

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?

# 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.

# Jesus' discourse on proper worship:

Three areas of worship are addressed by Jesus –

1. Giving 6:1-4
2. Prayer 6:5-15
3. Fasting 6:16-18

# I. THE KING HAS COME 1:1 – 13:53

The Declaration of the Principles of the King 4:12 – 7:29

(Matthew 6:9-15)

*“The manner of personal  
prayer”*

# Prayer Structure

My Suggested Structure:

Confession

Exaltation

Thanksgiving

Love

## Confession

1 John 1:9 (NKJV)

9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

## Exaltation

Psalms 103:1-4 (NKJV)

1 Bless the LORD, O my soul; And all that is within me, bless His holy name!

2 Bless the LORD, O my soul, And forget not all His benefits:

3 Who forgives all your iniquities, Who heals all your diseases,

4 Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies,

## Thanksgiving

Philippians 4:6 (NKJV)

6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

## Love

Matthew 22:36-40 (NKJV)

36 "Teacher, which is the great commandment in the law?" 37 Jesus said to him, " 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' 38 This is the first and great commandment. 39 And the second is like it: 'You shall love your neighbor as yourself.' 40 On these two commandments hang all the Law and the Prophets."

# Prayer Scheduler

### Everyday Prayers

- Your spiritual life
  - Confession
  - Spiritual growth
  - A truth you have just learned...
  - Etc.
  
- Your marriage
  - Purity
  - Bond
  - Health
  - Laughter
  - Wisdom
  - Etc.
  
- Your family
  - Salvation
  - Growth
  - Wisdom
  - Future spouse
  - Etc.
  
- Your local church
  - Purity
  - Effectiveness
  - Outreach
  - Unity
  
- Your witness
- Your outreach
- Etc.

Monday, Wednesday, Friday

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Tuesday, Thursday

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Saturday, Sunday

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# The Prerequisites Prayer

## III. The prerequisites to prayer:

### **A. The prerequisites –**

Prerequisite #1 - Willing to obey the Scriptures. John 15:7; I John 3:22

Prerequisite #2 - Examine motives. James 4:3

Prerequisite #3 - Examine relationships. Matthew 6:14-15; Mark 11:25-26

Prerequisite #4 - Deal with sin. Psalm 66:18; Isaiah 59:1-2; Jeremiah 11:10-11; I John 1:6, 9

Prerequisite #5 – Guard against Pharisaism. Matthew 6:5-8; Luke 18:9-14

Prerequisite #6 - Examine the marriage. I Peter 3:1-7

Prerequisite #7 - Examine your faith. James 1:5-7; Mark 11:20-24

## Outline:

1. The element of exaltation v. 9
2. The element of confession v. 10
3. The element of request vv. 11-13
4. The stipulation to prayer vv. 14-15



# 1- The element of exaltation v. 9

## A. Observations:

- The summary example to prayer v. 9a
  - “In this manner, therefore, pray:”
- The Person exalted v. 9b
  - “Our Father”
  - “in heaven,” (lit. “in the heavens” cf. omnipresence)
- The Exaltation v. 9c
  - “Hallowed be Your name” (passive, imperative)
  - “Hallowed” (ἁγιασθήτω) = dedicated for holy purpose.

# 1- The element of exaltation v. 9

## B. Summary/Application:

- A declaration of appreciation for God's person and/or actions, through prayer, singing, preaching, teaching, and living.
- Praising God's protection
- Praising God's power
- Praising God's plan
- Praising God's person
- Praising God's provision
- Praising God's promises
- Praising God's preeminence
- Do we see God according to His self-revelation?

## Outline:

1. The element of exaltation v. 9
2. The element of confession v. 10
3. The element of request vv. 11-13
4. The stipulation to prayer vv. 14-15

## 2- The element of confession v. 10

### A. Observations:

- Agreeing with God concerning the kingdom v. 10a
  - “Your kingdom come.”
- Agreeing with God concerning His will vv. 10b-c
  - “Your will be done”
  - “On earth as it is in heaven.”
- The direct and indirect rule of God
  - The universal kingdom of God.
  - The Messianic kingdom of God.

## 2- The element of confession v. 10

### B. Summary/Application:

- Do we “agree with God” concerning His eternal program?
- Do we “agree with God” concerning His will?
- Review: the doctrine of No-neutrality...
- Are we friends with God or with the world? (cf. James 4:1-4)

## Outline:

1. The element of exaltation v. 9
2. The element of confession v. 10
3. The element of request vv. 11-13
4. The stipulation to prayer vv. 14-15

### 3- The element of request vv. 11-13

#### A. Observations:

- Requests for daily provisions v. 11
  - “Give us this day our daily bread”
  - Cf. the historical context of day-laborers.
- Request for forgiveness v. 12
  - “And forgive us our debts,”
  - “As we forgive our debtors.”
- Request for deliverance v. 13
  - “And do not lead us into temptation,”
  - “But deliver us from the evil one.”

# The v. 13 ending original or added?

Four variant readings:

Reference: Matthew 6:13				
Reading #1: $\pi\omicron\nu\eta\rho\upsilon\delta$				
	Byzantine	Alexandrian	Western	Other
Papyri				
Majuscules		$\kappa$ (IV) Z (VI) B (IV) 0170 (V/VI)	D (V)	
Minuscials				$f^1$ (X-XIV) 205 (XV)
Lectionaries	$\xi^{547}$ (XIII)			
Versions		$\text{cop}^{\text{bo}(\text{in part})}$ (IX) $\text{cop}^{\text{meg}}$ (IV/V)	$\text{it}^{\text{a}}$ (IV) $\text{it}^{\text{ff}1}$ (VIII) $\text{it}^{\text{aur}}$ (VII) $\text{it}^{\text{h}}$ (V) $\text{it}^{\text{b}}$ (V) $\text{it}^{\text{r}1}$ (VII) $\text{it}^{\text{c}}$ (XII/XIII) $\text{vg}$ (IV/V)	
Church Fathers	Diatesseron <sup>(syr)</sup> (II) Gregory-Nyssa (394)	Cyril (444) Origen (253/254)	Ambrose (397)    Cyprian (258) Ambrosiaster (after 384)    Cyril-Jerusalem <sup>(dub)</sup> (386) Augustine (430)    Jerome <sup>(5/6)</sup> (419/420) Chromatius (407)    Tertullian (after 220)	



# The v. 13 ending original or added?

Four variant readings:

Reading #2: πονηροῦ. ἀμήν				
	Byzantine	Alexandrian	Western	Other
Papyri				
Majuscules				
Minuscials				
Lectionaries				
Versions			vg <sup>cl</sup> (1592)	
Church Fathers			Jerome <sup>(1/6)</sup> (419/420)	

# The v. 13 ending original or added?

## Four variant readings:

Reading #3: πονηροῦ, ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.				
	Byzantine	Alexandrian	Western	Other
Papyri				
Majuscules	Byz W (IV/V) E (VIII) Θ (IX) G (IX) Σ (VI)	Δ (IX)		L (VIII) 0233 (VIII)
Minuscials	1006 (XI) 1505 (XII)	33 (IX) 1241 (XII) 579 (XIII) 1243 (XI) 892 (IX)		f <sup>13</sup> (XI-XV) 1010 (XII) 28 (XI) 1071 (XII) 180 (XII) 1292 (XIII) 565 (IX) 1342 <sup>(syr<sup>c</sup> omit "καὶ ἡ δύναμις")</sup> (XIII/XIV) 597 (XIII) 1424 (IX/X) 700 (XI)
Lectionaries	Lect ε <sup>1016</sup> <sup>(omit καὶ ἡ δόξα)</sup> (XII)			
Versions	syr <sup>p</sup> <sup>(omit ἀμήν)</sup> (V) syr <sup>h</sup> (VII) syr <sup>pal</sup> (VI)	cop <sup>sa</sup> <sup>(omit ἡ βασιλεία καὶ)</sup> (IV) cop <sup>fay</sup> <sup>(omit ἡ βασιλεία καὶ)</sup> (IV) cop <sup>bo</sup> <sup>(in part)</sup> (IX)	it <sup>f</sup> (VI) it <sup>k</sup> <sup>(omit ἡ βασιλεία καὶ and καὶ ἡ δόξα and ἀμήν)</sup> (IV/V) it <sup>g1</sup> <sup>(omit ἀμήν)</sup> (VIII/IX) it <sup>g</sup> (VI/VII)	arm (1805/1984) eth (VI) geo (V) slav
Church Fathers	Didache <sup>(omit ἡ βασιλεία καὶ)</sup> (II)			

# The v. 13 ending original or added?

Four variant readings:

Reading #4: <i>πονηροῦ, ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος εἰς τοὺς αἰῶνας. ἀμήν.</i>				
	Byzantine	Alexandrian	Western	Other
Papyri				
Majuscules				
Minuscials				157 (1122)
Lectionaries				
Versions				
Church Fathers				

## The v. 13 ending original or added?

Four variant readings:

- #'s 2 and 4 can be ruled out due to extreme lack of external evidence.
- #'s 1 and 3 stand with both internal and external evidence.
- #1 has the earlier external evidence
- #3 has a balanced number of evidence but several don't have the entire extended ending. (This may suggest what was added was not unanimous.)
- #3 does have an interesting internal evidence with a comparison to 1 Chr. 29:11-13.
- My conclusion is that #1 is likely original and the extended ending was added.

### 3- The element of request vv. 11-13

#### B. Summary/Application:

- Do we pray for our needs or our wants?
- Do we seek to maintain constant fellowship with God?
- Do we seek to maintain constant fellowship with each other?
- Do we pray in order to avoid sinning against God?
- Do we know and pray concerning the three enemies to the believer?
  - 1) The world,
  - 2) The flesh,
  - 3) The devil,

## Outline:

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2. The element of confession v. 10
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## 4- The stipulation to prayer vv. 14-15

### A. Observations:

- The positive v. 14
  - “For if you forgive men their trespasses,
  - “your heavenly Father will also forgive you.”
- The negative v. 15
  - “But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”
- The Mosaic law on Trespasses (cf. Leviticus 5:1-13)

## 4- The stipulation to prayer vv. 14-15

### B. Summary/Application:

- Horizontal fellowship impacts vertical fellowship.
- Jesus is addressing believers not unbelievers.
- Forgiveness here is not for judicial righteousness.
- Forgiveness here is for experiential righteousness.
- Jesus informs those under the law that if there is unforgiveness in them for their brethren, then they remain unforgiven and are considered ritually unclean.
- This similar principle is true for believers today. We must maintain unity with our fellow believers in order to maintain fellowship with God.





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