



# Matthew Jesus is Messiah and King of the Jews

## Matthew

1. Matthew was called to follow Jesus while employed as a tax collector (Matt. 9:9).
2. Matthew is also known as "Levi" (Mark 2:14-17; Luke 5:27-32).
3. Matthew followed Jesus immediately and held a banquet for Jesus at his house, inviting other tax collectors and sinners as guests (Matt 9:9-13).
4. Ironically, Matthew's job as a tax collector, extorting taxes for Rome, would make him an enemy of all Jews. Yet, in God's grace, he writes the Gospel to the Jews. 15:2-35).

## Tax Collectors

1. The term "tax collector" was an insult (Matt. 5:46; 18:17).
2. The "tax farmers" often extorted people charging far more than was fair (Luke 4:12-14).
3. They were often associated with prostitutes (Matt. 21:31-32) and "sinners" (Mk. 2:15; Lk. 15:1).
4. The Rabbis called them unclean.

## The New Torah

Matthew presents five sermons of Jesus, each concluded with a similar closing formula followed by the advancement of His ministry, forming a New Torah which supersedes the Pentateuch of Moses.

Sermon	Close/Transition
1. 4:12-7:27	7:28-29
2. 9:35-10:42	11:1
3. 13:1-52	13:53
4. 18:1-35	19:1
5. 24:3-25:36	26:1

Prologue	Book #1	Book #2	Book #3	Book #4	Book #5	Epilogue
<p><b>Incarnation of the King</b>            Genealogy 1:1-17            Birth 1:18-2:12            Sojourn in Egypt 2:12-23</p>	<p><b>Preparation of the King</b>            Baptism 3:1-17            Temptation 4:1-11  <b>SERMON ON THE MOUNT 4:12-7:29</b>            (The Foundational Teaching of the King)</p>	<p><b>Ministry of the King</b>            Jesus Reveals His Power 8:1-9:34            (Ministry in Nine Miracles of Healing and Forgiveness)  <b>JESUS SENDS HIS DISCIPLES 9:35-10:42</b>            (The Nature of the Ministry of the King)</p>	<p><b>Opposition to the King</b>            Rejection by Religious Leaders-Acceptance by Disciples II:1-12:45            Call to Discipleship 12:46-50  <b>THE NEW FORM OF THE KINGDOM 13:1-53</b>            (Parables about the Kingdom of the King)</p>	<p><b>Private Teaching of the King</b>            Rejection by Religious Leaders-Acceptance by Disciples 13:54-17:27  <b>LIVING IN COMMUNITY 18:1-35</b>            (Accountability and Forgiveness in the Kingdom of the King)</p>	<p><b>Official Presentation of the King</b>            The Journey to Jerusalem-Teaching on the Way 19:1-20:34            The King Confronts Israel in Jerusalem 21:1-22:46            The Judgment of the Nation in Seven "Woes" 23:1-24:2  <b>THE OLIVET DISCOURSE 24:3-25:46</b>            (The Signs of the End of the Age)</p>	<p><b>Death and Resurrection of the King</b>            The Plot to Kill the King 26:1-5 • Anointing &amp; Betrayal 26:6-16            The Last Supper 26:17-35            Agony in the Garden of Gethsemane 26:36-46            Arrest &amp; Trials 26:47-27:31 • Crucifixion &amp; Burial 27:32-66            Resurrection 28:1-15  <b>THE GREAT COMMISSION 28:16-20</b></p>
1:1	2:23	3:1	7:29	8:1	10:42	11:1
						13:52
						13:54
						18:35
						19:1
						25:46
						26:1
						28:20
<b>Birth</b> Lineage/Childhood	<b>Preparation</b> Narrative-Sermon	<b>Introduction</b> Narrative-Sermon	<b>Confrontation</b> Narrative-Sermon	<b>Training</b> Narrative-Sermon	<b>Inauguration</b> Narrative-Sermon	<b>Validation</b> Narrative-Commission
<p>Matthew presented selected events from Jesus' life, death, resurrection, and teaching (stressing the Kingdom Program of God) with an emphasis on Christ's fulfillment of the Old Testament in order to assure Jewish believers and non-believers that God's Kingdom Program had not been done away with but had entered a new phase—the Church Age—which is inaugurated by Jesus so that disciples—both Jew and Gentile—would live according to the teachings of Jesus as recorded by Matthew in five key sermons, which form a new Torah for the subjects of the king.</p>						