

## Matthew: Jewish Messiah and Savior of the World

### Authorship

Although the Gospel of Matthew is technically anonymous, Christians have traditionally attributed authorship to Matthew (also Levi), one of Jesus' twelve disciples. We will briefly discuss the internal and external evidence in favor of this traditional authorship.

Internally, the writer appears to be a Palestinian Jew like Matthew.<sup>1</sup> This can be seen in his acquaintance with the geography of Israel (see 2:1, 23; 3:1, 5, 13; 4:12, 13, 23–25; 8:5, 23, 28; 14:34; 15:32, 39; 16:13; 17:1; 19:1; 20:29; 21:1, 17; 26:6), his familiarity with Jewish culture (see 1:18–19; 2:1, 4, 22; 14:1; 26:3, 57, 59; 27:2, 11, 13), the use of the Old Testament (see 1:2–16, 22–23; 2:6, 15, 17–18, 23; 4:14–16; 8:17; 12:17–21; 13:35; 21:4–5; 27:9), use of Jewish terminology (Matthew 2:20–21; 4:5; 5:35, 47; 6:7, 32; 10:6; 15:24; 17:24–27; 18:17; 27:53), and his usage of *τὸ τε* which may reflect Aramaic thinking. There are also internal clues which may relate to Matthew's given profession as a tax-collector. This is most evident when one compares Matthew to the other Synoptic Gospels. For example, Matthew often speaks of money, he is the only Gospel writer to speak of gold, silver, and copper together (10:9), he uses three monetary terms which occur nowhere else (i.e. the two-drachma tax [twice in 17:24] a stater, i.e. a four-drachma coin [17:27], and "talents" [18:24]), and he uses terminology such as debts (6:12) and bankers (25:27). Another piece of internal evidence is the fact that Matthew is referred to as Levi in his calling (Mark. 2:14; Luke 5:27, 29). Only in Matthew is the name Matthew used in relation to his calling (Matt 9:9).<sup>2</sup>

Externally, one can begin with the title itself. While titles were probably not part of the original autographs, they are often indicators of early church tradition. Striking is the fact that the manuscript evidence is united in ascribing this Gospel to Matthew. Furthermore, there is evidence that the Matthean title was added as early as A.D. 125.<sup>3</sup> A statement by Papias (c. 110–140) suggests that Matthew originally wrote in Hebrew (*Fragments of Papias* 2:16). There is great debate about what Papias meant and if the Gospel of Matthew was originally written in Hebrew. In any case, we do have a link between Matthew and some writing(s). Later in the mid-second century, Irenaeus wrote that "Matthew published also a book of the Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching the gospel in Rome and founding the Church" (*Against Heresies* 3.1 quoted by Eusebius, *Eccl. Hist.* 5.8.2.).

Among the Church Fathers, Matthew is attested by Pseudo-Barnabas (ca. 70–130), Clement of Rome (c. 95–97), Ignatius (c. 105–115), Polycarp (c. 110–150), Hermas (c. 115–140), Clement of Alexandria (c. 150–215), Justin Martyr (c. 185–255), Origen (c. 185–254), Cyril of Jerusalem (c. 315–386), Eusebius (c. 325–340), Jerome (c. 340–420), and Augustine (c. 400). The Gospel of Matthew also is found in the Muratorian Canon.

In conclusion, there appears to be little reason to reject the long-standing tradition attributing the Gospel to Matthew. But even if there are doubts, "Neither inspiration nor apostolic authority

<sup>1</sup> Stanley D. Toussaint, *Behold the King: A Study of Matthew* (Portland, OR: Multnomah, 1980), 331.

<sup>2</sup> Donald Guthrie, *New Testament Introduction*, 4th ed. (Downers Grove, IL: InterVarsity, 1990), 52.

<sup>3</sup> *Ibid.*, 43.

depends on apostolic authorship (cf. Mark and Luke), and the church was capable of preserving accurate information outside of apostolic circles (Luke 1:1–4).”<sup>4</sup>

### **Date and Place of Writing**

Dating Matthew is a complicated issue that requires addressing several related issues including, but not limited to, authorship (whether Matthew the Apostle is the author), one’s conclusions regarding the Synoptic problem, and how one relates the Olivet Discourse to the destruction of Jerusalem in A.D. 70. Concerning the first issue we have already concluded that Matthew is probably the author. This would mean that the Gospel was likely written in the first century. The Synoptic problem is a bit more complicated. We suggest that Markan priority is probably the best solution which means that since Mark was likely written in the mid fifties then Matthew was probably written in the sixties. Since Matthew does not appear to know of Luke’s Gospel and since Luke does not seem to know of Matthew, they were probably written about the same time. If so then one would also need to take into account the date of Acts since the Gospel of Luke is tied to, and written before it. We suggest that Acts was written in about 62 (see the discussion on Acts). So Luke must be written prior to that (see Acts 1:1–2). We suggest a date for Luke around 60–61 which would also then apply to Matthew. This date would fit a pre-A.D. 70 date which in turn fits the idea that the Olivet Discourse prophesied the fall of Jerusalem. Taking all of this together, Matthew was likely written around A.D. 60–61. It also seems likely that the general consensus that Matthew wrote from Israel or Syria to Jews in Israel or Syria is correct.

### **Original Recipients**

It is generally accepted that the original recipients were Jewish Christians. This assumption is based upon a number of internal and external clues including the numerous references to the Old Testament, the emphasis on the fulfillment of Old Testament messianic prophecy, the stress on Jesus keeping the Law (5:17–19), the reference to Jesus as “the son of David, the son of Abraham (1:1), and the new Exodus/Moses motif in the book. Externally, both Papias and Iranaeus seem to suggest that the original recipients were Jewish.

#### **Some References to the Old Testament in Matthew**

- Jesus’ genealogy roots Jesus firmly among David and Abraham (1:1–17)
- Jesus’ five blocks of teaching (Matt 5–7, 10; 13; 18; 23–25) corresponding to the five books of Torah
- Jesus is portrayed as God’s “Son” coming out of Egypt (2:15; cf. Hos 11:1)
- Jesus’ temptation in the wilderness alludes to Israel’s wilderness experience (4:1–11; Exod 4:19)
- Jesus’ encounter with the Law (Moses) and the Prophets (Elijah) at the transfiguration (9:1–13)
- Jesus compared to David (12:3–5) and Jonah (12:40–41) and Solomon (12:42)

<sup>4</sup> Craig L. Blomberg, *Matthew*, ed. David S. Dockery, New American Commentary (Nashville: Broadman and Holman Publishers, 1992), 44.

## Historical Setting

The Gospel does not identify a specific historical setting. But, both the internal and external evidence seem to suggest that the original recipients were Jewish. Also, it is generally agreed that if Matthew wrote the Gospel then it was probably written from Israel or Syria to Jews in Israel or Syria. This can be supported by the fact that the earliest quotations of Matthew are from Ignatius who was the bishop of Syrian Antioch and the content of the Gospel seems to presume comprehension of Jewish culture and familiarity with Israel. Much speculation surrounds the specific historical circumstances that gave rise to the writing of the Gospel. Delay in the Lord's return is one possible factor. However, Blomberg suggests that the motivation was more pressing. He suggests that, "Matthew's church has recently been severed from the synagogue; but its predominantly Jewish members remain in frequent, vigorous, and sometimes polemical dialogue with their non-Christian Jewish families and friends."<sup>5</sup>

## Purpose

Although Matthew contains no explicit statement of purpose, several purposes can be deduced from the book's content. First, and perhaps most importantly, Matthew was written to show that Jesus was the Messiah. The messianic credentials presented in the book include a Davidic genealogy, fulfillment of Old Testament messianic prophecies, and miracles. Second, and related to the first, is to provide an explanation for what some perceived as a failed inauguration of the messianic kingdom. If Jesus was the Messiah, then why did He not establish the messianic kingdom? Third, the book was written to disseminate the teachings of Jesus. Matthew emphasis on Jesus' teachings can be seen in the five major discourses (chp[s]. 5–7; 10; 13; 18; 23–25). Fourth, Matthew was written to affirm the Gentile mission and the universal message of the gospel. This can be seen most clearly in the Great Commission (Matt 28:18–20).<sup>6</sup>

## Literary Features and Structure

Matthew is clearly a gospel, a recounting of the Jesus story. But what characterizes a gospel? Mark Strauss has helpfully identified three characteristics.<sup>7</sup> First, the Gospels are historical literature, that is, "they have a history of composition," "they are set in a specific historical

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<sup>5</sup> Ibid., 35.

<sup>6</sup> Other examples of a Gentile interest in Matthew are the references to Rahab (1:5), Ruth (1:5) and Uriah (1:6), all Gentiles; the visit and positive presentation of the Magi (2:1–12); the quotation of Isaiah 9:1–2 ("Galilee of the Gentiles") (4:15–16); Jesus' fame spreading throughout Syria (4:24); a reference to the Decapolis, a territory that is seen as less Jewish (4:25); the commendation of the Roman centurion's faith (8:10); Jesus' prediction that, "many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven" (8:11); Jesus' positive response to a centurion's request (8:13); Nineveh rising up at the judgment against the current Jewish generation and the queen of the South rising up at against the current Jewish generation (12:41–42); a reference to Tyre and Sidon (15:21); Jesus' encounter with the Canaanite woman and her commendable faith (15:21–28); Gentiles might be some of those who are gathered for the wedding banquet (22:1–14); Gentiles might be those who treated Jesus' "brothers" (Jews) with kindness (25:40); and the centurion's statement at Jesus' death: "Surely he was the Son of God" (27:55).

<sup>7</sup> The substance of this paragraph is summarized from Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids: Zondervan, 2007), 27–9.

context,” and “they are meant to convey accurate historical information.” Second, the Gospels are narrative literature and “not merely collections of reports or sayings of the historical Jesus.” Third, the Gospels are theological literature, that is, “theological documents written to instruct and encourage believers and to convince unbelievers of the truth of their message. One further note concerning genre can be made. There is a developing consensus that the Gospels bear close similarities in form to Greco-Roman biographies.<sup>8</sup>

The Greek of Matthew is generally considered good. Some have questioned whether a Jew in Israel would have such a good command of the Greek language. But Matthew was a tax-collector working with the Romans, the culture in Israel was probably bilingual, if not trilingual, and other Jews such as Josephus wrote Greek that is considered good.

Matthew is also characterized by literary sophistication. Elements in Matthew’s narrative technique include, repetition of formulas, use of same source information on more than one occasion, framing, chiasm, parallelism, imperfect parallelism, internal cross-referencing by means of language echoes, theme-setting episodes, sectional overlaps, and dramatization.<sup>9</sup>

The Gospel frequently refers to the Old Testament. There are 129 references to the Old Testament (53 quotations and 76 allusions).<sup>10</sup> The references come from 25 of the 39 Old Testament books, although many of the references come from three books (Psalms 29x, Deuteronomy 27x, and Isaiah 26x). Most of the references to the Old Testament are made by the Lord himself (89x). It might also be noted that most of the quotations come from the Septuagint rather than the Masoretic Text.

Almost all interpreters recognize that Matthew is carefully structured. However, there is disagreement as to the key to the structure. Some argue that the structural key to the book are the five major discourses (chp[s]. 5–7; 10; 13; 18; 23–25).<sup>11</sup> The discourses are separated by five summary statements (8:1; 11:1; 13:53; 19:1; 26:1) and may be patterned after the five books of the Pentateuch. Another approach suggests that the concluding refrains only mark the end of discourses and that the major divisions are marked by the phrase “from that time” (4:17; 16:21). Thus, there three major sections (1:1–4:16; 4:17–16:20; 16:21–28:20).<sup>12</sup> Another approach sees the structure as chiasmic. The key here is the alternation between narrative and discourse sections.<sup>13</sup> The final approach to structuring the book discussed here can be called the biographical approach and further divided into biographical/geographical and biographical/theological. In the former the structure follows Jesus’ life more or less chronologically and geographically (e.g., Jesus moving from ministry in Galilee [15:21–18:35] to Jerusalem [19:1–20:34]). In the latter approach, the structure follows Jesus’ life more or less chronologically and

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<sup>8</sup> See Richard A. Burridge, *What Are the Gospels? A Comparison with Greco-Roman Biography*, ed. Astrid Beck and David Noel Freedman, 2d ed., Biblical Resource Series (Grand Rapids: Eerdmans, 2004).

<sup>9</sup> John Nolland, *The Gospel of Matthew*, ed. I. Howard Marshall and Donald A. Hagner, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 23–9.

<sup>10</sup> The numerical data presented in this paragraph are drawn from W. Graham Scroggie, *A Guide to the Gospels* (London: Pickering & Inglis, 1948), 267–72.

<sup>11</sup> See for example, Benjamin Wisner Bacon, *Studies in Matthew* (New York: H. Holt and Company, 1930).

<sup>12</sup> See Jack Dean Kingsbury, *Matthew: Structure, Christology, Kingdom* (Minneapolis: Fortress, 1989), 1–39.

<sup>13</sup> Although Hagner does not hold to the chiasmic approach he has a nice discussion in Donald A. Hagner, *Matthew 1–13*, Word Biblical Commentary, ed. Ralph P. Martin (Dallas: Word, 1993), lii.

theologically (e.g., The manifestation of the King [8:1–11:1] to The opposition to the King [11:2–13:53]). The latter approach will be followed.

## Message

Jesus of Nazareth is the Messianic Davidic King of Israel and Savior of the world.

## Basic Outline

- I. Jesus of Nazareth, the Messianic Davidic King of Israel is introduced (1:1–4:11).
- II. Jesus of Nazareth, the Messianic Davidic King of Israel declares the principles of His kingdom (4:12–7:29).
- III. Jesus of Nazareth, the Messianic Davidic King of Israel manifests His right to rule by demonstrating His power and authority over man, nature, and the demonic (8:1–11:1).
- IV. Jesus of Nazareth, the Messianic Davidic King of Israel encounters opposition (11:2–12:50).
- V. Jesus of Nazareth, the Messianic Davidic King of Israel responds to the opposition (13:1–20:34).
- VI. Jesus of Nazareth, the Messianic Davidic King of Israel is formally presented and rejected by Israel (21:1–25:46).
- VII. Jesus of Nazareth, the Messianic Davidic King of Israel is Crucified and Resurrected (26:1–28:20).

## Exposition

Key Themes
<ul style="list-style-type: none"> <li>• Jesus of Nazareth is the Davidic Messianic King</li> <li>• Jesus of Nazareth is the Son of God</li> <li>• The Kingdom of Heaven/God</li> <li>• Jesus of Nazareth fulfills OT Scripture</li> <li>• Jesus of Nazareth is the interpreter of the Law</li> <li>• Salvation is offered to the Jew first but also the Gentiles</li> </ul>

### I. **Jesus of Nazareth, the Messianic Davidic King of Israel is introduced (1:1–4:11).**

A. The genealogy and birth of Jesus of Nazareth, the Messianic Davidic King of Israel is presented (1:1–2:23).

1. The genealogy of Jesus of Nazareth, the Messianic Davidic King of Israel is presented (1:1–17).

**General Observations on the Genealogies in Matthew and Luke:**

- Both genealogies help to tell the story of Jesus
- Genealogy is placed at the beginning of the Gospel (unlike Luke)
- The genealogy moves forward to Jesus but in Luke it moves backward from Jesus
- Matthew used “x begat y” but Luke uses “[son] of y”
- Matthew’s genealogy goes back to Abraham but Luke goes back to Adam
- Matthew structures his genealogy with 3 sets of 14
- 38 names are different between Matthew and Luke, including the name of the grandfather of Jesus (Jacob [Matt 1:16] but Heli [Luke 3:23])
- The differences may be that Luke contains Mary’s genealogy while Matthew has Joseph’s or that Luke has Jesus’ actual human ancestry through Joseph but Matthew has Jesus’ legal ancestry

**First Set**

*So all the generations from Abraham to David are fourteen generations: 1 Abraham, 2 Isaac, 3 Jacob, 4 Judah, 5 Perez, 6 Hezron, 7 Aram, 8 Aminadab, 9 Nahshon, 10 Salmon, 11 Boaz, 12 Obed, 13 Jesse, and 14 David.*

**Second Set**<sup>14</sup>

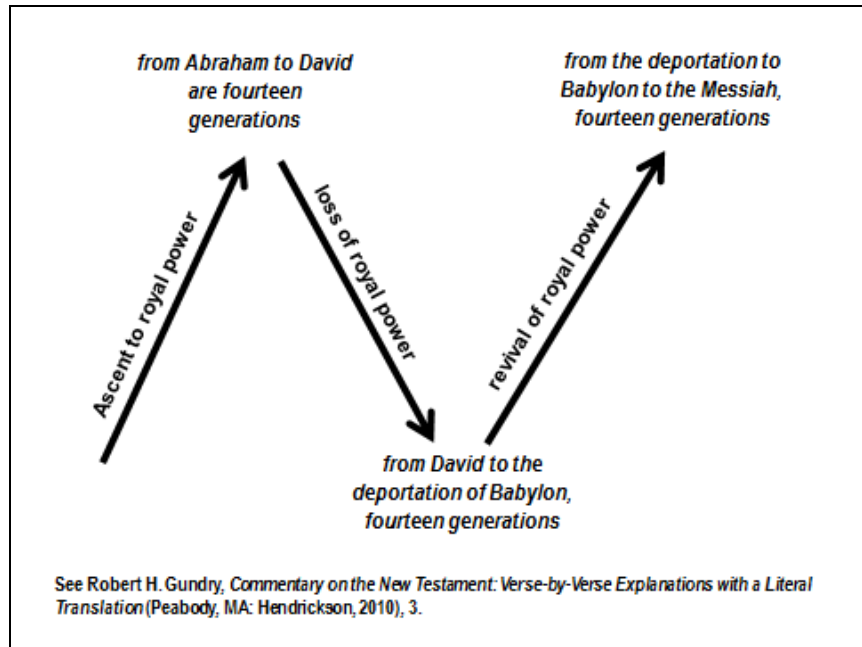
*and from David to the deportation of Babylon, fourteen generations: 1 David, 2 Solomon, 3 Rehoboam, 4 Abijah, 5 Asaph, 6 Jehoshaphat, 7 Joram, 8 Uzziah, 9 Jotham, 10 Ahaz, 11 Hezekiah, 12 Manasseh, 13 Amos, and 14 Josiah.*

**Third Set**

*and from the deportation to Babylon to the Messiah, fourteen generations: 1 Jechoniah, 2 Salathiel, 3 Zerubbabel, 4 Abiud, 5 Eliakim, 6 Azor, 7 Zadok, 8 Achim, 9 Eliud, 10 Eleazar, 11 Matthan, 12 Jacob, 13 Joseph, and 14 Jesus Christ.*

- a. The genealogy is introduced with Jesus Christ being linked to covenantally significant David and Abraham (1:1).
- b. The genealogy is presented around four characters: Abraham, David, Jeconiah (and the deportation to Babylon), and Joseph the husband of Mary (1:2–16).
- c. The genealogy is summarized into three groups of fourteen: (1) Abraham to David, (2) David to the exile, (3) the exile to Jesus (1:17).

<sup>14</sup> Note that David is counted twice, as concluding set 1 and introducing set 2.



**Think and Do: Matthew 1:1–17**

- Jesus’ genealogy affirms that He came in the flesh. Take a moment to consider the implications of the incarnation.
- Jesus’ genealogy reminds us that God’s plan of salvation was intentional not accidental. So recognize that your salvation is not accidental either by fulfilling the Lord’s purpose in your life.
- Note how the saints and sinners that populate the Lord’s genealogy points to the universal nature of redemption.

2. The birth of Jesus of Nazareth, the Messianic Davidic King of Israel is presented (1:18–25).

<b>Similarities in Matthew’s and Luke’s Birth Narratives</b>	
1. John is a forerunner of Jesus.	10. Mary is a picture of faith.
2. Events surrounding Jesus involve eschatological fulfillment.	11. Jesus is born in the time of Herod.
3. There is no Mary typology.	12. Mary is a virgin and is engaged to Joseph.
4. Jesus’ origin is grounded in God.	13. An angel makes the announcement.
5. There is no adoptionism in the Christology of the passages.	14. Jesus is named by the angel.
6. In fact, there is Davidic Christology: Jesus is the promised Davidic redeemer.	15. The Holy Spirit is involved in the birth process.
7. Jesus’ human origins are rooted in righteous parents.	16. The birth is in Bethlehem.
8. The pious recognize Jesus	17. Both accounts call Jesus “Savior.”
9. Grace comes into Israel.	18. Jesus is born after Mary and Joseph are together.
	19. The family settles in Nazareth of Galilee.

- a. Mary is betrothed to Joseph but that betrothal is threatened by Mary's pregnancy through the Holy Spirit (1:18–19).
- b. Joseph receives an angelic visit explaining Mary's pregnancy (1:20–21).
- c. Mary's pregnancy is tied to the fulfillment of Isaiah 7:14 (1:22–23).

<b>Fulfillment Passages in Matthew</b>	
• Matt 1:22–23 (Isa 7:14)	• Matt 8:17 (Isa 53:4)
• Matt 2:5–6 (Mic 5:2)]	• Matt 12:17–21 (Isa 42:1–4)
• Matt 2:14–15 (Hos 11:1)	• Matt 13:35 (Ps 78:2)
• Matt 2:17–18 (Jer 31:15)	• Matt 21:4–5 (Zech 9:9)
• Matt 2:23 (?)	• Matt 27:9–10 (Zech 11:12–13; cf. Jer 19:1, 4, 6, 11)
• Matt 4:14–16 (Isa 9:1–2)	

<b>The Context for the Isaiah Passage</b>
<ul style="list-style-type: none"> <li>• Occurs in a section called “The Book of Immanuel” (Isa 7–12). “Immanuel” (“God with us”) has a significant role in every chapter except ten.</li> <li>• The historical context is the so-called Syro-Ephraimite war (735–733 B.C.). In this war, the Northern Kingdom of Israel (also called Ephraim) and the Arameans (Syria) formed an alliance and invaded Judah in hopes of pressuring her to join their alliance and align herself against the Assyrians. In the midst of this crisis the Judean king Ahaz is encouraged to trust in YHWH and not political maneuvering as a means of his and the nations deliverance.</li> <li>• In 7:1–25, YHWH warns Ahaz not to align with the Aramean/Israelite alliance because He will bring it to an end through Assyria.</li> <li>• In the midst of the crisis faced by Ahaz king of Judah, YHWH commands Isaiah to go and meet him (7:3). The prophet is to encourage the king to have faith in YHWH (7:4–9). To this end, Isaiah offers Ahaz a sign from YHWH to confirm his message of deliverance, but Ahaz refuses the sign out of false piety (7:10–12). But after rebuking Ahaz (7:13), the prophet offers the sign of Immanuel (7:14–17). YHWH will neutralize the Aramean/Israelite threat. However, this will only offer Ahaz and Judah a brief respite. Because of Ahaz's (and Judah's) unbelief, Isaiah announces that the doomed nation will be invaded and devastated by Assyria (7:18–25).</li> </ul>



### Interpretive Options for Isaiah 7:14<sup>15</sup>

1. The mother is royal, perhaps the queen, and so the child is a royal prince, perhaps Hezekiah (J. Lindblom, *A Study on the Immanuel Section in Isaiah 7:1-9:6* [Lund: Gleerup, 1958], p. 41).
2. The mother is Isaiah's wife, and so the child is one of his sons (Clements, *Isaiah 1-39*, in loc.).
3. The prophecy does not refer to a specific mother and child but to mothers in Judah generally, who will give their offspring names symbolizing hope in God (cf. 1 Sam 4:19-22) (O. Kaiser, in loc.).
4. The mother is the Virgin Mary and the child Jesus Christ (cf. Matt 1:22-23). (Young, *Book of Isaiah*, in loc.).
5. The mother is a royal contemporary of the prophet, whose child's name would symbolize the presence of God with his people and who would foreshadow the Messiah in whom God would be incarnate. (J.A. Alexander, in loc.). This view really combines 1 and 4.

### Fulfillment Passages in Matthew 1–2

Passage	Prediction Fulfillment	Pattern Fulfillment
Matt 1:22–23 (Isa 7:14)		✓
Matt 2:5–6 (Mic 5:2)	✓	
Matt 2:14–15 (Hos 11:1)		✓
Matt 2:17–18 (Jer 31:15)		✓
Matt 2:23 (?)	✓ maybe	

- d. Joseph obeyed the angel, married Mary but did not consummate the marriage, and named Jesus when he was born (1:24–25).

### Think and Do: Matthew 1:18–25

- The extraordinary circumstances of Jesus' birth remind us of the extraordinary purpose of the Lord to save His people from their sins. Believe and share this message.
- The extraordinary circumstances of Jesus' birth remind us of the extraordinary "prophecies" related to the Lord. Study them and be encouraged.
- The extraordinary circumstances of Jesus' birth remind us of the extraordinary person of our Lord being God with us. Worship Him!

<sup>15</sup> Geoffrey W. Grogan, "Isaiah," in *The Expositor's Bible Commentary: Isaiah-Ezekiel*, vol. 6, ed. Frank E. Gaebelin and Richard P. Polcyn. 12 vols. (Grand Rapids: Zondervan, 1986), 62–63.

<i>Nativity Stories Compared</i> <sup>16</sup>		
MATT 1:18–2:23	FEATURES	LUKE 1:26–2:40
Joseph	personal perspective	Mary
dreams	means of divine communication	angels
the Holy Spirit	means of incarnation	the Holy Spirit
magi	visitors	shepherds
star	sign(s) of birth	swaddling clothes, manger
house	place of visit	outside the inn
King Herod	ruler(s)	Caesar Augustus, Quirinius
all of Jerusalem	Who else knows?	very few
Bethlehem	starting point	Nazareth
Egypt	journey	Bethlehem, Jerusalem
Nazareth	return	Nazareth
massacre of the infants	reason for travel	census
ruling class	socioeconomic status	lower class
high profile, royal, political birth	general impression	low-profile, humble, unassuming birth
Jewish	primary audience	Jewish

<sup>16</sup> Steven L. Bridge, *Getting the Gospels: Understanding the New Testament Accounts of Jesus' Life* (Peabody, MA: Hendrickson, 2004), 30.

3. The early years of Jesus of Nazareth introduce him as the Messianic Davidic King of Israel (2:1–23).
- a. Jesus is worshiped and honored as a king by Magi (2:1–12).

#### Who were the “Magi”?

- Tradition says there were three because of the three gifts, but there could have been more, or less.
- Western tradition names them: Gaspar, Melchior, and Balthasar.
- Μάγοι is used in of Dan. 2:2, 10, LXX
- Μάγοι were known for divination, and astrology and referred to a priestly caste of Eastern astrologers, though the title was later used in reference to a wide range of roles
- Greeks and Romans associated Chaldean Magi with magical powers, predictions of the future, dream interpretation, or specially regarded wisdom (i.e. “wise men”)
- Typically served in king’s courts but were not kings themselves
- Roman officials were known to receive Magi with honor.
- Four locations for the origin of Mathew’s Magi are possible – Arabia, Persia, Babylon, and Egypt.

#### Significance of the “Magi”

- Their associations with astrology and divination would make them unlikely candidates for witnesses to the Messiah. This might lend historical credibility to the account.
- Their non-Jewish origins fit Matthew’s theme Gentiles inclusion “Because of the universal character of the church, Mathew also has an emphasis on Gentiles. Only Mathew mentions the word *church*. He refers to Magi from the east, the Gentile centurion’s great faith. the Canaanitish woman, the promise of the universal proclamation of the kingdom (24:14), and the final great commission. Mathew has a definite universal emphasis to prove that the kingdom program of God also embraces Gentiles.” Stanley D. Toussaint, *Behold the King: A Study of Mathew*, 19.
- It helps to show how the nations accept Christ, while the Jewish people reject Him.
- Fits Mathew’s purpose of highlighting Jesus’ kingship through: The gifts and honor rendered to him, The association of Magi with kings who served in their courts (e.g., Dan 2).
- May echo the Queen of Sheba’s visit to king David and her gifts of “gold and a great quantity of spices” (1 Kgs 10:10) and other texts take her visit and gifts as a model for the future glory of the Messiah (Ps 72:10-11, 15; Isa. 60:5-6).

**Who or What Was the Star?**

- A supernova that suddenly appeared in the sky (Kepler).
- A comet (e.g., Halley's Comet appeared in 11–12 BC).
- A conjunction of planets (Jupiter, and Saturn with Mars in the constellation of Pisces, 7–6 BC) but the the star appeared and disappeared; moved west, then south; and finally stood over the house. How can this movement be consistent with the above explanations?" (See William Varner)
- A supernatural event
- A manifestation of the Shekinah glory
- An Angel

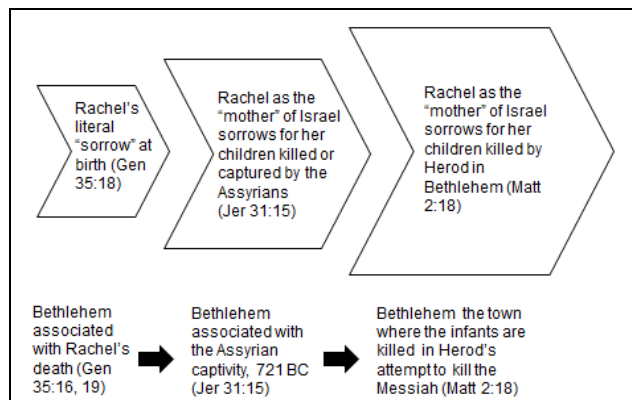
**What Was the Significance of the Gifts?**

- Many have noted a symbolic significance (Gold – Royalty, Frankincense – Divinity or priesthood, Myrrh – Suffering and death)
- Echoes the Queen of Sheba (1 Kgs 10:10) and other Scriptures (Ps 72:10, 15, Isa 60:3–6) about the nations bringing gifts to the Messianic King
- The gift's lavishness emphasize the importance of the child

**Think and Do: Matthew 2:1–12**

- Consider what you can learn from those who responded positively to the King (the Magi).
- Consider what you can learn to avoid from those who responded negatively to the King (Herod).
- The chief priests and scribes knew where the Messiah would be born but were apparently clueless about the Messiah Himself. Bible knowledge is very important but if it doesn't lead you to knowing, loving, and honoring Jesus, it is meaningless.

- b. Jesus is taken to Egypt to protect him from Herod who views him as a potential rival king (2:13–18).



- c. After Herod's death, Joseph is instructed to take Jesus back to Israel, ultimately settling in Nazareth in the fulfillment of prophecy (2:19–23).

### Three Views of "He shall be called a Nazarene"<sup>17</sup>

**View 1:** Could be a play on the Aramaic word for "vow." In this case, it would recall Num.6:1–21 and the Nazarite vow. Also, it could then be a fulfillment of a type, in that Jesus was a type of Samson (Judg 13:5, 7; 16:17). Also, in LXX, "Nazarite of God," was sometimes used interchangeably with "holy one to God" (Judg 13:7; 16:17).

**Main Problems:**

1. Jesus doesn't seem to fit the picture of one who had taken a Nazarite vow.
2. Matthew attributes this to multiple prophets.
3. Samson is an unlikely candidate for being a type of Christ.

**View 2:** Could refer to the general attitude toward Nazareth. That is, it is looked down upon (John 1:46). Jesus, then was a Nazarene, which fulfilled what the prophets said about the Messiah being despised and rejected (Isa 53:2–3; Ps 22:6–13).

**Main Problems:**

None of the texts above actually use any Hebrew word related to *netzer*.

**View 3:** A play on words with *netzer*, meaning, "branched one." This would recall Isa 11:1, which was commonly viewed as Messianic. Maybe even those who named the town were thinking of this Messianic prophecy. The word is used in Isa 60:21 to refer to the believing remnant of Israel. Also, other texts speak of "the branch" using synonyms (Ps 132:17; Isa 4:2; 53:2; Jer 23:5; 33:15; Ezek 29:21; Zech 3:8; 6:12).

**Main Problems:**

Matthew's Greek speaking/reading audience may not have been able to pick up on a word play made in Hebrew.

### Think and Do: Matthew 2:13–18

- Observe and imitate Joseph's obedience to God.
- Jesus is the Messianic Davidic King, and the fulfillment of Scripture. Worship Jesus.
- There will always be opposition to God and His purposes. Sometimes, that opposition will cause horrible consequences. Yet, God will always accomplish His purposes. Trust God.

<sup>17</sup> This is slightly modified from material created by Joshua Bramer.

- B. The preparation of Jesus is seen in the preaching of John the Baptist, in the baptism of Jesus, and the testing of Jesus in the wilderness (3:1–4:11).

<b>Elijah and John the Baptist<sup>18</sup></b>		
<b>Comparisons</b>	<b>Elijah</b>	<b>John the Baptist</b>
Both were children of the desert.	1 Kings 17:3	Matthew 3:1
Both withdrew and lived apart from mainstream society.	1 Kings 17:5	Luke 1:80
Both wore the clothing of the desert.	2 Kings 1:8	Matthew 3:4
Both shattered the prophetic silence of many years and spoke to the masses on behalf of God.	1 Kings 18:21	Matthew 3:5
Both had fiery personalities and an explosive intensity	1 Kings 18:8	Matthew 3:7
Both fearlessly confronted the religious leaders of their day.	1 Kings 18:25	Matthew 3:7
Both put their lives on the line by confronting the political leaders of their day	1 Kings 18:18	Matthew 14:4
Both condemned the sins of a wicked and hard-hearted people.	1 Kings 18:21	Luke 1:17
Both turned the hearts of many away from their sins and toward their God.	1 Kings 18:37	Luke 1:16
Both fell into despair and briefly doubted their missions and masters.	1 Kings 19:4	Matthew 11:3

1. John the Baptist's preaching prepares the way for Jesus of Nazareth, the Messianic Davidic King (3:1–12).
2. John's baptism of Jesus inaugurates the ministry of Jesus of Nazareth, the Messianic Davidic King of Israel (3:13–17).

**Think and Do: Matthew 3:13–17**

- John's baptism reminds us of the role of repentance in coming to Jesus. Know that one often needs to recognize their need for salvation before seeking salvation.
- John's message shows us that there are times that one must confront sin in direct ways. Confront sin when confronting sin is necessary.
- Jesus' baptism teaches us about humbly setting an example for others. Don't let pride keep you from setting an example and doing what is right.

3. The temptation of Jesus in the wilderness provides a test for Jesus of Nazareth, the Messianic Davidic King of Israel (4:1–11).

<sup>18</sup> Dewey Bertollini and Rebecca Bertollini, *The Book of Matthew: The Smart Guide to the Bible Series*, ed. Larry Richards (Nashville: Thomas Nelson, 2008), 35–36

<b>Jesus' Temptations in Matthew and Luke</b>	
<b>Matthew</b>	<b>Luke</b>
Command stones to become bread to satisfy hunger (4:3–4)	Command stones to become bread to satisfy hunger (4:3–4)
Jesus' response: Deut 8:5	
Throw Himself off of the Pinnacle of the temple to test divine protection (4:5–7)	Worship of Satan to obtain the kingdoms of the world (4:5–8)
Jesus' response: Deut 6:16	Jesus' response: Deut 6:13
Worship of Satan to obtain the kingdoms of the world (4:8–10)	Throw Himself off of the pinnacle of the temple to test divine protection (4:9–12)
Jesus' response: Deut 6:13	Jesus' response: Deut 6:16

### **Observations Concerning Jesus' Temptations**

- The temptations provide additional vindication of Jesus: (1) The devil calls Jesus the Son of God, (2) Jesus is successful over temptation
- Jesus shows Himself to be a faithful Son
- The temptations introduce the Jesus' adversary the devil
- Jesus' success in the wilderness contrasts Israel's failure in the wilderness
- The nature of the tests hint at Jesus' mission

#### **Think and Do: Matthew 4:1–11**

- Jesus' temptation demonstrates that no one is above temptation. So it is not a question of if, but when, we will be tempted.
- Jesus' temptations reveal that temptations often involve good things obtained in illegitimate ways or for wrong reasons. Use that understanding in your battle against temptations.
- Jesus' response to temptation involved quoting Scripture. Know your Memorize Scripture so you can do the same.

"After Jesus Christ had defeated Satan, He was ready to begin His ministry. No man has a right to call others to obey who has not obeyed himself. Our Lord proved Himself to be the perfect King whose sovereignty is worthy of our respect and obedience" (Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 [Wheaton, IL: Victor, 1996], 19).

## **II. Jesus of Nazareth, the Messianic Davidic King of Israel declares the principles of His kingdom (4:12–7:29).**

- A. Jesus begins His ministry by withdrawing from Judea after John's imprisonment and ministering in Galilee by proclaiming the gospel of the kingdom and selecting His disciples (4:12–25).
  1. Jesus withdraws from Judea after John's imprisonment and begins his ministry in Galilee (4:12–16).

2. Jesus preaches the gospel of the kingdom (4:17).
  3. Jesus calls His first disciples (4:18–22).
  4. Jesus ministers throughout Galilee, his reputation grows, and crowds follow Him (4:23–25).
- B. Jesus preaches the “Sermon on the Mount” (5:1–7:29).

<b>Common Approaches to the Sermon on the Mount</b>
<ul style="list-style-type: none"> <li>• Soteriological: to enable people to know what God’s kingdom requirements are so that salvation might be gained through obedience</li> <li>• Sociological: to provide a guide for the salvation of society</li> <li>• Penitential: to make one conscious of their sin in order to drive him to God</li> <li>• Ecclesiastical: to provide ethical teaching for the church</li> <li>• Millennial or Kingdom: to provide the ethic for the future earthly messianic kingdom</li> <li>• Interim approach: to provide ethical instructions for Jesus’ disciples that apply from the time Jesus gave them until the beginning of the kingdom age</li> </ul>

- Soteriological: to enable people to know what God’s kingdom requirements are so that salvation might be gained through obedience
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- Millennial or Kingdom: to provide the ethic for the future earthly messianic kingdom
- Interim approach: to provide ethical instructions for Jesus’ disciples that apply from the time Jesus gave them until the beginning of the kingdom age

1. Jesus goes up on a mountain and teaches as the Messianic Davidic King of Israel (5:1–2).
2. Jesus preaches about the subjects of the kingdom (5:3–16).
  - a. Jesus preaches about the blessedness of the subjects (5:3–12).
  - b. Jesus preaches about the responsibilities of the subjects (5:13–16).

<b>Parables in Matthew<sup>19</sup></b>		
1. 5:13	14. 12:24–28	27. 16:1–4
2. 5:14–16	15. 12:29	28. 18:12–14
3. 5:25–26	16. 12:33–37	29. 18:23–35
4. 5:29–30	17. 12:43–45	30. 20:1–16
5. 7:1–5	18. 13:3–9, 18–23	31. 21:28–32
6. 7:6	19. 13:24–30, 36–43	32. 21:33–41
7. 7:13–14	13:31–32	33. 21:42–44
8. 7:15–20	20. 13:33	34. 22:1–14
9. 7:24–27	21. 13:44	35. 24:32–35
10. 9:12–13	22. 13:45–46	36. 24:43–44
11. 9:14–15	23. 13:47–50	37. 24:45–51
12. 9:16	24. 13:51–52	38. 25:1–13
13. 9:17	25. 15:10–11, 15–20	39. 25:14–30
	26. 15:14	

<sup>19</sup> Scroggie, *A Guide to the Gospels*, 278.



3. Jesus preaches about the genuine righteousness (5:17–7:12).
  - a. Jesus preaches about the principle of righteousness and the law (5:17–48).
    - 1) Jesus confirms the law (5:17–20).
    - 2) Jesus interprets the law (5:21–48).
      - a) Jesus interprets the law regarding hatred and murder (5:21–26).
      - b) Jesus interprets the law regarding lust and adultery (5:27–30).
      - c) Jesus interprets the law regarding commitment to marriage and divorce (5:31–32).
      - d) Jesus interprets the law regarding integrity and oaths (5:33–37).
      - e) Jesus interprets the law regarding rights and retaliation (5:38–42).
      - f) Jesus interprets the law regarding love and hatred (5:43–48).
  - b. Jesus preaches about the practice of righteousness (6:1–18).
    - 1) Beware of practicing righteousness before men (6:1).
    - 2) Practice righteousness before God (6:2–18).
      - a) Give not to be seen by men but to be seen by God (6:2–4).
      - b) Pray not to be heard by men but to be heard by God (6:5–15).
      - c) Fast not to be rewarded by men but to be rewarded by God (6:16–18).
  - c. Jesus preaches about perspectives and righteousness (6:19–7:11).
    - 1) Have the right perspective regarding wealth (6:19–24).

- 2) Have the right perspective regarding anxiety (6:25–34).
  - 3) Have the right perspective regarding a judgmental spirit (7:1–5).
  - 4) Have the right perspective regarding truth and unbelievers (7:6).
  - 5) Have the right perspective regarding prayer requests (7:7–11).
- d. Jesus summarizes the right perspective with the “golden rule” (7:12).
4. Jesus preaches about the dangers facing those seeking to enter the kingdom (7:13–27).
    - a. The Two Gates: Choose the narrow way of Christ’s instruction as a direction for life rather than the broader way leading to death (7:13–14).
    - b. The Two Trees: Watch for false prophets who can be known by their fruits (7:15–23).
    - c. The Two Houses: Be wise and build your lives upon the foundation of Christ’s word (7:24–27).
  5. The multitudes respond with amazement to Jesus’ teaching (7:28–29).

### III. **Jesus of Nazareth, the Messianic Davidic King of Israel manifests His right to rule by demonstrating His power and authority over man, nature, and the demonic (8:1–11:1).**

“In 4:23 Matthew gave a summary of Jesus’ ministry as one of teaching, preaching, and healing (in 9:35 he will give a similar summary). Then in the Sermon on the Mount he gave his readers an outstanding example of the way Jesus taught. Now he turns his attention to the healings that were such an important and striking part of his ministry. Jesus displayed power as well as authority as he went about his earthly task” (Leon Morris, *The Gospel According to Matthew*, Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1992], 186).

- A. Jesus demonstrates His power and authority as the Messianic Davidic King of Israel (8:1–17).
  1. Jesus demonstrates His power to heal leprosy (8:1–4).

Miracles in Matthew <sup>20</sup>		
1. 8:1-4	8. 9:20-22	15. 15:21-28
2. 8:5-13	9. 9:27-31	16. 15:32-38
3. 8:14-15	10. 9:32-33	17. 17:14-18
4. 8:23-27	11. 12:10-13	18. 17:24-27
5. 8:28-34	12. 12:22	19. 20:29-34
6. 9:1-8	13. 14:15-21	20. 21:18-22
7. 9:18-19, 23-26	14. 14:25-33	Unique to Matthew

2. Jesus demonstrates His power to heal paralysis (8:5-13).

The healing of the centurion's servant is an indication of the interest that Matthew's Gospel, though written from a Jewish perspective, has in Gentiles. This interest can be seen here and in:

- the reference to Ruth a Moabitess,
- the reference of the Magi who came from the East,
- the quotation of Isaiah 9 that references "the Galilee of the Gentiles" (4:12-16),
- the interaction with the Canaanite woman (15:21-28),
- the great Commission's call to go "all nations" (28:19).

3. Jesus demonstrates His power to heal sickness and demon possession (8:14-17).

B. Jesus demonstrates his authority concerning discipleship (8:18-22).

C. Jesus demonstrates His power over the natural, the demonic, and the spiritual realms (8:23-9:8).

1. Jesus demonstrates His power over nature by stilling the sea (8:23-27).

2. Jesus demonstrates His power over the demonic by casting out demons (8:28-34).

3. Jesus demonstrates His power over the spiritual by forgiving sins (9:1-8).

D. Jesus demonstrates His authority over the religious authorities (9:9-17).

1. Jesus demonstrates His authority over the religious authorities by calling Matthew and spending time with sinners (9:9-13).

<sup>20</sup> Scroggie, *A Guide to the Gospels*, 286-87.

2. Jesus demonstrates His authority over the disciples of John by dealing with the issue of fasting (9:14–17).
- E. Jesus demonstrates His power over death and physical impairments (9:18–34).
1. Jesus demonstrates His power over death (9:18–26).
  2. Jesus demonstrates His power over blindness (9:27–31).
  3. Jesus demonstrates His power over demonically induced muteness (9:32–34).
- F. Jesus demonstrates His authority over the disciples and their mission (9:35–11:1).
1. Jesus demonstrates His authority by proclaiming the Kingdom and authenticating His message with signs of the kingdom to people who were like sheep without a shepherd (9:35–38).
  2. Jesus demonstrates His authority by commissioning the Twelve to proclaim the message of the kingdom (10:1–42).
    - a. Jesus delegates authority to the Twelve (10:1–4).

<b>Listings of the Twelve Apostles</b>			
<b>Matt 10:2–4</b>	<b>Mark 3:16–19</b>	<b>Luke 6:14–16</b>	<b>Acts 1:13</b>
Simon (Peter) Andrew James John	Simon (Peter) James John Andrew	Simon (Peter) Andrew James John	Peter John James Andrew
Philip Bartholomew Thomas Matthew	Philip Bartholomew Matthew Thomas	Philip Bartholomew Matthew Thomas	Philip Thomas Bartholomew Matthew
James (son of Alphaeus) Thaddaeus Simon the Zealot	James (son of Alphaeus) Thaddaeus Simon the Zealot	James (son of Alphaeus) Simon the Zealot Judas son of James	James (son of Alphaeus) Simon the Zealot Judas son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	

- b. Jesus directs the Twelve in their mission (10:5–42).
  - 1) Jesus gives direction regarding the sphere and nature of their ministry (10:5–8).
  - 2) Jesus gives direction regarding the provisions of their ministry (10:9–15).
  - 3) Jesus gives direction regarding steadfastness in their ministry (10:16–33).
  - 4) Jesus gives direction regarding the responses to their ministry (10:34–42).
3. Jesus demonstrates His authority by sending out the Twelve (implied) and resuming His ministry (11:1).

#### **IV. Jesus of Nazareth, the Messianic Davidic King of Israel encounters opposition (11:2–12:50).**

- A. The opposition to Jesus is manifested in indirect ways (11:2–11:30).
  1. The opposition is manifested in John the Baptist's questioning of Jesus' ministry and identity (11:2–15).
    - a. The questioning of John is addressed (11:2–6).
    - b. The character of John is affirmed (11:7–15).
  2. The opposition to Jesus is manifested in the inconsistent attitudes of the current generation (11:16–19).
  3. The opposition to Jesus is manifested in the unbelief in the cities where Jesus ministered (11:20–24).
  4. The opposition to Jesus is manifested in Jesus' invitation to those who are not opposed to Him to come and find rest (11:25–30).
- B. The opposition to Jesus is manifested in direct ways (12:1–50).
  1. Jesus is confronted concerning working on the Sabbath (12:1–8).
  2. Jesus is confronted concerning healing on the Sabbath (12:9–21).
    - a. Jesus heals on the Sabbath and justifies his actions (12:9–13).

- b. The Pharisees respond by considering how to destroy Jesus (12:14).
  - c. Jesus responds to the threat of the Pharisees by withdrawing and Matthew points out that the opposition is a fulfillment of Isaiah 42:1–4 (12:15–21).
- 3. Jesus is confronted concerning the source of His power over the supernatural (12:22–37).
    - a. The Pharisees blaspheme the Holy Spirit (12:22–30).
    - b. The Pharisees commit the “unpardonable sin” (12:31–37).
  - 4. Jesus is confronted concerning His claims by Pharisees and Scribes demanding a “sign” as proof (12:38–45).
  - 5. Jesus is confronted concerning the priority of spiritual over familial relationships (12:46–50).

**V. Jesus of Nazareth, the Messianic Davidic King of Israel responds to the opposition (13:1–20:34).**

- A. Jesus responds to the opposition by telling a series of parables concerning the kingdom (13:1–53).
  - 1. The setting: Jesus tells the parables from a boat to the multitude standing on the beach (13:1–3a).
  - 2. Jesus introduces the section by expressing the parable, explaining the purpose of parables, and explaining the parable (13:3b–23).
    - a. Jesus tells the parable of the sower (13:3b–9).
    - b. Jesus explains the purpose of the parables (13:10–17).
    - c. Jesus explains the parable of the sower (13:18–23).
  - 3. Jesus tells a series of parables related to the nature of the interim kingdom (13:24–50).
    - a. Jesus relates the parable of the wheat and tares (13:24–30).
    - b. Jesus relates the parable of the mustard seed (13:31–32).

- c. Jesus relates the parable of the leaven (13:33).
- d. Matthew notes that Jesus' use of parables was a fulfillment of Psalm 78:2 (13:34–35).
- e. Jesus explains the parable of the wheat and tares (13:36–43).

The phrase "end of the age" is distinctive in Matthew where it occurs 5x (13:39, 40, 49; 24:3; 28:20) and only once elsewhere in the New Testament (Heb 9:26)

- f. Jesus relates the parable of the hidden treasure (13:44).
  - g. Jesus relates the parable of the pearl (13:45-46).
  - h. Jesus relates the parable of the dragnet (13:47–50).
  - i. Jesus relates the parable of the householder (13:51–52).
4. Jesus concludes his parables (13:53).

**B. Jesus responds to the opposition by withdrawing from the Jewish leadership and ministering among the people and preparing his disciples (13:54–16:12).**

- 1. The withdrawals of Jesus were precipitated by unbelief in Nazareth and the beheading of John the Baptist (13:54–14:12).
  - a. Jesus' withdrawal was initiated by the unbelief of His hometown of Nazareth (13:54–58).
  - b. Jesus' withdrawal was also initiated by the beheading of John the Baptist (14:1–12).
- 2. The withdrawals of Jesus are interspersed with Jesus' ministry and teaching (14:13–16:20).
  - a. Jesus withdraws to a desolate place but continues to minister and teach (14:13–15:20).
    - 1) Jesus miraculously feeds five thousand people (14:13–21).
    - 2) Jesus miraculously walks on the water (14:22–33).
    - 3) Jesus miraculously heals at Gennesaret (14:34–36).

- 4) Jesus' dispute with the Pharisees concerning ritual versus actual purity is followed by Jesus teaching the multitude and the disciples (15:1–20).
    - a) Jesus is confronted by the Pharisees concerning ritual purity (15:1–9).
    - b) Jesus teaches the multitude (15:10–11).
    - c) Jesus teaches the disciples (15:12–20).
  - b. Jesus withdraws to the district of Tyre and Sidon and heals a Canaanite woman's daughter (15:21–28).
  - c. Jesus withdraws to the Sea of Galilee and miraculously feeds four thousand people (15:29–38).
  - d. Jesus withdraws to the region of Magadan encountering Pharisees and Sadducees who ask for a sign but Jesus uses the occasion to teach His disciples (15:39–16:12).
    - 1) Jesus withdraws to the region of Magadan (15:39).
    - 2) The Pharisees' and Sadducees' ask for a Sign (16:1–4).
    - 3) Jesus warns the disciples about the "leaven" (teaching) of the Pharisees and Sadducees (16:5–12).
- C. Jesus responds to the opposition by teaching His disciples (16:13–20:28).
1. Jesus teaches His disciples about His identity (16:13–20).
  2. Jesus teaches His disciples about His mission (16:21–17:13).
    - a. Jesus reveals to His disciples His mission to Jerusalem (16:21–28).
    - b. Jesus reveals to His disciples a preview of His glory which will be after the completion of His mission (17:1–13).
  3. Jesus teaches His disciples about their ministries (17:14–18:35).
    - a. Jesus uses a demon–possessed boy to teach about faith, spiritual power, and prayer (17:14–21).
      - 1) The failure of the disciples to heal a demon–possessed boy (17:14–16).



- 2) Jesus rebukes the faithlessness of those present and then heals the boy (17:17–18).
- 3) Jesus rebukes/teaches the disciples about their failure (17:19–21).
- b. Jesus teaches His disciples again about His death and resurrection (17:22–23).
- c. Jesus teaches His disciples about submitting to human authority even though He is the Messianic Davidic King of Israel and thus rightly exempt from such requirements (17:24–27).
- d. Jesus teaches His disciples about childlike humility (18:1–4).
- e. Jesus teaches His disciples not to become a stumbling block (18:5–14).
- f. Jesus teaches His disciples about addressing conflicts (18:15–20).
- g. Jesus teaches His disciples about forgiveness (18:21–35).
4. Jesus concludes His teaching in Galilee and travels to Judah (19:1–2).
5. In Judea, Jesus resumes His teaching of the disciples (19:3–20:34).
  - a. Jesus teaches His disciples about divorce, marriage, and the kingdom (19:3–12).
    - 1) Jesus is questioned about divorce (19:3–9).
    - 2) Jesus teaches about celibacy and the kingdom (19:10–12).
  - b. Jesus teaches His disciples about childlikeness and the kingdom (19:13–15).
  - c. Jesus teaches His disciples about wealth and the kingdom (19:16–20:16).
    - 1) Jesus interacts with the rich young man regarding the kingdom (19:16–22).
    - 2) Jesus teaches the disciples that it is hard but not impossible for the rich to enter the kingdom (19:23–26).

- 3) Jesus teaches the disciples who have sacrificed for Him will be rewarded in the future kingdom (19:27—20:16).
    - a) Jesus states that the disciples will be rewarded in the future kingdom (19:27–30).
    - b) Jesus illustrates His point with the parable of the vineyard which teaches the God (the landowner) will reward whatever is right” (20:1–16).
  - d. Jesus teaches a third time about His death and resurrection (20:17–19).
  - e. Jesus teaches about true greatness in the kingdom (20:20–28).
- D. Jesus responds to opposition by healing two blind men who could “see” that Jesus of Nazareth was the Messianic Davidic King of Israel (20:29–34).

**VI. Jesus of Nazareth, the Messianic Davidic King of Israel is formally presented and rejected by Israel (21:1–25:46).**

- A. Jesus of Nazareth, the Messianic Davidic King of Israel is presented to the nation (21:1–17).
1. The King enters Jerusalem triumphantly (21:1–11).
  2. The King enters His temple and cleanses it (21:12–17).
- B. The King is rejected by the Nation (21:18–22:46).
1. The miraculous withering fig tree illustrates the judgment of barren Israel (21:18–22).
  2. Jesus’ authority is called into question by the leaders of Israel (21:23–27).
  3. Jesus relates three parables that show that God has rejected the leaders of Israel (21:28–22:14).
    - a. The parable of the two sons reveals the hypocrisy of the leaders who claim obedience but are actually disobedient to the Father (God) (21:28–32).
    - b. The parable of the wicked tenants exposes the leaders as those who reject the son (Jesus) and will thus be judged by the Father (God) (21:33–46).

- c. The parable of the wedding feast shows that the leaders have rejected the invitation to the wedding (the kingdom) and thus will be displaced by others (22:1–14).
  - 4. Jesus faces a series of confrontations with the leaders of Israel (22:15–46).
    - a. Jesus is confronted by the Pharisees and Herodians regarding paying taxes to Caesar (22:15–22).
    - b. Jesus is confronted by the Sadducees concerning the resurrection (22:23–33).
    - c. Jesus is confronted by the Pharisees concerning the greatest commandment (22:34–40).
    - d. Jesus confronts the Pharisees regarding the identity of the Davidic Messiah (22:41–46).
- C. The King rejects Israel’s leaders (23:1–39).
  - 1. Jesus rejected the scribes and Pharisees for their hypocritical and self-serving actions (23:1–12).
  - 2. Jesus pronounced seven “woes” against the Pharisees for their hypocrisy (23:13–36).
    - a. First woe: The Pharisees are shut out of the kingdom (23:13–14).
    - b. Second woe: The Pharisees’ superficial zeal does more harm than good (23:15).
    - c. Third woe: The Pharisees misused oaths (23:16–22).
    - d. Fourth woe: The Pharisees majored on the minors and minored on the majors concerning the law (23:23–24).
    - e. Fifth woe: The Pharisees were more concerned about appearing to be righteous than actually being righteous (23:25–26).
    - f. Sixth woe: The Pharisees appear to be righteous but are not in reality (23:27–28).
    - g. Seventh woe: The Pharisees claim to support the prophets that God sends but in fact they persecute such prophets and will be judged accordingly (23:29–36).

3. Jesus laments over rebellious Jerusalem which is now rejected (23:37–39).
- D. The King prophesies Israel's judgment and the consummation of the kingdom (24:1–25:46).
1. The background for the prophecy is the temple (24:1–2).
  2. The subject of the prophecy concerns the end of the age (24:3–25:46).
    - a. Jesus reveals the signs of the end of the age (24:3–35).
    - b. Jesus reveals that the day and hour of His coming is unknown to man (24:36–51).
    - c. The parable of the ten virgins teaches that Israel must be prepared to enter the kingdom by waiting for the Bridegroom (Christ) to arrive (25:1–13).
    - d. The parable of the two servants teaches that Israel must serve the Master (Christ) until he returns (25:14–30).
    - e. Jesus illustrates the judgment of the nations using the separation of sheep and goats (25:31–46).

**VII. Jesus of Nazareth and the Messianic Davidic King of Israel is Crucified and Resurrected (26:1–28:20).**

- A. Jesus the King is prepared for crucifixion (26:1–46).
1. Jesus predicts His death a fourth time (26:1–2).
  2. The Jewish leaders plot to kill Jesus (26:3–5).
  3. Jesus' body is anointed in preparation for His burial (26:6–13).
  4. Judas agrees to betray Jesus (26:14–16).
  5. Jesus eats His last Passover with His disciples the night before His crucifixion (26:17–30).

<b>Was the Lord's Supper a Passover Meal?</b>		
<b>The Problem:</b> <ul style="list-style-type: none"> <li>• The Synoptic Gospels seem to suggest that the Lord's Supper was a Passover Meal (Mark 14:12-16; Matt 26:17-19; Luke 22:7-15)</li> <li>• John states that Jesus was arrested and crucified before the Passover (John 13:1; 18:28; 19:14, 31)</li> </ul>		
<b>Proposed Solutions</b>	<b>Strengths</b>	<b>Weaknesses</b>
Different traditions, one right and one wrong	No need to seek to explain the differences	Undermines inerrancy and fails to explain how such an important tradition got confused
Different theological or literary purposes	Accounts for the differences without resorting to complicated reconstructions	The theological and/or literary explanations are unpersuasive
The Last Supper was not a Passover Meal	Allows both John and the Synoptics to be right based on internal evidence	The view is somewhat speculative
Different calendars or reckoning of days	Allows both John and the Synoptics to be right based on internal evidence and some external evidence	The view is somewhat speculative

6. Jesus predicts Peter's denials (26:31-35).
  7. Jesus prays in Gethsemane in preparation of His crucifixion (26:36-46).
- B. Jesus the King is arrested, tried and sentenced to be crucified (26:47-27:26).
1. Jesus is arrested in Gethsemane (26:47-56).
  2. Jesus is tried before the Sanhedrin (26:57-68).

<b>Jesus' Trials</b>					
<b>Jewish Trials</b>			<b>Roman Trials</b>		
<b>1</b>	<b>2</b>	<b>3</b>	<b>1</b>	<b>2</b>	<b>3</b>
Jesus is taken to the house of Annas, the former high priest and is questioned there (John 18:13-24)	Jesus is tried before Caiaphas, the current high priest (Matt 26:57; Mark 14:53-65)	Jesus is tried before the Sanhedrin (Matt 27:1; Mark 15:1a; Luke 22:66-71)	Jesus is tried before Pilate procurator of Judea (A.D. 26-36) (Matt 27:2, 11-14; Mark 15:1b-5; Luke 23:1-5; John 18:28-38)	Jesus is tried before Herod Antipas (Luke 23:6-12)	Jesus is tried before Pilate again and handed over to be scourged and crucified (Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16)

Some Jewish Legal Procedures of Later Judaism	
<ul style="list-style-type: none"> <li>• <i>m. Sanhedrin 4.1</i> discusses the distinction between property cases and capital cases               <ul style="list-style-type: none"> <li>– Capital cases must begin with the case for acquittal not conviction</li> <li>– Capital cases must be tried by day and conviction can only be reached on the following day</li> <li>– Capital cases are not to be judged on the eve of the Sabbath or the eve of a festival (also <i>m. Besah 5.2</i>)</li> </ul> </li> <li>• <i>m. Sanhedrin 7.5</i> <ul style="list-style-type: none"> <li>– Blasphemy is narrowly defined as pronouncing the divine name</li> </ul> </li> </ul>	

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| <ul style="list-style-type: none"> <li>3. Peter denies Jesus (26:69–75).</li> <li>4. Judas hangs himself (27:1–10).</li> <li>5. Jesus is tried before Pilate, scourged, and sentenced to crucifixion (27:11–26).</li> </ul>  |  |
| C. Jesus the King is crucified (27:27–66).   |  |
| <ul style="list-style-type: none"> <li>1. Jesus the King is mocked by Roman soldiers (27:27–31).</li> <li>2. Jesus the King carries His cross to Golgotha (27:32–34).</li> <li>3. Jesus the King is crucified as “Jesus the King of the Jews” (27:35–44).</li> <li>4. Jesus the King dies (27:45–50).</li> </ul> |  |

Jesus' Words on the Cross				
	Matthew	Mark	Luke	John
“Father, forgive them”			23:34	
“Today you shall be with me in paradise”			23:43	
“Woman, behold your son . . . Behold, your mother”				19:26-27
“My God, my God, why have you forsaken me?”	27:46	15:34		
“I thirst”				19:28
“It is finished”				19:30
“Father, into your hands I commend my spirit”	27:50		23:46	

- 5. Jesus' death is accompanied by the rending of the veil in the temple and the resuscitation of some saints (27:51–56).
  - 6. Jesus the King is buried (27:57–66).
- D. Jesus the King is resurrected and claims his authority (28:1–20).
- 1. Jesus' tomb is discovered to be empty because Jesus has risen (28:1–10).

<b>Women at the Tomb According to the Gospels</b>			
<b>Matthew 28:1</b>	<b>Mark 16:1</b>	<b>Luke 24:10</b>	<b>John 20:1</b>
Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene
The other Mary?	Mary the mother of James	Mary the mother of James	
	Salome (the mother of Zebedee's sons)		
		Joanna (wife of Chuza 8:3)	
		others	

- 2. The guards report the empty tomb and are paid to cover it up (28:11–15).
- 3. Jesus the King gives his followers the Great Commission (28:16–20).