Matthew 8-9

* Had the beginnings
  + Beginnings of Jesus life
  + Beginnings of His ministry
  + Establishing of the manifesto of the kingdom
* Now onto Discipleship
  + Concerned with the nature of discipleship
    - Flows on from the nature of the beginnings
  + 8v1-9v34: Who is this Jesus?
* Had the powerful teaching: question is who is this person who gives this message?
* First 3 healings (8:1-17): Man with Leprosy, Centurion Daughter, Peter’s mother-in-law
  + (+ others)
    - Imagery of leprosy
    - Example of a gentile
    - Work in the lives of believers
  + All of this fulfilling the word of Isaiah
    - Taking infirmities on Himself??
      * Even deeper fulfilment of Isaiah 53 (beyond calvary)
* Teaching on Discipleship (8:18-22)
  + Costly
  + Immediate (not wavering -> leads to death)
* Second 3 miracles (8:23-9:8): Calm storm, cast out demons, paralysed man
  + THEME: Faith
  + Power over nature
    - Sea is a powerful image for Israelites
    - Also in the bible – creation, flood
    - Human and divine
    - Trust Jesus in the storms: no doubt he can save
  + Power over Demonic
    - Jesus has power over evil
    - Humans more valuable than pigs
    - Matthew doubling?
    - Outside of Jewish land: come to the land of the gentiles?
  + Power over Sin
    - Sudden focus on divine nature
    - Making the claim of forgiveness falsifiable by doing a healing
  + Different responses
    - Awe (8:27)
    - Rejection (8:34)
    - Scandalised (9:3)
    - Praise (9:8)
      * Still not enough – need obedience. Call of Matthew?
* Examples of Discipleship (9:9-17)
  + Matthew’s obedience
    - Matthew throws a party! He wants people to meet Jesus
    - Pharasaical response ☹
  + Religiosity getting in the way of faith
    - Clear prediction of sorrow though
    - Jesus is not just a patch for Judaism
    - New wineskins, new garments are needed
* Third 3 healings (9:18-34): Healing of 2 unclean women, healing of 2 blind men, healing of dumb man
  + All unclean, outcasts
  + New sight, new speech, new life
  + New has come: only accessible to faith
    - Even imperfect faith
  + Ejection or rejection of those who do not believe

Matthew 9:35-10

* Historical mission of the 12
  + Sayings emphasizing the urgency of the mission and its costliness due to the rejection and persecution of missionaries
  + Passing on the authority Jesus wielded himself
    - Parallel ministry to Jesus
  + Strictly limited mission: time and location
    - Preparation within Judaism for the wider ministry to the world
* Foreshadows mission in the churches that Matthew serves:

1. Mission is crucial
   1. Something for Christian leaders to join in
2. Mission is shared
   1. Apostles went out in groups
      1. New dimension of fellowship
   2. Different skills, supporting one another
3. Mission is sustained
4. Mission is complex
   1. 3 elements of the mission
      1. Teaching the word
      2. Healing and caring for social needs
      3. Exhibiting Jesus power
5. Mission is strategic
   1. Forbids entry to Samaritan or gentile towns. Why?
      1. Specific aims for this mission
   2. Value of clear aims
6. Mission is demanding
   1. Costs of mission
7. Mission is ‘Jesus-shaped’
   1. Useful criteria for determining authentic Christian workers
      1. Attitude to mney, comfort and prosperity (9)
      2. Peace in the midst of undeserved suffering (17-19)
      3. Endurance (22)
      4. Likeness to Jesus (24)
      5. Their cutting edge (34)
   2. See, care, pray, receive, go

* Here we have the

**Chapter 13 – Selected Parables**

* What is a parable?
  + “The comparison of two subjects for the purpose of teaching. It proceeds from the known to the unknown. It is an everyday story with a spiritual meaning”.
  + “There is generally (but not universally) one salient point.”
  + Parables hold attention, enable people to see themselves, and while dealing with the well know introduce an extra, subtle twist that dasinates and makes the hearer reflect.
* Why did Jesus teach in parables?
  + Matt 13:10-17, 34-35
  + 1. Comes after widespread rejection of his message and his person by the rules. Parables enable him to continue to hold and intrigue hearers at a time of great opposition
  + 2. Reveals truth to those who are hungry, and conceals it from those who are lazy or blinded by hatred
  + 3. There is a ‘givenness’ of revelation when a person understands who Jesus is
    - “Jesus deliberately concealed the Word in parable, lest men against their will should be forced to acknowledge the Kingdom, and yet he allowed them enough light to convict and convince them.”
* Why does Matthew group them together here?
  + Climax to the first hald of the gospel
    - End of the chapter Jesus sets out from his home
* How is it that this same message of the kingdom so polarised people?
  + The kingdom itself, like Jesus to whom it pointed, is a great mystery
* The parable of the sower and the soils (13:1-9, 18-23): how is the word received?
  + Where do you see yourself in the parable?
  + Place in position of the soil
    - Where have I not considered God’s word, and let it be snatched away?
    - Where have I started well, but let things go when things get tough?
    - Where have I not let things take root, because I’ve been focussed on the world?
    - Where have I received the seed and understood it – and where am I producing a crop?
  + Place in position of the sower?
    - Am I liberally sharing God’s word?
    - Am I appropriately sharing God’s word, so that it falls in good soil?
      * So it is understood
      * So it plants deep roots
      * So it is not crowded out by concerns of this world
      * So it produces a further crop
* The parable of the weeds and the wheat (13:24-30, 36-43): why does evil persist?
  + Those who belong to the kingdom
    - Are seed sown by the sower (v37)
    - Have God as their father (v43)
    - Are called righteous (v43)
    - Will one day shine like the son (v43)
  + The sons of the evil one
    - Sown by the devil (v39)
    - Do evil (v41)
    - Are destined for destruction (v42)
  + The evil cannot be uprooted now without causing harm to the good
* The parable of the mustard seed (13:31-32): why is the kingdom so insignificant?
  + Birds is an image of the gentiles (Ezekiel 17:23, Daniel 4:12, 20-22)
    - Kingdom will spread beyond the narrow confines of Judaism and provide a home for the gentiles
  + Even if the church looks small, it has wide-reaching influence
* The parable of the yeast (13:33): why is the kingdom so hidden?
  + Even a small amount of yeast has a big effect
  + Image of yeast to Jewish hearers – associated with Sin!
    - This is what the church looks like to those on the outside?
* The treasure and the pearl (13:44-45): how do people find the kingdom?
  + Parables to stress the incalculable value of the kingdom, and the cost of gaining it
  + Some people find the worth of the kingdom by accident
  + Some people are rich and find the kingdom through persistent search
  + For both it is immensely worthwhile and worth any sacrifice
* The parable of the net (13:47-52): what will be your response?

**Chapters 14 and 15**

* Jesus has left his home town, and is making his way down towards Jerusalem
* This section follow Marks 6-9 almost exactly