

**Matthew**  
**A Theological Argument**

Anthony J. Hunter

HU4281397

Indianapolis, IN

BIBL 1321: The Gospels

May 27, 2022

## Table of Contents

Table of Contents .....	1
Book Outline .....	2
Authorship.....	3
Dating .....	3
Occasion.....	4
Purpose Statement .....	4
The Argument .....	5
Messiah Introduced.....	5
Messiah Instructs .....	5
Messiah Interacts .....	6
Messiah Influences .....	6
Messiah Inspires .....	6
Messiah Invites .....	6
Messiah Imparts.....	7
Summary .....	7
Bibliography.....	8

## Book Outline

1. Messiah Introduced (1:1-4:11)
  - a. Presentation by ancestry (1:1-17)
  - b. Presentation by advent (1:18-2:23)
  - c. Presentation by an ambassador (3:1-12)
  - d. Presentation through approval (3:13-4:11)
2. Messiah Instructs (4:12-7:29)
  - a. Beginning proclamations (4:12-25)
  - b. Continuing pronouncements (chaps. 5-7)
3. Messiah Interacts (8:1-11:1)
  - a. His power over disease (8:1-15)
  - b. His power over demonic forces (8:16-17, 28-34)
  - c. His power over men (8:18-22; 9:9)
  - d. His power over nature (8:23-27)
  - e. His power to forgive (9:1-8)
  - f. His power over traditions (9:10-17)
  - g. His power over death (9:18-26)
  - h. His power over darkness (9:27-31)
  - i. His power over dumbness (9:32-34)
  - j. His power to delegate authority (9:35-11:1)
4. Messiah Influences (11:2-16:12)
  - a. Seen in the rejection of John the Baptist (11:2-19)
  - b. Seen in the condemnation of the cities (11:20-30)
  - c. Seen in the controversies over His authority (chap. 12)
  - d. Seen in the change in the kingdom program (13:1-52)
  - e. Seen in various rejections (13:53-16:12)
5. Messiah Inspires (16:13-20:34)
  - a. The revelation in view of rejection (16:13-17:13)
  - b. The instruction in view of rejection (17:14-20:34)
6. Messiah Invites (chaps. 21-27)
  - a. The official presentation of the King (21:1-22)
  - b. The religious confrontation with the King (21:23-22:46)
  - c. The national rejection of the King (chap. 23)
  - d. The prophetic anticipation of the King (chaps. 24-25)
  - e. The national rejection of the King (chaps. 26-27)
7. Messiah Imparts (chap. 28)
  - a. The empty tomb (28:1-8)
  - b. The personal appearance (28:9-10)
  - c. The “official” explanation (28:11-15)
  - d. The official commissioning (28:16-20)

## Authorship

The writer of the book of Matthew is most likely Matthew but the empirical evidence to support this conclusion is not without its dissenters of the view. External evidence suggests that Matthew is indeed the author of the book and is supported by many early church fathers.

According to *The Bible Knowledge Commentary*, “Many early church fathers cited Matthew as its author, including Pseudo Barnabas, Clement of Rome, Polycarp, Justin Martyr, Clement of Alexandria, Tertullian, and Origen.”<sup>1</sup> Given the theological weight attributed to these venerated men of God, deferring to their conclusion of authorship is acceptable in my opinion.

Internal evidence in support of Matthew’s authorship of the book may be circumstantial but it still lends itself to some degree of credence based on logic. The fact that Matthew was a tax collector, in conjunction with the book’s references to various types of currencies throughout at least implies that the author has a working knowledge of the mediums of exchange at the time.<sup>2</sup>

The authorship of the book of Matthew can be safely attributed to Matthew himself. The external and internal evidence alongside the logical conclusions we can draw from Matthew’s occupation and the use of associated words supports the idea that Matthew is the author of the Gospel that bears his name.

## Dating

The date of the writing of the book of Matthew is yet debated by scholars and theologians most of whom date the book sometime around A.D. 37 which is very close to the accepted date of the crucifixion of Jesus in A.D. 33. There are some scholars who date the book around A.D.

---

<sup>1</sup> John F. Walvoord, and Roy B. Zuck. *Bible Knowledge Commentary*. (Cook Communications Ministries, 1983), see *The Authorship of the First Gospel*.

<sup>2</sup> Ibid.

70 when Titus is said to have destroyed Jerusalem, but this view is not widely accepted because Matthew does not mention the destruction of the Holy City.

### **Occasion**

Matthew wrote his Gospel to demonstrate that Jesus Christ was indeed the promised Messiah who was to bring deliverance to Israel. The first verse of the first chapter sets the precedent that Jesus is the subject and where he came from is indicative of who he is. Matthew begins his Gospel with, “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” (Matthew 1:1)<sup>3</sup> He intends to connect Jesus with the Davidic and Abrahamic lineages to prove the Messiahship of Christ by virtue of prophetic fulfillment.

Matthew’s message in his Gospel is primarily to the Jews unto whom the Messiah has come but who also rejected Him despite the prophetic utterances that spoke of His coming. While the book targets the Jewish people, it is not without its benefit to people at large as evidenced by the universal message of hope for the world, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” (Matthew 28:18-20) The fact that the good news of Jesus Christ is to be communicated to the entire world of nations is proof that God’s love is extended to everyone; both Jew and Gentile.

### **Purpose Statement**

The Gospel of Matthew was written to prove to the Jews that Jesus Christ is Messiah and to present Him to Gentiles as Savior of the entire world.

---

<sup>3</sup> Unless otherwise noted, all scripture quotations are from the King James Version (KJV).

## **The Argument**

### **Messiah Introduced**

The first thing Matthew does is to introduce Jesus Christ to the Jews and to the world by drawing attention to His earthly lineage with an emphasis on the Davidic and Abrahamic Covenants. Matthew's intention was to align the person of Jesus with the prophecies of the coming Messiah and explicitly link them together so there is no doubt Jesus is in fact He who was promised by virtue of His natural ancestral roots in chapters 1 verses 1-17.

Matthew's introduction of the Messiah was further evidenced in chapters 1 and 2 as he details the spiritual conception and physical birth of the Son of God. (Matthew 1:18) The introduction of Jesus to the world continued as more Old Testament prophecy was fulfilled through the ministry of John the Baptist in chapter 3 verses 1 through 12 where the forerunner of the Messiah makes his debut as prophesied by the prophet Isaiah in chapter 40 verse 3 as the one who would prepare the way of The Lord. Finally, the introductions would come to an end with the most important endorsement of the Messiah would come from God the Father and the Holy Spirit at the same time. In chapter 3 verses 16 and 17, The Holy Spirit rests upon Jesus and immediately afterward, the Father speaks His divine approval of His Son saying, "This is my beloved Son, in whom I am well pleased." (Matthew 3:17)

### **Messiah Instructs**

The teaching ministry of Jesus began with a specific reference to His being the promised Messiah, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matthew 4:16) It was after this proclamation that Jesus began His public teaching and preaching ministry which led to the authoritative sermon delivered in chapters 5 through 7.

### Messiah Interacts

The promises Messiah was expected to have power and authority to deliver His people, and Matthew wanted to show that Jesus brought deliverance in more ways than one. The Jews expected only deliverance from Roman tyranny, but in chapters 8 through 11, Matthew's Messiah would far exceed that expectation with deliverance from sin, sickness, disease, tradition, and bondage. Jesus personally involved Himself in the lives of the people to be the Messiah of mind, body, and soul.

### Messiah Influences

Matthew purposed to not only identify the Messiah but to also present Him as one whose divine authority could withstand social, political, and religious confrontation. In chapters 11 through 16, Jesus faced a host of challenges to His authority as the promised Messiah, and flawlessly defended the Kingdom against naysayers, and offered the Kingdom to those who had an ear to hear.

### Messiah Inspires

It was important for the Messiah to ensure that His disciples were as prepared as possible for the work of the Kingdom after His ascension. In chapters 16 through 20, Matthew reveals how much personal time went into the teaching of the twelve. It is admirable that Matthew portrayed an honest view of his fellow disciples and their early inability to grasp the Kingdom concepts taught to them by Jesus the Messiah. Ultimately, they would each be reminded of this precious time with the Messiah – but not yet.

### Messiah Invites

Matthew arrives at the heart of the Messiah's ministry in chapters 21 through 27, and reason that the God deemed it necessary to come in the flesh is made clear. In these chapters,

Matthew details the crucifixion of the Messiah; he paints the grim picture of the sacrifice made for all humanity to bring reconciliation with God. Matthew is showing us that the grim picture of Calvary's cross was painted as an invitation for all to come and be eternally healed, delivered, and set free.

### **Messiah Imparts**

In chapter 28, Matthew makes it clear that the Messiah did not come only for the Jews, but for whosoever is willing to believe in Him as Lord and Savior for eternal life. Matthew ends his Gospel with the Messiah imparting His plan for the salvation of the world to His disciples; they are to go into all the world and deliver the good news of the Messiah – Jesus Christ is Lord.

### **Summary**

The book of Matthew is without a doubt written to the Jews, but we cannot deny the fact that its message is for the world. Every lesson taught, every precept recalled, and every principle derived is for the consumption and eternal benefit of everyone who is willing to receive its message in humility and faith. Matthew's message in this Gospel book is that the Messiah has come, and His name is Jesus Christ.



### **Bibliography**

Walvoord, John F., and Roy B. Zuck. *Bible Knowledge Commentary*. Dallas, TX: Cook Communications Ministries, 1983.