**Survey of New Testament**

**Matthew 10 Jesus Sends Out the Twelve**

1. This chapter brings us to the end of the first section of Matthew, “The Revelation of the King” (1–10).
2. Christ had asked them to pray about the harvest in 9:36–38; now He sends them into the harvest to serve. It is a serious thing to pray for the lost.
3. Note the change from “disciples” in v. 1 to “apostles” (those who are sent) in v. 2. These twelve were the first missionaries. Christ gave them the divine power they needed to do His work, for He always equips those whom He calls into service.
4. Their commission was clear: preach the kingdom of heaven and go only to the Jews. John the Baptist had done this (3:2), Jesus did this (4:17), and now His disciples were to spread the message across the nation. The miracles they would perform would be their credentials that they represented the King (Heb. 2:1–4).
5. It is not unusual for Bible writers to leap from one period to another without warning. Here Jesus looks down through history and sees those who will be His witnesses later on in history.
6. Note that He returns to the word disciple and that He does not limit it to the Jew only. This passage contains encouragement and instruction for His followers today. He warns against the fear of man (vv. 25–31). He tells the disciples that it is a privilege to suffer for His sake (see Phil. 1:29; Acts 5:41). Verse 28 is not talking about Satan, for he does not have the power to destroy body and soul in hell.
7. In verses 31–33 He states the importance of open confession of Jesus Christ. Confession does not save, but it’s the natural result of salvation.
8. Verses 34–39 Christ is the Prince of Peace, and the Gospel is the message of peace, but when people confess Christ, they usually make enemies. Christ separates and makes the strongest natural ties of family and friends seem less important. Christians cannot serve Christ without taking up the cross; this means being crucified to self and bearing His reproach.
9. The closing verses (40–42) indicate the importance of the servant of Christ. He is the representative of Christ. To reject the servant is to reject Christ, as Paul states in 2 Cor. 5:20. What an encouragement it is to know that we represent the King of kings and that He is right with us as we serve Him.

**Matthew 11:1–30**

We have reached a turning point in the ministry of Christ as presented by Matthew. “The Revelation of the King” is now complete (chaps. 1–10); now “Rebellion against the King” begins to appear (chaps. 11–13).

**Explanation Concerning John the Baptist (11:1–19)**

1. John had been in prison a long time now (see 4:12). Why did John doubt Christ’s kingship when he had been told by the Spirit who Christ was? (John 1:29–34) The answer is in the word “another” in John’s question, “Or, do we look for another?” (v. 3) There are two words in the Gk. for “another.” One means “another of the same kind,” as when Jesus said, “He shall give you another Comforter” (John 14:16). The word used in Matt. 11:3 is “another of a different kind.” John had announced the coming of the King and had promised a time of judgment and purging (Matt. 3:7–12); yet Jesus was having a ministry of mercy. John asked, “Are You the Messiah, or do we look for another of a different kind—one who will purge the nation and judge sin?”
2. Jesus was assuring John that He was the King, for He was performing the very miracles that the Scriptures said He would perform (see Isa. 35:5–6 and 61:1). Christ uses the Word to encourage John, a good lesson for us in times of doubt and discouragement.
3. What a tremendous recognition Christ gave to John in this passage! This is His “Well done!” to a good and faithful servant who would give his life for Christ. John was not a reed, easily swayed; he was a man with convictions. Christ states that John’s ministry was the fulfillment of Malachi 3:1. John was the last of the OT prophets.
4. Christ rebuked the people of that generation. This is the first time we find Jesus uttering words of condemnation. He had done many mighty works, and His disciples had performed miracles too, yet the cities rejected Him. Capernaum had been especially blessed, since this was Christ’s “headquarters” for the early part of His ministry (see Matt. 8:5–17; 9:1). Where the light shines the brightest, people have the greatest responsibility.
5. This is a crucial moment in His ministry. The rebellion against the King has already set in and will end in open rejection. Christ turns to His Father and gives thanks! What an example for us when we come to times of difficulty.
6. Christ’s invitation here is for all to come to Him. It is no longer a message limited to the Jews, as it was in 10:5–6. Christ now opens the door to all who will come and believe and take His yoke. The Pharisees had laid many burdens on the people (Matt. 23:4), and their religion did not give rest and peace. No human religion can give peace to the heart. Christ offers a yoke that is easy in contrast to the grinding, binding yoke of the law (Acts 15:10). Note the double use of the word “rest” (NKJV). “I will give you rest”—this is the peace with God that comes with salvation. “You will find rest”—this is the peace of God that comes with surrender (see Phil. 4:6–9). To be yoked to Christ is the greatest blessing possible.

**Matthew 12:1–50**

The events in chapters 12–13 took place on one crucial day in our Lord’s ministry. We see the rebellion against the King getting more and more fierce. The Pharisees have rejected His messenger, John the Baptist (11:1–19) and have not repented though Jesus has done mighty works (11:20–30). Now they argue with Christ concerning His principles (the Sabbath question) and even accuse Him of His power coming from Satan!

1. The Sabbath was dear to the Jews, since it was God’s special covenant sign to the nation (Ex. 31:12–17). However, the religious leaders had turned this day of spiritual blessing and joy into a day of legal observances, and the rules made their Sabbath a burden, not a blessing.
2. Jesus used the Word to answer His enemies. He referred them to David (1 Sam. 21:1), who hungered on the Sabbath and ate the sacred shewbread from the tabernacle. At that time, David was a rejected king, just as Jesus was, but he had not yet been crowned. Christ also referred to the Law (Num. 28:9–10) which permitted the priest to labor on the Sabbath and offer sacrifices. Finally, He quoted from the prophets (Hosea 6:6) to show that God is more interested in the heart than in empty outward observances. Christ boldly stated that He, not the Pharisees, was the Lord of the Sabbath, which was another way of claiming to be God, since God had ordained the Sabbath.
3. The Pharisees, like worldly people today, were always looking for something to criticize. Instead of rejoicing over the healing of the man, they accused Christ of being in league with Satan. Christ points out that this argument is not logical, since it would mean Satan is fighting against himself!  This leads to the awful statement about the unpardonable sin.
4. Keep these things in mind when you consider the unpardonable sin: (1) It is a sin of the heart, not the lips (vv. 34–35). The words from the lips are the evidence of the condition of the heart; and evil words indicate an evil heart. (2) It is a sin committed in the light of great evidence. These men had seen Christ’s miracles and yet hardened their hearts against Jesus. (3) It is the sin of willful, persistent unbelief and final rejection of Jesus Christ.
5. Adultery is not unpardonable (see John 8:1–11), nor is murder (God forgave David). But when a person persists in rejecting Christ and comes to the place where his heart is so hard he has no concern for his eternal destiny.
6. Jesus is preaching John the Baptist’s message here (see 3:7). He calls the Pharisees a “generation of vipers” because they were children of the devil. They had a form of godliness, but they did not know God. Like Satan, they were imitators of true godliness (2 Cor. 11:13–15). Christ had performed many miracles, yet they asked for a sign (John 12:35–43). Christ promises only one sign: His death, burial, and resurrection, as pictured by Jonah.
7. The parable in vv. 43–45 might be termed “reformation without inward regeneration.” The Jews came back from captivity purged from their sin of idolatry. The “house” had been swept clean, but it was still empty. They had religion and outward morality, but their hearts were empty and their religion was vain.
8. At the end of chapter 11, Jesus gave an invitation to “all who are weary and heavy laden” (v. 28, author’s trans.). Here (vv. 46–50) He uses that wonderful word “whosoever.” He was breaking all natural ties. The nation had rebelled against His message and ministry. Now He speaks of a worldwide family of God, to “whosoever” will do the will of God.

**Matthew 13 Parable of the Farmer Scattering Seed**

1. 13:1–9 (Mark 4:1–9; Luke 8:4–8). As Jesus continued to minister to crowds of people, He did something He had not done before. For the first time in Matthew’s Gospel, Jesus told parables. A parable, like an illustration, makes a comparison between a known truth and an unknown truth; it throws them alongside each other. In the first of seven parables in this chapter Jesus told about a farmer who sowed seed in his field. The emphasis in the story is on the results of the sowing, for the seed fell on four kinds of soil: along the path (Matt. 13:4), on rocky places (v. 5), among thorns (v. 7), and on good soil (v. 8). So the farmer had four kinds of results.
2. 13:10–17 (Mark 4:10–12. Luke 8:9–10). The disciples immediately noticed a change in Jesus’ method of teaching. They came and asked Him directly why He was speaking in parables. First, He was communicating through parables in order to continue to reveal truth to His disciples (Matt. 13:11–12a). The Lord said He was making known to them the secrets of the kingdom of heaven. The word “secrets” is translated “mysteries”.
3. Second, Jesus spoke in parables to hide the truth from unbelievers. The secrets of the kingdom would be given to those who came seeking, but would be hidden from the religious leaders who rejected Him (13:11, but not to them). In fact, even what they had previously known would no longer be clear to them (v. 12). Jesus’ instruction thus carried with it a judgmental aspect.

**Parable of the Wheat and Weeds Matthew 13:24–30**

In the second parable, Jesus again used the figure of the sower, but with a different twist. After a farmer sowed his wheat seed, an enemy came at night and sowed weeds on the same soil. As a result, the wheat and the weeds grew together and would continue to do so till the time of harvest, for removing the weeds early would result in destroying the wheat (vv. 28–29). Therefore they must grow together until the harvest when the weeds would first be gathered out and destroyed. Then … the wheat would be gathered into the barn.

**Parable of the Mustard Seed Matthew 13:31–32**

Another parable Jesus presented is the mustard seed. It was in fact the smallest of the garden seeds known. Also “small as a mustard seed” was a proverb by which people then referred to something unusually small. Though its seed is so small, a mustard plant grows to a great height (12–15 feet!) in one season, and is a nesting place for the birds of the air.

**Parable of the Yeast Matthew 13:33–35**

In this fourth parable Jesus compared the kingdom of heaven to yeast (leaven) which, when mixed into a large amount of flour, continues to work till all the dough is permeated. The nature of yeast is such that once the process of leavening begins, it is impossible to stop. Perhaps Jesus was implying that those who profess to belong to the kingdom would grow in numbers and nothing would be able to stop their advance.

**Parables of the Hidden Treasure and the Pearl Matthew 13:44–46**

In a fifth parable Jesus compared the kingdom of heaven to treasure hidden in a field and a pearl of great value. Both these parables reveal Christ as the treasure and pearl. When a sinner finds these, he will give everything he has to acquire them.

**Parable of the Fishing Net Matthew 13:47–58**

Jesus’ seventh parable compares the kingdom of heaven to a net that was let down into the lake so that a great catch of fish was hauled in. The fishermen pulled the full net to shore and sorted out the fish, collecting the good ones in baskets and throwing the bad ones away. Jesus said this sorting represents the angelic separation of the wicked from the righteous at the end of the Age.

**Jesus Rejected at Nazareth Matthew 13:53**

After instructing His disciples, Jesus returned to His hometown. The people were impressed with His powers and teachings, but they rejected Him. As a result of their lack of faith, Jesus performed few miracles there.