

Good News

The Gospel is a

Verbo

THE GOSPEL ACCORDING TO MATTHEW
So all the generations from David to the de-
scendants of David were four generations from
Babylon four generations from the
Christ's birth to his
to the Holy
be-
her
this,
her
son
your
her
a
Jesus,
air



Evangelism In Matthew #4

“Gospel” in Matthew Chapter 3

- What do we learn from the preaching of John?
 - About the **message/content** — the **what** — of the gospel?
 - About the **impact** of the message — **what the gospel did then and does now?**
- John’s **message/content**
 - Was delivered through **preaching 3.1** • John the *baptizer* was John the *preacher*
 - **Not** in the tabernacle
 - **Not** in the temple
 - **Not** in the synagogue
 - But **in the wilderness**



Evangelism In Matthew #4

“Gospel” in Matthew Chapter 3

- John’s **message/content**
 - Fulfilled Isaiah’s prophecy **3.3, Is 40.3, Lk 1.76, cf. Mk 1.1ff, Lk 3.1ff, Jn 1.19ff**
 - The preaching and work of John • Was **anticipated** in the Old Testament
 - The preaching and work of Jesus • Was **anticipated** in the Old Testament
 - The content of their preaching • Was **anticipated** in the Old Testament
 - The purpose of their preaching • Was **anticipated** in the Old Testament
 - Remember ... God’s purpose was/is/will always be **eternal Eph 3.11**



Evangelism In Matthew #4

“Gospel” in Matthew Chapter 3

- John’s **message/content** was designed to **change** his hearers
 - Was designed to change the **heart, soul, mind** and **character** of his hearers ...
 - John said **repent** • “feel remorse, repent, be converted” (BDAG)
 - “to change one’s way of life as the result of a complete change of thought and attitude with regard to sin and righteousness” • “Though in English a focal component of repent is the sorrow or contrition that a person experiences because of sin, the emphasis in μετανοέω and μετάνοια seems to be more specifically the total change, both in thought and behavior, with respect to how one should both think and act. Whether the focus is upon attitude or behavior varies somewhat in different contexts.” (L&N) • cf Lk 3.8, Heb 6.1, Ac 26.20



Evangelism In Matthew #4

“Gospel” in Matthew Chapter 3

- John’s **message/content** had two **immediate** divinely intended **purposes** ...
 - To **change** his hearers **initially** • To **change** his hearers **continually**, **Lk 3.7ff**
 - Thus, John’s message **anticipated** the work of Jesus
- John’s message and directives **included** ...
 - Repentance **3.2** • “Bear fruits worthy of repentance” **3.8, 3.11**
 - Confession **3.6, Mk 1.5, cf. Js 5.16**
 - “to make an admission of wrong-doing/sin, confess, admit” (BDAG)
 - Baptism • He was “John the baptist” **3.1** • And he baptized **3.6**
 - Remission of sins **Mk 1.4, Lk 3.3**
 - Redemption/salvation **Lk 3.4-6, cf Is 40.3-5**



Evangelism In Matthew #4

“Gospel” in Matthew Chapter 3

- John’s message and directives **included** ...
 - Kingdom of heaven was at hand **3.2**
 - Faith, faithfulness and fruit bearing in every aspect of life **Lk 3.8-14**
 - John’s work **anticipated** the work of Jesus **3.11-12**
- John’s message and directives **excluded** ...
 - Genealogical redemption • Abraham sonship was **not** enough **3.7-10, Lk 3.7ff**
- John’s message was **kingdom** centric ...
 - The kingdom is at hand (near) **3.2**
 - Included “all flesh” **Lk 3.6**



Evangelism In Matthew #4

“Gospel” in Matthew Chapter 3

- Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ. **Acts 18.24-28, cf Acts 19.1-10**

