

Overview of the Gospel according to Matthew

The following overview is a lightly modified version of an introduction to Matthew written by Revd Chris Watson Lee, of All Saints Loose, and shared with his permission.

1. Genre

Without thinking, we read biographies, newspapers, novels and instructions differently (or think “watch different types of film” if that’s more your thing). They’re different genres: a novel is fictional, and a biography is factual. It’s just as important to understand what we’re reading when we pick up a Gospel (or any Bible book).¹

Matthew, along with *Mark*, *Luke* and *John*, is one of the four books that we call “Gospels”.² Although, it might be more helpful to speak about the Gospel “according to Matthew/Mark/Luke/John”, since they are complementary presentations of the one Good News of Jesus Christ.

We might think of them as biographies of Jesus Christ: narrating his life, death and resurrection. They do so, but the Gospels are more than biographies. *They are (1) theological narratives which include (2) key historical events. The Gospels are (3) based on eyewitness accounts, and (4) are written to change our lives.*³ They don’t just record key events, they reveal God’s interpretation of them in such a way that their readers (including us!) can’t help but respond, be that negatively or positively.

This is worth remembering, as the Gospels don’t always follow the same conventions as modern history books. For example, they don’t always put everything in strict date order.⁴ This doesn’t mean they’re historically unreliable. The writers weren’t only recording history but arranged their material to teach readers about what this history *means* for them and how they should *respond*.⁵

The Gospel writers wrote to communicate distinct, but united, messages. The Gospels proclaim God’s good news message about Jesus the promised Christ, the Son of God who became a man and lived on earth. They record his amazing words and actions. All four climax with Jesus’ crucifixion in the place of sinners and resurrection to reign as King of God’s Kingdom forever. Jesus is Saviour *and* Lord of God’s people. God’s gospel calls us to repent of our sin, and have faith in His Son alone to be saved *from* His judgement *for* eternal life in his kingdom.⁶

(This is the heart of Christianity. If you’ve done a *Christianity Explored* course – which runs through *Mark’s Gospel* – this hopefully sounds familiar. If not, or you’d like to do it again, please do ask.)

But what is distinctive about *Matthew*?

¹ See Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, (IVP, 2000), pp. 222-232.

² There has been much discussion about how the four relate to one another. See for example D. A. Carson, ‘Matthew’ in Frank E. Gaebelin ed., *The Expositor’s Bible Commentary Volume 8*, (Zondervan, 1984), pp. 11-17; R.T. France, *Matthew: Tyndale New Testament Commentaries*, (Inter-Varsity Press, 1985), pp. 34-38.

³ Peter G. Bolt, ‘The Gospels’ in Lee Gatiss ed., *NIV Proclamation Study Bible*, (Hodder & Stoughton, 2013) pp. 1045-1046. This is a brief and helpful introduction to the four Gospels.

⁴ For example, Matthew and Mark record the healing of the paralytic and calming of the storm in different orders, compare Matthew 8:23-27, 9:1-8 with Mark 2:1-12, 4:35-41. A careful reading of Jesus genealogies in Matthew 1:1-17 and Luke 3:21-38 also illustrates this point.

⁵ For example, Jesus Christ died and rose (history) for sinners (interpretation), so trust Him (response).

⁶ See the gospel summaries in 1 Cor. 15:1-11, Romans 1:1-5, Acts 10:36-43 – as well as Matthew, Mark, Luke & John.

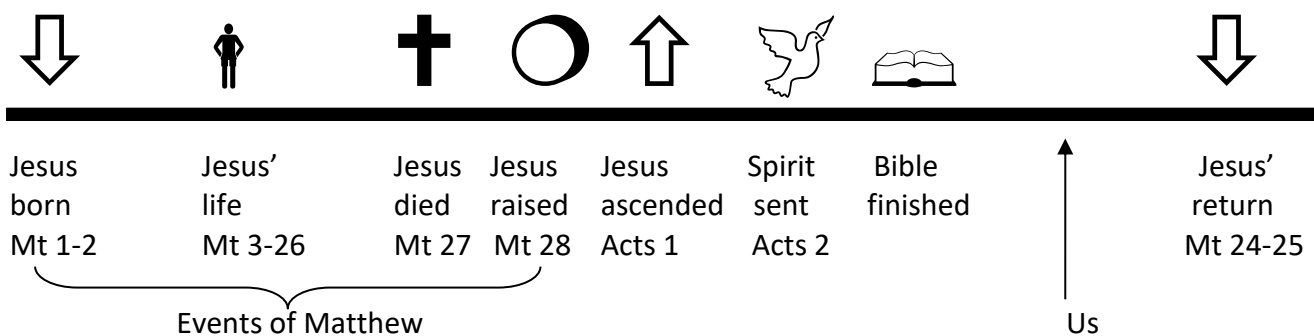
2. Author, Audience, and Date

We can't be certain of the author, first hearers or date of the book we call *The Gospel according to Matthew*. The early church took the **author** to be Matthew, the first century Jewish tax collector who became a follower of Jesus (9:9, 10:3).⁷

Matthew contains plenty of Old Testament links and "Jewish" material.⁸ This might imply its initial **audience** were first century Greek-speaking Christians with a Jewish background.⁹ We like to know these things, but the book doesn't say, so it's not essential we do.

Ultimately *Matthew* has a much wider audience. In the climax of the book Jesus commissions his followers to 'make disciples of all nations ... to the end of the age' (28:19, 20). So, *Matthew* 'is for anyone, anywhere at any-time.'¹⁰ That includes us!

It's hard to **date** the book exactly, I've seen suggestions ranging from the 50s to 80s AD.¹¹ What is important, when reading Matthew, is to remember that we live at a different time to those who first heard and saw what Jesus said and did.



As the timeline shows, lots has happened between what we read in Matthew and us today. We need to ask: **what difference do these events make to how we apply a given passage to us, now?**

Matthew 10 is a good example. It teaches us lots about disciple-making but it isn't simply a 21st-century mission manual. Jesus gave these instructions to his first disciples for a one-off mission to proclaim the kingdom to *Israel* (10:5-8). We need to read this chapter, indeed every chapter, in light of the book's ending. By then (praise God!) Jesus has died, risen and re-commissioned his disciples to make disciples of *all nations* (28:19-20) – not just Israel. *Matthew's* ending makes a difference to how we apply many of the details in this chapter.¹²

⁷ See D. A. Carson, 'Matthew' in Frank E. Gaebelin ed., *The Expositor's Bible Commentary Volume 8*, (Zondervan, 1984), pp. 17-19; R.T. France, *Matthew: Tyndale New Testament Commentaries*, (Inter-Varsity Press, 1985), pp. 30-34; Michael J. Wilkins, 'Matthew Notes' in Justin Taylor, ed., *ESV Study Bible*, (Crossway, 2008), p. 1815. We'll also refer to the writer as Matthew. Note, 'Matthew' refers to the author and '*Matthew*' (italicised) refers to the book.

⁸ See R.T. France, *Matthew: TNTC*, (Inter-Varsity Press, 1985), pp. 17-27. Ben Cooper, *Matthew Training Sessions* (delivered at Christ Church Fulwood, 2014) (*MTS*) #1 points out ten times *Matthew* tells us something an Old Testament prophet spoke that Jesus fulfilled (1:22, 2:15, 2:17, 2:23, 4:14, 8:17, 12:17, 13:35, 21:4, 27:9).

⁹ Ben Cooper, *Explore: Ben Cooper on Matthew 9-16*, (The Good Book Company, YouTube, 2014) <https://www.youtube.com/watch?v=DtWs20tjF3s>. Some suggest it could have been written in Antioch (Acts 11:19-26, 13:1-1) – where Jews and Gentiles made up the church – but this is very speculative, see Wilkins, p. 1816; France, p. 27.

¹⁰ Ben Cooper, *Open Wednesday Talks: Matthew*, (St Thomas North, Sydney, 2008) (*OWTM*), [online](#), Talk #1, p.3

¹¹ Wilkins, p.1815 goes for late 50s to early 60s; Carson, p. 21 goes for the 60s AD; Cooper, *MTS* #1, goes for 80s AD.

¹² Cooper, *Explore: Matthew 9-16* (YouTube), makes this point and says more about reading Matthew 10 here.

3. Message and Purpose

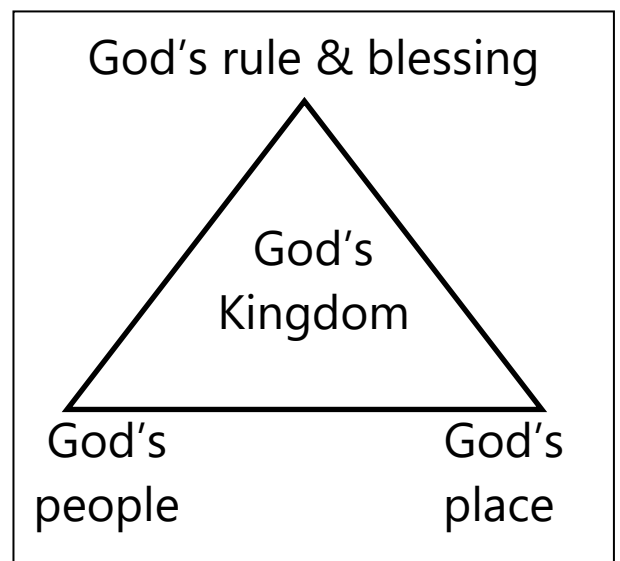
Indeed, discipleship is at the heart of *Matthew's Gospel*. With enormous thanks to Ben Cooper, here's a summary:

Matthew longs to make his readers growing disciples of Jesus, the promised Servant Christ, that they may enjoy life in His kingdom together forever.¹³

Matthew teaches that God's Son Jesus is the "Servant Christ". This phrase combines two Old Testament titles. The first is **Christ** or Messiah (1:1, 16:16).¹⁴ It's the title for the servant-king God had promised He would send to rescue and reign over his people.¹⁵ The second is **Servant** (12:17-21 cf. 3:16-17). *Matthew* shows Jesus accomplishes the work of the Servant figure described by Isaiah the prophet (see Isaiah 42:1-4 for example).¹⁶

Matthew shows that Jesus is no ordinary man, he is also the divine Son of God (e.g. 1:23; 8-9, 11:27; 26:63-65 cf. Dan 7:13-14). As King Jesus, God's own Son, comes near, so does God's kingdom (4:17).¹⁷

Cooper explains 'the *Kingdom* represents the scope of God's unopposed, sovereign, saving rule in the world'.¹⁸ God's kingdom has been described as 'God's people in God's place, under God's rule and blessing'.¹⁹ *Matthew* is set at a time when God's people were under Roman occupation (27:2). The faithful were longing for God's King to come and "restore" God's Kingdom (1:1-17).



¹³ I'm greatly indebted to Ben Cooper for this summary and for the whole booklet. Ben is Minister for Training at Christ Church Fulwood in Sheffield. He wrote his PhD on *Matthew* and has taught on the book in various ways. My summary sentence is a modified version of Cooper, 'Matthew' in Lee Gatiss ed., *NIV Proclamation Study Bible*, (Hodder & Stoughton, 2013) pp. 1047-1048 (*NIVPB*), p.1047: 'Become disciples of Jesus, so that you may participate in the kingdom of the heavens, and make further disciples in all the nations.'

¹⁴ *Christ* (in Greek) and *Messiah* (the Hebrew equivalent) are titles which mean 'anointed one'. Though the title isn't found in the Old Testament, kings like Saul, David and Solomon were anointed with oil (e.g. 1 Samuel 15:1; 2 Samuel 2:4, 5:3; 1 Kings 1:39). So were those who served in other offices, namely priest (Ex 28:41) and prophet (1 Kings 19:16). Even the pagan king Cyrus, who freed God's people from captivity in Babylon (2 Chronicles 36:17-23), was called the LORD's anointed (Isaiah 45:1). The title "anointed" was used of God's promised saviour-king (e.g. 1 Samuel 2:10). See Carson, p.61. France, pp.41-43. Significantly, the Servant of the LORD figure is also "anointed" (Isaiah 11:1-2, 61:1-2 cf. 42:1-4). "The Messiah" would be "Son of David" (2 Samuel 7:4-17 cf. Jeremiah 23:5-6, 33:14-16) and "Son of God" (Matthew 16:16, note too how the NT cites Psalm 2). The OT even hints that he'd be divine (see Isaiah 7:14, 9:2-7, and note how Peter cites Psalm 110 & Joel 2 in Acts 2:14-36).

¹⁵ David Seccombe, *The Gospel of the Kingdom: Jesus Revolutionary Message*, (Whitfield Publications, 2016), pp. 36-37, 79-81

¹⁶ Isaiah teaches the Servant of the LORD will be: anointed by God's Spirit (Isaiah 42:1 cf. Matthew 3:16-17, 12:17-21); a light to the nations (Isaiah 49:6 cf. Matthew 28:16-20); a sustainer of the weary (Isaiah 50:4 cf. Matthew 11:30); the one who brings God's people forgiveness of sins by his self-sacrifice (Isaiah 52:13-53:12 cf. Matthew 1:21, 26:1-28:15).

¹⁷ Cooper, *OWTM*, Talk #4, pp.6-7

¹⁸ Cooper, *OWTM*, Talk #4, p.6. See Daniel 2:44. See also Carson, pp.99-101, France, pp. 45-46, 90. Further, Cooper, *MTS* #3, suggests in *Matthew the Kingdom of Heaven* is God's future rule and *the Kingdom of God* is God's present rule. See also, Cooper, *NIVPB*, p.1047. See Carson, pp.100-101 for more on the distinction.

¹⁹ Vaughan Roberts, *God's Big Picture*, (Inter-Varsity Press, 2003), p.21, following Graeme Goldsworthy, 'Gospel and Kingdom' in *The Goldsworthy Trilogy*, (Paternoster, 2001), pp.53-54. Roberts simply adds 'and blessing' to Goldsworthy's definition.

Cooper identifies four main commands which run through *Matthew*.²⁰ Each are found on the lips of Jesus. They describe what it means to be a **disciple** of Christ. I've summarised them as: turn, trust, travel and tell.

1. **Turn** to Christ from sin, realign yourself with God's rule:²¹ '**Repent**, for the kingdom of heaven has come near.' (4:17b)
2. **Trust** in Jesus, the Son of God, the Servant Christ: '**Come** to me, all you who are weary and burdened, and I will give you rest.' (11:28)
3. '**Travel**' with Jesus Christ along the way of the cross: 'Whoever wants to be my disciple must deny themselves and take up their cross and **follow** me.' (16:24)
4. **Tell** others the good news about the crucified and risen Jesus Christ: 'go and **make disciples** of all nations' (28:19a). It's worth adding, if disciples are to teach others, they should be open to being taught more about Jesus!

TURN
to Christ
from sin



REPENT
4:17

TRUST
in Christ



COME
11:28

TRAVEL
with Christ



FOLLOW
16:24

TELL
of Christ



MAKE DISCIPLES
28:19

Only Jesus can make discipleship possible: he must serve us before we can serve him.²² As the angel announces, 'he will save his people from their sins' (1:21 cf. 9:18, 20:28, 26:28) in fulfilment of what God had promised (see e.g. 1:22). Jesus does this through his life, death and resurrection. Of note is the way God's Son Jesus fulfils the promises made about the Servant figure from Isaiah (see e.g. 3:16-17, 12:15-21). 'Having been served by the Servant,' writes Cooper, 'the disciples are then incorporated into his Servant ministry to take the light of salvation to the end of the earth, thus fulfilling Isaiah 49:6.'²³

This suggests *Matthew* can be read in two ways: first it drives the reader to depend on the Servant and his disciple-saving work and second it draws them into getting involved in the Servant's disciple-making ministry.²⁴

So first, *Matthew* is a book for the not-yet-Christian. God willing, as someone reads it, God's Spirit will draw the hearer to become a disciple of God's Son: Jesus the Christ.

Secondly, it is a book for the Christian. *Matthew* teaches believers how to live as Jesus' disciples. Turning, trusting, travelling and telling are for each day of the Christian life.

²⁰ Cooper, *NIVPB*, p.1047.

²¹ Cooper, *OWTM*, #4, p.4: 'to repent [is] to turn around and re-align [yourself] with the sovereign rule of God'

²² Cooper, *NIVPB*, p.1047.

²³ Cooper, *NIVPB*, p.1047.

²⁴ Cooper, *NIVPB*, p.1048.

Imagine a new disciple who has just reached the end of the book. In a sense Jesus' great commission drives them to start reading it all over again. Jesus tell His followers:

'go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and *teaching them to obey everything I have commanded you.*' (28:19-20a).

"Hmm, where can I find Jesus' teaching?" the reader may well think. "Oh!" they exclaim as the penny drops "*Matthew's Gospel* is full of it – I better read it all over again!"²⁵ Indeed there are riches in *Matthew* for a mature disciple to mine for a lifetime.

4. Structure and Content

Just as it's helpful to read a contents page of any ordinary book, it's helpful to see the outline – or structure – of a Bible book. It helps us know where we are and where we're going. Many outlines for the book have been suggested.²⁶ It's hard to be certain of "the right answer". But there are clues in *Matthew* which hint at its structure.

Firstly, we are encouraged to read the whole book in the light of the end.²⁷ The first 25 chapters of the Gospel describe Christ's life and teaching. Chapters 26-28 tell of his death and resurrection. The "end" is the key to the whole. One clue is that, within these first chapters four "problems" or "crises" emerge – the sinfulness of the world, and the rejection of Jesus' identity, mission and authority – which are all resolved in the last section by means of cross and empty tomb.²⁸

Secondly, the book contains repeated phrases and ideas which help divide it into sections.

- Twice Jesus commissions his disciples to go on a mission: in the middle (10:5-6) and at the end (28:19-20). In a sense, this splits the book into two (unequal) halves: 1-10 and 11-28.
- Five times *Matthew* tells us "Jesus finished" teaching (7:28, 11:1, 13:53, 19:1, 26:1). These mark off five major blocks of Jesus' teaching: chapters 5-7, 10, 13, 18, 24-25.
- In the second half of the book Jesus' location helps break up the narrative.
- More subtly it seems repeated phrases bracket off sections and sections are arranged in sets of three.

It's exciting to see things like this: it reminds us Bible books were written carefully.

The outline below contains some "structure tips" to help in study! Jesus' **four key commands are coloured in yellow** and his **five big teaching blocks in blue**. The following largely follows Ben Cooper's structure, with some modifications.²⁹

²⁵ Cooper, *OWTM*, Talk #33, p.6

²⁶ See David Peterson, *The Structure, Character, and Purpose of Matthew's Gospel* (2010), [online](#); also see Carson, pp.50-57; France, pp.56-67.

²⁷ Cooper, *NIVPB*, p.1048.

²⁸ See Goldsworthy, *Preaching*, p.227

²⁹ See Cooper *NIVPB*, p.1047, *MTS* #1-10, *OWTM*. Also Ben Cooper, *Incorporated Servanthood: A "Pragmatic-Critical" Analysis of the Theocentric Commitment Evoked by Matthew's Gospel*, (PhD thesis, University of Western Sydney, 2010), [online](#) (PhD).

Chapters 1-10: The Introduction to Jesus' Servant-Christ Ministry

• 1:1-2:23 The Background to Jesus' Ministry as Christ

- 1:1-17 God's long promised Christ is born to restore the kingdom
- 1:18-2:23 Responses to Christ Jesus, 'Immanuel', who is born as Saviour into a sinful, hostile world in fulfilment of Scripture

Structure tip: note the back and forth responses between "Joseph" (1:18-25, 2:13-15, 2:19-23) and "Herod" (2:1-12, 16-18) each including O.T. Scripture fulfilments (1:22, 2:5-6, 2:15, 2:17-18, 2:23).

• 3:1-4:22 The Beginning of Jesus' Servant-Christ Ministry

- 3:1-17 John the Baptist prepares the way for Jesus, God's Son who was commissioned as "Servant" by His Father (3:13-17)
- 4:1-22 God's true Son Jesus, tempted by the devil but obedient to God, preaches "Repent, for the kingdom [is] near" (4:17)

Structure tip: note the 3:2 and 4:17 brackets: "Repent, for the kingdom of heaven has come near"

NOTE: 1st (or 'background') crisis emerges: Jesus is born as Servant-Christ into a sinful (1:21), hostile (2:16, 3:7, 4:1), and dark (4:16) world

• 4:23-10:42 Jesus the Servant-Christ: he proclaims the kingdom in his words, and authenticates His identity by his deeds

- 4:23-7:29...**words** about how to live for the kingdom
 - 4:23-5:16 God approves humbly dependant (salty) Christ-like servants (light)³⁰
 - 5:17-48 So, be "light": display your Heavenly Father by good works
 - 6:1-7:12 Be "salty": depend humbly on your Heavenly Father
 - 7:13-29 Be wise: follow Jesus and his teaching

Structure tips:

1. Compare 5:17 with 7:12 'the Law & the Prophets'
2. Notice repeated ideas: 'Father in Heaven' (5:16, 45, 6:1, 7:11, 21); 'kingdom' (5:3, 10, 19, 20, 6:10, 33, 7:21); 'righteousness' (5:6, 10, 20; 6:33 cf. 5:45, 6:1)

- 8:1-9:38 ...**and deeds** authenticating Jesus as King, and showing what kingdom life will be like. So have faith in the Lord who gives life to the "dead"

Structure tip: in 8:1-9:38 notice there are 3 sets of 3 of miracles each followed by Jesus speaking.

- 10:1-42 **The mission of the King:** Jesus' prepares the 12 disciples for the hard work of multiplying his "kingdom-proclamation" pattern in Israel

Structure tips: 1. Note the 4:23 and 9:35 brackets: 'Jesus went ... proclaiming ... and healing'
2. Compare that with 10:7-8: Jesus told the disciples to "proclaim [and] heal"
3. Compare 10:5-6 & 28:19-20: each "half" ends with Jesus commissioning disciples

³⁰ Cooper, *PhD*, p.182 states: 'The salt suggests the durability of and fidelity to the covenant' see Lev. 2:13; Ex. 30:35; Nu. 18:19, 2 Chr. 13:5, Ezra 4:14. Also see Cooper, *MTS #3*. So, it seems 'salt' (5:13) represents Christians' identity as covenant, or "kingdom people" (in reflection of 5:3-6) & 'light' (5:14-16 cf. Isaiah 49:6) their "kingdom purpose" (in reflection of 5:7-10).

Chapters 11-28: The Fulfilment of Jesus' Servant-Christ Mission...

Structure tip: note the location: in Galilee (11:1), "on the road" (16:21), in Jerusalem (21:1, 10)

- **11:1-16:20 ...in Galilee: Jesus' identity and opposition**

= **2nd crisis**: Israel fails to recognise that Jesus is God's Servant Christ

- 11:1-12:50 "Come to Jesus" (11:28) *who is God's chosen Servant*, amidst confusion and growing opposition
- 13:1-52 Jesus' public parables and private explanation **teach the kingdom will prevail despite opposition**
- 13:53-16:20 Jesus rebukes doubt & encourages faith, so trust Jesus *who is the Christ* (16:16) amidst unbelief

Structure tip:
look out for sets of 3 in 11-16.
E.g. **13**: 3x sets of parables & explanations. E.g. **14-16**: 3x Jesus withdraws (14:13, 15:21, 16:4)

- **16:21-20:34 ...on the road: Jesus' mission**

= **3rd crisis**: The disciples fail to grasp Jesus' Servant-work is vital ('and so unwittingly side with Satan' 16:23 cf. 4:1-11)³¹

- 16:21-17:20 "Follow Jesus" (16:24) knowing the Servant pattern is: "lose" your life now to "gain" it in the future
- 17:22-18:35 This cross-shaped life is lived out in a family-like community = Jesus' five lessons on community life for the children of the kingdom: offence, humility, 'little ones', discipline, forgiveness
- 19:1-20:16 This cross-shaped life is a worthwhile struggle (19:30, 20:16): struggling with: marriage and singleness; status and wealth; God's generosity to others
- 20:17-34 Jesus' Servant-work *really* is vital, follow him

Structure tips:
1. Jesus predicts 3x he will be handed over, killed and raised (16:21, 17: 22-23, 20:17-19)
2. Compare 4:17 with 16:21: 'From that time on Jesus began...'

- **21:1-25:46 ...in Jerusalem: Jesus' authority**

= **the 4th crisis**: The religious establishment fails to accept Jesus' authority

- 21:1-23:39 the religious establishment is "put on trial"
 - 21:1-22 the Servant King "judges" the temple
 - 21:23-22:46 "The trial": Jesus exposes the leaders – they reject the Christ's (i.e. his) authority
 - 23:1-39 "The verdict": Jesus condemns them

Structure tips:
1. Note the 21:9 & 23:39 brackets: 'Blessed is he who comes in the name of the Lord!'
2. Notice 'sets of 3' in 21-22, e.g. 3 parables & 3 disputes

- 24:1-25:46 **Keep watch, the Son of Man will come back**
 - 24:1-35 Don't be led astray: beware, lies and suffering come before The End
 - 24:36-25:46 Not knowing when, be his vigilant & diligent servants as you await his return as Judge

Structure tip: note repeated keywords: 'Because you do not know the day or hour of the coming of the Son of Man, keep watch'

³¹ Cooper, *OWTM*, handout #30, p.1

- **26:1-28:20: Jesus fulfils his Servant-Christ mission through his death and resurrection (and resolves each of the “crises”/problems)**

- 26:1-56 Jesus is handed over (see 20:19a): (a) Jesus is betrayed *but* (b) resolved to die. It is an essential part of God’s plan
- 26:57-27:54 Jesus is crucified (see 20:19b): (a) Innocent Jesus is unjustly tried and sentenced, while (b) “cursed” bystanders watch him die under God’s curse to bring life to others.
- 27:55-28:20 Jesus is raised (see 20:19c): (a) There are attempts to “bury” (or “cover”) Jesus, *but* (b) the risen Jesus is “witnessed” (or “uncovered”)
- 28:16-20: so “go and **make disciples**” of Christ (28:19). Having fulfilled his Servant-Christ work & resolved the crises, Jesus commissions his disciples to continue the Servant-mission of being a light to the nations.

= the four “crises” / problems now resolved:

- 1 Background crisis: Jesus saves his people from sin (26:28)
- 2 Identity crisis: Jesus is Son of God, the Christ (27:54 cf. 26:63)
- 3 Mission crisis: Jesus’ death is essential (26:42)
- 4 Authority crisis: the risen Jesus has all authority (28:18)

Structure tip: Building on another’s work, Ben Cooper suggests an elaborate structure for chapters 26-28. In it there are three main sections. Within each there is a back and forth movement between two threads – labelled above as (a) and (b).

5. Further Resources and Bibliography

As always, we should use biblical discernment when reading. But here are some helpful resources:

Beginner's "Commentary" (top free resource):

If you'd like help as you read through *Matthew's Gospel* Ben Cooper has kindly published online handouts and talk scripts for the whole book. They include much more explanation about the text, and structure as well as questions to think about. They would be a very helpful next step. Here's the link: <https://thematthewphile.wordpress.com/open-wednesday/>

Introductory Article:

- Ben Cooper, 'Matthew' in Lee Gatiss ed., *NIV Proclamation Study Bible*, (Hodder & Stoughton, 2013) pp. 1047-1048

Introductory Notes:

- Michael J. Wilkins, 'Matthew Notes' in Justin Taylor, ed., *ESV Study Bible*, (Crossway, 2008), pp. 1815-1888

Intermediate Commentaries:

- D. A. Carson, 'Matthew' in Frank E. Gaebelein ed., *Expositor's Bible Commentary Volume 8*, (Zondervan, 1984), pp. 3-599
- R.T. France, *Matthew: Tyndale New Testament Commentaries*, (Inter-Varsity Press, 1985)

Small group Bible study guides

- Phillip Jensen & Tony Payne, *The Good Living Guide* (Matthew 5:1-12)
- Peter Collier, *Fear and Freedom* (Matthew 8-12)
- Andrew Cornes, *One2One: Book 2* (Matthew 26-28)



60 Day Matthew Reading Plan



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<input type="checkbox"/> Day 2	1:18-25	<input type="checkbox"/> Day 31	16:21-28
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<input type="checkbox"/> Day 23	13:1-23	<input type="checkbox"/> Day 52	26:1-16
<input type="checkbox"/> Day 24	13:24-43	<input type="checkbox"/> Day 53	26:17-35
<input type="checkbox"/> Day 25	13:44-52	<input type="checkbox"/> Day 54	26:36-56
<input type="checkbox"/> Day 26	13:53-14:12	<input type="checkbox"/> Day 55	26:57-75
<input type="checkbox"/> Day 27	14:13-36	<input type="checkbox"/> Day 56	27:1-26
<input type="checkbox"/> Day 28	15:1-20	<input type="checkbox"/> Day 57	27:27-54
<input type="checkbox"/> Day 29	15:21-39	<input type="checkbox"/> Day 58	27:55-66
		<input type="checkbox"/> Day 59	28:1-15
		<input type="checkbox"/> Day 60	28:16-20