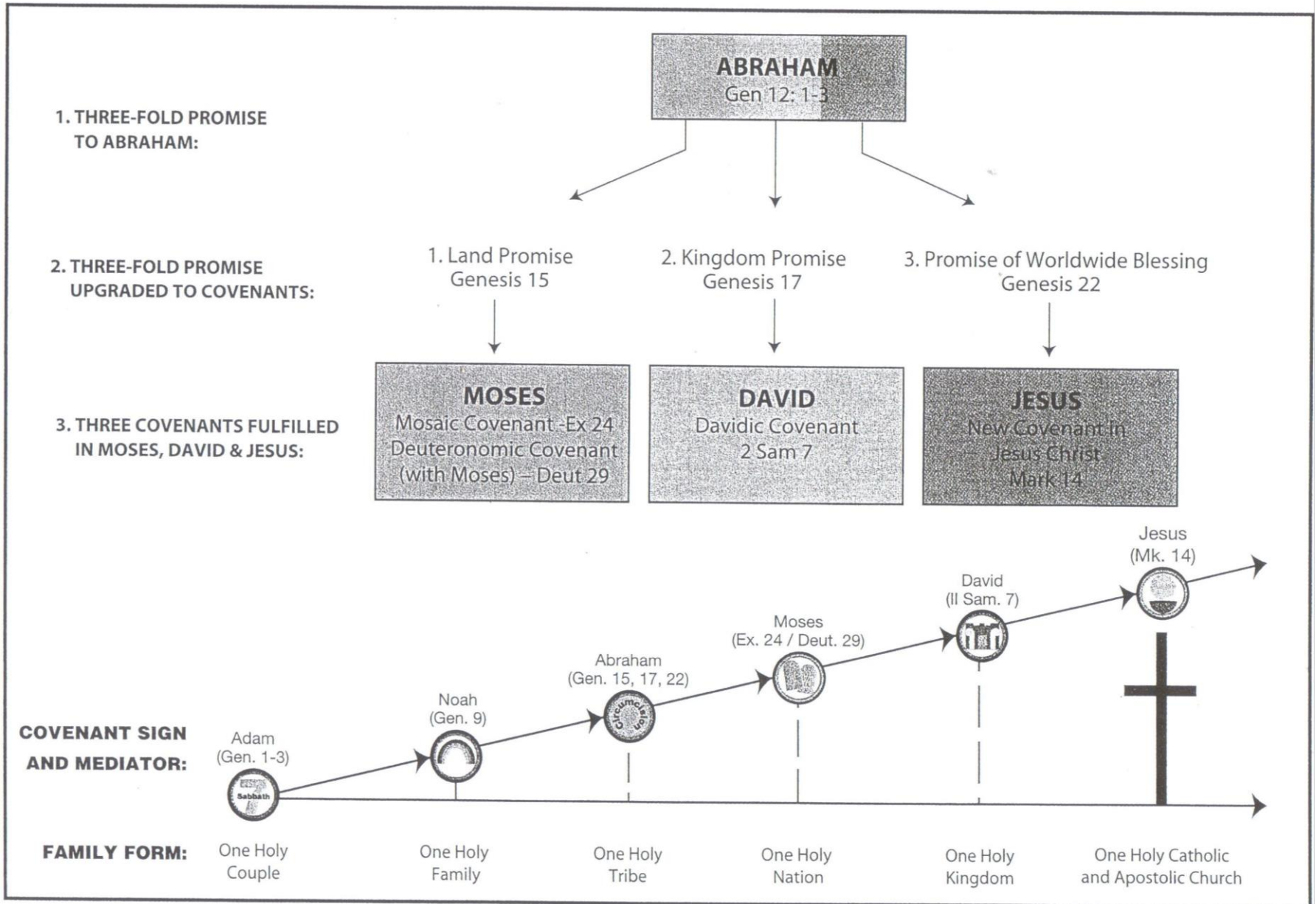


Bible Study 2022-2023

Class #3

9/27/22

Covenantal Structure of Salvation History



Introduction to Matthew (Cont)

- Father requested that, as we go through this course, we pay attention to when *Jesus* was in *Galilee* and when He was in *Judea*
- Knowing the geography will help make sense about why He was doing, what He was doing and where He was going
- Matthew was writing for an audience who knew that geography well

Introduction to Matthew (Cont)

- **Author:**
- The phrase, “The Gospel According to Matthew,” was not part of the original manuscript but added later, most likely by a scribe
- Not much is known about Matthew beyond the information contained in the New Testament
- Its authorship has been attributed to Matthew the tax collector, also known as *Levi*, the son of *Alphaeus*, since the early church
- He is also known as one of the 12 Apostles

Introduction to Matthew (Cont)

- Even though the text does not say that Matthew wrote this gospel, it is important to know why many scholars support it today because:
 - The early Christians said that he was the author
 - It comes from the Apostolic Tradition

Introduction to Matthew (Cont)

- **Composition:**
- *Eusebius* (Bishop of *Caesarea* - AD 314-340) quoting from *Papias* (Bishop of *Hierapolis* – AD 100-110) said Matthew wrote his gospel in “the dialect of the Hebrews and everyone translated it as he was able”
 - This most likely referred to *Aramaic*, the dominant language among the Jews of Palestine
 - Based on the author’s assumption of his audience’s knowledge of the OT, and Jewish customs, it has long been held that it was written for a Palestinian Jewish/Christian audience
 - Although, there are no extant copies of the original *Hebrew (Aramaic)* text, a Greek translation was accepted by the Church at a very early date

Introduction to Matthew (Cont)

- The *Pontifical Biblical Commission*, in 1911, concluded that the date of composition was most likely before AD 70
 - Some scholars suggest that it was written as early as AD 50
- *Bishop Papias*, who lived in *Ephesus*, Asia Minor (within the apostolic territory of Saint Paul) was a very important early witness
- Almost all of the inhabitants from Syria to Egypt spoke *Aramaic* (not *Hebrew*)

Introduction to Matthew (Cont)

- Jesus highlights this by his use of *Aramaic*
 - *Eli, eli, lama sacach thani (Ps 22)*
 - *Simon bar Jonah*
- As mentioned, Matthew assumed that his audience knew most Jewish customs
 - He tells what the Pharisees or Jesus did, but not why because he assumes you are a local of that region
 - Thus, this gospel was written for Palestinian Jewish Christians and not in an attempt to convert Jews to the New Way

Introduction to Matthew (Cont)

- Father suggested that no book of the Bible was ever written to be stuck in a drawer of a Hilton Hotel in the hopes that someone will read it and have a “come to Jesus moment!”
- They were all written for an existing audience that most likely knew the bulk of the information

Introduction to Matthew (Cont)

- Although we do not know who wrote the 1st Greek version of Matthew, it is obvious that one was determined to be authoritative and subsequent copies were made from it
- When looking at quotations from the writing of the early Church Fathers, we find it is very close to the Greek text we use today
- Finally, the gospel records Jesus' prophecy of the destruction of Jerusalem in AD 70 (Mt 24) with no reference to its fulfillment

Introduction to Matthew (Cont)

- Father indicated that the average commentary (Protestant or Catholic) on Matthew today will indicate that Matthew was written after AD 70
- This came about when **post-enlightenment rationalists** (who do not accept the possibility of miracles) decided that the detailed prophecies of Matthew 24 did not happen and that Jesus was not really God
- Thus, the passage must have been written after the fact (AD 70)

Introduction to Matthew (Cont)

- If, on the other hand, you believe that *Jesus* is the God man, and the prophecies happen, you would go with traditions of the early Church
- This highlights the importance of the Pontifical Biblical Commission's report
- This view was held universally among Christians (especially Catholics) and serious scholars until relatively recently
- Fortunately, the most recent serious scholars are returning to this earlier dating

Introduction to Matthew (Cont)

- **Canonicity:**
- The Greek text of the Gospel of Matthew was also accepted from a very early date as it appears in every early canonical list and its authorship has always been identified with the Apostle Matthew

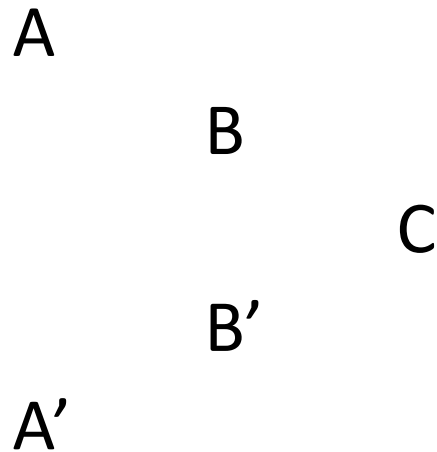
Introduction to Matthew (Cont)

- **Structure**
- **Prologue:** The Genealogy of Jesus and the Infancy Narrative (1-2)
 - **Book I:** John the Baptist and the Early Ministry (3-7)
 - **Book II:** Miracles and the Commissioning of the Twelve (8-10)
 - **Book III:** Controversy and the Kingdom (11-13)
 - **Book IV:** Instruction of the Disciples (14-18)
 - **Book V:** The Journey to Jerusalem (19-25)
- **Conclusion:** Suffering, Death, and Resurrection of Jesus (26-28)



Bible Writing Techniques (Cont)

- **One form of Chiasms include:**
 - A series of repetitions that brings our attention to the center



Structure of Matthew's Gospel

Narrative about Jesus' Baptism, John the Baptist, Jesus being tested –
Mt 3-4

A. Discourse on Sermon on the Mount – Mt 5-7

Seven beatitudes/blessings

Blessed are the pure of heart for they shall see God

Blessed are the peacemakers for they shall be known as
the children of God

Narrative on 10 Miracles – Mt 8-9

B. Discourse to the 12 Apostles on Authority - Mt 10

Narrative on the mysteries of the kingdom – Mt 11-12

**C. Discourse on the Seven Parables – Mt 13 most
important – like meat in a sandwich (bread,
mustard, meat, mustard, bread) – the parables begin
here**

Narrative on the Church, First Fruits of the Kingdom of Heaven –
Mt 14- 17

B' Discourse on the Church to the 12 Apostles – Mt 18

Narrative on the Approaching Advent of the Kingdom of Heaven – Mt
19-22

A' Discourse on the Temple Mount – 23-25

Woe to you blind guides

Woe to you brood of vipers, you children of hell

Introduction to Matthew (Cont)

- Father pointed out that this is also the basic structure of Mark and Luke as well
- Matthew made these five divisions most likely to reflect on the five books of Moses (the Pentateuch)
- Other scholars see these transitional phrases as lectionary markers
- The New Testament books were written to be read in the midst of a gathered congregation of Christians celebrating the Lord's Supper

Introduction to Matthew (Cont)

- To appreciate these issues, we need to know what a 1st Century tax collector was
 - They were into numbers and genealogies
 - As one of the 12, he was an eyewitness to much of what he writes
 - Since he was called by Jesus during His public ministry, Matthew did not witness the birth of Jesus
 - Therefore, everything he presents before his calling is secondhand information

Introduction to Matthew (Cont)

- Also some of the information was told to him by the other apostles
 - He did not witness the Transfiguration
- Thus, it is very important for us, when looking at a text, to know:
 - Who is the author
 - What did he see
 - What did he hear
 - Why is he passing this on,
 - Why is he saying these things to us as his audience
- How did Matthew picture his 1st century Jewish audience and thus his purpose in writing?