

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 3:7-12)

“Early opposition to the Kingdom”

Outline:

1. Meeting opposition v. 7
2. Addressing opposition vv. 8-12

1- Meeting opposition v. 7

Observations:

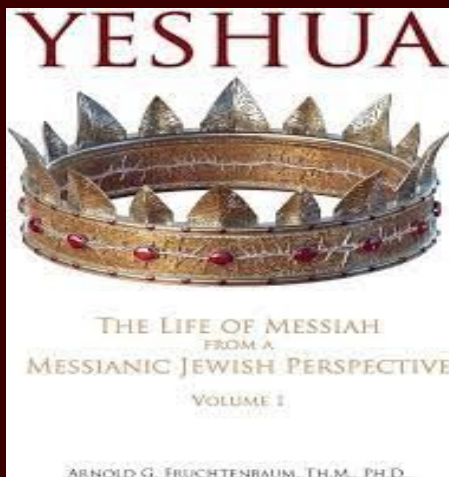
- John's observation v. 7a
- The Sanhedrin investigation
 - “The Pharisees and Sadducees coming to his baptism”
 - (literally “for” his baptism)

1- Meeting opposition v. 7

Observations:

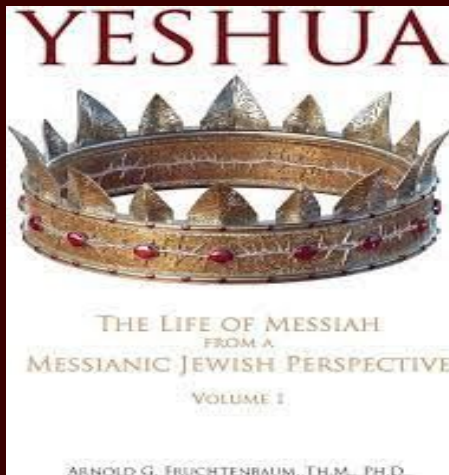
- John's observation v. 7a
- The Sanhedrin investigation
- John's greeting v. 7b
 - "Brood of vipers!"
 - "Who warned you to flee from the wrath to come?"
 - The Day of the LORD

Arnold Fruchtenbaum “YESHUA” (pg. 466)



“It is this author’s conclusion, deduced from the Gospel accounts, that there was a certain policy in place which allowed the Sanhedrin to investigate any kind of messianic movement, and this is what is here recorded in Matthew and Mark. When such a movement was detected, the Sanhedrin conducted its investigation in two stages, the first being the stage of observation. A delegation was sent out to do nothing but observe what was being said, taught, and done. At this point, the representatives of the Sanhedrin could not ask questions or raise objections; they could not verbalize anything. All they were allowed to do was observe...

Arnold Fruchtenbaum “YESHUA” (pg. 466)



“After a period of observation, they were to return to Jerusalem to give a report and issue a verdict. The verdict was to be that the movement was either significant or insignificant. If they declared the movement insignificant, the whole matter would be dropped. However, if they said the movement was significant, the second stage, the stage of interrogation, was put into motion. A second delegation was sent out, but this time they would ask questions, raise objections, and look for a basis to either accept or reject a person’s messianic claims.”

1- Meeting opposition v. 7

Summary/Application:

- Many came to be baptized and identify with John's preparatory ministry.
- The Sanhedrin sent men to investigate the messianic movement.
- John sees right through them.
- John proclaims the impending Day of the LORD.
- Are we able to identify the people, groups, or movements that oppose God's work now?
- What are we to do about it once we do identify?

Outline:

1. Meeting opposition v. 7
2. Addressing opposition vv. 8-12

2- Addressing opposition vv. 8-12

Observations:

- Their fruits v. 8

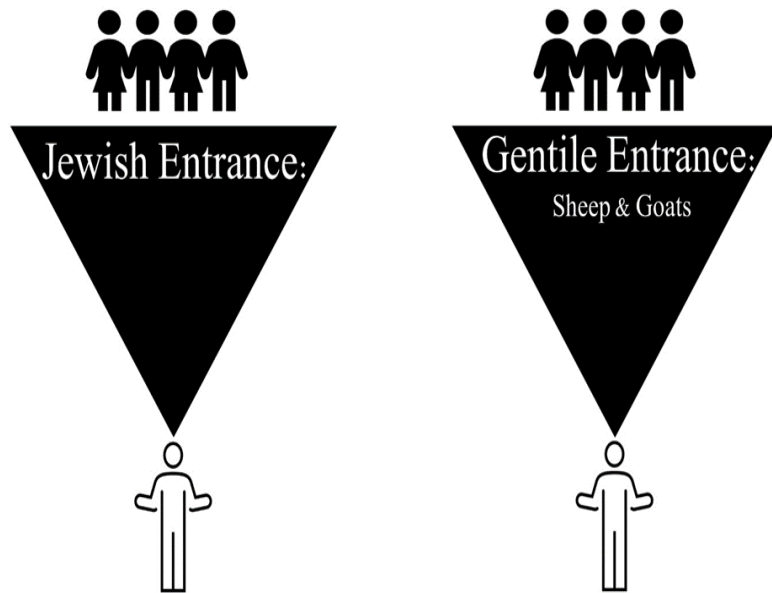
- John understands their motives in being there. They aren't there to return to God. They don't think they need to.
- John tells them to “bear fruit worthy of repentance,” i.e. recognize you are not pure and take the appropriate action.

2- Addressing opposition vv. 8-12

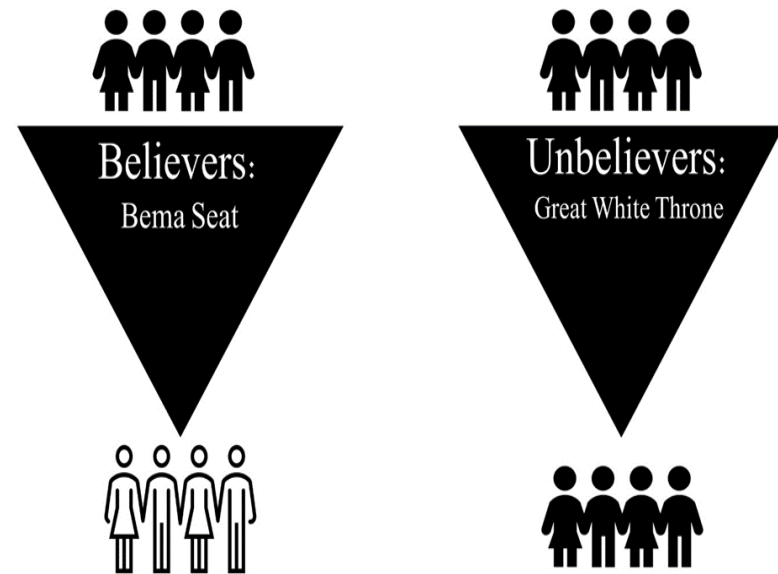
Observations:

- Their fruits v. 8
- Their defense v. 9
 - “and do not think to say to yourselves, ‘We have Abraham as our father.’
 - Most Israelites believed that every Jew would automatically enter the kingdom at its institution.
 - But cf. Mt. 25 Parables: slaves, 10 virgins, talents, wheat and tares.

Kingdom Entrance Judgments:



Believer & Unbeliever Judgments:



2- Addressing opposition vv. 8-12

Observations:

- Their fruits v. 8
- Their defense v. 9
 - “For I say to you that God is able to raise up children to Abraham from these stones.”
 - John is highlighting that their heritage is not what will spare them in the DotL.
 - This appears to be hyperbolic language emphasizing the work of God currently being conducted.

2- Addressing opposition vv. 8-12

Observations:

- Their fruits v. 8
- Their defense v. 9
- John's three word pictures vv. 10-12
 - 1) Ax and the tree v. 10
 - 2) Baptism v. 11
 - 3) Winnowing v. 12

1) Ax and the tree v. 10

- The imminency of the judgment v. 10a
- The judgment of the Ax v. 10b
 - What judgment? What is the context?
 - The Day of the LORD

2) Baptism v. 11

- Contrasting baptisms v. 11a
- Defining baptism –

βαπτίζω

① wash ceremonially for purpose of purification, wash, purify, of a broad range of repeated ritual washing rooted in Israelite tradition. Mk 7:4; Lk 11:38;

② to use water in a rite for purpose of renewing or establishing a relationship w. God, plunge, dip, wash, baptize.

①a of dedicatory cleansing associated w. the ministry of John the Baptist

①b of cleansing performed by Jesus Jn. 3:22, 26; 4:1;

①c of the Christian sacrament of initiation after Jesus' death

③ to cause someone to have an extraordinary experience akin to an initiatory water-rite, to plunge, baptize.

③a typologically of Israel's passage through the Red Sea 1 Cor 10:2

③b of the Holy Spirit (fire) Mk. 1:8; Jn. 1:33; Ac. 1:5b; 11:16b; 1 Cor 12:13

③c of martyrdom Mk. 10:38 (I would prefer "death" to "martyrdom" JPH)

2) Baptism v. 11

- Contrasting baptisms v. 11a
- Defining baptism –
- Types of baptism –
 - 1) John's baptism
 - 2) Jesus' baptisms
 - His literal baptism (next week)
 - Those baptized in His name (cf. Acts 19 Apollos)
 - 3) Believer's baptism
 - Spirit baptism Rom. 6
 - Water baptism Mt. 28:18-20

2) Baptism v. 11

4) Spirit and Fire baptism v. 11d

- Cf. Ezekiel 39:21-29
- Cf. Joel 2:28-29
- Note “In that day” Is. 2:10, 20; 3:7; 4:1;
- Then 4:2-6
- Then Isaiah 5:1-7

The Constant Grace of GOD:

2 Chronicles 36:15-16

And the LORD God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy.

Jeremiah 2:5

Thus says the LORD: “What injustice have your fathers found in Me, That they have gone far from Me, Have followed idols, And have become idolaters?”

The Constant Grace of GOD:

Jeremiah 7:25-26

Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers.

Micah 6:3

“O My people, what have I done to you? And how have I wearied you? Testify against Me.

Matthew 23:37

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

3) Winnowing v. 12

- The imminency of purification v. 12a
- The thoroughness of purification v. 12b
- The wheat v. 12c
- The chaff v. 12d

2- Addressing opposition vv. 8-12

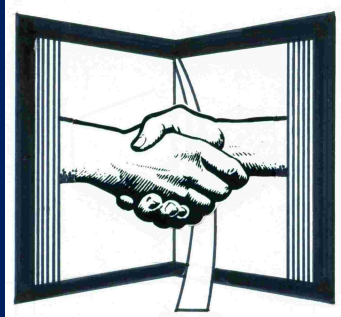
Summary/Application:

- Matthew rebukes the religious leaders
- Matthew proclaims the imminent Day of the LORD
- Heritage will not gain entrance into the kingdom
- Works will not gain entrance into the kingdom
- Later in Matthew we see Gentiles will gain entrance into the kingdom.
- Are you going to enter?

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