



~THE BOOK OF MATTHEW, PART 3~
~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 eye witness 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, Clement of Rome, said the same thing.

When It Was Written: Some believe the date is really unknown. There are reasons though to look at 50-55 A.D. as the date. **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.

4. The Propagation (Spreading And Growth) Of Christ The King (Continued) – Matthew 10:1-25:46

E) Mt. 19:1-12 is Jesus teaching on divorce. The Pharisees prompted His response by coming to him with a question (**vs. 3**). There were two schools of thought in Israel on divorce. One (led by Shammai) taught that you could only divorce for immorality and the other (Hillel) basically said you could divorce for any reason. In this text Jesus zeroes in on immorality as the only acceptable reason. Other passages may give another thought on divorce (**1 Cor. 7**). Because of how hard this teaching was there were some who stayed single for God's kingdom. Note that Moses permitted divorce (**vs. 8**) but he did not command it.

Vss. 13-15 has Jesus blessing the little children, again emphasizing His view of children. Childlike faith is what brings someone into the Kingdom, a total dependence upon God to save them (**vs. 14**).

Mt. 19:16-29 is the story of the rich young ruler who was not willing to give up everything to follow Christ. He asked about inheriting eternal life but could not let go of his own life to follow the Lord. Jesus mentions some of the commands of the OT which the young man had kept but when it came to his material possessions, he was not willing to let them go. This is not teaching we enter heaven by what we do, it shows that we come to God empty-handed seeking eternal life.

F) Mt. 20:1-15 is the parable of the laborers in the vineyard. It is a story about the Kingdom of Heaven. This parable follows on the heels of **Mt. 18:25-29** and the discussion with the rich young ruler.

Here are a couple of ideas on what the parable is about,

“By this illustration, Jesus was teaching that the matter of rewards is under the sovereign control of God, the "Landowner" in the parable. God is the One before whom all accounts will be settled. Many who have prominent places will someday find themselves demoted. And many who often find themselves at the end of the line will find themselves promoted to the head of the line: The last will be first, and the first will be last. (This supports what Jesus had said in 19:28-30.) In the final accounting, the Lord's analysis will carry the greatest and only important weight.” – The Bible Knowledge Commentary

“In this parable, Jesus pointed out that salvation is not earned, but given freely only because of God's great generosity, which goes far beyond our human ideas of what is fair. The message of the parable is that God's loving mercy accepts the lowest member of society on an equal footing with the elite. This parable may have been addressed in the presence of the religious leaders who “grumbled” because Jesus chose the “lowly” disciples and spent time with those considered unclean and sinful (Luke 15:1-2). Those who come to God—regardless of social strata, age, material wealth, or heritage, and no matter when in life they come—will all be accepted by him on an equal footing.” – Life Application New Testament Commentary

Mt. 20:17-19 gives us Jesus mentioning His coming death for a third time. In **Mt. 20:20-28** we read of the request of the mother of James and John for special places for her sons in the kingdom which leads to major issues with the other disciples. Jesus teaches on what real servanthood is. In **Mt. 20:29-34** Jesus heals two blind men.

G) Mt. 21:1-10 is Jesus' triumphal entry into Jerusalem. Note that **vs. 5** shows that this event includes a fulfillment of prophecy (**Zech. 9:9**). Though all four Gospels mention the “Triumphal Entry” as it is called, only Matthew mentions both a donkey and a colt.