

Introduction

- Why do Bible survey?

Psalm 1:1–3 How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! ² But his delight is in the law of the LORD, and in His law he meditates day and night. ³ He will be like a tree *firmly* planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers.

1. Matthew

A. Introduction

- Canonically stands as a link between OT and NT; most Jewish gospel. Technically arrives anonymously
 - Critical to know the Torah, Psalms, Prophets, and Historical Writings before Matthew; in other words, the OT
 - To convince Jews that Jesus is the Messiah
 - To encourage Jewish Christians in their faith, as they are likely persecuted
1. Title: “According to Matthew” (c. A.D. 100-125). Earliest title – within a generation of the apostles
 2. Author: (Matthew)
 - Matthew 9:9 As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector’s booth; and He said to him, “Follow Me!” And he got up and followed Him.

¹ Notes prepared with help of The Master’s Seminary BI 601 Bible Survey syllabus.

- Mark 2:14: "As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, 'Follow Me.' So he arose and followed Him."
- Many early church fathers cited Matthew as its author, including Clement of Rome, Polycarp, Justin Martyr, Clement of Alexandria, Tertullian, and Origen (BKC).

3. Readers: Jewish (Christians)

- Jewish Vocabulary
- 'Father in Heaven' [15x] – avoiding using the name of God, Yahweh
- 'Kingdom of Heaven' [32x]
- Untranslated Aramaic Terms: *raka* (5:22); *korbanas* (27:6)
- Jewish Genealogy (1:1-17) – last book of Tanakh (Chronicles) begins w/ genealogy, thus it is w/ Matthew.
- Presupposed Jewish Information
 - 1) Compare 15:2 with Mark 7:3-4
 - Where Matthew does not explain the traditions of the elders (Judaism), but Mark does explain it.
 - Again, this assumes a Jewish audience

4. Date: c. A.D. 40-65

- Was almost certainly the first gospel written of the 4 (Matthew writes as if Jerusalem still exists, which means it was written before 70 AD; some scholars (L. Barbeiri, BKC; JMac) put it at about 50 AD).

5. The Original Language: Greek

B. The Literary Structure

1. Prologue: The King's Advent (1:1-4:25)
 - a. His Birth and Genealogy (1:1-2:23) - *mythical figures do not have genealogies*
 - b. His Entrance into Ministry (3:1-4:25)
2. The King's Authority (5:1-9:38)
 - a. Discourse 1: The Sermon on the Mount (5:1-7:29)
 - b. Narrative 1: The Authenticating Miracles (8:1-9:38)
3. The King's Agenda (10:1-12:50)
 - a. Discourse 2: The Commissioning of the 12 (10:1-42)
 - b. Narrative 2: The Mission of the King (11:1-12:50)
4. The King's Adversaries (13:1-17:27)
 - a. Discourse 3: The Kingdom Parables (13:1-52)
 - b. Narrative 3: The Kingdom Conflict (13:53-17:27)
5. The King's Administration (18:1-23:39)
 - a. Discourse 4: The Humility of the Kingdom Citizens (18:1-35)
 - b. Narrative 4: The Jerusalem Ministry (19:1-23:39)
6. The King's Atonement (24:1-28:15)
 - a. Discourse 5: The Olive Discourse on the End Times (24:1-25:46)
 - b. Narrative 5: The Crucifixion and Resurrection (26:1-28:15)
7. Epilogue: The King's Assignment (28:16-20)

Chiastic Outline

a The Birth of the King (1:1-2:23)

an angel of the Lord (1:20, 24; 2:13, 19)
a dream (1:20; 2:12, 13, 19, 22)
fulfillment (1:21; 2:15, 18, 23)
King of the Jews (2:2)

b The Introduction of the King to Israel (3:1-7:29)

the baptism [of John] (3:7)
mountain...sat (5:1-2)
the Law and the Prophets (5:17; 7:12)

divorce, except for immorality, adultery (5:32)
treasure in heaven (6:20)
false prophets (7:15)
“depart from Me” (7:23)

c The Manifestation of the Authority of the King (8:1-11:1)

the faith [of a Gentile] commended (8:10)
compassion for the multitude (9:36)
“the lost sheep of the house of Israel” (10:6)
take cross and follow (10:38)
lose and save life (10:39)

d CENTER: The Opposition to the King (11:2-13:53) – religious
leaders sway the multitude to reject Christ

c’ The Withdrawal of the King (13:54-19:2)

- the faith [of a Gentile] commended (15:28)
- compassion for the multitude (14:14; 15:32)
- “the lost sheep of the house of Israel” (15:34)
- take cross and follow (16:24)
- lose and save life (16:25)

b’ The Official Rejection by Israel of their King (19:3-26:2)

the baptism of John (21:25)
mountain...sat (24:3)
the Law and the Prophets (22:40)
divorce, except for immorality, adultery (19:9)
treasure in heaven (19:21)
false prophets (24:11, 24)
“depart from Me” (25:41)

a’ The Death and Resurrection of Jesus (26:3-28:20)

- an angel of the Lord (28:2)
- a dream (27:19)
- fulfillment (26:54, 56; 27:9)
- King of the Jews (27:11, 37)

C. Major Themes

- Big-picture: to exalt Christ

1. God [48x]

- Matthew puts our eyes on God; it is about God; what God is doing; the 400 years of silence are over, and God has come; in the flesh
- He has the strongest inferences of the triune nature of God
 - The Father [43x]
 - The Son [11x], the Son of God [9x], the Son of David [8x], the Son of Abraham [1x], the Son of Man [31x] who is Jesus [144x], the Christ [18x], the King of the Jews/Israel [8x]
 - The Spirit [12x] – 3:16, 12:28, 28:19
 - Matthew 3:16–17 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove *and* lighting on Him, ¹⁷ and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”
 - Matthew 28:19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit”

2. The deity of Christ (though not as strong as the Gospel of John)

- **Jesus is said to be “God with us”** – Matt 1:23 – “*Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us)*”
- **Jesus forgives sins** - Matt 9:2, 6 – “*And when Jesus saw their faith, he said to the paralytic, ‘Take heart, my son; your sins are forgiven.’... But that you may know that the Son of Man has authority on earth to forgive sins” – then he said to the paralytic – “Rise, pick up your bed and go home.*
- **Jesus received worship** - Matt 14:33 – “*And those in the boat worshiped him, saying, ‘Truly you are the Son of God.’”*

- **Jesus is in authority over the universe** - Matt 28:18 – “And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me...’”

3. The Kingdom

- i. “The Kingdom of Heaven” [32x] (3:2; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11, 12; 13:11, 24, 31, 33, 44, 45, 47, 52; 16:19; 18:1, 3, 4, 23; 19:12, 14, 23; 20:1; 22:2; 23:13; 25:1)
 - ii. “The Kingdom of God” [4x] (12:28; 19:24; 21:31, 43)
 - iii. “The Kingdom” [15x] (4:23-gospel; 6:10, 13, 33; 8:12; 9:35; 13:19, 38, 41, 43; 16:28; 20:21; 24:14; 25:34; 26:29; cf. 12:25, 26; 24:7)
 - iv. “King” [8x] (2:2; 21:5; 25:34, 40; 27:11, 29, 37, 42; cf. 1:6; 2:1, 3, 9; 5:35; 10:18; 11:8; 14:9; 17:25; 18:23; 22:2, 7, 11, 13) – Jesus himself being king over this kingdom, whatever this may mean
- The kingdom of God was everything for the Jews, understandably:

Isaiah 2:2–3 “In the last days the mountain of the Lord’s temple will be established as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it. Many peoples will come and say, ‘Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.’ The law will go out from Zion, the word of the Lord from Jerusalem.”

Daniel 7:27 “Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.”

- There will be a future, global, earthly kingdom for God’s people where the Messiah personally reigns and we are resurrected
- However, there are criteria, to enter that future kingdom one day: repentance; salvation; knee-bowing faith in the Messiah
- There is a spiritual aspect to the future earthly kingdom. There is the spiritual kingdom NOW (Christ’s first coming & now) and the earthly kingdom LATER (Christ’s 2nd coming)

- We need to receive the King (Jesus) as Lord and Savior in repentance and faith to enter the spiritual kingdom now, so that in the future, you can enter the earthly kingdom when Jesus returns
- Many of the Jews struggled with this: why is this Jesus saying he is the King and Messiah, but not transforming the earth; crushing the pagan nations; he's just a carpenter telling us to repent
- The kingdom is going to be spiritual before it is physical; **we must enter it spiritually before we enter the Millennial Kingdom** physically
- Christ must rule over our hearts, thoughts, and personal lives before we would enjoy his sovereign rule in the future kingdom
- Entering the kingdom requires the kingdom citizen to have a radical spiritual transformation before we will experience the future radical earthly transformation in the Millennial Kingdom
- The Sermon on the Mount, which begins in Matthew 5 with the Beatitudes.

Matt 5:1-3 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. ² He opened His mouth and *began* to teach them, saying, ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

- The SOTM, then, clarifies who are participants in the kingdom.
- The kingdom is not for the boastful, but the broken; not for those with a certain national heritage; but spiritual brokenness.
- The SOTM is not a to-do list for getting into heaven; it pictures kingdom citizens.
- Jesus identifies the self-righteous; those who suppose they are more inherently righteous by their religious deeds.
- Two big-picture purposes of the SOTM:
 - 1) To describe generally the characteristics of a kingdom-citizen/believer

- 2) That we would despair of our personal sinfulness and flee to Christ in humility (“poor in spirit,” “mourning”) for righteousness

- Martyn Lloyd-Jones: “There is nothing that so leads to the gospel and its grace as the SOTM.”
- The requirements in the SOTM, to enter the kingdom, are crushing:

Matt 5:22 “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty *enough to go* into the fiery hell.”

Matt 5:27–28 “You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’; ²⁸ but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.”

- The SOTM and Beatitudes are some of the most important sections of Scripture to understand true spirituality.
 - If we are a true Christian, we will not think of ourselves as bringing to God a decent amount of good works, but a colossal amount of sin.
 - Those saved and going to heaven did not earn God’s favor b/c of their impressive moral wealth, but earned his wrath by offensive moral filth.
 - “Theirs is the kingdom of heaven” is a dramatic way to say: they are saved, going to heaven, genuinely converted, in God’s gracious favor, and will be present in the Messiah’s future earthly kingdom.
 - Though humanity has no ability to get to heaven by our own doing, through salvation by faith in Jesus Christ, we are consequently forgiven of our sin and empowered to live an ethical standard characteristic of heaven.
 - Tragically, they reject their King, and thus, their spot in the kingdom which they assumed that they had.
4. The Inerrancy of the OT Scripture – approx 75 direct or indirect refs to OT
- Jesus understood the OT to be inerrant; the very word of God

- He said the following of the OT Scripture:
 - “Be fulfilled” (1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54, 56; 27:9)-in some way, a prediction in the OT has come true
 - “Written” (2:5; 4:4, 6, 7, 10; 11:10; 21:13; 26:24, 31)
 - Scriptures (21:42; 22:29; 26:54, 56)
 - The Law (5:17, 18; 7:12; 11:13; 12:5; 22:36, 40; 23:23) – Torah only/Mosaic prescription; and OT (5:18)
5. The Teaching of Jesus (5-7; 10; 13; 18; 24-25)
- Major thrust of Matthew is Jesus’ preaching and teaching
 - Matthew holds Christ up as an incredible individual; God; Messiah; and a majestic teacher
 - Approximately 57% of Matthew’s gospel is the teaching and preaching of Jesus
 - There are 4 great discourses: Matt 5- 7, instructions to disciples in 10, “greatest” in 18, Olivet discourse in 24-25
 - Christ’s message is almost polarized: on the one hand, hell, condemnation, and wrath for those who refuse to trust in Him. Gentle, forgiving, and merciful to those aware of their own sin; the humble.
 - We learn of both heaven and hell from Jesus; they are eternal and forever; they can be entered and avoided by submission to him
 - "Teacher" (8:19; 9:11; 10:24, 25; 12:38; 17:24; 19:16; 22:16, 24, 36; 26:18); Rabbi (cf. 23:8; 26:25, 49)
 - His teachings involve Righteousness [26x] - “righteousness” (3:15; 5:6, 10, 20; 6:1, 33; 21:32); “righteous, just” (1:19; 5:45; 9:13; 10:41; 13:17, 43, 49; 20:4; 23:28, 29, 35; 25:37, 46; 27:[4], 19, [24]); “to be righteous, to do justice” (11:19; 12:37) – OT understanding of righteousness: 2 kinds of people→ Ps 1. matt using this distinction to draw a line between the godly and ungodly.
6. The Jewish Leaders (21:23-22:14; 23:1-36; 27:1) and People (11:7-19; 27:25)

- Controversy and more controversy surrounding Christ

Matt 10:34-35 "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵ "For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW"

Matthew 21:31 Jesus said to them, "Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you."

- Everywhere he goes, especially with people who do not think that they are so bad and needy

7. The Church (16:18; 18:17)

- Matthew introduces to us, in seed form, this new organism that will be called the "church"
- Up until this time in redemptive history, we have not heard of a thing called "the church"
- The church is this entity called the "ekklesia" will be established
- Matthew 16:18 "I also say to you that you are Peter, and upon this rock I will build My **church**; and the gates of Hades will not overpower it."
- Matthew 18:17 "If he refuses to listen to them, tell it to the **church**; and if he refuses to listen even to the **church**, let him be to you as a Gentile and a tax collector."
- The book of Acts will feature, in part, Christ's promise to build His church
- The epistles will nurture the church through teaching, correction, and encouragement

8. The Gentiles (2:2; 8:11-12; 12:18-21; 15:21-28; 28:19-20)

- Now, Matthew is certainly a gospel for the Jews to convince them of Jesus' Messiahship.

- However, Matthew hints to us that the mission of Israel's Messiah will not stay within Israel's borders

Matthew 8:11-12 "I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven; ¹² but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."

- In chpt 15, the Canaanite woman who gets saved will eagerly eat the crumbs of her Master

Matthew 15:24-28 He answered and said, "I was sent only to the lost sheep of the house of Israel." ²⁵ But she came and *began* to bow down before Him, saying, "Lord, help me!" ²⁶ And He answered and said, "It is not good to take the children's bread and throw it to the dogs." ²⁷ But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." ²⁸ Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once.

- The disciples are to be made of all nations

Matthew 28:18-20 Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

9. The End Times

- If there were ever a gospel which details the end times, Matthew is it.
- Details from the OT Day of the Lord are fleshed out; Daniel's 70th week; and the return of the king
- The Olivet Discourse (Matt 24-25): a very premillennial layout of eschatology

- Christ proclaims unmistakably: “Remember this Messiah returning to set up the Millennial Kingdom from the OT? I’m that guy.” And of course, he backed it up w/ all of the messianic miracles...
 - a. “The Wrath to Come” (3:7)
 - b. The Judgment to Come (7:21-23; 12:36; 13:50; 22:13; 25:31-46)
 - c. The Age to Come (12:32; 13:39-40, 49; 19:28; 25:46)
10. The Miracles of Jesus (8:17; 11:4-5, 20-24; 12:22-32) [MSB, 1457]
- Matthew records 20+ separate miracles performed by Jesus
 - This fulfills some of the prophecies of the Messiah (cf. Isa 35)
- D. The Purpose: Jesus is the promised Messiah and Israel’s King who will establish the Kingdom in the future despite Israel’s past rejection of Him (21:5).

E. Bibliography

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