

Mark Your Bible / Memory Work

- [Matthew 8:11](#)
- [Matthew 9:13](#)
- [Matthew 10:32](#)
- [Matthew 11:28](#)
- [Matthew 12:50](#)
- [Matthew 13:23](#)
- [Matthew 14:29](#)

Matthew 8-14 Overview and Highlights

Matthew 8

1. Jesus refers back to the law of Moses with the cleansing of the leper ([Matt. 8:1-4](#); [Lev. 14:1-32](#))
2. The centurion (a Gentile) is commended for his faith in Jesus over the Jews ([Matt. 8:5-13](#))
 - a. “This centurion knew the custom or law of the Jews that they would not go into the house of a Gentile, hence this centurion so expressed himself. He did not think it necessary for Jesus to come to his house in order to heal his servant he thought that Jesus could heal the servant without subjecting himself to the violation of Jewish custom or law.” (Commentary on Matthew, Gospel Advocate, H. Leo Boles, pg. 189)
 - b. Abraham, Isaac and Jacob referenced ([Matt. 8:11](#))
 - c. Jews called the “children of the kingdom” who would be cast out due to their lack of faith ([Matt. 8:12](#))
 - d. The Gentiles would be partakers of the kingdom (cf. [Isa. 2:2-3](#), [11:10](#); [Luke 2:32](#); [Matt. 4:15-16](#) with [Isa. 9:2](#))
3. The healing of the sick a fulfillment of Old Testament prophecy ([Matt. 8:14-17](#); [Isa. 53:4](#))

Matthew 9

1. Jesus quotes from the Old Testament when challenged by the Pharisees for eating with publicans and sinners ([Matt. 9:10-13](#); [Hos. 6:6](#))

Matthew Chapters 8-14 Overview

- a. Micah expounds on this statement ([Mic. 6:6-8](#))
- b. King Saul needed to learn this lesson (cf. [1 Sam. 15:22-23](#))
2. Jesus shows the New Law cannot be mingled with the Old Law with two illustrations
 - a. New cloth on old garment ([Matt. 9:16](#))
 - i. Has not been shrunken
 - ii. Idea is when it is joined to the old garment with a rent, when it is washed it will shrink and make the tear worse
 - iii. The Old Law and Jewish traditions could not be joined to the New Testament without negative consequence
 - b. New wine into old bottles or wineskins ([Matt. 9:17](#))
 - i. If new wine was placed into old bottles (or wineskins), the liquid in the old wineskins would start the fermentation process. The gas produced by this would expand and break the worn out animal skins
 - ii. If new wine is placed in new skins then fermentation can be prevented and both the wine and skins will be preserved
 - iii. Cannot put the teachings of Christ into the Old Law or Jewish traditions without damage
3. Jesus is identified as the “Son of David” by two blind men ([Matt. 9:27](#))
 - a. Second time Jesus is called the Son of David
 - i. First time ([Matt. 1:1](#))
4. Jesus taught in the Jewish synagogues ([Matt. 9:32-35](#))

[Matthew 10](#)

1. Sometimes called the limited commission
 - a. The twelve apostles were only to go to Israel ([Matt. 10:1-6](#))
 - b. Matthew is the only one that indicates their targeted group (the lost sheep of the house of Israel - [Matt. 10:6](#))
 - c. Warnings and prophecies given to how the message would be received by the Jews ([Matt. 10:16-18](#))

Matthew Chapters 8-14 Overview

- d. The apostles were inspired men ([Matt. 10:19-20](#))
2. Jesus was making it a point to give the Jews the first chance of hearing the gospel and responding to it
 - a. Based upon the Old Testament, they should have been the most ready for it! (cf. [Acts 1:8](#))
 - b. Yet, we read of persecution ([Matt. 10:21-25](#))
 - c. Nevertheless, we must stay faithful and not fear man ([Matt. 10:26-31](#))
 - d. We must confess Christ ([Matt. 10:32-33](#))
 - e. The only way to gain life is to put selfishness aside, crucify self, and follow Christ ([Matt. 10:38-39](#))

Matthew 11

1. John the immerser was a fulfillment of Old Testament prophecy ([Matt. 11:7-14](#))
 - a. Jesus quotes from [Mal. 3:1](#) in [Matt. 11:10](#)
 - b. John was never in the kingdom of heaven (i.e., the church) ([Matt. 11:11](#))
 - i. Powerful point for the Baptist denomination
 - c. There was a transition beginning with John's preaching from the Old Testament ([Matt. 11:12-13](#))
 - i. John was preparing the world for Jesus and His New Testament
 - ii. Much excitement was generated!
 - d. John came in the **spirit** and **power** of Elijah ([Matt. 11:14](#); cf. [Luke 1:17](#))
 - i. This was a fulfillment of Old Testament prophecy ([Mal. 4:5](#))
 - ii. Was not literally Elijah as the Jews were thinking ([John 1:19-21](#))
 - e. How sad that many did not take heed to the teachings of John and Jesus ([Matt. 11:16-19](#))
 - i. Jesus rebukes some of these locations greatly ([Matt. 11:20-24](#))
2. We must come to Jesus and learn of Him if we wish to be saved ([Matt. 11:28-30](#))
 - a. Pharisees were masters of loading people with heavy burdens (cf. [Matt. 23:4](#))

Matthew Chapters 8-14 Overview

- b. Do we consider Christ's yoke easy and His burden light? (cf. [1 John 5:3](#))

Matthew 12

1. This chapter begins with a clashing of Jesus and the Pharisees
2. Two Old Testament examples are provided with three Old Testament references from the Law, Writings, and Prophets (Hebrew Bible Divisions)
 - a. David eating the shewbread ([Matt. 12:3-4](#))
 - i. David was fleeing from king Saul and came to Ahimelech the priest with his men ([1 Sam. 21:1-2](#))
 - ii. He requests food for them from the priest ([1 Sam. 21:3](#))
 - iii. Only the shewbread was present which was hallowed ([1 Sam. 21:4](#))
 - iv. The priest gave him this bread ([1 Sam. 21:5-6](#))
 - v. Jesus reminds the Pharisees, who considered David a righteous man, that this was not lawful and highlighting their hypocrisy in the matter of accusing His servants
 - vi. Jesus referenced from the Writings (Joshua to Song of Solomon)
 - b. The priests working on the sabbath ([Matt. 12:5](#))
 - i. The priests were required to sacrifice (work) on the sabbath under the Law of Moses (cf. [Num. 28:9-10](#))
 - ii. Jesus called them blameless i.e., they were not violating the sabbath by doing this
 - iii. Jesus referenced from the Law (Genesis to Deuteronomy)
 - c. Jesus claims superiority to the temple (a claim to Deity) as well as that He is Lord of the sabbath ([Matt. 12:6, 8](#))
 - d. In between these verses, Jesus cites from [Hos. 6:6](#) the Prophets (Isaiah to Malachi) ([Matt. 12:7](#))
 - i. This indicates that our attitude must be right toward our fellow man or our sacrifice is meaningless (cf. [Matt. 5:23-24](#))
 - e. Jesus corrects the Pharisees mistaken views on ceremonial laws, the temple, and the sabbath
3. Not content with this, once Jesus entered into their synagogue (perhaps on a separate sabbath day) they were still trying to find fault with Him ([Matt. 12:9-10](#))

Matthew Chapters 8-14 Overview

- a. The challenge was if it was lawful to heal on the sabbath ([Matt. 12:10](#))
 - b. Jesus makes a very logical appeal regarding a sheep having fallen into a pit on the sabbath ([Matt. 12:11-12](#))
 - c. He then heals the man with the withered hand ([Matt. 12:13](#))
 - i. Truly a wonderful miracle of God that should have caused belief!
 - ii. However, the Pharisees wanted Jesus gone ([Matt. 12:14](#))
4. Old Testament prophecy fulfilled in the attitude of Jesus and His relationship with the Gentiles ([Matt. 12:15-21](#))
- a. [Isa. 42:1-3](#) is cited in [Matt. 12:18-21](#)
5. Third reference to Jesus being called the son of David ([Matt. 12:23](#))
- a. First time ([Matt. 1:1](#))
 - b. Second time ([Matt. 9:27](#))
6. Pharisees challenge Jesus on the source of His healing powers ([Matt. 12:24](#))
- a. Jesus emphasizes the kingdom of heaven is upon them as well as the foolishness of their accusation ([Matt. 12:25-28](#))
7. The unforgivable sin ([Matt. 12:31-32](#))
- a. The only sin which can never be forgiven is the one that is not dealt with as God requires
 - i. The alien sinner must obey the Gospel (cf. [Acts 2:38](#), [22:16](#); [Mark 16:16](#))
 - ii. The erring child of God must repent, confess, and seek forgiveness in prayer (cf. [Acts 8:22](#); [James 5:16](#); [1 John 1:9](#); [Rev. 2:5](#))
 - b. Blasphemy is to “speak evil of” in this case the Holy Spirit and His work
 - i. In Christ’s time manifested in the miraculous ([Matt. 12:22](#))
 - ii. Pharisees attributed this power to the prince of the demons i.e., Satan ([Matt. 12:24](#), [26](#))
 - iii. If one denies this power, he has no hope and is lost
 - c. In a similar fashion, if one rejects God’s plan of salvation he will die in his sin (cf. [John 8:24](#); [Luke 13:3](#); [Matt. 10:32-33](#); [Mark 16:16](#))

Matthew Chapters 8-14 Overview

- i. We learn of this plan through the Word which is the truth ([John 17:17](#))
 - ii. The Holy Spirit is called the Spirit of truth (cf. [John 14:17](#), [15:26](#), [16:13](#))
 - iii. The scriptures are inspired by the Holy Spirit ([2 Tim. 3:16-17](#); [2 Pet. 1:20-21](#))
 - iv. A person will be lost if they reject the teachings of the Bible
8. The Pharisees seek a sign ([Matt. 12:38](#))
- a. Two Old Testament examples are used:
 - i. Jonah and the men of Nineveh ([Matt. 12:39-41](#); see [Jon. 1:17](#), [3:5-9](#))
 - ii. Queen of Sheba ([Matt. 12:42](#); see [1 Kgs. 10:1-10](#))

Matthew 13

1. Great parable chapter of Matthew
 - a. The purpose for parables was a fulfillment of Old Testament prophecy ([Matt. 13:10-17](#); [Isa. 6:9-10](#))
 - b. All of these parables focus on the kingdom of heaven (the church) and show a natural progression of the kingdom
 - i. The word “kingdom” is used 12 times in this chapter
 - ii. The exact phrase “kingdom of heaven” is used 8 times in this chapter (almost 25% of its usage in the book of Matthew)
2. Christ was rejected from His own country ([Matt. 13:53-58](#))

Matthew 14

1. Feeding of the 5,000 ([Matt. 14:13-21](#))
 - a. Found in all four Gospel records ([Mark 6:32-44](#); [Luke 9:10-17](#); [John 6:1-13](#))
2. Jesus walks on water ([Matt. 14:25-33](#))
 - a. Peter was able to walk on the water as long as he kept his eyes on Jesus ([Matt. 14:29](#))
 - i. When he took his eyes off Jesus he began to sink ([Matt. 14:30](#))
 - ii. This illustrates vividly what a lack of faith looks like ([Matt. 14:31](#))
 - iii. Let us keep our eyes on Jesus ([Heb. 12:1-2](#))