

NTS-101

New Testament Survey

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The Gospel According to Matthew

incipit euangelii
genelogia mathei

CHERATI


PI ^A**LE** ^y**IO** ^{ph}**IL** ^{am}**AM**

on ginnad godspall apē matheus
Incipit euangelium secundum mattheum
 cristus

RADIOLIZATION

EXFONBONATA

MATER EUS MARIQUESEB

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Author

- ✱ - In contrast to Paul's letters, the Gospel writers do not identify themselves.
- ✱ - We rely on the testimony of the early church.
- ✱ - There is ample evidence attesting to Matthew as the author
- ✱ - There were many living eyewitnesses to corroborate this

Author

Who was Matthew?

- ✱ - Matthew is the tax collector mentioned in Matthew 9:9–13.
- ✱ - He is also identified as Levi in Mark 2:14 and Luke 5:27.
- ✱ - Tax collectors were Jews who had taken positions under the Roman authorities to collect taxes from their own countrymen.
- ✱ - They were therefore hated, despised and rejected by the Jewish community, even by their own families

And when the Pharisees saw this, they said to His disciples, “Why is your Teacher eating with the tax collectors and sinners?” (Matthew 9:11)

Audience and Date

- ✱ - Primarily written for the Jews, to display Jesus as the long-expected Messiah
- ✱ - But also to emphasize to the Jews that the Gospel is for the Gentiles too
- ✱ - For all the Gentiles ("make disciple of all the nations")
- ✱ - Written shortly before the fall of Jerusalem in AD 70

Structure

- * - This gospel is highly structured in order to emphasize the Teachings of Jesus
- * - It was therefore widely used in the teaching and liturgies of the early church
- * - It is placed first in the New Testament books for this reason,
not because it was the earliest written (that was probably Mark)
- * - Use of numbers in the genealogy and elsewhere (Matthew is a number nerd)
 - * - 3 groups of 14 - Jesus is the 7th seven
 - * - 7 woes in chapter 23 - completeness of woe pronouncement

Structure

דוד

Structure

The Five Discourses

- ✳ Matthew uses a formula that marks five distinct discourses in the book. Each discourse concludes with:

“And it happened, when Jesus had finished saying these things, that...”
(7:28–29; 11:1; 13:53; 19:1; 26:1).

- ✳ - This formula does not occur anywhere else in the New Testament
- ✳ - Matthew alternates between the deeds of Jesus, and the 5 long discourses
- ✳ - Matthew uses this structure to highlight the teachings of our Lord
- ✳ - He matches the Torah (5 books) - Jesus is the ultimate Moses - the "prophet like me"
“Yahweh your God will raise up for you a prophet like me from among you, from your brothers; you shall listen to him. (Deuteronomy 18:15)

Structure

Outline

Chapters 1-2 Prologue and Introduction

Book I—Narrative: Ch. 3–4; - 1st Discourse: Ch. 5–7 (Sermon on the Mount)

Book II—Narrative: Ch. 8–9; - 2nd Discourse: Ch. 10 (Mission and Martyrdom)

Book III—Narrative: Ch. 11–12; - 3rd Discourse: Ch. 13 (Parables of the Kingdom)

Book IV—Narrative Ch. 14–17; - 4th Discourse: Ch. 18 (Kingdom Community)

Book V—Narrative: Ch. 19–22; - 5th Discourse: Ch. 23–25 (7 Woes; Olivet Discourse, Last Days)

Chapters 26-28 Climax and Conclusion

Themes

Fulfillment

- ✱ - Matthew uses the word “fulfill” 16 times to show Jesus as the fulfillment of Old Testament promises - "this happened to fulfill what was spoken by the prophet..."
- ✱ - Jesus is the long-awaited Messiah-King (though not what the Jews were expecting)
- ✱ - His coming ushers in the long-anticipated “Kingdom of Heaven” (again, not what the Jews were hoping for)
- ✱ - The opening sentence ties Matthew's message to the Old Testament promise
 - Jesus is the **son of David**, and **the son of Abraham**
- ✱ - Examples: Matthew 1.22-23, Matthew 2.15, Matthew 2.17-18, Matthew 8.16-17, Matthew 13.34-35, Matthew 21.4-5, Matthew 27.9

Themes

Fulfillment - The Law and the Prophets

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." (Matthew 5:17)

✱ - In the first discourse (Sermon on the Mount) Jesus speaks *from the Mountain* which recalls Moses on Mount Sinai where God spoke and gave the Law

And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS **OUT OF THE MOUTH OF GOD.**'" (Matthew 4:3-4)

Now when Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. And **He opened His mouth and began to teach** them (Matthew 5:1-2)

✱ - Transfiguration in chapter 17

Themes

Fulfillment - The Messiah

- * - "Messiah" means “anointed one” - it is translated "Christ" in the New Testament
- * - "Christ" is a title, not a name. When we say "Jesus Christ" we are saying Jesus, _the Messiah_
- * - Priests, Prophets and Kings are all anointed in Old Testament for their respective offices

Themes

Fulfillment - "Son of David"

- * - This title occurs 10 times in this gospel, starting with the very first verse
- * - God swore covenant love to David (Ps. 89:29) and promised that one of his immediate descendants would establish the kingdom
- * - that David's kingdom and throne would endure forever (2 Sam. 7:12–16)
- * - Isaiah foresaw that a "son" would be given, and that 'Of the increase of his government and peace there will be no end.'

Themes

Fulfillment - "Son of Man"

- * - This is the favorite designation that Jesus uses of himself, 29 times in Matthew
- * - This phrase occurs numerous times in the Old Testament
- * - Daniel 7, reveals the "son of man" as the a highly exalted one who rules over the kingdoms of the earth.

I kept looking in the night visions, And behold, with the clouds of heaven
One like a Son of Man was coming, And He came up to the Ancient of Days
And came near before Him. And to Him was given dominion, Glory, and a kingdom,
That all the peoples, nations, and men of every tongue Might serve Him.
His dominion is an everlasting dominion Which will not be taken away;
And His kingdom is one Which will not be destroyed. (Daniel 7:13-14)

Themes

Fulfillment - "Son of Man"

- * - Consider the following passages where Jesus identifies himself as the Son of Man: 8:20; 9:6; 11:19; 12:40; 13:41; 16:13–16; 20:18; 26:64
- * - At his trial the high priest charged Jesus by the Living God to say if He was the Christ. He quoted this and they accused Him of blasphemy.

And the high priest stood up and said to Him, "Do You not answer? What are these men testifying against You?" But Jesus kept silent. And the high priest said to Him, "I put You under oath by the living God, that You tell us whether You are the Christ, the Son of God." Jesus *said to him, "You yourself said it; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER and COMING ON THE CLOUDS OF HEAVEN." Then the high priest tore his garments and said, "He has blasphemed! What further need do we have of witnesses? (Matthew 26:62-65)

Themes

Fulfillment - Gospel for all the Nations

- * - Written to convince Jews by the fulfillment of prophecy
- * - But also emphasizing the promise is for all the nations

I am Yahweh, I have called You in righteousness;
I will also take hold of You by the hand and guard You,
And I will give You as a covenant to the people,
As a light to the nations, To open blind eyes,
To bring out prisoners from the dungeon
And those who inhabit darkness from the prison. (Isaiah 42:6-7)

Themes

Fulfillment - Gospel for all the Nations

4 Gentile women included in the Genealogy

- ✱ - Tamar the Gentile, Rahab the prostitute and Ruth the Moabite all named
- ✱ - Bathsheba, not named, but referred to as the wife of Uriah the Hittite
- ✱ - The first worshippers of Jesus in Matthew 2.1-12 were Persian astrologers from the east, not Jews
- ✱ - The Great Commission in Matthew 28.19-20 "make disciples **of all the nations**"

"...many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness" (Matthew 8:11-12)

Themes

Response to Jesus: Rejection

- * - Even as Jesus worked miracles among the people, the religious leaders rejected him
- * - Example: as Jesus cast out a demon, the religious leaders accused him of doing so "by the prince of demons" (Matthew 9:34).
- * - In chapter 10 the twelve disciples are named and commissioned to travel throughout the region healing, casting out demons, and proclaiming the message of the kingdom.
- * - Just as some rejected Jesus, so there are those who reject his disciples.

Themes

Response to Jesus: Acceptance

- * - Despite the rejection by some, there are those who had ears to hear and eyes to see.
- * - 2 notable examples
 - * - the Roman centurion in Matthew 8:8-9 LSB
 - * - the Canaanite woman in Matthew 15:27-28 LSB
- * - They believed in Jesus and accepted His authority and mission
- * - These are both Gentiles! (not of the Jews)
- * - Matthew highlights that the mission of Jesus was to seek and save people from every nation (Matthew 28:19-20).

Themes

The Kingdom of Heaven

- * - Matthew uses this term 32 times. He uses "Kingdom of God" only 4 times
- * - In Matthew 3:1–2, John the Baptist proclaims,
"Repent, for the Kingdom of Heaven is at hand."
- * - In Matthew 4:12, when Jesus begins preaching, his message is the same:
Jesus says, "Repent, for the Kingdom of Heaven is at hand."
- * - Jesus opens the Beatitudes in chapter 5 by saying that those who are "poor in spirit" possess "the Kingdom of Heaven"
- * - In Greek ἡ βασιλεία τῶν οὐρανῶν is literally "the Kingdom of the Heavens"

This is a Hebraism (common in Matthew), recalling Genesis 1.1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Themes

Persecution and Perseverance

- * - There are warnings about false disciples - those who look like believers but are not
- * - There are many exhortations and warnings meant to encourage the saints facing persecution not to turn away from following Jesus

Many will say to Me on that day, 'Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many miracles?' And then I will declare to them, 'I never knew you; DEPART FROM ME ... (Matthew 7:22-23)

Many false prophets will arise and will deceive many. And because lawlessness is multiplied, most people's love will grow cold. But the one who endures to the end, he will be saved. (Matthew 24:11-13)

Conclusion: The Great Commission

And Jesus came up and spoke to them, saying,

“All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to keep all that I commanded you; and behold, I am with you always, even to the end of the age.” (Matthew 28:18-20)

- ✳ - Matthew, and the other gospel writers are first and foremost preachers and teachers of the Good News, rather than historians
- ✳ - This does not mean that their accounts are not accurate.
- ✳ - It just means that primary purpose is not to compile a historical record of events for its own sake

incipit euangelii
genelogia mathei

CHERATI

A large, ornate initial 'M' in a medieval manuscript style. The letter is filled with gold leaf and decorated with green and red pigments. The background is a pattern of small, repeating geometric shapes. The letter is surrounded by a decorative border of gold and green.


PI ^A**LE** ^y**IO** **Φ** **Λ** **Ε** **Ρ**
Α **Μ**

Incipit euangelii secundum mattheum.

RADIOLIZATION

EXFONBONATA

MATER EUS MARIQUESEB

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Class Information

- * Link to class notes will be posted in Populi, and sent to you in group chat
- * Homework assignments will be posted in Populi, and sent to you in group chat
- * Homework is due at the beginning of next class. Add your name so you get credit!
- * Contact me with any questions: wonder@hey.com -- 360.600.9962