

Matthew

The Gospel of Matthew (as with all of the Gospels) does not say who wrote this text. A tradition that goes back to the 1st century ascribes it to Matthew the disciple. It was probably written before 70 AD.

1. Matthew's distinctives indicate that it is written for a **Jewish** audience.
 - a. Fulfillment of Old Testament scriptures emphasized.
 - b. The Law is often mentioned.
 - c. The genealogy of Jesus goes back to Abraham.
 - d. Eschatology is important.
 - e. There is an emphasis upon symbolic numbers like #3,5,7,14 & etc.
 - f. Special inclusion of Gentiles is featured.
 - g. Matthew uses more O.T. quotations and allusions (130) than any other book.
2. The five fold literary structure of Matthew

"It came to pass that when Jesus had finished these sayings" 7:28; 11:1; 13:53; 19:1; 26:1

1. **THE NEW LAW**
Narrative 3-4
Teaching 5-7
2. **CHRISTIAN DISCIPLESHIP**
Narrative 8:1-9:34
Teaching 9:35-10:42
3. **THE MEANING OF THE KINGDOM**
Narrative 11-12
Teaching 13:1-52
4. **THE CHURCH**
Narrative 13:53-17:27
Teaching 18
5. **JUDGMENT**
Narrative 19-22
Teaching 23-25

This is the story of Jesus and more importantly it is the story of the Kingdom of God. We read this gospel with ears to hear that story and appreciate our participation in the life and Kingdom of Messiah Jesus. The book of Matthew can be divided into four movements.

1. The King is revealed (ch.1:4:11)
2. The Kingdom is revealed (4:12- ch.10).
3. The King and His Kingdom are rejected (ch.11-27).
4. The King is raised (ch.28)

There are five discourses or sermons in Matthew (ch.5-7, 10, 13, 18, 24-25).

The King is Revealed	The Kingdom is Revealed	The King and His Kingdom are Rejected	The King is Raised		
	In principle	In power	Reasons for	Recourse of	Results of

I. The King is revealed (1-3)

II. The Kingdom is revealed (4-10)

A. In Principle (4-7)

1. The Messiah declares his faith (4:1-11) **See I Pet.5:7-10**
 - a. The Spirit leads Jesus into the wilderness where he will confess his faith in the face of great temptation. (4:1)
 - b. The devil tries to lead Jesus into worldliness.
 - 1) The temptation to put the material above the spiritual. (the lust of the flesh). “I believe that the Word of God is my source of true life.” (4:2-4)
 - 2) The temptation to compete with God for control of the universe. (the pride of life). “I believe that the will of God is sovereign.” (4:5-7)
 - 3) The temptation to let the ends justify the means. (the lust of the eye). “I believe that the way of God is best.” (4:8-10)
 - c. Angels encourage Jesus. (4:11)
2. The Messiah demonstrates his faith. (4:12-25)
 - a. He fulfills God’s Word by bringing life and light to dark places. (4:12-16)
 - b. He shows God’s power by distancing himself from the world’s power. (4:17-22)
 - c. He wins the world by dismantling Satan’s strongholds. (4:23-25)
3. The Messiah defines the true nature of Kingdom life: The sermon on the Mount (5:1-7:29) **See Rom.5:20; Gal.3:24**
 - a. The character of Kingdom people (5:1-12)
 - 1) Attitude toward self: poverty of human spirit (5:1-5)
 - 2) Attitude toward God: passion for God’s Spirit (5:6)
 - 3) Attitude toward others: (5:7-12)
 - b. The calling of Kingdom people (5:13-16)
 - 1) Salt: “I have been crucified with Christ” (5:13)
 - 2) Light: “Christ lives in me” (5:14-16)
 - c. The conduct of Kingdom people (5:17-7:27)
 - 1) With respect to true and false sanctification (5:17-6:18)
 - a) True sanctification (5:17-48)
 1. The letter of the law. (5:17-20)
 2. The spirit of the law. (5:21-48)
 - a. On Murder (5:21-26)
 - b. On Adultery (5:27-30)
 - c. On Divorce (5:31-32)
 - d. On Oaths (5:33-37)
 - e. On Retaliation (5:38-42)
 - f. On Loving Enemies (5:43-48)

- b) False sanctification (6:1-18)
 - 1. Looking good in Almsgiving (6:1-4)
 - 2. Looking good in Prayer (6:5-15)
 - 3. Looking good in Fasting (6:16-18)
- 2) With respect to true and false security. (6:19-7:12)
 - a) “you can’t serve two masters” (6:19-24)
 - b) “your Father knows your needs” (6:25-32)
 - c) “seek first the Kingdom of God” (6:33-34)
 - d) “judge self first” (7:1-6)
 - 1. The critic must submit to his own laws (7:1-2)
 - 2. The critic must start with his own logs (7:3-5)
 - 3. The critic must be sensitive to his own limits (7:6)
 - e) “ask, seek, knock” (7:7-12)
- 3) With respect to true and false scenarios: (7:13-27)
 - a) Paths (7:13-14)
 - b) Prophets (7:15-23)
 - c) Platforms (7:24-27)