

# Matthew

- Who
- Where
- To Whom
- When
- Why
- What

# Course Outline

- Jan 10 Historical background of the Greco Roman world leading up and including the first century. Judaism, Introduction to Paul, An anatomy of the letters. Introduction to the theology of Paul. Read Johnson 231-255. Brown, 422-442. 1 Corinthians.
- Jan 17 1 Thessalonians, 1 Corinthians. Paper and presentation assignments Read Johnson 261-301, Galatians, Philippians.
- Jan 25 Captivity letters: Philippians, Philemon
- Feb 7 Galatians 2 Corinthians. Read Johnson 303-345, Romans.
- Feb 14 The Gospel of Mark Read Johnson 137-164, Mark 1-7.
- Feb 21 The Gospel of Mark. Read Johnson 39-63; Brown 74-93.
- Feb 28 Mark, Letter to the Colossians. Read Johnson 165-186, Matthew 1-10. Read Brown 76-95; 111-123, Matthew 11-20.
- March 7 NO CLASS (spring break)
- March 14, The Gospel of Matthew. Read Johnson 187-225, Luke 1-10.
- **March 21 Finish Matthew, Ephesians. Read Brown 705-747, Luke 11-22.**
- March 28 NO CLASS (Holy Week).
- April 4 The Gospel of Luke. Read Johnson 347-373, Ephesians and Colossians **Paper due.**
- April 11 Luke. Read Johnson 461-493, John 1-12
- April 18. Luke, Ephesians. The Gospel of John. Read Johnson 495-505, Finish John and 1 John.
- April 25 The Gospel of John. Read Johnson 507-524, Exam Question is given. **Exam questions distributed.**
- May 2 The Gospel of John Read Johnson 375-401. **Paper due. Written exam due.**
- May 9 Ascension Thursday..

# Matthew's use of his Sources

- Mark
- Quelle = Q
- Matthew = M

# Matthew's Themes

- The Torah
- Jesus as Emmanuel
- Jesus as teacher
- Discipleship and the Cross







# Structure: 5 Discourses

- Infancy of Jesus
- John the Baptist
- **First Discourse** Sermon on the Mount
- Mighty acts of Jesus
- **Second Discourse:** Missionary discourse
- Accepting and Rejecting Jesus
- **Third Discourse:** Parables about the Kingdom of Heaven
- Jesus and Peter
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- **Fifth Discourse:** eschatological Discourse
- Passion and Death
- Empty Tomb and Appearances of the Risen Jesus





# Genealogy

- Identifies Jesus as son of Abraham and son of David. (Remember the loss of land and the temple but they didn't lose the Torah or the king)
- Mix of very good and very bad people
- Presence of four women
  1. Tamar
  2. Rahab
  3. Ruth
  4. Bathsheba (the wife of Uriah)

and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.

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 the Messiah, fourteen generations.

### The Birth of Jesus the Messiah

(Lk 2:1–7)

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. 19 Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. 20 But just when he had resolved to do 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, for the child conceived in her is from the Holy Spirit. 21 She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” 22 All this took place to fulfill what had been spoken by the Lord through the prophet:

“Look, the virgin shall conceive and bear a son,  
and they shall name him Emmanuel,”

which means, “God is with us.” 24 When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, 25 but had no marital relations with her until she had borne a son; and he named him Jesus.



7 Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. 8 Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." 9 When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. 10 When they saw that the star had stopped, they were overwhelmed with joy. 11 On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. 12 And having been warned in a dream not to return to Herod, they left for their own country by another road.

### The Escape to Egypt

13 Now after they had left, 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 remain there until I tell you; for Herod is about to search for the child, to destroy him." 14 Then Joseph got up, took the child and his mother by night, and went to Egypt, 15 and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."

3 In those days John the Baptist appeared in the wilderness of Judea, proclaiming, 2  
“Repent, for the kingdom of heaven has come near.” 3 This is the one of whom the  
prophet Isaiah spoke when he said,

“The voice of one crying out in the wilderness:

‘Prepare the way of the Lord,  
make his paths straight.’ ”

4 Now John wore clothing of camel’s hair with a leather belt around his waist, and his  
food was locusts and wild honey. 5 Then the people of Jerusalem and all Judea were  
going out to him, and all the region along the Jordan, 6 and they were baptized by him in  
the river Jordan, confessing their sins.

7 But when he saw many Pharisees and Sadducees coming for baptism, he said to them,  
“You brood of vipers! Who warned you to flee from the wrath to come? 8 Bear fruit  
worthy of repentance. 9 Do not presume to say to yourselves, ‘We have Abraham as our  
ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. 10  
Even now the ax is lying at the root of the trees; every tree therefore that does not bear  
good fruit is cut down and thrown into the fire.

11 “I baptize you with water for repentance, but one who is more powerful than I is  
coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy  
Spirit and fire. 12 His winnowing fork is in his hand, and he will clear his threshing floor  
and will gather his wheat into the granary; but the chaff he will burn with unquenchable  
fire.” (X 36)

13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him. 14 John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" 15 But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. 16 And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

(X 2, 59)

# Call of the Disciples

- 18 As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. 19 And he said to them, “Follow me, and I will make you fish for people.” 20 Immediately they left their nets and followed him. 21 As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. 22 Immediately they left the boat and their father, and followed him.

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# First Discourse Sermon on the Mount

- Beatitudes
- Salt and Light
- Teaching about the Law
- Teaching about anger
- Adultery, divorce, Oaths, retaliation, enemies
- Almsgiving
- Prayer
- Fasting
- Treasure in Heaven
- The light of the Body
- God and Mammon
- Cure and Anxiety
- Judging Others
- Ask, Seek, Knock
- The Narrow Gate
- A tree Known by its fruit
- I never Knew You
- The Two foundations
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# Sermon on the Mount

- To whom Crowd or disciples, “Now when Jesus had finished saying these things, Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.”

# Interpretation

- Elitist perfectionist ethic
- Impossible ethic
- Interim ethic
- Jewish wisdom instruction
- Ethics of Christian virtue ethics

# Beatitudes

- 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- 4 “Blessed are those who mourn, for they will be comforted.
- 5 “Blessed are the meek, for they will inherit the earth.
- 6 “Blessed are those who hunger and thirst for righteousness, for they will be filled.
- 7 “Blessed are the merciful, for they will receive mercy.
- 8 “Blessed are the pure in heart, for they will see God.
- 9 “Blessed are the peacemakers, for they will be called children of God.
- 10 “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.
- 11 “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you. ( 189 Wedding blessed)

# Salt and Light

- 13 “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.
- 14 “You are the light of the world. A city built on a hill cannot be hid.  
15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. (X 134, Deep woods)

# Righteousness

- 17 “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

# The Six Antitheses

- Anger
- Lust
- Oaths
- Divorce
- Retaliation
- Love enemies

# Prayer

- 5 “And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. 6 But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.
- 7 “When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him.
- 9 “Pray then in this way:
  - Our Father in heaven,
  - hallowed be your name.
  - 10 Your kingdom come.
  - Your will be done,
  - on earth as it is in heaven.
  - 11 Give us this day our daily bread.
  - 12 And forgive us our debts,
  - as we also have forgiven our debtors.
  - 13 And do not bring us to the time of trial,
  - but rescue us from the evil one.
- 14 For if you forgive others their trespasses, your heavenly Father will also forgive you; 15 but if you do not forgive others, neither will your Father forgive your trespasses.
- (X 26)

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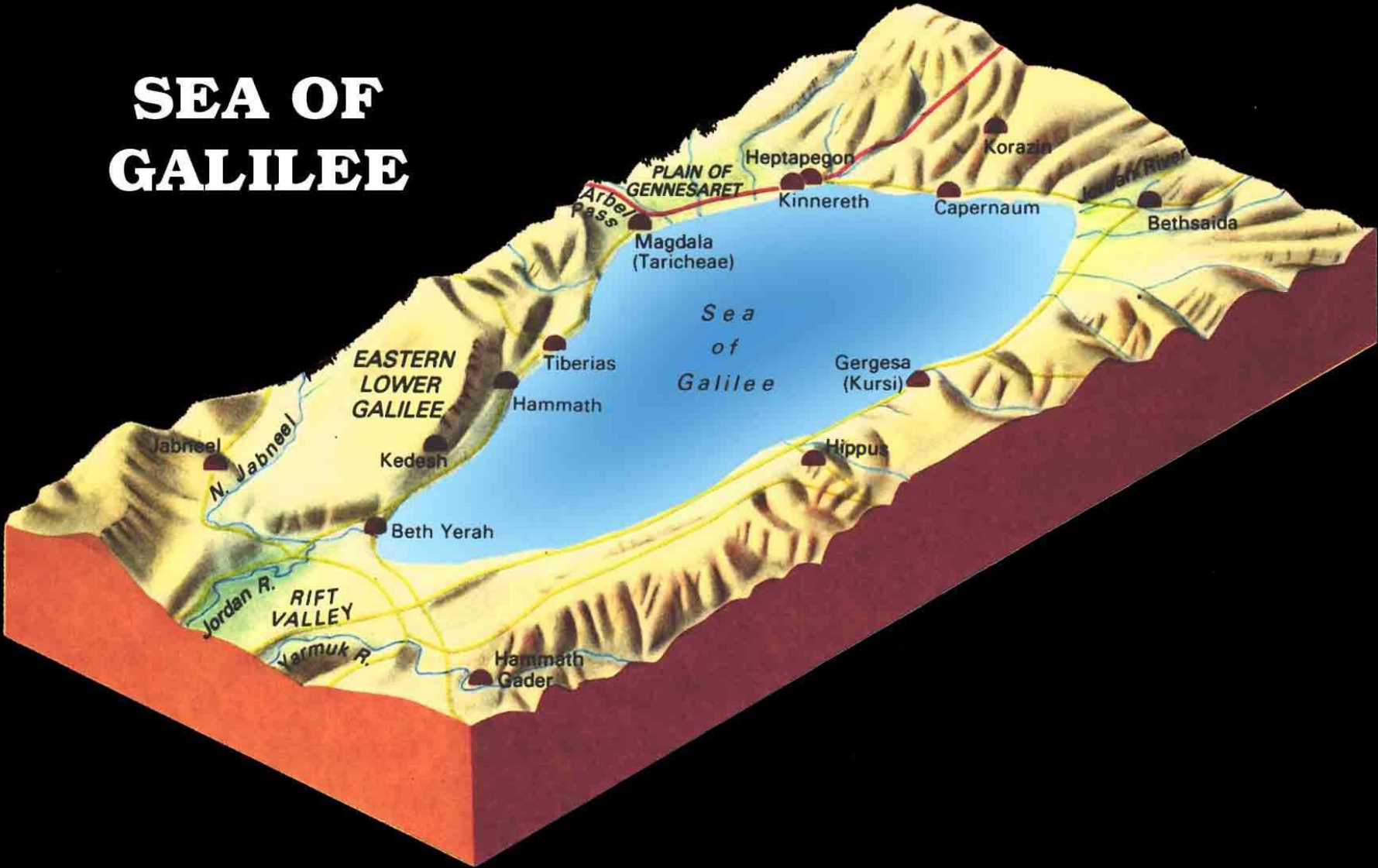
# •Mighty Acts of Jesus

- The Cleansing of a Leper
- The healing of the Centurion's Servant
- The healing of many people
- Would-be followers of Jesus
- The calming of a Storm
- The Healing of the Gadarene Demoniacs
- Healing of a Paralytic

# Block of Miracles

- 23 And when he got into the boat, his disciples followed him. 24 A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. 25 And they went and woke him up, saying, “Lord, save us! We are perishing!” 26 And he said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea; and there was a dead calm. 27 They were amazed, saying, “What sort of man is this, that even the winds and the sea obey him?”
- (Maine at night in the storm)

# SEA OF GALILEE



- 28 When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. 29 Suddenly they shouted, “What have you to do with us, Son of God? Have you come here to torment us before the time?” 30 Now a large herd of swine was feeding at some distance from them. 31 The demons begged him, “If you cast us out, send us into the herd of swine.” 32 And he said to them, “Go!” So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. 33 The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. 34 Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. **9 1 And after getting into a boat he crossed the sea and came to his own town.**

# Jesus Heals Two Blind Men

- 27 As Jesus went on from there, two blind men followed him, crying loudly, “Have mercy on us, Son of David!” 28 When he entered the house, the blind men came to him; and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” 29 Then he touched their eyes and said, “According to your faith let it be done to you.” 30 And their eyes were opened. Then Jesus sternly ordered them, “See that no one knows of this.” 31 But they went away and spread the news about him throughout that district.

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- **Second Discourse:** Missionary discourse

- The Question about Fasting
- The Ruler's Daughter and the Woman Who Touched Jesus' Gadarene
- Healing of the Two Blind Men
- Dumb Man
- The Compassion of Jesus
- The Mission of the 12
- The Commissioning of the Twelve
- Coming Persecutions
- Fear
- Confessing Christ before Men
- Not Peace, but a Sword
- The Messengers from John the Baptist
- Woes to Unrepentant Cities
- Come to Me and Rest 69

# Discourse 2= Missionary Matt 10

- 16 “See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. 17 Beware of them, for they will hand you over to councils and **flog** you in their synagogues; 18 and you will be dragged before **governors** and kings because of me, as a testimony to them and the Gentiles. 19 When **they hand you over**, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; 20 for it is not you who speak, but the Spirit of your Father speaking through you. 21 **Brother will betray brother** to death, and a father his child, and children will rise against parents and have them put to death; 22 and you will be **hated by all** because of my name. But the one who endures to the end will be saved. 23 When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.
- 24 “A disciple is not above the teacher, nor a slave above the master; 25 it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!
- Matt 24:9 “Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. 10 Then many will fall away, and they will betray one another and hate one another. 11 And many false prophets will arise and lead many astray. 12 And because of the increase of lawlessness, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.
- Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.
- (X 178)

- We have a thematic connection with the passion narrative where Jesus does not respond to juridical questioning. Jesus' golden tongue, which always seems to get him out of a tight spot when questioned by his opponents, goes silent at the most critical time.
- 
- He did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed (27:12-14).

# Accepting or Rejecting Jesus: The Question

11:2 When John heard in prison what the Messiah was doing, he sent word by his disciples 3 and said to him, “Are you the one who is to come, or are we to wait for another?” 4 Jesus answered them, “Go and tell John what you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. 6 And blessed is anyone who takes no offense at me.”

7 As they went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? 8 What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. 9 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written, ‘See, I am sending my messenger ahead of you, who will prepare your way before you.’

11 Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John came; 14 and if you are willing to accept it, he is Elijah who is to come. 15 Let anyone with ears listen!

16 “But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

17 ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’

18 For John came neither eating nor drinking, and they say, ‘He has a demon’; 19 the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

“What did you go out into the wilderness to look at? A reed shaken by the wind? 8 What then did you go out to see? Someone dressed in soft robes? (Matt 11:7-8).

“And took the reed (κάλαμος) and struck him on the head” (27:30). What did you go out to see in Jerusalem on that day, someone dressed in fine dress? “They stripped him and put a scarlet robe on him” (27:28). After Jesus was crucified, the references to clothing and the reed make another appearance. “They divided his clothes among themselves by casting lots” (27:35); “At once one of them ran and got a sponge, filled it with sour wine, put it on a stick (κάλαμος), and gave it to him to drink” (27:48).

# John is the Model Disciple

- John the Baptist does not worry about what to wear or eat (3:4; 6:25-33).
- He does not store up treasure on earth (6:19-21).
- He has a deep concern about the kingdom (6:33).
- Jesus instructs his disciples to proclaim the gospel, as John does (3:1-2, 4:17; 10:7).
- John asks questions like the other disciples (3:14; 11:3), and he even gets instruction like a disciple (3:15; 11:4-6).
- Jesus tells his disciples they will be handed (παραδίδωμι) over and put to death (24:9). John is handed over (παραδίδωμι, 4:12) and put to death.
- Jesus warns both John (11:6) and his disciples (13:21; 24:10) not to be scandalized (σκανδαλίζω) when trials and tribulations occur.
- John's questioning (11:2) puts him in good company with the Twelve, who also need clarification (13:10, 36; 14:17).
- In 10:24, the disciple is not above his teacher, and neither is John.
- Jesus instructs his disciples that if they want to be the greatest, they must be slaves to the others (John is not worthy to carry the sandals – 3:11).

# Accepting Jesus: Matt 11

25 At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; 26 yes, Father, for such was your gracious will. 27 All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

( Psa 8 You have set your glory above the heavens.

Out of the mouths of babes and infants)

28 "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light."

( X 69)

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# •Accepting and Rejecting Jesus

- Plucking Grain on the Sabbath
- The man with a Withered Hand
- The Chosen Servant
- Jesus and Beelzebul
- A Tree and Its Fruits
- A Demand for a Sign
- The Return of the Unclean Spirit
- The mother and Brothers of Jesus

- 38 Then some of the scribes and Pharisees said to him, “Teacher, we wish to see a sign from you.” 39 But he answered them, “An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. 40 For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and **three nights** the Son of Man will be in the heart of the earth. 41 The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here! 42 The queen of the South will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!
  
- (X 183 Procrastination)

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## •Third Discourse: Parables about the Kingdom of Heaven

- The Parable of the Sower the Purpose of the Parables
- The Parable of the Sower Explained
- The Parable of the Weeds among the Wheat
- Mustard Seed and the Leaven
- The Use of Parables
- Weeds Explained
- Three Parables
- Treasures New and Old
- The Rejection of Jesus at Nazareth
- The Death of John the Baptist
- The feeding of the 5000
- Walking on the water
- The Healing of the Sick in Gennesaret
- The Tradition of the Elders
- Canaanite Women's Faith
- The Healing of Many People
- The feeding of the 4000
- The Demand for a Sign
- The Leaven of the Pharisees and Sadducees

# 3<sup>rd</sup> Discourse: Parables Matt 13

- Listen! A sower went out to sow. 4 And as he sowed, some seeds fell on the path, and the birds came and ate them up. 5 Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. 6 But when the sun rose, they were scorched; and since they had no root, they withered away. 7 Other seeds fell among thorns, and the thorns grew up and choked them. 8 Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. 9 Let anyone with ears listen!”

- 24 He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; 25 but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. 26 So when the plants came up and bore grain, then the weeds appeared as well. 27 And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ 28 He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ 29 But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. 30 Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’ ”
- (X camouflage)

# Death of John the Baptist

- 14 At that time Herod the ruler heard reports about Jesus; 2 and he said to his servants, “This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him.” 3 For Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife, 4 because John had been telling him, “It is not lawful for you to have her.” 5 Though Herod wanted to put him to death, he feared the crowd, because they regarded him as a prophet. 6 But when Herod’s birthday came, the daughter of Herodias danced before the company, and she pleased Herod 7 so much that he promised on oath to grant her whatever she might ask. 8 Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” 9 The king was grieved, yet out of regard for his oaths and for the guests, he commanded it to be given; 10 he sent and had John beheaded in the prison. 11 The head was brought on a platter and given to the girl, who brought it to her mother. 12 His disciples came and took the body and buried it; then they went and told Jesus.

# The Two Banquets

- 13 Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. 14 When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. 15 When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” 16 Jesus said to them, “They need not go away; you give them something to eat.” 17 They replied, “We have nothing here but five loaves and two fish.” 18 And he said, “Bring them here to me.” 19 Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. 20 And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. 21 And those who ate were about five thousand men, besides women and children.
- (X 200 keep the bread)

# Structure: 5 Discourses

- Infancy of Jesus
- John the Baptist
- **First Discourse** Sermon on the Mount
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- **Third Discourse:** Parables about the Kingdom of Heaven
- **Jesus and Peter**
- **Fourth Discourse:** Community Discourse
- Controversies entrance into Jerusalem
- **Fifth Discourse:** eschatological Discourse
- Passion and Death
- Empty Tomb and Appearances of the Risen Jesus

# Peter and Jesus

- Fisherman
- Shepherd (John)
- Martyr (John)
- Guardian of the faith (Synoptic)
- Repentant sinner (Luke)
- Witness to the risen Lord (John)
- Spokesperson (Matthew)

# • Jesus and Peter

- Payment of the Temple Tax
- Peter's Declaration about Jesus
- Jesus Foretells His Death and Resurrection
- The Transfiguration
- The Healing of a Boy with a Demon
- 2<sup>nd</sup> Time Predicting
- Payment of the Temple Tax
- The Greatest in the Kingdom
- Temptations to Sin
- The Parable of the Lost Sheep
- A Brother who sins
- The Parable of the Unforgiving Servant

# Walking on Water

22 Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. 23 And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, 24 but by this time the boat, battered by the waves, was far from the land, for the wind was against them. 25 And early in the morning he came walking toward them on the sea. 26 But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. 27 But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

28 Peter answered him, "Lord, if it is you, command me to come to you on the water." 29 He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. 30 But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" 31 Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" 32 When they got into the boat, the wind ceased. 33 And those in the boat worshiped him, saying, "Truly you are the Son of God."

(X 196 Cheer up)

- 14:13 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” 14 And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” 15 He said to them, “But who do you say that I am?” 16 Simon Peter answered, “You are the Messiah, the Son of the living God.” 17 And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. 18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. 19 **I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.**” 20 Then he sternly ordered the disciples not to tell anyone that he was the Messiah. (X Mental telepathy)
- Jesus Foretells His Death and Resurrection
- (Mk 8:31–33; Lk 9:21–22)
- 21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. 22 And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” 23 But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.”

# 4<sup>th</sup> Discourse: Advice to the Community Matt 18

- 18 At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?” 2 He called a child, whom he put among them, 3 and said, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. 4 Whoever becomes humble like this child is the greatest in the kingdom of heaven. 5 Whoever welcomes one such child in my name welcomes me.
- Temptations to Sin
- (Mk 9:42–48; Lk 17:1–2)
- 6 “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea. 7 Woe to the world because of stumbling blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling block comes!
- 8 “If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown into the eternal fire. 9 And if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown into the hell of fire.

# Lost Sheep

- 10 “Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. 12 What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? 13 And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. 14 So it is not the will of your Father in heaven that one of these little ones should be lost.

# Structure: 5 Discourses

- Infancy of Jesus
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## •**Fourth Discourse:** Community Discourse

- Teaching about Divorce
- Little Children Blessed
- The Rich Young Man
- The Workers in the Vineyard
- 3<sup>rd</sup> Prediction
- The Request of James and John
- The Healing of two Blind Men

# Controversies and Parables Matt 20

- 20 “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. 3 When he went out about nine o’clock, he saw others standing idle in the marketplace; 4 and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. 5 When he went out again about noon and about three o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ 8 When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ 9 When those hired about five o’clock came, each of them received the usual daily wage. 10 Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. 11 And when they received it, they grumbled against the landowner, 12 saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ 13 But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? 14 Take what belongs to you and go; I choose to give to this last the same as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ 16 So the last will be first, and the first will be last.”

- 27 When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. 2 They bound him, led him away, and handed him over to Pilate the governor.
- 3 When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. 4 He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” 5 Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” 7 After conferring together, they used them to buy the potter’s field as a place to bury foreigners. 8 For this reason that field has been called the Field of Blood to this day. 9 Then was fulfilled what had been spoken through the prophet Jeremiah. “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, 10 and they gave them for the potter’s field, as the Lord commanded me.”

17 While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 18 “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”

20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. 21 And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.” 22 But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” 23 He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.”

24 When the ten heard it, they were angry with the two brothers. 25 But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. 26 It will not be so among you; but whoever wishes to be great among you must be your servant, 27 and whoever wishes to be first among you must be your slave; 28 just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

- 27:38 Then two bandits were crucified with him, one on his right and one on his left.
- 27:55 Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

# Two Blind Men

- 29 As they were leaving Jericho, a large crowd followed him. 30 There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” 31 The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” 32 Jesus stood still and called them, saying, “What do you want me to do for you?” 33 They said to him, “Lord, let our eyes be opened.” 34 Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

# Matthew 20

- He offers a parable (20:1-15), a prediction (20:17-18), a teaching (20:20-28), and a miracle story (20:29-33),

# My notes

- The evening (*opsias de genomenēs*, 27:57) included the chores of the final hour of the work day which were listed as: “He went to Pilate” (27:58). “taking the body” (27:59) “wrapping it with a clean cloth” (27:59), “laid it in a tomb” (27:60), and “rolled a great stone” (27:60). The physical and emotional difficulty of the job is further magnified by the pressure of time as the task had to be done before the Sabbath. Matthew did not indicate specifically, as Mark, that Jesus died before the Sabbath. “When evening had come, and since it was the day of Preparation, that is, the day before the Sabbath” (Mark 15:42). But Matthew did seem to go along with Mark’s time line because he followed Mark’s description of the day after Jesus died as the day after the Sabbath: “After the Sabbath, as the first day of the week was dawning” (27:28, Brown 1993: 1290).
- The job will fall on a faithful disciple (27:57) who came on the scene for the first time in the gospel. The details that described Joseph are strikingly similar to the last hour workers of the parable. The story of Judas returning the thirty pieces of silver to the chief priests (27:3-9) also reflects details of the parable. The narrative of Judas, which is a digression from the story of Jesus before Pilate, is not found in the other gospels, another Matthean original. The addition of the Judas narrative described issues of payment, a dissatisfied employee, and the talk about fields – themes that recall the parable of the Workers in the Vineyard. The unhappy laborer, who was sent out by Jesus to preach repentance, expel demons, and cure the sick (Matt 10:5-15), in the person of Judas, contrasts well with Joseph, the new laborer, who comes to finish the job at the final hour of the day. It is as if the parable in Matt 20:1-15 actually plays itself out during the day that Jesus is condemned to die. The parable itself is about God’s freedom to be generous to those who are considered “last” (Luz: 534). This is certainly the theme of Jesus’ martyrdom. Literary and thematic parallels link the parable and the passion narrative together.

# *The Laborers in the Vineyard*

- 20 “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. 3 When he went out about **nine o’clock**, he saw others standing idle in the marketplace; 4 and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. 5 When he went out again about **noon and about three** o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ 8 When **evening came**, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ 9 When those hired about five o’clock came, each of them received the usual daily wage. 10 Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. 11 And when they received it, they grumbled against the landowner, 12 saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ 13 But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? 14 Take what belongs to you and go; I choose to give to this last the same as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ 16 So the last will be first, and the first will be last.”
- . Jesus is led away to Pilate in the morning (**prōias**). Jesus is crucified at the **noon**(hektēs hōras) until the **three** (ōpach enatēs). “The rich man from Arimathea, named Joseph,” went to Pilate when it was **evening** (opsias de genomenēs).
- 3 When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. 4 He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” 5 Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” 7 After conferring together, they used them to buy the potter’s field as a place to bury foreigners. 8 For this reason that field has been called the Field of Blood to this day. 9 Then was fulfilled what had been spoken through the prophet Jeremiah “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, 10 and they gave them for the potter’s field, as the Lord commanded me.”

# 20 and 28

- 20 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐξῆλθεν ἅμα **πρωῖ** μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργοὺς 4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ἦ δίκαιον δώσω ὑμῖν. 5 οἱ δὲ ἀπήλθον. πάλιν [δὲ] ἐξελθὼν περὶ **ἕκτην** καὶ **ἐνάτην ὥραν** ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7 λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. 8 **ὀψίας δὲ γενομένης** λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ,
- 27:1 **Πρωῖας** δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν. 27:45 Ἀπὸ δὲ **ἕκτης ὥρας** σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως **ὥρας ἐνάτης**. 46 περὶ δὲ τὴν **ἐνάτην ὥραν** ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι ἠλι λεμα σαβαχθανι; τοῦτ' ἔστιν, Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;
- 27:57 **Ὀψίας δὲ γενομένης** ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.

- 27 When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. 2 They bound him, led him away, and handed him over to Pilate the governor.
- 3 When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. 4 He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." 5 Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." 7 After conferring together, they used them to buy the potter's field as a place to bury foreigners. 8 For this reason that field has been called the Field of Blood to this day. 9 Then was fulfilled what had been spoken through the prophet Jeremiah. "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, 10 and they gave them for the potter's field, as the Lord commanded me."

# My notes

- In connection with the resurrection, the evening hour (Ὁψίας δὲ γενομένης, 27:57) included the chores of the final hour of the work day which were listed as: “He went to Pilate” (27:58); “taking the body” (27:59); “wrapping it with a clean cloth” (27:59); “laid it in a tomb” (27:60); and “rolled a great stone” (27:60). The physical and emotional difficulty of the job is further magnified by the pressure of time as the task had to be done before the Sabbath.



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## A Third Time Jesus Foretells His Death and Resurrection

- 17 While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 18 “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”

- 17 While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 18 “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”
- 20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. 21 And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.” 22 But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” 23 He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.”

# Matthew: Two Blind Men

29 As they were leaving Jericho, a large crowd followed him. 30 There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” 31 The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” 32 Jesus stood still and called them, saying, “What do you want me to do for you?” 33 They said to him, “Lord, let our eyes be opened.” 34 Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

38 Then two bandits were crucified with him, one on his right and one on his left.

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

55 Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

# Structure: 5 Discourses

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# •Controversies Entrance into Jerusalem

- The Triumphal Entry into Jerusalem
- Cleansing of the Temple
- the Cursing of the Fig Tree
- The Authority of Jesus Questioned
- The Parable of the Two Sons
- The Parable of the Vineyard and the Tenants
- The Parable of the Marriage Feast
- Paying Taxes to Caesar
- The Question about the Resurrection
- The Great Commandment
- The Question about David's Son
- The Denouncing of the Scribes and Pharisees

- 23 When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” 24 Jesus said to them, “I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. 25 Did the baptism of John come from heaven, or was it of human origin?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ 26 But if we say, ‘Of human origin,’ we are afraid of the crowd; for all regard John as a prophet.” 27 So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things.
- The Parable of the Two Sons
- 28 “What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ 29 He answered, ‘I will not’; but later he changed his mind and went. 30 The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. 31 Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. 32 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

# Four possibilities

- Son number 1 says **yes** and **no** works
  - Son number 2 says **no** and **yes** to work
  - Elders and High priests say **no** and **no** works
  - Sinners say **yes** and **yes** to work
- 
- John's productivity is the proof of his righteousness

- Righteousness produces fruit
- John the Baptist is the model of righteousness

# Four Tangibles

- Kingdom
- Temple
- King
- Torah

# John is the Model Disciple

- John the Baptist does not worry about what to wear or eat (3:4; 6:25-33).
- He does not store up treasure on earth (6:19-21).
- He has a deep concern about the kingdom (6:33).
- Jesus instructs his disciples to proclaim the gospel, as John does (3:1-2, 4:17; 10:7).
- John asks questions like the other disciples (3:14; 11:3), and he even gets instruction like a disciple (3:15; 11:4-6).
- Jesus tells his disciples they will be handed (παραδίδωμι) over and put to death (24:9). John is handed over (παραδίδωμι, 4:12) and put to death.
- Jesus warns both John (11:6) and his disciples (13:21; 24:10) not to be scandalized (σκανδαλίζω) when trials and tribulations occur.
- John's questioning (11:2) puts him in good company with the Twelve, who also need clarification (13:10, 36; 14:17).
- In 10:24, the disciple is not above his teacher, and neither is John.
- Jesus instructs his disciples that if they want to be the greatest, they must be slaves to the others (John is not worthy to carry the sandals – 3:11).

# Ten Virgins

- 25 “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. 2 Five of them were foolish, and five were wise. 3 When the foolish took their lamps, they took no oil with them; 4 but the wise took flasks of oil with their lamps. 5 As the bridegroom was delayed, all of them became drowsy and slept. 6 But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’ 7 Then all those bridesmaids got up and trimmed their lamps. 8 The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ 9 But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ 10 And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11 Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’ 13 Keep awake therefore, for you know neither the day nor the hour.
- (64)

# Judgment of the Nations

31 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. 32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, 33 and he will put the sheep at his right hand and the goats at the left. 34 Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ 37 Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? 38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? 39 And when was it that we saw you sick or in prison and visited you?’ 40 And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ 41 Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ 44 Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ 45 Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

(X

6 Now while Jesus was at Bethany in the house of Simon the leper, 7 a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. 8 But when the disciples saw it, they were angry and said, “Why this waste? 9 For this ointment could have been sold for a large sum, and the money given to the poor.” 10 But Jesus, aware of this, said to them, “Why do you trouble the woman? She has performed a good service for me. 11 For you always have the poor with you, but you will not always have me. 12 By pouring this ointment on my body she has prepared me for burial. 13 Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

# Structure: 5 Discourses

- Infancy of Jesus
- John the Baptist
- **First Discourse** Sermon on the Mount
- Mighty acts of Jesus
- **Second Discourse:** Missionary discourse
- Accepting and Rejecting Jesus
- **Third Discourse:** Parables about the Kingdom of Heaven
- Jesus and Peter
- **Fourth Discourse:** Community Discourse
- Controversies entrance into Jerusalem
- **Fifth Discourse:** eschatological Discourse
- Passion and Death
- Empty Tomb and Appearances of the Risen Jesus

- **Fifth Discourse: Eschatological Discourse**

- Lament over Jerusalem

- Destruction of the Temple foretold

- Passion and Death

- Empty Tomb and Appearances of the Risen Jesus

# 5<sup>th</sup> Discourse

## Apocalyptic

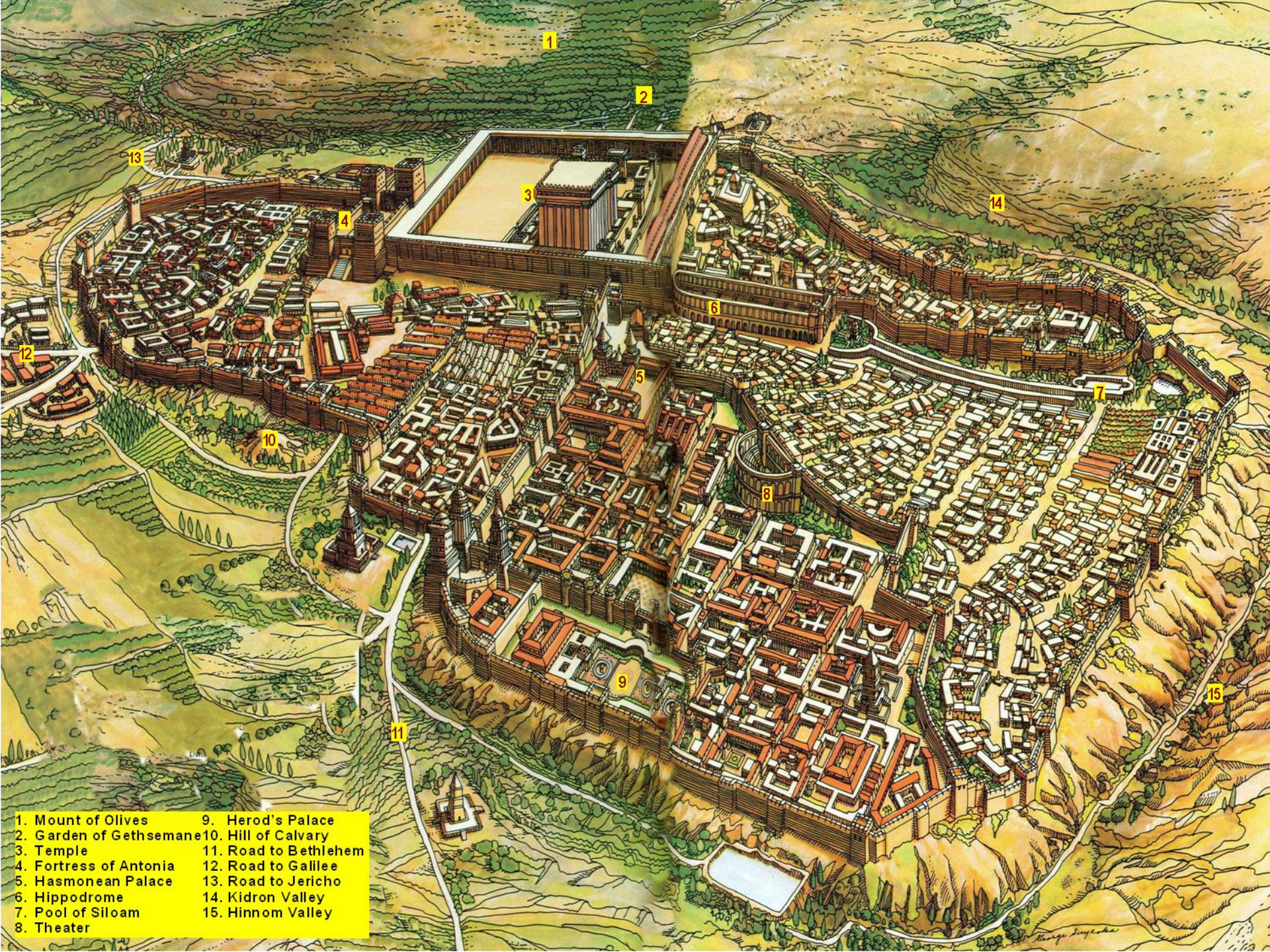
- 24 As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. 2 Then he asked them, “You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down.”
- 3 When he was sitting on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will this be, and what will be the sign of your coming and of the end of the age?” 4 Jesus answered them, “Beware that no one leads you astray. 5 For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. 6 And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: 8 all this is but the beginning of the birth pangs.
- 9 “Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. 10 Then many will fall away, and they will betray one another and hate one another. 11 And many false prophets will arise and lead many astray. 12 And because of the increase of lawlessness, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

# The Passion

- 31 Then Jesus said to them, “You will all become deserters because of me this night; for it is written,
  - ‘I will strike the shepherd,
  - and the sheep of the flock will be scattered.’
- 32 But after I am raised up, I will go ahead of you to Galilee.” 33 Peter said to him, “Though all become deserters because of you, I will never desert you.” 34 Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” 35 Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

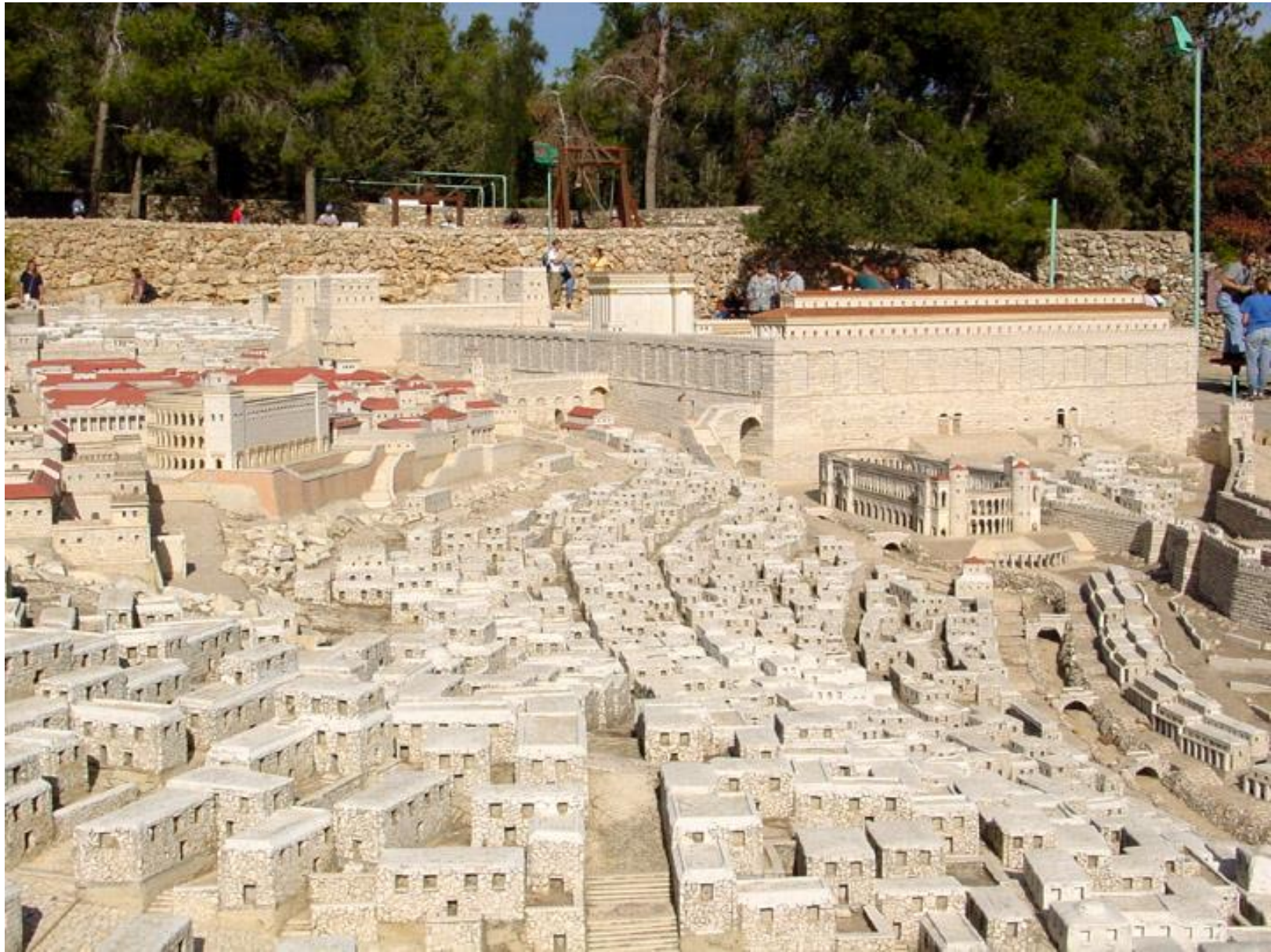
# Bar-abba-ss

- 15 Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. 16 At that time they had a notorious prisoner, called Jesus Barabbas. 17 So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” 18 For he realized that it was out of jealousy that they had handed him over. 19 While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” 20 Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 21 The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” 22 Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” 23 Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”



- 1. Mount of Olives
- 2. Garden of Gethsemane
- 3. Temple
- 4. Fortress of Antonia
- 5. Hasmonean Palace
- 6. Hippodrome
- 7. Pool of Siloam
- 8. Theater
- 9. Herod's Palace
- 10. Hill of Calvary
- 11. Road to Bethlehem
- 12. Road to Galilee
- 13. Road to Jericho
- 14. Kidron Valley
- 15. Hinnom Valley

George Sengler











Mediterranean  
Sea

Shechem

Joppa

Aphek

Shiloh

Jordan River

Bethel

Lower

Beth Horon

Ramah

Jericho

Gezer

Gibeon

Jerusalem

Ashdod

Eqron

Gath

Bethlehem

Madaba

Ashqelon

Herodium

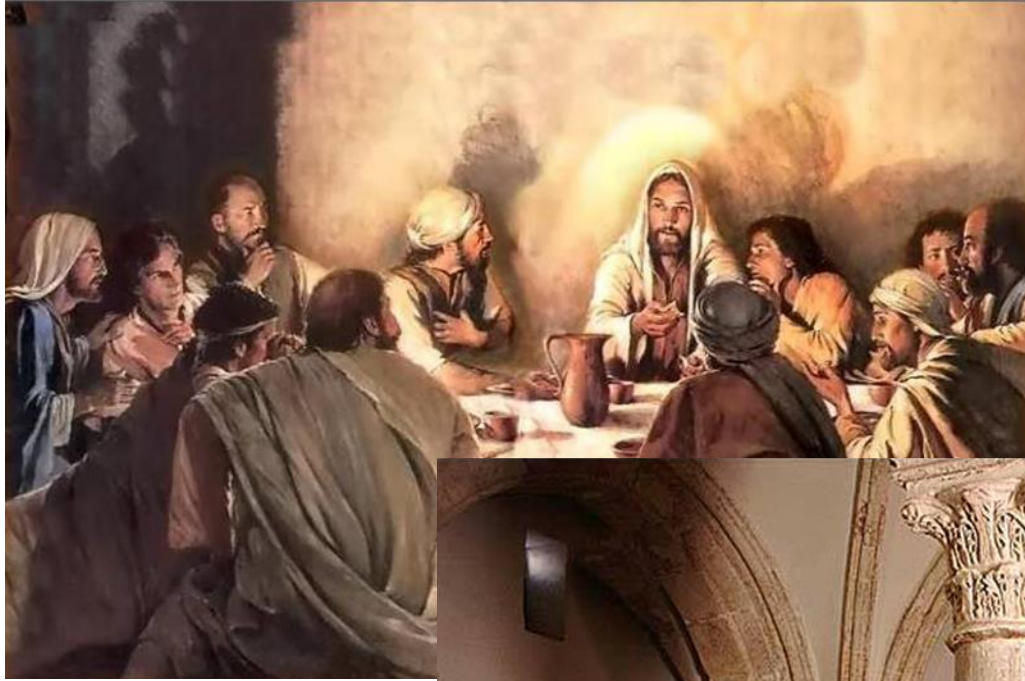
Dead  
Sea

Gaza

Hebron

Dibon







The Olive Mount

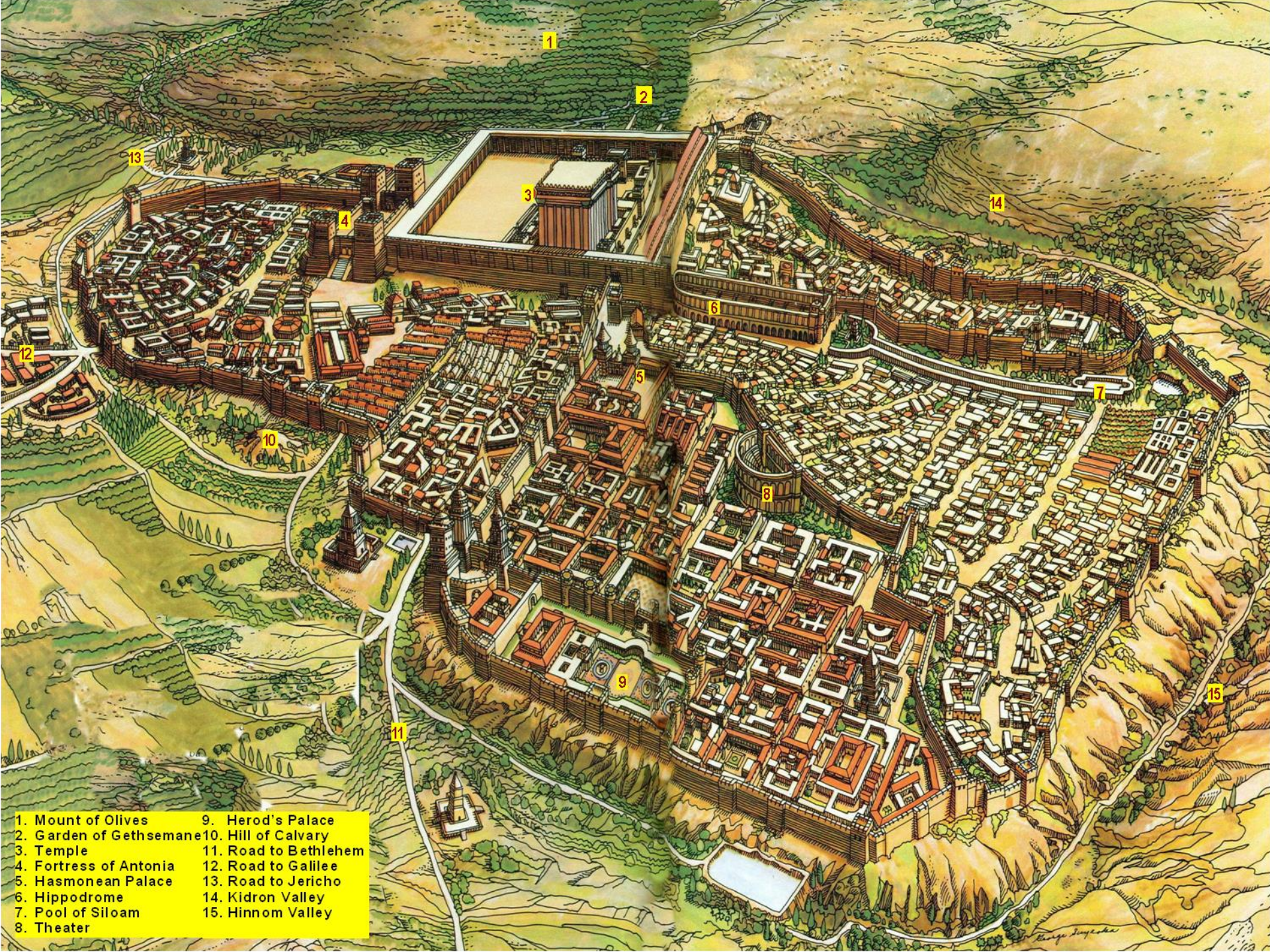




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George Snyedeker



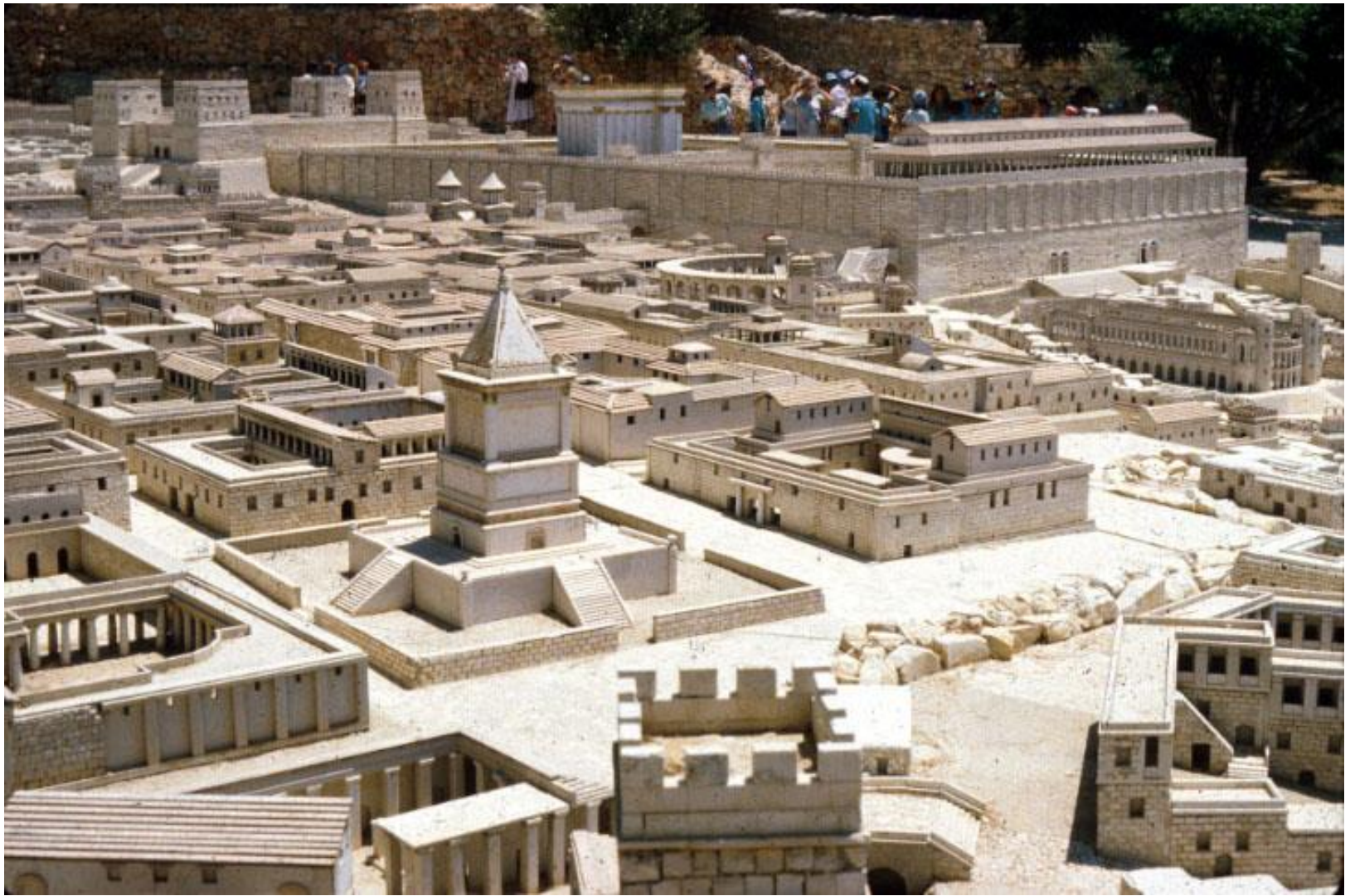




Engraved Byzantine  
crosses

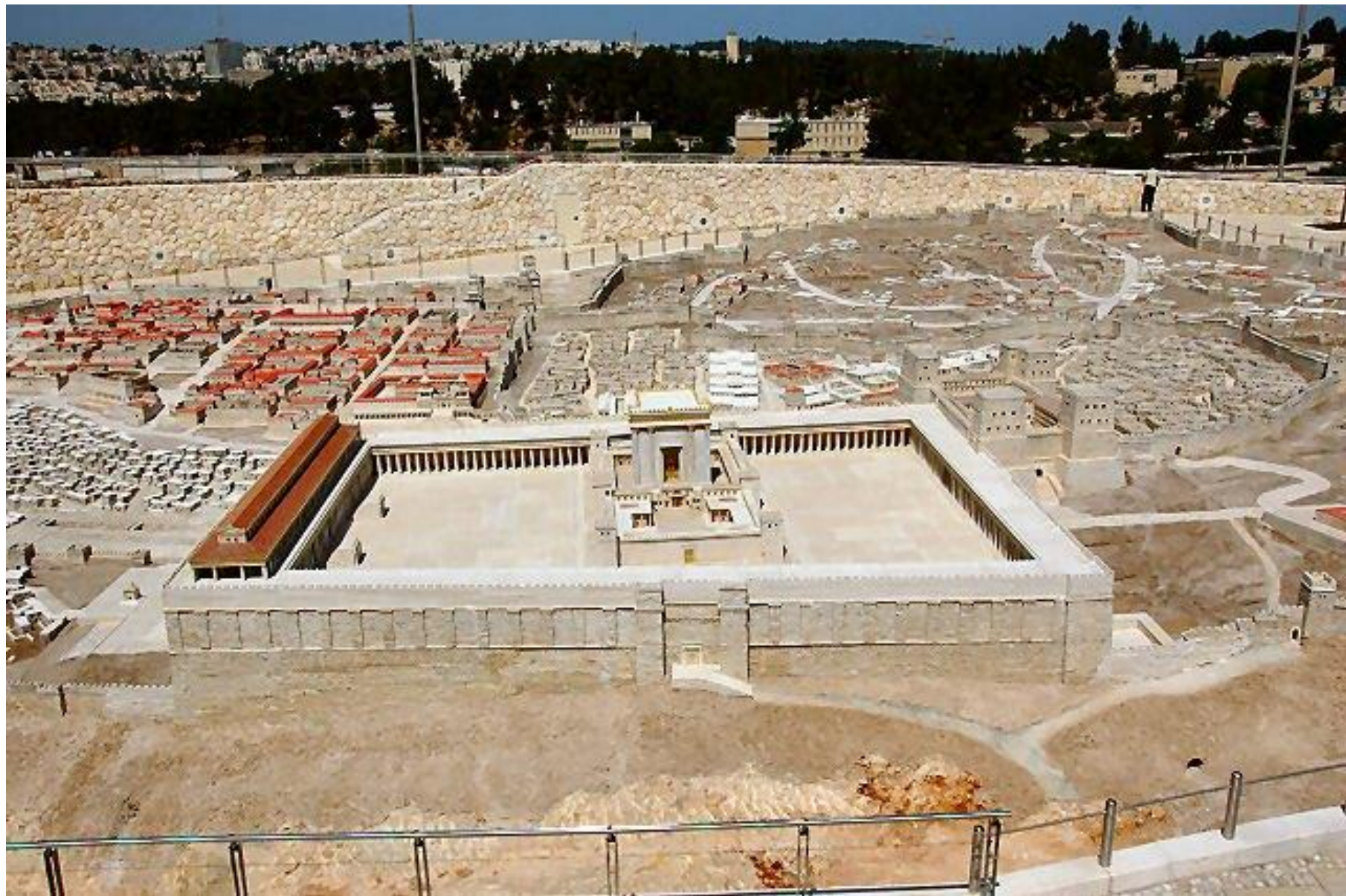






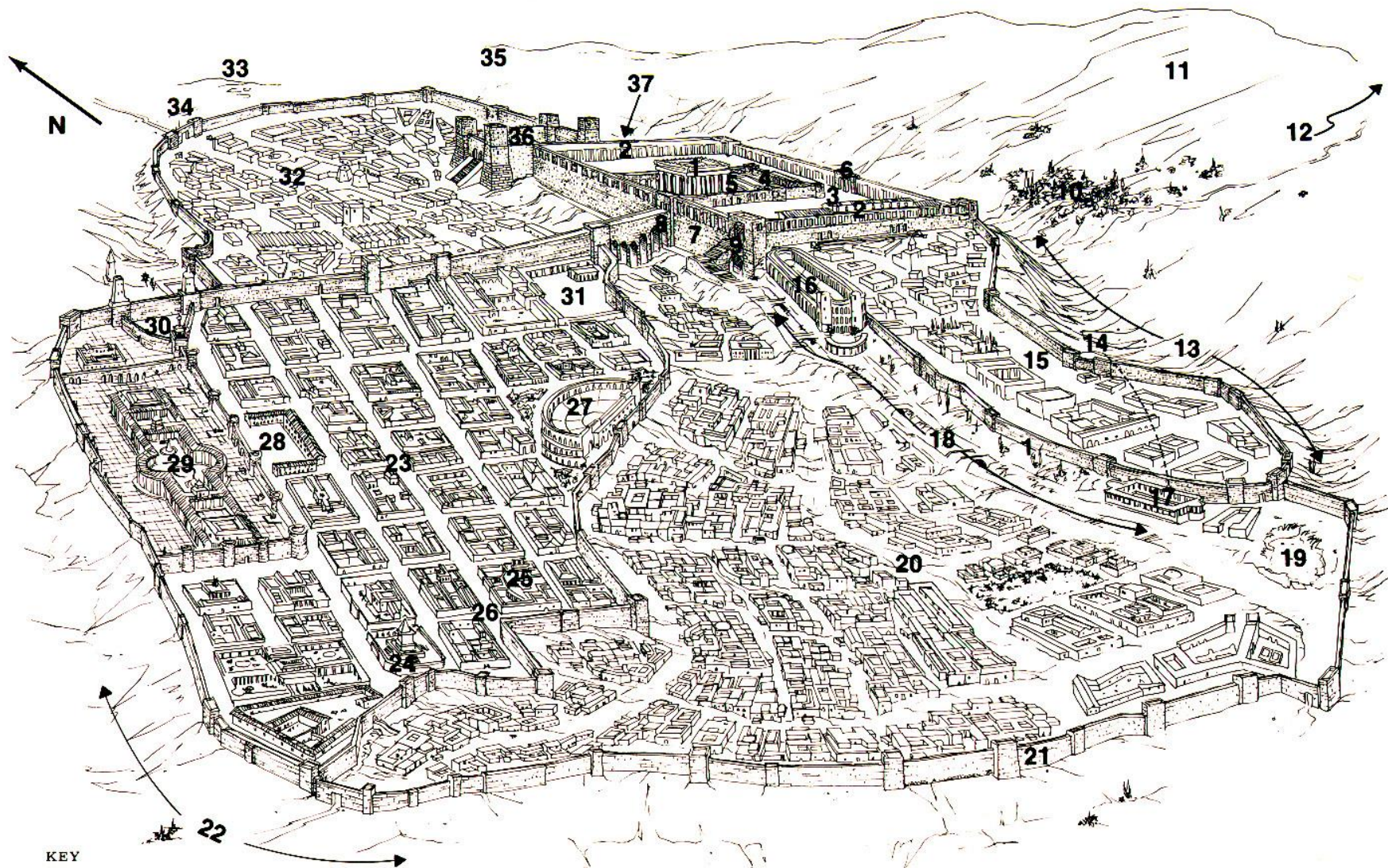


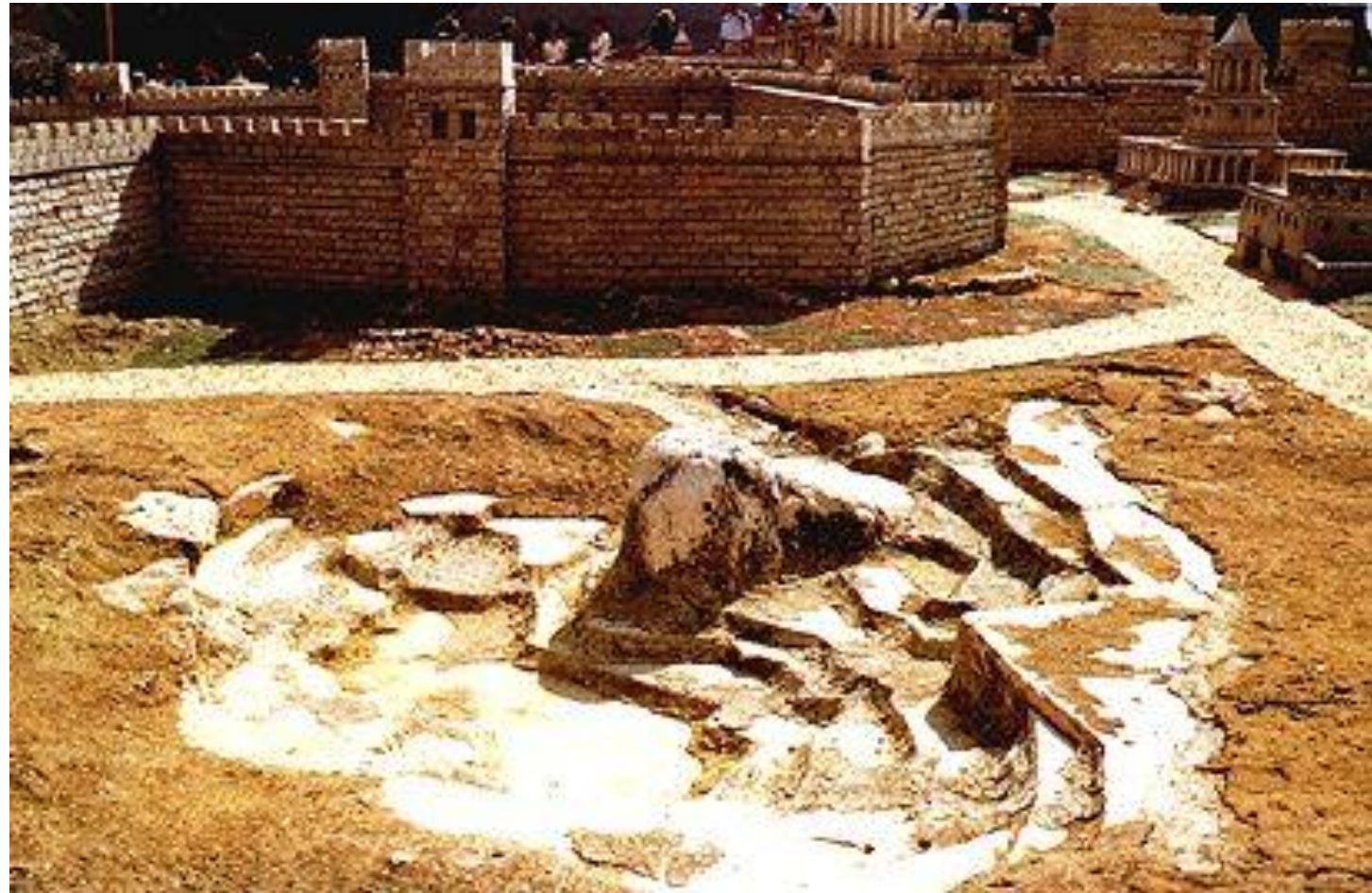


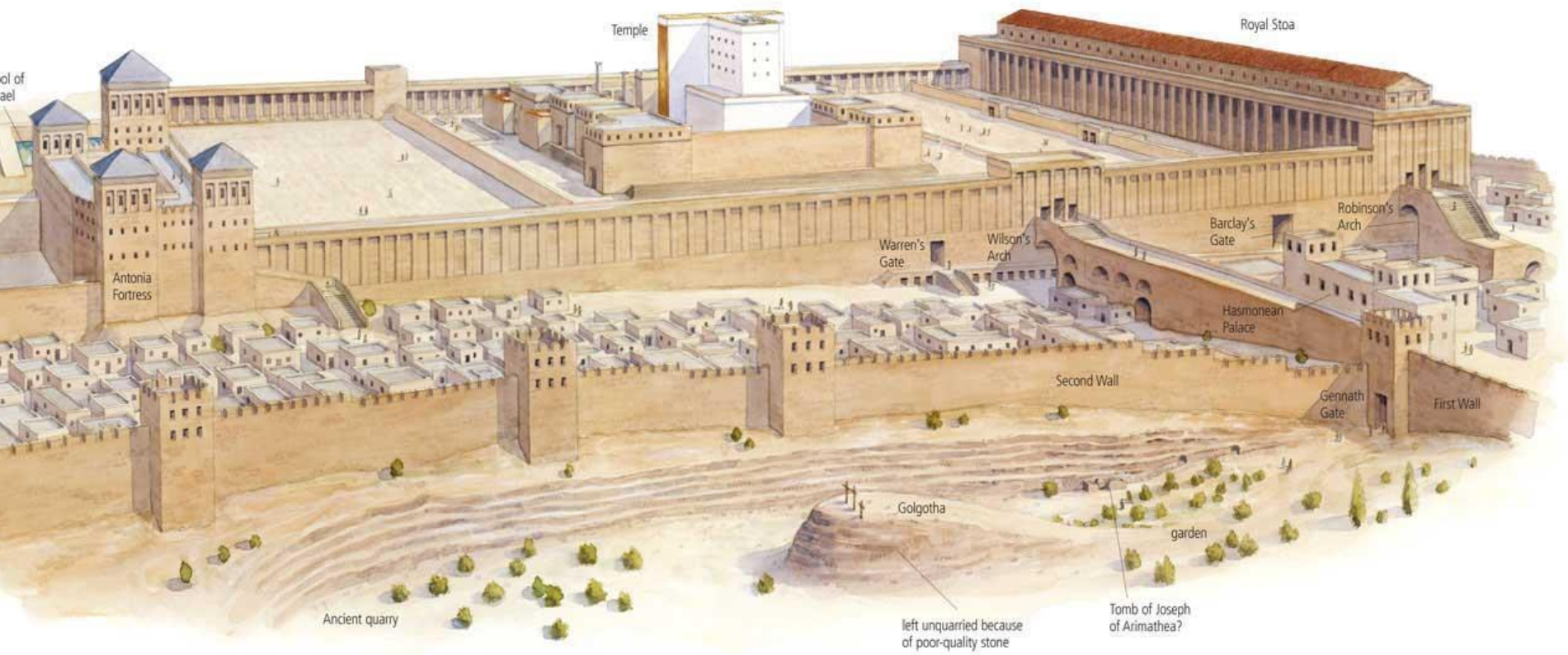




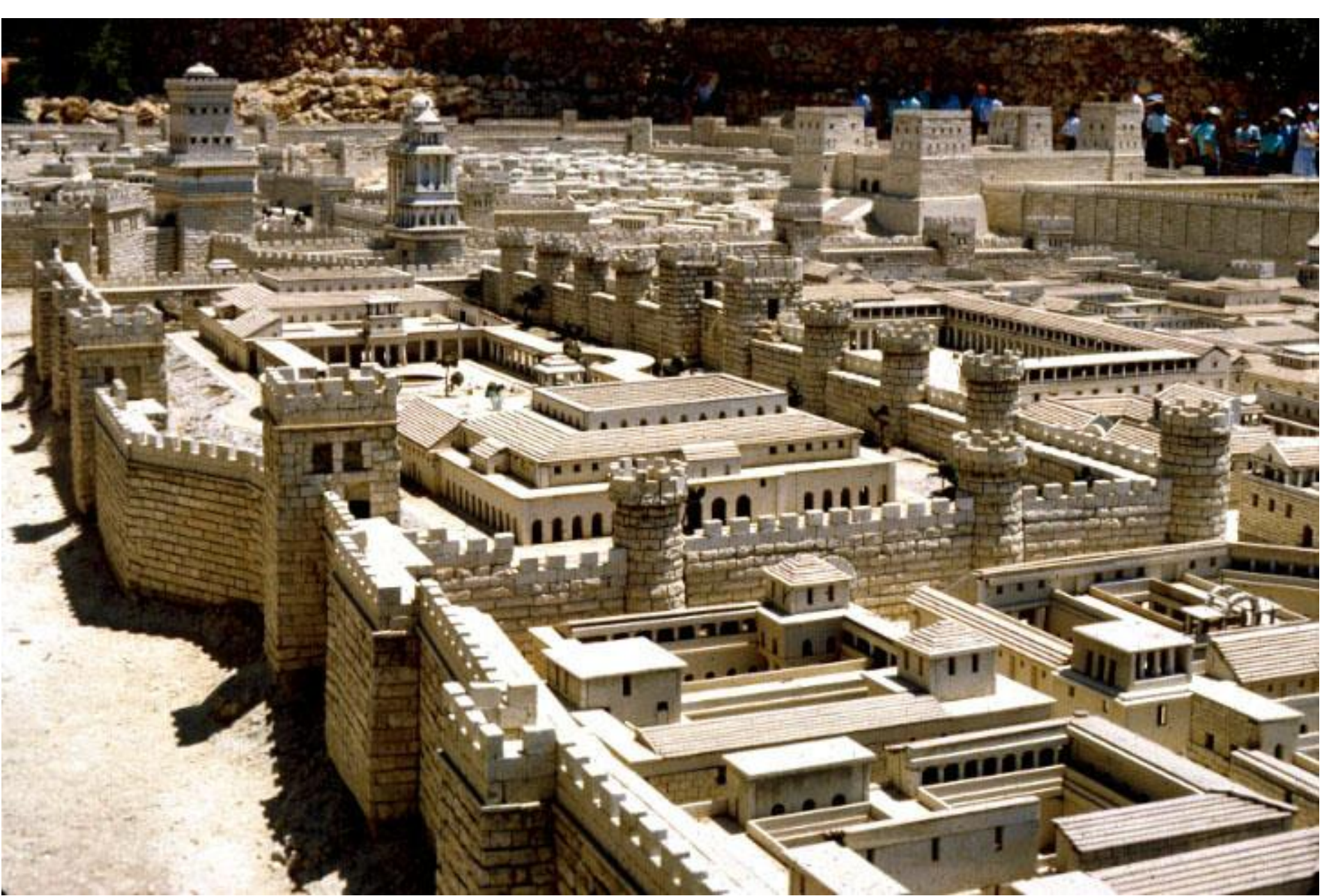


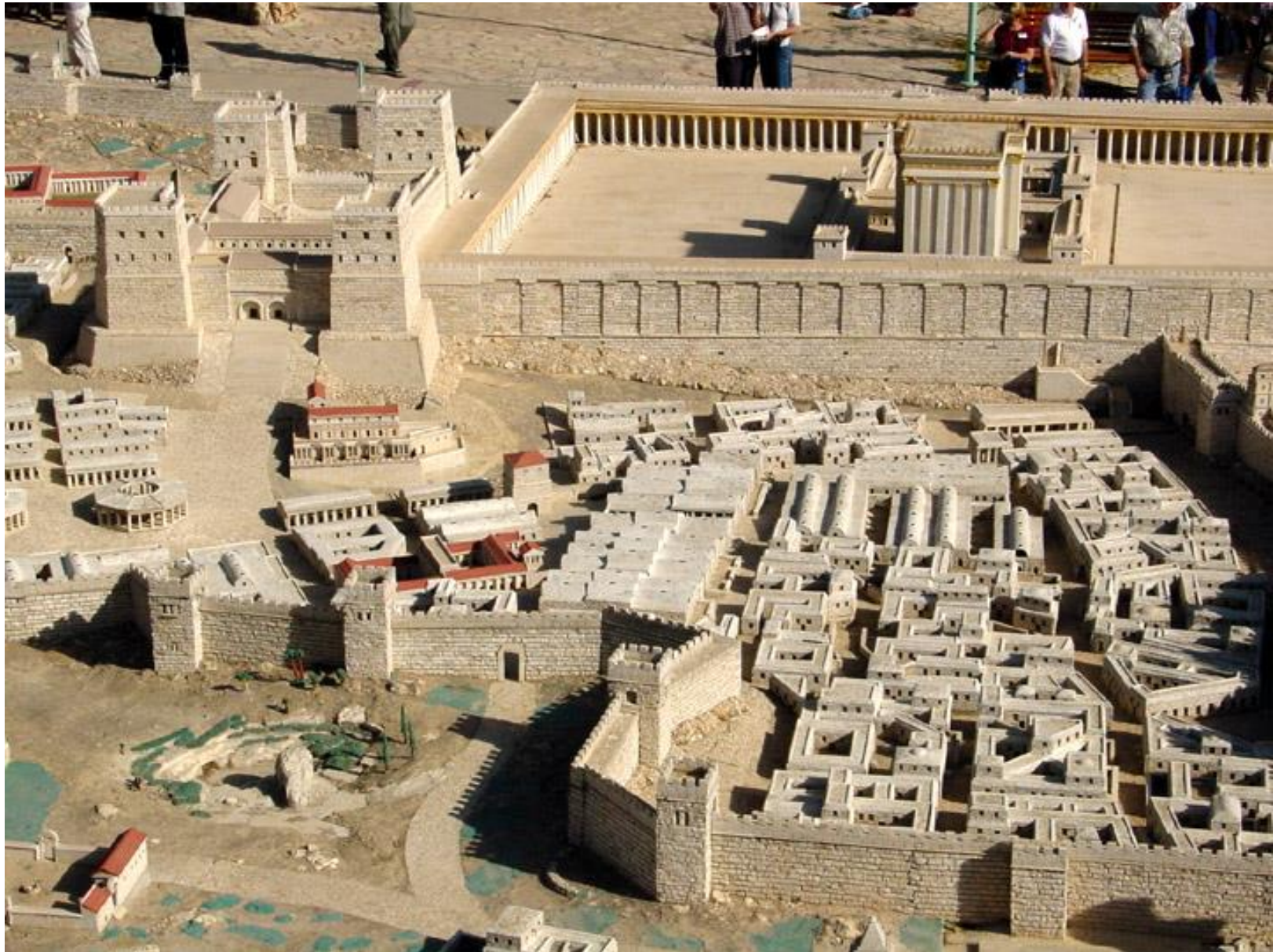






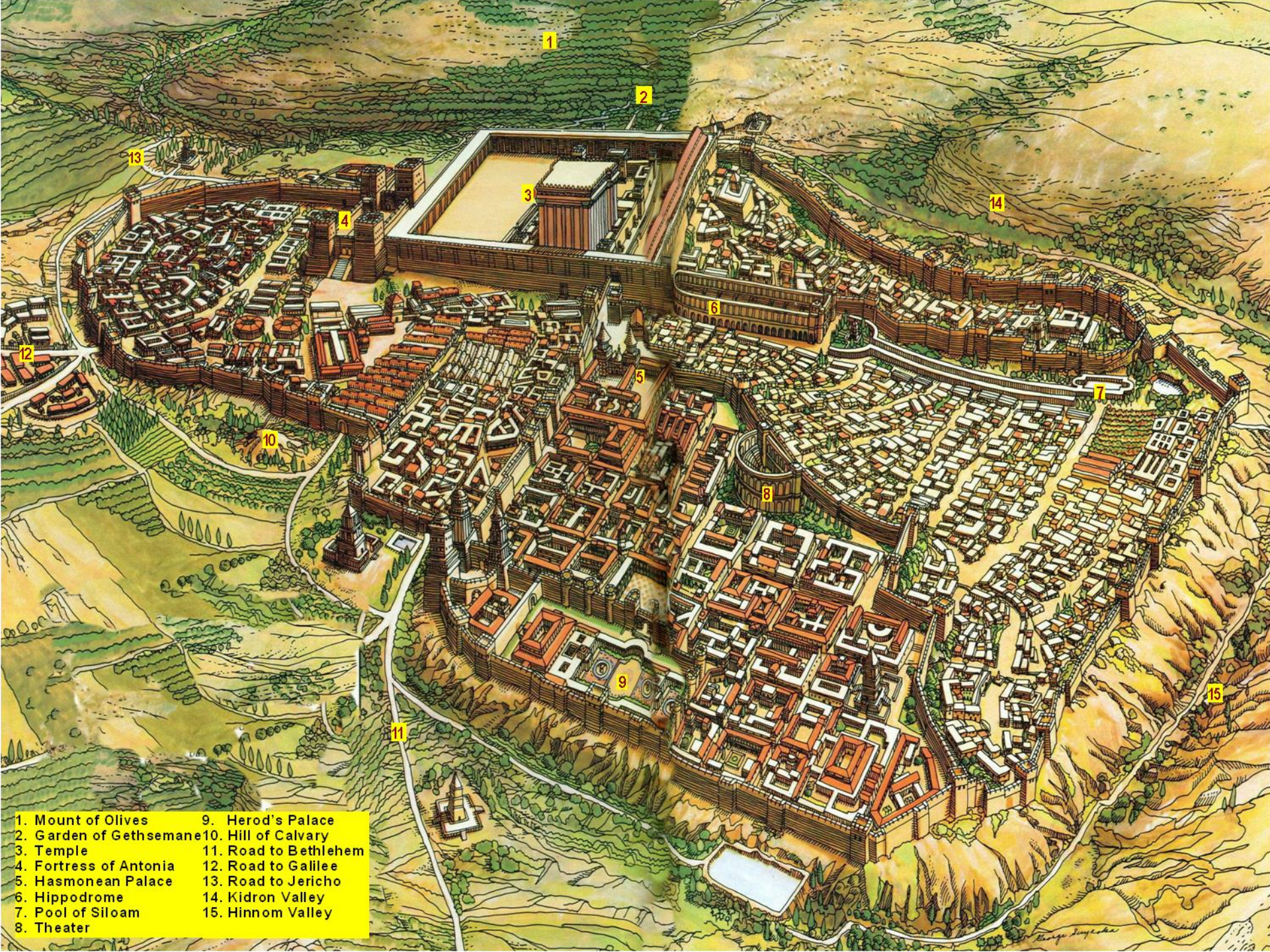








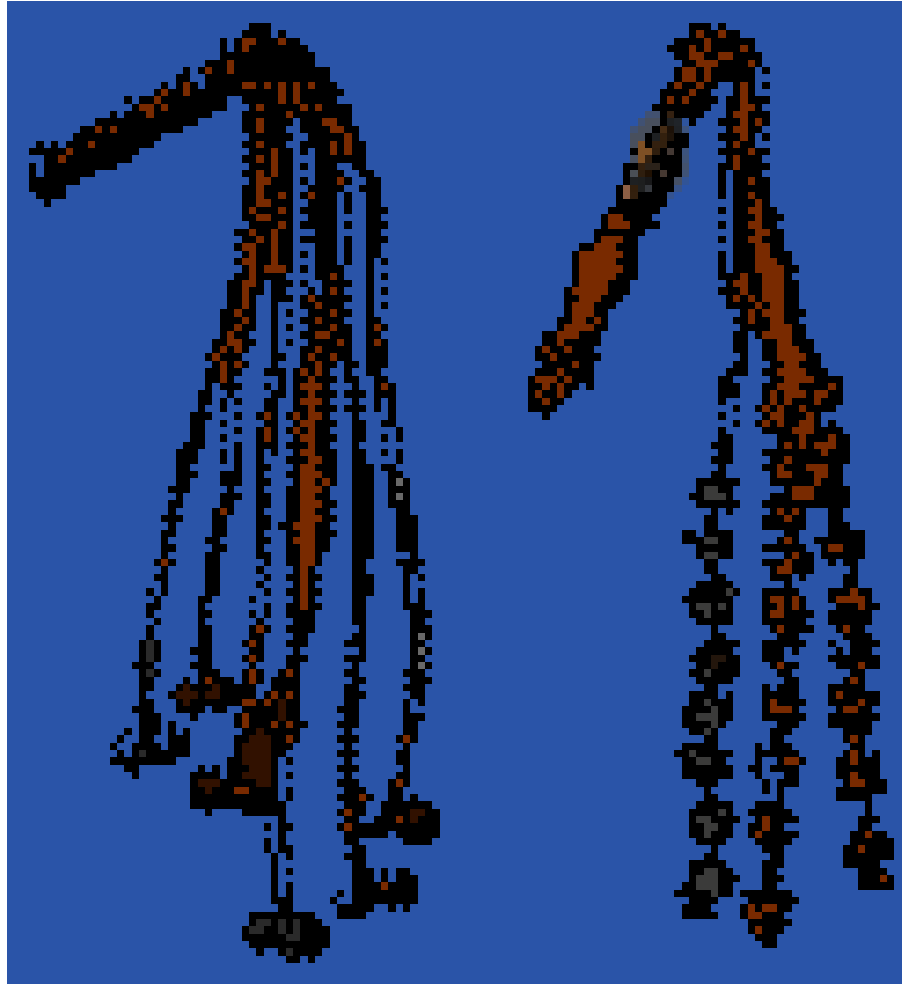




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- 32 As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. 33 And when they came to a place called Golgotha (which means Place of a Skull), 34 they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. 35 And when they had crucified him, they divided his clothes among themselves by casting lots; 36 then they sat down there and kept watch over him. 37 Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”
- 38 Then two bandits were crucified with him, one on his right and one on his left. 39 Those who passed by derided him, shaking their heads 40 and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” 41 In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 42 “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. 43 He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’ ” 44 The bandits who were crucified with him also taunted him in the same way.



- 45 From noon on, darkness came over the whole land until three in the afternoon. 46 And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" 47 When some of the bystanders heard it, they said, "This man is calling for Elijah." 48 At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. 49 But the others said, "Wait, let us see whether Elijah will come to save him." 50 Then Jesus cried again with a loud voice and breathed his last. 51 At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. 52 The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. 53 After his resurrection they came out of the tombs and entered the holy city and appeared to many. 54 Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"
- (50) (166 Jeremy's egg 170)

# Structure see JBL 110 (1991) 430.

- A Women from Galilee witness Jesus' death
- B a disciple receives the body of Jesus
- A mar mag and the other Mary sit facing the tomb of Jesus
- B chief priests and Pharisees to put guard over tomb
- A Mary and the other Mary come to see the tomb
- B an angel rolls back the stone and the fearful guards become as if dead
- A the women are sent to the disciples by the angel and the risen Jesus
- B Chief priest and elders bribe the guards to say that the disciples stole the body of Jesus
- A eleven disciples see the rise Jesus

# Resurrection

- 16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” (X 43, 72, 120)