

Bible Study 2023-2024

Class #3

9/26/23

Synoptics 23 – 24 #2

- Presented 9/26/23

Matthew 13

- **Matthew 13:1-8** *“That same day Jesus went out of the house...some thirty”*
 - Jesus speaks in parables as a result of what happened in **Matthew 11 and 12 ***
 - He begins by leaving Peter’s house, walking down the beach to the place now called the bay of parable which is halfway between *Tagbha* and *Capernaum*
 - From there, He began His presentation of seven parables, beginning with the Parable of the Sower

The Prophets sent by God to Israel

- Elijah 870
- Elisha 850
- Jonah 800-753
- Amos 760-753
- Hosea 750-715
 - **Fall of Israel 722**

Prophets we will look at oriented toward Judah

- **Isaiah 742-700; 540;**
- Micah 722-702
- Nahum
- Zephaniah 628-622
- Jeremiah 626-587
- Ezekiel 593-573
 - **Exile of Judah 605; 597; 587**

Prophets we will look at oriented toward Judah (Cont)

- Daniel 605-535
 - **Return 538; 525-457; 444**
- Haggai 520
- Zechariah 520-480
- Malachi 432-424

Isaiah 42

- **Isaiah 42:1-7**

- This is the **1st Suffering Servant Song**
- *Matthew* speaks of this as being fulfilled in *Jesus*
- *Matthew*, and much of the New Testament, lists a number of places where *Jesus* fulfills the life of the suffering servant
- It is difficult to figure out who this individual is when reading these stories in *Isaiah* as it might be:
 - The Messiah
 - The king on his throne
 - Isaiah himself
 - A prophet who will come after Isaiah (i.e. Jeremiah who was a great suffering servant)

Isaiah 42 (Cont)

- In other places it sounds like:
 - Israel, the servant of God
 - Faithful Israel
 - God Himself
- There was great mystery among the Jews as to who this suffering servant really was and, therefore, it was a great mystery
- When the eunuch riding in his chariot reading the suffering servant song from **Isaiah 53** met *Philip* in **Acts 8:26-29** ₃ he asked who was the prophet speaking about
 - Philip tells him that it was about Jesus
- Another interesting passage concerning a future historical setting is found in **Isaiah 44** *

Matthew 13 (Cont)

- **Matthew 13:9** *“He who has ears, let him hear.”*
 - Father pointed out that all of His listeners had ears!
 - Jesus was responding to the fact that, after He had been preaching the Gospel in Galilee for three years, only a portion of those hearers accepted Him as the Messiah
 - It would appear that they had plenty of time to figure out who He was
 - Thus, He was saying that those who believed in Him “had ears,” while those who rejected Him did not

Matthew 13 (Cont)

- A major reason He was talking about sowing grain was the entire region in and around Capernaum contained grain fields (barley or wheat)
- Thus, He was most likely speaking to grain farmers
- The statement, “He who has ears, let him hear” is the code to understanding all of the parables

Matthew 13 (Cont)

- **Matthew 13:10** *“Then the disciples came and said to him, ‘Why do you speak to them in parables?’”*
 - The disciples were frustrated at Jesus speaking in parables, and asked Him why he was doing this
 - Further, it just started here in **Matthew 13**
 - Jesus had not been using parables in His teaching before this
 - Matthew is demonstrating that at this point in the Gospel, the Pharisees have rejected Jesus, and now He is telling them it is over
 - He continues to preach and teach, but only to those who have ears to hear

Matthew 13 (Cont)

- **Matthew 13:11-12** *“And he answered them, ‘To you it has been given to know the secrets of the kingdom of heaven,...but from him who has not, even what he has will be taken away.’”*
 - The disciples are those who have, and more will be given to them
 - The crowds who have refused to accept Jesus as Messiah, even what they have will be taken away
 - Shortly after this, Jesus will leave Capernaum

Matthew 13 (Cont)

- Father said that this did not seem to be a good social or economic plan
- He was not talking about the rich getting richer and the poor will get poorer
- He was talking about the situation the people had placed themselves
- He had been preaching in the region for three years
- Those who accepted Him continued to learn and have more (they were like good ground upon which the seeds fell and produced an abundance of fruit)

Matthew 13 (Cont)

- Those who rejected His teaching were like the poor rocky or thorny ground which would not produce anything
- Father reminded us of the many miracles (mighty deeds) Jesus performed in that region, and yet they did not accept Him
- How many times had they heard Him preach plainly and clearly?

Matthew 13 (Cont)

- **Matthew 13:13-17** *“This is why I speak to them in parables,...and to hear what you hear, and did not hear it.”*
 - Jesus was saying to the disciples, “Let me explain this to you guys”
 - All of those who listened to His words had physical ears and eyes, but the disciples (through the grace of God) used their ears and eyes properly as they perceived something greater here (**Isaiah 6:9-10**)

The Book of the Prophet Isaiah

Introduction and Isaiah 1

Isaiah (Cont)

- ***Isaiah***

- Born around **765 BC**
- Married and had at least two sons
- A resident of *Jerusalem* during the reigns of kings *Uzziah* through *Hezekiah*
- Received prophetic visions while in the temple in Jerusalem (**Isaiah 6**)

Isaiah (Cont)

- Began to prophesy in **740 BC** at the **age of 25** at the very end of the reign of King *Uzziah* of Judah (792-**740 BC**)
- Proclaims the **fall of *Israel*** and ***Judah*** as punishment for both nations infidelity
- His book prophesies about many events beyond his lifetime
- His major focus was toward Judah

Isaiah (Cont)

- **Historical context**

- **Isaiah 1-8** (2nd Kings 15-16)

- Syria and Samaria rise to power over Judah
 - Judah seeks assistance from Assyria and become a vassal

- **Isaiah 9-37** (2nd Kings 17-19)

- Judah under **Hezekiah** join with Egypt and Babylon to withstand Assyria
 - Assyria moves south through Gaza and then conquers Egypt
 - Assyria then returns and attacks Judah
 - The historical context for the Book of Isaiah stops right in the middle of 2nd Kings
 - We will leave the rest of his historical period for the later prophets

Isaiah (Cont)

- The thrust of his message is “judgment on sin”
- Nothing is known about him after **700 BC**
- He may have been martyred at a later date under King ***Manasseh*** (697-642 BC)
- He prophesied against:
 - **King *Pekah* in Israel** (740-732 BC) although not mentioned by name (Is 1)
 - **King *Uzziah* in Judah** (792-740 BC)
 - **King *Jotham* in Judah** (750-732 BC)

1st Isaiah (Cont)

- **King *Ahaz* in Judah** (735-715 BC) by trying to get him not to form an alliance with the King of Assyria
- **King *Hezekiah* in Judah** (715-686 BC) forming an alliance with Egypt against the Assyrians (Is 28-32)

Isaiah (Cont)

- Many scholars believe, because of the difference in language, that the **Book of Isaiah** was written by at least three different authors:
 - **1st Isaiah - Is 1- 39 (740 – 690 BC) The Book of Judgment**
 - Bad News
 - Judgment
 - Breaking of the Covenant
 - Curses of Deuteronomy from Moses

Isaiah (Cont)

- **2nd Isaiah - Is 40- 55 (550- 525 BC) The Book of Consolation – Good News**
 - Restoration
- **3rd Isaiah - Is 56-66 (525- 500 BC) focus on reconstruction after the Exile**

Isaiah (Cont)

- Others believe that:
 - There is only **one author** who uses different language when speaking about bad versus good things and that he was given a glimpse into “divine providence” spanning the entire history of the exile and return
- The important issue is that if there was one or three authors, all of the writings were inspired and their teachings are valid

Isaiah (Cont)

- **Major themes of Isaiah 1-39:**
 - *Yahweh* is king of all the earth
 - The central importance of the city of *Jerusalem*
 - The failures of *Judah* when they turned their backs on God
 - The people disobey God who is not pleased
 - The universalistic men of *Yahweh* as Lord

Isaiah 6 (Cont)

- **Isaiah 6:6-7**

- *Isaiah* says that what he has seen is beyond understanding
- He, a wicked sinner, has seen the King of Glory
- He says that he is unworthy, unclean and dead!
- He realizes his iniquity, inadequacy, unworthiness
- So God sends an angel to cleanse his lips and purify him of his sins so that he will be able to preach the “word of God”

Isaiah 6 (Cont)

- In the old Latin Mass and the Byzantine liturgy the priest said this verse after he received communion
- It is also part of a common hymn sung at the end of communion
- These words are the fulfilment of the Eucharist

Isaiah 6 (Cont)

- **Isaiah 6:8-10**

- *Isaiah* has been purified and is now ready to go
- Later he asks the Lord how long will he have to do this
- How long will it be like this?

Isaiah 6 (Cont)

- **Isaiah 6:11-13**

- *Isaiah* is warned that only 10% of the population will remain, and God will punish them again
- This is not good news
- *Isaiah* is also told to go and preach to them **even though they will not understand**
- And, as we just saw above, the people will plug up their ears, and close their eyes less they repent so that He can heal them
- Look at **Is 30:8-13***₄ where it says the same thing
- We have heard this language in the New Testament as Jesus begins using **the parables** by making this same claim
- To understand what happens to Jesus in **Matthew's gospel**, we must understand this action in *Isaiah*

Isaiah 6 (Cont)

- God sent His people the prophets
- But the people did not listen to them and often asked them to go away because they did not want to hear God's message
- It is also found in ***Amos 7:10-17*** *₅
- God tells *Isaiah* to write His messages down because God knows that those hearing them will not remember what *Isaiah* is preaching to them because they don't want to hear them
- See **Isaiah 30:9-13**

Isaiah 30

- **Isaiah 30:9-13**

- The people have been begging for the prophet to stop preaching
- As with *Amos*, in response to the people asking for the prophets to stop preaching, God complies
- There is a basic principle throughout all of salvation history which says that when a people asked God for something over and over again, He responded to their request even though it will not be good for them
- This is very similar to a parent responding to a pleading child

Isaiah 30 (Cont)

- So now God sends *Isaiah* to prophesy to them in **parables**, which means they will not understand what he is saying
- Only a later generation will be able to look back and understand what was prophesied
- This is exactly what will happen in ***Matthew's Gospel***

Matthew 13 (Cont)

- Jesus explained this parable to the disciples
- Jesus did not go through all the parables as they are fairly easy to understand, if you understand the code
- The disciples (and we) are inside the house (the house of Peter – the Church) with Jesus
- He goes out of the house and talks to the people in parables
- The disciples come back into the house and ask for and receive an explanation