



Summary
Ministry and Purpose of Christ Jesus
According to the Gospel of Matthew
By
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"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Matthew 11:28-30

The Tender Watch

*When the way seems long and the day is dark,
And we can't hear the song of the thrush or the lark,
And our hearts are heavy with sickness and care,
And we are lost in the depths of despair...
That is the time when faith alone
Can lead us out of "the dark unknown,"
For faith to believe when "the way is rough"
And faith to "hang on" when the going is tough"
Will never fail to pull us through
And bring us strength and comfort, too....
For it's not ours to question "why,"
For only "our Father" who dwells on high
Knows all the answers and reasons, too,
And His master plan is perfect and true....
So do not try to understand,
Just take the Savior's loving hand
And let Him lead you where He will*

*Through “pastures green” and waters still....
And though the way ahead seems steep,
Be not afraid for He will keep
Tender watch through night and day
And He will hear each prayer you pray...
So place yourself in His loving care
And He will gladly help you bear
Whatever lies ahead of you
For God will see you safely through!¹*

Although this method is quite different in beginning a study on the Ministry and Purpose of Christ according to Matthew, I felt it necessary in that I see a man that had been touched by Jesus. I see a man with an arrogant spirit of a tax collector turned into a man with a tender and humble spirit in this scripture and beautiful poem. Matthew was a man whose heart had experienced an awakening and he had to write about what he knew as truth.

At the time Matthew was called to be an Apostle, he was a successful tax collector for the Roman Government. Matthew called himself “a publican” in Matthew 10:3, which was what Jews called tax collectors. This was called a despicable, dishonest job and showed disloyalty to the Nation of Israel.

“Even though some publicans like Matthew were not dishonest, the Jews looked upon all as hated sinners. So, for Matthew to admit in his Gospel that he was a publican showed that he was a humble man. He didn’t want to give the wrong impression of his past and wanted instead to show the transforming influence of the Lord’s spirit.”²

¹ Rice, Helen Steiner, A Time to Love, page 126-127

² Winnipeg Bible Students (Editor), The Twelve Apostles of the Lamb, Chapter 9 (Matthew), page 1

Matthew was very adamant, yet very skillful in promoting Jesus as the Messiah as foretold by the Old Testament Prophets. Matthew quoted from the Old Testament repeatedly because his audience was mainly Jewish readers. Little did Matthew know that his work is probably the most widely read book in the entire world (not proven but accepted as a probability by many scholars). Matthew did not quote from the Old Testament to prove a point or belittle the Pharisees and Sadducees. **His (Matthew) interest was to simply address the parallel between the prophesied King of Israel in the Old Testament and that of Jesus, who was the Lion of Judah, the Davidic Covenant King who would eventually set up His Kingdom on earth. (Purpose).**

“Such Frequent use of the term ‘Kingdom of Heaven’ that occurs in the Gospel of Matthew causes many biblical theologians to call the writing the Gospel of the Kingdom...Luke tells us that Matthew made a great feast for Jesus, and forsook all to follow Him. But Matthew does not even give himself credit for that. He loses sight of himself utterly in Adoration for his Master. We love him for his self-effacing humility.”³

In the first chapter of Matthew, the parentage and birth of Jesus, the ancestors from whom he descended, and the manner of His entry into the world is presented to make it not only appear, but give credence too, Jesus being the Messiah promised. For it was foretold that he should be the Son of David, and should be born of a virgin; and that all of this is plainly shown in Jesus’ pedigree from Abraham in forty two-generations, three fourteens (1:1-17) and His virgin birth and the circumstances there of (v.18-25) all chronologically met the requirements of the Promised Messiah, the Son of David.

The 2nd chapter of Matthew gives the history of our Savior’s infancy including the early suffering, and through Him the Word of righteousness was fulfilled...even before Jesus himself began to fulfill all righteousness for us (there are none righteous, no not one). We see the wise men’s serious and devout inquiry about Christ and their special

³ Halley, Henry H., Halley’s Bible Handbook, page 413.

attendance on Him (through worship and gift bringing) after finding out where the child was. This is where the flight to Egypt by Joseph and Mary, along with the baby Jesus, took place to avoid the cruel acts of Herod as he sought to slaughter all the infants of Bethlehem. The closing verses of the 2nd chapter give us an account of Christ's return from Egypt into the land of Israel again.

Chapter 3 begins with John, the Baptist's, ministry and the doctrine he preached, i.e. "Repent, the kingdom of God is at hand"...and "Prepare ye the way of the Lord." John's manner of life, his message, and how scripture was fulfilled in him caused many to seek his baptism and to follow him. John preaches to the Pharisees and Sadducees and boldly preaches for them to repent of their arrogant and unrighteous acts. John baptizes Jesus at Jesus' request and so begins the Messiah's, King Jesus', ministry. The Father God gives special honor to and the Holy Spirit, as a dove, ignites and emphasizes Jesus' baptism as one of the most important events in the history of the world.

Chapter 4 has many important events taking place. One, John the Baptist states that his ministry and importance must decrease and Jesus' must increase. After John baptizes Christ and gives testimony of Jesus' message, we hear little more about his ministry. John had basically done what he came to do, and now Jesus must be in the forefront. We see Jesus undergoing temptation, the three-fold assault the tempter made upon him, and the rebuke and repulse Jesus gave to each assault. Jesus started his teaching/preaching and started calling his disciples (Peter, Andrew, James and John). His message stirred the people as he ministered healing to many.

The 5th chapter begins Jesus' Sermon of the Mount. This message to the people and religious leaders was basically to show that the law is spiritual. He proposed blessedness at the end and gave them (those that listened and adhered to His precepts) the character of those who are entitled to blessedness. He taught that "to understand what one must do, he must be governed by the moral law. He explains the meaning of various commandments which was a different view than what the Scribes

and Pharisees had been teaching. In fact, the teaching rebuked the Scribes and Pharisees and showed their hypocrisy and misunderstanding of the Scriptures.

The 6th chapter is a continuation of the Sermon on the Mount. As Jesus taught, he continued to warn His disciples and followers against the Scribes' and Pharisees' corrupt practices, against two sins that, in their doctrine (Pharisees) did not justify, but in their conversation were notoriously guilty of; that is hypocrisy and world-mindedness. We also see Jesus teaching on prayer and fasting.

The 6th chapter continues and concludes the Sermon of the Mount with Jesus directing us to keep our conversation right and just, both toward man and to God. Jesus encourages us to pray to God for our needs and cautions us against false prophets. The conclusion of the sermon gives the necessity of universal obedience to Christ's commands, without which we cannot expect to be happy.

Chapter 8 proceeds to give some of the instances of the miracles Jesus performed, which proved and is still proving Him to be a Teacher come from God, as well as a healer of a diseases in a corrupt world. Here we see the cleansing of a leper, the curing of a palsy and fever, and a communication discourse with two of His disciples. We also see near the end of the chapter the true power of our Savior and Lord. We see Jesus calming the sea (He even has control of nature) and see Him casting out devils (He has control of the physical and mental faculties....even in control of Satan's dominion over man). **He only did what God had given Him authority to do.**

Remarkable instances of the power and compassion of the Lord Jesus can be seen in Chapter 9 as He is both able to save to the uttermost all that come to God by Him. Jesus cured and healed the sick, raised the dead (ruler's daughter), gave sight to the blind and cast out the devil of a possessed man. He also forgave sins, called Matthew out to be His disciple, and conversed freely with sinners. He reiterated the importance of fasting and showed compassion on the multitudes. He did this as the Great

Physician (both of body and soul) and, in turn, addresses our need to follow and glorify Him both in body and spirit.

In chapter 10, Jesus ordains the disciples as apostles (twelve). He taught them, "What we pray for, according to Christ's direction, shall be given." We have the commission and acknowledgement as to who the twelve were. We see the instructions that were given them concerning the services they were to do, i.e. working of miracles, preaching, to whom they must address their message, how they were to live (be examples) and what methods they were to use. Jesus even told them they would have to undergo sufferings for His name sake, and how to respond to the persecution (cheerfully). Although this message was addressed to the apostles, we are to use these instructions for our own good in this world.

Jesus continued to preach diligently and in chapter 11 has a conversation with the followers of John the Baptist telling them that He truly is the Messiah. Jesus gave honor to John the Baptist in fulfilling his mission and objective. Jesus thanked the Father for revealing the great mysteries of the gospel (11:25, 26) and called on all the poor sinners to come to Him, and be taught, comforted...and saved. In chapter 11, Jesus warns and sets before us life and death, the blessing and the curse.

Chapter 12 opens with a clear understanding of the 4th commandment concerning the Sabbath day; teaching that there are some wrong motives being taught concerning it by the Jewish teachers; showing that works of necessity and mercy can be done on that day without denying or going against the true meaning of the commandments. We also see the humility and self-denial of our Lord in working His miracles. Jesus confronted the Scribes and Pharisees calling them down strongly for calling His casting out of demons the work of the devil. He rebuked them and called this truly blasphemy against the Holy Spirit which, as Jesus said, was unforgivable. Jesus was asked by a group of Pharisees to show them a sign from heaven, in which Jesus rebuked the temptation to do so. His discourse was one that only a compassionate and Christ could give. He had

the power to strike all of the Pharisees down...yet he did not. The chapter closes with Jesus' judgment about his relatives.

Chapter 13 opens with the reason for preaching the Kingdom of Heaven to His people. He preached to them in parables, and here gives the reason why he chose parables for instructing followers and would be followers of Christ.

*"There are 8 parables recorded in this chapter, which are designed to represent the kingdom of heaven, the method of planting the gospel kingdom in the world, and of its growth and success. The great truths and laws of that kingdom are in other Scriptures laid down plainly, and without parables; but some circumstances of its beginning and progress are laid open in parables."*⁴

In chapter 14, we see John the Baptist imprisoned by Herod for John's faithfulness in preaching against sin. Herod placed John in prison to gratify his own revenge and, probably to please Herodias. Herod orders the beheading of John the Baptist to please Herodias. John the Baptist is beheaded showing the depravity of man against those who preach against sin. Christ Jesus continues His miracles by feeding of the 5,000 men that came to Him to be taught (more counting women and children). He did this with five loaves and two fishes. Christ walked on the waves to get to His disciples during a ferocious storm. He healed the sick with the touch of His garment and continued with great miracles until the end of the chapter.

Chapter 15 continues with Jesus (as the Great Prophet) teaching, (as the Great Physician) healing, and (as the Great Shepherd) feeding. Christ's discourse with the scribes and Pharisees concerning human traditions, with the multitudes and disciples concerning the things that defile man, along with the casting out of demons, the healing of the multitudes, and the feeding of 4,000 men and many others (women and children) with 7 loaves and few fish are the main issues stated in this chapter.

⁴ Matthew Henry, Matthew Henry's Commentary on the Whole Bible, page 1677

Four of Jesus' discourses are in chapter 16. No miracles of Jesus are recorded in this chapter. A conference with the Pharisees who challenged Jesus to "show them a sign from heaven"; another with his disciples about the leaven of the Pharisees; another with the disciples concerning Himself and His church (built upon the Christ, Himself); another concerning His sufferings for them, and a prophecy of their suffering for Him (His name sake) are recorded to properly instruct the saints of Jesus' time and us, as well as train them/us for the ministry.

"It should be noted that there are many "so-called followers" of Christ today who, like the Pharisees and seekers, are constantly looking for a sign from heaven (main thrust is desiring to witness miracles). God is still in the "miracle working" business, but He does not approve of our seeking miracles to prove His authority and glory."

Quote: Gerald Cumby, February, 2006.

Chapter 17 opens with Christ in His glory transfigured. The chapter continues showing His power and grace, casting out the devil from a child; Christ in His poverty and great humiliation foretelling of His own great sufferings. The chapter closes with Jesus paying tribute to the authorities and providing a valuable lesson to His disciples.

Chapter 18 is a teaching (discourse by Jesus) on instructions of humility, concerning offences in general, particularly offences given by us to ourselves, us to others, others to us. These are two kind of offenses; one, scandalous sins, which are to be reproved and the other, personal wrongs which are to be forgiven. Jesus teaching was practical and personal even though He could have revealed the mysteries of God. Of course then our faith would not grow as it should if Jesus revealed all the mysteries that He had known from the Father.

Chapter 19 finds Jesus leaving Galilee and coming into the coasts of Judea. There He disputes with the Pharisees concerning divorce and teaches the disciples concerning this weighty matter. He taught and kindly entertained some little children that were brought to Him as well as gave an account of a young gentleman that applied himself to

him. The discourse was for the disciples to see the difficulty of the salvation of those that have much in the world (pride vs. humility). It also teaches what it means to leave all for Christ...and follow Him (His ways).

Four things are taught in Chapter 20: The parable of the labors in the vineyard, a prediction of Christ's coming, and quickly upcoming sufferings, the petition by the mother of two of the disciples for special honor and Jesus' rebuke, and the request of the two blind men granted because of their humility and faith.....in which their eyes were opened and they miraculously received their sight.

Chapter 21 begins with the public entry of Jesus into Jerusalem upon the 1st day of the Passion Week. His authority was exercised there in cleansing the temple and driving out the buyers and sellers, stating that "My house shall be called the House of Prayer and you have made it a den of thieves." He taught the disciples as He spoke and a fig tree withers as it was not bearing fruit; and also justified His own authority by appealing to the Baptism of John. He also shamed the chief priests and elders for their infidelity and obstinance as He gave them a parable on obedience and repentance. He closes the chapter by condemning the Jewish leaders for not believing and being unfruitful with what God has given them (the Scriptures and the blessings).

Christ's discourse in the temple continues in Chapter 22. This was but only a few days before Christ was crucified. The wedding banquet parable (those that have been invited but reject the offer and those that are not invited but are willing to come in as guests), a parallel concerning many Jewish leaders who rejects Jesus and the Gentiles who came in once they were invited and were willing to wear the proper wedding apparel (acceptance of Jesus....grafted into the Vine). The chapter also includes Jesus' discourse concerning paying tribute to Caesar, the resurrection of the dead, and God being the God of the Living, not the dead. **He closed by showing the Pharisees the relationship of David to the Son of God.**

In the 23rd chapter, Jesus warns His disciples to not imitate the scribes and Pharisees because of their hypocrisy and pride. Jesus charges the scribes and Pharisees for corrupting the law, opposing the gospel, and their hypocritical dealing with God and man. Jesus also passes judgment on Jerusalem, and foretells its ruin of the city and Temple. This sentence was for sin of persecution against believers in Jesus.

Chapter 24 and 25 includes several important discourses on the falling away (disbelief) of those in and out of the fellowship. It includes Jesus further placing a sentence on the Temple and the city. He instructs the disciples on what to look for in the coming destruction, persecution and falling away (lack of faith and eagerness to preach/teach and even hear the Word of the Lord) of believers. The last days are spoken of by Jesus and He gives full detail of what to look for in these trying and treacherous times. All of this was to make the disciples aware of their persecution and suffering in the future; as well as, all of us who are here and now and are either ready for the Messiah to take us home (saved)....or, not ready (unsaved) and will have to go through the dark clouds of the tribulation. The instructions from Jesus were to “Watch, for the coming of the Son of Man (Messiah)....and be ready to give an account to Him as to eternal life or everlasting punishment.”

Chapter 26 begins with Christ’s notice to the disciples of His upcoming suffering. From that point on, the leaders (chief priests and elders) plotted and planned Jesus’ death. Jesus rebukes the disciples for complaining against a woman who anoints Jesus with expensive perfume (preparation for burial). Jesus institutes the Last Supper with His disciples as Judas betrays the Lord.

“Just as the Abrahamic and Davidic Covenants were empty without the promise of forgiveness that the New Covenant brought, even so the coming of the King as described in Chapter 24 would not have provided hope without the New Covenant, and so it is, that in the Upper Room Christ seals the New Covenant with His own blood which was to be poured out for the forgiveness of sin only a few short hours from that moment.”⁵

⁵ Cone, Christopher, TH.D, The Promises of God—A Bible Survey, page 207

Immediately after Communion with His disciples, Jesus prays in the garden and is seized immediately thereafter by the Roman officers. This chapter also includes Jesus' arraignment and condemnation before the chief priest in his court.

The sufferings and death of our Lord Jesus is depicted in the next chapter. How he was prosecuted, the delivering of Jesus to Pilate, the despair of Judas (the betrayer), the arraignment and trial of Christ before Pilate, the rage from the people against Jesus, a sentence passed and a warrant signed for His execution, how He was executed (crucifixion, see Ryrie's explanation of death by crucifixion below), the indignities and horrible torture placed upon Him, His burial and a watch set on His grave are all in the 27th chapter of Matthew.

Crucifixion was *"a painful and slow means of execution which the Romans adopted from the Phoenicians. The victim usually died after 2 or 3 days, of thirst, exhaustion and exposure. The hands were often nailed to the crossbeam, which was then hoisted up and affixed to the upright, to which the feet were then nailed. A peg, astride which the victim sat, supported the main weight of the body. Death was sometimes hastened by breaking the legs, but not in Christ's case."*⁶

Chapter 28 is the crowning chapter of victory. It begins with the testimony of the angel to Christ's resurrection, his appearance to the women, the confession of the adversaries that were upon the guard, Christ's appearance to the disciples in Galilee, and the commission He gave them. With the commission to, "go into all the world (all nations) and make disciples, baptizing them in the name of the Father, Son and Holy Spirit" Jesus authoritatively gave His purpose for coming; that is, to fulfill Scripture and:

*"....provide New Covenant forgiveness not just for the Chosen Nation of Israel, but for all nations and peoples, thus fulfilling the Abrahamic promise of blessing to all the families of the earth (Genesis 12:3)."*⁷

⁶ Ryrie, Charles Caldwell, Th.D., Ph.D., The Ryrie Study Bible, Moody Press, Chicago, page 1499

⁷ Cone, Christopher Th.D., The Promises of God—A Bible Survey, page 207

If we could have walked with Jesus as Matthew did, watched Him play, watched Him pray, watched Him heal the sick, watched Him raise the dead, watched Him fulfill all the Scriptures, watched Him die, observed His resurrected body in the flesh, heard Him as Risen Lord, and watched Him ascend into heaven....then we, too, would be humbled to the point of wanting all the world to know that we are nothing without the One who gave His All....Jesus truly was and is who the Scripture said He was and is...He truly is the I AM...the King of Kings!

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