

Chapter 4- Matthew

The Author

- ❑ The book is anonymous
 - ❑ Early Greek manuscripts have the superscription “according to Matthew”
 - ❑ Early church tradition is uniform with Matthean authorship
 - ❑ This is likely true because Matthew was relatively unknown as a disciple
- ❑ Matthean authorship is a deduction based on certain facts in the gospel:
 - ❑ Only Matthew records the story of Jesus paying the temple tax (17:24-27) and Matthew was a tax collector before becoming a disciple
 - ❑ The call to discipleship in Matthew uses his name Matthew, rather than the name Levi as Mark and Luke do (Matt. 9:9, Mark 2:14, Luke 5:27)
 - ❑ Mark and Luke refer to the house where Jesus ate on one occasion as his house referring to Matthew (Mark 2:13, Luke 5:27) but in Matthew’s account it just says at the house, implying Matthew is the author since he doesn’t need to specify it as his house (Matt 9:9-13)

The Date

- ❑ AD 60-70, because there is no mention of the destruction of Jerusalem
- ❑ Matthew is the only Gospel that specifically refers to the church, so could have been written towards the later date of AD 70
- ❑ Matthew was written before AD 70 because it still refers to the temple tax, which wouldn't have been collected without a temple.
- ❑ Matthew was placed first in the NT Canon because it transitions so well from the Old Testament to the NT.
 - ❑ Use of OT scripture
 - ❑ Jewish flavor

The Audience

- ❑ Most scholars agree the gospel was written to a Jewish audience
 - ❑ Why?
 - ❑ **Allusions and Phraseologies with regard to Moses**
 - ❑ Matthew has 5 discourses like the five books of Moses
 - ❑ He includes the sermon on the mount (like Mt. Sinai)
 - ❑ The sermon seems to contrast the teachings of Moses (You have heard it said, but I say unto you...)
 - ❑ Jesus's nativity and transfiguration utilize Mosaic elements (Matthew 2:13, 20-21, 17:2,5, with Exodus 2:15, 4:19-20, 34:29, Deut. 18:15)
 - ❑ **Other Evidence**
 - ❑ God is referred to as Father in Heaven 15 times (1 in Mark, 0 in Luke)
 - ❑ Matthew says Kingdom of Heaven rather than Kingdom of God, Jews were reticent in using Divine names, only Matthew uses this expression.
 - ❑ Frequent uses of Jesus as Son of David, not in Mark or Luke (Matthew 9:27, 12:23, 15:22, 21:9, 21:15)
 - ❑ Genealogy traces Jesus back to Abraham, the father of the Jewish nation, then it continues down through the Kings of Israel

The Style

- ❑ He is the only evangelist to use the word church (Matthew 16:18, 18:17)
- ❑ While not neglecting Jesus' actions, he clearly emphasized Jesus' teaching
- ❑ The book follows the basic chronological order of Jesus' life, life as outlined in Mark, but the five blocks of teaching material seem to have been gathered together from several different occasions.
- ❑ Matthew liked to group events into threes or sevens (7 parables in Ch.13 and 7 woes in Ch.23, genealogy has 3 sections in Ch.21, and righteous conduct has 3 illustrations in Ch. 6)

The Themes

□ Kingship

- Davidic king genealogy in Matthew 1
- Magi come to worship the King in 2:1-18)
- Numerous references to the son of David
- Unique to Matthew are :
 - Testimony of two blind men (9:27)
 - The multitude (12:23)
 - The Canaanite woman (15:22)
 - The Crowds at Jesus' entry (21:9)
 - The children in the temple (21:15)
- References to a King or Kingdom only mentioned in this Gospel
 - King of the 12 tribes of Israel (19:28)
 - Kingdom prepared before world (25:34)
- Great Commission: all authority (28:17 Cosmic Lordship)

The Themes

☐ Universality

- ☐ The genealogy refers to three Gentile women (Tamar, Rahab, Ruth, and one wife (Bathsheba) of a gentile (Uriah)
- ☐ The Magi and Gentiles from the East (2:1-12)
- ☐ Many will come to eat with the Jews in the Kingdom (8:11-12)
- ☐ Only Matthew uses the word Church (16:18, 18:17)
- ☐ The Kingdom is transferred from Israel to others (21:33-43)
- ☐ The Great Commission mentions all nations (28:18-20)

The Purpose

- ❑ To teach Christians how to read the Bible
- ❑ **To evangelize the unbelieving Jew**
- ❑ To train Christians in Apologetics who were wrestling with the Pharisees
- ❑ To give catechetical instruction to new believers
- ❑ **Whether to believers or unbelievers:**
 - ❑ That Jesus is the Messianic King
 - ❑ That the management of the Kingdom has been transferred from the Jews to the Church
 - ❑ That the Kingdom is offered to all, both Jew and Gentile

The Structure

- ❑ Use of Inclusio
 - ❑ The Son of David, in the lineage of the kings of Israel, is born (Matthew 1), and he begins to reign as the Lord of the Cosmos (Matthew 28:17)
 - ❑ He is named Immanuel (or God with us, Matthew 1:23) and then the very last words of the book say and lo, I am with you always, even to the end of the age.
- ❑ Use of unique, repetitive phrase, and it came about when Jesus had finished these words that... to demarcate the major sections of the book (7:28-29, 11:1, 13:53, 19:1, 26:1)
 - ❑ There are five basic discourses
 - ❑ Matthew 5-7 (The Sermon on the Mount)
 - ❑ Matthew 10 (Instructions to the Disciples)
 - ❑ Matthew 13 (Seven parables of the kingdom of God)
 - ❑ Matthew 18 (Faith and Forgiveness)
 - ❑ Matthew 24-25 (The Olivet Discourse)

The Outline

Prologue (Ch.1-2) The Sermon on the Mount

- 1. The Announcement, Equipping, and Teaching of the King (3-7)**
 - 2. The Authority of the King (8-10)**
 - 3. The Rising of the Opposition to the King and His Teaching (11-13)**
 - 4. The Compassion, Confession, and Confrontations of the King (14-18)**
 - 5. The Rejection of the King, Prophecy of His return to Judge (19-25)**
 - 6. The Passion and Victorious Resurrection of the King (26-28:15)**
- Climax/Epilogue: The Crowned King's Commission (28:16-20)**