

## Isaiah 40—66: The Servant of the Lord

41:8	Israel is God's servant
41:9	Israel is called to be God's servant
42:1 *	<b><i>Servant brings justice to the nations; the Spirit upon Him</i></b>
42:19	servant is blind and uncomprehending
43:10	servant is witness to God's work
44:1	Israel is God's servant
44:2	Jacob is God's servant (note parallelism)
44:21	Israel God's servant will not be forgotten
44:26	<b>Cyrus</b> , the Persian king (see v. 28; 45:1)
45:4	Jacob/Israel is God's servant
48:20	Jacob, God's servant to be free from Babylon
49:3 *	<b><i>Servant in whom God will show his glory</i></b>
49:5 *	<b><i>Servant with a ministry to Jacob, to bring them back to God</i></b>
49:6 *	<b><i>Servant is a light to the nations, bringing salvation</i></b>
49:7 *	<b><i>Servant is victorious over the kings of the earth</i></b>
50:10	<b>Isaiah</b> is the servant, rejected by the people
52:13 *	God's Servant is exalted
53:11 *	God's Servant justifies the many
54:17	<b>plural; servants</b> are vindicated
56:6	servants made of <b>foreigners</b> also
63:17	Israel is God's straying servants
65:8	God defends Israel, his servant
65:9	Israel, God's servant, will be restored
65:13	Israel, God's servant to be vindicated before the nations
65:14	Israel, God's servant to be vindicated before the nations
65:15	Israel, God's servant to be vindicated before the nations
66:14	Israel, God's servant to be vindicated before the nations

*God's work of salvation to Israel and the nations is a central theme in 40—66*

### The Servant's identity

Concept of *servant* in broader prophetic writings: Application to Israel, David and Davidic king

Servant as Israel	Davidic Servant
Jer. 30:10; 46:27,28	Jer. 33:21-26
Ezek. 28:5	Ezek. 34:23,24

Hag. 2:23

Zech. 3:8 Davidic “Branch” as servant

*Comparisons of the servant in Isaiah’s Servant Songs*

Individual	Description	Israel
42:1	“my chosen”	41:8,9
49:3	“my servant”	44:21
49:6	“light to the nations”	51:4
49:1	“called from the womb”	43:1

*Contrasts in Isaiah’s Servant Song*

Individual	Israel
Full of the Spirit (42:1)	Upheld by God’s righteousness (41:8—10)
Israel and the nations blessed by the servant (49:1—6)	Blessed by God (44:1—5)
“The righteous one” (53:11)	Has transgression wiped clean by God (44:21,22)

Servants (plural) as a subset of Israel (an Israel within Israel)

- Is. 65:8—16

*The Suffering Servant* (Is. 52:13—53:12)

52:13—15 A dramatic pronouncement

- God narrates
- Israel is the audience, not the servant
- vs. 14 “just as you... so he”
- Broader context: 52:5,6; 53:8

Work of the servant summarized

- vs. 13 Servant “ prospers” or “gets the job done”
- vs. 14 Servant is humiliated
- vs. 15 Servant “sprinkles” the nations

*Key issue:* “sprinkle” or “startle”, *yazah*

- “Startle” based on context (vs. 14a) and Gesenius

- *yazah* is “hiphil imperfect” form of *nazah* (indicating future causative action) which is always translated “to sprinkle.” see Koehler and Baumgardner, *Hebrew and Aramaic Lexicon of the Old Testament*, v.2, 683
- Only other identical use of *yazah* is Leviticus 16:14
- The Servant is performing the priestly function

#### 53:1—12 Career of the Servant

- Narrator shifts to those giving a report (vs. 1—9)
- Condition of the people who are “lost” and “guilty”
- The Servant provides atonement “for the many” (v. 11).
- 8,9, “deaths” “Plural of amplification” (idiom), cf. 2 Kings 22:20
- Servant is both the administrator of the sacrifice, a priest (52:15), and the sacrifice itself (53:12)—see Hebrews 9:11,12.

#### *Servant Song in New Testament Use:*

- Romans 15:21 (52:15)
- John 12:38/Romans 10:16 (53:1)
- Matthew 8:17 (53:4)
- Acts 8:32,33; 13:47 (53:7)
- 1 Peter 2:24,25 (53:5)

See also the *Babylonian Talmud*, Sanhedrin 98b; *Jerusalem Targum* of Isaiah 52:13; 53:10.

For a detailed discussion of Isaiah 52:13—53:12 see J.A. Motyer, *The Prophecy of Isaiah*, 424-423; David J.A. Clines, “I, He, We, and They: A Literary Approach to Isaiah 53,” *Journal for the Study of the Old Testament*, supplement series 1, 1976, 6-65; Samson H. Levey, *The Messiah: An Aramaic Interpretation*, Hebrew Union College, 63ff.

## **Inductive Worksheet: Gospels**

### **Overview**

*Outline the Gospel by each distinct section (pericope)*

Identify significant and recurring themes—why might the Gospel have been written?

## Passage Study

structure (skeleton)	content (muscle)	application (skin)
<i>Context</i>	<i>Historical/Cultural</i>	<i>Identify:</i>
What are the preceding & subsequent passages?	Explain cultural practices, people, objects, etc. that may bear on the text's meaning	Is there a response to Jesus in the passage? How are we to understand the response?
Introduction or explanatory statement	<i>Language</i>	repent
<i>Identify</i>	Define key theological terms	denunciation
<u>who</u> —characters	<i>Theological</i>	hope
<u>where</u> —location	<i>Salvation:</i> What does the passage teach about God's program on earth?	call to action
<u>when</u> —time		
<i>teaching or narrative</i>	God: What does the oracle teach about <i>Christ, God, the Spirit</i> ?	How does this passage relate to the main theme(s) of the Gospel?
Outline the flow of the narrative or teaching	What does the passage teach about the <i>life of discipleship</i> ?	
<ul style="list-style-type: none"> <li>• <u>What</u> is the main point?</li> </ul>	What does the passage teach about the <i>kingdom</i> ?	
<ul style="list-style-type: none"> <li>• <u>How</u> is the main point supported, illustrated, explained, or applied?</li> </ul>		

## *Introducing the Gospels*

### *What is a gospel?*

*Theological narrative emphasizing the actions and teaching of Jesus*

- Purposeful and selective account: Each Gospel has a thesis to defend to a particular audience (see John 20:30; Luke 1:1-4). Matthew and Mark have no *thesis statement*, but the core purposes can be inferred from their selection

of events and teachings of Christ, and editorial and structural perspective provided by the author.

- Intent to persuade and equip. Gospels are not disinterested chronicles, but evangelistic treatises. Gospels include significant development of arguments based on evidence and support for the claims made.
  - Extensive use of Old Testament as proof of the truth of Jesus' teaching in Matthew.
  - Emphasis on historical accuracy and Jesus' innocence by Roman legal standards in Luke.
- Gospels provides the early church with authoritative teaching against a background of emerging heresy and challenges faced in the first century Christian movement
  - Teaching on the dangers and rewards of discipleship in Mark
  - Emphasis of Christology in John

## ***Purpose and methods of Gospels overview***

*What's the point of overview?*

- By reviewing the whole story, each "scene" makes sense; you know how it relates to the total picture.
- Helps the reader get at the author's primary purpose for writing and probable audience

### ***Finding and summarizing main themes and author's purpose***

Thesis for the Gospel, some statement of purpose, either implicit or explicitly given. Certainly there will be more than one theme, but as in the case of Luke and John, we note the ability to distill these themes into one coherent statement.

What does the author *emphasize*?

Key terms often repeated, such as "kingdom of God," "fulfill," "believe," "life"...show the author's emphasis by using a *technical or theological vocabulary*. These terms, rich in meaning, are keys to identifying the main themes of the Gospel.

In completing an overview, compile a list of key words and summarize how these terms disclose the main themes of the Gospel. Concordance programs easily identify word use.

- E.g.: John’s use of “believe” (71 occurrences—compared to only 32 in all three synoptics combined); and “life” (62 occurrences)
- E.g.: Luke repetition of the divine necessity of Jesus’ death in fulfillment of God’s plan (Lk. 9:22; 13:33; 17:25; 22:37; 24:7, 26,27, 46... )
- E.g.: Matthew’s use of “fulfillment” to demonstrate the unique qualifications of Jesus as the promised messiah, and “kingdom”

Note *repeated events*

- E.g.: Controversies
- E.g.: Miracles

Note how much *space* is devoted to particular events or teachings

- E.g.: Mark and John emphasize the last week

*Provide a brief summary of the key themes throughout the Gospel and what it may imply about the audience or the author’s primary concerns in writing it.*

### ***Identifying Structure in the Gospels***

Note the interplay between *narrative* and *teaching*

Matthew:

Ch 1—4	<b>NARRATIVE:</b> setting the stage for Jesus’ ministry
Ch 5—7	<b>TEACHING:</b> sermon on the mount
Ch 8—10:4	<b>NARRATIVE:</b> healings and calling the disciples
Ch 10:5—42	<b>TEACHING:</b> instructions on the disciple’s ministry
Ch 11—12	<b>NARRATIVE:</b> dialogues concerning John and the religious
Ch 13	<b>TEACHING:</b> kingdom parables
Ch 14—17	<b>NARRATIVE:</b> Height of ministry in Galilee
Ch 18	<b>TEACHING:</b> greatness in the kingdom
Ch 19	<b>NARRATIVE:</b> dialogue/debate with pharisees
Ch 19:28—20:16	<b>TEACHING:</b> working for the kingdom
Ch 20:17—21:27	<b>NARRATIVE:</b> triumphal entry
Ch 21:28—22:14	<b>TEACHING:</b> warning parables
Ch 22:15—46	<b>NARRATIVE:</b> confrontations with the religious
Ch 23—25	<b>TEACHING:</b> woes, laments, judgments, apocalypse
26—28	<b>NARRATIVE:</b> arrest, crucifixion, resurrection, commission

Narrative includes illustration or application of teaching—what Jesus’ teaching “looks like”; teaching explains the action of the narrative. For instance, consider the theme of authority in Matthew 5—10:1. See 7:28 (7:28,29 cf. 8:2,8,9,16,27; 9:6,8... ).

### *Thematic arrangement*

- Chronological blocks with minor internal variation, based on:
  - Historical method of the author

#### Matthew

- John preaches (3:1—12)
- Jesus is baptized (3:13—17)
- Jesus is tempted (4:1—11)
- Jesus hears John is jailed and withdraws to Galilee (4:12)

#### Luke

- John preaches (3:1—17)
- John jailed (3:18—20)
- Jesus baptized (3:21, 22)—as the culmination of John’s ministry
- Jesus’ genealogy (3:23—38)
- Jesus tempted (4:1—13)

- Thematic purposes of the author effects arrangement
  - Note the common thread of parables (Luke 15:1—32; Matt. 13)
  - Note in Mark 2:1—3:6 each of the stories share the common theme of Jesus’ messianic actions (signs) inciting opposition from the religious authorities:
    - Healing the paralytic, forgiving his sins
    - Jesus eating with publicans after the call of Levi
    - Debate over fasting
    - Eating grain on the Sabbath
    - Healing the withered hand

### *Recognizing structural clues*

Flow of the Gospel observed from authorial devices advance drama and provide *context* for Jesus’ actions and teaching

Changes in audience, geography, time, subject

- Audience change often represents a subtle shift in subject: “Then he turned to his disciples and said...”

- Geographic change is transition in text: Motion toward Jerusalem and away from Jerusalem
- Time change reflects transition: “then” “and when”...

Summary, transition, conclusion, introduction statements

- Key insertions of summary statements help “block” pericopes into thematic units
  - E.g.: Mt. 4:23—25 summarizes Jesus’ early success, proof that God was truly with him
  - E.g.: Mt. 7:28—29 summarizes Jesus’ unique authority as a teacher
  - E.g.: Mt. 8:17 summarizes Jesus’ healings from 8:2—16
  - E.g.: Mt. 8:27 conclusion put in the mouth of disciples

*Outline each section and summarize the major themes*

Structural Outline of John

<b>Text</b>	<b>Type</b>	<b>Content</b>
1:1—5	Prologue	Jesus as the “Word”
1:6—8	Prologue	Role of John the Baptist
1:9—13	Prologue	Jesus is light of the world
1:14—18	Prologue	Mystery of the incarnation
1:19—28	Narrative	Testimony of John the Baptist
1:29—34	Narrative	John’s witness of Jesus
1:35—42	Narrative	Early disciples called
1:43—51	Narrative	More disciples called
2:1—10	Narrative	Wedding at Cana
2:11	<i>Summary</i>	<b>First sign in Galilee: Disciples believe</b>
2:12—21	Narrative	Cleansing the temple
2:22—25	<i>Summary</i>	<b>After resurrection, disciples believed scripture; many believed based on signs</b>
3:1—21	Narrative	Challenge to Nicodemus
3:22—36	Narrative	John challenges his disciples
4:1—6	Narration	Jesus must go through Samaria
4:7—38	Narrative	Woman at the well
4:39—42	<i>Summary</i>	<i>Many believed, having heard themselves</i>
4:43—45	<i>Summary</i>	<i>Galileans receive Jesus</i>
4:46—53	Narrative	Nobleman’s son healed
4:54	<b>Summary</b>	<b>Jesus’ second sign in Galilee</b>
5:1—9	Narrative	Healing lame man at Bethesda
5:9b—17	Narrative	Controversy over the Sabbath

5:18	<b>Summary</b>	<b>Jews seeking to kill Jesus over teaching</b>
5:19—29	Short discourse	Believe the Son for eternal life
5:30—47	Short discourse	Four witnesses to Christ
6:1,2	<b>Summary</b>	<b>Multitudes followed because of signs</b>
6:3—14	Narrative	Feeding the 5,000
6:15	<b>Summary</b>	<b>Jesus withdraws</b>
6:16—21	Narrative	Jesus walks on water
6:22—25	Narration	Multitude seeks Jesus
6:26—40	Narrative extended dialogue	“I am the bread of life”
6:41—51	Narrative extended dialogue	“I am the bread of life”
6:52—58	Narrative extended dialogue	Eternal life through Jesus’ blood & flesh
6:59	<i>Summary</i>	<i>Jesus spoke this in the synagogue</i>
6:60—65	Narrative	Spirit gives life
6:66—71	Narrative	Peter’s confession; betrayal foretold
7:1	<b>Summary</b>	<b>Jesus refuses to go to Jerusalem</b>
7:2—9	Narrative	Jesus rejects his brothers’ reasoning
7:10—13	Narration	Jesus goes to Passover secretly
7:14—24	Narrative	Jesus speaks at the temple
7:25—36	Narrative	Jesus is from the Father, many believe
7:37—44	Narrative	Multitudes divided; a call to believe
7:45—53	Narrative	Controversy among the Pharisees
8:1—11	Narrative	Woman caught in adultery
8:12—20	Narrative extended dialogue	“I am the light of the world”
8:21—29	Narrative extended dialogue	You must believe or die in your sins
8:30	<b>Summary</b>	<b>Many believed</b>
8:31—47	Narrative extended dialogue	“I am from my Father”
8:48—59	Narrative extended dialogue	“If you keep my word, you will not die”
9:1—12	Narrative	Healing blind man; “I am light of the world”
9:13—34	Narrative	Division over healing on the Sabbath
9:35—41	Narrative extended dialogue	Call to healed man to believe
10:1—5	Short discourse	Beginning of “shepherd” teaching
10:6	<b>Summary</b>	<b>Jesus’ teaching not understood</b>
10:7—18	Short discourse	“I am the good shepherd”
10:19—21	<b>Summary</b>	<b>Division arises over Jesus</b>
10:22—30	Narrative extended dialogue	Jesus gives eternal life
10:31—38	Narrative extended dialogue	A call to believe
10:39	<b>Summary</b>	<b>Pharisees seek Jesus, but he escapes</b>
10:40—42	Summary	<b>Many believed</b>
11:1—44	Narrative	Raising Lazarus, a sign for belief
11:45, 46	<b>Summary</b>	<b>Many believed, others fled to Pharisees</b>

11:47—53	Narrative	Plot to kill Jesus
11:54—57	Narrative	Pharisees waiting to seize Jesus
12:1—8	Narrative	Mary anoints Jesus
12:9—11	<b>Summary</b>	<b>Multitude came to see Jesus and Lazarus, many believed; chief priests seek to kill Lazarus also</b>
12:12—19	Narrative	Triumphal entry into Jerusalem
12:20—36	Narrative, extended dialogue	Prediction of Jesus' death; call to believe
12:37—43	<b>Summary</b>	<b>Many did not believe, fulfilling Is. 53; 6; others including some rulers believed secretly</b>
12:44—50	Discourse	Believe in Jesus for eternal life
13:1—11	Narrative	Jesus washes his disciples' feet
13:12—20	Short discourse	Serve one another
13:21—30	Narrative	Betrayal foretold
13:31—35	Short discourse	Love one another
13:36—38	Narrative	Peter's denial foretold
14:1—15	Narrative, extended dialogue	"Show us the Father"; a call to believe
14:16—31	Discourse	The Spirit and His ministry
15:1—11	Discourse	Vine and branches
15:12—27	Discourse	The command to love
16:1—15	Discourse	Promise of the Holy Spirit
16:16—22	Discourse	Jesus to return to the Father
16:23—28	Discourse	Ask with belief in Jesus' name
16:29—33	Narrative	"I have overcome the world"
17:1—26	Discourse	"High Priestly Prayer"
18:1—11	Narrative	Betrayal and arrest of Jesus
18:12—14	Narrative	Jesus sent to Annas
18:15—18	Narrative	Peter's denial
18:19—24	Narrative	Jesus before Annas
18:25—27	Narrative	Peter's second denial
18:28—40	Narrative	Jesus before Pilate
19:1—16	Narrative	Pilate delivers Jesus to crowd, crucifixion
19:17—22	Narrative	Cross inscription and controversy
19:23—30	Narrative	Jesus crucified
19:31—34	Narrative	Jesus' legs not broken
19:35—37	<b>Summary</b>	<b>John's testimony and OT prophetic testimony intended to provide basis for readers to believe</b>
19:38—42	Narrative	Jesus' burial
20:1—10	Narrative	Empty tomb

20:11—18	Narrative	Mary sees Jesus, announces resurrection
20:19—29	Narrative	Jesus reveals himself to disciples; Thomas
20:30, 31	<b>Summary</b>	<b>Signs included in this gospel intended to lead to belief and life in Jesus</b>
21:1—11	Narrative	Great catch of fish at Sea of Galilee
21:21—23	Narrative	Peter restored
21:24, 25	<b>Summary</b>	<b>John’s witness is true and selective</b>

***Summary of major themes:***

Repeated terms and concepts

- Believe (71 occurrences—only 32 in all other synoptics)
- Life/eternal life (62 occurrences)
- Sign (18 occurrences)
- World (88 occurrences; 22 in combined synoptics)
- Issue of timing—in 2,7,8,13,16...”my time has not yet come...”
- Focus on christology (*I am* used 88 times in John; 66 in combined synoptics)

Stated purpose for the Gospel: John 20:30,31

**Jesus the teacher**

*Jesus as rabbi* (teacher): “Teacher” used 40 times in Gospels (see Mt. 23:8; 10:24,25)

Awareness of common rabbinical modes of communication is crucial for exegesis:

Figure of Speech	Definition	Text
Overstatement/hyperbole	Exaggeration to make a point	Lk. 14:26; Mt. 5:29,30
Pun	Play on words	Mt. 23:23,24 (salma vs. samla)
Simile	Comparison using <i>like</i> or <i>as</i>	Jn. 3:8 (spirit and wind)
Metaphor	Comparison not using <i>like</i> , <i>as</i>	Mt. 10:16; Mt. 12:40
Proverb	Wise saying, aphorism	Mk. 8:15
Riddle	Puzzling story with a deeper meaning	Mt. 6:21; Mt. 26:52
Paradox	Statement that seems contradictory, but isn’t	Mk. 14:58; Mt. 11:12
A fortiori	“how much more... “	Mt. 5:1ff; Mt. 16:25
Irony/sarcasm	Unexpected result	Mt. 7:9—11; Mt. 10:25
		Mt. 16:2,3; Lk. 16:20

Question	“Who do you say that I am?”	Mk. 8:27—32; Mk. 3:1—4; 9:50
	“Can a man have two masters?”	
Poetic parallelism	Repetition used to advance, contrast thought of first line	Mt. 7:7,8; Mk. 9:37; Lk. 16:10
Parable	Extended metaphor with single meaning, or allegory	Mt. 13; Lk. 15:4—10

See Robert Stein, *The Method and Message of Jesus’ Teachings*, 7-33.

When using rabbinical forms, typically a *single general point* is made and the *context* is crucial in understanding that point

- Ex: Parables—Lk 15:4—10; 11—32: 18:9ff (note narrative intro)

*Jesus as prophet* (Mk. 5:15; 8:28; 14:65; Lk. 7:16; Mt. 21:11, 46)

- Prophetic signs and miracles (Lk. 17:16; Jn. 3:2)
- Message inspired by the Holy Spirit (Mt. 12:18; Lk. 4:16-30)
- Divine calling and message (Lk. 4:18; 10:21; Mt. 5:21 see Matt. 23—25)
- Rejected like the prophets (Lk. 13:33-34;)

*Unique authority of Jesus*

- “You have heard... but I say (Mt. 5:21,22; 27,28; 31,32; 33,34; 38,39; 43,44)  
See also Mt. 7:28, 29
- Testimony of John the Baptist (Jn. 3:31-36)
- “I AM” sayings in John 8, 10

*“Parabolic acts” of Christ as a teaching device*

- “Signs” as attesting miracles.
- Symbolic actions are very common.

The actions of Jesus advance his teaching against the background of contemporary Judaism. Jesus is a controversialist. His teachings were designed to inflame opposition to God and dramatically demonstrate God’s mercy. *A central focus in interpretation will be to ask, “Why was this significant to Jesus’ original audience?”*

***Passage Study: Structure***

**Example:** Matthew 15:21—28 *The Syrophenician woman*

*Context: Why is this passage here?*

*Preceding narrative:* confrontation with Pharisees over “defilement”

*Following narrative:* summary of healings, then 4000 fed. Narrative directed both to the pagan woman (in a pagan setting) and to the disciples

Mt. 15:21—28 extends the argument of the last interaction—that faith from the heart, not ritual cleansing from defilement, is what God seeks

*Outline of narrative structure:*

- First scene: request of woman to Jesus (15:21,22)—sets up the drama

Who?

Where?

When?

Note the *irony*. Jesus leaves Israel after engaging Jerusalem’s religious elite over the nature of ritual cleanness, to pagan land. The Canaanite woman, unlike either the disciples or the religious authorities, recognizes Jesus’ true identity as “Son of David” (see also 9:27; 12:23—two prior uses of “Son of David”, both on lips of the unclean).

- Second scene: exchange with disciples (15:23, 24)—establishes the significance of the deliverance.

Jesus’ silence is met by the disciples’ request to send her away.

Jesus’ response is significant: “I was sent only to the lost sheep of Israel.”

The Son of David is Israel’s messiah in a unique way (see Jn. 4:22—26). But at the same time, Jesus has healed gentiles (8:5—13).

These points contribute to the dramatic exchange between the woman and Jesus.

- Third scene: exchange with the woman (15:25—28)—the sufficiency of faith in God’s mercy.

To the woman's repeated plea Jesus says, "It's not good to throw the children's bread to the dogs." I.e.—blessings go to Israel, not gentiles.

Woman does not contradict Jesus, but extends the saying to include the needs of her daughter—a true act of reverent faith.

Jesus, seeing her faith, grants her the request.

### Structure summary

- Context: challenge of internal vs. external cleanliness

Supporting Point #1: Ironic identification by “unclean” woman that Jesus is “Son of David”

Supporting Point #2: Messiah's mission centers on the lost of Israel

Supporting Point #3: Woman pleads for inclusion in blessings of God to Israel

Main Point: God honors the greatness of woman's faith (both persistence and content)—she is a strong *antithesis* to the rabbis' tradition-based religion centering on purity and defilement

**Structure** (skeleton): Matthew 15:1—20

- *Context: Why is this passage here?*

*Preceding pericope*: walking on the water—a challenge to Peter's faith (compare with 9:27 where the emphasis is on Jesus' unique authority)

*Following pericope*: delivering the Syrophenician woman's daughter and other healings—here is a woman who is certainly unclean

Teaching is directed first to the Pharisees themselves (denunciation); then to the multitude; finally, to the disciples. Note that this is the only passage in this section in which all three audiences are involved.

Mt. 15:1—20 reveals the heart of the conflict in Jesus' ministry: hypocritical elevation of the authority of tradition (preoccupation with ritual cleanliness over revelation in Christ and OT scripture)

- *Main/Supporting Points—outline of narrative structure:*

**Introduction statement:** Pharisees' question (15:2): "Why do Jesus' disciples violate traditions by eating with ritually unwashed hands?"

Three scenes:

- *First scene* (3—9)—addressing the Pharisees

Tradition invalidates the Law—rhetorical question v. 3

Example of *corban* and Law's command to honor ones' parents

Advocates of tradition are hypocrites

Indulging in heartless, vain worship (Isaiah 29:13)

- *Second scene* (10, 11)—addressing the multitudes

Defilement is the result of what comes out of a person, not what goes in

- *Third scene* (12—20)—addressing the disciples

Parable of the uprooted plant—directed against Pharisees

Parable of the blind guides—directed against Pharisees

What goes in does not defile, but what's in the heart—summary of 11, 17—19, "these things that defile" of v. 20a

**Conclusion statement:** *the heart, not unwashed hands, defiles the man* (v. 20)

*Here's a summary:*

Passage in context of 14:22—33; 15:21—28

- *Introduction statement* (15:2)—"why do Jesus' disciples violate traditions by eating with ritually unwashed hands?"

**Supporting Point #1:** Pharisees' question based on tradition that *invalidates the Law—heresy*

- Corban case

**Supporting Point #2:** Pharisees' focus on tradition indicates their *hypocrisy*

- Heartless, vain worship described by Isaiah 29:13

Supporting Point #3: Defilement is the result of what comes out, not what goes in

- Parables of denunciation directed to Pharisees with explanation to disciples
- *Conclusion statement* (15:20) MAIN POINT—“[things of the heart] defile the man; but to eat with unwashed hands does not defile the man.”

***Tips for identify the “what” or main point of the passage***

*Summary, conclusion, or introduction statement*

- Given by the author
  - E.g.: Luke 18:1
  - E.g.: John 1:19
  - E.g.: John 2:11; 2:22
- Conclusion placed in the mouth of a character
  - E.g.: Matthew 8:27
  - E.g.: Matthew 12:12

*Imperative*

- Matthew 6:9
- John 3:7 “you must be born again”

*Repetition of key term or concept*

- E.g.: Matthew 8, 9 emphasis on Jesus’ authority to act
- E.g.: Luke 15 the value of “lost things”

*Context*

- “Who then can be saved” (Luke 18:26) is answered by Christ, “The things impossible for men are possible with God (Luke 18:27). Then, the incidents of salvation coming to Bartimaeus and Zaccheus

*Connective words*

- Thus, therefore, so, consequently, for this reason, ... indicate a conclusion
  - E.g.: Matthew 10:16
  - E.g.: Matthew 12:9—12

*Note figures of speech*

- Irony (Matthew 8:22)
- Parallelism (Matthew 9:12,13)
- *A fortiori* (Matthew 12:9—14)
- “Truly” is an authoritative declaration of fact

***Tips to identify the “how” and “why” or supporting points of the passage***

What is the *basis* for the main claim of the passage? What is the *evidence* for the main claim? How is the main claim *illustrated*?

- Note Old Testament citations or fulfillment
- Miracles as signs
- Connective words: because, for, since...

***Assignment:*** Outline Matthew 10:5—42 identifying ***context, main and supporting points*** for each set of instructions Jesus gives his disciples.