

## Lesson 45 Matthew

### FOR STUDY:

Matthew from the earliest days has been regarded as the first of the gospels because of its completeness in recording Jesus' teachings. On a separate sheet jot down the direct commands Jesus has given in order that we might live a whole and holy life. Use your personal short hand - the list is for yourself. For example, from chapter 5, 1) be poor in spirit, 2) mourn, 3) be meek etc. Or, be salt, be light, do not relax the commandments, etc.

### Deuteronomy 18:15-19 and prayer.

**Matthew links Moses and Jesus.** In this selection from Deuteronomy Moses prophesies to the People of God that in the future there will be one like him from whose mouth will come the word of God. God Himself will require obedience to the Word which this One-who-is-to-come will speak. Matthew presents Jesus to be the fulfillment of the Jewish prophecies, especially this one of Moses, as he ties the new law of the new Moses to the old Law and the key person of the Old Testament, Moses of Sinai. Jesus, the Deuteronomic fulfillment, directly quotes from Deuteronomy to refute the evil one during the Temptation in the Wilderness. In comparison to Mark, Matthew is more fully developed, more organized, and has more of Jesus' teaching. The assignment asks that the student make a list of commands Jesus gives to those who would follow Him. Even an abbreviated survey of the gospel produces a long list of these direct commands. Mark has very little of this material. However, many of the stories are the same and told in very nearly the same way. In contrast to Mark, this gospel uses many Old Testament quotations which, it is declared, are now fulfilled by Jesus. These are all important clues as to why the book was written, who it was written for, and where it was written.

**Matthew had gifts to be put at the service of the gospel story.** While John Mark is the recorder of the Petrine apostolic teaching - a

rough and unvarnished proclamation of the reality of Jesus the Christ, who He is, and how to follow Him, the Gospel of Matthew reflects its origins with the apostle who was a tax collector (9:9). Even though he would have been considered a traitor by law-abiding Jews, Jesus called him from the tax booth to be one of His intimate followers. His profession required literacy in both Hebrew and Greek, as well as a precise, organized mind; and though the critics don't believe his was the final hand to compile and edit this gospel, it is generally accepted that he collected and wrote down its core teaching sections. Papias, contemporary of Polycarp, who was a student of the Apostle John, and therefore just one generation removed from the apostles, writes, "Matthew collected the oracles of Jesus in the Hebrew tongue." Whoever wrote the finished gospel used Matthew's collected sayings which he probably organized in the form we have them. The redactor added to them much of the gospel of Mark (601 verses of Mark's 661 are in Matthew). The combination of Matthew's teachings and the action story of Mark worked well. A special idea shines through the organization - five separate sections or books open with a discourse and end with narrative. This accentuated the Moses theme - the new Moses also brings forth five books of a new Law, the Law of Love. The emphasis in all of the books is on King and Kingdom for reasons we will explore.

	1. Prelude	chapters	1-4	The Kingdom is at Hand
<b>Book 1</b>	2. Discourse		5-7	Laws of the Kingdom
	3. Narrative		8-9	Mighty Deeds of the King
<b>Book 2</b>	4. Discourse		10	Proclaimers of the Kingdom
	5. Narrative		11,12	Presence of the King
<b>Book 3</b>	6. Discourse		13	Mystery of the Kingdom
	7. Narrative		14-17	The King is not accepted
<b>Book 4</b>	8. Discourse		18	Fellowship of the Kingdom
	9. Narrative		19-23	Conflict
<b>Book 5</b>	10. Discourse		24-25	Future - Apocalyptic
				Dimensions of the King
	11. Narrative		26-28	Passion of the King

**The author also links Jesus to David.** His intense interest in Old Testament fulfillment, especially the final appearance of the prophesied eternal Davidic Kingdom makes this link very important. He does this

by arranging his genealogy in three sections, each numbering a symbolic fourteen. Fourteen is the numerical value of the Hebrew letters which form the name DWD - David. Because of this need for theological interpretation, and the guidance of the Spirit to comprehend the actual birth of Jesus, sources have come to light to fill in the void in Peter's knowledge. Certainly Jesus did not go around proclaiming Himself to be born through a virgin conception. Though during His last days in Jerusalem He certainly hints at this in an interesting discourse about being David's son (Mat 22:41-46). The mystery of His miraculous birth, He knew, would be revealed in time. By the writing of this gospel it was generally known that Mary His mother had conceived by the power of the Holy Spirit and not by intercourse with Joseph. It was necessary then, that by this genealogy, Joseph is shown to be the father of Jesus under Jewish law, though not biologically. It is necessary that Jesus be a legitimate son of David, not viewed by the unbelieving Jews as an illegitimate son of Mary with no legal paternity. Without a legal father he would be disqualified from the very first from any further consideration as a fulfillment of Davidic prophecy. The mothers mentioned in this genealogy are especially interesting; two foreigners, Rahab and Ruth, two adulteresses Bathsheba and Tamar, a prostitute, Rahab. None of them are acceptable mothers of the Messiah under the old Law, but well qualified under the new Law which calls for repentance, faith in God, and fruitfulness dedicated to God. "Blessed are the poor in spirit"; it is by this new beatitudinal law that they qualify as mothers of the New Israel.

**Matthew is then written from a Jewish point of view**, probably from Jerusalem, though some claim Antioch or another location in Syria. Its distinctively Davidic messianic outlook is seen in such things as: 1) Jesus is presented as a King - His sayings are carefully phrased "But I say to you" - a kingly type statement, 2) Kings and Kingdoms are more to the fore in his parables - the Davidic connection as well as the second coming of the King, and 3) constant reference to Old Testament prophecies and repetition of the phrase "to fulfill what was written." The emerging Church of Jesus which is in a volcanic formation during the time of its writing is very much in mind, again making Jerusalem

the suitable place for its compilation. It was an important part of the Church's early guidance as it paid special attention to the teaching of Jesus that answered some of the questions that began to be raised in the infant Church. When the Church formed around the Good News, that is, when people began to repent, to believe that Jesus was the Messiah, the Son of God who had saved them from their sins, and to be baptized, there was a need for answers to questions that arose in the fledgling community. New converts needed instruction in the basic teaching of Jesus, which Matthew more completely supplied, but also, this totally new eruption called the Church raised many problems about relationship among its members, and relationship to the established community. This gospel with its distinctive link to Jewish prophecy as well as its relationship to the emerging Church was written in response to those needs. It succeeded so well in communicating the mind of Christ that it has always been considered by the Church to be the first of the gospels.

**This Gospel was important to the new Church.** Reading passages in Acts 2:41ff, 4:32 ff, 6:1f and the apostolic preaching in 3:17 is so very apropos to this lesson because through these readings it is possible to picture the community that was forming under the apostles early preaching. Their preaching focused on the death of Jesus for the remission of sin, and His resurrection which was the Easter proof that He was God among men. After Peter's affirmation about who Jesus is, Jesus is remembered by Matthew as firmly establishing the apostolic authority of Peter, expanding Mark's account importantly - see chapter 16. We must remember that Mark paid great heed to apostolic authority. He wrote for the first of the apostles. Peter himself, probably in humility, may not have gone around preaching that he was *the rock* upon which Christ's Church would rest, especially in light of the painful knowledge of his human frailty. It is more reasonable and acceptable that he not preach that awesome thing. But Matthew, actually present at that scene (as Mark was not), recalled it clearly, and knew its utter importance to the emerging Church. The apostolic authority given to Peter was crucial to the early Church which rested on the assurance of where Jesus' authority now lay. As Catholics aching for whole Church unity in a day of disunion, we can only pray for the Holy Spirit's

revelation of this to all Christians while we work to be obedient to that authority.

**Matthew is written a little later than Mark.** It improves on Mark's elementary Greek, avoiding his repetitions and redundancies, as the overuse of "immediately." The Greek of Matthew is fluent and clear, easily read by the ordinary person. The few years between Mark and Matthew also tempers the roughness of Mark's gospel that reflects Peter's blunt preaching. Comparing Mark 6, upon which Matthew 13 and 14 are based, we see 1) "the carpenter" of Mark 6:3 has been changed to the "carpenter's son" of Matt 13:55; He "could not do mighty works in Nazareth" (Mark 6:5) is clarified to he "did not do them" (Matt 13:58); the disciples "were amazed and wondered" of Mark 6:51 "to worshipped" (Matt 14:33). Matthew is rightly concerned that nothing in Mark's account might be misinterpreted as derogatory to Jesus or to the disciples who are now the leaders of the Christian community. Mark was written with no intention of impressing anybody and with a kind of naivete about how things might be taken, but Matthew is more sensitive to the impressions that are made and he wants the real truth to be clear.

**The Gospel transcends mere Jewishness.** Though Matthew is a Jewish book, written in Jerusalem for the rising group of Jewish Christians, and though it presents Jesus as the Jewish Messiah fulfilling Old Testament prophecies, it is more than just Jewish and sees Jesus to be more than just the Jew's long-awaited Messiah. Matthew's Gospel is meant for all times and all peoples, and it presents Jesus to be the Savior of the whole world. Foreign women are in this Savior's genealogy, the Magi come to adore him from foreign nations, spontaneous Gentile faith is praised, and at the end the eleven are sent by Jesus to win the world to Christ.

**The new Law, to be written on the hearts was foretold by the prophets.** Jesus' Sermon on the Mount parallels Moses who taught the Law from the mountain. Jesus' Law, however, goes beyond the Law of Moses. Jesus fulfills the Law. Not a dot or an iota may be relaxed until

all of the Law is fulfilled - until Jesus dies for the forgiveness of sin, and rises victorious, ascends to the Father and sends the Holy Spirit. Then those who believe will receive the Holy Spirit and the Law will cease to be the Governor. The Spirit comes to bestow that heart of flesh promised by the prophets which will be capable of perfecting the Law. There will be no more anxious guilt, no more failure-ridden striving to obey the Law. The Holy Spirit empowers the baptized to fulfill the Law, with neither praise for success or condemnation in failure. In this, the new Law is different from the old. For with the New Law comes the Empowerer, the Holy Spirit. Otherwise at each of these deepening of the Law by Jesus in the Sermon on the Mount, we end up more frustrated at our inability to live up to what He commands. We cannot even call our brother "fool," much less harm him - each legal requirement is more intense that we can only cry, "Jesus, forgive me, I am unable!" Forgiven by our faith in Jesus' sacrifice for us, He sends the Holy Spirit to restore the grace and gifts lost by the Fall, making it always more possible for us to obey the new Law of love and thus please God. That is the hope of our faith; it is for that fullness of the Holy Spirit that we continue to pray.

**From 24:1 through 25:46 Matthew presents Jesus' eschatological teaching.** The basis of this is in Mark 13, though Matthew adds to Mark from other sources. The Old Testament view of history and its end are endorsed by Jesus, and we recall how persistently the prophets of the Old Testament prophesied of the final end of the world as we know it and the beginning of a new order. This end means that each person lives under the reality of a final judgment, therefore, each person must be watchful, always prepared for that destiny. Therefore, it is appropriate that every generation take these warnings of Jesus to heart for they will occur for each one. We will all come to judgment when we draw the final breathe. Some of Jesus' teachings refer to the fall of the Temple in AD 70, and some refer to the end of the world. It is not easy to decipher the event. It is thought that by the time the gospel reached a final form, the fall of the Temple and the destruction of Jerusalem by the Romans was accomplished. Nothing could be more cataclysmic for the Jews. Amazing enough, since the fall of the Temple the Jews have had no sacrifice for the forgiveness of sin; Jesus alone is that universal, eternal Sacrifice.

**Lesson 45 Matthew**

synoptic= seen together  
 Matthew uses 601 of Mark's 661 verses  
 300 verses are found only in Matt.  
 250 verses are shared with Luke

MATTHEW (LEVI) collected Jesus' sayings  
 called "Q" document  
 his editor -a Jew in Jerusalem

dating: Mark abt. 60? earlier?  
 Matthew 65-70, sources earlier

**OLD TESTAMENT ROOTS**

**THE DAVIDIC KINGDOM**  
 born in Bethlehem  
 genealogy DWD 14's  
 the new mothers  
 Jerusalem is the Holy City  
 II Sam 7:12 Jesus as King  
 "But I say to you . . ."

**THE LAW OF MOSES**  
 The New Law of Jesus

**THE PROPHETS**  
 29 quotes from O.T.  
 "to fulfill what was written"  
 Last seen on Mt. of Olives  
 (Zechariah)

**THE NEW MOSES**  
 death of innocents  
 out of Egypt  
 sermon from a mountain  
 Jesus quotes Deut. to  
 refute Satan  
 18:15 Deut.  
 Five Books of Teachings  
 40 days - Elijah and Moses

Messiah

WHAT  
 KIND  
 OF  
 MESSIAH?

NEW ISRAEL FOR THE GENTILES 4:12, 2:7, 9:1-2

JESUS NOT AS UNVARNISHED AS IN MARK  
 compare Mk 6:3 to 13:33, Mk 6:5 to 13:58, Mk 6:51 to 14:33

Matthew 16:16-Peter's authority over the Church  
 established by Jesus according to Davidic kingdom Is. 22:22

**CHURCH**

Acts chapters 2, 3, and 4

Ekklesia Gr. "that which is  
 called out" 16:18 - 18:17

THE DAVIDIC KINGDOM AND ITS KING ( Mt 22 times, Mk.12x )  
 ISRAEL BUT WITH A DIFFERENCE kingdom Mt. 50x, Mk 19x

special concern for the Jews  
 lost sheep 15:24, 10:5, 19:28

yet condemns Jews  
 who resist

SECOND  
 COMING  
 24,25

INSTRUCTION OF CONVERTS  
 QUESTIONS RAISED IN THE INFANT CHURCH, AND STILL RAISED

1. If Jesus came for the Jews why did they reject Him, and instead Gentiles are accepting Him? 21,22
2. Did those who came into the Church early have a better rank than those who came in late? 20:1-6
3. Why didn't Jesus prove his authority with great signs? 4:1-11
4. How about those who accept Jesus, but don't first live the Law? 8:10f
5. How do we settle disputes in the new community? 18:15
6. Why is Jesus causing so much stress in families? 10:34
7. Why don't the orthodox Jews and those well-trained in Scripture believe? 11:25-27
8. Why is there much evil alongside the good - why didn't Jesus end evil? 13:24
9. Why is Jewish Law relaxed for the Gentiles? 15: 21-29
10. What is a follower's relationship to the Temple, and to Rome's authority and demands? 17:24 22: 21
11. What should a follower's relationship be to Jewish scribes and Pharisees? 23:2ff -

## Lesson 45 Matthew Synopsis

### Prelude

1. genealogy of Jesus in three sets  
14 generations, Abraham to David  
David to the exile, exile to Christ  
Joseph is betrothed to Mary she is  
found to be with child he would  
put her away quietly he receives  
direction in a dream she will bear  
a son by the Holy Spirit He'll save  
His people from their sins
2. Jesus is born in Bethlehem  
the coming of the wise men  
Herod the Great is troubled  
orders boy babes under 2yrs. killed  
Joseph is warned in a dream  
he flees with the family to Egypt  
in another dream, an angel says  
Herod is dead, go back home  
they go from Egypt to Nazareth
3. John the Baptist comes preaching  
warning the Sadducees, Pharisees  
repent, kingdom of God is at hand  
he is forerunner of the Messiah  
whose laces he is not fit to untie  
John baptizes Jesus in the Jordan  
the voice of God speaks  
"this is my beloved Son"
4. the Spirit leads Him into wilderness  
there He is tempted by Satan whom  
He refutes by quoting Moses He  
returns to Galilee preaching repent,  
God's kingdom is at hand to Simon  
and Andrew, He says follow me,  
become fishers of men they left  
their boats and followed He goes  
about healing, preaching

### Book I discourse

5. Jesus preaches from the mount the  
beatitudes, blessed are you... you  
are salt of earth, light of world  
practice every bit of the Law the  
new law deeper than the old not  
only don't kill, don't be angry be  
reconciled with your brother not  
only don't commit adultery, don't  
lust, purge what causes sin don't  
give a certificate of divorce,  
don't divorce at all  
not only don't swear falsely  
don't swear at all, just 'yes', 'no'  
not an eye for an eye  
but turn the other cheek  
love your enemies  
be perfect as your Father is perfect
6. give alms in secret, pray in  
secret how to pray - the Lord's  
prayer fast in secret, be  
rewarded openly true treasure is  
in heaven the eye is the lamp of  
the body make sure it is full of  
light you cannot serve God and  
money trust in Providence for all  
needs seek first the kingdom  
and all these things will be yours
7. do not judge, you won't be judged  
don't give dogs what is holy ask,  
knock, seek, it will be given do to  
others what you would like enter  
by the narrow gate  
beware of false prophets you will  
know them by their fruits some  
will hear, "Depart from me  
I never knew you"

### Book I narrative

8. He stretched out His hand

- touching and cleansing a leper He  
cures a centurion's servant  
He heals Peter's mother-in-law  
a scribe will leave all to follow Jesus  
foxes have holes, birds have nests  
the Son of man has nowhere to rest  
a great storm on the lake  
Jesus rebukes the waves  
healing of two Gadarene demoniacs  
He sends the evil spirits into swine  
rushing into the lake they perish
9. in His own city He cures a paralytic  
by his authority to forgive sins  
the scribes say, He blasphemes  
Matthew is called from the tax table  
Jesus is criticized for associating  
with sinners and tax collectors  
John's disciples are fasting  
why not Jesus' - no mourning yet  
old garments, new patches?  
old wineskins, new wine?  
a ruler's daughter has died  
Jesus goes with him to heal her  
just by touching hem of His garment  
a woman's flow of blood is cured  
the ruler's daughter is raised to life  
two blind men are healed  
the dumb, demoniac is healed  
people like sheep without shepherd  
harvest plentiful, laborers few

### Book II discourse

10. a discourse for the disciples  
He calls the twelve, giving authority  
names: Simon Peter, Andrew  
James, John, Philip, Bartholomew  
Thomas, Matthew, James Alphaeus  
Thaddaeus, Simon, Judas Iscariot  
proclaim the Kingdom to Israel heal  
the sick, raise the dead

cleanse lepers, cast out demons  
take hospitality where you find it if  
inhospitable shake dust from feet  
you'll be sheep among wolves  
when persecuted be open, fearless  
Jesus will cause dissension if they  
malign the master, also you hairs of  
your head are numbered he who  
find his life loses it he who loses it  
for me, finds it reward depends on  
degree of belief to those who give  
water to disciples there will be a  
reward

### Book II narrative

John's questions from prison  
Jesus, who are you?  
Jesus relates His ministry  
blessed is he who takes no offense  
Jesus says, John is the messenger  
sent to prepare the way none born  
of women is greater this generation  
always displeased He upbraids  
cities - no repentance the truth is  
revealed to the babes and hidden  
from the wise come to Jesus and  
He will give rest the disciples eat  
grain on Sabbath Pharisees say it  
is unlawful  
Jesus claims He is lord of Sabbath  
I want mercy not sacrifice  
withered hand healed on Sabbath  
they counsel to destroy Him He is  
fulfilling Isaiah's prophecy He  
heals a blind/ dumb demoniac  
Jesus is called Beelzebub a  
kingdom divided cannot stand  
Jesus warns, a word against the  
Son of man forgiven but not sin  
against the Holy Spirit

rotten trees bear rotten fruit  
you brood of vipers!  
careless words will condemn you  
an evil generation asks for a sign  
only sign will be Jonah's sign  
when an unclean spirit is cast out  
returns with worse to empty place  
His family comes - His true kinsfolk  
are those who do the Father's will

### Book III discourse

13. the parable of sower, field and seed  
why does Jesus tell parables no  
meaning given the faithless  
parable explained to the disciples  
parable of darnel sown with wheat  
an enemy has done this let both  
grow together till sorted parable of  
mustard seed, leaven parable of  
darnel explained parables of buried  
treasure, pearl  
parable of dragnet of fish  
have you understood? yes  
a scribe in the kingdom brings  
the old and new from the storeroom  
in Nazareth astonishment at Him  
He's questioned, they take offense  
a prophet is not without honor  
except in his own country

### Book III narrative

14. tetrach Herod worries about Jesus  
because he beheaded John his  
daughter danced for his head  
Jesus withdraws, crowds follow  
there is no food for them there  
only five fish and two loaves  
Jesus prays and feeds 5000  
twelve baskets left over  
dismissed them, went to pray  
the disciples in the boat at night

he came walking on the water  
Peter, "Lord let me walk to you"  
begins to sink "O man of little faith"  
Peter, "truly you are the son of God"  
He cures many at Gennesaret  
scribes and Pharisees criticize Him  
He transgresses traditions Jesus  
strikes at their hypocrisy they are  
blind guides  
their hearts are far from God  
what makes unclean not  
unwashed hands, but the heart  
Jesus withdraws to Tyre a  
Canaanite woman begs Him to  
heal her daughter  
He tests her, and it is done  
many healed near Sea of Galilee  
again, compassion on the crowd  
He feeds 4000 miraculously with  
seven loaves a few fish the  
Pharisees ask for a sign there  
are signs, not read by them an  
evil generation seeks a sign  
beware Sadducees, Pharisees  
Peter professes, You are Christ  
Son of the Living God you are  
Peter, on on this rock I will build  
my church the powers of death  
won't prevail given the keys to  
loose and bind Jesus says he  
must suffer and die Peter  
protests, "God forbid" "Get  
behind me Satan!" deny your  
self to follow Christ some here  
will see the kingdom in their  
lifetime  
Peter takes Peter, James, John they  
climb a mountain  
He is transfigured like the sun

a voice, "My Son the Beloved"  
Moses and Elijah are with Him  
they fear, tell no one the vision  
Elijah has already come they  
did with him what they pleased  
an epileptic son is healed the  
disciples could not heal him  
because of little faith with a  
mustard seed of faith  
mountains can be moved  
a second prophecy of the Passion  
the disciples are distressed  
the tax collectors ask Temple tax  
for Peter and Jesus' payment  
tax money taken from fish

### Book IV discourse

18. all must have humility of a child  
humility like a child great in  
heaven whoever causes a little  
one to sin better he drown in the  
sea take drastic actions for purity  
a little ones angel beholds God  
parable of a stray sheep found  
when a brother sins correct him  
first by himself, then with witnesses  
then tell the church, if he refuses  
treat Him like a Gentile  
when three pray I shall be there  
forgive seventy times seven times  
parable of unforgiving debtor  
as you forgive others  
so the Father forgives you

### Book IV narrative

19. He enters Judea beyond the Jordan  
Pharisees question Him on divorce  
what God joined, don't sunder the  
disciples ask about marriage Jesus  
teaches about eunuch life He lays  
hands on children

the disciples rebuked the people  
"let the children come to me" the  
rich young man asks Jesus how  
can I have eternal life leave  
behind riches and follow me he  
went away sorrowful  
easier for camel thru needle's eye  
than the rich to get to heaven the  
reward is great for giving up  
everything for Christ Jesus the  
vineyard parable  
laborers hired at different hours  
they ail receive the same pay the  
first last, the last first  
Jesus warns a third time  
He will be delivered up the  
mother of Zebedee's sons asks a  
prestige position for them can  
you drink the cup I drink?  
lordship in the kingdom is service  
two blind men of Jericho cry out  
what do you want me to do for  
you Jesus touches and heals  
their eyes they came to  
Bethphage to the Mount of Olives  
the disciples sent for ass, colt  
Jesus astride the ass  
enters Jerusalem, proclaimed king  
the prophet from Nazareth, Galilee  
whips money changers from Temple  
heals blind and lame in the Temple  
He went out to Bethany to lodge  
hungry, He curses the fig tree it  
withers at once, have faith whatever  
you ask in prayer is done chief  
priests question His authority where  
did John get his?  
No answer; so I won't answer He  
tells the parable of two sons

22. one is obedient, one is rebellious  
parable of vineyard leased out  
killings by wicked husbandmen  
and finally they killed the son  
the kingdom of God taken from you  
and given to a nation producing fruit  
Jesus tells parables of the kingdom  
the king's marriage feast  
the invited will not come  
and kill the king's messengers  
he burns their city, gathers others  
man there without wedding garment  
he is thrown out to grind his teeth  
many are called, few are chosen  
Pharisees try to trick Him  
is it lawful to pay taxes to Caesar  
give God and Caesar what's theirs  
Sadducees question resurrection  
seven husbands, whose is she?  
"you know neither the scriptures  
nor the power of God"  
He's not God of dead but the living  
what's the greatest commandment?  
love the Lord God with all your heart  
with all your soul, all your mind  
second, love your neighbor as self  
David's Son or David's Lord?  
they don't dare to ask more  
23. Jesus denounces the Pharisees  
they give burdens they won't bear  
they love places of honor  
don't be called master or teacher  
humble yourself, and God exalts  
woe to blind guides  
who strain at gnats, swallow camels  
you vipers murdered the prophets O  
Jerusalem I would have gathered but  
you wouldn't, you'll be forsaken you  
won't see me until you say
- Book V  
24. Blessed is He who comes  
in the name of the Lord V  
discourse  
not one stone will be left of Temple  
on the Mt. of Olives Jesus teaches  
about coming tribulations, sorrows  
false Christs will lead many astray  
there will be war and rumor of wars  
this just the beginning of sufferings  
they will deliver you up to death  
he who endures to the end is saved  
you will see a desolating sacrilege  
then flee to the mountains  
there will be great tribulation  
survival only by shortening days  
the coming of the Son of Man  
will be like lightning east to west  
there will be signs in heaven  
my words will not pass away  
then comes sign of the Son of man  
watch - things to be like Noah's day  
from two people, one taken, one left  
who is the faithful servant?  
the one who does his master's will  
even when he is delayed in coming  
parable of ten maidens and lamps  
five foolish, the wise with enough oil  
the five wise meet the bridegroom  
the others are shut out of feast  
watch you do not know the hour!  
parable of wise man on a journey  
he gives faithful servants talents  
their stewardship varies  
don't bury the talent, use it  
to those who have, more given  
the worthless cast into darkness  
when the Son of man comes  
He will judge the nations  
and separate sheep from goats
- Book V  
26. what you do to others, you do to me  
those who don't do good, punished  
those who do, go to eternal life V  
Passion narrative  
chief priests and elders conspire  
against Jesus to kill him at  
Bethany a woman anoints Him  
disciples ask, "Why this waste?"  
"She's done beautiful thing to me"  
Judas betrays Jesus to priests the  
disciples prepare passover as  
Jesus directs them  
He who dips with me, betrays me  
"Take eat, this is my body."  
"Drink it, my blood of the covenant"  
Peter will betray before cock crows  
they go to garden of Gethsemane  
"Father, let this cup pass from me  
Yet, not as I will, but as you will"  
asks the disciples to watch, pray  
they sleep, he prays again the  
hour and betrayer is at hand Jesus  
is arrested and taken away Jesus  
is led to Caiaphas  
Peter's follows and denies Him the  
council seeks false testimony "You  
will see the Son of man coming on  
the clouds of heaven" the Chief  
Priest rends his garments Peter  
denies knowing Jesus again three  
times and the cock crows in the  
morning elders bind Him Jesus is  
delivered to Pilate  
27. Judas repents and kills himself  
with blood money, priests buy field  
He does not answer Pilate his wife  
warns Jesus is righteous he  
releases Barabbas not Jesus all  
shout, "Let him be crucified"
28. Pilate washes his hands  
soldiers robe and mock Him spat  
and crowned Him with thorns led in  
His own clothes to crucifixion Simon  
of Cyrene carries His cross crucified  
with one on left and right "if God,  
come down from the cross" sixth  
hour, darkness, ninth, He dies the  
curtain of the Temple torn the dead  
raised, tombs opened "Truly this  
was the Son of God" the women  
watch from a distance Joseph of  
Arimathea gives a tomb the body  
wrapped in a linen shrouds Pilate's  
guard placed at the tomb  
on first day two Marys to the tomb  
an angel comes, stone rolled back  
Jesus is risen! go tell the disciples  
Jesus appears, "Hail!" they worship  
"Tell brothers to meet me in Galilee"  
the soldiers bribed to tell false story  
eleven go to Galilee to mountain "All  
authority has ben given to me" they  
are sent out, teach all nations  
baptize, name of Father, Son, Spirit I  
will be with you to end of the age

## Lesson 45 Matthew Outline

### I. Background of New Testament times - see outline 44 II

#### The Gospel of Matthew - Background

##### A. Sources of the book

1. the Gospel of Mark
  - a. out of 1068 verses Matthew uses 606 of Mark's 661
  - b. 93 of Matthew's sections come from Mark's 105
  - c. 51% of Mark's words are found in Matthew
  - d. the writer modifies some of the harsher impressions of Mark
    - 1) Mark 6:3 has been changed in Matt 13:55 to "a carpenter's son"
    - 2) Mark 6:5 "he could not" to Matt 13:58 "he did not"
    - 3) Mark 6:51 "amazed and wondered" to Matt 14:33 "worshipped."
2. 0 source considered to be sayings collected by Matthew 9:9
  - a. earlier than Mark
  - b. he was literate in Aramaic and Greek
  - c. Papias says, "Matthew collected the ~~logle~~ logia in Hebrew (Aramaic) speech and everyone translated them the best they could."
  - d. Luke shares these 250 verses not found in Mark
3. a source called M of 300 verses found only in Matthew in 14 sections
4. Each gospel writer must be selective
  - a. scrolls a certain length of twenty to thirty sheets 1 ft. sq., fastened
  - b. what each writer felt impelled to present was limited
  - c. guided by the Spirit, sifted material with particular audience in mind

##### B. Mark, Matthew and Luke are called "synoptic"

1. this means these three gospels are interrelated and "seen together"
2. their texts can be arranged in parallel columns
3. coincidences and divergences can be examined

##### C. Dating of Matthew has at least three possibilities

1. some students think after Mark, and after the fall of the Temple AD70-75
2. while the church grew in Jerusalem, before martyrdom of James AD40
3. others sometime before the fall of the Temple in AD70 - 65

##### D. Place - most scholars agree it was written in Jerusalem, a few for Antioch

##### E. Who was its author?

1. Matthew, the tax collector of 9:9 made a substantial contribution
  - a. son of Alphaeus, brother of James the Little and Thomas Didymus
  - b. he was named Levi, but changed to Matthew
  - c. there are a few glimpses of him in tradition 1)  
he lived the life of an ascetic

- 2) lived on herbs and water
  - 3) he went to Egypt and Ethiopia to preach the gospel
- d. he was a mathematician and writer appropriate to his work
- 1) collected Jesus' sayings in an organized, methodical way
  - 2) probably in five sections corresponding to five books of O.T. Law
2. final editor not known, but motivated and inspired by the Holy Spirit
- a. he was a Jewish believer in Jesus who desired to convince Jews
  - b. he was connected to the earliest Church
  - c. he believed old covenant prefigured the new, and the new covenant revealed the old

##### D. The book has first place in the N.T. canon

1. the foremost, fundamental document of Christian faith
  - a. considered as the preeminent gospel
  - b. primacy because of arrangement - for purposes of instruction
    - 1) five great blocks - teachings collected and systematized
      - a) The Laws of the Kingdom 5-7
      - b) Duties of Leaders of the Kingdom 10
      - c) Parables of the Kingdom 13
      - d) Greatness and Forgiveness in the Kingdom 18
      - e) Coming of the King 24, 25
    - 2) used by catechumens in the early Church
  - c. it gives the fullest account of Jesus' teaching
2. the Church and its needs are always in the writer's mind

### III. Matthew's Gospel holds the Jewish outlook

#### A. The Good News - Old Testament prophecies have been fulfilled!

1. Jesus is born in Bethlehem where the Son of David was to appear Mc 5:2
2. He is called from Egypt as Israel was called and is "his son" Hosea 11:1
3. *Jesus* is Greek for *Joshua* meaning *Saviour*
4. Jesus' forty days in the wilderness recall:
  - a. Israel's forty years of wandering
  - b. Moses' forty days and nights on Sinai Dt 9:9
  - c. Elijah's forty days and nights I Kgs 19:8
5. He emerges victorious through obedience to the Law
  - a. three references to Dt: 8:3, 6:16, 6:13
  - b. He discards the kind of Messiahship that would be material 4:34
  - c. nor would He compel belief by spectacular events 4:5-7
  - d. nor would He be master of super-Davidic physical empire 4:8-10
6. He sets out to fulfill His mission

## 442 Lesson 45 Matthew Outline

- a. He summons members of the New Israel 4:12-25
- b. He is to bring light and life to the Gentiles Is. 9:1-2
- 7. He fulfills the prophecy of Zechariah 14:4
  - a. last time disciples see Jesus He is on the Mt. of Olives Acts 1:11
  - b. when they see Him again it will be Mt. of Olives. Zech.14:4
- B. Matthew puts more emphasis on Old Testament fulfillment
  - 1. 16 times he writes, "To fulfill what the Lord has spoken by the prophet"
  - 2. twenty-nine times he quotes from the O.T.
  - 3. sixty references are given to the O.T. in discourses
  - 4. he calls Jerusalem "The Holy City"
- C. In the Genealogy of Jesus he introduces other O.T. themes
  - 1. He is the son of David and the son of Abraham
  - 2. His genealogy is linked with two great promises
    - a. the promise to Abraham Gen. 12:3 (The sacrifice of Isaac)
    - b. He is DaVid's son in the sense of II Sam 7:21f
- D. There is emphasis on Jesus as King
  - 1. expectations were for a King
    - a. Jer 23:3-6, 30:8-10, 33:14-16, 25,26; Ez 37:21; Is 9:7, Hos 3:4-5
    - b. establishment of kingdom of David's son prophesied 2 Samuel 7:12ff
  - 2. the genealogy points to Davidic kingship
    - a. divided into three sections of fourteen generations
    - b. the Hebrew letters of David', DWD, have numerical value of fourteen
  - 3. good news is of the "kingdom" 24:14
    - a. more parables about kingdom and king than other gospels
    - b. 18:23-35, 22:1-14, 25:31-46 unique to Matthew
  - 4. the regal "But I say to you" in Jesus' speech see 5: 22,28,34,39,44
  - 5. homage of regal "kings"and regal gifts of gold, frankincense and myrrh
  - 6. "all authority has been given to me" 28:18
- E. Jesus is like Moses
  - 1. death of the innocents at His birth Ex 1:16
  - 2. the forty day fast in the wilderness
  - 3. overcoming Satan with quotes from Deuteronomy
  - 4. the Sermon on the Mount establishes a new Law
  - 5. He is the one Moses prophesied about Dt 18:15-18
  - 6. He insists that the Law be fulfilled not relaxed 5
  - 7. righteousness must exceed the scribes and Pharisees 23:2
- F. Matthew's Strong Apocalyptic Interest
  - 1. The Second Coming 24
  - 2. Matthew alone has these concerning last things and judgment:

- a. parable of talents 25:14-30
- b. wise and foolish virgins 25:1-13
- c. sheep and goats 25:31-46

#### IV. Matthew is the *Church* Gospel

- A. A Jewish center that reaches out to the world
  - 1. it has a special concern for the Jews
    - a. "the lost sheep" 15:24, 10:5, 19:28
    - b. compare to Mark 7:27, 6:7, 10:23ff
  - 2. condemns unbelieving Jews 3:7-12, 9:11, 12:14, 15:13, 16:3, 21:41, 23
  - 3. the Saviour of the World is also for the Gentiles 8:11, 24:14, 28:19
    - a. the Magi come from afar to worship Him
    - b. foresees the day when all nations will be gathered
    - c. preach to all nations 24:14, go to all nations 28:19
    - d. Gentile faith commended 8:10-12. 15:28
    - e. laborers in the vineyard 20:1-16
    - f. marriage of the King's son 22:1-14
    - g. threat of Kingdom taken away from Israel 21:43
    - h. genealogy has Rahab the Canaanite and Ruth the Moabitess
- B. He is the only evangelist who uses the word "church" 16:18, 18:17 compare with Mark 8:28 , Gk. *ekklesia* - means "That which is called out"
- C. Behind it all are the early problems of Jewish converts
  - 1. If Jesus came for the Jews first, why were Gentiles converted to the new Moses while the Jews, were not? Answer: 21:28-41, 22:1-14
  - 2. Were those who were the earliest followers higher in rank to those who took more convincing? Answer in 20:1-16
  - 3. Why did Jesus not prove his authority in more dramatic and awe-inspiring ways, if He was the Son of God? Answer in 4:1-11
  - 4. How are those who don't live according to the Law, but have accepted Jesus and thus are part of the community, to be treated? 8:10
  - 5. How are disputes or disobedient followers handled? Answer 18:15 ff
  - 6. Why is this Son of God causing so much dissension in families - if He is who He said, why should there be such bitter fruits? Answer 10:34ff
  - 7. Why haven't the well- trained in Scripture believed ? Answer 11:25-27
  - 8. If Jesus is God why does He allow the evil to continue? Answer 13:24ff
  - 9. Why is the Law's rigor relaxed for the Gentile convert ? Answer 15:1-20
  - 10. This Jesus was apolitical, how do we react to the Roman government in the payment of taxes and obedience to its authority? Answer 17:24, 22:17
  - 11. How do followers relate to the scribes and Pharisees? Answer 23:2ff

## V. The New Law of Love - direct admonitions given by Jesus

repent and follow me  
be poor in spirit  
mourn  
hunger, thirst for righteousness  
be merciful  
be pure in heart  
be a peacemaker  
be reviled and persecuted for Jesus  
be salt  
be light  
let your good work be seen  
give glory to God  
do not relax the commandments  
do not be angry  
do not insult  
be reconciled to your brother  
make friends with your accuser  
do not lust after the opposite sex  
be drastic about your temptations  
do not be divorced  
or marry a divorced person  
do not swear by anything  
say only yes and no  
do not resist one who is evil  
give more than asked  
do not refuse the beggar or borrower  
love your enemies  
pray for those who persecute you  
be perfect as God is perfect  
don't be pious so people see it  
give alms in secret  
pray in secret  
don't heap up empty phrases  
pray like this - The Lord's Prayer  
    pray for daily bread  
    forgiveness  
    to be kept from temptation

deliverance  
forgive or you will not be forgiven  
fast in secret  
do not lay up earthly treasures  
do not serve mammon  
do not be anxious for eating, drinking and clothing  
seek first the kingdom, all else will come  
judge not  
get the log out of your eye before taking speck from  
    your brother's  
don't throw holy things to the unworthy  
ask, seek, knock for good spiritual gifts  
do unto others as you would have them do to you  
enter the narrow gate  
beware of false prophets  
do God's will  
do these words of mine  
hear and do  
let the dead bury their dead  
learn "mercy, not sacrifice"

### To the disciples

heal the sick  
raise the dead  
cleanse lepers  
cast out demons  
give without pay  
take no provision for the journey  
salute the house you enter  
shake off the dust of those who don't accept  
be wise as serpents, innocent as doves  
don't be anxious about what to say  
have no fear of them  
proclaim what I tell you in secret  
do not fear death, only death of soul  
fear not  
acknowledge me before men  
do not deny me  
do not love anyone more than me

take up your cross and follow  
lose your life for my sake  
receive those I send  
give the little one a cup of water  
    because he is a disciple  
come to me all you who are heavy laden  
take my yoke  
learn of me  
do not speak against the Holy Spirit  
watch your careless words,  
    you will be condemned by them  
be my mother, brother, sister - do God's will!  
let weeds and wheat grow together  
turn and become like children  
humble yourself  
don't yield to temptation or be the source of it  
do not despise the lowly  
tell the brother his fault between you and him alone  
    then confirm it with a witness  
    then tell the church  
    then, if unrepentant, turn him out  
forgive seventy-times seven from the heart  
do not divorce  
do not exercise authority as the Gentiles  
be a slave, a servant  
have faith in prayer  
humble yourself  
call no man father  
do not be called master or rabbi  
don't be led astray by false Christs  
watch, be ready for the Lord's return  
be faithful  
use your talents, don't waste them  
give food to the hungry  
    drink to the thirsty  
    welcome strangers  
    clothe the naked  
    visit prisoners