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**Bible Review: Matthew**

Instructions: This is an open Bible, open note review. Do what you can from memory, and the rest with you Bible and notes. The objective is to make this a learning experience.

Who's who in the first century: Name the person or group

1.\_\_\_Antipas\_\_\_\_\_\_\_\_The tetrarch of Galilee and Perea, 4 BC‑AD 39

2.\_\_\_Herod\_\_\_\_\_\_\_\_\_Idumean ruler of Palestine until the spring of 4 B.C.

3.\_\_\_Sadducees\_\_\_\_\_Wealthy aristocrats associated with the Temple; rejected non‑Mosaic books of the OT and the resurrection

4.\_\_\_\_Pharisees\_\_\_\_"Separated" middle class Jews associated with the Synagogue; held oral tradition equal in authority to the written law

5.\_\_\_\_Pilate\_\_\_\_\_\_\_\_The prefect of Judea from AD 26 to AD 36

6.\_\_\_\_Josephus\_\_\_\_ First century Jewish historian and author of The Jewish War

7.\_\_\_\_Matthew\_\_\_\_\_Wrote the first gospel.

8.\_\_\_\_Mark\_\_\_\_\_\_\_\_Wrote a gospel intended to preserve Peter's preaching about Jesus for Christians in Rome.

9.\_\_\_\_Mishnah\_\_\_\_\_\_The record of the oral traditions of Judaism, considered equal in authority with the written law.

10. \_\_\_Augustus\_\_\_ The Emperor of Rome at the birth of Jesus.

11. \_\_\_Tiberius I\_\_\_\_ The Emperor of Rome during the ministry of Jesus.

12. \_\_\_Essenes\_\_\_The Jewish sect often associated with the community at Qumran.

13. \_\_\_Archaelaus\_\_ A son of Herod who was appointed ruler of Judea, Idumea and Samaria after Herod’s death.

14.\_\_\_Pompey\_\_\_\_\_ Captured Jerusalem and brought Palestine under Roman rule in 63 B.C.

15. \_\_\_Maccabean\_\_ Defeated the Seleucids and rededicated the Jewish temple.

 Essays

1. **Present an outline of the Gospel of Matthew (with references). Comment on each section of the outline, explaining the key verses and and major developments in the life of Christ. Be sure and comment on the following sections: 3:13-17, 4:1, 4:17, 5:20, 12:31-32, 13:10-11, 16:18, 16:28, 21:1-9, 24:3, 28:19-20.**

**Ans**: (the answer may be too much longer than you expected but I wanted to do something that will be useful to me to teach Matthew; I read through the whole book and did this outline)

**A. The introduction of the King (1:1- 4:11)**

1. The ancestry of the King (1:1-17): Abraham and David are identified as key figures in Jesus’ genealogy to show that He is the one fulfilling the God’s promises made in His covenants with Abraham and King David; and Jesus will inherit David’s throne and be the King everlasting.

2. The arrival of the King (1:18 - 2: 23)

a. the birth of the King (1: 18-25) : He was born of a virgin, fulfilling a prophecy

b. the visit of the Magi (2:1-12) : The Magi called Jesus “born King of the Jews”

c. flight to Egypt (2:13-15): not an honorable start for a king but it fulfilled a prophecy

d. the slaughter of the infants (2:16-18) : Comparing Jesus to Moses, born to be the great leader

e. Jesus’ return to Nazareth (2: 19-23) : Not a place we would imagine a king be raised in but it fulfilled a prophecy

f. the Ambassador of the King (3:1-12) : A king deserved a great forerunner who would prepare people’s hearts to receive the King

3. God’s approval shown at Jesus’ Baptism (3:13-17): God’s voice and God’s Spirit from above to introduce Jesus, the Son of God

4. Jesus’ impeccability shown through God-allowed temptations (4:1-11): Jesus’ quality as the God approved King was revealed through His ability to completely obey the words that proceeded from the mouth of God

**B. The Proclamation of The King (4:12 – 7:29)**

1. The King’s withdrawal to Galilee (4:12-16): It was where the King started His kingdom proclamation
2. The King’s message (4:17): His message was the same as that preached by John the baptizer, implying that He was the One John had been pointing people to.
3. Calling the key leaders of the Kingdom (4:18-21): Calling the four fishermen and promising that they would “catch” many people into the Kingdom
4. Validating His Kingdom messages in Galilee (4:23-25): The people there had a foretaste of the Kingdom blessings
5. The King’s sermon to His people on the Mount (Ch5-7): Jesus described what kind of people would fill the Kingdom of God. He made the Law the constitution of the Kingdom and clearly stated that unless true righteousness is attained no one shall enter the Kingdom of heaven (5:20). Then Jesus defined the spirit of the Law and true righteousness (5:21-7:6). Finally, He encouraged Kingdom seekers to persevere and pointed out there were many among them who would not seek to enter the Kingdom whole-heartedly.

**C. The Authentication of the King (Ch 8-10)**

1. Jesus’ heavenly kingship was authenticated through signs and wonders which demonstrated that He had supernatural power over sicknesses, demons and the natural forces. (8:1 – 9:35)
2. Jesus delegated His authority to His disciples so that they could go as His representatives and do the same things in different towns in Israel. (9:36 – 10:42)

 **C. The Controversy Over the King (11: 1- 14:12)**

1. John the Baptizer, who had the spirit and power of Elijah, needed reassurance from the King (11:1 – 11:14)
2. The King rebuked the unbelief of the people (11:15 – 11:30)
3. The King’s mercy and Lordship over the Sabbath offended the Pharisees (12:1 – 12:21)
4. The Pharisees offended the King by saying that His power in exorcism came from the devil (12:22-24)
5. The King pointed out the absurdity of the Pharisees’ argument (12:25-30)
6. The King pronounced the Pharisees’ sin against the Holy Spirit was unpardonable (12: 31-32) and their wickedness came from their hearts (12:33-37)
7. No more Kingdom sign until His death and resurrection as they rejected the sign of His power over the demons (12:38- 12:45)
8. The King explained the Kingdom program implied by His parables only to His own people (12:46 – 13:52): His disciples were not sure how the Kingdom would be established if He continued to use parables and Jesus’ answer was that his messages were only for His true followers to understand (13:10-11 and 34-36 ).
9. Jesus was rejected by His own town (13:53-58)
10. Herod the tetrarch thought the Jesus was John the Baptist coming back to life (14:1-12)

**D. The Instructions for the “Assembly of Called People” by the King (14:13- 20:34)**

1. The King’s teaching regarding faith, defilement, gentile ministry and avoiding bad influences through demonstrations (14: 13-16:12)
2. The King’s teaching on the foundation of the church (16:13-20) which is the faith that Jesus is the anointed King. This faith from God is the “rock” that forms the foundation of the church. The word “church” (the assembly of people called out) appears for the first time in verse 18, implying that the King was trying to focus on building up the elected group.
3. The King’s teaching on His redemptive work and how His followers should follow Him. (16:21-27)
4. Reassuring His disciples of His resurrection and coming back in His Kingdom (16:28-17:13). The King reassured the disciples of His coming back in His Kingdom (6:28), followed by His transfiguration which reassured the disciples of the reality of His Kingdom and His resurrection after death. (17:9)
5. The King’s other instructions on the power of faith. (17:14-23)
6. The King’s instructions on the followers’ civic responsibilities (17:24-27) and principles of interacting with other members of the church. (18:1-20)
7. The King’s teaching on forgiveness. (18:21-35)
8. The King’s instruction concerning divorce. (19:1-12)
9. The King’s teaching on the cost and reward of entering the Kingdom. (19:13-29)
10. The King’s teaching on the mercy-consciousness for the Kingdom members. (19:30 – 20:16)
11. The King’s final instructions on His crucifixion and the importance of servanthood for the Kingdom people before His royal entry into Jerusalem.

**E. The Presentation of the King (21:1-23:36)**

1. The royal entry of the King (21:1-11): Jesus entering Jerusalem riding on a colt, fulfilling the prophecy recorded in Zechariah 9:9. The shouting for deliverance by the multitude and the spreading of garments and branches in the road worked together to make the royal entry substantive in the fulfillment of the 173,880 days’ prophecy by Daniel.
2. The King’s judgment on the sin of the Jews’ temple defilement and the lack of righteous fruit among the Jews, their many hypocritical acts, their disregarding the King’s invitation, and their persecution of God’s prophets, intertwined with his intelligent exchanges with the priests, elders, Pharisees, Sadducees, and lawyers. (21:12 – 23:36)

**F. The Predictions of the King (23:37-25:46 )** 24:3

1. The King’s prediction of the imminent destruction of Jerusalem and the eschatological nationwide readiness to accept Christ. (23:27-24:2)
2. In response to the disciples’ enquiry for details regarding His predictions (24:3), the King gave more details of the first half of the eschatological 7 years’ tribulation (24:4-8) and the second half (24:9-26), as well as the second coming of the King and related signs. (24:27-31)
3. The King’s exhortation to watchfulness, preparedness and faithfulness during the time of waiting for His second coming. (24:32-25:30)
4. The King’s message about the role of Israel’s suffering in the screening of nations for Kingdom membership. (25: 31-46)

**G. The Rejection of the King (26-27)**

1. The plot against the King (26:1-5)
2. Anointing the King for burial (26:6-13)
3. Judah’s betraying the King (26:14-25)
4. Establishing communion to commemorate the King’s sacrifice for the making of the New Covenant (26:26-30)
5. Predicting Peter’s denial of the King (26:31-35)
6. Disciples’ failure to keep watch with the King (26:36-46)
7. The King was arrested (26:47-56a)
8. The King was deserted by His disciples (26:56b)
9. The King was tried by the Jewish leaders and was denied by Peter 3 times (26:57-75)
10. The King was tried by Pontius Pilate and sentenced to crucifixion (27:1-25)
11. The King was tortured, ridiculed, crucified to death and buried (27:26-66)

**H. The Resurrection of the King (28)**

1. The King’s resurrection and appearance to the women (28:1-10)
2. False report of the soldiers to deny the King’s resurrection (28:11-15)
3. Commissioning the disciples (28:16-20): The King gave an order for the disciples to make disciples. The scope of the mission was the whole world (all nations). The key activities involved were immersion and teaching. Lastly, the disciples had the promise of the presence of the King as they carried out the mission.

2**. Define the kingdom of God. [I am looking for the definition which has been presented in class] Discuss the Kingdom's development as presented in Matthew, especially noting and explaining the teaching of the parables of chapter 13.**

**Ans:** The Kingdom of God refers to the people of God being ruled and protected and blessed by God in God’s chosen place. This is the Kingdom that God has promised Abraham (Gen 12:1-3) and was foreshadowed by David’s Kingdom (2 Sam 7:12-16). This is the Kingdom that has been anticipated by the prophets (Isa 2:4, Amos 9:13, Obadiah 19-21), announced by the angel directly to Jesus’ mother Mary (Luke 1:31-33) and proclaimed to be coming by Jesus (Matt. 4:17). God’s Kingdom will become a tangible reality someday as Jesus said, “that you may eat and drink at My table in My Kingdom and you will sit on the throne judging the twelve tribes of Israel.” (Luke 22:30) On the other hand, before the full manifestation of the Kingdom of God, there is also a present spiritual reality of this Kingdom as Jesus said, “The Kingdom of God is in your midst.” (Luke 17:21-22)

The book of Matthew presented the development of the Kingdom of God like this: From chapter 1-4, we can see that John the baptizer prepared the people’s hearts to accept the coming King and then Jesus got the direct introduction from above (voice from the heaven and the Spirit) that he was the one. From Chapter 4-10, we see that Jesus proclaimed that the Kingdom was coming right then and he validated His proclamation with signs and wonders that demonstrated some of those physical blessings that the prophets predicted. It leaves us a feeling that if the people of Israel as a whole had received Jesus as their King, the Kingdom of God would have already become a reality. From chapter 10-14, we see that having seen all the wonders and signs Jesus presented, the Jewish leaders chose to not believe Jesus was the promised King and they even blasphemed the Spirit that worked with Jesus in all those signs. Jesus then announced that the attempt to convince that generation of Jews that he was the King was over and there would be no more sign of this category until his death and resurrection, meaning the immediate full actualization of the Kingdom of God would not come to pass.

Bothered by this change of the Kingdom program, the disciples might be at a loss for directions. Ministering to the disciples’ need for directions, Jesus used a number of parables to explain the “new” route for the development of the Kingdom of God. As Jesus used parables in the public and only explained the meanings to the believing disciples in private, it was pretty obvious that the group of disciples (called-out assembly; the church) has become the focus of this “new” Kingdom program. This was confirmed by the different parables Jesus used: (1) the parable of the sower teaches that not all will end up becoming a Kingdom member; (2) the parable of the tares teaches that there will be counterfeit movements and apostasy alongside with the Kingdom development; (3) the parables of the mustard seed and leavening teach that the Kingdom will start small and grow large; (4) the parables of the hid treasure and pearl of great price teach that the kingdom of God is only for those who seek whole-heartedly; (5) the parable of the drag-net teaches that God will make sure the right ones will show up in His Kingdom.

In Chapter 23-25, Jesus told the disciples about the imminent destruction of the temple and Jerusalem but also predicted that one day the nation of Israel would accept Him as the Messiah and He would come back again in His Kingdom. Before Jesus was taken up to Heaven, he commissioned the disciples to make disciples of all nations. The disciples understood that on the one hand, the kingdom of God was expanding in a spiritual sense as more and more people from all nations were becoming believers; on the other hand, a day would come when the whole nation of Israel would repent and accept Jesus as the Messiah and then Jesus would return and be King on the throne of David. By then all believers will become God’s people, being ruled and protected and blessed by God in Israel. The Kingdom of God will then be fulfilled both spiritually and physically.

3. **Explain the "unpardonable sin" (Matt. 12:22-32) and the significance of this event in the development of the life of Christ.**

The “unpardonable sin” refers to the sinful act committed by the Pharisees right after Jesus cast out a demon from a man who was blind and dumb. The Pharisees said Jesus cast out demons by Beelzebul, a name used to refer to Satan (2 Kings 1:1-6).

First of all, because it was Jesus who called it an “unpardonable sin”, so we have to look for clues from Jesus’ words in order to explain what it was. Jesus said he cast out demons by the Spirit of God (v.28), and hence what the Pharisees did was a “blasphemy against the Spirit” which, according to Jesus, was “unpardonable” (v.31). Jesus also described that act as “speaking against the Holy Spirit”. (v.32)

If we examine what had happened before this particular incident, we can see that the verdict Jesus gave was not really surprising. John the baptizer(the greatest human prophet according to Jesus) after years of preaching ministry calling many Israelites to repent, had pointed to Jesus and said he was the God anointed one. Jesus also got validations from a voice and a sign coming directly from the Heaven. He also did a lot of extra-ordinary miracles and signs (healing sicknesses and casting out demons) to validate His Kingdom messages. Most importantly, the Son of God Himself spoke the messages with the power of the Holy Spirit. Though there have been preachers after Jesus who preached by the power of the Holy Spirit, no one would disagree that no one single preacher can be in any way compared to Jesus. When Jesus preached, it was 100% GOD’s word and voice. After all, only Jesus was the “radiance of God’s glory and the exact representation of His nature”. (Hebrews 1: 2) Jesus was the only one who was able to allow the Holy Spirit to fully manifest It’s power and love and righteousness. From this perspective, there can never be an exact duplicate of this particular context after the first century. We can never point to a certain sin today and commented that it is unpardonable and no one should accept the notion that maybe one has committed an “unpardonable sin”.

What happened at this particular incident can be understood as: the Pharisees came before the Holy Spirit and looked at the power and mercy of the Holy Spirit and said, “You are an unclean spirit.” (Mark 3:30) Actually, right before this incident, they demonstrated their rejection and hatred towards Jesus by “immediately leaving the synagogue and seeking counsel with the Herodians to remove Jesus” (Mark 3:1-6), but they didn’t speak directly against the Holy Spirit. Sadly, they did it now. They blasphemed against the Holy Spirit; they made a final decision to reject and go against the Holy Spirit.

From that day on, Jesus’ Kingdom Program took a different route. There would be no more sign he said (v.39) because the Jewish leaders (representing the whole nation) had already made up their mind to reject Jesus and Jesus had gave the verdict that they had committed an “unpardonable sin”. Jesus began using parables in public which the Pharisees and other non-believers didn’t really understand. Their sin was unpardonable and the whole nation was headed for imminent judgment. The Kingdom of God would grow within those people called out from among them in a way other carnal eyes could not notice.