



NIGHT OF WORSHIP

JANUARY 21, 2024

6:30 PM

A SURVEY OF THE

BIBLE

Context • Content • Conviction



PURPOSES

- ✦ **HELP US READ OUR BIBLE WELL.** READ AND STUDY!
- ✦ **HELP US LISTEN TO MESSAGES WELL.** BE DISCERNING!
- ✦ **GUIDE US IN SEEING THE BIG PICTURE OF GOD'S STORY.**
- ✦ **PROVIDE A CONTEXT FOR INTERPRETING SCRIPTURE.**
- ✦ **HELP US SEE WHERE WE FIT INTO GOD'S STORY.** GET BUSY!
- ✦ **PROVIDE HOPE THAT GOD IS UP TO SOMETHING!** ENDURE!



GOSPELS RESOURCES

PRACTICAL STEPS IN INTERPRETING GOSPEL NARRATIVE

(Joel F. Williams)

The Gospels represent an act of communication about Jesus to the Gospel writer's audience. Two practical steps in interpreting a narrative passage grow out of this idea of the Gospels as an act of communication: to identify what the Gospel writers say about Jesus and to identify the appropriate response to Jesus. These two steps relate to the three parties involved: the Gospel writer, Jesus, and the Gospel writer's audience. Other interpretive tools such as background studies or word analysis are important, but attention to the Gospel narrative form as an act of communication will ultimately help lead the interpreter to take two further steps.

Step # 1: Identify what the Gospel writer is teaching about Jesus.

The Gospels are about Jesus. In particular, they are about his earthly life, including both his works and his words, as it moves toward his suffering and death on the cross and his resurrection (and in the case of Luke's Gospel, his exaltation). Perhaps this point seems so obvious that it hardly needs to be mentioned, but it is surprising how much teaching on the Gospels loses sight of what the Gospel writers are saying about Jesus. Yet Jesus stands at the very center of story. The Gospels are not books with a hidden meaning or agenda. They are what they present themselves to be: realistic portrayals of the life, death, and resurrection of Jesus. Each of the Gospels gives a coherent picture of Jesus, one that holds together throughout the shifting movement of the plot as a whole. Since the Gospels are about Jesus, the most practical step for understanding any particular passage in the Gospels is to determine what the passage says about Jesus.

For the most part, Jesus is the focal point of each scene of the Gospels. Even the passages that omit Jesus somehow contribute to the overall message of the Gospel writer concerning the identity and mission of Jesus. For example, Mark's Gospel focuses directly on Jesus in almost every passage. Mark takes on the role of a storyteller, emphasizing the activity of Jesus more than the teaching of Jesus. As a result, the story rushes forward, moving from one event in Jesus's life to the next and heading inevitably toward the cross. There are only a few passages in Mark's Gospel where Jesus is absent, but even these scenes convey important truths about him. Matthew's Gospel is similar to Mark's in its focus on Jesus but different in that it provides much more of the content of Jesus's teaching. Matthew himself seems to take on the role of a teacher, seeking to make disciples by communicating all that Jesus himself has taught and commanded. He is like a scribe who has become a disciple of the kingdom, bringing out of his treasure things both old and new (Matt. 13:52). Yet, just like Mark, Matthew uses the story of Jesus's earthly life as the framework for his presentation as a whole, and he keeps the focus constantly on Jesus, his works as well as his words. Luke, perhaps more than the other Gospel writers, functions self-consciously as a historian, placing the events of Jesus's life within the context of the broader history of that time (e.g. Luke 1:5; 2:1-3; 3:1-2). Luke has investigated everything carefully, drawing on written sources and eyewitness testimony, in order to convey the exact truth about Jesus (Luke 1: 1-4). The Fourth Gospel presents John as a witness, testifying to the truth about the Christ, the Son of God (John 20:30-31; 21:24). John's testimony about Jesus does not stand alone; instead John calls on other witnesses to corroborate his message, such as John the Baptist (e.g. 1:7-8), the works given to Jesus by the Father (5:36), the Scriptures (5:39), the Holy Spirit (15:26), and the other disciples who were with Jesus from the beginning (15:27). As a storyteller, teacher, historian, witness, or some combination of all four, each Gospel writer in his own way writes a narrative about Jesus and keeps the attention on him.

Since the Gospel writers keep Jesus central to their message, any interpretation that is faithful to their written works must do the same. Practically, that means coming to a passage in the Gospels with questions like: What does this passage emphasize about Jesus, about his identity or thinking or mission or destiny? How do the details in this episode contribute to the Gospel writer's portrayal of Jesus? How does this passage fit in with the broader narrative and its story of Jesus? How does it connect with important themes concerning Jesus that the Gospel writer has been emphasizing throughout his narrative? Such questions can maintain the interpreter's focus on Jesus and can serve as a reminder that any teaching on the Gospels best starts with Jesus.



EACH GOSPEL WRITER HAD HIS OWN AGENDA¹

(Michael S. Heiser)

There are four Gospels for a reason. Their existence isn't an accident. The fact that more than one was written suggests that each writer had a slightly different audience in mind. Examining their content validates that hunch.

Unlike other Gospels, the Gospel of Matthew nowhere states a specific purpose or occasion for Matthew's enterprise. Determining Matthew's audience and objective can only be accomplished by careful reading. Matthew references the Old Testament more than the other Gospels, with special interest in messianic themes such as establishing that Jesus was the "son of David" and how his life fulfilled Old Testament prophecies about the Messiah. Matthew uses distinctive phrases from Jewish literature (e.g., "Father in heaven") more than other Gospels. He includes Jewish customs and terms without explaining them to readers (23:5, 27; 15:2; cf. Mark 7:2-4). All of these things and others indicate that Matthew was writing to a Jewish audience to convince them that Jesus was their messiah.

One of the unusual things scholars have noticed about Mark's Gospel is the frequent use (forty-two times) of the Greek adverb *euthus* (often translated "immediately"). Mark constantly presents Jesus as a man of action-getting things done with expediency.

Mark omits Jesus's birth and childhood. There is no genealogy. These things don't matter to Mark's audience. He writes to people more concerned about what Jesus does than who he is very different from Matthew. These features make Mark's account conform to Roman cultural values. This is especially important because of the way Jesus died as a criminal by the heinous method of crucifixion. Mark needs to explain why the crucifixion happened to this audience, and so he blends a description of a man they can admire with a defense of the gospel.

Luke tells us at the outset that he is writing to a Greek friend, Theophilus. Luke (Loukas) is a Greek name. Luke uses Greek terms not found in the other Gospels. He seeks to reach a Hellenized world, not Jews or Romans, with the Gospel of Jesus. His strategy is a lengthy letter-his Gospel-to Theophilus, that he "might have certainty" concerning what he'd heard about Jesus (Luke 1:1-4).

Lastly, we come to John, the Gospel with the most unique material. John's agenda is nevertheless transparent. His Gospel devotes the most concerted effort to presenting the deity of Jesus Christ. Only in John do we get the seven "I AM" statements of Jesus, a phrase harkening back to the name of God given in the burning bush. John includes unique statements uttered by Jesus: "I and the Father are one" (10:30); "whoever has seen me has seen the Father" (14:9); "the Father is in me and I am in the Father" (10:38). And John tells us why. He wrote his Gospel so that readers "may believe that Jesus is the Christ, the Son of God, so that believing you might have life in His name" (20:31).



¹ This is taken from a book I highly recommend, *Brief Insights on Mastering the Bible* (Grand Rapids: Zondervan, 2018), pp.147-148.

GOSPEL WRITERS CONNECT JESUS TO THE OLD TESTAMENT IN BOTH TRANSPARENT AND ROUNDABOUT WAYS¹

(Michael S. Heiser)

Since the New Testament begins with the Gospels, and Jesus is the focus of those first four books, we tend to think of Jesus exclusively in New Testament terms. That's too narrow a perspective. The coming of the Messiah, the Son of God, is rooted in the Old Testament, not only in terms of prophecy but also imagery.

We've already talked about the most obvious way the Gospel writers associate Jesus with the Old Testament: calling him the Anointed One ("Christ"). Other transparent correlations extend from that Messianic tide. The Gospel writers quote specific prophecies about the birthplace of the Messiah (Matt. 2:6; John 7:42; cf. Micah 5:2) and the lineage of the Messiah (Matt. 1:1; cf. 2 Sam. 7:12-16; Ps. 132:11; Isa. 11:1).

Less obvious, but still familiar, connections are made between Jesus and the Old Testament in other ways. When John calls Jesus the "Word," that label is not original to him. The God of Israel appeared to people in the Old Testament as the "Word" (John 1:1,14; cf. Gen.15:1-6; Jer.1:1-9). And the title "Son of Man" had royal messianic meaning (Matt. 26:64; cf. Dan. 7:13-14).

But the Gospel writers tether Jesus to the Old Testament in cleverer, less overt ways. For example, Matthew wants readers to identify Jesus with the nation of Israel. He accomplishes that in his story of Jesus's childhood. After Joseph and Mary had to flee to Egypt to escape Herod, Matthew quotes Hosea 11:1 ("Out of Egypt I have called my son") to recount how they returned to the promised land. But God's son in Hosea 11:1 wasn't the Messiah; it was the nation of Israel. Matthew used the analogy for several reasons, but one of them was that Jesus had appeared on the scene supernaturally, just like Israel appeared as the result of divine intervention with Abraham and Sarah. Israel would later pass through the sea and then journey into the desert where the nation would be tried and tempted (Ex.14-15; Num.14:26ff.). After Jesus was baptized, he was driven into the wilderness to be tempted by Satan (Mark 1:9-13).

Jesus is also cast as a new Moses by the Gospel writers. When Moses was born, Pharaoh had all the infant boys killed (Ex. 1:22- 2:10), and Jesus was likewise threatened by Herod (Matt. 2:13-18). Moses went up on a mountain to receive the Law (Ex. 19:3): Jesus ascended a mountain to give his own "law," the Beatitudes of the Sermon on the Mount (Matt. 5:1).

Links back into the Old Testament are strewn throughout the Gospels. They also appear in other parts of the New Testament. Paying careful attention to how writers quote the Old Testament, where Jesus goes, and what he says at a given location will help you see them.



¹ This is taken from a book I highly recommend, *Brief Insights on Mastering the Bible* (Grand Rapids: Zondervan, 2018), pp.151-152.

MATTHEW RESOURCES

INTERPRETING MATTHEW

(Darrell Bock)

Structure and Themes

Matthew's Gospel is the one most focused on Jewish issues and concerns. Also important to his Gospel is the key role that Jesus's discourses play in the development of the argument. Although it is often said that Matthew contains five discourse units, it is important to note that the last unit is particularly large and combines two distinct discourses: the condemnation of the leadership followed by the eschatological discourse (Matt. 23-25). Other discourse units cover blessing, law, righteousness, and the walk with God (Matt. 5-7); instructions for mission (Matt. 10); the kingdom (Matt. 13); and remarks about community accountability and forgiveness (Matt. 18). A look at a working outline of Matthew reveals much about its concerns:

- I. Prologue: "God with us," "king of the Jews", "born of God" according to promise in the midst of conflict from Israel and gentile adoration (1:1-2:23)
- II. Introduction: John the Baptist prepares the way for the beloved Son, who overcomes temptation (3:1-4:11)
- III. Messiah confronts Israel in Galilee and meets rejection (4:12-12:50)
 - A. Introduction and summary (4:12-25)
 - B. Discourse: Call to genuine righteousness (5:1-7:29)
 - C. Ministry of nine miracles and teaching for disciples (8:1-9:35)
 - D. Discourse: Mission to Israel a—shepherd for the sheep (9:36-11:1)
 - E. Rejected by Jewish leaders, call for disciples to rest in the just servant for the nations (11:2-12:50)
- IV. Responses: Kingdom, provision-acceptance-call for disciples, and rejection by Israel (13:1-20:34)
 - A. Discourse: The mysteries of the kingdom (13:1-53)
 - B. Rejection intensified by many in Israel, provision for and acceptance by disciples, and call for discipleship (13:54-17:27)
 - C. Discourse: Community accountability and forgiveness (18:1-35)
 - D. To Jerusalem: Instruction on faith commitment and grace (19:1-20:34)
- V. Messiah inaugurates kingdom through rejection and vindication (21:1-28:20)
 - A. Messiah confronts Israel in Jerusalem (21:1-22:46)
 - B. Discourses: Pharisees and scribes condemned, Messiah predicts the judgment of unbelieving Israel and his return (23:1-25:46)
 - C. Messiah is rejected in crucifixion, but vindicated in resurrection as a basis for commission (26:1-28:20)

For Matthew, Jesus's relationship to Israel and explaining Israel's rejection are major concerns. Matthew wishes to point out that those who are Christian did not seek a break with Judaism but have been forced to be distinct because the nation rejected the completion of the divine and scriptural promise that Jesus brought and offered. However, that rejection did not stop the arrival of promise. What rejection did was raise the stakes of discipleship and lead to a creation of a new entity, the church. The church's message not only continued to appeal to Israel but also went out as a part of a mission to all in the world. Five discourse units comprising six discourses (the fifth unit contains two discourses) are the backbone of the book. As with all the Gospels, there is an interaction and interchange between Jesus's words and deeds. Jesus's actions support his preaching. Jesus's death was an act of the divine plan that the deliverance and mission that led to his vindication and mission. Disciples are those who come to him and set upon the task of reflecting the righteousness that God so graciously offers.



THE TWELVE DISCIPLES OF JESUS

(Mark Strauss)

Although Jesus had many followers, he selected twelve key disciples whom he appointed and designated apostles. "Apostle" (*apostolos*) means a "messenger" sent out with a commission. Jesus's choice of twelve is reminiscent of the twelve tribes of Israel and suggests that Jesus viewed his mission as the restoration or reconstitution of the people of God, with himself as its leader. Jesus says as much when he promises the Twelve that they will sit on thrones in his kingdom, "judging the twelve tribes of Israel" (Luke 22:30). Here is a brief description of the Twelve.

Simon Peter. Simon Peter is always named first in the lists of disciples, and often serves as their representative and spokesperson. Jesus called Simon to be a disciple and nicknamed him "Peter" (Greek: *Petros*; Aramaic: *Cephas*; John 1:42), meaning a "rock" or "stone." Known for his boldness and an impetuous spirit, it was Peter who first acknowledged that Jesus was the Messiah (Matt. 16:13-20 and parallels) but later denied that he even knew Jesus (Matt. 26:69-75 and parallels). After the resurrection, Jesus restored Peter to a position of leadership (John 21:15-19), and in the book of Acts Peter appears as a key leader in the early church.

Andrew, Brother of Simon Peter. Andrew was originally a follower of John the Baptist, until John pointed Jesus (the "Lamb of God") out to him. Andrew brought his brother Simon to meet Jesus (John 1:40-42). He is known as the disciple who kept bringing others to Jesus: his own brother, the boy with the loaves and fishes (John 6:8-9), and, together with Philip, a group of Greeks who wanted to meet Jesus (John 12:20-22). Andrew and Peter were from Bethsaida (John 1:44) but operated their fishing business in Capernaum (Mark 1:29).

James, Son of Zebedee. Like Peter and Andrew, James and his brother John were fishermen who followed the call of Jesus (Matt. 4:21-22). Jesus nicknamed them *Boanerges*, meaning "sons of thunder" (Mark 3:17), perhaps because of their volatile personalities (Luke 9:54). James was arrested and executed by Herod Agrippa I; he was the first apostle to die as a martyr (Acts 12:1-2).

John, Brother of James. John, James, and Peter make up the "inner circle," Jesus's closest disciples who accompanied him at key points in his ministry: the raising of Jairus's daughter (Mark 5:37), the transfiguration (Mark 9:2), and the Garden of Gethsemane (Mark 14:33). John is traditionally identified as the *Beloved Disciple* and the author of the fourth Gospel, the letters of 1-3 John, and the book of Revelation.

Philip. Philip, who was from Bethsaida, introduced Nathanael to Jesus (John 1:45). Outside of the lists of disciples, he appears only in a few scenes in John (John 6:5-7; 12:21-22; 14:8-9).

Bartholomew. Bartholomew means "son of Tolmai" and may be another name for Nathanael (John 1:45).

Matthew, the Tax Collector. The Gospel of Matthew identifies this disciple as the tax collector called "Levi" by Mark and Luke (Matt. 9:9; Mark 2:14; Luke 5:27). He is traditionally believed to be the author of the Gospel that bears his name.



Matthew's Occasion and Purpose

(Dan Wallace)

Before looking at Matthew's *specific* occasion for writing his gospel, it might be beneficial to survey why the gospels were written at all. Several reasons come to mind: (1) the delay of Christ's coming prompted the writing of the gospels, for otherwise how would second-generation Christians recognize the signs of his return? Thus, the Olivet Discourse would naturally figure prominently in a gospel, regardless of when it was penned. (2) The apostles and other eye-witnesses were aging. There was thus a need for the preservation of the material into a codified or catechetical form. (3) There was the need for a wide distribution of the material, since not every church had its own apostle. (4) There was a natural interest in the life of the historical Jesus on the part of new believers. (5) The new believers needed edification. When Peter says that they should "follow in his footsteps" (1 Peter 2:21) this would naturally presuppose that some knowledge of the life of the Lord should be known. (6) Christians who were suffering persecution needed to know the anchor of their souls better that they might be strong in stormy times. (7) There seem to have been apologetic purposes as well: to distinguish Christianity from Judaism, to correct misconceptions about Christ during the early and rapid influx of heresies, to evangelize and strengthen converts, etc.

Regarding the specific occasion for Matthew's Gospel, two possibilities exist. First, Matthew's congregation(s) already had the sayings of Jesus which Matthew had produced in Aramaic years earlier. His secondary audience had them, too, for they were translated into Greek relatively soon after their production. Once Mark's Gospel was published, however, there was a felt need among Matthew's congregations to have a framework for the dominical sayings. His audience wanted more than quotations; they wanted the life of Jesus of Nazareth, too. Since Mark's Gospel was at hand, it supplied a ready framework for the dominical material. Matthew, then, reshaped the dominical material into various topics and used Mark as the narrative framework. In other words, Matthew's Gospel may well have been produced because Mark's Gospel was the catalyst. It served, then, an *edifying* function for believers.

Second, Matthew's Gospel was, in all probability, produced because his Jewish-Christian audience was undergoing persecution by their Jewish neighbors. This is evident from the themes and motifs in this gospel: emphasis on blessing for the persecuted and hostility toward those who bring the gospel; condemnation of the religious leaders of the day for their blindness and hypocrisy; and, quite diplomatically, an apologetic for keeping the Law: keeping the Law better than the religious leaders did was the criterion for entrance into the kingdom (5:17-20). As we will see, this occasion melts into the purpose of the gospel quite naturally.

The purposes of this gospel are certainly manifold. Nevertheless, there do seem to be three main objectives. First, this gospel was written to demonstrate that Jesus was the Messiah. This can be seen especially in the *genealogy* (which would have meaning for a Jewish audience that



THE OLD TESTAMENT

(OUR GREAT NEED FOR JESUS)

- **PARADISE** (GENESIS 1-3)
- **PROMISES**
 - **GENERAL** (GENESIS 4-11)
 - **ELECTIVE** (GENESIS 12-50)
- **LAWS** (EXODUS-DEUTERONOMY)

- **LEADERS**
 - **CHARISMATIC** (JOSHUA-JUDGES-RUTH)
 - **KINGS** (1 SAMUEL-2 KINGS, CHRONICLES)
- **LESSONS** (WISDOM, PROPHETS)



CHRONOLOGY OF THE LIFE OF JESUS

(MATTHEW, MARK, LUKE, JOHN)

BIRTH OF JESUS

WINTER, 574 BC

JESUS AT THE TEMPLE

9 AD

JESUS' MINISTRY BEGINS

30 AD

TRIUMPHAL ENTRY

MONDAY - MARCH 30, 33

CRUCIFIXION

FRIDAY - APRIL 3, 33

RESURRECTION

SUNDAY, APRIL 5, 33

ASCENSION

MAY 14, 33

DAY OF PENTECOST

MAY 24, 33

ONLY 57 DAYS OF CHRIST'S LIFE ARE COVERED IN THE NT



Life of Christ

Preparation

(Matt. 1:1-7:29; Mark 1:1-15;
Luke 1:1-4:13; John 1:1-18)

Birth

Baptism

Temptation

Teaching

Ministry

(Matt. 8:1-20:34; Mark 1:16-10:52;
Luke 4:14-19:44; John 1:19-17:26)

Obscurity

Popularity

Opposition

Training

Passion

(Matt. 21:1-28:20; Mark 11:1-16:8;
Luke 19:45-24:53; John 18:1-21:25)

Trial

Crucifixion

Resurrection

Ascension

Dates

Birth	winter 5/4 BC
Herod the Great dies	March 4, BC
Temple at 12	April 29, 9 AD
Caiaphas - High Priest	18 AD
Pilate in Judea	26 AD
John's ministry begins	Spring, 29, AD
Jesus' ministry begins	Fall, 29 AD
Jesus' first Passover	April 7, 30 AD
Jesus' second Passover	April 25, 31 AD
Jesus at Tabernacles	Oct. 31 AD
Jesus third Passover	Apr. 14, 32 AD
Jesus at Tabernacles	Sept. 32 AD
Arrival at Bethany	March 28, 33 AD
PASSION WEEK	Mar. 30-Apr. 5, 33 AD
Triumphal Entry	Monday, Mar. 30
Cleansing Temple	Tuesday, Mar. 31
Temple Debates	Wednesday, Apr. 1
Olivet Discourse	Wednesday, Apr. 1
Passover Meal	Thursday, Apr. 2
Betrayal & Arrest	Thursday, Apr. 2
Trial & Crucifixion	Friday, Apr. 3
Jesus in the Tomb	Saturday, Apr. 4
Jesus' Resurrection	Sunday, Apr. 5
Ascension	May 14, 33 AD
Pentecost	May 24, 33 AD

LIFE OF CHRIST

PREPARATION

(Matt. 1:1-7:29; Mark 1:1-15;
Luke 1:1-4:13; John 1:1-18)

BIRTH

BAPTISM

TEMPTATION

TEACHING

MINISTRY

(Matt. 8:1-20:34; Mark 1:16-10:52;
Luke 4:14-19:44; John 1:19-17:26)

OBSCURITY

POPULARITY

OPPOSITION

TRAINING

PASSION

(Matt. 21:1-28:20; Mark 11:1-16:8;
Luke 19:45-24:53; John 18:1-21:25)

TRIAL

CRUCIFIXION

RESURRECTION

ASCENSION



Life of Christ

Preparation

(Matt. 1:1-7:29; Mark 1:1-15;
Luke 1:1-4:13; John 1:1-18)

Birth

Baptism

Temptation

Teaching

Ministry

(Matt. 8:1-20:34; Mark 1:16-10:52;
Luke 4:14-19:44; John 1:19-17:26)

Obscurity

Popularity

Opposition

Training

Passion

(Matt. 21:1-28:20; Mark 11:1-16:8;
Luke 19:45-24:53; John 18:1-21:25)

Trial

Crucifixion

Resurrection

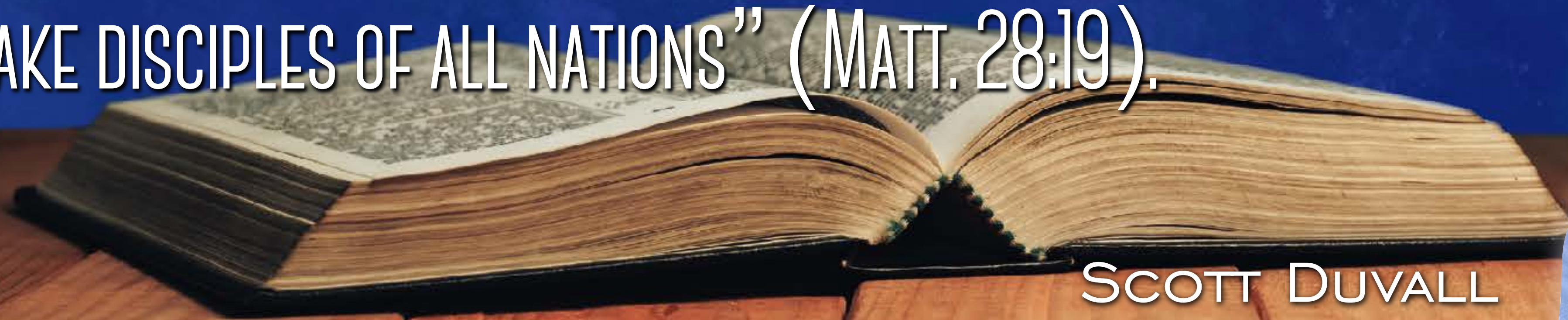
Ascension

MATTHEW

JESUS IS MESSIAH AND KING OF THE JEWS



MATTHEW'S MAIN CONCERN IS TO SHOW THAT JESUS IS THE TRUE KING AND MESSIAH. FROM THE VERY BEGINNING JESUS IS REVEALED AS THE "CHRIST (MESSIAH), THE SON OF DAVID, THE SON OF ABRAHAM" (MATT. 1:1). MATTHEW WANTS TO SHOW THAT THIS NEW MOVEMENT WITHIN JUDAISM (EVENTUALLY IDENTIFIED AS CHRISTIANITY) IS AUTHENTIC JUDAISM BECAUSE THESE PEOPLE ARE FOLLOWING THE TRUE MESSIAH — JESUS OF NAZARETH. JESUS IS THE JEWISH MESSIAH, BUT HE ALSO FULFILLS GOD'S PLAN TO BRING SALVATION TO THE NATIONS, AND THE GOSPEL ENDS WITH A COMMISSION TO "MAKE DISCIPLES OF ALL NATIONS" (MATT. 28:19).



SCOTT DUVALL



MATTHEW'S FIRST READERS PROBABLY NEEDED ENCOURAGEMENT TO ENDURE PERSECUTION, TO STAY STRONG IN THEIR FAITH, AND TO TAKE THIS GOOD NEWS OF JESUS TO THE NATIONS. NO WONDER THE GOSPEL OF MATTHEW WAS EXTREMELY POPULAR IN THE EARLY CHURCH.

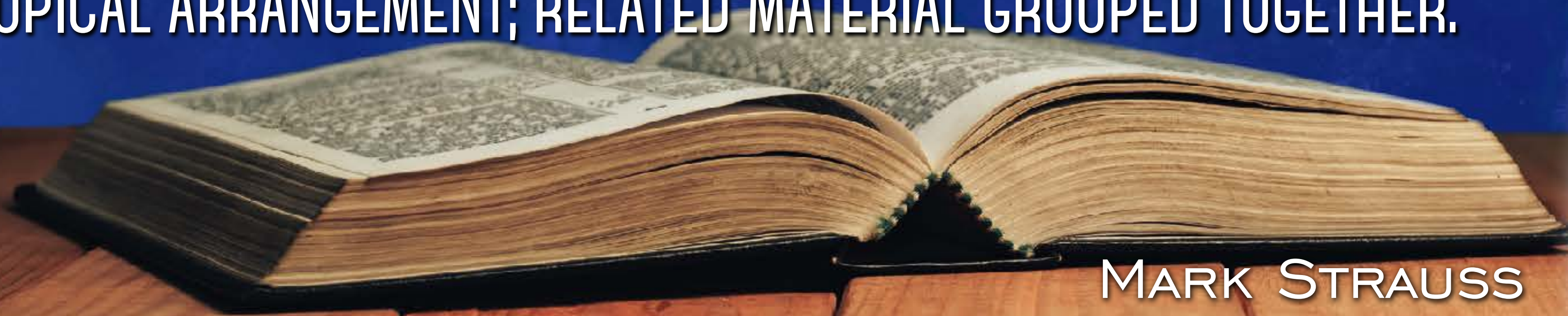


SCOTT DUVALL



CHARACTERISTICS OF MATTHEW'S GOSPEL

- STRONG JEWISH ORIENTATION: JESUS IS THE JEWISH MESSIAH.
- EQUALLY STRONG DENUNCIATION OF THE JEWISH RELIGIOUS LEADERS.
- EMPHASIS ON THE FULFILLMENT OF OLD TESTAMENT PROPHECIES.
- INTEREST IN THE OT LAW AND ITS RELATIONSHIP TO THE FOLLOWERS OF JESUS.
- FIVE LONG DISCOURSES OF TEACHING MATERIAL.
- ALTERNATING DISCOURSES AND NARRATIVE.
- TOPICAL ARRANGEMENT; RELATED MATERIAL GROUPED TOGETHER.

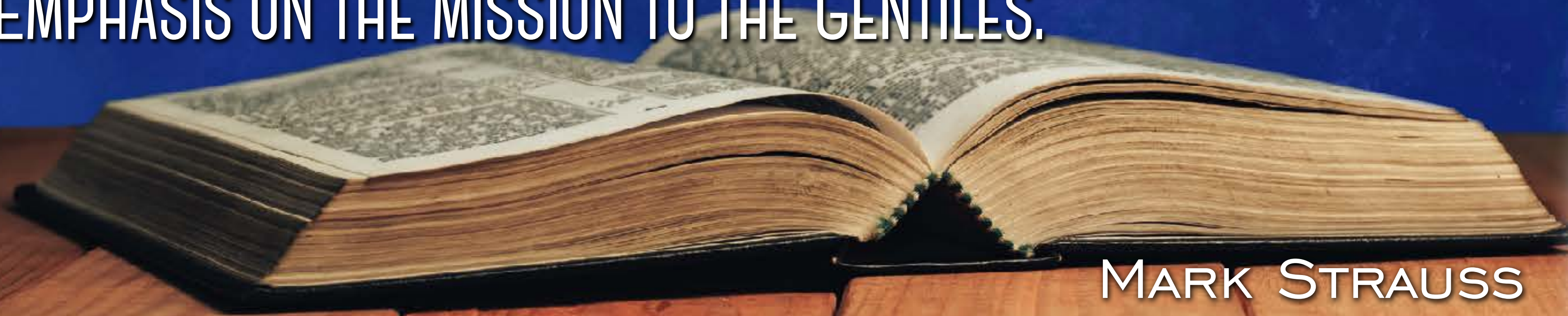


MARK STRAUSS



CHARACTERISTICS OF MATTHEW'S GOSPEL

- EMPHASIS ON JESUS' MESSIAHSHIP.
- THE MESSIANIC TITLES SON OF GOD, CHRIST, AND SON OF DAVID.
- EMPHASIS ON JESUS AS THE PRESENCE OF GOD — "GOD WITH US".
- JESUS PORTRAYED AS THE NEW ISRAEL AND THE NEW MOSES.
- JESUS PORTRAYED AS WISDOM INCARNATE.
- GREATER ROLE FOR PETER THAN IN OTHER GOSPELS.
- EMPHASIS ON THE MISSION TO THE GENTILES.



MARK STRAUSS



WHO COMPOSED MATTHEW?

THE AUTHOR OF THE FIRST GOSPEL IS MATTHEW (ALSO KNOWN AS LEVI) THE TAX COLLECTOR WHO BECAME A DISCIPLE OF JESUS (MATT. 10:3; MARK 3:18; LUKE 6:15; ACTS 1:13). THIS IDENTIFICATION EXPLAINS MANY OF THE DISTINCTIVE THEMES IN MATTHEW. THE GOSPEL IS THE ONLY ONE TO REFER TO “MATTHEW THE TAX COLLECTOR” (10:3), WE FIND AN EMPHASIS ON MONEY THEMES IN THIS GOSPEL (17:24-27; 18:23-25; 20:1-16; 26:15; 27:3-5; 28:11-15). THE BOOK IS ALSO SKILLFULLY ORGANIZED AND STRUCTURED AS ONE MIGHT EXPECT FROM SOMEONE WHO DEALT WITH NUMBERS.



WHO WAS MATTHEW'S ORIGINAL AUDIENCE?

THE FACT THAT MATTHEW INCLUDES MANY UNEXPLAINED JEWISH CUSTOMS AND HISTORICAL ALLUSIONS SEEMS TO INDICATE THAT HIS ORIGINAL AUDIENCE WOULD HAVE BEEN JEWISH CHRISTIANS IN THE FIRST CENTURY. HOWEVER, THERE IS A GROWING CONSENSUS THAT THE GOSPEL WRITERS KNEW THEY WERE PRESERVING THE LIFE AND TEACHING OF JESUS FOR FUTURE GENERATIONS OF THE CHURCH—BOTH JEWS AND GENTILES.



WHEN WAS MATTHEW WRITTEN?

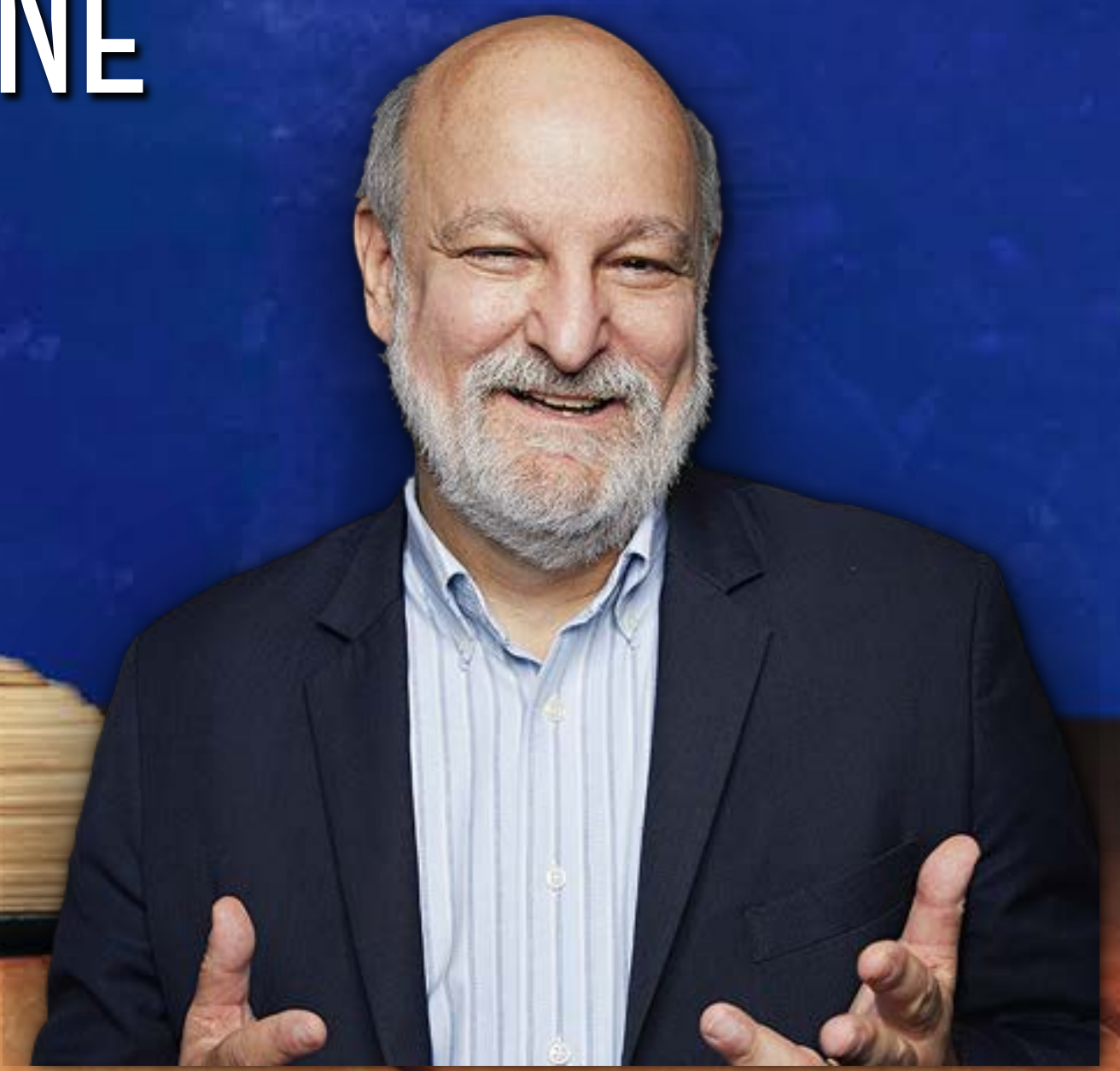
IT IS LIKELY THAT MATTHEW IS WRITTEN IN THE LATE 50'S OR PERHAPS THE EARLY 60'S BEFORE THE JEWISH UPRISING STARTED WHICH RESULTED IN THE ROMAN'S SIEGE OF JERUSALEM AND DESTRUCTION OF THE TEMPLE IN 70 AD.



FOR MATHEW, JESUS'S RELATIONSHIP TO ISRAEL AND EXPLAINING ISRAEL'S REJECTION ARE MAJOR CONCERNS. MATTHEW WISHES TO POINT OUT THAT THOSE WHO ARE CHRISTIAN DID NOT SEEK A BREAK WITH JUDAISM BUT HAVE BEEN FORCED TO BE DISTINCT BECAUSE THE NATION REJECTED THE COMPLETION OF THE DIVINE AND SCRIPTURAL PROMISE THAT JESUS BROUGHT AND OFFERED.



DARRELL BOCK



HOWEVER, THAT REJECTION DID NOT STOP THE ARRIVAL OF PROMISE. WHAT REJECTION DID WAS RAISE THE STAKES OF DISCIPLESHIP AND LEAD TO A CREATION OF A NEW ENTITY, THE CHURCH. THE CHURCH'S MESSAGE NOT ONLY CONTINUED TO APPEAL TO ISRAEL BUT ALSO WENT OUT AS A PART OF A MISSION TO ALL IN THE WORLD.



DARRELL BOCK



WHERE WERE HE AND THE READERS?

THE REFERENCES TO LOCAL PLACES WITHOUT EXPLANATION AND THE FREQUENT USE OF ARAMAIC PHRASES IS A STRONG INDICATION THAT MATTHEW WAS IN PALESTINE AND WAS WRITING TO CHRISTIANS IN THE SAME PLACE.



WHY WAS MATTHEW WRITING?

MATTHEW PROVES THAT JESUS WAS THE MESSIAH. HE IS THE FULFILLMENT OF THE PROMISES OF THE OLD TESTAMENT. MATTHEW DEMONSTRATES WHY JESUS, AS THE PROMISED KING, DID NOT FAIL TO ESTABLISH THE KINGDOM (HE WAS REJECTED BY THE NATION). THE KINGDOM WAS INAUGURATED, THOUGH NOT CONSUMMATED UNTIL CHRIST RETURNS. HE ALSO SHOWS THAT THE GOSPEL WAS NOW OPEN TO GENTILES. THROUGHOUT ALL OF THIS, JESUS IS PRESENTED AS A "NEW MOSES" WHO PROVIDES A "NEW TORAH" TO GUIDE THE PEOPLE OF GOD ON MISSION.



HOW IS MATTHEW ORGANIZED?

Prologue: The Incarnation of the King (1:2:-2:23)

- Preparation of the King (3:1-7:29)

 - Message #1 - *The Sermon on the Mount* (4:12-7:29)

- Ministry of the King (8:1-11:1)

 - Message #2 - *The Sending of Disciples to Israel* (9:35-10:42)

- Opposition to the King (11:2-13:42)

 - Message #3 - *The New Form of the Kingdom* (13:1-52)

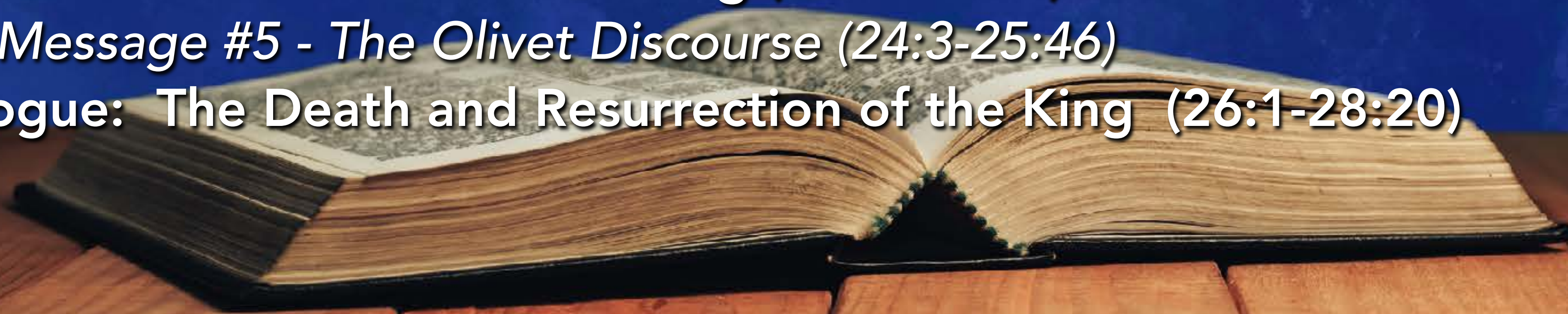
- Private Teaching of the King (13:53-18:35)

 - Message #4 - *Living in the Community of the King* (18:1-35)

- Official Presentation of the King (19:1-25:46)

 - Message #5 - *The Olivet Discourse* (24:3-25:46)

Epilogue: The Death and Resurrection of the King (26:1-28:20)



NARRATIVE-DISCOURSE CHIASM

A. 1: - 4:17 Narrative: The birth and preparation of Jesus.

B. 4:18-7:29 Introductory Material, *First Discourse*: Jesus teaches with authority.

C. 8:1 - 9:35 **Narrative**: Jesus acts with authority —ten miracles.

D. 9:36 - 1: *Second Discourse*: The Twelve commissioned with authority.

E. 11:2 - 12:50 **Narrative**: Invitation of Jesus rejected by "this generation."

F. 131: - 53 Third Discourse: The parables of the kingdom.

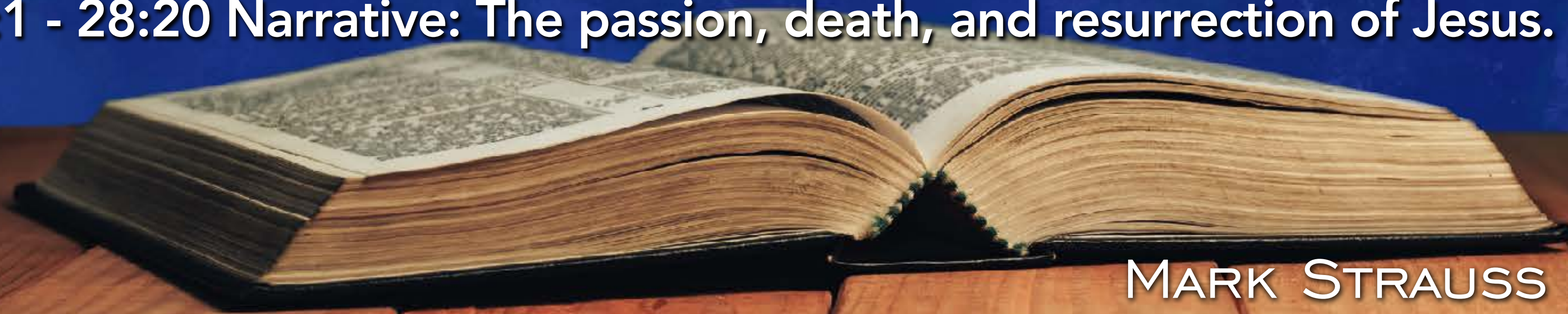
E. 13:54 - 16:20 **Narrative**: Jesus opposed and confessed, acts in compassion to Jews and Gentiles

D.' 16:21 - 20:34 *Fourth Discourse* within Narrative: the impending passion of Jesus; lack of understanding of the disciples.

C.' 21:1 - 22:46 **Narrative**: Jesus' authority questioned in Jerusalem.

B.' 23:1 - 25:46 *Fifth Discourse*: Judgment on Israel and false prophets.

A. 26:1 - 28:20 Narrative: The passion, death, and resurrection of Jesus.



MARK STRAUSS



FROM OUR NARRATIVE ANALYSIS, WE MAY CONCLUDE THAT THE PRIMARY PURPOSE OF MATTHEW'S GOSPEL IS TO DEMONSTRATE THAT JESUS IS THE FULFILLMENT OF JEWISH HOPES FOR THE MESSIAH. THE COMING OF THE MESSIAH REPRESENTS THE CLIMAX OF SALVATION HISTORY, THE FULFILLMENT OF GOD'S PLAN TO BRING SALVATION TO HIS PEOPLE ISRAEL AND TO THE GENTILE NATIONS.

MARK STRAUSS





Matthew

1. Matthew was called to follow Jesus while employed as a tax collector (Matt. 9:9).
2. Matthew is also known as "Levi" (Mark 2:14-17; Luke 5:27-32).
3. Matthew followed Jesus immediately and held a banquet for Jesus at his house, inviting other tax collectors and sinners as guests (Matt 9:9-13).
4. Ironically, Matthew's job as a tax collector, extorting taxes for Rome, would make him an enemy of all Jews. Yet, in God's grace, he writes the Gospel to the Jews. 15:2-35).

Tax Collectors

1. The term "tax collector" was an insult (Matt. 5:46; 18:17).
2. The "tax farmers" often extorted people charging far more than was fair (Luke 4:12-14).
3. They were often associated with prostitutes (Matt. 21:31-32) and "sinners" (Mk. 2:15; Lk. 15:1).
4. The Rabbis called them unclean.

The New Torah

Matthew presents five sermons of Jesus, each concluded with a similar closing formula followed by the advancement of His ministry, forming a New Torah which supersedes the Pentateuch of Moses.

Sermon	Close/Transition
1. 4:12-7:27	7:28-29
2. 9:35-10:42	11:1
3. 13:1-52	13:53
4. 18:1-35	19:1
5. 24:3-25:36	26:1

Matthew Jesus is Messiah and King of the Jews

Prologue	Book #1	Book #2	Book #3	Book #4	Book #5	Epilogue							
Incarnation of the King Genealogy 1:1-17 Birth 1:18-2:12 Sojourn in Egypt 2:12-23	Preparation of the King Baptism 3:1-17 Temptation 4:1-11 SERMON ON THE MOUNT 4:12-7:29 (The Foundational Teaching of the King)	Ministry of the King Jesus Reveals His Power 8:1-9:34 (Ministry in Nine Miracles of Healing and Forgiveness) JESUS SENDS HIS DISCIPLES 9:35-10:42 (The Nature of the Ministry of the King)	Opposition to the King Rejection by Religious Leaders-Acceptance by Disciples 11:1-12:45 Call to Discipleship 12:46-50 THE NEW FORM OF THE KINGDOM 13:1-52 (Parables about the Kingdom of the King)	Private Teaching of the King Rejection by Religious Leaders-Acceptance by Disciples 13:54-17:27 LIVING IN COMMUNITY 18:1-35 (Accountability and Forgiveness in the Kingdom of the King)	Official Presentation of the King The Journey to Jerusalem-Teaching on the Way 19:1-20:34 The King Confronts Israel in Jerusalem 21:1-22:46 The Judgment of the Nation in Seven "Woes" 23:1-24:2 THE OLIVET DISCOURSE 24:3-25:46 (The Signs of the End of the Age)	Death and Resurrection of the King The Plot to Kill the King 26:1-5 • Anointing & Betrayal 26:6-16 The Last Supper 26:17-35 Agony in the Garden of Gethsemane 26:36-46 Arrest & Trials 26:47-27:31 • Crucifixion & Burial 27:32-66 THE GREAT COMMISSION 28:16-20							
1:1	2:23	3:1	7:29	8:1	10:42	11:1	13:52	13:54	18:35	19:1	25:46	26:1	28:20
Birth Lineage/Childhood	Preparation Narrative-Sermon	Introduction Narrative-Sermon	Confrontation Narrative-Sermon	Training Narrative-Sermon	Inauguration Narrative-Sermon	Validation Narrative-Commission							
Matthew presented selected events from Jesus' life, death, resurrection, and teaching (stressing the Kingdom Program of God) with an emphasis on Christ's fulfillment of the Old Testament in order to assure Jewish believers and non-believers that God's Kingdom Program had not been done away with but had entered a new phase—the Church Age—which is inaugurated by Jesus so that disciples—both Jew and Gentile—would live according to the teachings of Jesus as recorded by Matthew in five key sermons, which form a new Torah for the subjects of the king.													

WHAT IS THE MESSAGE?

MATTHEW PRESENTED SELECTED EVENTS FROM JESUS' LIFE, DEATH, RESURRECTION, AND TEACHING (STRESSING THE KINGDOM PROGRAM OF GOD) WITH AN EMPHASIS ON CHRIST'S FULFILLMENT OF THE OLD TESTAMENT IN ORDER TO ASSURE JEWISH BELIEVERS AND NON-BELIEVERS THAT GOD'S KINGDOM PROGRAM HAD NOT BEEN DONE AWAY WITH BUT HAD ENTERED A NEW PHASE—THE CHURCH AGE—WHICH IS INAUGURATED BY JESUS SO THAT DISCIPLES—BOTH JEW AND GENTILE—WOULD LIVE ACCORDING TO THE TEACHINGS OF JESUS AS RECORDED BY MATTHEW IN FIVE KEY SERMONS, WHICH FORM A NEW TORAH FOR THE SUBJECTS OF THE KING.



JESUS IS MESSIAH KING OF THE JEWS

THE RECORD OF THE GENEALOGY OF
JESUS THE MESSIAH, THE SON OF DAVID,
THE SON OF ABRAHAM.

Messiah

King

Jewish

Matthew 1:1



FULFILLMENT OF THE OLD TESTAMENT

DO NOT THINK THAT I CAME TO ABOLISH THE LAW OR THE PROPHETS;
I DID NOT COME TO ABOLISH BUT TO FULFILL. FOR TRULY I SAY TO YOU,
UNTIL HEAVEN AND EARTH PASS AWAY, NOT THE SMALLEST LETTER OR
STROKE SHALL PASS FROM THE LAW UNTIL ALL IS ACCOMPLISHED.

Matthew 5:17-18



FULFILLMENT OF THE OLD TESTAMENT

Tildē
“Tittle”



Yod
“Jot”

Matthew 5:17-18



A NEW STANDARD OF RIGHTEOUSNESS

FOR I SAY TO YOU THAT UNLESS YOUR RIGHTEOUSNESS
SURPASSES THAT OF THE SCRIBES AND PHARISEES,
YOU WILL NOT ENTER THE KINGDOM OF HEAVEN.

Matthew 5:20



SENT INTO THE HARVEST

JESUS WAS GOING THROUGH ALL THE CITIES AND VILLAGES, TEACHING IN THEIR SYNAGOGUES AND PROCLAIMING THE GOSPEL OF THE KINGDOM, AND HEALING EVERY KIND OF DISEASE AND EVERY KIND OF SICKNESS. SEEING THE PEOPLE, HE FELT COMPASSION FOR THEM, BECAUSE THEY WERE DISTRESSED AND DISPIRITED LIKE SHEEP WITHOUT A SHEPHERD. THEN HE SAID TO HIS DISCIPLES, "THE HARVEST IS PLENTIFUL, BUT THE WORKERS ARE FEW. THEREFORE BESEECH THE LORD OF THE HARVEST TO SEND OUT WORKERS INTO HIS HARVEST."



Matthew 9:35-38

KINGDOM TRUTH IN PARABLES

THAT DAY JESUS WENT OUT OF THE HOUSE AND WAS SITTING BY THE SEA. AND LARGE CROWDS GATHERED TO HIM, SO HE GOT INTO A BOAT AND SAT DOWN, AND THE WHOLE CROWD WAS STANDING ON THE BEACH. AND HE SPOKE MANY THINGS TO THEM IN PARABLES, SAYING, . . .



Matthew 13:1-2

KINGDOM TRUTH IN PARABLES

AND THE DISCIPLES CAME AND SAID TO HIM, "WHY DO YOU SPEAK TO THEM IN PARABLES?"

JESUS ANSWERED THEM, "TO YOU IT HAS BEEN GRANTED TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT HAS NOT BEEN GRANTED. FOR WHOEVER HAS, TO HIM MORE SHALL BE GIVEN, AND HE WILL HAVE AN ABUNDANCE; BUT WHOEVER DOES NOT HAVE, EVEN WHAT HE HAS SHALL BE TAKEN AWAY FROM HIM.

THEREFORE I SPEAK TO THEM IN PARABLES; BECAUSE WHILE SEEING THEY DO NOT SEE, AND WHILE HEARING THEY DO NOT HEAR, NOR DO THEY UNDERSTAND.



Matthew 13:10-13

THE GREAT COMMISSION

AND JESUS CAME UP AND SPOKE TO THEM, SAYING, "ALL AUTHORITY HAS BEEN GIVEN TO ME IN HEAVEN AND ON EARTH. AS YOU ARE GOING,

MAKE DISCIPLES OF ALL THE NATIONS,

BAPTIZING THEM IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT, TEACHING THEM TO OBSERVE ALL THAT I COMMANDED YOU;

AND LO, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE AGE."



Matthew 28:18-20

IN SUM, MATTHEW FIRST PROVES THAT JESUS WAS THE MESSIAH. SECOND, HE SHOWS THAT JESUS DID NOT FAIL TO ESTABLISH THE KINGDOM. THE FAILURE WAS THE NATION'S — AND THE KINGDOM WAS INAUGURATED, THOUGH NOT CONSUMMATED IN THE COMING OF THE MESSIAH). FINALLY, HE WISHES TO SHOW THAT BECAUSE THE NATION FAILED TO RESPOND, THE GOSPEL WAS NOW OPEN TO GENTILES.



DAN WALLACE

WHERE DOES THIS FIT?

- MATTHEW IS PERHAPS THE FIRST GOSPEL WRITTEN AND BY FAR THE MOST POPULAR GOSPEL IN THE FIRST CENTURIES OF THE CHURCH.
- MATTHEW IS A VERY “JEWISH GOSPEL” AND CLEARLY PRESENTS JESUS AS THE FULFILLMENT OF MESSIANIC PROPHECY. IT ASSUMES A KNOWLEDGE OF JEWISH BACKGROUND, HISTORY, AND CUSTOMS.
- MATTHEW PRESENTS JESUS AS KING OF THE JEWS AND SAVIOR OF THE WORLD. THE STRUCTURE OF THE BOOK SETS FORTH JESUS AS A “NEW MOSES” WHO DELIVERS A “NEW TORAH” IN FIVE KEY MESSAGES.



WHAT SHOULD WE BELIEVE?

- JESUS IS THE FULFILLMENT AND CULMINATION OF THE OLD TESTAMENT.
- JESUS IS BOTH THE SAVIOR OF THE WORLD WHO CAME TO REDEEM AND KING OF THE JEWS WHO WILL RETURN TO REIGN.
- JESUS LEFT US WITH A PURPOSE TO REPRESENT HIM IN THE WORLD AND MAKE DISCIPLES OF ALL NATIONS.



HOW SHOULD WE BEHAVE?

- EMBRACING THE GRACIOUS SALVATION THAT COMES THROUGH THE KING OF THE JEWS DEATH AND RESURRECTION.
- FULFILLING THE GREAT COMMISSION THAT OUR SAVIOR KING GAVE US TO MAKE DISCIPLES.



NEXT STEPS

- ACCEPT THE SALVATION THAT CAME THROUGH THE DEATH AND RESURRECTION OF JESUS.
- TAKE AN ACTIVE STEP TO BEGIN LIVING A “GREAT COMMISSION LIFESTYLE” BY SEEING YOUR PURPOSE AS A CHILD OF THE KING WHO CONSISTENTLY POINTS PEOPLE TO HIM WITH YOUR WITNESS (LIFE, TESTIMONY, AND CLEAR PRESENTATION OF THE GOSPEL).

