

Hello. /We will begin the 5<sup>th</sup> lecture on “An Introduction to the New Testament.” /Today, we will study the first book of the New Testament, the Gospel of Matthew.

**/1. The Title of the Book.** /The title “The Gospel according to Matthew” isn’t written on the early Greek copies of the book. /From the copies of the New Testament, important Greek copies have the title of the book written in them. However, we are not sure if the title was included in the original copy.

/One thing we know for certain is that the title of this Gospel was taken from the author of the book. /The fathers of the early church, people who knew the situation of the early church and were close with the apostles, attributed the authorship of the Gospel of Matthew to “Matthew the tax collector.”

/The Gospel of Matthew was given this title early on, at the latest 125 AD. /Therefore, although the title of the book, the Gospel according to Matthew, may not have been there since the beginning, it was added early on to differentiate it from the other Gospels.

/The titles of the other books of the New Testament have similar stories. /For example, when the Apostle Paul wrote to the church of Philippi, he did not give the letter the title “Philippians” before writing the content.

**/2. The Author of the Gospel of Matthew.** /Matthew, the author of the Gospel according to Matthew, was one of Jesus’ twelve disciples. /Out of all the texts of the New Testament that mention the names of the twelve disciples, the Gospel of Matthew is the only one that introduces Matthew as “Matthew the tax collector.”

/Matthew 9:9 records the incident of Matthew being called to be Jesus’ disciple. /Mark 2:14 writes about the same event. It says, “And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.”

/This “Levi, the son of Alphaeus” is Matthew the tax collector. /Because the name Matthew was given to Levi after he became Jesus’ disciple and converted, Matthew liked to use the name “Matthew,” and the authors of the other Gospels introduce him as Matthew.

/After becoming Jesus’ disciple, he lived as Matthew. The books of Mark and Luke clearly state that Matthew was named Levi before he was called to be Jesus’ disciple. /Matthew is the only book from the Synoptic Gospels that introduces Matthew as “Matthew the tax collector.”

/The title of tax collector was not an honorable position among the Jews. /However, Matthew, without any shame, introduces himself as a tax collector in gratitude of the Lord’s grace that saved him from who he originally was.

/By doing so, Matthew bears witness to the fact that he is the author of the Gospel according to Matthew. This is internal evidence for the authorship of the Gospel of Matthew. /Matthew was Alphaeus' son Levi, a tax collector, one of the twelve disciples, and the author of the book of Matthew.

/Papias, an early church father, mentioned that Matthew wrote the Gospel of Matthew. /According to Eusebius, Papias said, "So then Matthew wrote the oracles in the Hebrew language."

/Another church father Irenaeus said that while Peter and Paul were preaching the gospel and planting churches in Rome, Matthew recorded the Gospel of Matthew. This would have happened at around 60 AD.

/Clement and Origen claimed that Matthew's writing was the first of the Gospels to be written. /Despite having these testimonies, we do not know the exact period in which Matthew wrote the Gospel of Matthew.

/Various theories exist concerning the period in which Matthew was recorded. /Some say it was written as early as 40 AD while others say it was written at around 110 AD. This is a very wide time frame. However, it is right for us to believe that it was written some time between 60 and 80 AD.

**/3. The Genre of the Gospels.** /Before we move on to studying Matthew, Mark, Luke, and John, we first need to take a look at the characteristics of the Gospels.

/When the readers of the time read the Gospels, what did they think the genre was?  
/When you read a book, you probably try to understand the characteristics of the book first.

/When you read a poem, you understand it to be a poem. When you read a letter, you understand it to be a letter. When you read a prophetic book, you understand it to be a prophetic book. /There are different ways of interpreting writings based on their literary characteristics.

/It is difficult to determine the genre of the Gospels. /Some categorize the Gospels as a book of acts, which are records of the deeds of heroes. /However, compared to typical books of acts, the Gospels contain a lot of Jesus' teachings and lessons, so it is hard to categorize the Gospels as a genre of acts.

/Others say that the Gospels are memoirs, a collection of famous people's words and individual stories. /However, every book of the Gospels narrates Jesus' death and resurrection and the many things that Jesus did. Because details about Jesus make up more than half of the content of the Gospels, we cannot simply say they are memoirs.

/Some people refer to the Gospels as a biography, a record of the events in a person's lifetime. /However, the Gospels focus on the final week of Jesus' lifetime. They say almost nothing about Jesus' childhood. Thus, we cannot say that it is a biography.

/The Gospels exhibit characteristics of an apology in the way that they focus on bearing witness to the fact that Jesus is Lord and Savior and encourage people to believe in him.

/Therefore, the Gospels have some characteristics of each of the genres we covered, but they are not limited to one particular genre. We should understand the Gospels to be a sort of expanded genre, an original genre. /Up until now, we have studied the genre of the Gospels.

**/4. The Content and Structure of the Gospel of Matthew.** /The Gospel of Matthew has a very organized structure. /Starting with the birth of Jesus, there are five discourses and six narratives in Matthew.

/The first and fifth discourses are three chapters and two chapters long, respectively, while the rest of the discourses are each one chapter. /We find the common phrase, "When Jesus finished these sayings" at the end of the paragraphs of each discourse.

/These five discourses make up the structural characteristics and framework of the Gospel according to Matthew. /We can summarize the content and structure of Matthew in the following way. If you are given a syllabus, you will be able to refer to it and learn about it in more detail.

/First, chapters 1-4 are one paragraph. /They are a record of Jesus' birth, his baptism, his temptation, details about John the Baptist, and the beginning of Jesus' public life of ministry.

/Next, chapters 5-7 are Jesus' first discourse, the Sermon on the Mount. /Through the Sermon on the Mount, Jesus gives us the beatitudes, the true meaning of the law, the Lord's prayer, and other precious teachings.

/As the discourse comes to an end, Matthew 7:28-29 concludes the paragraph of the first discourse with these words. "And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes."

/Next, chapters 8-9 focus on the miracles performed by Jesus. /Ten detailed stories of miracles are recorded in these chapters to reveal the power of heaven. /Most of them are records of the Lord healing sick people.

/The Lord heals the leper and the centurion's servant. /Jesus heals Peter's mother-in-law, and he calms the winds and waves. /The Lord heals two people who are possessed by evil spirits, he heals a paralyzed man, he heals the daughter of a worker, he heals a woman

with an issue of blood, he heals two blind people, and he heals a mute person possessed by an evil spirit.

/Next, in chapter 10, Jesus sends out his disciples and teaches them in his second discourse. /11:1 says this. “When Jesus had finished instructing his twelve disciples...”

/In chapters 11 and 12, we find questions about and opposition to Jesus’ ministry. /Chapter 11 is mostly about John the Baptist’s questions about Jesus and Jesus’ answers to these questions. All of chapter 12 is about Jesus’ disputes with the Pharisees. They are disputes about the Sabbath, Beelzebul, and signs.

/Chapter 13 is the third discourse. /Here, we find parables of the kingdom of heaven. The parable of the sower, the parable of the wheat and weeds, the parable of the mustard seed, the parable of leaven, the parable of the treasure hidden in a field, the parable of the pearl, and the parable of the net are found in chapter 13.

/Chapters 14-17 are the fourth paragraph, in which we learn of Jesus’ ministry in Galilee and the various things the disciples experienced. /Please refer to the Bible and see for yourselves the events that happen in chapters 14-17.

/Next, as our fourth discourse, we have chapter 18. /As the fourth discourse comes to an end, in chapters 19-23, Jesus goes to Jerusalem, where he comes into conflict with the Jews.

/Chapters 21-22 are about Jesus entering Jerusalem and cleansing the temple, where he runs into the opposition of the high priest and Pharisees.

/Through all of chapter 23, Jesus rebukes and warns against the hypocrisy and spiritual ignorance of the scribes and Pharisees. /The paragraph of the fifth discourse is found in chapters 24 and 25.

/Chapters 24 and 25 are also called the Olivet Discourse, and here, we learn about Jesus’ future second coming and the signs of the last day, the day when Jesus comes again.

/In chapter 25, Jesus teaches his disciples to prepare for the Lord’s second coming like the five wise virgins and the faithful servant entrusted with talents do. /With this, we see all five of Jesus’ discourses.

/Chapters 26 to 28 are a record of Jesus’ suffering, his death on the cross, and his resurrection. /I hope that you keep the structure and content of the Gospel of Matthew in mind as you continue to read the Bible. I hope this familiarizes you with the content of the Gospel of Matthew.

**/5. The Characteristics of the Gospel of Matthew. /(1) The Jewish Characteristics of the Gospel of Matthew.** /Matthew was thinking about the Jews as he recorded the Gospel according to Matthew.

/There were Jews who had already become Christians. There were also Jews who did not yet hear the gospel and needed to believe in Christ. /Matthew begins with a genealogy that goes through David and Abraham.

/The fact that Jesus' genealogy includes David and Abraham must have been meaningful to the Jews. /In Matthew, we find other Jewish characteristics. The Gospels of Mark and Luke use the expression "the kingdom of God." However, the Gospel of Matthew frequently uses the expression "the kingdom of heaven."

/We know for certain that Jesus used both the phrases "the kingdom of God" and "the kingdom of heaven." /The Jews were reluctant to use the "name of God."

/That is why instead of using the word "God," Matthew uses the word "heaven." In this way, people began using other expressions for the name of God. /Keeping the Jewish readers in his mind, Matthew probably used the more friendly expression of "kingdom of heaven" or "heaven" for the Jews.

/The Gospel of Matthew has another Jewish characteristic. Unlike Luke or Mark, Matthew writes the Gospel without any special explanation of Jewish customs or geography under the assumption that his readers are already aware of these things.

/Another Jewish characteristic of the Gospel of Matthew is Matthew criticizes the leaders of Judaism of the time, particularly the Pharisees, scribes, Sadducees, and high priests.

/Strictly speaking, this is an anti-Jewish characteristic. /However, if we look closely at the details, this too contains a powerful message for the Jews.

/For example, all of Matthew 23 criticizes and rebukes the Pharisees' hypocrisy and spiritual ignorance. /The Gospel of Matthew also speaks a lot about the Pharisees and scribes rejecting Jesus, disputing with Jesus, and attempting to kill Jesus.

/They had many disputes with Jesus, but they lost all of them. /By exposing the spiritual ignorance of the Pharisees and scribes, Matthew woke up the Jews. He made them see the truth about Jesus Christ more accurately.

/There is another significant characteristic of the Gospel of Matthew. **(2) Matthew introduces Jesus Christ in terms of the prophecy and its fulfillment.** /In other words, Matthew emphasizes the fact that Jesus is the Messiah who was prophesied in the Old Testament, that Christ fulfilled the prophecy of the Messiah.

/The Gospels testify to who Jesus is. /Matthew writes that this Jesus is the promised Lord and Christ of the Old Testament in terms of the prophecy and its fulfillment.

/Matthew quotes 12 prophecies. /1:22; 2:5, 15, 17, and other prophecies are quoted in Matthew. /In these paragraphs, Matthew uses the common, idiomatic phrase, “All this took place to fulfill what the Lord had spoken by the prophet.”

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/By quoting the Old Testament, Matthew writes of the prophecy and its fulfillment. /In this way, Matthew treats the Old Testament’s prophecy and its fulfillment as an important subject. /He writes that Christ’s entire lifetime had already been prophesied in the Old Testament.

/Jesus’ name, his birth, his upbringing, his flight to Egypt and return, his ministry, his suffering, and all other things were prophesied in the Old Testament.

/Matthew puts an emphasis on the Old Testament prophecies and their fulfillment. This tells us that Jesus’ ministry isn’t coincidental, but was planned by God.

/Thus, the Gospel of Matthew emphasizes the fact that Christ fulfilled the prophecies of the Old Testament. /Matthew writes of who Jesus is in terms of the prophecy and its fulfillment, and he also writes of a characteristic of Jesus’ title.

/The Gospel of Matthew introduces Jesus as the Son of David. /This phrase appears four times in Luke, three times in Mark, and does not appear in the other books of the New Testament.

/However, in Matthew, the phrase is used nine times. /This title is very appropriate for the Jewish readers who were waiting for a Messiah like David, the Messiah who was prophesied in the Old Testament.

/The Gospel of Matthew does a good job introducing Jesus Christ in terms of the prophecy and the fulfillment of the prophecy. /Here is another characteristic of the Gospel of Matthew.

**/(3) The Gospel of Matthew contains more of Jesus’ words than any of the other Synoptic Gospels.** /This is one reason why the Gospel of Matthew was disseminated in the early church.

/If the Sermon on the Mount, Jesus’ parables, or the teachings about the end of days, all of which are only found in Matthew, were not written in Matthew, then the church would be lacking in its ability to understand the truth of the gospel.

/Furthermore, the Gospel of Matthew includes details about Jesus’ birth, something that is not found in the other Gospels. /Lastly, we will look at one final characteristic of the Gospel of Matthew.

**/(4) Matthew puts an emphasis on the salvation of all people and the church.** /The Gospel of Matthew is not only for the Jews, but it is a **Gospel Book for all people.** /Three of the four women in Jesus' genealogy are foreigners.

/We also have the wise men from the East who were the first to worship Jesus. /The resurrected Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Jesus clearly said that the gospel is for all people. Matthew 28:19-20.

/Matthew is the only book of the Gospels that mentions **the church.** /The other Gospels do write about the church, though they do not explicitly call it the church.

/However, Jesus teaches about the church in Matthew 16 and 18. /The Lord talks about the church that will be founded on the true confession of faith in Jesus Christ.

/Even today, the church is built on the rock. /Like a mustard seed, the gospel movement may have had a small beginning, but it started to grow and spread to faraway places. /The gospel of Christ was able to flourish because of the life that is in it.

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/This concludes the 5<sup>th</sup> lecture on "An Introduction to the New Testament." /Thank you.