

## Gospel of Matthew

### Author

- External Evidence:
  - Testimony of Papias:
  - “Instead (of writing in Greek), Matthew arranged the oracles in the Hebrew dialect, and each man interpreted them as he was able.”

- Irenaeus:
  - “Matthew, indeed, produced his gospel written among the Hebrews in their own dialect, while Peter and Paul proclaimed the gospel and founded the church at Rome.

*HE3.39.15*

### Author

- External Evidence:
  - Both testified to:
    - Matthew wrote something related to the life of Christ
    - Matthew in a semitic tongue

### Author

- Internal Evidence:
  - Familiarity with the Jewish Nation
    - Familiar with geography (2:23)
    - Jewish customs (1:18-19); non explanation on Jewish customs (5:23; 9:20; 23:27)
    - Jewish history (called Herod Antipas “tetrarch” instead of “king”)
    - Concern for OT law (5:17-20)
    - Mission to the Jews (ch. 10)

### Author

- Internal Evidence:
  - Extensive use of OT/LXX
    - Use of quotation formula
    - Use of fulfillment formula

### Author

- Internal Evidence:
  - Negative picture of Pharisees
    - More pronounced in Matthew than Mark and Luke
    - See 3:7; 16:6, 11, 12; ch 23
    - Because of him being a tax collector?

### Author

- Internal Evidence:
  - Frequent use of numbers
    - Natural for tax collectors?
    - Genealogy is divided into 3 parts
    - Trilogies of miracles in Chs 8-9
    - 5 discourses
    - 6 antithesis of law
    - Seven woes

### Author

- Internal Evidence:
  - Frequent Mention of money
    - Unique monetary terms – drachma in 17:24; τέλος and κῆνσοος (duty and poll tax) in 17:25; talent in 18:24, 25)
    - Language of tax collector – debt in 6:12 (Lukan parallel has “sin”); bankers (25:27)

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- Internal Evidence:
  - Calling of Levi – Both Mark 2:14 and Luke 5:27-28 speak of the calling of Levi. Matt 9:9 calls him Matthew “sitting at the tax booth”.
  - Only in Matthew is the apostle called the “tax collector” – see Matt 10:3 “Matthew, the tax collector”
  - Cf. Mark 3:18; Luke 6:15 - merely mention the name of Matthew without reference to tax collector.

### Dating

- Factor in the synoptic problem
- Most likely early 60s?
- Nero was Caesar

### Purpose

- Jewish audience
- Proof of Jesus as Messiah
  - Genealogy; fulfillment formula; OT citation
- If Jesus is the Messiah, then why:
  - The failure in establishing his kingdom?
  - The Delay of Parousia – Olivet Discourse
  - Taking into account Nero’s reign
  - The legitimacy of the gentile mission

### Distinctiveness of Matthew

- Repetition of formulas
  - The 5 major discourses, “it so happened that when Jesus finished saying those words....” – see 7:28; 11:1; 13:53; 19:1; 26:1
  - Especially in OT citations, “all this happened so that what was spoken by the Lord through the prophet might be fulfilled”
  - 6 antithesis in the Sermon of the Mount 5:21-48
  - Seven woes against the Pharisees in 23:13-33

### Distinctiveness of Matthew

- The 5 major discourses
  - Matthew 5-7 – sermon on the mount/the coming of the kingdom of God
  - Matthew 10 – missionary discourse, sending out the disciples
  - Matthew 13 – parables of the kingdom – the rejection, growth and ministry of the kingdom in the face of persecution

### Distinctiveness of Matthew

- The 5 major discourses
  - Matthew 18 – life in the church/community – how the disciples are to relate to each other
  - Matthew 24-25 – Olivet discourse concerning the destruction of the temple and the parousia

### Distinctiveness of Matthew

- Concerns with the Law – especially the antithesis in Sermon of the Mount
- Conflict with Jewish authorities
  - Jesus’ encounter with the scribes, Pharisees, and Sadducees are painted in hostile fashion, see chs 21-23; 27:25
  - Use of “their synagogues” in 4:23; 9:35; 10:17; 12:9; 13:54

### Distinctiveness of Matthew

- The extensive use of OT/LXX

Table 4.4: Jesus' Fulfillment of OT Prophecy in Matthew's Gospel

Event in Jesus' Life	Matthew	OT Passage
The virgin birth and name of Jesus	1:22-23	Isa 7:14; 8:8,10
Jesus' birthplace, Bethlehem	2:5-6	Mic 5:2
The flight to Egypt	2:15	Hos 11:1
The slaying of infants by Herod	2:18	Jer 31:15
Jesus called a Nazarene ("branch")	2:23	Isa 11:1; 53:2
John the Baptist's ministry	3:3; 11:10	Isa 40:3; Mal 3:1
The temptation of Jesus	4:1-11	Deut 6:13,16; 8:3
The beginning of Jesus' ministry	4:15-16	Isa 9:1-2
Jesus' healing ministry	8:17; 11:5; 12:17-21	Isa 53:4; 35:5-6; 42:18; 61:1
Division brought by Jesus	10:35-36	Mic 7:6
Jesus' gentle style of ministry	12:17-21	Isa 42:1-4
Jesus' death, burial, resurrection	12:40	Jonah 1:17
Hardened response to Jesus	13:14-15; 15:7-9; 21:33,42	Isa 51:2; 69:10; 29:13; Ps 118:22-23
Jesus' teaching in parables	13:35	Ps 78:2
Jesus' triumphal entry	21:5,9	Isa 62:11; Ps 118:26
Jesus' cleansing of the temple	21:13	Isa 56:7; Jer 7:11
Jesus as Son and Lord of David	1:1; 22:44	Ps 110:1
Lament over Jerusalem	23:38-39	Jer 12:7; 22:5; Ps 118:26
Judas's betrayal of Jesus	26:15	Zech 11:12
Peter's denial	26:31	Zech 13:7
Jesus' arrest	26:54,56	The Scriptures, the Prophets
Judas's death	27:9-10	Zech 11:12-13; Jer 32:6-9
Jesus the righteous sufferer	27:34-35,39,43,46,48	Ps 22:1-7,8,18; 69:21

### Distinctiveness of Matthew

- The birth narrative in Matt 1-2
  - Ancestry, birth of Jesus → Jesus as the fulfillment of God's promises
  - The account of the virgin birth (1:18-25)
  - The visit of the Magi – the scope of Jesus' mission is now directed to the Gentiles

### Distinctiveness of Matthew

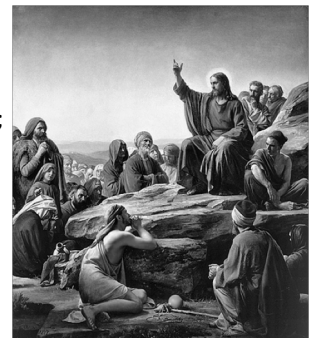
- The birth narrative in Matt 1-2
  - Jesus as the Davidic King – the genealogy: the historical record of Jesus Christ, the Son of David, the Son of Abraham
    - 3 sets of 14 generations
    - David is included twice for emphasis
    - Use of gematria – using the numeric value of the letters of the Hebrew alphabet to communicate an encoded message → dalet, waw, dalet, the consonants of David's name

### Distinctiveness of Matthew

- Christology
  - “Son of David” – appears 9x → expectation of the messiah from the house of David
  - Heightened use of “son of God”
    - Devil assumes Jesus is the son of God in the temptation account (4:3, 6)
    - Disciples confessing Jesus as Son of God after walking on water (14:33)
    - Peter confessing Jesus as Son of God in his climatic confession at Caesarea Philippi (16:16)

### Distinctiveness of Matthew

- Groupings of materials – example: the parables in Matt 13; 24-25.



The 7 parables of the kingdom in Matt 13 provide excellent study into Jesus' teaching concerning the Kingdom of Heaven/God.

What is Jesus teaching us concerning the Kingdom of God?

What is the central point in each of these parables?

How can we apply these truth

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### Parables of the Kingdom in Matt 13

- Matt 13:1-23 - Parable of the Sower
- Matt 13:24-30; 36-43 - Parable of the Wheat and Weeds
- Matt 13:31-32 - Parable of the Mustard Seed
- Matt 13:33 - Parable of the Yeast
- Matt 13:44 - Parable of the Hidden Treasure
- Matt 13:45-46 - Parable of the Pearl
- Matt 13:47-52 - Parable of the Net

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## Parable of the Wheat and the Weeds - Matt 13:24-30; 36-43

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## Matt 13:31-32 Parable of the Mustard Seed

- Focus: Like the mustard seed, God's kingdom starts as something insignificant but becomes something quite large.
- The kingdom is present, even if hidden, unnoticed, or ignored, and its full revelation with its benefits will surely come.

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## Matt 13:31-32 Parable of the Mustard Seed

- Matthew's audience: Jews. How would this parable sound to Matthew's audience?
- How can this applied in today's context?



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## Matt 13:33 - Parable of the Yeast

- Focus: surprising effect of something small or unobservable

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## Matt 13:44 Parable of the Hidden Treasure



Note the shift in Matt 13:36 - the audience is now the disciples.

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## Matt 13:44 Parable of the Hidden Treasure



The value of the kingdom that may not be obvious to many, and radical actions are required.  
If kingdom is here NOW, then radical response is required NOW.

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### Matt 13:45-46 Parable of the Pearl

Strengthens the message of the Parable of the Treasure, recognising the presence of the Kingdom and the radical response required

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### Matt 13:47-52 Parable of the Net

Presence of evil - but separation and judgement will indeed occur. Cf. Parable of Wheat and Weeds.

The end stress focuses on the process of separation, the theme of judgement  
Need to recover healthy understanding of judgement and justice today.

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### Parables of the Kingdom in Matthew

Themes: encouragement; joy; discipleship; evil; judgement; ultimate triumph of the kingdom

- Problem:

- Is the kingdom still present today?
- how to address the presence of evil?
- how to address the failure of the church?

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### 4 Parables in Matt 24-25

- Parable of Faithful and Wise Servant (Matt 24:45-51)
- Parable of Wise and Foolish Virgins (Matt 25:1-13)
- Parable of the Talents (Matt 25:14-30)
- Parable of the Sheep and Goats (Matt 25:31-46)

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- Background of Matt 24-25

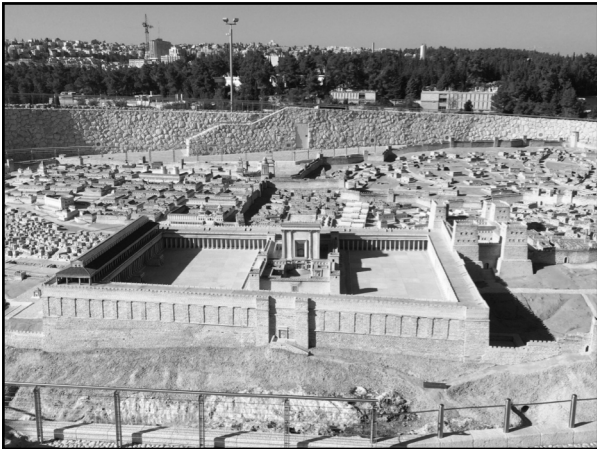


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### View of Jerusalem from Mount of Olives



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## Olivet Discourse

- Jesus' conversation with the disciples:
  - “When will this take place?”
  - “What will be the sign of your coming and of the end of the age?”

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## A series of parables

- Parable of Faithful and Wise Servant (Matt 24:45-51) - our faithfulness as leaders to our service
- Parable of Wise and Foolish Virgins (Matt 25:1-13) - our preparedness
- Parable of the Talents (Matt 25:14-30) - our gifts and resources
- Parable of the Sheep and Goats (Matt 25:31-46)

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## Parable of the Sheep and Goats

- human responsibility demonstrated through works by caring for
  - i) the hungry,
  - ii) the thirsty,
  - iii) the stranger,
  - iv) the naked,
  - v) the sick,
  - vi) the prisoners
- -->the marginalised.

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## Summary

- the Flow of the parables in Olivet Discourse
  - Matt 24:45-51: Parable of the Faithful and Wise Servant --> BE FAITHFUL
  - Matt 25:1-13: Parable of the Wise and Foolish Virgins --> BE WISE & BE PREPARED
  - Matt 25:14-30: Parable of the Talents --> BE RESOURCEFUL
  - Matt 25:31-46: Parable of the Sheep and Goats - reaching out to the marginalised and needy --> BE COMPASSIONATE

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## Distinctiveness of Matthew

- Judgmental statements
  - Parable of the Banquet – see Matt 22:1-14 and Luke 14:15-24
  - Parable of the Talents – see Matt 24:14-30 and Luke 19:11-27
  - Parables of the two sons and vineyard – Matt 21:28-44
  - Series of woes in Matt 23

### Distinctiveness of Matthew

- The Great Commission in Matt 28:18-20
  - Inclusion of the nations/gentiles
  - See also Matt 4:12-16, Jesus setting up his ministry HQ in Capernaum as a fulfillment of God's promises in Isa 9:1-2 to bring light to "galilee of the nations"
  - Crowd from Decapolis in 4:24-25
  - 8:5-13, Jesus enters the house of a Roman Centurion

### Distinctiveness of Matthew

- The Great Commission in Matt 28:18-20
  - 12:15-21 – Jesus fulfilling Isa 42:1-4 where the nations will put their hope in His name
  - 15:21-28 – Jesus kindness to a gentile woman, a Canaanite
  - 15:29-31 – Jesus heals the sick on north of Galilee, a gentile territory. People's praise to the "god of Israel" → gentiles glorifying God associated to Israel

### Distinctiveness of Matthew

- The Great Commission in Matt 28:18-20
  - 27:54 – confession of the Roman centurion, "This man is truly the Son of God."