



~THE BOOK OF MATTHEW, PART 1~
~AN OVERVIEW AND SURVEY~
~ROUTE 66~



Book: Matthew was one of Jesus' disciples. He was chosen by Christ (**Mt. 10:1-3**) and was a tax collector by profession. A tax collector was considered on the lower level of society, named with the "Gentiles" (**Mt. 18:17**). See also **Lk. 18:11-12**.

We really don't know much about Matthew. After being listed in **Acts 1:13** he disappeared for the most part from the history of the church. He was, according to church tradition, martyred for his faith.

Author: First we need to look at the internal evidence. **First**, there are several references to money in this Gospel which would fit with Matthew being a tax collector (**Mt. 17:24; Mt. 17:27**). **Second**, the references to "Matthew the tax collector" fits with the humility of being a follower of Christ. **Third**, in accord with his experience of keeping records, he records the long teachings of Jesus (**Mt. 5-7; Mt. 13; Mt. 23-25**). **Fourth**, he was an eyewitness and had direct access to the words and works of Jesus along with supernatural guidance by God (**Jn. 14:26; Jn. 16:13**).

Next, we look at the external evidence. **First**, the church has accepted that Matthew is the author from the earliest known times. **Second**, church Fathers like Papias (100 A.D.), who was a disciple of Polycarp, who was a disciple of John, state that Matthew wrote it. Other early church Fathers such as Justin Martyr, Irenaeus, and Clement of Rome, held the same view of authorship.

When It Was Written: Some believe the date it was written is unknown. There are reasons though to look at 50-55 A.D. as the time period when Matthew authored the Gospel. **One**, it was written before the destruction of Jerusalem which occurred in 70 A.D. (**Mt. 24:1-2**). **Two**, it was some time after many of the events that Matthew writes about (Probably dated 27-33 A.D.) as seen from **Mt. 27:8** with the phrase "to this day." **Three**, the early and ancient church said it was written before Mark and they would have been in a better position to state that.

Who Was It Written To: Since Matthew focuses on Jesus as the King of the Jews, his audience was most likely Jewish Christians. Matthew has numerous Old Testament references (129 from 25 OT books). He focuses on the kingdom of heaven, which is both a spiritual and physical kingdom. Jews would be familiar with the idea specifically of the physical reign of the Messiah, so an earthly kingdom is something they were looking for.

Why Was It Written: **One**, it was written to present Christ as the fulfillment of OT prophecy as an apologetic to unbelieving Jews. **Two**, it provided the teaching content of Jesus' ministry for use in the church as seen by the long discourses He gave. **Three**, it gave hope in the impending judgment that Christ would return and set up His kingdom (**Mt. 19:28; Mt 24:30**).

A Couple Of Things To Note: The phrase "kingdom of heaven" is used over 30x in the book. Five times he uses "kingdom of God", a phrase substituted by the other authors of the Gospels at times for "kingdom of heaven" in their writings. Some see the "kingdom of heaven" and

“kingdom of God” as two separate kingdoms, one referring to a spiritual kingdom, the other a physical kingdom. I believe they are used interchangeably, based on context, to describe both kingdoms.

Breaking Down Matthew – We will break Matthew down into several different sections. We will show the outline as we go.

1. The Person Of Christ The King – Matthew 1:1-3:12

A) Mt. 1:1-17 is the lineage of Jesus Christ. Since Jesus is the King of the Jews, His lineage as being from the line of David must be determined both legally and physically. Christ does not have an earthly father but for legal purposes He is the son of Joseph. Joseph’s ancestry is found here in **Mt. 1**.

Matthew records four OT women in the lineage (Tamar in **vs. 3**; Rahab in **vs. 5**; Ruth in **vs. 5**; Bathsheba in **vs. 6** though her name is not given who she was is mentioned). Mary is also mentioned in **vs. 16**. This is very unusual because the father is usually the one noted.

The women of these husbands are also listed but the fact that they are mentioned may best be described by the following quote,

“Matthew may have included these women in order to emphasize that God’s choices in dealing with people are all of His grace. Perhaps also he included these women in order to put Jewish pride in its place.”

B) Mt. 1:18-25 we read of the angel appearing to Joseph and confirming to him that Christ, Who would be named “Immanuel” (God with us) was to be born through Mary. **Mt. 1:23** is a quote from **Isa. 7:14**.

C) Mt. 2:1-12 gives us the visit of the wisemen and note the place of Christ’s birth (**vs. 1**). **Vs. 6** is taken from **Micah 5:2**. The visit of these men is probably a year or two after Jesus was born. Christ is called a “child” (**vs. 11**), not an infant. Though three gifts are mentioned, these men were probably part of a caravan of individuals and these men were thought by some to be astronomers. God led them to Jesus whether they recognized that fact or not.

Herod, in his jealousy, fear, and weak character, feels threatened by the birth of Christ and has children killed (**Mt. 2:16-18**, a prophecy found in **Jer. 31:15**).

D) Mt. 2:13-15 find Joseph and Mary fleeing to Egypt. God sends them there because Herod wants to take the life of the child Jesus. **Vs. 15** is a fulfillment of **Hosea 11:1**. Though the Hosea text seems to point to Israel, Matthew gave new meaning to it when referring to Christ coming out of Egypt.

E) Mt. 2:19-23 tells us that Joseph, Mary and Jesus return to Nazareth after the death of Herod. An angel came and told them it was time to return to the land of Israel. Joseph is warned in a

dream about Archelaus (who was an unstable, murderous, most likely insane son of Herod) and settles in Galilee (vs. 22). We don't know exactly how long they were in Egypt.

F) In **Mt. 3:1-12** we are introduced to John the Baptist, around 28 years later after the previous facts. There are several things to note. His message was one of repentance (vs. 2). He was the forerunner of the Messiah as seen from **Mt. 3:3 (Isa. 40:3)**.

Vss. 7-10 is a strong statement aimed at the Pharisees and Sadducees. There would be evidence of genuine repentance (vs. 8, 10) if someone wanted to follow God and your ancestry would not save anyone (vs. 9). Christ, John says, when He came, would baptize with the Holy Spirit along with presenting judgment (vss. 11-12).

John's baptism did not save. He baptized those who repented (vs. 11).

2. The Preparation Of Christ The King – Mt. 3:13-4:11

A) **Mt. 3:13-17** is the baptism of Jesus. **Wilmington's Bible Handbook** mentions the following as reasons for Christ being baptized,

- **to identify with John's proclamation of his coming**
- **to show John that he was in fact the Messiah (see John 1:33)**
- **to signal the beginning of his messianic ministry**
- **to identify himself as a priest of Israel (see Leviticus 8:6)**
- **to provide an example for believers to follow**
- **to demonstrate the involvement and approval of the other persons of the Trinity in his ministry. In fact, the baptism of Jesus gives one of the clearest illustrations of the doctrine of the Trinity. Note,**
- **the Father speaking from heaven (Matthew 3:17)**
- **the Son coming out of the water (Matthew 3:16)**
- **the Holy Spirit descending from heaven (Matthew 3:16)**
- **Various theologians have promoted a "modalistic" view of the Trinity, with God taking one form at a time. But at Christ's baptism all three persons of the Trinity appeared at once.**

B) **Mt. 4:1-11** records Jesus' temptations in the wilderness. Note that He answers the enemy from God's Word, a good example of how we should respond to temptation. He quotes from **Deut. 8:3 (Mt. 4:4); Deut. 6:16 (Mt. 4:7); Deut. 6:13 (Mt. 4:10)**. Christ withstood the temptations offered.

3. The Proclamation Of Christ The King – Matthew 4:12-9:38

A) **Mt. 4:12-17** shows us Christ' ministry extending to not just the Jews but to all people. His going to Capernaum fulfilled **Isa. 9:1-2**. Note His message, one of repentance (vs. 17).

B) **Mt. 4:18-22** gives us the record of Jesus calling His first disciples, Simon (Peter), Andrew, James and John. He tells these fishermen that they would be "fishers of men" (vs. 19).

C) In **Mt. 4:23-25** we read of Jesus ministering to large crowds. He was preaching the gospel of the kingdom and healing diseases and his fame spread everywhere.

D) **Mt. 5-7** is the Sermon on the Mount. We did a message series here at Oakridge Community Church on this passage. I believe what we read in the text is for us today, not the future millennium. There is no persecution of believers, for example, in the Millennium (**Mt. 5:10-12**).

Mt. 5:2-12 are the “beatitudes.” These are marks of a believer. **Mt. 5:13-16** challenges us to be “salt and light” to the world around us. **Mt. 5:17-20** tells us that Christ fulfilled the law, and that our righteousness, which could only come through Him, must exceed that of the religious leaders (**vs. 20**).

Mt. 5:21-26 encourages us to deal with anger and offenses if we have done something to someone. **Mt. 5:27-30** tells us that lust begins in the heart, that sin starts there. **Mt. 5:31-32** speaks of divorce and what God gives as grounds for it. **Mt. 5:33-37** tells us that as followers of Christ we should be people of our word and not have to take an oath to tell the truth.

Mt. 5:38-42 tells us not to seek revenge or retaliate. **Mt. 5:43-48** gives us guidance in how we are to treat our enemies. **Mt. 6:1-4** tells us that when giving to help do so without fanfare. **Mt. 6:5-15** is the “Lord’s” or “disciples” prayer. **Mt. 6:16-18** discusses about fasting.

Mt. 6:19-24 gives us guidance on setting priorities. **Mt. 6:25-34** are words to give us comfort and to teach us not to worry for God provides for those who seek His righteousness.

Mt. 7:1-6 warns us against false judgment and teaches about true judgment. **Mt. 7:7-11** talks of prayer and God caring for us. **Mt. 7:12-14** tells us that only a few will enter the narrow gate of salvation. **Mt. 7:15-20** says that a person’s life reveals their heart. **Mt. 7:21-27** is a warning to those who claim to believe but do not show it by their hearing and obeying what God says.

E) **Mt. 8** gives us various events in the ministry of Jesus. In **vss. 1-4** Jesus cleanses a leper. Note Jesus touched Him which would drive the Pharisees crazy because in their thinking that would make Christ ceremonially unclean. Christ did not care what they thought. **Vss. 5-13** is the healing of the servant of a Roman centurion. I believe this man came to faith in Christ.

In **Mt. 8:14-17** Jesus heals Peter’s mother-in-law and many others. In **Mt. 8:18-22** Jesus reminds people there is a cost to following Him. It is not some “cheap” grace message. In **vss. 23-26** He calms a storm and challenges the disciples regarding their “little faith” (**vs. 26**). In **vss. 28-34** Jesus heals two men possessed by demons. He sends the demons into the pigs. The people of the town were afraid. Note that instead of joy over the miracle the town asked Christ to leave.

F) **Mt. 9** continues the ministry of Christ. **Vss. 1-8** record Jesus healing a paralytic. In doing this miracle Christ showed that He was God. He forgave sin (**vs. 2**). The title “Son of Man” not only had to do with Him being human but also Divine. **Mt. 9:9-13** is Matthew’s calling to be a disciple and the dinner he threw for his friends so they could meet Jesus. In **Mt. 9:14-17** Jesus discusses the issue of fasting. He was not simply fixing old ritualism; He was bringing something entirely new to people.

