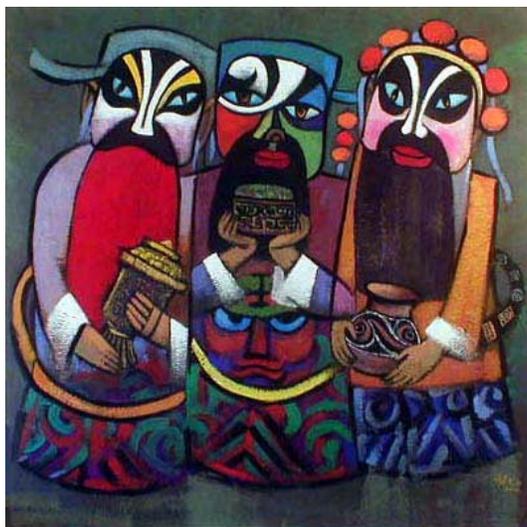




2In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, ²asking, 'Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.'
NRSV Matthew 2:1-2



The Three Magi

He Qi (2001)

VOCABULARY

(From Westminster Dictionary of Theological Terms by Donald McKim)

Synoptic Gospels (Gr. *synoptikos* “a seeing together”) *A term for the first three Gospels of the New Testament: Matthew, Mark and Luke because they present the life of Jesus in a similar fashion, drawing from some common sources, in contrast to the presentation in the Gospel of John.*

Matthew’s Gospel was written to equip its original Christian Jewish readers with the teaching of Jesus, the Messiah, so that they might effectively spread the message of God’s reign to all the nations. Matthew begins with Jesus’ ancestral background, linking him to the ministry of John the Baptist. Jesus’ baptism is the moment of his empowerment with the Spirit for ministry.

Matthew presents the ministry in five “books” that contain narratives about Jesus’ works and discourses of Jesus’ words. The gospel ends in Jerusalem with Jesus’ death and resurrection, after which he is again empowered to commission the disciples for world mission.

STRUCTURE OF MATTHEW (2 Outlines)

OUTLINE 1 (Benjamin Bacon)

Book 1: Discipleship (3-7)

- A. Narrative (3-4)
- B. *Sermon on the Mount* (5-7)

Book 2: Apostleship (8-10)

- A. Narrative (8-9)
- B. *Missionary Discourse* (10)

Book 3: Hiding Of The Revelation (11-13)

- A. Narrative (11-12)
- B. *Parable Discourse* (13)

Book 4: Church Administration (14-18)

- A. Narrative (14-17)
- B. *Community Discourse* (18)

Book 5: Judgment (19-25)

- A. Narrative (19-23)
- B. *Eschatological Discourse* (24-25)

Epilogue: Passion & Resurrection (26-28)

OUTLINE 2 (Jack Kingsbury)

Part 1: *The Presentation of Jesus* (1:1-4:16)

Part 2: *Ministry of Jesus to Israel* (4:17-11:1) and *Israel’s Rejection of Jesus* (11:2-16:20)

Part 3: *Journey of Jesus to Jerusalem and His Suffering, Death and Resurrection* (16:21-28:20)



CHARACTERISTICS OF THE GOSPEL OF MATTHEW

- **Organizational Patterns that include numerical ones**
 1. 5 speeches comparable to 5 books of Moses (Torah)
 2. Exactly 12 prophetic fulfillment passages (12 signifies Israel, 12 tribes)
 3. Genealogy: 3 sets of 14 generations (14 is the number associated with David and the Messiah).
- **Doubling motif:**
 1. Legion of demons cast out of 2 men (8:28-33)
 2. 2 blind men are healed (20:29-34)
 3. Palm Sunday: Jesus sits on 2 animals as he rides into city (Matthew 21:6-7)
- **The disciple Peter has special prominence.**
- **Has the most Jewish tone of the four Gospels, and the most negative portrait of the religious leaders** (has been used wrongly by some Christians to justify anti-Semitism).
- **Presents the most comprehensive record of Jesus' teaching** (5 discourses).
- **Emphasizes the validity of the law as a guide for moral behavior and the continuing presence of Jesus Christ in the institution of the church.**
- **Presents a dualistic view of reality:** people and things are categorized into clear cut categories of good and evil.
- **The power and dignity of Jesus, as well as the character of the disciples is enhanced.**



Flight into Egypt

He Qi (2005)

MATERIAL UNIQUE TO MATTHEW

- **Genealogy**
 1. Begins with Abraham, patriarch of the Jewish people.
 2. Emphasis on the number 14 which has messianic symbolism (value of Hebrew letters in David's name).
 3. It mentions 5 women: Rahab, Ruth, wife of Uriah (Bathsheba), Tamar and Mary.
 - a. *This corresponds to Matthew's inclusion of women as primary witness to the resurrection.*
 - b. *Highlights God's history of working for salvation in surprising ways.*
 - Women were Gentiles
 - They were involved in scandalous situations
- **Infancy Narrative:**
 1. Told from Joseph's perspective (vs. Luke's version which is told from Mary's perspective)
- **Flight to Egypt & Massacre** (2:13-23)
- **On Fulfilling the Law** (5:17-20)