

## I. Introduction to the Gospel of Matthew — Chapters 1 – 4:1-11

Matthew writes to a primarily Jewish audience to prove that **Jesus is the long-awaited Messiah**. He presents Jesus as the fulfillment of Old Testament prophecy and the rightful heir to David’s throne. (*Christ’s lineage from Joseph’s side*)

### A. The Birth of Christ & Lineage of the Messiah

#### 1. Genealogy and Purpose

- Matthew begins with the lineage starting with **Abraham**, the father of the Hebrew nation, and traces the Messianic line through **David** to **Jesus**, the covenant promise of the Messiah (Matthew 1:1-17).
- Matthew records **42 generations**, highlighting God’s covenant promise from Abraham to Christ.
- Genealogy emphasizes **Joseph’s legal line**, establishing Jesus’ royal right to David’s throne.
- Luke records **Mary’s lineage** (Luke 3:23-38) to show the biological miracle of Jesus’ conception by the Holy Spirit.

#### 2. Prophecy & Fulfillment

Matthew consistently uses Old Testament prophecy to demonstrate that Jesus is the promised Messiah.

Old Testament Prophecy	New Testament Fulfillment
Isaiah 7:14	Matthew 1:22–23; Luke 1:35
Isaiah 11:1	Matthew 1:17
Jeremiah 31:15	Matthew 2:17–18
Hosea 11:1	Matthew 2:15
Micah 5:2	Matthew 2:5–6

**Key Theme:** Jesus is **He Who Was Promised**—the Messiah predicted through generations.

### B. His Baptism — Matthew Chapter 3

- Jesus is baptized by **John the Baptist** in the Jordan River.
- Two baptisms take place:
  - a. **Water baptism**
  - b. **Spiritual baptism** – the Holy Spirit descends “*like a dove.*” (Matthew 3:11, 16–17)
- A full reading of Matthew 3 provides the necessary context for Jesus’ inauguration of public ministry.

### C. The Temptation of Jesus — Matthew 4:1-11

Jesus is **led by the Spirit** into the wilderness to be tempted by the devil, showing His humanity.

### Three Temptations & Their Meaning

1. **Stones to bread while hungry (Flesh)**
2. **Cast thyself down (Lust of the eyes)**
3. **Fall down and worship me (Pride of life)**

These align with **1 John 2:16**, revealing Satan's consistent tactics:

- Lust of the flesh
- Lust of the eyes
- Pride of life

**Key Insight:** These are areas of temptation that come from the world and not from the Father; hence, they are Satan's tactics.

## II. His Ministry in Galilee (Matthew 4:12 – 18)

### A. Beginning of His Galilean Ministry

Matthew 4:12 (NLT):

*"When Jesus heard that John had been arrested, he left Judea and returned to Galilee."*

### B. His Teachings — Matthew 5–7

- Jesus begins the **Sermon on the Mount**.
- Matthew 5:1–2 (NLT):

*"One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, 2 and he began to teach them."*

### C. His Works (Miracles & Authority Demonstrated) — Matthew 8–10

Matthew 8:1–3 — healing the leper

- Jesus shows compassion, authority, and willingness:

*"Large crowds followed Jesus as he came down the mountainside. 2 Suddenly, a man with leprosy approached him and knelt before him. "Lord," the man said, "if you are willing, you can heal me and make me clean." 3 Jesus reached out and touched him. "I am willing," he said. "Be healed!" And instantly the leprosy disappeared."*

### D. The Reaction of the People — Matthew 11–18

John questions Jesus from prison: "Are you the Messiah?" (Matthew 11:1-3)

*"When Jesus had finished giving these instructions to his twelve disciples, he went out to teach and preach in towns throughout the region. 2 John the Baptist, who was in prison, heard about all the things the Messiah was doing. So, he sent his disciples to ask Jesus, 3 "Are you the Messiah we've been expecting, or should we keep looking for someone else?"*

### III. His Ministry in Judea -- *Matthew 19–28*

Matthew demonstrates that Jesus' popularity and power were not limited to Galilee; they were also evident in Judea, where large crowds continued to follow him for healing.

#### A. His Presentation as King — Jerusalem

##### 1. Journey Toward Jerusalem (Matthew 19–20)

- Jesus leaves Galilee for Judea.
- He openly tells the disciples that suffering and agony await Him (Matthew 20:17).

##### 2. Zacchaeus & Salvation (Matthew 19:1–10)

- As Jesus entered **Jericho**, He openly demonstrated His mission:  
*“to seek and to save that which was lost.”*
- Zacchaeus was a **chief tax collector**, a position that made him wealthy, unpopular, and deeply despised by the Jews.
- Despite his status and reputation, Zacchaeus **desired to see Jesus**, but being short in stature, he climbed a **sycamore tree** to gain a better view.
- As Jesus passed by, He **called Zacchaeus by name** and said:  
*“Make haste and come down, for today I must stay at your house.”*
- Zacchaeus quickly obeyed and **received Jesus joyfully**, showing a heart ready for repentance.
- The crowd complained, criticizing Jesus for **associating with a “sinner.”**
- In response to Jesus' grace, Zacchaeus offered tangible repentance:
  - He pledged to give **half of his goods to the poor**.
  - He promised to **restore fourfold** anything he had taken unjustly.
- Jesus affirmed the transformation, declaring:  
*“Today salvation has come to this house.”*
- This encounter reinforces Jesus' redemptive mission to reach even the most unlikely and socially rejected.

##### 3. Parable of the Minas (19:11–27)

- Jesus corrects the disciples' expectation that He will reveal Himself as the Messiah and the political Savior of Israel, who believed the kingdom of God would appear immediately.
- He teaches the disciples about accountability through this parable of how to conduct themselves in his absence while awaiting His return.

#### B. His Triumphal Entry — Matthew 19:28

- Jesus fully understood what awaited Him in Jerusalem—**arrest, condemnation, mockery, scourging, and crucifixion** —**but** He entered Jerusalem publicly in obedience and courage.

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- He approached Jerusalem **via the Mount of Olives**, fulfilling prophetic imagery and signaling the beginning of His Passion week.
- Jesus entered **in humility yet with royal dignity**, riding on a **colt**, a customary symbol for kings during times of peace.
- He came not as a **political or military conqueror**, as many expected, but as the **Prince of Peace**.
- The people openly ascribed **Messianic titles** to Him:
  - *“Son of David”*
  - *“He who comes in the name of the LORD”*
- This event **fulfilled prophecy** (Zechariah 9:9) and confirmed His identity as the promised Messiah.

**C. Jesus Weeps Over Jerusalem — Matthew 19:41 (Luke 19:41 Parallel)**

- As Jesus approached Jerusalem, **He saw the city and wept over it**, revealing His deep compassion and sorrow.
- His tears were **not for Himself**, despite His coming suffering, but for the **people and future of Jerusalem**.
- This moment marked a **critical turning point** for the Jewish people—they were rejecting their Messiah.
- Jesus mourned because **their spiritual blindness** kept them from recognizing who He was and the peace He offered.
- Had the people understood Jesus’ identity and mission, **they might have been spared the destruction** that would eventually come upon the city (fulfilled in A.D. 70).
- Their desire for a **political and military Messiah** prevented them from seeing the true **Prince of Peace**.
- Jesus’ lament:  
*“If you had known... the things that make for your peace! But now they are hidden from your eyes.”*

**D. His Judicial Cleansing of the Temple — Matthew 19:45 (Luke 19:45–46 Parallel)**

- Merchants operated in the temple’s **outer courts**, the only area where **Gentiles** were allowed to pray and worship.
- This sacred area, intended to be a **house of prayer for all nations**, had been turned into a marketplace.
- Jesus declared it a **“den of thieves”**, exposing both corruption and exploitation.
- His anger was directed at **everyone involved in buying and selling**, not just the merchants.
- Jesus’ actions demonstrated **righteous indignation**, His holy response to the misuse of God’s house and the obstruction of worship.
- The cleansing reinforced the expectation that **God’s temple must honor God’s presence and welcome all peoples**.

**E. The Eight Woes in Jerusalem — Matthew 23:1–39**

- A clear conflict is revealed: **the religious leaders reject Jesus**, and in turn, **He rejects their hypocrisy**.
- The same Jesus who announced **eight “Blesseds”** in Galilee now pronounces **eight “Woes”** in Judea.

- These woes serve as **indictments** against the scribes and Pharisees for:
  - Hypocrisy
  - Corruption
  - Spiritual blindness
  - Hindering others from entering the Kingdom
  - Rejecting God’s messengers

### The Eight Woes

- **Woe #1 — Blocking the Kingdom**
  - They **shut the door of heaven in people’s faces**, refusing to enter themselves and preventing others from entering.
- **Woe #2 — Exploiting Widows (v. 14)**
  - They **devour widows’ houses**, hiding their greed behind long, impressive prayers.
- **Woe #3 — Corrupt Proselytizing (v. 15)**
  - They travel far to make one convert, only to turn them into **“twice as much a son of hell”** as themselves.
- **Woe #4 — Blind Guides & False Oaths (vv. 16–22)**
  - They create **twisted rules** about oaths, elevating gold and offerings above the temple and altar—revealing deep **spiritual blindness**.
- **Woe #5 — Misplaced Priorities (vv. 23–24)**
  - They meticulously tithe herbs (mint, dill, cumin) while neglecting the **“weightier matters of the law”**:
    - Justice
    - Mercy
    - Faithfulness
- **Woe #6 — External Cleanliness (vv. 25–26)**
  - They appear clean on the outside but are inwardly filled with **greed and self-indulgence**.
- **Woe #7 — Whitewashed Tombs (v. 27)**
  - They look righteous outwardly but are spiritually **dead on the inside**, full of uncleanness.
- **Woe #8 — Murdering Prophets (v. 28)**
  - They honor the prophets with monuments, yet are **descendants of those who killed them**, continuing to persecute the righteous.

### F. Final Lament — Matthew 23:37–39

- After delivering the woes, Jesus grieves over Jerusalem for:
  - Rejecting Him

- Killing the prophets
- Refusing God's invitation to salvation
- His lament reveals His deep desire to **gather and protect** His people, but their unwillingness brings judgment.

#### G. The Olivet Discourse — Matthew 24–25

- A **private teaching** given by Jesus to His disciples near the end of His earthly ministry.
- Delivered while **seated on the Mount of Olives**, directly overlooking the Temple.
- The conversation was prompted by:
  - The disciples' **awe of the Temple's beauty**, wealth, precious stones, and grandeur.
- Jesus responds with a prophecy:  
*"Not one stone here will be left upon another..."* (Matthew 24:2)
- This prophecy echoes His earlier statement to the religious leaders:  
*"Your house is left to you desolate."* (Matthew 23:38)
- Jesus affirms: **He is the Promised Messiah.**

#### Key Points of the Olivet Discourse

##### 1) Introduction — Question About the Temple

- Disciples ask when the destruction will occur and what signs will accompany the end.

##### 2) Birth Pangs — Signs of the End

- False messiahs
- Wars and rumors of wars
- Famines
- Earthquakes
- Jesus calls these the **"beginning of sorrows."**

##### 3) Destruction of Jerusalem (First Half)

- Jesus predicts the Temple's destruction (fulfilled in A.D. 70).
- Followers were instructed to flee when they saw the **abomination of desolation.**

##### 4) The Great Tribulation (Second Half)

- A period of intense suffering leading up to the end of the age.

##### 5) The Second Coming of Christ

- Cosmic signs
- The gathering of the elect
- Final judgment
- Jesus' return will be sudden and unmistakable.

## 6) Exhortations to Watchfulness

- Parables used:
  - The Fig Tree
  - The Ten Virgins
  - The Talents
  - The Sheep and the Goats
- Emphasis: **Be prepared for the unknown time of His return.**

## H. The Events of His Crucifixion — Matthew 26–27

### 1. Jesus Withdraws with the Twelve — Matthew 26:1–56

Jesus **foreknew everything** that was about to happen.

#### a) Mary's Act of Devotion (26:12)

- She anoints Jesus for His burial, giving Him honor before His suffering.

#### b) Betrayal Revealed (26:25)

- During Passover, Jesus announces that one of His disciples will betray Him.

#### c) Institution of the New Covenant (26:28)

- Jesus declares:

*"This is My blood of the new covenant... for the remission of sins."*
- He explains that fellowship with Him will continue through His redemptive work—**what we commemorate on Communion Sunday.**

### 2. Jesus Before the Sanhedrin — Matthew 26:57–75

- Accused of claiming to be Israel's Messiah—the **Son of God**.
- The council seeks false witnesses; none are credible.
- Two witnesses claim He threatened to destroy the Temple.
- Jesus remains **silent**, speaking only when necessary.
- He confirms His identity:

*"It is as you said... you will see the Son of Man seated at the right hand of Power..."*
- The leaders:
  - Charge Him with **blasphemy**
  - Tear their garments
  - Declare Him **worthy of death**
- Jesus is spat on, beaten, and mocked.

### 3. Jesus Before Pilate — Matthew 27:1–26

- Three false accusations are brought:
  - He is a revolutionary
  - He discourages paying taxes
  - He claims kingship in opposition to Caesar
- Pilate, pressured by the crowd, condemns Him to crucifixion.

### 4. The Crucifixion — Matthew 27:27–54

- Matthew highlights several **miraculous signs** surrounding Jesus' death:
  - Darkness at midday
  - A great earthquake
  - Rocks splitting
  - Graves opening
  - The Temple veil was torn **from top to bottom**
- These events confirm: **Truly, He is the Son of God.**

## IV. The Glorious Resurrection — Matthew 28

### A. The Angel Announces the Resurrection — Matthew 28:1–7

- The angel declares Jesus has risen just as He said.

### B. Jesus Appears to the Women — Matthew 28:8–10

- Jesus meets them on the road and reassures them.

### C. The Jewish Authorities Spread a Lie — Matthew 28:11–15

- Guards are bribed to claim the disciples stole His body.

### D. The Great Commission — Matthew 28:16–20

- Jesus gives final instructions to the eleven disciples:
  - *“Go and make disciples...”*
  - Teach, baptize, and spread the gospel
  - His promise:  
*“I am with you always, even to the end of the age.”*

#### Reference:

Stringfellow, Alan B. *Through the Bible in One Year: A 52 Lesson Introduction to the 66 Books of the Bible.* Whitaker House, 2005.