



Overview for Matthew

Purpose: To present Jesus as the Messiah, the eternal King, to the Jewish people

Author: Most believe the author was Matthew (Levi), a publican who became an Apostle of Jesus Christ.

Time Period Covered: 4 B.C.—A.D. 31

Date Written: Probably between A.D. 60—70

Setting: The nation of Israel had already rejected Jesus as their Messiah, and was soon to suffer severe judgment for this in the destruction of Jerusalem (A.D. 70). The Book of Matthew was the last call of Jehovah to His people before those tragic events took place. Most of the events occurred in the area of Bethlehem, Jerusalem, Capernaum, Galilee, and Judea.

Key People: Jesus, Mary, Joseph, John the Baptist, the disciples, the religious leaders, Caiaphas, Pilate, Mary Magdalene

Outstanding Characteristics: The Gospel of Matthew is the most Jewish of the Gospels. Since the Jews' first question would be about a man's lineage, Matthew placed Jesus' genealogy at the beginning of the book, describing Jesus in the very first verse as "the son of David, the son of Abraham." Jewish customs and terms are alluded to but not explained, for the readers already would have understood them.

Matthew referred more often to the Law of Moses than did the authors of the other Gospels, making over one hundred references to the Old Testament. Matthew wove fulfillment of Old Testament prophecies in with discourses about the Law and the Kingdom. There is a distinct emphasis on "righteousness," as this was the central idea of the Jewish religion. There is also more emphasis on Jesus' Kingship than is found in the other Gospels.

The other distinctive characteristic of the Book of Matthew is its highly-structured arrangement. Matthew had kept books as a tax collector, and possibly had received some business training. He presents his material very systematically, grouping parables together and arranging the teachings of Jesus into five great discourses.

Summary: The Book of Matthew is the first of the four Gospels, the word *gospel* being an old English word that means "good news." Matthew is one of the three Synoptic (similar) Gospels, along with Mark and

Luke. These three books emphasize many of the same points; however, they do show different aspects or views of what happened. The Book of Matthew, along with the other Gospels, was composed of scenes and sayings from Jesus' life as His disciples remembered them and as God inspired them to write.

The Book of Matthew is sometimes called the Apocalyptic Gospel, as it has the most comprehensive account in all the Gospels of the Coming of the Lord and of end-time events (Matthew 24—25). It is the only Synoptic Gospel that mentions the Church (Matthew 16:13-23; Matthew 18:17).

Matthew began by tracing Jesus' genealogy from Abraham (father of the Jewish covenant), through David (the beginning of the royal line), and finally Joseph (the legal father of Jesus in Jewish eyes). The miraculous birth of Jesus in Matthew's account focuses on Christ as King, and includes the visit of the Magi who brought gifts fit for a king to the young child. Matthew then gives a brief review of Jesus' early years, Jesus' water baptism by John, and His defeat of Satan in the wilderness.

Beginning with chapter 5, Matthew records Jesus' public ministry and the calling of His disciples. Matthew gives proof of Jesus' divine authority by recounting miracles of healing, and that He even raised the dead. Despite the opposition from the religious leaders of the day (chapters 12—15), Jesus continued to teach about the Kingdom of Heaven (chapters 16—20). He prophesied to His disciples of His imminent death and resurrection. As His earthly ministry drew to a close, Jesus entered Jerusalem in a triumphant procession. Matthew then records Jesus' final days before the crucifixion:

- The Last Supper,
- His agony in the Garden,
- Judas' betrayal,
- The mock trial, and
- Jesus' crucifixion.

Finally, Matthew relates how the Messiah conquered death by rising from the dead. Jesus then gave His disciples a commission to continue His work by making disciples in all nations.

The Book of Matthew shows that Jesus fulfilled Old Testament prophecy concerning Himself. It also gives a compelling argument to those who doubt that Jesus was and is today the promised Messiah.

Timeline

B.C.			A.D.		
Herod the Great begins to rule 37	Jesus is born 6/5	Herod the Great dies 4	Return to Nazareth 4/3	Boy Jesus visits Temple 6/7	Tiberius Caesar becomes Emperor 14
	Escape to Egypt 5/4		Judea becomes a Roman Province 6		Pontius Pilate appointed Governor 26
					Jesus begins ministry 26/27
					Jesus feeds 5,000 29
					Jesus chooses Twelve Disciples 28
					Jesus is crucified, rises again, ascends 30

Outline

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A complete amplified outline of this book is available on our website at www.apostolicfaith.org.*

- I. The presentation of the King (1:1—4:11)
 - A. The coming of the King (1:1—2:23)
 - B. The courier of the King (3:1-12)
 - C. The certification of the King (3:13—4:11)
- II. The proclamations of the King (4:12—7:29)
 - A. The ministry of the King (4:12-17)
 - B. The call of the King's disciples (4:18-22)
 - C. The confirmation of the King (4:23-25)
 - D. The message of the King (5:1—7:27)
 - E. Response to the King's message (7:28-29)
- III. The proofs of the King's claims (8:1—11:1)
 - A. Authority over sickness (8:1-17)
 - B. Authority over men (8:18-22)
 - C. Authority over nature (8:23-27)
 - D. Authority over demons (8:28-34)
 - E. Authority to forgive sin (9:1-8)
 - F. Authority over men (9:9)
 - G. Authority to meet spiritual needs (9:10-13)
 - H. Authority over tradition (9:14-17)
 - I. Authority over death (9:18-26)
 - J. Authority over blindness (9:27-31)
 - K. Authority over speechlessness (9:32-34)
 - L. Authority to command men (9:35-11:1)
- IV. The opposition to the King (11:2—16:12)
 - A. The commencement of the King's rejection (11:2—12:50)
 - B. The consequences of the King's rejection: characteristics of the mystery (interim) kingdom (13:1-52)
 - C. The consummation of the King's rejection (13:53—16:12)
- V. Instructions of the King in light of His opposition (16:13—20:34)
 - A. Disclosures in light of His opposition (16:13—17:21)
 - B. Instructions in light of His opposition (17:22—20:34)
- VI. The official presentation and rejection of the King (21:1—27:66)
 - A. The official presentation of the King (21:1-22)
 - B. The rejection of the King by the nation (21:23—22:46)
 - C. The rejection of the nation by the King (23:1-39)
 - D. The prophetic announcements of the King (24:1—25:46)
 - E. The sufferings and death of the King (26:1—27:66)
- VII. The conclusive proof of the King's claims and person (28:1-20)
 - A. The resurrection of the King announced (28:1-8)
 - B. The appearance of the King to the women (28:9-10)
 - C. The falsification by the Chief Priests (28:11-15)
 - D. The appearance of the King to the disciples (28:16-17)
 - E. The final instructions of the King (28:18-20)