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**C1426 – July 16, 2014 – Matthew 1:1-4:25**  
**The Presentation Of The King**

Before we rush into Jesus' first discourse, the Sermon on the Mount, we want to review the early narrative of Matthew's Gospel that sets the context for the discourse. Matthew places an emphasis on the discourses. Tenney says, "Matthew's Gospel is didactic in emphasis. It contains the largest single block of discourse material found in the Gospels (chaps. 5, 6, and 7), and there are other long passages (chaps. 10, 13, 18, 23, 24, 25) which reproduce Jesus' teaching."<sup>i</sup> When compared with the other gospels Toussaint says, "No other gospel contains as much of the teachings of Jesus."<sup>ii</sup> Matthew records five such lengthy discourses.

Each of the five discourses is preceded by a narrative selection that selectively highlights certain material in order to set the context for the discourse itself. Therefore the narrative followed by discourse pattern establishes the basic outline of Matthew's gospel. Significantly, each narrative followed by discourse concludes with the recurring formula, "and it came about that when Jesus had finished." This recurring formula is found in 7:28; 11:1; 13:53; 19:1; and 26:1. Toussaint says, "The fact the addresses are rather extended and they occur at the *end* of each section implies they are climactic. It appears Matthew uses the narrative sections of his Gospel as an introduction to and a setting for the discourses of Jesus."<sup>iii</sup> We're in the first narrative section followed by discourse, 1:1-7:28, and this section we might broadly call "The Presentation of the King" in that the King is being presented before the nation Israel with His Messianic credentials.

In order, then, to be clear on the narrative that sets the stage for the first discourse we will review it by outlining and identifying Matthew's argument in each pericope before turning to the Sermon on the Mount. What's the first pericope? Matthew 1:1-17. What would you say is Matthew's argument? That

Jesus has the genealogy of the King. Why is that important? Because if Jesus doesn't have the genealogy of the King then Jesus can't possibly be the King. The King had a definite lineage defined in the OT. Who was the key to the lineage? David. The Messiah had to come from the house of David. This was part of the Davidic covenant (2 Sam 7:12-16). It's all about the Davidic covenant! How do we know that Matthew is emphasizing David and the covenant? There are five evidences. First, who is the first descendant mentioned? David, verse 1, "Jesus the Messiah, the son of David." You would have thought Matthew would have started with Abraham since he preceded David. But to point up David he mentions David first. Second, there are a lot of names listed but whose name is listed the most? David's. How many times? Five times. Verse 1, "the son of David," verse 6, two times, "Jesse was the father of David the king, David was the father of Solomon." Verse 17 two times, "so all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations." So David is the first name and the most common name. Third, the list is broken down into three groups of fourteen. What's the only name included in two lists? David, verse 6, David is the last name in the first list and the first name in the second list. Verse 17 attests to the same emphasis. Fourth, who is the only king in the lists who is actually called "the king?" David, verse 6 again, "Jesse was the father of David the king." Fifth, why did Matthew divide the list into groups of fourteen? What's the significance of fourteen? In the Hebrew David's name adds up to fourteen. The Hebrews had numerical equivalents for the consonants in a person's name. D = 4, V = 6 and D = 4. When you add 4 + 6 + 4 you get 14, the very number of David's name and therefore the number of men Matthew chose to list in each of the three groups. There are your five evidences that the whole genealogy is screaming David. Jesus has the genealogy of David, the King was to come from David, so Jesus is the King. Who is not far behind David? As far as emphasis? Abraham. Why Abraham. The Abrahamic covenant, Gen 12:1-3). To emphasize this how many times is Abraham mentioned? Three. He's mentioned in verse 1 after David, "the son of Abraham." Also verse 2 at the head of the first group, "Abraham was the father of Isaac." And he's mentioned in verse 17, "So all the generations from Abraham to David are fourteen generations." So we have David as the greatest emphasis and Abraham as the second greatest emphasis. What covenant did David remind us of? The Davidic covenant. What did the Davidic covenant guarantee David? An eternal dynasty, an eternal throne and an eternal kingdom. The

kingdom would be ruled by an eternal seed from David. What did Abraham remind us of? The Abrahamic covenant. What did the Abrahamic covenant guarantee? A land, a seed and global blessing. That's in view too in that the Davidic covenant is really narrowing in on the seed aspect of the Abrahamic covenant and amplifying it. Alright, so what's Matthew's argument in 1:1-17? That Jesus meets the genealogical criteria to fulfill the Davidic and Abrahamic covenants. He is the rightful King.

What's the second pericope? Matthew 1:18-25. What would you say is Matthew's argument? That Jesus is virgin conceived as the King; it was a supernatural conception. Why is that important? Two reasons. First, to avoid being in the direct line of Coniah. Why was that a problem? In Jer 22, Coniah was cursed such that none of his direct descendants could sit and rule on the throne of David. The genealogy showed that Jesus was legally descended from Coniah but it hinted that Joseph was not his biological father, He was the son of Mary. So this pericope clarifies how Jesus was the legal son of Joseph though not his biological son and how he therefore was excused from the Coniah curse such that He could actually sit and reign on the throne of David. Second, to avoid being conceived as a sinner. How was Jesus conceived? Supernaturally, by the Holy Spirit. Verse 18, "when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And verse 20, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit." What is obviously being emphasized by those two verses? The supernatural conception. Why is that being emphasized? To show the supernatural origins of the King. What was the prophecy that predicted a supernatural origin? Isaiah 7:14 which Matthew quotes in verse 23, "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." Jesus was the supernatural entrance of God into the world. So he was the rightful King and He was without sin such that He could fulfill His name by accomplishing verse 21, "for He will save His people from their sins." Alright, so what's Matthew's argument in 1:18-25? That Jesus is virgin conceived such that He can sit and rule and save people from their sins. Are these things critical to Matthew's presentation of the King? Absolutely.

What's the third pericope? Matthew 2:1-23. What would you say is Matthew's argument? That Jesus fulfilled OT prophecy of the King. Why is that important? If Jesus doesn't meet the divine expectations of the King then how can it be verified that He is the King? The OT made many predictions of the King so that when the King came His Messianic credentials could be verified. The virgin conception fulfilled an OT prophecy and there are others throughout Matthew, but how many prophecies do we see piled into Matt 2? Four prophecies. And what do they all pertain to? What period of His life? His early life and childhood. What's the first one? Verse 6, the location of the birthplace. Where was Jesus to be born? In Bethlehem, for Micah said, "AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL" We said this was one of four kinds of ways the NT authors quote the OT. What kind of quotation is this? A literal prophecy with a literal fulfillment. Very straightforward. What's the second one? Verse 15, the path the Messiah would take would correspond to the path the nation Israel took. The nation Israel went down to Egypt and came out so the Messiah would go down to Egypt and come out, for Hosea said, "OUT OF EGYPT I CALLED MY SON." What kind of quotation is this? Typological. The quote is a historical reference to the nation Israel coming out of Egypt at the Exodus but it was a well-founded fact in the Book of Numbers that the King would also be called out of Egypt. Jesus fulfilled that prophecy typologically. What's the third one? Verse 18, the weeping over sons at Herod's destruction. Jeremiah said, "VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE." What kind of quotation is this? Jeremiah is referring to a historical situation when sons were taken into Exile to Babylon. The circumstances here are different. Herod had all the boys two years old and under destroyed. What's the similarity? Mother's weeping for their sons. This is an applicational fulfillment. Matthew is applying the OT text to a new situation. The events surrounding Jesus' childhood fulfilled by application the OT. Finally, what's the fourth one? Verse 23, the city that Jesus came and lived in was Nazareth, "This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene." What kind of quotation is this? A summary of the prophets. What did the prophets say about Nazareth? They said nothing about Nazareth. How then can this be the fulfillment of a prophecy? Because

Nazareth was an epithet for despised. For one to be called a Nazarene was to be called despised. The prophets predicted that the Messiah would be despised so in that sense His move to the city of Nazareth fulfilled prophecy. In the end what is Matthew's argument in Matthew 2? To show that Jesus fulfilled OT prophecy of the King. Certainly if Jesus was the King He would fulfill prophecy. Matthew is full of prophecies that Jesus fulfilled but Matt 2 is giving the chronological development of those prophecies as they relate to His childhood and early life. Matthew also begins to develop the theme that the leadership of Israel would not favor Him whereas Gentiles would.

What's the fourth pericope? Matt 3:1-12. What would you say is Matthew's argument? That Jesus is the King. All the arguments relate to Jesus being the King. How does this pericope show that Jesus is the King? Because he had a prophetic forerunner. Why is that important? Because all ancient Jewish kings had a prophetic forerunner. The forerunner would go before the king in order to prepare the hearts of the people for the king so that when he was pointed out the people would give their allegiance to Him and enthrone Him. Who was the prophet that preceded Jesus? John the Baptizer. What was his message? Verse 2, "Repent, for the kingdom of heaven is at hand." The kingdom was near, it was not here. John came to prepare the people for the King's arrival. The way they could prepare was to "repent." Meaning what? Have a change of mind. What did they need to have a change of mind about? About the official religious system that they were following for sanctification. Was the system of the Pharisees and the Sadducees pleasing to God? No. It was a distortion of the original intent of the Mosaic Law. How could we tell that John was in opposition to the official religious system of the Pharisees and Sadducees? Where was he ministering? Verse 1, "in the wilderness of Judea." Where did the Pharisees and Sadducees minister? In Jerusalem. So different location. John is not part of the official religious system. What else. What was his clothing? John was of a priestly lineage but did he wear the garb of a priest? Verse 4, John "had a garment of camel's hair and a leather belt around his waist." What does this garb remind you of? The garb of a prophet in mourning. Elijah wore similar clothing. What clothing did the Pharisees and Sadducees wear? Fancy clothing. See the difference? John is not at all part of the official religious system and he is making that well-known. What else shows his antagonism to the system? His diet. Verse 4, "locusts and honey." Is that the food of the Pharisees and Sadducees? Hardly. Everything about John screams opposition to the official religious

system and its leaders. Were people responsive to his message? Verse 5, “Jerusalem was going out to him, and all Judea and all the district around the Jordan; and they were being baptized by him in the Jordan River, as they confessed their sins.” Why were they being baptized by John? What was the purpose of the baptism? To change their identity. They had been identified with the official religious system of the Pharisees and Sadducees; by being baptized they were terminating that identification and identifying with John and his message. So the response was huge, people recognized the hypocrisy of the official religious system and they were coming in droves to identify with John and his message of the ‘at hand’ kingdom, saying that they would believe in Him who was coming after him, that is, in Jesus. So a large portion of the nation is getting prepared spiritually by heeding the message of the forerunner of the King. They’re the believing remnant. But are the leadership getting prepared? No, in verse 7 what are they doing? They’re coming out to be baptized but wanting to remain Pharisees and Sadducees. Was that possible? Not in John’s mind. It signified they did not have repentance. The leadership have a serious problem here. They’re entrenched in the religious system and they’re not going to budge. They were deceived and deceiving the people and thus John’s scathing condemnation. For them what did the King have? A baptism of fiery judgment. What comes before the kingdom? A judgment to separate the remnant from the non-remnant. As for the non-remnant verse 10 and 12, the King is going to cut down the leadership at the appropriate time in order to separate the wheat from the chaff in preparation for the kingdom. Only the remnant enters the kingdom. So what is Matthew’s argument in Matthew 3:1-11? That Jesus is the King because John the prophetic forerunner of the King came to prepare the way for Him. This was in perfect keeping with the prophet preceding the king in the OT. Jesus follows the pattern. The only question was whether a sufficient portion of the nation would accept Him as the King. If they did then judgment would ensue and the kingdom would come.

What’s the fifth pericope? Matthew 3:13-17. What would you say is Matthew’s argument? The divine approval of the King. Did heaven approve of Jesus? How did this come about? Verse 13, “Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him.” His intent was to be baptized by John. What was John’s response? Verse 14, “I have need to be baptized by You, and do you come to me?” There was resistance. Why? Jesus didn’t need to repent. Jesus never followed the official religious system of the Pharisees

and Sadducees. Jesus followed the original intent of the Mosaic Law. But Jesus insisted, did He not? Why was He being baptized then? To simply identify with His forerunner's message of the 'at hand kingdom' so that together they could fulfill the righteous ministry of proclaiming the nearness of the kingdom. He was joining Himself and John in the prophet-king relationship. That was the purpose. What was the result of the purpose? Verse 16, when Jesus "came up" onto the shores of the Jordan there was divine approval. Who was the first to show divine approval? The third person of the Trinity, the Holy Spirit. Verse 16, "behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him." It was a visual confirmation to John that Jesus was the King. But there was more. Who was the second to show divine approval? The first person of the Trinity, the Father. Verse 17, "behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased." It was an audio confirmation to John that Jesus was the King. So audio and video confirmation from heaven that Jesus was the King. The prophet John is being given the go-ahead to do what? To publicly proclaim the identity of the King. So what is Matthew's argument in Matt 3:13-17? That Jesus was divinely approved as the King. Was Jesus sinless? The Father said with whom I am well-pleased. So from virgin conception to this moment Jesus had always lived without sin. He was perfect.

What's the sixth pericope? Matthew 4:1-11. What is Matthew's argument? That Jesus has the character of the King. If Jesus really is the King then He has to demonstrate His perfect, sinless character. How does He demonstrate that He has that character? By being led by the Spirit. Verse 1, "Jesus was led up by the Spirit into the wilderness to be tempted by the devil." Who's leading the way? The Spirit. Who's following? Jesus. Why? To be tested by the Spirit. The Spirit tests but what does Satan do? He tempts. Were the two things going on simultaneously? Yes. But the overarching purpose was that the Spirit demonstrate that Jesus did have a perfectly sinless character. What are the three avenues of temptation here? Lust of the flesh, pride of life and lust of the eyes, in that order. Did Satan wait till the most opportune time to try and incite Jesus to ruin? Yes, verse 2, "after He had fasted forty days and forty nights, He then became hungry." What was Satan trying to play on? A natural human weakness; hunger. So what's the first avenue of temptation? The lust of the flesh. Was Jesus hungry? Yes. Should Jesus exercise His deity in order to turn stones into bread? No. He could do that but

it would be showing lack of dependence upon God. What should He do? Show dependence upon God by waiting for Him to solve His hunger problem. Second, pride of life. Did Jesus have faith in God? Yes. Should Jesus cast Himself down from the pinnacle of the Temple in order to demonstrate His magnificent faith in God? No. That would be spiritual pride to test God. What should He do? Just continue to trust. God doesn't need to be tested. He is reliable. Third, lust of the eyes. Is Jesus destined to receive all the kingdoms of the world? Yes. Should Jesus get all the kingdoms of the world by worshiping Satan? No. That would be idolatry. So does Matthew prove his point? What was the point? That Jesus has the character of the King. Did Jesus show that His character was perfectly sinless? Yes. Overwhelmingly so.

What's the seventh pericope? Matthew 4:12-17. What is Matthew's argument? That Jesus followed the royal protocol of the King. How did Matthew show that? What was royal protocol? The King would not come out publicly until the forerunner had completed his work. How does Matthew show this in verse 12 and 17? By showing that it was when "Jesus heard that John had been taken into custody" that "He withdrew into Galilee and "began to preach and say" publicly, "Repent, for the kingdom of heaven is at hand." John's point is what? That John completed his public ministry before Jesus began His public ministry and this was official royal protocol. This demonstrated that Jesus was the King. There's more here, of course, but that's the essence of what's happening. He's also showing that Jesus fulfilled prophecy by going into the Galilee and settling in Capernaum in the region of the tribal allotments of Zebulun and Naphtali. That movement by Jesus was fulfilling prophecy because the kingdom was to come upon those regions and bring light and Jesus is the King of that kingdom. So everything is showing that Jesus is the King. But what's the chief interest of Matthew in this pericope? To show that Jesus' followed official royal protocol. His public ministry commenced with the end of John's public ministry. Did Matthew accomplish that purpose? Yes he did. Did it show Jews that Jesus was the King? Yes it did.

What's the eighth pericope? Matthew 4:18-25. What is Matthew's argument in this pericope? The authority of the King. If Jesus is the King He must demonstrate the authority of the King. How does He accomplish this? In two ways. What's the first one? The calling of the disciples. How do we see His authority in the call of the disciples? By the short, brief command of verse 19,



“Follow Me, and I will make you fishers of men.” How was His brief command responded to? By immediate obedience. Verse 20, “Immediately they left their nets.” Same thing in verse 22, “Immediately they left the boat and their father.” Jesus is the Master teacher and He calls His own disciples to follow Him. In the master-disciple relationship was there any room for questioning? No. It was immediate obedience, implicit submission to the authority of the master. So does Matthew show by the call of the disciples Jesus’ authority as the King? Yes, he does. What’s the second way he shows Jesus’ authority as the King? His ministry. How many aspects did His ministry have in verse 23? Three. Teaching, proclaiming and healing. This was Jew centered or Jew and Gentile centered? Jew centered. Teaching in the synagogues, proclaiming the gospel of the kingdom, healing the people. These are all distinctly Jewish. Did His teaching, His proclaiming and His healing demonstrate His authority as the King? Absolutely. The King is not just any rabbi and the King is not your average person. The King is able to cure incurable human ailments; things present from birth; things that stem from living in a fallen world. Is the King able to reverse the curse? Is the King able to bring in the kingdom He is proclaiming? Absolutely. He has all authority. And what was the response? Verse 24, “The news about Him spread.” And verse 25, “Large crowds followed Him.” This is the initial response and it was a huge response. Jesus rose in popularity very quickly.

Now just look at the list of things Matthew has been demonstrating in chapters 1, 2, 3 and 4. What’s the common ingredient? Jesus is the King. What does He have? He has all the credentials of the King; He has the genealogy of the King, He has the virgin conception of the King, He fulfills prophecy of the King, He has the prophetic forerunner of the King, He has divine approval as the King, He has the character of the King, He follows the royal protocol of the King and He has the authority of the King. The eight things Matthew has chosen to include in His gospel here is all information relevant to Jesus’ credentials as the King. Involved, of course, are other various elements such as how the King was received by the Jewish leadership, how the King was received by the Jewish people, how the King was received by the Gentiles, but all this too relates to Jesus as the King. Also the message of John and Jesus is included; repent for the kingdom of heaven is at hand, but this message also relates to Jesus as the King of that kingdom. So would you say that the King and His kingdom program is at the heart of the narrative in chapters 1-4? I hope so. And it’s that kingdom

narrative that leads into the discourse in chapters 5-7. That's a key point and we have to keep that key point in mind when we go into the discourse lest we inadvertently begin to read the Sermon on the Mount as church truth. It's not church truth, it may contain principles that apply to the church, but it's kingdom truth, truth somehow related to the Jewish kingdom and it's restoration as the King rises rapidly in popularity. As Walvoord says, "The purpose of Matthew to present the truth relating Jesus as the King and the message of the kingdom is the guiding principle in placing the Sermon on the Mount here so early in Matthew's gospel."<sup>iv</sup>

### Questions???

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<sup>i</sup> Merrill C. Tenney, *New Testament Survey*, p. 150, quoted by Toussaint, *Behold the King*, p. 22.

<sup>ii</sup> Toussaint, *Behold the King*, p. 22.

<sup>iii</sup> Toussaint, *Behold the King*, p. 24.

<sup>iv</sup> Walvoord, *Thy Kingdom Come*, p 43.[:pz

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