



“College Life Class”

A Survey of the New Testament (Gospels and Acts)

First Baptist Church, Golden

Donald Dicks, Craig Blomberg, Ph.D., and Curt Golike

Fall 2023

Authors of the New Testament books:

1. Matthew was an apostle and eyewitness of Christ (Matthew 10:3)
2. Mark was an associate of the apostle Peter (1 Pet. 5:13)
3. Luke was an associate of the apostle Paul (2 Tim. 4:11)
4. John was an apostle and eyewitness (John 21:24; 1 John 1:1-4)
5. Paul was an apostle and contemporary of Jesus (Acts 9; 1 Cor. 15:8)
6. James was the “brother” of Jesus and an eyewitness (1 Cor. 15: 7)
7. Peter was an apostle and eyewitness (Matt. 10:2; 2 Pet. 1:16-17)
8. Jude was the brother of James (Jude 1).
9. The writer of Hebrews was a contemporary of the 12 apostles (Heb. 2:3; 13:23)

Confirmation by other early writings (other than the Gospels)

The early writings of Paul are all generally accepted to be written between AD 50 and 61.

1. The Jewish ancestry of Jesus (Gal. 3:16)
2. His Davidic descent (Rom. 1:3)
3. His virgin birth (Gal. 4:4)
4. His life under Jewish law (Gal. 4:4)
5. He had brothers (1 Cor. 9:5)
6. He had 12 disciples (1 Cor. 15:7)
7. One disciple was named James (1 Cor. 15:7)
8. Some disciples had wives (1 Cor. 9:5)
9. Paul knew Peter and James (Gal. 1: 18-2:16)
10. Jesus' poverty (2 Cor. 8:9)

Confirmation by other early writings (other than the Gospels) (continued)

The early writings of Paul are all generally accepted to be written between AD 50 and 61.

11. His humility (Phil. 2:5-7)
12. His meekness and gentleness (2 Cor. 10:1)
13. His abuse by others (Rom. 15:3)
14. His teachings on divorce and remarriage (1 Cor. 7:10-11)
15. His view of paying wages to ministers (1 Cor. 9:14)
16. His view of paying taxes (Rom. 13:6-7)
17. His command to love one's neighbors (Rom. 13:9)
18. Jewish ceremonial uncleanness (Rom. 14:14)
19. Jesus' titles of deity (Rom. 1:3-4; 10:9)
20. The need for vigilance in view of Jesus' second coming (1 Thess. 4:15)
21. His second coming like a thief in the night (1 Thess. 5:2-11)

Confirmation by other early writings (other than the Gospels) (continued)

The early writings of Paul are all generally accepted to be written between AD 50 and 61.

22. His institution of the Lord's supper (1 Cor. 11:23-25)
23. His sinless life (2 Cor. 5:21)
24. His death on the cross (Gal. 3:13; see Rom. 4:25; 5:8; 1 Cor. 15:3)
25. His death by crucifixion (Rom. 6:6; Gal. 2:20)
26. His death by Jewish instigation (1 Thess. 2:14-15)
27. His burial (1 Cor. 15:4)
28. His resurrection on the "third day" (1 Cor. 15:4)
29. His post-resurrection appearance to the apostles (1 Cor. 15:5-8)
30. His post-resurrection appearances to others (1 Cor. 15:6)
31. His present position at God's right hand (Rom. 8:34)



ΚΑΤΑ ΜΑΘΘΑΙΟΝ

According to Matthew

Βιβλος γενεσεως Ἰησου Χριστου
ἑυιου Δαυιδ
ἑυιου Ἀβρααμ, ...

Image from *"The Chosen"*

Fun Facts About Matthew

Date: between AD 50 and 55

The theme: Christ is the King of the Jews.

The key verse: “Behold, your King is coming to you” (21: 5)

Ancestry of Christ: the ancestry of Christ is trace to Abraham, the first ancestor of the Jews, and to David, the king of the Jews through whom the Messiah would come (1:1)

OT references: Matthew has 129 references to the OT (from 25 books).

Some of the more popular books referenced are Psalms (29x),

Deuteronomy (27 x), Isaiah (26x),

Jeremiah (13x), Leviticus (12x),

Genesis (10x), Zachariah (10x), and Daniel (9x).

Purposes of the book of Matthew

1. To present Christ as the fulfillment of OT prophecy as an apologetic to unbelieving Jews; confirming that Jesus was the Jewish Messiah.
2. It was geared to provide the teaching content of Christ's ministry for use in the church, as evidenced by the long discourses of Jesus.
3. It also provided hope in view of the impending judgment that the King would soon return and set up His Kingdom

The Outline

1. The Person of the King (1:1-3:12)

A. Ancestry--Abraham (1:1-17)

B. Advent--Mary (1:18-2:23)

C. Ambassador--John (3:1-12)

II. The Preparation of the King (3:13-4:11)

A. Baptism (3:13-17)

B. Temptation (4:1-11)

III. The Proclamation of the King (4:12-9:38)

A. His message (4:12-25)

B. His manifesto (5:1-7:29)

C. His methods (8:1-9:38)

- IV. The Propagation of the King (10:1-25:46)
 - A. The messengers (10:1-15)
 - B. The mission (vv. 16-42)
 - C. The message (11:1-30)
 - D. The menaces (12:1-50)
 - E. The mysteries (13:1-58)
 - F. The miracles (14:1-16:12)
 - G. The martyrs (16:13-28)
 - H. The majesty (17:1-13)
 - I. The model (17:14-20:34)

- J. The Messiahship (21:1-25:46)
 - a. His presentation (21:1-27)
 - b. His parables (21:28-22:14)
 - c. His Provocateurs (22:15-46)
 - d. His pronouncements (23:1-36)
 - e. His plea (vv. 37-39)
 - f. His prediction (24:1-25:46)

V. The Passion of the King (26:1-27:66)

A. Eating the Passover (26:1-46)

B. Rejecting the Passover Lamb (26:47-27:23)

C. Sacrificing the Passover Lamb (27:24-66)

VI. The Power of the King (28:1-20)

A. The King's resurrection (vv. 1-15)

B. The King's requirements (vv. 16-20)

Matthew: A bridge from OT to NT

The fourfold Gospel is foundational for the NT canon in a way similar to the way in which the Pentateuch is foundational for the OT and the entire Bible.

There are five books of Moses and four Gospels. Together with Acts, the Gospels comprise a five-book NT “Torah” (set of instructions) equivalent to the OT Pentateuch. The first of these Gospels, the Gospel of Matthew, consciously builds on the numerical symbolism of five “holy books.” In the Hebrew Scriptures this theme encompasses the Torah, the Psalms, and the *Megillot*.

Correspondingly, Matthew presents Jesus as the authoritative teacher of a “greater righteousness” than that prescribed by the law, organizing His teaching and what may be described as the “five books of Jesus”—

- the Sermon on the Mount where Jesus is cast as greater than Moses (5:1-7:29),
- with the commissioning of the twelve (10:1-11:1),
- the value-of-the-kingdom parables (13:1-53)
- parables about life in the new messianic community (18:1-19:1), and
- Jesus’ end-time (Olivet) discourse and associated parables (23:1 [or 24:1]-26:1).

First “book of Jesus” projects Him as greater than Moses

- Jesus came not to abolish but to “fulfill the law” Matt. 5:17
- expounds the deeper meaning of the law “5 blocks of teaching material”
Matt. 5:1-10; 29; 10:1-11; 13:1-53; 18:1-19; 23:1 or 24:1 - 26:1
- “you have heard it said.....but I say unto you...”
(5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44)

First “book of Jesus” projects Him as greater than Moses

Christology: a royal Christology – Jesus as “Messianic King and Son of God”

We may summarize Matthew's Christology as follows: Jesus is God's Messiah who fulfills OT promises, reveals God's will and inaugurates the kingdom of heaven through His public ministry, passion and resurrection, and consequently, reigns over the new people of God.

The use of the term Messiah for Jesus implies a confession that in Jesus the OT promises of restoration and salvation are coming to pass (cf. 2:4; 26:63).

Jesus is a sort of new Moses, He brings a new Exodus, and He is a kind of new Israel (1:18-2:23; 3:3)

He brings the fulfillment of the law and prophets (3:15; 5:17-48; 12:17-21; 13:35; 21:5, 16, 42; 22:44; 23:39; 26:31; 27:9, 35, 46)

He has become the suffering and rejected Servant of Yahweh (3:17; 8:17; 10:35; 12:17-21; 13:14-15; 21:5, 42; 23:39; 26:31, 38; 27:9, 35, 46).

Dictionary of Jesus and the Gospels, ed. by Green, McKnight, & Marshall, 1992, “Matthew, Gospel of”, pp.532f

Second “book of Jesus” ch.10

- the commissioning of the 12 apostles
- go first and foremost to the house of Israel 10:5-6; 15:24
Son of David
- after the resurrection, “go and make disciples of all nations” 28:18-19
Son of Abraham

Third “book of Jesus” A series of kingdom parables

Parables: There are 45 parables in the book of Matthew.

Thirteen parables are unique to Matthew (most of which are in chapter 13).

Why did Jesus speak in parables?

People often say that Jesus taught in parables so he could be readily understood. After all, parables simplify concepts and exemplify them in everyday terms.

But Jesus says He speaks to the crowd in parables because God has given the secrets of the Kingdom of heaven to the disciples, **not to the crowd**. The distinction between the disciples and crowd is crucial to recognize in order to understand Jesus’ purpose for speaking in parables.

Jesus uses the parables to cause the listener to make a decision about the kingdom of God.

Holman Apologetics Commentary on the Bible: The Gospels & Acts, ed. JR Howard, 2013, p. 94.

Fourth “Book of Jesus” (ch.18)

Instructions about life in the new messianic community; a present manifestation of the coming kingdom.

- Who is the greatest? (18:1-9)
- The parable of the lost sheep (18:10-14)
- Restoring a Brother (18:15-20)
- Parable of the unforgiving servant (18:21-35)

Fifth “Book of Jesus” consists of :

- Jesus’ Olivet Discourse (ch.24)
- end-time parables such as the parable of the 10 virgins (25:1-13)
- the parable of the talents (25:14-30)
- These passages stress the pronounced eschatological framework for Jesus’ mission and articulate the expectation of His second coming and the final judgement (25:31-46).

The climax and τέλος of Matthew's narrative is the account of the death, burial, and resurrection of Jesus.

The Gospel culminates in the risen Jesus commissioning of the believing remnant, the representatives of the new messianic community...

...to disciple the nations.

How do you fit into that commission to “disciple the nations?”

It is impossible to overstate the importance of the passion narrative as the heart of each of the Gospels. Without the passion narrative, the Gospel would not be a Gospel; it would not be good news.

**What is more the Gospels teach us that the Gospel is not merely an abstract set of beliefs to be affirmed;
it is grounded in a series of saving events in the life of the Messiah, the Lord Jesus Christ.**

Difficult Passages in Matthew

Matt. 8:20 (cf. 20:18; 24:30)

“If Jesus was the Son of God, why did He call Himself the Son of Man?”

Matt. 16:16 (cf. Mark 8:29; Luke 9:20)

“Why does Peter’s confession here differ from that recorded in Mark and Luke?”

Matt. 27:5 (cf. Acts 1:18)

“Did Judas die by hanging or by falling on rocks?”

Matt. 28:5 (cf. John 20:12)

“Why does Matthew say there was only one angel at the tomb when John says there were two?”

Matt. 28:18-20

“How can three persons speak on when there is only one God?”