

GOSPEL of *Grace*
FELLOWSHIP

Matthew – Part 2

Jesus Christ, the Promised Messiah

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Authorship

Internal Evidence (found inside the book)

- Numerous references to money (17:24,27; 18:24)
- Many self-references to “Matthew the tax collector” – Christian humility
- Invitation to friends to a mere “dinner,” as opposed to a “great banquet”
- In accord with his experience at keeping records, he recorded the long discourses of Jesus

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Authorship

External Evidence (found outside the book)

- The church has accepted that Matthew is the author from the earliest times
- The early Father Papias, a disciple of Polycarp, the disciple of John, ascribed it to Matthew
- Later Fathers of the church are virtually unanimous in ascribing it to Matthew: Justin Martyr, Tertullian, Origen

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Provenance

Many scholars think Matthew’s Gospel was written in Antioch, Syria, a city that boasted a significant Jewish population yet was the first center for outreach to the Gentile world. Many of the original Christians migrated there. It was from here that Paul was sent on his Gentile missions.

Our earliest witness for a knowledge of Matthew is Ignatius, bishop of the church in Antioch (1st quarter of the 2nd century).

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Myths of the Magi

- *Number* of wise men (2:1)
- *Mode* of transportation (2:1)
- *Time* of arrival (2:11)

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The Parthian Connection

- Vast empire east of the Roman Empire
- Strife between the Roman Empire & the Parthian Empire
- Reason for Herod’s alarm (2:3)

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A New Exodus & a New Moses

- Divinely spared baby (2:13-14; Ex. 2:1-9)
- Out of Egypt (2:15; Ex. 12:41,51)
- Saving branch (2:23; Isa. 11:1; Ex. 15:23-25)
- Law giver on mountain (5:1-2; Ex. 19:20)
- Accompanied by 3 (17:1; Ex. 24:1,9)
- Glowing presence (17:2; Ex. 34:29)
- 5 books, 5 discourses

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Structure of Matthew

Narrative (1:1-4:25)

Discourse (5:1-7:29)

Narrative (8:1-9:34)

Discourse (9:35-11:1)

Narrative (11:2-12:50)

Discourse (13:1-52)

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Structure of Matthew

Discourse (13:1-52)

Narrative (13:53-17:27)

Discourse (18:1-35)

Narrative (19:1-22:46)

Discourse (23:1-25:46)

Narrative (26:1-28:20)

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Five Discourses

Discourse (5:1-7:29) Sermon on the Mount

Discourse (9:35-11:1) Commission &
Instruction of the 12

Discourse (13:1-52) Parables of the Kingdom
of Heaven

Discourse (18:1-35) Humility & Forgiveness
among Jesus' Disciples

Discourse (23:1-25:46) Denunciation of Scribes/
Pharisees & Olivet Discourse

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Markers Within the Text

Each discourse ends with the formula,
*"And it came to pass when Jesus had
finished..."*

Similarly, the formula, *"From then on Jesus
began to..."* introduces a large new
section of narrative (4:17; 16:21).

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Matthew's Use of "Three"

- Genealogy in three sections (1:17)
- Three temptations by the devil (4:1-11)
- Three examples of righteous conduct, three prohibitions, three commandments (6:1-7:20)
- Three miracles (8:1-15)
- Three parables of growth (13:24-30;13:31-32;13:33) & three more parables (13:44; 13:45-46; 13:47-50)

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Peculiar Expressions

"...do not let your left hand know what your right hand is doing" (6:3).

"But if your eye be evil, your whole body shall be full of darkness" (6:23).

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Peculiar Expressions

"Lord, let me first go and bury my father.' But Jesus said to him, 'Follow Me, and let the dead bury their own dead'" (8:21-22).

"Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy-seven times'" [also translated 70 times 7] (8:21-22).

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Contributions of Matthew

- Matthew preserves large blocks of Jesus' teaching in the discourses.
- Matthew gives additional information about Jesus' birth.
- Matthew's use of the OT is particularly rich and complex.
- Matthew's gospel is foundational as it looks forward to what the church became.
- There are shadings to Matthew's portrait of Jesus that are unique.

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