

THE GOSPEL OF MATTHEW; YOUR KINGDOM COME...ON EARTH
JROC - Week 1 – Matthew and the Kingdom?
January 10, 2021

As we move through 2021...

Psalm 146

The Gospel of Matthew:

“Gospel” – good news...

“Matthew” – a Jewish tax collector whose Hebrew name was Levi...whom Jesus called to be a disciple. Throughout the Gospel penned by him, Matthew calls himself “Matthew [gift of the Lord], the tax collector.” Tax collectors were hated in Israel at that time.

The tax collectors in the Gospels were Jews who were working for the hated Romans. Jewish tax collectors were seen as turncoats, traitors to their own countrymen. It was common knowledge that the tax collectors cheated the people they collected from. Jesus called Matthew, the tax collector, to serve Him. Matthew could never forget God’s grace being poured down upon him. And so, he always labeled himself as “Matthew, the tax collector” – a sinner saved by God’s amazing grace!

Why did I include the Kingdom of God with “the Gospel of Matthew” in the title of this study? John the Immerser/the Baptizer was speaking of the kingdom (Matt. 3:2) as was Jesus (Matt. 4:17). How does the Kingdom of God fit into the big picture of the Bible? The Bible is one story from Genesis through Revelation. There are four words which speak to the plot of the Bible? Creation, Fall, Redemption, Restoration.

“The Kingdom of God” –

God made promises to Israel through four unconditional covenants: Abrahamic Covenant, Land Covenant, Davidic Covenant, and the New Covenant. “Unconditional” – God alone will deliver on these promises. The fulfillment of God’s promises is NOT based on Israel’s obedience; the fulfillment of God’s promises is based on GOD!!! Heb. 6:13 – God swore by HIMSELF.... What God has promised to Israel through four unconditional covenants WILL happen.

The Davidic Covenant promised a kingdom ON EARTH!

The prophets described the GLORIES of the Kingdom of God on earth. The prophets had a message of hope that caused Israel to eagerly anticipate the fulfillment of God’s promise re: the kingdom.

Isaiah wrote of the kingdom before the Babylonian captivity. Jeremiah was in the midst of the Babylonian captivity when he wrote his book.

The prophecies of the kingdom spoke of Israel’s restoration...and the people thought of it as the golden days of King Solomon who reigned over a united Israel from

971 to 931 BC. Time passed. A millennia/1,000 years passed and we then read of Jesus beginning His public ministry on earth at His first coming approx. 1,000 years following Solomon.

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The HUGE application for each of us in our study of Scripture: KNOWING WHO GOD IS!! IN WHOM are we resting?

Psa. 46:10 - Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth. (One of the Bible verses for 2021).

God promised that Israel would be an instrument of blessing to the world – to us! The Kingdom of God has relevance for the world – for us! (Gen. 12:3; Gen. 18:18; Rom. 11:15)

In approaching the theme of “the kingdom,” we need to understand the relationship between the OT and the NT. Biblical principle: all passages in Scripture harmonize and complement each other. And so, all kingdom passages in the Bible harmonize and complement each other.

Because God is the author of the Bible – and because Scripture has authorial intent. Underlying what the Holy Spirit inspired the authors to write is God’s intent. We cannot nix God’s intent in what was God-breathed/inspired by God in the OT. The NT does not reinterpret the OT! Matthew has much to tell us about the kingdom of God on earth in harmony with OT passages!

Why are there four Gospels? Do the four Gospels contradict one another? NO!!!!

Do we realize that the four Gospels do NOT present a biography of Jesus? Each of the Gospels has its own emphasis on the ministry of Jesus. The Gospels do not contradict; they complement what each presents:

Matthew, writing to a Jewish audience, emphasizes Jesus’ fulfillment of Old Testament prophecy, proving that He is the long-awaited Messiah.

Mark writes a fast-paced, condensed account, recording Jesus’ miraculous deeds and not recording His long discourses. Mark looks at Jesus as a Servant.

Luke portrays Jesus as the remedy of the world’s ills, emphasizing His perfect humanity and concern for the weak, the suffering, and the outcast.

John emphasizes Jesus’ deity by selecting many conversations and sayings of Jesus on the subject and also including “signs” that prove He is the Son of God.

Matthew, Mark, Luke, John write for different audiences:

The Gospel of Matthew is written for a Jewish audience.
Matthew uses Jewish terminology:

- Matt. 27:33 - “Golgotha” – in the Hebrew - “place of a skull” (interesting in light of Gen. 3:15 and Heb. 2:14.)
- Luke 23:33 - “Calvary”–the Latin equivalent of Golgotha.
- Matthew uses the term, “Kingdom of heaven” – not “kingdom of God.” My view is that “the kingdom of heaven” and “the kingdom of God” are the same. Why, then, does Matthew call “the kingdom of God” “the kingdom of heaven”? Matthew is sensitive to Jewish sensitivities. The name of God was/is too holy for them to speak.
- “Son of David” – Matthew continually refers to Jesus as the “Son of David,” emphasizing that He is indeed the Messiah – the anointed one.

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- Matthew doesn’t translate Aramaic terms such as *raca* (Matt. 5:22) and *corban* (Matt. 15:5). Jewish people in Jesus’ day spoke Aramaic, Hebrew, and Greek... Jewish people would understand the Aramaic terms Matthew used.
- Significantly, the Gospel of Matthew triumphantly ends with Jesus commanding His Jewish followers/disciples to make disciples of all the nations (Matthew 28:19-20). God had called the nation of Israel to carry out this task (Isa. 43:10). What a joy for Jesus to commission the Jewish disciples to carry out what God had originally called the nation of Israel to do.

The Gospel of Mark was written to the Romans.

The Gospel of Luke was written to the Greeks.

The Gospel of John was written to mankind!

Matthew – written as early as 50 AD

Mark – in the early 50’s – AD

Luke – 60-61 AD

John – 80-90 AD

The Gospel of Matthew is the bridge between the Old and New Testaments. It fittingly gives to its readers...the Jews in that day and to all who have read and are reading this book...the reason/the link for the BIG PICTURE of the Bible.

Matthew wrote to the Jewish people. John MacArthur has stated, “The Jewish flavor of Matthew’s gospel is remarkable.” This is evident even in the opening genealogy, which Matthew traces back only as far as Abraham. In contrast, Luke, aiming to show Jesus as the Redeemer of humanity, goes all the way back to Adam.

Matthew’s purpose is somewhat narrower: to demonstrate that Jesus is the King and Messiah of Israel.

SO? What's the big deal re: the Jewish flavor of Matthew? Matthew deals primarily with the life of Jesus the Messiah as fulfilling OT prophecies relating to the coming King. Matthew's purpose was to demonstrate to the Jewish people of the day that Jesus the Messiah is the promised Messiah of the OT, that He fulfilled the requirements of being the promised King Who would be a descendant of King David, and that His life and ministry fully supported the conclusion that He is the prophesied Messiah of Israel. That Jesus is the coming King – the exalted King – the King Who would sit on the throne of David as the angel Gabriel had told Mary in Luke 1:26-33.

CONSIDER: do we see Jesus as the King on King David's throne at the end of Matthew? How do we see Jesus at the end of Matthew?

Jesus was born into chaos! Jesus was born into a world of darkness and violence! What led up to this?