

# STUDY PACK 1

## THE GOSPEL ACCORDING TO MATTHEW

“The first Gospel is the \_\_\_\_\_ to the whole of the New Testament. The Holy Spirit has undoubtedly placed it where it is in the order of books. It is safe to say that whosoever understands the Gospel according to Matthew will be a fair distance along the road to an understanding of all the New Testament.”

~~ Donald Grey Barnhouse ~~

### I. THEMES

- A. Jesus is \_\_\_\_\_ (more than 60 Old Testament references).
- B. Demonstrates Jesus as the Prince (chapters 1-12), Prophet (chapters 13-23), and Priest (chapters 24-28).
- C. To show how that Jesus \_\_\_\_\_ and what the plan of God is now.
- D. The kingdom of heaven!

### II. KEY WORDS

- A. \_\_\_\_\_ – used 33 times.
- B. Fulfilled – used 16 times.

### III. DATE

A.D. 37.

### IV. HUMAN AUTHOR

Matthew, also known as Levi.

- A. Son of Alphaeus.
- B. A Jew from Galilee.
- C. A \_\_\_\_\_ for the Romans, the most hated profession among the Jews.

### V. RECIPIENTS

The Jews.

## **VI. BOOK NOTATIONS**

- A. Number in the Bible – 40.
- B. Number in the New Testament – 1.
- C. Chapters – 28.
- D. Verses – \_\_\_\_\_.

## **VII. DIVISIONS – FIVE FAMOUS DISCOURSES**

- A. The teacher and his pupils: chapters 5-7.
- B. The master and his servants: chapter 10.
- C. The king and his subjects: chapter 13.
- D. The head of the Church: chapters 16-18.
- E. The Olivet Discourse.

## **VIII. SPECIAL NOTES**

- A. This is the only book of Scripture that mentions the \_\_\_\_\_.
- B. The Scripture tells us little about Matthew: his call, his former profession and he was at the Day of Pentecost.
- C. Several ancient authors believed that Matthew was the only New Testament book \_\_\_\_\_.

## **IX. OUTLINE OF MATTHEW**

- I. Preparation for His Public Ministry: Chapters 1-4
  - A. Genealogy: chapter 1:1-17
  - B. Birth: chapters 1:18-2:23
  - C. Introduction and baptism: chapter 3
  - D. Temptation: chapter 4
  
- II. Precepts of His Ministry: Chapters 5-7
  - A. Eight rules for living
  - B. Formula for happiness
  - C. Standard of perfect human conduct
  - D. An octave of kingdom music
  - E. Eight-rung ladder to radiance and joy
  - F. Proclamations of the King

- G. Theme – righteousness
  - H. Magna Carta of the kingdom
  - I. Platform of the millennium
  - J. Spirit will accept; flesh will reject
- III. Power of His Ministry: Chapters 8-12
- A. Power over disease, nature and Satan: chapter 8
  - B. Power over sin, death and darkness: chapter 9
  - C. Power in lives of disciples – past, present, future: chapter 10
  - D. Power in life of John the Baptist: chapter 11
  - E. Power of Satan and sin: chapter 12
- IV. Principles of His Ministry: Chapters 13-15
- A. Parables setting forth kingdom truth: chapter 13
  - B. Provision for His followers: chapter 14
  - C. Prophets opposed to His ministry: chapter 15
- V. Presentation of His Ministry: Chapters 16-23
- A. Great testimony of Peter: chapter 16
  - B. Glorious transfiguration: chapter 17
  - C. Grand truth of church and kingdom: chapter 18
  - D. Good teaching of Christ on divorce and riches: chapter 19
  - E. Great tale of parable of laborers: chapter 20
  - F. Gallant triumphant entry: chapter 21
  - G. Guarded tribute question: chapter 22
  - H. Ghastly trouble pronounced on false teachers: chapter 23
- VI. Passion of His Ministry: Chapters 24-28
- A. He will return in power and great glory: chapter 24
  - B. He will judge the nations: chapter 25
  - C. He is denied and betrayed: chapter 26
  - D. He is tried and crucified: chapter 27
  - E. He is resurrected, then commissions His disciples: chapter 28

## X. COMMENTARY

- A. Frank Gabelein.

“So \_\_\_\_\_ is the Gospel of Matthew to \_\_\_\_\_  
 \_\_\_\_\_ that its thorough study ought to be  
 required in every school or class that approaches the Bible with the aim of  
 grasping God’s message to humanity.”

- B. E. Schyler English.

“The Gospel according to Matthew is a Jewish book. Matthew presents Jesus as the Messiah, the Son of David, the promised King. In the genealogy of our Lord He is traced back to David *the King*; and the place of His birth is told, Bethlehem,

the city of David (see Micah 5:2). In Matthew alone is recorded the visit of the wise men to worship Him “Who is born King of the Jews.” The ministry of John the Baptist is reported in fulfillment of Malachi 3:1. Constantly throughout the Gospel there are to be found references to Old Testament Scriptures, with the comment, “for thus it is written by the prophet.” In Matthew the King presents Himself and His Kingdom to His people, He is rejected, and then?

We know that Israel was “\_\_\_\_\_” chosen to be “a Kingdom of priests, and an holy nation” (Exodus 19:5-6). But we know also that the recognized people of God *today* are saints, the Church, who *have been made* “a Kingdom of priests” (Revelation 1:5-6). How can these facts be explained? Matthew answers the question. The Jews reject their Messiah-King; He pronounces judgment against them: He turns to the Gentiles with the blood-purchased offer of entrance into the Kingdom of Heaven. Not only does Matthew record the genealogy of Christ back to David the King, but he goes still further to Abraham. But in point of time, it is not until *after* our Lord is rejected as the Son of David that He presents Himself as the Son of Abraham, obedient unto death, the Anti-type of Isaac (Genesis 22).

The Gospel according to Matthew \_\_\_\_\_, but it is a book for the whole world, also, for flowing from the Cross of Calvary is the blood of the Lamb, by which all who believe on Him are washed clean from the stain of sin, and are presented “faultless before the presence of His glory.”

The Gospel according to Matthew is \_\_\_\_\_ in its teaching. To understand it fully, one must have a background knowledge of the place of the Jew, the Gentile, and the Church in the plan of God. The foundation of Matthew is Old Testament prophecy concerning the coming of Messiah and the promised Kingdom, but in its development, it reaches forth into a new dispensation and the mysteries of the millennial age when Christ shall rule upon earth with His saints. Our Lord’s Olivet Discourse (Matthew 24 and 25) is the mold from which is taken much of the further teaching on yet unfulfilled prophecy. The course of this age, the Great Tribulation period, the return of the King in glory, and the Kingdom age are all outlined in detail here.”

C. Harry A. Ironside.

“Matthew is in a very real sense \_\_\_\_\_. This does not mean that it has no message for Christians, but rather that it is designed by the Holy Spirit to present Christ so as to make it clear to honest Jewish inquirers that He is the One of whom Moses and the prophets spake. In 1:1-17 we have the genealogy of the King, and in 1:18-25 the birth of the King. In 2:1-12 the Gentiles do homage to the King, and in 2:13-23 we see the preservation of the King. Chapter 3 gives the dedication and anointing of the King; while in chapter 4 we have His testing. In chapters 5 to 7 inclusive (the so-called “Sermon on the Mount”) the King unfolds the principles of His kingdom. From chapter 8 through 12 we see the King accredited by mighty works of power, but meeting with ever-increasing rejection. In chapters 13 to 20 we behold a new condition that which

was to prevail after the rejected King returned to heaven, and until He comes again. The kingdom of heaven is seen throughout in mystical form. In other words, \_\_\_\_\_

The genealogy given in Matthew is \_\_\_\_\_, the foster-father of Jesus, lineal descendant of David and heir to the throne, through whom the throne rights were transmitted to our Lord. His birth occurred in Bethlehem late in 5 B.C. or early in 4 B.C., while the visit of the Wise Men took place possibly some two months afterward, and this was followed almost immediately by the flight into Egypt.

We need not be surprised to find that everything in connection with the advent of the King was of \_\_\_\_\_, when we realize that He was truly “Immanuel,” “God with us,” as predicted in Isaiah 7:14. When God came down to earth how could it be otherwise than that certain natural laws should be suspended in order that He might enter into our world in a manner becoming to His majesty and power. So we see Him taking our humanity as born of a virgin mother, His coming made known in some supernatural way to the Wise Men from the East, and His life preserved by divine arrangement so that the malice of Herod could not reach Him in order to destroy Him. The beauty and simplicity of the narrative fills us with admiration and moves our hearts to worship and thanksgiving for God’s unspeakable Gift.

While it is of great importance that we observe and take into account the special dispensational place of this Gospel we shall lose much if we fail to realize that it *is* Gospel, and not law. For the Gospel is God’s message concerning His Son, and here the Son is presented in His Kingly aspect that we may learn to reverence Him as such and bow in subjection at His feet.

- D. The commentary on Matthew by John Broadus is often considered to be \_\_\_\_\_ on Matthew.