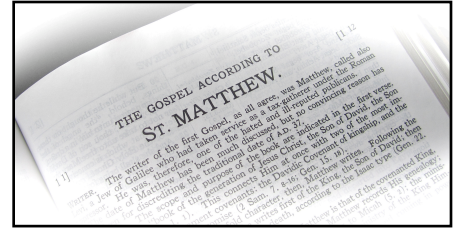


Christ in All The Scriptures

The Gospel of Matthew

Introduction

There are a number of reasons why Matthew is the first book of the New Testament. One of them being the continuance of the truths of the coming Kingdom, a theme constantly prophesied about in the Old Testament. The coming kingdom was the subject of many of the Old Testament prophecies (1 Chron. 17:11-12; Psa. 2:6; 45:6; 72:8; Isa. 9:7; Jer. 23:5; Dan. 2:44). To have begun the New Testament without that as a continuing theme would have lost a major connection between the two Testaments. This being so, it is to be expected that in this book the Lord is presented as the King and His Kingdom.



The four gospels are presented in two main ways which are each subdivided into two ways:

- a) In Matthew and Luke the Lord is presented as a man. In Matthew as the regal man who is King, and in Luke as the perfect man who is Heir.
- b) John and Mark present the Lord as the Son of God. Mark presents Him as the perfect Servant of God and John as the perfect manifestation of God.
- c) Another way of considering the Lord in the gospels is:
 - i) In Matthew He is King, the highest position
 - ii) In Mark, a Servant, the lowest position
 - iii) In Luke, the perfect man
 - iv) In John, perfectly God.

The teaching of spiritually minded individuals is that in Matthew the Lord is presented as King. While this is true, there are two other matters which must be recognized. The Kingship of the Lord is not exclusive to Matthew. For instance: Lk. 1:32, 33; 19:38; Jn. 1:49. Furthermore, the Kingship of the Lord is not the only way Matthew presents Christ, for a careful reading will show that He is spoken of as the Son, Judge, Prophet, and various other ways.

1) His Sonship:

- a) His human sonship:
 - i) He is the "Son of David" and "Son of Abraham" (ch. 1:1); "her firstborn son" (ch. 1:25); the "Son of Man" (ch. 8:20); the "carpenter's son" (ch. 13:55).
- b) His divine sonship:
 - i) He is called "My Son" (ch. 2:15); "My beloved Son" (ch. 3:17; 17:5); the "Son of God" (ch. 4:3); "Son of the living God" (ch. 16:16).
- c) His sonship in parables:
 - i) In a parable which was a prophecy (ch. 21:37-38; 22:2)
- d) His sonship in prophecy:
 - i) Fulfilled prophecy (ch. 1:23)

2) His Judgeship which is seen as:

- a) The Legislator (ch. 7:1-6)
- b) The Verdict Renderer and Executor of judgment (ch. 3:12; 25:14-46)

3) His Prophethood:

- a) The work of a prophet in the Old Testament was dual. He not only foretold the future but also proclaimed the mind of God. It is sometimes said, He foretold the future and told forth divine truth.
- b) Prophetic foretelling concerning: (these are only a few of them)
 - i) Himself (ch. 16:21; 17:22-23; 20:18; 26:2, 12)
 - ii) Distant future (ch. 23:39; 24:6-31; 25:31-46; 26:64)

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c) Proclamations of the mind of God:

- i) I am aware that it is sometimes stated that the Lord gave five major discourses, each ending with the words: “When Jesus had ended / finished these sayings / commandments”. It is true there are five discourses ending in this way, but are they the only discourses in Matthew? As I read the book I find the following eight messages:

1. Ch. 5:3 - 7:27 with the closing comment being ch. 7:28-29
2. Ch. 10:5-42 with the closing comment being ch. 11:1
3. Ch. 13:3 - 13:52 and the closing comment being ch. 13:53-58
4. Ch. 18:1-35 and the closing comment being ch. 19:1-2
5. Ch. 19:28 - 20:15 and the closing comment being ch. 20:16
6. Ch. 21:28-44 and the closing comment being ch. 21:45-46
7. Ch. 23:2-36 and the closing comment being ch. 23:37-39
8. Ch. 24:4 - 25:46 and the closing comment being ch. 26:1-2

4) Various other ways:

- a) “Jesus” (ch. 1:21); “Christ” (ch. 1:16); “Emmanuel” (ch. 1:23); “Governor, that shall rule (Shepherd) my people Israel” (ch. 2:6); the “young child” (ch. 2:9); Nazarene” (ch. 2:23); the “Lord” (ch. 3:3); “Master (Teacher) (ch. 8:19); “Physician” (ch. 9:12); “Bridegroom” (ch. 9:15); “Lord of the harvest” (ch. 9:38); “Lord even of the Sabbath day” (ch. 12:8); “My Servant” (ch. 12:18); the “Carpenter’s son” (ch. 13:55); the “Rock” (ch. 16:18); “Jesus the Christ” (ch. 16:20); “Jesus the prophet of Nazareth of Galilee” (ch. 21:11); “Heir” (ch. 21:38); “Rabbi” (ch. 23:8). He is also the “Builder” (ch. 16:18); “Omnipotent One” (ch. 28:18); “Omnipresent One” (Matt. 28:20).

The Manifestation of Christ as King

Having seen all these terms, the fact still remains that Matthew presents the kingship of our Lord, and this is evident by the following statements: “He that is born King of the Jews” (ch. 2:2). This is also the position by which He was accused (ch. 27:11). It was used in mockery (ch. 27:29), and was part of the superscription over His head when on the cross (ch. 27:37). He was taunted to come down from the cross as the “King of Israel” (ch. 27:42); was in parable and prophecy seen in judicial evaluation as King and Lord (ch. 18:23, 25, 34); and when He rode into Jerusalem it was said: “Behold, thy King cometh” (ch. 21:5).

However, because of the vastness of the theme, our comments cannot be curtailed to Matthew. In reviewing the scriptures, His Kingship is brought to our attention in at least ten ways as is seen in the following table:

He is King of:	Reference	He is King of:	Reference
The Jews	Matt. 2:2	Jacob	Isa. 41:21
Israel	Jn. 1:49	Saints	Rev. 15:3
Glory	Psa. 24:7, 8, 9, 10	Nations	Jer. 10:7
Kings	Rev. 17:14; 19:16	Peace	Heb. 7:2
Righteousness	Heb. 7:2	King in His beauty	Isa. 33:17

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In reviewing the Kings of Israel there was constant failure, but the perfections of the Lord as King are by them cause to shine the more brightly. For instance:

- a) Moses was King (Deut. 33:5), but he failed when he called the people of God rebels and broke the type by smiting the second rock twice instead of speaking to it as he was instructed to do (Num. 20:8-11). In contrast, the Lord was prophetically able to say: "He wakeneth morning by morning mine ear . . . I hid not my face from shame and spitting" (Isa. 50:4, 6). Our lovely Lord listened to the voice of God, a voice He knew without distraction, and then irrespective what was asked of Him, He did. Not only did He do the will of God but did it with purity of motive and joy. What perfections were seen in Christ as King.
- b) When David was king he made several major errors which were: he did not face the foe when the time when the kings go forth to war, (2 Sam. 11:1), he looked on a woman to lust, committed adultery (2 Sam. 11:2-4), and then had Uriah killed (2 Sam. 11:15). The Lord was the opposite for when it was time for the conflict of the ages He said: "The Prince of this world cometh, and hath nothing in me . . . Arise, let us go hence" (Jn. 14:30-31). When the multitude came to the garden He did not shrink back but went to meet them (Jn. 18:4). He said: "This is your hour, and the power of darkness" (Lk. 22:53). Although being in the company of women oftentimes, and when women of ill repute came to Him, never did a lustful imagination cross His holy mind. He left, or the woman always left, having been enriched by being in His presence (Jn. 4:29; Jn. 8:11). As the Shepherd He came not to kill, but to give life in abundance (Jn. 10:10). What perfections were seen in Christ as King.
- c) Solomon started his kingship well but then disobeyed the scriptures in multiplying horses and wives, and acknowledged other gods (Deut. 17:16-17; 1 Kgs. 11:3-5). When the King of glory was on His earthly sojourn He was able to say: "I come to do Thy will" (Heb. 10:7, 9). Every day, in every way, everything He wrote, every word He spoke, every thought and all He wrought, was according to the will of God. However, there was more, for because He was well pleasing to God, His works done in God's way, at God's time, for the glory of God they were always perfect. He never forsook God but prophetically of Him the words were said: "Thou art my God from my mother's belly" (Psa. 22:10). No idol ever displaced God, but the Lord was true to God, and faithfully completed to perfection all that God gave Him to do. What perfections were seen in Christ as King.

Christ as King in The Psalms

There are two Psalms in particular which reveal the moral glories of Christ the King. They are Psalm 2 and 45. In Psalm 2 the Lord declares His purposes: "I have set my king upon my holy hill of Zion" (Psa. 2:6). Psalm 45 reveals the moral glories of the King and His conquering prowess.

1) Psalm 2

At first it seems that this Psalm does not reveal the glory of the Lord, but it is seen in His ability to execute judgment. Romans makes it clear that one cannot condemn another individual for doing something if the judge is doing the same thing (Rom. 1:32-2:3). Since the Lord is going to judge the world within the context of Psalm 2, then He Himself must never have done that which the people, kings, and rulers of earth have done, which is rebelling against God's appointed King. Christ, being that appointed King, was tempted by Satan to get the kingdom by setting aside God's time and way (Matt. 4:8-10). Such was the depth of His devotion to God and submission to the rule of God, every iota of satanic subtlety to break the bands of God's cords for obedience was rejected. His was a life of perfect obedience for He came to do the will of God, and that He did to God's entire satisfaction. He has the moral right to judge, and therefore, when He reigns as King, justice and righteousness will be characteristics of His rule. Isaiah wrote: "His kingdom . . . establish it with judgment and with justice" (Isa. 9:7); "With righteousness shall He judge . . . and righteousness shall be the girdle of His loins" (Isa. 11:4-5). Because of these moral features, there will be social righteousness (Isa. 11:3-4).

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2) **Psalm 45**

In this writing David is enthralled by the glories of the King and with a spirit filled holy emotion, not dead functioning, his heart is glowing and overflowing with the unequalled wonders of the King. Considering his summarisation, he writes: “Fairer than the children of men” (Psa. 45:2). The word “fairer” indicates “beautiful”. He may have had these thoughts in His mind when in his last words he stated: “He that ruleth over men must be just, ruling in the fear of God” (2 Sam. 23:3).

The beauty of the Lord in this context is not just his words but the moral balance between His words of grace and execution of justice (Psa. 45:2-5). In particular are the graces characteristic of the King which are mentioned: “grace” (v.2); “truth and meekness and righteousness” (v.4); “lovest righteousness, and hatest wickedness” (v.7). Together, these virtues manifest the excellency of His person, and justice of His rule.

A Bunch of Sweet “P’s”

1) His Position:

- a) “Yet have I set My king upon my holy hill of Zion” (Psa. 2:6)

2) His Preferment:

- a) “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory” (Psa. 24:7-10)

3) His Paragon:

- a) “My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee. Thy throne, O God is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows” (Psa. 45:1-7).

4) His Peculiarity:

- a) “Behold, a king shall reign in righteousness, and princes shall rule in judgment” (Isa. 32:1). Thus, He is set in contrast to Nimrod, an evil King (Gen. 10:8-10); Chedorlaomer, a warring King (Gen. 14:1-2); Ahab, a wicked king (1 Kgs. 16:30).

5) His Perfection:

- a) “Thine eyes shall see the king in his beauty” (Isa. 33:17).

6) His Poverty:

- a) “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (Zech. 9:9)

7) His principles for His subjects:

- a) Matt. 5:3-7:27

8) His Passion:

- a) “This is Jesus the King of the Jews” (Matt. 27:37)

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9) His Perpetuity:

- a) “Now unto the King Eternal” (1 Tim. 1:17)

10) His Person:

- a) “The only wise God” (1 Tim. 1:17)

11) His Pre-eminence:

- a) “Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim. 6:15). In the scriptures there are three men designated as “king of kings”. It is said once about Artaxerxes (Ezra 7:12), and twice about Nebuchadnezzar (Ezek. 26:7; Dan. 2:37). However, our Lord must have pre-eminence in all things, and three times it is recorded that He is such (1 Tim. 6:15; Rev. 17:14; 19:16).

In closing this meditation, I take the words of an unknown hymnist who wrote:

Let me exalt the beauty of Christ,
Fairer than all is He,
Wonderful, marvellous beauty Divine,
Oh that the world might see.

Glorious Christ, beautiful King,
Lord of my life is He,
Gracious Deliverer, majestic Lord,
Mine evermore He shall be.

Let me exalt His Power to save,
Save to the uttermost,
Power to give life eternal to all,
Purchased at such a cost.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia