

Notes for Matthew Introduction

Hebrew & Greek pronunciation spelled phonetically

Tacitus (*TASS-ih-tus*) Roman historian *ca.* AD 56–120

Josephus (*Jo-SEE-fus*) Jewish historian *ca.* AD 37–100

The term “Kingdom of Heaven” is unique to Matthew among Gospels and he uses “Kingdom of Heaven” 32 times. Mark, Luke and John all use the phrase “Kingdom of God”. Matthew’s audience was primarily Jewish and many Jews avoided saying or writing the divine name – YHWH (*Yahweh*). Instead, Jews often used substitutes like: “Adonai” (*ah-doh-NAI*) which actually translates as My Lords – plural. This “plural of majesty” expresses greatness, but how ironic it also would be how one addresses the Trinity!

Matthew (*ma-tea-TYÁ-hu* in old Hebrew) means “Gift of the Lord”

Matthew was probably written before the destruction of the temple in A.D. 70, possibly as early as A.D. 50–65.

John 20:31 - *but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

Aramaic is a semitic language, similar to Hebrew sharing a common root and many similarities. Aramaic became the common spoken language during the Babylonian and Persian empires. Aramaic is still spoken today in isolated parts of Israel, Iran, Iraq, Syria, Palestine, Turkey and Lebanon.

Proverbs 19:2 - *Desire without knowledge is not good, and whoever makes haste with his feet misses his way.*

2 Timothy 2:15 - *Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth*

Matthew’s Gospel is widely considered the most “Jewish” of the four Gospels and he quotes the Old Testament over 60 times.

Romans 14:20 - *Do not, for the sake of food, destroy the work of God...Like Paul and Matthew, as Believers we want to be culturally sensitive - **without** compromising God’s Truth!*

Levi and Matthew are the same person. Levi was likely his given name and Matthew his “disciple name” like Simon became Peter.

There are five major discourses or speeches in Matthew

1. Sermon on the Mount (chapters 5–7)
2. Commissioning of the apostles (chapter 10)
3. Parables of the Kingdom (chapter 13)
4. Community and humility (chapter 18) and...
5. The Olivet Discourse (chapters 24–25)

Matthew ends each of these five discourses with a variation of the phrase, “When Jesus had finished these sayings...”.

Matthew’s five-part structure mirrors the five books of Moses – the Pentateuch.

Matthew is the only Gospel to explicitly use the word “church”, ἐκκλησία (*ek-klay-SEE-ah*). This is the first time Jesus refers to His church, not as Israel or synagogue, but as a new group of redeemed people who live under His authority

The precision of the Greek used by Matthew affirms the virgin birth in Matthew 1:16, “*and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.*”

In verse 16, he uses the feminine singular pronoun (*of whom*) to emphasize **Mary alone is Jesus’ biological parent.**

In his genealogy, Matthew begins with “Joseph, son of Jacob” and ends with “Joseph, husband of Mary”.

That is called a “framing device” or *inclusio* and it highlights Jesus’ legal royal line through Joseph, even while born of the virgin Mary.

An “*inclusio*” is a method used in scripture where a passage begins and ends with the same word, phrase or theme, kind of like bookends

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GOSPEL OF MATTHEW																											
Author	Apostle Matthew																										
Time	4 BC ca. - 33 AD ca.																										
Classification	Synoptic Gospel																										
	PREPARATION														PROCLAMATION												
Sections	Arrival of Jesus		Teaching of Jesus		Healing of Jesus		Reaction to Jesus		Parables of Jesus		Miracles of Jesus		Reaction to Jesus		Parables & Teaching of Jesus		Prophecies of Jesus		Finished Work of Jesus								
Chapters	1	4	5	7	8	11	12	13	14	15	16	17	23	24	25	26	28										
Topics	Teaching All Men & Women						Teaching Disciples																				
	Increasing Acceptance						Increasing Antagonism																				
Place	Bethlehem Nazareth				Galilee										Jerusalem												

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