

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.

I. THE KING HAS COME 1:1 – 13:53

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

(Matthew 3:1-6)

“Being Prepared for the Kingdom”

Outline:

1. The Messenger vv. 1, 4
2. The Message v. 2
3. The Prophecy v. 3
4. The Reception vv. 5-6

1- The Messenger vv. 1, 4

Observations:

- The timing – v. 1a
 - “in those days” v. 1a
 - This is a general time designation.

1- The Messenger vv. 1, 4

Observations:

- The timing – v. 1a
- The man –
 - “John the Baptist” v. 1b
 - “Now John himself”: v. 4
 - 1) “was clothed in camel’s hair,”
 - 2) “with a leather belt around his waist;” (cf. 2 Kings 1:8)
 - 3) “and his food was locusts and wild honey.”
 - Comparative sources

The Angelic Message to Zachariah: (Lk. 1:11-17)

- 1) Do not be afraid
- 2) Your prayers are heard
- 3) Your wife will bear you a son (“you shall call his name John”)
- 4) You will have joy and gladness (“many will rejoice at his birth”)
- 5) He will be great in the sight of the Lord
- 6) He shall not drink wine nor strong drink
- 7) He will be filled with the Holy Spirit (“even from his mother’s womb”)
- 8) He will turn many of the children of Israel to the Lord their God
- 9) He will go before Him (the LORD) in the spirit and power of Elijah
- 10) “to make ready a people prepared for the Lord”

1- The Messenger vv. 1, 4

Observations:

- The timing – v. 1a
- The man –
 - “John the Baptist” v. 1b
 - Comparative sources
 - The angelic message to Zacharias Lk. 1:11-17
 - Second cousin to Jesus (Miriam and Elizabeth were cousins)
 - Functioned in the role of a prophet not a priest.

*** NOT A MEMBER OF THE ESSENES!

1- The Messenger vv. 1, 4

Observations:

- The timing – v. 1a
- The man –
- “came preaching in the wilderness of Judea,” v. 1b
 - Functioning as the prophets of old did.

1- The Messenger vv. 1, 4

Summary/Application:

- Matthew now moves us into the near context of Christ beginning His earthly ministry.
- John the Baptist prepares the way for the King.
- John the Baptist led a humble life.
- John the Baptist was a prophet.
- John was completely devoted to God.
- John was NOT associated with any of the religious leaders or the rabbinic groups.

Outline:

1. The Messenger vv. 1, 4
2. The Message v. 2
3. The Prophecy v. 3
4. The Reception vv. 5-6

2- The Message v. 2

Observations:

- “and saying,”– v. 1a

1) “Repent”

2) “for the kingdom of heaven is at hand!”

1) “Repent” (μετανοεῖτε)

- Verb form of μετανοέω
- Present, active, imperative, 2nd person, plural
= “You all must ‘repent’”
- BDAG (Greek Lexicon)
 1. Change one’s mind
 2. Feel remorse, repent, be converted
- Liddell and Scott (Greek Lexicon)
 1. Perceive afterwards
 2. Change one’s mind or purpose
 3. Feel remorse, repent, be converted

1) “Repent” (μετανοεῖτε)

- OT usage is by majority used of God “repenting”
- Often the OT usage means “return” and has the covenant obligations in view.
- NT usage is only speaking of a changed behavior when the context clearly alludes to that result of a changed mind.
- The basic meaning is “change of mind” and the CONTEXT determines what mind change is in view.

2) “for the kingdom of heaven is at hand!”

➤ The context of “repent” is contained within the context of the kingdom.

- Matthew does not provide ANY definition of the kingdom of heaven.
- Matthew’s primary audience is JEWISH.
- No definition is needed because it is supplied by the context of the Hebrew Scriptures.
- The message of “repent” (better “return”) is intertwined with the future kingdom of Israel cf. Deut. 30:1-10
- This message would have been a sharp confrontation with the rabbinical teachings prevalent in Jewish society. (Hence the Sanhedrin investigation in v. 7)

2- The Message v. 2

Summary/Application:

- John announces that the prophesied Kingdom is at hand.
- The necessary Jewish preparation for the kingdom is to “repent” (return).
- The Jews are being called to return to their covenant obligations and prepare for the Messiah and the ensuing blessings contained in the Abrahamic covenant.

Outline:

1. The Messenger vv. 1, 4
2. The Message v. 2
3. The Prophecy v. 3
4. The Reception vv. 5-6

3- The Prophecy v. 3

Observations:

- The forerunner v. 3a
 - “For this is he who was spoken of by the prophet Isaiah,”
- The forerunner prophecies v. 3b
 - “saying: ‘The voice of one crying in the wilderness’: ‘Prepare the way of the LORD; make His paths straight.’”
 - Cf. Isaiah 40:3
 - Summary of Malachi 3-4

Summary of Malachi 3-4:

- Review Ch. 1
 - God's love for Israel,
 - Israel's polluted offerings
- Review Ch. 2
 - Corrupt priests,
 - National disloyalty
- Read 3:1-7
- Read 4:1-6

3- The Prophecy v. 3

Observations:

- The forerunner v. 3a
 - “For this is he who was spoken of by the prophet Isaiah,”
- The forerunner prophecies v. 3b
 - “saying: ‘The voice of one crying in the wilderness’: ‘Prepare the way of the LORD; make His paths straight.’”
 - Cf. Isaiah 40:3
 - Summary of Malachi 3-4
 - Matthew connects John with the promised Kingdom herald.

3- The Prophecy v. 3

Summary/Application:

- John is the forerunner to the Messiah
- John as forerunner prepares Israel for her Messiah
- Preparation involves returning to the Lord and His law.
- Returning involves the symbolic significance of baptism.
- Jesus will deal with the law in Mt. 5-7.

Outline:

1. The Messenger vv. 1, 4
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4- The Reception vv. 5-6

Observations:

- The people v. 5

➤ “Then”

1) “Jerusalem”

2) “all Judea”

3) “and all the region around the Jordan,”

4- The Reception vv. 5-6

Observations:

- The people v. 5
- The response vv. 5b-6
 - 1) “went out to him”
 - 2) “and were baptized by him in the Jordan,”
 - There are different types of baptism (discussed later)
 - This baptism signifies identification and symbolic cleansing.
 - The ones being baptized are essentially identifying with John’s ministry and Who he will announce as the Messiah.”

4- The Reception vv. 5-6

Observations:

- The people v. 5
- The response vv. 5b-6
 - 1) “went out to him”
 - 2) “and were baptized by him in the Jordan,”
 - 3) “confessing their sins.”
 - This baptism also signifies their recognition of their need to be purified in light of the coming kingdom and preceding day of the Lord (cf. Malachi).
 - This signifies their desire to return to the Lord.
 - With the corrupt priesthood, this was necessary.

4- The Reception vv. 5-6

Summary/Application:

- The initial response in Israel to the Messiah was enthusiastic!
- Don't forget Matthew's foreshadowing.
- The civilian populace appears to be willing to return to the Lord.
- Under the doctrine of Fellowship that the Church dispensation believer is under, do we "return?"
- How can we prepare ourselves for the coming kingdom?