



**Truth Seekers
Fellowship**

Equipping The Faithful To Be Fruitful

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THE GOSPEL OF MATTHEW

BIBLE STUDY 2026-27

Notes by Stacy Tyson

AWARE | ALIVE | AWAKE | FREE | FAITHFUL | FRUITFUL

The Gospel of Matthew

Fall-Spring Bible Study 2026-2027

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What? **CHRIST We Proclaim** by warning all people and teaching all people with all wisdom so that we may present every person mature in Christ. Toward this goal we labor, struggling according to His power that powerfully works in us. [Colossians 1:28-29]

Why? We believe that men and women are eternally transformed as they cultivate a deep personal relationship with Jesus The Messiah (The Living Word) by means of learning the Written Word (The Bible) in the context of our deep relationships within the Body of Christ.

How? Truth Seekers Fellowship exists to:

1. CREATE Christ-focused, Bible Based studies that promote Life Transformation, not merely information transfer.
2. DEVELOP classes, resources and tools around our Milk to Meat strategy of teaching the core elements of the faith with a view to cultivating mature disciples of Christ.
3. INVEST in the lives of willing and hungry students in both the “classroom” setting, but even more importantly in smaller “life on life” contexts.

Vision: It is the responsibility of the Body of Christ (The Church) as a whole to “make disciples of all nations” (Matthew 28:18) and grow them to spiritual maturity in Christ. Truth Seekers Fellowship assists the Body of Christ in the primary ministry sphere of Teaching 1) by offering Christ focused, Biblical instruction and 2) by training and equipping others in the teaching ministry. All of this is done with a view to promoting Oneness in the Body of Christ (John 17:20-21, Ephesians 4:1-6)

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1 **Introduction to the Gospel of Matthew**

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

1.1 **From Abraham to Matthew**

*all dates are approximate	2166	Abraham - <i>Promises of Blessing</i>
	1446	Moses
	1010—970	David - <i>Promise of The King</i>
	850—586	Pre-Exhilic Prophets (Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, *Jeremiah)
	605—538	Exile > Return to The Land
	586—539	Exhilic Prophets (*Jeremiah, Ezekiel, Daniel)
	539—332	Persian Era
	539—400	Post-Exhilic Prophets (Haggai, Zechariah, Malachi)
	332—63	Greek / Hellenistic Era Alexander *Septuagint Produced Ptolemies Seleucids Maccabean Revolt Hasmoneans
	63 BC—AD 638	Roman Era
BC	6	Jesus' Birth
AD	30	Jesus' Crucifixion & Resurrection
	48—67	Paul's Letters
	55—65	The Synoptic Gospels Mark > Matthew > Luke
	70	Temple Destroyed
	80—96	John's Writings (Gospel, The Revelation)

1.2 Some Key Historical Dates:

- 539 BC **Cyrus** conquers Babylon
- 516 BC Second Temple completed
- 332 BC **Alexander** conquers the region
- 323 BC Alexander dies; empire divided
- 3rd–2nd C. BC **Septuagint** produced
- 200 BC Seleucids gain control of Judea
- 175 BC **Antiochus IV** becomes ruler
- 167 BC Maccabean revolt begins
- 164 BC **Temple rededicated (Hanukkah)**
- 140s BC Hasmonean independence develops
- 63 BC **Pompey takes Jerusalem for Rome**
- 37 BC Herod the Great becomes king
- 20/19 BC Herod's begins massive Temple renovation
- 4 BC Herod the Great dies
- c. 6 BC–4 BC Approximate period of Jesus' birth
- AD 27—30 **Jesus' Ministry**
- AD 30—46 The Early Church develops
- AD 46—67 Paul's Missionary Journeys and Imprisonment
- AD 48—67 Paul's Letters Written
- AD 55—90 The Gospels Written
- AD 66—74 **The Great Jewish Revolt** / Temple Destroyed (AD 70)
- AD 95—96? John on Patmos (*The Revelation*)

1.3 Who Wrote Matthew?

The conservative view holds that the Gospel of Matthew was written by **Matthew (Levi)**, the tax collector who became one of Jesus' twelve apostles (Matt. 9:9; 10:3). *Although the Gospel itself is formally anonymous, the early church consistently attributed it to Matthew, with Papias in the early second century providing the earliest surviving testimony connecting Matthew with a written collection of Jesus' teachings.* Conservative scholars also emphasize that there is no competing ancient tradition identifying another author and that apostolic authorship fits the Gospel's detailed knowledge of Jewish Scripture, customs, and concerns. Thus, while the internal evidence does not explicitly name Matthew, the early and widespread external testimony provides the primary basis for accepting the traditional attribution to the apostle Matthew.

1.4 The Synoptic “Problem” and “Q”

The Synoptic Problem refers to the question of how the Gospels of Matthew, Mark, and Luke are related to one another. These three are called the Synoptic Gospels because they can be “seen together” (synopsis means “seeing together”): they frequently tell the same stories, follow a similar order, and sometimes use nearly identical wording. At the same time, each Gospel also contains unique material, different arrangements, and occasionally significant differences in wording or detail.

This combination of remarkable similarity and meaningful difference raises the question:

What literary relationship exists between Matthew, Mark, and Luke?

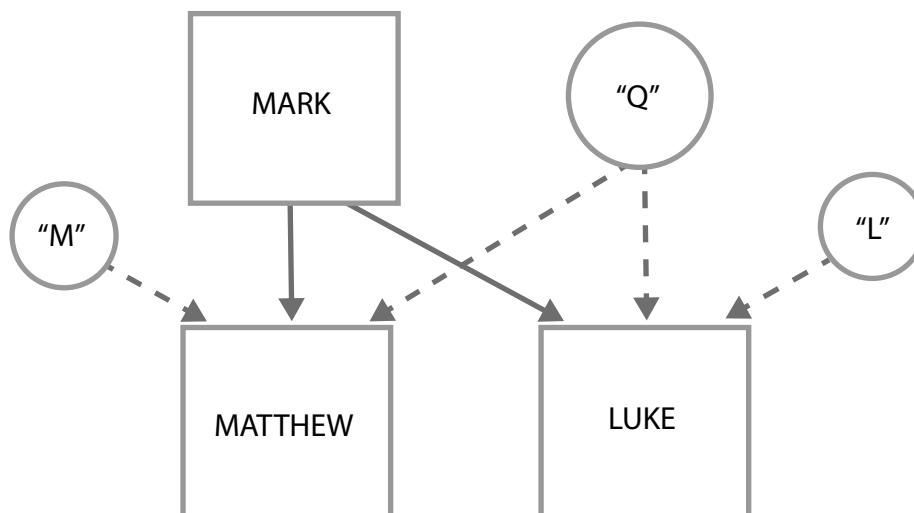
Did one Gospel writer use another as a source?

Did they draw from common written or oral traditions?

The most widely accepted explanation is that Mark was written first and was used independently by Matthew and Luke, while Matthew and Luke may also have shared other sources or traditions. The Synoptic Problem, then, is not primarily a “problem” in the sense of an error or contradiction, but *the historical and literary puzzle* of explaining why these three Gospels are so similar—and yet distinct.

“Q” (from the German *Quelle*, meaning “source”) is the name scholars give to a *hypothetical collection* of Jesus’ sayings that may have been used by both Matthew and Luke. We say hypothetical because no actual ancient manuscript has been found that could be identified as the supposed “Q.” The theory arose because *Matthew and Luke share a substantial amount of material—especially sayings and teachings of Jesus—that is not found in Mark, sometimes with strikingly similar wording*. Examples include portions of John the Baptist’s preaching, the temptation of Jesus, the Lord’s Prayer, and numerous sayings found in Matthew’s Sermon on the Mount and parallels in Luke’s Sermon on the Plain.

The 4 Source Theory of Composition:



1.5 **When was the Gospel of Matthew Written?**

The conservative view generally dates the Gospel of Matthew to the **AD 50s or 60s**, before the destruction of Jerusalem and the Temple in AD 70. This dating takes Jesus' prediction of the Temple's destruction in Matthew 24 as genuine prophecy rather than evidence that the Gospel must have been written after the event. If Matthew used Mark as a source, as many conservative scholars accept, a date in the AD 60s is especially plausible; those who argue for Matthean priority may place it somewhat earlier. Thus, a reasonable conservative date for Matthew is c. AD 60–70, while recognizing that some conservative scholars favor a date as early as the AD 50s.

1.6 **Who Is Matthew Writing To and For?**

The conservative view generally understands Matthew as writing primarily for a **Jewish-Christian audience**, probably believers who were deeply familiar with the Old Testament, Jewish traditions, and the hope for Israel's Messiah. He may have been writing for Jewish Christians living in the Land of Israel. Matthew frequently quotes the Old Testament, emphasizes Jesus as the Son of David and fulfillment of Israel's Scriptures, and assumes familiarity with Jewish customs and religious groups. At the same time, the Gospel has a strong Gentile and universal emphasis, beginning with Gentiles in Jesus' genealogy and the visit of the Magi and culminating in the command to make disciples of "all nations" (Matt. 28:19). Matthew therefore presents Jesus as Israel's promised Messiah whose kingdom and mission ultimately extend to all peoples.

**We should keep in mind that most likely, most of Matthew's original audience would have been illiterate and would have heard the Gospel read to them.*

1.7 **Was Matthew's Gospel Originally Written in Hebrew?**

The view that Matthew may originally have been written in Hebrew or Aramaic rests primarily on early church testimony, especially **Papias**, who made a statement that could be interpreted in a number of ways:

"Matthew composed [compiled] his Gospel [sayings] in the Hebrew [Aramaic] language [dialect, style], and everyone translated [interpreted] as they were able."

Later writers such as **Irenaeus** and **Eusebius** preserve similar traditions associating Matthew with a Hebrew-language work intended for Jewish believers.

However, the surviving canonical Gospel of Matthew is generally regarded—even by most conservative scholars—as having been composed in Greek, since its Greek reads naturally and often shows literary dependence on Greek sources.

Some conservatives therefore suggest that Matthew may first have produced a Hebrew or Aramaic collection of Jesus' teachings that preceded or contributed to the Greek Gospel of Matthew, rather than arguing that our present Greek Matthew is simply a translation of a complete Hebrew original.

1.8 How is Matthew's Gospel Organized?

Matthew appears to have deliberately organized Jesus' teaching into five major discourses. It is interesting to note that there are 5 Books of Moses—*The Torah*—and also 5 Books of the Psalms, of which David and the promises given to him play a key role. Although it is hard to prove, it is hard to resist the idea that Matthew has chosen 5 divisions as a parallel to these most significant Hebrew Scriptures.

The following basic outline shows how Matthew alternates between narrative sequences and Jesus' teaching. There are 5 of these sequences and each concludes with a remarkably similar formula: "**When Jesus had finished these words...**" (7:28; 11:1; 13:53; 19:1; 26:1). The final occurrence is especially significant: "**When Jesus had finished all these words...**" (26:1). That strongly suggests deliberate literary architecture.

1. The Messiah Arrives (1:1–2:23)
 - The Family Line of the Messiah (1:1-17)
 - The Messiah is Born (1:18-25)
 - The Messiah is Recognized and Exiled (2:1-23)
2. Narrative and Teaching Sequence **One** (3:1–7:29)
 - Narrative: Preparation and Beginning of Messiah's Ministry (3:1–4:25)
 - Teaching Discourse 1: Sermon on the Mount** (5:1–7:29)
3. Narrative and Teaching Sequence **Two** (8:1–11:1)
 - Narrative: The Mighty Works of the Messiah (8:1–9:38)
 - Teaching Discourse 2: Mission of the Twelve** (10:1–11:1)
4. Narrative and Teaching Sequence **Three** (11:2–13:53)
 - Narrative: Opposition and Responses to the Messiah (11:2–12:50)
 - Teaching Discourse 3: Kingdom Parables** (13:1–53)
5. Narrative and Teaching Sequence **Four** (13:54–19:2)
 - Narrative: Revelation and Preparation of the Disciples (13:54–17:27)
 - Teaching Discourse 4: Relationships in The Kingdom** (18:1–19:2)
6. Narrative and Teaching Sequence **Five** (19:3–26:1)
 - Narrative: Journey to Jerusalem and Temple Conflict (19:3–23:39)
 - Teaching Discourse 5: Olivet Discourse** (24:1–26:1)
7. Conclusion (26:2–28:20)
 - The Suffering of The Messiah (26:2–27:66)
 - The Resurrection and Mission of The Messiah (28:1–20)

1.9 What is the Purpose of Matthew's Gospel?

We will return to this question at the end of the study, after we have read through all of Matthew.

1 **Prologue: The Messiah is Born and Exiled** (1:1–2:23)

1.1 The Family Line of the Messiah is Revealed (1:1–17)

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

Matthew 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, 1:3 Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron, Hezron the father of Ram, 1:4 Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, 1:5 Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse, 1:6 and Jesse the father of David the king. David was the father of Solomon (by the wife of Uriah), 1:7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, 1:8 Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, 1:9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, 1:10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, 1:11 and Josiah the father of Jeconiah and his brothers, at the time of the deportation to Babylon. 1:12 After the deportation to Babylon, Jeconiah became the father of Shealtiel, Shealtiel the father of Zerubbabel, 1:13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, 1:14 Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, 1:15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, 1:16 and Jacob the father of Joseph, the husband of Mary, by whom Jesus was born, who is called Christ.

Matthew 1:17 So all the generations from Abraham to David are fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon to Christ, fourteen generations.

- What is Unique about Jesus Genealogy?

- Why 14 generations?

1.2 Mary conceives and Joseph learns his son's divine identity (1:18–2:23)

Matthew 1:18 Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. 1:19 Because Joseph, her husband to be, was a righteous man, and because he did not want to disgrace her, he intended to divorce her privately. 1:20 When he had contemplated this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, because the child conceived in her is from the Holy Spirit. 1:21 She will give birth to a son and you will name him Jesus, because he will save his people from their sins."

- pregnant through the Holy Spirit
- Joseph's righteousness
- Jesus - He will save His people from their sins

Matthew 1:22 This all happened so that what was spoken by the Lord through the prophet would be fulfilled: 1:23 "Look! The virgin will conceive and bear a son, and they will call him Emmanuel," which means "God with us."

- What was spoken through the Prophet
- Emmanuel—God with Us

Matthew 2:7 Then Herod privately summoned the wise men and determined from them when the star had appeared. 2:8 He sent them to Bethlehem and said, “Go and look carefully for the child. When you find him, inform me so that I can go and worship him as well.”

Matthew 2:9 After listening to the king they left, and once again the star they saw when it rose led them until it stopped above the place where the child was. 2:10 When they saw the star they shouted joyfully. 2:11 As they came into the house and saw the child with Mary his mother, they bowed down and worshiped him. They opened their treasure boxes and gave him gifts of gold, frankincense, and myrrh. 2:12 After being warned in a dream not to return to Herod, they went back by another route to their own country.

- The Star moves

- The Gifts

1.4 Joseph is warned of Herod's schemes and takes the family to Egypt then to Nazareth (2:13-23)

Matthew 2:13 After they had gone, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you, for Herod is going to look for the child to kill him.”

2:14 Then he got up, took the child and his mother during the night, and went to Egypt. 2:15 He stayed there until Herod died. In this way what was spoken by the Lord through the prophet was fulfilled: “I called my Son out of Egypt.”

- The Angel's warning > till Herod's death

- The Prophet > “Out of Egypt”

Matthew 2:16 When Herod saw that he had been tricked by the wise men, he became enraged. He sent men to kill all the children in Bethlehem and throughout the surrounding region from the age of two and under, according to the time he had learned from the wise men. 2:17 Then what was spoken by Jeremiah the prophet was fulfilled: 2:18 “A voice was heard in Ramah, weeping and loud wailing, Rachel weeping for her children, and she did not want to be comforted, because they were gone.”

- The children under two...
- Jeremiah's prophecy

Matthew 2:19 After Herod had died, an angel of the Lord appeared in a dream to Joseph in Egypt 2:20 saying, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” 2:21 So he got up and took the child and his mother and returned to the land of Israel. 2:22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. After being warned in a dream, he went to the regions of Galilee. 2:23 He came to a town called Nazareth and lived there. Then what had been spoken by the prophets was fulfilled, that Jesus would be called a Nazarene.

- Archelaus
- Nazareth in Galilee
- The Prophets > a Nazarene

2 **Sequence 1: The Messiah Begins His Ministry** (3:1–7:29)

2.1 **Narrative: Preparation and Beginning of Ministry** (3:1–4:25)

2.1.1 **John the Baptist Prepares the Way**

Matthew 3:1 In those days John the Baptist came into the wilderness of Judea proclaiming, 3:2 “Repent, for the kingdom of heaven is near.” 3:3 For he is the one about whom Isaiah the prophet had spoken: “The voice of one shouting in the wilderness, ‘Prepare the way for the Lord, make his paths straight.’” 3:4 Now John wore clothing made from camel’s hair with a leather belt around his waist, and his diet consisted of locusts and wild honey. 3:5 Then people from Jerusalem, as well as all Judea and all the region around the Jordan, were going out to him, 3:6 and he was baptizing them in the Jordan River as they confessed their sins.

- John
- Repent > Kingdom
- Isaiah Spoke > the one crying in the wilderness
- Baptizing

2.1.2 **John Warns the Pharisees and Sadducees**

Matthew 3:7 But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, “You offspring of vipers! Who warned you to flee from the coming wrath? 3:8 Therefore produce fruit that proves your repentance, 3:9 and don’t think you can say to yourselves, ‘We have Abraham as our father.’ For I tell you that God can raise up children for Abraham from these stones!

3:10 Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

3:11 “I baptize you with water, for repentance, but the one coming after me is more powerful than I am—I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. 3:12 His winnowing fork is in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse, but the chaff he will burn up with inextinguishable fire.”

- Pharisees
- Sadducees
- the coming wrath
- Baptize with Holy Spirit and fire / wheat vs. chaff

2.1.3 **John baptizes Jesus**

Matthew 3:13 Then Jesus came from Galilee to John to be baptized by him in the Jordan River. 3:14 But John tried to prevent him, saying, “I need to be baptized by you, and yet you come to me?” 3:15 So Jesus replied to him, “Let it happen now, for it is right for us to fulfill all righteousness.” Then John yielded to him.

3:16 After Jesus was baptized, just as he was coming up out of the water, the heavens opened and he saw the Spirit of God descending like a dove and coming on him. 3:17 And a voice from heaven said, “This is my one dear Son; in him I take great delight.”

- to fulfill all righteousness

- Spirit of God > like a dove

- “This is my dear son”

2.1.4 **The Devil Tempts Jesus**

Matthew 4:1 Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. 4:2 After he fasted forty days and forty nights he was famished.

- led by the Spirit

- The Wilderness

- forty days

Matthew 4:3 The tempter came and said to him, “If you are the Son of God, command these stones to become bread.” 4:4 But he answered, “It is written, ‘Man does not live by bread alone, but by every word that comes from the mouth of God.’”

- “if” you are...

- It is written

Matthew 4:5 Then the devil took him to the holy city, had him stand on the highest point of the temple, 4:6 and said to him, “If you are the Son of God, throw yourself down. For it is written, ‘He will command his angels concerning you’ and ‘with their hands they will lift you up, so that you will not strike your foot against a stone.’” 4:7 Jesus said to him, “Once again it is written: ‘You are not to put the Lord your God to the test.’”

- It is written...
- Putting God to the test

Matthew 4:8 Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and their grandeur . 4:9 And he said to him, “I will give you all these things if you throw yourself to the ground and worship me.” 4:10 Then Jesus said to him, “Go away, Satan! For it is written: ‘You are to worship the Lord your God and serve only him.’”

4:11 Then the devil left him, and angels came and began ministering to his needs.

- All the kingdoms of the world
- It is written

2.1.5 **Jesus moves to Galilee**

Matthew 4:12 Now when Jesus heard that John had been imprisoned, he went into Galilee. 4:13 While in Galilee, he moved from Nazareth to make his home in Capernaum by the sea, in the region of Zebulun and Naphtali, 4:14 so that what was spoken by Isaiah the prophet would be fulfilled: 4:15 “Land of

Zebulun and land of Naphtali, the way by the sea, beyond the Jordan, Galilee of the Gentiles— 4:16 the people who sit in darkness have seen a great light, and on those who sit in the region and shadow of death a light has dawned.”

- Galilee, Capernaum
- Spoken by Isaiah

2.1.6 **Jesus preaches and calls His first students**

Matthew 4:17 From that time Jesus began to preach this message: “Repent, for the kingdom of heaven is near.” 4:18 As he was walking by the Sea of Galilee he saw two brothers, Simon (called Peter) and Andrew his brother, casting a net into the sea (for they were fishermen). 4:19 He said to them, “Follow me, and I will turn you into fishers of people.” 4:20 They left their nets immediately and followed him. 4:21 Going on from there he saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee their father, mending their nets. Then he called them. 4:22 They immediately left the boat and their father and followed him.

- Repent for the Kingdom of heaven is near
- Follow Me

2.1.7 **Jesus “fame” grows in Galilee through teaching and healing**

Matthew 4:23 Jesus went throughout all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of disease and sickness among the people. 4:24 So a report about him spread throughout Syria.

People brought to him all who suffered with various illnesses and afflictions, those who had seizures, paralytics, and those possessed by demons, and he healed them. 4:25 And large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan River.

- Preaching and Teaching

- The large crowds