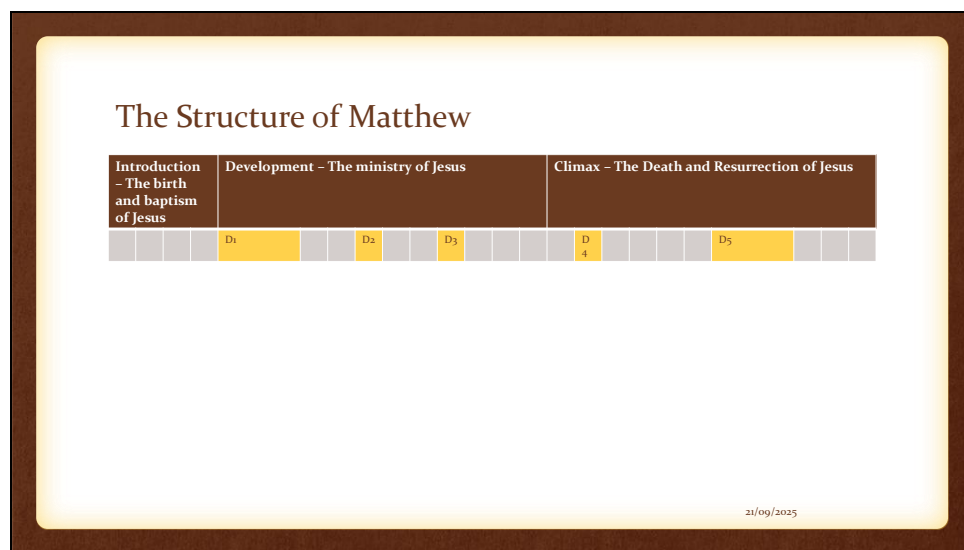


Structure of Matthew

- Looking for structure in a book can help us better see the intention of the author.
 - Like using a table of contents. As we read, we can zoom out and ask "where have we come from?" and "Where are we going?"
- Matthew has two overlapping structures. The book divides neatly into 3 sections, and is punctuated by 5 prominent discourses.
- We'll look at the discourses in more detail later in the series.



- 3 sections
 - More-or-less chronological (in time-order).
 - Matthew is answering fundamental questions: Where did Jesus come from? What did he do? What happened to him?
- Introduction - The Birth and Baptism of Jesus (Ch. 1 - 4:16)
 - 1:1 "The [record] of the [origin] of Jesus Christ"
- Development - The ministry of Jesus (4:17 - 16:20)
 - 4:17 "From that time Jesus began to preach..."
- Climax - The death and resurrection of Jesus (16:21 - Ch. 28)
 - 16:21 "From that time Jesus began to show his disciples that he must... be killed, and on the third day be raised."

- 5 discourses
 - A discourse just means that Jesus is doing a lot of speaking at once.
 - We might call them "sermons".
 - Matthew sometimes gives us introductory details like where the discourse was given, who was Jesus speaking to, or what the content was.
- Ch. 5-7
 - 5:1 "Seeing the crowds, he went up on the *mountain*... his *disciples* came to him"
 - 8:1 "When he came down from the *mountain*, great crowds followed him"
 -
- Ch. 10
 - 10:1 "he called *his twelve disciples*..."
 - 10:5 "*These twelve* Jesus sent out, *instructing* them"
 - 11:1 "When Jesus had finished *instructing his twelve*..."
- Ch. 13
 - 13:1-3 "Jesus... sat beside the *sea*. And great crowds gathered... And he told them many things in *parables*..."
 - 13:53 "when Jesus had finished these *parables*..."
- Ch. 18
 - 18:1 "At that time *the disciples* came to Jesus..."
 - 19:1 "when Jesus had finished these *sayings*..."
- Ch. 23-25
 - 23:1 "Jesus said to the *crowds* and to his *disciples*..."
 - 26:1 "When Jesus had finished all these *sayings*..."

Time to learn Jewish Gamatria!

Number Substitution Cypher

A	B	C	D	E	F	G	H	I	J
1	2	3	4	5	6	7	8	9	10

K	L	M	N	O	P	Q	R	S	T
11	12	13	14	15	16	17	18	19	20

U	V	W	X	Y	Z
21	22	23	24	25	26

THE 22 HEBREW LETTERS AND THE NUMERICAL VALUES										
1	2	3	4	5	6	7	8	9	10	11
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
1	2	3	4	5	6	7	8	9	10	20
(a) Alef	B, V Bet	G Gimel	D Dalet	H He	W, V Vav	Z Zayin	H, X Chet	T Tet	J, I, Y Yod	K Kaph

21/09/2025

- We're going to discover the ancient Jewish practice of Gematria.
 - Each letter of the alphabet represents a number (a=1, b=2, etc.)
 - Find the value of all the letters in your first name and add them up to get your number.
- Now we're going to do this in Hebrew, with the name David.
 - In Hebrew, we don't write vowels - only consonants.
 - The Hebrew alphabet has different letters in a different order to ours.
 - Add up the value of the Hebrew letters of David, what do you get?



- Matthew presents the lineage of Jesus, and highlights that he is the descendent of King David, who himself was the descendent of Abraham
 - Abraham was the father of the Jewish people. God called him to leave his homeland and promised to give him his own land. Through Abraham's seed (descendent), God was going to bless the world. (Genesis 12, 15, etc.)
 - David was a Jewish man who God chose to be the king of his people. God promised that his dynasty would never end and that his seed (descendent) would sit on his throne forever.
 - "Son of David" occurs 9 times in Matthew - more than any other place in the NT.
 - Matthew is especially concerned with David (whose name is represented by the number 14). David is the 14th name in the list, and the list is broken into three blocks of 14
- Matthew doesn't record every generation. He may make it into blocks of 14 for memorization and symbolism.
- Matthew's genealogy may be more about the legal heir, than physical descent. For example, Zerubbabel may have been the nephew, not son, of Shealtiel (1 Chron. 3:17-19) - he may have become the legal son through adoption (Ezra 3:2).
- The 3 blocks of 14 could also represent 6 blocks of 7, which is a special combination of numbers, showing how the "last days" have come in Jesus. Similar to how there are 7 days in the week.
- Matthew may deliberately alter the spelling of the names of two of the kings who evoke thoughts of other characters. Asaph instead of Asa might point us to the famous OT Psalmist. Amos instead of Amon may point us to the famous OT prophet. Thus, while Matthew is focussed on the kingship of Christ, he also wants to point us towards seeing Christ as the fulfilment of all the scriptures.

- The conception of Jesus is carefully articulated by Matthew. He wants to undermine any claim that Jesus' birth was illegitimate.
- Joseph is clearly a man who cares about doing things kindly (avoiding the shame of a public divorce trial) and godly (He obeys the angel without hesitation). Clearly God cared to place Jesus into a family that was suited to receive him.
- Jesus is presented as the legal heir of Joseph, but not his physical child. This means that Jesus can equally and truthfully be called the Son of David, and the Son of God. His conception allows him to be truly God and truly human.
- Matthew quotes from the old testament (the first of 5 times in chapters 1-2). His quotation from Isaiah 7:14 is controversial, but a few things can help us make sense of it:
 - Old testament prophesies often mix partial relevance to the near future, but true fulfilment in the near future.
 - Matthew is often concerned with typology - How are God's dealings in the past being manifest in his actions now.
 - The references to the child in Isaiah being a "sign", and the "mighty God" (Isaiah 9:6) clearly indicate something far more than an ordinary human birth, as some people would interpret 7:14.

- Matthew makes two massive claims about Jesus that set the stage for the rest of the book:
 - 1:21 "He shall save his people from their sins"
 - The Jewish people expected primarily a physical deliverance from their enemies. But Jesus came to deal first with something spiritual - Sin.
 - We cannot hope for evil to be dealt with, if we do not confront the problem of our own sin. It is our sin, the sin of humanity, that provokes the wrath of God and threatens our world and our souls. Jesus was born to save us from this.
 - The gospel of Jesus teaches us how he came to save us from the penalty of sin (forgiveness); the power of sin (new life); and the presence of sin (a place in God's heavenly kingdom).
- 1:23 "They shall call his name Immanuel (which means, God with us)"
 - Matthew tells us explicitly that Jesus is no ordinary man. He is God. He is not the Father, but he is equal with the Father. He is the creator of the universe, who gives us life. And he is the judge that we will stand before one day.
 - But he is God with us. God did not stay distant and separate, but entered into this world and left a record of God living a human life, so that we might know his character, his power, and his purpose.