

Study Questions on Matthew

Introduction

1. Our Lord chose a particular point in history to enter this world and give his gospel, and we will understand it better if we appreciate the historical context. These questions are designed to help you review that context.
 - (a) Please review Daniel's two great prophecies of world history. The first is in Nebuchadnezzar's first dream of the great statue, in Dan 2:31-45. The second is in Daniel's vision of the four beasts, in Dan 7:1-8, 15-27. These prophecies each outline the same sequence of four kingdoms. See if you can align them
 - (b) Now review the history of this period. Most Bible dictionaries have an entry on "intertestamental history." One convenient article is "Between the Testaments" in the International Standard Bible Encyclopaedia (ISBE), available in Bibleworks or online at <http://www.internationalstandardbible.com/B/between-the-testaments.html> . See if you can align the events in secular history with the four kingdoms in Daniel's visions.
 - (c) Recall Isaiah's prophecies, particularly in ch. 58-66, about the Jews' return to Jerusalem and Zion's dominion over all nations of the earth. What was the status of these prophecies at the time that our Lord came?
 - (d) In Dan 9:24-27, Gabriel tells Daniel how long it will be before the Messiah comes. The end-point of this period is "Messiah the prince." The beginning is "the going forth of the commandment to restore and to build Jerusalem." Gentile monarchs issue several commandments concerning the captive Jews in Ezra and Nehemiah.
 - i. Which one best fits this description?
 - ii. When was it issued?
 - iii. The "weeks" in this passage are literally "sevens," and are almost universally agreed to be periods of seven years. How well does the time given here fit the two end points?
 - iv. An even better fit can be obtained if we recognize that "year" in the Bible often refers to a lunar year of 360 days, instead of a solar year of 365.25 years. How well does the interval fit using such a year?
2. Compare the distribution of the word "kingdom" in the four gospels. Which one talks the most about it?
3. What is the message that both John the Baptist and our Lord preach in Matthew? (Hint: look over a list of references to "kingdom" in Matthew.)
4. What does Matthew call this message in 4:23; 9:35; 24:14?
5. How would a devout Jew of the first century understand this expression, in the light of what you have learned about the history between Isaiah and the NT?
6. Is this message different from what we are to preach today? Defend your answer. (Hint: How is "kingdom" used in the NT books that follow the gospels?)
7. How does Isaiah use the verb "preach the gospel"? (The LXX is the key to the OT sources for the terms that NT writers use. If you have Bibleworks, you can search directly

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in BGM for εὐαγγελίζω. Otherwise, you can search for the Hebrew verb בִּשַׁר that is regularly translated this way in the LXX. The Strongs number for this verb is 01319 in Bibleworks, or H1319 in some other programs.)

8. What is the relation between “the gospel of the kingdom” and “the gospel of the grace of God” (Acts 20:24)? (Hint: read the next verse in Acts.)
9. We’ll sketch out the overall structure of Matthew before we delve into the details. Here are some markers that are helpful in discerning this structure. Read the book through, noting these repeated indicators, and see if you can suggest a high-level structure.
 - (a) The distinction between major discourses and blocks that consist mainly of narrative
 - (b) Summaries of the form “and it came to pass, when Jesus had finished”
 - (c) “And Jesus went about ...”
 - (d) “From that time Jesus began ...” (order of words may vary)
 - (e) Detailed predictions of our Lord’s passion

ch. 1-4, the Person of Jesus the King

1:1-17, The Royal Genealogy

1. The heading imitates Gen 5:1.
 - (a) Find the other “generation” headings in Genesis.
 - (b) How often do the “generation” headings introduce genealogies?
 - (c) How common are such headings in other OT books?
 - (d) Recall the parallels between John and Genesis. What do these parallels (in Matthew and John) suggest about how the evangelists view the coming of the Lord?
2. Note Matthew’s summary in v. 17.
 - (a) Note the symmetry in the implied length of the three periods. Recall our study of Daniel 9. How might Matthew’s knowledge of Daniel have motivated this symmetry, at least of the second and third periods?
 - (b) Identify the fourteen people in each of the three periods named. (Challenge: How can you get 14 in the third set?)
 - (c) Who is left out of the genealogy?
 - i. Compare the first two sections of 14 with 1 Chr 1-3.
 - ii. Find accounts of these missing people elsewhere in the OT, using your marginal references or the Treasury of Scripture Knowledge. Why might Matthew have omitted them?
 - (d) Recognizing that Matthew has omitted some links in the genealogy, how should we understand the statement of v. 17?
 - (e) Why might the number 14 be important to the point that Matthew is making? (I don’t expect you to find the answer to this on your own, but you might enjoy reading some

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commentaries on the verse. The most likely explanation requires that you understand how Hebrew letters are used as numbers.)

3. Our Lord's genealogy is remarkable not only for whom it omits, but also for whom it includes. Unlike Luke's genealogy (Luke 3), it includes some women as well as men.
 - (a) What is remarkable about the women whom Matthew chose to include (by contrast with those whom he chose not to include)?
 - (b) Can you think of spiritual messages that Matthew might have wanted to convey by including these particular women?

1:18-25, The Virgin Birth

1. Why might Joseph be particularly receptive to the means of revelation that the Lord chooses to explain Mary's condition to him in v. 20?
2. Twice (vv. 18, 20) we are told that the father of the baby is "the Holy Ghost." Meditate on this title in the light of Matthew's position in the history of revelation.
 - (a) Is this name used in the OT?
 - (b) What OT title corresponds to it?
 - (c) Recall the parallel we have already seen between Matthew 1 and Genesis. Read over Genesis 1. Can you see a parallel?
3. v. 19 says that Joseph was "a just man," but also that he was planning "to put [Mary] away," probably because he had reason to suspect her purity. The OT law governing fornication is in Deut. 22. How would Joseph justify his intention based on that chapter?
4. Vv. 1-17 establish that Jesus is the son of David and of Abraham.
 - (a) Whose son does the history in vv. 18-25 make him?
 - (b) Can you suggest why Matthew doesn't use this other title here? You might find it helpful to survey where this title occurs in his gospel.
5. The Greek name "Jesus" appears nearly 250 times in the LXX, where it translates the Hebrew word that our version renders "Joshua."
 - (a) What prominent individuals bear this name in the OT?
 - (b) How do their roles anticipate the ministry of the Lord Jesus?
 - (c) What is the meaning of the underlying Hebrew name? (We talked about this in the second meeting a few weeks ago.)
 - (d) In the light of this meaning, what is striking about the angel's explanation of the name?
6. How does the quotation of Isa 7:14 explain the angel's words to Joseph?
 - (a) Note the parallelism between vv. 20-21 and v. 23.
 - (b) In particular, how does Isaiah's explanation of "Emmanuel" explain the angel's command to name the baby "Jesus"? You might find it helpful to meditate on Isaiah's use of the verb "to save" and the title "saviour."

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7. Meditate on the choice that Joseph had to make in the case of Mary. What issues did he have to consider? You might find it helpful to compare his decision with that of the candidate husbands for Ruth in Ruth 4.

2:1-12, Wise Men from the East

1. Look up “Herod the king” or “Herod the Great” in a Bible dictionary. (The International Standard Bible Encyclopaedia, ISBE, has an excellent article on “Herod”; it’s included in Bibleworks, and also available as a free download to e-sword. Wikipedia also has an excellent article on “Herod the Great” at https://en.wikipedia.org/wiki/Herod_the_Great.) There are several rulers who bear the name “Herod” in the NT. We are concerned with the first of these, sometimes called “Herod the Great.” What can you learn about
 - (a) His personal character?
 - (b) His qualifications to be the king of the Jews?
2. The Greek word for “wise man” is μάγος. The plural is μάγῃ, from which they are sometimes called in English, “the Magi.” This Greek word appears in the LXX only in Daniel, where the corresponding Hebrew and Greek words are rendered “astrologer” in our version.
 - (a) What was Daniel’s relation to this class of people?
 - (b) How might their relation to Daniel have contributed to their journey to Jerusalem? Consider not only Daniel’s writings, but OT writings accessible to Daniel that talk about a star (use the Treasury of Scripture Knowledge on Matt 2:2).
3. From their memory of Daniel, these men were actively anticipating the coming of the king. How should we be like them? Find NT passages exhorting us to a similar anticipation.
4. In the light of what you have learned about Herod, why would the wise men’s question in v. 2 be of particular interest to him?
5. The wise men came “to worship him” (2:2). Explore the meaning of this verb (προσκυνεω, Strong’s number 4352). Pay special attention to the different categories of beings to whom it is offered, and to the responses that they make. What does it say about the attitude of the wise men toward this promised king?
6. The answer of the Jewish sages to Herod’s question (2:5-6) is centered on Mic 5:2, but differs in several ways from the OT text (in either Hebrew or Greek).
 - (a) Identify the differences.
 - (b) Consider 1 Sam 17:12 and 2 Sam 5:2. How might the sages’ recollection of these verses lead to the differences you have observed?
 - (c) What do these changes indicate about their understanding of Micah’s prophecy?
7. When we studied Isa 60:6, we saw that the visit of the wise men is one in a chain of promises and events, starting in Gen 12:1-3 and culminating in Rev 21:24, establishing the relation of Abraham’s descendants to other nations. Review that chain. (You might find it helpful to review the notes or charts from that study, available at <http://cyber-chapel.org/sermons/isaiah/index.html>.)

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2:13-23, *Escaping the Herods*

1. Throughout this section, the infant Messiah is under threat from many directions.
 - (a) How might you expect God to protect his Son? (cf. 26:53)
 - (b) How does he in fact protect him?
 - (c) What encouragement should we draw from this about the difficulties we face and the means by which God will care for us?

13-15, The Flight into Egypt

1. v. 15 is a quotation from Hos 11:1. Compare Matthew's application of this verse to its original meaning.
 - (a) To what event is Hosea referring?
 - (b) Who is "my son" in Hosea? In Matthew?
 - (c) How does Isaiah's description of "the servant of the Lord" help you understand Matthew's use of Hos 11:1?

16-18, The Slaughter of the Innocents

1. Again, an interesting feature of this short episode is Matthew's use of the Old Testament, this time Jer 31:15. Some of you may recall from our studies in Jeremiah that this verse is itself alluding to earlier scripture, the story of Joseph in Genesis.
 - (a) Trace the verbal parallels with Gen 37:35; 42:36.
 - (b) Now step back and compare the situation in Genesis with that in Jeremiah. What general lesson is Jeremiah setting forth? (Pay attention to the entire paragraph in Jeremiah, from v. 15 through v. 26.)
 - (c) How does Matthew's citation of Jeremiah align with that broader lesson?
2. We have seen multiple cases of "manifold fulfillment" in Matthew's citations, often rooted in God's initial promises to Abraham in Genesis 12 and reaching their culmination in the events predicted in the Revelation.
 - (a) Can you find a reference in Genesis 12 that would serve as the root of the chain that extends through Genesis 37-42, Jeremiah 31, and Matthew 2?
 - (b) What event in the Revelation might then mark the ultimate fulfillment of this chain?

19-23, The Return to Nazareth

1. The enemy so far has been Herod. Yet in v. 20, Matthew writes of "they" who sought the child's life.
 - (a) How might Exod 4:19 help explain the plural?
 - (b) If Matthew intends his readers to catch that allusion, what OT parallel is he suggesting for Jesus?
2. The fulfillment saying in v. 23 has long been confusing.

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- (a) Can you find any OT text that says this?
- (b) How does the quotation formula differ from the one that Matthew uses in 1:22; 2:15, 17?
- (c) What was the general Jewish attitude about Nazareth, and those associated with it? You might compare John 1:46; 7:52; Acts 24:5.
- (d) Can you find statements in the prophets that predict that people would have such an attitude toward the promised Messiah?

3, *The Forerunner*

3:1-4, Introduction to John

1. 3:2 summarizes John's message.
 - (a) What was his main point?
 - (b) Trace this point through the NT. How does John's message relate
 - i. to that preached by our Lord during his earthly ministry?
 - ii. to the message of the apostles in the book of Acts?
 - (c) Compare and contrast this message to the "four laws" approach to the gospel (<http://www.campuscrusade.com/fourlawseng.htm>) that is popular in modern evangelicalism.
2. What does it mean to "repent"?
 - (a) Elsewhere in Matthew, our Lord gives an example from the OT of people who repented.
 - i. Find that example.
 - ii. What form did the repentance of those people take?
 - (b) Some would say that calling unsaved people to this kind of repentance is contrary to Eph 2:8,9. How would you answer this objection?
3. John motivates his call to repentance by observing that "the kingdom of heaven has drawn nigh."
 - (a) In Question 1 above, you collected other commands to "repent" throughout the NT. Most of them motivate this command by a promise, just as John did. Collect their motivations.
 - (b) Show how these motivations are related to the promise of the kingdom, by relating them to OT promises.
 - (c) Which aspects of the kingdom have already been realized?
 - (d) Can you show from Matthew that even though "the kingdom ... has drawn nigh," it has not fully arrived?
 - (e) Which aspects of the kingdom, from the various "repent" commands in the NT, are yet to come?

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4. 3:3 identifies John with the “voice crying in the wilderness” of Isa 40:3-8.
- (a) Does John completely fulfill this prophecy?
 - i. List the features that Isa 40:3-8 promises.
 - ii. How many of them does John satisfy?
 - iii. Which of them may John have in mind in Matt 3:7-12?
 - (b) Is John the first “voice crying in the wilderness”? Note how Mark introduces the Baptist’s ministry in Mark 1:2-3.
 - i. Mark 1:3 cites Isaiah 40, but Mark 1:2 cites two other OT passages.
 - A. The Treasury of Scripture Knowledge will lead you to Mal 3:1.
 - How much of Mark 1:2 does this reference cover?
 - What details does it not cover?
 - B. “Messenger” in Hebrew can also be translated “angel.” (An “angel” is simply a divine “messenger.”) With this correspondence in mind, explain how Mark (and Malachi) may be thinking of Exod 23:20-23.
 - ii. A later verse in Malachi refers to a specific historical individual, who lived before Malachi, and who will reappear “before the coming of the great and dreadful day of the LORD.”
 - A. Who is this individual?
 - B. How does John’s appearance in v. 4 strengthen the link with this?
 - (c) Can you identify a future “voice crying in the wilderness” to whom the ministry of John might point?
 - (d) We appear to have here another chain of events and promises, all dealing with the theme of how God prepares his people for the coming kingdom.
 - i. Can you think of any other links in this chain?
 - ii. What general principles for Christian ministry does this chain establish?

3:5-12, John’s Message

1. People “went out” to John into the wilderness (v. 1). His diet (v. 4) indicates that he avoided settled areas. Read Ezekiel 20 and see if you can identify the significance of the location of his ministry.
2. How might the history of Naaman in 2 Kings 5 have inspired the symbolic ritual that John uses?
3. Compare and contrast Christian baptism with John’s baptism.
 - (a) How does the Lord’s command at the end of Matt 28 distinguish what we do from what John did?
 - (b) Show from Acts 19 that these are two distinct rituals.
 - (c) Show from Rom 6 the additional meaning in Christian baptism

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4. Consider the alliance of Pharisees and Sadducees in coming to John.
 - (a) From other passages in the NT, how did Pharisees and Sadducees usually get along? (Matt 22:34; Acts 23)
 - (b) From John 1, can you suggest why they cooperate in this case, and what their real interest is in coming to John?
5. There is a striking parallel between John's words to the Pharisees and Sadducees, and our Lord's words to the Pharisees in John 8.
 - (a) In Matt 3:7, what does "generation of vipers" mean?
 - (b) How does this contrast with the habitual claim of the Jewish leaders that John quotes in 3:9?
 - (c) Can you find this same contrast in John 8?
6. In 3:8, John urges his hearers to bring forth fruits "meet for repentance."
 - (a) Who later uses this same language?
 - (b) How does this repetition show the persistence of John's message?
7. In v. 9, John describes Abraham's descendants as coming from a rock or stone.
 - (a) How might Isa 51:1-2 inspire this metaphor?
 - (b) How is the image of believers as "stones" carried through the rest of the NT?
8. v. 10 uses the image of a woodman cutting down trees to describe God's judgment against an unfruitful people. Where in the OT do we see deforestation used as an image of judgment?
9. In v. 11, John speaks of an even greater Baptizer, "that cometh after me." This expression suggests a relation between John and Jesus that we do not usually appreciate.
 - (a) Find the Strong's number for the preposition "after," and collect other instances of this word in the NT.
 - i. Can you find any uses where it clearly indicates later in time?
 - ii. What relation between two people does it often describe in the Gospels?
 - (b) On the basis of this usage, what may John be saying about the one who will supersede him?
 - (c) We have previously observed that the Lord Jesus shares the name of two OT heroes, Joshua and Elisha. How would this relation between Jesus and John provide another point of similarity?
 - (d) A common characteristic of disciples is that they imitate, consciously or unconsciously, the methods and message of their teachers. What similarities can you find between John and Jesus in their methods and message?
10. In the promised baptism "with the Holy Ghost and fire" (3:11), is the fire applied to the same people as the Holy Ghost, or to different people? Consider:
 - (a) How might this imagery be inspired by Mal 3:1-3?

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- (b) Compare the agricultural role of fire in 3:12 with that in 13:30. What is different about the two cases?
- (c) How might 1 Cor 3:12-15 help explain John's promise?

3:13-17, The Baptism of Jesus

1. John is hesitant to baptize Jesus unto repentance (3:14), no doubt because he recognizes his cousin as a godly, sincere person. Yet the Lord Jesus insists that such a baptism will "fulfill all righteousness" (v. 15). How does it fulfill righteousness for a sinless person to engage in a symbol of repentance?
2. How does the coming of the Spirit in v. 16 answer John's hesitation? Compare the account of John's testimony in the Fourth Gospel.
3. We have already noted two people in the OT, whose names mean very much the same as "Jesus," who were successors to previous leaders. What role did the Spirit play in authenticating their ministries?
4. The coming of the Spirit on the Messiah is central to Isaiah's promises. How many references in Isaiah can you find to the coming of the Spirit on the Messiah?
5. The only reference in the Greek OT to God's "beloved son" is Jer 31:20. If the voice from heaven is alluding to this reference, how would that enhance the picture of the Lord Jesus as the Servant of the Lord?

4:1-11, The Temptation in the Wilderness

1. Each of the three temptations has a distinctive character, which you can see by comparing this passage with the temptation of Adam and Eve (Gen 3:6) and with 1 John 2:16.
 - (a) Align these three passages to identify the distinctive character of each temptation.
 - (b) Meditate on how the temptations we face today align with these three major types of temptation.
2. Why does this temptation take place in the wilderness?
 - (a) Recall our study of Matt 3:1.
 - i. Where did people have to go to hear John?
 - ii. How did Ezek 20 explain that location?
 - (b) To what earlier historical event did Ezek 20 refer to motivate Israel's promised visit to the wilderness?
3. How did Israel perform on her earlier visit to the wilderness, described in Ezek 20? Recall Num 14:22.
 - (a) Find as many of the incidents referred to in Num 14:22 as you can (and also incidents that follow Num 14). (My overall list has 14 entries, from Exodus and Numbers.)
 - (b) Compare these incidents to the three distinctive kinds of temptation you identified in Question 1.
 - i. How complete is the list from question 1? (Is any of these tests not included under

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- one or another of the three categories?
- ii. How complete is Israel's testing? (Is any of the three categories not covered by at least one test?)
4. Recall our Lord's relation to Israel, according to Isaiah's figure of the Servant of the Lord. Based on what you have learned in the previous questions, how does the Lord's temptation fit into the Servant of the Lord pattern?
5. The next few questions ask you to think about a structural feature that is widely used in the Bible.
- (a) How are 4:3a and 4:11 related to each other?
 - (b) How are they related to the material that they surround, and to their context?
 - (c) Note the similarity between Eph 3:1, 14. How are they related to the material they surround, and to their context?
 - (d) Can you find a similar situation in 2 Chr 6:12, 13?
 - (e) Your comparison of the repeated material with the material around it should suggest a difference between Matt 4:3-11, on the one hand, and the other two examples, on the other hand. What is that difference? (You may find it helpful to compare 2 Chr 2:6-12 with the parallel passage in 1 Kings 8:22.)
6. The three temptations are reported in highly parallel fashion. This parallelism helps us in three ways. 1) It shows us the intrinsic structure of the section. 2) It calls out the individual elements to which we should pay attention 3) It marks things for special emphasis by *breaking* the symmetry.
- (a) Make a table with three columns, one for each temptation, and record the corresponding elements in each temptation.
 - (b) Identify the features that are repeated in at least two of the three temptations, and meditate on the lessons they teach us for our times of temptation.
 - (c) Identify the breaks in the symmetry, features of one temptation that differ strikingly from the other two, and meditate on their significance.
7. Compare the Lord's second response (v. 7) with the original verse (Deut 6:16).
- (a) How does he change the original verse?
 - (b) What justification is there for this change?
8. Deut 6:16 explains what it means to tempt the Lord, by reference to a historical event.
- (a) Read the history of that event. What was Moses' diagnosis of the central problem with the people's attitude?
 - (b) What does Massah mean? (See the translators' notes in the margin of the KJV, Strong's dictionary in your Bible software, or the TSK.)
 - (c) Why might our Lord have been familiar with this particular event, and with Deut 6:16?
9. There is an asymmetry in v. 9, compared with the earlier temptations.

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- (a) What is it?
 - (b) Where later in Matthew does someone offer the challenge to our Lord that is omitted here, thus “filling up” the asymmetry?
10. Compare Satan’s offer in v. 9 with 2 Cor 4:4 and John 18:36.
- (a) Was it an honest offer?
 - (b) What sort of spiritual alignment should we expect from those whom the world views as rich and powerful?
11. Compare our Lord’s response in v. 10 to its source in Deut 6:13. Note two ways in which they differ.
- (a) Our Lord changes “fear” to “worship.”
 - i. Can you find passages in the OT that show the close relation of these two concepts?
 - ii. In the context in Matt 4, why might our Lord have wanted to emphasize the word “worship”?
 - (b) Our Lord adds the word “only.” How does the context of Deut 6:13 justify this addition?
 - (c) Compare and contrast our Lord’s modification of Deut 6:13 with Satan’s modification of Psa 91:11 in Matt 4:6.
12. There is an asymmetry in v. 10, compared with the earlier temptations.
- (a) What is it?
 - (b) Where later in Matthew does the Lord say something very much like this?
13. How do the asymmetries in vv. 9, 10, and their relation to later events, help understand the nature of temptation in the Lord’s life and in ours?
14. Satan and the Lord make a number of commands to one another in this story. Contrast their effects.
15. In 1 Cor 10:1-13, Paul meditates on Israel’s experience in the wilderness and its significance for believers.
- (a) Align the elements of his account with Israel’s history.
 - (b) Can you also align them with our Lord’s history in Matt 3-4?
 - (c) How do Paul’s two concluding exhortations draw on the outcomes of these two historical antecedents?
16. The word “behold” in v. 11 usually has the function of calling the reader’s attention to a central participant in the story.
- (a) Is this the first we have heard of angels in the history of the temptations?
 - (b) How does this event vindicate the Lord’s response to one of the previous temptations?
 - (c) What parallels can you find to the ministry of the angels in 4:11b, and what encouragement can we draw from this pattern?

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4:12-16, The Move to Capernaum

1. In 3:13 the Lord comes from Galilee to the wilderness of Judaea (3:1) to be baptized by John, and in 4:12 he returns to Galilee after John is imprisoned.
 - (a) How does the history in John 1-3 show that Matthew is leaving some trips out?
 - (b) Reconstruct our Lord's movements between 3:13 and 4:12.
 - (c) What verse in John describes the same journey as Matt 4:12?
2. 4:12 reports that our Lord moved his base of operations from Nazareth to Capernaum.
 - (a) From your reading in John, combined with Matt 4:18-22, can you suggest why he chose Capernaum?
 - (b) From Luke's record of this period, can you suggest why he left Nazareth?
 - (c) How might his instruction to the disciples in Matt 10:14 reflect that experience?

4:17-16:20 The Preaching of Jesus the King

1. Compare 4:17 with 16:21. I have suggested that these verses introduce major divisions in the narrative. How are they appropriate for that role?
2. Read over Matt 4:17-16:20 a few times. Can you identify major subdivisions within it?

4:18-11:30, Preparation of the Twelve

1. I will suggest that this section is chiastically structured, as an even chiasm (without a distinguished center element). Two of the elements of the chiasm are the summaries in 4:23-25 and 9:35-38. With that clue, can you construct the rest of the chiasm?
2. What three elements of our Lord's ministry do these summaries highlight?
3. Where is each of these elements emphasized in overall structure?
4. What is unusual about the section that develops "preaching"?

4:18-22, Calling the Four

1. From John, we learned some things that happened between Matt 4:11 and the move to Galilee in 4:12. How does that background help explain the swiftness with which these men responded to the Lord's call?
2. Today, it is primarily the individual who is thought to be responsible for sensing God's call to special ministry.
 - (a) How were people set aside for ministry in Acts? You can find several examples in Acts 11, 13, 16.
 - (b) How does this pattern correspond with the image in Eph 1:22-23?
 - (c) What responsibilities does this insight place on individual believers? On the church?

4:23-25, Summary of Ministry

1. Compare the region of our Lord's ministry in this summary with that given in the later,

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parallel summary in 9:35.

2. Compare Matt 5:1 and 10:7 for a succinct distinction between “teaching” and “preaching.”
3. How do Isa 35:5 and parallels illuminate the importance of our Lord’s healing ministry?
4. What is the extent of “Syria” (4:24)? (See the maps in the Wikipedia article on “Roman province” for epochs before AD 135.)
5. What four categories of sick people did the Lord heal? (Insert “, those” after “sick people.”)
6. What is significant about the distinction between the second and third categories?

4:23, The Gospel of the Kingdom

This expression is important enough to merit special attention.

1. In the LXX, the Greek root εὐαγγελ* (noun “gospel,” verb “preach good news”) is overwhelmingly concentrated in 2 Sam 18:19-31.
 - (a) What specific kind of good news does it describe there?
 - (b) If you are comfortable searching in Greek in the LXX, find other places where this term is used. How common is the kind of good news you found in 2 Sam 18?
 - (c) What makes this term appropriate for the message that our Lord preached, and that we preach?
2. The next most common use of the verb is in Isaiah: 40:9 (2x); 52:7 (2x); 60:6 (ET “shew forth the praises”); 61:1.
 - (a) Given what you know about the broad themes of Isaiah, how might the prior use of the term in 2 Sam 18 make it appropriate for the “good news” that Isaiah is describing?
 - (b) Who does the evangelizing in each of Isaiah’s passages, and what message do they carry?
3. This gospel is called “the gospel of the kingdom.”
 - (a) Did the apostles preach this gospel in Acts? (Look for “kingdom” or “kingdom of God” in Acts.)
 - (b) How is this gospel related to “the gospel of the grace of God” (Acts 20:24)?
 - (c) Read through 1 Cor 15, where Paul defines the gospel in terms of the death and resurrection of Christ. What role does the kingdom of God play in his description of the gospel?
 - (d) Use your Bible software to find instances of the phrase “the gospel of”
 - i. What kinds of words are used to describe the gospel?
 - ii. How common is each one?
 - iii. What different facets of the gospel does each of these terms convey?

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4. What is the message that we are to carry to those around us?

5-7, Sermon on the Mount

Overview

The Sermon has a broad chiasmic form, with internal structure that reflects characteristics of God's covenant with Israel at Sinai. These questions will introduce you to these features.

1. Before I give you the main paragraph divisions, see if you can find them yourself. Read over the Sermon a few times and note where the theme, style, or structure seems to shift.
2. Compare 4:25-5:2 with 7:28-8:1.
 - (a) What kind of inclusio do they form?
 - (b) How do they relate the Sermon to the summary in 4:23?
3. Compare 5:3-12 with 7:13-27.
 - (a) What is the main theme of 5:3-12?
 - (b) What is the main theme of 7:13-27?
 - (c) How do these themes reflect the events and teaching of Deuteronomy 27-28?
4. Note the repeated reference to "the law and the prophets" in 5:17-19; 7:12b.
 - (a) Find other references to "law" and "prophets" together in Matthew.
 - (b) How does our Lord summarize the teaching of "the law and the prophets" elsewhere in Matthew?
 - (c) Does 7:12a satisfy this summary?
5. The material from 5:20 through 7:12a falls into two sections of two blocks each. These questions will help you see the divisions.
 - (a) What common theme is there throughout 5:20-6:18?
 - (b) How does the expression of this theme change at 6:1? (Compare 5:21, 33 with 6:2, 5, 7)
 - (c) Recall the summary of "the law and the prophets" that you found in question 4. How does 5:20-6:18 correspond to this summary?
 - (d) 6:19-7:12a also falls into two blocks. The second starts at 7:1. Set these two sections parallel to each other and see how many correspondences you can find between them.
 - (e) Now focus your attention on the beginning of each of these blocks. How do these instructions align with the two themes from question 4, and 5:20-6:18?
 - (f) How does this central section of the Sermon reflect Deuteronomy 5?

5:1-2, Setting

1. This message is only one of several things that happen in a "mountain" in Matthew.
 - (a) Collect others (Strong's number 3735—the English text sometimes says "mount")

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instead of “mountain”), and sort them out into the different kinds of activities that take place there.

- (b) Recall the OT background of the central portion of the sermon. Why is a mountain an appropriate place for the Lord to deliver this instruction?
 - (c) Compare our Lord’s activities in a mountain throughout Matthew with Moses’ activities at Sinai in Exodus 19-34.
2. How do the circumstances of “teaching” in 5:1-2 contrast with those of “preaching” in 10:5-7?
 3. Some people suggest that there is a tension between Matthew’s report that this sermon takes place on “a mountain,” and Luke’s report of what is probably the same sermon after our Lord descends to “the plain” (Luke 6:17). Carefully compare the sequence of events in Matthew 4-8 with those in Luke 5-7. Can you resolve this tension?

5:3-12, Beatitudes

1. Compare how the nine statements beginning “blessed are ye” start.
 - (a) How is the last one different from the others?
 - (b) Compare its theme with #8. Should we consider it an independent beatitude?
2. Compare the endings of the first and eighth with the endings of the six that come between them.
 - (a) How are the endings different?
 - (b) How does this difference reflect the process of manifold fulfillment that characterizes the kingdom of God?
3. Each of the beatitudes summarizes a principle taught in the OT. Use your memory and the Treasury of Scripture Knowledge to find parallels for each, and meditate on the meaning of each beatitude in the light of its OT parallels. Be sure to consider the context of each OT passage as well as the immediate reference. If you have trouble finding OT parallels, here are some on which you can meditate.
 - (a) Poor in spirit: Isa 61:1; 66:2
 - (b) Mourn: Isa 61:1-3
 - (c) Meek: Isa 61:1,7; Psa 37:11
 - (d) Hunger and thirst: Ps 42:1,2; Isa 55:1,2
 - (e) Merciful: Psa 18:25
 - (f) Pure in heart: Psa 24:3,4
 - (g) Peacemakers: Psa 34:14
 - (h) Persecuted: Psa 37:12-15, 32-33; Jer 20:10-12
4. Consider the scope of the mourning mentioned in 5:4.
 - (a) Can you think of verses that teach a very broad scope for the mourning that God will comfort? (Try the Revelation.)

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- (b) What mourning did Isaiah have in mind in 61:1-3?
 - (c) How does the book of Lamentations illustrate this narrower sense?
 - (d) What analog to Jeremiah's mourning should characterize kingdom citizens living in today's world?
5. I have suggested that in addition to Isa 61:1,7, Ps 37 lies behind the promise to the meek.
- (a) What does Ps 37 promise to the meek?
 - (b) It makes use of other terms to describe the recipients of this same promise. Meditate on all of these terms to gain a deeper insight into what it means to be "meek."
6. The LXX uses the expression translated "inherit the earth" for a Hebrew expression that is more often translated in English as "possess the land" or "inherit the land."
- (a) Find some instances of this expression.
 - (b) What is the "land" being promised?
 - (c) Just what is our Lord promising to the meek?
7. Here are some hints to help you meditate on the meaning of "hunger and thirst after righteousness" (v. 6).
- (a) Consider first "righteousness." The word "righteousness" has different shades of meaning throughout the Bible. Here are some examples. Can you articulate their different emphases, and find additional examples of each of them? Rom 6:16; Rom 3:21,22; Isa 51:5.
 - (b) How does Rom 7 illustrate a strong desire for one form of righteousness?
 - (c) Now consider the imagery of hungering and thirsting in Ps 42:1,2; Isa 55:1,2. Given the context of each of these passages, which kind of righteousness do you think the Lord has in mind in Matt 5:6?
 - (d) Recall Luke's very physical version of this beatitude (Luke 6:21). How does Matt 6:31-34 unify and integrate the two versions?
8. Now we consider the blessing on the "merciful" in v. 7.
- (a) In the exposition, we distinguished three facets to mercy. Here are the words with the Strong's numbers for the Greek: loyal love in the context of a reciprocal relationship (τοπ, rendered ελεος 1656 "mercy" in the LXX, and τισπ, rendered οσιος "pious"), undeserved favor to somebody who is in a miserable condition (ππ, rendered ελεω 1655 "show mercy"), and undeserved favor to somebody who deserves wrath (ππ, rendered χαρις 5485 "grace").
 - i. If you read Greek, consult the LXX to see why Ps 18:25 (LXX 17:26) is *not* really a parallel.
 - ii. Which term is used in Matt 5:7?
 - iii. Draw a diagram to show who is having mercy to whom in each half of the verse.
 - (b) Perhaps the closest OT parallel to this promise is Ps 41:1-4. Meditate on this passage and see how it expands our Lord's words.

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- (c) Can you find other NT passages that describe this order of showing mercy?
 - (d) How can you explain the difference between this order and that presented in Col 3:13 and Eph 4:32? (Hint: meditate on the parable in Matthew 18.)
 - (e) Isaiah is one of the two books in the LXX that uses the Greek verb in Matt 5:7 most frequently (20x, the same as Proverbs). Read over the instances of “have mercy” in Isaiah. How does this characteristic reflect the kingdom nature of the Lord’s other beatitudes?
9. Next, the Lord speaks of “the pure in heart,” v. 8.
- (a) Study the idea of the “pure in heart” in the OT.
 - i. If you read Greek, find LXX verses that use both καθαρος and καρδια (use BGM in Bibleworks). (The LXX translates several different Hebrew words by καθαρος, so there is no single underlying phrase.) If you’re not comfortable searching for Greek roots, here are some examples: Gen 20:5, 6; Psa 24:4; Psa 51:10; Prov 20:9; Job 11:13; 33:2.
 - ii. With what other part of the body is a clean heart often associated?
 - iii. Can you think of any verses that teach the relation between heart and other things that a person does?
 - iv. Where does a pure heart come from?
 - (b) What promise does the OT make to those who have a “pure heart”?
 - (c) How does Isa 2:1-4 draw on this promise?
 - (d) To what period of Israel’s history does this promise primarily apply?
10. The last of the future-looking beatitudes concerns “the peacemakers” (v. 9).
- (a) First, let’s consider the OT roots of “the peacemakers.”
 - i. How does Psalm 34 promote the role of “peacemaker”?
 - ii. Consider the setting of this Psalm, and the associated narrative in 1 Samuel 21. How did David’s experience there lead him to articulate this principle?
 - iii. How is peacemaking anticipated in Isaiah? (Compare 9:6; 52:7; and consult the notes on 52:7 to see how the NT cites it in reference to our responsibility.)
 - (b) What does it mean to be “called the sons of God”?
 - i. What is the condition of Israel’s “sonship” at the beginning of Isaiah, 1:2-4?
 - ii. Isa 1:4 “children that are corrupters” is an echo of Deut 32:5. Read this verse to see God’s assessment of their relation to him in this condition.
 - iii. Then read Hosea 1 to find the OT origin of the expression, “they shall be called the sons of the living God.” What period of Israel’s history does this expression particularly anticipate?
11. Now we return to the present-tense promises, with the blessing on the persecuted. Here are some questions to help organize your meditation on this sober topic. The high road is to use the Treasury of Scripture Knowledge to find other verses like this and

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organize them around the questions (or even better, other questions of your own). Sometimes it helps to apply the Treasury to successive verses. That is, the Treasury on verse A gives you verse B, then you go to verse B and find that the Treasury there gives you verse C, which was not listed in the Treasury for verse A. But if you need help, I've listed some references after each question.

- (a) What other biblical testimonies can you find to the fact that the wicked persecute the righteous? Psa 37, Prov 29, Jer 20, John 15, Acts 7, 1 Pet 3.
- (b) Why do you think the Lord gives such a discouraging prospect to his followers?
- (c) What is the mechanism by which our righteousness leads unbelievers to persecute us?
 - i. See if you can find verses explaining this mechanism, from the Treasury.
 - ii. Hints: John 3:19; 15:19; 1 Pet 4:4; 1 John 3:11
 - iii. We discussed three different senses in which the word "righteousness" is used in the Bible: works righteousness, faith righteousness, and judgmental righteousness. Which one brings persecution on the believer?
 - iv. Contrast the two responses to John's righteousness in Mark 6:17-20.
- 12. The final beatitude (vv. 11-12) amplifies v. 10.
 - (a) The Lord describes three kinds of persecution (revile, persecute, say evil against). Can you distinguish these from one another? You might look at other passages that use these Greek words.
 - (b) Can you find examples in the NT of how the early believers obeyed the command in v. 12?
 - (c) What two encouragements are we given to rejoice in persecution?
 - (d) Is heaven the place where the reward is kept, or the place where we enjoy it?
 - i. Find other references in the NT to treasure in heaven.
 - ii. When and at what event is this reward finally delivered to the believer?
 - iii. If you can't find verses on this subject, here are a few: Matt 6:19; 16:27; 19:21; 2 Thes 1:4-10; Col 1:5; 1 Pet 1:4,5
 - (e) The Lord encourages us with the example of the prophets. Can you find examples of OT prophets who suffered for righteousness' sake?
 - i. Hint 1: look at cross references in the Treasury from Matt 23:37 and Acts 7:52.
 - ii. Hint 2: meditate on Jer 20:7-11.

5:13-16 *Salt and Light*

- 1. Consider first the location of the paragraph. How does it serve as a transition between the beatitudes (especially 5:10-12) and the next section (5:17-7:12, which corresponds to the two great commandments of the law)?
- 2. Next, think about the overall shape of the paragraph.
 - (a) Compare 5:13 with 5:14-15. What parallels do you see between the two metaphors?

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- (b) In the light of this similarity, what is surprising about v. 16? (What's missing?)
- (c) Can you think of why the Lord might have left us dangling in this way?
- 3. Now consider the metaphor of salt (v. 13)
 - (a) This is not the only time that the Lord uses this image. Use the Treasury to find the other places in the gospels where it occurs. (Hint a)
 - (b) Can you find any OT links to this imagery (either through these other gospel references, or via the Treasury)? (Hint b)
 - (c) One of the other gospel instances of this expression includes the exhortation that is missing in this case.
 - i. What is it?
 - ii. How is it reinforced by Paul's citation of this exhortation? (Hint c)
 - iii. How is this emphasis appropriate to the OT parallels?
 - iv. How might this exhortation be appropriate, given the transitional nature of this paragraph? (Compare 5:44-48)
 - (d) The idea of discarding something that does not serve its intended purpose is a common one in the NT.
 - i. What other examples can you find? (Hint d)
 - ii. What practical exhortation do these illustrations convey to us?
- 4. Now we turn to the metaphor of light (vv. 14-15).
 - (a) What is surprising about calling the believers "the light of the world," in view of the use of this imagery elsewhere in the gospels? (Hint e)
 - (b) How is the more common reference of this imagery supported by OT prophecies? (Hint f)
 - (c) Where does the OT describe believers as light? (Hint g)
 - (d) How does this combination of applications of the metaphor recall the hourglass of Isaiah's messianic prophecies?
 - (e) The Lord gives two parables about light (the city on a hill; the candle in the house).
 - i. What OT passages talk about a city on a hill giving light?
 - ii. Can you find any NT examples exhorting us to shine out to unbelievers?
 - iii. Can you find any examples of a counterfeit to the city set on a hill?
 - iv. What different emphasis do we see in the parable of the candle in the house?
 - v. What other biblical passages develop this theme?
- 5. Finally, consider the closing exhortation (v. 16).
 - (a) What is the reality corresponding to the metaphor of letting our light shine?
 - (b) What is the intended outcome of our obedience to this command?

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- (c) Meditate on how this intended outcome might help us avoid inappropriate responses to this command.
6. Hints: (for those without access to the Treasury): a) Mark 9, Luke 14. b) Lev 2; Num 18; 2 Chr 13. c) Col 4. d) Matt 3, 7, 21; Luke 13; John 15; Hebrews 6. e) Luke 1; John 1, 8. f) Num 24; 2 Sam 23; Mal 4. g) Prov 4; Isa 60.

5:17-20, *The Law and the Prophets*

1. Where else in Matthew does the Lord mention “the law” and “the prophets”? (Hint a)
2. What has the Lord not come to do to the law?
 - (a) What kinds of things are usually the object of this verb (καταλυω, Strong's 2647)? (Hint b)
 - (b) A related verb (λυω, Strong's 3089, lacking the prepositional prefix κατα “down”) is also used in relation to the Scriptures. Can you find where? (Hint c)
3. What does it mean to “fulfill” scripture?
 - (a) Find other places where Matthew uses this verb (πληρωω, Strong's 4137). (Hint d)
 - (b) Here are several possible interpretations of this verb that have been proposed for 5:17. Which fits best with the other uses of the verb by Matthew?
 - i. Confirm or establish the law
 - ii. Carry out or obey the law
 - iii. Declare the full meaning of the law
 - iv. Extend the law to include a better or more perfect righteousness
 - v. Provide the object to which the law points.
4. Note the Lord's basis for his claims in v. 18a: “I say unto you.”
 - (a) Search for this phrase throughout the Bible. Where is it most common?
 - (b) How about the phrase “Thus saith the Lord”?
 - (c) How about the phrase “It is written”?
 - (d) What does the distribution of these three phrases tell you about our Lord's view of his own authority?
5. In studying 18b, it is important to recognize that the last word of the verse is not the same as the word used at the end of v. 17. The word in 18b means “accomplished” or “come to pass.”
 - (a) What are a “jot” and a “tittle”? (This is the kind of question with which a Bible Dictionary can help. The ISBE is available in most Bible software, and has a good discussion of these words. For “tittle,” if your Bible has Hebrew letters at the head of the sections of Ps 119, look at what makes the difference between the letters before vv. 9 and 81, or between the letters before vv. 25 and 153.)
 - (b) Diagram 18b. How are the two “till” clauses connected to the rest of the verse?

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- (c) Based on this answer, what is the relation between the times indicated by each of these clauses?
 - (d) Where else is the passing of “heaven and earth” related to the duration of God’s word? (Hint e)
 - (e) How long will God’s law continue to be a valid expression of his will for his creatures?
6. Meditate on the “therefore” in v. 19. It derives the obligation to honor and teach the law from the claim that the Lord fulfills the law. What is the logic of this deduction? (Hint: think about what we have learned about “the servant of the Lord,” or “the light of the world.”)
7. Meditate on the “for” at the beginning of v. 20. What is the Lord’s fundamental criticism of the religious leaders of his day?
8. Hints (for those without access to the Treasury or Bible software:) a) 7:12; 22:37 b) 24:2; 26:61; 27:40; and many other times c) Matt 5:19; John 10:35 d) 1:22; 2:15, 17, 23; 3:15; 4:14; 5:17; 8:17; 12:17; 13:35, 48; 21:4; 23:32; 26:54, 56; 27:9, 35 e) Matt 24:35; Luke 16:17; 21:33

5:21-6:18, The Contrasts

1. Read over this section. How do its paragraphs reflect the contrast in 5:20?
2. Compare the paragraphs in 5:21-48 with those in 6:1-18. How is the contrast expressed in each case?
3. Who are the “hypocrites” in 6:1-18? (See how Matthew uses the term elsewhere, particularly in ch. 23.)
4. These questions explore the repeated heading in 5:21-48, and its relation to 5:20. I will advocate the translation “to them of old time” instead of “by them of old time” (see KJV margin).
 - (a) How does our Lord habitually refer to previous Scripture? (4:4, 7, 10; 21:13; 21:42; 26:31, 54).
 - (b) Contrast the expressions he uses in these passages with the verb in the repeated headings in 5:21-48.
 - (c) How does the historical background in http://en.wikipedia.org/wiki/Oral_Torah illuminate this distinction?
 - (d) What is the source of the statements to which our Lord contrasts his own teaching in 5:21-48?
5. Compare the two sets of contrasts with the two great commandments of the law (22:36-40). Which set goes with which commandment?

5:21-48, Contrasts with “Them of Old Time”: Manward Duties

5:21-26, Murder

1. Use the Treasury to find the closest OT parallels to the two statements in 5:21 (hint a).

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2. How has the oral tradition modified the sense of the OT verses that lie behind the second of these statements?
3. The Lord's teaching on this subject concerns our relation with two different kinds of person. What are these two kinds of people, according to vv. 23, 25?
4. First we consider the attitudes and actions that the Lord forbids in v. 22.
 - (a) What are they?
 - (b) Compare and contrast his prohibitions with those of the tradition in v. 21.
 - (c) Is the Lord's position an innovation? Use the Treasury or Nave's Topical Bible to see what the OT has to say about anger (hint b)
 - (d) How do the NT writers apply this teaching (hint c)?
 - (e) Some have understood "without a cause" (εὐκαί, Strongs 1500) as providing a loophole. Look at how this word is used elsewhere in the NT (hint d). How might that usage clarify the Lord's meaning here?
5. How is calling somebody "Raca" ("empty head," v. 22) worse than anger?
6. What do the Scriptures have to say about insults like "Raca"? (Hint e has some of my favorite verses on this topic.)
7. How does calling somebody a "fool" advance beyond "Raca"? (See how the Greek word is used in Deut 32:6; Isa 32:5, 6 [vile, villany].)
8. The most common Hebrew original for the word "fool" is נָבָל "nabal" (used in the verses in Deuteronomy and Isaiah cited in the last question). What OT character might this word have brought to mind, and how does this illuminate the nature of the accusation?
9. vv. 23-24 connect our responsibility as outlined in this section with our conduct in worship.
 - (a) How is this connection reflected in 1 Cor 11:28?
 - (b) What direction of offense are we responsible to detect in v. 23?
 - (c) What does Matt 18:15 teach us about the other direction of offense?
 - (d) How is this other direction reflected in 1 Cor 11:29?
10. Meditate on the instruction concerning "thine adversary" in vv. 25-26.
 - (a) What is this paragraph doing in this section? How does it contribute to the point the Lord is trying to make?
 - (b) Compare and contrast this paragraph with the previous one (vv. 23-24).
11. Hints (for those without access to Bible SW): a) Exod 20:13; 21:12; Num 35:16 b) The wisdom literature is particularly rich: for example, Psa 15:3; 37:8; 55:3; 76:10; Pro 6:34; 12:16; 14:17, 29; 15:1, 18; 16:14, 29, 32; 17:14; 19:11, 12, 19; 21:24; 22:24, 25; 25:28; 27:3, 4; 29:8, 9, 22; 30:33; Ecc 7:9 c) 2Co 12:20; Gal 5:19-21; Eph 4:26; 4:31; Col 3:8; 1Ti 2:8 Tit 1:7; Jam 1:19-20 d) Rom. 13:4; 1 Co. 15:2; Gal. 3:4; 4:11; Col. 2:18 e) Eph 5:4; Prov 26:18; Eccl 10:1

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5:27-30, Adultery

1. Does the Jewish tradition accurately quote the written law in v. 27?
2. The word “lust” ἐπιθυμῶ in v. 28 is the usual LXX translation of לָמַד, Strong's 2530. Review instances of this word in the OT (hint a).
 - (a) What other commandment is the Lord bringing alongside the seventh?
 - (b) How might focus on the seventh commandment, without attention to this other commandment, be a perversion of the law?
 - (c) Paul, as a righteous Pharisee who always kept his conscience clean before God (Acts 23:1), would never have committed adultery. What finally convicted him of his sin (Rom 7:7)?
 - (d) Generalize the relation between these two commands to suggest how other commands might be misunderstood.
3. What other scriptures teach the relation between outward performance and inward thoughts? (hint b)
4. Will removal of one eye keep us from lusting (v. 29)? (Recall the answer to the last question.)
5. Why does he single out the right eye? (Think about how one uses a bow and arrow.)
6. How might Rom 13:14 be a more literal statement of the principle of v. 29?
7. How does Job 31:1 deal with the eye problem in lust?
8. Find examples of people in the Bible who either followed or rejected the principles of Rom 13:14 and Job 31:1 (hint c).
9. Hints:
 - (a) Gen. 2:9; 3:6; Exod. 20:17; 34:24; Deut. 5:21; 7:25; Jos. 7:21; Job 20:20; Ps. 19:10; 39:11; 68:16; Prov. 1:22; 6:25; 12:12; 21:20; Cant. 2:3; Isa. 1:29; 44:9; 53:2; Mic. 2:2
 - (b) Ps 119:11; Proverbs 4; Matthew 15
 - (c) Genesis 39; Numbers 22-24; 2 Samuel 11

5:31-32, Divorce

1. The tradition differs in two important ways from its OT roots.
 - (a) Use the Treasury to find the OT source for this tradition (hint a).
 - (b) The KJV translation of the OT source is not the most literal, grammatically. Compare the passage with Jer 3:1, which is summary that reflects the grammar much more closely. What is the grammatical difference between the tradition and the written word?
 - (c) The verb used in the Old Testament for “put away” or “send away” in relation to divorce is ἐξαποστελλω (Strong's 1821).
 - i. Does the NT ever use this word to talk about divorce?
 - ii. What word is translated “put away” in Matt 5:31-32? (The OT never uses this

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word to describe a divorce.)

2. v. 32 is often understood to allow divorce and remarriage after fornication.
 - (a) What internal contradiction would result from this interpretation?
 - (b) What external contradiction would result between this verse and other verses in the NT? (hint b)
3. What remedy did God provide for dealing with fornication in the OT? (Deuteronomy 22)
4. What sense does the Greek word “put away” from Matt 5:31-32 have in Luke 2? (It also has this sense in the LXX at Gen 15:2 and Num 20:28.)
5. Use these insights to paraphrase v. 32 in a way that avoids the internal and external contradictions of the usual interpretation.
6. Hints:
 - (a) Deuteronomy 24
 - (b) Mark 10; Luke 16; Romans 7

5:33-37 Oaths

1. To understand this contrast, we must understand the difference between vows and oaths, and the internal meaning of an oath.
 - (a) Compare Num 30:2 with Gen 28:20 and 1 Sam 28:10. What is the difference between “vow a vow” and “swear [an oath]”?
 - (b) Literally, what Saul says in 1 Sam 28:10 is not “there shall no punishment happen,” but “if punishment happens,” leaving the “then” unspecified. What consequence is specified in other examples (e.g., 2 Sam 19:13)?
 - (c) Does this contrast deal with oaths or with vows?
 - (d) How does your answer to the last question explain the inclusion of this contrast in 5:21-48 (dealing with the manward commandments) rather than 6:1-18 (dealing with the godward ones)?
2. Use the Treasury to find possible OT sources for the two statements in 5:33 (hint a).
 - (a) Are these exact quotations from the OT?
 - (b) What is particularly striking about the changes made in the second statement?
3. Matt 5:34-35 alludes to the kind of oaths that were customary among the Jews.
 - (a) How did these oaths differ from those in the OT?
 - (b) Can you think why the Jews might have introduced these differences?
 - (c) Once they had made these changes, what sophisticated distinctions did they go on to make, according to Matt 23:16-22?
 - (d) What two sins were those who made such oaths at risk of committing?
4. What additional motive for abstaining from oaths does the Lord present in v. 35?
5. What does James 5:12 show about the knowledge of the Sermon on the Mount in the

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early church?

6. Can you think of passages where Paul sometimes invokes the name of Christ or of God in his statements?
 - (a) If you can think of one such passage, use the Treasury to expand your list (hint b)
 - (b) Paul is scrupulous in following the teaching of the Lord Jesus (1 Tim 6:3,4). Can you think of why he may consider his statements in these verses not to violate our Lord's instruction?
 - (c) What additional insight can you gain from 1 Tim 5:21 about simple oaths?
7. Hints: (for those with limited access to the Treasury)
 - (a) Lev 19; Psa 50
 - (b) Rom 1, 9; 2 Cor 1, 11, 12; Gal 1; Phil 1; 1 Thes 2; 1 Tim 2

5:38-42 Revenge

1. Use the Treasury to find possible sources for the Jewish tradition that the Lord cites in v. 38 (hint a).
 - (a) Does the tradition accurately quote the OT?
 - (b) In context, who is intended to invoke the principle in the OT—the offended party, or somebody else?
2. Compare 5:39a (“resist not evil”) with the following clauses.
 - (a) How does it differ from them?
 - (b) Can you suggest what rhetorical function it serves with respect to the following clauses?
3. “Resist not evil” (5:39) uses the same expression that we studied in 5:37 (“the evil”), with the same ambiguity: it may refer to the abstract principle of evil, to the Devil, or to a wicked man.
 - (a) To resolve this, examine other uses of this verb (ανθιστημι, Strongs 436) in the NT (hint b). Can you find instances where we are told to resist evil, or the Devil, or a wicked man? On the basis of this survey, which do you think the Lord has in mind here?
 - (b) How does James 5:6 help understand this verse? (NB: James uses a different Greek word, αντιτασσομαι Strongs 498, but Rom 13:2 shows the close relation between the two verbs, and James' frequent references to the Sermon on the Mount make it likely that he has Matt 5:39 in view in this verse.)
 - (c) Is Paul disobeying this principle in Gal 2:11? Why or why not?
4. Use the Treasury (or hint c) to find how our Lord exemplifies the command about being smitten on the cheek (v. 39b), and how the NT writers expect us to apply this teaching.
5. How does Exod 22:26-27 show the exceptional character of what the Lord requires in v. 40?

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6. How do 1 Cor 6:7 and Acts 25:9-12 guide our application of v. 40?
7. In v. 41, “compel to go” is a very specific word, referring to the authority of the government to press a private individual into government service.
 - (a) What event later in our Lord’s life illustrates this practice?
 - (b) How does the Lord’s instruction in this case differ from our modern sensibilities about appropriate government action?
 - (c) How does Romans 13 amplify the Lord’s instruction?
8. How does v. 42 differ from the three statements that precede it?
9. Can you suggest a reason for this difference?
10. To understand the context of v. 42 in Jewish society, we will focus on several OT passages.
 - (a) The reference to refusing to lend suggests that the Lord has in view Deut 15:1-10.
 - i. What kind of commercial transaction is in view in this chapter?
 - ii. How did Israel’s calendar impact such transactions?
 - iii. How might this law affect one’s willingness to lend?
 - iv. Contrast the treatment of the two special groups of people identified in this section (vv. 3; 7-10).
 - (b) The last set of questions focus on the needs of the poor. This class is frequently referred to in the OT as “the stranger, the fatherless, and the widow.”
 - i. Search for verses that contain these three words (hint e).
 - ii. Summarize the contexts and mechanisms that God provided for caring for these people. How do many of these contexts emphasize Prov 19:17?
 - iii. What additional social group is often associated with these people, and why?
 - iv. Recall the contrast between two groups in the questions on Deut 15. How is this contrast related to the provisions for “the stranger, the fatherless, and the widow”?
 - (c) Based on what you have found, who are the eligible recipients of charity in the OT?
11. Compare our Lord’s instruction in 5:42 with his own practice in Matt 15:21-28. Does the OT pattern help you understand his initial refusal, then his ultimate agreement, to help in this case?
12. Find as many examples of charity, and exhortations to charity, as you can in the NT. (Hint f contains some starting points, which you can expand with the Treasury.)
 - (a) To what extent are they parallel with the OT practice?
 - (b) How do 2 Thess 3:10-12 and the teaching on widows in 1 Tim 5 guide our application of this instruction?
13. Hints: (for those without access to the Treasury)
 - (a) Exod 21; Lev 24; Deut 19

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- (b) Matt. 5:39; Lk. 21:15; Acts 6:10; 13:8; Rom. 9:19; 13:2; Gal. 2:11; Eph. 6:13; 2 Tim. 3:8; 4:15; Jas. 4:7; 1 Pet. 5:9.
- (c) Isa 50; Luke 22; 1 Peter 2
- (d) Deut 15; Job 31; Psa 37; Prov 3; 19
- (e) Deut. 10; 14; 16; 24; 26; 27; Ps. 94; Jer. 7; 22; Ezek. 22; Zech. 7; Mal. 3
- (f) Acts 2:42-47; 4:34-5:11; 6:1-8; 11:27-30; Rom 15:25-31; 1 Cor 16:1-4; 2 Cor 8-9; Gal 2:10; 6:10

5:43-48 Love

1. The Jewish tradition in v. 43 is based on a verse in Lev 19.
 - (a) Find the verse.
 - (b) When you consider the whole verse, what is surprising about the tradition?
2. The subordinating conjunctions in the Lord's teaching present a more complex grammatical structure than we have seen in the other contrasts. Let's analyze this structure. (You may want to revisit your analysis after completing later questions on this section.)
 - (a) The basic building block is the clause, a simple sentence. Find the sentences in vv. 44-48 (starting after "But I say unto you...")
 - (b) Some of these clauses occur in parallel with each other, sometimes joined by the coordinating conjunction "and." Group together the clauses that are in parallel, and pick a summary clause for each group. For the purpose of analyzing the conjunctions, we will treat each parallel group of clauses as a single clause.
 - (c) The conjunctions are "that" (v. 45), "for" (v. 45), "for" (46), "therefore" (v. 48), and "even as" (v. 48). Each of these subordinates the clause or parallel set of clauses that follow it to a clause or set of clauses that precede it. The subordinate clause (the one marked by the conjunction) functions as an adverbial modifier of the clause to which it is joined (the base clause). To understand the conjunctions, answer two questions for each one.
 - i. What is the base clause that it modifies? Sometimes this will be the immediately preceding clause or set of clauses, but sometimes it will be more remote.
 - ii. How does it modify its base? What question does it answer about the base clause? Some typical questions that these conjunctions can answer include "Why?" "So what?" "How?" "Why" can be further divided into purpose (the motive for doing what the base clause says) and result (the effect that comes from doing what the base clause says).
3. Meditate on the commands in v. 44. For each one,
 - (a) Can you think of OT examples?
 - (b) How about later NT teaching that applies the command?
4. The verb in v. 45 ("that ye may be" γινομῆναι) always has in view a process, and might be more precisely translated, "become." In addition, "children" υἱοὶ is more properly "sons."

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- (a) Recall the distinction between “children” and “sons” that we have seen in Rom 8:14, 16 (see the paper on Law and the Christian Life, <http://cyber-chapel.org/LawAndTheChristianLife.pdf>). The distinction is also in play in Gal 4:1-7.
- (b) Is the Lord telling his disciples how to be saved, or is he saying something else?
- (c) Where did Paul get his distinction between spiritual “children” and “sons”?
- 5. What alternative to “becoming the sons of God” do vv. 46-47 present?
- 6. v. 48 presents God’s conduct as an example for ours.
 - (a) What does “perfect” mean? You might consult the Strong’s dictionary for this word (5046).
 - (b) How does this meaning reinforce your conclusion from v. 45?
 - (c) v. 45 shows that reflecting God’s image is a motive for the last of the six contrasts (loving our enemies). Review the other contrasts as well.
 - i. Which of them can also be motivated by seeking to reflect God’s image?
 - ii. Do any of them urge us to a conduct that is distinct from God’s?
 - iii. Recall that in the Majority Text, the full three-part introduction (“you have heard that it was said to them of old time...”) appears only in vv. 21 and 33. (The instance in v. 27 in the KJV is not a majority reading.) Do your observations in the last two questions suggest why the Lord may have repeated the full introduction at v. 33?
 - iv. v. 48 appears to be a conclusion. To what set of verses is it a conclusion?
- 7. Both the Sermon on the Plain (notably Luke 6:27-36) and Romans 12 (vv. 14-21) have much in common with the sixth contrast.
 - (a) Which other of the six contrast(s) do they reflect?
 - (b) How does this observation relate to our observations on v. 48?

6:1-18, Contrast with “The Hypocrites”: Godward Duties

- 1. Observe the parallelism across the three cases that our Lord discusses.
 - (a) What similarity in structure can you discern?
 - (b) What verses stand outside of that parallelism?
 - (c) Compare 6:1 with 5:20.
 - i. What does their similarity suggest about the function of 6:1 in this section?
 - ii. How does their difference correspond to the difference between the virtues enjoined in 5:20 and in 6:1?
- 2. The entire section talks about “rewards” that the Lord gives some people. Meditate on the relation between this teaching and the teaching of the NT that God deals with us on the basis of grace, not merit (cf. Rom 4:4,5).

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- (a) How widespread in the Bible is the notion that God rewards people for their works? Search for other instances of “reward” in the Bible. Other English words that translate the same underlying Hebrew are “hire” and “wages.” (Hint a lists a few examples).
 - (b) How is it possible for the believer to do good works? Consider Eph 2:8-10; Titus 3:4-8; 1 Cor 15:10.
 - (c) What is God’s assessment of “good works” done in the strength of the flesh? 2 Tim 3:5; Isa 64:6.
 - (d) How do the last two questions explain the behavior of the elders in Rev 4:10?
3. Hints:
- (a) Gen 15, Gen 30, Ruth 2, Psa 58, Prov 11.

6:2-4, Giving Alms

- 1. The Lord expects that his people will give to the poor.
 - (a) Use the Treasury (Hint a) to find other exhortations to such giving in both the OT and the NT.
 - (b) According to the OT, who is the ultimate recipient of our charitable gifts?
 - (c) Can you find other instances of the principle that God will reward those who give?
- 2. We don’t have any direct historical evidence of what role trumpets may have played in charitable giving. But their use in the OT may help us understand the Lord’s meaning here. Use your concordance or Bible software to examine instances of “trumpet” in the OT (Hint b). Can you find
 - (a) metaphorical uses of “blow the trumpet” that refer to something other than the physical event?
 - (b) association of trumpets with religious events that the Pharisees might associate with giving?
- 3. For reasons that I will explain, neither the LXX nor the rest of the NT gives us much help with the word “hypocrite,” so we have to resort to its usage in pagan Greek.
 - (a) Look it up in a Greek lexicon (use the Strong’s dictionary, 5273, if you don’t have access to some version of Liddell-Scott). What meanings are given?
 - (b) Think about how each of these meanings is appropriate to the situations described in the various NT places where the word occurs (Hint c)
- 4. Hints:
 - (a) Psa 37, 112, Prov 19, Eccl 11, Isa 58, 2 Cor 9, Heb 6
 - (b) Num 10, 1 Sam 13, Psa 81, 2 Chr 7, 29
 - (c) Matthew 6, 7, 15, 22, 23, 24, Mark 7, Luke 6, 12, 13

6:5-15, Prayer

- 1. Based on our previous study of the overall structure of 6:1-18, what are the two main paragraphs in this section?

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2. Contrast the second person pronoun in 6:5 with that in 6:7.
 - (a) What different settings do they anticipate?
 - (b) Can you find other verses in Matthew and elsewhere that indicate that 6:5-6 could be misapplied? (Hint a)
3. Hints
 - (a) Matt 18, 21; Acts 1, 2, 4

6:5-6, Private Prayer

1. The Lord assumes that his people will pray. Use your memory, the Treasury, or Hint a to find some examples showing the importance of prayer.
2. Note the places of criticized prayer in v. 5.
 - (a) What common location of Jewish prayer does he not mention? (Hint b)
 - (b) Does 1 Kings 8 help you understand why he excludes it?
3. Use the Treasury or Hint c to find some examples of prayer that is deliberately private.
4. Hints
 - (a) Psa 55, Pro 15, Matt 7, 21, Luke 18, Eph 6, Col 4, 1 Thes 5
 - (b) Luke 18, Acts 3
 - (c) 2 Kings 4, Matt 14, 26, Acts 9, 10

6:7-15, Corporate Prayer

1. Read over this paragraph. How many references can you find to the idea of people praying together?
2. Use the Treasury or your memory to collect other passages that tell us of the value of praying together (Hint a).
3. How would you further divide the paragraph, based on the distinction between negative and positive exhortation?
4. Hints:
 - (a) Isa 56; Matt 18, 21; Acts 1, 2, 3, 4

6:7-8, Warning against Babbling

1. Consult the lexicon or Strong's dictionary to find the meaning of the Greek word βαττολογεω, which the AV translates "vain repetition."
2. How does the story of Elijah and the Prophets of Baal in 1 Kings 18 illustrate the contrast with heathen prayer that our Lord is making?
3. Some people think that the Lord is forbidding us to pray repeatedly for the same thing. What examples of prayer by godly men show that this is not wrong? (Hint a).
4. The implication of v. 8 is that prayer shouldn't be necessary at all. Why, then, do we pray?

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5. Hints:

- (a) Matt 26; 2 Cor 12.

6:9-13, The Pattern Prayer

1. Review the overall structure of the prayer.
 - (a) Sentences can be in one of three modes: indicative (making a statement), imperative (making a command or request), and interrogative (asking a question). How do the first and last sentences of the prayer differ in mode from the other sentences?
 - (b) How many imperatives are there?
 - (c) Can you group the imperatives into subgroups?

6:9a, Opening Statement

1. Consider the description of God as “our Father.”
 - (a) Whom did the Jews of our Lord’s day think of as their father? Search the gospels in your concordance for “father.” (Hint a)
 - (b) Use the Treasury or your concordance to see whether God is referred to as the Father of his people in the OT (Hint b).
 - i. What is the earliest reference you can find to this relationship?
 - ii. What does it signify?
 - (c) How do people in the OT usually address God in their prayers? (Most of the Psalms are prayers; scan these for insights.)
 - (d) How does the incarnation make possible a fuller understanding of God as our Father?
2. Consider the statement that our Father is “in heaven.”
 - (a) How does this recall Solomon’s dedicatory prayer for the temple in 1 Kings 8?
 - (b) What NT image of the church makes these words particularly appropriate for a prayer designed for believers gathered (Eph 2)?
3. Hints
 - (a) Matt 3; Luke 1, 16; John 8
 - (b) Exod 4; Deut 32; 2 Sam 7; Psa 1; Hos 11; Isa 1, 63, 64; Mal 1

6:9b-10, Petitions for God’s Sake

I will suggest that the final phrase, “on earth as in heaven,” applies to all three petitions, not just the last one. As you study the petitions, try to understand both the future earthly situation and the present heavenly one.

1. “Hallowed be thy name”
 - (a) For us, a “name” is little more than a label that distinguishes one person from another. Examine these passages or sets of passages to grasp the deeper significance of the “name” in biblical thought:

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- i. Psa 20:1
 - ii. Isa 30:27
 - iii. Compare John 1:18 with 17:6, 25-26.
- (b) The idea that God's name is to be hallowed (set apart, sanctified) rather than profaned (treated as common) originates in the OT. Use your concordance software (or Hint a) to answer these questions.
- i. What does it mean to "profane" God's "name"?
 - ii. Where does the expression "sanctify" God's "name" appear, and with what prophetic period is it associated?
 - iii. What passages show that God's name is recognized as holy now, in heaven?
2. "Thy kingdom come"
- (a) Find some verses that teach that God rules over all the earth now, from heaven (Hint b).
 - (b) How does this petition relate to the common message of our Lord and John the Baptist (Matt 3:2; 4:17)?
 - (c) In spite of that message, the petition implies that there is some sense in which the kingdom awaits God's further intervention. Can you confirm this from other passages? (Hint c)
 - (d) Recall the OT passages that speak of the sanctification of God's name. How is this petition tied to the previous one?
3. "Thy will be done"
- (a) Use the Treasury to show how God's will is done now (Hint d). How does this contrast with the future doing of God's will for which we are to pray?
 - (b) Who is the foremost example of somebody who does his own will rather than God's (Dan 11:36)?
 - (c) How does this petition relate to our position in the kingdom (Matt 7:21)?
 - (d) Where else in the Bible does somebody pray, "Thy will be done," and what does that example teach us about the seriousness of this prayer? (Hint e)
4. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
- (a) Lev 22; Isa 6, 29; Ezek 36; Rev 4
 - (b) 2 Chr 20; Dan 4
 - (c) Luke 19; Acts 1
 - (d) Psa 135; Dan 4
 - (e) Matt 26

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6:11-13a, Petitions for Man's Sake

1. The word translated “daily” (ἐπιούσιος, Strong's 1967) does not appear in Greek literature earlier than this passage, and other uses appear to be dependent on this one. So we cannot determine its meaning from usage. But Strong's 1966 (ἐπιούσα), which appears seven other times in the Greek Bible, is well attested, and a good clue to the word's meaning.
 - (a) Look at the instances of this other word (Hint a) to estimate what “daily” means.
 - (b) Use the Treasury to explore the principle behind this request (Hint b). What sorts of request does it exclude?
 - (c) How does this teaching align with Matt 6:24-34? Meditate in particular about how it aligns with 6:34.
2. What is the implication of including this petition in a corporate prayer (“give us,” not “give me”), and what sorts of activities in the NT reflect this implication (Hint c)?
3. Now meditate on the broader meaning of “bread,” with the help of the Treasury (Hint d).
4. In v. 12, meditate on what the Lord means by characterizing sin as a “debt.”
 - (a) What two kinds of sin does Rom 7:19 describe?
 - (b) Which kind is in view here (and in James 4:17)?
 - (c) How is the meaning of this petition thus significantly different from the prayer-book version of the prayer, “forgive us our trespasses as we forgive those who trespass against us”?
 - (d) Which kind of sin is harder to avoid?
5. Now think about the central request, “forgive us.”
 - (a) What kind of people are expected to pray this prayer? Believers or unbelievers?
 - (b) What is true of all believers, according to 1 Cor 6:11?
 - (c) Why should justified believers have to pray for forgiveness? You might meditate on John 13:10 and 1 John 1:9.
6. The Lord teaches us to pray for forgiveness as a church, not just as individuals (“us,” “our sins”). Meditate on what it means for a congregation, not just an individual, to need forgiveness.
 - (a) Can you find examples in both the OT and the NT when the congregation is held accountable for the sin of one or two people? (Hint g)
 - (b) Ezra, Daniel, and Nehemiah were godly men. How do their prayers (Hint h) show an awareness of the corporate nature of sin? Contrast their attitude with that of the Pharisee in Luke 18.
 - (c) How do Paul's instructions in 1 Cor 5, 11 reflect an awareness of the relation between the sin of an individual and the life of the church?
7. Finally, consider the subordinate clause in v. 12, “as we forgive our debtors.” Some people refuse to pray the Lord's prayer, believing that it is in tension with Paul's teaching in Eph 4:32. How would you answer this objection, based on the earlier question about

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forgiveness?

8. The sixth petition, “Lead us not into temptation,” is perhaps the hardest to understand.
 - (a) What tension does this petition generate with James 1:13?
 - (b) What ways can you think of to relieve this tension?
 - (c) I will present a solution based on the observation that the petition is a) a negation of b) a causal of c) the expression “enter into temptation.” In Hebrew (the original language of the prayer), negations of causals are ambiguous in a way that makes a big difference in our understanding.
 - i. You can prepare for this explanation by studying the meaning of the expression “enter into temptation” in Matt 26:41.
 - ii. You may want to meditate on an OT example of a negated causal, 1 Kings 2:6, which reads literally, “do not cause his grey head to go down to the grave in peace.” Is David telling Solomon to keep Joab alive (“do not cause his grey head to go down to the grave”)? Or does he mean something else?
9. The seventh petition, “Deliver us from evil,” refers literally to “the evil.”
 - (a) What or who is “the evil” from which we are to pray to be delivered?
 - i. We saw this idiom earlier in 5:37, 39. What did we conclude it meant there? (Notes on that passage are available online at <http://cyber-chapel.org/sermons/matt/notes/Matt5b.pdf>.)
 - ii. What does “the evil” mean throughout Deuteronomy, in the expression “put away the evil from among you”? (Hint e)
 - iii. How is “deliver from evil” used in the OT? (Hint f)
 - iv. How might the meaning of “the evil” in these passages fit with Paul’s apparent citation of this petition in 2 Tim 4:18? (Consider the preceding verses.)
 - (b) In the light of the culminating beatitude (5:10-12), why would the Lord refer so frequently in his Sermon to “the evil man”?
 - (c) How is this prayer for deliverance from “the evil man” relevant to each of the previous three petitions?
 - (d) How is 1 Tim 2:1-2 a paraphrase of this petition?
10. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Prov 27:1; Acts 7:26; 16:11; 20:15; 21:18; 23:11
 - (b) Exod 16; Prov 30
 - (c) Acts 11; Rom 15; 2 Cor 8, 9
 - (d) Job 23; Psa 19; Jer 15; Matt 4; John 4; 1 Pet 2
 - (e) Deut 17, 19, 21, 22, 24
 - (f) Psa 140; Prov 2

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(g) Jos 7; Acts 4-5

(h) Ezra 9; Dan 9; Neh 9

6:13b, Closing Statement

1. All modern translations omit the doxology, because it is lacking in a few of the oldest manuscripts. I will discuss the textual evidence (including the clear majority status of this reading). One line of evidence for its antiquity is that echoes of the prayer later in the NT regularly include a doxology. In fact, every doxology in the NT concludes a theme that is part of the prayer. Use the Treasury (or Hint a) to collect these doxologies. Then read their preceding context, and explain in each case what petition in the prayer it echoes.
2. Use the Treasury to find the OT model on which this doxology is constructed (Hint a).
3. Recall the OT roots of the opening statement in v. 9.
 - (a) With what OT institution was that statement connected?
 - (b) How does your answer to question 1 lead to the same institution?
 - (c) What NT teaching about the church, discussed in relation with v. 9, comes back into focus here?
4. How does this frame for the prayer encourage a community of believers who, under persecution, are excluded from the Jewish community?
5. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Rom 11:36; 16:27; Gal 1:5; 1 Tim 1:17; 6:16; 2 Tim 4:18; Heb 13:21; 1 Pet 4:11; Jude 1:24-25.
 - (b) 1 Chr 29

6:14-15, Reminder about Forgiveness

1. How does the Lord amplify this concluding teaching about forgiveness, including the use of the word "trespass," in Matthew 18?
2. Read the context of the forgiveness story in Matthew 18 carefully to understand why the Lord picks the fifth petition for amplification after giving the prayer that he wants his disciples to pray.

6:16-18, Fasting

1. What attitude does this paragraph suggest toward fasting?
2. Abstention from food is the natural result of some circumstances. Review these passages and their contexts to characterize circumstances under which people naturally may not want to eat: 1Sa 1:7; 1Sa 20:34; 1Ki 21:4; Ezr 10:6. Can you think of other examples?
3. Does God ever command fasting?
 - (a) What is another way to describe fasting, according to Ps 35:13 and Isa 58:3?
 - (b) Use your concordance or computer software, perhaps with Strong's numbers (or Hint a), to find other references to this term. With what Jewish institution is it connected?

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- (c) Given the natural association of fasting from question 2, what meaning would be associated with fasting on this special occasion?
4. God condemns the people's fasts in Isa 58 and Zech 7. Why?
 5. Search on "fast" and "fasting" (Strong's 3521, 3522) (or consult Hint b) to see if fasting should be part of the life of the church.
 6. Some groups prescribe abstention from particular foods (e.g., meat) as "fasting." Can you find any evidence in Scripture that such selective eating constitutes fasting?
 7. Reflect on the practice of marking the forehead with ashes on Ash Wednesday in the light of the Lord's teaching in this paragraph.
 8. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Lev 16, 23; Num 29
 - (b) Act 13, 14; 1Co 7; 2Co 6, 11

6:19-7:12a, The Clear Eye

1. I have suggested that this section, like the previous one, consists of two parts, one focused on our duty to God, and the other on our duty to man. The parts of the previous section were bound together by the common theme of contrast. The parts of this section share a parallel structure, in the form of an alternation (that is, the order of the parts is the same in both halves).
 - (a) How many correspondences can you find between 6:19-34 and 7:1-12?
 - (b) See if you can trace a pervasive theme through each of these two sections.

6:19-34, Godward: Trust God rather than Mammon

1. Like any active teacher, the Lord Jesus often emphasizes the same themes, and uses the same expressions, in different settings. There is one other occasion in the gospels where he repeats many of the themes from this section.
 - (a) Use the Treasury or a Harmony of the Gospels to find it (Hint a).
 - (b) What question stimulated the Lord's instruction in this other setting?
 - (c) What was the Lord's summary answer to the question there, and how did he characterize the questioner's attitude?
 - (d) Use the Treasury (or Hint b) to find how Paul describes this attitude.
 - (e) In the parallel gospel passage, find the paragraphs that amplify vv. 19-21.
 - i. How might one "lay up ... treasures in heaven"?
 - ii. How does the parallel story about "lay[ing] up ... treasures upon earth" amplify v. 21?
 - iii. What other forms of heavenly treasure are there, and how can we lay them up, according to 2 Tim 4 and 1 Pet 1? Can you think of other verses that might serve as deposit slips for the bank of heaven?

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- (f) What motive does v. 21 give for our choice of where we will invest, and how is it different from the motives suggested in the individual exhortations of vv. 19 and 20?
2. The saying about the “eye” (vv. 22-23) has been confusing to many commentators. We are helped in this case by the fact that the Lord repeats the saying in another context in the gospels.
- (a) Use the Treasury (or Hint c) to find the parallel.
- (b) Carefully read the context in the parallel, and in particular the preceding context.
- What is the theme throughout this other context?
 - How does the Lord develop it, and what place does the “eye” saying play in that development? (You might want to consult the analysis I offered when we studied Matt 5:15, which also appears in this other gospel passage: the audio is at http://cyber-chapel.org/sermons/matt/mp3/matt_5_14.mp3, and the written notes are at <http://cyber-chapel.org/sermons/matt/notes/Matt5b.pdf>).
 - What effect did the “evil eye” have in the parallel passage? Can you contrast how those with an “evil eye” perceived the Lord’s revelation, compared with how those with a “single eye” did?
- (c) Now bring this understanding back to Matthew 6. How will the “single eye” treat the principle that is common to vv. 19-21 and 24? How will the “evil eye” respond?
- (d) What physiological malady might the Lord have in view in this parable of the “single eye,” and how would that align with the understanding we have developed?
3. In considering the second exhortation (v. 24), meditate on the Hebrew law of slavery (Deut 15:12-18).
- (a) How does the choice facing the slave in Deuteronomy 15 resemble the choice that our Lord urges us to consider in Matt 6:24?
- (b) How is this same choice reflected in the parable of the Prodigal Son (Luke 15)?
- (c) Does serving God rather than wealth mean that we will be poor?
- (d) How does Paul’s teaching in 1 Tim 6 reflect this paradox?
4. Meditate on the structure of Matt 6:25-33.
- (a) What two categories of our material need are the recurring focus of this section?
- (b) What repeated themes appear?
- (c) How is each of these themes summarized in 1 Tim 6:6-8?
5. The word “take thought” (μεριμνάω, Strong’s 3309) appears only 19 times in the NT, and six of them are in this chapter.
- (a) Survey the other uses of the word in the NT to gain an appreciation for its meaning (Hint d).
- (b) What other episode in the gospels is a good illustration of the attitude that the Lord wants us to avoid?
6. Use the Treasury (or hint e) to find an OT passage that the Lord may have in mind in

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meditating on the Father's care for the birds and the grass of the field.

7. Meditate on the meaning of v. 27.
 - (a) With which of the two themes throughout this section is it associated—food, or clothing?
 - (b) How does it illustrate God's care for us?
8. Vv. 31-32 contrast our attitude (not being worried about food or clothing) with the Gentiles.
 - (a) Why should our attitude be different from that of the Gentiles?
 - (b) What earlier verses in Matthew 6 strongly resemble this verse? Compare and contrast the two sections.
9. 6:33 refers to "the kingdom of God."
 - (a) What is Matthew's usual expression for the kingdom? (Search for the phrase "kingdom of" in Matthew, or Hint f)
 - (b) Where else does he use this less common expression? (Search for "kingdom of God", or Hint g)
 - (c) Examine the other instances carefully. What kind of people are confronted with the kingdom in each of these cases?
 - (d) What does this observation tell you about the difference in emphasis between the two expressions?
 - (e) How does this conclusion help understand the point of what is required of us in 6:33?
10. Meditate on 6:34, "Take no thought for the morrow," in connection with Eph 4:26.
 - (a) How does 1 Pet 5:7 enable us to honor this command?
 - (b) What general principle guides both Matt 6:34 and Eph 4:26?
 - (c) Can you think of other Scriptures that teach this general principle?
11. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Luke 12
 - (b) Col 3
 - (c) Luke 11
 - (d) Matt. 6:25, 27-28, 31, 34; 10:19; Lk. 10:41; 12:11, 22, 25-26; 1 Co. 7:32-34; 12:25; Phil. 2:20; 4:6
 - (e) Ps 104
 - (f) You'll find five instances of the more common expression in chapter 5.
 - (g) 12:28; 19:24; 21:31, 43

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7:1-12, Manward: Deal Fairly with Other People

1. Use the Treasury (or Hint a) to find echoes of the command in v. 1 later in the NT.
2. Can you think of other passages in the NT (including one in this chapter) that show that in some cases it is not only permissible, but even required, for believers to judge? (Hint b)
3. How do Prov 26:4, 5 illustrate the rhetorical device in use here, and resolve the tension between the previous two questions?
4. To set v. 2 in context, use the Treasury (or Hint c) to find examples of the symmetry of judgment.
5. Who is, and who is not, responsible for achieving this symmetry, according to Rom 12:19?
6. What duty does v. 5 impose on us, and how does this soften the absolute appearance of v. 1?
7. Meditate on the two instances of “unworthily” in 1 Cor 11:27-29. How do these reflect the teaching in vv. 3-5?
8. Recall the overall structure of this section
(http://cyber-chapel.org/sermons/matt/notes/Matt6_19_Charts.pdf, chart headed “Structure of Matt 6:19-7:12”). According to the pattern we discerned there, v. 6 should be a restatement or expansion of the basic exhortation of the section (given first in vv. 1-2).
 - (a) The only other passage in Scripture that joins together dogs and swine is 2 Pet 2:22, and we have already seen that Peter is very familiar with the Lord’s earthly teaching, so let’s meditate on Peter’s verse.
 - i. What distinctive characteristic do dogs and swine share, according to Peter?
 - ii. Where does Peter get the first half of his verse? (Hint d)
 - iii. Use the Treasury on Matt 7:6 (or Hint e) to find other references in Proverbs with similar instruction to what the Lord is giving.
 - iv. The Lord brings out two applications of this principle later in Matthew, and each can be illustrated from later episodes in the epistles.
 - A. How is this principle illustrated in Matt 10:14? Find examples in Acts 13 and Acts 18.
 - B. How is it also illustrated in Matt 18:17? Find examples in Rom 16, 1 Cor 5, and 1 Tim 6.
 - (b) How does v. 6 clarify or fit in with the overall theme of this section?
9. In the midst of a section (7:1-12) focused on our manward responsibilities, the encouragement of vv. 7-11 is puzzling.
 - (a) How does the Lord’s use of this saying in another context show that indeed it is talking about prayer, and not about our interactions with people? (Use the center references in your Bible, the Treasury, or Hint f.)

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- (b) I will suggest that this exhortation is meant to recall Jeremiah's letter to the Jewish captives in Babylon on Jeremiah 29.
- Can you align the three parts of the exhortation with successive elements of Jer 29:12-14?
 - What parallel can you find between our situation today and that of the captives to whom Jeremiah wrote?
 - What error were the Jewish captives tempted to make about their situation, and what warning does that hold for us?
 - Against what alternative error does the Lord's exhortation guard us?
10. The parable in vv. 9-10 with which the Lord supports the promise of vv. 7-8 envisions a boy with bread and fish.
- What later gospel episode does this bring to mind?
 - This later episode is the only miracle, besides the resurrection, reported in all four gospels. How might its correspondence with Matt 7:9-10 account for its popularity?
11. According to our structural analysis, v. 12a should be the third statement of the theme, after vv. 1-2 and 6.
- How does the symmetry required in 12a impact our understanding of vv. 1 and 6?
 - Considering these three statements together, can you formulate a single sentence that summarizes the section?
12. v. 12b finishes the extensive section that began with 5:17. Recall the argument from 22:35-40 that "the law and the prophets" embraces the two great commandments of the law. We have analyzed the four parts of 5:17-7:12 as organized around these two great commandments.
- We have proposed a chiastic arrangement, ABba, where A = 5:17-48, B = 6:1-18, b = 6:19-34, and a = 7:1-12.
 - What is the common theme in A and a?
 - How about B and b?
 - What do A and B have in common, and what historical period does this reflect?
 - What historical period may the Lord have in mind in a = 7:1-12, based on our analysis of the "ask-seek-knock" exhortation?
 - How might this historical period also be an appropriate context for b = 6:19-34? Contrast Daniel 5 with Esther 2:10.
 - Compare the two kinds of periods in view (AB and ab) with respect to the spiritual environment they present and the dangers that believers face in each.
 - Summarize each of the four sections (A, B, b, and a) with a single sentence.
 - Then see if you can summarize the entire section 5:17-7:12 with a single sentence that reflects the themes in each section.
13. Hints (for those without access to computer software, Strong's concordance, and

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the Treasury of Scripture Knowledge)

- (a) Rom 14; James 4
- (b) v. 6; Matt 18; John 6; 1 Cor 5-6; Gal 6
- (c) Psa 18; 137; Ob 1; 2 Thes 1; James 2; Rev 18
- (d) Prov 26
- (e) Prov 9, 23
- (f) Luke 11

7:13-27 Warnings of Judgment

1. Recall the alignment we discovered between the Sermon on the Mount and the book of Deuteronomy (the ninth slide in http://cyber-chapel.org/sermons/matt/notes/Matt5_1_Charts.pdf). To what part of Deuteronomy does this final section of the sermon correspond?

13-14, The Narrow Gate

1. Meditate on the image of the two gates in vv. 13-14.
 - (a) How many contrasts can you find between them?
 - (b) What spiritual message is conveyed by each contrast?

15-20, False Prophets and their Fruit

1. vv. 15-27 warn that there will be false prophets. What is surprising about this warning, given what we have just read about the two paths?
2. Use the treasury (or Hint a) to trace the history of false prophets, and collect some examples.
 - (a) How far back in Israel's history can you find them mentioned?
 - (b) What examples can you find in the New Testament?
3. Meditate on the image of "ravening wolves" "in sheeps' clothing."
 - (a) How many characteristics of the false prophets and their work can you derive from this image?
 - (b) How do later NT writers develop the concept of "ravening" as associated with the false prophets? (Hint b)
 - (c) How does this image give evidence that Paul knows the Sermon? (Treasury or Hint c)
4. What tool do vv. 16-20 give us for identifying false prophets?
5. Where did the Lord Jesus get the image of the tree and its fruit? (Treasury or Hint d)
6. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Deut 13, 1 Kings 13, 22, Isaiah 9, Jer 14, 23, 28, 29, 2 Tim 2, 2 Pet 2, 1 John 2, 4

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- (b) 1 Tim 6, Tit 1, 2 Pet 2
- (c) Acts 20
- (d) Matt 3

21-23, Guide to Fruit

1. vv. 21-27 are like a “consumers’ guide to fruit.” Analyze the structure of this section. Look for a summary and a chiasm.
2. What sorts of conduct, impressive in themselves, do not count as good fruit (v. 22)?
3. In 7:21, 22, the Lord rejects those who address him, “Lord, lord.”
 - (a) What tension does this present with 1 Cor 12:3?
 - (b) Consider the uses of the same word in John 12:21; 20:15; Matt 27:63 (translated “Sir”).
 - i. Grammatically, are these uses more similar to Matt 7:21, 23 or to 1 Cor 12:3? (If you read Greek, compare the case endings on the word in the several passages we are exploring.)
 - ii. Can you articulate the difference?
 - iii. What claim is being made by the people in 1 Cor 12:3 that is not being made by those in Matt 7:21, 23?
4. Use the Treasury and your memory (or Hint a) to meditate on the Lord’s verdict, “I never knew you,” in v. 23. What is the relation between whether we know the Lord and whether he knows us?
5. What kinds of conduct constitute good fruit (vv. 21, 24)?
6. v. 21 speaks of “doing the will of my Father,” while v. 24 speaks of doing “these sayings of mine.” Use the Treasury (or Hint b) to find other passages that claim that the Lord’s teachings give the will of the Father.
7. What other passages in the NT talk about “fruit” or “fruitfulness” in a believer’s life, and what kinds of things are described as good fruit? (Treasury and concordance, or Hint c)
8. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Titus 1, Gal 4, Rom 8, John 10
 - (b) John 7, 8, 12, 17
 - (c) Col 1, Gal 5, Phi 1, 2 Pet 1

24-27, Architectural Images of Good and Evil Fruit

In vv. 24-27, the Lord develops the theme of good and evil fruit using architectural images. His metaphor of the house draws on three lines of OT imagery, and is often cited in the NT in a way that emphasizes its implication for believers as a body.

1. Vv. 24-27 form a detailed alternation (ABC...ABC...). How many correspondences can

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- you find between the two stories?
2. The first line of OT imagery on which the Lord draws describes the promised Messiah as a rock.
 - (a) What role does the Lord play in his stories about the house?
 - (b) Review Psa 118, Isa 8, and Isa 28 for rock imagery about the Messiah. What three kinds of rocks are in view in these passages?
 - (c) Where else does the NT cite these prophecies? (Treasury, or Hint a)
 3. The second line of OT imagery has to do with unstable walls. These images occur in at least three places: Psa 62, Isa 30, and Ezek 13. Meditate on these passages. How is the image developed and fleshed out as you move through time (from David about 1000 BC, to Isaiah about 700 BC, to Ezekiel about 600 BC)?
 4. The third line of imagery is the storm, that disrupts the wall. We should meditate on what it represents, how it can fall on both houses, and what the implications are for us.
 - (a) Isaiah makes repeated use of the imagery of storm and flood for disaster.
 - i. Collect his images using the concordance and the Treasury (or Hint b).
 - ii. What literal reality does the image represent?
 - iii. What is the relation among the Lord, the threatened storm and flood, and Israel?
 - (b) Can you think of where Isaiah might get the image of a storm and flood as a symbol of God's judgment? How did a previous, literal storm and flood affect different classes of people? (Compare 2 Peter 2).
 - (c) Does the literal reality behind Isaiah's image suggest a particular historical event that our Lord might have in mind in his parable?
 - (d) Can you frame a general application of this principle for the encouragement of God's people today?
 5. Here are some questions to help you meditate on how the apostles pick up the Lord's architectural imagery.
 - (a) How does the parable of the two houses clarify our Lord's own later teaching in Matthew 16?
 - (b) Find passages where the apostles speak about buildings in relation to believers and the church (Treasury, or Hint c).
 - (c) What is it that is being built in these passages?
 - (d) What is being built in the Lord's metaphor? Did the apostles change the application of the picture, or is there evidence in the Sermon that reinforces the apostolic emphasis?
 - (e) How does the use of the verb "edify" οἰκοδομεῖω in the NT clarify what is being built? You might want to review a conclusion I shared during our studies in Ephesians some years ago: <http://www.cyber-chapel.org/sermons/ephesians/notes/Edification%20in%20the%20New%20Testament.pdf>
 6. Hints (for those without access to computer software, Strong's concordance, and the

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- (a) Romans 9, 1 Peter 2
- (b) Isa 4, 8, 17, 25, 28, 29, 32, 59
- (c) 1 Cor 3, Eph 2, 1 Pet 2

7:28-8:1, Closing Frame

1. Compare the closing frame of the Sermon (7:28-8:1) with the opening frame (4:25-5:2).
 - (a) Can you align them structurally?
 - (b) What main points about the Lord's teaching does Matthew make with this frame, and what lessons can we learn for our teaching?

Review of the Sermon on the Mount

The chiastic structure of the sermon identifies the following sections:

Setting	4:25-5:2	7:28-8:1
Blessings & Warnings	5:3-12 Blessings	7:13-27 Warnings
Our Mission	5:13-16	
Law & Prophets	5:17-19	7:12b
Toward Man	5:20-48 It was said ... but I say	7:1-12a
Toward God	6:1-18 Be not as the hypocrites	6:19-34

1. Please review each of these sections, and try to summarize it in a single sentence.
2. Then see if you can join these into larger summaries. I'd suggest a summary for each of the first four rows. For the last two rows, summarize the two cells in each column separately (that is, 5:20-6:18, then 6:19-7:12), because each of these is united with a common structural mechanism (contrasts in the first, parallel sections in the second).
3. Finally, see if you can formulate a single sentence that captures your overall understanding of the entire Sermon.

8:2-9:34, Healing and Discipleship

1. Explore the structure of this section.
 - (a) Read it through once or twice.
 - (b) Recall that these chapters and the Sermon on the Mount are enclosed between the very similar verses 4:23 and 9:35. How does each of these longer sections relate to these enclosing verses?
 - (c) Divide these two chapters into scenes or episodes, and give each one a title.
 - (d) Compare 8:18-22 and 9:9-17 with each other, and with the surrounding episodes.

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- i. Does your comparison suggest an overall structure for these two chapters?
- ii. Note what follows this section (in 9:36-11:1). How do these two sections relate our present two chapters to what follows?

8:2-4, The Leper

1. What did leprosy symbolize in the Old Testament?
 - (a) Note the materials used in cleansing a leper (Lev 14:4). For what other condition are they used to provide cleansing? (Concordance, or Hint a)
 - (b) Note how Aaron describes Miriam when she was smitten with leprosy for speaking against Moses (Numbers 12).
2. How common are healings of leprosy in the Bible?
 - (a) Who else heals a leper?
 - (b) What points of contact are there between this earlier individual and the Lord? (See the notes to Matthew 3, available at <http://cyber-chapel.org/sermons/matt/notes/Matt3.pdf>).
3. The leper is said to “worship” the Lord Jesus (8:2). It is sometimes said that this gesture merely indicates respect.
 - (a) This verb (προσκυνεω, Strong’s 4352) appears 60 times in the New Testament, and the associated noun (“worshipper,” προσκυνητης, Strong’s 4353) once. Of these 61 instances, fifteen are addressed to the Lord Jesus. In any of the remaining 46 cases, is worship allowed to be offered to anyone other than a divine being?
 - (b) How might the leper have gained his high appreciation for who the Lord is?
4. Compare and contrast the leper’s request (8:2) with that of the father of the demon-possessed boy in Mark 9:22.
5. What is remarkable about the Lord’s touch in this case? Compare Leviticus 5 and Haggai 2.
6. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Numbers 19

8:5-13, The Centurion’s Servant

1. Luke also recounts this episode, in Luke 7:1-10.
 - (a) Compare and contrast the accounts. How do they differ?
 - (b) Can you account for the differences on the basis of Matthew’s purposes?
2. What aspect of Jewish culture lies behind the Centurion’s sense of unworthiness (v. 8)? Compare Acts 10.
3. v. 10 is one of only two places in the gospels where our Lord is said to “marvel.”
 - (a) The other place is Mark 6:6. Compare and contrast the two.

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- (b) Why would we not expect him to marvel?
- (c) Can you explain the tension between his attitude here and John 2:24-25?
- 4. What is the nature of the faith that the Lord complements so highly in the Centurion?
- 5. Use your concordance or Bible software (or Hint a) to find other centurions in the NT. Is this one an exception?
- 6. Use the Treasury (or Hint b) to find some places in the OT that promise that Gentiles will be included in the kingdom (v. 11).
- 7. Use the Treasury (or Hint e) to find other places in the gospels that warn the Jews that they may be excluded from the kingdom (v. 12)
- 8. Hints
 - (a) Matt 27; Acts 10, 22, 24, 27, 28
 - (b) Psa 22; Isa 2, 11, 52; Zec 8; Mal 1
 - (c) Matt 3, 7, 21

8:14-17, *Peter's Wife's Mother-in-Law*

- 1. This paragraph explains our Lord's healing ministry on the basis of Isa 53:4, which Matthew translates more literally than the KJV does. We will meditate on the relation between our Lord's redemptive work in general and sickness in particular.
 - (a) Meditate on John 9:1-3, Rom 5:12, and Rev 21:4 to understand the relation between sin and sickness.
 - (b) How do Luke 6:19 and 8:46 explain the notion of our Lord "bearing" sin?
 - (c) Is "healing on demand" available to the believer today? Meditate on 2 Cor inthians12 and Philipians 2.

8:18-22, *First Interlude on Discipleship: The Personal Cost: Deprivation*

- 1. Compare the Lord's actions in v. 18 with Matt 5:1; Mark 6:30; Matt 14:22.
 - (a) What is similar about what the Lord does in each case, and why he does it?
 - (b) What lesson does his example have for us?
- 2. In vv. 19-22, the Lord challenges two people who show interest in his message.
 - (a) Compare and contrast these two people: the titles by which they are described, how they address the Lord, and the nature of the Lord's exhortation to them.
 - (b) Meditate first on the Scribe.
 - i. Why might he be so eager to follow the Lord?
 - ii. In the light of 7:15ff, why might the Lord seek to temper his enthusiasm?
 - iii. How does John 15:16 illustrate the appropriate order in the Lord's dealings with his disciples?
 - (c) Now consider the Disciple. How does the Lord's response to him reflect the principle

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of Luke 14:26?

- (d) What lessons should we learn from these two examples as we seek to encourage people in their lives as believers?
- 3. We will meditate on the title “son of man” that appears first in 8:20, and that is our Lord’s favorite title for himself.
 - (a) What does the idiom “son of X” denote in Hebrew? See if you can find it in Jon 4:10; 1 Sam 10:27; 2 Sam 1:4. (You may need to use an interlinear or Bible software.)
 - (b) Following this idiom, what does the expression “son of man” denote in pre-exilic passages? (Hint a)
 - (c) Consider the use of the term in Ps 8:4 and Ps 80:17.
 - i. What in each of these psalms suggests a messianic association?
 - ii. Meditate on why a title with the meaning you identified in question (b) would be appropriate for the Messiah.
 - iii. How does the use of the term in Daniel 7 build on this association?
 - (d) I will make the case that the main reason our Lord takes the title to himself is its association with the prophet Ezekiel.
 - i. Why might this be? Use your Bible software to explore the distribution of the title “son of man” throughout the Bible.
 - ii. Who gives the title to Ezekiel, and how does that anticipate the circumstances of our Lord’s ministry?
 - iii. Compare the beginning of the book of Ezekiel, and the records of how our Lord began his ministry with his baptism by John (Luke 3, Matthew 3)
 - iv. How does Ezekiel’s physical location during his ministry reflect the ministry of the Lord Jesus?
 - v. Review the three “visions of God” that frame Ezekiel’s prophecies: ch. 1-3, 8-11, and 40-48. What theme do they share in common with the beginning (John 2) and end (Matt 21) of our Lord’s ministry?
 - vi. How might this theme explain the application of the title “son of man” to Daniel in Dan 8:17?
 - vii. Compare Matt 13:3 with Ezek 20:49.
 - A. If you can search the LXX in your Bible software, explore the distribution of the Greek word παραβολη (parable) throughout the Greek Bible. Where is it concentrated?
 - B. Read through the portions of Ezekiel outside the visions of God (4-7, 12-39). What examples can you find that would be responsible for the reputation of Ezek 20:49?
 - viii. Read Ezek 4:1-7 for a striking responsibility that God gave Ezekiel, that anticipates the work of the Lord Jesus.

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- A. What is Ezekiel called upon to “bear”?
- B. What four categories of individuals in the Bible are said to “bear iniquity” (or “sin” or “transgression”)? Warning: the Hebrew word נשא (Strong's 5375) is not translated consistently in English versions. (Hint b)
- C. How does this background on the word “bear” enrich your understanding of Isa 53:6-12?
- D. How does this expression enrich the role of Ezekiel as a type of our Lord?
- (e) How do these observations enhance your appreciation of the Lord’s use of this title of himself in Matt 8:20?
- 4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Num 23; Job 25; Isa 51; Psa 146
 - (b) Ex 28:38; 34:7; Lev 5:17; 10:17; 16:22; Num 18:23

8:23-27, Calming of the Sea

1. Look up the word “tempest” in your Bible software (e.g., look at the Strong’s entry for it).
 - (a) How is this word usually translated?
 - (b) Was this an ordinary storm?
 - (c) What reason might there be for such a violent storm on this occasion?
 - (d) How may this insight help us understand the opposition we sometimes encounter?
2. The Lord is able to sleep through the storm.
 - (a) What Old Testament character was also able to do this?
 - (b) Compare and contrast the two situations.
3. Note the Lord’s response to the disciples’ fearful demand, in 8:26.
 - (a) What are the two parts of his response?
 - (b) What problem does each of these parts address?
 - (c) Which problem does he appear to view as the more important?
 - (d) 8:26 describes the disciples as being “of little faith.”
 - i. Where else does this expression appear? (Hint a)
 - ii. In each case, what kind of worry is the Lord correcting with this rebuke?
 - iii. How should his words encourage us?
4. The disciples marvel that a “man” could command the wind and sea. Can you find some Old Testament passages that might lie behind their astonishment? (Hint b)
5. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)

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(a) Matt 6; 14; 16; Luke 12

(b) Gen 1; Psa 89; Nah 1

8:28-9:1, Healing of the Demoniacs

1. How could the demoniacs “come[] out of the tombs”? Google “tombs in Israel” and look at the images to see the difference between ancient tombs and a western graveyard.
2. In 8:20, our Lord introduces himself as “son of man,” but in 8:29 the demoniacs confess him as “son of God.”
 - (a) Who has already used this title of him in Matthew?
 - (b) How long will it be before the disciples recognize him as son of God?
3. The demons speak of being tormented “before the time.” Use the Treasury or other tools to learn more about the event they are anticipating. (Hint a)
4. What does the presence of the herd of swine in v. 30 tell you about the region of Gergesa? Look up “Decapolis” in a Bible dictionary or on the web.
5. The two noteworthy events associated with the Lord’s visit are the healing of the demoniacs and the destruction of the pigs.
 - (a) Which one is more prominent in the minds of the swineherds (v. 33)?
 - (b) Which one appears to be more prominent in the eyes of the citizens (v. 34)?
6. The behavior of the swineherds (v. 33), and the response of the city (v. 34), invite comparison with an earlier encounter by the Lord, before he settled in Galilee (John 4).
 - (a) How are the events similar?
 - (b) How are they different?
 - (c) How is the Lord’s response different, and how is that an example for us?
7. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Matt 25; Jude; 1 Cor 6

9:2-8, The Man with the Palsy

1. How is this healing particularly appropriate in view of the Messianic promises in Isaiah 35?
2. In v. 2, the Lord “sees” their faith.
 - (a) Compare the Greek text or the Strong’s entries (or Hint a) for this verse and for v. 4. What is similar about what the Lord does in both cases?
 - (b) What are the objects of this verb in the two cases?
 - (c) What is unusual about the use of this verb with these two objects?
 - (d) How might these two references support the distinctive points being made in the central three miracles, in view of 1 Sam 16:7 (cf. Heb 4:13)?

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3. What was the point of the scribes' objection? (See the parallel instances of this story in Mark and Luke, which you can find in the Treasury of Scripture Knowledge, or Hint b)
4. In light of his apparent purpose in these central three miracles, why does Matthew not include the explanation of the scribes' objection from Mark and Luke?
5. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) "seeing" in v. 2 and "knowing" in v. 4 are both the Greek word εἶδω (Strong 1492), whose basic meaning is "to see."
 - (b) The parallels to this story are in Mark 2 and Luke 5.

9:9-17, Second Interlude on Discipleship

9:9, The Call of Matthew

1. Note the brevity of the Lord's encounter with Matthew, and how quickly Matthew responds.
 - (a) Can you suggest why Matthew may have been so ready to respond quickly?
 - (b) What pattern does Matthew's conversion suggest for our own evangelistic outreach?
2. Compare and contrast Matthew and the candidates for discipleship whom we met in the first Discipleship interlude, 8:18-22.

9:10-17, The Social Cost: Rejection

1. What is the relation between the meal in v. 10 and the call of Matthew in v. 9? Consult the parallels in Mark and Luke to find out. You can find them using the Treasury (or Hint a).
2. Two groups challenge our Lord in vv. 11-17.
 - (a) Observe the parallelism between the two accounts.
 - (b) To what does each group object in our Lord's conduct?
 - (c) How does v. 10 serve as an introductory summary of the two objections?
 - (d) Now consider more closely our Lord's interaction with the Pharisees (vv. 11-13).
 - i. What two forms of argumentation does the Lord use to challenge their error?
 - ii. What practical warning should we draw from the first episode of opposition (vv. 11-13)?
 - (e) Let's think further about the Lord's interaction with the disciples of John (vv. 14-17).
 - i. Use the Treasury (or Hint b) to find why the Lord here calls himself the bridegroom.
 - ii. The Lord predicts that the time will come when his followers will fast. Use the Treasury (or Hint c) to find some examples of fasting in the life of the church.
 - iii. Think about the two parables of new cloth on old clothing and new wine in old

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bottles.

- A. What is the mechanism by which a patch of new cloth destroys an old piece of clothing?
 - B. To understand the parable of the wine in bottles, find the original meaning of “bottle” (e.g., at www.etymonline.com), and use a Bible dictionary to find the meaning of “new wine” (or consult Hint d). What is the mechanism by which the wine destroys the bottle?
 - C. Given the context, what is the “old garment” or the “old bottle” that the Lord is warning the disciples of John not to try to reuse?
 - D. How is this warning appropriate to the questions faced by the early church in Acts 15 and the book of Galatians?
- iv. What practical warning should we draw from this episode? (vv. 14-17)?
3. Each discipleship interlude (8:18-22 and 9:9-17) alerts us to a distinctive cost of discipleship.
 - (a) What cost is in view in 8:18-22?
 - (b) What cost is in view in 9:9-17?
 4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) The parallels to this story are in Mark 2 and Luke 5.
 - (b) Read John 3.
 - (c) Acts 13, 14
 - (d) The original meaning of “bottle” was a leather container, a wineskin. “New wine” is wine that has not fully fermented.

9:18-26, *The Ruler’s Daughter and the Unclean Woman*

1. Read over the rest of the miracles, through v. 34. Can you discern a common theme to the three of them that sets them apart from the previous miracles in ch. 8-9?
2. What role does faith play in this miracle? In the other miracles in ch. 8-9?
3. In v. 20, why did the woman come from “behind” the Lord? See the Treasury (or Hint a).
4. What was the significance of “the hem of his garment,” and how does that help understand the nature of her faith (v. 22)? See the Treasury (or Hint b).
5. What were “minstrels” doing in the house of the ruler, in v. 23? Compare 2 Sam 14:2; Amos 5:16; Jer 9:17 for other examples of this profession in the Bible.
6. Compare the attitude toward the Lord of the ruler and the minstrels.
7. Recall the comparison between Matthew and the earlier candidates for discipleship. How are the two comparisons similar? How do they differ?
8. What is the meaning of the Lord’s comment in 9:24? Is he simply declaring that their diagnosis is mistaken? Or is he setting forth a deeper meaning? Compare Dan 12:2; 2

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Tim 1:10; 1 Cor 15:21-26.

9. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Leviticus 15
 - (b) Numbers 15

9:27-31, Two Blind Men

1. What particular aspect of our Lord's person do these blind men recognize (v. 27)?
2. Use your computer software or concordance (or Hint a) to find other examples of the title "son of David" in the NT.
 - (a) How important is it to Matthew, compared with other writers?
 - (b) Trace the recognition of this title throughout the book.
 - i. Where is it introduced?
 - ii. What is the climax?
 - iii. What kinds of people recognize it earlier than others?
 - iv. What application does that insight have for us?
3. How does the Lord emphasize the need for faith to these two men?
4. Note the Lord's command to them not to make him known.
 - (a) Recall other miracles. (Use the Treasury, or Hint b)
 - (b) How often does the Lord tell people not to make him known? When does he tell them to reveal him? Can you find a difference between these two cases?
 - (c) What explanation for his reticence does Matthew give in ch. 12?
 - (d) How does John 6 illustrate the danger that the Lord was trying to avoid?
5. Meditate on the disobedience of these men to the Lord's command.
 - (a) Was it justified?
 - (b) What does it reveal about the spiritual instincts of the immature believer?
 - (c) What are the implications of this principle for our forms of worship?
6. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Matt 1, 9, 12, 15, 20, 21, 22; Mark 10, 12; Luke 3, 18
 - (b) Matt 8, 12, 16, 17; Mark 5; John 4

9:32-34, A Deaf Man

1. Compare this miracle with the report to John's disciples in 11:4-6.
 - (a) Compare the Strong's number for the word "dumb" with that for the word "deaf" (Hint a). What was the nature of this man's ailment?

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- (b) How does this insight on the miracle round out the promise of Isa 35:5-6? (NB: in the LXX, the Greek word used in our passage corresponds to “deaf,” not “dumb,” in Isa 35:5-6.)
- (c) Why does Matthew emphasize that the “deaf” man was enabled to “speak”?
- 2. What other cases can you find where demons cause a physical disease? (Hint b)
 - (a) How common are different kinds of diseases?
 - (b) What significance might there be to the prevalence of problems with speech?
- 3. What is distinctive about this healing, and what might the significance of those distinctions be?
- 4. Consider the Pharisees’ tactics in 9:34.
 - (a) What other examples can you find of this kind of oppositio? (Hint c)
 - (b) What does this tell us about what to expect from those who oppose our message?
- 5. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) They are the same word, κωφος (Strongs 2974)
 - (b) E.g., 12:22; Mark 9:17-27; Luke 13:11
 - (c) Matt 10:25; 12:24; Mark 3:22; Luke 11:15; John 7:20; 8:48, 52

9:35, Summary of Ministry

- 1. Compare this verse with 4:23. What structural device is Matthew using?
- 2. How do these verses summarize the material that comes between them?
- 3. How does this structure define the central content of “the gospel of the kingdom”?
- 4. Compare this verse with 11:1. How does this parallel help explain the function of ch. 11?

9:35-11:1, Sending of the Twelve

The main structuring principle of this section is a set pattern associated throughout the Bible with calls or commissions. In particular, it has many points of similarity with the call of Moses in Exod 3:1-4:17. Just as a letter has a fairly fixed structure (return address, date, inside address, salutation, body, close, signature, and PS), so do scenes where one person sends another on a mission. The main parts of such a scene are Introduction, Confrontation, Commissioning proper, Objection, Reassurance, and Conclusion. As in a letter, the pattern can vary between instances, but the general shape shows hearers and readers what is going on. These questions, and our study, will help you recognize these elements in the commissionings of Moses and the disciples.

9:35-36, Introduction

- 1. What need does the Lord perceive in vv. 35-37 that leads him to commission his disciples?
- 2. In the Majority Text, the two problems faced by the shepherdless sheep (v. 36) are that they are “harassed and scattered,” not “faint and scattered.” Compare this description

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with the two OT passages describing Israel as a forlorn flock, Jeremiah 23 and Ezekiel 34.

- (a) How does each of these passages reflect the harassing and scattering of the flock?
- (b) What solution does each passage anticipate for these two problems?
3. Given this correspondence, what does our Lord's description of Israel show about his awareness of his own mission?
4. How is this setting appropriate in view of the setting of Moses' call (Exod 3:1)?
5. Does this section describe the Lord's own feelings, or what he tells his disciples?

9:37-10:4, Confrontation

1. How did God confront Moses (Exod 3:2-6)?
2. What metaphor for the need does the Lord present to the disciples?
3. Compare this metaphor with the one that motivated the Lord's own compassion in the previous verses.
 - (a) At what point in the Lord's ministry does he reveal himself as the shepherd of Israel?
 - (b) When does he commission his disciples to be pastors rather than reapers?
 - (c) Why do you suppose the Lord delays inviting the disciples to join him in the work of the shepherd?
4. Compare the command of 9:38 with that of 10:5-15. Why does the Lord first charge them to pray before sending them out to work?
5. How does 10:1 serve as an introductory summary of vv. 2-42?
6. Observe the internal organization of the list of twelve disciples into six pairs.
 - (a) What is the relation between the first two, Peter and Andrew?
 - (b) How about the third pair (Philip and Bartholomew), if we accept the usual identification of Bartholomew (a family name, "the son of Tolemaus") with Nathanael in John 1?
 - (c) Might this same relation apply to the second pair, James and John?
 - (d) Recall the temperament of Thomas as reflected in John 11:16; 14:5; 20:24-29. How might he be related to Matthew?
 - (e) What name is given Lebbaeus/Thaddaeus in the lists of disciples in Luke 6 and Acts 1?
 - (f) How might this explain his association with James of Alphaeus in the fifth pair?
 - (g) How is the Simon of v. 4 described in Luke 6 and Acts 1? NB: "Canaanite" may be a transliteration of the Hebrew word meaning "jealous" or "zealous."
 - (h) Does this explain his association with Judas Iscariot?
7. What general principle of outreach is reflected in these pairings of the disciples?

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8. How does this differ from the ministry to which the Lord now sets these twelve apart?

10:5-15, Commissioning Proper

The Lord tells them to *whom* they should go, *what* they should do, *how* they should provide for their ministry, and the *process* they should follow.

1. Consider first to whom they should go (vv. 5-6).
 - (a) How does the Lord restrict their ministry?
 - (b) Use the Treasury on v. 6 (or Hint a) to find another example in Matthew of this restriction.
 - (c) What evidence can you find elsewhere in Matthew, and in fact later in this chapter, that this restriction is not absolute?
 - (d) How did this restriction influence the missionary outreach of the early church in Acts?
2. Next, consider what they are to do (vv. 7-8).
 - (a) Review Matthew 3-4 to see how their message is related to that of our Lord and of the Baptist before him.
 - (b) They are told to “preach.” The next few questions explore how this activity is related to teaching. Recall that 4:23, 9:35, and 11:1 frame and summarize this section, which includes three large blocks of material: 5-7 (the Sermon on the Mount), 8-9 (miracles), and 10 (commissioning of the Twelve).
 - i. What three activities occupied the Lord, according to the three framing verses?
 - ii. Read through each of the larger blocks and count how many times each of these activities is named in each of these larger blocks. Which larger block is linked with which activity?
 - iii. What is the difference between what is happening in the “teaching” block and what is envisioned in the “preaching” block? (Hint: compare the verbs in 5:1-2 and 10:7.)
 - iv. The first two summary verses mention “the kingdom” in connection with preaching. How are references to the kingdom distributed in the larger blocks of text? Are they limited to the preaching block, or are they associated with the other activities as well?
 - v. Can you associate each of these two activities with one of the two metaphors in 9:36, 37?
 - vi. How do these two activities relate to the functions in the local church described in Eph 4:11?
 - (c) The second half of v. 8 is often quoted in isolation. To what does it refer in context?
 - (d) How is this principle reflected in Acts?
3. Vv. 9-10 discuss their preparation for the journey.
 - (a) How extensively should they prepare before setting off?

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- (b) Compare these instructions with the parallels in Mark 6 and Luke 9.
 - i. What differences do you find?
 - ii. Can you explain them?
 - (c) Compare these instructions with the Lord's words in the Upper Room in Luke 22. Does Luke 22 supersede these instructions? Explain your answer.
 - (d) According to the end of v. 10, where will their support come from? (Hint: whose workmen are they?)
 - (e) Use the Treasury (or Hint b) to find where v. 10 is quoted later in the NT. How is it described there, and what does that tell you about the recognition of the gospels in the early church?
4. Vv. 11-15 give an example of the process by which the disciples are to spread the good news.
- (a) The Lord's description of their audience emphasizes "worthy" people.
 - i. Use your concordance or Bible software to find how common this word (Strong's 514) is in the NT, and in this chapter.
 - ii. From other uses in this chapter, can you suggest what may be implied by the word in vv. 11-15?
 - (b) What two kinds of response does the Lord anticipate?
 - (c) How are the disciples to respond to each one?
 - (d) Can you give examples of both circumstances from Acts? (Hint c)
 - (e) 10:15 is one of six verses in which the Lord says that the final judgment will be more tolerable for a legendary city than for those who reject the preaching.
 - i. What are the other verses? (User your concordance or Bible software on "tolerable," or Hint d)
 - ii. What legendary cities are cited?
 - iii. What similarities can you find between these cities?
 - iv. How do these similarities make them appropriate illustrations of judgment for those to whom the Lord and the disciples preached?
 - v. Can you discern any pattern in which legendary cities the Lord mentions in each situation?
5. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
- (a) Matthew 15
 - (b) 1 Timothy 5
 - (c) Acts 13, 16, 18
 - (d) Matt 10:15; 11:22, 24; Mark 6:11; Luke 10:12, 14

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10:16-18, Difficulty: Social opposition

1. Our Lord mentions the danger of “wolves” in v. 16.
 - (a) Where has he used this image before in Matthew?
 - (b) How do the circumstances here differ from those that we saw there?
2. Meditate on the contrast between the serpent and the dove in v. 16.
 - (a) Where else in Scripture do we see the association of wisdom with a serpent?
 - (b) “Harmless” is used in an archaic sense of someone who has not been harmed or violated. Look at the Strong’s dictionary for “harmless” (185) to find a more modern rendering.
 - (c) Can you think of any biblical examples of people exhibiting this combination of qualities?
3. How do vv. 17-18 qualify the restriction of 10:5-6?
 - (a) What is the ethnic association of a “synagogue”?
 - (b) How about the “council”? (Look at instances of the Strong’s number, 4892, or Hint a)
 - (c) How about “governors” and “kings”?
4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Matt. 5:22; 10:17; 26:59; Mk. 13:9; 14:55; 15:1; Lk. 22:66; Jn. 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20

10:19-20, Reassurance: Moses’ Promise

1. How does the promise of vv. 19-20 recall the commissioning of Moses in Exodus 3-4?

10:21-22a, Difficulty: Family Opposition

1. Compare vv. 21-22 with the first 13 verses of Matthew 24. What similarities do you find?

10:22b-23, Reassurance: Salvation and the Son of Man

1. How might Hebrews 3 help explain the meaning of the promise, “He that endureth unto the end shall be saved”?
2. How can this understanding of this promise be consistent with Eph 2:8,9?
3. 10:23 is puzzling. Here are some questions to help you meditate on it.
 - (a) When in the church’s history does the church focus its attention on visiting “the cities of Israel”? Compare vv. 5-6.
 - (b) What time period do we usually associate with the Lord’s “coming”?
 - (c) Use your concordance (or Hint a) to find places where the Lord is said to “come” to the disciples.
 - (d) What does the Lord announce to his disciples when he “comes” to them in Matt 28:18?

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- (e) The Greek word translated “power” in 28:18 is the same used by the LXX to translate “dominion” three times in Daniel 7:14. In this light, what is the Lord announcing to the disciples in 28:18?
- (f) How might this explain the reference in 10:23 to the “son of man”?
- (g) Now step back and explain how v. 23, like 22b, forms a reassurance to the disciples.
- 4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) John 20, 21; Matt 28

10:24-25, Difficulty: Accusation of Wickedness

1. Use the Treasury (or Hint a) to find a parallel in John to this saying.
2. What examples can you find where people accused the Lord of being in league with Beelzebub? (Treasury or Hint b)
3. What tactic of the adversary is the Lord warning about here?
4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) John 15
 - (b) Matthew 9, 12

10:26-33, Reassurance: Fear Not

1. What phrase, repeated three times, outlines this section?
2. How does v. 26 relate to the false accusations they are to expect according to v. 25?
3. Articulate the competition for our emotions outlined in v. 28.
4. How does the teaching of vv. 29-31 enable us to avoid fear?
5. How do vv. 32-33 relate to each of the three “fear not” statements?

10:34-39, Difficulty: Forced to Choose

1. Give examples of the principle of spiritual division throughout the Bible.
2. Can you find examples elsewhere in Scripture of the kinds of family divisions mentioned in vv. 35-36?
3. What expression is repeated three times in this paragraph, and what progression can you find through the three instances?
4. The Lord’s statement about finding and losing one’s life (10:39) bears special attention.
 - (a) Use Strong’s numbers to find another common translation for “life” (Hint a). Both translations are legitimate; the word corresponds to the Hebrew *nephesh* (Strong’s 05315), which is used very broadly.
 - (b) There are numerous other verses in the gospels where our Lord contrasts saving (or finding, or loving, or guarding) one’s “life” with losing it. In addition, the idea of

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- saving it (without mentioning the possibility of losing it) comes up in Hebrews, James, and Peter. See how many of these you can collect with your concordance and Treasury (or Hint b).
- (c) Matt 10:28 and Mark 3:4 suggest two rather different meanings for “saving/losing one’s life/soul.”
- Articulate what the expression means in each case.
 - By comparing these two examples with each other, show that these really are different meanings.
 - Think about each of these meanings and what the Lord’s words might imply in each case.
- (d) Though the positive verb in each of the contrasts varies (save, find, love, guard, ...), the negative term is almost always the same. This word appears with “life/soul” numerous times in the LXX. The combination is especially common in Leviticus, where it represents a stereotyped threat. These instances are in 7:20, 21, 25, 27; 17:10; 20:6; and (with a different Hebrew verb) 23:30.
- What is threatened by “losing one’s life/soul” in these passages?
 - If the Lord has this idiom in mind, what will be the meaning of his saying?
5. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
- (a) The Strong’s dictionary for ψυχη, 5590, shows that the AV translates it 40x by “life” but 58x by “soul.”
- (b) Matt. 10:28; 16:25; Mk. 3:4; 8:35; Lk. 6:9; 9:24, 56; 17:33; Jn. 12:25; Heb 10:39; Jas. 1:21; 5:20; 1 Pet 1:9

10:40-42, Reassurance: God’s Reward

- Note the strongly parallel structure of the section. What does it mean to “receive an X’s reward”? The expression “an X’s reward” is the genitive, “reward of an X”. Recall that two common uses of the genitive are to express the subject of the verbal idea in the noun (in this case, the action of rewarding), or the object of the verbal idea.
 - What would “reward of an X” mean if the genitive were subjective? Can you think of any examples in the Bible where one who is received gives a reward to the receiver? (Hint a)
 - What would the phrase mean if the genitive were objective? Again, can you think of any other Bible verses that might support this meaning? (Hint b)
 - Which meaning is more likely in this context, especially considering v. 40?
- “To receive an X in the name of an X” is a semitic idiom meaning “to receive X because he is an X.” Note the progression in the different kinds of people whom one might receive. How are these classes of people related to one another?
- How does this reassurance particularly comfort those who face the difficulty presented in vv. 34-39?

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4. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) 1 Kings 17; 2 Kings 4; 2 Tim 1
 - (b) 3 John

11:1, Conclusion

1. Note the places where Matthew calls our Lord by name ("Jesus"), rather than using a pronoun ("he," "him"). What divisions of the text does this suggest?
2. Compare this verse with the conclusion of Moses' call (Exod 4:18-20).
 - (a) How is it different?
 - (b) What deeper insight into the work of the disciples might this difference suggest?

11:2-30, Invitation

1. The structure of this section is driven by changes in the people to whom the Lord is speaking.
 - (a) Based on this insight, how would you divide the section?
 - (b) Compare and contrast the attitudes of the first three parties with whom the Lord is speaking.

11:2-6, Jesus and John

1. Meditate on John's question.
 - (a) Why might he have had doubts about our Lord's identity?
 - (b) In the light of the following sections (especially vv. 7-15), what encouragement does this history give us in our daily struggles?
 - (c) Can you think why he may have sent two of his disciples, rather than just one?
2. The Lord answers John's question by mentioning his miracles.
 - (a) Where is each of these miracles documented in the previous chapters?
 - (b) Why should the events persuade John of the Lord's identity? Use the Treasury and your own knowledge of the OT (or Hint a) to find the OT passages to which our Lord is referring.
 - (c) Why might the references to 2 Kings be especially meaningful to John? (Recall our discussion of the relation between our Lord and John from chapter 3, available at <http://cyber-chapel.org/sermons/matt/notes/Matt3.pdf>.)
3. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) 2 Kings 4, 5; Isa 35, 61

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11:7-19, *Jesus and the Multitudes*

1. Matthew uses the word “multitude” (οχλος, Strong’s 3793) fifty times, more than any other book in the Greek Bible. Scan some of the instances using your concordance or Bible software (or Hint a). How would you characterize this group of people?
2. Compare the Lord’s assessment of John (in spite of his doubts) with the level of commitment of the multitudes.
3. Read over vv. 7-19. The Lord is speaking *to* the multitudes throughout the section, but he changes *what* he is talking about halfway through. What are the two main subjects he addresses, and where is the shift?
4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
(a) 4:25, 5:1, 7:28, 8:1, 18, 9:8, 23, 25, 33, 36, 11:7, 12:15, 23, 46, 13:2, 34, 36, 14:5, 13-15, 19, 22-23, 15:10, 30-33, 35-36, 39, 17:14, 19:2, 20:29, 31, 21:8-9, 11, 26, 46, 22:33, 23:1, 26:47, 55, 27:15, 20, 24

11:7-15, *Commendation of John*

1. Note when the Lord asks the three questions of vv. 7-9. It appears that the multitude witnessed his interchange with the disciples of John. Can you think why the Lord might have asked them these questions?
2. Our Lord identifies John the Baptist with two Old Testament references to the same book. What are they? (Use the Treasury, or Hint a.)
3. Since 11:10 corresponds to 11:14, perhaps 11:11 and 11:13 also correspond chiastically. If so, how does v. 13 explain both John’s greatness and his inferiority as noted in v. 11?
4. v. 12 is notoriously difficult, because of some ambiguities in its construction. “Suffereth violence” could also be rendered “advances with power,” while the “violent” who take it by force could be its opponents, or those eager to rush into it. The KJV understands the verse to mean that opponents of the gospel seek to attack the kingdom (as Herod did in imprisoning John), while some other versions (e.g., NIV) understand the verse to say that the kingdom is advancing powerfully (e.g., through the miracles of ch. 8-9, summarized in 11:5), and people are eagerly entering it. Read over the OT portion suggested by the OT allusions in 11:10, 14, and see if the context helps you sort out the meaning of v. 12.
5. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
(a) Malachi 3, 4

11:16-19, *Criticism of “This Generation”*

1. Matthew often speaks of “this generation.” The expression can have two meanings: a period of time, roughly 40 years, corresponding to the length of a human generation, and a group of people who share similar characteristics, as though they were born and raised together.
(a) Survey the uses of the word in Matthew (use your concordance, Bible SW, or hint a)

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- to find which use is more common in Matthew.
- (b) Which meaning do you think the Lord has in mind here?
 - (c) How does he characterize “this generation” elsewhere in Matthew?
2. How does this description contrast with the last clause in the paragraph?
 3. How do the children in vv. 16-17 illustrate the two criticisms in vv. 18, 19?
 4. Meditate on the idea of wisdom’s children.
 - (a) What book in the Bible do we most associate with wisdom?
 - (b) Who are wisdom’s children throughout that book?
 - (c) Does that book say anything about the kind of behavior associated with “this generation” in Matt 11:16-17?
 5. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) 1:17; 11:16; 12:39, 41-42, 45; 16:4; 17:17; 23:36; 24:34

11:20-24, *Jesus and the Unbelieving Cities*

1. What is lacking in the response of the Galilean cities?
2. Survey the verb “repent” throughout the Bible (concordance, Bible software, or hint a).
 - (a) Who tends to be the subject of the verb in the OT?
 - (b) Who tends to be the subject of the verb in the NT?
 - (c) How do you account for this difference?
3. Why will it be more tolerable on the day of judgment for wicked cities like Tyre, Sidon, and Sodom than for the Galilean cities?
4. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) Exod. 13:17; 32:12; Num. 23:19; Deut. 32:36; 1 Sam. 15:29; 1 Ki. 8:47; Job 42:6; Ps. 90:13; 110:4; 135:14; Jer. 4:28; 18:8, 10; 26:3, 13; 42:10; Ezek. 14:6; 18:30; 24:14; Joel 2:14; Jon. 3:9; Matt. 3:2; 4:17; Mk. 1:15; 6:12; Lk. 13:3, 5; 16:30; 17:3-4; Acts 2:38; 3:19; 8:22; 17:30; 26:20; 2 Cor. 7:8; Heb. 7:21; Rev. 2:5, 16, 21-22; 3:3, 19

11:25-26, *Jesus and his Father*

1. For what two things does the Lord thank his father? Does one of them surprise you?
2. Note how the Lord addresses his father. Does the title “Lord of Heaven and Earth” help you understand the unexpected nature of his thanksgiving?
3. What other Scriptures can you find to illuminate the notion that God hides his revelation from some people? Use the TSK, or hint a.
4. How does the combination of this prayer and the previous paragraph emphasize the difference between responsibility and ability?

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5. What criterion for God's decision does the Lord identify?
6. Given how the prayer starts and ends, how might it be inspired by Dan 4:35?
7. Hints
 - (a) Isaiah 6, 29; 2 Corinthians 4

11:27-30, A General Invitation

1. What are the "all things" that the Father has delivered to the Son in v. 27?
 - (a) Do they include the authority described in 28:18?
 - (b) What sense does the word "deliver" have in Mark 7:13; Luke 1:2; Acts 6:14?
 - (c) How would this sense be appropriate to the ideas discussed further in v. 27?
 - (d) How does it explain the failure of some cities to respond to the Lord's mighty works?
2. Meditate on the notion that "no man knoweth the Son" (11:27).
 - (a) 1 John 2:3 suggests that believers can know the Son. Look at the Strong's entries on this verse and 11:27 (or hint a) to get sense of the difference between these statements.
 - (b) 1 John 2:13-14 suggests that believers differ in their knowledge of the Son. What makes this difference?
3. The word "will" in the clause "the Son will reveal him" is not the future tense, but means "to choose, to decide, to exercise the will." How does this align with the prayer of v. 25?
4. How does the invitation of vv. 28-30 balance v. 27?
5. Hint b gives a list of OT verses that lie behind the invitation in 28-30. Before proceeding, you might want to see if you can associate each one with the clauses of the invitation that draw on it.
 - (a) What was the occasion on which Lam 5:5 was written, and what was the nature of the "labor" that the people were suffering?
 - (b) Who makes the promise of relief in Jer 31:25, and what does this tell you about the Lord's view of himself?
 - (c) Who gives the rest in Isa 14:3 and Exod 33:14? Again, what does this tell you about the Lord?
 - (d) In the OT, God frequently offers "rest" to his people (Ex 33:14; Deut 3:20; 12:9, 10; 25:19). What is involved in this offer? If you want to jump to the answer, see hint c.
 - (e) Consider the emphasis so far in Matthew on the promised kingdom. How does this emphasis, and the OT nature of "rest," influence our interpretation of the offer in v. 28?
 - (f) Use your concordance or Bible software (or hint d) to see whose yoke the people were under during this period.
 - (g) Why did God bring them under that yoke? Jer 5:5; 31:18

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- (h) Whose yoke will they bear in the future, Zeph 3:9?
- (i) How does the metaphor of the two yokes anticipate Rom 6:16-23?
- (j) “Afflicted and poor” in the LXX of Zeph 3:12 is the same as “meek and lowly” in 11:29. Who are these people in Zeph 3:12, and what does this tell us about our Savior?
- (k) What is the key to finding “rest unto your souls,” according to Jer 6:16?
- 6. Hints (for those without access to computer software, Strong’s concordance, and the Treasury of Scripture Knowledge)
 - (a) 1 John 2:3 is 1097 γινώσκω: A prolonged form of a primary verb; to know (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): - allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand. 11:27 is 1921 ἐπιγινώσκω, to *know upon* some mark, that is, *recognise*; by implication to *become fully acquainted with*, to *acknowledge*: (ac-, have, take) know (-ledge, well), perceive.
 - (b) Exod 33:14; Isa 14:3; Jer 5:5; 6:16; 31:18, 25; Lam 5:5; Zeph 3:9, 12.
 - (c) See chapter 2 (pp. 6-8) of my paper on tongues (<http://www.cyber-chapel.org/Tongues.pdf>) for an analysis.
 - (d) See several references to the yoke in Jer ch. 27, 28.

ch. 12-13, The Great Schism

ch. 12, The Pharisees Reject the Lord

1. Read through the chapter a few times.
 - (a) Can you discern a small number of sections (fewer than 10) into which it naturally falls?
 - (b) Which of these sections mention the Pharisees, and which do not?
 - (c) What is the subject of each of the sections that mentions the Pharisees?
 - (d) Can you discern any similarity among the sections that do not mention them?
 - (e) What overall message does the contrast between the Pharisee sections and the non-Pharisee sections convey?
 - (f) The first two Pharisee sections deal with the same subject. How does this subject relate to the topic of the Lord’s invitation at the close of ch. 11?

1-8, Pharisees: Harvesting on the Sabbath

1. Use the Treasury (or Hint a) to learn what was and what was not lawful about the disciples’ activity in v. 1.
2. The Lord’s response (vv. 3-8) consists of five arguments.
 - (a) Some of the arguments are based on OT scriptures. Which ones are they, and on what OT passages do they rely? (Use the TSK, your center references, or Hint b.)

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- (b) What is the basis for the arguments that do not rest on OT verses?
- (c) Can you see a pattern in how these two kinds of arguments are organized?
- (d) What two authorities are the Pharisees neglecting in making their charge?
- 3. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Deut 23; Exod 20; Num 15
 - (b) Lev 24 with 1 Sam 21; Num 28; 2 Sam 21; Hos 6; John 7

9-14, Pharisees: Healing on the Sabbath

- 1. What subtle nuance may there be in the expression "their synagogue" (v. 9)?
- 2. Compare the Pharisees' question in v. 10 with the Lord's similar answer in v. 12. How does he modify their question, and what is the significance of this modification?
- 3. In the story in v. 11, the Lord notes the number of sheep that the man has.
 - (a) What is the significance of this observation to the point of his example?
 - (b) How does this observation relate to the predicament of the man with the withered hand?
- 4. Consult the Treasury on v. 14 (or use Hint a).
 - (a) What additional details do Mark and Luke add to this action by the Pharisees?
 - (b) How do these details show their true motives?
 - (c) On what other occasions do the Jews plot the destruction of our Lord, and what is their motive in each case?
- 5. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Matt 27, Mark 3, Luke 6, John 5, 10, 11

15-21, Withdrawing to the Gentiles

- 1. Consider our Lord's response to the Pharisees' opposition.
 - (a) How does it contrast with their action?
 - (b) How is it consistent with his own instructions to the disciples in ch. 10?
- 2. Compare the quotation with the original text in Isaiah 42:1-4.
 - (a) What repetition structures the original text? (You might want to consult the notes from our earlier study, available at <http://www.cyber-chapel.org/sermons/isaiah/notes/Isaiah4142.pdf>.)
 - i. What is the basic meaning of "judgment" in Hebrew culture? (Hint: what did the Judges do? What was Solomon's anticipated ministry in 2 Chr 1:10-11?)
 - ii. How does this differ from our modern sense of what a "judge" does?
 - (b) What is the theme of each paragraph of Isaiah's text?

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- (c) In what two ways does Matthew's quotation differ from Isaiah's statement?
 - (d) What is the significance of these differences?
 - (e) To what do the references to a broken reed and a smoking flax refer elsewhere in Isaiah? (Hint a)
 - (f) Compare these references with how Matthew handles "isles" in Isa 42:4. What idea is present in each of the three paragraphs, though the word is not repeated?
3. When was the first part of v. 18 fulfilled earlier in Matthew?
4. Note the repeated emphasis on "judgment."
- (a) What does it mean to "shew judgment to the Gentiles"?
 - (b) How is this activity reflected in Acts? (Hint b)
 - (c) What are its implications for our preaching?
 - (d) What is the "victory" produced by judgment, as Matthew presents Isaiah's text?
5. In v. 20, "unto victory" is a very unusual translation for Matthew to choose for Isaiah's "for truth."
- (a) The expression "unto victory" appears only one other place in the Greek Bible, in 2 Sam 2:26, "shall the sword devour FOR EVER?" (LXX "unto victory")?
 - i. What point is Abner trying to make to Joab in this passage?
 - ii. How might that point illuminate what Matthew is saying?
 - (b) How might Isaiah's original verse ("for truth") lie behind our Lord's words to Pilate in John 18:37?
6. The Matthew omits the first part of Isa 42:4.
- (a) What does it mean to "set judgment in the earth"? Compare Matt 6:10.
 - (b) When will this part of Isaiah's promise be fulfilled?
 - (c) How is Matthew's omission of this part of the verse like our Lord's treatment of Isaiah 61:1-2 in Luke 4:17-20?
 - (d) How do these omissions illustrate John 3:17; 12:47?
7. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
- (a) Isa 36:6; 43:16-17 ("tow" = "flax")
 - (b) See Paul's comments to Gentiles in Acts 14 and Acts 17.

22-37, Pharisees: Accusation of League with the Devil

1. Meditate on the two different responses to the healing documented in vv. 22-24.
- (a) The peoples' question expects a negative answer: "This can't be the son of David, can it?" What leads to this tension in their thinking?
 - i. Why is he not like the Son of David that they were expecting? (Recall our studies

Study Questions on Matthew

- in Daniel 7, in particular 7:14.
- ii. What about the healing compels them to reconsider? Recall our discussion of 11:2-5 in the light of Isaiah 35.
- (b) Why is the Pharisees' response so different? Recall 12:14.
2. Use the treasury (or Hint a) to find parallels to the Lord's insight into the private discussions among the Pharisees in v.25. What are the implications of this insight, according to 1 Sam 16:7?
3. Our Lord's response has two parts: vv. 25-30, and vv. 31-37. Read over each of these sections, and see if you can discern the distinct theme in each of them before reading further in these questions. In addition, each of these sections is organized chiastically—see if you can detect the symmetry in his statement in each case.
4. Vv. 25-30 focus on the nature of the miracle itself to show the error of their criticism, in two ways.
- (a) The first section (vv. 25-26) claims that it would be disastrous for Satan to oppose himself. Can you think of some examples from the OT showing the instability of a divided kingdom or a divided house?
- (b) V. 27 reminds the Jews that they themselves cast out demons.
- i. How do we know this from elsewhere in the Bible? (Hint b)
- ii. What conclusion about the meaning of casting out demons should they draw from this practice, and from the principle of vv. 25-26?
- (c) In vv. 28-29 the Lord applies this conclusion to himself.
- i. How is the casting out of demons evidence for the kingdom of God?
- ii. Recall the distinction we have suggested in Matthew between “kingdom of heaven” (over God's people) and “kingdom of God” (over all things).
- A. How is his use of the latter expression here appropriate?
- B. Why should the Pharisees be humbled by this usage?
- (d) How does v. 30 return to the theme of the divided house, and turn it back on the Pharisees?
- (e) How would you reconcile Mark 9:38-40 with v. 30? Note in particular what stimulates the disciples' comment.
5. Vv. 31-37 move beyond the specific miracle under discussion to focus on the Pharisees' speech. Again, there are two themes, chiastically arranged, with a summary in v. 37.
- (a) Vv. 31-32 condemn certain *content* in speech.
- i. What is this forbidden content?
- ii. In what does this content consist, based on the context (v. 24)?
- iii. Compare v. 24 with v. 32.
- A. Against whom do the Pharisees appear to be speaking?

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- B. Against whom does the Lord accuse them of speaking?
- C. What distinctive work of the Spirit (as opposed to the Father or the Son) are the Pharisees opposing by their speech? Consider Gen. 6:3; Isa 59:21; 63:10; Ezek 36:27; Neh. 9:30; Zech. 12:10; Jn. 16:7-8.
- iv. Based on interpreting vv. 31-32 in the light of the immediate context (the Pharisees' accusation of our Lord), what is the nature of the unforgivable blasphemy against the Holy Spirit?
- (b) Vv. 33-35 turn our attention to the *source* of speech.
 - i. What two images from the natural world does the Lord use to emphasize the relation between speech and its source?
 - ii. Use the Treasury (or Hint c) to find where previously in Matthew these images were introduced.
 - iii. Meditate on what each verse in this paragraph says about the relation between speech and its source.
- (c) v. 36 returns to the *content* of speech. The central issue here is to understand what constitutes "idle speech."
 - i. What is the speech that the Lord is describing as "idle speech"?
 - ii. Meditate on Eph 5:4 and Prov 26:18. What defense might the Pharisees offer when the Lord shows that he knows what they said, and how do these verses condemn them?
- (d) I'll suggest that v. 37 is a summary of the rebuttal based on the nature of speech.
 - i. How does this verse combine the two themes of the *content* and the *source* of speech?
 - ii. How does this relation make speech an appropriate criterion for judgment?
 - iii. What other passages can you think of that similarly emphasize the importance of speech in the righteous life? (Hint d)
- 6. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Matt 9, 16
 - (b) Acts 19
 - (c) Matt 3, 7
 - (d) James 3; Psa 34; Prov 13

38-45, Pharisees: Request for a Sign

1. How are the questioners different in this paragraph than in the previous three?
2. How does their attitude appear to have changed, compared with the previous three?
3. With what character in the Gospel of John might you compare them?

Study Questions on Matthew

4. How does the Lord respond?
5. Can you think of why he should rebuff their attempt at reconciliation?
6. How would you divide the Lord's response, given the internal repetitions?

39-40, The Problem with Signs

1. The Lord begins by calling them "an evil and adulterous generation" (v. 39). Study this word and its use in Matthew. You might want to consult the notes on Matthew 11:16 (<http://www.cyber-chapel.org/sermons/matt/notes/Matt11.pdf>).
 - (a) How does this word (γενεα, Strongs 1074) differ from the word used in 12:34 (γεννημα, Strongs 1081)? Find other instances of both words and compare the usage. (Simply reading the Strongs definitions can be misleading.)
 - (b) Where else does this term appear in Matthew?
2. Read 1 Cor 1 to see what is wrong with asking for a sign.
3. What sign does the Lord offer them?

41-42, Lessons from the Old Testament

1. Use the internal parallelism to identify the main points in this section.
2. Use the Treasury (or Hint a) to find the OT episodes to which the Lord is referring and understand further the points he is making.
3. How do the examples of Jonah and the Queen of the South differ in the mode of presentation that they exemplify? (Recall our discussion of 4:23; 9:35; 11:1).
4. Reflect on why the Lord Jesus is like Jonah but greater.
5. Reflect on why the Lord Jesus is like Solomon but greater.
6. Hints (for those without access to computer software, Strong's concordance, and the Treasury of Scripture Knowledge)
 - (a) Jonah 3; 1 Kings 10

43-45, The Danger of Fleshly Reform

1. What does this paragraph have to do with the rest of vv. 38-45? In particular, why does the Lord include it in his rebuff of the scribes and Pharisees who came calling him, "Master"?
 - (a) How are they like a man who has been delivered from an unclean spirit but left vacant?
 - (b) What does this image teach us about the nature of true regeneration? Compare the work of the water and the spirit in Ezek 36:25-27.
2. How is the attitude of the demons in Matt 8:31 clarified by our Lord's teaching here?
3. The scribes and Pharisees would probably object that they were never the object of demonic oppression. How does Paul amplify the Lord's implication that they were, in Eph 2:1?

Study Questions on Matthew

12:46-50, The Lord Rejects his Physical Family

1. To understand the function of this paragraph in the broader structure of the book, first compare it with the last paragraph in ch. 13, 13:53-58.
 - (a) How do the people with whom he is dealing (his family, the people of Nazareth) differ from the people with whom he has been dealing throughout the chapter?
 - (b) What is the dynamic between him and this new group of people in the two cases?
2. Now consider the main part of ch. 12, and the main part of ch. 13.
 - (a) What are the Pharisees doing to him in ch. 12?
 - (b) What is he doing to people in ch. 13? (cf. his explanation to the disciples in vv. 10-15)
3. Putting these two observations together, show how chapters 12-13 form an alternation on one feature, but a chiasm on another, aBAb. (The letters a and A share one feature with which b and B contrast; the letters a and b share another feature with which B and A contrast.)
4. Given the vocabulary that the Lord has used in the last two sections about the Pharisees (vv. 22-37; 38-45), what is particularly appropriate about the new people with whom the Lord is dealing in this section?
 - (a) How do his “mother” and his “brethren” correspond with the two different Greek words translated “generation” in 12:34 and 12:39ff?
 - (b) How do his actions here illustrate what he taught there about those two terms?
5. Notice the location of his family in comparison with the people to whom he is speaking when he is interrupted. What does this difference often indicate in the gospels?
 - (a) Compare Matt 13:1 with v. 36
 - (b) Recall our discussion of the two kinds of testimony in 5:14-15, and of the parallel in Luke 11:29-33.
 - (c) Compare what happens in his dispute with the Pharisees in Mark 10:2-10.
6. Compare v. 50 with 7:21.
 - (a) What is in common between these two verses?
 - (b) How would you reconcile them with the clear teaching of Eph 2:8-9?

ch. 13:1-52, Parables of the Kingdom: The Lord Rejects Unbelievers

Structural Overview

1. Read through the chapter a few times, and look for signs of its structure. In particular:
 - (a) Note where the scene changes. (Recall that a change in scene involves a change in the people involved, the place, or the time.) What high-level division of the chapter does an analysis of scenes suggest to you?
 - (b) Divide the parables section (vv. 1-52) into paragraphs, and label each one as “parable,” “interpretation,” or “other.” How many parables do you find?

Study Questions on Matthew

- (c) Compare the first and last parables (vv. 3-9, 51-52) with each other.
- i. What do they have in common, that sets them apart from the other parables in the chapter?
 - ii. What is different about the work of the two men here described?
 - iii. Can you relate this difference to two of the ministries we saw repeatedly in the preparation of the twelve, in 4:23; 9:35; and 11:1?
- (d) Taking the scene divisions into account, how would you divide the rest of the parable section?
2. How effective are parables as a means of communication?
- (a) Think first about the OT uses of the term. This Greek word παραβολη is the most common LXX translation of the Hebrew word **לשון**, which our version usually translates “proverb” (though curiously, only one of the six instances of **לשון** in the book of Proverbs is translated παραβολη).
- i. What term appears in parallel with “parable” in Psa 49:4; 78:2; Ezek 17:2?
 - ii. The term is most common (10/34 occurrences) in Ezekiel. What was the attitude of his contemporaries to this mode of teaching (Ezek 20:49)?
- (b) Now think about the response even of our Lord’s disciples to his parables, in Mark 4:10; Matt 13:36; 15:15; 16:6-12.
- (c) 13:3 is the first time Matthew uses this term of our Lord’s teaching.
- i. Note 13:34. Was this true in the earlier chapters?
 - ii. Why might this form of teaching be appropriate in view of what has just happened in ch. 12?

3-8, *The Sower*

1. What does it mean to “sow” seed? How does sowing differ from other forms of planting (say, of planting trees)?
2. The focus of this parable is on the different kinds of soil on which the seed may fall. In each case notice the description of the soil, the threat faced by the seed, and the impact of the threat on the seed’s growth. You might want to fill out this table (some cells will be unoccupied):

	4	5-6	7	8
Location				
Threat				
Growth				

3. Some commentators accuse the farmer of carelessness with his seed. By noting carefully the Lord’s wording, can you see why even a careful farmer might not be able to avoid these conditions?

Study Questions on Matthew

9, Ears to Hear

1. Trace the importance of hearing through the OT.
 - (a) What role does it play in Israel's fundamental confession in Deut 6:4-9?
 - (b) Of what problem do all three major prophets warn (Isa 6:10; Jer 5:21; Eze 12:2)?
 - (c) What was the fundamental sin that led to the Babylonian captivity, and that made exile in a pagan land an appropriate punishment (Jer 16:10-13)?
 - (d) Recall that many of the psalms in the fifth book of the psalter (107-150) were written during or after the captivity. What connection do Psalms 115 and 135 draw between people who don't hear correctly and the root sin behind the captivity?
2. How do these Psalms explain the root cause of the unhearing ear?
3. How is this explanation appropriate for the Pharisees, and for us today?
4. Our Lord's saying appears frequently in the Revelation, in the warnings to the seven churches (ch. 2-3) and again when the beast out of the sea appears (ch. 13). Why is it appropriate in these settings?

10-35, Mixed Growth in this Present Age

10-17, Exposition of Isa 6:9-10

1. Meditate on the Lord's saying in v. 12.
 - (a) Where else does he use it? (Treasury, or Hint a)
 - (b) Is this policy unfair or cruel?
 - i. How might another of our Lord's sayings about those to whom something is given (Luke 12:48) help explain it?
 - ii. Align this with the teaching about the villages of Galilee in Matt 11:20-24.
2. The Lord's explanation of this policy is built around Isa 6:9-10.
 - (a) Observe the chiasmic structure of Isa 6:10.
 - (b) Now observe how the Lord extends this chiasm outward in the rest of 13:13-17. I find seven layers overall.
 - (c) How does the second half of the chiasm differ from the first half?
 - (d) Note in particular the first and last elements of the chiasm. How are they alike? How are they different? Why is one item from the first element missing in the last?
3. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (a) Matt 25; Mark 4; Luke 8, Luke 19

18-23, Mixed Soils

1. What word, repeated in the description of each of the soils, links this interpretation back to vv. 9-17?

Study Questions on Matthew

2. What part of the person is specifically the target of the first attack?
3. Which episode in ch. 12 illustrates the work of the wicked one described in v. 19?
4. How does that work confirm our interpretation of 12:43-45, as applying specifically to the Pharisees?
5. What was the threat to the seed in the rocky soil, and to what does it correspond in the interpretation in vv. 20-21?
6. Recall our observation that the sun has different effects on the rocky soil and on the good soil. How is that true of the spiritual truth of which the sun is an image? Can you think of other verses that show the benefit of tribulation and persecution in the life of the believer?
7. Is the person on the rocky soil truly saved? Compare Luke's record of the interpretation (Luke 8).
8. What corresponds to the thorns in the third kind of soil?
9. What is the consequence of these distractions?
10. What is the destiny of fruitless plants and fields elsewhere in the NT? (Treasury, or Hint a)
11. It has been suggested that the three bad soils correspond to violations of the three priorities of the *Shema* (Deut 6:4-5), that we are to love the Lord with all our heart, all our soul, and all our might. See if you can work out this correspondence.
 - (a) Does any of the soils refer specifically to the heart?
 - (b) "Soul" in Hebrew (נֶפֶשׁ) is often translated "life." Does any of the soils pose a threat to one's life?
 - (c) The Hebrew word translated "might" has the sense of "muchness," "abundance." Does any of the soils speak about the danger of failing to love the Lord with all of one's abundance?
12. In our meditations on the kingdom of God, we learned the importance of the three fundamental drives that God has given the human organism, and how they are distorted and corrupted in the fall (1 John 2:16). Can you align these three drives with the three priorities of the *Shema*, and with the three unproductive soils?
13. Clearly, the first soil (where the seed never germinates) describes an unbeliever, and the last soil (which brings forth abundantly) is a believer. Can you say anything about the status of the middle two soils? You might enjoy reading the notes from our discussion of this parable in Mark twenty years ago, available at http://www.cyber-chapel.org/sermons/mark/notes/Mark4_1_20.pdf
14. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (a) Matt 3; John 15; Heb 6; 2 Pet 1; Jude 1

24-30, Mixed Seeds

1. Note the beginning of this parable.

Study Questions on Matthew

- (a) Of the eight parables in this chapter, which does it introduce, and which do not use it?
- (b) How does this support our structural analysis of the chapter?
- 2. Compare how the seed is described in the parable of the sower with how it is characterized here. What is added, and why?
- 3. How do the actors in this parable differ from those in the parable of the sower?
- 4. What are tares? How do they differ from wheat, and what is bad about them? A peasant farmer in the first century would know what they are, but those of us who get our food from grocery stores rather than from fields need some help. The right tool in this case is a Bible dictionary. Fausset's has a good article on tares; it may be in your Bible SW, or you can consult it online at <http://www.studydrive.org/dictionaries/fbd/view.cgi?n=3624> (or hint a)
- 5. Take a peek ahead at the interpretation in v. 36.
 - (a) What does the seed stand for in his parable?
 - (b) Compare its meaning in the parable of the sower.
- 15. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (a) "*Zizanion* , Arabic, *zowan* , Hebrew *zownin*; *zan* means "nausea." Not our vetch, but darnel; at first impossible to distinguish from wheat or barley, until the wheat's ear is developed, when the thin fruitless ear of the darnel is detected. Its root too so intertwines with that of the wheat that the farmer cannot separate them, without plucking up both, "till the time of harvest." The seed is like wheat, but smaller and black, and when mixed with wheat flour causes dizziness, intoxication, and paralysis; *Lolium temulentum* , "bearded darnel", the only deleterious grain among all the numerous grasses. French, *ivraie* , "tipsy grass," from whence our harmless "rye grass" is named."

31-33, Two Things that are Small but Strong

- 1. What warning do the parables of vv. 18-30 convey to those who labor for the kingdom?
- 2. Why do you suppose the Lord adds these two short parables?
- 3. What does the seed stand for in the parable of the mustard seed? Compare its meaning in the two previous parables.
- 4. The description of the full-grown plant as a "tree" (δένδρον rather than the more common ξύλον) suggests that the Lord has in mind the dream of Nebuchadnezzar in Daniel 4. What insight can you suggest by comparing the two trees and their history?
- 5. In both of these parables, the only interpretation we are given of the central figure (the mustard seed; the leaven) is that it represents the kingdom of heaven. On that basis, what might it mean?
- 6. I will caution against two common interpretations of the leaven in v. 33: that it reflects the mixture of evil in the visible church, and that it promises the gradual reformation of all of society.

Study Questions on Matthew

- (a) In support of the first position, it is argued that leaven is always a symbol of sin in the Bible.
 - i. What principle of how symbols work have we already seen that cautions against this conclusion?
 - ii. With your concordance (or Hint a), can you find some counter-examples?
- (b) Can you find verses in our Lord's teaching (or Hint b) that warn against the second position?
- (c) How might Matt 5:13 clarify the meaning of the parable of the leaven?
- 7. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (a) Leviticus 7, Leviticus 23
 - (b) Matthew 24

34-35, Citation of Psalms 78:2

- 1. Matthew attributes the reference to "the prophet," though the verse he cites is from Psalms 78. What insight does this reflect? Compare the title of the psalm with 2 Chr 29:30.
- 2. Psalms 78 records a repeated pattern of history that is also attested in Judges (see ch. 2 for a summary) and Psalms 106, and summarized in Isa 63:7-11 (see exposition on that passage at www.cyber-chapel.org/sermons/isaiah/notes/Isaiah63b_65.pdf for more detail). Recall the basic meaning of "parable" as a comparison or example. Why might Asaph call that historical pattern a "parable"?
- 3. Matthew uses the verse to explain the Lord's teaching in parables. How does Asaph's parable reflect the overall flow of Matt 12-13?
- 4. Consider how Asaph ends his parable. How does this relate to the Lord's ministry?

36-50, Final Separation of the Righteous and the Wicked

- 1. What is the significance of the Lord's action in 13:36a?

36b-43, Interpretation of the Wheat and the Tares

- 1. How should the disciples' question caution us in our interpretation of the parables?
- 2. What is the basic structure of the interpretation that he gives to this parable?
- 3. Contrast the sower in this parable with the sower in the parable of the sower. What distinction is made, and why?
- 4. What does the field represent?
- 5. Based on the Lord's interpretation of the field, comment on the use of this parable and v. 30 in particular, common in the fourth to the nineteenth centuries, to discourage church discipline.
- 6. How does the seed differ here from that in the parable of the sower?
- 7. Does the difference in seed between these parables explain the difference in the sower?

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8. Just what do the angels harvest in v. 41?
 - (a) Compare the image of the harvest in Rev 14:14-20. Who harvests the good seed?
 - (b) Does the Lord say anything in this parable about the harvest of the good seed?
 - (c) Comment on Whedon's assertion (UM Prof, 1845-1852) that v. 30 is "a very clear contradiction of the millenarian theory that there are two resurrections, one of the righteous, another of the wicked, a thousand years apart."
9. Trace the Lord's use of the expression "wailing [or weeping] and gnashing of teeth" (or Hint a).
 - (a) What does it represent?
 - (b) Can you find any OT antecedents for it?
 - (c) What does it mean to "gnash with the teeth"? Look in your concordance (or Hint b)
 - (d) What difference in emphasis is there between "weeping" and "gnashing"?
 - (e) How does Rev 16:10-11 illustrate this difference?
8. Compare v. 43 with Dan 12:1-3. Drawing on our discussion of the two ages and the transition between them, how much of this sequence is reflected in these verses in Daniel?
9. Why does the Lord repeat the saying from v. 9 at the end of v. 43?
10. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (a) Matt 8, 13, 22, 24, 25
 - (b) Psa 35, 112, Lam 2, Acts 7

44-46, the Treasure and the Pearl

1. These two parables are often understood as teaching much the same lesson, just as the parables of the mustard seed and of the leaven seem to do. In fact, we should observe a number of differences between them. Compare the following features in the two cases:
 - (a) The thing to which the kingdom of heaven is compared
 - (b) How the valuable item is discovered
 - (c) The price paid by the purchaser, compared with the true value of what is acquired
 - (d) The tenses of the verbs describing what the person does upon finding the treasure
 - (e) The Greek verbs translated "go/went" and "selled/sold" (use Strongs)
2. I will suggest that the person in the first parable represents a person who hears the gospel, but the merchant in the second represents the Lord Jesus. Meditate on the differences outlined above to see how this hypothesis explains them. (In the case of the words for selling, note that the verb used in the case of the treasure is what the Lord required of the rich young man in 19:21, while the verb used of the merchant seeking the pearl is what the king commands in 18:25.) (The basic insight is due to Gibbs, <http://www.ctsfw.net/media/pdfs/gibbspaables.pdf> , but he interprets both parables of the

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Lord Jesus, which does not adequately fit the differences between them.)

3. Thus understood, how do the two parables balance one another? What should motivate us and encourage us in whatever sacrifices may be required to follow the Lord?

47-50, the Net

1. The kind of net in view in this parable is a dragnet or seine net.
 - (a) Google “seine net” to learn how this kind of net functions.
 - (b) The Lord compares the kingdom to such a net. Recall that “kingdom” refers to the process of God’s rule, not a place. What does this image emphasize about this process?
2. Compare and contrast this parable to that of the tares.
 - (a) What common lesson do they teach?
 - (b) What might be the significance of differences between them?

51-52, The Scribe

1. What is the significance of the Lord’s question to the disciples in v. 51?
 - (a) Compare the other instance of this verb in the chapter? (Hint a).
 - (b) Recall our discussion of where the verb was surprisingly *not* used, in v. 17 (see the chiastic diagram of vv. 13-17 in http://www.cyber-chapel.org/sermons/matt/notes/Matt13_16_Charts.pdf)
2. The parable of v. 52 speaks of a scribe.
 - (a) How are scribes usually viewed in Matthew (cf. ch. 23)?
 - (b) Review ch. 8 for an exception.
 - (c) Review instances of “scribe” in the OT (there are 48 of them) to find two instances of godly scribes (Hint b).
 - (d) What qualification is place on this scribe? Note the Strong’s definition of “instructed,” which identifies another word to which this one is related. Whom does that other word usually describe? (Hint c)
 - (e) In light of what has been happening in this chapter, who are the “scribe[s] ... instructed unto the kingdom of heaven”?
3. Meditate on what it means for the disciples to “bring[] forth ... things new and old.”
 - (a) Review the promised work of the Spirit in John 14-16.
 - (b) How might this phrase reflect the later NT writings and their use of the OT?
4. In the light of your understanding of vv. 51 and 52, what is the meaning of the “therefore” of v. 52?
5. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)

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- (a) The verb συνεημι (Strong's 4920) also appears at vv. 13, 14, 15, 19, 23.
- (b) Ezra 7, Neh 8, Jer 36
- (c) Strong's definition of "instructed," 3100: "From G3101; intransitively to *become a pupil*; transitively to *disciple*, that is, enrol as scholar: - be disciple, instruct, teach." 31201: "a *learner*, that is, *pupil*: - disciple."

13:53-58, The Lord's Village Rejects Him

1. Compare v. 53 with how both the Sermon on the Mount (ch. 5-7) and the missionary discourse (ch. 10) end. Compare also 19:1 and 26:1. What major components of his ministry does Matthew thus identify?
2. Use the Treasury (or Hint a) to understand the Lord's geographical movement in vv. 53-54.
3. Observe the chiasm in vv. 54-57.
4. Based on the themes emphasized by the chiasmic structure, why were his townspeople offended at him? Can you link their offense to one of the three features of 1 John 2:16 or Deut 6:5?
5. How is the Lord's policy in v. 58 similar to that which he has followed in the first part of this chapter?
6. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (a) Matt 2, Luke 4

14:1-16:20, Growing Opposition

1. Compare the first (14:1-12) and last (16:13-20) episodes in this section. How might Matthew intend them to correspond to one another? (Recall the implications of the title "son of God" in the OT, e.g., 2 Sam 7; Psalm 2; Psalm 89. To what role in society is this title linked?)
2. Read over 14:13-36 and 15:29-39.
 - (a) How do they correspond to each other?
 - (b) What earlier two chapters in Matthew do they recall?
3. Read over 15:1-28 and 16:1-12.
 - (a) How do they correspond to each other?
 - (b) What earlier chapter do they recall?
4. On the basis of these observations, sketch out the overall structure of the section.

14:1-12 King Herod Kills the Baptist

1. Who is this Herod?
 - (a) Look on the web to learn more about the Herods, or see the chart we considered when we studied Matthew 2

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(http://www.cyber-chapel.org/sermons/matt/notes/Matt2_1_Charts.pdf)

- (b) Based on this chart and Deut 17:15, what would you expect the attitude of conservative Jews to be toward this family?
- 2. Why does the news of our Lord's works begin to reach him at this time? Consider the context of this story in Mark (ch. 6) and Luke (ch. 9).
- 3. Note Herod's explanation of the Lord's mighty works.
 - (a) How many defective explanations have we seen thus far?
 - (b) What explanation do people avoid? Why do you think they avoid it?
- 4. To understand John's objection to the marriage of Herod and Herodias, see Lev 18:16 and 20:21, and consider this passage from Josephus' Antiquities of the Jews:

Ant 18:109-110 About this time Aretas (the king of Arabia Petrea) and Herod had a quarrel, on the account following:--Herod the tetrarch had married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, {a} who was his brother, indeed, but not by the same mother; for this Herod was the son of the high priest Simon's daughter. 110 However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas' daughter.

- 5. How does Herod's conduct illustrate the principle of Prov 29:25?

14:13-36 Miracles (recalling ch. 8-9)

- 1. I have suggested that this section recalls the collection of events recorded in ch. 8-9. What correspondences can you draw between the events in the two sections?

13-21, Multitudes in the Wilderness

- 1. How does our Lord's move to the desert (the uninhabited regions) differ from his ministry so far? Compare 4:23; 9:35; 11:1.
- 2. Why do you suppose the Lord withdraws into the wilderness at this point? Consider where the word "desert, wilderness" (Strong's 2048) has occurred so far in Matthew.
- 3. How might the coming of the multitudes have affected him? Compare Elijah's actions in 1 Kings 19, and the Lord's words to him in 1 Kings 19:18.
- 4. How does the first part of the story (the healing of multitudes) recall ch. 8-9?
- 5. How about the second part of the story (the feeding of 5000)?
- 6. Where did the Lord get the food to feed the 5000?
 - (a) When the disciples suggest that food might be available in nearby villages, who, did they suggest, should go? And who was not included in their suggestion?
 - (b) Why does Matthew specifically recall the number of baskets left over?

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7. Hints (for those without access to the Treasury of Scripture Knowledge, a concordance, or Bible software)
 - (b) Matt 3, 4, 11

22-33, *Miracle on the Sea*

1. What episode in ch. 8-9 does this story recall?
2. Compare and contrast these two episodes.
3. We will pay special attention to the LXX background of the Lord's three statements in v. 27.
 - (a) The first and third are alternative translations of the Hebrew command, "Fear not." What might the disciples be fearing at this point?
 - (b) The central statement, "It is I," is very unusual: it is the Greek expression *ἐγώ εἰμι* "I am," which usually takes a predicate ("I am the Lord," "I am a youth," etc.), but here does not. Of 178 instances in the LXX, only ten lack a predicate, and nine of these all have a very special sense. They are Deut 32:39; Isa 41:4; 43:10; 45:18; 46:4; 47:8; 47:10 (2x), and Zeph 2:15. The last three are spoken by personifications of world empires.
 - i. What is the meaning of the first six?
 - ii. How is this meaning applicable to Isa 47:10 and Zeph 2:15?
 - iii. What is the Lord Jesus claiming by uttering this statement to the disciples?
4. What practical lessons can you draw from Peter's attempt to walk on the water, for our dealing with threatening circumstances?

34-36, *Mass Healing*

1. What episode in ch. 8-9 does this recall?
2. Compare and contrast these two episodes

Summary of 14:13-36

1. Think back over the three miracles reported in this section, and the corresponding events in ch. 8-9. What general tendency or trend can you see between these two sections?

15:1-28 Pharisaic Rejection (recalling ch. 12)

1. This section has two parts, marked by a change in location. What are they?
2. Compare these two parts with the overall structure of 12:1-45. (Recall the chiasmic structure we found in this section.) How do the themes of these two sections reflect the structure of that chapter?
3. What point is Matthew making by juxtaposing ch. 14 (with its echoes of ch. 8-9) and ch. 15 (with its echoes of ch. 12)?

Study Questions on Matthew

1-20, Discussion about Uncleanness

1. Based on changes in the people involved in the conversation, how would you subdivide this section?

1-9, Rebuking the Pharisees

1. Where does the Old Testament talk about washing hands, and who is required to do this? (Use your Bible SW or concordance to find verses that mention both “wash” and “hands,” or see Hint a.)
2. Why might the Pharisees have expected other people to wash their hands?
3. How does the authority invoked by the Pharisees differ from that invoked by the Lord?
4. Where have we seen such contrasts before in Matthew?
5. To understand v. 5, consult a Bible dictionary on the subject of “Corban” (the name for this Jewish custom that appears in Mark’s account of this dispute). Here is one possible site: <http://www.studylight.org/encyclopedias/mse/view.cgi?n=4938>
6. Can you think of any traditions that are commonly observed among professing Christians today that actually “make the commandment of God of none effect”?
7. The quotation in vv. 8-9 is from Isa 29:13. As is often the case, the quotation is not taken out of context, but encourages the hearer to recall its broader setting (Isa 29:1-14) in understanding the relevance of the citation. These questions help you to appreciate the connections.

As often, Isaiah’s prophecies have a nearer reference (to the Babylonian conquest) as well as a more remote one (to the first century). So you should try to find correspondences to Isa 29:1-14 in the writings of Jeremiah and Ezekiel (documenting the Babylonian conquest) as well as in Matthew.

Here are four features of Isa 29:1-14 that you should be able to trace in both Jeremiah-Ezekiel and Matthew.

 - (a) Isa 29:1-6, the siege and destruction of Jerusalem. The name “Ariel” means fire-hearth, as in its only other OT use, Ezek 43:16 (where it is translated “altar”).
 - (b) Isa 29:10, the official prophets do not perceive what is truly happening.
 - (c) Isa 29:13, the people are following the precepts of men rather than the commandments of God
 - (d) Isa 29:14, God abandons the nation’s wise men to their own deceptions.
8. Hints (for those without Bible SW)
 - (a) Exod. 30:19, 21; 40:31; Lev. 15:11; Deut. 21:6; Job 9:30; Ps. 26:6; 73:13

10-11, Exhorting the Multitude

1. How does the Lord’s exhortation to the multitudes reflect the multiple levels of hearing that we discussed in ch. 13?
2. What is unusual about this interaction with the multitudes? Who usually takes the initiative in their interactions with the Lord?

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12-20, Instructing the Disciples

1. v. 13 warns that every plant that the Father has not planted will be rooted up.
 - (a) Where does the Lord's image of rooting up plants that the Lord has not planted come from? Do you think that Jer 11:17 and 45:4 are likely origins? Why or why not?
 - (b) If these are not the origin, what might be? (Hint: use Strong's #s, or Hint a, to find the only other verse in Matthew that uses this word for "root up," ἐκρίζω (Strong's 1610).
 - (c) How does this confirm our interpretation of the purpose of the Lord's parables?
 - (d) The OT passages in question (a) imply that God planted all of Israel, including those who turned away from him. What is the deeper meaning of the Lord's statement that his Father did not plant the Pharisees?
 - (e) How does his statement recall Lev 26:41 and Jer 9:26, and anticipate Rom 2:28 and 9:6?
2. Who should have been leading the spiritually blind (v. 14) (Isa 42:6-7)?
3. How did the Pharisees understand this prophecy, according to Rom 2:19?
4. What other prophecy in Isa 42 were they actually fulfilling?
5. Note the specific reference to Peter. The disciples are named as a group in 10:2-4. Four of them are identified previously, in 4:18-22 and 9:9, but after ch. 10. individual namings are very rare.
 - (a) Look at the pattern of references by Matthew to individual disciples after ch. 10.
 - (b) What is distinctive about the references to Peter?
6. What is the "parable" about which Peter asks in v. 15, based on the answer that the Lord gives?
7. How does Acts 10 explain Peter's confusion about the Lord's teaching?
8. What OT passages lie behind the Lord's statement in vv. 18-19?
9. How do these verses explain James' emphasis on speech as showing a person's character (James ch. 3)?
10. Hints (for those without Bible SW)
 - (b) 13:29

21-28, The Canaanite Woman

1. Look on a map to see where Tyre and Sidon are. How do Ezek 27:17 and Acts 12:20 clarify the relation between this region and Galilee?
2. Study the background of Canaan in the OT. For the high road, work through references to "Canaan" and "Canaanite" in your concordance or Bible program. For the low road, see hint a.
3. Given this background, what response should she have expected from the Lord?

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4. She acknowledges Jesus as “Lord” and “Son of David.” Trace the use of this title so far in the book to see how she compares with others who recognize him thus (Hint b). Where might she have learned this aspect of Israel’s hope?
5. What hope does the OT offer to Gentiles who want to follow the Lord? (Hint c)
6. v. 24 is our Lord’s second reference in Matthew to “the lost sheep of the house of Israel.”
 - (a) Where was the first? (Hint d)
 - (b) Recall our study of that passage. When and under what circumstances was that limitation to be removed? (Hint e)
 - (c) What other examples are there of people who anticipate the broader spread of the gospel (Hint f)?
7. Meditate on the woman’s faith. What characteristics of valid faith does she exhibit?
8. Compare her engagement with the Lord, with Jacob’s in Genesis 32, and Moses’ in Exod 32-33, and Paul’s in Col 1:29-2:1 (cf. 4:12). What lessons do these episodes teach us for our dealings with the Lord?
9. Hints (for those without Bible SW)
 - (a) Gen 9, 10, 11; Deut 20, Ezek 16, Ezra 9
 - (b) Matt 9, 12
 - (c) Hos 2, Zec 2, Psa 22
 - (d) Matt 10
 - (e) Matt 28, Dan 7
 - (f) Matt 2, 8

15:29-39 Miracles (recalling ch. 8-9)

1. Once again, Matthew moves our attention to the Lord’s works, echoing ch. 8-9, as well as some earlier verses in ch. 4-11. What parallels can you find among 15:29-39, ch. 4-9, and 14:13-34? We will draw these out as we work through the passage.
2. Where before did the Lord go up into a mountain and sit down (cf. 15:29)?
3. Why does Matthew again emphasize the healings (v. 30)? Compare 11:2-6.
4. How does the divine title in the last clause of v. 31 emphasize Matthew’s contrast between the Lord and the Pharisees?
5. Compare the feeding of the 4000 (15:32-38) with that of the 5000 (14:15-21).
 - (a) Who takes the initiative in each case?
 - (b) How severe is the problem in each case?
 - (c) What solution is initially proposed in each case?
 - (d) What does this show us about the mind of our Lord?
6. Compare the disciples’ question in v. 33 with Moses’ questions to the Lord in Numbers

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11.
 - (a) Who in Numbers 11 occupies the role that the Lord Jesus does in Matthew 15?
 - (b) How do the people here differ from the people in Numbers 11?
7. Compare the Lord's concluding boat ride here, in 8:34-9:1, and in 14:34.
 - (a) Who takes the initiative in his departure in each case? Note in particular the contrast between this departure and his previous departure from Decapolis at the end of ch. 8.
 - (b) Where is Magdala? See the map distributed in the charts to 14:13ff (http://www.cyber-chapel.org/sermons/matt/notes/Matt14_13_Charts.pdf).
 - (c) How does this change of location prepare us for the encounter in 16:1?

16:1-12 Pharisaic Rejection (recalling ch. 12 and 15)

1. We have suggested that this section is parallel to 15:1-20. To see this:
 - (a) Divide each section into scenes. (Remember, a scene is marked by continuity of time, location, and characters, and changes when any one of these changes.)
 - (b) How do the scenes align with each other? (Hint: focus on characters.)
2. Use your Bible dictionary or concordance to learn about the Sadducees. (Here's one online: <http://www.studydrive.org/dictionaries/hdb/view.cgi?n=4743>)
 - (a) How did their beliefs differ from those of the Pharisees?
 - (b) What is significant about their association with the Pharisees in this chapter?
 - (c) What was their relation to the institutions of the temple?
3. Compare and contrast this request with that in 12:38-45. Can you detect a shift in the attitude of the Jewish leaders?
4. How does 1 Chr 12:32 rebuke the failing of the Pharisees and Sadducees?
 - (a) What are the tribes doing in this chapter?
 - (b) How is Issachar different from the others? (Note the numbers involved)
 - (c) Compare and contrast Issachar's 200 with the Jewish leaders.
5. What parallels have we seen before to 16:4b? (Recall chapters 10, 12, and 15.)
6. Use the parallel in Mark 8:22 to understand where "the other side" is.
 - (a) What happened at this location in ch. 14?
 - (b) How might this previous experience lead to the disciples' concern about their lack of bread?
7. What two errors do the disciples commit in their misunderstanding of the Lord's statement in v. 6?
8. How might Prov 23:6 lie behind their misunderstanding of the Lord's words in v. 6?
9. What verse in the Sermon on the Mount rebukes their lack of faith concerning material provision?

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10. What is it about the recent encounter with the Pharisees that suggests calling their doctrine “leaven”? Compare the intrinsic nature of leaven, and how the Lord used the image in 13:33.

16:13-20 Peter confesses King Jesus

1. Look up Caesarea Philippi on a map.
 - (a) Where is it in relation to the rest of the country?
 - (b) Given what the Lord says in the rest of this episode, why might he have taken the disciples there?
2. How many titles for the Lord does Matthew bring together in this episode? Look up each of these titles in a concordance, or in Bible software.
 - (a) What does each of these titles imply?
 - (b) Where is each of them concentrated in the book?
 - (c) How common is it for us to find all three in the same chapter? Compare and contrast the passages where this happens.
3. Compare the Lord’s question and the disciples’ answer with the conversation between John and the Jewish rulers in John 1.
4. What is the significance of the title “son of God” in the OT? Compare 2 Sam 7; Psa 1; Psa 89.
5. To understand the Lord’s statements about Peter (in this passage and elsewhere), it is important to compare them with his statements (also in Matthew) about the other disciples. Almost everything he says about Peter, he also says about them.
 - (a) Hard version of the question: find as many parallels as you can in Matthew between the Lord’s statements about Peter and those about the other disciples.
 - (b) Easy version: the first list below contains (in biblical order) statements about Peter. The second list contains statements about all the disciples. See if you can match them up with each other.
 - i. About Peter: 4:18-20; 8:14-15; 14:28; 14:30-31; 15:15; 16:16; 16:17; 16:19; 17:1-5; 18:21-22; 26:33; 26:40-41
 - ii. About the disciples: 4:18-22; 8:25-26; 9:9; 11:25; 13:1, 16-17; 13:36; 14:33; 17:1-5; 18:18; 18:35; 20:20-24; 26:31; 26:38, 43, 45; 28:17
6. What is unusual about the last clause in v. 18?
 - (a) Do we usually think about gates as an offensive mechanism, or a defensive one?
 - (b) Is “prevail” an offensive or a defensive action?
7. “Hell” in v. 18 is not the domain of Satan, but Hades, the place of the dead.
 - (a) What does this expression mean in the LXX in Isa 38:10?
 - (b) Compare the closely related expression “gates of death” in Psa 9:13; 107:18.
 - (c) How do the adversaries of Christianity try to restrain it? Cf. Matt 16:21; 10:21-22

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- (d) In what way does it fail to prevail against the church?
8. Here are some verses describing the work of the Lord, the apostles, and other believers in architectural terms. Meditate on these in considering the Lord's meaning in v.18.
- (a) Eph 2:19-20 mentions the Lord, the apostles, and believers.
- (b) 1 Pet 2:3-8 describes the Lord in relation to believers, with no special role for apostles. (Extra credit: look up the Greek words for "stone" or "rock" in this paragraph. To what extent, and where, does Peter use the term on which the Lord based his name?)
- (c) The Lord: 1 Cor 3:11
- (d) The apostles: Gal 2:9; Rev 21:14
- (e) Believers in general: Rev 3:12
9. Does v. 19 set Peter apart from the other disciples? Compare 18:18, and recall the observations in the study on the significance of the dual title "Simon Peter" in the few places it appears in Matthew (4:18-19; 10:2).
10. Meditate on why the Lord may have wanted the disciples not to disclose his full identity to the masses (v. 20).

16:21-28:20 The Passion of Jesus the King

Overview

1. The structure of this section is marked by four predictions that the Lord makes of his coming passion: 16:21; 17:22-23; 20:17-19; and 26:1-2.
- (a) Compare and contrast these four announcements.
- (b) How do the disciples respond to each of them?
- (c) Recall the Lord's caution in v. 20. Why does he want them to wait before announcing that he is the Christ?
- (d) Read over these four sections. Can you associate a theme with each of them?

16:21-17:21 Principles of Discipleship

1. Remember that a scene is a portion of narrative set off from neighboring scenes by changes in characters, location, or time. What scenes can you find in this section?

16:21-28, Initial Response to the Passion Prediction

1. How does Peter's response compare with his behavior in the previous episode?
2. Can you think of another episode in the NT where Peter shows the same kind of attitude that he does here?
3. Consider the three parts of the Lord's rebuke to Peter in v. 23.
- (a) His first statement is (in the Majority text) identical with what he said to Satan in Matt 4:10.

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- i. Where else recently did Matthew allude to the Temptation in describing the behavior of people?
 - ii. What can we learn about Satan's tactics from these instances?
 - (b) His second statement uses the noun "offence" (Strong's 4625). This noun, and the corresponding verb "offend" (4624), are favorites of Matthew. He uses them 19x, more than any other book in the NT. Collect the instances of these words in Matthew (or see hint a). Note in each case who is offending whom, what action constitutes the offense, and what consequence is warned for those who cause offense.
 - (c) The third statement concerns what Peter "savours." Use Strong's numbers (or hint b) to study other occurrences of this verb in the NT. How does Paul echo the Lord's warning here?
4. Now consider his explanation to the disciples as a group (vv. 24-28).
- (a) 16:24-25 are very similar to 10:38-39, which we studied last July.
 - i. He tells the disciples to "come after me." The preposition "after" is the same with which he rebukes Satan in 4:10, and Peter in 16:23. How does this contrast highlight Peter's error?
 - ii. Review the notes from our earlier study (<http://www.cyber-chapel.org/sermons/matt/notes/Matt10.pdf>) to recall our conclusions about the basic meaning of "saving" and "losing" the soul.
 - iii. How does 16:25 differ from 10:39?
 - (b) The Lord's words to Peter have already recalled the temptation episode in Matt 4. How does v. 26 continue that allusion?
 - (c) What characterizes the Lord's return in v. 27?
 - (d) What is the standard by which the Lord rewards his servants at his return?
 - (e) To what does v. 28 likely refer? (Notice 2 Pet 1:16-18)
 - (f) Compare the references to the Lord's coming in Matt 10:23 and 24:30-31. How are these events related to each other?
5. Hints (for those without Bible SW)
- (a) 5:29, 30; 11:6; 13:21, 41, 57; 15:12; 16:23; 17:27; 18:6-9; 24:10; 26:31, 33
 - (b) Rom. 8:5; 12:3, 16; 14:6; 15:5; 1 Cor. 4:6; 13:11; 2 Cor. 13:11; Gal. 5:10; Phil. 1:7; 2:2, 5; 3:15, 16, 19; 4:2, 10; Col. 3:2

17:1-13, The Transfiguration

1. Why would this vision be important for the three disciples to witness, and particularly for Peter?
2. How does the brightness of the transfigured Lord relate to the previous paragraph?
3. What do Moses and Elijah have in common that might explain their presence together on the mountain?

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- (a) Recall how the Lord describes the OT: 5:17; 7:12; 11:13; 22:40. In what relation do Moses and Elijah stand to these two parts of the OT?
 - (b) What location did Moses and Elijah both visit, and what did they experience there?
 - i. Consider Moses' experience in Exod 34:1-8. Where was this?
 - ii. What does Mal 4:4 call this location?
 - iii. Now review Elijah's experience in 1 Kings 19.
 - (c) What experience did they share with the Lord? Compare Deuteronomy 9, 1 Kings 19, and Matthew 4.
 - (d) How does Malachi 4 associate them?
4. Why might Peter have wanted to build shelters for the Lord, Moses, and Elijah?
5. God interrupts Peter in v. 5.
- (a) Where have we heard these words before?
 - (b) How is this utterance different?
 - (c) How might Deut 18:15 explain the difference?
6. Compare 17:9 with 16:20. Why does the Lord not want to publicize this vision at this time?
7. Why do the disciples bring up Elijah in v. 10?
- (a) What are they hoping is the case?
 - (b) How does the Lord correct them?

17:14-21, Healing a Lunatic Boy

- 1. We suggested that the transfiguration recalls Moses' ascent to Mount Sinai in Exod 24. Can you see a similarity in what happened in the two cases when the principal character descended from the mount?
- 2. Meditate on the father's plea, "Lord, have mercy."
 - (a) Where else in the NT do people ask the Lord to have mercy (Strongs 1653, or Hint a)?
 - (b) This form (imperative of the verb ελεεω) appears 21 time in the LXX of the canonical books (Hint b).
 - i. To whom is this request always addressed?
 - ii. What does this tell you about the attitude of the boy's father toward the Lord Jesus?
- 3. Note who brings the boy to the Lord.
 - (a) Use the Treasury (or Hint c) to find other similar examples.
 - (b) How might this episode reinforce the Lord's words about Elijah in the previous one (v. 11 "restore," alluding to Mal 4:6)?

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4. Note similarities between this episode and 2 Kings 4.
 - (a) Who in 2 Kings 4 corresponds to the disciples?
 - (b) What can you say about this person's character elsewhere in 2 Kings?
5. Why is v. 16 surprising, in view of ch. 10?
6. Read Deut 32:5; Num 11:11-12; 14:26-27 to see further parallels between the Lord and Moses.
7. To whom is the Lord speaking in v. 17?
8. Compare your answers to questions 4 and 7. What lesson should we take from the failure of the disciples here?
9. Compare v. 17 and 28:20. What has changed to make the difference between these two?
10. Note the two verbs in v. 18.
 - (a) What insight do they give into the question of whether the boy's condition was medical or spiritual?
 - (b) What insight do they give into modern cases of psychological disturbance?
11. Meditate on the Lord's analysis of why the disciples were ineffective in dealing with the problem. What lessons does it offer for us?
12. Hints (for those without Bible SW)
 - (c) Matt 9, 15, 17, 20; Mark 10; Luke 16, 17, 18
 - (d) Ps. 6:2; 9:13; 25:16; 26:11; 27:7; 31:9; 41:4, 10; 51:1; 56:1; 57:1; 86:3, 16; 119:29, 58, 132; 123:3; Isa. 30:19; 33:2
 - (e) Matt 9, Matt 15

17:22-20:16 Life in the Kingdom

A second prediction of the passion marks the beginning of the second part of the final section of the book.

1. Read through this entire section, down to the next passion prediction at 20:17, a few times, looking for markers of division. The major division is geographical.
 - (a) Where does the geography shift?
 - (b) Can you discern a difference in the nature of the Lord's teaching and interactions between these two divisions? (Hint: what kind of people are involved?)
2. This section offers several parallels to the Sermon on the Mount and the parable discourse. How many can you find?

17:22-18:35 Final Lessons in Galilee

1. What scenes do you find in this section?
2. Which group of people are involved throughout?
3. What common theme ties the last two of these sections together? (Hint: look for a word

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that appears in both 17:24-27 and ch. 18.)

17:22-23, Second Passion Prediction

1. What new theme does the Lord introduce in this prediction that was not in the first one?
2. Study the word translated “betrayed” (Strong’s 3860 παραδιδωμι). If your Bible software supports Strong numbers, you might enjoy looking at other uses of the word in the NT.
 - (a) Who did this to the Lord?
 - i. What is the common understanding?
 - ii. How does Paul use this word in Rom 4:25 and 8:32?
 - iii. How did the LXX translator of Isa 53:12 use it? (In the LXX, this word is the translation for “poured out” and “made intercession.”)
 - (b) How do Acts 2:23 and 4:27-28 integrate these different strands?
3. Compare and contrast the disciples’ response to this announcement with their response to the first one in 16:21.

17:24-27, The Question of Tribute

1. What later question from the Jewish rulers does this episode anticipate?
2. What principle for the believer’s relation to secular government does this episode establish?
3. How do the Lord’s actions encourage us when faced by unreasonable governmental demands?

18:1-35, Life in the Church

1. Note 19:1, and compare it with 7:28; 11:1; 13:53; and 26:1. What special position does this chapter play in the book?
2. Read it through and see if you can detect a shift in the topic at v. 15.
 - (a) Summarize the theme of each half.
 - (b) How is the second section related to the first?
 - (c) What structural similarity is there between vv. 5-14 and vv. 15-35?

1-4, The Question and its Answer

1. Our version does not reflect a subtle Greek particle in v. 1. We might render, “So then, who is the greatest” Note Matthew’s time reference, relating this question to what has gone before. Can you suggest what may lead to the urgency of the disciples’ question?
2. The text frequently mentions “little children” (Strong’s 3813 παιδιον) and “little ones” (Strong’s 3398 μικρος).
 - (a) Are these terms restricted to infants? Compare 11:16-17 (same word, though the translators omit “little”); 18:6.
 - (b) Are they limited to younger people? Compare 1 John 2:18.

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3. vv. 3-4 give the Lord's immediate answer to the disciples' question. By answering it in this way, he divides it into two parts. What two subquestions do the answers in vv. 3 and 4 presume?
4. v. 3 talks about entering the kingdom. This is a favorite idiom of Matthew. What does it mean? Use your concordance and TSK, or Hint a.
5. v. 3 tells the disciples that they need to become like children. What characteristics does the Lord have in mind? (Recall the question by the disciples that initiates this discourse.)
6. Hints (for those without Bible SW)
 - (a) Matt 5, 7, 18, 19, 23; with different verbs, Matt 21, 25.

5-14 Do not give offense

1. Note the similarity between v. 5 and 10:40-42. How does this correspondence help you understand who the "little children" are?
2. What warning do vv. 6-9 give about our relation to the "little ones"?
3. Use Strong's numbers 4624 and 4625 (or Hint a) to study the Greek words translated "offend" and "offence."
 - (a) How does Matthew use the word?
 - (b) How do the epistles and the Revelation draw on his use?
 - (c) As you review these verses, look for instances of offense that we are not to try to avoid. What do they have in common?
4. Compare vv. 6-7 with vv. 8-9 in terms of who is doing the offending and who is being offended.
 - (a) What shift do you see?
 - (b) How are the two related?
5. Compare the wording in 18:9 with the parallel in Mark 9:47. How does this parallel enrich your answer to question 4 on vv. 1-4?
6. Compare 18:8-9 with 5:29-30.
 - (a) What kind of sin merited this severe treatment in ch. 5?
 - (b) What kind of sin is in view in this chapter?
7. The Lord is talking about the little ones both before (vv. 6-7) and after (v. 10) vv. 8-9. How do vv. 8-9 fit into his overall argument?
8. How do vv. 10-14 motivate the warning against offending the little children?
9. Compare the Lord's use of the parable of the shepherd here with his use of the same parable in Luke 15. here are some points of possible comparison—you may think of others.
 - (a) To whom is the parable addressed?
 - (b) What does the flock represent?

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- (c) Which parable expresses the Father's motive, and what is it?
 - (d) What does the one sheep do?
 - (e) What is the state of the other ninety nine?
 - (f) What role does the uninhabited land play in each parable? (Follow the KJV here.)
 - (g) How certain is the outcome?
 - (h) Where is the recovered sheep brought?
10. It has been suggested that 18:10-14 are chiastic.
- (a) See if you can discover the correspondences between the two panels.
 - (b) What comes at the center of the chiasm (the position of emphasis)?
11. Verses 10-11, 14
- (a) Note the difference between "my father in heaven" (v. 10) and "your father in heaven" (v. 14). Can you think of why the Lord might have changed the pronoun? You might want to look at other instances of "my Father" (hint c) and "your father" (hint d) in Matthew.
 - (b) Use the Treasury (or Hint b) to explore the relation of "angels" to the "little ones."
 - (c) Compare v. 14 with 2 Pet 3:9.
 - i. Do you think Peter is alluding to our Lord's teaching here?
 - ii. In this case, how does the context of the Lord's teaching clarify the group of people about whom Peter is writing in his verse?
12. Verses 12a, 13c ("go astray")
- (a) Contrast this verb (Strong 4105, some examples in hint e)) with Luke's verb "lost" (Strong 622, hint f).
 - (b) What kind of people can "go astray"? "be lost"?
 - (c) What does this difference tell you about the intent of the two parables?
13. Verses 12b, 13b (the 99)
- (a) Luke's 99 "need no repentance." Is anybody in this category? Compare Matthew 3; Acts 13:24; 17:30; 26:20.
 - (b) Compare the Lord's words about "the righteous" in Matt 9:13. Is there anybody in this category, apart from Christ? Rom 3:10
 - (c) Who are "the righteous" in Matt 9:13, and those who "need no repentance" in Luke 15:7?
 - (d) How does this group differ from those in Matthew who "went not astray"?
14. Verses 12c-13a (what the Shepherd does)
- (a) How does the reference to the "mountains" in Matt 18:12 differ from the reference to the "wilderness" in Luke 15:4? (Be sure to use the KJV for this comparison.)

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- (b) What is the significance of this difference?
- (c) Compare the uncertainty in Matt 18:13a with the expectation in Luke. Why is the outcome less likely in the problem in view in Matthew 18 than in the situation in Luke 15? Compare Matt 7:15; 1 John 2:19.
15. This entire section (vv. 5-14) is inspired at many points by the parable of the sheep and the shepherds in Ezekiel 34. Read over that passage, and see how many points of contact you can find with both the exhortation in Matt 18:5-9 and the Lord's parable in vv. 10-14.
16. Hints (for those without Bible SW)
- (a) Matt. 5:29, 30; 11:6; 13:21, 41, 57; 15:12; 16:23; 17:27; 18:6, 7, 8, 9; 24:10; 26:31, 33; Mk. 4:17; 6:3; 9:42, 43, 45, 47; 14:27, 29; Lk. 7:23; 17:1, 2; Jn. 6:61; 16:1; Rom. 9:33; 11:9; 14:13, 21; 16:17; 1 Cor. 1:23; 8:13; 2 Cor. 11:29; Gal. 5:11; 1 Pet. 2:8; 1 Jn. 2:10; Rev. 2:14
- (b) Mat 1:20 ; 2:13,19; 24:31; Gen 32:1f; 2Ki 6:16f; Psa 34:7; 91:11; Zec 13:7; Luk 16:22; Act 5:19; 10:3; 12:7-11, 12:23; 27:23; Heb 1:14
- (c) "my Father": Matt. 7:21; 10:32, 33; 11:27; 12:50. 15:13; 16:17; 18:10, 19, 35; 20:23; 24:36; 25:34; 26:39, 42, 53
- (d) "your Father": Matt. 5:16; 45, 48; 6:1, 8, 14, 15, 26, 32, 7:11; 10:20, 29; 18:14; 23:9
- (e) Strong 4105: 1 Cor. 6:9; 15:33; Gal. 6:7; Heb. 5:2; Jas. 1:16; 5:19
- (f) Strong 622: Rom. 2:12; 1 Cor. 1:18; 2 Cor. 2:15; 4:3; 2 Thess. 2:10; 2 Pet. 3:9

15-35, Discipline: How to respond to offense

1. vv. 5-14 tell us not to offend others. vv. 15-35 assume that someone has "trespassed [literally, sinned] against thee." Read 1 Cor 8:9-13 to see the relation between these two actions.
2. The Greek words translated "moreover if" in v. 15 indicate an alternative, much like our "on the other hand." What is the relation between this section and the previous one?
3. How do the pronouns change between vv. 15-17 and 18-20, and what does this change indicate?

15-17, The Process

1. Who is the "thee" in this section?
2. What steps is this person to follow to deal with an offense?
3. Use your cross references, or the Treasury (or Hint a) to understand why the Lord insists on "two or three witnesses" in v. 16.
4. What general pattern does this process follow?
5. What position would "an heathen man and a publican" (v. 17) have in the church?
6. Hints (for those without Bible SW)
 - (a) Deut 17, 19

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18-20, The Authority

As traditionally understood, these verses do not connect well with the context, which deals with tensions among believers. I will suggest a reading that makes much better sense of the passage as a whole. The persistent theme throughout is a promise that God will work among his people to bring them into harmony,.

v. 18 deals with the verdict rendered by the church in v. 17. v. 19 broadens the assurance of divine provision to include any conflict among believers, while v. 20 extends it to every aspect of our life together.

1. v. 18 is very similar to 16:19. Recall from our study there (www.cyber-chapel.org/sermons/matt/notes/Matt16a.pdf) the tense of the verbs. Which binding and loosing happen first—that on earth or that in heaven?
2. What do “binding” and “loosing” mean? Compare Matt 5:19; 23:3. (“Break” in 5:19 is the same Greek word translated “loose” in 18:18.)
3. How might the response of a brother or sister being rebuked by the church (v. 17) reflect heaven’s action? Compare 2 Tim 2:24-26.
4. Who is given the authority to bind and loose?
5. Where should the church go to find the results of this binding and loosing?
6. The verb “ask” appears 14x in Matthew. Use the Strong number (154) (or Hint a) to find the other instances of this verb in Matthew.
 - (a) How often does it refer to prayer?
 - (b) What else can it refer to?
 - (c) This verb takes the particular verbal form used here (the middle) elsewhere in Matthew only in 14:7 and 27:20. What kind of asking is in view there?
 - (d) In a context dealing with conflict among believers, how might this kind of asking be involved?
 - (e) What would it mean for two believers to “agree” about this kind of asking?
7. The word “done” is not in the Greek; we might render the verse, “it shall be to them from my Father which is in heaven.”
 - (a) Recall the contrast between earth and heaven in the previous verse. Whose action was the cause and whose was the result there?
 - (b) How might the Father’s action in heaven be the cause for two believers “agreeing” about some “asking” between them?
8. v. 20 is commonly understood to say that the Lord’s presence with gathered believers results from their meeting in his name.
 - (a) Does his presence with us depend on our meeting together? Compare Matt 28:20; Acts 18:9, 10.
 - (b) What is the direction of causality in vv. 18 and 19—from earth to heaven, or from heaven to earth?

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- (c) What is it that enables believers to gather unto the name of the Lord Jesus, in spite of their many personal differences and potential conflicts?
- 9. Now consider some case studies later in the NT that appear to echo Matt 18:15-20.
 - (a) Read over 1 Corinthians 5-6 and see what possible allusions you can identify.
 - i. Pay special attention to the expression “deliver to Satan” in 1 Cor 5:5; use the Treasury (or hint b) to understand what action is being contemplated here.
 - ii. Consider also the sequel in 2 Cor 2:1-11. How does Paul’s exhortation there grow out of the Lord’s teaching?
 - (b) How does Tit 3:10 reflect the teaching of Matthew 18?
- 10. Hints (for those without Bible SW)
 - (a) Matt. 5:42; 6:8; 7:7, 8, 9, 10, 11; 14:7; 18:19; 20:20, 22; 21:22; 27:20, 58
 - (b) 1 Tim 1:19-20; 2 Tim 2:16-18; Tit 3:10-11

21-35, The Parable of the Two Debtors

- 1. Where might Peter have gotten the number “seven” from?
- 2. How does Gen 4:23-24 illuminate the meaning of the Lord’s answer to Peter?
- 3. Based on the Lord’s interpretation in v. 35,
 - (a) Who is the king?
 - (b) Who are the servants?
 - (c) What do the debts of the servants represent?
- 4. In the light of this meaning of the parable, several details have special significance.
 - (a) Note the means by which the first servant comes to the king. What does this reflect in how we come to recognize our need?
 - (b) This passage mentions two units of money, the talent (v. 24), and the penny (v. 28). Try to learn something of their relative values.
 - i. How does Matt 20:2 illustrate the value of the penny?
 - ii. What is the relation between the two? Consult the Wikipedia article on “talent.”
 - iii. What is the ratio of the two debts?
 - (c) How realistic is the first servant’s promise in v. 26?
 - (d) What is the first thing that the first servant does after being forgiven, that leads to the disastrous sequel (v. 28)? What warning does his error have for us?
 - (e) Compare and contrast the interview of the first servant and the king with that of the second servant and the first servant. Note how similar they are, and explain any differences you find in light of the interpretation that the Lord offers.
 - (f) Compare the final punishment of the first servant with both the punishment initially proposed for him, and the punishment he imposes on his debtor.

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5. How does this parable illustrate both Matt 5:7; 6:15; James 2:13; 5:9 on the one hand, and Col 3:13; Eph 4:32 on the other?

19:1-20:16, Teaching by the Way

1. Compare 17:22 with 19:1, and 17:22-ch. 18 with 19:2. In what two ways does this section differ from the previous one?
2. What scenes can you discern in this section?
3. What groups of people are involved?
4. Can you align these scenes with the three principles of Deut 6:4-5 and 1 John 2:16 that are reflected in the Lord's temptation and in the parable of the sower?

19:3-12, Divorce and Remarriage

1. What is the significance of the word "tempted" in Matthew? Look up other instances of Strong 3985 (or consult Hint a).
2. The phrase "for every cause" reflects a dispute within the Jewish community of the first century.
 - (a) Learn about this dispute by consulting a commentary on this verse. A good collection of comments is available at <http://www.studylight.org/commentary/matthew/19-3.html>.
 - (b) In the light of this cultural background, how does their tactic here resemble that of the Herodians in 22:15-17, or of Nicodemus in John 3 (following the events of John 2)?
 - (c) How does the Lord's answer evade their trap?
3. Study the exchange in vv. 7-8. Pay special attention to the verbs that each side uses to describe Moses' revelation. What contrast does the Lord present?
4. Study the Lord's teaching on divorce in v. 9. You may wish to consult the notes on his earlier teaching on this subject in the Sermon on the Mount, available at <http://www.cyber-chapel.org/sermons/matt/notes/Matt5b.pdf>.
 - (c) The verb used in the Old Testament for "put away" or "send away" in relation to divorce is ἐξαποστελλω (Strong's 1821).
 - i. Does the NT ever use this word to talk about divorce?
 - ii. What word is translated "put away" in Matt 19:9? (The OT never uses this word to describe a divorce.)
 - (d) What remedy did God provide for dealing with fornication in the OT? (Deuteronomy 22)
 - (e) What sense does the Greek word "put away" from v. 9 have in Luke 2? (It also has this sense in the LXX at Gen 15:2 and Num 20:28.)
 - (f) Use these insights to paraphrase v. 9.
5. How does the Lord's teaching about a man's committing adultery in 19:9a expand the OT use of the term?

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6. Why are the disciples hesitant about marriage, in light of the Lord's teaching?
7. How does the Lord caution them in vv. 11-12?
8. Read over 1 Cor 7:1-7. How is Paul echoing the teaching of this passage?
9. Which of the three challenges of 1 John 2:16 and Deut 6:4-5 does this episode reflect?
10. How do the Lord and Paul both emphasize the need for divine enabling to overcome this challenge?
11. Hints
 - (a) 4:1, 3; 16:1; 22:18, 35

19:13-15, *Blessing the Children*

1. To understand the significance of what the Lord is asked to do with the children, compare Gen 48:14-16 and Acts 13:2-3 (compare Acts 14:25-26).
2. Why did the disciples rebuke them? Compare their attitude in Matt 15:21-23.
3. Compare the Lord's response with what he taught the disciples in ch. 18.
 - (a) Compare v. 14 carefully with 18:3. What points of similarity can you find?
 - (b) What attitude on the part of the disciples stimulated the instruction in ch. 18?
 - (c) Which of the three challenges in Deut 6 and 1 John 2 is in view here, and in ch. 18?
 - (d) Where else in Matthew do the disciples show their need for instruction in this challenge? (See Hint a)
4. How should childlikeness reflect itself in the life of the believer?
 - (a) Think about the things that children naturally need and for which they look to their elders.
 - (b) Compare 1 Pet 2:2; 1 Pet 5:5 for spiritual parallels.
 - (c) What responsibilities do these characteristics of young believers impose on older ones? Compare 1 Thes 2:7-12; 1 Cor 4:14, 15; 1 Jn. 2:1, 12, 28; 3:7, 18; 4:4; 5:21.
5. How do the imagery of the little child, and the parallel of Matt 18:3 with John 3:8, emphasize the need for God's enabling to overcome this challenge?
6. How does the grammatical form of the first verb in 19:13 reinforce this last point?
7. Hints
 - (a) Matt 16:22; 20:21; cf. Luke 22:24

19:16-20:15, *Entering the Kingdom*

1. Read over this section a few times. How would you divide into subsections, based on changes in characters, symmetry, and literary form?

19:16-22 Responding to an Inquirer

1. Note the questioner's repetition of the word "good." Each of these instances leads to a

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distinct response from the Lord. Can you match each instance with part of the Lord's reply in v. 17?

2. Meditate on the Lord's challenge in the first half of v. 17.
 - (a) How is the Lord challenging the man's concept of who Jesus is?
 - (b) How does the Lord's statement here impact the young man's desire to be good himself?
3. Compare the number (singular vs. plural) of the noun that the inquirer is seeking in v. 16 with the Lord's answer in v. 17. What does this difference show about the young man's attitude toward his Christian conduct?
4. How does the young man's follow-up question in v. 18 reinforce the observation in the last question?
5. Compare the commandments that the Lord gives with the list in Exodus 20, and with his own summary of the law in Matt 22:35-40. What does the Lord include? What does he omit?
6. How does the Lord's final challenge in v. 21 make up the gap left in his original summary of the commandments?
7. With which of the three choices in Deut 6:5 and 1 John 2:16 was the young man struggling?

19:23-29 Responding to the Disciples

1. Compare vv. 23-24 with 1 Cor 1:27-29. How does Paul generalize the principle that the Lord sets forth?
2. What in the previous two episodes corresponds to v. 26?
3. Reflect on Peter's question in v. 27. How well is he grasping the lessons that the Lord is teaching in this episode and in ch. 18?
4. The Lord gives three answers to Peter's question (vv. 28, 29, 30, the last expanding into the parable of ch. 20). Can you trace a progression through these answers?
5. v. 28 is one of a number of verses that describe the glorification of the saints in the Lord's coming kingdom. Use the Treasury (or Hint a) to find and meditate on others.
6. Compare v. 29 with the parallels in Mark and Luke (Treasury, center reference, or Hint b).
 - (a) When are we promised this hundredfold increase?
 - (b) How can this be, in the light of the world's persecution? Cf. Acts 2:44-45; 4:32; 2 Cor 8; Rom 15.
 - (c) What obligation does this put on us in our care for one another?
7. Hints:
 - (a) Dan 7; 2 Tim 2; Rev 5, 20
 - (b) Mark 10; Luke 18

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19:30-20:16 Parable of the Workers

1. Why do I group 19:30 with the parable? Compare 20:16.
2. Contrast the first word of 19:30 with the first word of 20:16. How does each instance of this summary statement relate to what has come before?
3. How does this parable respond to Peter's question in 19:27? Can you find one verse within the parable that particularly corresponds to Peter's attitude?
4. Pay attention to the time references in the parable.
 - (a) How long was the working day (John 11:9)?
 - (b) For how much of the day had each laborer worked?
 - (c) What excuse do the last laborers give for their idleness, and what does it say about their qualifications?
 - (d) What do you think motivates the householder to hire such people, and to do so late in the day?
5. How much did the householder agree to pay the first group of workers?
6. How much did he agree to pay the others? You might want to probe the meaning of the word translated "right" in vv. 4, 7 (δικαίος, Strong G1342, or Hint a).
7. Meditate on the response of the first workers when they are paid, in vv. 11-12.
 - (a) What does their attitude reflect about their character?
 - (b) How does their attitude help explain why the Lord tells this parable at this point? What in the context of the parable corresponds to this attitude?
8. Consider the master's response to the angry workers in vv. 13-14.
 - (a) What two things does he tell them to do? (Note: "Take" is literally "pick up." What does this suggest they have done with their pay? Compare 10:b, 11:a.)
 - (b) Note in particular the second part of the command. Does he say the same thing to the workers who do not complain?
 - (c) What paragraph in Matthew 7 shows that it possible to labor in the Lord's vineyard and yet be sent away at the end of the day?
9. Contrast the word used in vv. 4, 7 to promise the payment to the late workers, with how he describes the payment he in fact gives them in v. 15. What is the difference between these words? (The same two words are contrasted in Rom 5:7.)
10. The Lord concludes the parable with two morals in 20:16. The first recalls his conclusion to Peter in 19:30, while the second will reappear in 22:14 after the parable of the wedding guests.
 - (a) Compare and contrast these morals.
 - (b) What lesson does this parable hold for true believers?
 - i. Why does he reverse the order of the first moral, compared with 19:30?
 - ii. How does 1 Cor 15:7-10 illustrate the lesson of this parable?

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- (c) The first moral also appears in Luke 13:30. How does its use there contrast with its use here?
- (d) What warning does the second moral give to pretenders?
 - i. With what detail in the body of the parable does this moral correspond? Who end up being called but not chosen?
 - ii. This moral is repeated in 22:14, after the parable of the wedding feast. Compare and contrast the use of the moral in the two places.
- 11. Meditate on 2 John 8 as a possible summary of the parable.
- 12. Hints
 - (a) Strong G1342: 1) righteous, observing divine laws 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined 1a2) innocent, faultless, guiltless 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life 1a3a) only Christ truly 1a4) approved of or acceptable of God 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

Reviewing the Three Episodes

- 1. Now that you have studied all three episodes, review the strong similarities that bind them together.
 - (a) How does each episode reflect one of the three choices posed by Deut 6:5 and 1 John 2:16?
 - (b) Who are those outside the band of disciples who stimulate each episode?
 - (c) Where in each episode does the Lord turn his attention to the disciples, and what does he tell them?
 - (d) How does the Lord emphasize the need for divine enabling in making each of the three choices?

20:17-25:46 Controversy in Jerusalem

- 1. Read over this section a few times and see if you can discern its high-level structure. I find four major sections, divided by
 - (a) the distinction between narrative (which consists mostly of sequences of actions) and exposition (which consists mostly of reports of people talking);
 - (b) the people with whom the Lord is interacting.

20:17-34 Going Up to Jerusalem

- 1. Using the definition of a scene (continuity of time, location, and characters), divide this section into paragraphs.

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20:17-19 Third Announcement

vv. 17-19 are the third announcement that the Lord makes of his passion.

1. Compare and contrast it with the other four (16:21; 17:22-23; 26:1-2).
2. In particular, notice the change in the level of detail that the Lord gives. Why do you suppose he does this?
3. The previous announcement introduced the word “betrayed” (Strong’s 3860 παραδίδωμι), which appears here twice (once translated “delivered”). Here are two questions from that previous passage that you should review in understanding this one.
 - (a) Who did this to the Lord?
 - i. What is the common understanding?
 - ii. How does Paul use this word in Rom 4:25 and 8:32?
 - iii. How did the LXX translator of Isa 53:12 use it? (In the LXX, this word is the translation for “poured out” and “made intercession.”)
 - (b) How do Acts 2:23 and 4:27-28 integrate these different strands?

20:20-28 Grasping for Prestige

1. Reflect on the setting of Mrs. Zebedee’s request, immediately after this announcement.
 - (a) What have she and the disciples correctly understood about the Lord?
 - (b) What important point have they missed completely?
2. What two answers does the Lord give to their request?
3. Use the Treasury (or hint a) to track down OT references to “the cup.” What does it represent?
4. What did the Hebrews associate with being overflowed with water? Cf. Psa 69:2; Jon 2:3; Isa 43:2.
5. How do Matt 26:33 and 1 Cor 10:12 shed light on the claim of James and John at the end of v. 22?
6. The Lord tells James and John that they will indeed suffer with him. The Treasury (or hint b) may help with these two questions:
 - (a) Can you find evidence later in the NT that this indeed happened?
 - (b) How do other apostles echo the Lord’s teaching here?
7. Now we consider the second answer that the Lord gives Mrs. Zebedee and her sons.
 - (a) Note the distinction between the Lord’s authority and that of his Father in v. 23. Use the Treasury (or hint c) to explore the nature of this distinction more fully.
 - (b) How does Psa 75:5-7 reinforce the second answer that the Lord gives Mrs. Zebedee and her sons?
8. Use the Strong numbers for “minister” (διακονος, 1249) and “servant” (δουλος, 1401) (or hint d) to think about the difference between these two terms in vv. 26-27.

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9. How may v. 28 have informed Paul's teaching? Use the Treasury (or hint e).
10. Hints: (for those without Bible sw)
- (a) Job 21; Psalms 11, 60, 75; Isaiah 29, 51; Jeremiah 25; Ezekiel 23; Isaiah 14.
 - (b) Acts 12, 2 Corinthians 1, 1 Peter 4, Revelation 1
 - (c) Matthew 24, Acts 1, Philippians 2
 - (d) διακονος, 1249: 1) one who executes the commands of another, esp. of a master, a servant, attendant, minister 1a) the servant of a king 1b) a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use 1c) a waiter, one who serves food and drink
δουλος, 1401: From 1210; a *slave* (literally or figuratively, involuntarily or voluntarily; frequently therefore in a qualified sense of *subjection* or *subserviency*): - bond (-man), servant.
 - (e) Philippians 2

20:29-34, *Healing the Blind Men*

1. A big question concerning this episode is why Matthew selects it for reporting here. The next several questions will help you put it in context.
 - (a) Use your concordance (or hint a) to find where Matthew refers to blindness.
 - (b) Do any chapters contain an unusually high number of instances of the word "blind"?
 - (c) Read over those chapters. How is the meaning of "blind" in these chapters different from its meaning in the various miracles reported elsewhere in the book (including our paragraph)?
 - (d) How does the healing of these blind men prepare us for the Lord's coming interactions in Jerusalem?
2. Compare this story with the healing of two blind men in 9:27-31.
 - (a) Identify points of similarity and difference. You might find it helpful to print the two passages side by side and color them, either with colored pencils or in your word processing software.
 - (b) Given the metaphorical meaning of blindness you studied in question 1, why do you think Matthew may have included both of these stories and emphasized their similarities?
 - (c) Think about each of their differences. Are they significant for the development of the history?
3. Think about the blindness metaphor elsewhere in the Bible. How does Matthew's use of it build on what has gone before (e.g., Isaiah 6:10; 29:10; 30:10; 44:18) and prepare for what will come later (John 9; 2 Corinthians 4)?
4. Hints (for those without Bible sw)
 - (a) References to "blind" in Matthew: 9:27, 28; 11:5; 12:22; 15:14, 30, 31; 20:30; 21:14;

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23:16, 17, 19, 24, 26

21:1-17 The Messiah Presents Himself

1. Below, I suggest dividing this passage into two sections, vv. 1-11 and 12-17. Use the definition of a scene to explain this division.

21:1-11 *Triumphal Entry*

1. Compare vv. 2-3 with 26:6-13 and 26:17-19.
 - (a) What do these episodes show about our Lord's familiarity with Jerusalem and its environment?
 - (b) Compare Matthew's account of the journey to Jerusalem with Luke 9:51-19:28 and John 4:1-12:11. How many trips did the Lord make to Jerusalem?
 - (c) What spiritual lessons can we draw from these episodes where people willingly helped the Lord?
2. The OT citation in v. 5 is mainly from Zech 9:9, with a few words from Isa 62:11.
 - (a) Matthew leaves out some details from the original texts in his citation. What does he omit? Can you think of why he may have done this? You might consider the contrast between John 3:17; 12:47 on the one hand, and Heb 9:28; John 5:26-30 on the other.
 - (b) Look for places in the OT where people ride animals other than horses (TSK, concordance, or Hint a). Between these examples and Zech 9:9, what is the significance of the mount that the Lord chooses?
3. Where in the OT do people put their garments down as a carpet for a new king, and what is the significance of that event? (Hint b)
4. The word "hosannah" in v. 9 comes from Psa 118:25 (where the KJV translates it "Save now, I/we beseech thee"). You might enjoy recalling our study of Psa 118 (available online at <http://www.cyber-chapel.org/sermons/psalms/notes/Psa118.pdf>) to understand in more detail the structure of the Psalm, the little drama that it presents, and the irony of the response of the priests in Matt 21 compared with what is happening in the Psalm.
5. How does the multitude's assessment of Jesus change between 21:9 and 21:11, and how does this anticipate their subsequent behavior?
6. Hints (for people without Bible SW):
 - (a) Num 22; Jud 5; 2 Sam 13; 1 Kings 1; 2 Kings 4
 - (b) 2 Kings 9

21:12-17 *Cleansing the Temple*

1. Recall the events of Ezekiel 8 and Ezekiel 10, and the prophecies of Haggai 2 and Malachi 3. How does the Lord's entry into "the temple of God" recall those events and fulfill those prophecies?
2. For the Jewish background to v. 12, see Gill's commentary on this verse in e-sword (or online at <http://www.studylight.org/commentaries/geb/matthew-21.html>).

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- (a) What requirement does the OT put on sacrifices offered in the temple? Cf. Lev 1:3, 10; 3:1, 6; and many other instances in Leviticus.
- (b) How might this requirement provide a benefit to buying an animal from the vendors in the temple?
- (c) Who profited from these temple concessions?
- 3. Review the OT sources of the Lord's statement in v. 13 (TSK or Hint a). What two OT passages is he combining?
- 4. Read Isa 56:3-7.
 - (a) The Lord calls his temple a "house of prayer." Review Solomon's prayer at the dedication of the temple (1 Kings 8) to see where this emphasis comes from.
 - (b) How is this purpose of the temple consistent with the original function of the tabernacle (Exod 25:8)?
 - (c) Consider NT references to the church (e.g. Eph 2:21-22; 1 Pet 2:5; Heb 13:15). How are they consistent with this emphasis on the function of God's house?
 - (d) How is the Lord's rebuke of the concessions in the temple reflected in Paul's instructions to the elders of Ephesus in Acts 20:33-35?
 - (e) Review the entire passage in Isaiah, not just the verses about "house of prayer." What kind of people does the Lord invite to his house, and what is surprising about these? Compare Deut 23:1; Exod 12:43.
 - (f) This portion of Isaiah falls within ch. 49-57, the section that focuses on the Servant of the Lord. What perspective does that give to our Lord's citation of it?
- 5. Now consider the context of Jer 7:11.
 - (a) Where did Jeremiah deliver this prophecy?
 - (b) Chapter 26 describes a similar event, and might even be a summary of Jeremiah 7. How does Jeremiah's experience in this chapter anticipate our Lord's experience as a result of his criticism of the establishment?
- 6. v. 14 reminds us once again of his healing power. Why would he repeat this within the temple? Compare Isa 35.
- 7. What two things upset the chief priests and scribes in v. 15? What is remarkable about each of these?
- 8. How do the children's statements highlight the change in the behavior of the multitude between vv. 9 and 11?
- 9. v. 17 is one of five visits of our Lord to Bethany recorded in the gospels. For the others, see the TSK or Hint b. What lessons can we draw from his desire to meet with people beyond the limits of the twelve disciples?
- 10. Hints (for people without Bible SW)
 - (a) Isa 56; Jer 7
 - (b) Luke 10; John 11 (two visits); Matt 26.

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21:18-23:39 The Great Debate

1. We begin by reviewing the structure of this section.
 - (a) How are 21:18-22 and 23:1-39 similar to one another?
 - (b) What change in characters divides the material in 21:23-22:46 into two parts, and where?
 - (c) How is the Lord's method of teaching different in these two sections?
 - (d) In view of the purpose of parables that the Lord lays out in 13:10-17, what might this suggest about the spiritual condition of the two groups of people with whom he is speaking?
 - (e) The Lord uses a similar rhetorical device at the beginning of the first of these two parts, and again at the end of the second. What is it?

21:18-22, *Curse on the Fig Tree*

Some botanical background is helpful in understanding this episode. The fig tree begins to set its fruit before the leaves come out, and the immature fruit is edible (though bitter). So when one sees a tree with leaves, it is reasonable to expect that it might have some early fruit on it. (You can find this kind of information in a Bible dictionary, such as ISBE, which is available on the web (<http://www.internationalstandardbible.com/>) and in BibleWorks; see Hint a for a note from ISBE on early figs.)

1. Micah 7:1-7 has been suggested as background for this episode. What kind of fruit does Micah have in mind in v. 1? (Look up Strong's definition for the word translated "firstripe fruit," or Hint b.)
2. Given the botanical background, how is a fig tree with leaves but no fruit an apt metaphor for the characteristics that the Lord attributes to the scribes and Pharisees in ch. 23, especially vv. 13-33?
3. Look up the word "fruit" in Matthew (or Hint c). How does our Lord's use of this expression further support this metaphor?
4. Hints (for those without Bible sw)
 - (a) ISBE on Early Figs: These tiny figs develop along with the leaves up to a certain point--to about the size of a small cherry--and then the great majority of them fall to the ground, carried down with every gust of wind. These are the "unripe figs" (Grk: *olunthos*)--translated, more appropriately in the King James Version, as "untimely figs"--of Rev 6:13. Compare also Isa 34:4 the King James Version--in the Revised Version (British and American) "leaf" has been supplied instead of "fig." These immature figs are known to the fellahin as taksh, by whom they are eaten as they fall; they may even sometimes be seen exposed for sale in the markets in Jerusalem. In the case of many trees the whole of this first crop may thus abort, so that by May no figs at all are to be found on the tree, but with the best varieties of fig-trees a certain proportion of the early crop of figs remains on the tree, and this fruit reaches ripe perfection about June. Such fruit is known in Arabic as dafur, or "early figs," and in Hebrew as Heb: *bikkurah*, "the first-ripe" (Isa 28:4; Jer 24:2; Hos 9:10). They are now, as of old, esteemed for their delicate flavor (Mic 7:1, etc.).

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- (b) The Strong number is 1063, which he defines as “the early fig.”
- (c) Matt. 3:10; 7:17, 18, 19; 12:33; 13:8, 23, 26; 21:19, 34; 26:29

21:20-22, Instructing the Disciples on Faith

1. In encouraging the disciples to prayer, the Lord repeats a promise he made earlier in 17:20. But he adds a condition.
 - (a) What does he add?
 - (b) Look up instances of this Strong number (or Hint a). What kind of attitude blocks God’s operation in prayer?
 - (c) Compare Mark’s parallel to this passage (11:22-25). What can also block our prayers?
 - (d) Meditate on how this promise might align with the conditions for answered prayer that our Lord gives in John 15:7, 16.
2. Hints
 - (a) Matt. 16:3; 21:21; Mk. 11:23; Acts 10:20; 11:2, 12; 15:9; Rom. 4:20; 14:23; 1 Cor. 4:7; 6:5; 11:29, 31; 14:29; Jas. 1:6; 2:4; Jude 1:9, 22

21:23-22:14 Debate with the Chief Priests

1. Who are the elders, associated with the chief priests in v. 23? Use your computer (or Hint a)
2. Compare the question of the chief priests with 7:28-29. How does the attitude of the multitude differ with that of the priests?
3. Hints
 - (a) 15:2; 16:21; 21:23; 26:3, 47, 57, 59; 27:1, 3, 12, 20, 41; 28:12

21:23-27, The First Unanswerable Question

1. How is the question of John’s authority relevant to the Lord’s authority? Compare 3:1-3.
2. What was the relation of the religious leaders to John, 3:7-10? (Note: The Sadducees were the sect that was dominant in the temple hierarchy, Acts 5:17.)
3. How does Prov 29:25 rebuke the priests’ hesitation in responding to the Lord’s challenge?

21:28-22:14 Three Parables

Before studying each of these parables in detail, here are some questions to help you think about the relations among them, and the overall progression that the Lord is making by presenting them in this order. For each parable:

1. Who are the characters in the story?
2. These characters variously represent the following individuals: God, his prophets, the Jewish leaders, the Gentiles, the common people, the Lord Jesus.
 - (a) How do these individuals show up in each of the parables?
 - (b) Is there a progression in the characters from one parable to the next?

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3. What consequences does the bad character face in each parable? How does this consequence change through the three parables?
4. Can you think of an Old Testament passage that inspires each of the parables?
5. How does each parable refer to God's kingdom?
6. Different characters in some of the parables refer to these individuals in the real world: God, the prophets, the Jewish leaders, the Gentiles, the common people, and the Lord Jesus. Can you figure out which is which?

21:28-33, Parable of the Two Sons

1. How common was it for a home to have a vineyard? 1 Kings 4:25-26.
2. Can you think of an OT story with two sons, where the one who appears not to do the will of the father actually ends up serving him better?
3. How does the conduct of the two sons in the parable reflect the lesson of the fig tree? What corresponds to leaves? What corresponds to fruit?
4. What hope does the Lord leave the Jewish leaders in this parable?
5. The expression translated "way of righteousness" (ὁδὸς δικαιοσύνης) appears seven times in the Greek OT, all in Proverbs. Here are the references. (Some are easier to recognize in the KJV than others.) Prov. 8:20; 12:28; 16:17, 31; 17:23; 21:16, 21
 - (a) What does this expression mean?
 - (b) How does this confirm the lesson of the fig tree?
6. Where is the Lord Jesus in this parable? Compare his unanswerable question to the Chief Priests in the previous paragraph.

21:33-44, Parable of the Wicked Husbandmen

1. How does the vineyard in this parable contrast with that in the first one?
2. Use the Treasury (or Hint a) to find the OT passage that lies behind this parable.
3. Who in this parable corresponds to the Lord Jesus?
4. When the chief priests give the interpretation of the parable in v. 41, whom do they think the wicked husbandmen represent?
5. Compare the answer of the chief priests (v. 41) with vv. 43-44.
 - (a) What structure do you see?
 - (b) How does the Lord correct their misunderstanding of the parable?
 - (c) What is the effect of this structure on v. 42?
 - (d) v. 42 quotes an OT text.
 - i. What OT text is the Lord quoting in v. 42? Use the Treasury (or hint b)
 - ii. Where have the Chief Priests heard a verse from this Psalm quoted previously in this chapter?

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iii. Recall our analysis of the Psalm. How does their conduct predicted in this verse contrast with what the Psalm expects they should do?

(e) What OT text lies behind v. 44? Treasury (or hint c)

6. Hints

(a) Isaiah 5

(b) Psa 118

(c) Dan 2

21:45-46, The Chief Priests' Insight

1. How does the Lord's explanation of the OT prophecies correct their misunderstanding?
2. How does their reaction here resemble their reaction to the Lord's unanswerable question in 21:23-27?

22:1-14, Parable of the Wedding Feast

1. Contrast the reference to the kingdom in this parable with the references in the previous two parables.
2. How does Isa 25:6 provide one background for this parable?
3. Read over Proverbs 9 to find another background.
 - (a) How many dinner invitations are issued in Prov 9?
 - (b) Which one corresponds to the invitation in the parable?
 - (c) Who is a real-world example of the second invitation? (Compare Prov 7.)
 - (d) How does this background add condemnation to the first group of guests, who refuse the invitation?
4. How are the guests and the servants parallel to the husbandmen and the servants in the previous parable?
5. How does the background in Proverbs illustrate the breadth of the invitation in vv. 8-9?
6. Vv. 11-13 describe a new character, one whom we have not seen in the previous two parables.
 - (a) How does the OT prophecy of the Messianic feast in Zeph 1:7,8 anticipate this character?
 - (b) What do garments represent in Colossians 3?
 - (c) What do they represent in the context of a marriage in Rev 19? (Look up the Strong number for "righteousness" in v. 8, or see Hint a)
 - (d) Look up references to "white" in Revelation to see what white clothing represents throughout the book (use your Bible software, or Hint b).
 - (e) Can you think of what this person might represent? (Hint: recall the latter part of Matthew 7.)

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7. What two activities of God with respect to the lost are described in v. 14, and how do they differ?
 - (a) The verb “called” is the same one used in vv. 3 (“call,” “bidden”) and 9 (“bid”). What activity does this describe, and who does it?
 - (b) The verb “chosen” in v. 14 is the base of the word “elect” in 24:22, 24, 31. What activity does this describe, and who does it?
8. Hints
 - (a) “Righteousness” in Rev 1:8 is the plural of δικαιομα, Strong G1345, “righteous deeds”
 - (b) 3:4, 18; 6:11; 7:9, 13, 14

22:15-46, Debate with the Pharisees

1. What form of interaction does the Lord have with the Pharisees, and how does it differ from his discussion with the Chief Priests?

22:16-40, The Pharisees and Sadducees ask three questions

22:16-22 Question about Tribute

1. What title do the Pharisees use to address the Lord in v.16?
2. Use Strong’s numbers (or Hint a) to see who else uses this term to address the Lord.
3. How does this title contrast with the one that the disciples use to address the Lord?
4. Use Strong’s numbers (or hint b) to find the literal meaning of the word translated “person.”
5. How do their comments invite the Lord’s characterization of them in v. 18?
6. How do the Lord’s actions toward the tribute coin contradict their unctuous statement about him at the end of v. 16?
7. Read Eccl 8:1-3. How might the Lord have this verse in mind in his response? Here are some observations that might help you.
 - (a) “Sight” in v. 3 is face, as in v. 1.
 - (b) “Keep the king’s commandment” in v. 2 is “carefully watch the king’s mouth.”
 - (c) “The oath of God” is an oath that is made in God’s name; compare Exod 22:11 and 1 Kings 2:43.
 - (d) Most of Israel at this time was under Herodian kings, but Judea (the area that includes Jerusalem) was under direct Roman rule. It had been under Herod Archelaus, but he ruled so badly that in AD 6 the Jews themselves went to Rome and asked him to be removed, putting themselves under direct Roman government. This might help you understand the relevance of “the oath of God” in this context.
8. Use Strong’s number (or Hint c) to find the instances of the verb “marvel” in Matthew. Who marvels, in what order, and what do they marvel at?

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9. Hints

- (a) 8:19; 9:11; 10:24, 25; 12:38; 17:24; 19:16; 22:16, 24, 36; 26:18
- (b) This is the standard word for face, visage, countenance
- (c) 8:10, 27; 9:8, 33; 15:31; 21:20; 22:22; 27:14

22:23-33, Question about the Resurrection

1. See Acts 23:8 for a summary of some of the other beliefs that set the Sadducees apart from the Pharisees.
2. Review Deuteronomy 25 for the legislation to which their question refers. What aspect of the human condition makes this law necessary?
3. How is the Lord's statement in v. 29 a summary of the two points he goes on to make in vv. 30-32?
4. How does the Lord's answer in v. 30 tweak the Sadducees further? (Recall what you learned in question 1.)
5. Recall question 2. How does your observation there reinforce the Lord's claim in v. 30?
6. What grammatical detail in the Lord's citation of Exod 3:6 is the basis for his point?
7. Compare and contrast v. 33 with v. 22.

22:34-40, Question about the Great Commandment

1. What is misleading about the lawyer's question? Compare Matt 5:19.
2. How is the Lord's two-fold answer anticipated in the structure of the Sermon on the Mount? Recall our earlier analysis (<http://www.cyber-chapel.org/sermons/matt/notes/Matt5a.pdf>).
3. What OT passages is the Lord quoting as his two summaries of the law? (Treasury, or Hint a)
4. How has the Lord referred previously to the first of the two commandments that he cites? Recall our study of the parables (<http://www.cyber-chapel.org/sermons/matt/notes/Matt13.pdf>).
5. How does Paul emphasize the second of the two commandments in Rom 13:9 and Gal 5:14? Compare also James 2:8.
6. Paul's summary of the law, omitting the love of God, follows the example of two leading Jewish sages of the era (Hillel, who died AD 10, and Akiba, who was born AD 40).
 - (a) Can you think of why they would omit the love of God from their summary? (Does 1 John 4 give you any ideas?)
 - (b) Does this observation help you understand why the Lord gave two commands when he was only asked for one?
7. How does the hearers' reaction to the Lord's answer to the third question differ from their reaction to his answer to the first two?
8. Luke 10 records a conversation that took place six months earlier. How does this

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conversation explain the different reaction in this case?

9. Hints:

(a) Deuteronomy 6; Leviticus 19

22:41-46, The Second Unanswerable Question

1. How do 2 Sam 7 and Psa 89 support the answer that the Jews give to the Lord's first question?
2. What alternative answer do those passages, as well as Psa 2, also suggest?
3. Read Psa 110:1, which the Lord quotes in 22:44. Why does the Lord say that David calls the Messiah Lord in this passage?
4. How would the paradox faced by the Jews in v. 45 be resolved if they read 2 Sam 7, Psa 2, and Psa 89 more carefully?

Synthesis of the Parables and Questions

This group of questions will help you think over some unifying features found across the parables that the Lord tells the chief priests and the answers he gives to the questions of the Pharisees and Sadducees.

1. First, see if you can find a common theme shared by all three parables.
 - (a) What does the father expect from the sons? The householder from the tenants? The king from the guests who do attend the wedding?
 - (b) How does this common expectation echo the lesson of the fig tree?
2. Next, look for another common theme shared by all three answers to the Pharisees and Sadducees. What does each question say about our relation to God, our relation to other people, and the connection between the two?
3. Now see if you can find evidence that we are intended to link the parables and the answers.
 - (a) What do the parable of the wicked tenants and the question about the tax have in common?
 - (b) How about the parable of the marriage feast and the question about the resurrection?
 - (c) What common theme is there in the parable of the two sons and the question about the great commandment?
4. These connections suggest that we should try to combine the common lesson of the parables with the common lesson of the answers to the questions.
 - (a) What possible synthesis is suggested by John 13:34 and Gal 5:22?
 - (b) What is the fruit that the Lord expects from his fig tree?
 - (c) How does the attitude of the Jewish leaders toward Jesus align with that expectation?

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23:1-12, Instructing the Disciples on Humility

1. In what sense do “the scribe and pharisees sit in Moses’ seat”?
 - (a) Where would one gain access to copies of the Scriptures in NT times?
 - (b) Do the scribes and Pharisees accurately know the content of Scripture? (compare 2:4-6 with Mic 5:1-3; 19:7 with Deut 24:1-4; 22:24 with Deut 25:5; 22:42 with 2 Sam 7; 27:6 with Deut 23:18).
2. Note carefully what the Lord tells his disciples to “observe and do.” Be sure you’re reading the KJV.
 - (a) Because of a deviant reading in a small minority of manuscripts, most modern translations say something like “do and observe whatever they tell you” (ESV). How is this different from what you read in your KJV?
 - (b) How does the modern translation (based on a defective text) contradict the Lord’s instruction elsewhere in Matthew (e.g., ch. 15; 16:12; 23:16-26)?
 - (c) How is the behavior that the Lord actually exhorts illustrated in the Bereans of Acts 17:11?
3. What are phylacteries and “borders of their garments”? Deut 6:8; Num 15:38.
4. What are the implications of vv. 8-10 for the modern custom of referring to certain brethren as “Pastor Smith,” “Bishop Jones,” or “Deacon Johnson”?
5. Compare v. 11 with 20:25-28 and its context. Are the Lord’s disciples immune to the affliction of the scribes and Pharisees?
6. Where does the Lord get the idea behind v. 12? Compare 1 Sam 2:6-7; Ps 75:4-7.

23:13-39, Woes on the Jewish Leaders

We’ll begin by considering three themes that pervade this section, then outline its structure, and finally look at the individual woes.

Themes

1. “Woes” are a common prophetic form of speech. You can find a good example in Isa 5:8-30. Read over that passage and observe how it is organized.
 - (a) What is the relation of vv. 9ff to v. 8, or v.v 13ff to vv. 11f, or vv. 24ff to vv. 18-23?
 - (b) How does the relation of punishment to woe differ between the instance in 11-17 and that in 18-30?
 - (c) Can you find examples of these two kinds of organization in Matt 23:13-39?
2. This chapter says more about hypocrites than any other in the Bible. Let’s try to understand this word.
 - (a) Its relation to the OT is complicated, but the Hebrew word closest to it appears in Isa 32:6 (where the KJV translates it “hypocrisy”). How does the rest of this verse illustrate the broader implications of this kind of conduct?
 - (b) The Lord quote another verse from Isaiah (29:13) in an earlier statement on hypocrisy

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- (Matt 15:7) where he defines hypocrisy. What is that definition?
- (c) Matthew's last use of the term is in 24:50-51. How does Luke 12:46 report that saying, and how does this impact your understanding of the term?
3. A third term that is concentrated here is "blind."
- (a) Use your concordance or Bible software to review references to blindness in the gospels. How does Matthew's use of the term compare with that in the other gospels?
 - (b) What happens to most instances of blindness that Matthew notices?
 - (c) How does Isa 35:5 explain his emphasis on these events?
 - (d) How do the frequent healings of blindness make the use of the term in this chapter especially remarkable?
 - (e) Where does this blindness come from?
 - i. How does the OT explain it?
 - ii. How do 1 Cor 2:14 and 2 Cor 4:3-6 explain it?
 - iii. How would you reconcile these?

Structure

The Greek text in vv. 13-14 has more variation than usual. There is still a clear majority reading, but it varies slightly from the KJV. In the majority of mss, v. 14 comes before v. 13, and this order actually makes good sense structurally.

1. How does v. 14 (remember, it's actually the first woe) serve as a good summary of the entire section?
 - (a) Which kind of organization from Isa 5 does it follow?
 - (b) The clause "make long prayer" is not parallel to "devour widows' houses," but subordinate to it: "ye devour widows' houses, even while making long prayers." Given this understanding, how does the verse encapsulate the meaning of the charge "hypocrites"?
2. Review the remaining woes (13, 15-32).
 - (a) How many are there?
 - (b) How does the third differ from the others?
 - (c) Which of the woes share a critical keyword with the third? This shared keyword suggests that these woes form a unified block, setting off those before it from those after it.

23:13-32, Individual Woes

1. The summary woe (v. 14) suggests graded judgment. Use the Treasury of Scripture Knowledge (or Hint a) to find other examples teaching about different grades of judgment.
2. Consider the first group of woes (13, 15). (Remember, the verse numbered 14 actually

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comes first.)

- (a) What two dominions or domains do these woes contemplate?
 - (b) With which one do the Pharisees associate themselves?
 - (c) What is the first step to enter into the kingdom of heaven, according to John the Baptist and our Lord?
3. Now consider the second group of woes (16-25, those with the common keyword).
- (a) What common theme do they share besides the keyword?
 - (b) What is it to which they are blind?
 - (c) How does John 9 (the chapter in the Bible that says the most about spiritual blindness) shed light on the Lord's use of this image here?
4. Compare v. 23 with Mic 6:6-8, Hos 6:6, and Hos 12:6.
- (a) Trace the parallels among these passages.
 - (b) The last of the three "weightier matters," translated "faith" in our version (and throughout the NT), in the LXX is regularly used with the meaning "faithfulness." How do these parallels from the prophets help you resolve this ambiguity?
 - (c) What does Matthew's usage contribute to the broader NT discussion of the relation between faith and works?
5. What common image do the last two woes (vv. 27-32) share?
6. The Lord commands the Pharisees to "fill up the measure of your fathers."
- (a) How do Gen 15:16 and 1 Thes 2:16 help us understand "the measure" here?
 - (b) How should we understand the Lord's command? Does he really want them to behave wickedly? Consider Is. 8:9-10; Am. 4:4-5; Rev. 22:11.
7. Having answered these questions, you ought to be able to discern distinct themes for 13-15, 16-26, and 27-32. How do these themes form a natural progression?
8. Hints (for those without Bible SW)
- (a) Matt 11:21-24; Luke 12:48; James 3:1

23:33-39, Judgment

1. What is the function of vv. 33-39, in view of the pattern we saw in Isaiah 5?
2. Consider the "generation of vipers" language in v. 33.
 - (a) Use the treasury (or Hint a) to find where our Lord got this language.
 - (b) How does this expression parallel a rebuke from our Lord to the Pharisees in John? Use the Treasury (or Hint b).
3. Verses 34 and 35 both allude to the structure of the Jewish canon of the OT, which was established in the middle of the second century BC. In the Jewish Bible, there are three sections: the Law, the Prophets, and the Writings. The Writings begin with Psalms, and end with Chronicles, and they are the home of Proverbs and Ecclesiastes.

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- (a) How do Ezek 7:25-26 and Luke 24:44 reflect this structure?
 - (b) What does Ezekiel 7 tell the Jews to expect about the revelation of new holy books?
 - (c) How do the Lord's words in Matt 23:34 reflect this structure?
 - (d) How is his saying relevant to the formation of the New Testament?
4. The end of v. 34 predicts that the Jewish leaders will persecute the prophets, wise men, and scribes whom the Lord will send. Think through the book of Acts and collect examples where this prophecy was fulfilled.
5. v. 35 refers to the martyrdom of Zacharias "between the temple and the altar."
- (a) Read the OT history of this event (Treasury, or Hint c).
 - (b) Why does the Lord pair Zacharias with Abel to summarize "all the righteous blood shed upon the earth"? (Recall the information above about the structure of the Jewish Bible.)
 - (c) Why does the Lord call him the son of Barachias, when the OT passage calls him the son of Jehoiada? (This is a complicated question, which I'll discuss, but note Zech 1:1.)
 - (d) Who slew Zacharias, according to v. 35, and what does this teach us about the character of the Pharisees?
6. Review Matthew's use of the phrase "this generation" (concordance, Bible SW, or Hint d).
- (a) What meanings does Strong give for the word "generation"? (Hint e)
 - (b) Which of these meanings is most consistent with Matthew's usage? (Pay particular attention to ch. 1.)
 - (c) What are "these things" in v. 36, based on Matthew's other uses of the phrase?
7. Where did we recently hear the Lord speaking about somebody "killing" and "stoning" God's messengers (v. 37)?
8. What is the relation between vv. 35-37 and 21:33-41?
9. When the Lord expresses a desire to gather Jerusalem's children "under [his] wings," what OT image is he evoking and what role is he assuming? Use the Treasury, or Hint f.
10. What historical event is reflected in the expression of v. 38, based on Jer 22:5, Ezr 9:9, and Hag 1:9? (In the LXX, "waste" and cognates of "desolation" in these verses are either the same as, or cognates of, the word translated "desolate" in v. 38.)
11. Contrast how the Lord describes the temple in v. 38 with his words in 21:13.
- (a) How does this contrast reflect the discussion between the Lord and Moses in Exod 32:7-11?
 - (b) How might the Lord's words recall the history in Ezekiel ch. 8-11?
 - (c) Read Isaiah 64:9-11. What was the occasion before when similar terms were used to describe the temple?

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12. v. 39 anticipates a day when Jerusalem will welcome him in the words of Psa 118:26.
 - (a) Compare this verse with 21:9.
 - (b) Why did that verse not satisfy what the Lord here prophesies?
13. Hints (for those without Bible SW)
 - (a) Matt 3:7
 - (b) John 8:44
 - (c) 2 Chr 24:20-22
 - (d) 11:16; 12:41, 42, 45; 24:34
 - (e) 1) fathered, birth, nativity 2) that which has been begotten, men of the same stock, a family 2a) the several ranks of natural descent, the successive members of a genealogy 2b) metaph. a race of men very like each other in endowments, pursuits, character 2b1) esp. in a bad sense, a perverse race 3) the whole multitude of men living at the same time 4) an age (i.e. the time ordinarily occupied by each successive generation), a space of 30 - 33 years
 - (f) Rut 2:12; Psa 17:8 ; 36:7 ; 57:1; 63:7; 91:4

24:1-25:46, The Olivet Discourse

24:1-3, The Setting

1. The transition from the condemnation of the scribes and Pharisees in ch. 23 to this discourse recalls the events of Ezekiel 8-11.
 - (a) How is Ezekiel 8 like Matthew 23?
 - (b) Trace the movements of the Glory of the Lord in Ezekiel (Ezek. 8:4; 9:3; 10:4, 18, 19; 11:22, 23). How do these movements correspond to those of the Lord Jesus between Matthew 23 and Matthew 24?
 - (c) What does the parallel between Matthew 23-24 and Ezekiel 8-11 tell you about the nature of the Lord Jesus?
2. What comment by the Lord inspired the disciples' questions, and the discourse?
3. What historical event did his comment predict?
4. Do the disciples ask three questions, or two?
 - (a) What is the meaning of the Greek word translated "world" (Strong 165)? Is it primarily geographical, or chronological? (Use your Bible SW, or Hint a).
 - (b) What did Jews of our Lord's day think about the "ages" of the world? See <http://www.jewishencyclopedia.com/articles/5849-eschatology> (or Hint b).
 - (c) Whose presence marked the last age?
 - (d) Why do the disciples ask for only a single "sign" encompassing "thy coming , and ... the end of the world/age"?

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5. Like the Lord's movements with respect to the temple, the disciples' two questions invoke an Old Testament passage that reflects on the person of the Lord Jesus.
 - (a) What parallels to these questions can you find in Daniel 12?
 - (b) The disciples ask these questions of our Lord.
 - i. To whom are the questions asked in Daniel 12?
 - ii. How is this person described?
 - (c) Now consider the one who appears to Daniel in 10:5-6.
 - i. What identifies him with the one who answers the questions in Daniel 12?
 - ii. Compare the description with Ezekiel's vision in Ezekiel 1. Who is being described there?
 - iii. Compare it also with John's vision in Revelation 1. Who is this individual?
 - (d) What does the parallel between Matt 24:3 and Daniel 12 say about the identity of the Lord Jesus?
6. Hints
 - (a) 1) for ever, an unbroken age, perpetuity of time, eternity 2) the worlds, universe 3) period of time, age
 - (b) "the present world of toil ("olam ha-zeh") is to be followed by a Sabbatical millennium, "the world to come" ("olam ha-ba": Tamid vii. 4; R. H. 31a; Sanh. 97a; Ab. R. N. i., ed. Schechter, p. 5; Enoch, xxiii. 1; II Esdras vii. 30, 43; Testament of Abraham, A. xix., B. vii.; Vita Adæ et Evæ, 42; Rev. xx. 1; II Peter iii. 8; Epistle of Barnabas, xv.; Irenæus, v. 28, 3). ... the Messianic era is said to begin 4,291 years after Creation (comp. the 5,500 years after Creation, after the lapse of which the Messiah is expected, in Vita Adæ et Evæ, 42; also Assumptio Mosis, x. 12)."

Structural Overview

1. All three synoptic gospels report this discourse (Mark 13; Luke 21). But they do not all record the same parts of it. At some points they are aligned, but at others they differ.
 - (a) Read through the three accounts, find the sections that are common, and identify those that differ.
 - (b) Based on this information, can you propose an outline for the discourse?
 - (c) Which portions of your overall outline does Matthew report?
2. A major point of disagreement is the identity of the events to which the sections recorded by Matthew refer. Compare the Lord's words with 2 Thess 2:1-4 and 1 Thes 4:15-17. Note in particular the expression "by the word of the Lord" in 1 Thes 4:15. To what events does Paul relate the Lord's teaching?
3. We will devote much of the study to understanding an apparent tension between the immediate context in Matthew and Paul's understanding.
 - (a) First, let's get a clear view of the tension.
 - i. The Lord's own statement in v. 2 is talking about the destruction of the temple.

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- A. Which of the sections of the overall discourse describes that event?
- B. Is that section included in Matthew?
- C. How can Matthew's record of the Lord's teaching be responding to his own statement in v. 2, and the disciples' resulting questions? (Don't expect to be able to answer this until you've worked through the rest of these questions.)
- ii. If the section of the discourse recorded in Matthew is not talking about the destruction of the temple by Titus, what difficulty does Matt 24:34 pose? (Again, this is part of the tension—you'll understand the answer after working through the questions and hearing the exposition.)
- (b) Let's start with Matt 24:34.
 - i. What Greek word is translated "fulfilled" in this verse? Use Strong's numbers (or Hint a), and note the definition.
 - ii. What Greek word is usually translated "fulfilled" in Matthew (e.g., 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54, 56; 27:9, 35)? Again, look up Strong's definition (or Hint b).
 - iii. How would you contrast the basic meaning of these two terms, based on these definitions?
 - iv. Can you think of a better translation for the word in Matt 24:34? (Compare Luke's record at this point of the discourse, Luke 21:28.)
- (c) I will suggest that the correct explanation of 24:34, and the resolution of the other tensions in Matthew 24, depends on the principle of manifold fulfillment that we saw frequently in the early part of the book, for example, around 2:11 and 2:15. If you like, consult the notes on Matthew 2 (<http://www.cyber-chapel.org/sermons/matt/notes/Matt2.pdf>, Figures 3, 4, and 7). The basic idea is that an initial prophecy is repeated down through time, sometimes in words and sometimes in events that foreshadow or partially realize the promise, until the ultimate fulfillment. One might view the initial prophecy as chain with successive links, or a vessel that gets "filled up" over time with intermediate words or events.

4. Hints

- (a) γίνομαι, Strong 1096: "1) to become, i.e. to come into existence, begin to be, receive being 2) to become, i.e. to come to pass, happen 2a) of events 3) to arise, appear in history, come upon the stage 3a) of men appearing in public 4) to be made, finished 4a) of miracles, to be performed, wrought 5) to become, be made"
- (b) πληροω, Strong 4137: "1) to make full, to fill up, i.e. to fill to the full 1a) to cause to abound, to furnish or supply liberally 1a1) I abound, I am liberally supplied 2) to render full, i.e. to complete 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim 2b) to consummate: a number 2b1) to make complete in every particular, to render perfect 2b2) to carry through to the end, to accomplish, carry out, (some undertaking) 2c) to carry into effect, bring to realisation, realise 2c1) of matters of duty: to perform, execute 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish 2c3) to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the

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prophets) to receive fulfilment”

24:3-13, *The Beginning of Sorrows*

1. This section mentions the same phenomena, and in the same order, as the first five seals in Revelation 6. Read over both passages and observe the parallels between them.
 - (a) Matt 24:4 warns of false Christs.
 - i. Read over Matthew 24 and see where else it repeats this warning.
 - ii. Where does this warning fit into Revelation 6? (Compare 6:2 with ch. 19.)
 - (b) To which seal does v. 6 correspond?
 - (c) Compare Rev 6:8 with Ezek 14:21. Both list four threats. What in Ezekiel corresponds with “death” in Revelation?
 - (d) With this insight from Ezek 14:21, to which seals does Matt 24:7 correspond?
 - (e) How about Matt 24:9-13?
2. It is sometimes assumed that all of the seals are part of the end time.
 - (a) What can we conclude from our Lord’s words in Matt 24:3-8, particularly v. 6 and v. 8?
 - (b) How is this impression reinforced by John 15:20; 16:33; Acts 14:22; 2 Thes 1:4?
3. Compare Matt 24:7 with Ezek 14:21 and Rev 6:8. How does this alignment help you understand the threats mentioned in each passage?
4. Let’s look more closely at vv. 9-13.
 - (a) Compare and contrast these verses with Matt 10:16-23.
 - i. How are they similar?
 - ii. How do these similarities reinforce our conclusion about when these events will occur?
 - iii. How are they dissimilar?
 - iv. How do these differences reinforce the change in the preaching of the gospel that takes place with the resurrection?
 - (b) Look carefully at the series of afflictions described in vv. 9-12. Do you see a trend or tendency as you move through the list?
 - (c) v. 13 contrasts the destiny of someone who “endures unto the end” with those whose “love ... wax[s] cold.”
 - i. What does “endure” mean? It may help to look at how the noun derived from this verb is translated in Luke’s version of this saying, 21:19.
 - ii. “Unto the end” is not the same expression as in vv. 6, 14. It does not refer to the end of the age. The expression in v. 13 appears in Luke 18:5 (“continual”) and the LXX of Josh 10:20 (“til they were consumed”). What meaning does it convey about the endurance that the Lord is seeking?

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iii. Those who endure unto the end will be “saved.” The word can refer either to physical deliverance, or to spiritual salvation. Which does it mean here, based on what you have already read in vv. 9-12?

iv. Use the Treasury (or hint a) to find other verses that reinforce the point of v. 13.

5. Hints

(a) Col 1:21-23; Heb 3:14; 10:39; 1 John 2:3; 3:14; Rev 2:10

24:14, Times of the Gentiles

1. What gospel does the Lord envision being preached during the times of the Gentiles?
 - (a) With what two statements did John the Baptist and our Lord frame this gospel?
 - (b) What role did repentance play in the preaching of the gospel in the early church? Luke 24:47; Acts 2:38; 3:19; 5:31; 11:18; 17:30; 20:21; 26:20?
 - (c) How about the kingdom of God? Acts 8:12; 14:21; 19:8; 20:25; 28:23, 30.
2. Compare and contrast this verse with 10:23. What is the difference between the missions envisioned in each of them? (Compare 10:6 with 28:19.)
3. How might Peter have this verse in mind in 2 Pet 3:12? (The verb translated “hasting unto” is more naturally translated, “hastening.”)

24:15-28, Great Tribulation

24:15, Daniel’s Prophecy

1. In v. 15, the Lord says that “Daniel the Prophet” speaks of “the abomination of desolation,” and urges those who read that book to understand. There are four passages that he might have in mind.
 - (a) 8:13 speaks of “the transgression of desolation.” Read the rest of the chapter.
 - i. What kingdom does the goat represent?
 - ii. Under what leader did that kingdom spread across the known world?
 - iii. What do the four horns of the goat represent? You might look up “diadochi” on the web.
 - iv. Who is responsible for the events of 8:11-13?
 - (b) Read 11:31. This appears to refer to the same individual described in 8:11-13.
 - (c) 9:27 is quite confusing in Hebrew. The KJV translates one clause, “and for the overspreading of abominations he shall make *it* desolate.” The LXX translates the same clause, “And upon the temple shall there be an abomination of desolations.” Our Lord appears to have in mind an interpretation of the Hebrew that is similar to that of the LXX.
 - i. Read the context. When does this abomination appear?
 - ii. Is this the same individual as the one described in 8:13 and 11:31?

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- (d) The fourth reference is 12:11. Read the rest of the chapter. What is the chronological context of this individual?
- (e) How do these passages anticipate the individual described in 2 Thessalonians 2?
2. Let's see how the principle of manifold fulfillment fits this prophecy. Here are a series of promises throughout the Bible that refer to a series of events, which all point to the ultimate fulfillment. Read each in its context. For each,
- (a) To what does it refer?
- (b) What common features do most of them share?
- (c) How do they together fill up the original promise that someone will seek to curse Abraham and his seed, and will in turn be cursed by God?

Gen 12:3; Psa 74:3; Isa 14:13; Dan 9:27; 11:31; Luk 21:20; Mat 24:15; 2Th 2:3; 1Jo 2:18; Rev 13:6; 20:10

You might also find these two texts from secular history interesting, since they refer to some of the intermediate events prophesied in some of these passages:

1 Macc 1:54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, **they [the armies of Antiochus Epiphanes, 166 BC] set up the abomination of desolation upon the altar**, and builded idol altars throughout the cities of Juda on every side;

Jos. Wars 6.316 [AD 70] And now the Romans ... brought their ensigns to the temple and set them opposite its eastern gate; and there did they offer sacrifices to them, and there did they make Titus imperator, with the greatest acclamations of joy.

3. While these prophecies concern the physical temple, John suggests (1 John 2:18-19) that the spirit of Antichrist was doing something spiritual in the churches of the time. These questions will help you meditate on one spiritual application of the warning about Antichrist.
- (a) Do believers have a temple today? What is it? Eph 2:19-22; 1 Pet 2:5; 1 Cor 3:9-17.
- (b) How does 1 Cor 6:19 align with these passages? Note in particular the grammatical contrast between 6:15 and 6:19.
- (c) In the light of this teaching about the church as a temple, how does the instruction in 1 Cor 5-6 relate to the warnings about Antichrist?
- (d) Can a church satisfy the expectations of 1 Cor 5-6 without being perfect? How do the letters to the seven churches in Revelation 2-3 help clarify?

24:16-22, Description of Persecution

1. What is the general instruction throughout this paragraph concerning how believers are to deal with the Antichrist?
2. How does this instruction differ from the conduct that the Lord expects during the beginning of sorrows and the times of the Gentiles (vv. 3-14)?
3. The command to "flee into the mountains" reflects the common use of wilderness areas as a refuge in time of social unrest. Read these passages to see who else took refuge in

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mountainous areas: Gen 19:17-30; Jud 6:2; 1 Sam 22:1-5; 23:19-24:2. You might also enjoy reading the history of the Maccabees, who opposed Antiochus Epiphanes, in 1 Maccabees 2 (<https://www.kingjamesbibleonline.org/1-Maccabees-Chapter-2/>)--note v. 28.

4. Matt 24:17-18 are not in Luke's account of the desolation of Jerusalem in Luke 21. But they are in an earlier teaching of the Lord in Luke, in 17:31. We will spend some time understanding Luke 17:20-37. Read over that passage a few times.
 - (a) What period of time is the Lord describing in that passage?
 - (b) How does this contrast with what Luke records in Luke 21?
 - (c) How are Luke 17:23-24 and 17:37 related to each other? (Hint: compare with Matt 24:23-28.)
 - (d) How are Luke 17:26-30 and 17:34-36 related? (Hint: compare with Matt 24:37-41.)
 - (e) What do these observations tell you about the overall structure of Luke 17:22-37?
 - (f) Where does 17:31, which our Lord repeats in Matt 24:17-18, fall in this structure?
 - (g) How do 17:32-33 amplify 17:31?
 - (h) How does this parallel with Luke 17 deepen your understanding of Matt 24:17-18?
5. Compare v. 21 with Dan 12:1. Read the context in Daniel 12. When did Daniel expect this time of unparalleled suffering to occur?
6. How does v. 22, describing the duration of the time of great tribulation, contrast with Luke's description of the days of vengeance in 21:20-24?
7. What attitude are believers to have in the face of persecution, and how do the Scriptures motivate us to have this attitude? Review Mat 5:10-12; Acts 5:40-42; 16:23-25; 2 Cor 12:10; Col 1:24; James 1:2-3; 1 Pet 4:12-16

24:23-28, Warning against False Christs

1. Compare vv. 23-25 with 2 Thessalonians 2 and Revelation 13.
 - (a) How will the Antichrist seek to deceive people?
 - (b) What examples of this Satanic power can you find in Exodus 7-8?
 - (c) How does Moses warn against such deception in Deuteronomy 13?
2. Why does the Lord make the statement in v. 25? Compare John 16:1-4.
3. Recall the parallel between vv. 26-28 and Luke 17. Again, how does this parallel help fix the time of the events that the Lord is describing in Matt 24:15-28?
4. Use the treasury (or hint a) to find contrasts between this warning and the circumstances of the Lord's first coming.
5. What is the common lesson of the two images in vv. 27-28? (The word translated "eagle" corresponds more closely to our "vulture.")
6. Hints:

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(a) Matt 3:1-5; Mark 2:1-2

24:29-31, Coming of the Son of Man

1. Celestial disturbances are a common sign of God's judgment throughout the OT. Collect some examples with the Treasury (or hint a). See if you can find cases where these disturbances reflect
 - (a) God's judgment in past history
 - (b) The ultimate Day of the Lord
 - (c) Events surrounding the crucifixion.
2. How does Matt 12:39 help you understand "the sign of the Son of man in heaven" (v. 30)?
3. In v. 30, some people suggest that "all the tribes of the earth" should be understood to refer just to "all the tribes of the land," that is, the tribes of Israel. Examine the instances of this expression in the OT (where it appears in the LXX at Gen 12:3; 28:14; Ps 72:17; Amos 3:2; Zech 14:17). Can we restrict it to Israel?
4. The "coming" of the Son of man is another instance of manifold fulfillment. Consider OT statements about God's coming to meet his people.
 - (a) To what does God's coming refer in Amos 4:1-12 and Hos 13:1-8?
 - (b) Review Isaiah's statements about the coming of God in 40:3; 62:11; and in particular 63:1-6.
 - (c) What is the particular focus of his coming in Mal 3:1-3? How is this focus appropriate in the context of Matthew 24 concerning the Antichrist?
 - (d) To what event does Paul consider this description to apply (in 1 Thes 4)? Trace in detail the correspondences between Matt 24:30-31 and 1 Thess 4:15-17.
 - (e) Our Lord's words here clearly recall Dan 7:13-14.
 - i. How is Daniel's prophecy reflected in Matt 28:18-19? (KJV "power" is better translated "authority.")
 - ii. How does Matt 24:30 differ from Dan 7:13-14?
 - iii. In particular, note the description of the Lord's coming "with power" (δυναμεις, Strong 1411). This word is not part of the LXX's translation of the scene in Daniel 7. Note its association with God's kingdom in Matt 6:13, with the second coming in 2 Thes 1:7, and often in Revelation (4:11; 5:12; 7:12; 12:10; 19:1).
 - iv. How does the principle of manifold fulfillment exhibit itself with regard to our Lord's power? Find the word in these verses: Matt 11:20; Acts 19:11; Eph 1:19-20.
 - (f) Compare and contrast v. 31 with OT promises of the regathering of Israel (e.g., Isa 11:12; Isa 49:18-23; Isa 60:4 and context). Note in particular who is being gathered in each case, and who is doing the gathering.
5. Hints:

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(a) Exod 10:20-23; Isa 13:9; 24:23; Ezek 32:7; Joel 2:10, 31; 3:15; Luke 23:44-45; Acts 2:16-21; Rev 6:12-17.

24:32-25:30, Exhortations to Watchfulness

1. Read over this section.
 1. How would you divide it into sections? (Look for a particular literary form that the Lord uses repeatedly.)
 2. Read over the sections, looking for common themes that run across them, and identifying what theme distinguishes each of them.
 3. Can you find the warning in each section (except the last) that the time of the Lord's return is not revealed?
 4. Find the clue in each of the last three sections that the Lord's return may be delayed.

24:32-36, The Fig Tree: Near but not Known

1. What does the Lord interpret the parable of the fig tree to mean? In the context of the rest of the discourse,
 - (a) What corresponds to the appearance of the leaves?
 - (b) What corresponds to summer?
2. How may James 5:9 reflect v. 33, and illuminate it?
3. V. 34 promises something to "this generation." Use your Bible software (or hint a) to find how Matthew uses this phrase elsewhere. To what generation does it refer?
4. Some suggest that v. 34 means that the Lord mistakenly thought his return would be soon. From your preview of the parables in 24:32-25:30, and especially the last three, what is wrong with this view?
5. The word in v. 34 that the KJV translates "be fulfilled" is not the verb that Matthew so often uses to describe the fulfillment of prophecy, but a verb that is better translated "happen." In what sense can the Lord say that the events of Matt 24:29-31 "happen" within the life of his generation? Recall the principle of manifold fulfillment. Based on the instances of this principle that we have studied, can you identify antecedents of the things that the Lord has discussed that were visible to our Lord's contemporaries? Here are the themes I have traced—there may be others.
 - (a) vv. 3-13, persecution of believers
 - (b) v. 14, preaching to the Gentiles
 - (c) vv. 15-28, desolation of the sanctuary
 - (d) v. 29, cosmic disturbances
 - (e) v. 30, the authority granted to the Lord in Daniel 7
 - (f) v. 30, coming with power
 - (g) v. 31, gathering the elect

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6. Use the Treasury (or hint b) to find parallels for v. 35. What status is the Lord claiming here for his words?
7. How does v. 36 contrast with the exalted claim of v. 35?
8. Hints:
 - (a) Matt. 11:16; 12:41, 42, 23:36
 - (b) Matt 5:18; Isa 40:8; 54:10; Psa 119:89

24:37-42, The Days of Noah

1. People debate the meaning of “took them all away” in v. 39: does it mean taken in judgment, or gathered by the angels? Use the parallel version of the story in Luke 17 to clarify what the taking away means.
2. What attitude does “marrying and giving in marriage” (24:38) indicate? You may find a hint if you read Jeremiah chapters 28-29.
3. Recall the history of Noah, and in particular how he is described in 2 Pet 2:5. What was it that they “knew not”?
4. You can verify with Strong numbers that “taken” in vv. 40-41 is different from “took” in v. 39. The verb in 40-41 is also used in 2:13, 14, 20, 21.
 - (a) What meaning does this previous usage suggest here?
 - (b) Where in the context has the Lord spoken of people being taken in a good sense?
 - (c) How might the call of Elisha in 1 Kings 19 illustrate the first of the two examples in vv. 40 and 41?
 - (d) How might the experience of Ruth illustrate the second?
5. This section has two statements of ignorance: one in v. 39 (of Noah’s contemporaries), and one in v. 42 (of the disciples). How does the difference in these statements reflect the differences in the “taking away”?
6. How is the statement of ignorance extended in this parable, compared with the previous statement in v. 36? (Hint: note the difference between a statement and a command.)
7. How many of the later statements of ignorance are enhanced in this way?

24:42-44 The Thief

1. This parable and that of Noah communicate very much the same point. Can you suggest why the Lord might have added this parable? What is different between the surprise of the flood in Noah’s day and the surprise of a household burglary?
2. The Lord again extends the statement of ignorance with a command. How are both extension and the parable itself reflected in 1 Thessalonians 5 and Revelation 16?

24:45-51 Faithful vs. Evil Stewards

1. What does this parable have in common with the next two, that sets the three of them apart from the previous parables?

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2. This parable and the previous one were given on an earlier occasion by the Lord in Luke 12.
 - (a) What comes between them in that setting?
 - (b) How does that addition clarify who the steward represents, and who is meant by the household?
3. How might this parable have led to Peter's teaching in 1 Peter 5?
4. What sort of attitude among Bible teachers is the Lord warning against in 24:49, and how is this encouraged by professionalism in the clergy?
5. What does the destiny of the evil steward in 24:51 say about the spiritual condition of those whom he represents? Is a position of church leadership inconsistent with somebody's being an unbeliever?
6. Notice how the Lord extends the parable in Luke (12:47-48). What makes the difference in how the Lord judges those in positions of responsibility?

25:1-13 Wise vs. Foolish Virgins

The "lamps" in this story (λαμπας, Strong 2985) are not the usual clay lamps with oil reservoirs used inside a house (λυχνος, Strong 3088, often translated "candle" in the KJV), but torches, sticks with oil-soaked rags tied around the end, used to provide more light outdoors, but requiring regular dousing with oil from a separate container.

1. Given the nature of their lights, all of the virgins must have known they would need a supply of oil. Where did the foolish virgins expect to get theirs?
2. The word translated "meet him" in vv. 1, 6 (απαντησις, Strong 529, corresponding to the verb απανταω, Strong 528) has a special meaning.
 - (a) See if you can discern this meaning from the use of this word family elsewhere in the NT (for example, John 4:51; Mark 14:13; Acts 28:15). The meeters and the one being met are moving in opposite directions to encounter one another. In which direction do they move together after the meeting?
 - (b) Why does the parable use this word in describing the meeting of the bridegroom and the virgins?
 - i. Where does the party end up?
 - ii. To what OT prophecy does the marriage correspond? Cf. Isa 25:6.
 - (c) Paul uses this same word family in 1 Thes 4:17.
 - i. Why does he choose this word? (Recall 1 Thes 4:15)
 - ii. Where do we end up when the Lord returns and we go to meet him?
3. The Lord condemns the foolish virgins by saying that he does not know them (25:12).
 - (a) Can you find other verses that relate our spiritual condition with the Lord's knowledge of us? Use the Treasury (or Hint a).
 - (b) What is the eternal destiny of these virgins?

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4. The defect of the foolish virgins may be clarified by the common use of oil in the Scriptures to represent the Holy Spirit.
 - (a) How do 1 Sam 10, 1 Sam 16, and Zech 4 support this imagery?
 - (b) What type of person is represented by the foolish virgins? Compare Rom 8:9; 2 Tim 3:5.
5. Hints:
 - (a) Matt 7:22-23; Lk 13:26-27; Gal 4:9.

25:14-30 Diligent and Slothful Servants

1. How does this parable differ from the others? (Hint: where is the reference to uncertainty over the Lord's return, and the need to watch?) Can you think of a reason for the difference?
2. What is a talent in the Bible? (recall the parable in Matt 18:24).
3. What does "talent" mean to us today? We will talk about how this shift in meaning took place. It's actually quite relevant for the interpretation of the parable.
4. In the parable, the Lord gives his servants sums of money with which they are to labor until his return.
 - (a) What comparable endowment has the Lord given us?
 - (b) How does this insight relate to Question 3?
5. The successful servants "traded" with their talents.
 - (a) Can you think of examples of mercantile activity in the Bible? How characteristic is it of life within Israel? (See hint a if you get stuck.)
 - (b) To what does the labor of the successful servants correspond in our lives?
6. What becomes of the money when the Lord returns? Do the first two servants return it to him, or retain control of it? (cf. v. 28.)
7. The Lord invites the first two servants, "Enter thou into the joy of thy lord." Is "joy of thy Lord" an objective genitive (the joy that your love gives you), or a subjective genitive (the joy that your Lord feels? Here are some verses to help you understand)
 - (a) How the Lord himself can feel joy: Gen 2:2; Isa 53:11; Heb 12:2
 - (b) How we can be said to enter into his joy: 2 Tim 2:11; Rom 8:17; 1 Pet 4:13; Heb 4:7-11.
8. Use the Treasury (or hint b) to see how the Lord will "reckon with" us on his return.
9. Let's study the attitude of the third servant in more detail.
 - (a) He accuses the master of being a "hard man." This expression occurs only three times in the LXX: Num 16:26, Isa 19:4, and notably at 1 Sam 25:3. Do you think he might have one of these in mind?
 - (b) If it were true that the Lord reaped where he had not sown, what would be the legal implications, according to Deut 23:25?

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- (c) This is the last of the Lord's parables; the first is the parable of the soils (13:3ff). How does the third servant's explanation of his lack of productivity compare with the Lord's earlier explanation?
- (d) The servant's statements in v. 25 are disingenuous.
- Does he really fear the master? How should fear impact our response to God's commandments? Deut 13:4.
 - Has he, as a bondsman, really given the master "that is thine"?
 - This slave blames the master and his command for the lack of performance. Contrast Paul's statement in Rom 7:22-24.
10. Meditate on the contrast between the master's characterization of the first two servants (good and faithful) with how he describes the third (wicked and slothful).
11. The alternative that the third servant should have followed was to invest the money for interest (usury).
- How does this reference further focus our attention on the application of the parable? See Deut 23:19, 20.
 - What spiritual reality would correspond to taking this course of action?
12. Where else does the saying in v. 29 appear? Use the Treasury, or hint c.
- Compare and contrast the use of the saying in these contexts.
 - What general principle for spiritual growth does this saying capture?
13. How serious is the failure of the third servant? Compare Matt 24:51; 8:12; 23:13.
14. Hints
- Jonah 1, 1 Kings 10.
 - 1 Cor 3; 2 Cor 5
 - Matt 13:12; Mark 4:25 = Lk 8:18; Lk 19:26.

25:31-46 Judgment of the Nations

- Many passages in the Bible describe the gathering of the nations to judgment. Here are some of them: Joel 3:2; Zeph 3:8; Dan 7:22; Matt 19:28; 1 Cor 6:2
 - What nations are included in the judgment?
 - Who conducts the judgment, besides the Lord?
 - What clues are there as to when the judgment takes place?
 - How does this judgment complement what we have read in the last three parables?
- Read over Revelation 20.
 - Find at least two places in this passage where judgment occurs.
 - Compare and contrast these judgments in Revelation 20 with each other.
 - To which of these judgments does our Lord's description in Matthew apply?

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3. The judgment is based on how people have treated “the least of these my brethren.”
 - (a) Who are the Lord’s “brothers,” according to his use of the term (αδελφος, Strong 80) elsewhere in Matthew? Use your concordance, or Hint a.
 - (b) How does the Lord’s language here anticipate Paul’s teaching in 1 Cor 12 and Eph 4?
 - (c) How does the basis for judgment here resemble that in Joel 3:2-3; ?
 - (d) What events has the Lord described as preceding his glorious return (24:15-31)?
 - (e) What does the treatment of the Lord’s brethren show about the people being judged?
4. Hints
 - (a) Matt 12:48-50; Matt 28:10

Review of the Discourses

The Olivet Discourse is the last of the five great discourses of the Lord recorded by Matthew. The first four are the Sermon on the Mount in ch. 5-7, the Missionary Discourse in ch 10, the Parables in ch. 13, the Instructions for Church Life in ch. 18. It also marks the end of the Lord’s systematic teaching in the book. Let’s consider the relations among these five discourses.

1. Recall the three main divisions of the book, marked by the notices at 4:17 and 16:21.
 - (a) What is the theme of each of these three main divisions?
 - (b) In which division does each of the discourses fall?
2. For each discourse, observe
 - (a) the stereotyped statement that concludes it, inviting us to compare these with one another;
 - (b) the audience to whom it is directed;
 - (c) how it is appropriate to the division of the book in which it is found.
3. In our study of the Olivet Discourse, we have frequently noticed parallels with the other discourses.
 - (a) Read over the discourses and see how many of these parallels you can identify.
 - (b) Notice how many parallels there are with the Sermon on the Mount. Why might Matthew emphasize the lessons the Lord gives on these two mounts? (Recall Deut 18:18.)

26:1-28:20 Death and Resurrection

Overview

1. Read these last three chapters over several times. I like to copy them out of my Bible SW into a text file, where I can experiment with different divisions, highlight repetitions, and add notes.
 - (a) We are back in narrative, and the dominant structuring device is the scene, a section of text with the same place, time, and characters. Identify the scenes in the section.

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- (b) See if you can group scenes that deal with the same theme or topic.
- (c) Notice the changes in characters from one scene to the next.
 - i. To what groups do the various characters belong?
 - ii. Do successive scenes tend to deal with different characters from the same group, or from different groups?
- (d) Pay special attention to the characters of Judas and Peter throughout this section.
 - i. How is their behavior atypical of the other disciples?
 - ii. How does the Lord show that he is aware of both of them?
- 2. How are 26:1-16 and 27:57-28:20 similar to one another, and different from what comes between them?
- 3. The distribution and use of distinctive vocabulary is often a useful clue to structure.
 - (a) In 26:2, the Lord announces that he will be “betrayed” (παραδίδωμι, Strong 3860, often translated “delivered”).
 - i. We saw this word earlier in the announcements in 17:22 and 20:18, 19.
 - A. What two senses does the word have in 20:18, 19?
 - B. Which of these does it have in 17:22?
 - C. How about 26:2? Before committing to an answer, notice the distribution of the Greek word in these chapters (the English translation may vary; use Strong’s numbers, or Hint a).
 - (b) Notice the distribution of the word “disciple” (μαθητης, Strong 3101) throughout the section. Where is it most common? Does it disappear anywhere?
 - (c) Do these observations help you suggest a structure for the central section, 26:17-27:56?
- 4. Hints:
 - (a) Instances of παραδίδωμι, Strong 3860, in Matthew 26-28: 26:2, 15, 16, 21, 23, 24, 25, 45, 46, 48; 27:2, 3, 4, 18, 26

26:1-16, Opening Contrasts between the Lord’s Friends and Enemies

- 1. How do the four scenes in this section form an alternation?
- 2. What group of people is in focus in the first and third scenes? In the second and fourth?
- 3. What is anomalous about the position of Judas?

26:17-27:56, The Central Drama

- 1. Recall the two groups identified in the first four scenes.
 - (a) Where are these groups in focus in this section?
 - (b) Where is the Lord with respect to each of these groups as the section unfolds?

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26:17-46, *Jesus with his Friends*

26:17-30, *The Last Supper*

1. What example does the Lord give us by his faithfulness in keeping the passover, even in the face of an exceptional personal crisis (vv. 1-5)? (Consider Exod 12:14; Deut 16:16.)
2. How does the man in v. 18 illustrate the Lord's encouragement to Elijah in 1 Kings 19?
3. Study the title the Lord uses in v. 18 in asking for the use of the house.
 - (a) This title and another common title appear together in John 13:13. How do they differ in meaning? Look up the Strong's numbers for each term, or consult Hint a.
 - (b) What is surprising about the Lord's choice of term here? What does that choice tell you about his purpose in making the request?
4. Meditate on the relation between the two things that the Lord has the disciples say to the man. What is the logical connection between them?
5. Where else in the gospels does the Lord invite himself into a private home?
6. The language in 26:19a echoes a phrase that is common in Exodus, Leviticus, and Numbers, for example, in Exod 36:1; Lev 8:13; 16:34.
 - (a) What kind of work is being done in response to this phrase in these OT passages?
 - (b) What does this suggest about the preparations that the disciples are making in Matthew 26?
7. Where in the Olivet Discourse has the Lord prepared the disciples for the disappointing revelation in 26:20-25?
8. How is this paragraph reflected in Paul's instructions for the Lord's Table in 1 Cor 11?
9. As we meditate on Matthew's record of the institution of the memorial, we will review the symbolism in the elements.
 - (a) The disciples would have understood his references to body and blood in terms of the OT sacrifices, described in Lev 1:1-6:7. Read these chapters over.
 - i. What four classes of animal sacrifices are there? (The "meat" offering is really a grain offering, and was part of the other four categories.)
 - ii. Which ones focus on the body of the animal, and which ones on the blood?
 - iii. Can you discern any difference in the purposes of the offerings? You might enjoy reading chapters 5 and 6 in Edersheim's classic work, *The Temple* (available online at <https://www.ccel.org/ccel/edersheim/temple.html>).
 - (b) For both the bread and the cup, consider:
 - i. To which of the OT offerings does the element correspond?
 - ii. What aspect of the Lord's substitutionary work does each present? Compare 2 Cor 5:21.
10. The words "this is my body," "this is my blood" have been understood in different ways down through the history of Christendom. Are the elements mystically

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transformed into the true body and blood of Christ? Do they form a “repeated sacrifice,” as Rome teaches?

- (a) Where were Christ’s body and blood when he first uttered these words?
- (b) Would the disciples have been likely to understand these clauses at that time in the sense of a miraculous transformation?
- (c) Did our Lord sacrifice his body and blood at this initial supper?
- (d) What does the Lord say is the purpose of the supper, in Luke 22:19?
- (e) How is the verb “is” used in Gen 41:26; Matt 13:38; Luke 8:11?
- (f) How does this usage help you understand the relation of the words of institution to the purpose in Luke 22:19?

11. The bread symbolizes the Lord’s body. Meditate on the meaning of his body in the NT.

- (a) What was the purpose of the Lord’s body, according to Psa 40:6-8 as quoted in Heb 10:5-7? (The shift from “ears” in the Psalm to “body” in Hebrews is a paraphrase by the LXX translator. Work with the Hebrews text.)
- (b) What was the culmination of the Lord’s obedience, Phil 2:5-8?
- (c) Why is his obedience important to us? Eph 1:6.

12. The cup differs from OT sacrificial practice in two important ways.

- (a) Compare this command with Lev 17:10-12. What has changed? What does this mean?
- (b) How does God’s provision for sin under the New Covenant differ from that under the Old?
 - i. What term does the Lord use to describe the effect of the blood in Lev 17:10-12?
 - ii. Look at the Strong’s entry for this term (or hint b). What is its basic meaning? Compare its use in Gen 6:14.
 - iii. Contrast the description of the New Covenant in Jer 31:33-34.
 - iv. How do Rom 3:25 and Heb 9:15 highlight this contrast between the OT sacrifices and the offering of Christ? (NB: In Rom 3:25, the word “remission” should be translated “passing over.”)

13. Here are some OT passages that mention both the sin offering and the whole burnt offering or peace offering: Lev 5:1-10 (at the institution of the sin offering); Lev 14:19 (cleansing from leprosy); Lev 16 (Day of Atonement); Num 8 (consecration of the Levites); 2 Chr 29 (rededication of the temple under Hezekiah).

- (a) In what order were these sacrifices offered?
- (b) Given their symbolism, what is significant about this order?
- (c) What significance does this suggest for the order of the elements in the Last Supper?

14. If the current Passover liturgy retains first century practice, the hymn that ended the meal (26:30) would have been Ps 118.

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- (a) What role did this Psalm already play in the events of passion week? Compare Matt 21:9 and the notes on that passage (<http://cyber-chapel.org/sermons/matt/notes/Matt20b21a.pdf>).
- (b) Study this entire Psalm to see how it would have been an encouragement to the Lord as he approaches the cross. A study is available at <http://cyber-chapel.org/sermons/psalms/notes/Psa118.pdf>

15. Hints

- (a) “Master” = διδασκαλος, Strong 1320. “1) a teacher 2) in the NT one who teaches concerning the things of God, and the duties of man 1a) one who is fitted to teach, or thinks himself so 1b) the teachers of the Jewish religion 1c) of those who by their great power as teachers draw crowds around them i.e. John the Baptist, Jesus 1d) by preeminence used of Jesus by himself, as one who showed men the way of salvation 1e) of the apostles, and of Paul 1f) of those who in the religious assemblies of the Christians, undertook the work of teaching, with the special assistance of the Holy Spirit 1g) of false teachers among Christians”
“Lord” = κυριος, Strong 2962. “1) he to whom a person or thing belongs, about which he has power of deciding; master, lord 1a) the possessor and disposer of a thing 1a1) the owner; one who has control of the person, the master 1a2) in the state: the sovereign, prince, chief, the Roman emperor 1b) is a title of honour expressive of respect and reverence, with which servants salute their master 1c) this title is given to: God, the Messiah”
- (b) “Make atonement” = כפר, Strong 3722. “1) to cover, purge, make an atonement, make reconciliation, cover over with pitch 1a) (Qal) to coat or cover with pitch 1b) (Piel) 1b1) to cover over, pacify, propitiate 1b2) to cover over, atone for sin, make atonement for 1b3) to cover over, atone for sin and persons by legal rites 1c) (Pual) 1c1) to be covered over 1c2) to make atonement for 1d) (Hithpael) to be covered”

26:31-46, Agony in the Garden

26:31-35, Prediction of the Apostles’ Failure

1. The Lord predicts that the disciples will be offended (σκανδαλιζω, Strong 4624) because of him. This is a favorite word of Matthew, who accounts for nearly half (14/30) of its uses in the NT. Study his use of this word with your Bible software (or Hint a).
 - (a) Where have people previously been offended at him?
 - (b) Where else has he predicted future offense?
2. The Lord explains his prediction with a citation from Zech 13:7.
 - (a) Where has Matthew previously alluded to Zechariah? (Recall our study of 26:15 and the chart there, http://cyber-chapel.org/sermons/matt/notes/Matt26_14_Charts.pdf).
 - (b) How do those portions of Zechariah connect with the “shepherd” in Zech 13:7?
3. In v. 32, why does the Lord emphasize Galilee for the meeting point after his resurrection, when in fact he appeared to some of them in Jerusalem (John 20)? Think about the kind of people he met in Galilee (4:13-25), and the mission he gives the

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disciples in ch. 28.

4. Evaluate Peter's confidence in vv. 33-35 in the light of 1 Cor 10:11-12; Prov 16:18.
5. Compare Peter's attitude with those of other Bible characters who express their opinion about their own capabilities.
 - (a) How do Peter and Moses (Exod 4:10-16) fail in opposite ways?
 - (b) How is Isaiah (6:5-8) an example of the right balance?
6. Hints
 - (a) 5:29, 30; 11:6; 13:21, 57; 15:12; 17:27; 18:6, 8, 9; 24:10; 26:31, 33

26:36-46, The Lord's Prayer to the Father

1. In 26:37, the Lord gives special attention to three of the disciples.
 - (a) Is this unusual? Compare 4:18-21; Mark 5:37; Matt 17:1.
 - (b) Why might he single out these three?
2. Was he expecting them to pray for him, or for themselves?
 - (a) Note v. 41a, and compare 6:13.
 - (b) What two tragedies has he anticipated in v. 31?
 - (c) With which one is he occupied in his prayer?
 - (d) What does he expect them to be praying about?
 - (e) Were they as burdened about their upcoming challenge as he was about his? (Hint: do you sleep well when you're really worried about something?)
3. v. 41b mentions a conflict between flesh and spirit.
 - (a) Use the Treasury and your Bible sw (or hint a) to find and compare other passages that talk about both "flesh" and "spirit."
 - (b) How does the relation between humans and God's Spirit change with the new covenant? Ezek 36:27; John 14:16-17.
4. Meditate on the significance of the "cup" in the Bible.
 - (a) What does it indicate in the OT? You can find many examples with your SW, or hint b.
 - (b) What insight does Isa 51 give on the idea of the cup being removed from somebody?
5. Based on the Lord's prayer in 26:39-44, some have questioned whether the Lord's will was truly aligned with the Father's purposes.
 - (a) How does Heb 5:7 help us understand what the Lord is really asking for in these verses?
 - (b) Consider the wording of his request ("pass from," not "pass by"). What was the Lord requesting in his prayer?
 - (c) Did the Father grant his prayer?

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6. In vv. 45-46, the Lord tells his disciples to “behold” two things.
 - (a) Note the strong parallelism between the statements (which is even stronger in Greek). What are they to behold?
 - (b) Whose agency is emphasized in observing that “the hour is at hand”? Compare Psa 139:16 (see marginal rendering), Dan 2:21, Acts 1:7.
 - (c) Whose agency is emphasized in the second “behold”?
 - (d) Meditate on the interplay of these two agencies, as captured in Psa 76:10; Gen 50:20; Acts 2:23; 4:27-28.
7. Hints
 - (a) Gen 6:3; Romans 8; Gal 5:16-24; Phil 3:3
 - (b) Psa 11:6; 75:8; Isa 51:17; Jer 25:15-17; Rev 14:9

26:47-56, *The Lord Moves from Disciples to Adversaries*

1. John 18:3 describes those who came with Judas as including a “band” of Roman soldiers, and Luke mentions the “captains of the temple,” Jewish guards, but Matthew focuses our attention on a “multitude” *οχλος* (Strong 3793), one of his favorite words (also sometimes translated “people”). Scan the use of this word throughout Matthew, and see how the attitude of this group shifts as you move through the book.
2. How does Judas’ betrayal of the Lord fulfill the promises of Matt 10:17, 21?
3. Use the Treasury (or Hint a) to meditate on other deceitful kisses in the Bible.
4. In v. 50, the Lord addresses Judas as “friend.” Only Matthew uses this word (*εταπος*, Strong 2083); it’s different from the word used, for example, in John 15:13-15. In two other places, Matthew depicts somebody addressing another person with this word: 20:11-14, and 22:11-13. What nuance of meaning can you gather from it in these places?
5. What three reasons does the Lord give in 52-54 for condemning the attack on the servant?
6. How do Isa 50:4-6 and Matt 5:38-39 amplify the first reason?
7. How does 2 Kings 6 illustrate the second?
8. Read over John 7:28-46 to amplify the rebuke that the Lord gives in v. 55 to those who come to arrest him.
9. In v. 56, the disciples flee, and Matthew removes them from the text. Use your concordance or Bible software (or hint b) to see the next time the word “disciple” *μαθητης* 3101 appears in the gospel.
10. Hints
 - (a) 2 Sam 20:9-10; Prov 27:6.
 - (b) 27:57

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26:57-27:56, Jesus with his Enemies

1. Read over this section.
 - (a) What three major events does it describe?
 - (b) The Lord's disciples appear briefly toward the end of each event. What attitude do they exhibit in each case?

26:57-75, In the House of Caiaphas

26:57-68, The Lord's Trial before the Sanhedrin

1. Matthew records for us two conversations in the palace of the High Priest, one involving our Lord, the other involving Peter. It is worthwhile to compare them with one another.
 - (a) In each case, how many rounds of questioning are involved?
 - (b) What confession is demanded from each of them?
 - (c) How does each respond?
2. How can Matthew say (v. 60) that "many false witnesses came" and yet "found they none"? See the additional explanation in Mark 14:56.
3. The two witnesses who do pass muster accuse the Lord of threatening to destroy the temple.
 - (a) Where recently in Matthew has the Lord spoken of the destruction of the temple?
 - (b) What actual statement by him (John 2) have the witnesses gotten mixed up with these recent statements?
 - (c) How is their quotation different from what the Lord actually said in John 2?
4. Use the Treasury (or Hint a) to explore OT parallels or prophecies of the Lord's silence in v. 63. What reasons do these passages give for the silence of the person being described?
5. Contrast how the High Priest describes God in v. 63, and how the Lord describes him in v. 64. Who comes closer to the strict definition of blasphemy (taking the Lord's name in vain)?
6. The Lord says that the Jewish leaders shall see him in his power. What does he mean? Consider John 8:28 and Acts 6:7.
7. What OT prophecy did v. 67 fulfill? Use the Treasury, or Hint b
8. What OT test were they applying to the Lord in v. 68? Compare the added detail in Mark 14:65, and meditate on Deut 18:18-22.
9. Hints
 - (a) Psa 38:12-15; Isa 53:7
 - (b) Isa 50:6

26:69-75, The Trial of Peter

1. What progression can you trace in the three denials by Peter?

Study Questions on Matthew

2. Compare Peter's speech in v. 74 with the interchange between the Lord and the High Priest in vv. 63-64. Whom does Peter resemble more?

27:1-26, Hearing before Pilate

27:1-2, The Priests turn to Rome

1. The phrase "took counsel" is a form of the expression found also in 12:14 and 26:4. How does the planning of the Jews progress through these three successive stages?
2. How does John 18:31 explain the approach they finally decide to take?
3. The verb translated "delivered" in v. 2 is the same that is often translated "betray," describing what Judas did to the Lord. What does Matthew's use of this term here suggest about the Jews?

27:3-10, Judas Repents

1. From v. 3, do you think that Judas expected Jesus to be condemned?
2. Matthew says that Judas "repented" (μεταμελλομαι Strong 3338).
 - (a) The usual word for "repent" is μετανοεω Strong 3340). You can confirm this with your Bible software by
 - i. Searching for the English word "repent" and checking the Strong's numbers to find the other word,
 - ii. then searching on the two Strong's numbers to see which is more common. (Hint a lists all instances of the word used in v. 3.)
 - (b) Which word is part of the gospel command, "Repent, for the kingdom of heaven is at hand"?
 - (c) What two kinds of sorrow does Paul distinguish in 2 Cor 7:10, and which one characterizes Judas?
3. Compare Judas' confession with the one from which David found forgiveness in Ps 32:5. How are they different?
4. v. 4 is the only reference to "innocent blood" in the NT, but the phrase is common in the OT. You might use your concordance (or Hint b) to understand what Judas has come to realize about himself by his use of this phrase.
5. An ancient and persistent tradition links "the field of blood" to the valley of the sons of Hinnom, to the south of Jerusalem. This area has some biblical associations that align strongly with our passage.
 - (a) Explore references to Hinnom in the OT with your concordance or Bible software (or hint c).
 - (b) The Hebrew words for "valley of Hinnom" are *gay hinnom*, from which comes the Greek word γέεννα "gehenna," which occurs 12 times in the NT (seven of these in Matthew, e.g., 5:22), translated "hell." How does this episode (recorded only in Matthew) make that association even more appropriate?

Study Questions on Matthew

6. Matthew sees the purchase of the potter's field as fulfillment of an OT prophecy.
 - (a) The bulk of the quotation comes from Zechariah 11:13. Where else have we seen references to Zechariah in the latter chapters of Matthew, and what overall theme did we associate with them? (See charts on 26:14, 31.)
 - (b) We will discuss why Matthew assigns this passage to Jeremiah rather than to Zechariah. One possibility is that he wants us to keep Jer 19:1-13 in mind as background to the chapter in Zechariah. Read over that portion of Jeremiah. What parallels can you find to the context here?
7. Hints
 - (a) Matt. 21:29, 32; 27:3; 2 Cor. 7:8; Heb. 7:21
 - (b) Deut. 19:10, 13; 21:8, 9; 1 Sam. 19:5; 1 Ki. 2:31; 2 Ki. 21:16; 24:4; Ps. 94:21; 106:38; Prov. 6:17; Isa. 59:7; Jer. 7:6; 22:3, 17; 26:15; Joel 3:19; Jon. 1:14
 - (c) Jer 7:30-31; Jer 19:1-2 (where "east gate" should read "pottery gate"); Jer 19:11; 2 Kings 23:10.

27:11-26, Trial before Pilate

1. Where did Pilate get the idea that Jesus claimed to be "the King of the Jews"? (Cf. 2:1-6; Luke 23:2)
 - (a) What two institutions are involved in 2:1-6, and what position does each of them take toward the Lord?
 - (b) Answer the same question with respect to 27:11-12?
2. Use the Treasury (or Hint a) to find out the crime for which Barabbas was held. In Pilate's eyes, how does that make him and Jesus comparable? (Matthew may also expect us to recognize that the name "Barabbas" means "son of the father," and there is an ancient tradition that his first name was "Jesus.")
3. Pilate clearly expects the crowd to prefer Jesus to Barabbas. What events of the previous week would have led him to that expectation?
4. Why might God speak to Pilate through a dream (27:19)? Can you think of any OT parallels?
5. Pilate's wife interrupts him in the middle of his official business to plead that he not condemn "that just man."
 - (a) What OT story may have motivated Matthew to include this incident (not reported by the other gospels) in his history?
 - (b) How many parallels can you draw between that story and the account in Matthew 27?
 - (c) What is Matthew saying about the various participants by bringing this parallel to our attention?
6. How might the crowd in v. 20 be different in composition from that in ch. 21? (Hint: where do we find them, and where would their homes be?) Does this help account for their choice?

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7. What light may Deuteronomy 21 shed on v. 24?
8. Compare the end of v. 24 to the end of v. 4.
 - (a) What does it mean in each case?
 - (b) How does Pilate's use of the phrase reverse what the Jewish leaders were trying to do with it in v. 4?
9. The phrase, "all the people answered," recalls Deut 27:15. How does the context there illuminate the deeper sense of what the people are saying?
10. The verb "delivered" in v. 26 is once again the verb most commonly used in reference to Judas, which we have seen in vv. 2, 3. What does the repetition of this verb here say about Pilate's decision?
11. Hints:
 - (a) Mark 15:7

27:27-56, The Crucifixion

1. Read through this section, and notice the attitudes of people toward the Lord before, and after, he dies (v. 50). How do these attitudes change?

27:27-49, Humiliation of the Living Messiah

1. The first part of the account details a range of ways that the Lord is put to shame. How many instances of shame can you identify, and who is responsible for each one?
2. The sentences from v. 28 through v. 37 all have "they" as the subject. Who is the antecedent of this pronoun?
3. What OT prophecy is fulfilled in vv. 28-31? (Use the Treasury, or hint a.)
4. How might the role of Simon of Cyrene in carrying the Lord's cross discourage the Lord? Consider:
 - (a) Whom did he tell to carry his cross?
 - (b) How did someone named Simon respond to that charge?
 - (c) What might v. 32 suggest to the Lord about the success of his labors on his disciples?
5. Consider the events of vv. 33-34.
 - (a) What prophecy is fulfilled here? (Treasury, or hint b)
 - (b) What does it mean to give someone gall to drink? Use your concordance (or hint c) to find references to giving someone gall.
 - (c) Why might the soldiers do this to the Lord?
6. v. 35 focuses on the parting of the Lord's garments as predicted in Ps 22:18. What does this action tell you about the condition of the Lord at this point?
7. Given the behavior of the soldiers in vv. 28-31, what do you suppose was their attitude and conduct when they hung up the sign described in v. 37?
8. What would ordinarily be the significance of being on the right and left hand of the king?

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- (a) Recall 20:21.
- (b) How might the Lord feel ashamed as a result of v. 38?
- 9. Read vv. 39-40. Where before in the gospel did somebody challenge the Lord “If thou be the son of God”?
- 10. Consider the Lord’s cry in v. 46.
 - (a) What OT text does he have in mind? (Treasury, or hint d)
 - (b) Prior to the cross, did the Lord understand why he was going to suffer? Consider 20:28; 26:39.
 - (c) What does his prayer here say about his present state of mind?
- 11. How do vv. 47-49 reflect the cruelty of those around the cross?
- 12. Hints:
 - (a) Isa 50:6
 - (b) Psa 69:21
 - (c) Jer 8:14; 9:15; 23:15
 - (d) Psa 22:1

27:50-56, Vindication of the Dead Messiah

- 1. What events marked the death of the Lord Jesus? Note the time at which each of these happens.
- 2. Compare the first two clauses in v. 51 with Ps 18:4-9. What interpretation does Matthew give to the tearing of the temple curtain?
- 3. Only one other passage talks about rocks being rent: Isa 48:21.
 - (a) What significance does Matthew attach to this event?
 - (b) How may Paul be drawing on this insight in 1 Cor 10?
- 4. The only other place where graves are opened is Ezekiel 37.
 - (a) What is Ezekiel predicting?
 - (b) What significance does this allusion attach to the Lord’s death?
- 5. What besides the Lord’s death was necessary for the saints to rise?
- 6. Compare v. 54 with v.36, and note our earlier observation about the pronoun “they” in v. 36. What is surprising about v. 54?
- 7. What insight do vv. 55-56 give into the attitude of the Lord’s disciples in the face of his arrest and crucifixion? Contrast with v. 54.
- 8. Note the word “beholding” in v. 55.
 - (a) What did the women see, here and in the following chapter?
 - (b) Why is this important, in the light of Acts 1?

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9. Matthew says that the three women he names are only a few of “many women.” Compare the list here with those in Mark 15:40-16:9, Luke 23:49-24:10, and John 19:25-20:16.
 - (a) What other women were present at various phases of the passion?
 - (b) Can you align these lists?
 - (c) How do these other lists, along with Luke 8:1-3, illuminate Matthew’s statement that these women were “ministering unto him” (27:55)?

27:57-28:1-20, Closing Contrasts between Friends and Enemies

27:57-66, Preparations for the Lord’s Burial

27:57-61, Preparation by his Friends

1. What two characteristics does Joseph have, according to v. 57?
2. What is unusual about seeing these together? Recall 19:23-26.
3. What additional information do we learn about Joseph from Luke 23:50-51?
4. Who was associated with him in this work, according to John 19:39?
5. Who should have done this work? Compare 14:12.

27:62-66, Preparation by his Enemies

1. Contrast the Jews’ knowledge of the Lord’s teaching in v. 63 with that of the disciples. Can you find the earlier passage to which they refer?
2. How do the actions of the Jews actually work against their own purpose?
3. In light of 27:66, we will devote some attention to understanding the meaning of seals in the Bible. Review passages involving seals and think about the significance of the sealing in each case: Gen 38:17-18, 25; 1 Kings 21:7-8; Neh 9:38; Est 3:10, 12; 8:8, 10; Jer 32:9-12; Dan 6:16-17.
4. Pay special attention to the last of these episodes. How many parallels can you find between the situation there and Matthew? (This appears to be another allusion like that to King Ahab in Matt 26:63-68 and that to Esther in 27:19.)
5. The believers in Acts 4:24-28 interpret the Lord’s death in terms of Ps 2:1-3. Who in the Psalm corresponds to each of the participants in the crucifixion?

28:1-20, Responses to the Lord’s Resurrection

1. In what order have the Lord’s friends and enemies been presented in the other contrasts that structure this part of the book (26:1-5, 6-16; 27:57-66)?
2. What is unusual about the order here?
3. Can you suggest why Matthew may have organized this final section in this way?

28:1-10, His Friends Discover the Empty Tomb

1. In v. 2, Matthew (alone among the evangelists) notes the action of the angel in rolling

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- away the stone. What is the significance of this action, in the light of 27:66;
2. Recall the apostles' use of Psalm 2 to explain the crucifixion. What verse of that Psalm might Matthew have in mind in writing 28:2-4?
 3. How many parallels can you find between vv. 5-7 and vv. 9-10? Compare and contrast the two addresses.
 - (a) Where else do angels or the Lord tell people, "Fear not"? What is the significance of this reassurance? See if you can discern the difference between the following three sets of examples:
 - i. "Fear not" in Dan 10:8-12; Mat 14:26-27; 17:5-7; Luk 1:11-13, 28-30; 2:9-10; 5:8-10; Rev 1:17
 - ii. "Fear not" in Gen 21:17; 46:2-3; Jos 8:1; Isa 10:24; 41:10, 13, 14; Jer 46:27; Matt 1:20;
 - iii. Exhortations to fear God in Jos. 24:14; 1 Sam. 12:24; Ps. 34:10-11; Prov. 3:7; 24:21; Eccl 5:6; 12:3; Acts 9:31; Rev 15:4
 - (b) Were the soldiers wrong to fear in 28:4?
 - (c) What does the Lord call his followers in v. 10? Use the Treasury (or hint a) to study the implications of this title.
 - (d) Can you think why the Lord wants to meet them in Galilee (as also in 26:32)?
 - (e) As always in such comparisons, pay special attention to items in one panel that are not matched in the other. When there is strong parallelism, then deviation from the parallelism is a sign of emphasis, and deserves special attention.
 4. Matthew uses two different Greek words to describe the Lord's tomb (unfortunately, not distinguished in our translation): *μνημειον* (Strong 3419) and *ταφος* (Strong 5028). Distinguishing these gives important insight.
 - (a) Use your Bible software (or hints b and c) to see where each of these appears in the NT.
 - (b) Use the Strong's dictionary (or hints d and e) to see the difference in emphasis between these terms.
 - (c) Note where in the Passion story Matthew uses each term. Can you see the points he is making by his selection?
 - (d) Which term do the other NT writers use to describe the Lord's tomb? Can you suggest why?
 5. Hints:
 - (a) Mat 6:1-18; 12:48-50; 25:40, 45; Mar 3:33-35; Joh 20:17; Rom 8:29; Heb 2:11-18
 - (b) *μνημειον*: Matt. 8:28; 23:29; 27:52, 53, 60; 28:8; Mk. 5:2, 3; 6:29; 15:46; 16:2, 3, 5, 8; Lk. 11:44, 47, 48; 23:55; 24:2, 9, 12, 22, 24; Jn. 5:28; 11:17, 31, 38; 12:17; 19:41, 42; 20:1, 2, 3, 4, 6, 8, 11; Acts 13:29
 - (c) *ταφος*: Matt. 23:27, 29; 27:61, 64, 66; 28:1; Rom. 3:13

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(d) 3419 μνημεῖον mnemeion {mnay-mi'-on}. **Meaning:** 1) any visible object for preserving or recalling the memory of any person or thing 1a) a memorial, monument, specifically, a sepulchral monument 2) a sepulchre, a tomb. **Origin:** from 3420; TDNT - 4:680,596; n n. **Usage:** AV - sepulchre 29, grave 8, tomb 5; 42

(e) 5028 τάφος taphos {taf'-os} . **Meaning:** 1) burial 2) a grave, a sepulchre. **Origin:** from 2290;; n m. **Usage:** AV - sepulchre 6, tomb 1; 7

28:11-15, His Enemies seek to Hide his Resurrection

1. Use Strong's numbers to compare v. 11 with 8, 9, and 10. What word is used in all four verses? What common link does this show between the women and the guard?
2. In v. 11, why did the watch report to the chief priests rather than to Pilate? How does their concern fit with the behavior of the Philippian jailor in Acts 16:27?
3. v. 12 is the last time in Matthew that the Jewish leaders take counsel together.
 - (a) Review the other instances, using your concordance (or hint a).
 - (b) What does God think about the counsels of men? Compare Isa 8:9-10.
 - (c) Compare the action they took after they took counsel in 26:4. Do you see a pattern?
4. Hints
 - (a) Matt. 12:14; 22:15; 27:1; 7; 26:4 is based on the verb rather than the noun.

28:16-20, He Commissions his Friends to Evangelize the World

1. We do not know which mountain the Lord appointed (v. 16), but Matthew has mentioned mountains several times in the course of his gospel. What happens on mountains in other places in the gospel, and how might these events be reflected in this meeting?
2. The verb “doubt” in v. 17 appears only one other place in the NT, in Matt 14:31.
 - (a) From that passage, can you suggest a meaning that would help you understand what is going on here?
 - (b) How do the Lord's words in the following verses address this concern?
3. Note the scope of the mission that the Lord commits to the disciples in v. 19.
 - (a) How does this differ from earlier (10:5; 15:24)?
 - (b) How do his words in v. 18 explain this difference? Hint: The word “power” (Strong 1849 εξουσία “authority”) is probably a reference to Dan 7:14, where the LXX uses it three times to translate the word “dominion.”
 - (c) How is the Lord's dominion now different from what was offered him in 4:8?
4. Meditate on the four things that the Lord tells the disciples to do in 28:19-20.
 - (a) Use Strong's numbers (or hints a and b) to distinguish the two instances of the verb “teach” (3100 in v. 19, 1321 in v. 20).
 - (b) Can you find any examples in the book of Acts where someone is baptized “in the

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- name of the Father, and of the Son, and of the Holy Ghost”? (Look up “baptiz*” in your Bible software, or consult Hint c.) Meditate on what you find.
- (c) In what order are these things to be done? Can you explain this order?
5. v. 19 lists the Father, the Son, and the Spirit in parallel.
- (a) Use the Treasury (or hint d) to collect other examples of this association.
- (b) What does this verse say about our Lord’s consciousness of who he is?
- (c) Can you think of other places in Matthew where the Lord shows this consciousness?
6. Note the Lord’s command in v. 20.
- (a) Who else in the Bible talks about “all things which I have commanded thee”? Here are all the other instances of this expression: Exo 29:35; Jdg 13:14; 1 Ki 9:4 = 2 Chr 7:17; 2 Ch 33:8; Jer 50:21.
- (b) How are the implications of this command similar to those of the command in v. 19?
7. How does the Lord’s final promise fulfill Matthew’s interpretation of the angel’s words to Joseph in chapter 1?
8. We noted that the promise “I am with you” is common in commissioning scenes. Here are the OT scenes in which it or a similar expression appears: Gen 17:1-14; 24:1-9; 26:1-6, 23-25; 28:10-22; 46:1-5; Exod 3-4; Deut 31; Josh 1
- (a) Whose presence is promised in each case?
- (b) How does this verse fit with the Lord’s consciousness of who he is as seen in the previous sentences?
9. Search for the phrase “end of the world” in Matthew (or see Hint e). How is the Lord’s final promise particularly appropriate to the events he has told them to expect?
10. Do you think the final “Amen” is spoken by the Lord, or by Matthew?
- (a) Compare Psa 106:48; 1 Ki 1:33-36; Jer 28:5-6; 1 Cor 14:15, 16.
- (b) How is this final word an example to us?
11. Hints
- (a) 3100 μαθητεύω matheteuo {math-ayt-yoo'-o} 1) to be a disciple of one 1a) to follow his precepts and instructions 2) to make a disciple 2a) to teach, instruct
- (b) 1321 διδάσκω didasko {did-as'-ko} 1) to teach 1a) to hold discourse with others in order to instruct them, deliver didactic discourses 1b) to be a teacher 1c) to discharge the office of a teacher, conduct one's self as a teacher 2) to teach one 2a) to impart instruction 2b) instill doctrine into one 2c) the thing taught or enjoined 2d) to explain or expound a thing 2f) to teach one something
- (c) Acts 1:5; 2:38, 41; 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 11:16; 16:15, 33; 18:8; 19:3, 4, 5; 22:16
- (d) 1Co 12:4-6; 2Co 13:14; Eph 1 (note repetition in vv. 6, 12, 14), 4:1-6
- (e) 13:39, 40, 49; 24:3

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Review

1. Skim over the book, recalling the transitional statements at 4:17 and 16:21 that divide the book into three parts. How would you summarize the theme of each of these parts?
2. Another important repeated element in Matthew is the conclusion of each of the Lord's five discourses.
 - (a) Compare these verses, found at 7:28; 11:1; 13:53; 19:1; and 26:1.
 - (b) How do these five discourses fit into the three sections marked off by 4:17 and 16:21?
 - (c) Should we perhaps divide the book into five sections rather than three? Why or why not?

Review of ch. 1-4, the Person of Jesus the Messiah

1. We suggested that this section establishes the Lord's dual position as son of David and son of God. Read it over carefully, and see how many indications you can find of each of these two themes.
2. Another theme that we will trace throughout Matthew is how Jesus is the prophet like Moses promised in Deut 18:15. How is that role reflected in this section?
3. We often noted that Paul seems to know the words of our Lord as recorded in Matthew, and perhaps the gospel itself as we have it. How might this section of Matthew, with its emphasis on our Lord's twofold nature, be the basis for part of Romans 1?

Review of ch. 4-16, the Proclamation of Jesus the Messiah

1. We discerned three major divisions of this section: 4:17-11:30, ch. 12-13, and 14:1-16:20. Skim over these, and see if you can recall the main theme of each of them.

4:17-11:30, Calling and Preparation of the Disciples

We found three main cycles of training in this section, centered around the three summary verses 4:23, 9:35, and 11:1, each containing a call, and each giving a detailed example of one facet of the Lord's ministry mentioned in the summary verses.

1. Find the call and the detail associated with each cycle.
2. What is unusual about the order of the elements (call, summary, detail) as you compare the cycles with one another?
3. Read through the Sermon on the Mount (ch. 5-7) and skim the following sections of Deuteronomy to recall our comparison of the Sermon with the book of Deuteronomy.
 - (a) How do the blessings of Matt 5:3-12 and the curses of 7:13-27 reflect Deut 6-11 and 27-28?
 - (b) How do the instructions of 5:17-7:12 reflect Deut 5? (Note 5:17 and 7:12b, and recall the Lord's summary of "the law and the prophets" in Matt 22:37-40.)
4. Read over the report of the Lord's ten miracles in ch. 8-9.
 - (a) How might Matthew intend this collection to remind us that Jesus is the promised

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- prophet like Moses? Compare Exodus 7-12.
- (b) What should the Jews have concluded from these miracles, according to Isa 35:4-5?
 - (c) Note the two passages that interrupt these miracles, in 8:18-22 and 9:9-17. How do these warn the disciples as they learn of the Lord's power that he is sharing with them?
- 5. We compared the Lord's sending of the disciples to teach in ch. 10 with God's commissioning of Moses in Exod 3-4. Reread these two sections and recall how they are aligned. Recall the main elements of a commissioning: confrontation, giving the commission, difficulty or objection, and reassurance.
 - 6. What paradox does the Lord express in issuing his final, broadest call in 11:27-30?
 - 7. How does this paradox explain the different responses to him evident in 11:2-24?

ch. 12-13, The Great Schism

- 1. We analyzed this section into four episodes of rejection, two longer ones, each followed by a short one.
 - (a) What are these four episodes, based on changes in scene (characters, time, location)? (Don't be misled by subscenes within the longer episodes.)
 - (b) Who is rejecting whom in each section? (Note the purpose the Lord gives the parables in 13:10-15.)
- 2. How does Matthew's organization of 12:1-45 emphasize the growing contrast between the Jewish leaders and the Gentiles?
- 3. Who is the Lord's family, according to the last paragraph in chapter 12?
- 4. Review the parables in 13:1-52.
 - (a) Compare and contrast the first and last paragraphs (vv. 3-9, 51-52).
 - (b) How does the Lord's teaching before v. 36 differ from that after? Why?
 - (c) How do these parables reflect the schism that we see taking place in ch. 12?
- 5. Compare and contrast the last episode in ch. 13 with the last episode in ch. 12.

14:1-16:20, Growing Opposition

- 1. Compare and contrast the first (14:1-12) and last (16:13-20) paragraphs in the section. How do they frame the section?
- 2. Read over the material in the middle. Can you find an ABAB pattern, on the basis of the people who are involved?
- 3. Compare the two miracle sections. How are they alike? How do they differ?
- 4. How does this whole section echo the themes we saw in 12:1-45?

Review of ch. 16-28, The Passion of Jesus the Messiah

- 1. This section has four parts, each introduced by a summary of the Lord's passion, in

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16:21-22; 17:22-23; 20:17-20; and 26:1-2. Read over these introductory summaries and compare and contrast them.

2. Read through each of these sections. What theme does each section have that separates it from the others?

16:21-17:21, Principles of Discipleship

Notice Peter's objection to the Lord's announcement. It is reasonable to interpret the rest of this section as responding to concerns that lead Peter to make this objection.

1. What concern might the Lord be answering by his teaching in 16:24-28?
2. Now consider the transfiguration, in 17:1-13.
 - (a) What concern might he be addressing here?
 - (b) Compare the event here with Exod 34:29-35. How does the transfiguration reinforce the identification of the Lord Jesus with the prophet like Moses?
3. The third episode in this section is the healing of the demoniac boy in 17:14-21.
 - (a) To what cause did the father and the disciples attribute their failure to heal the boy?
 - (b) What does the Lord Jesus say is their problem?
 - (c) What concern might he be addressing here?

17:22-20:16, Life in the Kingdom

1. Based on the change in location, distinguish two main parts to this section.
2. How does the audience for the Lord's teaching differ in these two parts?
3. What problem is the Lord helping the disciples to avoid in 17:24-18:35?
4. Notice the three scenes in 19:1-20:16. Can you align these with the common three-fold pattern in the Bible of the lust of the flesh, the lust of the eyes, and the pride of life?
5. What is the common theme across these scenes?

20:17-25:45 Controversy in Jerusalem

This section falls into four parts, distinguished in two ways. Two of the parts describe the Lord's interactions with his disciples, while the other two describe his interactions with the Jewish leaders. Within each of these pairs, one part is narrative (describing a story that unfolds through time), while the other is exposition (where the structure is logical rather than chronological).

1. See if you can identify these four sections.
2. Based on these two sets of distinctions, what structure do they form?
3. Where in ch. 17-20 has the Lord just corrected the attitude of James and John reflected in 20:17-28?
4. How does the triumphal entry reflect Ezekiel 10-11?
5. We called 21:18-23:39 "the great debate," and suggested that it forms a chiasm.

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- (a) Compare the beginning (21:18-20) with the end (23:13-39). How do they correspond with one another?
 - (b) Compare 21:21-22 with 23:1-12.
 - i. How are they different from most of the material in this section?
 - ii. Why is it appropriate for the Lord to deliver this instruction here?
 - (c) What different groups of Jewish leaders are involved in 21:23-22:46?
 - (d) What sort of rhetorical techniques does he use with each?
 - (e) Can you suggest a reason for the difference in how he treats these groups?
 - (f) How does the Lord's exit from Jerusalem again reflect Ezekiel 10-11?
6. Reread the Olivet Discourse (ch. 24-25).
- (a) What does the Lord tell the believers to expect?
 - (b) What attitude are they to have, according to the parables in 24:32-25:30?

26:1-28:20, The Friends and Enemies of the Lord

- 1. Compare and contrast the actions of the Lord's friends and enemies in 26:1-16 and 27:57-28:20.
- 2. Note the usual order in the paired descriptions.
 - (a) What is unusual about ch. 28?
 - (b) What does this indicate?
- 3. Compare and contrast the behavior of Peter and Judas in the central section (26:17-27:56).
- 4. We saw four examples where Matthew includes details in his narrative to remind his readers of OT episodes that highlight a righteous victim who is persecuted by jealous adversaries (often religious leaders), usually without the expected protection of the government: Exodus 1-2, 1 Kings 22, the book of Esther, and Daniel 6. Three of these four allusions are in Matthew 26-28. See if you can recall where they are, and the specific parallels between them and Matthew's account.
- 5. Why, after insisting that he is sent only to the "lost sheep of the house of Israel" (10:5-6; 15:24), does the Lord send his disciples to "all nations" (28:19)?

Final Summary

- 1. Thinking back over the entire book, can you come up with three to five statements that summarize the main points that the Holy Spirit wants you to take away from Matthew's account of our Lord's life and ministry?