

**Introduction:**

Today we will be looking at *the backgrounds of Matthew and Luke*.

**Things we will look at in this lesson:**

Part One: An Overview of Matthew

Part Two: An Overview of Luke

**Part One: An Overview of Matthew:**

**01. What two names do the writers of the Gospels refer to Matthew by?**

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**02. What made Matthew's two names unique from many Jews of Christ's day?**

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**03. What two explanations could account for Matthew's two names?**

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**04. What record do we have from Scripture regarding the active ministry of Matthew?**

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**05. Who were Matthew's father and Brother?**

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**06. Who wrote the Gospel of Matthew and when did they write it?**

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**07. To whom did Matthew write?**

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**08. Why did he write his Gospel?**

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**Article 1)**

1. Papias (AD 60–150) stated that the canonical Gospel of Matthew was a translation of an earlier document written in Hebrew (Aramaic) by the apostle Matthew.

2. Irenaeus (writing somewhere around AD 175) recounts the tradition that Matthew was engaged in writing the original document while Peter and Paul were preaching in Rome (approximately AD 62–64).

3. Eusebius (AD 260–340) added that before going to preach in other nations, Matthew committed to writing the gospel he preached as he (Matthew) had proclaimed it.

4. Jerome (AD 340–420) verified this tradition and indicated it was not clear who had translated the Hebrew or Aramaic into Greek at a later time.

5. The Greek translation that was circulated and recognized as one of the four Gospels likely took place during the late 60s of the first century.

**Article 2)**

1. More than any other Synoptic writer, Matthew quotes from the Old Testament prophets.
2. Matthew frequently uses such phrases as the holy city, the holy place, and Son of David. These terms would appeal to the Jewish mind.
3. Matthew refers often to the fulfillment of Old Testament prophecy.
4. Matthew does not explain comments he makes in reference to Jewish religious acts and practices. This implies that his recipients had prior knowledge of these things.
5. Matthew emphasizes that Jesus did not come to destroy but to fulfill the Law. This too would appeal to the Jewish mind.
6. Matthew repeatedly condemns Jewish religious leaders for their evil ways. Gentiles would not be interested in such an emphasis.
7. Throughout his Gospel account, Matthew answers the questions Jews were prone to ask.

**Article 3)**

1. The Sermon on the Mount (chapters 5–7)
2. The Charge of the Twelve (chapter 10)
3. The Parables of the Kingdom (chapter 13)
4. The Discourse on Greatness and Forgiveness (chapter 18)
5. The Prophetic Discourses (chapters 24–25)

**09. What is the purpose of Matthew?**

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**Part Two: An Overview of Luke:**

**10. How many times is Luke mentioned in the New Testament?**

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**Article 4)**

[Colossians 4:10–14](#) — Luke is one of six men Paul names in his final greetings to the church at Colosse. He is identified as “our dear friend Luke, the doctor.”

[2 Timothy 4:11](#) — Luke is in Rome with Paul. In fact, at this stage of his imprisonment, Paul says that only Luke is with him.

[Philemon 24](#) — On this occasion Paul refers to Luke as one of his “fellow workers.”

**Article 5)**

1. Irenaeus (around AD 175) was the first to refer clearly to Luke and to name him as the author of the third Gospel.
2. The Muratorian Canon (around AD 180) confirms this tradition.
3. Marcion, a fanatical supporter of Paul's theology who lived in the mid-second century, wholeheartedly supported Luke's Gospel account.
4. A Prologue to the Gospel of Luke (around AD 160), similar to those written by Marcion, states that Luke (1) was a native of Antioch, (2) was a Gentile, (3) was a doctor, (4) wrote his Gospel from Achaia, and (5) died at the age of 84, never having married.
5. Irenaeus, Tertullian, Clement of Alexandria, and Jerome confirm this testimony.

### 11. Who wrote the Gospel of Luke?

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#### Article 6)

1. If one compares the preface of the Gospel of Luke with the preface to the book of Acts, he or she will see that the same person apparently wrote both books ([Luke 1:1–4](#); [Acts 1:1](#)).
2. The writer dedicated both books to a person called Theophilus, who may have been a Gentile of higher social rank and patron of the books.
3. The writer of the two volumes wrote Luke first ([Acts 1:1](#)).
4. The book of Acts contains the so-called *we sections* ([Acts 16:10–17](#); [20:5–15](#); [21:1–18](#); [27:1–28:16](#)).
5. The author wrote these sections in the first person when he traveled on these occasions as a companion of the apostle Paul.
6. If the author of Acts was Luke, then the traveling companion in the *we sections* was Luke.

#### Article 7)

1. Tradition that is traced back to Irenaeus (around AD 175) states that Luke was the author of the third Gospel.
2. Justin Martyr (around AD 150) knew Luke as the author of this book also.
3. The Muratorian Canon lists Luke as the author of Luke and Acts (around AD 195).
4. Eusebius (AD 260–340) wrote in *The Ecclesiastical History* that Luke was by race an Antiochan, a doctor by profession, and a long-time traveling companion of Paul; had careful conversations with other apostles; and left us two books that provide “medicine for souls”.
5. The Prologue to the Gospel of Luke (between AD 160–180) adds that Luke composed his Gospel account in Achaia.

**12. When was Luke written?**

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**13. Who did Luke write to?**

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**14. For what purpose did Luke write his Gospel?**

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**Example 8)**

1. Luke states that he has “carefully investigated everything from the beginning” (1:3).
2. Luke gives us more details on the birth and childhood of both John the Baptist and Jesus than either of the other Synoptic writers.
3. Luke alone of the Gospel writers includes information on the parents of John the Baptist in his narrative.
4. Luke gives more historical details than any other Gospel writer.
5. Luke's Gospel spans the longest period of time in the life of Christ. It begins about fifteen months before His birth and continues through His ascension.
6. Luke shows greater interest for the individual person than either Matthew or Mark.
7. Luke, more than any other Gospel writer, emphasizes that salvation includes all people.
8. Luke's account has been called the Gospel of Prayer. Luke shows Christ at prayer far more than the other Gospel writers.



