



## *The King and His Kingdom*      *Matthew 11*

Matthew has begun a new focus of his Gospel.

1. The identity of Jesus: prophesied Messiah.
2. Growing opposition to Jesus: unexpected.
3. Continued ministry despite opposition.

### **QUESTIONS OF IDENTITY**

#### **Are you really the one? (1-6)**

John's words of prophecy (Matthew 3:10-12) were not incorrect. They were simply fulfilled in Jesus in a way unexpected by the people.

"Happy is the one who is not 'put off' by me."

#### **What did you expect? (7-15)**

The identity of John and the identity of Jesus are inexorably linked. John was the prophet who was prophesied to prepare the way for the Messiah.

"A decisive moment in the history of salvation has arrived." <sup>1</sup>

The era of the Law and the Prophets (Old Testament) has reached its conclusion. God's history of salvation has moved into a new stage of fulfillment. The expected Elijah and the prophesied Messiah are now on the scene—together.

#### **The peoples' rejection, the Lord's reaction (16-24)**

Men try to manipulate salvation to fit their desires.

God judges those who reject the salvation provided through his grace and mercy.

<sup>1</sup> Matthew Commentary, Jeffrey Gibbs, CPH, 2010, p. 551

## *The King and His Kingdom*

**The wisdom of this world rejects the savior, but God's "children" receive him. (25-27)**

Are these the "least in the kingdom?" They are those who, without requiring further explanation, believe in Jesus Christ and come to him when called by the Gospel. Through Jesus the Father is revealed to them, in whom they trust implicitly.

**Jesus invites all who are burdened by life, especially by their sins, to be united to him. (28-30)**

It is Christ's joy and delight to carry the load of those who love and trust in him, and who imitate him in gentleness and lowliness of heart.

### **Walking in Matthew's Sandals**

#### **Further study and discussion:**

The Jewish leaders were unsatisfied with the words and actions of both John and Jesus (vv. 18-19). Discuss why people found them "offensive." How does Jesus "offend" us?

Often the cross of Christ is called an "offense" to the world. What is "offensive" about Christ's death for the world's sins? (Refer to Deuteronomy 21:22-23 and Isaiah 53:5)

Reread verses 20-24. Why did Jesus pronounce such strong judgment against these cities? What does it say in regard to those who have rejected the Gospel after having heard it clearly and strongly proclaimed? How would you put these verses into words for today?

**For next time, read and reread Matthew 12 and 13.**