

Bible Study 2023-2024

Class #17

2/13/24

Synoptics 23 – 24

- Matthew 19 (Cont)

Matthew 19 (Cont)

- **Matthew 19:27-30** *“Then Peter said in reply,...and the last will be first”*
 - Jesus has just given a parable explaining His reflection of the difficulties of a rich man entering Kingdom situation
 - When Jesus (Son of Man) speaks to His disciples of leaving father and mother for his namesake, he is not talking about being a bad husband
 - He is not calling them to abandon their families, or their homes, or their lands
 - Rather, He is teaching them to make choices; to establish priorities

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 19 (Cont)

- Other passages are often misinterpreted, as in his calling some of the apostles to come and follow Him, and they left their boats, nets, and families
- This does not mean that they left everything on the beach for someone to take
- In the very next text, we see Jesus and the Apostles using Peter's boat to cross the lake
- It means that they reprioritized their lives
- Peter's house became Jesus' house
- Peter used his fishing career to preach the gospel

Matthew 19 (Cont)

- At the end of this section, Jesus says that the first will be last and the last first
- This is not as in lining up to go into a theater
- It means that everyone will be on an equal playing field
- This becomes clear in the next passage in Matthew 20

Synoptics 23 – 24

- Matthew 20

Matthew 20

- **Mathew 20:1-16** *“For the kingdom of heaven is like a householder...and the first last*
 - Remember, the “Kingdom of Heaven,” is Matthew’s way of speaking of the “Kingdom of God”
 - Jesus then gave a parable about the landowner who goes out throughout the day to hire laborers
 - At the end of the day each gets the same wage of one *denarius* (a days wage for a laborer)
 - The landowner asked: “Can’t the master be generous with his money?”
 - He was not being unfair as he gave everyone a day’s wage for their labor (an equal playing field)

Matthew 20 (Cont)

- He says: *“So the last will be as the first and the first will be as the last”*
- The Greek structure often leaves out words when it can *
- Therefore, when translating the Greek into English, one has to bring back the words left out (otherwise the text can be misunderstood)

Matthew 20 (Cont)

- **Matthew 20:17-19** *“And as Jesus was going up to Jerusalem,...and he will be raised on the third day”*
 - As Jesus was going up to Jerusalem, He took the 12 and once again reminded them that He would be handed over to the chief priests, put to death, and raised on the third day
 - This is the third such statement which was given to prepare them for the second half of the gospel which contains Jesus’ going to Jerusalem for His passion
 - Matthew 16:21; Matthew 17:22; Matthew 20:18-19

Matthew 20 (Cont)

- As discussed earlier, this was the time of the year when many Jews from Galilee went to Jerusalem to celebrate the Passover feast in accord with the Law of Moses
- This trip took between 3 and 5 days (or more) depending on whether you were traveling with family and animals
- There was plenty of water for the journey from the Jordan River, until one reached *Jericho*
- As they were heading down the Jordan valley toward *Jericho*, it appears that Jesus had a discussion with the mother of James and John (sons of Zebedee the fisherman)

Matthew 20 (Cont)

- **Matthew 20:20-21** *“Then the mother of the sons of Zebedee came up to him,...in the kingdom”*
 - Father pointed out that James and John already had been singled out as being important characters (and were named the sons of thunder), and thus occupied a special role among the 12
 - Their mother (*Salome*) , most likely, knew of this, and yet she still sought clarification
 - She was not thinking about the kingdom after Jesus gets to heaven!

Matthew 20 (Cont)

- She knew that He was the Messiah and, if He was going to Jerusalem, He must be about to overthrow the Romans and Herodians, and become the King of Israel
- Thus, after He was enthroned, she wanted her sons to sit at His right and left at table, and in the throne room
- As mentioned earlier, these two brothers already had special status among the 12

Matthew 20 (Cont)

- **Matthew 20:22-28** *“But Jesus answered,...they were indignant at the two brothers*
 - Jesus turned to the two brothers (In the other gospels, they spoke directly to Jesus without their mother’s intervention)
 - It is obvious that all three gospel writers wanted to relate this story to their audiences
 - Jesus’ reply continued to contain the theme that everyone is equal in the Kingdom of God
 - Yet, as there will be all sorts of different jobs to be performed, there would be some inequity there

Matthew 20 (Cont)

- **Matthew 20:29-31** *“And as they went out of Jericho,...Lord have mercy on us son of David”*
 - At this point, Jesus and his followers are about to leave *Jericho* on their trek up to Jerusalem
 - Two blind men cry out just before Jesus leaves the city “Son of David,” as they believed Him to be the Messiah
 - This was a messianic title implied in **2 Samuel 7**
 - The Greek word “*Kyrios*” means “master”
 - Thus, when we see this in English as “Lord,” we must understand it as a 1st century Jew would

Matthew 20 (Cont)

- A Greek speaking Jew would use that word in two ways:
 - First, it means “master”
 - Second, in the Old Testament Greek (in the Septuagint) it was a circumlocution for the divine name (Yahweh)
- Paul also always used that word to designate Jesus (as both Paul’s letters and the Gospel of Matthew were written very early)
- Father suggested that Matthew was suggesting something more than “Son of David,” and the secondary meaning here was for his audience

Matthew 20 (Cont)

- **Matthew 20:32-34** *“And Jesus stopped and called them saying,...and immediately they received their sight and followed him”*
 - Father pointed out two things here:
 - First, the two men followed Jesus as a part of the crowd going to Jerusalem
 - Second, Jesus does not caution them to keep the messianic secret
 - In fact, we will not see Jesus telling anyone to be quiet about His identity any more
 - Soon, in **Matthew 21**, we will see Jesus enter the temple in Jerusalem

Matthew 20 (Cont)

- Another synoptic observation is Matthew referencing that there were two blind men
- Once again, this is Matthew use of duplicates, where Mark and Luke only have singles
- Jesus speaks of two donkeys, two demoniacs, (etc.)