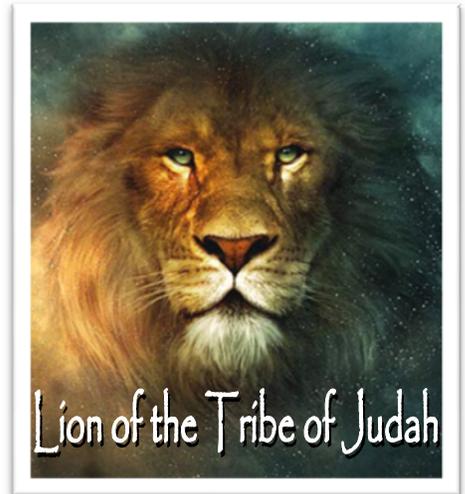


40 – Matthew: Good News to the Jews! Messiah Has Come!

- The book of **Matthew acts as a bridge** from the Old Testament to the New Testament. The Old Testament is about promises, and the New Testament is about their fulfillment. Mathew shows Jesus as the *fulfillment* (a word he used over 15 times) of the Old Testament prophecies of Messiah. Matthew wrote primarily for the Jews, to convince them that Jesus was indeed their Messiah.
- Matthew used at least 129 quotes or allusions from the Old Testament prophecies. Jesus is the **“Lion of the Tribe of Judah”** (from Genesis 49). The theme of this book is that Jesus is the promised King. The Jews would understand the OT references.
- It is hard to say exactly when this first gospel account was written, but it is safe to assume that it was **penned between about 30 and 70 AD**. Jesus had already ascended to heaven at the early date, and since Matthew makes no mention of the destruction of the Temple in 70 AD, it was most likely written prior to this time.
- God provides **four separate accounts** to give a more complete testimony about Jesus. None are totally complete. We need all four to understand who He is, and even together, they cannot possibly provide a total and complete narrative of Jesus’ life. Some argue about how details may differ from gospel to gospel. In reality, there are no inconsistencies, but the 4 accounts are a composite view of Jesus and His earthly life. You may have heard the term **“synoptic” gospels**. This means *“to view together.”* The “synoptic gospels” are Matthew, Mark and Luke. John’s gospel was much different than the other three, but all four are needed for a composite view of the life of Jesus on earth.
- As God does many times in scripture, this gospel writer **experienced a name change**, most likely to mark his conversion, his salvation, and his spiritual rebirth. His old name was Levi, but now he is called “Matthew” which means “gift of God.” *(This is a common practice in God’s Word. He often renames people to signify their spiritual rebirth: Abram and Sarai, Jacob, Paul, etc.)*
- Matthew was a **tax collector (academically trained)** so he was **able to provide a well-organized account** (he was probably the best educated of all the disciples). He alternately presents a narrative about Jesus’ life, and portions of His teachings. He recorded at least 20 different miracles. His Gospel account is arranged by subject, not by time (not chronological). He groups teachings and miracles together, rather than spreading them out over a time line. There is more information about Jesus’ teachings in Matthew than any of the other gospels.
- Matthew shows his humility by always **referring to himself as “Matthew, the tax collector...”** This was actually a title of contempt among the people. The other gospel writers don’t refer to Matthew in this way. He was most likely indicating his own sinfulness and need of a savior. It is interesting also to note that Matthew’s gospel does not record two significant accounts, the parable about the Pharisee and the Tax Collector (Luke 18:9-14), and the story of Zacchaeus (Luke 19:1-10), also a tax collector.
- This is the **only gospel to use the word “church”** (literally, “called out assembly”). This is something different from what the people understood. It was more than a local group of believers. The church now was composed of both Jews and Gentiles, united under one God, one Messiah. In the very early days, only Jews were part of the “church.” Then those who were part Jewish and part Gentile, followed by the Gentiles (after the saving of Cornelius’ household in Acts 10). The book of Matthew anticipated some of the problems this early group would have with the age-old prejudices and stereotypes. Matthew made it known that faith in Yeshua Ha’Mashiach made believers “all one” in the Body of Christ, the Church.
- Matthew was the **brother of the apostle James “the Less”** (James the son of Alphaeus) not James the brother of Jesus. After Jesus’ death, resurrection and ascension, apparently Matthew went on a number of missionary journeys. Some think he even journeyed to Ethiopia, and was martyred on his return from there. Some believe he was killed in Parthia. We really don’t know. For the most part, tradition tells us that most of the disciples were martyred for their faith, except John.



Highlights

His Person (Ch 1-4)	Teachings (Ch 5-7)	His Miracles (Ch 8-10)	More Miracles, Power, Teaching and Rejection (Ch 11-20)	The Last Week (Ch 21-28)
<ul style="list-style-type: none"> ▪ Ancestry, genealogy, credentials ▪ His birth, kings come to worship ▪ His intro, baptism (John the Baptist) ▪ The accuser tempts ▪ His ministry begins ▪ First disciples are called 	<ul style="list-style-type: none"> ▪ The Beatitudes ▪ Lord's Prayer, ▪ Treasure and worry ▪ Judging, seeking, bearing fruit, building life on Him 	<ul style="list-style-type: none"> ▪ Leper cleansed ▪ Centurion's servant healed ▪ Peter's mother-in-law healed ▪ All who were sick healed ▪ Wind and waves obey ▪ Those possessed released ▪ A paralytic healed ▪ Call of Matthew ▪ A girl resurrected ▪ Woman healed ▪ Blind men healed ▪ Mute man healed ▪ Jesus' compassion ▪ Jesus' calls the disciples, prepares (teaches) them to be "sent out" ▪ Warns of coming persecutions 	<ul style="list-style-type: none"> ▪ His messenger is rejected (John beheaded), ▪ His great works are rejected ▪ His principles are rejected (encounters with Pharisees) ▪ All about parables ▪ More miracles (feeding 5,000, walking on water, more healings, feeding 4,000) ▪ About gentiles ▪ Pharisees and Sadducees ▪ Peter's great confession ▪ Predicts death, resurrection ▪ Transfiguration ▪ Paying taxes ▪ More parables ▪ About forgiveness ▪ Marriage and divorce ▪ With God all things are possible ▪ About serving 	<ul style="list-style-type: none"> ▪ "Triumphal" Entry into Jerusalem ▪ Cleansing the Temple ▪ More parables ▪ Confrontations with Jewish leaders ▪ Jesus laments over Jerusalem ▪ Signs of end time ▪ More parables ▪ Jesus will judge the nations ▪ Plots to kill him ▪ Anointing at Bethany ▪ Last Passover ▪ Judas betrays Jesus ▪ Jesus arrested ▪ Trials ▪ Hung on a cross ▪ He is Risen ▪ The Great commission

- Jesus is first presented as the **"Son of David"** then the "son of Abraham." This may seem odd, since Abraham came before David. This is no accident. The promised Messiah was to be from the kingly line of David, and was referred to as the "Son of David" in the Old Testament. Matthew used this title first, before presenting His earthly genealogy, to indicate His "messiahship."
- Matthew provides a **complete genealogy for the promised Messiah**, from Abraham all the way through to Joseph, Jesus' legal guardian and earthly father. This line goes through King David, and his son Solomon, but also goes through Jeconiah, on whom God had placed a blood curse. The Messiah would not come through anyone of Jeconiah's line. This seems like a "problem." Remember that Joseph is not the biological father of Jesus. We will see how God bypasses this issue in the [gospel of Luke](#), another amazing testimony to the precision and promises of God.
- Matthew focuses on the **"kingdom of heaven."** The other Gospel writers focused more on the "kingdom of God." Either way, this kingdom was much bigger and more spiritual than the Old Testament kingdom concept of the Kingdom of Israel. The Jews expected the Messiah to come and liberate them from the Roman occupation. This wasn't God's purpose when He sent Jesus the first time. The kingdom of heaven required a spiritual response from the people, a transformation of their lives with new hearts from God, not just accepting a new physical national leader.
- There was one big problem with believing Jesus to be the promised King of the promised Kingdom. If He was king, where was the kingdom the people thought should be evident on earth? Matthew spent a great deal of time focusing on Jesus' teachings of the Kingdom of Heaven. The Kingdom of God would not only be a great nation on earth (to be completely fulfilled during the Millennium), but it would mostly be a kingdom of the spirit, of heaven itself, and even of gentiles. The "kingdom" is now much bigger than anyone ever thought.
- The book of Matthew begins with Jesus' credentials as King, and ends with what we call the **"Great Commission"** and Jesus' promise of never leaving us. ***"And Jesus came 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 of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.'"*** (28:18-20)