

Reading Plan

1. Read the book of Matthew once per week for the month of January
 - a. 4 chapters per day at 7 days
 - b. ~5.5 chapters per day at 5 days

Mark Your Bible / Memory Work

- [Matthew 1:21](#)
- [Matthew 2:6](#)
- [Matthew 3:8](#)
- [Matthew 4:4](#)
- [Matthew 5:16](#)
- [Matthew 6:33](#)
- [Matthew 7:21](#)

The Gospel

1. One gospel, four accounts
 - a. Only one faith ([Eph. 4:5](#))
 - i. The faith = the gospel (cf. [Gal. 1:11, 23](#))
 - b. Only one gospel ([Gal. 1:6-10](#))
 - i. another (*heteros* G2087 adjective) = another of a **different** kind ([Gal. 1:6](#))
 - ii. another (*allos* G243 adjective) = another of the **same** kind ([Gal. 1:7](#))
2. Let us be accurate in our terminology
 - a. Gospel not gospels

Physical Penman

1. The book of Matthew bears the name of the physical penman, Matthew
 - a. Called by Jesus ([Matt. 9:9](#))
 - i. Name means “manly” in the Greek and “gift of God” in the Hebrew
 - b. Also called Levi ([Mark 2:14](#); [Luke 5:27](#))
 - i. Name means “to adhere” or “be joined to” (cf. [Gen. 29:34](#))
 - c. Tax-collector or publican ([Matt. 9:9-11](#), [10:3](#); [Mark 2:14-16](#); [Luke 5:27-30](#))
 - d. Apostle ([Matt. 10:2-4](#))
2. The early church ascribed this gospel account to Matthew
 - a. Papias: “Matthew composed the Logia in the Hebrew tongue; and each one interpreted them as he was able.”
 - b. Irenaeus: “Matthew also issued a written Gospel among the Hebrews in their own dialect.”
 - c. Origen assigned this gospel account to Matthew

Date of Writing

1. Generally believed to be between A.D. 41 to before A.D. 70
 - a. Must have been written prior to the destruction of Jerusalem in A.D. 70 ([Matt. 24-25](#))
 - i. This is what we know for sure
2. Probably written somewhere around A.D. 50
 - a. Believed to be the first gospel account written
 - b. Evidence cited would be its position in the New Testament canon (first gospel account) as well as early Christian testimony (2nd Century A.D.)

- i. The Didache (Teaching of the Twelve Apostles) especially used chapters 5-7, and 24
- ii. The Epistle of Barnabas quotes [Matt. 20:16](#); [22:14](#)
- iii. Hermas seems to paraphrase [Matt. 13:5-8](#), [31](#), [32](#)
- iv. Justin Martyr quotes [Matt. 17:12](#); also refers to [Matt. 2](#), and quotes [Matt. 7:15](#) and [Matt. 24:5](#)

Central Theme / Purpose

1. Sets forth Jesus as the Messiah of the Old Testament
 - a. More than any other gospel account, Matthew shows that Jesus **fulfills** Old Testament prophecy
 - i. 37 citations from the Old Testament
 - ii. 14 quotations from the Old Testament
 - iii. 114 allusions to the Old Testament
2. Declares Jesus as King
 - a. The phrase “kingdom of heaven” is used 33 times
 - b. “Kingdom of God” is used four times
 - c. Jesus is called the “son of David” nine times
 - i. The Jews knew what it meant to be the son of David ([Jer. 23:5](#))
 - d. Herod was interested in locating the “King of the Jews” ([Matt. 2:1-8](#))
 - e. Jesus’ accusation over His cross, “THIS IS JESUS THE KING OF THE JEWS” ([Matt. 27:37](#))
 - i. From all four gospel accounts the reading was, “THIS IS JESUS OF NAZARETH THE KING OF THE JEWS” ([Matt. 27:37](#); [Mark 15:26](#); [Luke 23:38](#); [John 19:19](#))

- f. The Jew's major issue was realizing that Jesus would not be an **earthly** king but a **spiritual** king ([John 6:15](#), [18:36](#))
 - i. Even the apostles had difficulty grasping this concept ([Acts 1:6](#))
 - ii. Jesus came to them lowly and meek which was not what the Jews were expecting or wanting ([Matt. 21:1-5](#) citing [Zech. 9:9](#))

Audience

- 1. Jewish gospel account
 - a. Gospel account written by a Jew, about a Jew for the Jews
 - i. There is no doubt who Matthew is addressing in this book
 - b. Matthew began his genealogy of Jesus with Abraham who was well known and respected by the Jews ([Matt. 1:1](#))
 - i. Seven times Abraham is mentioned in Matthew ([Matt. 1:1-2](#), [17](#), [3:9](#), [8:11](#), [22:32](#))
 - ii. John the immerser referred to Abraham when addressing the Pharisees and Sadducees ([Matt. 3:7-10](#))

Matthew 1-7 Overview and Highlights

Matthew 1

- 1. Genealogy of Jesus beginning with Abraham ([Matt. 1:1-17](#))
 - a. Genealogies were very important to the Jews as this was how they could prove their pedigree ([1 Chr. 1:1-9:44](#); [Josh. 14:1ff](#))
 - b. It would prove their identity as a Jew ([Ezra 2:61-63](#); pp. [Neh. 7:5](#), [63-65](#))
 - c. God is showing the Jewish pedigree of His Son, Jesus
 - d. The Jews always reckoned genealogies by males, so we see Joseph's name mentioned in Matthew's account ([Matt. 1:16](#))

Matthew Introduction; Chapters 1-7 Overview

- i. Matthew's genealogy is the **legal** line of Jesus
- e. Note the references to specific Jewish events and individuals
 - i. David the king ([Matt. 1:6](#))
 - ii. "...about the time they were carried away to Babylon..." ([Matt. 1:11](#))
 - iii. "And after they were brought to Babylon..." ([Matt. 1:12](#))
 - iv. "...Abraham to David...David until the carrying away into Babylon...carrying away into Babylon unto Christ..." ([Matt. 1:17](#))
2. Birth of Jesus ([Matt. 1:18-25](#))
 - a. Miraculous conception by the Holy Spirit ([Matt. 1:18-20](#))
 - b. Fulfillment of Old Testament prophecy ([Matt. 1:22-23](#); [Isa. 7:14](#))

Matthew 2

1. Location where Jesus was born, Bethlehem of Judaea, fulfillment of Old Testament prophecy ([Matt. 2:1, 5-6](#); [Mic. 5:2](#))
 - a. Important as there was a Bethlehem which belonged to the children of Zebulun (cf. [Josh. 19:15-16](#))
2. Jesus and His family fleeing into Egypt fulfillment of Old Testament prophecy ([Matt. 2:13-15](#); [Hos. 11:1](#))
3. Herod the Great slaying the children two years old and under a fulfillment of Old Testament prophecy ([Matt. 2:16-18](#); [Jer. 31:15](#))
4. Jesus and His family dwelling in Nazareth is a fulfillment of Old Testament prophecy ([Matt. 2:23](#); [Ps. 22:6](#); [Isa. 53:3](#); [John 1:45-46](#); [Acts 24:5](#))
 - a. Nazareth is derived from a term meaning "branch"
 - b. Jesus was THE BRANCH ([Isa. 11:1](#); [Jer. 23:5, 33:15](#); [Zec. 3:8, 6:12](#))

Matthew Introduction; Chapters 1-7 Overview

- c. Jesus would be rejected from those of Nazareth later in His ministry ([Matt. 13:54-58](#))

Matthew 3

1. Ministry of John the immerser is a fulfillment of Old Testament prophecy ([Matt. 3:1-3](#); [Isa. 40:3](#); [Mal. 3:1, 4:5-6](#))
2. Reference to Abraham ([Matt. 3:9](#))
3. Baptism of Jesus ([Matt. 3:13-17](#))
 - a. Godhead all present ([Matt. 3:16-17](#))
 - b. Purpose was to fulfill all righteousness ([Matt. 3:15](#))
 - c. Well pleasing to God ([Matt. 3:17](#))

Matthew 4

1. Temptation of Jesus ([Matt. 4:1-11](#))
 - a. “it is written” a reference to the Old Testament
 - i. [Matt. 4:4](#) quotes [Deut. 8:3](#)
 - ii. [Matt. 4:7](#) quotes [Deut. 6:16](#)
 - iii. [Matt. 4:10](#) quotes [Deut. 6:13](#)
 - b. We overcome temptation with a “thus sayeth the LORD” (cf. [1 Cor. 10:13](#))
2. Jesus dwelling in Capernaum is a fulfillment of Old Testament prophecy ([Matt. 4:12-16](#); [Isa. 9:1-2](#))
3. Jesus the Master Preacher and Evangelist ([Matt. 4:17-25](#))
 - a. Cannot preach Christ without preaching repentance ([Matt. 4:17](#))
 - b. The target of evangelism ([Matt. 4:19](#))

Matthew 5-7

1. Commonly called the Sermon on the Mount
2. Pentecost pointers ([Matt. 5:3-11](#))
 - a. Also called the beatitudes
 - i. beatitude defined is, “a state of utmost bliss” (Merriam-Webster)
 - ii. Derived from the idea of “blessed”
3. Salt and light ([Matt. 5:13-16](#))
 - a. Never discount the power and effect of influence
 - b. A Christian should salt and light the world
 - i. Both should make the world a better place
4. Jesus came to fulfill the law and prophets not to destroy ([Matt. 5:17-18](#))
 - a. “this is the law and the prophets” ([Matt. 7:12](#))
 - b. Jesus did abolish the Old Law (cf. [Col. 2:14](#); [Eph. 2:15](#))
5. Jesus quotes from the Old Testament frequently
 - a. “Thou shalt not kill” ([Matt. 5:21-22](#) citing [Ex. 20:13](#); [Deut. 5:17](#))
 - b. “Thou shalt not commit adultery” ([Matt. 5:27-28](#) citing [Ex. 20:14](#); [Deut. 5:18](#))
 - c. “Whosoever shall put away his wife, let him give her a writing of divorcement” ([Matt. 5:31-32](#) citing [Deut. 24:1](#))
 - i. See [Deut. 22:13-21](#), [23:10-14](#)
 - d. “Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths” ([Matt. 5:33-37](#) citing [Lev. 19:12](#); [Num. 30:2](#); [Deut. 23:23](#))

- e. “An eye for an eye, and a tooth for a tooth” ([Matt. 5:38-42](#) citing [Ex. 21:24](#); [Lev. 24:20](#); [Deut. 19:21](#))
 - i. See [John 18:19-23](#); [Acts 23:1-5](#), [16:35-39](#), [22:25-29](#)
 - ii. “If we resist the smaller evils of life, we thereby manifest a spirit of pride seeking revenge; but when the larger evils come upon us, they waken other motives. A man may strive for self-protection when life is threatened without any spirit of revenge. He may appeal to the law to protect his property without any bitterness toward the one who seeks to wrest it from him, and he may set himself against the oppression of his government from the loftiest motives of patriotism. If revenge slumbers in our breast, little injuries will waken it as quickly as big ones.” (The Fourfold Gospel 246)
 - iii. Vengeance belongs to the Lord ([Rom. 12:17-21](#))
 - f. “Thou shalt love thy neighbour” ([Matt. 5:43-48](#) citing [Lev. 19:18](#))
6. Jesus taught with authority ([Matt. 7:29](#))
- a. We can and must too when we use Scripture ([Col. 3:17](#); cf. [Acts 4:7](#))