

# Bible Study 2022-2023

## Class #25

3/28/23

# Administrative Information

- The Bible Study Class will be presented in the Parish Hall every Tuesday morning from **9:30 A.M. until 10:30 A.M.** beginning **September 13, 2022** and ending **May 9, 2023** except for the following Tuesdays related to a holiday:
  - Nov 22, 2022 – Thanksgiving Week
  - Dec 20, 2022 – Christmas Week
  - Dec 27, 2022 - New Year's Week
  - **Apr 4, 2023 – Holy Week**
- The same class will be given every Tuesday evening from **7:30 P.M. until 8:30 P.M.** in the Parish Hall
- Contact info: email: [biblestudy@straymonds.org](mailto:biblestudy@straymonds.org) ; Tel: **703 644-5873**
- Inclement weather decisions will be **based on a Parish Announcement**

# Matthew 8 (Cont)

- **Matthew 8:11-13** *“I tell you; ...And the servant was healed at that very moment”*
  - Once again, the “kingdom of heaven” is the kingdom of God which Jesus was in the process of establishing
  - The sons of the kingdom who will be thrown into the outer darkness were the Jews
  - Jesus was indicating that because of this, droves of Gentiles would be coming into His kingdom

# Matthew 8 (Cont)

- The Jews would have expected that they (the chosen of God) would be entering, not the Gentiles
- Father indicated that this is a story that we will revisit when we look at the **Book of Acts**

# Matthew 8 (Cont)

- **Matthew 8:14-17** *“And when Jesus entered Peter’s house,...he took our infirmities and bore our diseases”*
  - Father pointed to this section as a good example of the differences between Matthew and Mark
  - Throughout Mark, we find references to Peter’s house as Mark’s gospel can be seen as the gospel according to Peter
  - We see a bit more from Peter’s perspective as this was his house in which these things were happening
  - Mark says that it was the house of Simon and Andrew (Peter’s brother)

# Matthew 8 (Cont)

- Even though this is not an apologetics class, Father presented a detailed discussion about Peter's Mother-in-law and his wife
- We know that Peter was married, and contrary to what is widely believed, his wife was not dead
- We see a reference to Peter being married in 1<sup>st</sup> **Corinthians 9:5:**\* *“Do we not have the right to be accompanied with a wife as the other apostles and the brethren of the Lord and Cephas (Peter)?”*

# Matthew 8 (Cont)

- **Matthew 8:18-22** *“Now when Jesus saw great crowds around him,...And leave the dead to bury their own dead”*
  - Father said that Jesus spoke the unusual phrase, *“leave the dead to bury their own dead,”* because His main mission was to train his Apostles in their mission (they were still in boot camp)
  - He was saying that those who don't follow me have time to bury the dead, but those who follow me don't
  - They (who did not follow) were the dead and they had plenty of time, so, to the Apostles he said, *“get into the boat so we can cross the Sea of Galilee”*

# Matthew 8 (Cont)

- **Matthew 8:23-27** *“And when he got into the boat,...that even the winds and the sea obey him”*
  - The question here was the level of the Apostles’ faith
  - Since they were not ready for the mission ahead, they were still being tested
  - Father said that again, this was a question concerning the nature of Jesus, His authority which we will see continue to develop as we go along



# Matthew 8 (Cont)

- **Matthew 8:28** *“And when he came to the other side, to the country of the Gadarenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way”*
  - This is another place that points to the differences between Matthew, Mark, and Luke
  - In this passage, Matthew lists two demoniacs, while Mark and Luke describe only one
  - Later, Matthew will describe: two blind men outside Jericho, and Jesus sending for two donkeys (the mare and her foal)
  - This is because Matthew was using a “duplet” in each example

# Matthew 8 (Cont)

- Matthew originally wrote his gospel in *Aramaic* which used plurals differently than did the Indo-European languages like Greek and Latin in which a plural always meant more than one
- *Aramaic* and *Hebrew* had a use of the plural called a “plural magnificence” (for emphasis)
- There were examples of this in the Old Testament to include:
  - *In the beginning God created the heavens and the earth,”* heavens is always plural (dual)
  - The word “sky” in Hebrew is always plural (dual)
  - *Then the spirit of the Lord was hovering over the waters* (waters is plural (dual))

# Matthew 8 (Cont)

- This has been debated by scholars for centuries
- Father suggested that there is something linguistic going on here, which is difficult to uncover
- These issues reflect our need to study the early gospels in the form, as best we know it, from the early history which may give us some help with these issues

# Matthew 8 (Cont)

- Father pointed out that the names *Gadara* can also be understood as *Gadarenes* (in Matthew) or *Gerasenes*, (in Luke)
- These names vary in the three gospels
- The approximate location for this area is on the South East side of the Sea of Galilee
- The early Christians kept the tradition that this is the location of *Gadara* where this passage is referencing
- Some have suggested that the town was called *Gadara* and the region *Gergesa*
- Either two demoniacs met Jesus, or it was one very serious demoniac coming out of the tombs

# Matthew 8 (Cont)

- **Matthew 8:29-34** *“And behold, they cried out,...They begged him to leave their neighborhood”*
  - Destruction of the pigs was very bad for that economy
  - Swine for the Gentiles was the same as sheep to the Jews
  - When Israel was initially divided up into the allotted lands for the 12 tribes, this area was known as East Manasseh
  - This was a predominantly Gentile region (known as the Galilee of the Gentiles), as it interfaced with the Gentile world

# Matthew 8 (Cont)

- Syria and Babylon had conquered this region
- Thus, when Jesus traveled there He was going to encounter Gentiles
- We will see this again when we hear about the second multiplication of the loaves
- For the Gentiles, this story in Matthew was very bad for the economy, while for the Jews it was a purification of the region, both spiritually and physically
- The demons being cast out and the destruction of the swine was the same thing
- The Gentiles, however, did not accept this premise

# Matthew 8 (Cont)

- Again, a training wheel event for the disciples
- We saw a Gentile Centurion with a great deal of faith, and here Gentiles who do not want to hear the gospel message or anything to do with Jesus
- Later, when the Apostles first go out, they did what Jesus told them by first going to the fertile fields, that is you go to the synagogues, and first bring in the Jews who were waiting for the Messiah
- Only after they had preached to the Jews, would they go out into the market place and talk to the Gentiles
- Then, they would move on to the next town
- We will now continue in **Matthew 9**

# Matthew 9

- **Matthew 9:1-3** *“And getting into a boat they crossed over and came to his own city...Take heart, my son, your sins are forgiven”*
  - Father reminded us that Matthew was talking about *Capernaum* not *Nazareth*
  - Matthew’s references to all these little towns and geographical areas help us to see how real this stuff is
  - Father pointed these sites out on a map to include:
    - The destruction of the pigs
    - Feeding the 5000
    - Sermon on the Mount
    - Capernaum
    - Bethsaida



# Matthew 9 (Cont)

- This is a passage that also contains differences between Matthew and Mark's Gospels
- Matthew says that: *"This man is blaspheming,"* which his audience would have understood because He had just forgiven the man's sins (an act that only God could perform)
- In **Mark 2:7**, it says: *"Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?"*
- Mark will often give a few extra details to clarify an issue for his audience
- Matthew gives us more stories about Jesus than Mark, but Mark's versions are often longer (sometimes twice as long)

# Matthew 9 (Cont)

- If we look at Mark's insertions, like this one, we will find that all are exactly of the same nature
- Mark is explaining and clarifying Jewish culture which are the things that would be confusing to a Hellenized Jewish-Christian or Gentile audience in a place like Rome
- Sometimes Peter (as revealed by Mark) anticipates the questions of his audience, and gives them clarification in advance
- Father pointed out that from these, we can see how the early church believed that Mark's gospel was written for a Hellenized Jewish Christian or Gentile audience

# Matthew 9 (Cont)

- The major Christian center furthest from Greece was Rome, where we find Mark using Greek filled with Latin interference
- Matthew and John have tons of Semitic interferences, but no Latin interferences
- This tells us that the Greek used by Mark is coming from a region where most people spoke Latin
- Father suggested that if more modern scholars read the Fathers of the early Church, they would stop wasting their time with all these funny ideas

# Matthew 9 (Cont)

- **Matthew 9:4-8** *“But Jesus, knowing their thoughts,...they were afraid, and they glorified God who had given such authority to men”*
  - The “son of man” here is from **Daniel 7:13**
  - This is all about the fulfillment of King Nebuchadnezzar’s dream of the four kingdoms that precede the Kingdom of God
  - Discuss the prophecy of **Daniel 7**
  - This small stone not cut by human hands (an image of Psalm 119) becomes the great mountain of the Church

# Son of Man

- The term “son of man,” could be understood in the following five different ways:
  - A human being
  - The son of Adam (man)
  - A prophet (Elijah, Jeremiah)
  - The messiah
  - The divine figure and messiah from Daniel 7:13-14
- The key to understanding the importance of the term “Son of Man” can be seen in the often used phrase, “He who has ears to hear let him hear,” which allowed everyone to interpret “son of man” from his own point of view (**Mt 13:43 \***)

# Matthew 9 (Cont)

- The reference to “the son of man” approaching the throne of the ancient of days is obviously a messianic passage
- This is very similar to **Ezekiel’s** prophesy which said a descendent of David will return to shepherd God’s people
- The Messiah will return to the throne in Jerusalem when the Kingdom of Israel is reestablished
- The Jews of the 1<sup>st</sup> century would have known **Daniel 7**, as this book was one of the most well-known books of the Old Testament
- The reason for this is that **Daniel** prophesied in **Daniel 9** that all his prophesies would be fulfilled after 490 years