



# On Matthew's Gospel

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*Teaching Notes* are Bible studies we taught before GraceLife Ministries began publishing articles online in 1995. Some were presented as sermons, others as group studies.

Our hope is that these older studies will be a blessing to you in your life and ministry. Please use them in any way God leads you.

These teaching notes are from a series of studies about the **Gospel of Matthew**.

[These notes are from a study prepared 45 years ago.]



## Outline of Matthew 9

I. Jesus heals the paralytic man. 1-8

A. He leaves Gadara for Capernaum. 1

B. He forgives the paralyzed man and heals him of sickness. 2-8

II. Jesus calls Matthew to be a disciple. 9

III. Jesus is questioned by the Pharisees and disciples of John.

A. He eats with sinners. 10

B. He rebukes the Pharisees for their wicked hearts. 11-13

C. He answers the question of the Baptist's disciples. 14-15

IV. Jesus gives the disciples a parable of the cloth and wineskin.  
16-17

V. Jesus continues to heal the sick. 18-26

A. He is approached by a dead girl's father and goes with him.  
18-19

B. He is touched by a sickly woman and heals her for her faith.  
20-22

C. He goes to the home of the dead girl and raises her up by a touch. 23-26

VI. Jesus heals two blind men and a demoniac. 27-35

VII. Jesus is moved with compassion over the condition of His people. 36-38

## Objective Summary of Commentary Material on Matthew 9

*This chapter deals with the King's power to forgive sin, heal the sick, and raise the dead. These were special signs to demonstrate Christ's power and authority. His calling of Matthew and the eating with publicans demonstrated His mission to "save that which was lost." (9-13) The new cloth and wineskin prefigured the contest of grace and the Law. (16-17) The ruler's daughter is a picture of the raising of Israel after the Gentile reign. (18-26)*

### UNGER'S BIBLE HANDBOOK (P. 476)

*It was the faith of the paralyzed man and his friends that brought the blessing of healing from Christ. (1-2) The Pharisees withstood Christ and claimed that He blasphemed when He forgave men their sins. (3) Jesus demonstrated His Divine authority in both healing and forgiving. (4-7) Matthew made the break with his past to follow Christ. (9) Matthew later invited his friends to come and meet the wonderful Savior who had so affected his life. (10) In answer to the Pharisees' pious*

*questions, Christ used their own estimate of themselves to answer the objection. (11-13) Christ recalled the words of John the Baptist in answering His disciples' question on fasting. (14-17) The faith of the ruler saved his daughter and the faith of the woman healed her body. (18-26) Faith also was the medium for restoration of sight to two blind men. (27-31) The multitudes reacted strongly to the miracle of the healing of the demoniac. It may have been the impression gained over a period of time. (32-38)*

### **WYCLIFFE NEW TESTAMENT COMMENTARY, PP 28-30**

*"This chapter continues the concentration of miracles begun in the last chapter. He performs three types of miracles: 1. Physical (2-8, 18-35), 2. Supernatural (23-26), 3. Spiritual (32-34)*

### **J. VERNON MCGEE'S COMMENTARY ON MATTHEW, P. 28**

## Personal Interpretation of Matthew 9

After His rejection in Gadara, Jesus went back to Capernaum. (1) He was well known for His mercy and healing power and when the people heard that He was back they brought their sick to Him. There was a group of men who brought their friend to Jesus believing that Christ could heal him. Jesus saw their faith and the need of the palsied man and forgive his sins. (2) The Pharisees called Christ a blasphemer in their hearts, but Christ, being God, read their thoughts. To call Christ a blasphemer was evil and Jesus asked the scribes why they thought this. (3-4) He showed them that He had power to do whatever He wished. He could forgive sins and heal, so He did both. (5-7)

This portion of Scripture shows the method of salvation – Faith in Christ and Forgiveness of Sin. Faith must precede God's pardon. Most likely Matthew had heard Jesus before and had considered His teachings. When Christ called for Matthew's obedience, he followed. (9) The conversion of Matthew made quite an impression on his publican friends. Matthew, desiring that his friends meet Jesus, held a dinner and invited the friends. (10)

The Pharisees were aghast at Christ's conduct. How could He eat with sinners? Christ's retort was cutting to the Pharisees. They thought themselves to be righteous and Jesus said that He had come to help the sick, not well. He spoke pointedly that He would not have sacrifices, but mercy. He repeated that He came to call sinners and not the righteous to repentance. This was a continuation of His basic message from the beginning of His ministry. (10-13)

In verses 14 and 15 Christ mixed a Kingdom teaching with a prophecy of His death, resurrection and ascension. Following this Christ moved into a parable dealing with the transition from Law to Grace. (16-17) While Jesus was still speaking a certain ruler came to Him and begged Him to come to the bedside of his daughter and raise her from death. Christ followed immediately and was touched by a diseased woman. Both the ruler and the woman had one thing in common — faith in Christ's power. (18-26) After Jesus had left the ruler and His daughter, He went on His way and was approached by two blind men. It's interesting to note that Christ healed them according to their faith. Their faith was strong for they both regained sight. (27-31)

After they left a demon-possessed man was brought to Christ. No details are given to how the demon was cast out, but the multitudes were genuinely moved by the power of Christ. (32-33) True to form the Pharisees had nothing good to say about this miracle. They claimed that Jesus' power was of Satan. No reply from Christ is recorded in Matthew. He went out to continue His work. (34-35)

As He was preaching and healing, He saw the tremendous spiritual needs of the people and He was moved with compassion. Knowing that He would soon depart, Jesus turned to the disciples and called upon them to see what He saw — a harvest ready for reaping. (36-38)

## **Practical Usage of Matthew Chapter 9**

### **Social Action:**

I've been reminded that Christ was no respecter of persons and would help anyone no matter what their appearance or status in life. I want to be more like Christ in this matter.



# Outline of Matthew 10

I. Jesus calls and empowers His disciples. 1-42

A. He calls twelve disciples. 1-4

B. He sends them out with special instructions. 5-23

1) They were to go only to the Jews. 5-6

2) Their message was to be the coming of the Kingdom. 7

3) They were to use their special powers freely. 8

4) They were not to take any provisions with them. 9-10

5) They were to inquire who in each town was receptive to them and abide there.

6) If a house or a city was not receptive to their message, they were to shake the dust off their feet and go on 13-14

7) The judgment on these places would be more severe than the one on Sodom and Gomorrah. 15

8) They were warned of the troubles they would have in their service. 16-18

9) They were comforted by Christ's promise of special grace. 19-20

10) They hear the cost of discipleship. 21-23

C. He lists the costs and compensation of Christian discipleship.  
24-42

1) They were told that the abuses of the Master will be theirs.  
24-25

2) They were to speak fearlessly the message of Christ because  
God's power is greater than Satan's. 26-28

3) They were of great value to Christ. 29-31

4) They were to confess Christ openly. 32-33

5) They were taught that this message would divide families, but  
that Christ was far more important than anyone else. 34-38

6) They learned of the great rewards that would be theirs for  
faithfulness. 39-42

## Objective Summary of Commentary Material on Matthew 10

*The message of the twelve disciples was identical to the King's forerunner, John the Baptist. They confirmed the Gospel of the Kingdom with miraculous powers. 1-5. Verses 16-23 are prophetic of the preaching of the Jewish remnant in the Great Tribulation. Verses 24-42 are encouragement to true disciples.*

### ***Unger's Bible Handbook, p 476***

*After choosing the disciples, Christ charged them for their journey. He told them to go only to the house of Israel because the Kingdom offered was Messianic. 1-15. Jesus looked beyond this mission to the future and warned the disciples of the dangers ahead. In time of danger the comfort the Spirit was promised. They were also told of persecution to come, even within their families. 16-23. The relation of Christ and believers is presented in three ways: disciple and teacher, servant and Lord, master of the house and members of the household. 24-25*

*God knew that He would be victorious over Satan and He wanted His children not to fear. 26-28. God is concerned about us even in the smallest detail. 29-31. A person who has denied Christ throughout life will be denied by Christ in Heaven. 33.*

### ***Wycliffe New Testament Commentary, pp 31-35***

*Chapter 10 is another definite movement in the Book. Having concluded the miracles which were Christ's credentials, Matthew now records the commission of the Apostles. As John the Baptist was a "forerunner," the apostles were "after-runners." They too have miracles as credentials.*

### ***J. Vernon McGee's Commentary on Matthew, p 30***

## Personal Interpretation of Matthew 10

The words “disciples” and “apostles” are used almost interchangeably here. A disciple is a student, a learner. The term in the New Testament is broadened to include one who follows. An apostle is one sent forth with orders. Jesus sent them out with great power to preach the Gospel of the Kingdom. Here we find the beginning of what would become His great Bride. At the beginning of their ministry the disciple-apostles were commanded to go only to the Jews with their Gospel message. Later after being rejected by the house of Israel, their ministry would include the Samaritans and Gentiles. 1-15

Christ painted a clear picture for the disciples of what was before them. He didn't try to trick them into thinking their road would be easy. 16-23

He showed them their rightful place in a position of learner and servant of the Lord. If the world hated the Master, it would certainly hate the Master's household. 24-25

It's always wise to remember the coming day of judgment when God would right all the wrongs and reveal every evil word and deed. In time of persecution, Satan could destroy physical life and has, but in the end only God can destroy both body and soul in hell. 26-28

We are of great worth to the Lord. As His children of faith, He closely watches and guards us. 29-31

A child of God will confess Christ with his life, word and actions. This heart and mouth confession earns a Heavenly confession from Christ. However, a person who spends his life denying Christ's sacrifice and grace for Him will find no confession in Heaven — only condemnation. 32-33, 39

When a person confesses Christ as Lord and Savior, he does not earn the peace of the world. A blinded world will hate the light of a believer's profession. 34-38

Apparently, Jesus takes what is done to His servants as done to Himself. 40-42

## **Practical Usage of Matthew Chapter 10**

### **Personal Development:**

It's good to remember that we are not greater than our Master. When we grumble and complain at our circumstances in life or ministry we should remember the life and ministry of Jesus Christ and thank Him that we have it so good.



# Outline of Matthew 11

I. Jesus is questioned by the disciples of John the Baptist. 1-6

II. Jesus teaches the multitudes about the ministry of John the Baptist. 7-19

III. Jesus speaks against the disobedience of the Jews and pronounces judgment upon them. 20-24

IV. Jesus now offers the second phases of His message — personal discipleship. 25-30

## Objective Summary of Commentary Material on Matthew 11

*Verses 1-19 speak of the rejection of John the Baptist. John was in prison and sent his disciples to see if Christ was really the one they were looking for. The miraculous evidences of Jesus' person were intended to calm fears. 1-6*

*Though John the artist was a great man and was obedient to God, the nation still rejected him and was in the process of rejecting the King. 7-19*

*Because of their rejection of Christ, Jesus pronounced judgment on them. This brought His ministry to a crisis point. He turned from the unrepentant nation of Israel to individuals in the nation who were conscious of their need.*

***Unger's Bible Handbook, pp 476-477***

*John the Baptist wondered at the lack of judgment aspect of Christ's ministry. Jesus called attention to His works which John would have recognized as Messianic credentials. 1-6*

*Though John was the forerunner and made announcement of the Kingdom, he was still outside of the actual Messianic Kingdom. 11*

*Christ contrasted the glowing estimate of John the Baptist and the prevailing sentiment of the multitudes toward John and Jesus. They were like a group of peevish children who couldn't decide what game to play. 16-20*

### ***Wycliffe's New Testament Commentary, pp 36-38***

*This chapter is a turning point in the ministry of Christ. This chapter sums up the reaction and reception of the multitudes to Christ's claims — "Rejection." Even John the Baptist became somewhat perturbed. 1-6*

*Jesus gives a glorious defense of the prophet's motives (7-19) and a scathing denunciation of the cities where He performed His miracles. 20-24*

*Then Christ departs from His message of repentance for a nation to repentance of the individual. 25-30*

***J. Vernon McGee's Commentary on Matthew, pp 32-33***

## Personal Interpretation of Matthew 11

After teaching His disciples, Jesus went out to preach the Gospel of the Kingdom in the cities of Israel. 1

John the Baptist had been put into prison and was confused by the ministry of Christ. As an Old Testament prophet, John had no knowledge of Christ's rejection or sufferings. John sent two of his disciples to question Christ about looking for another Messianic figure. Jesus sent them back with the proof of His Messiahship. 2-6

Christ turned then to the multitudes and paid a great tribute to John the Baptist. He was more than a prophet and fulfilled prophetic Scriptures. He was the forerunner of the Messiah. No other Old Testament prophet has been that highly privileged. 7-10 However, a citizen of the kingdom would stand greater positionally than the Old Testament saints. 11

Jesus Christ, John the Baptist, and the Kingdom message suffered violently at the hands of religious hypocrites. 12

Jesus was the One that all prophets and points of Law had been pointing too. Only those with spiritual ears could hear and obey.  
13-15

The people of that day were playing religious games and couldn't see the truth of God in John or Christ. 16-19

Verse 20 is the best commentary for verses 21-24. They would not hearken to the Voice of Christ. 20-24

Only God's chosen ones can hear and understand the secret things of God. Christ calls now to any who will hear and obey to come and rest in Him. 25-30

## Practical Usage of Matthew Chapter 11

### Homiletical: verses 4-5

1. Christ gives sight to spiritually blind
2. Christ gives a new walk to the spiritual cripple
3. Christ cleanses the spiritual leper
4. Christ gives a new understanding to the spiritual deaf
5. Christ gives life to the spiritually dead
6. Christ has good news for the spiritually poor



## Outline of Matthew 12

I. Jesus deals with the Pharisees on the matter of the Sabbath.

1-23

A. The Pharisees accuse His disciples of breaking the Law in picking the grain for food. 1-2

B. Christ uses an example from the Old Testament to answer them. 3-5

C. Christ demanded heartfelt mercy of them and not ritualistic sacrifice. 6-8

D. The Pharisees try to accuse Him again as He heals a paralyzed man on the Sabbath. 9-10

E. Christ likens His healing to that of a Shepherd concerned about an endangered sheep. 11-13

F. The Pharisees hold a meeting to plot for His life. 14

G. Christ continues to heal on the Sabbath and in so doing fulfilled Old Testament prophecies. 15-21

H. The people are amazed and wonder at His power. 22-23

II. Jesus deals with the Pharisees on the matter of His source of power. 24-32

A. The Pharisees claim that Christ's power comes from Satan. 24

B. Christ rebukes their thinking. 25-30

C. Christ warns them of a sin which has no pardon or forgiveness. 31-32

III. Jesus deals with the Pharisees on the matter of their evil fruit. 33-37

A. Christ knew who they were and the condition of their hearts by their corrupt speech. 33-35

B. Christ tells them of their judgment. 36-37

IV. Jesus deals with the Pharisees on the matter of signs. 38-42

A. The Pharisees ask Christ for a sign. 38

B. Christ points to the signs already given by Jonah and the Queen of Sheba. 39-42

V. Jesus deals with the Pharisees on the matter of self-reformation and God-regeneration. 43-50

A. Christ shows the worthlessness of self-reformation and religious hypocrisy. 43-45

B. Christ explains the new relationship when a person has placed his trust in Him. 46-50

## Objective Summary of Commentary Material on Matthew 12

*This chapter focuses on the complete rejection of the Kingdom. It is a great turning point in Matthew's Gospel. The Kingdom messengers were rejected by the Pharisees. 1-8*

*Christ declared Himself Lord of the Sabbath and healed a man's hand on the Sabbath. 9-14*

*Christ then intimated a turning to the gentiles. This would await final rejection at Calvary and His rejection after the resurrection. 15-21*

*The healing of the demoniac led to the blasphemy of the Pharisees. 22-24*

*They committed the unpardonable sin of attributing the works of Christ to Satan's power. Christ pronounced judgment once again and prophesied of Israel under a demonic figure. 25-45*

***Unger's Bible Handbook, p 477***

*Matthew here shows the nature of Pharisaic hostility. The disciples of Christ plucked grain which was legal. The Rabbinical teachings called plucking reaping, but it wasn't. Jesus used an Old Testament passage to remind the Pharisees that extreme human need overrules certain regulations. Also, the priests were required by Law to work on the Sabbath furthering temple worship. How much more the disciples were guiltless in working for Christ, the reality to which the Temple pointed. 1-6*

*On another Sabbath (Luke 6:6-11) the Pharisees tried to cause Christ of working on the Sabbath by healing. The O.T. makes no prohibition, but some rabbis taught that it was work. Christ was obligated to help a lamb and more so a man in need. 9-13*

*This miracle enraged the Pharisees to plot His death. 14*

*Christ went to other areas to deal with the needs of men. His gracious, non-provocative ministry was fulfillment of Messianic prophecy. 15-21*

*Though Christ's power to cast out demons raised the possibility of His Messiahship, the people were predisposed to unbelief. 22-23*

*Christ answered the vicious charges of the Pharisees in an effective way. He used a simple analogy and the claim by Pharisees of having exorcism power to refute the charge made against Him. 24-29*

*Though Christ could forgive every sin and blasphemy, there was one sin that had no pardon — speaking against the Holy Spirit. 31-32*

*The speech of men is indicative of the state of the human heart. 33-35*

*On the judgment day Christ will consider every man's life in its entirety. 36-37*

*The Pharisees apparently discounted previous miracles and asked for a sign. They wanted some sensational deed in keeping with their ideas of the Messiah. 38*

*Israel was spiritually unfaithful to Jehovah. 39*

*Christ gave them Jonah as the sign. His resurrection is foretold.  
40*

*Ninevah was a judgment to Israel for they repented at Jonah's preaching, but Israel had failed to repent to Christ, one greater than Jonah. 41*

*The Queen of Sheba was also a judgment to Israel, since she, a gentile, was greatly interested in Solomon's wisdom and Israel had no interest in the Wisdom of God, Jesus Christ. 42*

*Verses 43-45 is a parable speaking of a greater degeneration of Israel. Christ teaches that the spiritual relationship between Himself and believers was closer than blood ties. All who did the will of God, "that ye believe on Him whom He hath sent" (John 6:29) would have the blessed fellowship of Christ forever.  
46-50*

***Wycliffe's New Testament Commentary***

*The theme of this chapter is the conflict and final break of Jesus with the Religious rulers. The final break came over the sabbath. This matter so enraged the Pharisees that they plotted the death of Christ and did not finish until He hung on the cross.*

***J. Vernon McGee's Commentary on Matthew 12***

## Personal Interpretation of Matthew 12

Jesus and His disciples broke no laws when they plucked grain from the fields. They were not reaping a harvest, they were simply feeding their hunger. The Pharisees had added man's teaching to the Word of God and were wrong in their accusations. 1-2

Jesus used an historical account from the days when David was being rejected by Saul. Just as the rejected King David fed his hunger, so the rejected King Jesus and His disciples ate. 3-4

Jesus claimed to be greater than the holy temple, which He was. He also claimed to be Lord of the Sabbath, which was the same as claiming to be God. 5-8

The Pharisees were not through with Christ. They asked Him if He thought it lawful to heal on the Sabbath. Christ asked them if saving the life of a sheep was lawful. Of course it was and saving a man is far more important. 9-13

The Pharisees went out to plan Christ's death, but since His time had not come, He departed from them. 14-16

Jesus was a constant fulfillment of Old Testament Scripture.  
17-21

The Pharisees, still plotting His death, were faced with the fact that Christ could perform miracles. They finally came up with a plan — claim that Jesus was of the devil. 21-24

However, Jesus was far too smart to be hurt by them. He simply put their comments away with the truth about Satan's kingdom and the Kingdom of God. Those who would believe the lies of the Pharisees were enemies of Christ. 25-30

This particular accusation that the work of the Holy Ghost was the work of Satan was an unpardonable sin. 31-32

The Pharisees could only speak hatefully and bitterly because of their heart condition. All men will one day answer for their heart motives. 33-37

The Pharisees asked for a sign of Jesus' credentials as the Messiah. Jesus saw their evil unbelief and gave them the sign of Jonah who was swallowed by a great fish for three days and nights. This spoke of His future crucifixion, burial and resurrection.

The men of Ninevah had more spiritual insights than the Pharisees because they repented at the preaching of Jonah. The Pharisees refused the preaching of Christ. 38-41

Another sign given was the gentile Queen of Sheba who traveled far and long to hear the wisdom of Solomon. Christ was far wiser than Solomon and the Pharisees had Him nearby, but they were stupid and foolish and couldn't see God at work in their midst. 42

The Pharisees were outwardly strict and pretended to be righteous. But their hearts were wicked and their final state would be worse than before. 43-45

The relationship that a truly saved person has with Christ is closer than any earthly relationship. 46-50

## Practical Usage of Matthew Chapter 12

### Personal Development:

Verses 1-13 are a reminder to always seek the spirit of the law. I don't ever want to become legalistic about worship or religion. Christ sets the example of one who sees far beyond the letter and into the deeper spirit of any situation. Oh, that I might be more like Christ!



# Outline of Matthew 13

I. Jesus proclaims a parable to the multitudes. 1-9

II. Jesus explains the parable to His disciples. 10-23

A. Christ explains why He taught in parables. 10-15

B. Christ lauds the disciples for their belief. 16-17

C. Christ explains the parable of the sower. 18-23

III. Jesus gives the multitudes other parables. 24-35

A. Christ proclaims the parable of the tares among the wheat.  
24-30

B. Christ proclaims the parable of the mustard seed. 31-32

C. Christ proclaims the parable of the leaven. 33-35

IV. Jesus explains the parable of the tares and wheat. 36-43

V. Jesus gives out four more parables 44-52

A. Christ proclaims the parable of the hidden treasure. 44

B. Christ proclaims the parable of the pearl of great price. 45-46

C. Christ proclaims the parable of the dragnet. 47-51

D. Christ proclaims the parable of the householder. 52

VI. Jesus visits Nazareth for the last time. 53-58

## Objective Summary of Commentary Material on Matthew 13

*Chapter 13 is a series of Parables on the Kingdom. The first parable on the seed and the sower is explained by Christ for the disciples' understanding. The parable shows that Christ sows the seed of the Word in the field (the world). 3-23*

*The second parable shows Satans deception during the church age. He is busy at his best work, counterfeiting with false professors. 24-30 & 36-43*

*The parable of the mustard seed symbolizes the rapid growth of the Kingdom. 31-32*

*The parable of hidden leaven warns of the permeation of the truth with false teaching. The fifth parable portrays Christ who gave His all to win Israel, the treasure. 35*

*The treasure will be reinstated. 44*

*The sixth parable portrays Christ as a merchant who found a pearl of great price (the Church) and sold all (at Calvary) to buy it. 45-46*

*The seventh parable represents the net gathering good and bad to be separated at the end of this age. 47-52*

***Unger's Bible Handbook, p 478-479***

*Chapter 13 begins on the basis that *Is4a31* has rejected her King and the King has rejected Israel. Thus Christ for the first time teaches in parables. What would happen in the world during Christ's absence is described in Matthew 13. It deals with the period beginning with the sowing of the Word and ending with the cleansing of the Kingdom at Christ's second coming.*

*The parable of the sower describes the varied and imperfect germination and development of the seed of the Gospel. One of the seeds is snatched away by Satan, another cannot take root in the strong ground of the flesh, and one is choked partially by the thorns of the world. Only one seed finds root*

*and that is in good ground and it will bring forth some amount of fruit. 3-23*

*Satan will try to hinder the good harvest by sowing the fields with tares, his children. They will counterfeit the actions of Christ's children. The tares will be numerous and will continue to grow until the end of this age. 24-30 & 37-43*

*Christendom will grow into a tree from a seed that should have only been an herb. This is unnatural growth and pictures organized religion that puts its roots deeper into the world. The birds of the air (Satan's agents) defile the tree of Christendom with their wicked presence. 31-32*

*The effort of the enemy to destroy the Church is further described by the parable of the woman who hides a small portion of leaven in three measures of meal. Soon the whole is leavened. So, the false doctrine of organized religion is spoiling the Church. 33*

*The treasure of verse 44 refers to the people of Israel. The buyer is Jesus Christ. He bought the world (the field) at Calvary upon the cross. This parable describes God's dealing with Israel in setting it aside for a time.*

*The next parable shows God's dealings with His Church. Christ is the merchantman seeking fine pearls. He regarded one pearl (the Church) as being of great price. He sold all that He had (His glory and His life) and purchased the pearl. 45-46*

*Verses 47-50 contain a parable of judgment. Recorded here is the judgment of the Gentile nations. At the end of the age, the gentiles will be judged by Christ for their reception or rejection of the Gospel message. This will occur at the start of Christ's earthly reign.*

***Paul Van Gordon's, Parables That Make A Difference, pp. 1-31***

## Personal Interpretation of Matthew 12

Jesus Christ came to save His people from their sins, but His people rejected Him. Christ turned to the few who would hear His good news and believe it. Christ began teaching in parables knowing that only those truly interested people would follow it up for understanding. 10-17

The first parable concerns the sowing of the Gospel to any and all who would listen. Some who heard could not or would not understand and Satan was there to snatch the message away. Others who heard the message received it until the truth of the Gospel demanded holy living out of a hardened flesh. They would not change and therefore are not saved. Others listened to the message, but could not unravel themselves from worldly careens therefore were never saved. The fourth seed found root in a hungry heart desiring Christ to save and rule in his life. This man was saved and began to bear spiritual fruit. 3-9 & 18-23

Though Christ defeated Satan on the cross and from the grave, the devil is not finished yet. Satan is busy counterfeiting everything that God does.

The false professors live and work side by side with the true professors and only at the final harvesting will they be separated; the lost to hell and the saved to Heaven. 24-30

The mustard seed is the least of all seeds and grows into a small plant. But here it grows to be large as a tree. Christ sowed the Gospel in the world and it took root. However, the growth was unusual and it pictures Satan's influence (birds of the air) in the affairs of the Church. Satan feels very comfortable in most areas of the professing Church. 31-32

False teaching was a minority of the early Church, but it grew and grew and has spoiled the professing Church. 33

Christ sends the crowds away and goes into a house where the disciples began asking Him questions. Christ explains to them the meaning of the parable of wheat and tares. 34-43

Following this, Christ gave the disciples three parables dealing with the three different spiritual groups: Jews, the Church, and the Gentiles. Verse 44 concerns the nation of Israel. Israel was a people hidden among the peoples of the world as a great treasure unto the world. Israel rejected Christ and did not receive their

national salvation, but are hid by Christ until His purposes in this age were completed. Christ gave His life to purchase the world's lost. 44

The next parable concerns Christ who gave up His glory and position in Heaven, came to earth in flesh, and laid down His life to purchase His Bride, the Church. 45-46

The third parable in this series concerns the judgment of the Gentile nations. At the consummation of this age, the angels shall sever or separate the wicked nations from the good. The wicked will be cast into hell while the good nations and individual Gentiles will enter into the Millennial Kingdom. 47-50

The disciples understood these parables and Christ likened them to efficient heads of a household who could bring good things old and new out of His treasure. This was probably speaking of their spiritual ability to understand Old Testament prophecies in light of the New Testament fulfillment. 51-52

Christ returned to Nazareth, but found only unbelief awaiting Him. He did no miracles there and never returned. 53-58



# Outline of Matthew 16

I. Jesus rebukes the Pharisees. 1-5

II. Jesus warns His disciples about the false doctrine of the Pharisees. 6-12

III. Jesus hears the confession of Peter. 13-16

IV. Jesus prophecies concerning His Church and the part Peter would play in its foundation. 17-20

V. Jesus begins to tell the disciples about His death and resurrection. 21-23

VI. Jesus explains to them the cost of discipleship. 24-28

## Objective Summary of Commentary Material on Matthew 16

*Christ again exposes the wickedness of the Jewish leaders. They had rejected all His previous miracles and asked for a further sign. He gave only one sign to them – the prophet Jonah. This spoke of Christ's resurrection. 1-4*

*Christ then interpreted the meaning of the Pharisees' leaven for the disciples.*

## Personal Interpretation of Matthew 16

This is a crossroads chapter. In this chapter Christ mentions His Church for the first time and His Second Coming for the first time. The Pharisees and Sadducees were spiritually blind. Here was the Living God among them and they could not see. They sought from Christ a sign that He was what He said He was. He gave them only one sign – the sign of Jonah. The sign of Jonah was two-fold: It was the sign of Christ's death, burial and resurrection PLUS the sign of repentance preaching. (1-4)

Christ took an ordinary problem facing the disciples and turned it into an opportunity for spiritual teaching. The disciples had forgotten bread for the day and Christ used the instance to warn them against the false doctrine of the Pharisees and Sadducees. (5-12)

Christ next taught them a lesson of spiritual discernment. Men thought that He was everybody but who He was. Only Peter confessed Christ's true identity and the Lord pointed out that He could only be known by spiritual light given from God. Then He gave the first indication of the future of the Church and the apostles' part in its founding. (13-20)

Verse 21 is a *time mark* in Scripture. Jesus now turns His teaching to the coming Passion, conditions of discipleship, worth of a soul, and the Second Coming. (21-28)

## Reference Additions

Merrill Unger notes that the Greek words for *Peter* and *rock* in verse 18 are different. Peter was a *stone* while the rock was a great or large rock and spoke of the *Lord Jesus*. Christ would build His Church upon Himself. Peter was given “the keys of the kingdom of heaven” in reference to his opening the Gospel opportunity to Israel at Pentecost, to the Samaritans, and the Gentiles.

***Unger's Bible Handbook*** (p. 480)

*The Wycliffe Bible Commentary* notes that verse 23 speaks of Satan's use of Peter to turn Jesus aside from the suffering that was His lot. (p. 60)



# Outline of Matthew 24

I. Jesus prophesies the destruction of the Temple. 1-2

II. Jesus prophesies the End Times. 3-31

A. The disciples ask Christ about the end times. 3-4

B. Jesus warns of the coming of deceivers and false Christs. 4-5

C. Jesus foretells the beginning of sorrows for the nation of Israel.  
6-8

D. Jesus prophesies the tribulation of Israel prior to His Second  
Coming. 9-14

E. Jesus prophesies the “abomination of desolation” and draws  
attention to the writings of the prophet Daniel on the matter. 15-20

F. Jesus prophesies the great tribulation of Israel known as the  
latter half of Daniel's seventieth week. 21-28

G. Jesus foretells His triumphant return to earth at the close of the Tribulation. 29-31

III. Jesus prophesies the certainty of His Second Coming. 32-36

IV. Jesus exhorts the disciples to watchfulness in life and word for His Coming will be swift and unexpected. 37-51

## Personal Interpretation of Matthew 24

The disciples were very interested in Christ's teaching about things to come and they inquired further of Him. 1-3

Christ begins His discourse by warning of deceivers, false prophets, and false Christs. 5-6

Christ tells them about the general character of men of that time. They are bitter, haters, and greedy; hence, the many wars. He also tells them about the character of the earth: famine, pestilence, and earthquakes. These things are just the beginning of the sorrow of Israel. 7-8

The Lord tells the disciples of the affliction that faces the nation of Israel. It will be a time of apostasy, betrayal and hatred. Sin will increase and love will decrease. However, Christ promises that those who persevere to His Coming will be saved by triumph over the evil forces of the hour that would seek to destroy Israel. 9-13

This time will also be a great moment for Gospel preaching as the message of Christ will be heralded around the world. 14

Christ refers to Daniel's prophecy about the end times to present His teaching about the "abomination of desolation." This is the time when Satan in the person of the Anti-Christ will stand in the holy place of the rebuilt Temple. When this happens, the Tribulation will worsen for the Jews and Christ warns them to flee for the mountains to find safety. The Lord then warns them to give no heed to the words of man, but wait on the return of Christ from Heaven 15-28

A great shaking of the spiritual powers will occur in the second heaven and then Christ will appear in such a way that all mankind will see Him in power and great glory. He will gather the elect together in safety and deal the death blow to the enemies of God. 29-31

Christ uses a nature parable to illustrate the certainty of His return. He reminds the disciples that His Word is sure and true. Then Christ compares the times of Noah prior to the Flood Judgment with the days just prior to His return. He illustrates how quickly His return will be and admonishes them to be every watching and cautious in their living. 32-44

Next, Christ compares the rewards of the watchful servant and the evil servant. The judgment will be severe. 45-51

## Reference Additions

Merrill Unger notes that a comparison of Revelation Chapter 6 with Matthew 24:4-8 gives evidence that these verses have particular reference to the first half of the Tribulation period when Israel herself will dwell in relative safety because of the covenant made with the “prince that shall come” – Anti-Christ.

***Unger's Bible Handbook*** (pp 485-486)

*Wycliffe's Bible Commentary* says that the “beginning of sorrows” in verse 8 is literally “of birth pains,” suggesting the travail shortly to be followed by a happier day. In verse 29 the astral phenomenon of the darkened sun and moon are foretold in Joel 3:15 and Isaiah 13:9-10.

Scholars are not agreed on “the sign of the Son of Man” in verse 30. Lange explains it as the great Shekinah glory of Christ. Whatever it is, the Jewish tribes will know what it means. The angels who gather the elect in verse 31 are the same who are described in Matthew 13:30, 41-43, as removing the tares from

the wheat, that the wheat might be gathered into the barn. (pp 86-87)

## Practical Usage of Matthew 24

### Preaching application:

It is most dangerous to preach from this text without placing it in context. Verses have been used out of this chapter out of context by thousands of preachers and have done much damage to many hearers. The only sermons that I would draw from this chapter would be in context of the Tribulation period and God's dealing with the Jews. The Church is nowhere in sight in this chapter. My outline on the chapter would be my sermon.

[Thank you for reading these teaching notes from 45 years ago. My prayer is they will be a blessing to you and your ministry.]

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