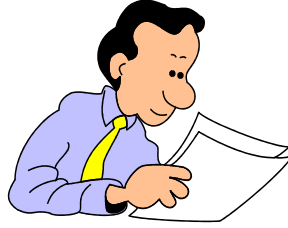


## AN INTRODUCTION AND OUTLINE OF THE GOSPEL ACCORDING TO MATTHEW



### BACKGROUND OF THE BOOK OF MATTHEW

- A. The **titles** of the four Gospels (i.e., According to Matthew, According to Mark, According to Luke, and According to John) are not part of the original books themselves.
1. All four Gospels are unsigned and anonymous.
  2. The titles reflect the earliest traditions of the church.
- B. The unanimous testimony of early Christians assigns the first Gospel to Matthew.
1. Because of Matthew's relative obscurity among the Twelve, it would be highly unlikely that the Book would have come to be associated with his name for any reason other than his actual authorship of the material.
  2. There is no good reason to doubt that Matthew was the writer of this book.
  3. J.W. McGarvey, commenting on the authorship of this book, wrote: "There is no book of antiquity, in either sacred or profane literature, whose authorship is more unquestionable."
- C. Matthew is also known by the name Levi. Matt. 9:9-13; Mk. 2:13-17; Lk. 5:27-32.
1. Matthew was a Galilean Jew, the son of Alphaeus (Mk. 2:14). He was called to discipleship from his occupation as a tax collector.
  2. A tax collector was considered an outcast among the Jews. For the most part the publicans (a collector of Roman taxes) were extortioners (Lk. 3:12-13). The right to collect taxes was auctioned to the highest bidder, who then had to charge even higher taxes to make a living for himself. Tax collectors were vultures, squeezing poor people for every dime. Matthew was looked upon as a thief and a traitor to his own people. But Jesus saw something more in Matthew. Jesus saw a man ready to exchange his loyalty to money for a new allegiance.
  3. Matthew gave a supper in Jesus' honor and invited others like himself to meet the Messiah of Israel.
  4. When Jesus later chose the Twelve, He selected Matthew as one of this special group (Matt. 10:1-4; Mk. 3:13-19; Lk. 6:12-16; Acts 1:13).
  5. His name "Matthew" is from the Hebrew *Mattithiah* that means "gift of Jehovah."
- D. We do not know the time and place of the composition of Matthew's Gospel.

1. McGarvey places the date at 67 A.D.
2. Since the fall of Jerusalem is predicted in Matt. 24 it was most likely written before A.D. 70,
3. Most conservative scholars date it with the decade of A.D. 60-70.

E. Some special features are as follows:

1. Matthew is a very orderly Gospel. It sandwiches sections of Jesus' teaching between sections describing His activities.
2. In his desire to show that Jesus was the Jewish Messiah, he frequently quotes from the Old Testament. There are 65 references in all to the Old Testament.
3. Matthew speaks about the Kingdom of Heaven (33 times), which is appropriate for the Jewish background he is writing from, whereas other Gospels speak about the Kingdom of God.
4. Matthew also writes about the church and deals with questions and problems.

### **KEY CHARACTERS**

**JESUS**: Israel's promised King

**MATTHEW**: The author of this gospel; he was a Jewish tax collector who became one of Jesus' closest followers.

**JOSEPH**: Jesus' adoptive father. He was engaged to Mary when she became pregnant, having been overshadowed by the Holy Spirit. He took Mary as his wife in obedience to God's direction.

**MAGI**: These were "wise men" from the east of Palestine (Babylon or Persia) who came to Jerusalem looking for the new king of the Jews (Matthew 2).

**HEROD**: The puppet king of Judea when Jesus was born; he had a reputation for violence and murder so it isn't surprising that he tried to kill Jesus.

**PONTIUS PILATE**: The Roman governor of Judea who condemned Jesus to death on the cross.



### **SOME POINTS TO REMEMBER**

A. The kingdom of heaven:

1. Matthew speaks of the kingdom of heaven over 30 times.

2. The kingdom of heaven is the rule of God in the hearts and lives of human beings and the blessings associated with that reign.
3. This decisive reign of God over His people is realized in the church (Daniel 2:44; cf. Acts 2).
4. Christians are people translated out of Satan's kingdom and into the kingdom of God's beloved Son (Col. 1:13).

B. The sermons of Jesus:

1. The book of Matthew is organized around five great sermons of Christ.
  - a. The Sermon on the Mount (Matt. 5-7).
  - b. The Instructions to the Twelve (Matt 10).
  - c. The Parables of the Kingdom (Matt. 13)
  - d. Humility and Forgiveness Among Followers of the Christ (Matt. 18).
  - e. The Olivet Discourse on Last Things (Matt. 24-25).
2. Some of the most practical teachings of the Lord are recorded in these sermons (Cf. Matt. 18).
3. Yet some terribly difficult topics are treated as well (Matt. 24).

C. The fulfillment of prophecy in Matthew:

1. This is a major emphasis in Matthew.
2. One must differentiate between *direct* and *typological* prediction in Matthew's use of Old Testament prophecy in order to understand several of his claims about Jesus.
  - a. Direct predictions are Old Testament statements with their fulfillments found exclusively in New Testament events (Micah 5:2 cf. Matt. 2:5-6).
  - b. Typological predictions are Old Testament statements that refer to events before New Testament times but which are seen to foreshadow some New Testament event (Zech. 11:12-13; cf. Matt. 27:9-10).



## STORIES AND EVENTS FOUND ONLY IN MATTHEW

### PARABLES

The Tares  
Hidden Treasure

The Pearl  
The Drag-net  
The Hard-hearted Servant  
The Workers in the Vineyard  
The Two Sons  
The Marriage of the King's Son  
The Ten Bridesmaids  
The Talents

### **MIRACLES**

The Two Blind Men  
The Dumb Man who was Possessed  
The Coin in the Fish's Mouth

### **INCIDENTS**

Joseph's Dream  
The Visit of the Wise Men  
The Escape to Egypt  
Herod's Massacre  
Pilate's Wife's Dream  
The Death of Judas (also in Acts)  
The Saints Resurrected in Jerusalem  
The Bribing of the Guard  
The Great Commission as given by Matthew



### **GENERAL OUTLINE OF MATTHEW**

#### A. The background of the King. Matt. 1:1-4:11

1. Matthew begins his Gospel by tracing what is evidently the legal genealogy of Jesus through Joseph (1:1-17). Matthew provides us with Joseph's genealogy, which indicates Jesus to be of legal kinship to David and legal heir to David's throne through His legal father, Joseph. Matthew shows that Jesus possessed the right characteristic to be the promised Messiah. Matthew is not attempting to prove that Jesus possessed David's blood, since David's blood did not pass from Joseph to Jesus. Rather, Matthew shows that Jesus is of the right lineage *legally* to be the Messiah. This certifies one of the facts necessary to prove Jesus to be the Messiah. Luke, accordingly, provides the bloodline descent of Jesus through His mother directly from David, not, however, through the line of kings as regards the inheritance of David's throne. We may rejoice that God in His providence has so clearly brought forth the Messiah from two

lines: one line from which Jesus would inherit the throne of David, but from which He could not receive the blood of David (according to Matthew's genealogy); the other line from which Jesus received the blood of David but would not inherit the throne (Luke's record).

2. His virgin birth 1:18-25.
3. The visit of the wise men 2:1-12.
4. The flight into Egypt 2:13-18.
5. Return to Palestine 2:19-23.
6. As a preface to His own public ministry, the work of the Messiah's forerunner John the Baptist 3:1-12.
7. Jesus' baptism at the hands of John 3:13-17.
8. The temptation of Jesus in the wilderness 4:1-11.

B. The King's Ministry in Galilee. Matt. 4:12-13:58

1. Following John's arrest, Jesus began to preach throughout Galilee 4:12-16.
2. The announcement of the nearness of the kingdom 4:17.
3. Jesus began to assemble a body of disciples 4:18-22.
4. Jesus began to grow in fame 4:23-25
5. The greatest sermon ever preached, the Sermon on the Mount 5:1-7:29.
6. A series of three miracles is related 8:1-17.
7. An insight into how people reacted to the work of Jesus 8:18-22.
8. A second series of three miracles 8:23-9:8.
9. The calling of Matthew 9:9-13.
10. A question for Jesus from some of John's disciples 9:14-17.
11. A third series of miracles 9:18-34.
12. Jesus expresses the need for workers to help Him 9:35-38.
13. Jesus selects twelve apostles 10:1-15.
14. Their preparation for ministry 10:16-11:1.

15. John sends from prison to inquire about Jesus 11:2-19.
16. Jesus continued to teach His followers 11:20-30.
17. Conflict with the Pharisees and scribes 12:1-49.
18. Matthew records a great series of parables of the kingdom 13:1-52

C. The King's Journey to Jerusalem. Matt. 14:1-20:34

1. The circumstances of John's death are given 14:1-12.
2. More miracles are related 14:13-36.
3. As Jesus traveled toward Jerusalem, certain Jews challenged Jesus on the matter of defilement; Jesus responded by showing the nature of real impurity in persons 15:1-20.
4. He performed miracles near Tyre 15:21-28.
5. Also throughout His travels in Galilee 15:29-39.
6. A confrontation with some Pharisees and Sadducees 16:1-12.
7. Peter's great confession of faith in Jesus 16:13-20.
8. Jesus began to tell of His death and resurrection 16:21-28.
9. The Transfiguration 17:1-13.
10. More miracles were performed 17:14-27.
11. Sermon on humility and forgiveness 18:1-35.
12. Arriving in Judea, Jesus dealt with a difficult question on divorce 19:1-12.
13. Jesus blesses the children 19:13-15.
14. Jesus encountered the rich young ruler 19:16-30.
15. The parable of the workers in the vineyard 20:1-16.
16. Another prediction of His death 20:17-19.
17. The mother of James and John makes a request for her sons 20:20-28.
18. The healing of two blind men at Jericho 20:29-34.

D. The King at Jerusalem. Matt. 21:1-27:66

1. The triumphal entry of Jesus into Jerusalem 21:1-17.
2. The incident with the barren fig tree 21:18-22.
3. A series of controversies Jesus faced upon His arrival 21:23-22:46.
4. Jesus pronounces His seven woes upon the Pharisees 23:1-36.
5. Jesus laments the fate of Jerusalem 23:37-39.
6. Jesus tells the destruction of Jerusalem 24:1-35.
7. He discusses His second coming 24:36-51.
8. Jesus next gave three warnings about being prepared at His coming and the final judgment 25:1-46.
9. A plot was formed against the life of Jesus 26:1-5.
10. Mary anoints Jesus 26:6-16.
11. The events of the Last Supper are related 26:17-35.
12. After the Supper Jesus goes to Gethsemane to pray 26:36-46.
13. Judas betrays Jesus into the hands of His enemies 26:47-56.
14. Many events surrounding the Jewish and Roman trials are recorded 26:57-27:31.
15. The death of Jesus is now recorded 27:32-66.

E. The King's Triumph. Matt. 28:1-20

1. Matthew's Gospel closes with the story of the resurrection 28:1-10.
2. An account of how the guards came to report their version of an empty tomb is given 28:11-15.
3. Jesus' final meeting with the eleven surviving apostles in Galilee was the occasion of His giving them the Great Commission 28:16-20.



## **MATTHEW'S MESSAGE**

### **Jesus is the Messiah**

Jesus comes from Jewish ancestry 1:1-17.  
He fulfills Old Testament prophecy 1:23; 2:6, 18, 23; 4:15-16, etc.  
He comes to save people from sin 1:21.  
He goes first to Israel 15:24.  
He illustrates His attitude toward the Old Testament 5:17-48.  
He challenges religious leaders who mislead God's people 16:5-12; 23:1-36.  
Jesus will one day act as judge 25:31-46.

### **Jesus Speaks of a Kingdom**

Jesus explains what the kingdom of God is: not a place, but God ruling in the hearts and lives of His people 6:10.  
Jesus Himself is King 2:2; 16:28.  
He announces the revolutionary qualifications of its citizens 5:3, 10, 20; 7:21; 19:14, 23, 24.  
Its growth is certain even if it is hidden 13:1-13.  
The kingdom of heaven deserves to be man's greatest priority 6:33; 13:44-46.

### **Jesus Emphasizes God's Law**

Jesus strengthens the law 5:17-48.  
Jesus summarizes the law 22:37-40.  
Jesus interprets the law 23:23.

### **Jesus Commissions His Church**

As a moral community 5:20.  
As a disciplined community 18:15-18.  
As a forgiving community 18:21-22.  
As an evangelistic community 28:19-20.



## **APPLICATION OF MATTHEW**

### **To Unbelievers**

To Jewish unbelievers, it shows that Jesus is the Messiah for whom they have been waiting. His coming was carefully prepared throughout history,

and salvation is now available through Him.

To Gentile unbelievers, deliverance from sin and its effects is also available. Jesus is a universal Savior. He welcomes those who express their faith in Him.

### **To Christians**

The gospel will provide you with basic teaching about the life and words of Jesus.

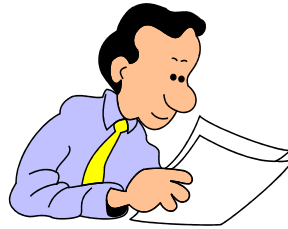
The gospel will begin to show you the value of the Old Testament.

The gospel will point out the need to live by a new law and to reach high moral standards.

The gospel will show you how to live with your fellow Christians.

The gospel will encourage you to be involved with saving souls.

The gospel will inspire you with the hope of the return of Jesus.



### **Walking the Walk**

- A. What does it take to be a good citizen of a nation? How do those qualities apply to citizens of God's kingdom?
- B. Take fifteen minutes and read the Sermon on the Mount (chapter 5 – 7) out loud. What part of the sermon do you find most difficult or unrealistic? What section is most comforting?
- C. Think of one way in which you already show your allegiance to Jesus as King. What acts of loyalty could you add to it?
- D. Who really is king of your life?