

Central Church The Gospel of Matthew – SESSION 2

Welcome back to our mini course on the Four Gospels found in the beginning of the New Testament!

Let's start with understanding a bit about the man.

1. Church historians believed that _____, the son of Alphaeus, was one and the same as the disciple name "_____" which is Hebrew for "gift of God."
2. For generations, Jews have given their sons _____ at their circumcision.
3. In the New Testament, the term for a tax collector was _____, an upper middle-class man who was almost universally despised in Jewish society.
4. The importance of Matthew was likely found in the _____ of this Gospel and his missionary work.
5. Papias noted that Matthew compiled the "sayings of Jesus" (sometimes called the "_____") including those originally written down in Aramaic.
6. Matthew became a vibrant _____ with an active travel schedule to the east, such as Persia, and Parthia (east to Iran), and later to _____ (specifically Ethiopia) where he probably died.
7. In the source called "The Martyrdom of St. Matthew (apocryphal)" it affirms that Matthew was, in fact, killed in _____.
8. The *burial remains or relics* of Matthew can be found in _____.

That's what we know of the man, but what do we know about the *milleu* or context of the writing?

- Matthew likely addressed a world shaped by the _____ of Jerusalem by the Romans in 70 CE.
- He addressed this: If Jesus was, in fact, the “Promised _____,” how could God’s chosen nation face such humiliation?
- Jesus’ disciples continued to believe that Jesus was going to restore _____, according to Acts 1:3-6.
- The spoils of Jerusalem’s Temple and upper city funded the making of the grand the _____.
- Nearby to that vast round structure that became the enduring symbol of Rome’s grandeur stands to this day the “_____ of _____” that immortalized the looting of the temple.
- Matthew framed the story of Jesus to show how God’s prophetic _____ stood sure through time.
- He addressed: “How could God bring peace and promised salvation through the Messiah when the world seemed to be _____?”
- Matthew represented part of the record of the early church’s struggle to make sense of God’s promises to _____ in light of the events that followed Jesus’ life, death, and resurrection.
- Paul dedicated significant portions of his Epistle to the _____, particularly chapters 9 through 11, to address how the followers of Jesus understood God’s plan, His enduring love, and His certain promises for the Jewish people. Still, this was a *hard reality* for early Christians to navigate.
- Matthew stepped into this moment of confusion to remind Christians: “Yes, Jesus focused on _____, but His mission was always broader, and the outreach to the world didn’t _____ His commitment to His people. It expanded it.”

- Early on, the church began to wrongly embrace _____ theology and speak of God's abandonment of Israel. That interpretation doesn't align with the questions the disciples asked the resurrected Jesus in Acts 1:6: "When will _____ be restored?"
- Even after Jesus rose from the dead, fulfilling many prophecies, they still anticipated a physical kingdom. Why? Because they understood the promises to _____ as both _____ and *future*.
- If our understanding of the timing is correct, then, Matthew's Gospel, isn't just an historical account of Jesus' life. It's a _____ manifesto, written to help early Christians understand that God's promises to Israel weren't *abandoned* but rather *delayed*.
- The Jewish rejection of Jesus opened the door for the Gentiles, but the story of Israel wasn't over—it was unfolding in God's perfect timing.
- So, Matthew continually demonstrated how Jesus _____ the promises of the Hebrew prophets.

With the context of the destruction of the Temple in mind, let's now explore the message and its meaning.

Matthew 1: The Gospel of Matthew opened with a genealogical record that is more a statement of Jesus' _____. By structuring it into three groups of "14 generations," used the number as a pun or signal of Jesus' _____ line.

Not only that, but Matthew dropped normal conventions and included **four** _____ in his list. Some were even _____ and *all* had *complicated* stories. *Even King David's lineage had _____ in the line*, and so Matthew legitimized the universal scope of the _____. The balance of chapter 1 included God reassuring Joseph that Jesus was not just of a *natural* line, but "_____, " or *God with us*.

Matthew 2: Matthew included a _____ narrative along with divine instruction to Joseph to take Jesus and Mary to _____.

Matthew 3 and 4: Skipping almost thirty years, Matthew picked up the story when Jesus was _____, and immediately after Jesus overcame an _____ by Satan. He then began His ministry in the Galilee, surrounded by His first followers.

Matthew 5-7: Matthew recalled the “Sermon on the _____” where Jesus set forth the _____, commitments, and choices of a disciple. The Beatitudes outlined the values of God’s kingdom and outlined the true _____ of a disciple in Matthew 5:1-12. Then, Jesus set the _____ of God’s Word back into their originally intended meanings.

- In Chapter 6, He challenged disciples to live _____ to an “audience of One” regarding their giving, fasting, and praying.
- Finally in Chapter 7 Jesus outlined _____ between two gates, two trees, two foundations—underscoring the unique path of true discipleship.

Matthew 8-9: On the way to the second sermon, Matthew included several events:

- Matthew noted the healings of Jesus were fulfilling a promise from _____ to “take away infirmities and diseases.”
- Yet, when Jesus healed the leper, He told the man not to speak of the event other than at the _____, as required in the Law.
- In Matthew 9, Jesus healed a _____ and then called Levi to be his disciple.

Matthew 10: The second sermon of the five can be titled “**The Sermon of the _____**.” Here, Jesus offered practical guidance for disciples “on mission.”

Matthew 11: As the disciples were now launching on their mission work, Jesus received visitors from John the Baptist’s followers who asked Jesus about His _____. He later cited a prophecy from _____ of one who would come to prepare people for Messiah. In a great

_____, Jesus chided the cities who witnessed His ministry most and called _____ to come to Him and rest in Him.

Matthew 12: In a series of recorded _____, Matthew revealed the struggle Jewish leaders had with Jesus' teachings on the _____, and he showed the debate as a fulfillment of _____. It was clear that heavy _____ and evaluations were being leveled against Jesus by now, and His response was recorded in His next great sermon found in...

Matthew 13: Jesus' third sermon can be called the "Sermon of _____," where Jesus carefully wove together a series of illustrations to reset the way His followers calibrated success in outreach. At the end of the teaching, Jesus went back to _____, where He'd declared that "a prophet is without honor in His _____."

Matthew 14-18: In perhaps the longest section of Jesus' ministry work among people in the book, Matthew included a series of encounters of Jesus with people. In...

Matthew 14: Three emotional stories were related: the moment when Jesus heard about the martyrdom of _____, the moment Jesus saw hungry and desperate _____ and fed _____ using the disciples as waiters. Later, Jesus saw His men struggling on the waters of the Sea of Galilee and He _____ out to them on the water to calm the storm and the men.

Matthew 15: Set amidst rising tensions, Jesus addressed criticism about the disciples not _____. Matthew noted that Jesus' response followed the prophetic promise of _____. After the tests, Jesus withdrew and healed many, before he fed another _____ people.

Matthew 16: The chapter opened with more _____ testing, but Jesus withdrew with His men to focus on them. He asked them the _____ questions and told them "not to tell anyone His identity" and outlined the severe consequences to truly being His follower in the coming days.

Matthew 17: Jesus was _____, while the other disciples struggled with a difficult _____ until Jesus came back to rescue them. He returned to the Sea of Galilee, and the struggle continued...

Matthew 18: Disciples were staking personal claims of importance as Jesus offered a fourth sermon called “The Measure of _____” to address tensions between them.

Matthew 19: Jesus addressed the _____ that brought about John’s death, but also took time to share His delight in the _____ who surrounded His ministry. Approached by a wealthy man, He made clear the importance of placing _____ before wealth and caused a stir among the disciples.

Matthew 20: Jesus taught a parable about a _____ who hired on laborers and reminded the disciples that God’s generosity to the undeserving was not to be questioned. He foretold of His coming _____ and resurrection, and Mrs. Zebedee approached Him to ask for a prime place for her sons in the Kingdom. The chapter ended with Jesus healing some _____ of Jericho, but the jealousy and posturing of His followers still seems to have blinded them.

Matthew 21 began the Passion Narrative: The story included the _____ on a donkey, the cursing of the fig tree, and some teachings of Jesus at the Temple.

Matthew 22: Continuing the “back and forth” with leaders, Jesus openly addressed the _____ on the issue of resurrection of the dead and posed questions to Pharisees. That set up a minor address of Jesus concerning them in...

Matthew 23: Where Jesus offered a small message on the failures of _____, where He critiqued Pharisees, following _____’s patterns of “woes” of both a lament and a call for change.

Matthew 24-25: The “_____ Discourse” was where Jesus sat upon the Mount of Olives and told of the coming troubles to Jerusalem and to the Jewish establishment at the Temple. This apocalyptic sermon emphasized _____.

Matthew 26: This chapter followed the story of Jesus from the _____ behind the scenes against His life, to an anointing, the Last Supper,

Gethsemane, and His arrest. It included the _____ of Peter in the courtyard outside the home in which Jesus was held by the High Priest.

Matthew 27 is a dark chapter. In the early morning light following Jesus' questioning by _____ and _____, Jesus was remanded into Roman custody, tried, crucified, and buried, even as _____ hanged himself along the Hinnom valley on the south-side of town.

Matthew 28: The powerful story of the Resurrection of Jesus was contrasted to the planned _____ about His empty tomb, and Matthew made clear that Jesus was not only alive, but seen by His men, and commissioned to do the work he was now traveling to far flung places to unfold.

So, what does Matthew's account mean?

One of Matthew's unique features is its _____ organization. He ordered the events to amplify the powerful teachings of Jesus. Still, on every page, you can find **a record of some** _____ that Jesus fulfilled.

You see, Matthew's Gospel isn't just a _____; it's a theological **masterpiece**.

It bridges the old and new covenants of God with the Jewish people, while opening the door and extending His _____ to the Gentiles. Matthew affirmed God's faithfulness to Israel while he challenged believers to see Jesus not only as Savior but as the long-promised Teacher, Guide, Healer, and King.

The Jewish people will not be _____, nor the Gentiles left without _____. The Temple may have fallen, but the King is still rising...

Every knee will bow, and every tongue will speak the words: Jesus is Teacher. Jesus is Healer. Jesus is King. Jesus is Lord – to the Glory of God the Father.