



# The Gospel According to Matthew

## Jesus the King

### INTRODUCTION

#### 1. Authorship

- A. The writing itself (like all the Gospels) does not identify the author (internally)
- B. Earliest references to this gospel account assume its authority and authorship as being that of the apostle \_\_\_\_\_
- C. No historical evidence that it ever circulated *without* the designation “according to Matthew”.
- D. One Gospel – four accounts
  - 1) Titles were added later, after the accounts were written
  - 2) The titles from earliest times were: “According to ...”

#### E. About the author

- 1) His conversion (Matt 9:9-11)
  - a) He was a former tax collector, also named \_\_\_\_\_ (Mark 2:14).
  - b) He was a practical man, more concerned with his financial, material advancement than about loyalties to his people. Despised by Jewish people as a turncoat.
  - c) Immediately upon his conversion he threw a reception for all his associates in order to introduce them to Jesus (Luke 5:28-29). So, from the get-go, he exhibited a penchant for introducing people to Christ.
- 2) Matthew’s handprint: \_\_\_\_\_
- 3) He was humbly aware of his privilege of coming to God:
  - Matt 18:17
  - Matt 21:31
  - “He reckoned his daily income and the opportunities that it gave of self-enrichment as nothing compared with the possibilities involved in following Christ.” A.L. Williams*
- 4) Nothing else is known of him in the Biblical record. He was not part of the “inner circle of three”

## 2. Date of writing:

### A. References to the “fourfold Gospel”

### B. References to Matthew’s account.

- 1) Determining the date an ancient document was written can be difficult. Conservative scholars determine the approximate dates of a written document by considering several things:
  - a) The approximate dates of the earliest reference to that document
  - b) References inside the document to historical events
  - c) Specific comments by subsequent writers in the early church. Even then, sometimes agreement and certainty are difficult.
- 2) Papias (writing sometime between AD 130-140) is the earliest literary reference to the Gospel of Matthew. He knew some of the apostles personally and is believed to have been a disciple of the apostle John. He writes that, “*Matthew put together the oracles [of the Lord] in the Hebrew language...*”
- 3) The date of writing for the Gospel according to Matthew is debated with most scholars placing it as late as AD \_\_\_\_\_ and a few as early as AD \_\_\_\_\_.

## 3. Source of Matthew’s writings

### A. Personal Experience – he was an apostle (Acts 1:8)

### B. Inspiration of Holy Spirit (John 14:26)

### C. Other resources, like Luke used (Luke 1:1-4)

The Synoptic “problem”

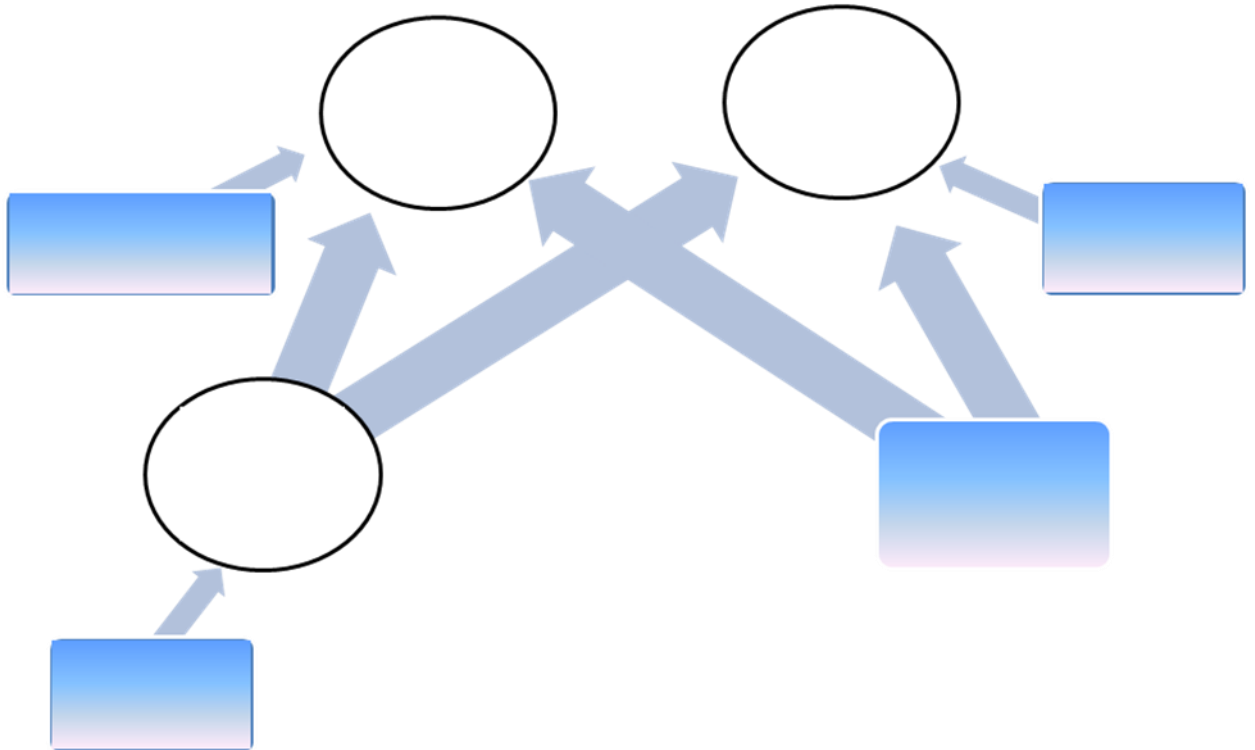
a) Matthew, Mark & Luke have some material that is \_\_\_\_\_

“Synoptic” → *syn* (“with”) and *optic* (“view”) → view with or common view

b) BUT, Matthew & Luke have some material that is identical, but that is not found in Mark.

c) All three have material that is unique to their gospels.

**A Possible Synoptic Solution**



4. Major contributions:

A. One of the four “authoritative” biographies of Christ

B. Most Jewish of the four gospels

C. Great emphasis on the teaching ministry of Jesus (all ending with “and it came to pass”):

Five great discourses

Passage	Marker	Character
5-7	7:28	
10	11:1	
13	13:53	
18	19:1	
24-25	26:1	

5. Placement in the biblical order

- A. The gospels have always come first, from the very beginning. This is understandable since these are the biographies of the central figure in the Christian faith.
- B. Follows the pattern of the OT, placing the historical books (along with Acts) first.
- C. Historically Matthew always occurred first. Reasons:

6. Order of events within Matthew: Clearly according to a purpose.

7. Character of Christ in the Gospel accounts

<b>Gospel Account</b>	<b>Character</b>
Matthew	
Mark	
Luke	
John	

# GENERAL OUTLINE

## **1. Christ, the King introduced (1-4)**

- A. His genealogy & birth (1)
- B. His early years (2)
- C. His introduction and preparation for ministry (3-4)

## **2. Character of the Kingdom**

- A. The Sermon on the Mount (5-7)
- B. Credentials of the King (8-9:34)
- C. Instruction for mission (9:35-10:42)

## **3. Conflict and withdrawal (11-18)**

- A. Cities and Pharisees (11-12)
- B. Parables of the kingdom (13)
- C. Death of John the Baptist (14:1-12)
- D. Grace, healing and more conflict (14:13-16:12)
- E. Preparation of the disciples (16:13-18:35)

## **4. Climax of the King (19-28)**

- A. Journey to Jerusalem (19-20)
- B. The King comes to His own (21-23)
- C. Olivet Discourse – the future kingdom (24-25)
- D. The Passion of the King (26-27)
- E. The King's triumph (28)

# DETAILED NOTES

## 1. Christ, the King introduced (1-4)

### A. Genealogy (1:1-17)

Contrast with Luke's genealogy

<b>Matthew</b>	<b>Luke</b>

NOTE: Jeconiah (1:12, cp. 2 Kings 24:15, Jeremiah 22:24-30)

### B. Birth & early years (1:18-2:23)

- 1) Required an angel to convince Joseph
- 2) Prophecy fulfilled
  - a) 1:23 → Isaiah 7:14 (virgin shall give child, 8:10 “God with us”)
    - (1) Almah → parthenon
  - b) 2:6 → Mic 5:2
  - c) 2:15 → Hosea 11:1
  - d) 2:18 → Jer 31:15 (the weeping prophet)
  - e) 2:23 → not specifically written in OT prophets. May have come from oral tradition.
- 3) Focus on kingship (Magi 2:2), Herod (2:3), Archelaus (2:22), Bethlehem → City of David (2:2)
- 4) We don't hear about

#### 5) Movement:

\_\_\_\_\_ (1:25) → \_\_\_\_\_ (2:11) → \_\_\_\_\_ (2:24-25) → \_\_\_\_\_ (2:23)