

Introduction to Matthew

I. Why the book of Matthew?

A. Listen to the message “All Scripture” (available soon on the Church website).

B. Why Matthew? Because we just went through the Sermon on the Mount.

1. We must always see Jesus’ words in the context of who He is and the _____ that He lived.
2. And we must always interpret Jesus’ life in the context of His _____ .
3. Structure of Matthew
 - a. Life/Narrative (1-4)
 - b. **Discourse #1** (5-7; Matthew 7:28 – And when Jesus finished these sayings...)
 - c. Life/Narrative (8-9)
 - d. **Discourse #2** (10; Matthew 11:1 – When Jesus had finished instructing his twelve disciples...)
 - e. Life/Narrative (11-12)
 - f. **Discourse #3** (13; Matthew 13:53 – And when Jesus had finished these parables...)
 - g. Life/Narrative (14-17)
 - h. **Discourse #4** (18; Matthew 19:1 – Now when Jesus had finished these sayings...)
 - i. Life/Narrative (19-23)
 - j. **Discourse #5** (24-25; Matthew 26:1 – When Jesus had finished all these sayings...)
 - k. Life/Narrative (26-28)

C. As those who have been redeemed by Jesus Christ, who of us would not want to spend time learning from Him both by His _____ and by His _____?

1. Scriptures
 - a. 1 Peter 2:21 – For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.
 - b. John 13:15 – For I have given you an example, that you also should do just as I have done to you.
 - c. 1 John 2:5-6 – By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.
2. “What did Jesus do?” (WDJD) “What *did* Jesus *say*?” (WDJS)
 - a. Jesus was (and is) the _____ man!
 - b. Jesus is our authoritative and infallible example in _____ things.
 - c. Jesus said: “You therefore must be perfect, as your heavenly Father is perfect” (5:48) and then He _____ us what the perfection of God looks like in His own _____ life!
 - i. Acts 3:14 – The Holy and Righteous One [And we are called to be holy and righteous]
 - ii. John 8:29 – I always do the things that are pleasing to Him [My Father].

- iii. 1 Peter 2:22 – He committed no sin, neither was deceit found in his mouth.
[Perfect in both word and deed]
- d. We ask “WDJD” and “WDJS” because of the very _____ for which we were created and redeemed.
 - i. 1 John 3:2 – Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.
 - ii. Romans 8:29 – For those whom he foreknew he also predestined to be conformed to the image of his Son.
- e. Matthew 11:28-30 – *Come to me*, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and *learn from me*, for I am gentle and lowly in heart, and you will find rest for your souls.

II. What is the *theme* and *purpose* of the book of Matthew?

A. Matthew is *not* intended as a biography (though it is biographical).

1. Matthew is not necessarily chronological. Instead, it is sometimes arranged more by topic or theme.
2. Matthew is not comprehensive. Instead it is very selective.
 - a. John 20:30 – Now Jesus did many other signs in the presence of the disciples, which are not written in this book.
 - b. John 21:25 – Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

B. Matthew is *not* intended as a history book (though it is historical).

1. God inspired *four different* accounts of the life of Jesus, not one.
2. If the Gospels were intended as “history books” or even biographies, then why didn’t God just give us a harmony of the Gospels and combine all four into one book?

C. Matthew was written primarily for _____.

1. The Gospels were written for people who already knew the Gospel – for people who already knew the story of Jesus’ life, death, and resurrection (cf. Luke 1:1-4)
2. As one of the twelve apostles, Matthew was writing (just like Paul, and Peter, and John, and James, and Jude) in order that the _____ might be instructed and built up in its faith. (cf. Eph. 2:19-21)
3. So each of the Gospels must have a *different* _____ for telling the story of the saving work of Jesus Christ in His life, death, and resurrection.
 - a. The purpose and theme of Mark is to emphasize Jesus’ call to discipleship (through the telling of the story of His life, death, and resurrection). (ESV Study Bible).
 - b. The purpose and theme of Luke is to emphasize (from the story of Jesus’ life, death, and resurrection) that the Gospel is for *all*, both Jews and Gentiles alike (ESV Study Bible).

D. Matthew was written primarily for _____ Christians.

1. Matthew includes some things that would have been specifically relevant and interesting to the Jews (things that the other Gospel writers left out (12:1-14; 17:24-27; 1:18-19; 5:32; 19:9).

2. Matthew doesn't include some explanations of Jewish customs that the other Gospel writers do include because they're writing to Gentile Christians (Compare 15:1-9 with Mark 7:1-13).
 3. Matthew quotes the Old Testament (the Bible of the Jews) extensively.
- E. Matthew emphasizes the theme of _____.
1. Matthew is the *only* Gospel writer to use the phrase: "to *fulfill* what was spoken by the prophets" (Matthew 1:22-23; 2:15; 2:17-18; 2:23; 4:14-16; 8:17; 12:17-21; 13:35; 21:4-5; 27:9-10; 13:14-15; 26:56; cf. Matthew 3:3; 2:5; 11:10; 26:31).
 2. There are more mentions of the promised "*kingdom*" in Matthew than in any other Gospel.
- F. Matthew wrote during a period when the Jewish Christians were being _____ by the rest of the Jews (probably during the 50's or 60's A.D.; cf. the book of Acts)
1. They were accused of being unfaithful to the Old Testament (Acts 6:14; 21:21).
 2. Whenever a Jew became a member of the Church, he would automatically be accused of treason against Israel and against their ancient faith.
- G. Conclusion (the theme and purpose of Matthew)
1. Matthew wrote his Gospel especially for **Jewish Christians**.
 - a. As **Jews**, these were people who knew their Old Testament Scriptures and had spent their lives looking for the promised kingdom of the Messiah.
 - b. But as **Christians** and members of the church, these same people were now accused of committing high treason against the kingdom and abandoning the OT Scriptures!
 2. So Matthew *quotes the OT* and emphasizes the *theme of fulfillment* in order to assure these Jewish Christians that it is actually *because of* their faith in Jesus and their membership in the church that they are truly being *faithful* to the Old Testament.
 3. Matthew will make it clear to his persecuted readers that their Jewish accusers are actually not true Jews at all *because* they have rejected Christ and His church! And in rejecting Christ and His church they have rejected the Old Testament and the promised kingdom itself.
 - a. Revelation 3:9 (cf. 2:8-9) – To the angel of the church in Philadelphia: ... Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet and they will learn that I have loved you.
 - b. Romans 2:28-29 – For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.
 4. Matthew wants his Jewish Christian readers to know that their new faith is in perfect _____ with the faith of Abraham, Isaac, Jacob, Moses, David, etc.
 - a. Matthew's goal is to show that Jesus doesn't replace Moses, He _____ Moses.
 - b. The New Covenant community of the Messiah doesn't replace Israel, it is actually the only place where the _____ Jews can be found.
 - c. In a word, the theme of Matthew is _____.
 - i. Matthew 5:17 (cf. 11:13) – Do not think that I have come to abolish [replace?] the Law or the Prophets; I have not come to abolish [replace?] them but to fulfill them.

- ii. Cf. Luke 24:27 – And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Conclusion

- A. As Christians, we have been “grafted in” with the true Jews so that we are also now children of Abraham (Rom. 4 & 11)!
- ✓ Ephesians 2:11-13, 19 – Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ... So then you are no longer strangers [to Israel’s covenants of promise] and aliens [no longer alienated from the commonwealth of Israel], but you are fellow citizens with the [Old Testament Jewish] saints and members of the household of God.
- B. As followers of Jesus (as “Messianic Gentiles”), we need to learn to live every day in light of the fact that He is the _____ of all things.
- C. We will learn to do this as Matthew tells us the _____ of _____.

Teaching our Children

NOTE: It is especially important to read all of the Scriptures referenced below.

Ask your children who they want to be like when they grow up.

Q. As Christians, we should want to be “just like” ??????????.

A. As Christians, we should want to be “just like” JESUS! (See Scripture under I.C.1.c.)

Q. What kind of life did Jesus live?

A. Jesus lived a perfect life. He was a human being just like us and He showed us what it looks like to be perfect just like God is perfect (by His word and by His example)! (See Scriptures under I.C.2.c.)

Q. Where can we see what Jesus said and did so that we can learn how to be more like Him?

A. In the Bible – and especially in the Gospels. Talk with your children about how (and why) we will be going through Matthew in Church on Sundays. (Reflect on the Scripture under I.C.2.e.)

Q. When we finally *see* Jesus, what will happen?

A. When we finally see Jesus we will finally be “*just like*” Him! (See Scriptures under I.C.2.d.)

Review with your older children the theme and purpose of Matthew.

Q. Who was Matthew especially written for? (**Jewish Christians**)

Q. How were the Jewish Christians being falsely accused by the unbelieving Jews? (**See II.F. & II.G.1.**)

Q. As Matthew told the story of Jesus’ life, death, and resurrection, what special theme did he emphasize for the Jewish Christians who were being falsely accused? (**Fulfillment. See G.2 and the Scriptures under G.4.c.**)

Reflect on Conclusion B. and C.