

Outlining Gospels *discourses*: Matthew 10:5—42

Context:

- Jesus' instructions to his disciples as he sends them out on their mission (10:1—5; 11:1)
- Instructions clearly are addressed to Jesus' disciples

Structure of the text:

- 5—15 *The nature of the disciples' mission*
 - vs. 5,6. Audience: the Jews (lost sheep of the house of Israel)
 - vs. 7. Message: "Kingdom of heaven is at hand"
 - vs. 8. Evidence: signs of the kingdom to be performed
 - vs. 9—15. Approach: prophetic, itinerant
- 16—23 *Be shrew as serpents and innocent as doves*
 - v. 16. Therefore: Be shrew as serpents and innocent as doves
 - vs. 17,18. But: Beware of men who will take you to the courts, scourge you in the synagogues, and before Roman officials
 - as a testimony against them and the Gentiles
 - vs. 19,20. But: Don't be anxious
 - for God will speak through His Spirit
 - vs. 21,22. And hatred and betrayal await
 - But: the one who endures will be saved in the end
 - vs. 23. But: flee to the next city when persecuted
 - "Truly I say" you will not finish the task until the Son of Man comes
- 24—33 *Fear God, not men*
 - vs. 24,25. Disciple is not above his teacher, nor slave, master
 - Enough that the disciple become as his teacher
 - If the head is called "Beelzebub", how much more the members?
 - vs. 26,27. Therefore: *do not fear them*
 - Things hidden will be revealed
 - What is told in darkness, say in the light
 - vs. 28. And: *do not fear them*
 - who kill the body, but not the soul
 - Rather: *fear Him*
 - who is able to destroy both soul and body in hell
 - vs. 29—31. Therefore: *do not fear*
 - God cares for the sparrow of little value
 - God knows the very hairs on you head

- You are of greater value than a sparrow
 - vs. 32,33. Therefore:
 - Confess me before men, I will confess you to Father
 - Deny me before men, I will deny you to the Father
- 10:34—39 *Paradoxical blessing of discipleship*
 - vs. 34. I did not come to bring peace, but a sword
 - vs. 35,36. For: Households in opposition (Micah 7:6)
 - vs. 37. He who loves family more than Me is not worthy of Me
 - vs. 38. And: he who does not take his cross to follow Me is not worthy of Me
 - vs. 39. He who has found his life shall lose it, and he who has lost his life for My sake shall find it
- 10:40—42 *He who receives you receives a reward*
 - vs. 40. He who:
 - *Receives* you
 - *Receives* me
 - He who:
 - *Receives* Me
 - *Receives* Him who sent Me
 - vs. 41.
 - He who:
 - *Receives* a prophet in the prophet's *name*
 - *Receives* a prophet's *reward*
 - He who:
 - *Receives* a righteous man in his *name*
 - *Receives* a righteous man's *reward*
 - vs. 42. Who ever:
 - Gives cold water in *disciple's name*
 - Truly I say: he shall not lose his *reward*

Outlining Gospel Narratives: Matthew 21:1—22

Scenes

- 1—11 Triumphal Entry into Jerusalem
- 12—17 Cleansing the Temple
- 18—22 Cursing the Fig Tree

Context

- 20:17—28 Jesus' disciples do not understand his mission, jockey for

position in the kingdom

- 20:29—34 Again, Jesus opens the eyes of the blind
- 21:23—27 Religious authorities challenge Jesus

Matthew 21:1—11 Triumphal Entry

Context:

- messianic mission again stated, but not understood by disciples
- sight given to the blind (a sign)
- unexpected cleansing, rather than dedicating, the temple

Setting:

- approaching Jerusalem from the Mount of Olives
- Jesus sends disciples to get a colt for his entry into Jerusalem
- Jesus, disciples and multitudes are present

Dialogue/Story Development

- Disciples get a colt for Jesus to sit on
- Fulfilling Zech. 9:9
- Multitude spread garments and branches before Jesus and reciting a messianic hymn to the Son of David
- The city, in a stir, asks, “Who is this?”
- Answer: “the prophet Jesus, from Nazareth in Galilee” (Son of David)

Character Development

- Clearly Jesus regards himself to be the Davidic messianic king and that his entry into Jerusalem uniquely fulfills scripture
- Significance of character development must be seen in context of several scenes which are viewed together
- Masses for the first (and only?) time recognize Jesus as the messiah

Main point:

- Jesus is the messiah, Son of David—all elements of the scene indicate this

Supporting points:

- Entry into Jerusalem fulfills Zech. 9:9; “Branch of Yahweh”
- Multitude recognize Jesus as “Son of David”

Theology

For the first time in his *public* ministry, Jesus intentionally sets himself forth as the awaited messiah, the “Son of David”. Yet, this fulfillment has much irony which was almost certainly lost on the original participants in this event. Jesus directly fulfills Zechariah 9:9, anticipating the messiah coming as king, bringing salvation to Jerusalem, and mounted *humbly* on a colt. Laying *branches* before the messiah symbolically connects the hope of messiah with the “Branch of David” (Jer. 23:5; Is. 11:1,2,10; Zech. 3:8—10). The crowd cites Psalm 118:25, 26. “Hosanna” means “Lord save us” (Ps. 118:25), followed by “Blessed is the one who comes in the name of the Lord.” The whole text of Ps. 118:22—28 seems uniquely relevant and prophetic. It is a hymn sung at one of the key festivals of the Jews, probably Passover—which in context clearly has symbolic significance. So Jesus, the “rejected cornerstone” is to be the sacrifice bound to the altar.

Matthew 21:12—17 Cleansing the Temple

Context:

- Triumphal entry, fulfilling scripture; Jesus accepts public acknowledgement that he is the messiah
- Followed by the symbolic cursing of the fig tree
- His authority will be challenged based, in part, on this event (21:23ff.)

Setting:

- In Jerusalem at the temple
- Blind and lame; priests and scribes; children

Dialogue/Story Development

- Entering the temple, Jesus throws out moneychangers
- Prophetic denunciation of the hypocrisy at the temple
- Blind and lame at the temple healed
- *Crisis*: Priests become indignant with Jesus’ healings and the children recognition that Jesus is the Son of David
- *Resolution*: Accommodation of scripture to denounce the priests

Character Development

- Note the sharp contrasts between the needy and innocent, and the priests
- Rather than “anointing the holy place,” Jesus creates a scandal by in essence denouncing it.

- Jesus retreats to Bethany for the night

Main point:

- Cleansing the temple for its true purpose, as a confrontation with the religious officials that misrepresent its purpose

Supporting points:

- Cleansing the temple is in keeping with the tradition of prophetic denunciation such as in Isaiah's day (v.13 cf. Jeremiah 7:11)
- More signs from Jesus in healing the blind and lame (v.14)
- Child's faith again affirmed (v.15,16, cf. Psalm 8:2)

Theology:

When the messiah comes, he is to anoint the temple (Dan. 9:24 and related passages). But in this scene, Jesus does not consecrate the temple, but confronts it for its hypocrisy. This event is another instance of confronting the religious who are far from the kingdom. The discussion in vs. 23—27 clearly draw importance on the issue of authority—an issue that pervades Jesus' ministry. The children's faith and the signs performed, again, demonstrate the truth of Jesus' witness and the emptiness of Jewish formalistic religion.

Matthew 21:23—27 Cursing the Fig Tree

Context:

Setting:

- | | |
|---|--|
| <ul style="list-style-type: none"> • After cleansing the temple (21:12—17) • Jesus' authority to be challenged (21:23—27) | <ul style="list-style-type: none"> • On the return to Jerusalem the next morning • Jesus is with his disciples |
|---|--|

Dialogue/Story Development

Character Development

- | | |
|--|--|
| <ul style="list-style-type: none"> • <i>Crisis:</i> Jesus finds no fruit on the fig tree • Tree is cursed, no longer to bear fruit • Disciples marvel, "How did the tree wither at once?" | <ul style="list-style-type: none"> • Jesus' symbolic act of cursing the fig tree seems a fitting continuation of his cleansing the temple |
|--|--|

- Jesus responds using figures of speech
- *Resolution*: What you ask in prayer, believing, you will receive
- Disciples focus on the miraculous nature of the event rather than its symbolic importance

Main point:

- Jesus' disciples called to a true, effective faith (v.22)

Supporting points:

- Contrast of Israel's failed faith—the symbolic imagery of the fig tree
- Israel (the fig tree) is condemned to fruitlessness

Theology:

Fig tree as Israel (in context of previous scene; also Hosea 9:10; Jeremiah 8:13 use the same imagery in relation to Israel, and the latter, in relation to God's judgment of the nation). Israel was to bear the fruit of being God's unique covenant people. They failed to obey God's law and did not live as a witness of God to the watching world. So Jesus pronounces judgment on Israel and shifts his attention to his disciples, who will carry on the work of the kingdom. Effect of believing prayer rooted in true belief, not ritual.

Outlining gospels *extended dialogue*.

Extended dialogue is a very common technique in the gospels. Interpreters will want to pay close attention to the flow of conversation, looking for how Jesus develops theology in the context of conversation. Extended dialogue is different than narrative in that it is much longer than a simple narrative and focuses almost entirely on Jesus making a *claim*, then clarifying its meaning in the context of uncomprehending disciples or hostile religious authorities.

John 8:12—59 studies in dialogue

8:12—20

Verses

12

Claim

Structure

"I am the light of the world"

12	Consequence	<ul style="list-style-type: none"> • He who follows Me shall not walk in darkness, but shall have the light of life
13	Objection	If you bear witness to yourself, your witness is not true (admissible)
14—18	Response	<p>My witness is true:</p> <ul style="list-style-type: none"> • Based on where I came from and where I am going • I am not alone in my judgment (witness), • For He who sent Me also bears witness of Me, who sent Me • Principle: law states that the testimony of 2 witnesses is sufficient • I and the Father bear witness
19a	Objection	“Where is your father?”
19b	Response	<p>You know neither Me nor My Father</p> <ul style="list-style-type: none"> • If you knew Me, you would know My Father also
20	Summary statement by John	<p>No one seized Him</p> <ul style="list-style-type: none"> • because his hour had not yet come
8:21—30		
Verses 21	<i>Claim</i>	<p>Structure <i>I go away</i></p> <ul style="list-style-type: none"> • <i>you will seek Me, but die in your sins</i> • <i>where I am going you cannot come (note the thought of “where I am from and go” from vs. 14)</i>
22 23, 24	Response <i>Claim</i>	<p>“He isn’t going to kill himself is he?” <i>You are from below, I am from above</i></p> <ul style="list-style-type: none"> • <i>you are from this world</i> • <i>I am not from this world</i>

		<ul style="list-style-type: none"> • <i>Therefore, you will die in your sins unless you believe that I am He</i>
25	Question	Who are you?
26	Question	What have I been saying all along? <ul style="list-style-type: none"> • I have many things to say and to judge concerning you • But he who sent me is true • What I have heard from Him I speak to the world
27	Editorial insertion	They did not realize He was speaking about the Father
28, 29	<i>Claim</i>	<i>When you lift up the Son of Man</i> <ul style="list-style-type: none"> • <i>You will know that I am He</i> • <i>And do nothing on My own initiative</i> • <i>But I speak what the Father taught Me</i> <p><i>He who sent me is with Me</i></p> <ul style="list-style-type: none"> • <i>He did not leave Me alone</i> • <i>For I do what pleases him</i>
30	Summary	Many believed as he spoke these things
8:31—47		
31, 32	<i>Claim</i>	<i>If you abide in My word</i> <ul style="list-style-type: none"> • <i>then you are truly My disciples</i> • <i>and you shall know the truth</i> • <i>and the truth will make you free</i>
33	Question	How do you say, “You shall become free?” <ul style="list-style-type: none"> • We are Abraham’s offspring • And we have never been enslaved by anyone
34—38	Response	Everyone who sins is the slave of sin

- A slave does not remain in the house forever
- The son remains in the house forever
- Therefore, if the Son makes you free
- You are free indeed

I know you are Abraham's offspring

- Yet, you seek to kill Me
- Because My word has no place in you

I speak the things I have seen with My Father

- Therefore you also do the things which you heard from your father

39a Rejoinder

Abraham is our father

39b—41a Response to rejoinder

If you are Abraham's children

- Do the deeds of Abraham
- But you are seeking to kill Me
- A man who told you the truth
- Which I heard from God
- Abraham did not do this

41b Assertion

We were not born of fornication (unlike Jesus)

42—47 Rejoinder

We have one Father, God

If God were your Father, you would love Me

- For I proceeded from God,
- For I have not come on My initiative
- but His initiative

Why do you not understand what I say?

- Because you cannot hear My word

You are of your father the devil and you want to do the desires of your father

- He was a murderer from the beginning
- He does not stand in the truth

- Because there is no truth in him
- Whenever he lies he speaks from his own nature
- For he is a liar
- and the father of lies

You do not believe me

- because I speak the truth

Who convicts me of sin?

- If I speak truth, why do you not believe Me?
- He who is of God hears God's word
- For this reason you do not hear them,
- Because you are not of God

8:48—59

48 Claim
49—51 Rejoinder

You are a Samaritan and have a demon
I do not have a demon

Claim

- But I honor My Father
- And you dishonor Me

I do not seek my own glory

- *Only One seeks and judges*

I tell you truly

- *If anyone keeps My word*
- *He shall never die*

52, 53 Response to rejoinder Now we know you have a demon

Question

- Abraham and the prophets died
- And you say, "If anyone keeps My word, he will never die"

		Surely you are not greater than our father Abraham or the prophets who died?
54—56	Response	Who do you say you are? If I glorify Myself, My glory is nothing
	<i>Claim</i>	<ul style="list-style-type: none"> • The Father glorifies Me • Of whom you say, “He is our God”
		And you have not come to know God
		<ul style="list-style-type: none"> • But I know Him • And if I say I don’t I will be a liar like you • But I know God • and keep his word
57	Question	<i>Your father Abraham rejoiced to see My day and he saw it and was glad</i> How could you have seen Abraham since you’re not yet 50?
58	<i>Response</i>	<i>I tell you the truth, before Abraham was born, I AM</i>
59	Narrator summary	They picked up stones to throw at Jesus, but he hid and went out of the temple

Gospels Content (muscle)

Historical/Cultural understanding. Note two points of emphasis in interpreting the gospels. *First*, Jesus is teaching through what he *does*—there is usually a significance behind his actions best understood against the background of contemporary messianic expectation, religious attitudes, and Old Testament fulfillment (see the “parabolic actions of Christ,” p. 77). *Second*, we see in the *character development* of the narrative key insights into the life of faith or faithlessness, belief or unbelief. What is the appropriate response to Jesus and his teaching? The human response to Jesus both instructs about the nature of faith and provides a very intentional window into how the narrative is to be applied. In reading the gospels interpreters need to understand how Jesus’ actions and words elicited the responses they did and why.

See Craig Keener, *IVP Bible Background Commentary*; Robert Gundry, *Survey of the New Testament*.

Language. Identify and define key words used in the text. This would relate to places, people, objects, and actions. Interpreters need to define these words, noting their cultural meaning as well as how they may be used in the gospel as a whole or in the New Testament.

Theology. The gospels are deeply theologically contentful. Interpreters will want to identify what the text teaches about the nature of salvation, God, discipleship, and the kingdom. To provide some deeper insight into gospels theology, we consider three central areas: fulfillment, *kingdom*, and the *Fatherhood of God*.

Old Testament in the New Testament

A unique problem for interpretation—authorial intent

“[Proper interpretation] requires that the meaning the New Testament author finds in the Old Testament and uses in the New is really in the Old Testament.”

S. Lewis Johnson, *The Old Testament in the New*

Old Testament citations in the New

- Use of OT language and citations as a vehicle of *colloquial expression*:
Matthew 13:32
- *Allusion* expresses a similar thought or draws analogy to a similar situation:
 - Mark 14:34 cf. Ps. 42, 43
 - Matthew 10:15 of Sodom
- Application or accommodation of an Old Testament *principle*
 - Principle relates to a situation not envisioned by the original author
 - 1 Cor. 9:9 cf. Deut. 25:4
 - 1 Cor. 10:26 cf. Ps. 24:1
- Old Testament text cited to represent *opponents' view* and often given more central meaning
 - Matthew 5:21,22; 27,28; 31,32; 33,34; 38,39; 43,44
 -
- *Direct prediction—fulfillment* in which events or prophecies recorded in the New Testament fulfill the *explicit intended meaning* of the Old Testament author
 - Luke 4:18 cf. Is. 61:1,2
 - Matthew 8:17; Lk. 22:37 cf. Isaiah 53; Matt 1:22,23 cf. Is. 7:14

- Acts 2:17 ff. cf. Joel 2:28-32
- NT fulfillment of Old Testament passages not immediately tied to the explicit historical focus of the OT author, but which *implicitly* carries the meaning the New Testament finds in it.
 - “fulfill” (pleroo): Matthew 5:17; Luke 18:31—33; 24:44
 - “complete”; “bring to fullness”...
 - 11 “formula citations” in Matthew out of the 65 OT references
 - *Motif*: Themes carried through the Old Testament and into the New Testament, fulfilled by Christ or others—NT authors employ the OT prophetic hermeneutic of history.

Old Testament in Matthew 8—13

Matthew Text	OT Text	Nature of Use/Fulfillment
8:11, 12	Ps. Is. 59:19; Mal. 1:11. Blessings of Israel extended to the nations	<i>Allusion</i> , not direct quote—carries the much repeated theme that Gentiles would share in God’s blessing to Israel
8:17	Is. 53:4 Anonymous servant	<i>Direct fulfillment</i> —anonymous servant suffers vicariously on Israel’s behalf
9:13	Hos. 6:6. God’s intent is for internal obedience, not external ritual	<i>Application of OT principle</i> —pointing to the inner demand of compassion (<i>hesed</i> , loyalty) over mere external religion of the priests
9:27	“Son of David” refers to God’s unique relationship between promised Davidic King and Himself	<i>Direct fulfillment</i> —Jesus is recognized as the Davidic Son, the messiah. Interesting that the demoniac, not rabbis assert this—polemical
10:1	12 tribes of Israel (Gen. 35:22)	<i>Typological allusion (?)</i> --12 disciples represent in some way the 12 tribes of Israel whom they will one day judge
10:15	Sodom and Gomorrah, depraved cities under God’s judgment (Gen. 13, 19)	<i>Use of OT as a vehicle of expression</i> —Jesus is making an <i>a fortiori</i> argument
10:34—36	Mic. 7:6. Degeneration of family life as a symptom of Judah’s impending judgment	<i>Use of OT as a vehicle of expression</i> —Jesus cites this passage as part of his hyperbolic argument
11:10, 14	Mal. 3:1 (Is. 40:1). God will send his messenger to clear a way and prepare the people for His coming	<i>Direct fulfillment</i> —John is (if you care to accept it) Elijah. As such, he brings an end to the era of Law and prophets, announcing the messianic king (see vs. 13)

11:21, 22	Joel 3:4; Amos 1:9. Judgment of Israel's oppressors promised	<i>Use of OT as a vehicle of expression</i> —Jesus is making an <i>a fortiori</i> argument against Israel
11:23, 24	Sodom's evil and judgment Gen. 13, 19	<i>Use of OT as a vehicle of expression</i> — <i>a fortiori</i> argument against Israel's unbelief
12:3—5	1 Sam. 21:1—6; Lev. 24:5,9. David's consecrated troops are allowed Temple bread by the priests	<i>Application of OT principle</i> — in Jesus' <i>a fortiori</i> argument challenging literalistic interpretations. Priests worked and David ate consecrated bread, so why shouldn't Jesus (greater than David and temple) heal on the Sabbath?
12:7	Hos. 6:6. Confrontation with empty religious externalism	<i>Application of OT principle</i> —again, the Pharisees failed to grasp the true nature of God's Law
12:8	Daniel 7 "Son of Man" as messiah	<i>Direct fulfillment</i> of "Son of Man" designation
12:15—21	Is. 42:1—4. Messianic mission to the gentiles	<i>Direct fulfillment</i> —Jesus' mission to the Gentiles
12:39, 40	Jonah was three days in the fish	<i>Use of OT as vehicle of expression</i> —analogy
12:42	Queen of Sheba	<i>Use of OT as a vehicle of expression</i> —contrasting curiosity of the queen (gentile) with disinterest of Pharisees and others (Jews).
13:10—14	Is. 6:9, 10; Deut. 29:4; Jer. 5:21; Ez. 12:2. God's judgment on the wicked who do not submit to God	<i>Fulfilled prophetic motif</i> —the wicked hear the truth, but are hardened from truly understanding, to their own destruction
13:32	Ezek. 17:23	<i>Use of OT as vehicle of expression</i> —though possibly a thinly veiled prophecy of the Davidic kingdom
13:35	Ps. 78:2	<i>Fulfilled prophetic motif</i> (?)

Case Study: Matthew 2:15

key interpretative questions:

- How does Matthew understand Hosea 11:1 to be *fulfilled* in Jesus' family's flight to Egypt? How is Hosea's text legitimately messianic?
- Is Matthew's use of Hosea consistent with the prophet's own interpretative approach to Exodus 4:22 and Numbers 24:8?

Observations from Hosea

- *Context* of Hosea 11 within the flow of the book: Hosea 11 is one of the three major oracles of blessing after God's case against Israel is declared (4:1). In contrast to Israel's unfaithfulness and the exile to which they will go, God cares for and will *preserve* Israel (6:1—3; 11:1—11; 14:1—9).
- *Informing theology*: "My son." Israel as God's son was an accepted technical term (Exod. 4:22,23; Num. 24:8). The many were represented by the singular, "son." And the one representing the many is an established messianic term (2 Samuel 7:14; Psalm 2:7; Isaiah 9:6).
- *Prophetic concept of history*: Hosea uses Israel's departure from Egypt as a reminder of God's *ongoing exodus hope* for his people (Isaiah 11:11) through the Davidic King (Isaiah 11:1—5). For Hosea, Egypt is synonymous with Assyria (metonymic parallelism 9:3; see Ps. 114:1—3). Egypt is thus a *symbol* of bondage (8:13; 9:3, 6; 11:3—5; 12:13). See also Rev. 11:8.
- *Hosea's prophetic message*: Consistent with the prophetic understanding of history, Israel's hope, rooted in the historic past, will look to the future exodus of God from the current "Egypt." *The past overflows into the future as history fulfills God's redemption.* And by invoking the *part* of the motif that fits the situation, the *entire* meaning of the motif is presumed by the author.

Matthew 2 and the use of Hosea 11:1

Matthew looks to the exodus theme as it unfolds in the prophets, using exactly the same view of history:

Just as under Moses God preserved his *son* in Egypt and "called out my son," so, Hosea declares, he will again under Assyrian (Egypt) captivity with a new exodus. In Matthew, as Son in the *fullest* sense, Jesus completes (pleroo) the motif—as his ministry also bears witness. As Hosea fits into the broader prophetic motif of exodus, which includes an explicit messianic dimension (Isaiah 11; Jeremiah 23), Matthew is invoking that part of the motif that fits the situation he is describing in the Gospel narrative of Jesus. But by invoking part of the motif, the assumption is that it carries the breadth of the motif's meaning.

Both Hosea and Matthew understand that God preserves his "son" in "Egypt" and anticipates the time when the Lord will "call out my son." In this sense Matthew uses Hosea 11 in the *same* sense Hosea used Exodus 4 and Numbers 24.

No rabbinic approach such as *midrash* or *peshet*, or the Roman Catholic doctrine of *sensus plenior* need be assumed, but a consistent exegetical approach by both Hosea and Matthew.

Kingdom of God

Note frequent use of “kingdom” or “kingdom of God” in the gospels

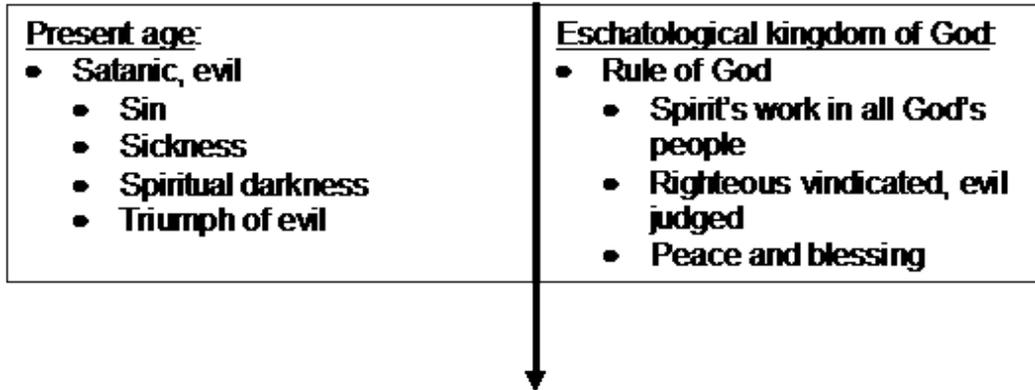
Kingdom of God and Old Testament prophetic hope (see G.E. Ladd, *Presence of the Future*)

The crucial elements of Jesus’ teaching about the kingdom are rooted in OT:

- God is King over *his people* (Exod. 15:18; Num. 23:21; Is. 43:15; 2 Sam. 8)
 - At Sinai (Ps. 68:7,8; Deut 33:2,5...)
 - God’s rule includes his protection (Ps. 18:7—15)
 - “Day of the Lord” is God’s visitation on the peoples when he establishes his rule (Joel 2,3; ...)
- God is the *earth’s King* (2 Kings 19:15; Is. 6:5; Jer. 46:18), yet in a unique way, will become the *future King* of the earth (Is. 24:23; 33:22; 52:7; Zeph. 3:15; Zech. 14:9)
 - The “malkuth” or rule of God is all over the OT (Ps. 145:11, 13; Ps. 103:19...)
- God’s rule is *David’s rule* (1 Chron. 28:5; 2 Chron. 9:8; 13:8; Ezek. 34:23,24...)
 - Davidic Branch is Branch of Yahweh (Is. 4:2; Jer. 23:5,6; 33:14—22; Zech. 3:8). See also Ezek. 17:22—24 cf. John 7:41,42.

Kingdom in contemporary Jewish expectation

- Inter-testamental period developed apocalyptic outlook:
 - Future and present are unrelated
 - Present is evil and age to come is a time of blessing for God’s people and judgment for his enemies
 - Ethical passivity: Rigorous individual faithfulness to the Law is only duty



Apocalypse: radical, overpowering in-breaking of God

Kingdom in Jesus' teaching

Present evil age	<p><i>The future is present:</i></p> <p>Old order invaded by new order—blessings of salvation come to those who voluntarily subordinate themselves to messianic rule—not a worldly order, but a new order hidden in the old. “Fulfillment without consummation”</p>	Eschatological age of blessing
------------------	--	--------------------------------

- Jesus announces the blessings of the kingdom

Enter the kingdom (Mt. 25:34; 46)

Kingdom is a *gift* (Lk. 12:32) to be *sought and received* (Mt. 7:7; 13:44—46; 6:33) of *salvation* (Mk. 10:17—30) even to *outsiders* (Mt. 8:11-13)

Entering into *eternal life* (Mt. 25:46; Mk. 9:43) or the “joy of the Lord” (Mt. 25:21,23)

Resurrection (Lk. 20:34—36; Mt. 12:24—27)

Evils purged (Mt. 25:34,46)

Restoration of fellowship with God (Mt. 13:30; Mk. 4:29; Lk. 22:30; Mt. 8:12,12; Mt. 22:1—14; 25:1—12)

Totally unexpected *reversals* (Matthew 5:1—12)

Paradoxes of the kingdom lived out in the *paradoxes of discipleship* (Mark 8:35; 10:43—45)

- Parables of the kingdom

Why parables? Matthew 13:10—17

- Kingdom as *mystery*

Mysterion: something hidden that is now revealed

Matthew 13:10—17

What was hidden but is now revealed?

How was it hidden but now revealed?

From *whom* was it hidden and now revealed?

why was it hidden?

Matt 13:11

Mark 4:11

Luke 8:10

Rom 11:25

Rom 16:25

1 Cor 2:7

1 Cor 4:1

1 Cor 13:2

1 Cor 14:2

1 Cor 15:51

Eph 1:9

Eph 3:3

Eph 3:4

Eph 3:9

Eph 5:32

Eph 6:19

Col 1:26

Col 1:27

Col 2:2

Col 4:3

2 Thess 2:7

1 Tim 3:9
1 Tim 3:16
Rev 1:20
Rev 10:7
Rev 17:5
Rev 17:7

“Kingdom” in Matthew 8—13

Kingdom in Matthew’s narrative

Text	Nature of the Kingdom
8:11,12	Kingdom appears to be <u>Israel</u> . <u>Gentiles are to be included</u> , but “sons of the kingdom” will suffer judgment
9:35	Jesus went about teaching the <u>good news</u> of the kingdom
10:7	Kingdom is <u>at hand</u> , as evidenced by healings and good news
11:11,12	<u>Least in the kingdom is greater than John the Baptist</u> , yet John is greatest of his era (Law and prophets)—indeed, if you care to accept it, John is Elijah, restoring the hearts of God’s people before the great and terrible day of the Lord (cf. Malachi 4:4—6).

Parables of the kingdom—the mysterious emergence of the kingdom

13:11	The disciples have been granted knowledge of the mysteries of the kingdom, but not to others. This is in fulfillment of the prophetic motif of Isaiah 6:9.
13:19—23	<i>Parable of the seed and soils</i> (allegorical parable). Kingdom presented in “word” for which four responses are possible—each with its peril or reward
13:24—30; 37—43	<i>Parable of the wheat and tares</i> (allegorical parable). The sower of good seed is the Son of Man; the field is the world; the good seed are sons of the kingdom; tares are the sons of the evil one; the enemy who sowed tares is the devil; the harvest is the end of the age, and the reapers are angels. Judgment occurs at the end of the age.
13:31, 32	<i>Parable of the mustard seed</i> . From unlikely, humble origins, to dominance (see Ezek. 17:23)
13:33	<i>Parable of the leaven</i> . Kingdom grows from hidden, unlikely origins to permeate the entire world
13:44	<i>Parable of the hidden treasure</i> . The kingdom is worth all we have

- 13:45, 46 *Parable of the costly pearl.* The kingdom is worth all we have
- 13:47--50 *Parable of the dragnet.* True membership in the kingdom will be clarified at the end of the age
- 13:52 *Parable of the head of the house.* A scribe with true understanding of the kingdom will be able to provide knowledge of both old (revelation from Torah) and new (from Jesus)

Assignment: Outline the extended dialogue in John 6:25—59. What is the central claim, or *main point* of the text and how is it *supported*? Explain *how* Jesus appeals to the Old Testament. How is Jesus' use of the Old Testament consistent with the original meaning of the texts he cites or alludes to?