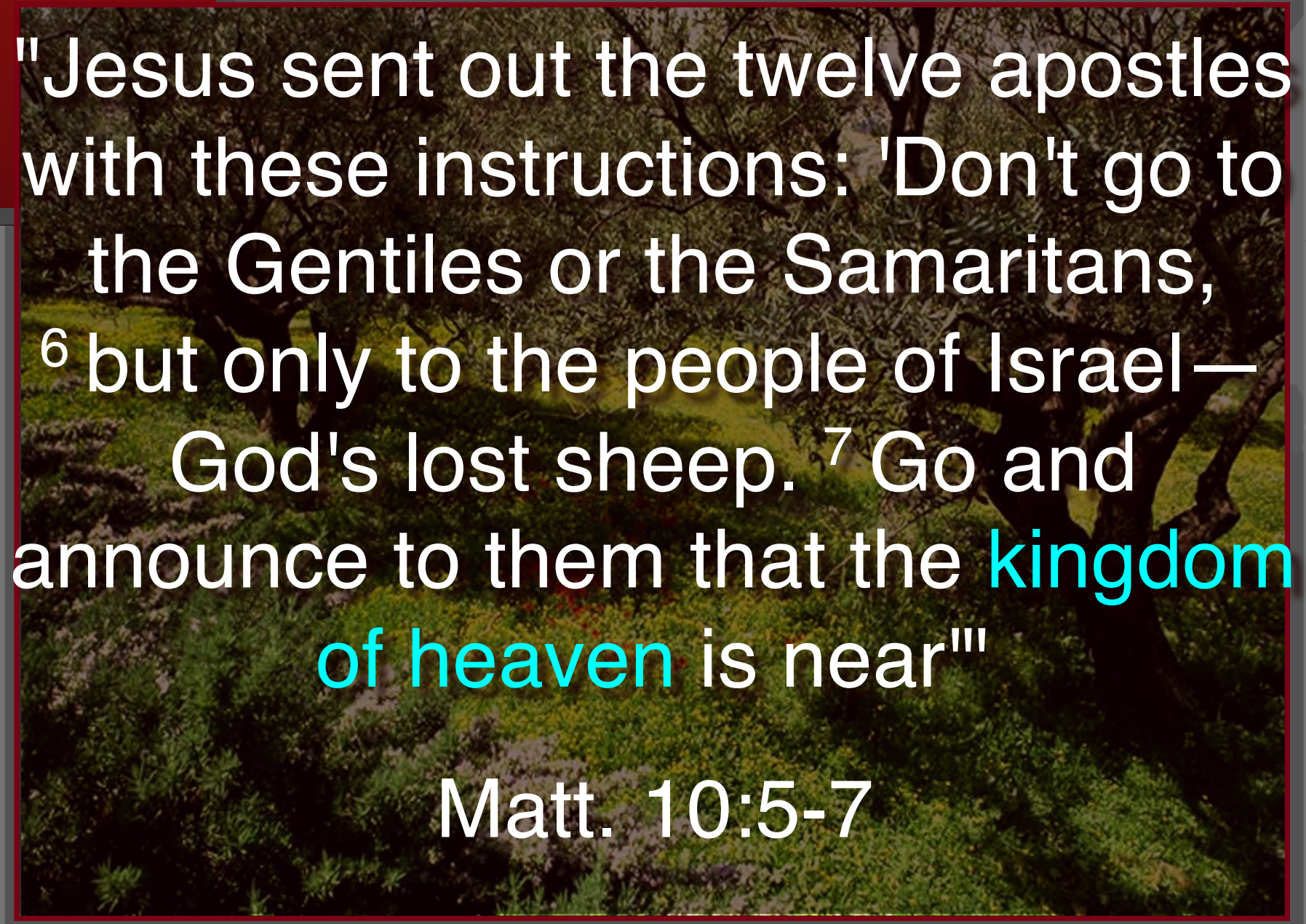
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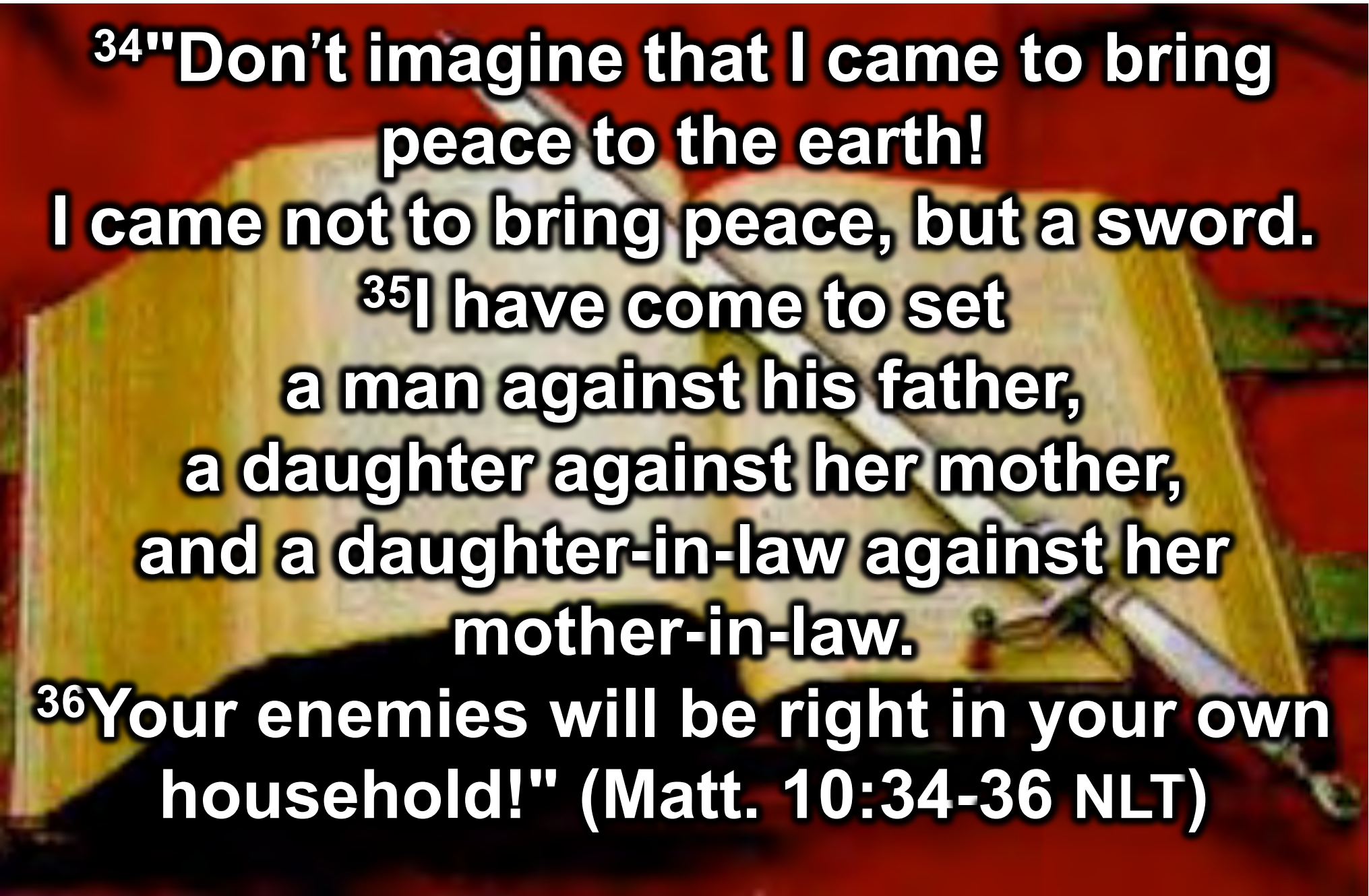


Matthew 10



"Jesus sent out the twelve apostles with these instructions: 'Don't go to the Gentiles or the Samaritans,⁶ but only to the people of Israel—God's lost sheep.⁷ Go and announce to them that the **kingdom of heaven** is near'"

Matt. 10:5-7

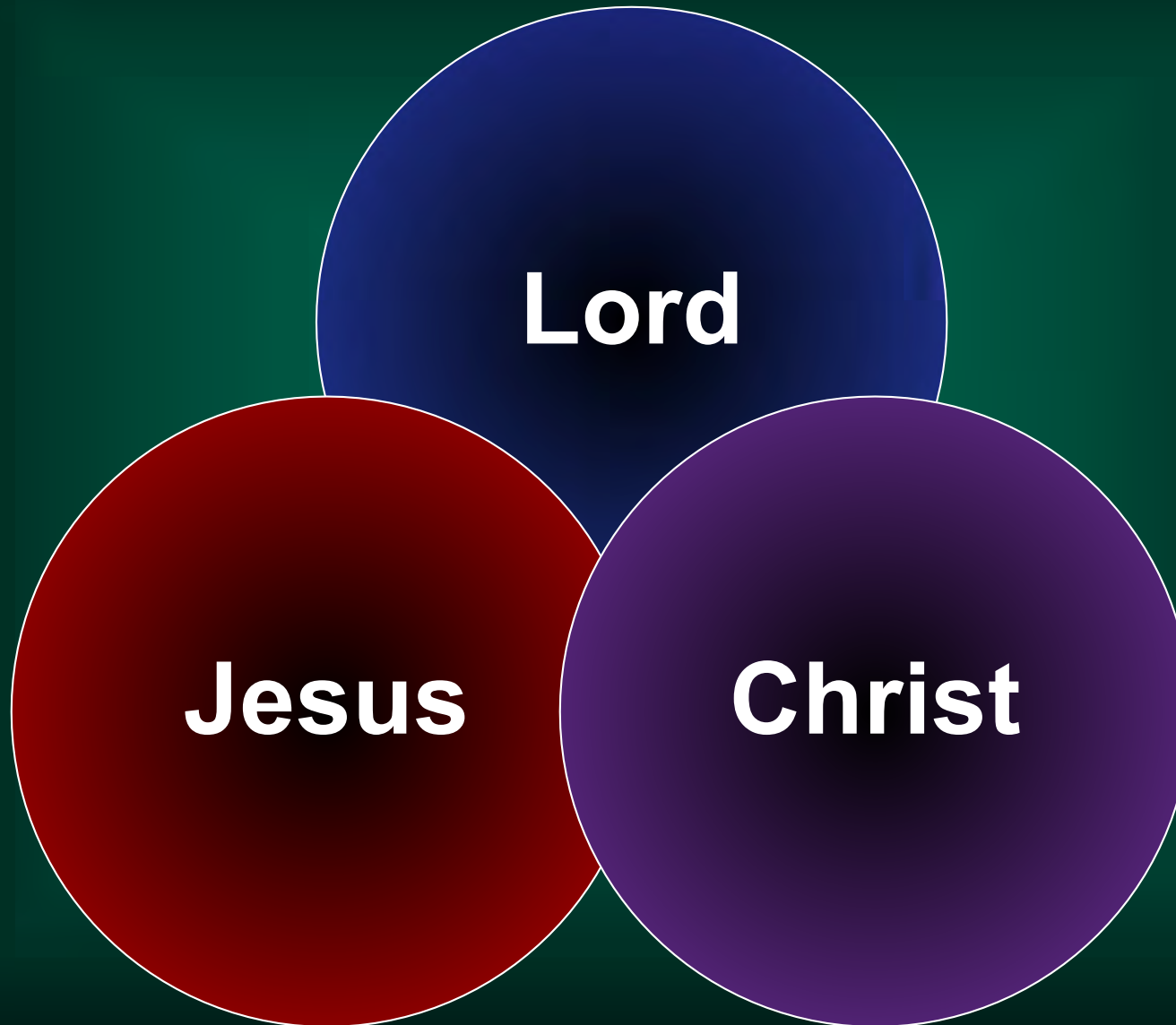


**³⁴"Don't imagine that I came to bring
peace to the earth!
I came not to bring peace, but a sword.
³⁵I have come to set
a man against his father,
a daughter against her mother,
and a daughter-in-law against her
mother-in-law.
³⁶Your enemies will be right in your own
household!" (Matt. 10:34-36 NLT)**

Jesus promised family opposition

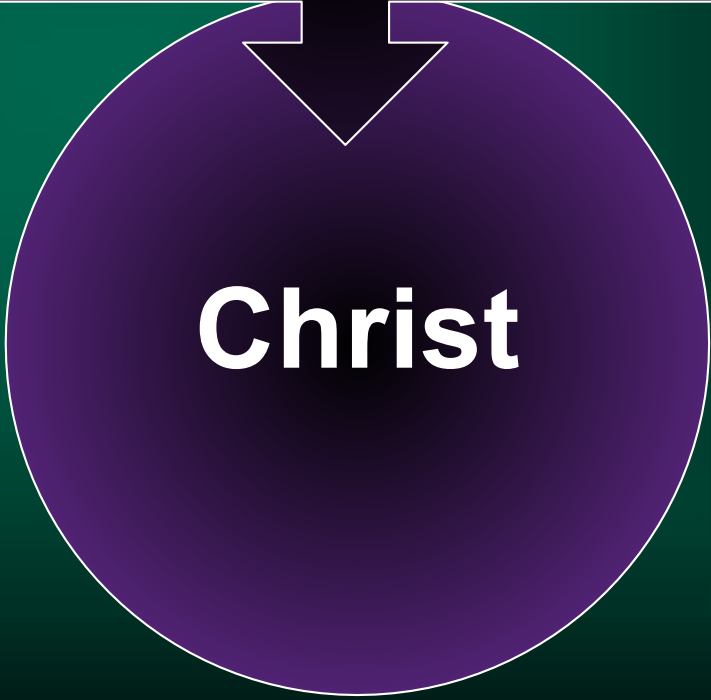
Why **serve Jesus?**

Amazing Names



Amazing Names

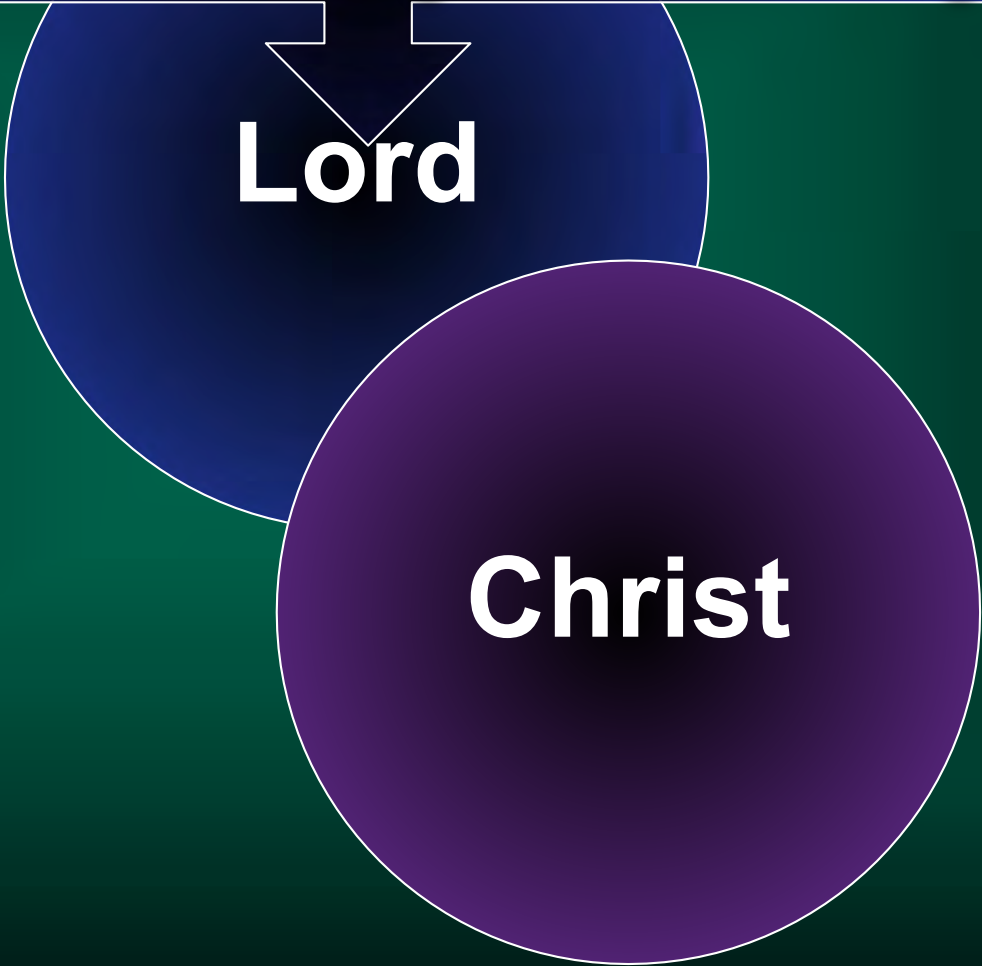
Jesus is the highest ruler in
the **world** (Matt 1–10).



Christ

Amazing Names

Jesus is the highest authority
in the **Church** (Matt 11–27).



Lord

Christ

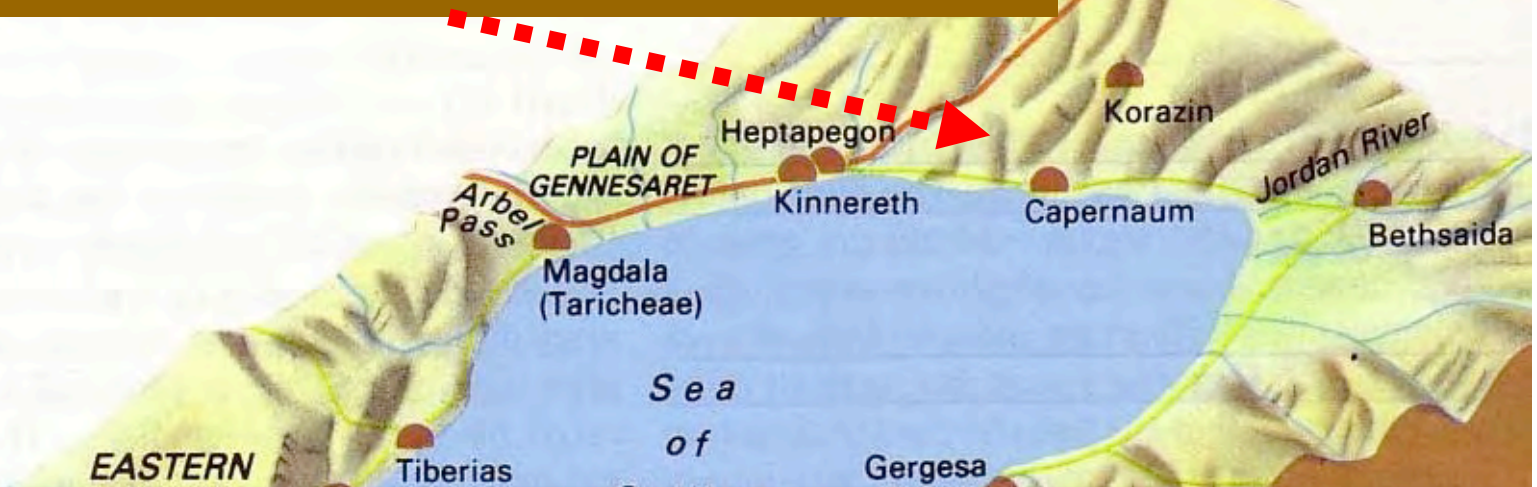
Matthew 11

Matthew 11:1–16:12

IV. (11:1–16:12) Christ is rejected as Messiah in anticipation of the final crucifixion rejection, so He introduces the Interadvent Age before His future reception and ministers to Gentiles to teach the postponement of the kingdom.

The Tri-City Area

172
Point f



Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent.

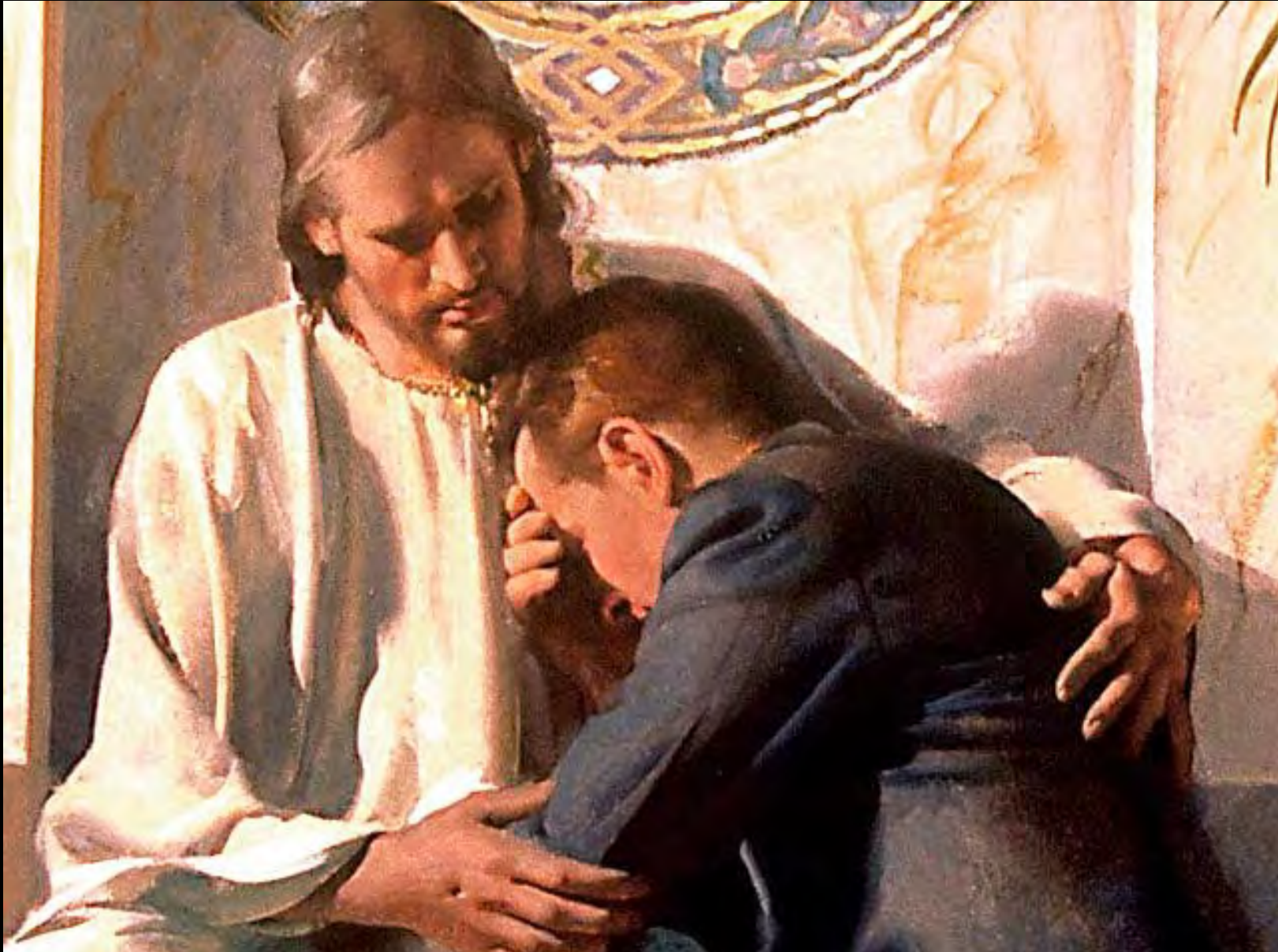
**"Woe to you, Korazin! Woe to you Bethsaida!
If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.**

And you, Capernaum, will you be lifted up to the skies? ... It will be more bearable for Sodom on the day of judgment than for you."

Matthew 11:20-24

Matthew 12

Does Christ Forgive All the Sins of a Believer?



- In your small group...

xiv

Blasphemy Against the Spirit



- Have you ever known anyone who thought he or she had committed this sin?
- What happened?

Blasphemy Verses

1. Matt. 12:31-32 “So I tell you, every sin and blasphemy can be forgiven—except **blasphemy against the Holy Spirit**, which **will never be forgiven**.³² Anyone who speaks against the Son of Man can be forgiven, but **anyone who speaks against the Holy Spirit will never be forgiven**, either in this world or in the world to come.
2. Mark 3:28-29 “I tell you the truth, all sin and blasphemy can be forgiven,²⁹ but **anyone who blasphemes the Holy Spirit will never be forgiven**. This is a sin with eternal consequences.”

Unacceptable Views of the Blasphemy

1. Using Christ's name in vain
2. A sinful lifestyle that causes a Christian to lose his salvation forever (not repentable)
3. Cessationists will not go to heaven

Unacceptable Views of the Blasphemy

4. This sin could only happen during His earthly ministry and thus cannot happen today. Jesus isn't physically here performing miracles—it must be committed to His face.
5. A non-Christian's unbelief which lasts until death

Unacceptable Views of the Blasphemy

6. Adultery

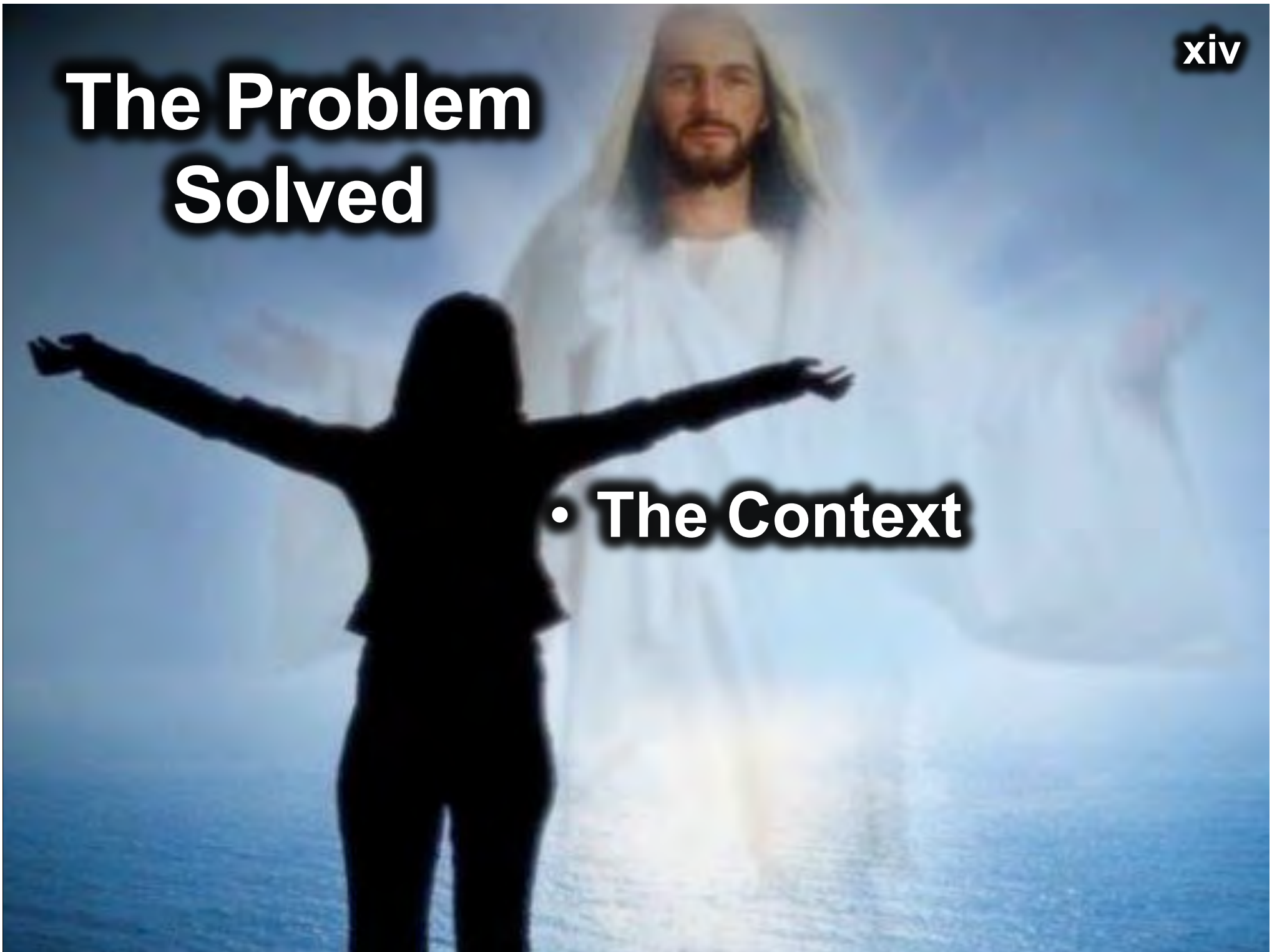
7. Divorce

8. Suicide



The Problem Solved

- The Context



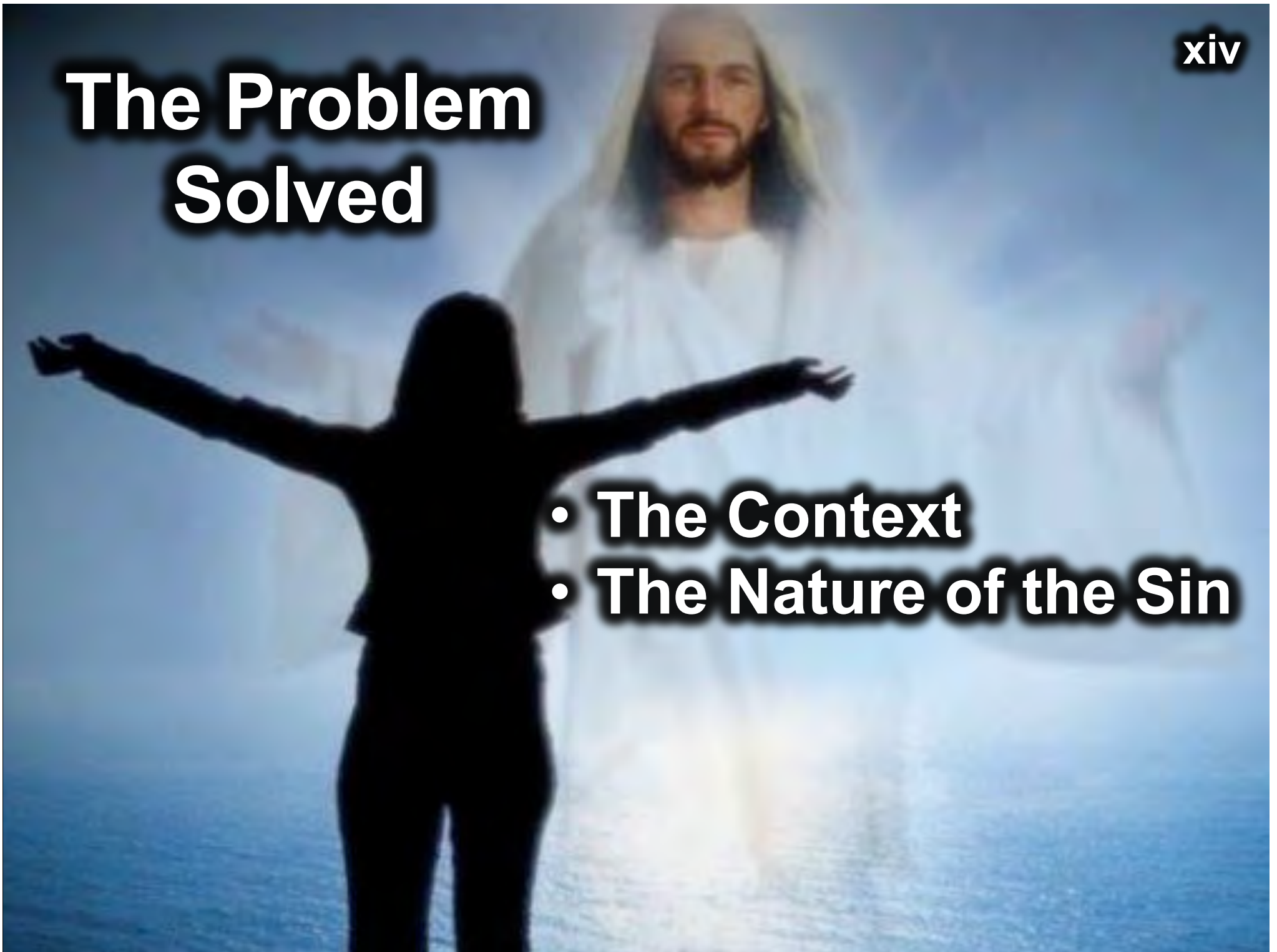
The Context of the Text



- 1. Christ healed a blind/mute (Matt. 12:22)**
- 2. The crowds claimed, "He's Messiah!"**
- 3. The Pharisees said, "He's demonic!"**
- 4. Jesus gave a threefold response (12:25-29)**

The Problem Solved

- The Context
- The Nature of the Sin





The Nature of the Sin

- 1. Spoken**
- 2. Against the Spirit**
- 3. Eternal results (i.e., only committed by unbelievers)**
- 4. False attribution**
- 5. Not "sin unto death" (1 John 5:16-17; 1 Cor. 11:30)**

Suggestions for Counseling

- A. Evangelism**
- B. Assurance**
- C. Repentance**



Matthew 13



Matthew 13:1-23; Mark 4:1-20; Luke 8:1-15
PARABLE OF THE SOWER

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A close-up photograph of two stalks of grain against a dark background. The stalk on the left is wheat, with a dense, golden-brown head and long, thin awns. The stalk on the right is a tare, with a more open, spiky head and longer, more numerous awns.

PARABLE OF THE WHEAT AND TARES

Matthew 13:24-30

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PARABLES BY THE SEA (outside the house to the multitudes)

1. THE SOILS (13:3-9, 18-23)

Planting

Issue: Why have Israel and the leaders rejected the Messiah?

Main Idea: Receptivity determines productivity, which is a heart issue.

2. THE TARES (13:24-30, 36-43)

Planting

Issue: What accounts for the false religiosity in the world?

Main Idea: Satan sowed a counterfeit kingdom in the world, which will not be fully revealed until the judgment.

3. THE MUSTARD SEED (13:31-32)

Growth

Issue: Will this Interadvent survive?

Main Idea: It will start small, but the new program will grow worldwide.

4. THE LEAVENING PROCESS (13:33)

Growth

Issue: How will this new kingdom grow?

Main Issue: The kingdom will grow from an internal dynamic (Holy Spirit), not from an external organization (Judaism).

The Parables of Matthew 13

1. THE HID TREASURE (13:44) *Value*

Issue: How valuable should this new-profound kingdom of God be to us?

Main Idea: God's kingdom is so valuable a man should give up everything to be part of it.

2. THE PEARL MERCHANT (13:45-46) *Value*

Issue: How valuable is this kingdom to Christ?

Main Idea: The kingdom was established through Christ's total self sacrifice.

3. THE DRAGNET (13:47-50) *Responsibility*

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

Main Idea: Evangelism should be done without discrimination.

4. THE HOUSEHOLDER (13:52) *Responsibility*

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

Main Idea: We must teach both old and new truths about God's kingdom program. One key new truth not taught in the OT is the church age of Jews and Gentiles without discrimination (Eph. 3:3-6, 9 vs. Zech. 8:23).

**The Parables of
Matthew 13**

Parables Found Only in Matthew



- The tares (13:24)
- The hid treasure (13:44)
- The great pearl (13:45)
- The draw net (13:47)
- The unmerciful servant (ch. 18)
- The vineyard laborers (ch. 20)

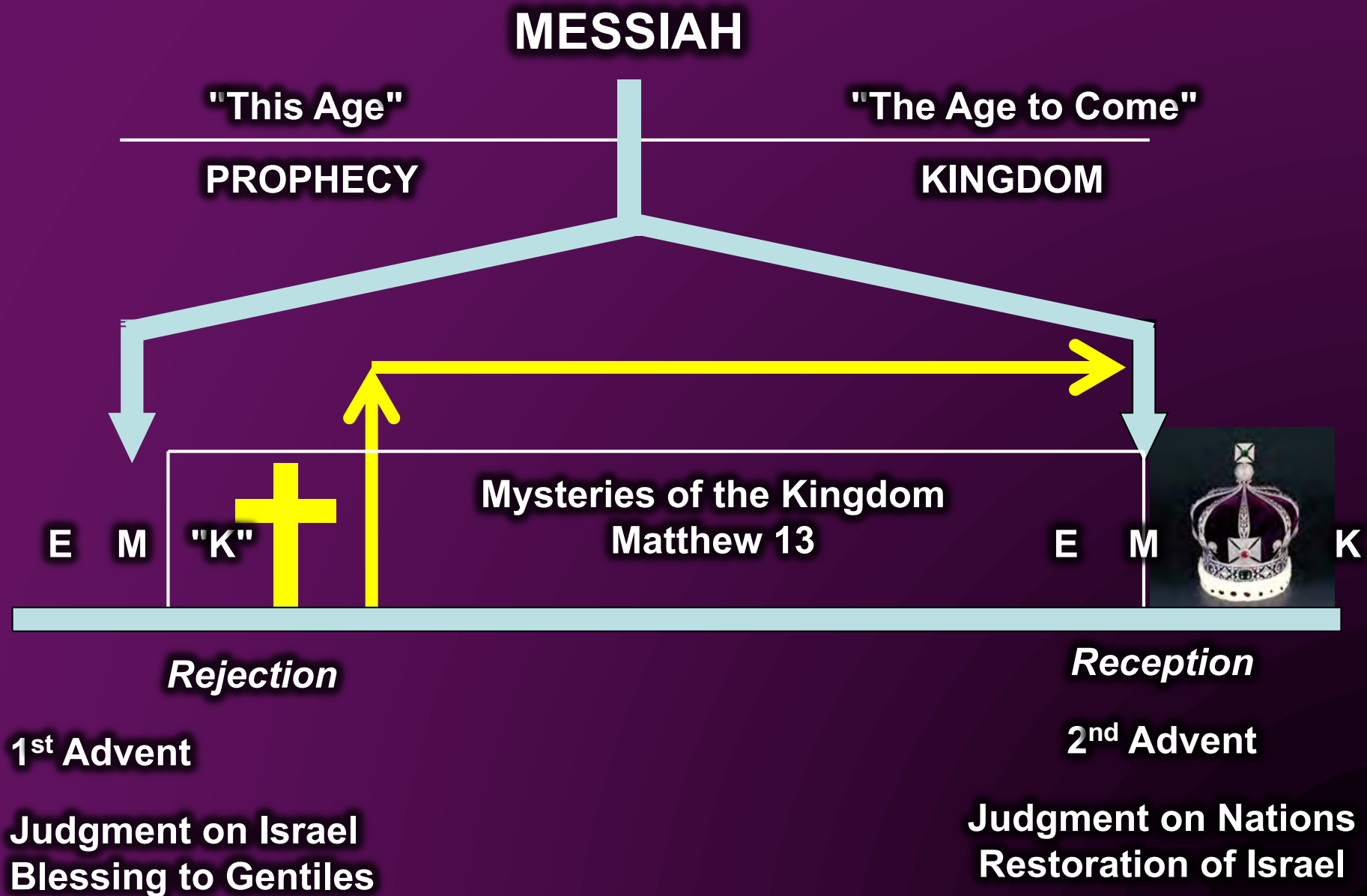
Parables Found Only in Matthew



- The two sons (21:28-32)
- The marriage of the king's son (22:1-14)
- The ten virgins (25:14-30)
- The talents (25:14-30)
- The sheep and the goats (25:31-46)
- Total parables in Matthew: 15
- Total unique to Matthew: 11

The Expectation: Elijah, Messiah, Kingdom

76



Matthew 14

JOHN THE BAPTIST IN PRISON

Matthew 14:1-12

Mark 6:14-29



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JESUS FEEDS 5000

Matthew 14:13-22

Mark 6:31-46

Luke 9:10-17

John 6:1-13



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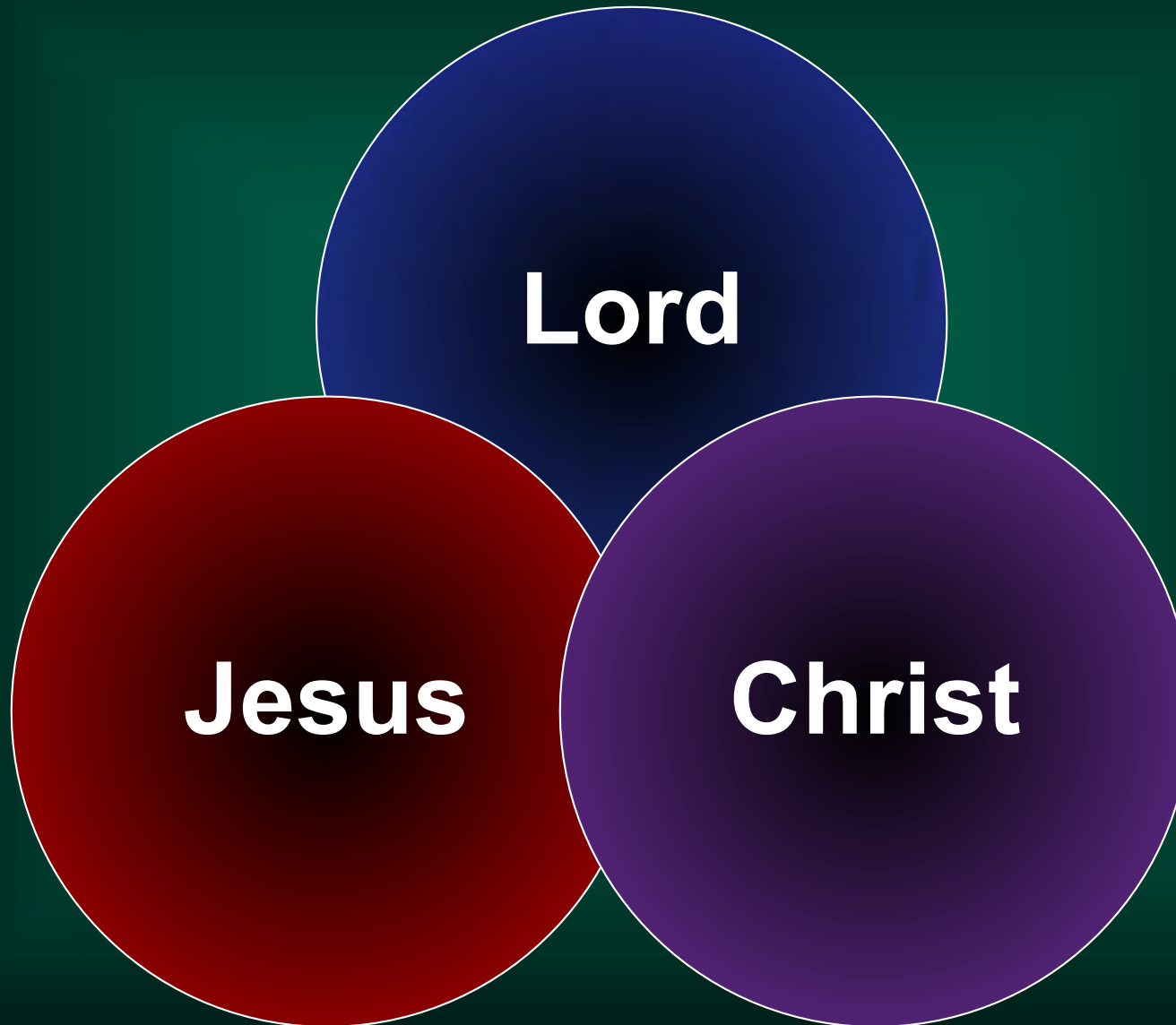
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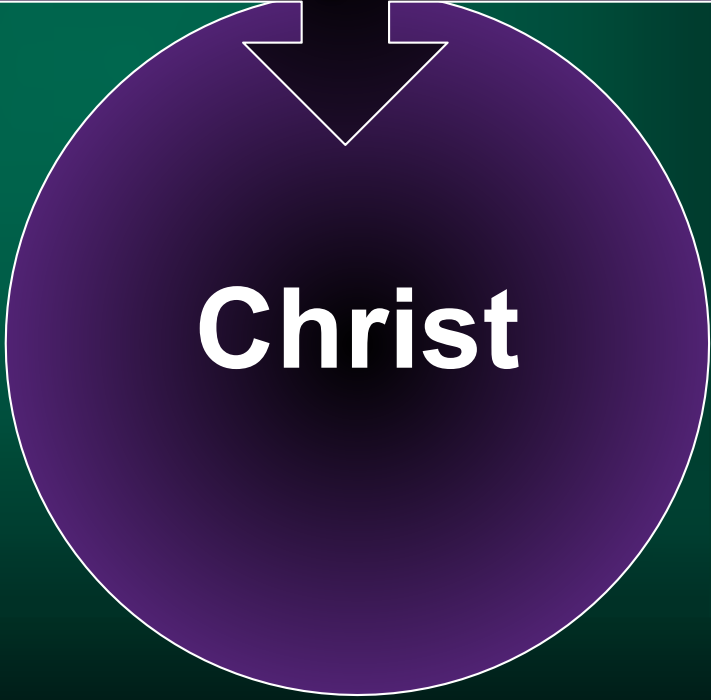
Why **serve Jesus?**

Amazing Names



Amazing Names

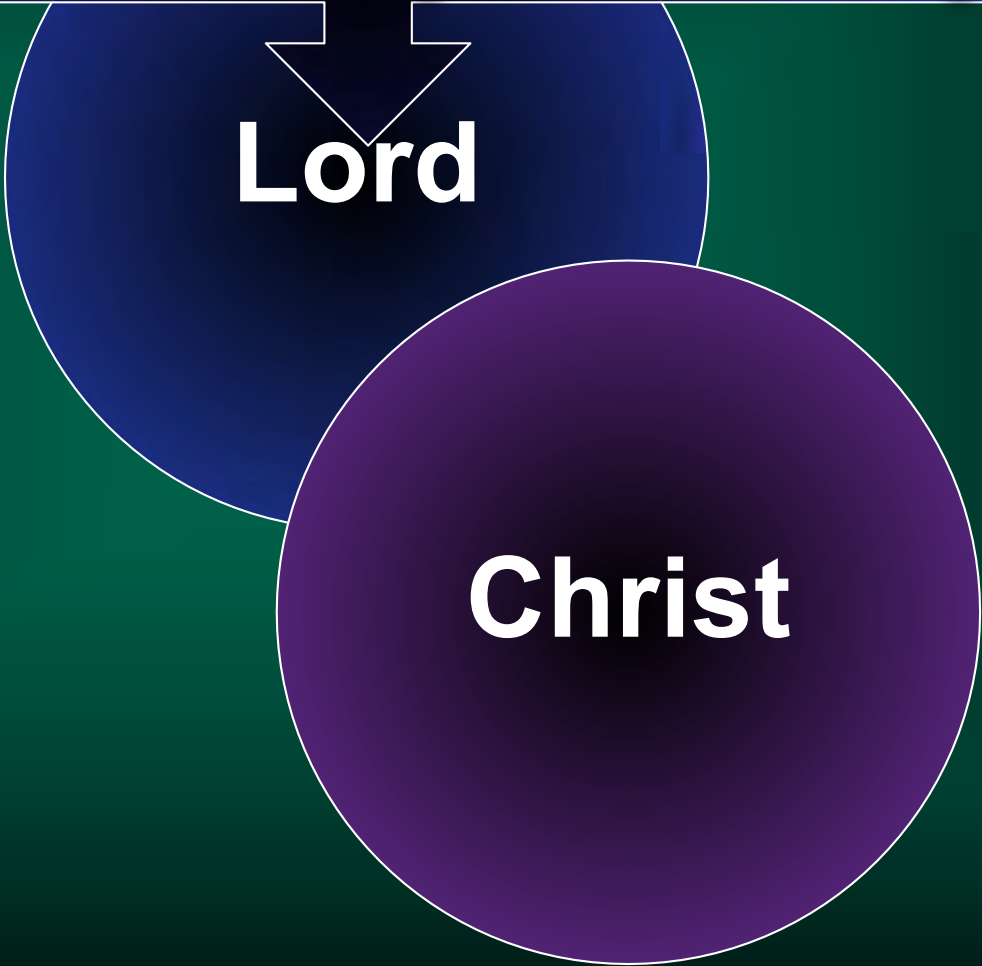
Jesus is the highest ruler in
the **world** (Matt 1–10).



Christ

Amazing Names

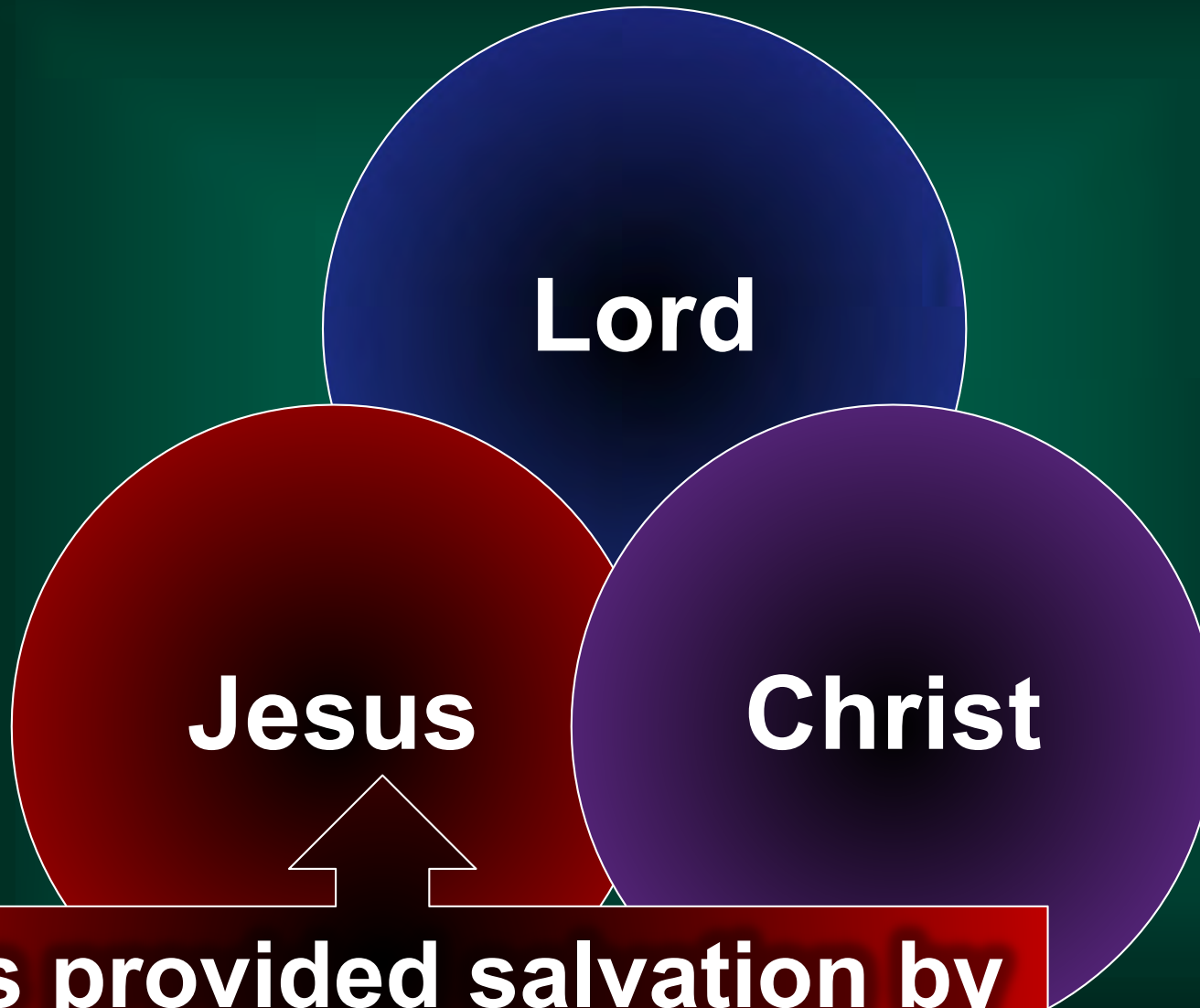
Jesus is the highest authority
in the **Church** (Matt 11–27).



Lord

Christ

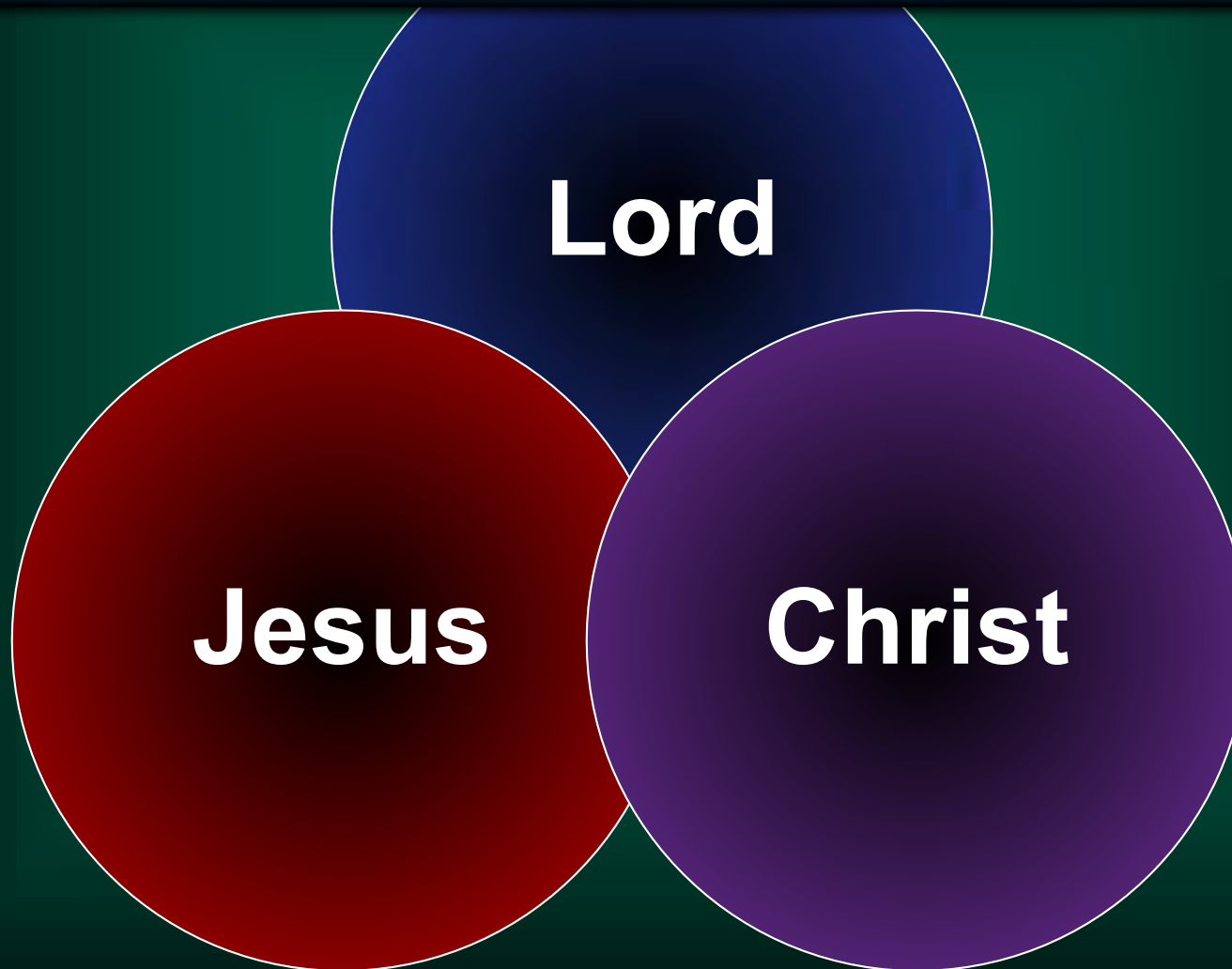
Amazing Names



Jesus provided salvation by conquering **death** (Matt 28).

MAIN IDEA OF MATTHEW

Serve the Lord Jesus Christ



Amazing Names

Jesus is the highest authority
in the **Church** (11–27).

Lord

Jesus is the highest ruler in
the **world** (1–10).

Jesus

Christ

Jesus provided salvation by
conquering **death** (28).

Matthew

MAIN IDEA OF MATTHEW

Serve the Lord Jesus Christ

GOD

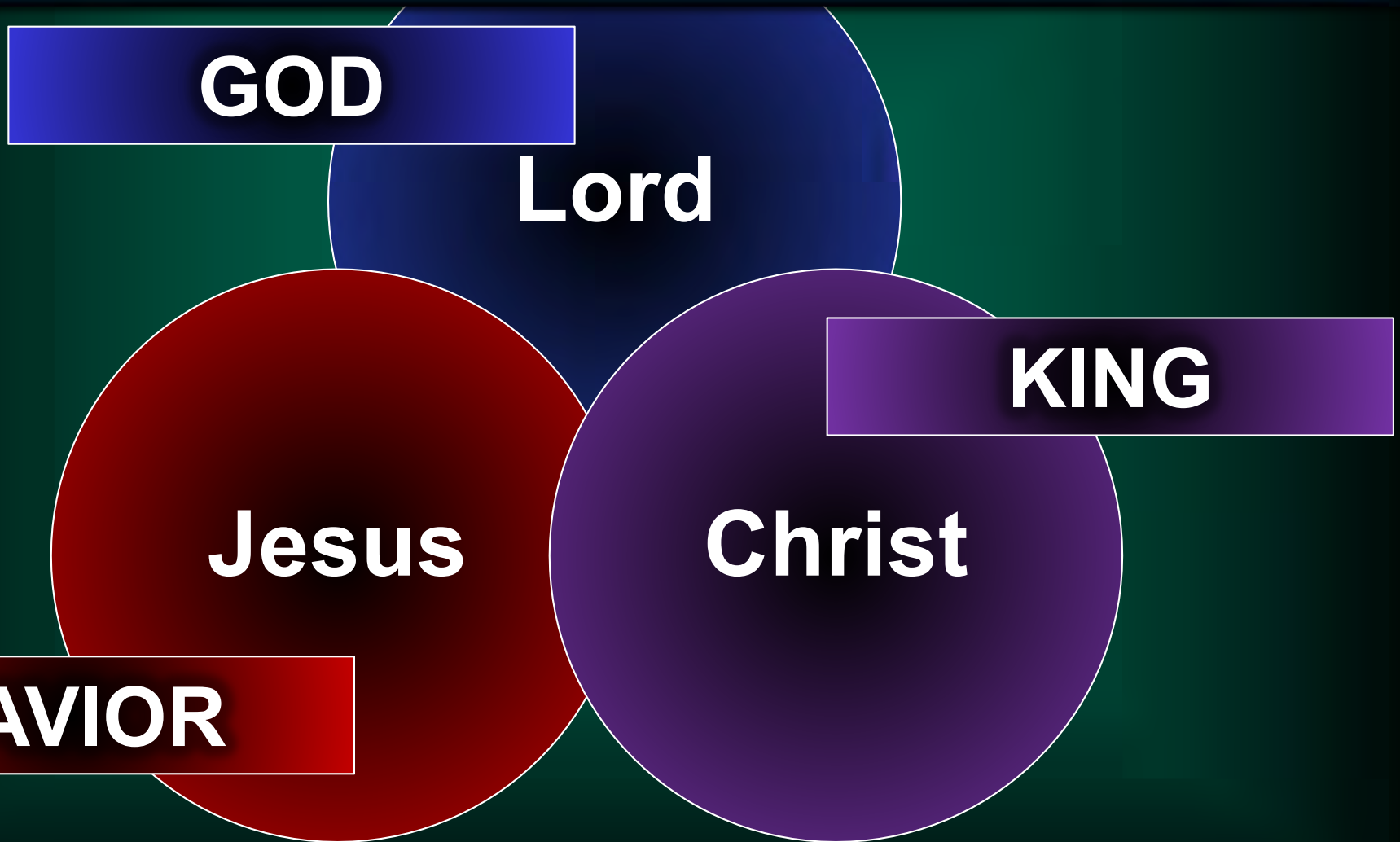
Lord

KING

Jesus

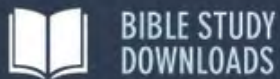
Christ

SAVIOR





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