



# World Christian Fellowship

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## Matthew

### Meaning

Matthew, meaning “gift of the Lord,” was the other name of Levi (**Matthew 9:9**).

The tax collector who left everything to follow Christ according to **Luke 5:27-28**,

Matthew was a tax collector in Capernaum when Jesus called him to follow Him.

Matthew was one of the 12 apostles.

**Mathew 10:3**,

**Mark 3:18**,

**Luke 6:15**,

**Acts 1:13**,

In his own list of the 12, he explicitly calls himself a “tax collector” (Matthew 10:3).

Nowhere else in Scripture is the name Matthew associated with “tax collector”.

## **Author and Date**

Written by Matthew, the son of Alphaeus (**Mark 2:14**)

This gospel was written at a relatively early date which was prior to the destruction of the temple in A.D. 70. Some scholars have proposed a date as early as A.D. 50.

This Gospel is written by Matthew most likely in Antioch Syria sometime around 50-60AD. Antioch was one of the first centres of outreach to the gentile world.

AD 140, a Christian named Papias wrote that Matthew had compiled the sayings of the Lord in Hebrew (presumably before Matthew translated them into Greek for a larger audience).

## **Background and Setting**

The Jewish flavour of Matthew's gospel is remarkable. You can see this the way Matthew opens with the Genealogy of Jesus Christ traces back up to Abraham.

Whereas Luke takes it back up to Adam to redeem the entire Humanity.

Matthew's purpose is somewhat narrower to demonstrate that Christ is the King and Messiah of Israel.

Matthew's gospel quotes more than 60 times over 130 verses from OT prophetic passages, emphasizing how Christ is the fulfilment of all those promises.

Matthew's audience was predominantly Jewish is evident from several facts.

Matthew usually cites Jewish custom without explaining it, in contrast to the other gospels.

**Mark 7:3,**  
**John 19:40,**

He constantly refers to Christ as "the Son of David"  
(**Matthew 1:1; 9:27; 12:23; 15:22; 20:30; 21:9, 15; 22:42, 45**).

The phrase, "Son of David," referring to the Davidic line, occurs 9 times in Matthew, but only 6 times collectively in Mark, Luke, and John.

Matthew even guards Jewish sensibilities regarding the name of God, referring to "the kingdom of heaven" where the other evangelists speak of "the kingdom of God."

Matthew often uses the phrase, "that which was spoken through the prophets might be fulfilled." That phrase does not appear once in Mark, Luke, or John.

All the book's major themes are rooted in the OT and set considering Israel's messianic expectations.

Matthew's use of Greek may suggest that he was writing as a Palestinian Jew to Hellenistic Jews elsewhere.

Matthew wrote as an eyewitness of many of the events he described, giving first hand testimony about the words and works of Jesus of Nazareth.

The Book of Matthew is placed first in the canon of the New Testament books by the early church because of its natural bridge between the Old and New Testaments.

## **Purpose**

To demonstrate that Jesus is the Jewish nation's long-awaited Messiah. Messiah means "the Anointed One."

Matthew's massive amount of quotations from the OT is specifically designed to show the tie between the Messiah of promise and the Christ of history. This purpose is never out of focus for Matthew, and he even presents many incidental details from the OT prophecies as proofs of Jesus' messianic claims.

**Matthew 2:17-18,**  
**Matthew 4:13-15,**

**Matthew 13:35,**  
**Matthew 21:4-5,**  
**Matthew 27:9-10,**

Jesus is the New Moses who will deliver the people from bondage.

<b>Moses</b>	<b>Jesus</b>
Out of Egypt	Out of Egypt
Pharaoh killed Children	Herod killed children
Blood put on Doorpost	Blood on the Cross
Cross the Red Sea	River Jordan
40 Years of Wilderness	40 Days of Wilderness
Receives Law at Mountain	Gives Law at Mountain
5 Books	5 Major Discourses
Manna from Heaven	Jesus Multiplying Bread & Fish
Moses was good teacher	Jesus was a great Teacher

Jesus was superior to Moses since,

- ✓ Jesus deliver people from Sin,
- ✓ Jesus gave New Divine teaching, and
- ✓ Jesus made New Covenant

## **Historical and Theological Themes**

Matthew is so keen and concerned to portray that Jesus as Messiah, the King of the Jews, an interest in the OT kingdom promises runs throughout this gospel.

Matthew's uses the phrase "the kingdom of heaven" occurs 32 times in this book (and nowhere else in all of Scripture).

The opening genealogy is designed to document Christ's credentials as Israel's king, and the rest of the book completes this theme.

Matthew shows that Christ is the heir of the kingly line. He demonstrates that Jesus is the fulfillment of many of the OT prophecies regarding the king who would come.

Matthew offers evidence after evidence to establish Christ's kingly privilege. All other historical and theological themes in the book revolve around this one.

**Matthew records 5 major discourses.**

1. The Sermon on the Mount (Chapters 4–7)
2. The commissioning of the apostles (Chapters 8-10)
3. The parables about the Kingdom (Chapters 11-13)
4. The childlikeness of the Kingdom (Chapters 14-20)
5. The discourse on His second coming (Chapters 21- 25).

A long opening section (Chapters 1–3) and a short conclusion (28:16–20), bracket the rest of the gospel, which naturally divides into 5 sections, each with a discourse and a narrative section. Some have seen a parallel between these 5 sections and the 5 books of Moses in the OT.

The conflict between Christ and Pharisaic is another common theme in Matthew's gospel. But Matthew is keen to show the error of the Pharisees for the benefit of his Jewish audience not for personal or self-aggrandizing reasons.

Matthew also mentions the Sadducees more than any of the other gospels.

Both Pharisees and Sadducees are regularly portrayed negatively and held up as warning beacons. Their doctrine is a leaven that must be avoided (16:11, 12). Although these groups were doctrinally at against with one another, they were united in their hatred of Christ.

The rejection of Israel's Messiah is another constant theme in this gospel. In no other gospel are the attacks against Jesus portrayed as strongly as here. From the flight into Egypt to the scene at the cross, Matthew paints a more vivid portrayal of Christ's rejection than any of the other evangelists.

In Matthew's account of the crucifixion, for example, no thief repents, and no friends or loved ones are seen at the foot of the cross. In His death, He is forsaken even by God (27:46).

The shadow of rejection is never lifted from the story. Yet Matthew portrays Him as a victorious King who will one day

return “on the clouds of heaven with power and great glory” (24:30).

## **Outlines:**

Matthew has **28 chapters**.

**1,071 verses** in this Gospel.

22 Supernatural events recorded.

We will divide this into 5 segments as Matthew had done.

### **Chapters 1-3 introduction**

- 1. Announcing God’s Kingdom. Chapters 4-7**
- 2. Kingdom Brought to people lives by Jesus. Chapters 8-10**
- 3. Responses to Jesus Message. Chapters 11-13**
- 4. Expectation of Messiah. Chapters 14-20**
- 5. Clash of Kingdoms. Chapters 21-25**

**Chapters 26-28 Death and resurrection.**

## **Brief look of the Major outlines**

### **Chapters 1-3 introduction**

Matthew Connects the old Testament from Abraham to David then to Jesus Christ.

In the culture Matthew was written, genealogies usually only included men. The Gospel of Matthew, however, lists five women, each of whom made Jesus' genealogy more complicated.

Jesus birth how it was foretold by Micah 5

Jesus Virgin Birth by Isaiah 7

Immanuel = God with us

### **1. Announcing God's Kingdom. Chapters 4-7**

Major discourse on the Sermon on the Mount.

- ✓ Announcing the Kingdom
- ✓ Confront the Evil.
- ✓ Restore God's rule.
- ✓ How to live in the Kingdom.
- ✓ How to Pray, Fast, Give, Walk and live.
- ✓ Jesus came to fulfil the Torah.
- ✓ Show the transformed life to the World.

## **2. Kingdom Brought to people lives by Jesus. Chapters 8-10**

There are nine miracles in this section.

1. Cleansing the Leper
2. Centurions servant
3. Mother sickness healed
4. Calming the sea
5. Demon possessed men delivered
6. Paralyzed man delivered
7. Widows daughter raised to life
8. Two blind men healed
9. Mute man speaks

Twice in this section we can see the call of Jesus to follow Him.

Jesus sends out 12 Apostles teaching them to expect both acceptance and rejection.

## **3. Responses to Jesus Message. Chapters 11-13**

Parables about the Kingdom taught which evoked three responses.

**Positive:** Jesus is the Messiah

**Neutral:** is Jesus the Messiah

**Negative:** Jesus is NOT the Messiah

#### **4. Expectation of Messiah. Chapters 14-20**

Different expectation of Messiah

The Kingdom was not they were expecting.

Suffering Messiah VS Expectation of Victorious King

Peter's confession about Jesus is the Messiah.

Jewish leaders, Pharisees, Sadducees, Scribes reject Jesus.

Non-Jewish people accepting Him as Messiah.

#### **5. Clash of Kingdoms. Chapters 21-25**

Hypocrisy of the religious leaders

Curse upon the religious sects

Discourse on His Second Coming

Cleansing the Temple

Religious leaders join together to kill Jesus

#### **Chapters 26-28 Death and resurrection.**

##### **Passover Meal**

<b>Old Covenant</b>	<b>New Covenant</b>
Freedom from Slavery	Freedom from Sin
Death of Passover Lamb	Death of Jesus
Every year	Once and for all

Sanhedrin decides that, Jesus is not the messiah and Jesus blasphemed God.

Pilate finds Jesus is innocent and they brought Him because of Envy. But could not resist the religious leaders ends up send him to be crucified.

Jesus death is NOT a failure but the fulfilment of the Old Testament prophecy.

## **Closing:**

### **Matthew 28:18-20 Great Commission**

Matthew started the Gospel with **Immanuel = God with us** ends it with **God will be with us - Always!!**

Glorious way to finish the Gospel.