

The Gospels

Matthew (1)

The Gospels – “New Testament Introduction” Donald Guthrie

- “It is customary to think of the Gospels as accounts of the life of Christ, but it is apparent that they are not strict biographies.”
- “Their dominant purpose is not solely a record of facts. Their purpose was something more than historical.”
- There is a reason they were called “Gospels”. They proclaim “good news.”
- *³ For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, (1 Cor. 15:3-4 NIV)*
- *For I resolved to know nothing while I was with you except Jesus Christ and him crucified. (1 Cor. 2:2 NIV)*

The Gospels

- About one third of each book is devoted to the narratives of the passion and resurrection.
- “By the end of the second century, it is clear from all evidence available that our four Gospels were accepted, not only as authentic, but also as Scripture on a level with the Old Testament.”
- “Irenaeus has an illuminating passage in which he maintains that the fourfold character of the Gospel is analogous to the four quarters of the world, the four winds and the necessity for four pillars in an edifice.”
- “Tatian’s *Harmony* comprised extracts from the four Gospels.”

Matthew

- Jesus is the Messiah
- Extensive quotations from Old Testament to prove it.
- Not only for Jewish audience but also universal.
 - At his birth, Gentiles pay homage to Jesus.
 - Parable of the Tenants – Matt. 21:40-44
 - Great Commission
- Only Matthew uses the term “church” (Matt. 16:18; 18:17).
- An apologetic purpose: Jesus’ birth not illegitimate; the journey to Egypt and return to Nazareth; bribing of the guard at resurrection.

Matthew

- “According to Matthew”
- Papias, in about 125AD, wrote, “Matthew composed the Logia in the Hebrew tongue and everyone interpreted them as he was able.”
 - “Logia” – an oracle utterance – used in the New Testament to refer to the Old Testament – Rom. 3:2 & Heb. 5:12.
 - “Hebrew tongue” language or literary style?

Matthew – the apostle

- Peter
- Andrew
- James
- John
- Philip
- Bartholomew
- Thomas (Didymus – Twin)
- Matthew – Levi (Mark 2:14; Luke 5:27-29) – Matthew in all listings
- James son of Alphaeus
- Thaddaeus – Judas son of James in Luke and Acts
- Simon the Zealot
- Judas Iscariot

Matthew

- Matthew 9:9-13
- Matt. 22:20 – “bring me the coin – nomisma – state coin
 - The other accounts use only denarius.