

The Gospel of Matthew

This is Jesus the King of the Jews (27:37)						
PERSON OF THE KING EARLY LIFE AND MINISTRY	PRECEPTS OF THE KING SERMON ON THE MOUNT	POWER AND PLAN OF THE KING MIRACLES AND MISSION	PARABLES OF THE KING REJECTION AND REVELATION	PREACHING AND POWER OF THE KING MIRACLES AND RESPONSES	PRESENTATION OF THE KING ENTRY AND CONTROVERSY	PASSION OF THE KING DEATH, RESURRECTION AND COMMISSION
1:1 – 4:25	5:1 – 7:29	8:1 – 10:42	11:1 – 13:52	13:53 – 18:35	19:1 – 25:47	26:1 – 28:20

Purpose Statement for the Gospel of Matthew:

Matthew recorded selected events from the life and ministry of Jesus of Nazareth in order to confirm to a Jewish audience that Jesus was indeed the promised Old Testament Messiah and King and to explain the kingdom program of God through His church for the nations.

An Introduction to the Gospel of Matthew

I. The Author: The Apostle Matthew

Technically Matthew, like the other three gospels, is anonymous. However, both external and internal evidence support the position that Matthew is the author of the Gospel that traditionally bears his name.

A. The external evidence (outside the Bible) for the authorship of Matthew includes:

1. The Didache (c. A.D. 110) quotes Matthew more than any other Gospel, establishing a terminus date of writing and the significance that the book already held in the early church.
2. The letters of Ignatius and Polycarp (c. A.D. 110) reveal a familiarity with the book.
3. The Christians in Rome were acquainted with the book by A.D. 120 (especially the account of the Magi).
4. The epistle of Barnabas (c. A.D. 130) uses the expression, "It is written" in quotation of Matthew 20:16 and 22:14.
5. Many of the early Church Fathers (Justin Martyr, Papias, Irenaeus, Origen, Dionysius, Theophilus, Cerinthus, Valentinus, and Tatian) attribute the book to Matthew.

B. The internal evidence for the authorship of Matthew includes:

1. The Gospel's superscription is the oldest known witness to its authorship with the earliest form of the title "according to Matthew." The superscription is found on all known manuscripts of the Gospel. No one other than Matthew was even suggested as the author of the first Gospel. This is significant considering Matthew was not one of the leaders among the apostles. Why attach his name to the book if he did not write it?

2. Matthew uses the designation of “publican” in the list of disciples; whereas the other writers name him simply as Matthew.
 3. According to the two other synoptic writers, Matthew held a feast “in his own house;” whereas Matthew records the general fact “in the house” (Matt. 9:10; Mk. 2:15; Lk. 5:29).
 4. Matthew was knowledgeable of Jewish, Greek, and Roman culture and would be able to speak in Aramaic and Greek as well as Hebrew. This is evidenced within the book.
 5. Matthew’s inclusion of monetary words (three words for money not found elsewhere in Scripture) definitely reflect his background as a tax collector. Unique to Matthew is the account of the payment of the temple tax (17:24-27)
- C. Matthew was the son of Alphaeus (Mk. 2:14) and also bore the surname Levi (Mk. 2:14; Lk. 5:27). Chosen as one of the twelve disciples, the last record of his name is in Acts 1:13.

Conclusion: All the evidence we can gather supports the view that the apostle Matthew penned the first gospel.

II. Date of Writing

- A. Unless one denies the possibility of predictive prophecy, such passages like Matthew 24 require a date before A.D. 70.
- B. Since Luke’s Gospel is earlier than the book of Acts (c. A.D. 60-63), and Matthew is undoubtedly earlier than Luke, it is believed by many that Matthew must have prepared his Gospel c. A.D. 50.
- C. The phrase “unto this day” (27:8), and “until this day” (28:15) imply a date some time after the resurrection and ascension. If Matthean priority is held (Matthew is the first of the Synoptic Gospels), the date could be as early as A.D. 40-45. If the priority of Mark is accepted, a date of c. A.D. 60-65 is reasonable.

III. Historical Background

- A. The original language of Matthew is one of the most debated topics in the study of the First Gospel. How one understands this issue is not a test of orthodoxy nor is it essential. The two main views advanced are an Aramaic original or a Greek original.
1. Those who argue for an Aramaic original point to the statement of Papias, as quoted by Eusebius, which states that Matthew wrote in the Hebrew dialect and then interpreted (translated?) it.
 2. The support for a Greek original of Matthew is taken from the facts that the Greek text explains certain Aramaic words and that the author explains certain Palestinian customs.
- B. The place of origination is usually assigned to either Palestine (in or around Jerusalem) or Antioch of Syria. Those who hold to an Aramaic original of Matthew, normally put the place of writing in Palestine. Since the language of the Jews in Palestine was Aramaic, a Greek original could argue for a place outside Palestine where Greek-speaking Jews predominated. Syria seems a likely place on this view since there were large numbers of Jewish Christians living in the area (Acts 11:19, 27). Antioch specifically is favored by many since this was the second major center for Christianity. The other Gospels are also associated with prominent centers, and the writings of Ignatius indicate a knowledge of the Gospel early in the second century.
- C. The destination of the Gospel is suggested by Ireneaus and Origen to be the Jewish converts. The Church began at Jerusalem on the Day of Pentecost (Acts 2) and instantly began to grow (Acts 2:41-47). As commissioned by Christ (Matt. 28:18-20; Acts 1:8), the growth and expansion of the early Church progressed geographically from Jerusalem to Rome (cf. the movement of the book of Acts) with (1) a growing number of Jewish converts who had accepted Jesus Christ as their Messiah, (2) reaction from the Jewish community with persistent persecution, and (3) outright opposition, as illustrated in Saul of Tarsus before his conversion (Acts 9).

IV. Reason for Writing

Matthew recorded selected events from the life and ministry of Jesus of Nazareth in order to confirm to a Jewish audience that Jesus was indeed the promised Old Testament Messiah King, and to explain the kingdom program of God through the Church and for the nations.

V. Characteristics

- A. There is a large place given to eschatology in both the parables (ch. 13) and a major discourse of the book (chs. 24–25; 28:20).
- B. Teaching on the Kingdom is dominant and the terminology used is primarily “kingdom of heaven” (“kingdom of God” in the other Gospels).
- C. The royal majesty and authority of Jesus Christ is set forth (25:31-46; 28:18-20), as well as his preeminence over Israel’s prized institutions: the Law (5:21-22, 27-28), the Sabbath (12:8), the prophets (12:41), the temple (12:6), and kingship (12:42). Jesus is a greater Moses as prophet and lawgiver and He is a greater David as King.
- D. Matthew is the essential bridge between the Old and New Testament, providing both retrospective and prospective viewpoints as it treats the present ministry of Jesus Christ as the fulfillment of the prophetic past and the hope of the prophetic future. Precise and detailed references distinguish the presentation of Matthew from the other Gospel writers.
- E. Matthew is the one Gospel that mentions the church (16:18; 18:11).
- F. The teaching ministry of Christ is highlighted through both parables and discourses. There are five major discourses, each of which ends with the statement “when Jesus had finished . . .” (5:3–7:27; 10:5-42; 13:13-52; 18:3-35; 24:4–25:46). Matthew is presenting Jesus as a new and greater Moses.

- G. A notable concern is manifested toward the Gentiles (8:11-12; 15:24; 21:43; 28:19), in spite of its Jewish nature. This is driven home by the Great Commission that concludes the Gospel. Jesus is King and Savior over all the nations.

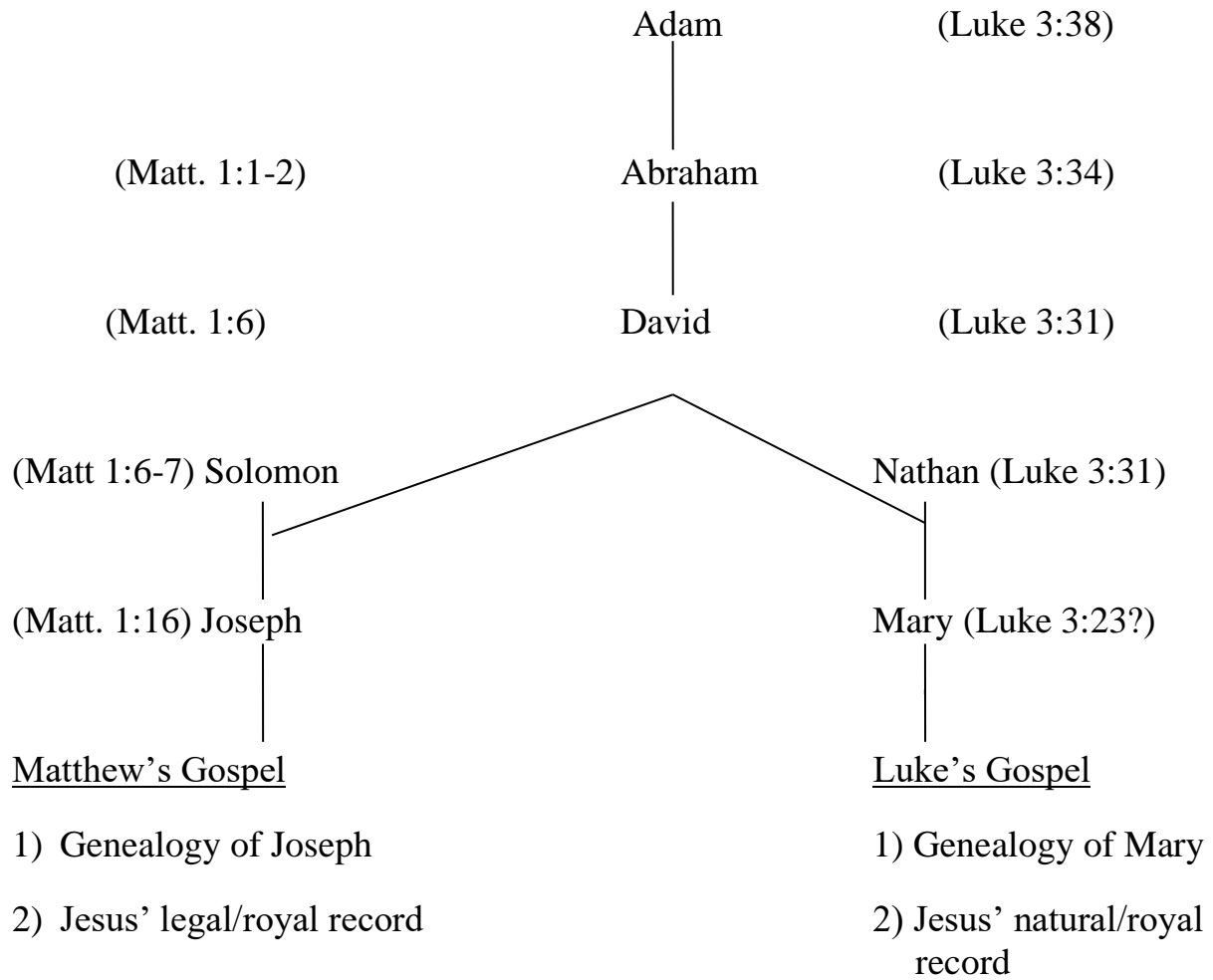
Matthew recorded selected events in the life of Jesus Christ including his great teachings, opposition and rejection, and his death and resurrection in order to show that Jesus is the promised Messiah-King whose mission to redeem a people for Himself among the nations, a mission that is now passed on as the mission of His people.

The Birth of the King
(A Very Important Genealogy)

Matthew 1:1-17

- I. The caption reminds us of God’s great faithfulness 1:1**
- 1) As Jesus He is the Saving One
 - 2) As the Christ He is the Anointed One
 - a) A Prophet like Moses (Deut. 18:15)
 - b) A Priest like Melchizedek (Ps. 110:4)
 - c) A King like David (Ps. 2:6-9)
 - 3) As Son of David He is the Royal One
 - 4) As Son of Abraham He is the Promised One
- II. The three divisions relate to God’s great covenants 1:2-17**
- 1) The Abrahamic Covenant (Abraham to David) grants a nation and land (Gen. 12:1-3) 1:2-6
 - 2) The Davidic Covenant (David to Babylon) grants a throne and city (2 Sam. 7:12-29) 1:6-11
 - 3) The New Covenant (Babylon to Christ) grants the Spirit and a new heart (Jer. 31:31-34) 1:12-17
- III. The five women resound of God’s great grace 1:3-16**
- 1) Tamar (cf. Gen. 38) – God uses the undesirable 1:3
 - 2) Rahab (cf. Josh. 2) – God uses the unworthy 1:5
 - 3) Ruth (cf. Ruth 1-4) – God uses the unlikely 1:5
 - 4) Uriah’s wife (cf. 2 Sam. 11-12) – God uses the undeserving 1:6
 - 5) Mary (cf. Matt. 1-2; Luke 1-2) – God uses the unexpected 1:16
* (note: all the women but Mary are Gentiles)

The Human Genealogy of Jesus (A Possible Resolution)



A Birth Like No Other
(The Virgin Birth of Jesus)

Matthew 1:18-25

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|-----------------|---|--------------------|
| I. | <u>God still does the supernatural</u> | 1:18 |
| | 1. God blesses purity (cf. Luke 1:26-37) | |
| | 2. God blesses humility (cf. Luke 1:38, 46-49) | |
|
II. |
<u>God still speaks to His children</u> |
1:19-21 |
| | 1. Live a way that pleases the Father | 1:19 |
| | 2. Listen in a way that pleases the Father | 1:20-21 |
|
III. |
<u>God still keeps His promises</u> |
1:22-23 |
| | 1. God gave His word in the Scripture | 1:22 |
| | 2. God kept His word by a Savior | 1:23 |
| | a. Our Savior is fully human | |
| | b. Our Savior is fully divine | |
|
IV. |
<u>God still honors obedience</u> |
1:24-25 |
| | 1. We should obey immediately
(He took his wife) | 1:24 |
| | 2. We should obey completely
(He named his son) | 1:25 |

Who He Is: The Predicted One

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|-----------------------|--|
| 1. Seed of woman | Genesis 3:15 |
| 2. Seed of Abraham | Genesis 12:1-3 |
| 3. Tribe of Judah | Genesis 49:10 |
| 4. House of David | 2 Samuel 7:14 |
| 5. Born of a virgin | Isaiah 7:14 |
| 6. Born in Bethlehem | Micah 5:2 |
| 7. Prophet | Deuteronomy 18:15 |
| 8. Priest | Psalms 110 |
| 9. King | 2 Samuel 7:14 ff
Psalm 2
Isaiah 9:6
Zechariah 9:9 |
| 10. Suffering Servant | Psalms 22
Isaiah 53 |
| 11. Son of Man | Daniel 7:13-14 |
| 12. Crucified Savior | Psalms 22; Zechariah 12:10 |
| 13. Resurrected Lord | Psalms 16:8-11; Jonah 2:1-10 |

Wise Men Still Honor Him

Matthew 2:1-15

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| I. <u>Wise men will seek Him</u> | 2:1-10 |
| 1) We should seek Him intent on adoration | 2:1-2 |
| 2) We should seek Him in spite of opposition | 2:3 |
| 3) We should seek Him inspired by confirmation | 2:4-10 |
| a) They searched the Scriptures | 2:4-6 |
| b) They saw His star | 2:7-10 |
| II. <u>Wise men will worship Him</u> | 2:11-12 |
| 1) We can worship Him with our offerings | 2:11 |
| a) Gold points to His royalty | |
| b) Frankincense points to His divinity | |
| c) Myrrh points to His humility | |
| 2) We can worship Him with our obedience | 2:12 |
| III. <u>Wise men will cherish Him</u> | 2:13-15 |
| 1) We should obey God's will | 2:13 |
| 2) We can participate in God's work | 2:14 |
| 3) We should reflect on God's Word | 2:15 |

The Killing of the Innocent

Matthew 2:16-23

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|-------------|---|----------------|
| I. | <u>Wicked men will oppose God's way</u> | 2:16 |
| | 1) Sin will make a man lost his composer | |
| | 2) Sin can drive a man to murder | |
| II. | <u>Divine revelation will reveal God's wisdom</u> | 2:17-18 |
| | 1) Man's sin is an occasions for sorrow | 2:17-18 |
| | 2) God's sovereignty is an occasion for hope
(cf. Jeremiah 31:15-40) | 2:17-18 |
| III. | <u>Wise men always obey God's will</u> | 2:19-23 |
| | 1) They will listen for God's voice | 2:19-21 |
| | 2) They will heed God's warnings | 2:22 |
| | 3) They will look for God's witness | 2:23 |

The Baptism of the King

Matthew 3:1-17

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| I. <u>God made preparation for the Baptism of His Son</u> | 3:1-12 |
| 1) The appearance of the forerunner | 3:1, 3-4 |
| 2) The announcement of the forerunner | 3:2, 7-10 |
| 3) The action of the forerunner | 3:6 |
| 4) The anticipation of the forerunner | 3:11-12 |
| II. <u>God had specific purposes of the Baptism of His Son</u> | 3:13-17 |
| 1) It inaugurated His public ministry | 3:13-14 |
| 2) It identified Him with sinful humanity | 3:15-17 |
| 3) It associated Him with John's ministry | 3:13 |
| 4) It demonstrated His approval by His Father | 3:17 |
| 5) It revealed the Triune God | 3:16-17 |
| 6) It showed His total dependence on the Holy Spirit | 3:16 |
| 7) It declared the type of Messiah King He would be
(Psalm 2:7 is wed to Isaiah 42:1 and Gen. 22:2) | 3:17 |

Practical Applications from Matthew 3

- 1) All must repent (change one's mind and actions) to enter God's Kingdom.
- 2) True repentance will be accompanied by outward proof.
- 3) Jesus Christ is the fulfillment of Old Testament and inter-testament hope.
- 4) Submission to God, as exemplified in Jesus, brings true spiritual greatness.
- 5) Submission to God, as exemplified in Jesus, brings God pleasure.
- 6) Jesus is God's final living Word to man, as recorded in God's written word, The Bible.

What Kind of Savior Would He Be?

Matthew 3:15-4:11

- I. Jesus experienced the coronation of the Spirit. 3:15-4:2**
1. The Father delights in His Son.
 2. The Spirit directs the Son.
- II. Jesus encountered confrontation with Satan. 4:3-8**
1. He was tempted to under-confidence. 4:3
 2. He was tempted to over-confidence. 4:5-6
 3. He was tempted to other-confidence. 4:8-9
- III. Jesus engaged the conflict with Scripture. 4:4, 7, 10**
1. We can trust God's provisions. 4:4
 2. We can trust God's purpose. 4:7
 3. We can trust God's plan. 4:10
- IV. Jesus enjoyed the comfort of God's servants. 4:11**
1. Satan leaves when defeated by Him.
 2. Servants come to minister to Him.

The Inauguration of the King's Ministry

Matthew 4:12-25

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|-------------|--|----------------|
| I. | <u>The course of His ministry is ordained by Scripture</u> | 4:12-25 |
| | 1) The occasion | 4:12 |
| | 2) The explanation | 4:13-14 |
| | 3) The manifestation | 4:15-16 |
| II. | <u>The content of His message is the Kingdom</u> | 4:17 |
| | 1) The command (Repent) | |
| | 2) The cause (Imminence of the kingdom) | |
| III. | <u>The call of His disciples is to follow Him</u> | 4:18-22 |
| | 1) A definite call | 4:18-19, 21 |
| | 2) A decisive call | 4:20, 22 |
| | 3) A directed call | 4:20, 22 |
| IV. | <u>The content of His ministry is preaching and healing</u> | 4:23-25 |
| | 1) Preaching | 4:23 |
| | 2) Healing | 4:23-25 |

Points of Interest Concerning The Sermon on The Mount
Matthew 5-7
(Luke 6:20-49)

- 1) It is one of the greatest sermons ever preached by the greatest preacher who ever lived, the Lord Jesus.
- 2) It does not teach men and women how to live to get into the kingdom, but how men and women in the kingdom should live.
- 3) Its teaching is to be personally applied today, as citizens of God's kingdom, though there is a "now/not yet reality" to our citizenship.
- 4) Luke's account especially (but also Matthew's) is a beautiful balance of both the positive and the negative, and its breadth is quite extensive. It deals with:

attitudes	love	the inner man	discipleship
conflicts	giving	works	obedience
opposition	enemies	discernment	true loyalty
money	rewards	a judgmental attitude	wisdom
materialism	mercy	prayer	true reality
flattery	hypocrisy	forgiveness	true security

- 5) Both accounts are certainly a summation/condensed version of a much longer more detailed sermon.

Facts of Interest Concerning The Sermon on the Mount in Matthew

- 1) It is the first of five major discourses in Matthew's Gospel.
 - A) 5-7
 - B) 10 Jesus is portrayed as a new
 - C) 13 and greater Moses
 - D) 18
 - E) 24-25

- 2) It consist of three basic types of discourse material:
 - A) Beatitudes
 - B) Ethical Admonitions
 - C) Contrast between the teachings of Jesus and the traditions of the scribes.

- 3) 34 of the 107 verses in Matthew's account (Chs. 5-7) are not found in Luke's record of the sermon (Luke 6:20-49), but are dispersed elsewhere in Luke. 47 verses in Matthew are not in Luke at all.

- 4) There are numerous interpretive approaches to the sermon:
 - A) Utopian ideal ethic – impossible, unrealistic demands in this age
 - B) Millennial ethic – teachings apply to the future kingdom of Revelation 20
 - C) Spiritual elite ethic – teachings are only for the truly spiritual
 - D) Eschatological (end time) ethic – believing the end of the age was imminent, Jesus gave principles for such an impending period. Thus the sermon provides only an “interim ethic.”
 - E) Intentional/internal ethic – one's intention and internal motivation is the thrust of the sermon.
 - F) Call to repentance – sermon's intent is to reveal our spiritual impotency and drive us to repentance.
 - ❖ G) Principles of life for kingdom citizens – the sermon is a charter of conduct for Jesus' followers at any time in any age. This view sees God's kingdom as inaugurated in the first century, currently present, and still awaiting complete consummation at His second coming. This is the best understanding and easily incorporates views E & F.

How Are Citizens of the Kingdom to Live Among the Nations

Matthew 5:1-12

- I. Delight in your spiritual bankruptcy apart from God's grace 5:1-3
- II. Delight in your deep grief over sin because God will comfort you 5:4
- III. Delight in your dependence on and in your submission to God and He will reward you 5:5
- IV. Delight in your longing for God and see God satisfy you in Him 5:6
- V. Delight in graciously helping others knowing God will graciously help you 5:7
- VI. Delight in a clean and pure heart for you will enjoy eternal fellowship with God 5:8
- VII. Delight in being a peacemaker because it gives evidence that you are a child of the God of peace 5:9
- VIII. Delight in evitable persecution because you will receive a great reward and you are in good company 5:10-12

The Power and Purpose of our Witness to the World
Matthew 5:13-16

I. Be salt to a world in decay 5:13

- 1) Don't lose your purity
- 2) Don't lose your usefulness

II. Be light to a world in darkness 5:14-16

- 1) Learn from the example of light on a hill 5:14
- 2) Learn from the example of light in a house 5:15-16

What Did Jesus Believe About The Bible?

Matthew 5:17-20

- I. Jesus believed all the Scriptures point to Him 5:17

- II. Jesus believed all the Scriptures were perfect in detail 5:18

- III. Jesus believed all the Scriptures were to be practiced and taught 5:19

- IV. Jesus believed all the Scriptures required an obedience of the heart to the spirit of the law not the letter of the law 5:20

“Jesus Says”
Matthew 5:21-48

I. <u>Be merciful with others</u>	5:21-26
1) It will affect our words	5:21-22
2) It will affect our worship	5:23-24
3) It will affect our witness	5:25-26
II. <u>Be careful in your heart</u>	5:27-28
1) It is the source of desire	5:27-28
2) It can be the cause of destruction	5:29-30
III. <u>Be loyal to your marriage vows</u>	5:31-32
1) God desires marriage to last	5:31-32 (cf. Matt. 19:3-9)
2) God makes an exception when there is Immorality.	5:32
IV. <u>Be truthful with your words</u>	5:33-37
1) Speak with integrity	5:33-36
2) Speak with honesty	5:37
V. <u>Be sacrificial with your adversaries</u>	5:38-42
1) Endure their insults	5:38-39
2) Exceed their injustice	5:40
3) Embrace their inconvenience	5:42
4) Engage their invitation	5:42
VI. <u>Be helpful to your enemies</u>	5:43-47
1) Love them	5:43-46
2) Pray for them	5:44
3) Honor them	5:47
VII. <u>Be faithful to your heavenly Father</u>	5:48
1) We have a passion	
2) We have a pattern	

“True Righteousness vs. False Religion”

Matthew 6:1-18

- I. Our giving will be done with integrity 6:1-4**
- 1) Don't make a scene 6:1
 - 2) Don't make a sound 6:2
 - 3) Don't make a show 6:3
 - 4) Do it in secret 6:4
- II. Our praying will be done in privacy 6:5-15**
- 1) There is a way to pray 6:5-8, 14-15
 - a. Sincerely 6:5
 - b. Privately 6:6
 - c. Specifically 6:7
 - d. Confidently 6:8
 - e. Graciously 6:14
 - f. Responsibly 6:15
 - 2) There is a what to pray for 6:9-13
 - a. God's praise: Adoration 6:9-10
 - b. God's provision: Petition 6:11
 - c. God's pardon: Confession 6:12
 - d. God's protection: Intercession 6:13
- III. Our Fasting will be done without hypocrisy 6:16-18**
- 1) Don't draw attention to yourself 6:16-18
 - 2) Watch your motivation 6:18

“The Master’s Model Prayer”
Matthew 6:9-13

- I. We praise our heavenly Father for His holiness 6:9**
 - 1) He is a personal God
 - 2) He is a holy God

- II. We ask for God’s Kingdom to come 6:10**
 - 1) We pray for God’s rule to come
 - 2) We pray for God’s will to be done

- III. We petition for our needs for the day 6:11**
 - 1) We should pray daily
 - 2) We should pray for our needs

- IV. We seek forgiveness as we forgive others 6:12**
 - 1) We ask forgiveness from God
 - 2) We offer forgiveness to others

- V. We ask for deliverance from temptation 6:13**
 - 1) We ask for direction
 - 2) We ask for deliverance

- VI. We acknowledge God’s glory will endure forever 6:13**
 - 1) We acknowledge God’s reign
 - 2) We acknowledge God’s power
 - 3) We acknowledge God’s glory

“First Things First”

Matthew 6:19-34

We must choose:

- I. Heavenly treasures over earthly treasures 6:19-21**
 - 1) What you treasure shows what you value 6:19-20
 - 2) What you treasure shows what is in your heart 6:21

- II. Light (good) over darkness (evil) 6:22-23**
 - 1) We should be single in our devotion 6:22
 - 2) We should be on guard against self-deception 6:23

- III. God over money 6:24**
 - 1) We can serve only one master
 - 2) We can satisfy only one master

- IV. Faith in our Lord over the worries of life 6:25-34**
 - 1) God will take care of our life 6:25
 - 2) God will take care of our food 6:26
 - 3) God will take care of our days 6:27
 - 4) God will take care of our clothing 6:28-30
 - 5) God will take care of our needs 6:31-32
 - 6) God will take care of our future 6:33-34

“To Judge or Not to Judge:
A Very Important Question”

Matthew 7:1-6

- | | |
|--|----------------|
| I. <u>Jesus warns us about having a judgmental spirit</u> | 7:1-5 |
| 1) It is dangerous | 7:1 |
| 2) It is not beneficial | 7:2 |
| 3) It is prideful | 7:3-4 |
| 4) It is hypocritical | 7:5 |
| a. I cannot see myself as I truly am | |
| b. I cannot see my brother as he truly is | |
|
II. <u>Jesus counsels us to judge those who live wickedly</u> |
7:6 |
| 1) Some tear up God’s precious truth | |
| 2) Some trample God’s precious truth | |

“The Power of Persistent Prayer”

Matthew 7:7-11

I. God promises to answer persistent prayer 7:7-8

1) Ask repeatedly 7:7

2) Ask expectantly 7:8

II. God proves He answers personal prayer 7:9-11

1) Our earthly fathers give to their children and they are evil 7:9-11

2) Our heavenly Father gives to His children and He is good 7:11

“The Golden Rule”

Matthew 7:12

- I. **Start with what you would want**
(cf. Eph. 4:25-29, 32)

- II. **Finish with what others want**
(cf. Gal. 6:1-2; Jam. 5:19-20)

- III. **Rejoice that this is what God wants**
(cf. Matt. 5:17-20, 48; Jam. 2:9)

“The Choice is Yours”

Matthew 7:13-29

You must choose between:

- I. The narrow gate of life or the wide gate of destruction 7:13-14**
 - 1) The wide gate leads to eternal death 7:13
 - 2) The narrow gate leads to eternal life 7:14

- II. The good tree of fruit or the bad tree of fruitlessness 7:15-20**
 - 1) False teachers are deceptive 7:15
 - 2) False teachers can be detected 7:16-18
 - 3) False teachers will be destroyed 7:19-20

- III. The genuine confession of the obedient or the false profession of the disobedient 7:21-23**
 - 1) We give evidence that we know Him by our obedience 7:21
 - 2) We give evidence that we do not know Him by our disobedience 7:22-23

- IV. The solid rock of wisdom or the shifting sand of foolishness 7:24-27**
 - 1) We establish a sure foundation by hearing and obeying Jesus’ words 7:24-25
 - 2) We will experience a terrible fall by hearing and disobeying Jesus’ words 7:26-27

- V. The teachings of the Master or the traditions of men 7:28-29**
 - 1) Jesus’ teaching is astonishing 7:28
 - 2) Jesus’ teaching is authoritative 7:29

How To Be Wise And Not A Fool

Matthew 7:24-29

I. Build your life on the strong foundation of God's Word 7:24-27

1) Know the Word and obey the Word and be wise 7:24-25

2) Know the Word and disobey the Word and be a fool 7:26-27

II. Listen to the teachings of the Son of God not the wisdom of men 7:28-29

1) The words of Jesus are amazing 7:28

2) The words of Jesus have authority 7:29