

Bible Synthesis V
(Bible Survey)

**INTRODUCTION TO
MATTHEW**

1. INTRODUCTION

Matthew breaks the silence of 400 years which had existed since Malachi's prophecy. Now the silence is broken and the Son of God, the Messiah of Israel is announced (Matt. 1:18–25). The Old Testament carries the promise of this King, and it closes with Israel looking for the fulfillment of that promise. Matthew bridges between Old and New by showing that Jesus is that King.

Israel was under the dominion of the Roman Empire. It had been 600 years since a man of the family of David had occupied his throne. The last king was Zedekiah, who was blinded by Nebuchadnezzar and carried to die in Babylon. Though Herod was called the king (Matt. 2:1), the man who really had the legal right to the throne of David was Joseph, a simple carpenter of Nazareth who became the husband of Mary. The name *Jeconiah* in the line of Joseph (1:11–12). This man's line had been rejected by the LORD (Jer. 22:30), so had Christ been the son of Joseph in the flesh, He could never occupy that important throne. Joseph was in the line of the curse. Christ was conceived of the Holy Spirit (1:18) and born of Mary.

This is the fortieth book of the Bible. Forty is always the number of probation. In this book we see Israel in the place of probation: What will they do with their Messiah, Jesus, who is being presented to them? They rejected Him as Messiah and as Saviour.

(1) Canonicity of Matthew [That is, does it belong in the cannon of Scripture?]

- It has been accepted beyond question as canonical by the early Churches.

(2) Unity and Integrity of Matthew

- 1. The trustworthiness of Matthew has not been questioned from ancient times.
- 2. Chapters 1 and 2 have been an integral part of the Gospel of Matthew from the beginning.
 - These chapters are important, because of their bearing upon the doctrine of the Virgin Birth. This doctrine is always under attack by the forces of Satan. The 2 chapters are found in all of the Greek manuscripts, except one which was used by the Ebionites (an early "Christian" sect which regarded the Gospel of Matthew unsatisfactory — since they had perverted Christianity and held to a conservative sectarian Judaism). So, not even the Critics question them.

2. WRITER

(1) Matthew — He was one of the 12 Apostles. He is called Levi by Mark and Luke. Some think Matthew ("gift of God") was a new name given him by Christ, as He named Simon, Peter. Compare Matt. 9:9 with Mark 2:14 and Luke 5:27–32.

(2) Matthew was a Publican (tax collector) at Capernaum. As such he was a man who was hated by the Jews. No Jew wanted to help the Gentiles, whom they expected

to be swept from the land when Messiah would come. A hated outcast became the writer of the first book of the New Testament. This is an illustration of the grace of God. Matthew left all and followed Jesus.

3. RECIPIENTS

The first verse of the book gives its purpose: “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” This statement and the facts which follow would only be of interest to the Jews.

Also, Matthew quotes from the Old Testament more than any of the other evangelists. We see 29 such quotes are given in this book. Thirteen times he says that the event took place “that it might be fulfilled which was spoken of the Lord by the prophet.” These many references could only be understood by those who were familiar with the Old Testament.

4. DATE

Some scholars set the date as early as A.D. 37, others as late as A.D. 68. It was probably the first Gospel written.

5. PURPOSE OF THE BOOK

- (1) To strengthen persecuted Jewish Christians in their faith
- (2) To disprove their opponents
- (3) To prove that the Gospel is not a contradiction but a fulfillment of the Old Testament promises.

Note: Matthew’s object was to present Jesus Christ to the Jews as the long-expected Messiah, the son of David, and that His life fulfilled the Old Testament predictions. The purpose is presented in the first verse of the book: “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” [*Jesus* is from the Greek equivalent of Joshua, meaning, “Jehovah is salvation” (Matt. 1:21). *Christ* means anointed, or Messiah. The Jews were looking for the promised Messiah. The Davidic and the Abrahamic covenants pertained to the Jews and were of great interest to them.]

God’s covenant with David consists of the promise given in II Sam. 7:8–13 of a King to sit upon his throne forever. David’s son was a king. Matthew opens with the birth of a King.

God’s covenant with Abraham promised that all families would be blessed through him (Gen. 12:3). Abraham’s son was a sacrifice. Matthew closes with the offering of a sacrifice.

6. THEME

Christ the King

The first coming and rejection of the promised Messiah and King of Israel

7. KEY PASSAGES

Matt. 1:1 and 23:37–39

8. KEY TERMS

Fulfilled (with *fulfill*) — 17 times

Kingdom of Heaven — 33 times

MATTHEW

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| 1. Preparation for the Ministry of the Messiah | —1:1 — 4:11 |
| (1) Genealogy of Christ | —Matt. 1:1–17 |
| (2) Birth and infancy of Jesus | —Matt. 1:18 — 2:23 |
| (3) Preaching of John the Baptist | —Matt. 3:1–12 |
| (4) Baptism of Jesus | —Matt. 3:13–17 |
| (5) Temptation of Christ | —Matt. 4:1–11 |
| 2. Propagation of the Ministry of the Messiah | —4:12 — 15:39 |
| (1) Beginning of Christ’s ministry | —Matt.4:12–25 |
| (2) Proclamation of the principles of the Kingdom | —Matt. 5 — 7 |
| -1. The Beatitudes | —Matt. 5:1–12 |
| -2. The integrity of the Law | —Matt. 5:13–48 |
| -3. Sincerity of the life
(Giving, praying, fasting, trusting, judging, doing) | —Matt. 6:1 — 7:25 |
| (3) Demonstration of Power through numerous miracles | —Matt. 8 — 9 |
| -1. Healing various people | —Matt. 8:1–17 |
| -2. Testing discipleship | —Matt. 8:18–22 |
| -3. Stilling the tempest | —Matt. 8:23–27 |
| -4. Casting out the devils at Gadara | —Matt. 8:28–34 |
| -5. Healing the palsied man | —Matt. 9:1–8 |
| -6. Calling Matthew and answering the Pharisees | —Matt. 9:9–17 |
| -7. Miracles of healing | —Matt. 9:18–35 |
| -8. His compassion on the multitudes | —Matt. 9:36–38 |
| (4) Annunciations and Renunciations of the Messiah | —Matt. 10 — 12 |
| -1. Annunciation — preaching mission of the 12 | —Matt. 10 |
| -2. Commendation of John the Baptist | —Matt. 11:1–19 |
| -3. Denunciation of the indifferent cities | —Matt. 11:20–24 |
| -4. Call to the burdened | —Matt. 11:25–30 |
| -5. Healings on the Sabbath | —Matt. 12:1–21 |
| -6. The unpardonable sin | —Matt. 12:22–37 |
| -7. The signs | —Matt. 12:38–42 |
| -8. The worsened condition of that generation
(The failure of self-reformation) | —Matt. 12:43–45 |
| -9. New relationships | —Matt. 12:46–50 |

- (5) Kingdom parables — Mysteries of the Kingdom — Matt. 13
- (6) Death of the King’s herald, John the Baptist — Matt. 14:1–12
- (7) Miracles of feeding the 5,000 and walking on the sea — Matt. 14:13–33
- (8) Further miracles and controversy — Mt. 14:34—15:39

3. Specialization of the Ministry of the Messiah

—Chs. 16 — 20

- (1) Warning against leaven of Pharisees and Sadducees — Matt. 16:1–12
- (2) The great confession of Peter — Matt. 16:13–23
- (3) A call for cross bearing in view of His death — Matt. 16:24–28
- (4) Transfiguration of the Lord — Matt. 17:1–21
- (5) He again foretells His betrayal and death — Matt. 17:22–23
- (6) Taxes and the miraculous tribute money — Matt. 17:24–25
- (7) Lessons in humility — Matt. 18
- (8) He deals with various problems of man — Matt. 19:1–26
- (9) Relationships in His Kingdom — Mt. 19:27—20:28
- (10) Two blind men healed near Jericho — Matt. 20:29–34

4. Indication of the authority of the Messiah

—Chs. 21 — 25

- (1) Presentation of the King (Triumphal entry) — Matt. 21:1–11
- (2) Authority of the King (Cleansing of the Temple) — Matt. 21:12–17
- (3) The cursing of the fig tree — Matt. 21:18–22
- (4) The challenge of the King answered by parables — Mt. 21:23—22:14
- (5) The King answers the various parties — Mt. 22:15—23:36
- (6) His lament over Jerusalem — Matt. 23:37–39
- (7) The Olivet Discourse — A prophetic picture — Matt. 24 — 25

5. The Culmination of the Ministry of the Messiah

—Chs. 26 — 27

- (1) Enmity of foes — legacies of grace — Matt. 26:1–35
- (2) Sorrow and trial before the crucifixion — Mt. 26:36—27:30
- (3) Crucifixion of Jesus Christ — Matt. 27:31–56
- (4) Burial of Jesus — Matt. 27:57–66

6. Vindication of the Ministry of the Messiah

—28:1–15

- (1) Announcement by the angels to the women — Matt. 28:1–6
- (2) Announcement by the women to the disciples — Matt. 28:7–8

- (3) Appearance of Jesus to the disciples —Matt. 28:9–10
(4) The *stolen body* lie is spread —Matt. 28:11–15
- 7. Dedication to the Ministry of Propagation —28:16–20**

Outline #2

(Robert Lee, London)

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| 1. Birth of the King | —Matt. 1 — 2 |
| 2. Forerunner of the King | —Matt. 3 |
| 3. Testing of the King | —Matt. 4:1–11 |
| 4. Proclamation of the King | —Matt. 4:12–25 |
| 5. Laws of the King | —Matt. 5 — 7 |
| 6. Ministry of the King | —Matt. 8:1 — 11:19 |
| 7. Rejection of the King | —Matt. 11:20 — 20:34 |
| 8. Entry of the King | —Matt. 21 — 25 |
| 9. Death and Resurrection of the King | —Matt. 26 — 28 |