

New Testament Introductions and Analytical Outlines

by

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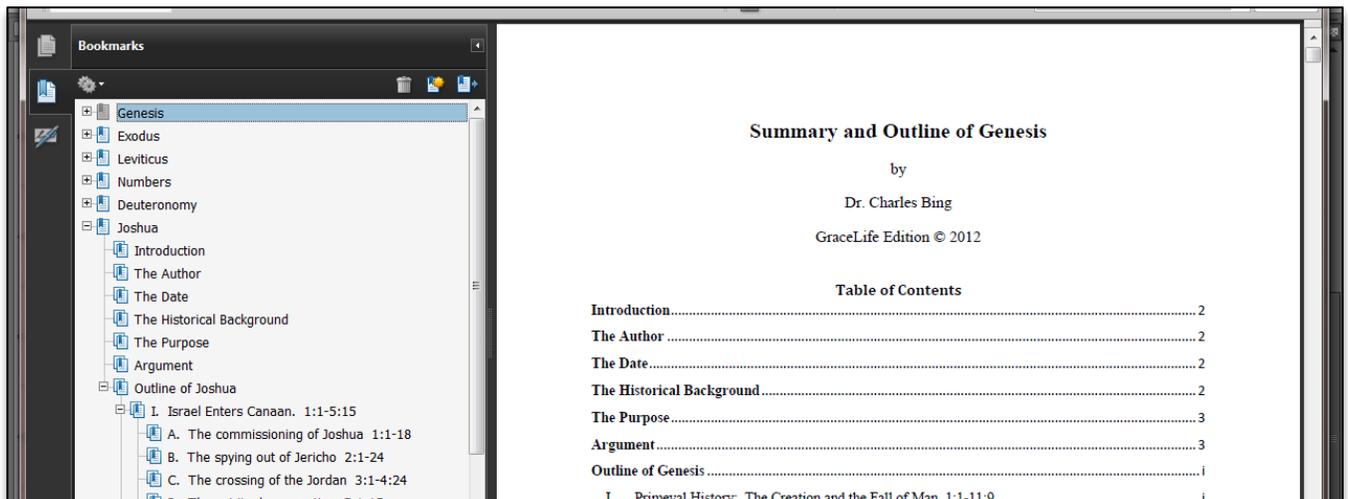
The introductions and outlines of the Old and New Testaments were written by Charles C. Bing who earned his Th.M. and Ph.D. from Dallas Theological Seminary. He founded Burleson Bible Church in Texas which he pastored for 19 years before transitioning to GraceLife Ministries full-time in 2005. He has served as Adjunct Professor of Biblical Studies for LeTourneau University and other theological schools. Dr. Bing helped found the Free Grace Alliance in 2004 and has served as its president. He is active as a speaker for churches and conferences in the United States and abroad and has published a number of books and articles on the gospel, salvation, evangelism, and discipleship.

This work represents a portion of the requirements for Dr. Bing's doctoral studies in the Bible Exposition department of Dallas Theological Seminary. We hope you find them useful for your studies as others already have. The Introductions give the basic background for each Bible book as a foundation for further study, teaching, or preaching. The Outlines convey the content of the book with great detail and full thoughts so that one sees clearly how the biblical text both flows and divides.

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Summary and Outline of Matthew

by

Dr. Charles Bing

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Introduction

The Author

The external evidence uniformly attributes this gospel to Matthew, the disciple of Jesus. Many early church fathers cite Matthew as the author. There are indications from some fathers that Matthew wrote the gospel in Hebrew, and Eusebius quotes Papias as stating that Matthew wrote the "logia" in Aramaic. This has caused some to suggest Matthew did not write the Greek version of the gospel, but there is no solid evidence to support this view. No Aramaic or Hebrew version has been found, and it is evident that Matthew did not translate his gospel from a Semitic version. The possibility exists that he wrote at least two versions of the gospel, one most certainly in Greek.

The internal evidence supports the authorship of Matthew. In harmony with his occupation as a tax collector, this gospel has more references to money than the other gospels. Similarly, more precise terms are used for money than in the other gospels. The methodical arrangement and attention to detail also evidence an author familiar with keeping careful records. It is significant that whereas Matthew refers repeatedly to himself as a "publican", a term of contempt, Mark and Luke do not use it of him. Furthermore, the acquaintance with the geography and environment of Palestine suggest the author was a Palestinian Jew. Finally, Matthew's gospel shows a definite preference for the name "Matthew" while both Mark and Luke prefer the name "Levi". This may indicate a personal touch from the apostle himself. The internal evidence along with the external evidence point to Matthew as the author. There is no conclusive evidence for thinking otherwise.

The Date and Place

The question of whether Matthew uses Mark as a source for his gospel will influence the dating of the gospel. Though this is a possibility, Matthew shows no slavish dependence on Mark. If Mark was the source of Matthew, then a later date closer to A.D. 70, but not after, is probable. Matthew seems to anticipate the future destruction of Jerusalem in A.D. 70 (chapters 24-25), so he would have written prior to that event. However, many modern scholars agree with church tradition in taking Matthew as the first gospel written. Even so, there seems to be a passing of time mentioned in 27:8 and 28:15. This could place the time of writing as early as the early A.D. 50's. Beyond this, the exact date of writing remains unknown.

The traditional view is that Matthew originated in Palestine as a book written by a Jewish Christian to a community of Jewish Christians. This would seem the most likely place of writing and agree with the tradition that Matthew did little traveling from Palestine. Some have also proposed Syrian Antioch as a place of origin because of the Greek language used, but this is doubtful given the way Matthew takes for granted the readers' familiarity with Jewish customs. In the end, the place of writing is unknown.

The Historical Background

Matthew was probably written to a Jewish readership familiar with Judea's customs and culture. The great number of quotes from the Old Testament, messianic interest,

unexplained Jewish customs, and attention to Jewish genealogy (1:1-17) argue strongly for a Palestinian audience of Jewish background.

The Purpose

Genesis is designed to show that God is the sovereign Creator of the universe who created man to rule the world, but because of man's sin this dominion was lost until the promises of restored rule could be realized through God's special chosen race. Therefore, Genesis introduces the beginning of creation, man, man's fall, judgment, and the beginning of redemption through a promise (3:15). Abraham and his family are chosen as those who will mediate this promise to the world (12:2-3). Genesis pursues the history of Abraham and his descendants to show the persistence of God's promise of redemption through the preservation of a special people.

The narrative and genealogies, especially as they are arranged around the eleven key structural headings "Now these are the generations of . . ." (Hebrew toledot; 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2), present history redemptively. God's preservation of a godly line of blessing is traced and contrasted to other ungodly lines in a narrowing fashion so as to show His promised redemption enduring in the early history of man.

The Occasion

The testimony of Irenaeus and Origen indicates that Matthew was written to converts from Judaism, which, according to the early chapters of Acts, numbered in the thousands. Such a group would expectedly have questions about the significance of Jesus as the fulfillment of their Old Testament prophecies. This Matthew establishes with meticulous care through the quotation of more Old Testament passages than any other gospel. Such proof would also appeal to nonbelieving Jews. The infant church would also be in need of instruction and catechism for their new faith. Matthew seems to supply this need by including his careful proof about Jesus as King of the Jews along with five major discourses on Christian truth.

Understandably, the early Jewish converts would also have questions about God's kingdom program. The postponement of the Messiah's kingdom was a truth newly revealed. Matthew demonstrates how Israel's rejection of their King resulted in a postponed kingdom. This kingdom will be established at the second coming of Christ. In the meantime, Matthew shows that Jesus Christ is now in the process of building His church, the heirs of the kingdom. The universal character of the church is displayed in Matthew by an emphasis on Gentiles. There is the early mention of the Magi, the Gentile centurion's faith, the Canaanitish woman, the promise of the universal proclamation of the gospel (24:14), and the final commission to disciple all nations. Matthew is showing how the kingdom program will include the Gentiles.

The Purpose

Matthew's chief purpose in writing was to demonstrate that Jesus is the Messiah, the King of the Jews. This purpose is clearly seen in the first verse of the gospel where Jesus is identified as the Son of David and of Abraham. Jesus is presented as the fulfillment of promises to both Abraham and David. Many other prophecies are cited to show how Jesus is the Messiah in every regard, from birth to death. A second purpose is evidenced by the systematic arrangement and inclusion of the discourses by Matthew. The gospel served a catechetical

purpose for the early church. Finally, Matthew wrote to explain and clarify the kingdom program of God in its present postponement and future coming in Jesus Christ.

Argument

Matthew is designed to prove that Jesus is the Jewish Messiah. His kingship is demonstrated by recording the significant events of His life and ministry from birth to resurrection.

The first major section of Matthew (1:1-4:11) documents the introduction of the King in events preceding the time of Christ's actual ministry. This includes information about His incarnation and preparation. The section about His incarnation (1:1-2:23) begins significantly with the genealogy of the King (1:1-17). The introduction to this genealogy (1:1) identifies Jesus Christ as the Son of David and the Son of Abraham. This immediately places Him in the position of both the fulfillment of the promises to Abraham, and the fulfillment of the promises to David about the eternal King. Ordered according to three divisions which emphasize the place of King David in the messianic line, the genealogy of Jesus establishes His royal credentials.

The record of the birth of the King (1:18-25) indicates the divine and human means by which Jesus would come into the world. The King would be a Deliverer of His people, but the primary deliverance would be from sin (1:21). His birth by a virgin fulfilling the prophecy in Isaiah 7:14 of a divine Son, and the understanding of the Magi about the prophecy in Micah 5:2 of a Ruler born in Bethlehem both demonstrate His right to be King. The childhood of the King (2:1-2:23) also meets the criterion of the ancient prophecy by Jeremiah when Herod destroyed the male children. The irony of Matthew's account is that Gentile leaders understood and honored the kingship of Jesus (2:1-2) whereas King Herod did not. Finally, Jesus' childhood in Nazareth agreed with the general tenor of the prophetic tradition (2:23).

The second emphasis in the introduction of the King comes in the account of His preparation (3:1-4:11). The forerunner, John the Baptist (3:1-12), announced the coming of the Lord and prepared the people by preaching and baptizing for repentance. The baptism of Jesus by John (3:12-17) identifies the King with His people, fulfills the requirements of righteousness for the King, and brings the authenticating approval from the Father. The moral qualifications of the King are then tested in the wilderness by Satan as recorded in the temptation account (4:1-11). By not succumbing to temptation in the wilderness as Israel had in the past, Jesus proves Himself as the qualified and necessary King of Israel.

The next major section of Matthew's argument concerns the principles of the King (4:12-7:29) largely communicated through the famous Sermon on the Mount. Matthew designates the beginning of Jesus' ministry (4:12-25) by inaugurating it with the quotation from Isaiah 9:1-2. The universal kingship of the Messiah is denoted by this mention of His ministry to Gentiles. The King's initial gathering of disciples and His immediate notoriety demonstrate the first impact of His ministry as a pattern for that which will follow.

The difference of Jesus' ministry with that of the religious status quo is brought to the open in the Sermon on the Mount (5:1-7:29). Here Jesus juxtaposes His authority and doctrine with that of Israel's present leadership. The sermon is designed to answer the question about the kind of righteousness required for the kingdom Jesus has been preaching. He begins with a