

## Maranatha Bible Church 2019

### Equipping Hour: NT Gospels and Acts Introduction

#### Week 4: The Gospel of John

#### The Gospel of Matthew: Opens with the King's arrival and closes with the King's assignment

##### Author

Though the author never says his name in this letter, we know that Matthean authorship was universally excepted and unchallenged throughout the early church. Eusebius (ca. A.D. 265–339) quotes Origen (ca. A.D. 185–254):

“Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism.” (Ecclesiastical History, 6:25)

There are also other writings which point to Matthew as being the author. Papias, a man whom little is known about, lived from roughly 60-130 AD. Today his writings (only fragments remain) have come under heavy scrutiny by Biblical scholars. He said of Matthew “Instead [of writing in Greek], Matthew arranged the oracles in the Hebrew dialect, and each man interpreted them as he was able.” We have no writings of Matthew today in Hebrew, so some have taken this to mean there was a “Q” source document. Others believe that Papias was not speaking of the actual Gospel of Matthew, but subsequent writings which Matthew produced specifically for the Jews. Other still believe that he was speaking of Matthew's writing style and content, but the actual language. Regardless of the view one takes, the proof is that Matthew was written by Matthew the apostle.

##### Who Was Matthew (also Levi)?

He was a tax collector (9:9) whom Jesus called as he was at his tax collector booth. Jesus simply said “follow Me!” to Matthew and he “got up and followed Him.” Matthew made a bold statement about Jesus when he got up and followed Him. He left behind the source of his riches; he left his position of security and comfort. He took on the traveling, hardship, and eventual martyrdom; he left his old life for a new life with Jesus. Matthew is an example to us today of what *going all in* for Christ really looks like.

Matthew would go on to not only preach the gospel in and around the Roman Empire, but also take the message to Ethiopia. As church tradition says, he was martyred there by the sword.

##### Date of Writing

As we talked about two weeks ago, this is a point of contention for many within the Evangelical circle. But, history points us to the fact that Matthew was written first out of the Synoptic Gospels.<sup>1</sup> As Farnell<sup>2</sup> points out, every early church document we have points exclusively to Matthew the Apostle writing the book

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<sup>1</sup> For an academic resource see *Matthean Priority/Authorship and Evangelicalism's Boundary*, TMSJ 14/1 (Spring 2003) 87-103

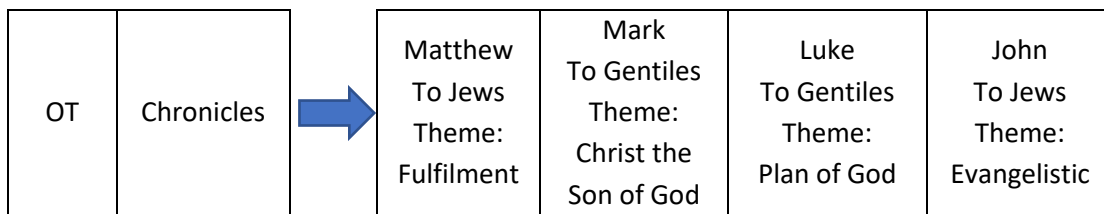
<sup>2</sup> Ibid

of Matthew first. He also says that if the early church was to make up an author, surely they would have chosen one not as obscure as Matthew.

We know that the book of Acts was written before the end of Paul’s first imprisonment around 60-62 and subsequent to that was the gospel of Luke. Paul also says in 1 Corinthians 7:10 “But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband.” Where did Paul get this information from the Lord? Most likely from the gospel of Matthew<sup>3</sup>. Jesus’ instructions to married people is found in Matthew 19. We know the Corinthian letter was written in 55 AD, so it is safe to say that Matthew was written somewhere between 50-55 AD.

**Readers: Jewish (Christians)**

- Jewish Vocabulary
  - ‘Father in Heaven’ [15x]
  - ‘Kingdom of Heaven’ [32x]
  - Untranslated Aramaic Terms: *raka* (5:22); *korbanas* (27:6) - Implies that the audience would know the meaning of the terms
- Jewish Genealogy (1:1-17)
  - Intentional to be in line with Chronicles
  - B/c the Jewish Bible ends with Chronicles, Matthew picks up with mirroring the genealogy



- Presupposed Jewish Information (doesn’t coordinate like Luke and Mark the events together)
  - Compare 2:1, 22 with Luke 1:5; 2:1-2; 3:1-2
  - Compare 15:2 with Mark 7:3-4 – washing of the hands (Just states what happens and presupposes his audience understands Jewish laws/customs)

**The Purpose<sup>4</sup>**

- Matthew intends to prove to the Jews that Jesus Christ is the promised Messiah.
- More than any other Gospel, the Gospel of Matthew quotes the Old Testament to show how Jesus fulfilled the words of the Jewish prophets. Matthew describes in detail the lineage of Jesus from David and uses many forms of speech that Jews would have been comfortable with.
- Matthew’s love and concern for his people is apparent through his meticulous approach to telling the gospel story.
- Emphasize the OT and prophecy being fulfilled:
  - Because Matthew’s purpose is to present Jesus Christ as the King and Messiah of Israel, he quotes from the Old Testament more than any of the other three Gospel writers. Matthew

<sup>3</sup> It is possible this is either oral or written, either way, the gospel was in circulation and being quoted by Paul.

<sup>4</sup> <https://www.gotquestions.org/Gospel-of-Matthew.html>

quotes more than 60 times from prophetic passages of the Old Testament, demonstrating how Jesus fulfilled them. He begins his Gospel with the genealogy of Jesus, tracing Him back to Abraham, the progenitor of the Jews. From there, Matthew quotes extensively from the prophets, frequently using the phrase “as was spoken through the prophet(s)” (Matthew 1:22-23, 2:5-6, 2:15, 4:13-16, 8:16-17, 13:35, 21:4-5). These verses refer to the Old Testament prophecies of His virgin birth (Isaiah 7:14) in Bethlehem (Micah 5:2), His return from Egypt after the death of Herod (Hosea 11:1), His ministry to the Gentiles (Isaiah 9:1-2; 60:1-3), His miraculous healings of both body and soul (Isaiah 53:4), His speaking in parables (Psalm 78:2), and His triumphal entry into Jerusalem (Zechariah 9:9).

### **Characteristics and themes of Matthew’s Gospel:**

- **Emphasis on The Kingdom (Book about royalty and Christ being the Messiah)** 25 of 28 chapters speak of Jesus as King or the Kingdom
  - “King” [8x] (2:2; 21:5; 25:34, 40; 27:11, 29, 37, 42; cf. 1:6; 2:1, 3, 9; 5:35; 10:18; 11:8; 14:9; 17:25; 18:23; 22:2, 7, 11, 13)
  - “The Kingdom of Heaven” [32x] (3:2; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11, 12; 13:11, 24, 31, 33, 44, 45, 47, 52; 16:19; 18:1, 3, 4, 23; 19:12, 14, 23; 20:1; 22:2; 23:13; 25:1)
  - “The Kingdom of God” [4x] (12:28; 19:24; 21:31, 43)
  - “The Kingdom” [15x] (4:23; 6:10, 13, 33; 8:12; 9:35; 13:19, 38, 41, 43; 16:28; 20:21; 24:14; 25:34; 26:29; cf. 12:25, 26; 24:7)
    - The Kingdom is a realm, something one is in or out and can enter into it.
    - The Kingdom is to be sought, possessed, inherited, something that is taken away, mysterious, grow, permeates, sifted, found and purchased, prepared for
    - The kingdom of God is far from simplistic for a discussion
- **Why Matthew uses Kingdom of heaven and Kingdom of God?**
  - He does this to show the Kingdom’s source and origin is from heaven

### **The Last Times / Eschatological Interests**

- Terminology
  - Kingdom of God and Kingdom of heaven, wrath to come...
  - Eschatological Discourses (Olivet Discourse)
  - Speaking/Teaching in Parables to point to the kingdom which hasn’t been fully shown yet
- The Church (16:18; 18:17)
  - Matthew is the only gospel writer to mention the church (Ends on the Great Commission)
  - Emphasis on Gentiles (Matthew 2:1, various encounters with Gentiles expressing faith, a command to preach the gospel to all nations)
- The Old Testament (Messianic interests)
  - The Law (5:17, 18; 7:12; 11:13; 12:5; 22:36, 40; 23:23)
  - Marked Emphasis on Old Testament
    - “Written” (2:5; 4:4, 6, 7, 10; 11:10; 21:13; 26:24, 31)
    - Scriptures (21:42; 22:29; 26:54, 56) – The OT
    - “Be fulfilled” (1:22; 2:15, 17, 23; 4:14; 5:17; 8:17; 12:17; 13:14, 35; 21:4; 26:54, 56; 27:9)

- SHOWING THAT JESUS IS THE FULFILLMENT OF O.T. PROPHECY

## Content and Unique Features

- Titles of Christ
  - Jesus [144x], The Son [11x], The Son of God [9x], The Son of David [8x], The Son of Abraham [1x], The Son of Man [31x], The Christ [18x], The King of the Jews/Israel [8x]
- God the Father [43 of the 48 times God is mentioned, it is “God the Father”]
- Succinctness of its narratives
  - Matthew 14:3–12 / Mark 6:17–29
    - Matthew has condensed by almost twice the amount
    - Matthew 17:14–21 / Mark 9:14–29
      - Matthews narratives are condensed
- Didactic Material
  - About 60% of Matthew’s Gospel is Didactic Material
    - Much more expansive than other gospel writers
    - Longest Didactic Section in the Gospels (Matthew 5–7)
  - Unique Quotes
    - Of 41 quotations of Christ – 20 are unique to Matthew/Ten used Nowhere else in the NT

## The Literary Structure and Some Interpretive Issues

### The Literary Structure: How did Matthew organize it?

- Geographical outline
  - This approach captures the idea of movement in Jesus’ ministry using the word “withdraw” – 4:12; 12:15; 14:13; 15:21; geographical movement – 3:13; 4:12-16, 23-25; 9:35; 11:1; 14:13; 15:21, 29, 39; 16:13, 21; 17:22; 19:1; 20:17-18, 29; 21:1)
  - The action of the gospel is centered:
    - Judea (1:1-4:11)
    - Galilee (4:12-13:58)
    - North of Galilee (14:1-16:12)
    - Toward Jerusalem (16:13-20:34)
    - Jerusalem (21:1-28:20)
- Discourse Formula (7:28-29; 11:1; 13:53; 19:1; 26:1-2)
  - The gospel is oriented around the five discourses
    - Sermon on the mount (Matt. 5-7) (3x longer than Luke) 8-9, (and others) narrative transition to set up discourses
    - Discipleship discourse (Matthew 10) (Mark – 7 verses)
    - Parable discourse (Matt. 13) (Mark 4:3-34 – 32 verses)
    - Sin and Forgiveness (Matt. 18...33 verses) (Mark 9:35-48 – 14 verses)
    - Olivet Discourse (Matt. 24-25 94 verses) (Mark 13:5-37 33 verses)
  - Every discourse ends with the same words ‘**when Jesus finished**’ a verbal link between each of these discourses as well

- Matthew has the intention of emphasizing and expansively representing these discourses.
- Repetition of Narrative and Discourse [Hagner; MacArthur; Wilkins]
- Dramatic Division (“from that time” – 4:17; 16:21) [Blomberg]
  - A phrase used twice is slim to build an entire structure of the gospel on.
  - Two major divisions which create three themes:
    - The Person of Jesus (1:1-4:16)
    - The Proclamation of Jesus (4:17-16:20)
    - The Passion of Jesus (16:21-28:20)

## Genealogies

- Matthew goes from oldest to youngest...to Abraham...gives 3 groups of 14 people (Matt. 1:17).
  - Why does Matthew note 14x14x14?
    - They assign a Jewish letter a number to give names and words numerical values
    - 14 was the total value of David’s name (perhaps that’s why Matthew did it)
    - Most likely an instrument of memorization for people to remember
  - Luke goes from youngest to oldest...to Adam (Follows 1 Chronicles) to Zerubbabel
    - Always minor gaps in genealogies b/c it’s written for a purpose, not all the people
- Zerubbabel is the point of departure, the names are totally different after his name
- From David to Jesus only three names are the same
- What’s the explanation for their difference?
  - One see’s Matthew’s list from Joseph through Solomon (legal)
  - The other is Luke’s bloodline from Mary through Nathan (bloodline)
  - Jechoniah was cursed and could not be an heir ... Joseph was in the line of David through Solomon (Legal Lineage)
  - Luke traces from Nathan (one of David’s household)

## Interpretive Issues

### Sermon on the Mount (views)

- Some take it as a pathway to salvation
- Some take it as penitential (it generates penance)
- Ecclesiastical model, presents the life of the church (new from the O.T.)
- Kingdom Manifesto approach (dispensationalism) for Israel can reject or keep (they rejected)
- The interim approach...transitional and directed to the Jews...indirectly to the church
  - A form of the Christian life only achieved with the Spirit’s help

### The Unpardonable Sin (12:31–32)

- First word is ‘therefore’ so we need to look at what precedes it
- To blaspheme the Holy Spirit is to then ascribe the works of the Spirit to Satan
- To have a hard heart...resisting the works of God and saying it’s from Satan

### The Parables of the Kingdom

- A-mil is corrective...kingdom is not worldly but spiritual in nature
- Presents the mystery of the kingdom until it is fully revealed (even to the church to an extent)

- The kingdom is growing and progressing like leaven but not known to the world
- There are both wheat and tares (visible and invisible church)
- This is to reveal new truths about the kingdom which were hidden in the O.T.
  - It is present but not as visible

### **The “Rock” (Matthew 16:18)**

- Peter (Roman Catholic Church)
- Peter (he was the rock b/c he taught the first sermon, was the leader of the group)
- The confession of Peter and Jesus changes the Greek words for rock
  - The subtle change in the Greek (rock) means Jesus could be referring to something else
    - Peter says ‘You are the Christ, the Son of the Living God’ – this is Peter’s confession
  - Perhaps it’s the body of the apostles
- Jesus spoke and taught in Aramaic so Jesus’s words would most likely have no difference in the gender

### **Matthew 24:34 – Preterism?**

- The word ‘generation’ most likely means all people from Christ’s coming till the end.
- The term preterism comes from the Latin praeter, meaning “past.” Thus, preterism is the view that the biblical prophecies concerning the “end times” have already been fulfilled—in the past.
- This is why the date of writing is key. Example, Revelation 70 AD or 96 AD?

### **OT Quotations in Matthew 2**

- Verses 5, 15, 17, 23 *Why does Matthew quote these?* A promise was made and then fulfilled...
- ‘Out of Egypt I’ve called my Son’ not a prophecy, just a historical statement in Hosea
- Matthew is moving geographically for Jesus’ life...there’s a Christocentric view
- This is Midrash...connecting words between verses in Scripture (Not done in NT times)
- The Catholic church believes Matthew goes past the original meaning into a deeper meaning
- The intersection of multiple texts to find how they bear on the overall text (intertextuality)
- Simple Biblical Theology...a theology of Sonship

### **Helpful Commentaries:**

- **Exegetical:**
  - **The Word Biblical Commentary**
  - **The Baker Exegetical Commentary**
- **The English**
  - **R.T. France (NINCT)**
  - **Expositors Bible Commentary Series (D.A. Carson)**
  - **‘Behold the King’ Stanley Toussaint**
- **Expositional**
  - **MacArthur’s 4 volume set (more dispensational)**

### **Wilkins / NIV Application Commentary**