



## Lecture #4, Part 3

# INTRODUCTION TO MATTHEW

### Theme:

*Since none of the gospel writers identify themselves in their writings, it is necessary to rely on the early church fathers as well as on evidence that is within the gospels themselves.*

## IV. RECIPIENTS

- A. As the authorship and date of the Gospel are uncertain, so are the recipients. It seems best to relate it to both believing Jews and Gentiles. The Church at Antioch of Syria of the first century fits this profile best.
- B. **Origen** is quoted by Eusebius in *Historical Ecclesiasticus* 6:25:4, that it was written for Jewish believers.

## V. STRUCTURAL OUTLINE

- A. How is this Gospel structured? One can best find the intent of the original inspired author by analyzing the structure of the entire book.
- B. Scholarship has suggested several structures
  - 1. the geographical movements of Jesus
    - a. Galilee
    - b. north of Galilee
    - c. Perea and Judea (while traveling to Jerusalem)
    - d. in Jerusalem
  - 2. Matthew's five thematic units. They are discernable by the recurrent phrase "**And when Jesus had finished these things**" (cf. [Matthew 7:28](#); [Matthew 11:1](#); [Matthew 13:53](#); [Matthew 19:1](#); [Matthew 26:1](#)). Many scholars see these five units as Matthew's attempt to portray Jesus as the "**new Moses**," with each unit being analogous to one of the five books of Moses ([Genesis](#), [Exodus](#), [Leviticus](#), [Numbers](#), [Deuteronomy](#)).
    - a. a chiasmic structure which alternates between narrative and discourse sections,
    - b. a theological/biographical format which picks up on the recurrent phrase "**from that time on Jesus began...**" (cf. [Matthew 4:17](#); [Matthew 16:21](#)) thereby dividing the book into three sections ([Matthew 1:1–4:16](#); [Matthew 4:17–16:20](#); and [Matthew 16:21–28:29](#)),
    - c. Matthew's emphasis on OT predictive passages by use of the key term "**fulfillment**" (cf. [Matthew 1:22](#); [Matthew 2:15](#), [17](#), [23](#); [Matthew 4:14](#); [Matthew 8:17](#); [Matthew](#)



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[12:17](#); [Matthew 13:35](#); [Matthew 21:4](#); [Matthew 27:9](#);  
and [Matthew 27:35](#)).

C. The “**Gospels**” are a unique literary genre. They are not biographical. They are not historical narrative. They are a selective theological, highly structured literary type. Each of the Gospel writers chose from the life events and teachings of Jesus to uniquely present Him to their target audience. The Gospels were evangelistic tracts.

#### VI. TERMS AND PHRASES TO BRIEFLY IDENTIFY

1. **Messiah, 1:1**
2. **Virgin, 1:23, 25**
3. **Immanuel, 1:23**
4. **Magi, 2:1**
5. **Nazarene, 2:23**
6. **Repent, 3:2**
7. **Confess, 3:6**
8. **Pharisees, 3:7**
9. **Sadducees, 3:7**
10. **“remove His sandals,” 3:11**
11. **“This is My beloved Son,” 3:17**
12. **“pinnacle of the temple,” 4:5**
13. **“the Law or the Prophets,” 5:17**
14. **“certificate of divorce,” 5:31**
15. **“the footstool of His feet,” 5:35**
16. **synagogue, 6:2**
17. **“the narrow gate,” 7:13**
18. **scribe, 8:19**
19. **“demon-possessed,” 8:28**
20. **“reclining at the table,” 9:10**
21. **wineskins, 9:17**
22. **flute-players, 9:23**
23. **apostles, 10:2**
24. **yoke, 11:29, 30**
25. **“this age or the age to come,” 12:32**
26. **parable, 13:3**
27. **tares, 13:25**
28. **“the tradition of the elders,” 15:2**
29. **hades, 16:18**
30. **transfigured, 17:2**
31. **lunatic, 17:15**
32. **“the two-drachma tax,” 17:24**
33. **denarius, 20:2, 9**
34. **Hosanna, 21:9**



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35. "birth pangs," 24:8
36. "abomination of desolation" 26:64
37. talent, 25:20
38. "the whole Council," 26:59
39. "coming on the clouds of heaven," 26:64
40. "Field of Blood," 27:8
41. Praetorium, 27:27
42. "Golgotha," 27:33
43. "but some were doubtful," 28:17

### VII. PERSONS TO BRIEFLY IDENTIFY

1. Zerubbabel, 1:12
2. Herod, 2:13
3. Son of David, 9:27
4. Son of Man, 10:23
5. My Servant, 12:18
6. Beelzebul, 12:24
7. Herodias, 14:6
8. Simon Barjona, 16:17
9. "chief priests and elders," 21:23
10. Herodians, 22:16
11. Rabbi, 23:7
12. Caiaphas, 26:3
13. Pilate, 27:2
14. Barabbas, 27:16
15. Mary Magdalene, 27:56
16. Joseph of Arimathea, 27:57