

Encountering Jesus in the Gospel of St. Matthew - Week 4

Parables of the Kingdom (13)

The Martyrdom of John and the Continuing Ministry of Jesus (14–15)

The Messiah's Sonship and Suffering (16)

Jesus Is Transfigured and Instructs His Disciples (17)

Matthew 13 is a Discourse that follows the Narrative of 11-12

A series of eight parables in this chapter marks a shift in his teaching method.

Review: chapters 11-12 highlight the division of those who follow Jesus and those who do not.

The parables of Chapter 13: theme of division

Jesus contrasts between good soil and bad soil, wheat and weeds, and good fish and bad fish, others the proper response to His invitation

What exactly is a parable?

(Greek, "comparison") A short pictorial narrative designed to impart a lesson or truth in a memorable way.

Deceptively simple, they proclaimed aspects of the Kingdom of God to the audience of the time and to people of all succeeding generations, while at the same time concealing the full depth of the mysteries of that Kingdom from the unbelieving. --Catholic Bible Dictionary

A few parables in OT, 30+ (48 in ICSB) in Synoptic Gospels,

Why teach with parables?

Historical literacy rates: (years) 0 to 1100 = 1%, 1500=5%, 1650=10%, 1850=50%

"For this people's heart has grown dull" 13:15

The priority of the listener: Love of God / Heaven

The Parables of the Kingdom - 3 Contrasts

Contrasts between: good soil and bad soil, wheat and weeds, and good fish and bad fish...

They shed light on the positive and negative responses to Christ's ministry.

The Parables of the Kingdom - 2 Growth

Mustard seed and Leaven:

The theme of unimpressive beginnings yielding tremendous growth, with the added emphasis on the kingdom's hidden dynamism. Three measures of wheat flour, which is about sixty pounds! This would make enough bread to feed well over one hundred people

The Parables of the Kingdom - 3 Kingdom

The Kingdom of Heaven is like: a hidden treasure, a pearl, a fishing net

Theme: the urgency of responding to the kingdom, as well as the priceless value.

Matthew 14-15 theme: diverse responses to Jesus

Herod Antipas is concerned thinking he might be John the Baptist come back to life (14:1–2)

Peter struggles with doubt while walking on water

The disciples worship Jesus(14:33) by the disciples
The Pharisees take offense at his criticism (15:12)
A Gentile pursues the Master with an undaunted faith (15:28)

Feeding of the 5000 - OT links
Elijah and the poor widow (1 Kings 17:8–16)
Elisha multiplied twenty loaves for 100 men (2 Kings 4:42–44)
Manna in the wilderness (Exodus 16:4-21)

Feeding of the 5000 - looking forward
...taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds (Matt 14:19).
Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples (Matt 26:26).
This also points us forward to the institution of the Eucharist.

Matt 14:27 Jesus Walks on Water
But immediately he spoke to them, saying, "Take heart, it is I; have no fear."
Greek: ego eimi, it is I (typical), I am (literally, the Holy name of God)
The first of three declarations of Jesus' divine sonship in Matthew (also 16:16 and 27:54).

Matthew 15:19–20. Things that Defile a Man
For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man; but to eat with unwashed hands does not defile a man."

613 laws of the Old Testament - Think of them in three categories:
1) Moral - the 10 Commandments
2) Liturgical - Temple sacrifices
3) Dietary (Kosher law)

Peter confesses, and Jesus blesses Matt 16:13-20
"Who do men say that the Son of man is?" v13 Daniel 7:13 Son of Man 30x Matthew, 86x NT
Daniel 7:13 ...behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.
Jesus' favorite way of referring to Himself. Literal sense son of Adam, Spiritual sense - Son of God

"You are the Christ, the Son of the living God." Jesus responds by blessing Peter
1) Flesh and Blood (a Semitic idiom) ... my Father who is in heaven
2) You are Petros and upon this petra... Aramaic *kepha'* (a massive rock) Greek-Cephas
Cephas (9x NT) John 1:42; 1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 1:18; 2:9, 11, 14.
3) I give you the keys to the kingdom of heaven...

Jesus here evokes Isaiah 22:15–25, where the prime minister's office is handed on to a successor by the symbolic act of handing on the "key of the house [i.e., kingdom] of David" (verse 22).

Simon is renamed by God, in the same way Abraham and Jacob(Israel) are.

The Transfiguration compared to God's self-revelation to Moses on Mt. Sinai

- (1) Both take place on the seventh day (17:1; Ex 24:16);
- (2) both occur on a mountain (17:1; Ex 24:13, 15);
- (3) both Jesus and Moses take three companions with them (17:1; Ex 24:1);
- (4) the faces of both Jesus and Moses shine with God's glory (17:2; Ex 34:29);
- (5) both involve the glory-cloud of God's Presence;
- (6) both events involve God speaking through a heavenly voice (17:5; Ex 24:16).

Ignatius Catholic Study Bible

Transfiguration - Moses and Elijah

Moses and Elijah are the two people of the OT that have a theophany on a mountain.

Exodus 33:34 Moses "I beg you, show me your glory".

1 Kings 19:11-13 Mt. Horeb but the LORD was not in the fire; and after the fire a still small voice.

THEOPHANY (Greek, "appearance of God") A supernatural manifestation of God in the world.

Types of: visible, audible or otherwise sensible.

Like miracles, a theophany demonstrates the power of God over the order and forces of nature.

Catholic Bible Dictionary

So Jesus, Moses and Elijah are talking... Moses represents The Law, Elijah the Prophets

So what could they possibly be talking about? The new Exodus!

Context: Who is the audience?

Jesus speaks to many people: 3 main categories, and a rare, very small 4th category

The Crowds ie The sermon on the Mount, sermon on the plain

The Disciples : 70 in Luke 10:1, Exodus 24:9

The Apostles : 12

The Special 3 : Matt 26:37 (Garden at Gethsemane), Mark 5:37 (Raising Jarius' daughter)

Exodus 24:9 , Numbers 11:16 In the Old Testament the number 70 represents (symbolically) the number of gentile nations (all gentiles).

The Transfiguration is a turning point: "This is my beloved Son, with whom I am well pleased; listen to him."

verse 17:5 and verse 3:17 Literary technique: Inclusio

Last two classes: The Way to Jerusalem -chapters 18 to 23 and the passion – chapters 24-28.