

Matthew

- **Author**

- Matthean authorship is constant tradition of the Church from the earliest times.
- Does not mention the author (testimony VS one's own book)
- Levi (publican/tax collector) living in Capernum and called personally by Christ.
- Throws great feast with a large company, which indicates he was well to do and had many friends.
- Later chosen by the Lord to be one of the twelve Apostles.
- Not much mention of him in NT compared to Peter, John, Paul, etc.
- Last mentioned in Acts as being present at Pentecost.
- Thought to have remained in Palestine in the days of the early church, and a tradition existed that he went to Abyssinia and Persia, but without hard evidence.
- Details of his martyrdom are unknown.
- Technical advantage as a writer by trade and more lettered in his background, made him the obvious choice for the first one to write an account (13:52 might contain an allusion to himself).
- Aramaic original was an obstacle for many (written, "in the language of the Hebrews"... presumably Aramaic.)
- Translator unknown (could be Matthew, but we're unsure. Always considered canonical)

- **Date**

- Internal evidence for being written before AD 70 in Olivet discourse of 24 (cf 22:7)
 - Here it is noteworthy that Matthew does not elaborate on the significance of the fulfillment of Jesus' prophecy, and speak of the destruction of the temple as a past event that has been fulfilled. He is notably silent.
- External Evidence
 - Pontifical Biblical Commission in 1911. Probability that original Hebrew/Aramaic version was written before AD 70.
 - Papias (AD 130) referring to Matthean authorship of a Gospel and to sayings of Jesus written in either Hebrew or Aramaic. Eusebius and Irenaeus (AD 180).

- **Destination**

- Written to Christians of Jewish origin (who already believe in Moses)
- More than 100 references (directly or alluding) to the OT. Mentions of specifically Hebrew elements offer no explanation and assume that his readership will be familiar with them.
- Much use of parallelism or anti-parallelism.
- Addresses many contemporary issues with the Pharisees.
- Universal in scope. Gentiles will supplant Israel (21:43)

- **Structure**

- Matthew the Catechist/Teacher (characterized by order and organization)

- 5 books of Narrative/Discourse (concluded by a similar pattern of words, “When Jesus had finished...”)
 - Complimentarity of Works/Words
 - Outline
 - 1-2 Prologue (genealogy/”the child and his Mother”)
 - 3-7 Ministry of John and Jesus/ Sermon on the Mount
 - 8-10 Miracles and Missionary Discourse (Jesus touches the unclean and rather than contract uncleanness, they become clean)
 - 11-13 Confrontations and Kingdom Parables
 - 26-28 Passion Week and Conclusion
- **Themes**
 - Abrahamic Covenant Fulfillment (Gen 22:18) Worldwide Blessing (8:10-12; 28:18-20).
 - Mosaic Covenant Fulfillment
 - Jesus highlights the temporary nature of Mosaic ceremonial laws (sacrificial and juridical dimensions of the Old Law will expire at arrival of the New Covenant). Provisional and temporary.
 - Forgiveness is obtainable apart from Israel’s Temple and Priesthood (9:1-8).
 - New standard of covenant righteousness that penetrates deeper, emphasizing interior personal holiness (5:20; 9:13; 23:23).
 - Revokes permission for divorce (19:1-9; Dt 24:1-4).
 - Jesus cast as the New Moses. Ascends a mount to promulgate a new law (Beatitudes), seals the covenant in his own blood through the Eucharist, leads the New Israel, the children of God, into their inheritance of the promised land of Heaven (25:34, 46).
 - Davidic Covenant Fulfillment
 - Fulfillment of 2 Sam 7:12-13; Ps 89; Acts 2:29-30.
 - The original Davidic Kingdom collapsed in 586 BC. This Kingdom of David and Solomon was an earthly prototype of the one to be brought by the Messiah (26:64; cf. Acts 15:15-18).
 - Gospel of Fulfillment (Lord of Sabbath and Temple, Greater than Moses, Jonah and Solomon)
 - The Gospel of the Church (16:18; 18:17; cf. New Israel of 21:33-45)
 - Particularly concerned with the government of the Church (19:28; 16:18-20; 18:18).
 - Emphasis on Kingdom of Heaven (51 times, with all but 5 being ‘of Heaven’) (VS Kingdom of God in Mark (14 times), and Luke (39 times)).