

A wide-angle photograph of a desert landscape. In the foreground, a dirt road with tire tracks leads from the bottom center towards the middle ground. The terrain is sandy and sparsely covered with small, dry bushes. In the background, a range of rugged, brown mountains stretches across the horizon under a pale, overcast sky. The overall mood is desolate and expansive.

The Gospel of Matthew

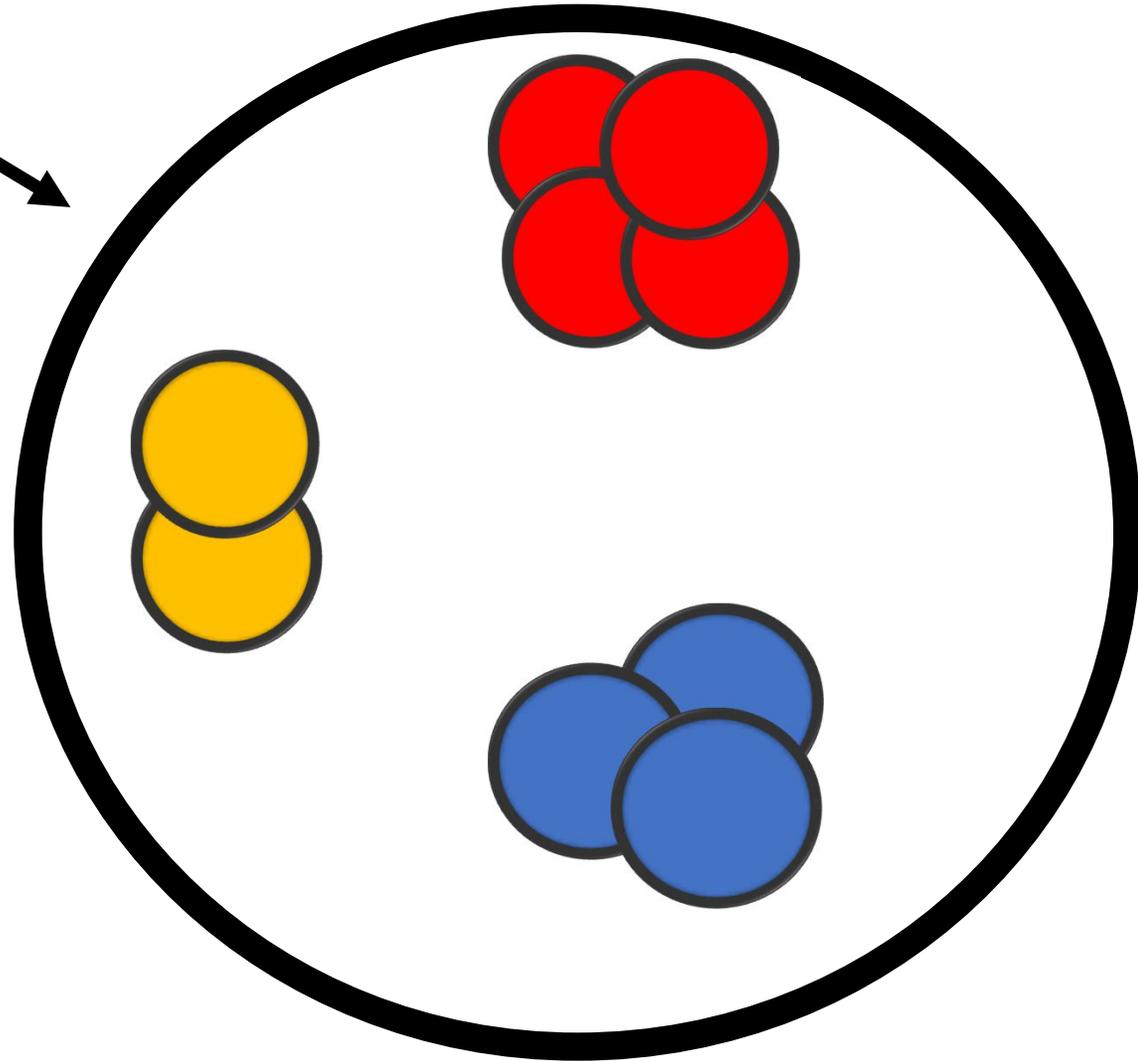
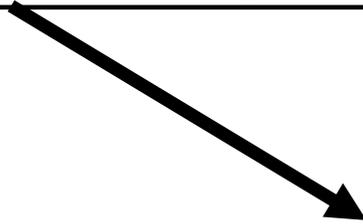
WHY DID THE KING COME BUT NOT THE KINGDOM?

Why another Gospel narrative

Why another Gospel narrative?:

- Matthew's narrative:
 1. Jewish perspective
 2. Jewish audience
 3. Jewish purpose:

Everything Jesus ever said or did



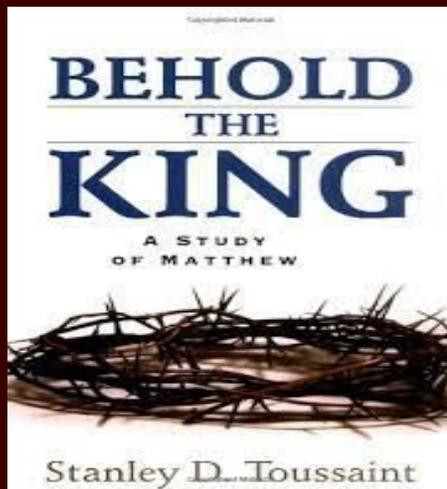
Matthew ●●●

Mark: ●●

Luke: ●●●

John: ●

Stanley Toussaint, “Behold The King: a Study of Matthew” (pg. 13-14)



“These books were not written merely to convey theological concepts or to relate a story. These are important, but the primary purpose of the gospel writers was to prove a point. In other words, they wrote their Gospels with the intention of setting forth an argument. In order to attain this objective, the evangelists were very selective in their choice of materials. Those elements were placed in the fore which would assist them in accomplishing their purpose. Therefore, one writer may at times emphasize doctrine; at other times he may underscore a series of events. Both doctrine and narration may be used, but their use is all for the sake of setting forth an argument”

Preliminary Consideration:

The book of Matthew is:

- Written to Jews, and primarily for Jews, but with profitability to all.
- A bridge to the Hebrew Scriptures.
- An explanation for why the Messiah came, but not the Kingdom.
- A polemic against the religious leaders and unbelieving Jews.
- Written sometime between 33 – 70 A.D. (Likely the 1st gospel)
- Written by Matthew (aka. Levi) the 7th disciple of Jesus.

Outline to the book of Matthew:

I. The King Has Come 1:1-13:53

1. *The Incarnation and the preparation of the King 1:1 – 4:11*
2. *The Declaration of the Principles of the King 4:12 – 7:29*
3. *The Manifestation of the King 8:1 – 11:1*
4. *The Opposition to the King 11:2 – 13:53*

II. The Kingdom Has Not 13:54-28:20

5. *The Reaction of the King, 13:54 – 19:2*
6. *The Formal Presentation and Rejection of the King, 19:3 – 25:46*
7. *The Crucifixion and the Resurrection of the King, 26:1 – 28:20*

***Subpoints follow Stanley Toussaint's seven main divisions outlined in his commentary.

A Chiastic Structure of Matthew:

***Gary W. Derickson, "Matthew's Chiastic Structure and Its Dispensational Implications," *Bibliotheca Sacra* 163 (2006)

- A. Demonstration of Jesus' Qualifications as King (chaps. 1–4)
- B. Sermon on the Mount: Who Can Enter His Kingdom (chaps. 5–7)
- C. Miracles and Instruction (chaps. 8–9)
- D. Instruction to the Twelve: Authority and Message for Israel (chap. 10)
- E. Opposition: The Nation's Rejection of the King (chaps. 11–12)
- F. Parables of the Kingdom: The Kingdom Postponed (chap. 13)
- E.' Opposition: The Nation's Rejection of the King (chaps. 14–17)
- D.' Instruction to the Twelve: Authority and Message for the Church (chap. 18)
- C.' Miracles and Instruction (chaps. 19–23)
- B.' Olivet Discourse: When the Kingdom Will Come (chaps. 24–25)
- A.' Demonstration of Jesus' Qualifications as King (chaps. 26–28)

I. THE KING HAS COME 1:1 – 13:53

The Incarnation of the King 1:1-2:23

(Matthew 1:1-17)

*“The Promised Seed:
The Pedigree of the Messiah”*

Outline:

1. The Seed of Abraham vv. 1-5
2. The Seed of David vv. 6-15
3. The Incarnation of God vv. 16-17

1- The Seed of Abraham vv. 1-5

Observations:

- The “Toledot” of Jesus. v. 1
- The patriarchs v. 2
 - Abrahamic covenant
 - Blessing of Judah cf. Gen. 49:8-10
- Judah to David vv. 3-5
 - Davidic covenant

Outline:

1. The Seed of Abraham vv. 1-5
2. The Seed of David vv. 6-15
3. The Incarnation of God vv. 16-17

2- The Seed of David vv. 6-15

Observations:

- David through Solomon vv. 6-7
- Solomon to the southern kingdom vv. 7-11
 - Prophets sent to call back to Deut. Covenant.
- Josiah's reign vv. 10-11
 - Cf. Daniel, Jeremiah, and Isaiah prophecies.
- Post-exilic line of Judah vv. 12-15
 - Cf. Ezekiel, Zeph., Haggai, Zech., Malachi prophecies.

The Five Finger Pneumonic Device

- 1) Abrahamic Covenant.
- 2) Passed to Isaac, and Jacob.
- 3) 12 tribes become a nation.
- 4) Real Estate, and Davidic covenant.
- 5) Prophesied Messiah and Kingdom



Outline:

1. The Seed of Abraham vv. 1-5
2. The Seed of David vv. 6-15
3. The Incarnation of God vv. 16-17

3- The Incarnation of God vv. 16-17

Observations:

- “Joseph the husband of Mary” v. 16
- “of WHOM was born Jesus who is called Christ v. 16

- **“of WHOM was born Jesus who is called Christ v. 16**

- “whom” is a genitive, singular, feminine relative pronoun
- Joseph is the husband but not the father.
- This means Jesus has the throne rights through Joseph by means of adoption.
- Joseph not being the father means that the Coniah curse is not applicable.
- Cf. Luke 3:23-31... Mary’s line goes from David to Nathan and misses the Coniah curse.
- This means Jesus also has the genetic purity of the house of David to be the heir of God’s covenant with David.

Summary/Application:

- There are liars in this list.
- There are deceivers in this list.
- There are adulterers in this list.
- There are killers in this list.
- There are pagans in this list.
- There are harlots in this list.
- There are idolaters in this list.
- There are foolish men in this list.
- There are selfish ambitions.
- **BUT PRAISE GOD THERE IS A SAVIOR IN THIS LIST!**

The Five Woman :

1) Tamar

- A Gentile, stained by sin, redeemed by Christ

2) Rahab

- A Gentile, stained by sin, redeemed by Christ

3) Ruth

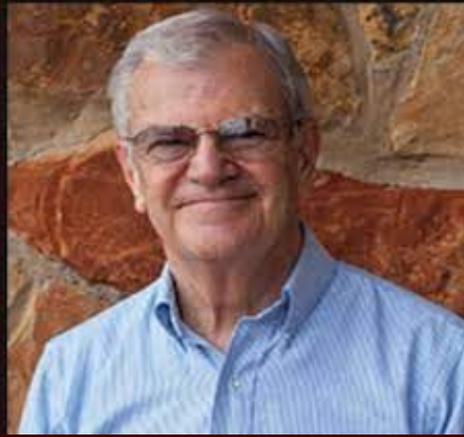
- A Gentile, showing remarkable faith, redeemed by Christ

4) Bathsheba

- A Gentile, stained by sin, redeemed by Christ

5) Mary

- A Jew, unstained by sin, showing remarkable faith, redeemed by Christ.



Constable quoting Edgar J. Goodspeed:

“Another view is that Matthew, the tax-collector who made many references to numbers in his Gospel, may have intended to portray Jesus as beginning a seventh perfect and final group—following six seven-person groups.”

Tom Constable, Tom Constable's Expository Notes on the Bible (Mt 1:17.)

3 Generations of 14:

First set:

- | | |
|------------|--------------|
| 1. Abraham | 1. Amminidab |
| 2. Isaac | 2. Nahshon |
| 3. Jacob | 3. Salmon |
| 4. Judah | 4. Boaz |
| 5. Perez | 5. Obed |
| 6. Hezron | 6. Jesse |
| 7. Ram | 7. David |

Second Set:

- | | |
|----------------|-------------|
| 1. David | 1. Uzziah |
| 2. Solomon | 2. Jotham |
| 3. Rehoboam | 3. Ahaz |
| 4. Abijah | 4. Hezekiah |
| 5. Asa | 5. Manasseh |
| 6. Jehoshaphat | 6. Amon |
| 7. Joram | 7. Josiah |

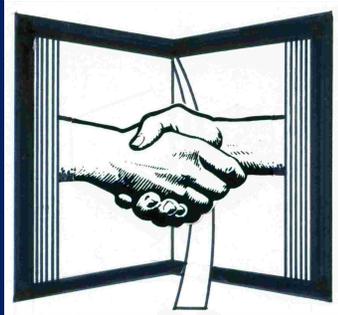
Third set:

- | | |
|---------------|------------|
| 1. Jeconiah | 1. Achim |
| 2. Shealtiel | 2. Eliud |
| 3. Zerubbabel | 3. Eleazer |
| 4. Abiud | 4. Matthan |
| 5. Eliakim | 5. Jacob |
| 6. Azor | 6. Joseph |
| 7. Zadok | 7. JESUS |

Summary/Application:

- Jesus is a Jew
- Jesus is a king
- Gentiles show remarkable faith that can shame the Jews who didn't
- Jesus was born of Mary without any involvement of Joseph.
- Jesus was born of God and is fully man and fully God.

JESUS HAS BEEN BORN!



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