

Matthew's Gospel - Sermon on the Mount

- ▶ The main emphasis of Jesus' teaching just before the sermon in 4:17 "Repent, for the kingdom of heaven has come near."
- ▶ The sermon refers to God's presence on earth, a kingdom that he will bring at the end of this age by overthrowing the forces of evil. When God does this, the weak and oppressed will be exalted, and the high and mighty will be thrown down.
- ▶ Jesus does not want to do away with the Law of Moses: "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter will pass from the law until all is fulfilled." (5:17-18)
- ▶ In the six antithesis, Jesus does not urge his followers to do the opposite of the Law, but gives a new interpretation often more strict than the common interpretation. For instance, the Law says not to murder. The root of murder is anger against another, so one should not even be angry with another (5:21-22).
- ▶ While lifting up a standard that is extremely difficult to follow, Jesus also does not interpret the Law with the same attention to the letter of the law as the interpretation of the Law by the Pharisees and the scribes.



Matthew's Gospel - The Fulfillment of the Law

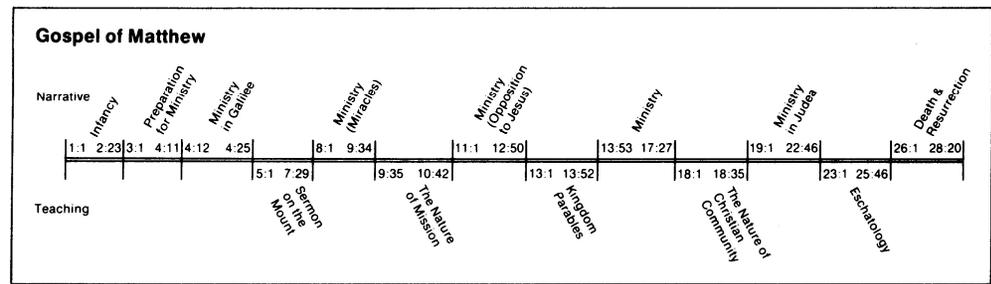
- ▶ The entire Law can be summarized by Jesus when he said, "you shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Deut. 6:5) and that "our love your neighbor as yourself" (Lev. 19:18). These commandments are found in Mark also, but Matthew adds, "One these two commandments hang all the Law and the Prophets (Mt. 22:34-40).
- ▶ Matthew is not intent about overturning the Jewish Law for Christians. Matthew assumes that some or many Christians to whom he spoke follow traditional forms of Jewish piety and practices.
Example: When Matthew takes the apocalyptic discourse from Mark's Gospel, he will add "or not during the Sabbath" (Mt. 24:20) to Mark's writing that Jesus said pray that it (the coming disaster) not be in winter" (Mk 13:18). Matthew adds "or not during the Sabbath", because extensive travel on the Sabbath was forbidden to followers of Jesus who kept the Jewish Law.
Matthew is concerned with a different emphasis in the Law. According to Matthew, the Pharisees are more concerned with proper observance of the food laws of the Torah than with helping others: Jesus, on the other hand, is principally concerned with reaching out to those in need.

The Gospel of Matthew

1. The Gospel of Matthew was written by Jesus' Disciple Matthew. He was the Son of Alphaeus, Jewish and if you remember, a tax collector (a 'Publican') for the Roman Empire. Jesus walked up to his tax collection table, looked into Matthew's eyes and said only 2 words, "Follow Me". Matthew left immediately with Jesus and his life was changed forever.
2. The Gospel of Matthew was written for a Jewish audience. It contains over 100 Old Testament quotes including 11 times where Matthew emphasizes the 'Fulfillment of the Jewish Law'. This is dramatically different from Luke and even different from Mark, although Matthew uses Mark's Gospel in his writings. The Fulfillment phrases are found in his gospel when Matthew says, "This occurred in order to fulfil what was spoken by the prophets".
3. In addition to #2, Matthew portrays Jesus in relation with Jewish tradition. Matthew's gospel was a relentless attempt to convince his Jewish brethren that Jesus was the Messiah.
4. The Gospel of Matthew is 'known' as the Gospel of the Messiah and it is where Jesus is introduced as the Messiah.
5. The book of Matthew appears before Mark in the Canon of the Gospels, because it is a 'natural bridge' between the Old & New Testaments.
6. The genealogy of Jesus, in the Gospel of Matthew only dates back to Abraham. Luke's, if you remember, dates back to Adam.
7. Interesting note to the Gospel of Matthew: It is the 'only' Gospel where the 'Magi' (three wise men, or three kings) are mentioned. And...Matthew actually never says how many men - only that there were three 'gifts'. Common belief was one gift per Magi.
8. The Gospel of Matthew is known for the 'Beatitudes' Matt. 5:1-12, see inside, and the 'Great Commissioning' Matt. 28: 18-20). The Beatitudes is where Jesus shows us 'how' to be a Disciple and the Great Commissioning is where he tells his followers to go & make disciples of all nations.

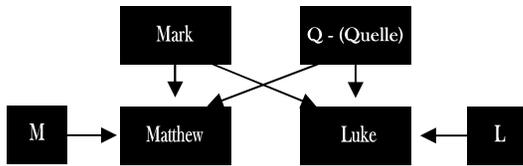
Some of the Contents of Q

- ▶ The preaching of John the Baptist
- ▶ The Beatitudes
- ▶ The command to love your enemies
- ▶ The command not to judge others
- ▶ The question from John the Baptist in prison
- ▶ The Lord's Prayer
- ▶ The need for fearless confession in light of the coming judgment
- ▶ The parable of the unfaithful slave
- ▶ Entering the kingdom through the narrow door
- ▶ The parable of the great wedding feast



The Four Source Hypothesis

The Four Sources are Mark, Q, M, and L



Synopsis (Matthew, Mark, and Luke)

Begins with birth, childhood stories, or baptism. Ministry lasts one year. Jesus speaks in short parables and sayings. Jesus is an exorcist (at least 12 examples). Jesus espouses the causes of the poor and oppressed (at least 17 examples). The Kingdom of God is the theme of Jesus' teaching (mentioned 78 times). Repeatedly refuses to provide a sign of who he is. Jesus has little to say about himself (Says "I am..." 23 times in Matthew, 13 in Mark, 24 in Luke.)

Matthew	Mark	Luke
A Jew evangelizing Jews	The first, essential gospel	A gentile evangelizing gentiles
Fulfillment of OT prophecy	Jesus' biography	Universal gospel
Jesus is Messiah	Jesus: fully divine, fully human	Gospel of prayer
Jesus fulfills the Law	Vivid, eyewitness details	Respect for women
Scribes & Pharisees condemned	Unpolished, enthusiastic style	Gospel of praise
"church" appears only here	Historic present	Special interest in the poor
Strongly apocalyptic	Quotes Jesus' Aramaic words	Jesus befriends outcasts & sinners
Teaching gospel 7s & 3s	The realistic gospel	Jesus' ministry touches the gentiles
Emblem: lion Jesus is King	Emblem: man Jesus is human	Emblem: calf Jesus is the sacrifice

25 Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.

5 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them.

He said:

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 Blessed are those who mourn, for they will be comforted.

5 Blessed are the meek, for they will inherit the earth.

6 Blessed are those who hunger and thirst for righteousness, for they will be filled.

7 Blessed are the merciful, for they will be shown mercy.

8 Blessed are the pure in heart, for they will see God.

9 Blessed are the peacemakers, for they will be called children of God.

10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.