

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

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

**GOSPELS
Lesson 4 Matthew****return pages 7 & 8**

David had a son who was a king. Matthew opens with the birth of a king (not a Saviour as in Luke). Abraham had a son who was a sacrifice. Matthew ends with the death of a sacrifice. Matthew was written to reveal the Lord Jesus Christ in whom the Abrahamic and Davidic covenants are fulfilled. He will reign eternally over the Jews because He is their king and He is their sacrifice.

Matthew 10 is a very important chapter in the overall setting of the book. It contains:

- Instructions to the apostles of the past (Matthew 10:1-15), i.e. those that walked and talked with Jesus.
- Instructions to the witnesses of the future tribulation period (Matthew 10:16-23).
- Instructions to the disciples and servants of the Lord in this present age (Matthew 10:24-42).

Never forget that God will not have to write another Bible for the tribulation period or any other future time. Everything God has to say to man is written in this Bible. We just have to discern, by the leading of the Holy Spirit, which portions of the Bible are doctrinally applicable to us today.

Matthew 10:16-23, for example, does not apply to the twelve apostles that walked with Jesus for several reasons:

- Matthew 10:5-6 forbids the Apostles to go to the Gentiles: *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel*
Now compare this with Matthew 10:18: *And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.* This is not a contradiction. It is simply a matter of rightly dividing the word of truth and determining which group of disciples is being addressed in the passage at hand.
- The Spirit could not speak in them until after the resurrection: *For it is not ye that speak, but the Spirit of your Father which speaketh in you* (Matthew 10:20) According to John 14:17 the Holy Spirit did not come to abide within the believer until after the resurrection. When Jesus

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sends out the twelve that were with Him during His earthly ministry, they certainly were not indwelt by the Holy Spirit the way believers are today. Therefore, we must be dealing with a later group of disciples here.

- There is no evidence the twelve were persecuted while Jesus was on earth. According to Mark 6:30 and Luke 9:10, their ministry was quite successful and happy. Yet there is a group of disciples in Acts 8:1 that are spoken of as being under great persecution.
- Looking carefully at verses Matthew 10:22-23 we will notice how these words match Matthew 24:9 and 13: *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come* (Matthew 10:22-23). These verses deal with the saints during the time of great tribulation. No one would be so foolish as to teach that the 3 1/2 years of Jesus' earthly ministry was the great tribulation. Yet the Bible speaks of affliction, martyrdom, being hated among nations and enduring to the end. This is all tribulation doctrine. While there are similarities to the apostolic ministry recorded in Acts 2, Matthew 10:22 rules out that possibility. We know that salvation in this church age is in and through the person of Lord Jesus Christ and it is a salvation of the soul from hell, not the body from death.
- Matthew 10 is a classic chapter for showing how carefully we must read the Bible and how we must properly divide it. There are no contradictions in the word of God. If something seems to contradict, it is because someone is trying to misplace truth.
- The parables of Matthew 13 deal with *the kingdom of heaven*. The first group were delivered to the *multitude* (Matthew 13:1-3) and deal with the external facts of the kingdom, as seen by all. The second group was given only to the *disciples* (Matthew 13:36, 51) because they deal with internal truth understood only by those who believe. The many parables in Matthew are often set forth in pairs. This is because they present two aspects of one truth. There are at least ten such pairs in this gospel.
 1. The salt and the light.
 2. The old bottles, the new bottles.
 3. The sower and the soils
 4. The wheat and the tares.
 5. The mustard seed and the leaven in the meal.
 6. The hid treasure and the pearl.
 7. The householder and the thief,
 8. The faithful and evil servants.

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9. The wise and the foolish virgins.
10. The sheep and the wolves

In Matthew, the Lord's earthly ministry is divided into four parts:

1. Proclamation of the kingdom and a call to repentance (Matthew 4:12 through Matthew 7:29): The call to repentance is given (Matthew 4:17) the Sermon on the Mount sets forth the law and conditions for the kingdom of heaven.
2. Proclamation of the person, the King (Matthew 8:1 through 16:20): He is shown as the man (Matthew 8:20) the Lord (Matthew 8:2-8) who is to reign. The creative miracles of this section manifest His deity and His compassion toward men reveals His humanity.
3. Rejection of the King (Matthew 16:21 through Matthew 20:34): The miracles in this section take the form of parables to emphasize His rejection. See for example, the lunatic (Matthew 17:14-18) the blind men (Matthew 20:30-34).
4. Rejection of the kingdom (Matthew 21:1 through Matthew 26:35): The parables and teachings of this section foretell the coming change in dispensation. The kingdom is to be set aside for the church age. There is a striking difference between the Sermon on the Mount and the Olivet discourse.

Let us take a closer look at this fourth division of the Lord's earthly ministry.

First, there are three signs:

1. The presentation of the King (Matthew 21:1-11): This deals with Israel's spiritual blindness.
2. The purifying of the temple (Matthew 21:12-16): This shows Israel's inward corruption.
3. The cursing of the fig tree (Matthew 21:17-22): This emphasizes Israel's outward fruitlessness.

Secondly, there are three parables:

1. The parable of the two sons (Matthew 21:23-32): They rejected the Father.
2. The parable of the vineyard (Matthew 21:33-46): They rejected the Son.
3. The wedding (Matthew 22:1-14): They rejected the Spirit.

Thirdly, there are three questions:

1. Tribute to Caesar (Matthew 22:15-22). This was a political question sent by the Herodians.
2. Resurrection (Matthew 22:23-33). This was a doctrinal question sent by the Sadducees.

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3. The great commandment (Matthew 22:34-46). This was a legal question sent by the Pharisees.

Fourthly, there are three discourses:

1. The condemnation of the Pharisees (Matthew 23).
2. The explanation of a future kingdom (Matthew 24-25). This discourse grew out of three questions asked by the disciples.
3. The preparation of the disciples for the cross (Matthew 26:1-46).

Fifthly, there are three trials:

1. The trial before Caiaphas and the council (Matthew 26:47-75).
2. The trial before the council in the morning (Matthew 27:1-10).
3. The trial before Pilate, leading to the death of Christ (Matthew 27:11-66).

While we know that creation and the word of God bear witness to the doctrine of a triune God, it is enjoyable to see the way the number three seems especially stamped upon the book of Matthew.

- The genealogy of Matthew 1 is divided into three groups of fourteen names.
- There are three angelic messages to Joseph in dreams (Matthew 1:20; Matthew 2:13; Matthew 2:19).
- There are three incidents of the childhood of Jesus:
 1. the visit of the wise men,
 2. the flight into Egypt
 3. his teaching in the temple.
- There are three temptations (Matthew 4:1-11),
- Three descriptions of His mission (Matthew 4:23) and a triple illustration (Matthew 5:22).
- In the beatitudes the word blessed occurs nine times (3 x 3).

In chapters six through nine we have three examples of righteousness: alms, prayer, fasting (Matthew 6:1-18), three prohibitions (Matthew 6:19-7:6), three degrees of earnestness in prayer (Matthew 7:7), three commands: ask, enter, beware (Matthew 7:7-20), three contrasts: broad and narrow ways, good and bad trees, wise and foolish builders (Matthew 7:13,17,24-17). There are three miracles of healing: leprosy, palsy, fever (Matthew 8:1-15), three miracles of power: storm, devils into herd of swine, sins forgiven (Matthew 8:23 through Matthew 9:6-8), and three miracles of restoration: health, life, sight (Matthew 9:8-34). There is a threefold *fear not* (Matthew 10:26, 28, 31), a threefold *is not worthy of me* (Matthew 10:37-38), and a threefold *what went ye for to see?* (Matthew 11:7-9). Three cities are indicted: Chorazin, Bethsaida, Capernaum (Matthew 11:20-23). Three times something happened *at that time* (Matthew

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11:25; 12:1; 14:1). There is a threefold description of the state of the Jews: empty, swept, garnished (Matthew 12:44). There are three *verily* statements in Matthew 18:3, 13, 18), three classes of eunuchs (Matthew 19:12), three parables of warning (Matthew 15: 18-20; Matthew 21:31; Matthew 24:32-35), three questioners: Pharisees, Sadducees, lawyer (Matthew 22:15, 23, 35), and three ways in which God should be loved: heart, soul, and mind (Matthew 22:37).

In chapter 23 are numerous triplets: teacher, father, master (Matthew 8 through 10), temple and gold, altar and gift, heaven and throne (Matthew 6 through 22), mint, anise, cummin, contrasted with judgment, mercy, faith (Matthew 23), prophets, wise men, scribes (Matthew 34). Blood occurs three times in 23:35.

We have three parables against negligence: the faithful and unfaithful servants, the virgins, and the talents (Matthew 24:45; 25:30). Three men are entrusted with talents (Matthew 25:15).

There are three denials of Peter (Matthew 26:69-75), three questions of Pilate (Matthew 27:17, 21, 22, 23), three mockeries of the crucified One (Matthew 27:39, 41, 44).

We find three signs to attest to the Messiah as the crucified One: rending of the veil; earthquake; resurrection of saints (Matthew 27:51, 52).

Three women are specially mentioned at the cross (Matthew 27:56). A threefold commission is given to the apostles: make disciples, baptize, & teach (Matthew 28:19, 20).

Another key chapter in Matthew is the 24th. This has probably been the source of more false teaching than any other chapter in the Bible. The strictly Jewish character of Matthew 24 is seen in:

- The discussion resulting from Jesus' statements regarding the destruction of the Jewish temple (Matthew 24:1-2).
- The disciples questioning Jesus concerning His return at the end of the world (Matthew 24:3). This could not mean His return for the church, for such a body was still a mystery and was unknown to these disciples (Colossians 1:24-27, Ephesians 2).
- The Lord Jesus Christ discussing the land of Judaea, not the whole earth: ***Then let them which be in Judaea flee into the mountains*** (Matthew 24:16).
- The reference to keeping the Sabbath as part of salvation. We know the Sabbath has nothing to do with the New Testament church, nor do works have anything to do with salvation in this day and age: ***But pray***

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ye that your flight be not in the winter, neither on the Sabbath day (Matthew 24:20).

- The reference (Matthew 24:15) to the prophet Daniel who prophesied concerning the Jew and Jerusalem (Daniel 9:24).
- The warning concerning false Christ's (Matthew 24:3-5) and false prophets (Matthew 24:11). This was directed to the Jews, for no true Christian would follow a false Christ or a false prophet. The true Christian is warned to beware of false teachers and false spirits (1 John 4:1-3; 2 Peter 2:1-3; 2 Corinthians 11) but never a false Christ or a false prophet.
- The reference to the gospel of the kingdom: *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations* (Matthew 24:14) – not individuals. This was the gospel John the Baptist preached in Matthew 3:2, Jesus preached in Matthew 4:12-17 and the disciples preached in Matthew 10:7 before the nation of Israel rejected the Lord Jesus Christ.
- The message given from the mount of Olives (Matthew 24:3) which, in Zechariah 14:4, is associated with Jesus' return to earth to establish His kingdom with Israel as the head of the nations.

If we try to apply this chapter to the church we destroy the Biblical doctrines of eternal security, the pre-tribulation escape of the church, salvation by grace alone and introduce an earth-saving, world-loving, works-oriented, kingdom-building pagan monstrosity.

Some regard the teaching on the sheep and the goats in Matthew 25 to be a parable, but this figure is used in two verses only (32, 33), and thereafter it is a plain statement of a judgment which is yet to come. The passage speaks of a literal judgment, on earth, after the return of Christ, to determine which nations are allowed a place in the millennial kingdom. The sole basis of the judgment is how these national entities treated the nation of Israel. This will be the ultimate fulfillment of Genesis 12:3.

Notes

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Lesson 4 Matthew**Name** _____

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

1. List 5 comparisons of two's in the book of Matthew: (briefly explain)
 - a.
 - b.
 - c.
 - d.
 - e.
2. What happens when you try to apply Matthew 24 to the Church age?
3. What are the differences between the opening thoughts of Matthew and Luke?
4. Where are the Apostles told not to preach to the Gentiles?
5. Three reasons why Matthew Chapter 10 is such an important chapter:
 - a.
 - b.
 - c.

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6. What is meant by the statement *"but he that endureth to the end shall be saved."*

7. The Lord's earthly ministry is divided into 4 parts, what are they?
 - a.

 - b.

 - c.

 - d.

8. How do we know that the gospel of the kingdom is not the same as the gospel of the Lord Jesus Christ?

true/false

- The is an up to date current book, and needs no revision, by God nor anyone else.
- Sabbath keeping is an unnecessary part of salvation.
- At the white throne Judgment, men and nations will still be arguing with God.
- The cursing of the fig tree show emphasis of Israel's unfruitfulness.



Memory verses, write these out on the back of this page. (must be in KJV)
Matthew 7:7-11; Matthew 11:28.

any questions?