

OUTLINE OF THE GOSPEL OF MATTHEW¹

There are 456 OT references to the Messiah.² Matthew quotes many of those Messianic prophecies.

Chapters 1-2 – Shows that *He's King* (the 2nd person of the Godhead incarnate), & *His pedigree*.

Chapters 3-4 – With the coming of the King, the *Kingdom* has come into their *presence*.

Chapters 5-7 – These three chapters (a sermon) describe *life in that Kingdom*.

5—*Character*...Christ intensifies the law: “*ye have heard that it was said, but I say unto you...*”

6—Three examples of religious practices which teach that what counts in the Kingdom is *motive*, plus, who is your *master*.

7—Relations in the Kingdom. *The one sure foundation: obedience*.

When He is finished, they exclaim: “*He teaches with authority!*” (7:29) i.e. He's authoritative in **His words**.

Chapters 8-9 – He's also authoritative in “**His works**”. (9:6, 8) i.e. He has power to *heal* & also to *pardon* from sin.

So...with so much success, what does Christ do?

Chapter 10 – He *invests in the Twelve!* i.e. He multiplies His ministry by “*deputizing*” the twelve i.e. giving them some of His authority (10:1). And with that kind of power, you'd expect revival to break out, but instead...

Chapters 11-12 – *Confusion and Opposition* arises. So the Lord begins to teach differently, using...

Chapter 13 – *Parables*. These *reveal* truth to you if you're a follower and *obscure* truth if you are not.

Chapters 14-17 – These chapters weave the major themes together i.e. *more miracles* (& they become greater- e.g. feeding of the 5000) & *more opposition*, leading to the acme of the book in Mt. 16:15-18. There Christ draws them aside to see if they know who He is & *they get it right!* From then on He begins to tell them of His *mission* i.e. *His death*.

Chapter 18 – One last big block of material about their *relationships* in the kingdom, especially what to do when there are sin problems, etc. He talks about rewards, but says, “*I don't want you to make that your main motive. I have come to serve.*” In addition we see the Pharisees again questioning Christ's “*authority*” (21:23-27).

Chapters 19-23 – *An impasse of mutual rejection* between Jesus and the Pharisees & Sadducees is seen throughout these chapters. The end of chapter 23 raises a major issue: Jesus said, “*I wanted to gather you... but you would not.*” It looks as though the setting up of Christ's kingdom has failed & He has *met His match*, so to speak. *But...* the story isn't over.

Chapters 24-25 – Christ gives the *Olivet Discourse* to show that *He will ultimately triumph* i.e. “*It ain't over till it's over.*” Note the end of chapter 25: Christ is on the throne and separates the sheep from the goats, i.e. **He wins in the end!** That fact helps us in regard to the destruction of Jerusalem in A.D. 70. He *willed* to gather them... so it will finally happen. The Jewish nation *had* to return to their land, even after all those centuries! Christ said “*You will not see me again until*” (23:39) implying Israel's continued national identity! It's only implied, but it's here - cf. Jer. 31:35-37.

Chapters 26-27 – The trials and *crucifixion* of Christ He was the perfect sacrifice to which the Old Testament leads us!

Chapter 28 – His resurrection, and the *consummation* (vv. 18-20): i.e. **He's the King-not just of Israel** (chapter 1), **but of All Creation!** (chapter 28) i.e. **He has “total authority” (28:18)**.

¹ These notes & thoughts were taken nearly verbatim from lectures by Dr. Mark Minnick in a graduate course I took in July, 1999. He was unable to fully cover the content of the final three chapters of Matthew due to lack of time. However the comments on Matthew chapters 26-28 which I have added here accurately summarize what was taught us in abbreviated form. -Rev. Mike Edwards (transcribed June, 2001, Goroka, Papua New Guinea. Revised Sept., 2007, Mar., 2012 & Feb., 2013, St. Vincent, West Indies & Feb., 2015, Madison, Ohio)

² Alfred Edersheim, “*The Life & Times of Jesus the Messiah*” (Peabody, MA: Hendricksen Publishers, 1993 unabridged edition), p. 980.