

9/3/17

Intro To Matthew

We want to begin our study of the Gospel of Matthew by way of an introduction, so as to better understand the man Matthew, the message and the particular mission of his Gospel.

I. The Gospels.

A. The word “Gospel” means God’s spell or good tidings about the salvation message to man.

1. They are not acts or heroic deeds only.
2. They are not memoirs of anecdotes and sayings.
3. They are not biographies.
4. They report the history of Jesus from an individual perspective to proclaim the “Kergma” salvation message to man.

B. The good news of the Gospel was connected with speaking not writing at first, later the Gospel was put in written form. Lk. 1:1

1. Jesus spoke and declared the words and truth of the Kingdom and Himself.
2. The people heard and either responded or reject the truth about the Kingdom and He the King of the Jews.

3. Then the three synoptic gospels were written to be declared and circulated for the salvation of sinners.

C. There are four Gospels in the New Testament; Matthew, Mark, Luke and John.

1. The first three are called synoptic meaning to view or see together, each recording the life and ministry of Jesus from an individual perspective with a distinct purpose in mind.

* Some see them represented in the four faces of the cherubim of Ezekiel, “As for the likeness of their faces, *each* had the **face** of a man; each of the four had the **face** of a lion on the right side, each of the four had the **face** of an **ox** on the left side, and each of the four had the **face** of an eagle.” Ezk. 1:10

2. Matthew wrote to a Jewish audience to prove that Jesus was the Messiah, “King of the Jews”, therefore it focuses on the teaching and saying of Jesus.
 - a. Matthew forms a natural bridge between the Old and New Testament in fulfillment of Malachi’s promise of the coming Messiah, the lion.
 - b. It was the most widely read Gospel in the early church.

- c. The French critic Reman said the following about the Gospel of Matthew, “The most important book which has ever been written.”
- 3. Mark wrote to the Romans portraying Jesus as the “servant of man”, the ox, focusing on His works.
- 4. Luke wrote to Greek presenting Jesus as the “Son of man”, the perfect man without sin, focusing on His humanness.
- 5. John is not a synoptic but declares Jesus to be the “Son of God”, writing to the church, He is God Incarnate, the eagle.
* The longest is Luke, Matthew, John and Mark.
- 6. The four gospels make up 48-50% of the New Testament.

II. The authenticity and authorship.

A. The external evidence.

- 1. The Christian community and church fathers of the first four centuries believed and accepted Matthew as the author, while believing he wrote it in Hebrew.
 - a. Papias lived 70-155 A. D. he said, “Matthew wrote the divine oracles in the Hebrew dialect.” 125 A. D.
 - 1) He wrote, “Now Matthew compiled the logia in the Hebrew dialect”

- 2) He adds “each person translated thee Hebrew logia as best he could.”
- 3) But what did Papias mean by logia? And he never says he saw them or found them in use.
- 4) Lenski the Greek Scholar says, “He uses the aorist when he tells about the use to which they were put. This means that he is reporting an interesting historical fact, and that in his time this logias wer no longer used and probably were not even any longer known.
- b. Irenaeus lived 130-200 A. D. and said, “Matthew put forth his written Gospel among the Hebrews in their own tongue.”
 - 1) He wrote that Matthew issued “a gospel” in Hebrew at the time when Peter and Paul were preaching and founding the church in Rome, 64-65 A. D.
 - 2) But the church had been founded long before this date and not by the apostles, but by Christian converts that had moved to Rome.
 - 3) If this is an obvious error in history, could it be the Irenaeus like Papias call these logia in Hebrew a “gospel”.

- c. Origin lived 85-254 A. D. he said, “Matthew, once a tax collector, published it (Gospel) for the benefit of the Jewish converts.”
 - 1) He was born in 185 A. D.
 - 2) He say Matthew was the first to write and that he composed and issued a Gospel in Hebrew for the Jewish believers.
 - 3) But he made this statement based on a tradition about Matthew.
- d. Eusibius lived 264-340 A. D. said Matthew “composed in their native language”.
 - 1) He also gathered these traditional opinions for his church history, expressing himself in the same way.
 - 2) The Dedache, the teachings of the apostle for scrutinizing false teachers, attests to the authenticity Matthew’s Gospel.
 - 3) These cover from 150-325 A. D.
- e. Jerome, in the second half of the fourth century thought he had discovered Matthew’s Hebrew Gospel in the Aramaic, 340-420 A. D.
 - 1) The “Gospel of the Nazarenes” or the “Gospel of the Hebrews”, a Jewish Christian sec,

- 2) But he himself later discovered his mistake.
- 2. The general consensus then was that Matthew wrote in Hebrew and later translated it into the Greek because of the statement of Papias.
 - a. This Hebrew, Aramaic text is called “Q”, but there has never been evidence for it.
 - 1) The problem being if Matthew wrote the original in Hebrew, then that would be the most valuable and reliable.
 - 2) And if Matthew translated it, it would still hold second place.
 - 3) If someone else translated into Greek, as some say later in 65 or some unknown writer in 90 A. D., then why was the authorship attributed to Matthew and not the interpreter of the translation?
 - 4) Why do we not have any record of protest or questioning the validity of this hypothetical unknown translator?
 - 5) And what does this hypothesis do to the doctrine of the “Inspiration of Scripture”.
 - b. Many today believe Matthew in the Greek is the original, not a translation.

- 1) In view that “Q” has never been seen by any person.
- 2) In view that “Q” has never been discovered, even to the present day, it never existed.

B. Internal evidence.

1. Matthew is listed as an apostle, 8th in his Gospel, 7th in the other two. Matt. 10:2-4; Lk. 3:16-19; 6:14-16
2. Matthew describes himself as “the publican”, though he never identifies himself as the author. Matt. 10:3
3. Matthew was at the seat of custom at Capernaum and answered the call of Jesus, gave Jesus a feast at his house and invited tax collectors and sinners. Matt. 9:9-10
 - a. His surname is Levi. Mk. 2:14; Lk. 5:27-28
 - b. He is the son of Alphaeus. Mk. 2:14
4. Matthew’s old profession prepared him for the recording of the Gospel, though despised by the Jews.
5. Matthew was present at the ascension of Jesus. Acts 1
6. Matthew was present at Pentecost and upper room. Acts 2
 - * His name means “God’s gift”.
7. Matthew was the only eyewitness and traveler with Jesus besides John.

- a. Mark wrote his Gospel from Peter and many teach it was the first gospel that Luke and Matthew depended on Mark.
- b. Luke wrote his Gospel from interviews of first hand information.

III. The place and date.

- A. The place of the writing.
 1. It is believed in Israel.
 2. Syria in Antioch.
- B. The date is the most difficult.
 1. There are dates that go from 45-140 A. D.
 2. There is no need to go beyond 70 A. D. because the Gospel implies and assumes the temple was still standing.
 3. The probable date is 62-63 A. D. , since the fire at Rome was in 64 A. D. and persecution followed.

IV. The characteristics.

- A. Matthew presents the Messianic King according to the Scriptures.
 1. His virgin birth. Matt. 1:23; Is. 7:14
 2. His birth place, the city of Bethlehem. Matt. 2:6; Mic. 5:2

3. His return from Egypt after the death of Herod. Matt. 2:15; Hos. 11:1
 4. The killing of infants by Herod. Matt. 2:18; Jer. 31:15
 5. His residing in Nazareth. Matt. 2:23; Is. 11:1; Jer. 33:15
 6. His forerunner John the Baptist, His cousin. Matt. 3:3; Is. 40:3
 7. His ministry to Galilee of the Gentiles. Matt. 4:15-16; Is. 9:1-2
 8. His healing ministry by the atonement and bore our sicknesses. Matt. 8:17; Is. 53:4
 9. His being a servant to the Gentiles. Matt. 12:18-21; Is. 42:1-4
 10. His Parabolic teaching revealing secret things. Matt. 13:35; Ps. 78:2
 11. His entry to Jerusalem. Matt. 21:5; Zech. 9:9
 12. His arrest that led to all forsaking Him. Matt. 26:56; Zech. 13:7
- B.** Matthew presents the gospel of the Kingdom.
1. The kingdom of heaven appears thirty-two times.
 - a. The phrase “Kingdom of heaven” is unique of Matthew and does not appear anywhere else in New Testament.

- c. John the Baptist, the cousin of Jesus was the first to use the expression “the kingdom of heaven”.
 - 1) John began his ministry courageously declaring, “Repent; for the kingdom of heaven is at hand.” Matt. 3:2
 - 2) When the Lord Jesus Christ began His ministry, He did so by making the same declaration, “From that time Jesus began to preach and to say, “Repent, for the **kingdom of heaven** is at hand.” Matt. 4:17
- d. J. Vernon McGee, says “The phrase indicates God’s rule over the earth referring to the prophecies of the Old Testament concerning the coming of the King from heaven to set up a kingdom on this earth with heaven’s standard. The concept is not new.” (Daniel 2:44; 7:14, 27).
 - * “It will be seen that the term “kingdom of heaven” is a progressive term in the Gospel of Matthew. It assumes the mystery form during the days of the rejection of the King, but the King becomes a sower in the world (Matthew 13). The kingdom will be established on this earth by

Jesus at the Second Coming of the King.” Matthew 24, 25

2. The Kingdom of God appears five times. Matt. 6:33; 12:28; 19:24; 21:31, 43
 - a. The “kingdom of God” is not synonymous with the “kingdom of heaven”.
 - b. The “kingdom of God” is a broader term encompassing all the creation of God, including angels.
 - c. The church is not the Kingdom of heaven or the Kingdom of God, but it is part of both.
 - d. The church will not bring in the “Kingdom”, but will return with Jesus, who will set up the Kingdom.
3. The word “Kingdom” appears fifty-three times.
 - a. Jesus is called the “Son of David” nine times.
 - b. Matthew alone quotes the words of Jesus about His “throne and His glory”. Matt. 19:28; 25:31
 - c. Matthew alone calls Jerusalem “The Holy City” and “The City of the King”. Matt. 4:5; 5:35
 - d. Jesus is not only presented as King of the Jews, but the judge of the world. Matt. 19:28; 24:27-31; 25:31-46; 26:64

- e. The Kingdom of Jesus is spiritual, but will be manifested on the earth, now and in the future, the Jews are looking for an earthly kingdom.. Matt. 8:11; 12:28, 13:40-43
 - * That is why the disciples kept asking, “Are you going to restore the kingdom of God now.”

C. Matthew presents His gospel Jewish in nature.

1. The genealogy, Son of David and Son of Abraham. Matt. 1:1
2. The wiremen ask for King of Jews. Matt. 2:2
3. There are numerous direct quotations fulfilling Scripture, as well many allusions to the Old Testament, some say 67- 96 about the mission, ministry and Jesus being Messiah.
4. The key phrases that appears regarding direct prophecies, “that it might be fulfilled”, 14 times and “it is written” 6 times. Jesus is the highest authority, “you have heard it said, but I say to you”.
5. Jewish customs are not explained, due to the fact that the Jewish audience understood them.
6. The law is key in the Sermon on the Mount, as the law was given to the Jews.

7. There is the denunciation of Jewish rulers and scribes for corrupt tradition.
 8. There is the absence of any Latin words.
 9. The gospel of Matthew prepares Jews for “last days”, persecution. Matt. 24
 10. But Matthew never excludes the Gentiles. Matt. 8:10-12; 12:18-21; 21:33-43
 11. Only Matthew mentions the “church” in two times. Matt. 16:18; 18:17
- D.** Matthew presents the gospel in a systematic arrangement not chronological.
1. First four chapters are in chronology. Matt. 1-4
 2. The Sermon on the Mount, Kingdom life. Matt. 5-7
 3. Ten of the twenty miracles are grouped. Matt. 8-9
 4. The instructions to the disciples. Matt. 10
 5. The parables of the Kingdom, in the absence of the King. Matt. 13
 6. The terms of discipleship. Matt. 18
 7. The Olivet discourse, the return and setting up of the Kingdom. Matt. 24-25
- E.** Matthew presents five mayor discourses.
1. Sermon On The Mount. Matt. 5:1-7:29
 2. Instructions to the Twelve. Matt. 9:35-10:42
 3. Parables of the Kingdom. Matt. 13:1-52

4. The Christian Community. Matt. 18:1-35
5. The Olivet Discourse. Matt. 24:1-25:46

V. The purpose of the Gospel.

- A.** Origin said, “For converts from Judaism”.
* Genealogy and Old Testament. fulfillment of Scriptures is key.
- B.** To show Jesus to be the promised Messiah and King.
- C.** To provide the words of Jesus and teaching for instruction and guidance for the citizens of the kingdom.
- D.** To convert the lost in the “Great Commission”.

VI. The person of Christ.

- A.** Jesus is the promised Messiah born of a virgin. Matt. 1:23; Is. 6:14; Gen. 3:15
- B.** Jesus is the priest and law giver.
* “You have heard, but I say to you.” Matt. 5
- C.** Jesus is the prophet to come.
* “A greater than Jonah is here.” Matt. 12:41

D. Jesus is the King of the Jews.

- * “Are you the King of the Jews? So Jesus said to him (Pilate), “It is as you say”
Matt. 27:11

VI. The outline.**I.** Some divide Matthew by the phrase “from that time Jesus began.” Matt. 4:17; 16:21

A. The person of Jesus, the introduction.
Matt. 1:1-4:16

B. The proclamation of Jesus, the development. Matt. 4:17-16:20

C. The Passion of Jesus, the climax. Matt. 16:21-28:20

II. Others by the phrase, “And then, when Jesus had come to the end of these sayings”.

A. “And then, when Jesus had come to the end of these sayings” the people were astonished at His teaching. Matt. 7:28

B. “Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.” Matt. 11:1

C. “Now it came to pass, when Jesus had finished these parables, that He departed from there.” Matt. 13:53

D. “Now it came to pass, when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan.” Matt. 19:1

E. “Now it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples,” Matt. 26:1

III. Beacon’s commentary outline.**I. The Preparation of The Messiah. Matt. 1:1-4:25**

A. The genealogy of Jesus. Matt. 1:1-17

B. The birth of Jesus. Matt. 1:18-25

C. The childhood of Jesus. Matt. 2:1-23

D. The ministry of John the Baptist. Matt. 3:1-12

E. The baptism of Jesus. Matt. 3:13-17

F. The temptation of Jesus. Matt. 4:1-11

G. The beginnings in Galilee. Matt. 4:12-25

II. First Discourse: Sermon On The Mount. Matt. 5:1-7:29

A. The setting of the sermon. Matt. 5:1-2

B. The nature of the disciples. Matt. 5:3-16

- C. The righteousness of the disciples. Matt. 5:17-48
- D. The religion of the disciples. Matt. 6:1-34
- E. The life of the disciples. Matt. 7:1-29

III. **Narrative Resumed: A Ministry of Miracles. Matt. 8:1-9:34**

- A. Three healing miracles. Matt. 8:1-17
- B. The cost of discipleship. Matt. 8:18-22
- C. Three more miracles. Matt. 8:23-9:8
- D. Mercy, not sacrifice. Matt. 9:9-17
- E. Third group of miracles. Matt. 9:18-34

IV. **Second Discourse: Instructions to the Twelve. Matt. 9:35-10:42**

- A. The need for laborers. Matt. 9:35-38
- B. The mission of the twelve. Matt. 10:1-42

V. **Narrative Resumed: Rejection of the Messiah. Matt. 11:1-12:50**

- A. Jesus and John the Baptist. Matt. 11:1-19
- B. Jesus and the cities. Matt. 11:20-24
- C. Jesus and the simple. Matt. 11:25-30
- D. Jesus and the Pharisees. Matt. 12:1-45
- E. Jesus and His family. Matt. 12:46-50

VI. **Third Discourse: Parables of the Kingdom. Matt. 13:1-52**

- A. The setting. Matt. 13:1-2
- B. The seven parables. Matt. 13:3-50

- C. The sequel. Matt. 13:51-52

VII. **Narrative Resumed: Journeys of Jesus. Matt. 13:53-17:2**

- A. Jesus and John rejected. Matt. 13:53-14:12
- B. Further miracles. Matt. 14:13-36
- C. Ceremonial vs. moral defilement. Matt. 15:1-20
- D. More miracles. Matt. 15:21-39
- E. Blind Pharisees and seeing disciples. Matt. 16:1-17:27

VIII. **Fourth Discourse: The Christian Community. Matt. 18:1-35**

- A. The Christian and children. Matt. 18:1-14
- B. The Christian and his brother. Matt. 18:15-35

IX. **Narrative Resumed: Discipleship and Controversy. Matt. 19:1-23:39**

- A. Discipleship. Matt. 19:1-20:34
- B. Controversy. Matt. 21:1-23:39

X. **Fifth Discourse: Olivet Discourse. Matt. 24:1-25:46**

- A. The end of the age. Matt. 24:1-51
- B. Three parables on preparedness. Matt. 25:1-46

XI. **The Passion. Matt. 26:1-27:66**

- A. Preparation for death. Matt. 26:1-27:66
- B. Death and burial. Matt. 27:32-66

XII. The Resurrection. Matt. 28:1-20

- A. The day of the resurrection. Matt. 28:1-15
- B. The great commission. Matt. 28:16-20