**The Book of Matthew**

**Notes**

Theme of Matthew: Jesus the [Jewish] Messiah is the culmination of salvation history and brings salvation from sin to all people.

Or

The Messiah is here and has brought salvation to all people.

Theme verse Matthew 5:17

5:17 Jesus fulfills the Law and the Prophets. Jesus does this in a wide variety of ways.

a. In that he, unlike any other human before him, literally fulfilled all the requirements of the Law of Moses.

Leviticus 18:5: “For the man who obeys them will live by them.”

b. In that through his actions he satisfied the penalty for all of us who did not fully obey the Law of Moses.

c. In that his life fulfilled all the Messianic expectations in the OT. the foreshadows and prefigures contained in the entire Law of Moses (the sacrifices, the festivals, the laws, the items in the tabernacle, etc.) John 5:39

Everything the Old Testament anticipated finds its fulfillment in Jesus.

d. Jesus completes/rounds out/explains more fully what was only implied by the Law of Moses. Progressive Revelation. This is the sense in which the term is used most directly in the Sermon on the Mount. Ex: not just avoiding adultery

Ex: not just murder Ex: not just loving your neighbor.

Other theme verses (according to the book Four Portraits, one Gospel) Matthew 1:21 “She will give birth to a son, and you are to give him the name Jesus, because he ill save his people from their sins”, Matthew 28:18-20

Secondary Theme of Matthew: The Kingdom of Heaven/God

A. In Luke Jesus is the Messiah because his life and ministry meet the messianic expectation.

B. In John Jesus is the Messiah because of who he says he is and because of his miracles.

C. In Matthew he is the Messiah because he fulfills “all the Law and the Prophets”

Things to bear in mind:

A strong Jewish element. Jesus is the fulfillment of the Jewish messianic expectation.

1. Jewish customs, such as hand-washing (15:2) not explained, where Luke or Mark explain them.
2. Use of untranslated Aramaic words such as korban(27:6) raka (5:22).
3. Kingdom of Heaven rather than Kingdom of God, presumably because of Jewish sensitivities about using the name of God.
4. Only Matthew has Jesus telling people his mission was only to Israel (10:5-6, 15:24)
5. Unlike Luke and Matthew which have favorable material about Samaritans, their only mention in Matthew is the prohibition against interacting with them. 10:5.

Emphasis on fulfillment of historical messianic prophecies

(In Luke Jesus is the Messiah because his life and ministry meet the messianic expectation. In John Jesus is the Messiah because of who he says he is and because of his miracles. In Matthew he is the Messiah because he fulfills “all the Law and the Prophets”)

Jewish leaders strongly criticized.

Five long discourses with a topical arrangement.

Style: Discourse/narrative/discourse/narrative

Jesus as “God with us.” Jesus as Son of God Jesus as Son of David

Importance of Peter.

Matthew has more careful attention to structure than any of the gospels (with the possible exception of John)

Despite its length—28 chapters—Matthew has the most concise writing style of the four gospel writers (whereas Mark is the opposite)

Structure:

Five major discourses—extended sermons. Each is ended by the phrase: “And it came about when Jesus finished these words….”

1. Sermon on the Mount Ch 5-7

2. Commissioning of the Twelve Ch 10

3. Parables of the Kingdom Ch 13

4. Life in the Church Ch. 18

5. Woes on the Pharisees , The time of the end. Ch 23-25.

Outline of Matthew:

1:1-2:17 Genealogy and Birth narrative

3:1-4:16 Preparation for Jesus’ ministry

4:17-11:1 Ministry of Jesus to Israel

11:2-20:34 Reactions to Jesus. Believers become more faithful. Non-believers opposition grows.

21:1-26:1 Jesus in Jerusalem.

26:27:56 Passion and death

27:57-28:20 Resurrection and Commission of the disciples

[The usual stuff:

Date of authorship: The “consensus” of scholars is post-AD 80, but this presupposes that Jesus could not prophesy the events of AD 70 and that its supposed anti-Jewish sentiment reflects a post AD 85 when the anti-Nazarene statement was added to Synagogue worship.

More likely it was written before Luke who appears to rely on Matthew and who wrote about AD 64-65, based on end of Luke/Acts.

Author: The Church fathers are unanimous that it was written by Matthew, but the first witness, Papias (AD 140), may or may not have said that Matthew was written by Matthew in Aramaic or in Jewish style. The witness of church fathers is somewhat weak evidence. As to content, it has been pointed out that Matthew/Levi, as a tax collector probably had strong Greek and strong writing skills. Also, content such as material about tax collectors and about money points to someone at least broadly like Matthew. Arguably, he is the most likely apostle candidate to be the author from internal evidence.

Who depends on who? Was Mark written first? Did Matthew and Luke use Mark and “Q”? This is the majority opinion, but definitely is not consensus. Many still hold that Matthew was the first. 45% of Matthew is nearly identical to Mark, while about 20% is additionally similar to Luke.

Augustine: Matthew first, Mark used Matthew and Luke used both. This view eliminates the need to hypothesize “Q”.]

Prophecy fulfillment:

Note: The OT quotations in Matthew are translated directly from the Hebrew, suggesting, unlike the other gospel writers, that his primary OT was the Hebrew Bible.

“This was to fulfill” Here Matthew is helping us out in case we do not get it.

Below, \* = Matthew uses the “this was to fulfill” formula. Possibly he does this when it is not as obvious to his hearers that these are indeed prophecy fulfillment.

\*1:22-23 Isaiah 7:14 virgin birth

2:5-6 Micah 5:2 Birth in Bethlehem

\*2:15 Out of Egypt I called my son. Hosea 11:1. Note that critics accuse

Matthew here of taking Hosea 11:1 out of context, but this is a shallow understanding of the OT and the principle of foreshadowing.

1. Out of Egypt God called Moses, the prefigure of Christ.
2. Out of Egypt God called his people Israel, a foreshadow of our own being called out of Egypt.
3. Out of Egypt God called Jesus as the savior of his people out of Egypt.
4. Out of Egypt God calls every one of us, all of who are slaves to sin (John 8:31f)

\*2:17-18 Jeremiah 31:15 Tears in Ramah for the death of children.

\*2:23 He will be called a Nazarene In the Hebrew, the word Nazareth is *nazaret*,the same as the word branch. It is very interesting that God caused the Messiah, Jesus, to be raised in Nazareth because Nazareth means branch. There are several Old Testament passages which prophesy that the Messiah will be called the branch, which can also be interpreted as Nazarene. It is interesting and wonderful that Jesus was both the branch of Jesse and a Nazarene. This is one of hundreds of amazing pieces of evidence which proves conclusively that the entire Bible is inspired by God. The relevant passages are   
Isaiah 11:1,2 Jeremiah 23:5 Zechariah 3:8 and Zechariah 6:12. Branch passages.

3:3 As in Mark, JTB fulfills Isaiah 40:3

\*4:14-16 Jesus, despite being born in Bethlehem Ephrathah, is from Zebulun/Naphtali (show the two maps)

5:17 Jesus fulfills the Law and the Prophets (John 5:26). Jesus does this in a wide variety of ways.

1. In that he, unlike any other human before him, literally fulfilled all the requirements of the Law of Moses.
2. In that through is actions satisfied the penalty for all of us who did not fully obey the Law of Moses.
3. Most importantly, in that his life fulfilled the foreshadows and prefigures contained in the entire Law of Moses (the sacrifices, the festivals, the laws, the items in the tabernacle, etc.)
4. Jesus completes/rounds out/explains more fully what was only implied by the Law of Moses. This is the sense in which the term is used most directly in the Sermon on the Mount.

\*8:17 Jesus fulfills Isaiah 53:4 by healing many.

10:34-35 Jesus fulfills Micah 7:6 when families divide over the gospel.

11:2-6 John the Baptist prepares the way for the Messiah/Jesus Mal 3:1.

\*12:17-21 The Messiah a humble and gentle servant. Isaiah 42:2

13:14-15 Parables not to be understood by the hard-hearted Isaiah 6:9

\*13:35 Messiah to speak in parables Psalm 78:2

15:7-9 Disobedience Isaiah 29:13

\*21:4-5 Jesus enters Jerusalem on a colt, the foal of a donkey Zech 9:9

21:13 The temple a den of robbers Isaiah 56:7 Jer 7:11

21:16 Praise from the lips of children Psalm 8:2

21:42 Jesus rejected and becomes the capstone Ps 118:22

26:31 Shepherd struck and sheep scattered Zechariah 13:7

\*27:9-10 Betrayed for 30 pieces of silver Zechariah 11:12-13

1. Matthew 1:20-23 (Isaiah 7:14) The virgin will be with child and willgivebirth to a son and will call him Immanuel” (which means God-with-us).

This tells us that:

Jesus is the son of man

Jesus is the son of God

Jesus is God-with us. He is God, and he is with us. .

“all this” (v.22) was to fulfill this expectation

from his birth (1:22) to his ascension,

and even beyond (Matthew 28:20) Jesus is God with us.

2. Matthew 2:15 (Hosea 11:1) tells us that Jesus is Saviour, as he goes down into Egypt in order to call us out of Egypt and slavery to sin.

Out of Egypt I called my son. Hosea 11:1. Note that critics accuse

Matthew here of taking Hosea 11:1 out of context, but this is a shallow understanding of the OT and the principle of foreshadowing.

1. Out of Egypt God called Moses, the prefigure of Christ.
2. Out of Egypt God called his people Israel, a foreshadow of our own being called out of Egypt.
3. Out of Egypt God called Jesus as the savior of his people out of Egypt.
4. Out of Egypt God calls every one of us, all of who are slaves to sin (John 8:31f)

**"What [he has not] assumed has not been healed;  
Gregory of Nazianzus, Epistle 101**

3. Matthew 2:23 (Isaiah 11:1-2, Jeremiah 23:5, Zech 3:8, 6:12)

Hebrew: nazer = shoot, branch.

Isaiah 11:1-2 Messiah is the branch of Jesse

Jeremiah 23:5 A king who will rule wisely. A branch of David.

Jesus is both the Branch of Jesse/David and a Nazarene.

Jesus is King of Kings. That he is royalty. 2:23 He will be called a Nazarene

4. Matthew 12:15-21 Isaiah 42:1-4. Jesus a humble and gentle servant.

Jesus was the most powerful man who ever lived, yet he dealt gently with us sinners. That is a great comfort to me.

1. Matthew 21:4-5 (Zechariah 9:9-10) Riding on a colt. Jesus is King “your king”, but not the kind of king the world expects. He is a gentle and humble king. Ex:Matt 11:30 My yoke is easy and my burden light.

Zech 9:10 Our king will rule from the River to the ends of the earth.

Is Jesus the king of your life? Are you a citizen of his kingdom? Then you will obey the constitution of that kingdom which is in Matthew 5-7.

6. Matthew 27:6-10 (Zech 11:10-13) Jesus valued as a slave (approximate price for a slave was $30) Jesus' blood money was used to take care of Gentiles. (v. 7)

All of us rejected Jesus

All of us sold him out for the price of a slave.

Zech 11:13“the price at which they priced me.” Jesus is God

Jesus in Matthew:

God made four covenants with Israel. Jesus fulfilled all four (and Matthew takes the time to point out all four)..

1. The covenant with Noah (Genesis 9:8-17) Matt 24:37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

2. The covenant with Abraham Through you all nations will be blessed Matthew 1:1-17 (Genesis 12:1-3 for example)

3. The covenant with Moses Matthew 5

4. The covenant with David. .(2 Sam 7:11-16)

Jesus is:

a. Son of Abraham (Matthew 1:2)

b. Son of Moses/Second Moses Parallels

Moses like Jesus,

1. A jealous king wanted to hill him as a baby. (2:13)

2. Children die at the hands of that jealous king (2:20)

3. Both came out of Egypt (v. 15)

4. Both returned home when the jealous king died. (v. 19)

5. Both were in the desert for forty days.

c. Jesus called the “Son of David” Matthew 1:1 (9 times on Matthew, only 3 times in Mark, Luke)

It stresses David taking the throne and, 14 generations later, Israel losing the throne in the exile, which is a (messianic) expectation of Jesus taking the throne back again.

Enters Jerusalem as David did on Palm Sunday Matt 21:9 2 Sam 6:12-16 was a preenactment, etc.)

d. Jesus is king as the son of Solomon as well.

The visit of the Magi was foreshadowed in the OT in the visit of the Queen of Sheba to visit Solomon to bring gifts, acknowledging his kingship

Matthew 2:11 Gentiles are the first to acknowledge Jesus as King, and to worship him.

(amplified in Matthew 12:42). Here we see Jesus as the second Solomon.

(Matthew 12:42)

This points out that Jesus is king, not just of the Jews, but of the Gentiles.

e. Jesus is the second Jonah as well Matthew 12:39-41. (offers life to save Gentiles, gambling over his clothes, raised from dead on 3rd day, Comes from Gath Hepher (3 km from Nazareth)

But Jesus fulfills all the Old Testament messianic prefigures. He is

Son of God (at his baptism Matt 3:17 and transfiguration Matt 17:5) Psalm 2:7

Son of Man Daniel 7:13.

The Suffering Servant of Isaiah 53 Matt 16:21 The Messiah must suffer Matthew 20:24-28 The greatest is the servant of all.

f. But Jesus fulfills all the Old Testament messianic prefigures. He is

More typological fulfillments

Matthew 4:1-11 The temptations in the desert of Jesus by Satan are specifically a fulfillment of the temptations of Israel while in the desert.

Jesus quotes Deut 8:3, 6:16 and 6:13.

Matthew 12:6 Jesus is “greater than the temple.” Jesus’ body IS the temple (John 2:19).

Matthew 12:1-14 Jesus is greater than the Sabbath (based on OT examples)

2. Jesus is the fulfillment of salvation history and the inaugurator of the Kingdom of God.

3. Jesus is God-with-us. Matthew does not have Jesus claiming directly to be God, but it is implied in many places.

He is God-with-us at the beginning of the gospel Matthew 1:23 and at the end of the gospel Matthew 28:20.

Jesus does not say “thus says the Lord” He says “but I say to you.”

Jesus is worshipped and accepts worship. 2:11 Magi 8:2 Leper kneels 9:18 a ruler kneels 14:33 apostles worship him 28:9 Women worshipped him 28:18 disciples worshipped him and more

4. Jesus the Son of God. The designation of Jesus as the Son of God appears at crucial points in the gospel. It is almost used as an outline of the book.

3:17 at his baptism 17:5 At his transfiguration Satan recognizes him as Son of God in the temptation. The disciples recognize him as Son of God 14:33, 16:16 (note Mark only has Christ, not Christ, the son of the living God). Jesus acknowledges he is the Son of God at his trial. At his crucifixion he is mockingly and ironically called the Son of God, and at his death the Centurion recognizes him as the Son of God.

Analysis of the text of Matthew

**I. Matthew 1:1-2:17 Genealogy and Birth narrative.**

This section could easily be titled “Scriptural proofs of the Messiahship of Jesus (R. T. France, *Matthew*)

Connects Jesus to Abraham, even more so to David, and also to Moses.

Matthew 1:1 Jesus the “son of David.” This genealogy is intended to show the royal lineage of Jesus.

In Luke, the birth narratives are wonderful stories. In Matthew, only that information relevant to showing Jesus fulfills prophecy, prefigure and foreshadow is used.

[In fact, the use of fulfillment material is so obvious that critics have claimed Matthew made up this material. But this makes no sense as the section pre-supposes the reader knows these things happened. “It would be a strange apologetic for Matthew to invent facts in order to defend them” (R. T. France) It was the facts that suggested the OT parallel, not the OT parallel that suggested the facts. For example, Hos 11:1 is not even obviously messianic!]

The genealogy is 3 x 14 and 14 = 7x2 Does Matthew use numerology (D = 4 W = 6 D = 4)? Maybe.

It is a resume of salvation history.

It stresses David taking the throne and, 14 generations later, Israel losing the throne in the exile, which is a (messianic) expectation of Jesus taking the throne back again.

Its “irregularities” point out that we should not expect Jesus to only be a savior for the Jews. Tamar probably a Canaanite, Ruth a widowed Moabite, Bathsheba a Hittite, Rahab a Gentile. All four births were of suspect origin to lowly outsiders.

**1:18-24** **Birth Narrative**

Unlike in Luke, this account focuses more on **Joseph** and his feelings than on Mary.

Joseph told to call his adopted son *Jeshua*, which means God saves.

In case there was any doubt what Matthew is doing here, he says “all this” (v.22) was to fulfill the expectation that God will be with us. To Matthew, from his birth (1:22) to his ascension, and even beyond (Matthew 28:20) Jesus is God with us.

**Matthew 2:1-23 God calls Jesus “out of Egypt”**

This entire section is designed to show Jesus as the true king of Israel (as opposed to Herod), as the son of Moses and as a Messiah/King for all nations.

The visit of the Magi was foreshadowed in the OT in the visit of the Queen of Sheba to visit Solomon to bring gifts, acknowledging his kingship (amplified in Matthew 12:42). Here we see Jesus as the second Solomon.

[Critics: This visit is extremely unlikely. Perhaps but Magi from the East visited Nero in AD 66 acc. to Dio Cassius 63:7 and Suetonius *Nero* 3]

This points out that Jesus is king, not just of the Jews, but of the Gentiles.

v. 11 Gentiles are the first to acknowledge Jesus as King, and to worship him.

These actions fulfill foreshadows in Psalm 72:10-15 (gold) and Isaiah 60:1-6 (gold and frankincense).

The “star” of Bethlehem a fulfillment of Numbers 24:17?

**2:13-19 Jesus and Moses**

This section contains prophetic references to Moses.

Like Jesus,

1. A jealous king wanted to hill him as a baby. (v. 13)

2. Both came out of Egypt (v. 15)

3. Both returned home when the jealous king died. (v. 19)

note that Jesus is called God’s Son here (v. 15)

[aside: Given that Herod died in 4 BC, and given that he killed children two years old an under, Jesus was probably born in 6 BC or possibly slightly earlier]

2:22-23 fulfills Isaiah 11:1-2, Jeremiah 23:5, etc. as the branch, as mentioned previously.

**II. 3:1-4:16 Preparation for Jesus’ ministry**

**3:1-12 John “the Baptist.”**

Focuses on prophecy-fulfillment, of course.

Focuses in on the enmity and sinfulness of the Jewish leaders.

The message of John is repentance and preparing for the Kingdom of God. In Matthew the basic message of Jesus and of John is identical (Matthew 3:2 and 4:17)

John: Do not rely on your Jewishness for salvation. God can create children of Abraham from stones. What you need to do is repent. Note: in our debate with Shmuley Boteach and Shabir Ally, Boteach said that the only way to find forgiveness of willful sin was repentance.

[Aside: Interestingly, Josephus says more about John the Baptist than about Jesus. Apparently his ministry was quite affective and made quite a stir in Israel]

[Aside: The Jews did proselyte baptism. Qumran did many baptisms, but these were all self-baptisms. As far as we know, John was the first to do administered baptisms. This was brand new for the Jews.]

Prophetic material in this section: Matthew (and John) quotes Isaiah 40:3, of course (a voice calling in the desert), but he also adds parallels between JTB and Elijah such as the clothes he wears (2 Kings 1:8), his solitary life and his clash with a king and, more specifically with his wife (Ahab and Jezebel). Later (Matthew 11:7-15), Matthew has Jesus quoting Malachi 3:1 in reference to JTB and telling them that he is the fulfillment of the prophecy of the Elijah who is to come (also Mathew 17:12-13)

**3:13-17 Baptism of Jesus**

Jesus baptized by John to “fulfill all righteousness.

It is at this point, as well as at the Transfiguration, that Jesus is declared by God to be his Son. In this declaration by God we have Jesus as the Messiah in his being a David-like king (parallel to 1 Sam 16:13) , a suffering and serving (Isaiah 42:1) Messiah and the Son of God (Psalm 2:7).

**4:1-11 Jesus tested in the desert.**

Again, Matthew’s account is full in allusions to the Old Testament

In this case, whereas Israel failed miserably, Jesus was triumphant. Again we see the theme here that Jesus is the true Israel who was called out of Egypt and tested in the desert.

Allusions to Israel’s temptation

v. 4 rely on human things Deut 8:10-18

v. 7 testing God Deut 6:16 Exod 17:7

v. 10 worship other gods Deut 5:6-10, 8:19-20

Allusions to Moses

v. 2 forty days of fasting

v. 8 shown the “whole world” from a mountain

3. to Elijah. 40 days, hungry v. 2, 1 Kings 19:8 and tended by angels v. 11.

The temptations were to:

a. Rely on human-produced things rather than on God (Deut 8:10-18 esp 16-18).

b. Rely on God to get you out of messes of your own creation (as did Israel at Massah in Deut 6:16 Exodus 17:7 *massah* = testing).

c. Worship things other than God. To give non-exclusive loyalty to God. (Deut 5:6-10, 8:19-20)

Q: How are you doing in these areas?

[note: v. 11 Although Jesus did not ask for angelic help, God sent angels after he had stood the test, to minister to him.]

[4:12-16 this is a transitional section which shows that it was prophesied that Jesus’ ministry would be to Galilee, fulfilling Isaiah 9:1-2)

**III. 4:17-11:1 Ministry of Jesus to Israel**

This entire section takes place in Galilee—similar to Mark. The material appears to be thematic rather than chronological. No indication is give of the length of time involved. We need to use John to conclude (quite tentatively) that the period of his ministry is 3 years.

4:17 From that time. This is Matthew’s way of marking off a new section.

**Matthew 4:18-22 Jesus calls the first disciples**

(Mark expands on this significantly)

Q: What do disciples do?

a. They drop everything, including family, to follow Jesus.

b. They fish for men.

**Matthew 4:23-25 Ministry of Jesus is summarized**

This is a very succinct summary which is much amplified in Mark and Luke. It will be illustrated in the following chapters. Jesus’ ministry is one of teaching, preaching and healing.

Q: What is your ministry? Does it include teaching (exposition of the scriptures), preaching (calling people to repentance and to citizenship in the kingdom) and healing (helping the poor and needy)?

**Matthew 5:1-7:29 The Sermon on the Mount**.

This is the heart of the book of Matthew. It is a sort of constitution of the Kingdom of God. It is the clearest and most complete description of Jesus’ teaching on how to live as a citizen in the Kingdom of God—as a disciple. Note: Seek first the Kingdom is not limited to being deeply involved in the Church!

5:3-12 The Beatitudes. What leads to true happiness/satisfaction?

The world will never “get” the Beatitudes. This is utter nonsense to the world.

The world sees this as foolishness, but this is the way to true greatness in God’s kingdom.

5:3 Poor in spirit = not thinking oneself as great before God or men. Humility before God. Unassuming. Any blessing, any greatness, if I have it at all, is from God, not myself.

“theirs is the kingdom” = this is the kind of people who dwell in God’s kingdom. They will not have much in this world, but they will have everything in the Kingdom.

5:4 Mourn = not necessarily bereaved, as at a death, but it denotes a life which the world would consider to be missing that which would make us happy.

Q: How has God blessed you recently in giving you suffering and heartbreak?

5:5 Meek = humble

Q: How has God blessed you recently in humbling you and causing you to rely on him?

Result: If you rely on him for everything, you will have everything—you will inherit the earth.

5:6 Hunger and thirst for righteousness. (Matthew 6:33 seek first his righteousness) = a deep desire for a relationship of obedience and trust in God.

Righteousness in this context is not necessarily sinlessness but a life lived rightly.

Q: How has God blessed you recently in your seeking after repentance?

5:7 Merciful. Showing grace to others as it has been shown to you (Matthew 18:21-35 Parable of the unmerciful servant)

Q: How has God blessed you recently through your showing mercy to one who did not deserve it?

5:8 Pure in heart = undivided heart: a heart loyal to God. An inner life which is consistent with the outward profession.

Result: If we focus on God alone, we will see him.

5:9 A maker of peace. We are not merely peaceful. We make peace. We create peace.

Q: How might we do this?

5:10-12 This is the upside-down Kingdom of God.

Q: Why are the persecuted blessed? (because their reward is great in heaven).

Can anyone share their experience of persecution and whether they agree that this caused them to be blessed?

Matthew 5:13-16 We are the difference-makers. (additional passages 2 Cor 4:2 “by setting for the truth plainly we commend ourselves to every man’s conscience… 4:5 …Let light shine out of darkness, made his light shine in our hearts to give us light of the knowledge of the glory of God in the face of Christ. 2 Cor 4:13 It is written, ‘I believe, therefore I speak.’ With that same spirit of faith we also believe and also speak.” 2 Cor 5:11 Since, then, we know what it is to fear the Lord, we try to persuade men…. 5:20 We are therefore Christ’s ambassadors…)

We are the salt (the preservative that saves from spoiling) [aside: some have tried to show that the Bible is in error scientifically here as salt, technically, cannot lose its saltiness, but this is clearly a metaphor]

We are the light (the one who illuminates, both revealing sinfulness, but also pointing the way to God)

Wait, isn’t Jesus the light of the world? (John 8:12) Yes, but he is no longer here.

If time: John 3:19-21 Light makes things clear so that people know where they are at, spiritually. Many will hate the light you throw on them.

As you walk around (fill in the blank…) do you realize that, to the extent God will preserve these people and to the extent that these people will see God, it will be because you were in their lives. Life in the kingdom is life in a glass house.

Q: Is this you? Is this how you view yourself in stores, in lines, in classes, on line, etc….?

Q: Why does this not contradict Matthew 6:1-8?

Q: In what sense is it good for us to let people “see” our good deeds and in what sense is it sinful and warned against?

Matthew 5:17-20. The key to the sermon and, to some extent, the key to Matthew.

Jesus is the completion/fulfillment of the Old Testament in the four ways mentioned above.

a. In that he, unlike any other human before him, literally fulfilled all the requirements of the Law of Moses.

b. In that through his actions he satisfied the penalty for all of us who did not fully obey the Law of Moses.

c. Everything the OT anticipated finds its fulfillment in Jesus (prophecies, foreshadows and prefigures, etc.)

d. Jesus completes/explains more fully what was only implied by the Law of Moses.

Q: Why, then, must our righteousness exceed that of the Pharisees? (because of what we have that they did not)

Matt 5:21-48 Jesus spiritualizes the Law of Moses. “It was said to you of old….”

These are practical principles for life in the Kingdom of God. Jesus moves from the actions to the thoughts.

-don’t use fighting words

-don’t entertain lust

-let your yes be yes

-love your enemy

Q: How literally should we take Matthew 5:38-42 in light of Matthew 10:16

Should we be something like a door mat?

Ex: Acts 23:1-7 Paul: “God will strike you, you whitewashed wall!” Later Paul defends himself by invoking his Roman citizenship.

John 18:19-23 Jesus: If I spoke the truth, why do you strike me?

When does wise as a serpent come in and when does harmless as a dove come in?

Suggestion:

1. First of all, probably we need to grow more in letting ourself be abused rather than learning when to defend ourselves.

2. Always “go the extra mile (beyond that required by the “law”) even if you do defend yourself.

3. Generally defend the rights of others and give up your own rights.

4. Go the extra mile and turn the other cheek if it will

Lead to peace

If the hurt to you is relatively small (not in the hospital, not going bankrupt)

If doing so does not bring harm to others

If we can reasonable predict that more good than harm will be done in the big picture.

If doing so is not “foolish” even in the eyes of a reasonable Christian.

Summary 5:48 Be perfect, complete, mature. *Teleon.* A high calling!

Matthew 6:1-18 The point: If you serve the church or the poor, pray, fast with “mixed motives” then there will be no blessing to you.

Q: In your service and worship, do you have “mixed motives” Is it about being seen for you? Do you seek the praise of people?

Matthew 6:15 an important passage, but see Matthew 18:21-35

Matthew 6:19-34 Kingdom values.

v. 20 store up treasure in heaven. Q: What does that mean to you?

Let your motivation be with regard to things which cannot be seen.

If you can buy it, then you should not store it up.

Things you can buy Things you cannot buy

Medicine health

Books knowledge of God, wisdom

Position favor with God

Attention love

Matthew 6:24 Jesus makes it quite black and white.

Matthew 6:25 The key passage in this section. Literally “Do not give a thought to your life.” This is an incredibly high standard.

This is what it means to seek the kingdom first (Matt 6:34)—to not give a thought to your life.

This is the meaning of Matthew 6:22-23. It took me 35 years to “get” this passage.

Jesus is saying that if you get this principle, you get everything, but if you do not get this principle, you get nothing. This concept is very similar to Matthew 22:36-40 “the greatest commandment.”

So, what do you worry about?

Matt 7:1-5 Do not judge

Matthew 7:6 But do make wise judgments.

I am not judging this person, but wisdom says to be careful.

When we study with people… This is a heart issue for us.

Matthew 7:12 The Golden Rule.

(aside: In marriage, apply the Platinum Rule: Do to others what they would want you to do to them)

Matthew 7:13-27 How to get into the kingdom vs. how to live in the kingdom (5:1-7:12)

Small is the gate, and narrow the road. Q: How do you feel about this?

7:15-20

Who is the false prophet? He whose message, if accepted, would keep you from entering the kingdom of Heaven.

How can we know?

1. by their fruit. v. 16-20

2. whether they are doing God’swill. v. 21-23 many will be shocked.

Matthew 7:24-27 Final thoughts.

Q: What is the rock?

Take-home lesson: Do these things!!!!!!

What in Matthew 5:3-7:12 do you need to put into practice?

**11:2-20:34 Reactions to Jesus.** Believers become more faithful. Non-believers opposition grows.

**21:1-26:1 Jesus in Jerusalem.**

**26:27:56 Passion and death**

27:57-28:20 Resurrection and Commission of the disciples