

The World of the Gospel of Matthew



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1. Introduction

The gospel of Matthew that we study focuses on the kingdom of God and its king, Jesus Christ. It treats the most important theme of all Scriptures in the history of redemption. So if anybody has no concern about the kingdom of God and does not understand it, he shall interpret the Kingdom wrongly and shall be dropped down into the human ethic life that was separated out of the power of the gospel. The corrupted man cannot find the reality and does not know God rightly and his own way to go obviously as he contacts to the light of revelation. Therefore it is reasonable to think the kingdom of God as our main theme in us. I tried to establish sound faith on the foundation of redemptive historical reformed faith by receiving the help of several theologians. Especially among them we treat "Coming of the kingdom of God" written by Herman Ridderbos and "The kingdom of God" written by Gerrhardus Vos, which are little heavy books for lay persons. So for understanding the theme well we will approach by the inductive method to the book.

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2. Sequence

1. The background and survey of Matthew
2. The Birth of the king of the Jews (Mt 1:1-2:23)
3. The coming of the kingdom of God (Mt 3:1-4:25)
4. The identity of the people of God's kingdom (Mt 5:1-48)
5. The righteousness of God's kingdom (Mt 6:1-7:29)
6. The sign of God's kingdom (Mt 8:1-9:34)
7. The Marching of God's kingdom (Mt 9:35-11:30)
8. The Sabbath of God's kingdom and its metaphor (Mt 12:1-13:52)
9. The opposite power of God's kingdom (Mt 13:53-16:12)
10. The kingdom of God and the church (Mt 16:13-17:27)
11. Several teaching (Mt 18:1-20:28)
12. The last Argumentation with Israel (Mt 20:29-22:46)
13. The teaching to the hypocrite (Mt 23:1-39)
14. The affairs that shall be happened at the last day of the world (Mt 24:1-25:46)
15. The death of the king of God's kingdom (Mt 26:1-27:65)
16. The resurrection of the king of God's kingdom (Mt 28:1-20)

Lesson 1 the Background and Survey of Matthew

Pictorial concepts

1. The man that writes the letter on kneeling down on the ground – The gospel of Matthew was written by Matthew
2. Several Jews that looked at the scrolls – The readers of the gospel of Matthew was the Jews essentially.
3. The date mark on the scroll- The Matthew was written on BC 58 at Syria Antioch.
4. The arrow mark in the scroll - The gospel of Matthew is the accomplished gospel
5. A number on a wrapped scroll- Long sermon of Jesus are revealed in Matthew.
6. The number on two wrapped scroll – The gospel of Matthew has 15 metaphors and 20 signs.
7. The crown on the cross – The gospel of Matthew is revealed that Christ, David's descendent (1:1) as the one who holds all authority. (Mt 28:18)



Lesson 1

The background and survey of Matthew

Text: Mt 1:1-25

Main verse: Mt 1:1

Survey: As we study the Scriptures we follow the order as followings. 1) The background of the book 2) The total survey of the book 3) the division of each section (observation, interpretation and application) and 4) the help of commentaries, the other versions and Bible handbooks. Especially, as we interpreted the text, first of all, we have to think of the relationship to the theme, and to interpret the location in the stream of the redemptive history. And also as we apply the interpreted contents in our lives we have to make sure that it should be rooted in the text. According to this direction we study the background of the book and its contents for understanding the gospel of Matthew.

Exposition:

I. Background

1. The author and the title of the book

(1) The tradition reveals that the author of this book attributes to Matthew. (Mt 9:9-13) In the writings of Pappias who were the overseer of Hierapolis that lived at the Minor Asia on 2nd century we can find the origin of this book. (Riddelbos)

- (2) Before Matthew became a disciple of the Lord, he was a tax collector.
(Mt 10:3 Mk 2:14-17 3:18 Lk 5:27-32 Acts 1:13)
- (3) In the early church they called for "the gospel according to Matthew".

2. The readers of the book

- (1) It was composed by answer format to the questions of the Jews. Was Jesus really the son of David? What is the attitude of Messiah to the Old Testament? Did he establish the kingdom that the Old Testament promised?
- (2) But as we observe the contents of this gospel, it is not limited to the Jew but all nations. (Mt 28:19-20 16:13)

3. The written date of the book and the written place

- (1) According to the testimony of Luke (Lk 1:1-3) it might be written on AD 58 (the destruction of Jerusalem – AD 70).
- (2) He wrote at Jerusalem or, Syrian Antioch. FF Bruce said that all four gospels were circuited at the churches of special areas. The term "Four" proved that they were settled in the early church.

4. The purpose and the theme

- (1) It was the role of a link that connects between the New Testament and the Old Testament. The gospel of Matthew is the book to accomplish the Old Testament prophesies. Matthew reveals that the Lord of the messiah of Jews and the king of the kingdom that the Old Testament prophesied.
- (2) The position that the gospel of Matthew occupied in the Scriptures.

(3) Thirty passages among 33 passages proclaim that Christ is the king. In Acts 1:3-6 look at the fact that the concern of his disciples and the Lord was the kingdom of God.

@ The Jewish terminology

(1) Holy city, holy place -4:5 24:15 27:53

(2) The son of David- 1:1 20 9:27 12:23 15:22 20:30-31 21:9 15, 22:42, 45

(3) Fulfillment of the prophesy of the Old testament- 1:22 2:5 15, 17, 23, 4:14 8:17, 12:17, 13:35, 21:4, 42 26:32 54, 56 27:9-10

(4) The custom of the Jew- 15:1-2 27:62

(5) The law of Moses- 5:17-19 21, 27, 31, 34, 48, 43, 7:12 11:13, 12:5, 15:6 22:36, 40, 23:23

(6) Kingdom of God- above 30times

(7) The prophet of the Old Testament – about 39times.

5. Features:

(1) Matthew gospel reveals six long sermons that Jesus himself did. (644 verses in 1071 were treated by Jesus himself.

(2) Jewish terms are come out of this one. – Law, messiah, prophesy, kingdom of God, Israel etc.

(3) The sayings that the Old Testament prophesy were accomplished comes out of it.

6. The geography in the gospel of Matthew

7. The areas that the gospel of Matthew occupies in Christ's life

II. The survey of the gospel of Matthew

[Assignment 1] Name ()

1. Review: Read the first lesson and give your answer

- (1) Who is the author of the gospel of Matthew?
- (2) When and where did Matthew write this gospel?
- (2) Who is the original reader of the gospel of Matthew?
- (4) What is the important theme of the gospel of Matthew? And what relationship with the Old Testament?
- (5) What is the feature of the gospel of Matthew?
- (6) How should the contemporary Christians accept the gospel?

2. Preview: We will study of Matthew 1:-2: in the next lesson.

- (1) Read Matthew 1:-2: slowly and mark what important elements are in your thinking.
- (2) What prophecies did Matthew observe that were accomplished to Christ in these two chapters?
- (3) This part is the event about the birth of the king of God's kingdom and his youth time. What is the theme Matthew tried to inform in writing this one?
- (4) Observe Matthew 2:1-12 concretely and apply the principles of GSPEC.

3. Memorization:

- (1) 1:1
- (2) 1:21
- (3) 2:2

Lesson 2 The Birth of the king of the Jews (Mt 1:1-2:23)

Pictorial figure

1. Two roots of a tree that comes out of the heaven through a prism. – The genealogy of Luke is the real one of the forefathers of Mary but Matthew genealogy reasonable genealogy.
2. The cross and the splendor on the manger - the salvation as the purpose that Christ came into the earth are revealed in the name of Jesus and Immanuel.
3. Three persons who offered the present to the Jesus baby - The first visitor as the gentiles to baby Jesus was the magoi.
4. A sheep and a goat - the persecution of Herod are revealed as the worshipper and the opposite of the redemption.



Lesson 2

The Birth of the king of the Jews (Mt 1:1-2:23)

Text: Mt 1:1-2:23 (1:1-17) (18-25) (2:1-12) (13-15) (16-18) (19-23)

Main verse: Mt 2:2

Survey: Matthew described that Jesus was the messiah who was prophesied in the Old Testament and he proclaimed that Jesus was the king of God's kingdom theologically. In other words, he wrote the themes, his birth, teaching, metaphor and the teaching of the last day not chronically but thematically and systematically. As he proclaimed first that Christ is the king, he returned to the covenantal persons, Abraham and David. The genealogy that Messiah was born (1-17) reveals that he was begun with the hand of God's grace and absolute providence in contrast of the secular kings.(18-25) And also the obvious truth that was revealed through the visitation of the magi was the fact that Jesus Christ was not limited to only the Jews but he is "the king of all kings". The king is the savior that saved us out of our sin and the judger that condemned his opposite persons. (2:1-23)

Exposition:

We think that the first two chapters of the gospel of Matthew are divided to 1) the genealogy of the king (1-17) 2) the birth of the king (18-25) 3) the visitation of magi (2:1-12) and 4) the persecution of king, Herod (13-23).

I. Genealogy

(1) Matthew shines the light on the history of Israel first in order to proclaim that Jesus Christ is the king. Matthew concentrated on three events like three connected mountains in the history of Israel. The first thing is the history began with Abraham, second, the history of theocracy kingdom connected through David king, and third, the dark history of separated kingdom between Northern kingdom and Southern kingdom that finally were arrested and captive by Syria and Babylon and were moved into the pagan area. So Matthew began with this one, Matthew 1:1 says, " ". Who is Jesus Christ? He is the descendant of Abraham and the child of the covenant that comes of the kingship of David. And also the stump of David that came out of the kingship of Israel. These pointed the accomplishment of the prophecies that God promised the blessing of all nations through Abraham (Gen 12:1-3)

And the messiah will come out through the genealogy of David. (II am 7:13, Ps 9:7) Just like this one Matthew stressed that it is not accident that Jesus Christ became the king but the faithful event through long historical event.

In describing the genealogy, he has some different thing with Luke's one. Luke wrote the real genealogy of Mary's forefather that he was observed toward the above side. But Matthew wrote the legal genealogy that he descended down in the center of Joseph. So the Joseph and Mary who was the parent of Jesus Christ belonged to the genealogy of Abraham and David as the stump of David obviously.

In observing the genealogy of Matthew we found one of important facts. It is the fact that redemption has accomplished by the absolute grace of God. As the evidence we are able to think of three stream of genealogy. (1-17) First, we see it through the recording of good kings that had faith and the wicked kings, those are, Ammon, Manasseh, Aghas, Joram, Abija and Rehoboam in the names of kings. Although they could not enter into the genealogy because of their wicked works, why were they revealing in it? Because it stressed the work of God that gave the salvation comes out of God's grace that human work did not add. 2) Second, we concentrated on four women in the genealogy; we can see the grace of God. Here, Tamar executed the immoral activity with her father-in-law (Gen 38:6-30) Rahab and Ruth who were the gentiles, could not enter into the genealogy of Israel (Josh 2:1, Ruth 1:) and Batheba was a woman who made David committed sin. They also were not worthy to the genealogy of messiah, the king of righteousness. Then how were they writing down in the divine genealogy? It reveals that redemptive history comes out of only the grace of God and also the salvation was not limited to only the Jews but to all nations that God calls for freely. When the man was slept deeply in their sins, God have initiated it by himself without any human helps.

2. Birth (1:8-25)

Matthew shines the other light to the man, Joseph to proclaim that Christ is the king. Here Joseph was prepared as a worthy person to accomplish the righteousness of God. He was a righteous man (19) and the vessel that

he took an important role in connecting to the history of salvation. Through three dreams (1:20-21, 2:13 2:19) by obeying the direction of God he was used for the will of God. So Peter called the saints for "the children of obedience" (Peter 1:14) to follow only the will of God.

Then the revelation Joseph received reveals what Jesus Christ was. Well, Matthew 1:21, ""reveals two obvious truths of Jesus Christ who was connected to the King of God's kingdom. First, Jesus Christ was the king of his own people. He was not the savior of all people but limited people who were united with him spiritually. His own people who are expressed here themselves proclaimed that he is the king of God's kingdom that came into the earth. Second, Jesus Christ was the one who was saved his people out of their sin. What character does the king take? He is the savior that delivered the people who was arrested by death in their whole lives because of permanent fear. He replaced his own sins and died on the cross and then finally the redemption was accomplished completely.

And the doctrine of Matthew who explained the process of the birth stressed two facts intensely/. In other words, his birth is the perfect work of God and reveals the event to have the historical fidelity. A the evidences Matthew proclaimed that his birth is the unique work of God by describing the fact that Jesus was born by the work of Holy Spirit and the name of Jesus comes out of God. In opposite of this one he tried to reveal the fact that the work of God was revealed in time and in space. So the birth that he was born out of a virgin was proved by interpreting as the accomplishment of the prophesy of Isaiah of BC 700 year. Just like this one, the king came into the earth by harmonizing between the

supernatural work and historical work. Therefore the Christians that are rooted into the word of God have thanksgiving to God by mediating the activity of the wonderful grace. The issue that believes or, not believe in the birth of virgin is depended on the attitude that he accepted the Scriptures as the word of God or, not.

3. The visitation of the magi (2:1-12)

Next, the Holy Spirit through Matthew cast the light of evidence on visiting event of magi at the third time. According to the moving star in Matthew 2:2 they came to Jerusalem to worship to the king of the Jew. " (2:2) who was the magi who came to follow the star out of the eastern side? According to the scholar of the Scriptures, they were the astronomers that the promised revelation of messiah was revealed through studying the stars at the Persia area. (Num 24:17 reference) We learn the true attitude of the worshiper out of magi that came to worship to the king of the Jew.

1) They had the true aspiration to the messiah, the object of true worship, by visiting Jerusalem out of the long distance. 2) Above of all they searched for Him as the purpose of worship. Really they found out the baby king, Jesus Christ and knelt down before him and offered their present, gold, myrrh and frankincense. (11) Such true worship can be offered to God by the one who received the revelation of God. The fact that they knew the sign of messiah birth and pursued on the star here, proved that they knew the revelation obviously.

This was a model that in the future all mankind shall be kneelt down before Christ and bow down him. (Philip 2:10-11) Moreover, the king of the Jew in Matthew 2:2 points the king of world. They are not the king that worked for only the Jew but for all nations he was worked as the king of the Jew temporarily. (Rom 2:9-10)

4. The Persecution of Herod (2:13-23)

But in the one hand, sacrificial worship was happened but at the other hand the craft of devil to kill the kind of the Jew. In verse 2:3, the high priests and the scribes that knew the prediction of the birth of messiah well was confused by the questions of the magi. (3) Because they did not prepare to accept Christ for their harden heart. Really they did not accept the king although he came at his own land, rather they opposite him and persecuted him. (Jn 1:11) Because they has no the right understanding to the revelation. (Rom 10:3)

We here contacted the king Herod. He as the text reveals us was the murder that stained the all babies under 2 years old in Jerusalem to fill his sinful desire. Although they tried to kill the baby with all skills of the man, they could not achieve it. Because his wrath and his means were set in the hand of God's providence, they never stop the marching of the king. All creatures that includes the world people even the Satan prepared the way of the king and made the plain.

Two contrasted figures that were related to the king reveal how the future work of the king and the result of the work shall be revealed. Finally they shall accomplish the purpose of the God by separating the

worshippers of the opposite part. Satan who destroyed Adam revealed as the one to rebel against the messiah as soon as Christ was born. However in the confusion, the redemptive history is preceded strongly by the almighty hand of God. (19-23)

Lesson 3 Coming of the kingdom of God (Mt 3:1-4:25)

Pictorial figure

1. The man who points the lamb with his lifted arm - The herald of the heaven, baptizer John proclaimed the kingdom of God and Jesus Christ, the king of god's kingdom.
2. The figure of a humble king that knelt down under the light of prism – the kingdom of God came on the earth by coming of Jesus and was fulfilled with his second coming.
3. The several knelt people – the repentance moves with faith together.
4. The crown that a man took on his head - The affair that the Lord was baptized was the coronation of the king.
5. Two persons who contrasted each other at upper and lower - The test that the first Adam was failed overcome the second test.
 - 1) The arrow come out of the devil – the test of devil was to stimulate the anotomonus
 - 2) A scroll that was taken on the right hand of Jesus - Jesus overcomes the test with using the written word.
6. The man who was taken on the crown with both lifted arms and the crowd before him - The work of the king was teaching and healing ministry in the center of proclaiming the word of God



Lesson 3.

The coming of the kingdom of God (Mt 3:1-4:25)

Text: Mt 3:1-4:25 (3:1-6) (7-12) (13-17) (4:1-11) (12-25)

Main verse: Mt 4:17

Survey:

Matthew avoided to remark the youth day of the king of God's kingdom and shone on the early work of his public ministry because he wanted to write down any some worthy to the king of God's kingdom as the purpose of the gospel of Matthew. As we compared this one to the others, it remarked the birth of the king and his youth time simply and revealed the preparation of the ministry, and kept the silence of thirty years. The first two chapters reveal that Jesus Christ is the king and the savior of his own people that came out of the root of Abraham and David, and chapters 3 and 4 reveal proclaiming of the Baptist John and Messiah himself about becoming the king of Jesus Christ. The theme, "repent, for the kingdom of God has come" (3:1 4:17) was the focus of his proclamation because among the Jews, what was considered only the future event became the present event by Jesus's coming. The proclaiming was appeared gradually in the concrete figure to his own people. We think that 1) the herald of the king (3:1-12) 2) the appearance of the king (1:3-17) 3) the test that the king was met (4:1-11) and 4) the king revealed to his own people. (12-22)

Exposition:

He first three parts reveals the preparatory stage by coming to the low seat of Christ for the salvation of his own people, and also the last remain part reveals the first ministry stage by revealing to his people first.

I. The herald of the king (3:1-12)

The king was proclaimed by the Baptist John who was sent before 6 months than Jesus. The Baptist John was the greatest witness of many prophets. He was admitted as the greatest one among the sons of the woman by Jesus before the ministry of the king was begun with. As the prediction of Isaiah he informed the coming of the king in the miserable world which were surrounded by chaos, confusion and darkness. If whoever listen s to the birth of the king and obey him humbly, in contrast of the trembling people, he can participate into the kingdom. The feature of messiah's proclamation that is, if anybody repent, he shall have the eternal life, or if he refused him, he shall have be condemned already. Matthew concentrated on not who he is but what his message was claimed to the people.

First, He proclaimed that the kingdom of God has come already. "Repent for the kingdom of God has come" (1), his summarized proclamation was same to the one of our Lord (4:17) and also it was the theme of the gospel of Matthew. As we study the gospel in relating to this theme the work of the Lord shall be focused on the coming of the kingdom of God. What does this simple one verse reveal to us? First, it was the proclamation of

coming of the kingdom of God. The thought that the kingdom of God will come into the earth was dominated by the saints of the Old Testament. The kingdom was descended by coming of messiah in the world. So the proclamation of the Baptist John provided great surprising to the contemporary Jews, that is because he shout out the kingdom of God without explaining any definition and contents, it was listened to the contemporary people really newly about the term "has come"

Second, to become the people of the kingdom of God he should repent his sins first. At that time that the kingdom came into this earth, the activity they should follow necessarily was repentance. This demand was same focus of the message that the Apostles proclaimed. (Acts 2:38, 20:1) It presupposed that everyone was the sinner in the world and the one who belongs to the kingdom of God should not be related to any sins. Hen what is the repentance? True repentance aims on producing the worthy fruit in their lives. (8) Calvin who was a reformer, in his Institute, stressed that true repentance of the Christian should be revealed by some ethical change until arriving this tomb.

This is the diagram that the exposition of the shorter catechism in Westminster Confession reveals the relationship between repentance and faith.

1. Conversion consists of repentance and faith in the intellectuality, emotion and volition. These two things are interdependent on each other like the both of a coin.

1) Repentance

1) The man should know his broken state. (Ps 51:3,4 Ez 36:31)

2) The man should have the broken heart. (Jeremiah 31:39 Ps 51:17 II Cor7:10ff)

3) 사 the man should be returned out of the way of sin. (Acts 26:18, Ez 14:6 II Cor 7:11)

2) Faith

1) The man should know God's curing of the sin. (Rom 10:13-17, Ps9:10 Phil 3:8)

2) The man should feel approaching to Christ by accepting in his heart. (Jn 4:42 I Thess 2:13)

3) The man should return to Christ by depending on only Him. (Acts 16:31 15:11Phil 3:9)

Second, the proclamation of Jesus Christ. (11-12)

The Baptist John claimed the presence of God's kingdom and proclaimed Jesus Christ who is the king of God's kingdom. That is, he claimed that 1) the one who come behind him has the power to save his people, 2) he can give the baptism of Holy Spirit (fire) and 3) he is the savior and the judger. We read the result that reveals as a great testimony in the text. This is the prelude of the judgment that will come in the future. Somebody who listened to the powerful word of John approached to the Jordan River and confessed his own sin and was baptized but the others could not their sins after listening to his message. Accordingly John rebuked their unbelief in the meaning of forcing the repentance.

The conviction of John to the Pharisee and the Sadducee were summarized as three things, those are, 1) who said that you should avoid forcing the repentance. 2) Produce the worthy fruit for repentance. 3) Do not call for that Abraham is our father for the consciousness made them become the hypocrite. It does not mean that we should treat the traditional faith as invaluable thing. Because they put their faith to God, they cannot make the fruit of God's people. Because they stayed in Abraham the man they could not be fallen down into the hypocrite.

II. The coronation of the king (13-17)

Before the king of God's kingdom began with his public ministry he got his connotation. Through it he proclaimed that he was the king as the substitute to save his own people out of their sins with his humility and his obedience in the contrast of worldly kings. How was it proceeding? By accepting the baptism of the water he received the will of the father God joyfully. John who was surprised at his humility did not want to give the baptism, but he walked on the way intensely. Although the devil tempted him to accomplish it by miraculous method, the Lord accomplished it by his lowly attitude. This principle has been continued at all places that he accomplished and also he fulfilled his work and finally it was enlarged until the harvest ministry of the church was accomplished.

Because the throne of God's kingdom was righteousness and justice the connotation of the Lord depended on only the righteousness. (15) It means that he revealed his righteousness and his righteousness made them stood up in front of God boldly.

What situation did the Lord meet as he ascended up out of the water? 1) The heaven was opened, 2) the Holy Spirit descended down to him. 3) The voice of God was listened to him. "If you are the Son of God, command these stones to become loaves of bread." (Ps2:7) The father God declared that the son God becomes the king. Because the one who loves the father-God truly was only the son –God, only he can become the substitute Lord. However this was the prelude that revealed the event of substitution.

Although the sight of world saw a miserable scene, really it was the connotation of Immanuel by saving his people out of their sins, by ruling over everything, by presenting always to live with them together.

III. The trial that the king met (4:1-11)

But through the connotation Jesus Christ who was revealed in public needed the temptation temporarily by the Satan. So Luke the Holy Spirit drove Jesus Christ into the wilderness to get the temptation of Satan. The second Adam overcame the same temptation that the first Adam was failed by Satan and prepared the foundation of the salvation for his people. This also had been continued through his whole life and was accomplished on the cross ultimately. What was the temptation of devil to the king revealed?

He was tempted by three issues. The first Adam was failed only one temptation but second Adam overcame three issues fully and also bruised the head of the tempter. The victory is the criterion that the church

overcomes. So the Lord proclaimed that you have boldness for he overcame the world completely. How could he overcome them?

(1) First test (3-4), "If you are the Son of God, command these stones to become loaves of bread." Was a stimulated temptation because he was fasted for 40 days. Then the Lord response it as the verse of Deuteronomy 8:3, " "(Mt 4:4). The temptation of devil that focused on the physical food was response to concentrate on the spiritual food, the Word of God by the Lord. This revealed the obvious will of God that God's people should live by depending on the voice of Holy Spirit by teaching the purpose that God put them in the wilderness. The Christian believe that the Scriptures are the spirit and the life because the Lord thought so and believed in it.

(2) Second test (5-6) - The devil itself quoted the Scriptures and responded to the king.(Ps 91:11-12). It was the temptation to follow in the center of miracle. Then the Lord answered as the word of Deuteronomy 6:16. By claiming the faith of sovereignty Lordship the Lord responded to the temptation of devil to make arrogance. Although the Lord accomplish his work as miracle and the power, but he despised the miracle centric ministry and human wisdom centric ministry. This is the temptation that always comes in the church ministry. The Jew seeks the miracle and the Greek seek the wisdom but seek only his cross. (I Cor 2:1-2) This is the claim that the beginning, process and the conclusion should be the humility of the cross. Therefore the faith of sovereignty Lordship should be revealed as the faith of humility.

(3) Third test (8-10) - Through the last temptation the devil revealed his essence. He approached to the Lord by a promise." He dealt to the Lord greatly as the one who controls on the air power. Then the Lord quoted the word of Deuteronomy and responded to by commanding. Finally, Satan focused on "worshipping towards himself. The method is, like Adam did, to do it by himself. The secret sword of temptation was the target that Satan makes the Lord used autonomous

Adam was failed for he chose it for himself but Job could overcome the stimulated temptation by standing in the center of God. In other words he could overcome it with the sovereignty Lordship faith. This always is the fruit of Holy Spirit through the humble heart that is attached to the Word of God.

The fact that the king of God's kingdom refused the demand of the devil sternly means to choose the God-centered thought by despising the autonomous that is the motive of the depravity of Adam. The secret key to avoid and to overcome every temptation that his people can be attacked is to take the sovereignty Lordship.

IV. Revealing of the king to his people (12-22)

Matthew interpreted (14) that after the Baptist John who was the faithful herald of the king was caught, the Lord went to Nazareth of Galilee and lived at Capernaum to accomplish the prophesy of Isaiah (Ish 9:1,2). And the king was revealed at the due time to his people publically. Like the beginning of everything include the important element, in the first step of

the king we see the original place, the message and the method of the work.

1) Agitating of proclaim the gospel- In contrast of Bethlehem of the southern Judah, Nazareth and Capernaum (15-16) of the northern Galilee was a little town located around the sea of Galilee. The king of the world came as a weak branch and revealed that he worked as the principle of the lamb by choosing the lowly seat in his growing time. And the reason that he began with his ministry to the seashore people of Zebulun and Nabdallee was to reveal that the work of the kingdom in the future shall be the ministry of new creation and he worked through the elected persons in the gentiles than the hypocrite Jews.

2) The first message of the Lord- Although it was not obvious that the movement of the kingdom of God that was begun at Capernaum was related to the public ministry to the people or, private ministry to his disciples. Because Mark remarked (1:14-15), he seems to proclaim the gospel at the Capernaum synagogue. The first message he proclaimed was the same message with the Baptist John's. Matthew's message, "repent for the kingdom of God has come" was explained developed in the Mark. It mentioned "Repent and believe in the gospel." True repentance presupposed the faith. The contents were revealed in the prediction of Isaiah and his explanation more obviously. (Lk 4:18-24) The kingdom of God the Lord proclaimed means the year of grace that the work of salvation shall be happened in the eschatological day systematically. Like

the jubilee year in the Old Testament, the gospel shall be proclaimed to the poor, the freedom to the captive, the opening eyes to the blind and the releasing to the oppressed, the wonderful grace that did not experience before was poured out has come because for the king came to us, the kingdom already has come. So Paul could proclaim that the day of New Testament was the day of salvation that came out of God systematically. (II Cor 6:2)

3) Calling of four disciples - In the holy movement of kingdom of God the king himself did it and pleased that somebody participate into the glorious matters. So the king chose Peter, Andrew, James, and John and commanded the mission of the man to catch the man. The calling of the king that established the king became the basic principle to establish the king until the kingdom shall be accomplished without condition. The principle of the calling 1) the Lord called for them personally 2) called for unconditionally 3) hopeful calling and 4) irresistible calling that they should obey.

Through this calling the workers that were participated into the kingdom of God received the power of God and enlarged into the world in establishing the kingdom under his hand.

4) Threefold ministry of the Lord

The work of the king of the kingdom of God were summarized into three aspects, those are: teaching, preaching and healing. These three things were harmonized in the center of proclaiming the kingdom of God.

Teaching (didasko) means to communicate the information, preaching (keruso) to proclaim the gospel with the divine authority. It was the declaration of kingship. The coming of the kingdom of God, which the above remarked, has the character of proclamation not communication of information. Because the gospel prophesied in the Old Testament was realized by the reality by coming of the king in the world, whoever should response to this kingship message? And also the healing ministry to cure every disease person aimed on to receive the especial healing in them by revealing the healing power to cure them as the evidence of coming of the kingdom and listening to his word humbly.

Conclusion:

Jesus Christ who is the king of God's kingdom who came out of the son of Abraham and David entered into the corner of the world in silence and revealed the light of salvation. His early work was the seed or, the principle that the church, the community of God's people shall be enlarged into the entire world. Whoever approaches to him is saved out of his sin and can enjoy the righteousness, peace and delight in the Holy Spirit. (Rom 14:17)

Assignment 3 Name ()

1. Review: Read lesson 3 and give proper answers.

(1) What are two meanings of "repent for the kingdom of God has come"?

(2) Summarize the evidences that the Baptist John proclaimed about Jesus Christ.

(3) What did the event that the Lord was baptized and tested said to us in the relationship to the kingdom of God?

2. Preview: Next, we study the mount teaching in Matthew chapters 5-7 for two lessons.

1) Reading all chapters at one seat record what important contents in your note.

2) Write down the teaching concept that is the core of Lord's teaching.

(5) Apply Matthew 3:13-17 to the principles of GSPEC

3. Memorization:

(1) Mt 5:1-12

(2) Mt 5:17-18

(3) Mt 5:20

(4) Mt 5:44

Lesson 4 the identity of the people of God's kingdom (Mt 5:1-48)

Pictorial concept

1. The fruits of the tree root that comes out of the heaven – the blessing of God's kingdom

1) Four fruit on the above - vertical relationship (God and the believer)

(1) The first great fruit- the one who is the poor in spirit- The kingdom of God

(2) The second fruit- The one who laments – heavenly comfort

(3) The third fruit – the gentle man – possessing the earth.

(4) The fourth fruit – the one who hungers and is thirsty and of righteousness - abundance

2) Four fruit to be produced to the side – horizontal relationship (the believer and believer)

(1) The fifth fruit – The one who gives mercy to the other - mercy

(2) The sixth fruit – The one who purify the heart – seeing God

(3) The seventh fruit – The one who makes peace – testimony to God's son

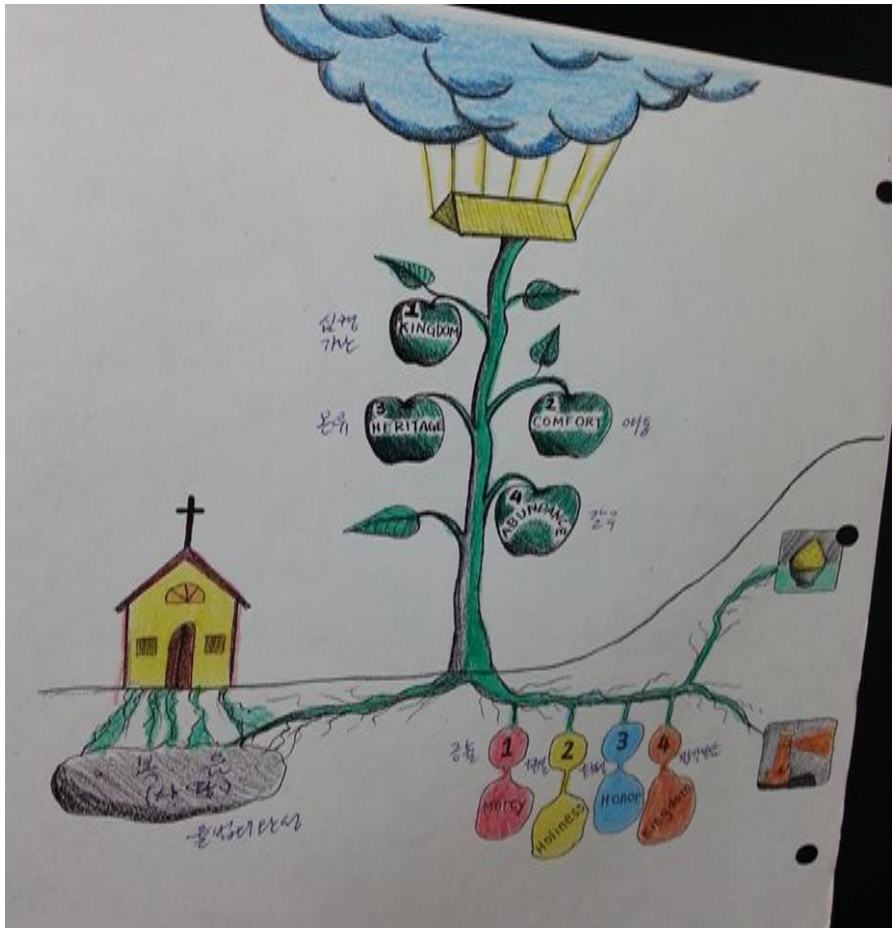
(4) The eighth fruit – The one who is persecuted for righteousness – the kingdom of God

2. Two squares figure at the right side – The mission of the people of God's kingdom

1) The first square – Becoming the salt of world is the innate mission of the Christian

2) The second square – Becoming the light of world is the external mission of the Christian

3. The fruit of the tree root related to the left church – the gospel of God's kingdom is based on the love, the completeness of the laws.



Lesson 4

The identity of the people of God's kingdom (Mt 5:1-48)

Text: Mt 5:1-48 (1-2) (3-12) (13-16) (17-20)((21-26) (27-42) (43-48)

Main verse: Mt 5:48

Survey:

What fruit shall the people of God's kingdom that listened to the gospel and repented and believed in bring birth? Matthew chapters 5-7 that called for the magna carta (great declaration) of the kingdom reveals well to us. This teaching is the core of the gospel of the kingdom. Because of the excellent contents of the teaching, somebody admitted only the lesson and is dropped into the ethical religion of the Christianity. But we find that we see the God centric thought and justification by faith and by grace but not human works. Accordingly the teaching of the Lord is same of the teaching of Paul and James. The most teaching explained the identity of Kingdom's people (1-16), right understanding and the attitude of the laws of the Old Testament (17-20) by using the examples of four commandments. (21-48). and the righteousness centric life, the nature of God's kingdom reveals the relationship with God and with the man. (6:1-34). and 7:1-12 reveals the teaching of judgment and obedience of the Word of God that related to God as the conclusion. (7:13-39)

Exposition:

In the center of chapter five for understanding the identity of God's people it is good to understand his background. Because the comparison between the writing of Matthew and the parallel passage with Luke 6:17-49 is the common opinion of the scholars. This teaching is the word that after the Lord prayed on the mount and appointed twelve disciples and as he came down on the lower place he provided the teaching to the multitude. The place was called for Mount Hattin nearby Capernaum.

I. The normal life of the people of God's kingdom (1-12)

The teaching of eight blessings is the root of all teaching of mount of the Lord because the morals and ethic the Lord taught cannot be accomplished by God in the grace of God. So we should not see the standard and criterion of some ethic and some moral, but revealing of the genus of true gospel. Eight blessings that here are revealed do not be separated of each other, but the fruit of the normal Christian should possess and experience. In other words, the first blessings reveals the basic attitude to the relationship with God in Christian and next four blessings reveals the standard that the Christian should accomplish in the relationship with the man.

1) **The one who has the poor in spirit (3)** - Here, "the poor in spirit" is the common experience that the people of God have at his beginning time of the life. It means that he realizes a sinner in himself under the bright light of God. How much does he understand it? It is the

consciousness that he knows himself as a great sinner without any hope. In Greek putokos, the poverty includes the meaning to beg in the most miserable state to the other. The man in such state confesses "give me your mercy I am a sinner."(Lk 18:13) This is the consciousness of his sins that the saints should feel strongly. In this man the kingdom of God works in him.

2) **The one who mourns in the heart (4):** Here to mourn, pandeo is the meaning of the extreme action. This moaning is not the lamentation of the one who has no hope, but the longing state that he admits that he has no any helpers and waits for only God. This lamentation shall be lifted up the believing state. The writer of Psalms 121 began with lamentation, "where is my help?" And then he looked up Jehovah who created the heaven and the earth in morning state.

Just like this one, moaning in the Lord is the fruit of moral Christians. The heavenly comfort will come to him that is not able to be compared to this worldly consolation.

(3) **The one who has gentleness (5):** Here, the gentle one points the humble man. This is the means and the result that the one who contacts to the revelation of God finds out him and trusts only God. The one who finds out his darkness in seeing the great light learns the humility naturally. Moses who is the leader of Israel was the meekest man in the earth. (Num 12:3), the Lord always executed the work of the father God in the principle of the lamb without noisy and shakable. Such a person occupies the land. In Genesis 1:28, the mission that God commanded to occupy the land can

be accomplished by the meek. The gentle person is the strong person to occupy the land because the power of God can stay in the gentle heart.

4) **The one who hungers and is thirsty to righteousness (6):** Here, the righteousness means to establish the word of God concretely. The kingdom of God was not established not by the means and the method of the man but by the word of God. Accordingly the people of God's kingdom that knows God and himself brought birth naturally the fruit of righteousness. He longs for not general degree, but like strong desire that the thirsty deer wants to drink the water. The Lord brought the passion that devours him to establish the righteousness in observing that the house of God was changed into the den of thief, He had sufficient heart, in seeing the work of God to establish for him.

(5) **The one who gives mercy (7):** The people of God's kingdom aspires the righteousness and at the same time he gives mercy the other. Here, mercy points the activity of love to have mercy. He can bestow mercy to them because he got the experience to have the mercy out of God. The saint who knows his salvation that received by the mercy of God naturally as he sees the weakness of his neighbor he can have the merciful eyes to them. He sees the fault of the other by the sight of God. He aims on to hold the righteousness and also he tries to accomplish it through the mercy.

(6) **The one who purifies the heart (8):** The one who purifies the heart means the man who has holy work. Here it points to the one who purified the heart reveals the order to purify the heart. He does not open his heart

to all people, but open his heart to only God to see the face of His grace. Especially because he always looks at his dirty heart, he attacks to himself severely. Accordingly he leaves out of the sin and always fought against the sin.

(7) **The one to makes the peace (9):** The people of God's kingdom are the man of peace. They know that the intercession of the Lord shall be accomplished by the blood of the Lord. They who learnt the peace through such faithful event with God wants to approach to make peace. Accordingly they always try to proclaim the gospel by knowing that the peace comes out of the reconciliation of Christ. So they are admitted as the sons of God out of the world.

(8) **The one who is persecuted for righteousness (10-12)** the people of God's kingdom live as the strangers in the world. The world that takes the hostile relationship with God has the great stumbling block in making the righteousness and love of God's people in holiness and peace. They do not seek their own benefits and enjoy their sacrifice to establish the righteousness of God's kingdom and rejoice the awards in front of them a whenever they received the persecution (11-12) because they have passion to get righteousness faithfully. As they are persecuted they taste the infinitive delight of heaven in it.

2. The mission to the world (13-15)

The Lord who said the message of 8 blessing taught the Christian mission to the world through two metaphors. So the text reveals what relationship the people of God's kingdom has to the world.

(1) **The salt of world (13)**: The Christian is like the salt to the world. The salty taste means the Christian mission to protect the corruption of the world. So verses 13 points that the Lord treated that the tastes of salty as the feature of salt. The ethical and spiritual corruption of the world is defended as they keep the normal life of God's people.

(2) **The light of world (14-15)**: "you are the light of world... " , here " you are" does not mean that the believer became the salt of the world and the light of the world by bringing birth the fruit They already are the salt of the world and the light of the world. What does it mean to compare the Christian to the light of world? Verse 16 interpreted it well, that is the believer has the responsibility to shine the light to the dark world. Paul said, in Ephesians 5:9, the fruit that the son of the light shall bring forth is all goodness, righteousness and faithfulness. As they served two missions God shall be glorify by us.

3. The laws of God's people (16-48)

The Lord continuously taught that the teaching of the people of God's kingdom shall be the completeness of the prophets and the laws. " (17)
He came to the world to reveal the fruit of gospel that comes out of the

root of gospel. Accordingly, the righteousness of God's people should be more excellent than the righteousness of the Pharisee and the Scribes. Their righteousness was inclined into the hypocrisy to establish his righteousness by holding the empty cover of the laws. Soon the Lord explains the standard of His people's life through four commandments.

(1) **Murder (the sixth command) (21-26):** Verse 22 claims that the Lord himself is the consummator of the laws of the Old Testament at the same time he is the laws-maker and law judge. (James 5:12) He taught the category of murder that the sixth commandment remarked. As we take fury the other and mock by words, Laka or, stupid it, they include into the sin. The Lord treated that such deed is sin and the motive desire that comes out of the sinful heart is sin. Here to be condemned, to be caught in the common community and to be entered into the fire of hell is different expression of the same meaning. So the Lord treats that the peace of brothers is so important. This peace should be primary work than offering the sacrifice on the altar that is, offering activity. After making peace offered worship shall be accepted by God. Offering is the deed that a sinner makes to peace with God; it is detestable thing in making the hostile relationship each other brother, the deed to make peace with God. Unless love the visible brother, how can we love the invisible brother. (1 John 4:20) The saints should try to forgive the others whenever he has some chance. Verses 25 said that as we walk on the way soon make peace with the other. When we have some chance to make peace by saying, we should make peace soon with the wakened attitude.

(2) **Adultery (the seventh command) (27-32):** And also the Lord revealed the natural meaning of the seventh commandment. The Lord treated that adultery deed is to commit sin. And also even the motive of his thought that the adultery deed comes out of was treated the same sin.(28) Although seeing itself is not sin, but through the channel of seeing if he got adultery stimulated desire.

(3) **False vows (33-37):** It is not to despise the teaching of vows in the Old Testament rather the Lord stressed the natural meaning of the commandment. The teaching of vows in the Old testament come out of Leviticus 19:2, Numbers 30:2 and Deuteronomy 23:21. In the contemporary day the fault of the Pharisee and the Scribes were to lose the emphasized points. The main core of this commandment is the faithfulness. Whoever takes vow in his heart before God faithfully God accepts it. But the false vow without honest mocks God.

Then why does the Lord stress that you should not take vows absolutely before God? In the cotemporary Jewish custom, they taught that "without any vows if they take vows, it is aright" Therefore the custom of a Pharisee , " you should keep the vows what you take vows to God" influenced evil result to them. Therefore the Lord taught that protection and defense should be depended on the faithfulness. The people of God's kingdom always live in the center of faithfulness.

(4) **The issue to avenge the enemy (38-58):**

In the issue to avenge the enemy, the contemporary Jews distorted the original meaning. Moses taught (Ex 21:24, Lev 24:20 Deut 19:21) the meaning of keeping the justice in judicial court, but they exchanged into the law of avenge. The teaching of verses 39-42 does not mean to abandon the legal defense. In preaching the gospel it means that they should bring much fruit. The truth was revealed by the evangelists that are suffered rightly in proclaim the truth.

Just like that, the people of God's kingdom takes, in one hand, the negative attitude to love the hostility by accepting the suffering, in the other hand, the positive attitude to occupy them in love. (43-48) so the verse 44 taught that you should love your hostility truly, the based meaning was revealed by coming of Christ. And pray for the one who persecutes you. The teaching of love that has such lifted dimension is the foundation of the Old Testament laws naturally and the meaning was revealed by coming of Christ.

Assignment 4 Name ()

1. Review: Read lesson 4 and give your proper answer.

(1) Say 8 blessings.

(2) What are two missions of God's people in the world?

(3) Say the attitude of the Lord about the laws of the Old Testament.

(4) What is the virtue that is the foundation of the laws and its completeness?

2. Preview: At the next time we study the latter of mount teaching of the Lord.

1) In reading Matthew chapter 6-7 and arrange the important word and passages.

2) Read Matthew 6:1-15 and apply them with the principles of GSPEC.

3. Memorization:

(1) Mt 6:6

(2) Mt 6:19

(3) Mt 6:33

(4) Mt 7:1

(5) Mt 7:6-7, Mt 7:24

Lesson 5. The righteousness of God's kingdom (Mt 6:1-7:29)

Pictorial concepts

1. The narrow way to connect to the door of heaven – The people of God's kingdom first seeks his kingdom and his righteousness. (Mt 6:33)

1) The leaves that are grown up at the narrow way – We should seek the righteousness God admits.

(1) The first leaf – the alms of the right hand should not be informed to the left hand.

(2) The second leaf - We should enter into the secret room and pray only to God.

(3) The third leaf - We should warn the visible fasting in the sight of the people.

(4) The fourth leaf – As we seek the kingdom of God and the righteousness, God shall add clothes, food and housing to us.

2) The fruit that is grows up at the narrow way – We should seek the righteousness of the kingdom in the relationship to the people.

(1) *The first fruit – Do not judge to the neighbor.*

(2) The second fruit – We should consider the holy preciously.

(3) The third fruit – We should pray with the passion to seek, to seek and to knock the door.

(4) The fourth fruit – golden law (Mt 7:12) - First entertain the others.

2. Two contrast ways - We should choose rightly to enter into the kingdom of God.

1) The narrow way - the few people seeks for the way of kingdom is narrow and tough.

2) The broad way - The many people seek the broad way towards the hell.

3) The multitude to enter into the__14 heaven- As we follow only the righteousness of the Scriptures we can arrive to the life.

4) The scene that they are dropped down into the hell. - The human righteousness makes us arrived into the hell.



Lesson 5.

The righteousness of God's kingdom (Mt 6:1-7:29)

Text: Mt 6:1-7:29 (3-12) (13-16) (17-20)((21-26) (27-42) (43-48)

Main verse: Mt 6:33 Mt 7:12

Survey:

Righteousness is the essence of the kingdom of God. How does the kingdom of God accomplish and who can enter into the kingdom? It shall be fulfilled by the righteousness of God and only the righteous can enter into the kingdom. The first part of Jesus' teaching on the mount says the identity of righteousness of God's people; the later part teaches that the life of the kingdom's people should pursue the righteousness. In this lesson the theme of Matthew 6:-7, "righteousness of God's kingdom first reveals the love in the relationship between the man and the man. And as he explained the way to enter to the kingdom of God and its beginning and its result, the Lord contrasted the teaching of the Pharisees and the scribe and the pagan.

Exposition:

The Lord who reveals the identity of the Christian that related to the 8 blessing. Soon the Lord taught their position in the world and for keeping it, the way to live in the gospel that was grown out of the root of the laws. The Principle was repeated in the chapter 6-7. It is not the external human moral and ethical teaching but the God centric life. Here the God centered

life means that the man who relates to God rightly can reveal the righteousness of God in the right relationship with the man. Therefore horizontal human relationship left out of the God- centric relationship he shall be brought about the different fruit of the gospel.

I. The righteousness of God's kingdom

As the verse 5:20 says, the righteousness of God is better than the one of the Pharisees and the Scribes. They do not leave out of the self-righteousness that is the human righteousness. The righteousness the Lord wants is different to the righteousness of God completely. The only the one who become the people of the kingdom and sees the face of God, the king of righteousness can have it through the repentance and faith.

1) In the relationship with God **(6:1-34)**: At chapter 6 the Lord said the righteous work before God in several time and summarized (6:33) obviously that the purpose that the people of God's kingdom concentrate on is the righteousness of the kingdom. As we does the righteousness we should be careful of the righteous life of the kingdom in the alms (2-4) 2) the prayer (5-15) 3) the fasting (16-18) and the solution of cloth, food and housing (19-34).

(1) Of the alms **(2-4)**: In the contemporary day the alms activity of the hypocrite aims on seeking the glory of the people. So the method of the alms also should be revealed by blowing the trumpet at the synagogue and

the street. This is not the activity that the righteous people of God should follow. The lamb's activity of God's kingdom should come out of the glory of God as the purpose. True alms should be admitted only by the Father who lives in the secret place.. (3) It means that God admits it and repays it. The righteousness of the kingdom is accomplished only by the righteous work.

(2) Of the prayer (3-4). The Lord exhorted us not to follow the example of the purpose and the method of the gentile, of the prayer. Because the hypocrite aims on revealing it to the people, always they wanted to pray in standing at the synagogue and the crossroad. Because the prayer is a kind of worship activity it is important to be accepted by God. But their concern was to stay in the glory of man and was corrupted by leaving out of the Word of God. God did not listen to their prayer.

And also the prayer of the gentile seeks the human righteousness that left out of the word of God. The saying over again comes out of the ignorance of God's revelation. God does not accept them. We should follow the principle of prayer that God accepts in detail in contrast of the one of the Jew and the gentile.(6) Teaches the purpose of prayer of God's people and the method. Here the term of "the father that stays at the secret room" points to pray with true heart.

And what petition should they offer to God? It reveals in the Lord's Prayer well. This Lord's Prayer needs not to do negative activity literally, rather the positive obedience according to the criterion of the contents. We can summary it as followings.

1. The object of petition – our father who is in heaven
2. Three petition for God-
 - 1) The name of God – hallowed thy name.
 - 2) The kingdom of God – the kingdom comes
 - 3) The will of God – the will shall be done in the earth.
3. Three petition for the self
 - 1) Daily food – give daily bread to us
 - 2) Forgiveness – verse 12
 - 3) Salvation- verse 13 out of the temptation and the evil
4. Three petition to God
 - 1) Kingdom
 - 2) Power
 - 3) Glory to father in forever.

In observing these contents, in contrast of the prayer of gentile this is the petition in center of God for establishing the kingdom of God in detail. After this petitions soon the reason the Lord treated to the forgiveness of the brother's fault (14-15) was to reveal the importance of forgiveness of the brothers' fault. Because the prayer is the affair that the one who harmonized with his brothers can do, how conflict is it not to harmonize with the brothers?

(3) Of fasting (16-19) - Of fasting the people of God's kingdom should be executed before God. In the contemporary day the hypocrite wanted to reveal his ugly face with sorrowful heart not God but the people in the

activity of the alms and the prayer. They were inclined into the external area more than the inner area. The people of God's kingdom live always in the center of the innate life. So of the fasting issue, they aim to reveal before God.

(4) Food, clothe and shelter (19-34): Continuously the Lord remarked the issue of food, clothe and shelter and also taught the life-principle of God's people should be the life of righteousness. First, he mentioned first that in verse 19-20 do not settle the treasure on the earth but settle it on the heaven. Rather they should keep the heart of the man that brings about this activity. (Proverb 4:23) The word, "settle the treasure in the heaven means that the heart of God's people always is set on the seat of God and serve it as his Lord. In I Tim 6:10 Paul warned the life that serves both God and the money. They do not serve two owners but serve the materials as God in darkness. Therefore the Lord said through the metaphor that their heart should be bright. In verses 22-23 the metaphor that the heart is compared to eyes or, lamp (light) means that the heart is located at the most important place. Proverb 20:27 compared the soul of man to the lamp of Jehovah. Then what does to shine the light in the lamp mean? It means that as the lamp shines the light to the other the mission ii executed, in the heart of God's people as the righteousness of God was located, the fruit of righteousness can be produced. So like a psalmist they should attach to the Scriptures. (Ps 19:8)

However if the people of God loves the money more than God, the righteousness of God's kingdom cannot be established. So the Lord rebuked

them about foolish attitude that their priority set on the material not to God through some metaphors (bird in the air, measurer, the lily on the field). The people of God should admit the priority issue in his life well. To seek the righteousness of God's kingdom is the primary duty and they should not put their heart on any areas. They do not live by eating the honey and milking the world but by obeying the word of righteousness comes out of the above. (Mt 4:4)

2) The relationship with the man *(7:1-12)*

In the relationship with the man producing the righteousness is the feature of God's people. The Lord treated three themes in Matthew 7:1-11 and explained that the righteous life shall be completed by the activity of love.

(1) About judgment *(7:1-5)*: "Do not judge the other". Here judgment means the activity of criticism to the others. It does not mean to prohibit the activity of examination as we review in detailed, but to prohibit criticism as the motive to harm our brothers this criticism and pointing is the deed to reveal the fault of our neighbors without examining the hypocrite himself deeply. The one who looked at his innate aspect under the light of God has the merciful eyes to cover the fault of the others.

(2) Treatment of the holy things (6): Here, holiness and pearl points the gospel. It is the common opinion of all biblical scholars. The people of God's kingdom do not know the precious gift of God and offer it to God

and despise not to follow the self-controlled life because they have true passion to establish the righteousness of God.

(3) Seek to God (7-11) as the Lord said the relationship with their neighbors, suddenly why did he say the teaching of prayer? Because he wanted to propose the way that God's people should accomplish the way of righteousness. In the unrighteous world we should get the power through our prayer to bear forth the fruit of righteousness. The Lord concentrated on praying to accomplish the will of God. The Lord repeated the detail activity of prayer, ask (aiteo), seek (zeteo) and knock (Kuluo) the door. Aiteo means to share the personal conversation Jeteo means the activity to find the hidden treasure passionately, and also kuluo means not the impolite activity but polite action with respectable heart to the others. Such true prayer of faithful Christian should be repaid by God surely. (7-8) Especially the Lord stimulated to make them prayed to God by a metaphor. The righteousness of God's kingdom is established by this righteousness.

(4) The golden law (12): Here, the conjunction, therefore points the total conclusion of the above teachings of the righteous life. This is the commandment that demands the positive love activity that is passed over the negative commandment in the other place. Keil who is a great theologian of the Old Testament defined that the righteous life is love life.

2. The exhortation to enter into the kingdom of God (7:13-29)

Lastly the Lord concluded the mount teaching by exhorting to try to enter into the kingdom. He explained concretely how we should be begun to enter into the heaven and how should we process.

(1) Beginning- "enter into the narrow door (13-14)": The direction that from the beginning the Lord commanded to go into the narrow door and narrow way means that the people of God should endure some suffering for getting the righteousness. But it does not mean that we should accomplish it by pursuing on the suffering intensely but it points that the decision of self-denial should be followed by us.

(2) Process- Be careful the false prophet (15-21): The one who became the people of God's kingdom should accomplish the salvation by repentance. Because it is the way that the false prophets walk in the world. Therefore they should take the discerned function by using the word of righteousness in his wisdom like the snake. What is the criterion of discernment? It is the Scriptures first and next they shall be discerned by their fruit. Here the fruit points the work. The life of the people of God's kingdom should become the worker to establish the righteousness not to stay in indolence but in the spiritual tension as a warrior of the spiritual warfare.

(3) Result- The coming of God's kingdom by first coming of Christ includes the last great judgment. Because the kingdom is related to the great last day, we can live as the people of the kingdom. Therefore the concern of

the Lord put on the trustfulness of his achieved method. At the last day the one who was refused by the Lord shall be despised this process. (23)

In conclusion, we learn that the mount teaching belongs to God centric life and innate Christian ethic. Accordingly the principles of our life should come out of the relationship between Gods and should establish the relationship with the others by the power. In contrast of the purpose of the hypocrite and the pagan the heart should be controlled by the righteousness of God. Therefore we need to listen to the word of God and keep on it, the Scriptures absolutely. In the metaphor of Matthew 24-26, the wonderful difference result of their lives is depended on treating the Word of God.

Assignment 5 Name ()

1. Review: Read lesson 5 and give the answer.

(1) How can we establish the righteousness of God in doing the alms, the praying and the fasting before God?

(2) Why did the Lord compare the heart of the eyes, the lamp?

(3) How should we seek to God? Explain it through Matthew 7:7.

(4) How can we separate the faith of the work? Answer biblically.

2. Preview: At the next time we study the power of God's kingdom in the center of Matthew chapters 8-9.

(1) Arrange the miracles in Matthew chapters 8-9.

(2) As this power was revealed say the role of the Lord.

(3) Compare the son of man who the Lord claimed to the one of Daniel 7:13.

3. Memorization:

(1) Mt 8:17

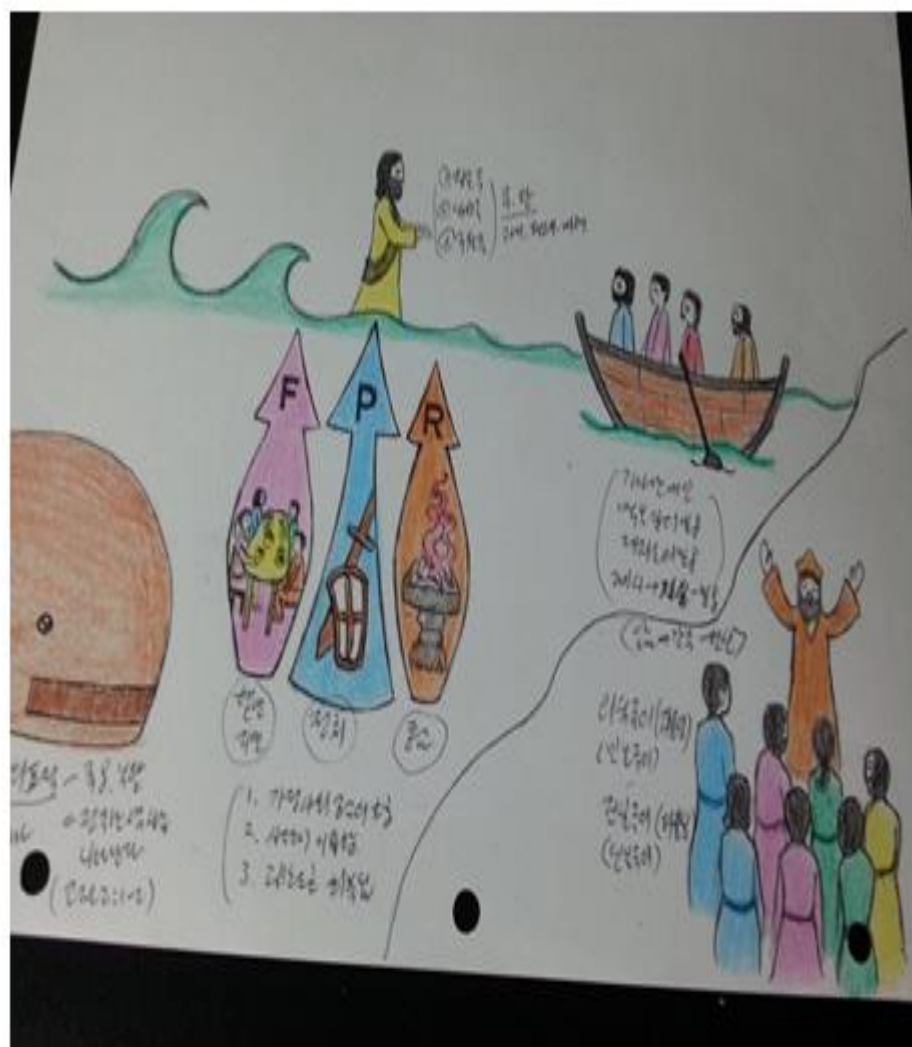
(2) Mt 9:6a

(3) Mt 9:13

Lesson 6. The sign of God's kingdom (Mt 8:1-9:34)

Pictorial concept

1. Four stages on the wave of the water – the feature of God's kingdom
 - 1) The first stage – The essence of God's kingdom is the center of the power.
 - 2) The second stage – The kingdom of God is the place that respects the will (the word) of God highly.
 - 3) The third stage- The power of God's kingdom reveals the saving faith.
 - 4) The fourth stage – the people of God's kingdom are gathered by calling of the Holy Spirit
2. The sea wave in the lower and three figures in the square- God's kingdom is to rule over all the spiritual world, all the physical world and all the material world.
3. A baby that is lied on the manger – Jesus Christ, the king of God's kingdom points the son of man in Daniel 7:13.
4. The boat and the men floated on the sea wave - the church is the community that is redeemed by the death of the king of God's kingdom.
5. A soldier that offered the sword to the one who was descended out of the heaven - The kingdom of God marches in the supernatural power and will accomplish in his second coming.



Lesson 6.

The sign of God's kingdom (Mt 8:1-9:34)

Text: Mt 8:1-9:34 (8:1-4) (5-13) (14-17) (18-22) (23-27) (28-34)
(9:1-8)(9-13)(14-17)(18-26)(27-34)(35-38)

Main verse: Mt 9:33

Survey:

The kingdom of God is the eternal righteous kingdom to be established by the power of God. The fact that we live in the righteousness enough proved that the power of God comes out of the king to establish righteousness. Through the mount teaching of the Lord Matthew claimed that the people can live the better life as the salt of world and the light of world because they arrived at the better righteousness than the one the Pharisees and the Sadducees in the world. So Matthew reveals ten signs (evidences) to establish the righteousness of God's kingdom in chapter 8 to chapter 9.

Exposition:

The twelve sections divided in the center of the events reveal how the power of the Lord is and lead us to the king of the kingdom of God. Although the other chapter of the gospel of Matthew remarks some signs, the chapters are consisted of only the signs.

I. Various signs (1-34, 26-34)

The faith of the Scriptures was begun with the power and was proceed by it and was revealed the fruit but it prohibited the miracle centric life and the power centric life, because the most wonderful power is the salvation that comes out of the death of Jesus Christ. Paul said, in I Corinthian 1:22-24, "...". It does not mean that he denied the power of God. If God want it, he can do it now. But we understand that he wants to use the power as the means to proclaim the gospel of Christ cross to the world but he does not want to overpass the purpose. Actually for Christ is the power of God, the Christians live to enjoy the power because he united with him, because the essence of the kingdom of God is the power.

Here we can arrange these signs as three issues according to the areas of the events.

- 1) First, the power revealed in the physical area: 1) healing a leper (1-4) 2) healing a paralytic servant of a centurion (9:-8) 3) healing the fever of mother-in-law of Peter (9:1-8) 5) healing a woman who discharged of the blood (20-22) and 6) healing two blind men (27-31). The Lord wanted to inform the kingdom of God through the power of salvation. Especially the healing of the chronicled disease made the crowd concentrated on the Lord. Really he is the almighty king. The reason that Matthew wrote them assembled. Was to emphasize that the righteousness of God's kingdom shall be accomplished by the power of the Lord.

(1) Healing of a leper (1-4): "Lord, if you will, you can make me clean." "I will, be clean. And immediately his leprosy was cleaned. "These passages

revealed that the power of the Lord was the power of the kingdom of God. So we know that revealing the power is not revealed by the will of the Lord in the impossible state, but if the Lord does not want it even it is good state, the healing might be revealed by him. Accordingly the leper respected the opinion of the Lord and expressed "Lord, if you will", and also he said "you can make me clean." In the meaning of his belief to the power of the Lord. He is the king of power that he can do all things whenever he wanted. His order of "I will be clean." Was revealed the wonderful effective immediately. The kingdom of God is the place that the will of God shall be respected highly and also the power itself was ruled over by the Lord.

(2) The faith of a centurion (5-13): And revealing of the power of God required depending on the word of God strongly. And also this event revealed the attitude to respect the will of the Lord greatly. In other words, at believing the Word of God the power was revealed. Now the event which a paralytic patient was healed by the faith of a centurion. The Lord evaluated that the faith is not general one but a great faith. Although they were a long distance, he assured the power of the Lord. Especially we have much concern to his identity that the centurion is gentile not Jew. This suggested that our salvation has universal character that includes the gentiles indirectly. like the event that was revealed through the visitation of the magi at the early time.

Just this faith was found out by the Lord in the heart of the gentile. Although the Jew treats them as the dogs, they came to the light of redemption one by one.

(3) Healing the fever of the mother-in-law of Peter (14-17): "He touched her hand, and the fever left her(15)". "He took our illnesses and bore our diseases (17)". In this figure the Lord did say anything and did not mention the activity of faith that the people around them should have. Only the Lord touched on his hand for healing. The power of God came out of the supernatural nation that God pleased and revealed freely.

(4) *Healing of the 12 years blood woman (20-22)*: This event was happened on the way that the Lord walked to the house of Jaures. Like the walked faith of the centurion, this woman also was saved by faith. The woman took the assurance to get the salvation as she touched to his clothe. Without compromising with the others, in the heart of his people who was predestinated in the secret state the Holy Spirit planted the precious faith in them. This is the expression of the strong faith to the Lord. The great declaration was given to her by the Lord.

(5) *Healing of two blind persons (27-31)*: And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." , "Do you believe that I am able to do this?" "Yes, Lord." "According to your faith be it done to you." their eyes were opened. " These passages reveal what the Lord seeks well in the process that the power of God's

kingdom revealed. The common points in a centurion, a woman, and a leper was the faith to the Lord. The faith was expressed as two things

(1) The recognition of the son of David - calling the son of David has meaningful. It pointed the messiah promised in the Old Testament, the king of God's kingdom. So he believed in Jesus as the king of God's kingdom.

(2) He believed in the power of messiah – His faith includes the faithful passion that seeks his grace in following him until the end. Matthew revealed that this power came out of his substituted death. Therefore the people concentrated on the king because of knowing the source of the power.

2) Second, the power to control the spiritual world: This is the event that the devil was driven but the event that resurrected the dead was proved it. The event in chapter 8-9 that is, (1) at the house of Peter's mother-in-laws many devil-possessed persons were healed. (32) (2) at the region of Gadara two demon-possessed persons were healed. (18-34) (3) the one who was taken dumb devil-possessed (32) and 4) resurrect the dead daughter of Jairus. (23-26) Devil was permitted to rule over the entire world by God temporarily. The sin entered into the world, as Adam was committed sin by the temptation of Satan, the world was ruled over by the power of death, the main tool of Satan. In the scriptures, this devil has the other names, Satan, devil, evil spirit, the advocator, world god and the one who has the authority of the air.

3) Third, ***The power to control the world of the nature (23-27)***. The power of the kingdom includes human spiritual area, human areas and the

natural reaps. Verses 23-24 wrote the events that the storm and the water were obeyed. He has all authority of the heaven and the earth. (Mt 28:18-19) Just like the dominion of the king of God's kingdom were revealed by several miracles. As he came into the earth then he has no the almighty power, rather he had the power in the beginning and revealed it to all areas naturally. He is not the messiah because he reveals the power but because he is messiah his power was revealed in the areas. He is in the beginning the creator, provider and redeemer that rules over all things eternally.

2. The authority of the son of man (9:1-17)

1) *The son of man:* The Lord who healed a paralytic that lived at Capernaum claimed that he is the son of man. Of course this also at the point of the sign that the power of the Lord was revealed by faith. It has the unique character in the point of revealing the essential ministry of the kingdom of God. In other word, In other words, It does not mean that the king of God's kingdom save them out of spiritual and physical diseases or, threat of natural creatures rather he delivered them out of the sin, their basic cause and its punishment. Let's think of what the text reveals to us. A paralytic was approached to the Lord by helping by faith. Then the Lord said, in the contrast of the other case, after he declared as " " (2) and then commanded (6). We find that the cause of his disease was his sins. So as he was forgiven, he got the restoration of his physical disease. Then as he revealed the authority of remission intensely to them, the scribes and the Pharisees condemned him. (3) Then the Lord

claimed, " ". (6) Just this one verse was the part that attracted our concern. Here the Lord used the son of man to himself. The term that first was used at the gospel of Matthew was an accident one but the used term in the Old Testament. So to know this meaning of the term rightly we should return to the thought of messiah. This was depended on the term, "the one like the son of man" in Daniel 7:13. Who is the one like the son of man? Externally we think of it as the son of person, but in reality it stressed the divine character. Because the son of man who has the supernatural power came into the earth and offer the kingdom of God to the father-God. (Dan 7:13-14) The Lord claimed that he himself is the one to remit the sin. Remission is the beginning of the kingdom's people, and the foundation of the kingdom, only the one who has the authority can become the son of man. (Acts 7:50, Rev 1:17)

2) He came to call for the sinner (9-13): The evidence that the king of God's kingdom came into the world to save his people out of their sins reveled by the revelation of the name Jesus (Hosea or, Joshua). This fact was proclaimed too by the evidence of Matthew's house. The king of God's kingdom that has the authority of remission the sin was descended into the depth of sin in order to take responsibility the sin of his people.(13)

3) New wine in the new skin pot (14-17): Then how did the king descend into the lowly place? To strengthen the salvation of his people completely, the work of the Lord also should be strengthened. Therefore the king was descended to remove the sins, and finally he was descended

by death on the cross most lowly in the world. Then the Lord revealed obviously this fact to them as he taught on fasting (15) by informing his death at the early time. The salvation of God's kingdom people that is depended on the foundation of his death has the complete unshakable redemption eternally. Accordingly their life-style could not compare with the one of the Pharisees. In other words, just like the new wine should be taken care of new skin pot, the life of God's people who were entered into the complete salvation line should reveal the righteousness of the king by receiving the infinitive power out of the above. Therefore their life should be begun with self-denial in order to love only the Lord deeply. (8:18-23)

In summary of this lesson. Coming of the kingdom of God testimonies through the supernatural sign that the king revealed. He is the one who rule over the spiritual world, the physical world and the material world and also has the authority to remit the sin. He proved that the new almighty powerful time has come in the world by revealing the signs intensely in Israel. Therefore we who is the people of the kingdom of God should live in the new style of new creatures, those are, denying self, bearing our own cross and revealing the image of the Lord, self-control and sincere life.

Assignment 6 Name ()

1. **Review:** Read lesson 6 and give the proper answer.

(1) What relationship does the righteousness of God's kingdom with the power each other?

(2) How can the power of God's kingdom be proved?

(3) What the term, the son of man that the Lord used means through Daniel 7:13-14?

(4) How should the Christian that lives in the powerful day do?

2. Preview: Next class we study Matthew 9:54-11:30.

(1) First, summarize this part

(2) Chapter 10 includes the commands of the Lord to 12 disciples. Arrange the concepts of command in the text.

(3) Matthew chapter 11 is so important, because the coming of the kingdom of God is revealed much. Arrange it.

3. Memorization:

(1) Mt 10:33-34

(2) Mt 10:38

(3) Mt 11:12

(4) Mt 11:27

(5) Mt 11:28

Lesson 7 The Marching of God's kingdom (Mt 9:35-11:30)

Pictorial concept

1. The light out of the above- the character of ministry – God himself ordered the mission of evangelism directly at the eschatological day.
2. Soldiers - The Apostles and every Christian that proclaimed the teaching
3. Trumpet, sword, shield- three mission of the worker are proclaiming the gospel, teaching the word of God and healing the sickness.
4. Thought of the snake and dove - they should be weaned by wisdom and purity. For ministry.
5. The helmet of soldier and his uniform –their food clothe and housing is prepared by God and they overcome all things by faith.



Lesson 7 The Marching of God's kingdom (Mt 9:35-11:30)

Text: Mt 9:35-11:30

Main verse: Mt 11:12

Survey:

The kingdom of God is the one in the center of righteousness and power of God. Therefore the kingdom is marching eternally. Just like mustard grows up to the greater tree than the others in a field and the bird makes some nest in it, the kingdom shall be grown up towards the goal that God settled. Then the process of this development should be accomplished by the worker of God's kingdom according to God's will. It does not mean that the power of God is weak but God makes his people participated into the abundance and tasted the power of the kingdom. So Matthew reveals that the Lord, the powerful king taught to his disciples that they requested to send the harvest workers. Here we learn that he wanted that his disciples will be participated into the abundant glory by obeying his command. Even he is the powerful king.

Matthew chapter 10 described that he appointed 12 apostles as the first workers and gave their missions. We learn that the mission of the Apostle who is the cornerstone of church (Eph2:20). And after he finished saying this command he worked his ministry continuously with his Apostles. Then the answer of the Lord revealed that the kingdom of God is marching strongly. But although the light of obvious testimony shined in the world the salvation and condemnation are followed to them necessarily. The one who received the revelation come to the light and get promised rest,

although the one who has all things has no the revelation according to the will of father shall be put into the darkness that cannot be repented although he looked at the wonderful power.

Exposition:

1. The workers of God's kingdom (9:35-10:42)

(1) The character of the work: The necessity of the worker means to have works. The harvest worker in 9:38 explains several kinds of work. Here, the harvest points the salvation and the condemnation of God's kingdom, as a metaphor terminology. At the other places such same meaning are used. (13:24-30) above of all, this work is the main ministry of the Lord was revealed by the ministry of the Baptist John.(Mt 3:12) The text reveals the character of this ministry well. The eyes of the Lord saw the state of the sheep without having the shepherd. In other words, they were revealed like the wandering sheep that were experienced spiritual thirsty and spiritual hungry state because leaving God's teaching here, the figure of wandering and suffering sheep reveal their confusion state for searching for the way. And the Lord requested that they should ask that the father should send the harvest worker. This emphasizes that the salvation of spiritual death comes out of the power of God completely.

(2) Then who is this worker? Really who is the worker that was participated into this important thing? First of all their qualification should be "the worker of God". Because the work that God end can work for God. Therefore God committed his own sheep to the worker that he himself

prepared in silence. For the work of God's kingdom shall be accomplished by the power of God wholeheartedly. Abraham, Moses, and Elijah in the Old Testament were prepared by God and then God committed his own sheep to them. Matthew chapter 10 reveals the command and the teaching of the Lord to the first harvest workers. This reveals that the Lord pointed the direction of obedience that the all churches should accept and obey them because the Apostles, the institute of revelation is the foundation of the church and its cornerstone permanently.

(3) The teaching that was given to the Apostle *(10:2-42)*

1) Basic mission- 12 Apostles that the Lord appointed belonged to the same category of the contemporary workers but the influence of the ministry was serrated of the apostolic position. Often in the movement of this evangelism in this day the character of savior tries to delete. The Scriptures stresses the importance of apostolic authority because they were appointed by the Lord as the organ of revelation. Therefore their ministry has the absolute authority. The contemporary workers are established on this cornerstone. But it does not mean that they do not execute the ministry of other character. They were the cornerstone and we are established on it. In the point of such meaning we should follow the example of chapter 10.

The essential ministry of the Apostles is same with the one of the Lord, three elements, that is 1) proclaiming 2) teaching 3) healing (8, 4:23) were committed to the apostles. The message they proclaimed was the

proclamation of "the kingdom of God has come" as the Baptist John and the Lord did. (5-6)

2) The direction of mission execution- Then what did the Lord say to execute this mission? It is not a simple affair in the contemporary of the Jewish society. So the Lord offered what they did in detail that is, the basic philosophy of the leader. Matthew chapter 10 reveals several directions to us, as we summarized the contents we can divide into three parts.

1] Do not be worried by the clothes, food, and housing **(9-15)** - This is the basic issue that anybody cannot help himself think about. The Apostles to whom this mission was committed by the Lord, because of the man, should execute their mission as they should solve the issue. So the Lord provided an obvious answer to them. In a short word the Lord himself shall solve the issues. (verse 10) this verse includes the faithful promise that their clothes, food and housing shall be secured by the Lord. Therefore they could obey the direction of the Lord that they had no gold, silver, money in their bag, and for their journey they should not take the bag, two pairs of cloth, the sandal, the cane. Only they should concentrate on to proclaim the gospel by leaving the anxiety of cloth, food and housing. The proclaiming the gospel has the important foundation.

And The Lord secreted the housing of the worker. Although the Lord was sent into the world by the Father he was the first Apostle, worker, he had no home that he could put his head. (8:20) But the one who accepted him rightly was his refuge. Just like such thing, the Apostle also put them on the one who accepts the gospel. So the Lord commanded that first

they should find the worthy person and stay in his house. Here who is "the worthy one"? 10:34-42 explained two things about that. 1) The one who loves the Lord most greatly. The criterion that the worthy man has does not come out of the people but out of God. That is he | the one who devoted himself to the Lord wholeheartedly. 2) He is the one who accepted the Lord. Verses 12-15 say that the work should reveal as the one who provide the peace. As they blessed the peace and the blessing were separated the worthy one of the unworthy one.

2] Be wise in purity **(16-23)**: The thing that the Apostles that proclaimed the gospel needed was the attitude of situation to contact to the people. Like the evangelist the Lord said that they should take wisdom like a serpent and that purity like a dove. Here the wisdom and purity are the virtue that the evangelist should ponder. Without the evangelist can cast the hoy thing to the dog. 1) The wisdom is different to the craft that concentrate on the own benefits as it come out of the human brain. This moves with purity. In other word it means the wisdom which comes out of the above. (James 4:15) This wisdom is the grace of Holy Spirit who dwells in us. Like the warrior that goes to the battle, they should be equipped by this one. This mission needs to devote his life to the ministry. So the Lord warned the several situation of persecution, transferring them to the common meeting, will be torched and pulled to the governor and the kings. And also because they proclaimed the gospel to them, the situation that they should escape to this city or, that city may be happened. This is the time when they should seek the wisdom and the purity of Holy Spirit.

3] Do not be afraid of it **(24-33)** - Third, the attitude of the evangelist is to keep the heart that should trust in the Lord strongly who sent them to the world. It is hardly that they ignore terrible state out of the attack of the enemy. Therefore the Lord gave two directions to them 1) the persecution of the world to them is so natural. Verse 24 says, " ". It means that because the Lord was persecuted, it is natural that the evangelist is persecuted by the world. As we have the natural situation in us we can have encouragement to them. Because this world does not belong to the Lord, naturally we receive their persecution. (Jn 16: 2) The persecution belongs to the hand of God's providence and his protection. God who created this world controls a little sparrow under his permission and counts the hair numbers in each person within his providence. So God can not abandon his workers absolutely (32-33) because he sees that the invisible things and visible things shall be revealed he executes the work of God at the public place and the secret room faithfully.

2. Development of God's kingdom (11:1-30)

The Lord who finished to teach the word to his disciples and revealed the practice. Then the rumor of his work was spread to the world. This news was informed to the Baptist John that stayed in the prison. So he cast the question, "Are you the king that will come?" Then the Lord responded to reveal the sign of messiah not identifies himself. (4-5) it means that the kingdom of God has come already by revealing the testimonies and the

power of God. The fact that the kingdom has come in the world means that the king of God's kingdom has come in the earth.

Soon, the Lord said before the people about John and proclaimed that the kingdom has come. The Lord stressed that anybody should become the people of God's kingdom to enter into the kingdom through Christ who is the only door of salvation by saying that the one who was not slipped down because of himself was blessed. The obvious understanding of the kingdom of God was the present that he returned to Christ by repentance and faith. This is the blessing.

But the contemporary people were slipped down for Christ. Their heart were harden and arrogant and could not repent their sin. As the Lord pointed, although somebody brewed the flute, he does not dance, and he lamented, they do not hit on his breast. In other word, they could not see the great light of the kingdom of God because they stayed on the seat of spiritual death. Therefore they treated the power of God that was revealed in Capernaum, Keratin and Behead as childish event. They who rejected the greatest testimony shall be followed the greatest judgment out of God. They shall be condemned the great condemnation because they refused the great security that the son revealed in the last day.

Like such thing, thaw coming of the kingdom of God means that the salvation and judgment of God has come. Who is the not slipped man for him? He is the one who the revelation according to the desire of the son to know God. The revelation came on the one who approached to Christ and accepted the gospel with gentle and humble heart with attitude of "I am a sinner" like a children. This man gets the knowledge of God that is,

the eternal life and the rest to the one who bears the yoke and learns from him in the spirit who receives the revelation.

Lesson 8 The Sabbath of God's kingdom and its metaphor (Mt 12:1-13:52)

Pictorial concept

1. The OT and NT stream that comes down out of the prozom rises into the heaven at right side - The kingdom of God promised in the Old Testament was accomplished in the Christ in the New Testament.

2. The peaceful manger in the earth that drew at the left side. - The rest of God's kingdom is the peace in the son of man centric view.

1) A baby in manger – the son of man centric rest

2) The cross on the manger – the mercy centric view.

3) The green hays around the manger – good deed centric life.

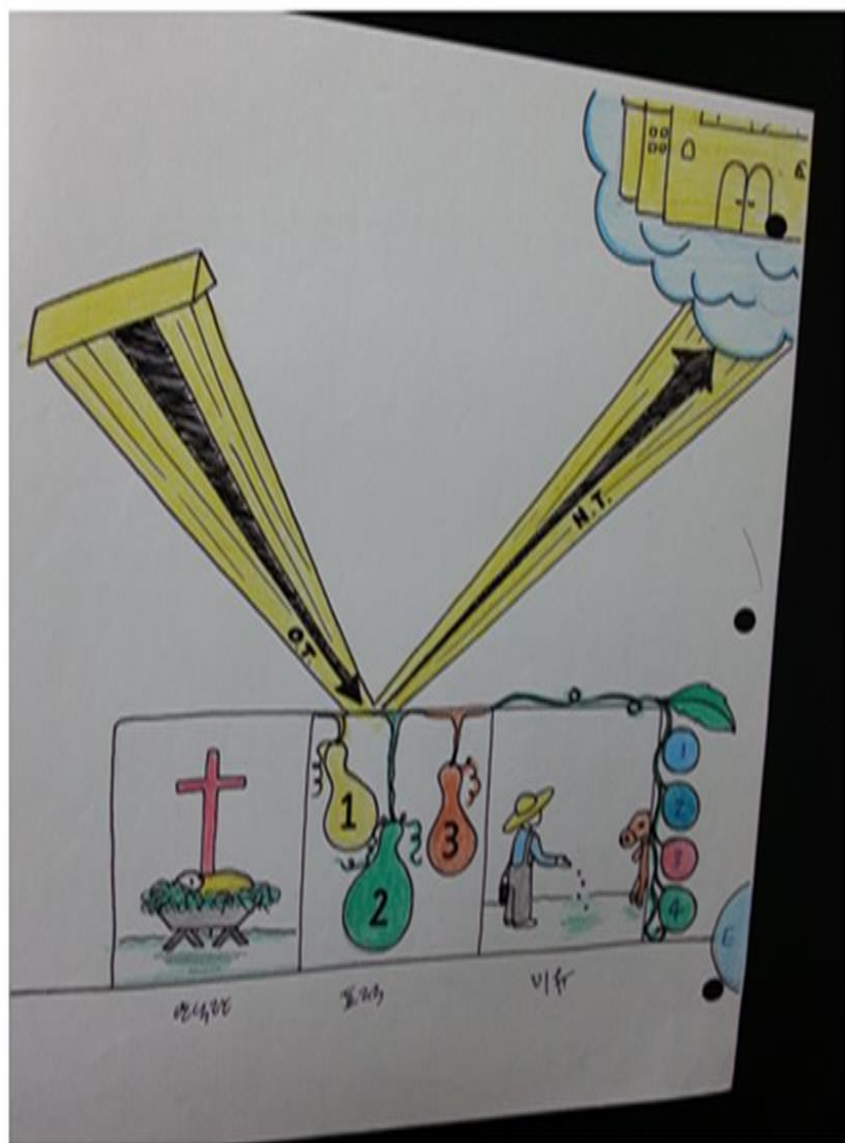
3. Four fruit that are connected in the center of the famer – the meaning of four metaphors of God's kingdom.

1) The first fruit - The metaphor to scatter the seed explains the kingdom of God that was enlarged by the word of God.

2) The second fruit – The metaphor of weeds and grain reveals to discern the kingdom of God.

3) The third fruit - The metaphor of the mustard and leaven reveal the power of God's kingdom.

4) The four fruits on the right side – the metaphor of treasure and the pearl reveal the value of God's kingdom.



Lesson 8

The Sabbath of God's kingdom and its metaphor (Mt 12:1-13:52)

Text: Mt 12:1-13:52

Main verse: Mt 12:28

Survey:

The Lord proclaimed that the kingdom of God that has come in the world was developed through the metaphor of the Sabbath day by the Lord. The Sabbath in the kingdom was written at Matthew chapter 12 and the metaphor was written at Matthew 13:1-52 collectively. Here what he stressed was the fact that the kingdom of God has come. "(12:28). the kingdom of Satan was destroyed by the power of Holy Spirit and the rest of the kingdom came into the world. So the disciples of the kingdom people were already stayed in rest and were grown up strongly and developed wonderfully in the hidden state. Therefore only the poor heart can see the treasure and the pearl of the kingdom and only the one who opened his ears can listen to the marching sound of the kingdom. Nobody can bard it and no stumbling block can stop it. It is the holy marching that is consisted of the people in the center of the king and his will. And although the kingdom is not discerned easily, like the mixture of the grain and the wheat, it shall be revealed the reality obviously at the last day.

Exposition:

Just like the most ministry of the Lord were revealed obviously through much problem, the truth of the kingdom of God and the Sabbath day that was related to the kingdom were revealed by the wrong motive and its questions by the Pharisees and the Scribes. Matthew chapter 12, in contents, are divided 5 parts those are, verses 1-8, 9-21, 22-37, 38-45 and verses 46-50. Matthew chapter 13 reveals 7 metaphors of the kingdom of God and explained the development of the kingdom in detail.

I. The rest of God's kingdom (12:1-21)

The first two figures of Matthew chapter 12 treat to the issue of the Sabbath day. Here, the teaching of the Lord was different to the view of the Jew essentially. That is the difference between the type and the reality. The Jew that holds only the old revelation was fallen down into the great error because they did not accept the new revelation.

1) The wrong view of the Jew - The law of the Sabbath day was made for blessing that God provide to the man. (Ex 31:13). This is the present blessing that was given as the sign of the eternal rest of the kingdom in the future. The method that blessed the day was keeping holiness that is, worshipping God. Then what was the view of the Jew in the text wrong? They committed sin that they inclined into the ritualism more than the contents of the Sabbath day by despising the word of God and by putting the detail regulations on the high position. Therefore they did not know that coming of Christ provided complete freedom out of the ritualism of the

Sabbath day in the Old Testament. At that time the Sabbath days of Jewish Rabbi had 29 sections, among them we think of two things. 1)

The text reveals that the disciples broke the law of the Sabbath day by breaking the grain in harvest field with their hands, as a working activity to solve their hungry state. (Exodus 34:21) Just like such a thing, they tried to oppress the man with wrong interpretation of the laws. They followed the hypocrite life that left out of the will of God by forgetting the true meaning of the Sabbath day

2) The view of Sabbath the Lord revealed: Then how did they keep the view of the Sabbath day in the New Testament? Then the Lord pointed right three views of the Sabbath day.

(1) In the center of mercy (7) - Keeping the Sabbath day should not be inclined into the ritual for losing the meaning. The meaning means just the mercy of God. The one who worships, first of all, God should give mercy to the neighbors. (Mt 5:23-24) The priest that did not give mercy to the one who met the thief on the way of Jericho. Verse 7 does not mean that God does not love the worship activity but God does not accept the worship of the hypocrisy. (Hos 6:6 Mica 6:6-8) Then the Jew was inclined to the ritualism that had no the true meaning. This fact is revealed in messiah's prophesy of Isaiah (15:14-15).

(2) The son of the man is the Lord of the Sabbath day (8) - Right view of the Sabbath day is arranged as we know that the Lord of the Sabbath day is

the son of man. Here, "the son of man" is the term that Jesus Christ is messiah. The fact that he is the Lord of true Sabbath day was revealed already in the Old Testament. It was proved by the term that he is greater than the temple in the text. It means that the disciple in the New Testament already enjoyed the greatest rest in Christ. The event of the Old Testament that the above quoted that is, (1) the event that David ate the bread of presence with his servants in the temple, and 2) the event that although the priest broke the law of the Sabbath day, it does not commit sin support it. In other words, the time when Messiah comes, the contents reveals more obviously than the ceremony. So Paul considered the circumcision of heart as more important fact than the one of body. And also the custom of the Saturday Sabbath day was changed into the Sunday Sabbath day. So we should remember the fact that the command "keeps the Sabbath day holily" in the Ten Commandments should be kept in the custom in the New Testament. Voss who was a Biblical Theologian said, "The church in the New Testament keeps that first, Sabbath day, the next, and the work days. It is the system that was depended on the principle of faith. We thank for getting the peace and the rest by believing in the Lord and work for 6 days." Because the church has kept the day of the Lord (Rev 1:10) in memorial of the resurrection of the Lord (I Cor 16:2) the contemporary church of the New Testament has kept the Lord's day by the direction of God and the Apostolic tradition. In other words, in keeping the Sabbath day, the mind that should be controlled by the ritualism of the Old Testament was deleted in Jesus Christ.

(3) *In the center of good behavior. (9-21)*- At the figure that Jesus cured a hand dried person at the Sabbath day, the Lord declared (12). The Pharisees that refused to receive the bright light were fallen down into the ritual centric life than the good behavior centric life

2. The evidences that God's kingdom develops (22-50)

The rest of the kingdom reveals the evidence that the kingdom is marching presently in the world. Continuously Matthew said that the development of the kingdom proved the fact that the satanic kingdom was destroyed and the will of God was established through following three figures.

1) *The scene that the devil was driven out:* In verses 22-37 the Lord healed the one who took the devil- possessed, dumb and blinded. A multitude respected him as the son of David that is, messiah. But the Pharisees that watched out Jesus and his ministry always in the bad perspective criticized that " ". Then the Lord pointed at their wickedness, and declared that if he drove out the devil by the power of Holy Spirit, the kingdom of God already has come in you. It means that the satanic kingdom was destroyed but the kingdom of God already was established now presently. Here, the Holy Spirit is the one to initiate the development of the kingdom of God

2) *The sign of Jonah (38-45)* - This declaration was stressed at the next figure. The Scribes and the Pharisees asked to reveal any signs to them.

The said that only the sign he can reveal is "the sign of Jonah" and he is the greatest prophet and the ultimate last prophet that proclaimed to enter into the kingdom of God. Here, the sign of Jonah points the death of the son of man. As Johan was in the belly of a big fish for three days, the Lord stayed in the earth by his death on the cross. This is the only foundation that God's kingdom can develop. The sin that is the basic problem of the people of the kingdom still leaves and makes the foundation of unrighteousness that lost the nature of the kingdom.

And also these examples make us realized that this day is the time of the greatest grace, because the greater one than Jonah and the greater one than Solomon proclaimed. It was the proclamation of Christ, the king of the kingdom of God. As Hebrew 1:1-2 said, at the last day of all days, the son of God himself said, for the greatest and the last consummated evidence, whoever should repent? When this day will be passed away, another chance shall not come again toes. Therefore the Lord seeks the repentance and faith because of the great evidence. However the Israelite could not repent their sin even they listened to this message.

3) ***The kingdom is in the center of God's will. (46-50)***- The next figure also reveals that the kingdom of God will develop. The thinking style always is the will of God centric life. He wanted that everything's will be accomplished by the will of God in overpassing the blood relationship and regionalism.

3. The metaphors of the kingdom of God (13:1-52) - The fact that the kingdom of God develops was proclaimed by seven metaphors the Lord executed. These metaphors revealed the characters of the kingdom and divided four issues by definition.

1) *The metaphor of shattering the seed (1-23)*: Here four fields mean that the word of the kingdom can bear some fruit or, cannot bear them according to the case of the people. This suggests that by revealing four kinds of the field, 1) nearby the way field 2) stone field 3) thorn field and 4) good field the Lord moaned the fruit on this time and on the coming time.

2) *The metaphor of weeds and good seed (24-30, 46-50)*- These two metaphors reveal that the state that the sons of the kingdom mixed with the sons
Of the evil together shall be continued temporarily, finally they entered into the ultimate stage. The kingdom of God will not come soon but after some duration, the harvest time will come and the end of the world shall be come.

3) *The metaphor of the mustard and yeast (31-32, 33)* - These two metaphors related to the development of God's kingdom. The mustard reveals to grow up in quantity, and the yeast to grow up in quality. At the first time it is tiny but after it grows up more, it influences on all areas.

4) The metaphor of treasure and pearl (44-46)-

This metaphor reveals the value of the kingdom of God. Because the kingdom is so incomparable precious one, we should buy it by giving all things.

In these metaphors the Lord had often used the term, "secret". " "(Mat 13:11). Here "you" mean the disciples of the Lord. The Pharisees have the hope of the kingdom of God but did not know the secret of heaven. That secret means that the kingdom of God already has come into the world. And also they did not know that the kingdom was established by the Word of God.

The fact that the kingdom of God continuously grows up and develops was proved by teaching the rest of the Sabbath day in the kingdom of God and revealing the metaphors of the kingdom. The Scribes, the___14 disciples of the kingdom lived in the earth in the marching line but they did not bear the fruit of God's kingdom. The kingdom seems to be hidden secretly in the world until the harvest shall be fulfilled under the initiation of Holy Spirit by developing continuously shall become the glorious kingdom of God.

1. Review: Read lesson 6 and give the proper answers.

(1) What relationship does the righteousness and the power have each other?

(2) What proves that God's kingdom is in the center of power?

(3) What does the term, "the son of man" mean? Explain Dan 7:13-14 for it.

(4) What shall the Christian live in the powerful day?

2. Preview: At the next lesson we study Matthew 9:54-11:30

(1) First, summarize this part.

(2) This part (chapter 10) includes the commands of the Lord to 12 Apostles. Arrange the terms of command style.

(3) Matthew chapter 11 is an important passage because it explains the coming of the kingdom of God in detail. Arrange it.

3. Memorization:

(1) Mt 10:33-34, (2) Mt 10:38

(3) Mt 11:12, (4) Mt 11:27

(5) Mt 11:28

Lesson 9, the opposite power of God's kingdom (Mt 13:53-16:12)

Pictorial concepts

1. The mark of three arrows that was raised below the wave of the water-several powers that block the development of God's kingdom.

1) A family in the first arrow - encountering through the blood and the territorial society

2) The sword and the shield figure in the second arrow – Encountering to political power.

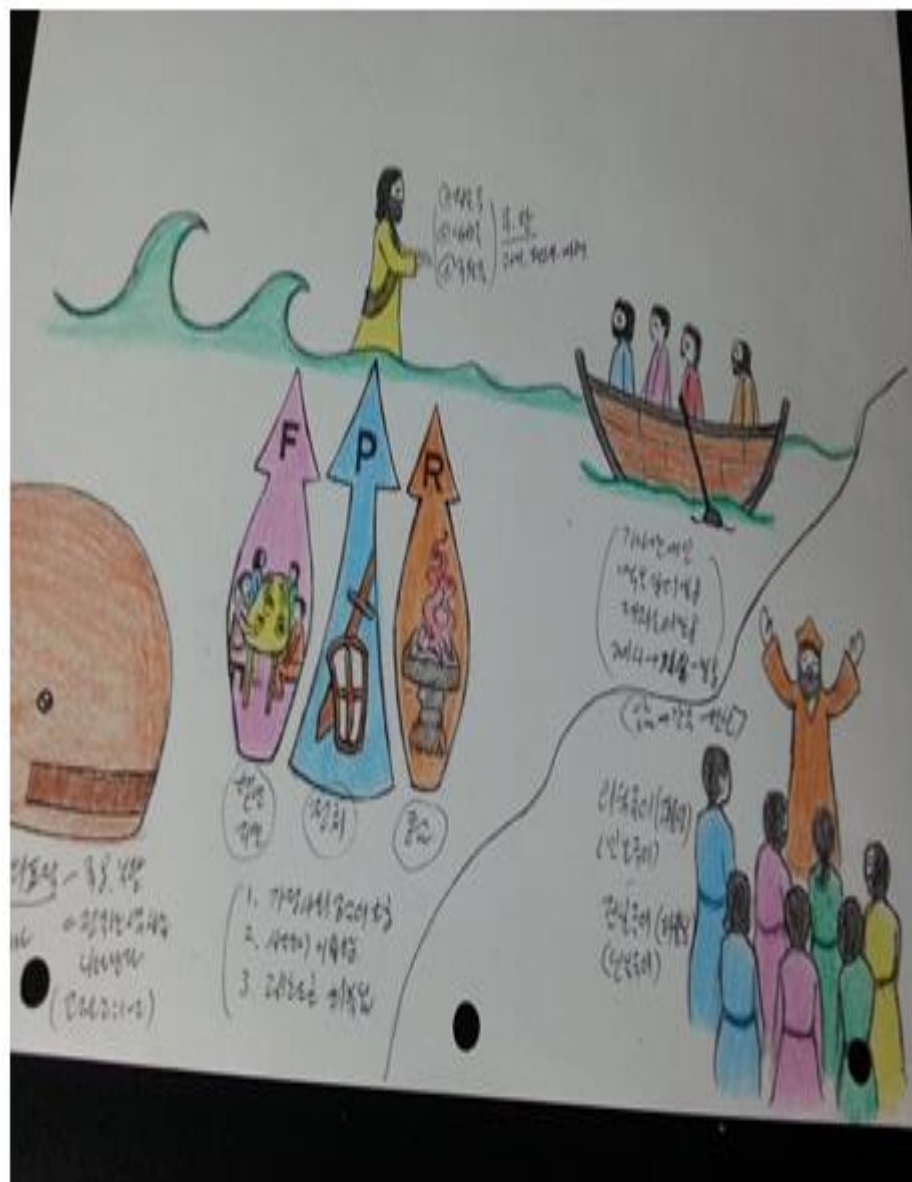
3) A court figure in third arrow – Encountering of religious power

2. A paying man who stands up with lifted hands around the people – the yeast of hypocrite perishes the word of God with the human teaching.

3. *A man in a fish in the water* – The only sign the Lord reveals is the Jonah's one (the death of the king)

4. The Lord that stood up on the wave – the Lord who walked on the water is the king to rule over all things

5. The disciples to pull an oar – The kingdom were established by the king and the faith to believe in the word of God.



Lesson 9

The opposite power of God's kingdom (Mt 13:53-16:12)

Text: Mt 13:53-16:12

Main verse: Mt 15:13

Survey:

The opposite power before the marching of the kingdom of God was happened naturally. Just like the temptation that at the early time the Lord was tempted at the wilderness, here the political, religious power attracted to him continuously. Although Lesson seven revealed that the righteousness of the kingdom was established by the power and the people who oppose the Lord and the rebellious people were happened at the several areas (12:14) Here the theme was treated as the main issue. We first review what the opposite power is and what power the harvest workers demanded. This lesson consists of ten sections, those are, 1) the home town people oppose the Lord (13:53-58) 2) king Herod was afraid of the rumor of Jesus. (14:1-12) 3) The miracle of five loaves of bread and two fish (13:21) 4) The Lord walked on the water (22-36) 5) The Lord rebuked the destruction of the word of God by the tradition (15:1-20) 6) the faith of Canaanite woman (21-28) 7) Returning to God of Israel (30-31) 8) the miracle of the seven loaves of bread (32-39) 9) Jonah's sign (16:1-4) (10) Be careful of the teaching of the Pharisees and the Sadducees (5-12).

Exposition:

The opposite power that blocks the development of God's kingdom is Satan who rules over the power of the air. He has worked several crafts to block the process of redemption of God. In the one hand he works like a crying lion figure, or in the other hand, the bright angel figure. The text reveals us three works of Satan in the behind place, that is, 1) the opposition of home town people 2) the one of political power 3) the one of the religious power.

1. Contrast power

(1) *Ignoring the relationship of the blood and the city (53-58)*: When the Lord taught the kingdom gospel at the Nazareth synagogue, what response did the people reveal? Although they were surprised at the wisdom and the power they had no the faith attitude of welcoming him. So the Lord could not work many miracles there. Although they have the relationship of blood and territorial society, they were not some condition to know the Lord. Only the man who received the revelation can know him (11:27) the kingdom of God does not consist of the relationship of blood and territorial society, only the spiritual union in the center of God's will can establish it.

(2) *Ignorance of political power (14:1-12)*: The second rival power of the kingdom of God was the political power. The history of the Old Testament was proved it and the persecution of Herod proved it again. The dynasty of Herod in Matthew 14:1-12 revealed that they were so miserably family

because they encountered to the kingdom of God as the tool of Satan. When he listened to the rumor of Jesus and his work, and considered the working power of the Baptist John in him and thought him as the resurrected John because he cut off the head of John. The contemporary political power could not see the development of God's kingdom because their ruling belonged to the hand of Satan. Finally they were revealed as the tool of Satan who killed the Lord, the king of God's kingdom, on the cross

(3) Ignorance of religious power (15:1-20, 5-12 16:1-4): The other scene of the opposite power was revealed through the Pharisees and the Sadducees together. The Lord rebuked them sternly. The text reveals that their teaching was so different to the teaching of the Lord and made them concentrated on the sign of John that they returned to the Lord. They left the will of God already.

1) *They committed sin to abolish the word of God by human custom. (15:1-20)*

- This was informed through the teaching on the mount by the Lord. Matthew 15:1-20 said their hypocrisy. Here "to clean their hands before eating some food does not mean for their health but for keeping the tradition of the elder. Therefore their concern inclined into the external area and could not see the girdle in the innate area because of their detailed rule. In other word, they committed sin to add the Word to the scriptures and to reduce the word out of the one. Accordingly they were

inclined into the hypocrisy like Isaiah's prophesy. " "(8) Their worship is void; their teaching was like activity that a blind man leads the other blind.

Through their fault we should learn the right attitude before the Scriptures. We should follow the thought that was depended on the scripture that as the scripture goes, we go, as it stops, we should stop. Historically many people were inclined into the destruction by encountering Christ because taking wrong view of the Scriptures.

2) Be careful of the yeast (16:5-13) -Just like thing, although the beginning was so tiny thing, after long time they brought up wrong fruit that had no the relationship to the Lord. So the Scriptures stressed that the saved Christina should be careful to the teaching of the scriptures to the Lord. As we left out of the sound doctrine that is, the truth, soon the corruption was begun, and the effective influenced into all things like the yeast. Therefore to learn sound doctrine, the Scriptures is so important in our lives. So the Lord warned their teaching

3) Behold the sign of Jonah (1-4) - The heart of such hypocrite makes us seek many signs. Because they have no sufficiency in their heart, they seek to fill his empty heart with the others. Although they know the way of the life that they live in the revelation faithfully and repent their sin honestly, they seek the other sign. This points the death of Christ, the reality of the sign of Johan that the Old Testament continuously said. This sing is the foundation of our salvation that cannot disappear eternally.

2. The power that the disciples needed

In the future at this situation that the opposite power may attack to destroy the line of development of God's kingdom needed more power. So the Lord revealed his will obviously in the world. This reality was revealed through three miracles in the text.

(1) Two miracles of five breads and two fish one and the seven bread and two fish one (13-21, 32-39). This event revealed the power of the creation in the kingdom of God. Here, " "(13) was concentrated by us naturally. It means that the word revealed the purpose the Lord executes his miracle. Like the growth of the mustard, the kingdom shall be developed not by the power that comes out of the human reason, but by the principle of creation that overpassed it. The purpose that the Lord revealed two times was to influence the undeleted impression in their heart for the contesting ministry in the future.

(2) The Lord walked on the water (22-36). This fact was revealed more obviously through another event. It was the event that the Lord walked on the water to visit to the troubled disciples on the boat. Here the purpose that the Lord permitted to walk on the water by Peter was to teach that the people who were participated in the marching company of the kingdom of God can do the same event like the Lord did. The impressed event that was happened in the night time influenced on their heart for the constant ministry of the disciples in the future. Except these events, the

workers of harvest of the Lord directly and indirectly oppressed the opposite power and shall be accomplish the purpose of God by hid power.

3. The power of faith (15:21-28)

This fact was realized by the faith of the Canute woman. The woman requested to heal her demon-possessed woman. As her request was so faithful, the__14 endurance was accompanied. Finally the Lord admitted her faith and permitted her requests, here the power of the Lord was revealed through the faith of the woman. What kind of faith did she have? In a short word, it was the fate that depended on only the son of David. This was the same faith that at the early time in the visitation of magi and the confession of the centurion, here again it was secreted. This event might be warned to awaken their unbelief attitude of the Pharisees that the hypocrisy covered.

In conclusion we saw that the power of Satan that opposite the development of God's kingdom was revealed in the several types. And we thought the intend of the Lord to train his people before such obstacles and in the impressive event. Although many people know the kingdom today, future, God shall accomplish his settled purpose with his power and his wisdom to arrive the goal. We who were participated into the absolute company should take devotion to concentrate on the king of God's kingdom as his useful tool.

Lesson 11 the kingdom of God and the church (Mt 16:13-17:27)

Pictorial concepts

1. A big diamond and a flower in the church building – the kingdom of God grows up in the church and enlarges in it.
2. Three branches root of a flower - The kingdom of God was expressed by the union of the church.
 - 1) The first root - the union is the center of God's will
 - 2) The second root – The union follows the principle of the lamb.
 - 3) The third root – The union reveals holiness.
2. Two male and the female who hold their hands together in a square in the church building – The marriage which was united between a male and a female according to the principle of creation cannot be separated
3. *The heart figure in the square in the church building - the eternal life is the present to receive, not by keeping the laws, but by believing the gospel.*

Lesson 11

The kingdom of God and the church (Mt 16:13-17:27)

Text: Mt 18:1-20:28

Main verse: Mt 18:20, 20:28

Survey:

Matthew used two terms of the kingdom of God and the church repeatedly from Matthew 16:18. He revealed the present characters of the kingdom of God clearer than its future character. This lesson treats the several teaching

To be related to the union of the church, those are, the union of the church 2) the lesson of the marriage 3) the lesson of the eternal life. We should think of the universal church first than the local church. John chapter 17, the prayer of high priestly Jesus said that make them become oneness and also Paul stressed it, (Eph 4:3) The union is the innate one than the external one In other words; it means the external variety that was depended on the innate union because they are the people who serves the same the Lord and is provided the same life by participating into one faith and one baptism. We found out that the union of church is established by three principles in Matthew 18:1-20:28. The metaphor of vine and its branch and the metaphor of body that Paul pointed mean the union of the church.

Exposition:

1. The lesson of the union of church

The church should follow the principle the Lord established because she herself was united organically by relating to Christ as her head.

(1) the union in the center of the will of God: In the kingdom metaphor of Matthew 19:30-20 the kingdom of God is the place that the Lord of the owner". (20:15) because the kingdom of God was ruled over by God's will, the people of the kingdom should fix on the will of God and also love his will and should enjoy it. Although our will is so precious in our lives, if it was gathered against the will of God, it will be meaningless. Therefore God permitted providentially trial to the men, because the corrupted human sinful nature always encountered the holy, complete and acceptable will of God. After James walked through every trial and revealed the figure of sanctification to enjoy only the will of God. (Gen 35 :) The church the Lord established arrives at true union with such method.

(2) The other reason is that the text teaches "the salvation of the church comes out of the grace of God." The worker that entered into the vineyard was not depended on the quantity of his working but on the due amount of the Lord without relating to working result. The people has no some condition of his salvation. The salvation that only total depravity man gets comes out of the grace without any price. (Eph2:8) This teaching flows in the all thought of the Scriptures, We thought it in the genealogy of Matthew chapter one. The work of God's salvation is not depended on the

human obstacles. The one who knows this precious truth cannot arrogant before God and pleases only his will. Because he assures that his salvation comes out of his grace he stops his boasting and his complaint and murmuring for comparing, is disappeared and like a children serves with thanksgiving at his lowly seat.

3) The words of 19:30 and 20:16 does not mean that absolutely the first man becomes the last but generally it is so aright. So if the first one does not live in the center of God, he may forget his grace rather his all works may be a snare to be destroyed himself. So he is remained as the complaining person who destroys the union of church by complaining and murmuring, in the contrasting of thanksgiving one because he knows the grace of God first

(2) *The principle of the lamb (18:1-35):* Second, the method of the church union is the principle of the lamb (humility) it points the meekness and humility that are the principles of Jesus's activity. The union of church is developed as the members take the principle of the Lord activity following verses proved it.

1) *Mt 18:1-15*

The answer of the Lord to the question, which is the greatest in the heaven?" revealed the truth obviously. It pointed, as verse 4, that like a child he is the man who takes himself to lowly place. " ". It does mean that all children can enter into the kingdom of God but the one who takes

himself to the lowly place, the poor heart can enter into it. In other word, the people of kingdom should follow this principle at the beginning time, the growing time and the result. And like Pieter 2:2, "like new born infants" does not point childish Christians. The one who believes in first is the grown Christian. Every Christian should live that the principle of their lives should respect the kingdom humbly like a child. Often we think that we can grow up more over more as we throw away the old knowledge and receives new one more. It is wrong thought. We should keep the knowledge of the first faith consistently in our spiritual growth. The Lord rebuked that they should restore the first love to the church of Ephesian. (Rev 2:4-5)

Why does God demand such attitude out of us? Because the kingdom of God is the kingdom of absolute power that only the power of God should be establish the kingdom by the will of God without cooperating human power. Therefore we should know his will and offer ourselves as the tool to establish his will. Today much church has the problems because they follow not the principle of the lamb but the principle of lion. The church which has no the principle of the lamb loses to accept the little one. This is the cause of the sin that destroys the union of church. The Lord considers the little one of the kingdom precious. (6, 7, 14)

2) Mt 20:20-28 - For the union of the church the principles of the lamb that the church member should take was proclaimed again in this part. It was proved obviously through the request that the mother of two sons of Seeded asked to the Lord. Her request came out of misunderstanding of

the kingdom of God in a short word. And also she did not know that the kingdom is not controlled by human wisdom and skill but is ruled over only by the sovereignty Lordship.(26-27) the church is united with the servers and is enlarged to the world.

(3) Sacred union

Third, the church follows the union of purity. The church that lives in the center of God's will and believe in the dominion of the kingdom and follows it like children is the community that is separated of the world. Therefore they treated the sin very seriously. Although they reveal the external union, if they accept the sin, the inner part already was separated. The event of the establishment of Babel tower proves it. Although they established the tower of their union not to scatter to all areas, their motive was against God so they were condemned. (Gen 11 :) So the church should execute to give pardon faithfully.

1) Discipline (15-20): The discipline issue comes out of verses 15-20 obviously. As we see the sin of our brothers, we should not ignore them and should exhort to repentance and also if he does not listen to our exhortation we should inform him to the church and finally if he does not repent his sin the church should exhort him with the authority. However he does not listen to it, he shall be treated as a gentile and the tax collector, the sin that a part committed should be treated to the sin of all church. Because the trouble thing of sin influences on all church. Because

the sin is like the yeast, if the poison of the sin spreads to the other part makes them taken painfulness. So in the Old Testament God in order to keep holiness in Israel, God warned that the one who commits the commandment should be cut off out of the people. The stealing that Achan a person commits sin was treated to the sins of all Israel. (Joshua 7:11) We should leave out of sins by following the authority of the church that God gave for church union.

2) Forgiveness (21-35): The discipline of the above also is the activity of love for forgiveness. It is not the discipline without having the alms but the forgiveness comes out of repentance. The union of church is begun with the love of God that forgives the fault of the brother and is grown up in it.

2. The lesson of divorce (19:3-12)

This part reveals that the Lord answered of the question of the Pharisees for proclaim the truth. "So they are no longer two but one flesh. What therefore God has joined together, let not man separate". Although the Lord knew the motive of their question well, he taught the right truth about the seventh commandment. The Lord pointed the truth in Genesis 2:24. "He answered, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? "(4-5), Soon the Lord interpreted it Then they asked the other thing, "They said to him, "Why then did Moses command one to give a certificate of

divorce and to send her away?”. Soon the Lord answered as the contrast question to them, “He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.”. (8) In this conversation we find out three important truths.

(1) Here who can say “originally it is not”? He is the more excellent one than Moss and the one who know the source well. Although the Pharisees thought that it is a blasphemed word, The Lord revealed the savior that came into the world.

(2) And the Lord proved that the Scriiptures ha the divine authority by qoteting a verse of Genesis . The reason that we accepted the Scripyures as the Word of God that is exact inerrant is to follow the view of the Lord.

(3) And also to know the laws of Moses rightly we should understand the eccential meaning fully . That is, As the old revelation despises the new revelation the meaning shall be disappeared.because it has the continuity character. We should not throw away both things. When we know two revelation fully we can arrive to the right knowledge of the truth. Then does the other revelation exist except the scriptures? We know that the Scriptures itself proved that the revelation of God already was terminated as the Old Testament and the New Testament. Therefore the other revelation was not given to ua and he did not give the other revelation.
(Rev 22:19)

3. The teaching of the eternal life (19:13-20)

This part teaches how to get the eternal life and what stumbling blocks we can meet to us. The question that a rich young man approached to Jesus and asked his question to him reveals that he did not know what the eternal life is and how to get it. His question itself, " "was wrong, because the eternal life can be provided not by his own power but by the grace of God without relating to human works. The Lord that was asked this question out of him asked to him "Did you keep every commandments?", to make him understood his impossibility and depended on himself. Then the man answered that he had kept every command. But the answer itself proved that he himself did not know the essential meaning of keeping the commandment. The one who kept the commandment realize his inability and come to the place to trust on Christ.

The law executes the role of the tutor that leads to the gospel. (Gal3:24) So the Lord said that the young man should sell his property and share them to the poor and follow the Lord. This proposes revealed his wrong thought obviously in the world. He did not take the findings of the people of God's kingdom. One of the features of the people of God's kingdom is to have the good desire that although he lost all things he will possess the kingdom for his finding and his discomfiting that was attracted by the blessing, just like the metaphor of treasure in the field and the one of the pearl. Because he sees the value of God's kingdom obviously, he can give up his all possession in his hand. In this case, he revealed that he could not keep the laws of the kingdom and did not belong to the people of the kingdom.

Lesson 12 the last Argumentation with Israel (Mt 20:29-22:46)

Pictorial concepts

1. The king that sat down on the throne and his throne- The king of God's kingdom is the messiah, the son of David

2. Two figures under the throne – The kingship authority of messiah was proclaimed by two events.

1) The first figure – The event to clean the temple restored the reality of the temple.

2) The second figure- The event to curse a fig tree taught the prayer of faith

2. The figure of four kinds of arrow figures – The last four hold temptation of the messiah

1) The first figure, a seal- The Pharisees and the elders tempted the source of messiah's authority.

2) The second figure, a coin – The pharoses tempted the issue of the tax.

3) The third figure, a tomb – The Sadducees tempted the issue of resurrection.

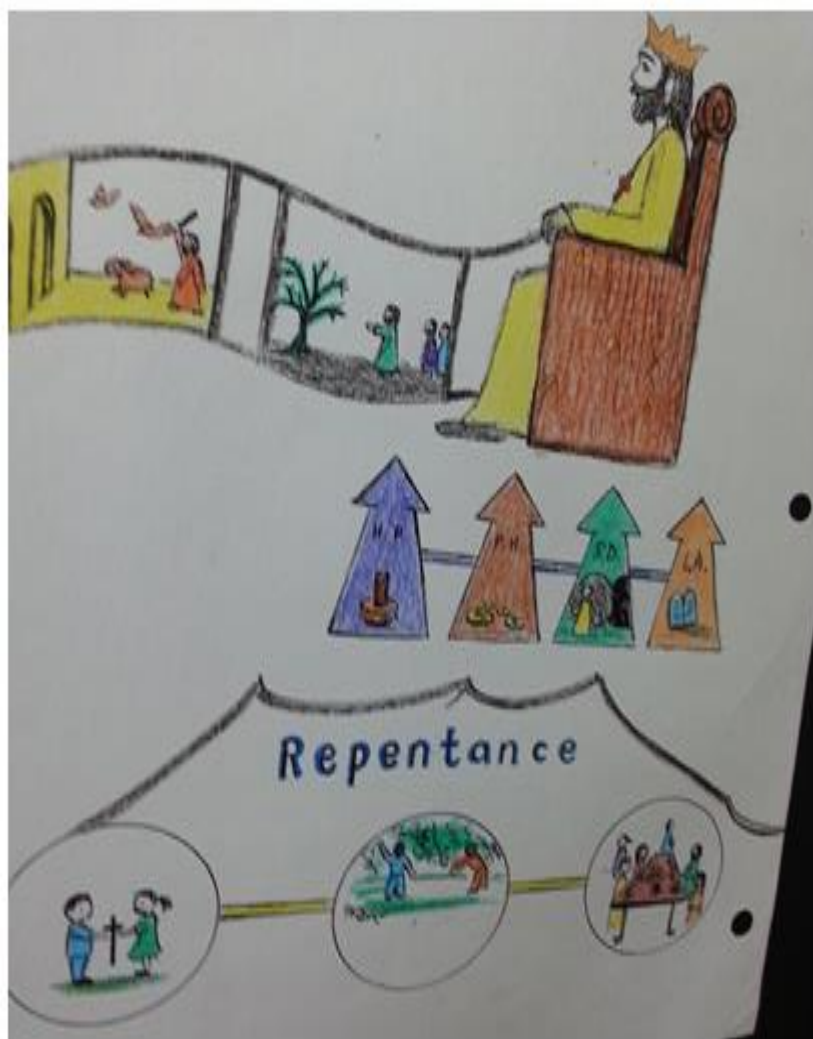
4) The fourth figure, two stone tablets - The lawyer tempted the issue of Commandment.

3. The heart figure inside square in the church ground – threefold metaphor to pursue the repentance

1) A figure to put arms around each other's shoulders – the metaphor of two sons

2) The figure of the vineyard workers – The metaphor of vineyard farmers

3) The figure that sat down at the banquet table – the banquet metaphor



Lesson 12

The last Argumentation with Israel (Mt 20:29-22:46)

Text: Mt 20:29-22:46

Main verse: Mt 21:5

Survey:

The king of the Jew, the king of God's kingdom encountered to Israel, his people lastly. Although the humble serving of the king gave the chance of repentance to the harden heart, for their refuse they committed sin that cannot return historically. Then the king received the name of the son of David and entered into Jerusalem by rising on the back of a young donkey. Especially this dramatical scene was the ultimate warning to Jerusalem people who were hardened like brazenness, those are, the religious leaders, the Pharisees, the high priests, the elders of the people, the scribes and the secular political leaders, but they did not want to come to the light because they loved to stay in the darkness. The king that came as the son of David into the king of God's kingdom was the humble king. Therefore the little outside people could praise him. This was the immeasurable wisdom of God. Here, we think 1) the humble king of God's kingdom as the son of David (20:29-21:11) 2) He executed his kingship in order to restore the glory of God that was dropped down on the ground (21:12-27) 3) lastly the proclamation of the king that revealed the metaphors of Israel's disobedience and the proclamation of the king to reveal the truth. (21:28-22:46)

Exposition:

1. The son of David (20:29-21:11)

The name that they called for that Jesus is the son of David had the background of the Old Testament. This was the messiah who God promised to David. This calling that Matthew used 9 times in his book was used well by the people who welcome him. (1:1 9:27 12:23 15:22 20:30 20:31 21:9 21:25 22:42). In the text the people toward Him shouted out the king as the messiah of David's son. The name stressed the meaning to save them out of their sins. This was described at two events that healed two blind men and entered into Jerusalem.

1) Healing of two blind men (29-34): As the Lord passed away the Jericho city, two blind men listened to the news and shouted out to him. Although the neighbors barded him, he cried out more loudly toward him. Then the Lord called for him and healed their blind end eyes immediately according to their hope. Here we see that the character of faith that the blind had was the strong faith to the son of David. Only he can solve the issue and know his abundant mercy and he seek them passionately. The event that they were healed as they wanted was come out of the son of David. Like such thing, the son of David was described the one who was almighty God and merciful one.

2) The entrance into Jerusalem (21:1-11): And here we see the principles of David's son. Although he has almighty power, he followed always the principle of gentleness and humility in the world. Matthew pointed that his

entrance of Jerusalem by riding on the kid of a donkey (Zechariah 21:5) and interpreted for he was humble.

Although the marching seemed to be so weak, in the external perspective, in fact, the entire world before the humble march was bowed down and knelt down and called for him as "my Lord". (Philippians 2:11) because the almighty God pleased this one. Here we learn that the power of God stays in the vessel of humility. Paul said that as he was weak, he will be strong paradoxically. (II Cor 12:10 then there are two divisions, welcome part and contrasting part of the marching of the king. It revealed that coming of the king made that the judgment and salvation of the kingdom had begun and proceeded and arrived at the consummation. At two scenes of the above the king of the kingdom is the powerful and merciful king and the savior that delivered his own people out of the world.

2. The kingship authority of messiah (12-27)

After his entrance of Jerusalem, he revealed the authority of the king in the kingdom of God to the crowd and also he was the one who came into the world as the last prophet and the king of God's kingdom as followings.

1) The event about cleaning of the temple (12-17): "He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."(13) The temple was the center of all things that they meet God and received the word of God. The tabernacle that was established at the Mount Sinai first, was changed into the temple under the dominion of

king dynasty. And in this time they sold the animals and exchanged the temple money habitually. In the history of Israel three temples those are, Solomon's, Zorubbabel's and Herod's that was established as the political purpose. Then the temple, because of the corruption of religious leaders, was changed into the den of the thief not the house of prayer. Accordingly the religious ceremony that they did in the temple becomes an artificial ritualism. And become the means to fill their desire with the covet. Because the easy means was changed into easygoing. The Lord who sees this situation pointed their sins to return the glory of God that was dropped down in the earth to God. As they, who had the temple that the other nations could not think of, do not consider this privilege precious, they brought the big mistake actually.

Today this temple was accomplished by the church. (I Cor 3:16) This word means that as we try to pray faithfully, we will not become the servant of the flesh but God will be glorified by our body.

2) The fig tree cursed by the Lord (18-22): The other work to reveal the kingship of the kingdom of Jesus was the event through the Lord cursed a fig tree without any fruit nearby the way of the temple and the tree was withered soon. This was a practical education that rebuked the hypocrisy of the Jewish leaders and revealed the powerful prayer of faith to them. As this revealed to them, the religious leaders inclined into the hypocrisy like the prosperous leaves of the fig tree, finally they could not escape the judgment of God (AD 70 the event of Jerusalem's destruction)

3. Disobedience of Israel (21:23-22:46)

Matthew 21:23-22:46 was the event happened in the temple. The contemporary religious leaders had every craft to fall down Jesus. Then the Lord pointed their unfaithfulness through three facts, as they do not repent their sin, they shall be cursed by God. First, let's think the event and the metaphor that reveals the state of the unbelief.

1) *Temptation*

(1) The temptation the high priests and the elders of the people (23-32): Remembering the events that were happened in the temple, they asked the source of the authority to the Lord. Although they knew the fact that the Lord was the messiah fully, they intensely asked to contrast against the Lord to find some fault. Then the Lord cast the other question to them and was escaped out of the snare. (25) The reason that the Lord did not answer of that question was to reveal their fault. Really they had no the boldness to the truth.

(2) The temptation of the Pharisees (15-22): In this time they did the temptation that had the political character.(17) The motive of this question was, like verse 15 reveals, they tried to hold the snare of his word. If the Lord said to submit the tax, the patriotism hated him, or, not to submit it,

then he might be taken in the snare of Roman. Then the Lord was released out of the snare by respnding.

(3) Temptation of Sadducees (23-33): Next the Sadducees that were the secular political persons that were contrasted of the thought of the Pharisees tempted the Lord. Their issue was about the resurrection. They misunderstood the power of God and the Scriptures.

(4) Temptation of a lawyer (34-40):

Lastly a lawyer tempted the Lord. Then the Lord said the commandment of love that is the summary of the Laws in the Old Testament.

A soon as the temptation was finished The Lord testimonies that he himself is God to the Pharisees. They knew that the messiah was the son of David, but God himself.

2) Metaphor

(1) *The metaphor of two sons (21:28-32)*: In this metaphor the elder son pointed the religious leader of Israel and the second son the low level persons like the taxcolloctor and the prostitute. The Lord rebuked their unbelief in comparing of them. The people of God's kingdom were the people to know that he was a sinner and to believe in the gospel. Then the Pharisees did not listen to the word of the Baptist John and were stayed at the dark place that refused the greatest proclamation of the messiah.

(2) The metaphor of vineyard farmer (21:33-46): This metaphor reveals the harden heart of Israel that rebelled much evidences. As the metaphor revealed to us, although God wanted to accomplish the will of God through Israel, they refused it, and also God sent many prophets to make them repented. To such people God sent his son by revealing his great love but they bruised the love. So they were condemned by God and the grace was transferred to the gentile. Verse 43 means this message although the Lord becomes the cornerstone that the constructors throw away, they became the cornerstone for the salvation and the judgment of all the mankind. (Ps 118:22 ff)

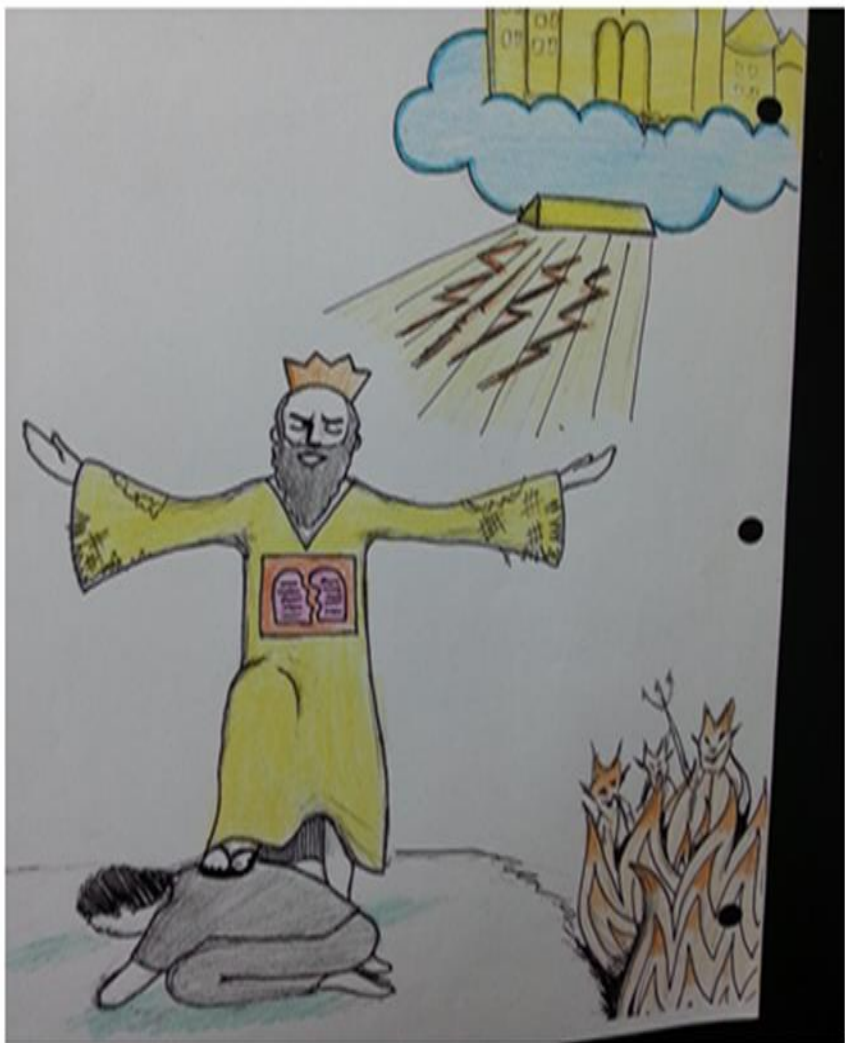
(3) Banquets metaphor (22:1-46): This metaphor also was consisted of the contents that pointed the belief. The one who refused the invitation of the wedding banged was condemned but the gentile that could not think of the invitation responded to and were saved out of their sins. Especially, this metaphor introduced that only his chosen people were saved paradoxically. Here, the one who was chosen points the people who were remitted by the blood of Jesus, that is, the people of God.

In conclusion, although Israel thought to be proud of the history and the tradition for 1000 years, as they left out of the will of God, they were condemned because they were inclined into the hypocrisy extremely. We should accomplish our salvation with fear and trembling because the one who bear forth the worthy fruit of the kingdom of God.

Lesson 13 the teaching to the hypocrite (Mt 23:1-39)

Pictorial concept

1. The man who lifts up his both arms and stands up on back of the sky - the life that only says and does not do it.
2. The crown on his head – the purpose of the hypocrite - not the glory of God but the glory of the man.
3. The clothe of the man who took on crown and his attitude - the life style of the hypocrite
 - 1) A figure on back of a prism - the one who blocks the door of the heaven.
 - 2) A figure that a man stepped on a man - the border of the growth of faith life
 - 3) ugly face and closed eyes – the blinded leader
 - 4) broken scroll of the laws in front of the breast – the one who ignores the basic meaning of the laws (righteousness, mercy and faithfulness)
 - 5) The broken skirt- the principle of deed with the figure of devotion
 - 6) The lightening of thunder comes out of the prism – the opposite man against God
4. The fire that frames below the cliff and the devil – the result of the hypocrite is the condemnation of hell.



Lesson 13

The teaching to the hypocrite (Mt 23:1-39)

Text: Mt 23:1-39

Main verse: Mt 23:25

Survey:

The text is the sermon that the Lord preached at the temple consciously to follow the above chapter. The object was the multitude and his disciples that should warn the hypocrisy of the Pharisee and the Scribes. In the early time the Lord taught the kingdom of God and taught in comparing of the life-style of the hypocrite (Mt 6☺, The Lord pointed that the hypocrite aims on seeking the glory of himself ultimately. So they does not execute always before God in alms and fasting, but before the man in concaving the eyes of the people. Already the Lord warned the of the hypocrite. "Be careful the yeast of the Sadducees and the Pharisee" (Mt 16:6) although the teaching of the Pharisee and the Sadducees do not accord each other, the Lord treated them in the same line. Especially the hypocrisy is revealed in hidden place and the teaching is the craft sin to destroy the kingdom of God. It is the strong stumbling block that bards the spiritual growth of the Christian and also stops the development of God's kingdom.

Exposition:

The hypocrisy is the sin that we should warn always because it is the main tool of Satan who destroys the mankind from the beginning of Adam in the Garden of Eden because the human heart is corrupted and deceived. What do we learn out of the word of the Lord about the life-style of the hypocrite and his result?

1. What is the hypocrisy?

The hypocrisy, "hupoklisis" in Greek points the liar that reveals the several figures in contrast of the inner reality as the skill of dramatic actors. In the contemporary the religious leaders that serve God well were fallen down into the hypocrisy and did not welcome the messiah and persecuted him. What is the motive and result of the hypocrisy, great darkness?

1) The motive of hypocrisy: The first step is to say only the word but does not live as the word. The life of the consistency of speech and action is the way to know the truth. (Jn 14:21) Two these things are spirited of each other essentially, as the sin entered into the world, it made the dualism that brought about abnormal thought and life-style. Loving God and loving the man is interrelated each other. So the Christian that receives the redemption is demanded to live the life of living sacrifices in his all areas. (Rom 12:1-2) indicative (to be) and imperative (to do) are not divided each other for an organism. So the Lord lived the faithful life that revealed first doing and next teaching it. (Acts 1:1) The root of hypocrisy is liar and the father of deceit is devil. And also this is revealed as the figure

and the type of the opposite of faithfulness with several protective colors. Therefore the believer should learn the truth not to install the knowledge but to live as it.

2) The goal of the hypocrite: The purpose that they go towards was the glory that comes out of the people. Verses 5-7 said that they loved to reveal before the people. In contrast of God's acceptance they pursued on the glory of the people and the compliment of the people. This opposite Luke 6:26. among four woes that Luke observed (Lk 6:24-26). The Christianity does not despise the form. However it encounters the format and the hypocrisy that came out of tradition. Because they had greater concern, they do not know the way of the truth. The Lord rebuked them as the serpent and the brood of the viper that is the symbol of devil. (33)

2. The life-attitude of the hypocrisy

Jesus pointed six fold format of their corrupted life style. Although they revealed the figure of devotion, had the sin that God hated greatly. So the Lord rebuked them because they were the objects of God's wrath, "Woe to you" (15, 16, 23, 25, 27, 29). They have six following features.

- 1) The one who stops the door of God's kingdom (14): The hypocrites stood up on the place that blocked the way of true salvation. They hid the way of truth and made them blinded and lead them to stay on themselves not to meet God. And also if we, after our

salvation, do not devote ourselves, we may be fallen down into the hypocrisy easily because the format of Christian life should be belonged to devotion or, hypocrisy.

2) The one who blocks the growth of faith (15): And they blocked the growth of the faith of the others. Although he had passion to find out the worthy persons by walking around of the word, they had more passion to make them slipped down into. They revealed the figure of the deliverer but actually they were the cults group that stole the soul. They did not want that they made the people connected to the source of the life, God, rather made them taken his possession not to walk into the way of true faith.

3) The blinded leader (16-22): The hypocrite had the boldness to fill his desire by claiming the life in the center of human covet through making the Word of God. Verses 16-22 reveals that they left out of the God centric life and depended on the self-affection life miserably. Accordingly their concern was to take the benefits of materials. Although their figure is to serve God and to live for God, really they left God and became a server of the money as idolatry. Their teaching belongs to the teacher to lead the blind as a blind and finally they themselves were destroyed and their neighbors shall be fallen down into the curse. If the believer did not abide in the light of the truth always,

they shall be fallen down into the hypocrisy and shall be settled down on the other place that God does not intend.

4) The one who ignore the laws (23-24): And also they concentrated on the external area because they did not know the essential righteousness of the laws. They offered the tithe of mint, dill and cumin but despised more important things, righteousness, mercy and faithfulness. Verse 24 reveals it well, Accordingly the life of their faith has no the balance of the faith. But the one who keeps the word of God knows that the source came out of God and tastes the righteousness, mercy and faithfulness and he wants to approach to the place.

5) The principle of deed with godly attitude (25-28): Naturally, because they did not know the absolute standard, they relied on the self and worked. They had the figure of godliness in the external area; the inner area was filled with hypocrisy and lawlessness. As verse 27 pointed well. They were like the decorated tomb. If they revealed their reality to God, they might have hope, but because they hide their facts with hypocrisy, they left out of the repentance of life.

6) The hostility of God (29-36): Finally the hypocrisy opposites to God because the standard of truth of God bothered his own purpose. Although they claim that they cooperate for the martyr and do not hostile against God, they went ahead in staining the true believers. So the Lord pointed their weak points well. (34)

3. The last way of the hypocrisy (21:23-22:46)

The hypocrisy receives the condemnation of the hell that Satan shall be dropped down because it was begun with the source of Satan. Jesus proclaimed that they shall be condemned as their works. The Lord who saw the destruction of Jerusalem comes near but they do not repent their sin is sorrowful, because Jerusalem was the city of hypocrisy. They who were hardened by hypocrisy could not accept Jesus who came to them in the humble and faithful figure; rather they contrasted against him and stained on the cross miserably. Although they requested the repentance with much love, much mercy, they refused it. Although they were chosen among all nations for God's love, they were condemned because they left out of the criterion of truth. Verses 38-39 informed the judgment of Israel that is; the destruction of Jerusalem (AD 70) Israel that was corrupted by their hypocrisy was condemned finally by God. That is the great awakening in the church of the future.

The hypocrisy is the result of the corruption. As the believer was corrupted they shall be dropped down into the work of hypocrisy. If the church does not stand up on the standard of truth she tries to reveal the figure covered with the guise of hypocrisy. Today the easygoing stream that the scientific development brought makes us become the hypocrite. The Christian should concentrate on to deny himself by attaching to sound doctrine not to enter into the hypocrisy, because the saved in the Spirit can be terminated into the flesh. Especially in the case of teacher, he can be fallen down at this place easily. So the Lord claimed that the father of

God's people, their leader and their teacher is only one, Christ and revealed the example of faithfulness and taught humbly. Like the Baptist John, we should know the purpose of teaching is to connect to the Lord, true teacher and should teach in consciousness of the voice of wilderness. Especially they always try to learn first and reveal his obedience as his teaching.

Lesson 14. The Doctrine of the last day in Matthew (Mt 24:1-25:46)

Pictorial concepts

1. The king that seats on his throne – The king of God's kingdom is the son of David and the messiah.

2. Two figures under the throne – The kingship authority of the messiah were testimonies by two events.

1) The first figure - The event to clean the temple revealed the restoration of the character of the temple.

2) Second figure - The Lord taught the prayer of faith through the cursing a fig tree.

3. Four arrow figures – The last four temptations to messiah

1) First, seal figure – The Pharisees and the elders tempted the source of Messiah's authority.

2) 2) Second coin figure- The Pharisees tempted the Lord with the tax issue. 3) Third the door of tomb figure – The Sadducees tempted the Lord with resurrection issue.

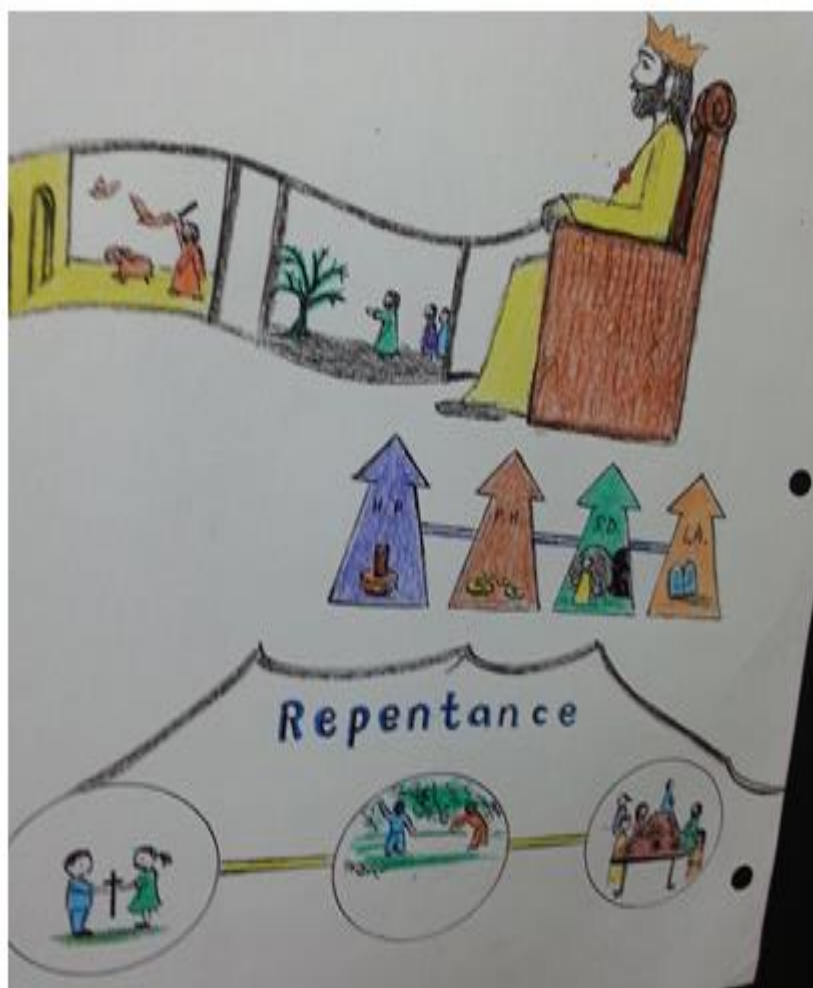
3) The fourth two tablets figure- The lawyer tempted the Lord with the commandment issue.

4. The heart figure in squaring the church building – Three metaphors to force repentance

1) A figure the people to connect should to should – the metaphor of two sons

2) A figure of vineyard workers – the metaphor of vineyard farmer

3) A figure to sit down on the table – the banquet metaphor



Lesson 14.

The Doctrine of the Last Day in Matthew (Mt 24:1-25:46)

Text: Mt 24:1-25:46

Main verse: Mt 24:14

Survey:

Matthew chapters 24-25 that is called for "the last things of Matthew" treats the sixth teaching of the last day with 1) the teaching of mount (5-7) 2) the direction of evangelism (10:) 3) the metaphor of God's kingdom (13:) 4) the principles of church life (Mt 18:) and 5) the warning of the hypocrisy (23:) in the sermon of Jesus Christ, our Lord. By coming of Jesus the last day, the consummation of redemption has already begun. In the historical perspective of the disciple of the Lord this was one of threefold accomplishment, those are, the fulfillment at the contemporary day, the fulfillment of the first coming and the fulfillment of second coming the first coming of Jesus foresaw both characters, the fulfillment of the prophecies and the fulfillment of the second coming of Jesus Christ. So, chapters 24-25 got double characters because it reveals both the destruction of Israel and the destruction of the world before the coming of Jesus at the same passage. These two events are harmonized each other. Verse 3 says, " "(3) through two chapters we learn the connection between coming of the Lord and the signs of last days each other closely. Although the heaven and the earth shall be passed away, in depending on the word of God that comes out of the mouth of the Lord shall not be

deleted but all things shall be accomplished, we can understand the revelation of the gospel books. We thin five times about the doctrine of last days in the center of metaphors of the last days.

Exposition:

The Lord answered the double view of the last day, that is, the destruction of Jerusalem and the sign of Jesus are second coming. Jerusalem's destruction foresees the destruction of the world.

1. The sings that informs the destruction of Jerusalem (24:1-28) - in verses 32-33 the fig tree points Israel. AD 70, Israel was destroyed by Titus general of Rome was wondered for several thousand years, at 1894, it was in depended dramatically. The lord said seventh fold evidences as followings, 1) by the appearance of Anti-Christ the man shall be confused (4-5, 10-11), 2) the rumors of fighting and warfare shall be happened 3) much divisions of nations shall be happened (7) 4) the famine that the earthquake and plagues shall be happened 5) because of Christ's name severe persecution shall be come, 6) the lawless situation shall be happened much 7) according to Daniel's prophesy, the wrath things shall be stood up on the holy place. We cannot admit it as only the event of the destruction of Jerusalem because the contents have many contents. So we should accept that it prophesies the destruction of Jerusalem and also the situation of becoming time of Jesus. Historically the cause, sign and result of Jerusalem's destruction, like revealing the prelude of last day

through the destruction of Northern and Southern kingdoms and the destruction of all nations were revealed by several styles.

2. The signs of the end of the world and coming of the son of man (24:29-31): Like we know that as the fig tree bring forth some fruit we know that the summer came near us, The destruction of Jerusalem and its independence are the important evidence that reveals the second coming of Jesus. So by connecting the one evidence to the other evidences the text reveals sevenfold evidence of second coming of Jesus as followings.

1) The heavenly powers will be shake.
2) The sign of the son of man reveals on the sky.
3) He shall come lie lightening – the style of coming 4) He executes the purpose of salvation and judgment 5) after the gospel of the kingdom was proclaimed, the end will come – this is the last chance that offered to all mankind.

6) Nobody know the day

7) It is like Noah's time. (37-41)

3. Two attitudes of the saints - aspiration and faithfulness (24:32-25:30)

1) The metaphor of the faithful servant- double characters

2) The metaphor of ten virgins- aspiration – "awake"

3) The metaphor of talon – faithfulness "be faithful to little thing - he should serve cultural mission with his gifts.

4. The White throne (25:31-46)

The metaphor to discern between the shepherd and the sheep – the criterion is the faith that is expressed by the work. We who put the second

coming before us aspire his second coming and live the faithful servant.

The calling that Jesus is the son of David got the background of the Old Testament. This points the messiah who came as the promise of David. The name that Matthew used 9 times was enjoyed to use by the people who welcome him. (1:1 9:27 12:23 15:22 20:30 20:31 21:9 21:25 22:42) In the text the people to him shouted out that the king is the son of David. The calling was emphasized to save us out of their miserable sins. This was described at two events, healing two blind men and entering into Jerusalem.

1) Healing two blinded men (29-34): As two blind persons passed away the city of Jericho, they listened to the rumor that Jesus passed away at here and shouted out. The Lord who knows this one called for them and healed their eyes. Here we find that two blind men had the strong assurance to the children of David in their heart. They knew that only he could do it and had abundant mercy and seek them eagerly. The strong desire that they pondered in their heart was towards the son of David. Just like the children of David was scribed as the almighty God and merciful Lord.

2) The entering into Jerusalem (21:1-11): Again here we see the activity principle of David's descendant. Although he had much power he always served with the principles of humility and gentleness the world. Although he should be served by the world, he revealed to stand at the lowly seat to teach the activity principle of the church. Matthew interpreted that the

prophecy of Zechariah (Zach 21:5) was accomplished by revealing that he entered into Jerusalem with riding on the kid of donkey.

Externally although his humble marching seemed to be so weak and meaningless, actually, all the people in the world should confess that he is the sovereign Lord before Him in kneeling down. (Phil 2:11) Why? Because the almighty God pleased this activity. Here we learn that the power of God stay in the vessel of humility. Paul remarked that as he is weak, he will be strong paradoxically. (II Cor 12:10).

Then the division between the people to welcoming the King and the people to be hostile to him were happened. By coming of the king, the salvation and judgment of the kingdom of God has been happened, has proceeded and shall be consummated. From above two scenes we find that the king of God's kingdom has much power and much mercy and he came into the world to save his own people in the world.

2. The kingship authority of messiah (12-27)

After his entrance into Jerusalem, The Lord revealed that he came into the earth as the last prophet and the king of God's kingdom by showing his kingship to the crowd as followings.

1) The event of cleaning of the temple (12-17): (13) the temple is the center of Israel for meeting God and receiving the word of God there. The tabernacle that was established first at Mt Saint was changed into the temple as the dominion of Israelite kingship came to Israel, and the activity

selling the goods and buying it like a market was used to them. In the history of Israel three temples, those are, Solomon temple, Zurubbabel temple and Herod temple that was established as the political purpose had existed. Then because of the corruption of religious leaders the temple was changed into the den of thief out of the house of prayer. Accordingly the religious ceremony that they took at the temple became a format and a means to fill their covet because the convenience was changed into the easygoing. The Lord who watched out this situation pointed their sin in order to restore the glory of God that was dropped down on the ground. When they who took the temple that the other nations could not think of despised the temple they shall meet a great mistake in them. Today this temple was accomplished into the church. I Corinthian 3:16 says, " ". As we try to devote ourselves to pray, we do not become the servant of the flesh and return to the glory through our bodies.

2) The fig tree cursed by the Lord (18-22): The other event that the kingship of the Lord was revealed came out of the miraculous thing that as the Lord cursed to the fig tree, immediately it was withered. This taught two things, rebuking the hypocrisy of the Jew and also revealing the power of faith prayer. Just like this event, the religious leaders were inclined into the hypocrisy and then finally they were condemned by God. (AD 70, the event of destruction of Jerusalem)

3. The disobedience of Israel (21:23-22:46)

Matthew 21:23-22:46 is the event in the temple. In the contemporary the religious leaders tried to destroy Jesus, who cruised their faults, with several craft. Then the Lord through three events pointed their disobedience and informed the horrible condemnation as they do not repent. First of all, let us think of the events and the metaphor that revealed the situation of unbelief.

1) ***temptation***

(1) The temptation of high priests and the elders of the people (23-32): They reminded the event that was happened in the temple and asked the source that the event was happened out of verse 23. Although they saw the event and knew that he was Christ fully, they encountered to the Lord by keeping their stubborn. Then the Lord cast the other question to them and was escaped out of them. (25). the reason that he did not answer to this question was to be afraid of revealing of their fault. Just like this one they did take confidence to the truth.

(2) *The temptation of the Pharisees (15-22)*: In the next stage, they gave the temptation of the political character.(17) As the motive of this question, verse 15 reveals that they take the snare out of his word. If he answered to submit the tax they shall be hated by the patriotism of Jew, and if he answered not to submit it, it might be snare to the Roman laws. Then the Lord was released out of the snare.

(3) The temptation of a Sadducees (23-33): The secular Sadducees that took the contrasted thought to the Pharisees together tempted the Lord. They treated the issue of resurrection. They misunderstood the power of God and the Scriptures.

(4) The temptation of a lawyer (34-40): Lastly, a lawyer demoted the Lord. " ". Then the Lord answered the commandment of love that is the summary of the; laws of Old Testament. As soon as the test was terminated, the Lord soon proclaimed that he is God himself to the Pharisees. They knew that messiah is the son of David but did not know God himself.

2) Metaphors

(1) The metaphor of two sons (21:28-32): The first son in this metaphor points the religious leader of Israel, second son points the lowly level persons like the tax collectors and the prostitute. By comparing these two persons, the Lord rebuked them. The people of God's kingdom know that they are the sinners and believe in the gospel without separation the high level or, the low level. Then the cotemporary Pharisees did not listen to the voice of the Baptist John, rather stayed in the darkness that refused the greatest proclamation of messiah.

(2) The metaphor of vineyard (21:33-46): This metaphor reveals the harden heart of Israel that refused. In the metaphor we see that although God chose Israel as his people to accomplish his own will, Israel themselves refused it. So God sent many prophets to make them repented. Although they despised even the great lovely action of God, God sent the son of

God to repent them. But as they refused this love the grace was transferred to the gentiles. They were condemned by God greatly, but the gentile got the chance of the opened door. Verse 43 means this one. Although the Lord was the cornerstone that Israel adorned out by the constructor, finally he became the cornerstone of salvation and judgment for all mankind. (Ps 118:22)

(3) The metaphor of banquet (*22:1-46*). This metaphor consists of the contents that point the disobedience of Israel. As the one who was invited in the banquet of the son refused shall be condemned but the other persons, the gentiles shall response to his invitation. Especially, The thing that only his chosen people in the metaphor shall be saved was introduced paradoxically. Here the chosen people pointed to the people who were forgive by the merit of the blood of Jesus that is, the people of God.

Lastly, although Israel boasted their history and tradition for several thousand, as they left the will of God, they were condemned by God. Only the person who brings forth the worthy fruit to the kingdom of God can enter into the kingdom, we should accomplish our salvation in fear and trembling.

15. The death of the king of God's kingdom (Mt 26:1-27:65)

Pictorial concepts

1. Five figures on the cross- Five precaution of Christ's death

- 1) The first figure reveals that the Lord says to his disciples
- 2) The second figure reveals that a woman poured on the perfume to the Lord – the precaution through a woman who breaks the perfume pot.
- 3) Third figure reveals festival table – The precaution that Passover feast gives.
- 4) Fourth figure reveals the paring at the Garden – the precaution

that he remarked at the Garden of Gethenamane

- 5) The fifth figure reveals the arrested Jesus - The precaution that the betray of Judah and the craft of the enemies

2. The opened Scripture under the cross- Christ was died for accomplish the Scriptures through the suffering. – "How shall the Scriptures be fulfilled?"

3. Three figures on the horizontal line – Threefold suffering of Christ

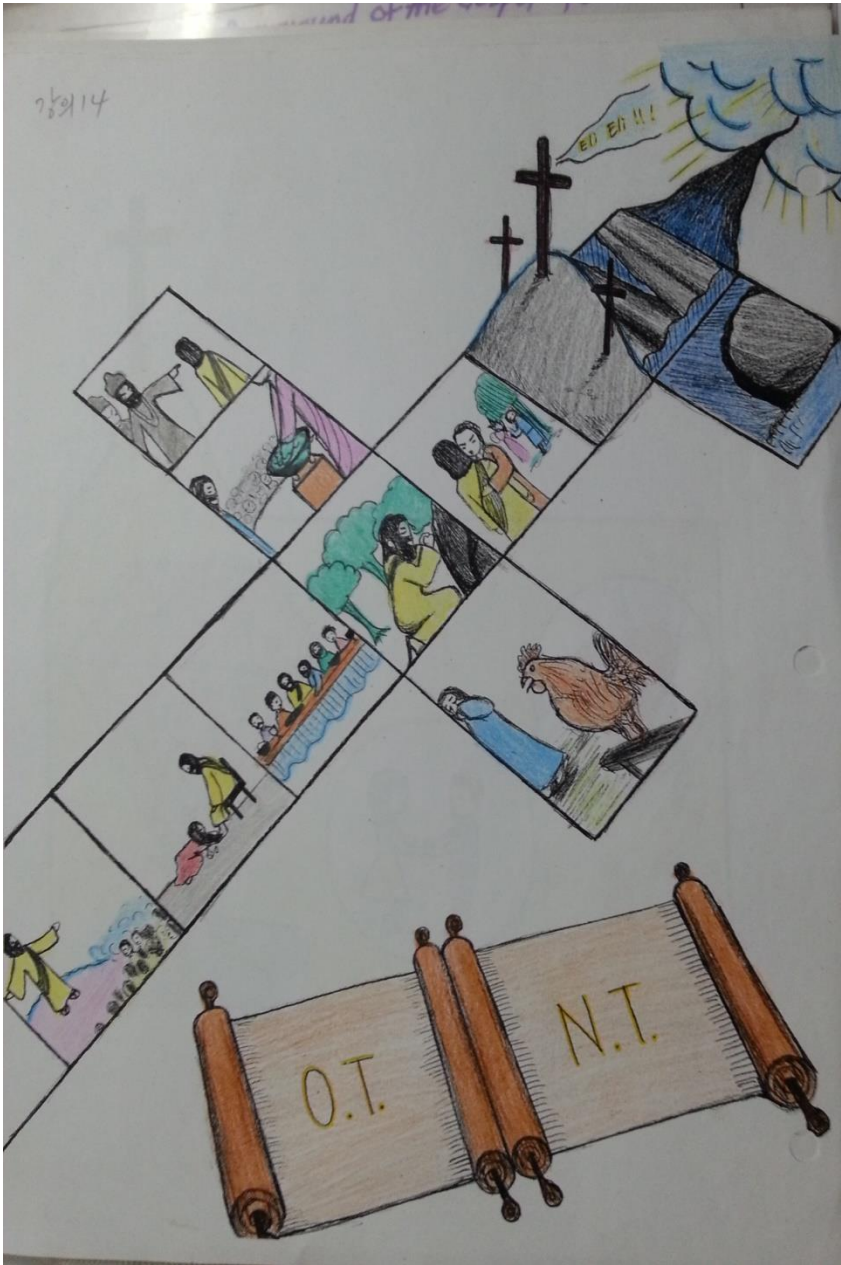
- 1) The first figure – the suffering before Casaba
- 2) The second court figure – The suffering before Pilate
- 3) Third rooster figure – The suffering for Peter's three time denial.

4. The Lord who was hanged on the cross – The complete death as the king of God's kingdom.

- 1) Shouting figure – Suffering of cross – "Eli Lama Sabatini"

2) First figure by the cross – the effectiveness of cross – the veil of holy place of holiness was broken as the reconciliation between God and the sinner and the resurrection of the saints.

3) The second figure by the cross - Christ was died at the tomb of Amadeus Joseph.



Lesson 15.

The death of the king of God's kingdom

Text: Mt 26:1-27:65

Main verse: Mt 27:46

Survey:

Now the Lord is accomplishing the salvation of the people of God's kingdom through his death faithfully. because it was planned by the sovereignty God in the beginning through the council of trinity God. As we saw the above he prepared it to transfer himself to the death. It was not followed for his weakness but with voluntary heart. Like Philippians 2:6-7 mentions, he is the substance of God but he did not reckon himself as the same level of the father, but he made himself become emptiness and took the image of a servant and was incarnated as a man and intensely descended at the low place and also finally he was crucified. We observe the process that the king of God's kingdom was suffered and was transferred into the death, and also we focus on the result of his death of the cross. First of all, he precaution repeatedly his death to his disciples and prepared it. And he was transferred into the hypocrite religious leaders and even his disciples left him. Finally he attained at the place that he drank the cup of the suffered cross as the mediator in the kingdom of God. I means that he established the only foundation that the redemption can stand firm that every enemy shall be destroyed once of all. Through this onetime event the people of God's kingdom was arrived at the place of

eternal salvation that cannot be concealed eternally. Really lots of servants of God prophesied for this precious moment by several figures through much time. Just through the death of the precious king, the redemptive history was accomplished essentially and the meaning of the Scriptures, the word of God was revealed in the world obviously. Whoever believes in it, he shall become the child of God by receiving the salvation and his all sins was forgiven by the merit of the death of the holy king.

Exposition:

This part is the contents that the Lord experienced before the last Passover feast on the earth (26:2) let's think three parts by reviewing the process by observing the meaning of every hour.

1. The events that prepared His death (26:1-46)

1) The notice of the Lord: - The Lord knew his due time and prophesied ""You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."(2) "He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.(18), "And as they were eating, he said, "Truly, I say to you, one of you will betray me." (21) The Lord prepared just this time and finally he gave himself to the earth.

2) The preparation of a woman (6-13): At the house of Simon, the leprosy of Bethany, a woman poured out a pure perfume to the Lord. His disciples that saw this one was filled because he did not help to the poor and spent it. Then the Lord interpreted that her sacrifice memorial action for his death. The great spent for the Lord is not the spent. We should spend greatly for loving the gospel. The saints that know the grace of God has the consciousness of lightness and heaviness of the truth bring forth much fruit.

3) The Passover festival (36-46): This banquet was prepared by the Lord himself. This last ceremony was different to the Passover feast of the Jew and the church that believes in Christ as his Lord should keep it eternally. Then the Lord requested that they should keep these sacraments eternally in providing the bread and the wine to them. Here the bread means the body of the Lord (26) the cup means the symbol of the blood of Christ that receives the remission. In other words, the Lord established this sacrament to memory his blood, his death eternally in his people. This ceremony informed the meaning of his death to his disciples. At the other time as Joseph received the revelation by God, the ministry of God's son was accomplished finally.

4) The settlement at the Garden of Gethsemane (36-46): After the feast of Passover was finished, the Lord walked to the Garden of Gethsemane. There the Lord prepared his death with the prayer. For this important work was accomplished by the power of the Father was prayed until the

sweat was changed into the blood. So the prayer has more meaning than to find out something. It means that the life of Christian always to pray to god. Especially the climax of prayer is to obey my will to the will of God absolutely. The principle of this prayer, " "had be flown in the whole life of the Lord.

4) The by trey of Iscariot Judah and the craft of the enemy (3-4, 14-16): The work of salvation of the Lord was accomplished by the people that contrasted him. But they were not cooperating to accomplish the redemption. They were condemned because they contrasted him and blocked the work of the Lord. But because God's wisdom moved at the above of their wisdom, their opposite activity was used for the work of God temporarily. We are surprised at the fact that they were the religious leaders nearby the Lord. We should try to one ourselves to Christ because we may become the tool of devil against God.

2. Transferring to the hand of man (26:47-27:32)

1) *Arrested*: The enemies that Iscariot Judah led arrested the Lord violently. It pointed that although the Lord has Absolut power, he voluntarily gave himself to them. Then Peter could not help the Lord in little thing. Rather his activity was to block the will of God. The activity that do not know the truth of God and execute it can become the work of Satan to destroy the kingdom of God essentially. Then the Lord revealed that his arrested had

mindfulness. This word reveals the death of the Lord was the important activity to accomplish competently the work of redemption.

2) Trial:

(1) At the court of Casaba (26:47-68)

1] false witness- "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" (61)

2] the question of high priest- "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." (63-64)

3] torture- Then they spit in his face and struck him. And some slapped him, (67)

(2) Denial of Peter (26: 69-75)

1] "I do not know what you mean." (70)

2] "I do not know the man." (72)

3] "Then he began to invoke a curse on himself and to swear, I do not know the man." (74)

3) Asking of Pilate (27:1-32)

(1) "Are you the king of the Jew? (11)" "Your word is right"

(2) The advice of the wife

4) Hanging him on the cross (27:32-42)

(1) Sin plate – Jewish king Jesus (curses of two thieves')

(2) "Eli Eli Sabak Dani" (27:45-46)

1] The veil of the holy of holiness was torn by God

2] The resurrection of the saints

5) His funeral (27:57-61)

(1) Arimadeus Joseph

(2) The witness of the guards

Conclusion:

The one who came into the world as the king of the Jew was died for his claim of the king of the Jew. His death did not terminated his kingship, rather by his once death his kingship enlarged more great, higher, deeper wider and more obviously to the world. His death was the only method to become the king of the life. Even the death, the main weapon of Satan could not stop the proclaiming of the king of God's kingdom, rather it helped indirectly to accomplish the redemption. His death was not a simple but made a foundation of the salvation that his people can enjoy the abundant life. Then Matthew proclaimed the supernatural event directly, that is being broken the veil of the tabernacle and the resurrection

of the saints. It means the reconciliation between the saints and God and the promise of the resurrection of the saints in the last day.

Assignment 15 Name ()

1. In Mt 26:1-46, point the event and term that inform the death of the Lord.
2. Out of Mt 26:36-46 say some lessons that we should follow.
3. Read Matthew 26:47-27:32 and evaluate the deed of Iscariot Judah.

Lesson 16. The resurrection of the king of God's kingdom (Mt 28:1-20)

Pictorial concepts

1. *The Scripture figure under the empty tomb*- The death of the king on the cross and his resurrection is the only event to accomplish the redemption in the center of the Scriptures.

2. Cross and tomb figure- Christ's death is the criterion of remission for his people and Christ's resurrection is the criterion of abundant new life.

3. Four figures come out of the tomb - The fourfold evidences of Christ's resurrection that Matthew saw

1) First figure – two angels on the tomb – the empty tomb proclaims

2) The second figure - the high priest that transferred the money bag - the hostile proclaimed

3) The third figure – a preacher before the people – the transformation of the disciple proclaimed

4) The fourth figure - the martyrs that their necks were cut off in bearing the cross - the martyred activity of the church to the great commission proclaimed.

4. Four persons on the global simulation – the four principles that accomplishes the great command of the king, making disciple.

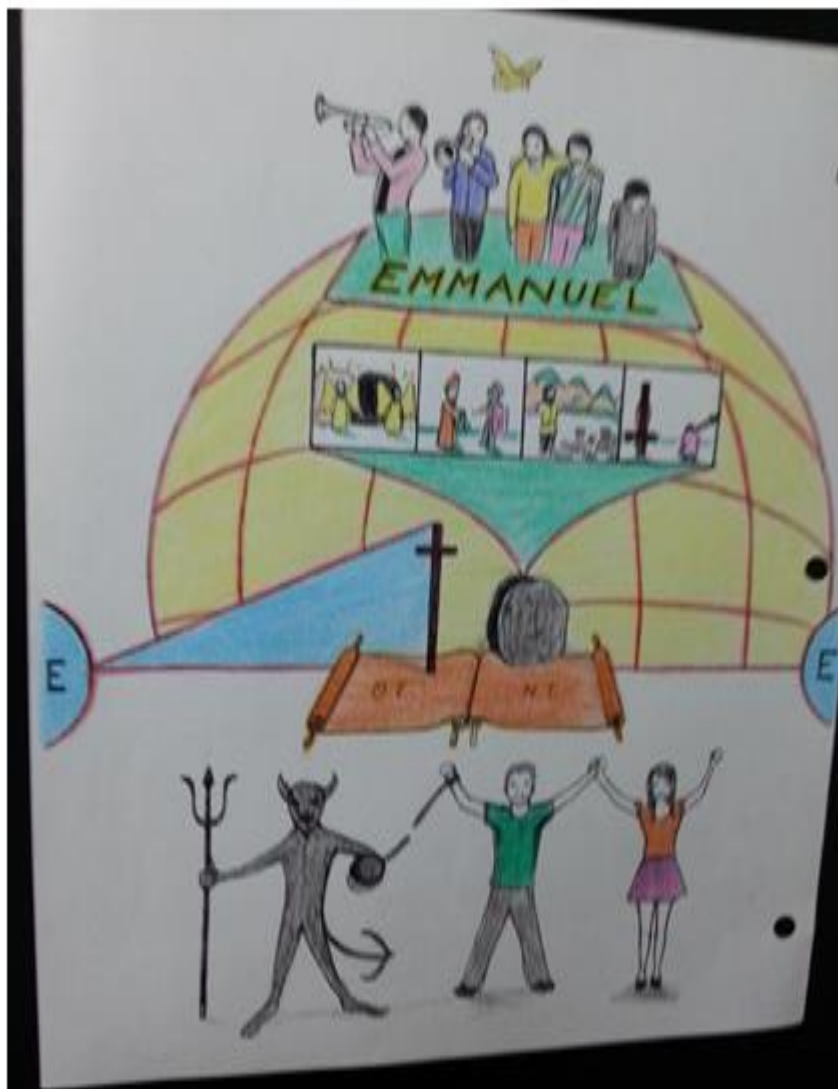
1) Four each person - the first principles – Among all tribes his own people are the object.

2) The man who has a trumpet – second principle – goes and proclaims the gospel (Evangelism)

3) Two persons who takes each other round – the third principle -
Making them baptized to become a person of church (worship)

4) The person who knelt down – fourth principle – making them
obeyed the all word s of the king (nature, education)

5. A dove which descends out of the above – the great commission was
accomplished by only the power of Holy Spirit (Immanuel)



Lesson 16

The resurrection of the king of God's kingdom (Mt 28:1-20)

Text: Mt 28:1-20

Main verse: Mt 28:19-20

Survey:

Now we arrived at the last point to study the gospel of Matthew. The fact that Jesus Christ came into the world to accomplish the redemption by his death, as we reviewed at the before lesson, makes us thought the effective of his resurrection that is revealed to the entire world. His death established the foundation that his people can be saved fully and also fulfilled all the Scriptures, the special revelation. Therefore 144000 chosen people and all creatures shall praise the song of redemption through the death of the lamb. (Rev. 7:9-14)

And to reveal the effective of his death for removing all sins of his people, he needed to strengthen it through his resurrection. Because he removed all sins of his own people by his death, the Apostle Paul who understood to enjoy the abundant new life explained the redemption by putting his resurrection more meaningful than his death. Actually these two things cannot be separated each other essentially, the resurrection of Christ secures the meaning of his death and makes us enjoyed the grace of redemption abundantly.

As the theme of the gospel of Matthew, all events which were proceed from the birth of the king to his death and his resurrection became the source that the kingdom of God that has come into the earth were

presented in the earth. In other words, it makes us enjoyed the righteousness, peace and joy innately and externally makes us obeyed the great commission of the great king (Mt 28:19-20).

Exposition:

What proclaims the resurrection of the king of the kingdom of God?
After his resurrection what mission offered to his people?

1. The evidence of king's resurrection

The fact that after the king was died on the cross, he was resurrected and also he accomplished the Scriptures. So the first evidence of the resurrection was just the Scripture. Really he was resurrected according to the Scriptures. (I Cor 15:4)

Apostle Matthew proved the resurrection of the king as four facts. (28:1-20)

1) The empty tomb proves (1-10)

Like a stained lamb the king in the six hours suffering rejected the divine power that he can escape out of the suffering and was suffered the pain of the man and was killed miserably by the enemy for to replace the sin conviction, punishment, death and curse of his own people. According to the prophesy of David in Psalms chapter 22, he was died completely in

thirsty as his dry tongue was attached on the teeth gum and pieced pain that he could count his all bones and in the miserable toil. After that day his coffin according to the law of Jewish funeral was treated by the antiseptic as the myrrh and the aloes wood and was buried at the new tomb of Joseph. It proved that the theory of faint is so ridiculous theory and so unreasonable. Magdalian Mary who received the grace of the Lord greatly and the other women went to the cave and found the empty tomb there. And also they contacted the glory of theophany in the Old Testament that was revealed in the tomb. The earthquake was happened and the stone door was rolled and was opened automatically, and also the fine garment was arranged on the right side place and two angels stood up at the place of the coffin in the figure of thunder. They proclaimed, they who could not expect his resurrection in vigor was surprised at seeing this divine reality and nobody can say nothing because they saw the marvelous glory and heavenly presence in it. They saw the empty tomb that was filled with the glory of resurrection. Mark says, that (16:8) as we see, a general wonderful event, we are surprised in our heart but as we see more marvelous event we are inspired greatly we cannot say but keep silence than eloquence. They saw the phony of the glory of the resurrection of the Lord through the empty tomb.

2) The enemies proved. (11-15)

Next, Matthew proclaimed the resurrection through the evidence of guards. The guards that looked at his resurrection were afraid of it and

reported the fact to the high priests and they received some money out of them and scattered out the false rumor to the people. (12-13) In other word, although they informed the false rumor that his disciples stole the body of Jesus, rather they could delete the evidence of his resurrection planted in the conscience. Rather such activity proclaimed his resurrection to the people more or more. Matthew wrote, " ". (15)

3) The transformation of his disciples proved (16-17)

Third evidence was the spiritual and ethical change of the disciples for his resurrection. Because they could not believe in the reality, they pondered dote and abandoned the Lord and escaped to the other place because their unbelief occupied their heart. Verses 16-17 reveals that as the king was resurrected, after some time was passed it was happened on the mountain by the seashore of Galilee Sea. Among them there were the worshippers that doubted it. After they received the Holy Spirit, they assured the resurrection and their fear was changed into confidence and lived as the witness of resurrection and was martyred for his resurrection. For false nobody can die for himself. The spiritual ethical transformation of his disciples and their devotion and their passion proclaimed his resurrection more or more obviously because as the Lord was died he removed their sins and by his resurrection they were resurrected together in the new life. (Eph 1:19-20, 21:1-6)

4) The martyred activity of the church to the mission of great commission in the earth. (28:19-20)

The last evidence is the obedience that the church followed the great commission, biblical mission as the last command faithfully. In a short word, it points "the faithful evangelism to the great commission of the resurrected Lord that is making his disciples. This is the great witness of the resurrection of the king. Today the obedience itself that the local churches proclaimed the gospel to the entire world until today with martyred attitude for the evangelization of the world proves his resurrection in the world. All evangelism and all missions are depended on the resurrection of Christ. What is the criterion of mission, the purpose of mission and the method of mission?

(I) the criterion of mission:

Dr. Ralph Winter, who was a scholar of missiology, understood that the great commission of Matthew 28:19-20 saw the completeness of Abraham's calling and pointed the modern church is primary assignment to proclaim the gospel to all nations. Especially he applied the frontier mission to the missiology for proclaiming the gospel to all nations. It means that the great commission of the Lord was implicated in detail. For making disciples we should 1) go to all nations, 2) baptize them 4) teach the word of God 5) and make them obeyed the word of God. The mission is to globalize the evangelism. The mission is depended on the vision of God. Vision means

will and volition. (I Tim 2:4) It says the concrete contents of great commission. There are three themes.

First, all people, all tribes I are the object of mission. Second, to be saved means to make the disciples by personal evangelism, that is the mission. Third, to make us known the truth, that is, to make us taught the truth of the Lord and kept them. Salvation means that we makes the saved lived the life of truth. So the last thing of mission and evangelism will accomplish the sound church life. Paul was worry about that although he delivers the other out of the miserable sin; he might be thrown away by God. So he emphasized to establish the virtue in his life.

The Lord has the vision that he got the community of the saved. So the Lord wanted to appoint a pastor and to preach the word of God to complete their salvation because personal salvation needs more development. Why? Because we arrive to the truth through the preaching. As we admit God's vision as my vision, we can keep right mission. The one who is filled with his desire cannot execute this mission for his dirty conscience he cannot arrive at the vision of God. (Lk 15 :)

(2) The purpose of mission

Biblical mission has the purpose to live in peaceful life. (I Tim 2:1-2). The context of the text is related to verse 3. As Paul said to pray for every person it was used by him. It means that it is not confused life. It does not mean an unstable life that after we overcome the other we snatched some treasures out of the opposites. The peace and guide life in the godliness is the purpose of mission.

(3) The method of mission:

Biblical mission is accomplished by prayer. Although we need material and strategy, but above of all, we should attain the goal by prayer because the mission is the work to resurrect the soul. "Paul's command, "pray every person" (1Tim 2:2) is now ours. Here every person includes many kinds of man, those are, the people who are related to king, politic, economy, society, culture etc. It is natural that we focus on this purpose. The Lord resurrects them, we serve him. So we should be humble and keep the poor heart in spirit.

In the contemporary day the means of mission exist now, the means is only method, it cannot go ahead than the purpose. More important thing is to know the gospel and to enjoy it. In other words it means self-evangelized life. Calvin claims that "the normal Christian life "is the essential life that everything should be followed with it. A rich young person did not get true salvation because he connected to them, covet of materials. Because the mission is to save himself and to deliver the other, he himself first should enjoy the salvation abundantly.

Conclusion:

The gospel of Matthew that was begun with the genealogy of the king was finished as the command of the king. It reveals Jewish Christian how the Old Testament accomplishes in detail and only Jesus Christ, who is the descendant of Abraham and David is the king of God's kingdom and the covenantal people who believe in him enjoy his merit in Christ and also save the people of the king and makes them obeyed the command to

proclaim the gospel in the world faithfully. In other words, by becoming the light of world and the salt of world, that is, the community that reveals the image of God, they should be walked towards the goal to glorify God. Through Matthew's gift that collected the tax, counted it and offered it, the gospel of the king was proclaimed into the world through the activity of the lion and shall be developed more powerfully until the second coming of the king.

(The end of the World of Matthew)

