Prominent parties that appeared during this time period were:

**1.** *Pharisees* — Defenders the Jewish way of life against all foreign influences. They were strict legalists who believed in the Old Testament and who were nationalists in politics. In other words they were Israel first!

**2.** *Sadducees* — Wealthy and socially minded- wanted to get rid of tradition. They rejected the supernatural and were opposed to the Pharisees who accepted it. The Sadducees were closely affiliated to the Greek Epicureans.

**3.** *Scribes* — Group of professional expounders of the Law that stemmed from the days of Ezra. They became “hair-splitters” and were more concerned with the “letter of the law” than with the “spirit of the law.”

**4.** *Herodians* — The Herodians were a party in the days of Jesus who arose as political opportunists seeking to maintain the Herods on the throne.

**Outline of Matthew**

1. Genealogy of Jesus Christ ([1:1-17](https://www.jw.org/en/library/bible/study-bible/books/matthew/1/%22%20%5Cl%20%22v40001001-v40001017%22%20%5Ct%20%22_blank))

2. Events Surrounding Jesus’ Birth to His Baptism ([1:18–3:17](https://www.jw.org/en/library/bible/study-bible/books/matthew/1/%22%20%5Cl%20%22v40001018-v40001025%22%20%5Ct%20%22_blank))

3. Devil’s Temptation of Jesus and Beginning of Jesus’ Preaching Activity in Galilee ([4:1-25](https://www.jw.org/en/library/bible/study-bible/books/matthew/4/%22%20%5Cl%20%22v40004001-v40004025%22%20%5Ct%20%22_blank))

4. Sermon on the Mount ([5:1–7:29](https://www.jw.org/en/library/bible/study-bible/books/matthew/5/%22%20%5Cl%20%22v40005001-v40005048%22%20%5Ct%20%22_blank))

5. Jesus Performs Various Miracles in Galilee ([8:1–9:34](https://www.jw.org/en/library/bible/study-bible/books/matthew/8/%22%20%5Cl%20%22v40008001-v40008034%22%20%5Ct%20%22_blank))

6. Jesus Describes Great Teaching Work and Instructs Teachers ([9:35–11:1](https://www.jw.org/en/library/bible/study-bible/books/matthew/9/%22%20%5Cl%20%22v40009035-v40009038%22%20%5Ct%20%22_blank))

7. Jesus Travels Through Galilee and Teaches ([11:2–12:50](https://www.jw.org/en/library/bible/study-bible/books/matthew/11/%22%20%5Cl%20%22v40011002-v40011030%22%20%5Ct%20%22_blank))

8. Jesus Teaches About the Kingdom by Means of Illustrations ([13:1-58](https://www.jw.org/en/library/bible/study-bible/books/matthew/13/%22%20%5Cl%20%22v40013001-v40013058%22%20%5Ct%20%22_blank))

9. Conclusion of Jesus’ Ministry in Galilee and Nearby Regions ([14:1–18:35](https://www.jw.org/en/library/bible/study-bible/books/matthew/14/%22%20%5Cl%20%22v40014001-v40014036%22%20%5Ct%20%22_blank))

10. Jesus’ Ministry in Perea and the Vicinity of Jericho ([19:1–20:34](https://www.jw.org/en/library/bible/study-bible/books/matthew/19/%22%20%5Cl%20%22v40019001-v40019030%22%20%5Ct%20%22_blank))

11. Jesus’ Final Ministry in Jerusalem ([21:1–23:39](https://www.jw.org/en/library/bible/study-bible/books/matthew/21/%22%20%5Cl%20%22v40021001-v40021046%22%20%5Ct%20%22_blank))

12. Jesus’ Great Prophecy About the Sign of His Presence ([24:1–25:46](https://www.jw.org/en/library/bible/study-bible/books/matthew/24/%22%20%5Cl%20%22v40024001-v40024051%22%20%5Ct%20%22_blank))

13. Jesus’ Betrayal, Suffering, Execution, and Burial ([26:1–27:66](https://www.jw.org/en/library/bible/study-bible/books/matthew/26/%22%20%5Cl%20%22v40026001-v40026075%22%20%5Ct%20%22_blank))

14. Jesus Is Resurrected; Gives Commission to Make Disciples ([28:1-20](https://www.jw.org/en/library/bible/study-bible/books/matthew/28/%22%20%5Cl%20%22v40028001-v40028020%22%20%5Ct%20%22_blank))

Simpler Outline by J. Gorden McGee-**OUTLINE: “Behold Your King”** — Matthew presents the Lord Jesus Christ as the King.

**I. Person** of the King, [Chapters 1](https://www.blueletterbible.org/kjv/matthew/1/1-25/s_930001), [2](https://www.blueletterbible.org/kjv/matthew/2/1-23/s_931001)

**II. Preparation** of the King, [Chapters 3:1](https://www.blueletterbible.org/kjv/matthew/3/1-17/s_932001) — [4:16](https://www.blueletterbible.org/kjv/matthew/4/1-16/s_933001)

**III. Propaganda** of the King, [Chapters 4:17](https://www.blueletterbible.org/kjv/matthew/4/17-25/s_933017) — [9:35](https://www.blueletterbible.org/kjv/matthew/9/1-35/s_938001)

**IV. Program** of the King, [Chapters 9:36](https://www.blueletterbible.org/kjv/matthew/9/36-38/s_938036) — [16:20](https://www.blueletterbible.org/kjv/matthew/16/1-20/s_945001)

**V. Passion** of the King, [Chapters 16:21](https://www.blueletterbible.org/kjv/matthew/16/21-28/s_945021) — [27:66](https://www.blueletterbible.org/kjv/matthew/27/1-66/s_956001)

**VI. Power** of the King, [Chapter 28](https://www.blueletterbible.org/kjv/matthew/28/1-20/s_957001)

**Background of Matthew and important facts:**

**Author:** No conclusive evidence of authorship. It is almost universally accepted that the Apostle Matthew is the author

**Setting:** Written for a largely Jewish community.

Although the time period that Matthew wrote the gospel would probably have included Gentile believers, the letter seems to be written for a predominately Jewish audience

Date written:

Most likely in the 4th quarter of the 1st century

a) The writing seems to reflect the separation of the church and the synagogue probably around A.D. 85

b) appears by many scholars to have been written after Rome captured Jerusalem and destroyed the temple in A.D. 70.

c) Many believe that Matthew wrote his gospel after Mark wrote his about A.D. 70.

**Matthew’s gospel in relation to Mark and Luke:**

It is generally suspected that 1 of these three gospels was written first and then the others took notes and based their gospels from the first.

I like what R.T. France writes, “…we should think rather of a more fluid process of mutual influence between various centers of Christian gospel writing as people traveled around the empire and visited and consulted with one another. In such a scenario the Synoptic gospels may better be seen as at least partially parallel developments of the common traditions, rather than placed in a simple line of “dependence.”

**What do we do with differing genealogies?**

Two schools of thought emerge:

1. Matthew’s genealogy traces Joseph’s line and Luke traces Mary’s

2. Matthew focusses on royal line (goes through Solomon) Luke goes through David’s other son Nathan

Yes…Matthew skips generations!

3 sets of 14 generations:

- Abraham to David

- David to the Babylonian captivity

- Release to Christ

Why did he skip generations? Don't know!

Read Matthew 1:1-17

**I observe 5 things:**

**Observation 1:** *Matthew begins,* ***“****This is a record of the ancestors of Jesus the Messiah, a descendant of David and of Abraham:”* (Matthew 1:1). The expression, “the record of the ancestors” in the Greek text reads, somewhat literally, “the book of the genesis of Jesus Christ.” It is nearly identical with the Greek translations of Genesis 2:4, *“This is the account of the creation of the heavens and the earth.” And* and 5:1: *“This is the written account of the descendants of Adam.”*

**Conclusion:** One purpose of the genealogy is to dramatically underscore the truthfulness of God’s Word. Everyone in Adam’s genealogy died, just as God said.

Using similar words, Matthew introduces his Gospel with the first genealogy of the New Testament. Not only are we reminded that all in Adam’s genealogy died; Matthew seems to hint that in Jesus begins a whole new line of people who will never die. Genealogies almost always contain the record of those who have died. Jesus’s genealogy begins a new line, the line of all who are *“in Christ”* by faith, who now possess the gift of eternal life. This is an exciting genealogy!

**Observation 2:** *Many of the names in this genealogy are names that we recognize.*These are the names of real people, people who lived many years ago.

**Conclusion:** *Jesus was both human being as well as divine, a real person, born of a line of real people.* The fact of our Lord’s humanity is essential. It separates those who hold to the truth from those who are heretics:

**1***Dear friends, do not believe everyone who claims to speak by the Spirit. You must test them to see if the spirit they have comes from God. For there are many false prophets in the world.*

**2***This is how we know if they have the Spirit of God: If a person claiming to be a prophetacknowledges that Jesus Christ came in a real body, that person has the Spirit of God.* **1 John 4:1-2**

**Observation 3:** All those listed in Matthew’s Gospel were sinners, and some were just plain scandalous!

- Genealogies inform us that some of our forefathers were not such fine people

- We all have skeletons in our genealogical closets

- Everyone on the list had flaws

- David and Solomon were great men, but they also failed miserably.

- Some on this list actually worked to oppose God’s promises and purposes.

- Abraham and Sarah tried to take matters into own hands with Hagar

- Two other points in time, Abraham passed off his wife as his sister (Genesis 12) and (Genesis 20)

- Isaac, Abraham’s son, did the same thing with his wife, Rebekah (Genesis 26:7). - There’s a lot skeletons in this genealogical closet!

***Conclusion:*** *The blessings of God on His people had nothing to do with their good works, but can only be explained in terms of the mercy and grace of God.*

- God’s blessings would be poured out on sinful men, in spite of their actions

based on grace

- Genealogy of Jesus underscores the doctrine of the depravity of man

Frederick Bruner summarizes it this way:

*“One gets the impression that Matthew pored over his Old Testament records until he could find the most questionable ancestors of Jesus available so he could insert them into his record and so, it seems, to preach the gospel – the gospel, that is, that God can overcome and forgive sin, and can use soiled but repentant persons for his great purposes in history”*

- Matthew is teaching us that Jesus came not only for, but through, sinners.

**Observation 4:** *Matthew includes four women in his genealogy.*

- This is a rare thing, especially for a Jewish genealogy.

- It is even more outstanding given Matthew’s much more Jewish Gospel

- These 4 women would not generally be regarded as the most noble women of the Old Testament

- They are Tamar, Rahab, Ruth and Bathsheba

- Three of them were Gentiles by birth, and the fourth – Bathsheba – was a virtual Gentile by her marriage to Uriah the Hittite.

- The inclusion of these women must have really bothered some self-righteous Jews

***Conclusion:*** *God’s promise of salvation through the Messiah was for sinners, including Gentiles.*

The four model matriarchs of Jewish history were Sarah, Rebekah, Rachel, and Leah, the wives, respectively, of Abraham, Isaac, and Jacob.

- The absence of these four women is notable.

- Their husbands are all here

- Matthew gives the church four new matriarchs, and all of them point to the mercy of God.

These four scandals in their way demonstrate the Matthews point that the gospel, at its core is about divine mercy

-Matthew will later teach us that Jesus came ‘not for the righteous, but *for sinners*’ (Matt 9:13);

Matthew’s genealogy also points to the fact that mercy was prevalent all through the Old Testament

But this first genealogy in the New Testament has the surprising office of teaching us that the line that led from Abraham to Jesus, the Son of David, was intersected again and again by gentile blood.

- King David himself had a Canaanite great-great-great-grandmother

- a great-great-grandmother from Jericho

- a Moabite great-grandmother, and a Hittite ‘wife.’

- Matthew wants the church to know that from the start, and not just from the Council of Jerusalem (Acts 15), God’s work had been interracial, and that God is no narrow nationalist or racist.

**Observation 5:** *Matthew is careful to show that our Lord’s lineage makes Him both a* ***“son of David,”*** *and a* ***“son of Abraham”:***

This is the record of the genealogy of Jesus Christ, **the son of David**, the **son of Abraham** (Matthew 1:1).

- Abraham and David are the two Old Testament men with whom God made the most important covenants of all time

**1***The Lord had said to Abram, “Leave your native country, your relatives, and your father’s family, and go to the land that I will show you.*

**2***I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others.*

**3***I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you.”* **Genesis 12:1-3**

And to David:

*“‘Furthermore, the Lord declares that he will make a house for you—a dynasty of kings!*

**12***For when you die and are buried with your ancestors, I will raise up one of your descendants, your own offspring, and I will make his kingdom strong.*

**13***He is the one who will build a house—a temple—for my name. And I will secure his royal throne forever.*

**14***I will be his father, and he will be my son. If he sins, I will correct and discipline him with the rod, like any father would do.*

**15***But my favor will not be taken from him as I took it from Saul, whom I removed from your sight.*

 **2 Samuel 7:11-15**

In the first of these covenants, the Abrahamic Covenant, God promises the then childless Abram a son.

- Through the seed of Abraham, God promised to make a great nation. And through this sonGod covenants not only to bless Abraham, but also the nations.

This promised son will be the source of all blessings, is ultimately our Lord Jesus Christ:

**15***Dear brothers and sisters, here’s an example from everyday life. Just as no one can set aside or amend an irrevocable agreement, so it is in this case.*

**16***God gave the promises to Abraham and his child. And notice that the Scripture doesn’t say “to his children,” as if it meant many descendants. Rather, it says “to his child”—and that, of course, means Christ.* **Galatians 3:15-16**

In the second covenant, the Davidic Covenant, God promises David that his dynasty will be eternal. It is through David’s **“seed”** that Messiah’s reign will be forever. And so it is that our Lord is referred to as the **“son of David”** (Matthew 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; see also 22:42-46).

***Conclusions:***

*(1) Jesus is both the* ***“son of Abraham”*** *and the* ***“son of David.”***

*-* Jesus is the fulfillment of both the Abrahamic (see Galatians 3:15-16) and the Davidic (see Matthew 22:42-46) covenants.

- Jesus is the legitimate heir to the throne of David

*(2) When we see that the covenant promises to Abraham and David were fully and finally fulfilled in the person of Jesus Christ, we are once again assured by God’s Word that God always keeps His promises.*

The Key verses of Matthew come from chapter **28:18-20**

*18Jesus came and told his disciples, “I have been given all authority in heaven and on earth.*

*19Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.*

*20Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.”*