

**Author**

- 1) Matthew the tax collector. (AKA Levi son of Alphesus).

**Original Language**

- 1) The overwhelming scholarly opinion today is that the New Testament was written in Greek.
  - a) Specifically, in Konei Greek.
- 2) However, there is some evidence that the book of Matthew was originally written in either Hebrew or Aramaic – most likely Aramaic.
  - a) The main source of this evidence is the early church fathers. Specifically, we have:
- 3) Several early church fathers indicated that the Gospel of Matthew was originally written in Hebrew or Aramaic. The key figures and their statements include:
  - **Papias of Hierapolis (c. 125–150 AD):** Papias is often cited as the earliest source, stating, "So then Matthew wrote the oracles in the Hebrew language, and every one interpreted them as he was able" (as recorded by Eusebius in *Church History* 3:39)<sup>23456</sup>.
  - **Irenaeus (c. 130–202 AD):** Irenaeus wrote that "Matthew also issued a written Gospel among the Hebrews in their own dialect" (*Against Heresies* 3:1)<sup>13456</sup>.
  - **Origen (c. 185–254 AD):** Origen affirmed that Matthew "published it for the Jewish believers, wrote it in Hebrew" (as cited by Eusebius)<sup>13456</sup>.
  - **Eusebius of Caesarea (c. 260–340 AD):** Eusebius reported that Matthew "committed [the Gospel] to writing in his native tongue" after proclaiming it in Hebrew <sup>456</sup>.
  - **Jerome (c. 347–420 AD):** Jerome claimed that Matthew "composed a Gospel of Christ in Judaea in the Hebrew language and characters for the benefit of those of the circumcision who had believed" (*De viris illustribus*, ch. III)<sup>45</sup>.
  - **Epiphanius (c. 310–403 AD):** Epiphanius noted that the Nazarenes had the Gospel of Matthew "quite complete in Hebrew, for this Gospel is certainly still preserved among them as it was first written, in Hebrew letters"<sup>5</sup>.
- 4) These testimonies reflect a consistent tradition among early church fathers that Matthew's Gospel was first composed in a Semitic language—referred to as "Hebrew," though this term may have included Aramaic, the common spoken language in first-century Judea<sup>12456</sup>. Modern scholarship debates the implications and accuracy of these claims, but the historical record is clear that these early Christian writers believed in a Semitic original for Matthew's Gospel.
- 5) Citations:
  1. <https://hebrewgospel.com/matthewtwogospelsmain.php>
  2. <https://www.neverthirsty.org/bible-qa/qa-archives/question/was-the-gospel-of-matthew-originally-written-in-aramaic/>
  3. <https://appleeye.org/2014/01/04/the-gospel-of-matthew-was-first-written-in-hebrew/>
  4. [https://en.wikipedia.org/wiki/Hebrew\\_Gospel\\_hypothesis](https://en.wikipedia.org/wiki/Hebrew_Gospel_hypothesis)
  5. <https://www.ancient-hebrew.org/semitic-origins/semitic-origins-of-the-book-of-matthew.htm>
  6. <https://hebrewgospel.com/matthewtwogospelsmore.php>
  7. <https://www.catholic.com/qa/was-matthews-gospel-first-written-in-aramaic-or-hebrew>
  8. <https://www.bible.ca/jw-YHWH-hebrew-matthew.htm>
  9. <https://jesusmemoirs.wordpress.com/2019/06/27/matthews-hebrew-style/>
  10. <https://www.jerusalemerspective.com/4147/>

---

**Date of Writing**

- 1) Palestine or Syrian Antioch.

2) Around 60CE.

**Target Audience and Location of Writing**

1) Jewish Christians.

**Purpose and Message**

1) First statement truly does give the purpose – to show that Jesus was indeed the Messiah and that he had

**Matthew 1:1 (NASB 2020)**

**The Genealogy of Jesus the Messiah**

<sup>1</sup>The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

- a) By this statement, he shows clearly that he had fulfilled the promises made to Abraham and David.
- b) The other truly significant purpose was to show the fulfillment of the ancient prophecies.

**Outline**

- A. Birth and Preparation of Jesus, the King (1:1–4:11)
- B. Message and Ministry of Jesus, the King (4:12–25:46)
  1. Jesus begins his ministry
  2. Jesus gives the Sermon on the Mount
  3. Jesus performs many miracles
  4. Jesus teaches about the kingdom
  5. encounters differing reactions to his ministry
  6. Jesus faces conflict with the religious leaders
  7. Jesus teaches on the Mount of Olives
- C. Death and Resurrection of Jesus, the King (26:1–28:20)<sup>1</sup>

**Relationship to other Gospels**

Although this is not an exhaustive list of all the events in the Gospels (see the Harmony of the Gospels), the following lists of miracles provide a good indication of what the Gospels have in common.

**Miracles unique to Matthew:**

- healing the two blind men—9:27–31
- casting the demon out of the mute man—9:32–33
- healing the sick in Jerusalem—14:14
- paying tribute with money found in a fish—17:24–27

**Miracles common to Matthew and Mark:**

- healing in Galilee—9:35; Mark 7:24–30
- healing the Syrophenician's daughter—15:21–28; Mark 6:5–6
- healing the multitudes in Galilee—15:29–31; Mark 7:31–37
- feeding the four thousand—15:32–39; Mark 8:1–9

---

<sup>1</sup> Bruce B. Barton, [\*Matthew\*](#), Life Application Bible Commentary (Wheaton, IL: Tyndale House Publishers, 1996), xx–xxi.

- cursing the fig tree—21:18–21; Mark 11:13–14

**Miracles common to Matthew and Luke:**

- healing the centurion's servant—8:5–13; Luke 7:1–10
- healing the blind and dumb man—12:22; Luke 11:14

**Miracles common to Matthew, Mark, and Luke:**

- healing the leper—8:1–4; Mark 1:40–42; Luke 5:12–14
- healing Peter's mother-in-law—8:14–15; Mark 1:29–31; Luke 4:38–39
- quieting the wind and waves—8:23–27; Mark 4:36–41; Luke 8:22–25
- curing the demon-possessed man—8:28–33; Mark 5:1–20; Luke 8:26–39
- healing the paralyzed man—9:1–2; Mark 2:3–5; Luke 5:18–25
- healing Jairus's daughter—9:18–25; Mark 5:22–42; Luke 8:41–55
- healing the woman with the bleeding problem—9:20–22; Mark 5:25–34; Luke 8:43–48
- healing the man with the shriveled hand—12:9–13; Mark 3:1–6; Luke 6:6–11
- being transfigured—17:1–8; Mark 9:2–9; Luke 9:28–36
- healing the demon-possessed boy—17:14–18; Mark 9:14–29; Luke 9:37–43
- healing the blind men—20:29–34; Mark 10:46–52; Luke 18:35–43

**A miracle common to Matthew, Mark, and John:**

- walking on water—14:22–27; Mark 6:48–51; John 6:19–21

**A miracle common to Matthew, Mark, Luke, and John:**

- feeding the five thousand—14:15–21; Mark 6:30–44; Luke 9:10–17; John 6:1–14<sup>2</sup>

---

<sup>2</sup> Bruce B. Barton, [\*Matthew\*](#), Life Application Bible Commentary (Wheaton, IL: Tyndale House Publishers, 1996), xvi–xvii.