

Overview of the Gospel of Matthew

Theme: Jesus Christ is the promised Messianic King!

1. He fulfills the Abrahamic and Davidic covenants (1:1)
 2. He brings salvation from sin (1:21)
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- I. Documentation of the King's identity
 - a. Ancestral origins ("genealogy" = origins) (1:1-17)
 - b. Physical origins ("birth" = origin) (1:18-25)
 - c. Geographical origins ("was born" = originated) (2:1-23)
 - II. Preparation for the King's ministry
 - a. Preparation of the hearers (3:1-12)
 - b. Preparation of the Preacher (3:13-4:12)
 - III. Introduction of the King's public ministry
 - a. Identity of the Preacher (4:12-17)
 - b. Invitation of the Preacher (4:18-22)
 - c. Activity of the Preacher (4:23-25)
 - IV. Five discourses of the King
 - a. The Sermon on the Mount (5:1-7:29)**
 - b. Commissioning the Twelve (10:1-11:1)
 - c. Kingdom teaching (13:1-53)
 - d. Lessons on servanthood (18:1-19:1)
 - e. Olivet Discourse (24:1-26:1)
 - V. The last days of the King
 - a. Betrayal of the King (26:1-56)
 - b. Trial of the King (26:57-27:26)
 - c. Crucifixion of the King (27:27-66)
 - VI. The victory of the King (28:1-15)
 - VII. The commission from the King (28:16-20)

Overview of the Sermon on the Mount

Theme: Citizenship in the Kingdom of God (under the rule of God) (cf. Philippians 3:21; Colossians 1:13-14)

1. The character of Kingdom citizens (5:3-12)
 - a. Hated beggars (3, 10-12)
 - b. Weeping reconcilers (4, 9)
 - c. Pure subjects (5, 8)
 - d. Longing forgivers (6-7)
 - e. “Blessed” = A declared state of happy existence undisturbed by external variables
2. The calling of Kingdom citizens (5:13-16)
 - a. The preservative of society (13)
 - b. The light in darkness (14-15)
3. The centrality of Scripture for Kingdom citizens (5:17-20)
 - a. Establish right thinking about Scripture (17-18)
 - b. Make Scripture your standard for living (19-20)
4. The conduct of Kingdom citizens toward others (5:21-48)
 - a. Requirement: Perfect righteousness (cf. 5:20)
 - b. Perfect righteousness requires complete reconciliation (21-26)
 - c. Perfect righteousness requires continuous contentment (27-32)
 - d. Perfect righteousness requires full integrity (33-37)
 - e. Perfect righteousness requires extending underserved generosity (38-42)
 - f. Perfect righteousness requires loving without discrimination (43-48)

5. The cautions to Kingdom citizens (6:1-7:23)

a. Cautions against hypocrisy (fake religion) (6:1-7:14)

- i. Hypocrisy in spiritual disciplines (6:1-18)
- ii. Hypocrisy through idolatrous materialism and faithless anxiety (6:19-34)
- iii. Checkpoints to avoid hypocrisy (7:1-14)

b. Cautions against error (false teaching) (7:15-23)

- i. False teaching of false people (7:15-20)
- ii. Counterfeit works of Kingdom pretenders (7:21-23)

6. The call to receive the Word (7:24-27)

7. Conclusion and confirmation of the King's authority (7:28-29)

Supplemental material on the Sermon on the Mount

Because Jesus Christ the King is the Preacher:

1. His description of kingdom citizens cannot be debated (5:3-16)
2. His disclosure of the timeless nature of God's Word solidifies its value (17-19)
3. His discernment of God's intent of the Law perfectly strikes the proud heart (20-48)
4. His denunciation of hypocrisy recalibrates true piety (6:1-18)
5. His devaluation of pursuing earthly wealth exposes heart devotion (19-24)
6. His delineation of God's care prohibits unwarranted anxiety (25-34)
7. His declaration of Divine assessment calls for discernment in daily choices (7:1-27)

More summary outlines:

The Sermon on the Mount . . .

- Describes Kingdom citizens
 - Details Kingdom requirements
 - Declares Kingdom judgment
 - Defines Kingdom relationships
 - To the Heavenly Father
 - To one another
 - To the unbelieving world
1. Citizen Identity (5:1-14)
 2. Conduct in the Kingdom (5:15-6:34)
 - a. Live as salt and light (5:15-16)
 - b. Live in the spirit and letter of the law (5:17-48)
 - c. Live before the Father (6:1-34)
 3. Coming Judgment (7:1-27)

Cautions for Kingdom Citizens Introduction

Why use the word “cautions”?

- Note 6:1 and 7:15
- Jesus uses the word “beware” in both verses
- This tips us off to understand that Christ is warning about danger
- Jesus also uses “do not” phrases in the first section (6:3, 7, 8, 16, 19, 25, 31, 34; 7:1, 6)

Distinctions in the sections:

- “practicing **your** righteousness before other people . . . “
- “false teachers”

Assumptions regarding spiritual disciplines (6:1-18)

1. Kingdom citizens engage in spiritual disciplines
 - a. The practicing righteousness is not a problem
 - b. Each discipline assumes the practice by using the word “when” (6:2, 3, 5, 6, 7, 16, 17)
2. God the Father rewards the practice of righteousness
 - a. Hypocrisy disqualifies from a heavenly reward – if there is no reward, there is nothing from which to be disqualified! (6:1)
 - b. Sincerity guarantees a heavenly reward (6:4, 6, 18)
 - c. [Because the Father rewards what is done “in secret,” the passage implicitly teaches the omniscience of God, being able to discern the very motives of what is done]
 - d. Choice: Do you want to be rewarded by men seeing what you did or do you want to be rewarded by God?

Contradiction?

Jesus states the exact opposite in 5:16. The reconciliation is found by noting the underlying motivation.

5:16 – “**So that** they may . . . give glory to your Father who is in heaven”

6:1 – “**In order** to be seen by them”