

## Handout 1: Matthew Lesson 13

Jesus ends the Sermon on the Mount with an eschatological teaching on the “end times” and the Last Judgment that will result in either eternal salvation in heaven or eternal condemnation in hell:

1. The Two Paths (7:13-14)
2. The False Teacher versus the True Disciple (7:15-23)
3. The Two Foundations (7:24-27)

This is a pattern that will be repeated in the other discourses. Discourse #2, the Missionary Discourse (10:5-11:1), ends in three eschatological teachings:

1. The Reward for Acknowledging and the Cost of Denying Christ (10:32-33)
2. The Conditions of Discipleship (10:34-39)
3. The Reward for Receiving Jesus’ Emissaries (10:40-42)

Discourse #3, Parables of the Kingdom (13:1-53), ends in three eschatological teachings:

1. The Kingdom Compared to a Hidden Treasure (13:44)
2. The Kingdom Compared to a Pearl of Great Price (13:45-46)
3. The Kingdom Compared to the Sorting of Good and Bad Fish (13:47-50)

Discourse #4, the Sermon on the Life of the Community (18:1-19:1), breaks the pattern of three short teachings and ends in one long eschatological teaching:

1. The Parable of the Unforgiving Servant (18:23-35)

Discourse #5, known as the Eschatological Discourse (24:1-25:46, also ends in three eschatological teachings:

1. The Parable of the Ten Maidens (25:1-13)
2. The Talents and Servants (25:14-30)
3. The Last Judgment (25:31-46)

This pattern reveals that Jesus’ miracles and discourses in Matthew’s Gospel consistently reflect the progress of salvation history with the present unfolding into the promise of the future and the future concluding in the end of the “Age of Man” in the Last Judgment.

Matthew chapters 8:1-10:4 contain the second narrative section of the Gospel. This section relates ten miracle stories that take place in or near either the town of Capernaum or by the shores of the Sea of Galilee: <sup>1</sup>

1. The cleansing of a leper (8:1-4)
2. The healing of the centurion’s servant (8:5-13)
3. The healing of Simon-Peter’s mother-in-law (8:14-15)
4. The healing of people possessed by demons and the sick in fulfillment of the prophecy in Isaiah 53:4 (8:16-17)
5. The calming of the storm at sea (8:23-27)
6. The healing of the Gadarene demoniacs (8:28-34)
7. The healing of a paralytic (9:1-8)
8. The healing of the official’s daughter and the woman with a hemorrhage (9:18-26)
9. The healing of two blind men (9:27-31)
10. The healing of a mute (9:32-34)

Handout 2: Matthew Lesson 13

The significance of the fulfillment passage from Isaiah 53 quoted in Matthew 8:17:

1. Jesus' healing miracles are signs that are evidence that He is fulfilling the Law and the prophets as He promised in Matthew 5:17-18.
2. The passage in Isaiah is the prophecy of the Lord's "Suffering Servant." Matthew's message is that Jesus is the Suffering Servant who takes upon Himself the sins of the people.
3. The end of the Isaiah passage in 53:12 reveals that the miracles Jesus performs are signs that point to the fulfillment of God's plan that will be revealed in the Passion of the Christ.

| <b>Old versus new cloth and wineskins</b>   | <b>Old versus New Covenant</b>   |
|---|--|
| Old cloth cannot be patched with new cloth; the new, unshrunk cloth will not properly fit the old garment when it is washed.  | The Old Covenant was necessary for its time to cover the covenant people in righteousness, but the Gospel of Jesus Christ is a new garment that cannot become a patch for the Old Covenant.                                      |
| Old wineskins have already stretched to capacity with the fermentation of the wine. If new wine is poured into old skins, the fermenting wine will expand and burst the skins and both will be destroyed. | The eternal gifts of the New Covenant cannot be contained within the limits of the Old Covenant. The eternal gifts of God's grace that fill the children of God in the New Covenant must fulfill and transform the Old Covenant. |
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The official's (Jarius') daughter and the bleeding woman (Mt 9: and Mk 5:21-43) are both biblical "types" of Israel:

| The Official's (Jarius') Daughter                                     | The Bleeding Woman                                  | Israel  |
|---|---|---|
| The official calls her his "daughter" (Mt 9:18; Mk 5:23)              | Jesus calls the woman "daughter" (Mt 9:22; Mk 5:34) | Both the girl and the woman are "daughters" of Israel   |
| The official's daughter is 12 years old (Mk 5:42)                     | The woman bled for 12 years (Mt 9:20; Mk 5:25)      | 12 is the number of Israel—originally composed of 12 tribes   |
| Jesus raised the daughter of Jarius' from the dead (Mt 9:25; Mk 5:42) | Jesus healed the bleeding woman (Mt 9:22; Mk 5:34)  | Jesus came to heal the faithful remnant of Israel and raised the faithful remnant of Israel from bondage to death to new life in Christ Jesus |
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