

A glowing cross in the sky above a 3D map of the world.

# THE GOSPELS

*with Bruce McLarty*

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**COLLEGESIDE**  
CHURCH OF CHRIST

**SUMMER  
SERIES**

Celebrating  
the  
Four  
Gospels (1)

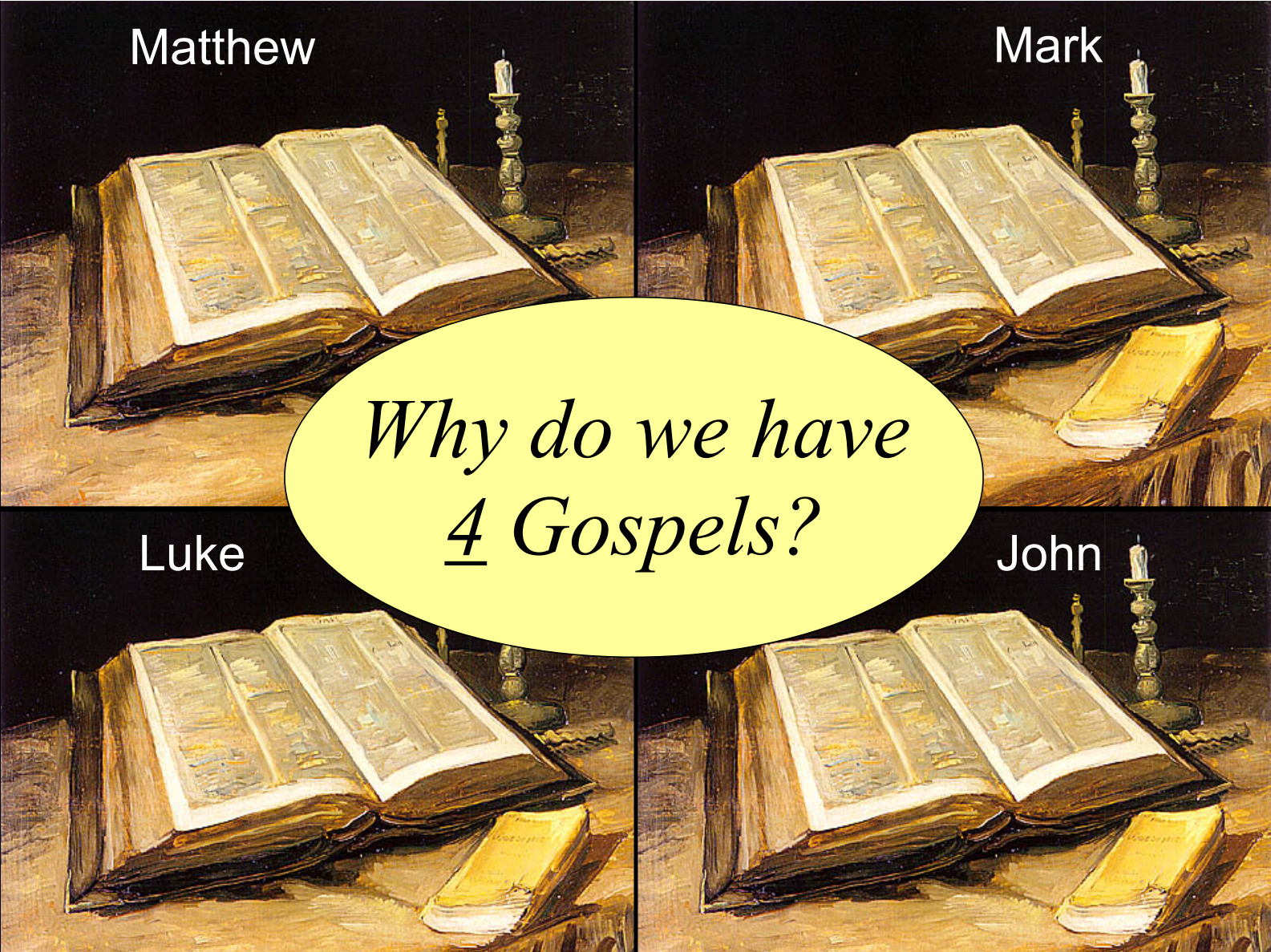
Matthew

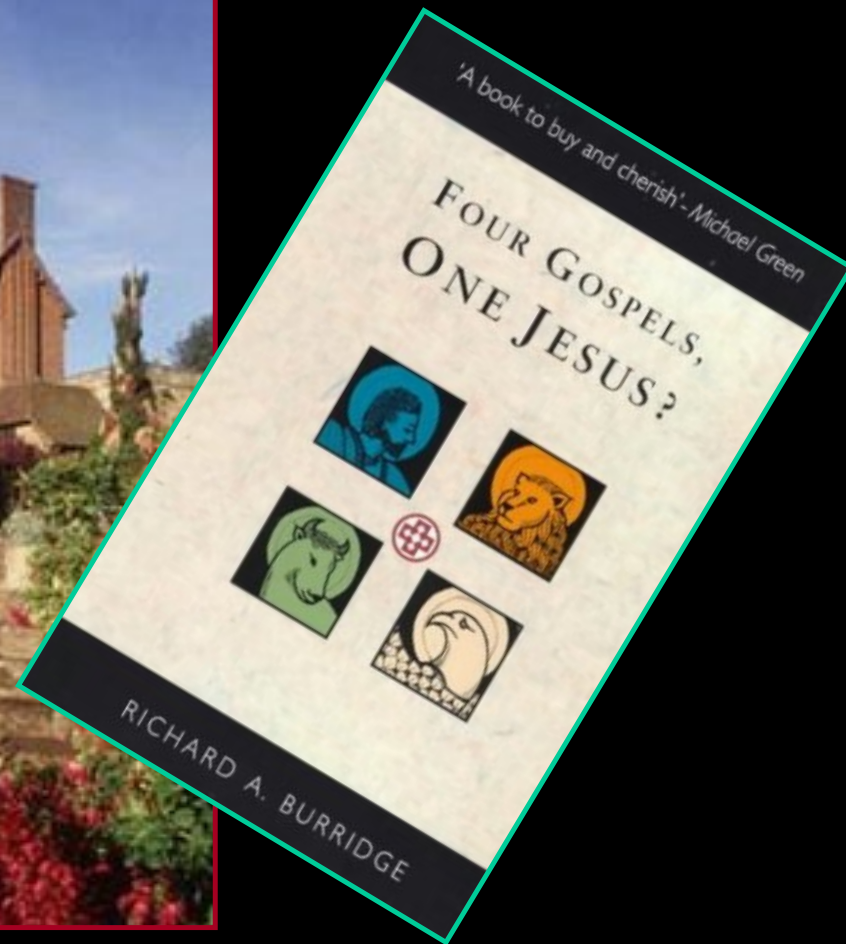
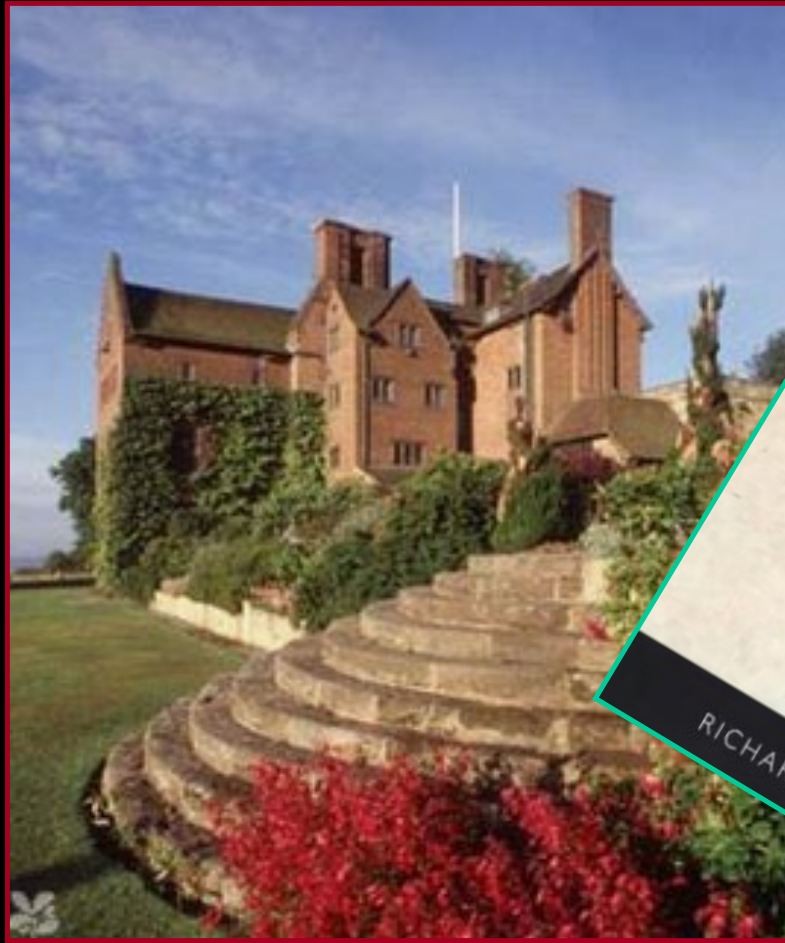
Mark

*Why do we have  
4 Gospels?*

Luke

John





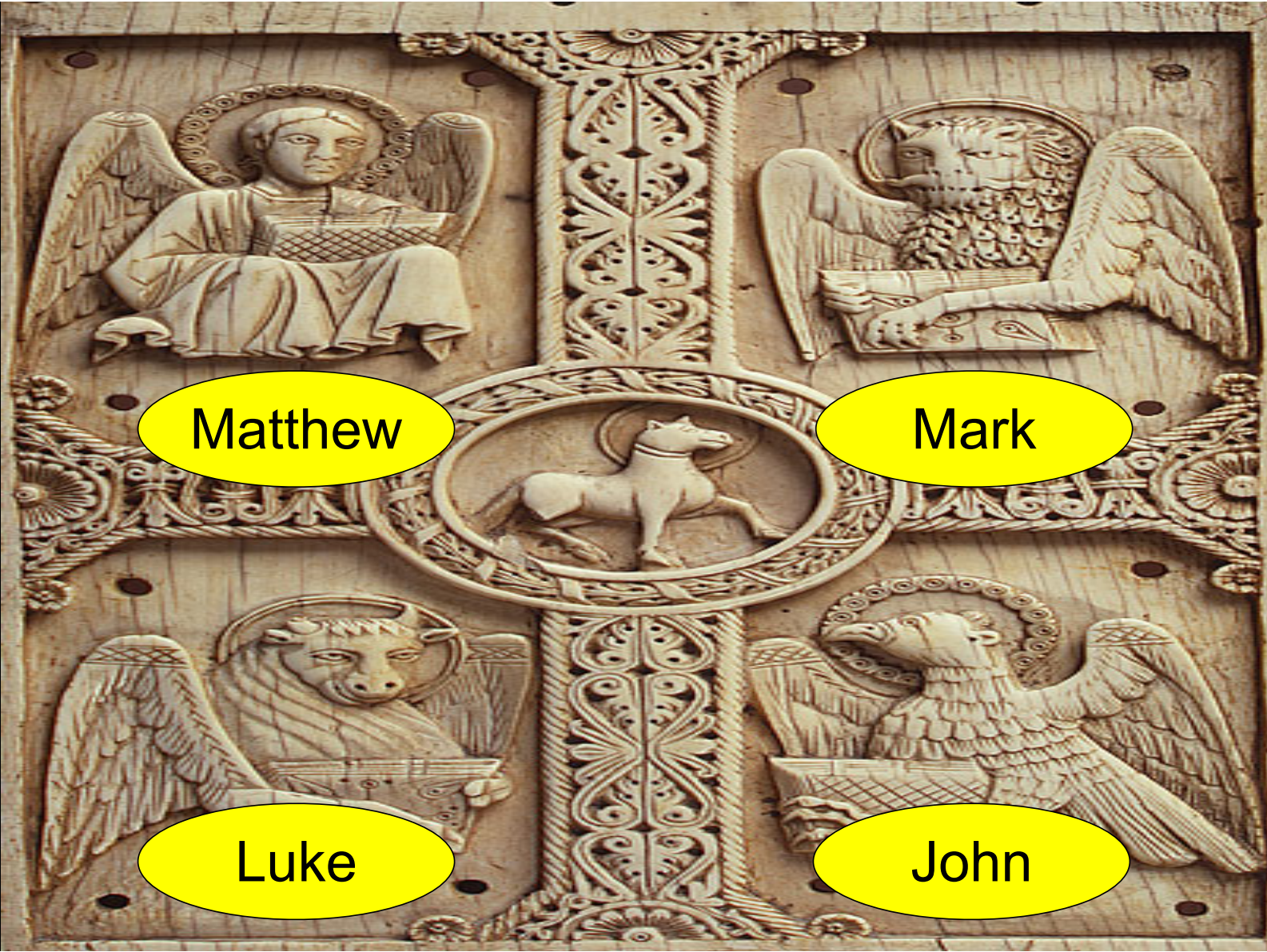
Chartwell



**Irenaeus  
(AD 130-202)**

**Ezekiel 1:10**

**Revelation 4:7**



Matthew

Mark

Luke

John

# Matthew

The Gospel with a human face

**42% of Matthew is Unique**  
(Not found in any other gospel)



# Matthew

The Gospel with a human face

**42% of Matthew is Unique**  
(Not found in any other gospel)

7% of Mark

58% of Luke

90% of John







# Matthew

The Gospel with a human face

**Matthew is bold  
about presenting  
“embarrassing” details  
of the story of Jesus.**



# Matthew

The Gospel with a human face

**Matthew is bold about presenting “embarrassing” details of the story of Jesus.**

1. 4 Women in genealogy
2. Near divorce of Jesus' parents (1:19)
3. Herod's massacre (2:16)

# Matthew

The Gospel with a human face

**There are 5 great  
teaching sections  
(sermons) in the Gospel  
of Matthew**



# Matthew

The Gospel with a human face

**There are 5 great  
teaching sections in  
Matthew**

1. Chapter 5-7
2. Chapter 10
3. Chapter 13
4. Chapter 18
5. Chapters 24-25



# Matthew

The Gospel with a human face

**There are 5 great  
teaching sections in  
Matthew**

Each section concludes with  
some form of *when Jesus  
finished these sayings.*

(7:28; 11:1; 13:53; 19:1; 26:1)





# Matthew

The Gospel with a human face

**Matthew views the story of Jesus as the fulfillment of Old Testament Prophecy.**



# Matthew

The Gospel with a human face

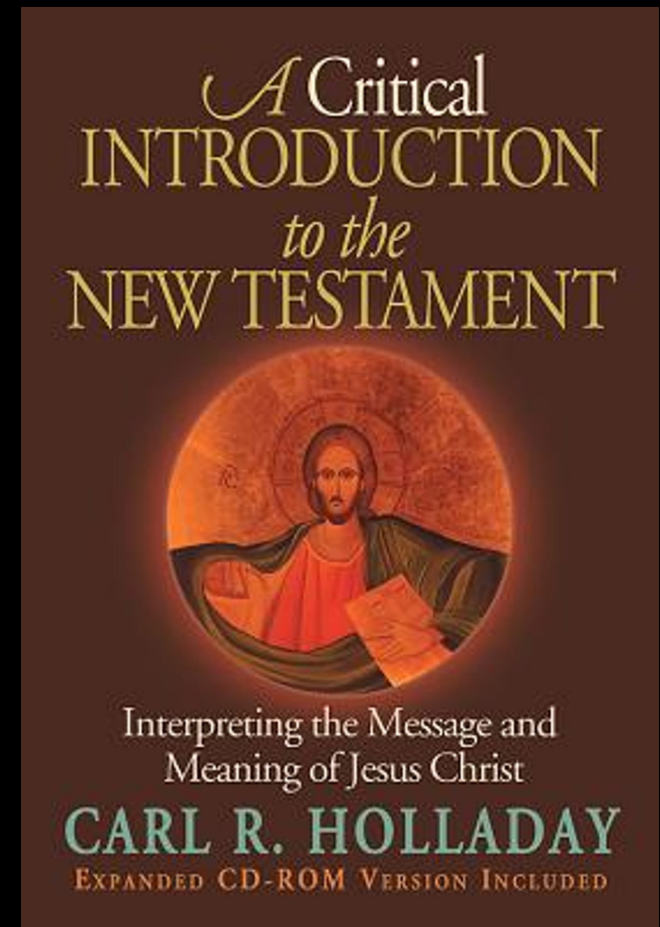
**Matthew views the story of Jesus as the fulfillment of Old Testament Prophecy.**

Exactly **12** times he states that an event *happened to fulfill what was written in the prophets.*

(1:22-23; 2:5-6, 15, 17-18, 23; 4:14-16; 8:17; 12:17-21; 13:14-15, 35; 21:4-5; 27:9-10)

*The dots were always there in Scripture, Matthew would insist, awaiting the arrival of a single figure who would make it possible for an astute interpreter to connect them.*

(page 139)





# Matthew

The Gospel with a human face

**Peter receives special  
prominence in Matthew**



# Matthew

The Gospel with a human face

## Peter receives special attention in Matthew

1. Coin from a fish (17:24-27)
2. How often to forgive? (18:21-22)
3. Walking on the water (14:28-31)





# Matthew

The Gospel with a human face

**Matthew is viewed by many as “a very Jewish gospel.”**



# Matthew

The Gospel with a human face

**Matthew is viewed by many as “a very Jewish gospel.”**

*Go nowhere among the Gentiles* (10:5)

The disciples were sent *only to the lost sheep of the house of Israel* (15:24)



# Matthew

The Gospel with a human face

**Matthew is viewed by many as “a very Jewish gospel.”**

Origen (A.D. 185-254) wrote, “Matthew . . . published it for those who from Judaism came to believe, composed as it was in the Hebrew language.”



# Matthew

The Gospel with a human face

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Origen (A.D. 185-254) wrote, “(Today) almost all scholars are agreed that Matthew’s Gospel was written in Greek, not in Hebrew or Aramaic.” (Donald Guthrie, *NT Introduction*, 37)

to believe, composed as it was in the Hebrew language.”

# Matthew

The Gospel with a human face

Matthew is viewed by many  
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# Matthew

The Gospel with a human face

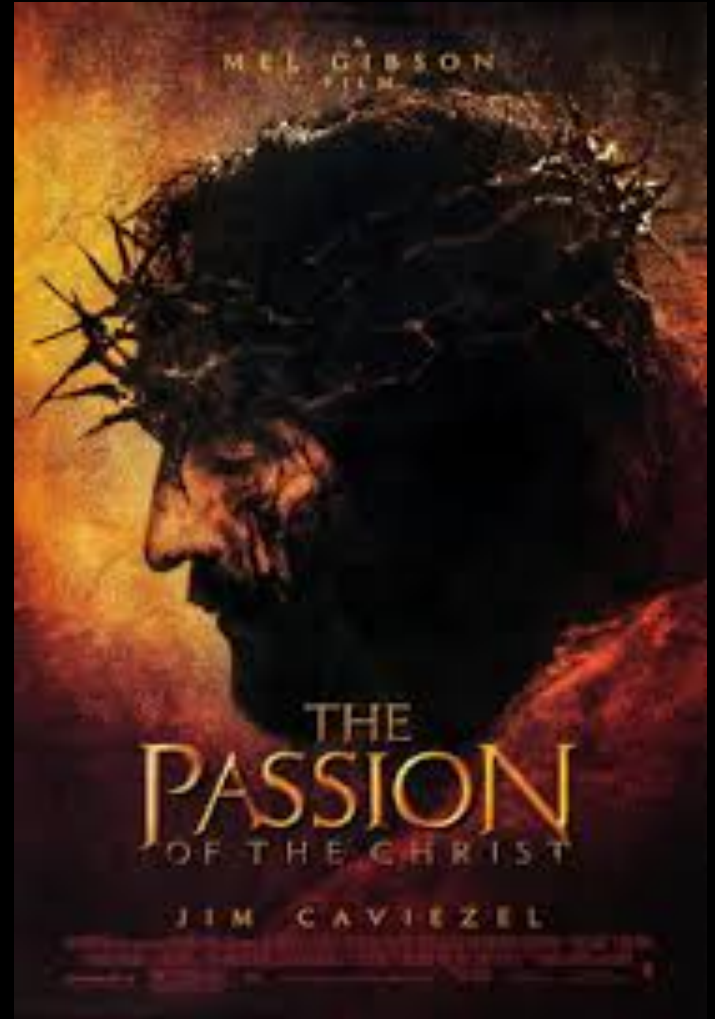
Matthew is viewed by many  
as an anti-Jewish Gospel

1. *Brood of Vipers* (12:34; 23:33)





*So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” And all the people answered, “His blood be on us and on our children!”*  
(Matthew 27:24-25)





# Matthew

The Gospel with a human face

**The PRESENCE OF GOD  
is an overarching theme  
in Matthew.**



# Matthew

The Gospel with a human face

**The PRESENCE OF GOD  
is an overarching theme  
in Matthew.**

1. . . . *“Immanuel” which means, God with us.* (1:23)
2. *I am with you always . . .* (28:20)

# First Readers of Matthew?

*There is broad scholarly agreement that Matthew's Gospel arose in a setting with a strong Jewish presence – one in which the church was living “across the street” from the synagogue, perhaps in the same city or region.*

(Holladay, 135)



Maybe a place  
like first-century  
Antioch of Syria



Or a situation much like first-century Corinth, where Paul was rejected in the synagogue and then left there *and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue. Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household.* (Acts 18:7-8)