

Seeking My King & His Kingdom

#8 Jesus Is The Messiah & King

More than 400 years had passed since the last Old Testament prophecies.

The Jews were still awaiting the Messiah who would come and set up His Kingdom.

Matt. 9:9 As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He said to him, "Follow Me!" And he got up and followed Him.

Consider: Matthew opened his heart to Jesus Christ and became a new person. This was not an easy decision. He was a native of Capernaum, an area that had rejected the Lord. [Matt. 11:23] He was a well-known businessman. Tax collectors were among the most hated people in Jewish society. They were traitors to their own nation because they "sold themselves" to the Romans to work for the government. Each tax collector purchased from Rome the right to gather taxes. The more he gathered, the more he could keep. They were considered thieves and traitors. Their constant contact with Gentiles made them religiously "unclean."

Matthew probably lost a good deal of income when he left all to follow Jesus Christ.

Twenty or thirty years after the Ascension of Jesus Christ, a Jewish disciple was inspired by the Spirit of God to write a book. His book, "the gospel of the King," introduced Jesus Christ as the King and Messiah, the promised descendant of David who would reign forever. [Isa. 11:1-5] The Gospel of Matthew links the Old and New Testaments and contains many references to how Jesus fulfilled Old Testament prophecy. As a former tax collector accustomed to keeping systematic records, he gave us an organized account of the life and ministry of Jesus Christ.

A. Matthew describes Jesus as the "Doer" and the "Teacher." His book can be divided into sections in which "doing" and "teaching" alternate. At least 60% of Matthew focuses on: Teachings of Jesus. Each teaching section ends with "When Jesus had ended these sayings," or a similar transitional statement.

<u>Narrative</u>	<u>Teaching</u>	<u>Transition</u>
1-4	5-7	7:28
8:1-9:34	9:35-10:42	11:1
11:2-12:50	13:1-52	13:53
13:54-17:27	18:1-35	19:1
19:1-23:39	24:1-25:46	26:1
26:1-28:20 [Passion narrative]		

5 Major Messages.

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| 1. Sermon On the Mount | Matt. 5-7 | Note: 7:28 |
| And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: | | |
| 2. Charge to the Apostles | Matt. 10 | Note: 11:1 |

3. Parables of the Kingdom	Matt. 13	Note: 13:53
4. Relationships in the Kingdom	Matt. 18	Note: 19:1
5. Prophetic Discourse: Mt. Of Olives	Matt. 24-25	Note: 26:1

B. Matthew used at least 129 quotations or allusions to the Old Testament.

Events unique to Matthew: ~ 60 Old Testament references

His Childhood

1. Visit of the Magi	Mt 2:1-15
2. Massacre at Bethlehem	Mt 2:16-18
3. Flight to Egypt	Mt 2:19-22
4. Return into Nazareth	Mt 2:23

Ten Parables

1. The Tares	Mt 13:24-30	2. The Hidden Treasures	Mt 13:44
3. The Pearl	Mt 13:45	4. The Dragnet	Mt 13:47
5. The Unmerciful Servant	Mt 18:23-35	6. The Laborers in the Vineyard	Mt 20:1-16
7. The Two Sons	Mt 21:28-32	8. Marriage of the King's Son	Mt 22:1-14
9. The Ten Virgins	Mt 25:1-13	10. The Talents	Mt 25:14-46

Two Miracles: Matthew records at least 20 miracles, but 2 are unique to Matthew's record.

1. The Two Blind Men	Mt 20:30-34
2. The Coin in the Fish's mouth	Mt 17:24-27

Nine Special Discourses: Matthew knew shorthand! It was required of a customs official (Mt 9).

1. The Sermon on the Mount	Mt 5-7	2. The Invitation to the Weary	Mt 11:28-30
3. Idle Words	Mt 12:36-37	4. The Revelation to Peter	Mt 16:17-19
5. Humility and Forgiveness	Mt 18:15-35	6. Rejection of that Generation	Mt 21:43
7. The Eight Woes	Mt 23	8. The Prophecy on Olivet	Mt 24:1-25:46
9. The Commission and Promise	Mt 28:18-20		

Six Events of Final Week

1. Conspiracy and Suicide of Judas	Mt 26:14-16; 27:3-11
2. The Dream of Pilate's Wife	Mt 27:19
3. Resurrection of Saints	Mt 27:52, 53 (after His Resurrection)
4. Suggested Plot about His Body	Mt 27:62-64
5. The Watch at the Sepulcher	Mt 27:65-66
6. Earthquake Resurrection morning	Mt 28:2

C. Matthew's 5 Major Themes:

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|---|----------------|
| 1. Life in the Upside-down Kingdom | 2. The Messiah |
| 3. Fulfillment of OT Prophecy - Matthew uses the term "fulfilled" 82 times! | |

4. Jesus' Teachings & Works

Several minor themes include the kingdom of heaven, the conflict between Jesus and the religious leaders, Jesus as the fulfiller of the law, and the king who will return in the clouds.

5. The Danger of Unbelief

D. The Gospel of Matthew has One Overriding Purpose: "Demonstrate the carpenter from Nazareth was the long-awaited Jewish Messiah - Christ, the Anointed One."

Bring the Good News to his oppressed Jewish kinsmen and explain His kingdom.

The Jews waited for a leader who had been promised centuries before by the prophets.

Their leader would rescue them from the Roman oppressors and establish a new kingdom.

He would rule the world with justice. However, many overlooked prophecies that also spoke of this king as a suffering servant who would be rejected and killed.

E. Matthew pursues his purpose primarily by showing how Jesus in His life and ministry fulfilled the OT Scriptures. Matthew includes 9 proof texts unique to his Gospel to drive home his basic theme: *Jesus Is The Fulfillment Of The OT Predictions Of The Messiah*.

1. 1:22-23 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Fulfillment of Isa. 7:14: Therefore the Lord himself will give you a sign.

Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

2. 2:14-15 When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. [Hosea 11:1]

3. 2:17-18 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. [Quotes Jer. 31:15]

4. 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

5. 4:14-16 That it might be fulfilled which was spoken by Esaias the prophet, saying,

¹⁵ The land of Zebulun, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. [Isa. 9:1]

6. 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. [Isa. 53]

7. 12:17-21 That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

²¹ And in his name shall the Gentiles trust. [Quotes Isa. 42:1-4]

8. 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

9. 27:9-10 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

F. Matthew focuses on the Kingdom of Jesus

1. First preached by John the Baptist

Matt. 3:1-2

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

2. Preached by Jesus from the very beginning of His ministry Matt. 4:17; 23

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

3. Sent out the 12 apostles with the same proclamation

Matt. 10:1-7

And as ye go, preach, saying, The kingdom of heaven is at hand.

Remember: The people were looking for the God-sent Deliverer who would release them from Roman bondage and reestablish the glorious kingdom of Israel.

Consider: The good news of the kingdom required a moral and spiritual response from the people and not just their acceptance of a ruler.

1. John the Baptist: Repent

2. Jesus: He did not come to overcome Rome, but to TRANSFORM the hearts and lives of those who trusted Him.

a. Before Jesus could enter into the glory of the Kingdom, Jesus endured the suffering of the cross.

3. Even if the Jews could not throw off the yoke of Rome, they could throw off the crushing spiritual yoke of the law by entering the Messiah's Kingdom and take upon themselves the yoke Jesus offered. It would provide rest for their souls. [Matt. 11:29-30]

G. Matthew Introduced A New People. He is the only gospel writer to use the word church.

[Matt. 16:18; 18:17] Greek = a called-out assembly

a. OT = Israel was God's called-out people - It began with the call of Abraham in Gen. 12.

b. Stephen called the nation of Israel "the church or assembly in the wilderness." Acts 7:38

The NT Church Is A Different People Composed Of Both Jews And Gentiles.

a. Even though Matthew wrote primarily for the Jews, he has a "universal" element that includes the Gentiles.

- Gentile leaders came to worship the child Jesus. Matt. 2:1-12

- Jesus performed miracles for Gentiles and even commended them for their faith.

[Matt. 8:5-13; 15:21-28]

- Gentile Queen of Sheba was praised for her willingness to make a long journey to hear God's wisdom. [Matt. 12:42]
- At a crisis hour in Jesus' ministry He turned to a prophecy about the Gentiles. [Matt. 12:14-21]
- Jesus said: The field is the world. [Matt. 13:38]
- Even in the parables, Jesus indicated that the blessings which Israel refused would be shared with the Gentiles. [Matt. 22:8-10; 21:40-46]
- The Olivet Discourse stated that the message would go "unto all nations." [Matt. 24:14]
- The Lord's commission involves all nations. [Matt. 28:19-20]

Note: All these link back to Isaiah, who saw Israel and her coming Servant Messiah as a "light to the Gentiles." [Isa. 42:6; 49:6; 60:3]

- There were only believing Jews and believing Jewish proselytes in the church at the beginning. [Acts 2-7]
- When the gospel went to Samaria in Acts 8, people who were part Jewish and part Gentile came into the church.
- When Peter went to the household of Cornelius [Acts 10], the Gentiles became fully accepted in the church.
- The Conference at Jerusalem [Acts 15] settled the decision that a Gentile did not have to become a Jew before he could become a Christian.
- Matthew made it very clear this new people, the church, must not maintain a racial or social exclusiveness. Faith in Jesus Christ makes believers "all one" in the body of Christ, the church.

Matthew begins his book with a careful account of the birth of Jesus Christ. Since he is presenting Jesus Christ as the Messiah and King, he begins with the lineage of Jesus Christ to establish his human heredity [Matt. 1:1-17] and His divine heredity [Matt. 1:18-25].

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. This detailed lineage shows Jesus Christ is a part of history.

All of Jewish history prepared the way for His birth.

1. Matthew shows that Jesus was a descendant of Abraham, the father of all Jews, and a direct descendant of David. This fulfilled OT prophecies about the Messiah's line.

Gen. 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. [must be a descendant of Abraham]

Isa. 11:1-2 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Ps. 89:4 Thy seed will I establish forever, and build up thy throne to all generations.

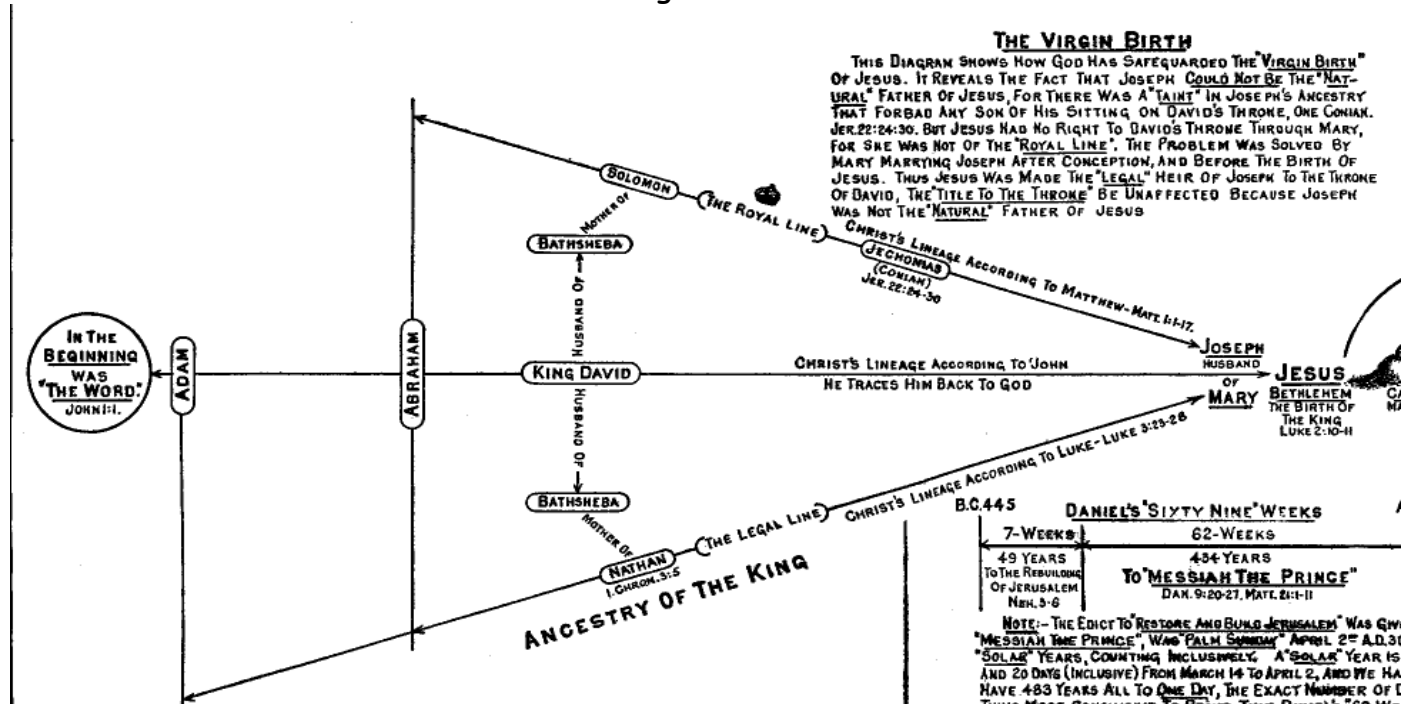
Ps. 132:11 The LORD hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

2. Matthew points out that Joseph did not "beget" Jesus Christ.

Joseph was the husband of Mary, of whom was born Jesus, who is called Christ."

Points the reader to the doctrine of the virgin birth



3. Matthew establishes: The King was a Jewish male who is also the divine Son of God.

- a. Did anyone acknowledge His kingship?
- b. The Magi from the East came and worshiped Him.

4. Matthew refers to Jesus as the "Son of David" more than the other 3 combined to show Jesus is the rightful heir to the throne of Israel.

Isa. 9:7a Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom,

II Sam. 7:16 And thine [house of David] house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Acts 2:29-30 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Rev. 22:16 I am the root and the offspring of David,...

5. Matt. 1:1-17: 46 people whose lifetimes span 2,000 years - ALL were ancestors of Jesus Christ, but they varied considerably in personalty, spirituality and experience. Some were heroes of faith [Abraham, Isaac, Ruth, David]; some had shady reputations [Rachab, Tamar]. Many were ordinary people [Esrom, Aram, Naasson]. Others were evil [Manasses]. God's work in human history is not limited by human failures or sins.

a. At least 2 of the 4 women were not Israelites by birth. All 4 of them had reputations that could have made them unmentionable in an ancestral tree.

God sent His Son to be the Savior of all people.

Evidence Of Design

The numerical structure of the Bible has been studied very closely. Ivan Panin was born in Russia on December 12, 1855. Having participated in plots against the Czar at an early age, he was exiled and, after spending some years studying in Germany, he came to the United States and entered Harvard University. After graduation in 1882, he converted from agnosticism to Christianity. In 1890 he discovered some of the phenomenal mathematical designs underlying both the Greek text of the New Testament and the Hebrew text of the Old Testament. He was to devote over 50 years of his life painstakingly exploring the numerical structure of the Scriptures, generating over 43,000 detailed, hand-penned pages of analysis. He went on to be with the Lord in his 87th year, on October 30, 1942.

The Heptadic Structure

The recurrence of the number 7- or an exact multiple of seven - is found throughout the Bible and is widely recognized. "7's" occur in the Bible in over 600 passages. The Sabbath on the seventh day; the seven years of plenty and the seven years of famine in Egypt; the seven priests and seven trumpets marching around Jericho; the Sabbath Year of the land are well-known examples. Solomon's building the Temple for seven years, Naaman's washing in the river seven times, and the seven churches, seven lamp stands, seven seals, seven trumpets, seven bowls, seven stars, and so on in the Book of Revelation: All show the consistent use of the number seven.

But there turns out to be much more below the surface. Ivan Panin noted the amazing numerical properties of the Biblical texts - both the Greek of the New Testament and the Hebrew of the Old Testament. These are not only intriguing to discover, they also demonstrate an intricacy of design which testifies to a supernatural origin!

Design Challenge: A Genealogy

- The number of words must be divisible by 7, evenly.
- The number of letters must also be divisible by 7, evenly.
- The number of vowels and the number of consonants must also be divisible by 7.
- The number of words that begin with a vowel must be divisible by 7.
- The number of words that begin with a consonant must be divisible by 7.
- The number of words that occur more than once must be divisible by 7.
- The number of words that occur in more than one form must be divisible by 7.
- The number of words that occur in only one form must be divisible by 7.
- The number of nouns shall be divisible by 7.
- Only 7 words shall not be nouns.
- The number of names shall be divisible by 7.
- Only 7 other kinds of nouns are permitted.
- The number of male names shall be divisible by 7.
- The number of generations shall be divisible by 7.

This is the genealogy of Jesus Christ as found in Matthew 1:1-11 (in Greek).

The first 17 verses of the Gospel of Matthew are a logical unit, or section, which deals with a single principal subject: The Genealogy Of Christ.

It contains 72 Greek vocabulary words in these initial 17 verses.

The number of words which are nouns is exactly 56, or 7×8 .

The Greek word "the" occurs most frequently in the passage: exactly 56 times, or 7×8 .

Also, the number of different forms in which the article "the" occurs is exactly 7.

There are two main sections in the passage: verse 1-11, and 12-17.

In the first main section, the number of Greek vocabulary words used is 49, or 7×7 .

Of these 49 words, the number of those beginning with a vowel is 28, or 7×4 .

The number of words beginning with a consonant is 21, or 7×3 .

The total numbers of letters in these 49 words is 266, or 7×38 - exactly!

The number of vowels among these 266 letters is 140, or 7×20 .

The number of consonants is 126, or 7×18 - exactly.

Of the 49 words, the number of words which occur more than once is 35, or 7×5 .

The number of words occurring only once is 14, or 7×2 .

The number of words which occur in only one form is exactly 42, or 7×6 .

The number of words appearing in more than one form is also 7.

The number of the 49 Greek vocabulary words which are nouns is 42, or 7×6 .

The number of words which are not nouns is 7.

Of the nouns, 35 are proper names, or exactly 7×5 .

These 35 names are used 63 times, or 7×9 .

The number of male names is exactly 28, or 7×4 .

These male names occur 56 times or 7×8 .

Three women are mentioned - Tamar, Rahab, and Ruth.

The number of Greek letters in these three names is 14, 7×2 .

Number of compound nouns is 7. The number of Greek letters in these 7 nouns is 49, or 7×7 .

Only one city is named in this passage, Babylon, which in Greek contains exactly 7 letters.

Gematria = study of the numerical values of words

Both Hebrew and Greek use the letters of the alphabet for numerical values. Therefore, any specific word - in either Hebrew or Greek - has a numerical value of its own by adding up the values of the letters in that particular word.

The 72 vocabulary words in Matt. 1:1-17 add up to a gematrical value of 42,364, or $7 \times 6,052$.

Exactly! If one Greek letter was changed, this would not happen.

The 72 words appear in 90 forms - some appear in more than one form.

The numeric value of the 90 forms is 54,075, or $7 \times 7,725$. Exactly

Matthew 1:18-25

161 words: 7×23

105 forms: 7×15

77 vocabulary: 7×11

Words of the Angel: 28 words: 7×4 value: 52,605 $7 \times 7,515$

35 forms: 7×5 value: 65,429 $7 \times 9,347$

There is no human explanation for this incredible and precise structure.

It has all been supernaturally designed. We simply gasp, sit back, and behold the skillful handiwork of the God who keeps His promises. Isn't God - and His remarkable Word - Amazing!