



Trinity 20 2021
The Rev. Michael D. Vinson
Vicar of St. Benedict's Anglican Church

WEEK 1

PRIMACY OF THE GOSPEL

Matthew is listed as the first Gospel due to its primacy within the earliest Christian community.

Modern scholarly consensus agrees that Mark's gospel predates Matthew's though the early church fathers held to Matthew's Gospel being the first.

Matthew wrote his Gospel in Hebrew, he assumes his readers are conversant with the Old Testament.*

Matthew is listed as the first **Synoptic Gospels** ("seeing together"= assumes an interdependence among the Gospels) as he is the only apostolic author of the three (John Mark, Luke).

However, according to the early church, Matthew was written first, another reason why Matthew is listed as the first Gospel (Chronologically).

Matthew was the most widely read and quoted within the early church.

DATE & LOCATION

If Matthew is dependent on Mark then it was written after Mark.

Matthew is most likely written after 80AD, after the Jewish War and the destruction of the Temple (22:7).

Matthew was writing after the war between the Romans and the Jews which ended in the destruction of the temple at Jerusalem in A.D. 70. See, for example, 22:7: *The king was angry, and he sent his troops and destroyed those murderers and burned their city*; and compare also 21:41, 27:25.

Similarly, Matthew's Gospel contains a strongly anti-Jewish note running through it, from the teaching not to do *as the hypocrites do* in Chapter 6, to the Woes on the *scribes and Pharisees* in Chapter 23.

This may point to a date after c. A.D. 85 when the Christians were excluded from the Jewish synagogues; Matthew often speaks of *their synagogues* (4:23, 9:35, 10:17, 12:9, 13:54), as if to distinguish Christian meetings and meeting places from those of the Jews, from which the Christians had now been turned out.

Most likely written to a large Christian community in a large city, comprised of Jews, Greeks, and Gentiles of varying origin, with a long history, most likely Antioch in Syria (Acts 11:19-26) = Matthean Community, Paul had little contact with the Antiochan Church.

TO THE CHURCH

Matthew is writing to the Church, the new people of God. The “Church” is only designated in Matthew’s Gospel (16:18; 18:17 *ekklesia*), is the community Jesus sought to form (16:18) but only constituted after his resurrection.

It is presented concretely in the local community, in the assembly of those who belong to it (18:17).

The concept of “Church” is essential to Matthew’s concept of salvation history is intimately bound up with her “Messiah”: He is in their midst (18:20); remains with them to the end of the age (28:20); to Peter (16:18-19) as well as his disciples (18:18) he has committed his full authority and entrusted his work (28:160-20).

This is why Peter is so prominent: he is spokesperson (15:15; 18:21); acquires unique importance for Matthew and the future church; designated 1st of the apostles (10:2); in walking on water becomes the Christian paradigm for faith and doubt (14:28-31).

Peter is the reliable transmitter of the tradition of Jesus, and at the same time presents the “apostolic norm of the church.”

THE GOSPEL OF THE MESSIAH

“He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” (16:15-16)

STRUCTURE

Five Discourses

Each discourse ends with, “when Jesus finished saying these things...” This structure has echoes of the Pentateuch:¹

1. Ch 5-7 The Sermon on the Mount
2. Ch 10 Discourse to the Disciples
3. Ch 13 Parabolic Discourse
4. Ch 18 Discourse to the Church
5. Ch 24-25 Eschatological Discourse

¹ Matthew sees in Jesus a recapitulation of Israel: Jesus is Israel in person; Genealogy, Son of David & Son of Abraham; Wilderness temptation; “Out of Egypt I have called my son”; Matthew develops Jesus as “the suffering servant” who finishes Israel’s work.

The First Part (1:1-16:20)

[D= Important Discourse, A= Activity, C= Contention]

- **(1-2)** Prehistory
- **(3-4)** The Beginning: John the Baptist, Jesus' Baptism & Temptation, Jesus Begins His Ministry
 - **D (5-7)** Sermon on the Mount
 - **A (8-9)** Jesus' Healing Activity
 - **D (10)** Discourse Of Dispatching Disciples
 - **C (11-12)** John & Jesus Dispute Opponents
 - **D (13:1-53)** Parabolic Discourse on the Kingdom of Heaven
 - **A (13:54-14:36)** Rejection, Herod, Feeding the Multitudes, Walking on Water, Healing the Sick
 - **C (15:1-16:12)** Pure & Impure, Canaanite Woman, Demand for a Sign, Pharisees & Leaven

The Second Part (16:21-28:20)

[The second part coincides with three proclamations (P) of Christ's passion 16:21; 17:22; 20:18]

P (16:21-17:21) "From that time on, Jesus began to show his disciples that he must go up to Jerusalem and undergo much suffering."

P (17:22-20:16) "The Son of Man is about to be delivered into the hands of men..."

D (18:1-20) Discourse to the Church

P (20:17-27:66) "See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death."

D (24-25) Eschatological Discourse

(28) Resurrection: The Beginning

END OF INTRODUCTORY MATTERS

1:1-18 PREHISTORY

The Genealogy of Jesus Christ

Matthew's genealogy serves a theological, not a historical purpose: to establish Jesus Christ, born of woman, Son of David and Abraham, as the long-awaited Messiah.

¹ The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ (Gen 2:4; 5:1, this is the account of

The Genealogy is given to:

(1) establish Jesus' descent from "King David" (v. 6). Nathan promised David the **Messiah** would come from his line (2 Sam 7:13-14):

- Mashiach ("anointed [one]") appears in the Old Testament primarily with reference to the ruling king—Saul, David, or a later Davidic king. As Yahweh's representative before the people, the king is "the Lord's anointed" (never in the absolute: "the anointed one"). Dan 9:24-25.
- The Messiah = The Anointed One = Christos or The Christ. Jn 4:25-26.
- Why David? He is the pivotal ancestry of Jesus Christ. For he is the one promised to establish an eternal kingdom.
- The family tree is traced back to Abraham, the forebearer of Israel, and the source of the new people of God (8:11; 22:32), the fulfilling of Gen 12:1-9; 15:4-20; 17:5.

What of the four women listed: Tamar (Canaanite), Rahab (Canaanite), Ruth (Moabitess), Wife of Uriah (Israelite: her father's name was Eliam (II Samuel 11:3) or Ammiel (I Chronicles 3:5). These names are Hebrew.

So what does their inclusion communicate, especially in relation to Mary?

- Many preach on their inclusion as 'sinners' to show that Jesus came from or identifies with sinners; he came into the world to save sinners (literally every person) so his identification with sinners isn't the main point;
- Others claiming the four women to be pagans, shows the gospel inclusion of Gentiles in the salvific plan of God (but Bathsheba is most likely an Israelite)
- So, what's the answer???

² **Abraham** was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³ and Judah the father of Perez and Zerah by **Tamar**, and Perez the father of Hezron, and Hezron the father of Ram, ⁴ and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵ and Salmon the father of Boaz by **Rahab**, and Boaz the father of Obed by **Ruth**, and Obed the father of Jesse, ⁶ and Jesse the father of David the king.

And **David** was the father of Solomon by **the wife of Uriah**, ⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, ⁸ and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, ¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, ¹¹ and Josiah the father of Jechoniah and his brothers, at the time of **the deportation to Babylon**. (2) Exile: 2 Chronicles 36:15-21- Matthew's genealogy is focused on the turning point brought about by the Babylonian captivity. A messiah was promised to bring Israel out of exile (like Moses, Ch 2 Moses motif).

A new list begins, one without kings... which Joseph, of the line of David. Out of the catastrophe of exile, God brings forth salvation- not by way of the great and mighty (kings); rather through those of low esteem (Joseph and Mary)= The Magnificat (Luke 1:46).

¹² **And after the deportation to Babylon**: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, ¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶ and Jacob the father of **Joseph the husband of Mary**, of whom **Jesus was born, who is called Christ**. This Jesus (The Lord Saves) is called Messiah= he is the promised Messiah who overcame death and sits on the eternal Davidic throne until his enemies become his footstool (Ps 110). As Son of Abraham, he is the True Israelite. Given the name Jesus, he is the Greater Joshua who ushers Israel into the Promised Land of the new creation upon defeating the Devil.

¹⁷ So all the generations from **Abraham to David were fourteen generations**, and from **David to the deportation to Babylon fourteen generations**, and from the **deportation to Babylon to the Christ fourteen generations**. 3 sets of 14, 14 represents twice 7 or perfection, Value of Hebrew Letters for David (d=4, w=6, d=4).

1:18-25 The Birth of Jesus Christ

¹⁸ Now **the birth of Jesus Christ** took place in this way. *What follows is an extended account of verse 16.*

When his mother Mary had been **betrothed** to Joseph, **before they came together** she was found to be **with child from the Holy Spirit** .

¹⁹ And her husband **Joseph** , being a **just man** (*dikaïos*) and unwilling to put her to shame (*expose her*), resolved to **divorce her quietly** (Deut. 22:23-24). ²⁰ But as he considered these things, behold, an angel of **the Lord appeared to him in a dream** , saying, "Joseph, son of David, do not fear to take Mary as your wife, **for that which is conceived in her is from the Holy Spirit** .*

- Recalls dreams Jacobs dream in Genesis of a Ladder (28:11-16) and of course, Joseph in Egypt.
- In both the OT and New, Angels are frequent intermediaries of revelation and trusted messengers (at Jesus' tomb, the ascension, frequently in Acts

*The climax of the angelic message is the proclamation of the origin of the child from the Holy Spirit.

²¹ She will bear a son, and you (Joseph) shall call his name **Jesus**, for **he will save his people from their sins.**" The heavenly message is given through a heavenly messenger- the ultimate reason why Jesus has come into the world, to save his people (from sin and death) and return them **from exile** (back to the Father): this is the work of the Messiah.

²² **All this** took place to fulfill what the Lord had spoken by the prophet: ²³ "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, **God with us**). Matthew understands all of this to fulfill Isaiah 7:13-14. And 9:1-7 predicts a future David King will be called "mighty God, everlasting Father, Prince of Peace."

"God With Us" is found at the beginning, middle, and end of the Gospel (1:23; 18:20; 28:20) these three references frame and support everything that happens in between.

²⁴ When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, ²⁵ but knew her not until she had given birth to a son. And he called his name Jesus. The faithful Israelite did what he was commissioned to do: he went and took Mary as his wife and named the heavenly child Jesus. Joseph is a type of faithful Christian who fulfills the Lord's commission at the end of the Gospel: to go and make disciples baptizing and teaching them to observe what Jesus commanded.