

# Matthew: The Life & Teaching of Jesus the Messiah

Lakewood Presbyterian Church

**Key Idea:** *The Gospel of Matthew is the eyewitness account of Matthew (a.k.a. Levi) the Tax Collector to the life and teachings of Jesus the Messiah and is the bridge between the Old and New Testaments.*

**Lesson 1**  
**Matthew: Introduction**  
**(8-17-25)**

## I. AUTHORSHIP

A. Who wrote the Gospel According to Matthew?

1. Internal evidence:

- a. The Gospel itself is a \_\_\_\_\_.
- b. But the details read like someone who was \_\_\_\_\_.

2. The universal testimony of the early church fathers: \_\_\_\_\_

3. This Gospel is q\_\_\_\_\_ in late 1<sup>st</sup> / early 2<sup>nd</sup> century works such as the *Didache* and in the letters of Ignatius of Antioch. It is the most q\_\_\_\_\_ of the four Gospels during the Patristic period.

B. The person of Matthew / Levi, son of Alphaeus (Mark 2:14-15, Luke 5:27-29, Matt. 9:9-10)

1. Tax collector & collaborator: \_\_\_\_\_
2. Multi-lingual, literate, scribal: \_\_\_\_\_
3. A Levite (?) with access to records: \_\_\_\_\_

*Application:* Who took notes? \_\_\_\_\_

## II. DATE & PROVINCE

A. The 19<sup>th</sup> century critics: \_\_\_\_\_

1. The so-called Matthean “school”: \_\_\_\_\_
2. Matthew 24 & 25 and the anti-supernaturalism of the critics: \_\_\_\_\_

B. Before the fall of Jerusalem and the testimony of the church fathers (again):

1. The field of blood (Matt. 27:8) was still in \_\_\_\_\_ when the Gospel was written.
2. Irenaeus in *Against Heresies* (c. 175 AD) says Matthew wrote while \_\_\_\_\_
3. Most likely date of composition is between \_\_\_\_\_

C. The church at Antioch in Syria may have been the first recipient. Why? \_\_\_\_\_

## III. THE RELATIONSHIP OF MATTHEW TO MARK AND LUKE

A. An overview of the so-called “Synoptic problem”:

1. The Synoptic Gospels are \_\_\_\_\_
2. The nub of the “problem”: How are the similarities and differences between them to be e\_\_\_\_\_

B. Critical theories vs. historical testimony

- A. The critics always claim the relationship between Matthew, Mark and Luke is a l\_\_\_\_\_ one.

1. In other words, they were c\_\_\_\_\_ each other or from some other conjectural documents such as “Q”, “M” and “L”.
2. Markan priority is almost always a\_\_\_\_\_.

B. The early church fathers all says that M\_\_\_\_\_ wrote first.

1. The Papias quote and a supposed Aramaic / Hebrew 1<sup>st</sup> edition of Matthew’s Gospel
- 

C. Critical theories ignore the most likely explanation, namely that the points of greatest similarity are on account of e\_\_\_\_\_ testimony.

(for further study see Eta Linnemann’s *Is There A Synoptic Problem?*)

D. So why are Matthew, Mark and Luke different?

---

#### IV. MATTHEW’S GREAT THEMES

A. Jesus of Nazareth is the \_\_\_\_\_ (Matt. 1:1)

1. Matthew’s Gospel has rightly been called the Gospel to the \_\_\_\_\_.

B. A bridge to the Old Testament: Jesus the Messiah is the

1. Fulfillment of OT p\_\_\_\_\_

2. Fulfillment of OT t\_\_\_\_\_

3. The embodiment of the great Messianic titles: \_\_\_\_\_

C. Matthew’s Gospel is itself a bridge to the Old Testament but with a universal trajectory

---

#### V. THE STRUCTURE OF MATTHEW’S GOSPEL

A. Mini-Pentateuch: \_\_\_\_\_

Five great teaching discourses bracket the narrative portion of Matthew’s Gospel and are earmarked by the phrase “When Jesus had finished speaking . . .”

B. Thumbnail Outline:

Chapters 1-4 \_\_\_\_\_

Chapters 5-7 \_\_\_\_\_

Chapters 8-10 \_\_\_\_\_

Chapters 11-12 \_\_\_\_\_

Chapters 13 \_\_\_\_\_

Chapters 14-17 \_\_\_\_\_

Chapters 18-20 \_\_\_\_\_

Chapters 21-23 \_\_\_\_\_

Chapters 24-25 \_\_\_\_\_

Chapters 26-28 \_\_\_\_\_