

Matthew

MAN WHO WAS THE PEN: Matthew, whose original name was Levi

THEME: "Jesus Is the King of the Jews"

INTRODUCTION: Each of the four Gospels was written to show Jesus in a different light. For example, if Doug Marco, Jr. wrote a book about Pastor Marco, he would show him as a father. If Mrs. Marco wrote Pastor's life story, she would show him as a husband. If a Pastoral friend wrote a book about Pastor Marco's life, he would show him as a fellow worker. Had his mother written a book about his life, she would have pictured him as a son. Hence, we have four different men writing about the life of Christ. Matthew shows Him as the King. Mark shows Him as a servant. Luke shows Him as the Son of Man. John shows Him as the Son of God.

A. THE PEN, MATTHEW

1. His name, "Matthew," means "gift of Jehovah." Could. this mean that God's men are gifts to His people from Him?
2. His original name was "Levi," which means "joined." "Matthew" was probably given to him as his new apostolic name.
3. He was a Jew.
4. His father's name was Alphaeus. See Mark 2:14.
5. His home was at Capernaum.
6. His business was the collection of dues and customs from persons and goods crossing the Sea of Galilee or passing along the great Damascus Road, which went right along the shore between Bethsaida and Capernaum.
7. He was wealthy. One reason was that his office was one that was bought at an auction. Since it was such a lucrative office, the rich Jews would bid for the right to be tax collector. Then, too, tax collectors themselves became even more wealthy.
8. He was won to Jesus by Jesus Himself. Read Luke 5:27, 28.
9. He immediately became a soul winner. Notice Luke 5:29-32. He made a feast in his own house, perhaps in order to introduce his former companions and friends to Jesus. No doubt Zaccheus was impressed by Matthew's conversion and later received the Saviour.
10. He lived for several years after the resurrection of Christ. He is listed in Acts 1:13. The Gospel of Matthew was probably written at least 20 years later. It is believed that Matthew remained in Jerusalem for 15 years and then went as a missionary to the Persians, Parthians and Medes. Perhaps he died as a martyr in Ethiopia.

B. THEME – "JESUS IS THE KING OF THE JEWS."

Matthew constantly keeps before his people the Old Testament Scriptures showing that Jesus is the Messiah and the King. (The word Messiah means the same as the word Christ. They both mean he was anointed or consecrated to his great redemptive work as Prophet, Priest, and King of his people.) His genealogy, for example, takes Jesus back through the kingly route to David. He constantly refers to the Old Testament in an effort to prove that Jesus is the Messiah predicted in the Old Testament. He refers to the Old Testament

Scriptures about 100 times. He refers to the prophets about 50 times. His writings are bound in statements to show that Jesus fulfilled the prophetic Scriptures. The Jew would require such a procedure and in this manner only could the Messianic claims of our Lord be established.

Thus his words and works furnish the proof that Jesus of Nazareth is the Messiah. Hence, he constantly speaks of the Kingdom. He speaks of the Gospel of the Kingdom. In the training of the twelve, Jesus presented the law of the Kingdom. By using parables, Jesus spoke of the progress of the Kingdom. By including many details, Matthew proves that our Lord is the promised King. Because of this unique purpose, Matthew omits many things that Luke, Mark or John include. For example, the Gospel of Luke is written to show Jesus as the Son of Man. Since Matthew is written to show Him as the King, Matthew omits such stories as the annunciation to Mary, Mary's visit to Elisabeth, the birth of John the Baptist, the appearing of the angels to the shepherds, the circumcision, the presentation of Jesus at the temple, Jesus' visit to Jerusalem at the age of twelve, and the early years in Nazareth. Matthew is not presenting Him as a man; he is presenting Him as the King, the Messiah.

C. THE MORAL TEACHINGS OF MATTHEW. See Matthew 5, 6 and 7. Matthew is telling us that the life lived for Christ in the New Testament should exceed the legalism of the Old Testament. He urges us to go farther than the Old Testament saint. Let us notice some key verses.

1. Matthew 5:20. The scribes and Pharisees lived a life of legalism. We can go beyond that.
2. Matthew 5:21, 22. The Old Testament taught not to kill, Now Jesus comes and teaches us that we should not even hate.
3. Matthew 5:23, 24. We are reminded that to bring our gifts to the altar is important, but it is more important that we be reconciled first to a brother who has sinned against us.
4. Matthew 5:38, 39. We are told to turn the other cheek, not to give an eye for an eye and a tooth for a tooth.
5. Matthew 5:41. We are told to go the extra mile.
6. Matthew 5:44. We are told not only to love those that love us, but to love our enemies. The word "love" in Matthew 5:44 is the word "agape," which means "deep love." We are to love our enemies, bless those that curse us, do good to those who hate us, and pray for those who spitefully use us.
7. Matthew 5:13. The Christian is called "the salt of the earth." We are to do our best to keep the earth from becoming so rotten that God will destroy it.
8. Matthew 5:14-16. We are called "the light of the world." We are supposed to hold our light high so people may see it and glorify God.

CONCLUSION: The entire book is simply showing that Jesus is the Messiah and is teaching us now that He has come, we are to go far beyond the Old Testament manner of life. Let us realize that grace should motivate us to do more than the law.