

# THE GOSPEL ACCORDING TO MATTHEW

## BASIC REQUIRED INFORMATION

### 1. Who wrote the book?

Internal evidence: Matthew is the only gospel to identify Matthew as a tax collector, and to not list his name first as Levi. (See Mat. 10:3, Mk. 3:18, Lk. 6:15) This could be his way of identifying himself as the author.

External Evidence: Church history has been unanimous in asserting Matthew to be the author. Origin, Irenaeus, Eusebius, and Jerome all agreed.

Though the title of the book was most likely not on the original manuscript, it does appear on manuscripts as early as 125 A.D..

As a tax collector, Matthew would certainly be qualified to be a record keeper.

### 2. When was the book written?

The synoptic question: Mark has 661 vs. -- 606 vs. are found in Matthew (90%) It would seem most likely that one author borrowed from the other to some extent. Since Mark is the shorter book and Matthew was an eyewitness, it would seem probable that Mark borrowed from Matthew. If so, Matthew would have been written between 33 A.D. (Christ's ascension) and 65 A.D. (the possible date of Mark).

The evidence of a Jewish readership below points to an early date of the church, perhaps before the Council of Jerusalem in 49 A.D. when the Gentiles began to be the majority.

On this point we cannot be conclusive.

Internal Evidence: Heavy emphasis on the O.T. (223 quotes or allusions) and prophetic fulfillment.

Christ as Messiah emphasized, and genealogy included.

Distinctive Jewish customs are mentioned with no explanations.

Inclusion of parables and "Jewish" style wisdom.

Therefore, Matthew was most likely written to a primarily Jewish/Jewish Christian audience.

<https://sites.google.com/a/indubiblia.org/inductive-bible-study/matthew-1>

4. From where was it written?

unknown, possibly Jerusalem.

5. What is the historical background and culture of the audience?

Original Hearer:

The Jewish people were under the power of the Roman Empire. Ever since they were removed from their land in 586 B.C. and then returned in 536 B.C. they have looked and waited for a Messiah and King to deliver them from the shackles of their oppressors. Their view of the Messiah and King was therefore of a military leader who would restore physical Israel to a place of nationhood.

Original Reader:

Jesus had come and gone. He had lived, ministered, died, and was raised again declaring himself both King and Messiah. Now, after His departure however, many Jews were left wondering if He truly was their Messiah. How were they to live as heirs of the kingdom He had brought? Did Jesus fulfill the Messianic predictions of the O.T.? Their hope of deliverance from Rome had not been realized. Were they to look for another? It was to this audience that Matthew writes his version of the Gospel of Jesus Christ.

6. What is the type of literature?

This is a gospel and historical narrative in prose.

Jesus is the Messiah predicted in the O.T. ! He came to establish a kingdom that is eternal. This kingdom has been established, now in part, but soon in full.

The primary purpose of Matthew is to show Jesus as Messiah so that the people of Israel would not look to another, but believe that Jesus is their Messiah. He does this primarily in three ways:

1. Old testament fulfillment: - no NT book quotes the O.T. more.
- there are 18 fulfillments to O.T. prophecies
- there are 33 quotes of the O.T.
- there are 172 allusions to the O.T..

No other NT writer drew upon the O.T. writings as Matthew did. Most of the quotations are from the LXX - but not all.

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He quotes almost every book of the O.T. but chiefly from Isaiah, the Messianic and evangelical prophet, and the Psalms. One fifth of the quotes are from Isaiah.

## 2. Emphasis on Christ as King: - Genealogy is Kingly line

1:6-11

- Magi ask for King of the Jews

2:2

21:1-11

- Kingly emphasis on entry

25:31

- Jesus Kingly reign prophesied

- Pilate's question

27:11

27:37

- Sign over cross

- Final statement - All Power

- Jesus calls himself King

28:18

17:25

## 3. Emphasis on the Kingdom: Used 44 times

- 26 times - "Now" aspect of Kingdom

- 13 times - "Not Yet" aspect of Kingdom

- 5 times - "Now/not yet" aspect of Kingdom

## THE STRUCTURE OF MATTHEW

- Matthew is structured with 5 main divisions with an introduction and conclusion.

- In each division there are two parts: 1. narrative

- 2. discourse

- Each division ends with a formula: "When Jesus had finished these sayings..."

(1) 7:28, (2) 11:1, (3) 13:53, (4) 19:1, (5) 26:1

- See horizontal chart for complete outline of this structure.

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## UNIQUE FEATURES OF MATTHEW

1. Messianic name "Son of David"
2. References to O.T. fulfillment
3. Kingly emphasis
4. Phrase "Kingdom of Heaven" (as opposed to 'Kingdom of God')
5. Extensive quotes of O.T.
6. Extensive allusions to O.T.
7. Lengthy discourses
8. 11 parables not in other gospels
9. Distinctive Jewish matters emphasized
10. Only gospel to mention church - 16:18, 18:17
11. 2 Miracles unique to Matthew:
  - two blind men 9:27-31
  - coin in the mouth of fish 17:24-27
12. approximately 300 vs. unique to Matthew.

Key Verse: Mat. 27:22 - Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!"