

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

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GOSPELS

Matthew Lesson 3

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The book of Matthew contains 1,071 verses and 23,684 words and is primarily Jewish in content. It was written to present Jesus Christ as the King of the Jews, the Messiah of whom the prophets spoke of the one who perfectly fulfilled the law God given the Hebrews.

The law was not given to the Gentiles. Since, in this present dispensation, we are looking for a Saviour and not a king, Matthew can be a very dangerous book.

The first gospel was written to form a bridge between the Old and New Testament. As so often happens, the marginal notes invented by printers have served to mislead many.

At the conclusion of Malachi there is a new title page: The New Testament. Following this is a page atop which we read:

"The Gospel According to St. Matthew" (or something similar). This is very misleading. The New Testament was not even set forth until Matthew 26 and was not put into effect until Christ died at Calvary.

This means that everything in Matthew 1-25 has to do with the culmination of God's dealings with man under the Old Testament, and preparation for God's dealings with man under the New Testament. If this truth is not understood, the book of Matthew can cripple one's walk with the Lord.

These are strong words but it must be comprehended that the kingdom of heaven is mentioned thirty-two times in Matthew and nowhere else in the New Testament. Throughout the Old Testament an earthly, physical kingdom was in view, with the hope of the Jewish Messiah reigning in Jerusalem and enforcing God's law over all nations. Matthew 1-20 continues this emphasis. In Matthew 21-25 the Lord declares that Israel's unbelief would put all plans for the establishment of the kingdom of heaven under the Messiah on hold.

In Matthew 26-28 the New Testament first comes into view. Those who fail to understand this will be seeking heaven on the basis of the Sermon on the Mount, seeking to apply the parables of Matthew to the Church, seeking to endure to the end of the great tribulation to be saved. None of these practices has anything to do with New Testament Christianity.

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I dislike putting the most controversial section of these Bible Lessons at the beginning but this concept must be understood. The Jewish character of Matthew is seen in these statements:

1. Matthew was written by a Jew who worked as a customs agent for the government (publican) and went by the name of Levi (Matthew 9:9-13, Luke 5:27-32).
2. Matthew's placement indicates it forms a bridge between the Old and New Testament.
3. Matthew is full of Old Testament quotations and references. In the twenty-eight chapters of Matthew there are twenty-three quotations from and seventy-six references to the Old Testament.
4. Matthew shows events in Jesus' life and ministry were the fulfillment of Messianic prophecy. The phrase *that it might be fulfilled* occurs ten times (1:22; 2:15; 2:23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:35), and its' equivalents are found in 2:5, 17; 5:17, 18; 26:54; 27:9. In the same connection the expression *which was spoken*, and its' equivalents, shows up fourteen times (1:22; 2:15, 17, 23; 3:3; 4:14; 8:17; 12:17; 13:35; 21:4; 22:31; 24:15; 27:9, 35), **was said**, referring to the Old Testament, occurs six times (5:21, 27, 31, 33, 38, 43), and the words *this was done, that* occur three times (1:22; 21:4; 26:56).
5. The Lord Jesus Christ is termed *the son of David* (1:1, 20; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42, 45). Compare this with the *Son of man* passages in the other gospels and the *Son of God* references in John.
6. Matthew is so full of references to the *kingdom of heaven*, the *king* and the *kingdom* that one would nearly have to reprint the entire book to cite all of them. Many varied interpretations are given to the phrase the kingdom of heaven, but it is the government of God on earth in the hands of man. By contrast, the term *kingdom of God* occurs fifteen times in Mark and thirty-three times in Luke but only five times in Matthew (6:33; 12:28; 19:24; 21:31,43).
7. Note the references to Jerusalem as the holy city and the holy place (4:5; 24:15; 27:53).
8. Specific mention is made of Jewish customs (15:1, 2; 27:62).
9. The references to the Mosaic law are almost too numerous to mention, including 5:17-19, 21, 27, 31, 33, 38,43; 7:12; 11:13; 12:5; 15:6; 22:36,40; 23:23.
10. The Lord's model prayer in Matthew says *forgive us our debts* - the governmental aspect of the trespass offering. In Luke *forgive us our sins* - the great need of humanity.

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11. The material exclusive to Matthew shows its Jewish character:
- In chapter 1 the genealogy of Jesus is traced to Abraham.
 - In 1:18-25 an abundance of information about Joseph is given.
 - Only in Matthew can we read of the visit of the wise men. They came to Jerusalem seeking a king. Though the babe was born in Bethlehem, He was to be eventually enthroned at Jerusalem. The war for the throne begins in 2:1-18 and is in view throughout this gospel.
 - The full text of the Sermon on the Mount and its obvious roots in the Law of Moses.
 - In chapter 10 we read of the disciples being sent to the lost sheep of the house of Israel and being forbidden to go to the Gentiles.
 - The denunciation of the Pharisees in chapter 23 and several of the parables in 20, 21, 22 and 25 that deal specifically with the nation of Israel, are not told elsewhere.
 - Jesus is called *Emmanuel*.
 - He is born King of the Jews.
 - Jewish customs are mentioned without being defined or explained (23:5, 27; 15:2 (explained in Mark 7:2-3)
 - Only Matthew counters the Jewish charge that Jesus' disciples stole His body (28:11-15).
 - In keeping with the thought of Jesus as King we find that only one time in Mark, once in Luke and once in John do we see men bowing to give homage to the Lord. Yet in Matthew we find this happening ten times (2:2, 8, 11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9,17).
 - Mark and Luke are chronological. Matthew and John are not but are arranged to set forth their specific theme.
 - In chapters 1-10 Jesus revealed Himself as the long-awaited Jewish king whose arrival fulfilled the scriptures.
 - In chapters 11-13 the Jewish leaders rebelled against Him. They arrested His messenger; claiming His works to be of the Devil. They rejected their King and He began to turn, ever so gradually, to the Gentiles: *Come unto me, ALL ye that labour and are heavy laden, and I will give you rest* (11:28).

The parables of chapter 13 do not speak of the church, though there is some correlation. They speak primarily of what the kingdom of heaven will be like on earth during the dispensation known as the church age.

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Comparing the parables found in Matthew and Luke, one should notice that the emphasis in Matthew is on the Jewish kingdom and in Luke it is on the church. This accounts for their differences and seeming contradictions.

- In chapters 14-20 the Lord retired to specifically teach His disciples and prepare them for the cross.
- In chapters 21-27 the king was openly rejected. What started as rebellion became open hostility and led to Jesus' crucifixion. During this time He was in bitter conflict with the religious leaders of Israel. He revealed the future to His disciples and then willingly died.
- In chapter 28 the resurrected king asserted His complete power and authority over all of creation.

Arguing against the synoptic theory is the fact that of the 1068 verses in this gospel, 387 whole verses are peculiar to it and its' parts of 23 other verses, 410 in all — more than a third of the book - is found only in Matthew.

If we wanted to divide Matthew into sections we could note that there are five lengthy discourses, each ending with similar words.

1. The Sermon on the Mount, Chapters 5-7, True Righteousness - ends with *And it came to pass, when Jesus had ended these sayings...* (7:28)
2. The Commission of the Twelve, Chapter 10, Witness for Christ - ends with *And if came to pass, when Jesus had made an end of commanding. ..(11:1)*
3. The Parables, Chapter 13, Mysteries of the Kingdom - ends with *And it came to pass, that when Jesus had finished these parables...* (13:53)
4. General Discourse, Chapter 18, Humility and Forgiveness - ends with *And it came to pass, that when Jesus had finished these sayings...* (19:1)
5. Denouncing The Pharisees / Olivet Discourse, Chapters 23-25, Israel's Rejection of Messiah - ends with *And it came to pass, when Jesus had finished*

All these sayings... **(26:1)**. The "all" of this verse meant this was the final address.

With that general overview, let us look at some key passages of Matthew.

The first five verses open with a reference to two great Old Testament characters: David and Abraham. These two draw our attention to the two

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outstanding covenants God made with the nation of Israel. The Lord promised David that one of his seed would rule forever as king:

2 Sam 7:8-13

8 *Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:*

9 *And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.*

10 *Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,*

11 *And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.*

12 *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.*

13 *He shall build an house for my name, and I will stablish the throne of his kingdom for ever. "FOR EVER" (2 Samuel 7:8-13).*

- This promise could be fulfilled only by one who was born as a man in the actual lineage of David and yet is eternal and immortal, as death would certainly make ruling forever quite impossible.
- The Lord promised Abraham that all nations would be blessed through one born of his seed: *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* (Genesis 12:3).

Notes

GOSPELS - Matthew Lesson 3

Name _____

All answers must have scripture back-up to receive full credit

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1. What was the main thought of this bible lesson?
2. Explain the two in detail:
 - a. kingdom of heaven
 - b. kingdom of God
3. Explain the Synoptic theory:
4. What chapter in Matthew did the New Testament really begin?
5. Hebrews 9:16 - How does this verse relate to your answer to question 4?
6. What are the sections that Matthew could be divided into and why would you come to this conclusion?
7. Why are David and Abraham important to be noted in Matthew 1?
8. What happens to the Christian who is taught that the book of Matthew is important to the Church of God?
9. What are certain phrases in the book of Matthew that would indicate that it is primarily a Jewish book? (name at least 3)

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10. (Not in Lesson, extra credit) In Matthew 4:3; 4:6; 8:29; 14:33; 26:63; 27:40; 27:43; 27:54 – In these verses Jesus is specifically called the Son of God, nowhere else in the book of Matthew is Jesus identified by this title, Why?

11. In Matthew 1 the genealogy is traced to Abraham, Why?

12. Why were the disciples forbidden to minister to the Gentiles?

true/false

- The Bible never tells us how many wise men visited the manger.
- The book of Matthew is written primarily to the Jews, and should never be us as a doctrinal reference for the Church of God.
- The two covenants God made with Israel are stated in the first 5 verses of the book of Matthew.



Memory verses, write these out on the back of this page. (must be in KJV)
Genesis 12:2-3; Hebrew 9:16; Matthew 27:54.

any questions?