



~THE BOOK OF MATTHEW, PART 2~
~AN OVERVIEW AND SURVEY~
~ROUTE 66~



Book: Matthew was one of Jesus' disciples. He was chosen by Christ (**Mt. 10:1-3**) and was a tax collector by profession. A tax collector was considered on the lower level of society, named with the "Gentiles" (**Mt. 18:17**). See also **Lk. 18:11-12**.

We really don't know much about Matthew. After being listed in **Acts 1:13** he disappeared for the most part from the history of the church. He was, according to church tradition, martyred for his faith.

Author: We need to begin by looking at the internal evidence. **First**, there are several references to money in this Gospel which would fit with Matthew being a tax collector (**Mt. 17:24; Mt. 17:27**). **Second**, the references to "Matthew the tax collector" fits with the humility of being a follower of Christ. **Third**, in accord with his experience of keeping records, he records the long teachings of Jesus (**Mt. 5-7; Mt. 13; Mt. 23-25**). **Fourth**, he was an eyewitness and had direct access to the words and works of Jesus along with supernatural guidance by God (**Jn. 14:26; Jn. 16:13**).

Next, we look at the external evidence. **First**, the church has accepted that Matthew is the author from the earliest known times. **Second**, church Fathers like Papias (100 A.D.), who was a disciple of Polycarp, who was a disciple of John, state that Matthew wrote it. Other early church Fathers such as Justin Martyr, Irenaeus, Clement of Rome, said the same thing.

When It Was Written: Some believe the date is really unknown. There are reasons though to look at 50-55 A.D. as the date. **One**, it was written before the destruction of Jerusalem which occurred in 70 A.D. (**Mt. 24:1-2**). **Two**, it was some time after many of the events that Matthew writes about (Probably dated 27-33 A.D.) as seen from **Mt. 27:8** with the phrase "to this day." **Three**, the early and ancient church said it was written before Mark and they would have been in a better position to state that.

Who Was It Written To: Since Matthew focuses on Jesus as the King of the Jews, his audience was most likely Jewish Christians. Matthew has numerous Old Testament references (129 from 25 OT books). He focuses on the Kingdom and the Kingdom of Heaven, which is both a spiritual and physical Kingdom and Jews would be familiar with the idea specifically of the physical reign of the Messiah.

Why Was It Written: **One**, it was written to present Christ as the fulfillment of OT prophecy as an apologetic to unbelieving Jews. **Two**, it provided the teaching content of Jesus' ministry for use in the church as seen by the long discourses He gave. **Three**, it gave hope in the impending judgment that Christ would return and set up His kingdom (**Mt. 19:28; Mt 24:30**).

A Couple Of Things To Note: The phrase "kingdom of heaven" is used over 30x in the book. Five times he uses "kingdom of God", a phrase substituted by the other authors of the Gospels at times for "kingdom of heaven" in their writings. Some see the "kingdom of heaven" and

“kingdom of God” as two separate kingdoms, one referring to a spiritual kingdom, the other a physical kingdom. I believe they are used interchangeably, based on context, to describe both kingdoms.

Breaking Down Matthew – We will break Matthew down into several different sections. We will show the outline as we go. **This is actually part 3 of the book where we pick up at.**

3. The Proclamation Of Christ The King (Continued) – Matthew 4:12-9:38

F) Mt. 9 continues the ministry of Christ. **Vss. 1-8** record Jesus healing a paralytic. In doing this miracle Christ showed that He was God. He forgave sin (**vs. 2**). The title “Son of Man” not only had to do with Him being human but also Divine. **Mt. 9:9-13** is Matthew’s calling to be a disciple and the dinner he threw for his friends so they could meet Jesus. In **Mt. 9:14-17** Jesus discusses the issue of fasting. He was not simply fixing old ritualism; He was bringing something entirely new to people.

Mt. 9:18-34 shares with us Jesus performing various miracles and the opposition of the Pharisees (**vs. 34**). **Mt. 9:35-38** shows the heart of Jesus in ministering to others. He had compassion on the people (**vs. 36**) and He tells us to “earnestly pray” for the Lord of the harvest to send out workers to share the Good News.

4. The Propagation (Spreading And Growth) Of Christ The King – Matthew 10:1-25:46

A) Mt. 10 is the choosing of the twelve disciples by Christ. **Vss. 1-4** is the list of men. **Vss. 5-15** is Jesus giving instructions to them of what to do and expect. **Vss. 16-25** records the Lord telling them that they may face persecution, but God would give them the words to say.

In **Mt. 10:26-33** He encourages the disciples to have no fear, **vss. 34-39** tells of how the Gospel causes tension, and **vss. 40-42** speaks of rewards to those who receive the disciples as they travel and teach.

B) In Mt. 11:1-18 Jesus encourages John the Baptist as John is in prison by telling John’s disciples Who Christ was and what He was doing. Jesus also speaks words of affirmation about John (**vss. 7-14**). In **vss. 20-24** Jesus warns about the judgment upon cities that reject the miracles that are happening and their refusal to repent. **Mt. 11:25-30** is Jesus promising rest to anyone who comes to Him.

C) Mt. 12:1-8 shows Jesus having a conflict with the Pharisees over their misinterpretation and misunderstanding of Scripture. Jesus’ disciples were picking grain and the Pharisees said this was against the law of the Sabbath. Christ points to David and what he did on the Sabbath. The point – the Sabbath is for man, not man for the Sabbath.

In **Mt. 12:9-14**, Jesus heals a man with a deformed hand, and He does so on the Sabbath causing great irritation among the religious leaders. Again, Christ challenges the religious leader’s hypocrisy regarding the Sabbath. **Mt. 12:15-21** shows that Jesus fulfills a prophecy from Isaiah.

Mt. 12:22-32 is Jesus' teaching on the blasphemy of the Holy Spirit. There are various views on what this is but one that is worth noting is that the blasphemy of the Holy Spirit was stating that Christ did miracles through the power of the enemy, and the Holy Spirit was considered a demon. Thus, this sin requires Christ present on earth performing miracles.

Mt. 12:33-37 reminds us that our lives and words show our heart. In **vss. 38-42** Jesus tells the religious leaders the only sign He will give them is the sign of Jonah, that He would be three days and three nights in the heart of the earth. **Vss. 43-45** warns against evil influence and **vss. 48-50** is Jesus sharing about those who are His "spiritual" relatives.

D) Mt. 13 is a chapter with 8 parables. Christ does not interpret every parable for us or at least Matthew does not record the interpretations of all of them. **Merrill Tenney**, in his "**The New Testament: A Survey**" tells us briefly about parables,

"Jesus declared that the parables were intended both to reveal and to conceal truth, for when the disciples asked Him why He used parables in speaking to the crowds, He said:

"Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." (Mt. 13:11).

Jesus intended that His instructions should be plain to those who were ready for it, and obscure to those who were rebellious." – pg. 157

Mt. 13:1-23 is the parable of the sower and the seed with an explanation of the parable. The seed is the message of the Kingdom, the soil represents the heart and each of the four soils represent the response of people to the message.

Mt. 13:24-30 is the parable of the wheat and tares with an explanation in **vss. 36-43**. **Mt. 13:31-32** is the parable of the mustard seed and **Mt. 13:33** is the parable of leaven. Neither is explained here in the text. I believe they are both talking about the expansion of God's kingdom.

Mt. 13:44 is the parable of the hidden treasure, **vss. 45-46** the pearl of great value, **vss. 47-50** the parable of the net, and **vss. 51-52** the parable of the householder. **Mt. 13:53-58** is the rejection of Christ by His hometown Nazareth.

E) Mt. 14:1-12 records the sad tragedy surrounding the death of John the Baptist and how Herod feared that Christ was John risen from the dead. **Mt. 14:13-21** is the feeding of the five thousand. Christ used five loaves of bread and two fish to feed the multitude of people that actually numbered more than 5,000. That was just the number of the men who were present (**vs. 21**).

Mt. 14:22-33 is Jesus walking on water, and the disciples are terrified. This records Peter getting out of the boat and the lesson he was taught about faith. **Vss. 34-36** shares Jesus healing people in the land of Gennesaret.

F) Mt. 15:1-20 is a confrontation between Jesus and the religious leaders in which Christ challenges their phoniness when it comes to doing what is right. The religious leaders did not want to honor their parents and Jesus called them on it. **Vss. 10-20** is an explanation by Christ on what really defiles a person. It is what is in the heart of an individual and specifically He is referring to the religious crowd who are “blind guides.”

Mt. 15:21-28 records the faith of a Canaanite woman and Jesus heals her daughter because of her faith. In **vss. 29-31** Christ heals a large number of people. In **vss. 32-38** the Lord feeds the 4,000 with seven loaves and a few small fish. Miracle after miracle is being performed by the Lord in this book.

G) In Mt. 16:1-4 the religious leaders come to Jesus demanding a sign from heaven to support what He was doing and Who He was. He tells them the only sign will be the sign of Jonah. In **vss. 5-12** Jesus warns His disciples about the teachings of the Pharisees.

Mt. 16:13-20 is Peter’s confession regarding Christ and Christ’ promise to build the church upon Himself, not Peter. **Mt. 16:21-23** is Jesus telling His disciples that He is going to Jerusalem to die and raise again on the third day. The Lord also rebukes Peter for his reaction to what Jesus has just said.

Mt. 16:24-28 is the challenge to those who want to be disciples of Christ. We must be willing to deny ourselves and take up our cross (identify with Christ in all things) and follow Him.

H) Mt. 17:1-13 is the transfiguration of Christ, where Peter, James and John see a partial picture of Christ and His glory.

In **Mt. 17:14-20** Jesus heals a possessed boy. In **Mt. 17:22** Christ again talks of His impending death and resurrection and in **Mt. 17:24-27** we read of the miracle of the coin being found in a fishes’ mouth that pays the Temple tax.