

NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

THE GOSPEL ACCORDING TO MATTHEW

A. How would you describe life if you were to have a close relationship with a king?

B. Review:

1. **The Theme of The Bible:** The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.
2. **The Purpose of The Bible:** To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.

PRESENTATION:

I. Facts to Be Noted

A. Pertinent Facts:

Author: Matthew, or Levi the Tax Collector Date Written: A.D. 40-50 (A.D. 45 Semitic, A.D. 50 Greek)
Written to: Jews in Israel Time Covered: 36 years Key Word: "King" 23x Content: Christ, the King
Key Verse: 27:37 Theme: Christ, the King of the Jews Provenance: Probably Palestine or Antioch in

Syria.

1. Authorship

- a. Superscription (Title)-- the most ancient witness.
- b. The Witness of the early church fathers: Papias (A.D. 130), Irenaeus (A.D. 185), and Eusebius (A.D. 324).
- c. The Witness of the text itself:
 - (1) Only in Matthew (10:3) is he described as a publican.
 - (2) He gives his occupation and calls himself a Tax Collector (9:9).
 - (3) He used precise technical terms relevant to his occupation:
 - (A) Tribute money (22:15-22) - a technical term.
 - (B) The half shekel poll tax is mentioned only in Matthew (17:24-27).

2. His Purpose for writing: To demonstrate that Jesus is the Messianic King.

3. Characteristics.

- a. Messianic emphasis- - there is more Messianic appeal than in any other book. There are 65 quotes or allusions to The Old Testament.
- b. The Royal Gospel: Kingdom occurs 56 times; Kingdom of heaven 32 times; Kingdom of God 5 times; Son of David 11 times (Mark and Luke together: a total of 6 times); Jerusalem is called "the city of the great king (5:35).
- c. The Jewish Background of Matthew's Gospel.
 - (1) Genealogy at Its beginning is traced through Joseph through David (1:1,16).
 - (2) Many direct conflicts (7x) with Pharisees (Jewish leaders) (9:11-13; 12:1-8; 12:22-38; 15:1-12; 16:1,2; 19:3-9; 21:45,46).
- d. A Gentile interest;
 - (1) *Μάγοι* (*Máhgoi*) Magi is mentioned only in Matthew (2:1-12).
 - (2) The Church in The Gospels is mentioned only in Matthew (16:18; 18:17).
 - (3) Four Gentile women are mentioned in the genealogy of Jesus (Chapter 1) but not in Luke (chapter 3).
- e. The grouping of the material is thematic-systematic rather than chronological:
 - (1) The Sermon on the Mount (5:1-7:29).
 - (2) The commissioning of the twelve (10:1-42).
 - (3) The Parables of The Kingdom (13:1-53).
 - (4) Humility and forgiveness (18:1-35).
 - (5) The Denunciation of Scribes and Pharisees (23:1-36).
 - (6) The Olivet Discourse (24:1-25:46).
 - (7) Matthew alternates between narrative and discourse.

B. Scenes in Matthew:

1. Jerusalem, Bethlehem, Egypt (1:1-2:23).
2. Wilderness of Judea, near Jordan (3:1-4:11).
3. Capernaum and Galilee {Genneseret} (4:12-8:28; 9:1-18:35).
4. Gergasa (8:28-34).
5. Judea (19:1-28:15).
6. Jerusalem and environs (21:1-28:15).
7. Galilee (A mountain) (28:16-20)

C. Characters in Matthew:

Joseph, Mary, Jesus, **Hayrōdays** (Herod), the Magi, John the Baptizer, the Devil, the Twelve (know their names! cf. Mt. 10:2-4), a diseased woman, two blind men, **Hayrōdéahs** (Herodius), the **Fahreesaïoi** (Pharisees), the **Sahddoukaïoi** (Sadducees), the **Hayrōdéahnoi** (Herodians), **Kaiáhfhahs** (Caiaphas), a leper,

the chief priests, **Pohntéeohs Peeláhtohs** (Pontius Pilate), **Bahrahbbáhs** (Barabbas), Mary **Mahgdahlayný** (Magdalene), Joseph of **Ahreemahthah-éeah** (Arimathaea).

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I. Facts to Be Noted (cont.)

D. Chronological Division - based upon the phrase “from that time.”

1. The Coming of The Messianic King (1:1-4:16).
2. Proclamation of Messianic King (4:17-16:20).

28:20).

3. The Cross-Death, The Resurrection-Ascension of, and The Great Commission by The Messianic King (16:21-
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E. Chapter Contents:

Ch. 1. Ancestry of The King -

First Messianic prophecy: the virgin birth and His name (Mt. 1:21-23 cf. Isa.7:14; 9:6).

Ch. 2. Early reception of The King

Second Messianic prophecy: the birth place: Bethlehem (2:5,6 cf. Micah 5:2).

Third Messianic prophecy: “ I summoned (called) My Son out of Egypt” (2:15 cf. Hos.11:1-15).

Fourth Messianic prophecy: The slaughter of Infants, Rachel weeping for her children (2:17,18 cf. Jer.

31:15).

Fifth Messianic prophecy: titled “A Nazarene” (2:23 cf. ?).

Matthew recorded that the prophets (plural) declared this, but all that the prophets declared orally is not recorded in The Old Testament, but were passed down from generation to generation. However many of the spoken prophecies **are** recorded in Scripture. The Holy Spirit saw it fitting not to include this prophecy in the canon of Old Testament Scripture. However Matthew was aware of this prophecy but not the prophet who spoke it. This is a reason for the use of the plural term. Note what John wrote (Jn. 20:30,31).

Ch. 3. Baptism of The King.

There are four of seven baptisms recorded by Matthew which he mentioned in chapter 3:

1. John’s baptism of water--unto repentance (Mt. 3:1-11).
2. John’s baptism of Christ--unto righteousness (Mt. 3:13-16) and A Declaration of The Trinity (Mt.

3:16,17).

3. The Lord Jesus Christ baptizes by The Holy Spirit unto regeneration (Mt. 3:11).

4. The Lord Jesus Christ’s baptism of fire unto violent death, in wrath (Mt. 20:22-23; 3:8-12).

Then the fifth baptism recorded by Matthew is found in the closing chapter (28:19).

The disciples are commissioned to journey and make disciples of all nations (Gentiles) or all peoples (28:17-20).

Sixth Messianic prophecy: the Forerunner, a voice in the wilderness (3:3 cf. Is.40:3).

Ch. 4. The Testing of The King

Seventh Messianic prophecy: Ministry in Galilee. (Mt. 4:13-15 cf. Isa. 9:1,2).

Ch. 5. Citizens of the Kingdom and The Sermon on the Mount -- mainly addressed to the disciples.

Ch. 6. Spiritual Principles of the Kingdom

Ch. 7. Principles of action in the Kingdom.

Ch. 8. Affects of The Sermon upon the hearers.

Eighth Messianic prophecy: His Healing ministry (Mt. 8:16,17 cf. Isa. 53:4).

Ch. 9. Various healings.

Ch. 10. Messengers are sent.

Ch. 11. Growing opposition

Ninth Messianic prophecy: “ behold I send my messenger,” John the Baptizer (11:10 cf. Mal. 3:1)

Ch. 12. Rejected by the Pharisees--Israel’s rejection of the King.

Tenth Messianic prophecy: His servant ministry (Matt.12:17-21 cf. Isa.42:1-3).

Ch. 13. Parables to Teach of The Kingdom.

Ch. 14. The Death of the Forerunner to The King and Miracles by The King.

Ch. 15. Objection to the lifestyle of The King and His disciples resulted in proper emphasis on purity in thought and action.

Eleventh Messianic prophecy: Response of the Israeli people (Mt. 15:7-10 cf. Isa. 29:13).

Ch. 16. Peter’s confession of Jesus as The Christ and the first mention of His Church, followed by the first announcement of His nearing cross-death at Jerusalem and the challenge to a cross-experience discipleship.

- Ch. 17. Three disciples have a glimpse of His transformed glory and second announcement of His nearing cross-death.
- Ch. 18. Instruction on proper discipline in His Church **and** forgiveness of a fellow-disciple's gross stupid errors.
- Ch. 19. Instruction concerning marriage and divorce for His regenerated disciples and concerning entrance into The Kingdom of The God (sphere of confession) and Eternal Life and the rewards thereof.
- Ch. 20. Parabolic teaching concerning laborers in the kingdom of Heaven (sphere of profession); third announcement of His nearing cross-death with added indication of His resurrection; dealt with desire to be elevated in His Kingdom and declared the reason why He came.

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I. Facts to Be Noted (cont.)

E. Chapter Contents (cont.)

- Ch. 21. Triumphal Entry of The Christ from Bethany to Jerusalem on Monday, 10 Nisan (March 30), A.D. 33.

Because the leaders of Israel rejected the ministry of The King and His offer to set up The Kingdom and sought to kill Him several times, He rejected them from entering The Kingdom of The God and of Righteousness and Peace. Yet He presented Himself officially as King riding on the foal of an ass according to Prophecy (Zech. 9:9). The multitude applauded and acclaimed Him as Prophet and King four days before His crucifixion.

Twelfth Messianic prophecy: Triumphal entry (Mt. 21:1-5 cf. Zech. 9:9; Mt. 21:9,15,16 cf. Ps. 118:26; 8:2).

- Ch. 22. Day of Expressing Emotions: Hunger and Imprecation; Sorrow and Compassion; Indignation and Expurgation of the Temple on Tues. P.M. and of answering religious leaders questions on Wed. A.M. (11,12 Nisan (3/31,4/1), A.D. 33.

- Ch. 23. Final Day of Public Teaching, Wednesday, 12 Nisan (April. 1) with Lessons on: False Religion, Fallible Recognition, Faithful Giving, Faithful Service, Fatal Wrath, and concluding the evening in the Temple by grieving over Jerusalem.

- Ch. 24. Final Day of Public Teaching was concluded on the Mount of Olives on Wednesday, 12 Nisan (April 1), A.D. 33 with Lessons on: The Conditions on Earth before His Return and The Time of Tribulation for Israel.

- Ch. 25. On the Mount of Olives on Wednesday, 12 Nisan (April 1), A.D. 33, He continued His teaching the disciples of His Return and The Tribulation of Israel by means of parables: The Ten Virgins; The Traveling Human and His Possessions and His Bondslaves; and The Future Judgment of the Nations.

- Ch. 26. Matthew inserts, here on the Day of Preparation for the Passover, The Anointing by Mary. That took place the previous Sunday. Then The Preparation and Observance of The Passover; The Prediction of Peter's Denial; The Betrayal and Arrest of Jesus in the Garden; The Trial before **Kaiáhfahs** (Caiaphas); and Peter's denials.

Thirteenth Messianic prophecy: Betrayal for Thirty Pieces of Silver (Mt. 26:14-16 cf. Zech. 11:12,13).

Fourteenth Messianic prophecy: The Shepherd Smitten and The Sheep Scattered (Mt. 26: 31 cf. Zech.

13:7).

- Ch. 27. The Trial of The King before Pilate and The Crucifixion of The Lord Jesus Christ, The King of The

Jews.

Fifteenth Messianic prophecy: Judas' Remorse (Mt. 27:3-10 cf. Zech. 11:12,13; Jer. 32:7,9,19).

Sixteenth Messianic prophecy : Suffering The Cross-Death. Mt. 27:35 cf. Ps. 22:18; Mt. 27:46 cf. Ps. 22:1).

- Ch. 28. The Resurrection of The Lord Jesus Christ.

There are a total of sixteen Messianic Old Testament prophecies fulfilled by The Lord Jesus in the Thirty-three years of His life.

F. Outlines

- I. Chronological Division based upon the phrase, "From that time": which occurs (Mt. 4:17; 16:21; 26:16).

A. The Coming of the Messianic King (1:1-4:16).

B. Proclamation of the Messianic King (4:17-16:20).

C. The Cross of the Messianic King, His Resurrection predicted and fulfilled, and His Commission (16:21-

28:20).

- II. Kingdom Division.

A. The Kingdom Offered (1:1-11:1).

B. The Kingdom Rejected (11:2-12:45).

C. The Kingdom Postponed (12:46-28:20).

- G. Prophecies--Messianic.: Note the sixteen Messianic prophecies interspersed in the chapter in which the prophecy is located under E. Chapter Contents (above).

- II. The Theme of Bible: The Coming of The Messiah and His Kingdom of Righteousness and Peace:** The Messiah, The King Who was promised to come and set up His Kingdom of Righteousness and Peace has finally arrived as recorded by Matthew. There

are sixteen Messianic prophecies that have been accurately fulfilled (cf. E above). These fulfilled prophecies outline the progression to maturity of The Promised Messiah-King from His Birth to His death and Resurrection-Ascension. However The Promised Kingdom of Righteousness and Peace, which The King was to bring into being, has been postponed due to the rejection by Israel and her religious and political leaders (Mt. 11:20-12:45) and thus forfeited their right to The Kingdom. In turn The King rejected Israel and postponed The Kingdom of Heaven on Earth for which they were looking. Then He began teaching concerning the coming postponed Kingdom by means of parables, many of which contained teaching concerning entrance into and behavior in His Coming Kingdom (24:3-25:46 cf. APT Chronology, pp. 40-41). The fulfillment of His coming was confirmed through His official presentation of Himself as King by riding into Jerusalem on a colt, the foal of an ass (21:1-9 cf. Zech. 9:9). Then the nation officially rejected Him four days later when they crucified their King (Mt. 27:37).

III. The Purpose of Bible: To Present The Lord Jesus Christ as The Redeemer or To Teach The Plan of Redemption

: The God's righteousness and justice demands that He deal with Sin. The Lord Jesus taught that He came to give His natural life a ransom price for the release from bondage to Sin in exchange for many to redeem them back to The God (Mt. 20:28 cf. Jn. 8:34) {'servant' is a mistranslation of the Greek noun δούλος (doûlohs) which means bondsman}. And give His natural life He did, in anguish, ignominy, shame, and intense pain, suffering the wrath and anger of The Almighty God in The Death to redeem us, thus satisfying The God's righteous demands to punish sins and break the power of Sin and Satan.

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IV. The Progressive Revelation of The God: In Matthew The God proves He is The God who loves His people. He sent His Son to be the ransom price to release them from bondage to Sin (20:28). The God is The God of Salvation Who sent His Son to save His people who were lost and perishing (Mt. 18:11). The God is The God Who keeps His Word and fulfills Scripture prophecy. The God is The God Who meets the human's need. The God is The God Who will rule Israel by their desire, and not by His force. The God is The God of righteousness and wrath and at the same time The God of mercy and compassion. His righteousness demands that He punish sinners in wrath. But His mercy and compassion demands that He provide a way to ransom or buy back the sinner out of the marketplace of Sin to Himself. The Lord Jesus calls for sinners to make the cross-exchange (Mt. 16:24-26) from wearisome labor, serving Sin and Satan as a bondsman, and to take the yoke of discipleship with The Lord Jesus Christ and follow Him (11:28), as-a-disciple-learning-by- practice more and more about The New Absolute Life that He gives in exchange for one's old life enslaved to Sin.

DISCUSSION: 1. What does it mean to take up the cross and make the exchange to follow The Lord Jesus Christ?

2. How can you begin to take the yoke of discipleship with The Lord Jesus Christ?

APPLICATION:

Under whose yoke will you live the rest of your life? Will you continue under the yoke of bondage to Sin and Satan with a perpetual heavy burden? Or exchange that yoke for The Absolute Eternal Life under the yoke of The Lord Jesus Christ, which yoke is easy and light and as a result of this exchange be able to live in and persistently increase an intimate relationship in union with the King of kings as a member of His Bride to reign with Him forever?