

“That’s My King: The Authority of the Messiah”

First Presbyterian Church
Sunday Learning Community 2022-2023

Housekeeping

- Features of this Study
 - 35 Weeks
 - Teaching team
 - Course Page
 - Panel Discussions
- Resources:
 - R.T. France, The Gospel of Matthew NICNT (Eerdmans 2007)
 - David Platt, Exalting Jesus in Matthew Christ-Centered Exposition Commentary (Holman Bible Publishers 2013)
 - Doriani, Daniel The Sermon on the Mount: The Character of a Disciple
 - Carson, D.A. The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7

Themes of Matthew Study

- What is the Bible About?
 - CREATION, FALL, REDEMPTION, RESTORATION
- What is the Old Testament About?
 - Creation, Fall, Planting the Seeds of a Plan of Redemption that Finds its Fulfillment in the person and work of Jesus Christ.

Themes of Matthew Study

- What is Matthew About?
 - The Seeds of Redemption find their culmination in the coming of the Messiah, who is given all Authority by the Father to bring to fulfillment His plan of redemption and restoration.
- Or to put it more simply
 - Jesus: That's My King!

Transition from Summer Study

- At the conclusion of OT study; we left the people of God home (mostly) from Babylon in a state of Messianic expectation:
 - “The LORD your God will raise up for you a prophet like me (Moses) from among you, from your brothers—it is to him you shall listen.” Deuteronomy 18:15
 - “Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.” Zechariah 9:9
 - “But you, O Bethlehem Ephrathah,
 who are too little to be among the clans of Judah,
from you shall come forth for me
 one who is to be ruler in Israel,
whose coming forth is from of old,
 from ancient days.”
 Micah 5:2

Transition from Summer Study

- The people of God interpreted the concept of “Messiah” differently, but many saw the Messiah as a political king who would throw off the yoke of Rome and re-establish Israel as a political power.
- Instead of a political king, they got an itinerant Jewish rabbi wandering the Galilean countryside talking about the Kingdom of God.

Excursus: “Messiah” As a Theological Concept

a. Theme: “The Authority of the Messiah” – “That’s My King”

- A Word on the Theological Concept of the “Messiah”
- Savior and Liberator
- A Jewish King from the Davidic line who would

Contextual Background of Matthew

“To read Matthew in blissful ignorance of first-century Palestinian socio-politics is to miss his point.” France 7.

Contextual Background of Matthew



Structure of Matthew

“Marcan Narrative Pattern”: loosely followed by Matthew and Luke.

i. Brief prologue:

i. Genealogy, Birth Narrative

ii. Temptation in the wilderness and Baptism

ii. Three phases of Jesus’s public ministry:

1. In Galilee: Setting in Matthew is here until Jesus announces his intention to travel south to Jerusalem in 16:21

2. From Galilee to Jerusalem

3. In Jerusalem

iii. Passion, Crucifixion, Burial, Resurrection

iv. Later Appearances, Commissioning of Disciples

Structure of Matthew

- I. Introducing the Messiah (1:1 – 4:11)
- II. Galilee: The Messiah Revealed in Word and Deed (4:12 – 16:20)
- III. Galilee to Jerusalem: The Messiah and Followers Prepare for Confrontation (16:21 – 20:34)
- IV. Jerusalem: The Messiah Confronted by Religious Authorities (21:1 – 25:46)
- V. Jerusalem: The Messiah Rejected, Killed, and Vindicated (26:1 – 28:15)

Structure of Matthew

- a. See Outline on Course Page
 - b. Several different ways to structure a gospel. The synoptic gospels generally follow a geographical outline, which “...seems to [France] a more satisfying basis for discerning [the gospel’s] narrative structure.” France, 189.
 - c. “[O]nly a minority of those for whom it was first written would have been able to read: the majority would encounter the gospel as an oral presentation...[i]t may be that sections of the gospel (most obviously the discourses) were designed for separate presentation in an oral context. It is possible too that the different phases of the story might lend themselves to presentation as a series of episodes of the one story, in the manner of a modern television serial.” France, 191.
- “From that time Jesus began to ...” (4:17, 16:21). This “formula” appropriately marks two turning points in the narrative. France, 185.

Structure of Matthew

- I. The Matthean Discourses
 - a. The “distinctive feature of Matthew’s gospel.” France 8.
 - b. “Other gospels have substantial sections of teaching and/or dialogue (the latter particularly in the Gospel of John) ... but only Matthew draws attention to a group of such collections with a formula which suggests that for him these are the main places to look for the concentrated teachings of Jesus.” Id.
 - c. “The study of Matthew’s five discourses gives good grounds for concluding that they are not so much transcripts of actual sermons as anthologies of the remembered sayings of Jesus organized around some of the central themes of his ministry.” Id.

Structure of Matthew: Matthean Discourse

1. Discourse on Discipleship
"Ethics of the Kingdom" (5:1 – 7:29)
2. Discourse on Mission (9:35 – 11:1)
3. Parable Discourse (13:1-53) "The Kingdom of Heaven is like ..."
4. Discourse on Relationships (18:1 – 19:2)
5. Discourse on the Future (24:3 – 25:46)

Preview of Next Few Weeks

(see outline, review upcoming teachers, panel discussions)

Parting Thought; Questions?

“And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.” Luke 24:27 (ESV)