

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.

True Righteousness in the Kingdom context:

Discourse on true law-keeping:

1. Murder 5:21-26 (corporate)
2. Adultery 5:27-30 (marital)
3. False witness 5:33-37 (personal)

Discourse on true worship:

1. Giving 6:1-4 (service)
2. Prayer 6:5-15 (fellowship)
3. Fasting 6:16-18 (devotion)

Discourse on true living:

1. Wealthy living 6:19-24 (priorities)
2. Care-free living 6:25-34 (provision)
3. Self-reflective living 7:1-6 (pride)

I. THE KING HAS COME 1:1 – 13:53

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

(Matthew 7:13-20)

“Following the Kingdom Road”

Outline — Four responses to the SotM:

1. Be a Kingdom disciple vv. 13-14

1 - Be a disciple vv. 13-14

A. Observations:

- The sermon's command v. 13a
 - "Enter" ("enter" = imperative)
 - "by the narrow gate" (implies going against a predominate way)
- The wide gate v. 13b-c
 - The wide gate's dimensions v. 13b
 - The wide gate's end v. 13c
- The narrow gate v. 14
 - The narrow gate's dimensions v. 14a
 - The narrow gate's end v. 14b

What is Jesus saying in vv. 13-14?

A. Review of the SotM approaches:

1) The non-literal, historical, grammatical approaches

- The soteriological approach
- The sociological approach

2) The literal, historical, grammatical approaches

- The believer's ethic approach
- The kingdom approach
- The penitential approach
- The interim-ethic approach
- The biblical covenant approach (my view)

What is Jesus saying in vv. 13-14?

A. Narrowing down to 2 approaches:

1) Salvation

- Narrow Gate = salvation
- Wide Gate = eternal damnation
- Entering the narrow gate = faith (of course), but also perseverance. (or perspiration?)

1- The non-literal, historical, grammatical approaches

“No passage in all Scripture attacks modern-day easy-believism with more force than Matthew 7:13-14. It is the conclusion of the Sermon on the Mount, and it amounts to the Savior’s own presentation of the way of salvation. How different it is from the trend of modern evangelism! There is no encouragement in these words for those who think they can be saved by a casual acceptance of the facts about Jesus Christ: ‘Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it.’ Here our Lord brings the Sermon on the Mount to its evangelistic climax.

This passage crushes the claim of those who say the Sermon on the Mount is not gospel but law. In fact, these closing verses are PURE GOSPEL, with as pointed an invitation as has ever been issued.”

- John MacArthur, *The Gospel According To Jesus*

What is Jesus saying in vv. 13-14?

A. Narrowing down to 2 approaches:

1) Salvation

- Narrow Gate = eternal salvation
- Wide Gate = eternal damnation
- Entering the narrow gate = faith (of course), but also perseverance. (or perspiration?)
- If true...
 - Paul, Peter, John, James, Jude, the writer of Hebrews are all false teachers.
 - Or worse yet, Jesus is.
 - OR this is not what Jesus is saying!

What is Jesus saying in vv. 13-14?

A. Narrowing down to 2 approaches:

1) Salvation

2) Discipleship

- Narrow Gate = Faithful discipleship.
- Wide Gate = Unfaithful worldliness.
- Entering the Narrow Gate = Kingdom rewards.
- Entering the Wide Gate = Loss of kingdom rewards.
- Problems:
 - “destruction?” v. 13
 - Audience
 - Purpose

1- Be a disciple vv. 13-14

B. Summary/Application:

- The purpose of the SotM is to rightly understand true righteousness of the Mosaic Law.
- Jesus and John are calling the nation of Israel to come back under their covenant obligations (Deut. 28-30).
- 1st century religious leaders were misleading the nation by their rabbinic interpretations.
- The Narrow Gate = repenting and following Jesus' teachings.
- The Wide Gate = not repenting or following Jesus' teachings.
- The Narrow Gate is not easy, and the wide gate is.
- Is it easy for believers today to follow God and His word?

Outline — Four responses to the SotM:

1. Be a Kingdom disciple vv. 13-14
2. Be aware of harm v. 15

2- Be aware of harm v. 15

A. Observations:

- The obstacle to the Narrow Gate v. 15a
 - “Beware” (imperative command to His audience)
 - “of false prophets”
 - cf. Deut. 13:1-5; 18:18-22
- The appearance of false prophets v. 15b-c
 - “who come to you in sheep’s clothing,” v. 15b
 - “but inwardly they are ravenous wolves.” v. 15c
 - How can you tell?
 - The tests!

2- Be aware of harm v. 15

B. Summary/Application:

- False prophets/teachers WILL come. (cf. Acts 20:28-30; 1 John, 2 Peter)
- Jesus' Jewish audience was protected from them if they change their thinking about what Jesus has presented.
- Believers today are protected by knowing the word.
- Are you protected?
- Are you getting protected?
- Do you understand the seriousness of this issue?
- Do you understand the destruction wolves can do?

Outline — Four responses to the SotM:

1. Be a Kingdom disciple vv. 13-14
2. Be aware of harm v. 15
3. Be a fruit inspector vv. 16-18

3- Be a fruit inspector vv. 16-18

A. Observations:

- Recognizing false prophets v. 16a
 - “You will know them by their fruits.”
 - What is the fruit? (good works? NO! Their teaching.)
- The illustration v. 16b
 - “Do men gather grapes from thornbushes or figs from thistles?”
 - Obvious answer is “NO!”
 - The people of God are not to receive teaching from false teachers.

3- Be a fruit inspector vv. 16-18

A. Observations:

- Recognizing false prophets v. 16a
- The illustration v. 16b
- The summary vv. 17-18
 - “every good tree bears good fruit,”
 - “every bad tree bears bad fruit.”
 - “a good tree cannot bear bad fruit,”
 - “nor can a bad tree bear good fruit.”
- Remember He is talking about prophets... not teachers.
- Why does this matter?
- Prophetic teaching was infallible, teachers are fallible.

3- Be a fruit inspector vv. 16-18

B. Summary/Application:

- Jesus' followers must be fruit inspectors.
- The fruit under inspection is what prophets are proclaiming.
- Believers today are to be fruit inspectors.
- We inspect TEACHING to confirm that it aligns with God's revelation.
- Do NOT receive what we elders teach unless convinced biblically.
- This passage is not talking about illegitimate believers.

Outline — Four responses to the SotM:

1. Be a Kingdom disciple vv. 13-14
2. Be aware of harm v. 15
3. Be a fruit inspector vv. 16-18
4. Be kingdom citizen vv. 19-20

4- Be kingdom citizen vv. 19-20

A. Observations:

- The judgment of bad trees v. 19
 - “Every tree that does not bear good fruit is cut down and thrown into the fire.”
 - Salvation view sees...
 - Discipleship view sees...
 - My view sees...
 - cf. Ezekiel 39:21-29; Isaiah 4:2-6; 5:1-7

1- Pre-requisites before the kingdom:

6) The Day of the LORD

John's three word pictures:

1) Axe and the tree

- Emphasizes the judgment of the day of the LORD

2) Baptism

- Emphasizes the division of the day of the LORD

3) Winnowing

- Emphasizes the purification of the day of the LORD

4- Be kingdom citizen vv. 19-20

A. Observations:

- The judgment of bad trees v. 19
 - “Every tree that does not bear good fruit is cut down and thrown into the fire.”
 - Salvation view sees...
 - Discipleship view sees...
 - My view sees...
 - cf. Ezekiel 39:21-29; Isaiah 4:2-6; 5:1-7
- The summary v. 20
 - “Therefore by their fruits you will know them.”

4- Be kingdom citizen vv. 19-20

B. Summary/Application:

- Those who reject Jesus' kingdom offer will be judged.
- Those who mislead others to reject the kingdom offer will be judged.
- Believers are to not identify or be misled by them.
- For today... Unbelievers will face a different judgment.
- Believers will be judged at the Bema seat.
- Believers will receive rewards or loss of rewards prior to the kingdom.



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