

2019-2020 Bible Study

#16

1/21/20

Matthew 7

1/21/20

Outline for Matthew 6-7

- **Matthew 7**
- Again, the “Sermon on the Mount” continues focusing on the principles behind the Law with guidance on:
 - Judging Others
 - Profaning the Holy
 - Asking, Seeking, Knocking
 - The Narrow Gate
 - False Prophets
 - Self-Deception
 - Hearers and Doers

Matthew 7

- **Matthew 7:1-12** *“Judge not, that you be not judged...for this is the law and the prophets”*
 - Here, Jesus sets out his teachings concerning
 - Judging others
 - Holiness
 - Seeking goodness from God
 - Doing to others what you wish to be done to you *

Matthew 7 (Cont)

- **Matthew 7:13-20** *“Enter by the narrow gate; for the gate is wide and the way is easy,...Thus you will know them by their fruits”*
 - Jesus was reminding them that keeping the Law was relatively easy, but keeping the **principles behind the Law (the fullness of the Law)** was not easy
 - He tells his listeners that they need to beware of “false prophets” (bad fruit)
 - He used the metaphor of a good tree bearing good fruit while a bad tree bears bad fruit *

Matthew 7 (Cont)

- **Matthew 7:21-23** *“not everyone who says to me, Lord, Lord shall enter the kingdom of heaven,...and then will I declare to them, I never knew you; depart from me, you evildoers”*
 - Those who do the will of my father means those who keep “His words”
 - The RSV uses the words “evil doers” here
 - The Greek actually says “workers of lawlessness”
 - Those who did not follow the Law

Matthew 7 (Cont)

- Jesus was aiming this at the Pharisees who believed that salvation was about following the Law of Moses
- Jesus was telling them that to enter the kingdom, they had to obey the fullness of the “word of God”
- This was what Jesus was in fact giving to them as that was where he was coming from *

Matthew 7 (Cont)

- **Matthew 7:24-28** *“everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock;... for he taught them as one who had authority, and not as their scribes”*
 - This was obviously the image of Solomon
 - The Scribe would have recited to them from the Law but not be able to tell them what it meant
 - The Pharisee might talk about the content, but not recite the Law

Matthew 7 (Cont)

- Jesus was reciting the Law and also telling them what it meant as well as the real meaning behind the Law
- He also did this with “authority”
 - “You heard this was sent from Moses, but I tell you this”
- Earlier, Father Sebastian had pointed out that this gospel was divided into five sections
- We know this because Matthew presents a monologue or dialogue from Jesus followed by a closing when Jesus finishes the section after which He starts doing things
- He starts doing stuff, then he starts saying stuff
- He repeats this process five times leading most scholars to divide the gospel into **five sections**
- At this point we have completed the Prologue and Book 1*

Introduction to Matthew

- Structure

Prologue: The Genealogy of Jesus and the Infancy Narrative (1-2)

Book I: John the Baptist and the Early Ministry (3-7)

Book II: Miracles and the Commissioning of the Twelve (8-10)

Book III: Controversy and the Kingdom (11-13)

Book IV: Instruction of the Disciples (14-18)

Book V: The Journey to Jerusalem (19-25)

Conclusion: Suffering, Death, and Resurrection of Jesus (26-28)

Summary of the Law Being Practiced in the 1st Century

- Circumcising all sons on the 8th day after birth in accord with Covenant with Abraham
- Obedience to the 10 Commandments and their expansion into the 613 rules and edicts to include
 - Sabbath laws
 - Temple
 - Synagogue
 - Kosher laws
- Attending (when possible) the three annual feasts at the Temple in Jerusalem
 - Passover
 - Pentecost
 - Booths
- Offering required sacrifices to God in the Temple in Jerusalem

Setting the Stage for Matthew 5

- You are a 25-year-old **1st Century Jewish fisherman**
 - Living in Galilee near Capernaum in 30 A.D.
 - Married with a family
 - Working in the fishing industry with Peter, Andrew and the Zebedee family
 - Attempting to live a “righteous life”
 - Curious about the teachings of the Rabbi *Joshua*, son of *Joseph* the carpenter, from Nazareth
 - The rumor that he is the long-awaited “Messiah”
 - You attend his Sermon on the Mount

Setting the Stage for Matthew

- You are a 30-year-old **1st Century Jew**
 - Living in Jerusalem in 65 A.D.
 - Married with a family
 - Working as a shopkeeper
 - Attempting to live a “righteous life”
 - Curious about “the new way” of Judaism including:
 - Who is the Rabbi *Joshua*, son of *Joseph* the carpenter, from Nazareth
 - The rumor that he is the long-awaited “Messiah”

Transition

- What were the authorities (Sanhedrin, Pharisees) saying about Jesus in:
 - 30 A.D.
 - 65 A.D.
- What had the prophets said about the coming Messiah?
 - Luke 7:18-29 ^a
 - Isaiah 35:5-6 ^b
- What will Matthew (after spending three years with Jesus) focus on next that might help them to believe that Jesus was the Messiah?
- Think about the conversation among the Pharisees who heard the Sermon on the Mount

Matthew 8

1/21/20

Outline for Matthew 8

- **Matthew 8**
- Matthew continues his narrative depicting Jesus' divine power to heal
 - Jesus Cleanses a Leper
 - Jesus Heals a Centurion's Servant
 - Jesus Heals Many at Peter's House
 - Would-be Followers of Jesus
 - Jesus Calms the Storm at Sea
 - Jesus Heals the Gadarene Demoniacs

Book II Matthew 8-10

Matthew 8 *

- **Matthew 8:1-4** *“When he came down from the mountain, great crowds followed him;....And immediately his leprosy was cleansed*
 - The narrative continues here with Jesus revealing his divine power to heal
 - Father wanted us to notice that Jesus reached out and touched the leper which no 1st century rabbi would have ever done
 - The Law said that if someone touched a leper not only could they contract the disease, but they were also considered ritually unclean

Matthew 8 (Cont)

- This required the person to take a bath and wait until after sundown which marked the beginning of the next day before making any contact with others
- A leper who went around touching people could shut down the entire village or town
- Here, we see Jesus, not only agreeing to heal the leper, but he actually reached out and touched him
- Yet, instead of Jesus becoming “unclean,” he cleansed the leper of his leprosy
- Thus, the opposite of what one would expect to happen occurred when Jesus cleansed the man of his leprosy *

Matthew 8 (Cont)

- **Matthew 8:5-13** “as he entered Capernaum a centurion came forward to him...healed at that very moment”
 - By this time, Capernaum had become Jesus’ home base
 - Capernaum was a decent size city by their standards and it contained a series of stone houses
 - Jesus was actually living in the house of Peter situated on the coast of the Sea of Galilee (Sea of Ginnosar, Lake of Gennesar, Sea of Chinneroth, or the Sea of Tiberius)

Matthew 8 (Cont)

- The early Christians built a church over the remains of that house which over the centuries has been rebuilt into the modern church that exists today
- Jesus could arise in the morning and get into Peter's boat and travel across the sea to many destinations where he went to present the Gospel
- Also, he could walk up the nearby hills to preach
 - The multiplication of the loaves and the Mount of the Beatitudes was near by
- Jesus spent a great deal of his time in that house while presenting his Galilean ministry *

Matthew 8 (Cont)

- **Matthew 8:14-17** *“And when Jesus entered Peter’s house, he saw his mother-in-law lying sick with a fever”*
 - This indicates that Peter was married
 - Some believe that this passage indicated that Peter’s wife must have died
 - That is not plausible because his mother-in-law would not have lived with him had his wife died
 - Also, Paul in **1st Corinthians 9:5** states that Peter was traveling with his wife
 - Later she and the children were believed to be with Peter in prison in Rome
 - The Romans had a practice of killing a prisoner’s wife and their children while he was in prison in hopes of converting the prisoner

Matthew 8 (Cont)

- Father also pointed out that there were married priests and bishops in the early church
- It was not until the 10th century that the Roman Church began to ask candidates for a vow of celibacy when entering into holy orders
- It is important for us to understand these historical events in order to respond to the Protestant challenge to the celibate priesthood *

Matthew 8 (Cont)

- **Matthew 8:18-22** *“Now when Jesus saw great crowds around him, he gave orders to go over to the other side”*
 - Again, Father pointed out, that Peter and the other fishermen still had their boats
 - A scribe approaches Jesus and asks to follow him
 - Jesus responds that he has nowhere to lay his head, and if someone wanted to follow him they had to be willing to get into the boat and to give up everything
 - This meant that the opportunity for salvation was then and there
 - It required as priority *

Matthew 8 (Cont) *

- **Matthew 8:23-28** *“And when he got into the boat, his disciples followed him... And the men marveled, saying ‘What sort of man is this, that even the winds and sea obey him?’”*
 - Father suggested that we think of the Sea of Galilee like a clock
 - Capernaum would have been on the northern shore between 11 to 1 o’clock
 - The gentile region of *Gadara* would be around 4 to 5 o’clock
 - Those living there worshipped pagan gods making the land unclean for a Jew
 - Jesus finds a man possessed by a demon living there
 - Paul identified pagan gods as a manifestation of demonic personalities (**1 Corinthians 10:20**) _c *

Matthew 8 (Cont)

- **Matthew 8:29-30** *“And behold, they cried out, what have you to do with us, O son of God? If you came here to torment us before the time... sent them into a herd of swine...to leave their neighborhood”*
 - Jesus sent the unclean spirits into unclean animals
 - This meant that where Jesus went he brought purification
 - Both the unclean spirits and animals were destroyed
 - At that point, the people had to make a choice

Matthew 8 (Cont)

- They decided to ask him to leave their neighborhood
- This passage will be contrasted with Matthew 15:31 where the Gentiles will begin to convert for the first time
- We will look at that contrast in more detail when we reach **Matthew 15**
- Now we will turn to **Matthew 9**