

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

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

GOSPELS**Lesson 5 Matthew****return pages 4 & 5**

Let us consider some noteworthy words and phrases predominant in Matthew.

The phrase *the end of the (this) world* occurs five times in Matthew, (Matthew 13:39, 40, 49; Matthew 24:3; 28:20) and nowhere else except in Hebrews 9:26

The word *Father* is used of God forty-six times; by itself twenty-six times; with the words *in heaven* fifteen times; and with *heavenly* five times (5:16, 45, 48; 6:1, 9; 7:11, 21; 10:32, 33; 12:50; 16:17; 18:10, 14, 19; 23:9; 6:14, 26, 32; 15:13; 18:35). Father spoken of God is used in Mark only five times and in Luke, seventeen times.

The verb *to come to* occurs fifty-seven times and *to go away* or *to depart* is found thirty times. *Worship* is used thirteen times. *To bring to* or *to offer* is found fifteen times. *Crowd, people,* or *multitude* is used fifty times. The verb *to gather* or *to gather together* occurs twenty-four times; while in Mark only five times and in Luke only seven times.

The transition word *then,* which occurs in Mark only six times and in Luke fourteen times, is used in Matthew ninety times.

Behold is used sixty-two times in Matthew. The noun *governor* occurs eleven times in Matthew but only once in Mark, and twice in Luke.

The penman God used to record this gospel was a tax collector before he became a disciple of Jesus. (While Mark and Luke call him Levi, he uses the apostolic name, Matthew). This makes most interesting the fact that there is more frequent mention of money in this gospel than in any of the others, and rarer coins are introduced. Mark refers only to the three poorest coins; the mite, the farthing and the penny. Luke refers to the mite and the farthing and also to pounds. But Matthew, who was in the habit of handling money, refers to coins of the highest value at the time, the talent, for example, which was worth about sixty times as much as the pound.

In the instructions given to the apostles, Mark 6:8; Luke 9:3 speaks of money while Matthew speaks of gold, silver, and brass Matthew 10:9. There are also references to debt, taking account, reckoning and money changers, most of which do not occur elsewhere (Matthew 18:23, 24, 27; Matthew 25:19, 27).

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Other interesting studies in Matthew are:

- Comparison of the Sermon on the Mount Matthew 5 with the rebuking of the Pharisees Matthew 23.
- Comparison of Matthew 24 with Revelation 6, 13 and 19 to find the prophetic sequence of the great tribulation.
- The twelve pairs of Matthew 7:

1. two gates	7. two classes
2. two trees	8. two things done to trees
3. two foundations	9. two storms
4. two ways	10. two destinations
5. two fruits	11. two houses
6. two builders	12. two result
- In the book of John Jesus was crucified because He claimed to be the Son of God, in Matthew because He claimed to be the King of the Jews.
- In Exodus the Law was given on a mountain by God to man. In Matthew the Law was expounded on a mountain by the Godman.
- Before the cross Christ said to forgive in order to be forgiven Matthew 6:14. After the cross we are to forgive because we are forgiven Ephesians 4:32.
- In Matthew the crucifixion is framed by two evenings (Matthew 26:20; Matthew 27:57); in John by two gardens (John 18:1; John 19:41).
- Matthew reports the Lord's use of the words *follow me* five times. He calls men from lawful occupation (Matthew 4:19), parental authority and home life (Matthew 8:21-22), official position (Matthew 9:9), self-interest (Matthew 16:24) and material wealth (Matthew 19:21).

Those having an interest in Bible numerics will know that forty is the number of trial and testing. We see this in the forty days of the deluge, the forty-year periods of Moses' life, the forty-year reigns of Saul, David and Solomon, etc. Thus, we have both a point of curiosity and of confirmation in the structure of the Bible. Matthew is the fortieth book in the canon of sacred scripture because it is the divine record trying the Jews to see how they will receive their Messiah. This being true, we have yet another reason, taken from the pages of the Bible itself, to reject the apocryphal books which some would insert into the Old Testament.

In keeping with the theme of Jesus as King, we note in the first gospel His superiority over angels. They are said to be (*his angels*) taking out the garbage (*all things that offend*) to cleanse His kingdom Matthew 13:41. Later we read of (*his angels*) gathering Israel into the kingdom Matthew 24:30-31.

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Only Matthew records the Lord's statement that twelve legions of angels awaited His call for aid. (Matthew 26:53)

At the close of our bible lessons for each of the Gospel accounts, we will comment on our favorite verse from that book. In Matthew it is: *And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him* (Matthew 26:50.) We have long been impressed by those statements in the Bible which strike with great force. In reading through the Bible in search of proof that Jesus Christ was more than just a man, one may look at His miracle-working power. One may look to those statements made by Him, the prophets or apostles which attest to His deity. One may consider the miracle of His death the marvel of His resurrection. These all furnish ample proof that surely this was the Son of God. How often do we see a brief word, an immediate response, the handling of a situation, that Jesus was no mere descendant of Adam.

Picture that night of betrayal. Wicked Judas left the upper room table and slipped out to sell his master for thirty pieces of silver, the price of a slave (Zechariah 11:12-13). Jesus had gone to Gethsemane and pleaded with His Father in prayer concerning the cup of wrath He had determined to drink for us. Then in the night came one who had walked, worked, feasted, yea, lived with the Lord for 3 1/2 years. Only now he came, not to receive instruction but to identify the Lord to those men who will carry Him forth to a mock trial and crucifixion. The very name of Judas gives us a sick feeling to the depth of our soul. The thought of his action is abhorrent. Yet there was Jesus in whom there was no guile; there was One who never spoke anything but absolute truth. He looked at Judas and calmly said, *Friend*. That one word impresses us more than anything Jesus ever said. In the chronicles of human history there is no greater act of betrayal than that of Judas but it did not change the heart of Jesus. Hurt so deeply, offended so wrongly, rejected so thoroughly, His love and care for Judas stood unchanged.

This is not merely a great teacher. This is more than just a religious leader; God is love and here is God manifest in the flesh.

Notes

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**GOSPELS
Lesson 5 Matthew****Name** _____

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

1. Why is it important for us to see the comparison of words and phrases shown in this lesson and the previous?

2. Why did Matthew speak in higher denominations of money value?

3. How many books in the Old Testament?

4. How many books in the New Testament?

5. What is the importance of the book of Matthew being the 40th book of the Bible?

6. What does it imply about Jesus that He calls Judas Iscariot "Friend"?

7. What was the significance in 30 pieces of silver?

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8. What is the significance of the word (then) being used 90 times in the book of Matthew?

9. What is the purpose in learning these specifics about the book of Matthew?

10. When does the News Testament begin in the book of Matthew?

11. Explain John 19:28:

true/false

- Matthew depicts Jesus Christ as King.
- The Book of Matthew is a bridge for the Jews between the Old Testament and the New Testament.
- Matthew 24 has no relevance to the born again Child of God



Memory verses, write these out on the back of this page. (must be in KJV)
John 19:28; John 12:32; Revelation 5:5.

any questions?