

## Matthew Lecture

### I. 1st Hour

#### A. Application...

Teachable in SBS?

#### B. Background

#### 2. Content/ Structure-what did you notice is different about Matthew from Mark?

##### a. unique content

Uniqueness of Matthew (board)

1. Messianic name Son of David
2. References to O.T. fulfillment (this was to fulfill the words of the prophet....)
3. Kingly emphasis
4. Phrase Kingdom of Heaven (as opposed to Kingdom of God)
5. Extensive quotes of O.T.
6. Extensive allusions to O.T.
7. Lengthy discourses (Sermon on the Mount)
8. 11 parables not in other gospels
  - tares, hidden treasure, net thrown in sea, pearl of great price, unmerciful servant, laborer in vineyard, two sons, marriage of kings son, ten virgins, talents, judgment with sheep and goats
9. Distinctive Jewish matters emphasized
10. Only gospel to mention church - 16:18, 18:17
11. 2 Miracles unique to Matthew:
  - two blind men 9:27-31
  - coin in the mouth of fish 17:24-27
12. approximately 300 vs. unique to Matthew.

Gospel Tradition: One of the greatest debates surrounding the Gospels is who took from whom.

It is more than obvious that the Gospels share material.

The synoptic question: Mark has 661 vs. -- 606 vs. are found in Matthew (90%) It would seem most likely that one author borrowed from the other to some extent. Since Mark is the shorter book and Matthew was an eyewitness, it would seem probable that Mark borrowed from Matthew.

Mark 661 verses: 606 found in Matthew (90%)

Mark 661 verses: all but 30 found in Mt. and Lk.

Mark 661 verses: 380 found in Luke (57%)

Matthew and Luke have 250 verses in common that are not in Mark

Matthew has 300 verses unique to Matthew. (33%)

So the question is: who wrote their Gospel first? This would establish then who borrowed from whom.

Apostolic church: 33 AD – 312 AD (Ante-Nicean fathers)

Church fathers: Clement, Irenaeus, Polycarp, Ignatius, Justin Martyr, Clement of Alexandria, Tertullian, Origen, etc... have some copies of their works Early church historian (early 300's)

Eusebius: Matthew and Luke first (but no order), then Mark, then John

Post-Nicean fathers: 313- (Roman Catholic Church)

Augustine: the most influential on church theology and interpretation

Reformation: agree with this Synoptic tradition

German Scholarship: late 1800's to early 1900's – literary criticism, redaction, and textual criticism

-all linked to modern philosophy- They could not bridge the gap between intellect and faith, between man and the divine, and so they rejected the whole tradition of sound interpretation. In its place, they instituted higher criticism, textual redaction, and other "literary criticism" to the text of the Bible. They did not start with the same presuppositions that the Bible is inerrant or infallible.

Therefore, it contains mistakes, alterations by the authors, and textual problems that must either be corrected or rooted out. Some of the main theories to come from this German scholarship was:

-Welhausen: that there are 4-5 separate source documents for the Pentateuch, perhaps none of which were written by Moses

-Deutero/Trito Isaiah: two to three different authors for Isaiah

-psuedo-Pauline: all the pastoral letters and a few others not written by Paul and ..... Gospels

First stage:

Mark – Luke – Matthew – John

Then they got more complex about the source materials

Q = quelle (German word for source) being a collection of Jesus sayings, parables, and teachings

Mark = collection of Jesus signs and narrative

Luke- uses Q, Mark, and his own source (L)

Matthew- uses Q, Mark, and his own source (M)

Some even think Matthew wrote Q, and then someone later in the church took Q, added Mark and other Gospel tradition, and left Matthew's name attached to the book we now know as Matthew.

The truth: all of this literary criticism is ignoring any other internal or external evidence as to the order of the Gospels. It ignores:

-early church tradition, Reformation tradition, original reader, or any BRI information that can be gleaned from the text.

It is clear that there was a common source, but everything in trying to figure out the order is pure theory! We have found no Q, L, or M Gospels. In fact, the only other Gospels found have been the heretical, Gnostic ones. There could have been one original source with the teaching and miracles

<https://sites.google.com/a/indubiblia.org/inductive-bible-study/matthew-1>

of Jesus combined. There could have been one with just the teaching and another with just the miracles. Who knows??? We must remember that each had his own unique source of information:  
Mark- Peter (and possibly Paul and other saints in Rome who had been eyewitnesses)  
Matthew- himself and the other disciples and eyewitnesses in the early church  
Luke- had Paul, eyewitnesses, and possibly even Mary herself as he collected information while Paul is in the Caesarean jail  
John- again himself and all the other disciples and eyewitness (and Mary as he cared for her after Jesus' death)

Let us take a moment to think practically through early church history and see where each Gospel would have fit the needs of the church, and make the most sense to have been written.

overview: Church History (33 A.D-65 A.D.)...-Let us start with 33 AD...Early church is centered in Jerusalem with James the brother of Jesus emerging as its leader. This is the heart of the Apostolic age and church with most of the original disciples and 70 in Jerusalem, and the church being largely Jewish. I believe it was here that Matthew wrote the first Gospel with the input of all the disciples. Some events only James, John, and Peter witnessed, so I believe they all had input into the Gospel.

The breadth of sayings and teachings of Jesus combined with the OT references beg for a collusion on its formation with Matthew acting as scribe(like old job of tax collecting). The Early Church would naturally want to preserve the Gospel and story of Jesus. With the first wave of persecution begun by Herod and carried out by Pharisees like Paul, many of the church founders and members spread throughout Palestine and the empire taking the gospel we know as Matthew with them. Here they meet an already growing church full of those converted Jews from Pentecost in 33 AD. James becomes the first disciple to be killed, followed by many. Paul begins his journeys and slowly the church becomes more spread out and more Gentile in its membership, yet the authority still rested in Jerusalem with James and John as Paul attests in Galatians. We will discuss on Wednesday the dating of Luke. The dating of Luke hinges on Acts, as Acts is part two of Luke. The last event discussed in Acts 28 can be dated to around 62 AD. This means Luke was the first Gospel to be written in the new Gentile majority.

We shall see this is reflected in its content. The second wave of persecution begins with Nero in 64 AD, and Paul and Peter are martyred in Rome. Mark writes his gospel here, using Matthew to edit from a larger work down to a smaller one. He also uses Peter's preaching and memories to add the details which are left out in Matthew, and to add the few stories and parables which are relevant to his readers. His readers of course reflect the shift in the church being a majority Gentiles who have no Jewish background, but may have been converted by Jewish-Christians.

Why does it make any sense for a Gospel to the Jews to be written in the late 70's???? Jerusalem

<https://sites.google.com/a/indubiblia.org/inductive-bible-study/matthew-1>

is already destroyed, the Jewish Christian church is scattered, and the Gentiles make up over 99% of the church.

b. B.R.I.

1. Who wrote the book?

Internal evidence: Matthew is the only gospel to identify Matthew as a tax collector, and to not list his name first as Levi. (See Mat. 10:3, Mk. 3:18, Lk. 6:15) This could be his way of identifying himself as the author.

External Evidence: Church history has been unanimous in asserting Matthew to be the author.

-Origin: 2nd century says Matthew wrote the first gospel for Jews and published originally in Hebrew.

-Irenaeus: says Matthew published originally in Hebrew while Peter and Paul were in Rome

-Eusebius: originally in Hebrew by Matthew

-Jerome: by Matthew being the first gospel published originally in Hebrew for Jews still battling the law.

-unknown who translated Matthew into Greek, but scholars today think it was originally written in Greek, and do not believe the witness of the early church fathers.

-Though the title of the book was most likely not on the original manuscript, it does appear on manuscripts as early as 125 A.D..

-As a tax collector, Matthew would certainly be qualified to be a record keeper (fishermen and terrorists don't sit around all day writing).

2. When was the book written?

There is no direct internal evidence.

The evidence of a Jewish readership below points to an early date of the church, perhaps before the

Council of Jerusalem in 49 A.D. when the Gentiles began to be the majority.

The inclusion of the word church in 16:18 and 18:17 from the Greek *ekklesia*, instead of assembly from synagogue point some to a later date. Matthew is the only gospel with the word church in it, whereas in James he uses assembly for the gathering. Only in Galatians, Paul uses *ekklesia* as well;

both dated 49 A.D. It is also possible a revision by a scribe later copying Matthew, and it is the case twice in ch. 18, where translators have chosen church instead of the brothers as stated in Greek.

The inclusion of the warning of the fall in 70 A.D. in ch. 24 point also to a pre-70 dating.

On this point we cannot be conclusive.

3. To whom was it written?

Internal Evidence: Heavy emphasis on the O.T. (223 quotes or allusions) and prophetic fulfillment.

Christ as Messiah emphasized, and genealogy included.

Distinctive Jewish customs are mentioned with no explanations.

Inclusion of parables and Jewish style wisdom.

Therefore, Matthew was most likely written to a primarily Jewish/Jewish Christian audience.

4. From where was it written?

unknown, possibly Jerusalem.

5. What is the historical background and culture of the audience?

Original Hearer:

The Jewish people were under the power of the Roman Empire. Ever since they were removed from their land in 586 B.C. and then returned in 536 B.C. they have looked and waited for a Messiah and King to deliver them from the shackles of their oppressors. Their view of the Messiah and King was therefore of a military leader who would restore physical Israel to a place of nationhood.

Original Reader:

Jesus had come and gone. He had lived, ministered, died, and was raised again declaring himself both King and Messiah. Now, after His departure however, many Jews were left wondering if He truly was their Messiah. How were they to live as heirs of the kingdom He had brought? Did Jesus fulfill the Messianic predictions of the O.T.? Their hope of deliverance from Rome had not been realized. Were they to look for another? It was to this audience that Matthew writes his version of the Gospel of Jesus Christ.

6. What is the type of literature?

This is a gospel and historical narrative in prose.

7. What is the main idea?

Jesus is the Messiah predicted in the O.T. ! He came to establish a kingdom that is eternal.

This kingdom has been established, now in part, but soon in full.

Key Verse: Mat. 27:22 - Pilate said to them, Then what should I do with Jesus who is called the Messiah? All of them said, Let him be crucified!

c.horizontal- Matthew is structured with 5 main divisions with an introduction and conclusion.

- In each division there are two parts: 1. narrative

2. discourse

- Each division ends with a formula: When Jesus had finished these sayings...

(1) 7:28, (2) 11:1, (3) 13:53, (4) 19:1, (5) 26:1

- See horizontal chart for complete outline of this structure.(Handouts)

\*\*\*\*\*BREAK . \*\*\*\*\*

II.2nd Hour:

B.Messianic Predictions

<https://sites.google.com/a/indubiblia.org/inductive-bible-study/matthew-1>

## 1. Barriers to Jewish Gospel

### a. Wrong Messiah Concept-review from Mark

\*O.T. and Matthew

What is the purpose?

The primary purpose of Matthew is to show Jesus as Messiah so that the people of Israel would not look to another, but believe that Jesus is their Messiah. He does this primarily in three ways:

1) Old testament fulfillment: - no NT book quotes the O.T. more.

- there are 17 fulfillments to O.T. prophecies

- there are 33 quotes of the O.T.

- there are 172 allusions to the O.T..

No other NT writer drew upon the O.T. writings as Matthew did. Most of the quotations are from the LXX - but not all.

He quotes almost every book of the O.T. but chiefly from Isaiah, the Messianic and evangelical prophet, and the Psalms. One fifth of the quotes are from Isaiah

(Handout)

### THE MESSIANIC PREDICTIONS IN Matthew

The content of this handout is heavily dependent upon Josh McDowell's Evidence That Demands A Verdict and Barton Paynes Encyclopedia of Biblical Prophecy. It is correct to include these as we study Matthew, since Matthew is so much a book which emphasizes fulfilled Messianic predictions in Scripture. Most of all of Matthews references are taken from the Greek O.T. (LXX), but not all.

Direct

1. The virgin Mary will conceive a child through the Holy Spirit.

Isaiah 7:13 -14;

Mt. 1:25, Lk. 1:34-35.

2. He will be born in Bethlehem. Micah 5:2. Payne points out that this not only indicates the descent from the Davidic line but also the place in which the Messiah will be born. Mt. 2:1, Lk. 2:4-7.

3. The Messiah would come through the tribe of Judah. Gen. 49:10. Payne points out that this is the first prophecy in the Bible where it becomes crystal clear that the deliverance of mankind will come through one man. (Matthew 2:5, 6).

4. He will be called out of Egypt. Hosea 11:1 Mt. 2:15.

5. Herod will seek the child to destroy Him. Jr. 31:15. Matthew 2:13-17.

6. Jesus will be a branch from Nazareth, branch town. Isaiah 11:1. Payne points out that the noun naser suggests his boyhood in Nazareth as the writer Matthew interprets in 2:23 - He shall be called a Nazarene..

7. John will be the forerunner of Christ. Isaiah 40:3-5, Mal. 4:6. Fulfillment mentioned in Mt. 3:3 and 11:10, Mk. 1:3, Lk. 3:4-6 (citing the entire passage),

and John 1:23 - in John the Baptist as the forerunner of Christ, who is the glory of God, John 12:31.

8. He will bring light to those living in darkness in Galilee. Isaiah 9:1, 2. The people

that walked in darkness have seen a great light. The people are the Galileans (See : Isa. 8:21, 22 and 2 Kings 15:29.J) Fulfillment Mt. 4:13-16.

9. Christs ministry will include the healing of diseases. Isaiah 53 parallel with Matthew 8:16, 17.

10. His ministry will be unpretentious. Isaiah 42:2, 3- Yahwehs Servant will not lift up His voice in the street. A bruised reed will he not break. Fulfillment Mt. 12:17-21.

11. His ministry will be veiled. Isa. 6:9-10. Mt. 13:14-15.

12. He will speak in parables. Psalm 78:2. Mt. 13:35.

13. Jesus will enter Jerusalem in triumph on a donkey. Zechariah 9:9 fulfilled in Mt. 21:4-5.

14. He will cleanse the temple. Isa. 56:7. Mt. 21:13.

15. He will be the cornerstone that is rejected. Psalm 118:22-23. Mt. 21:42.

52.) The Lords disciples will be scattered. Zechariah 13:7, smite the shepherd and the sheep shall be scattered. Fulfilled at Christs death, his disciples scattered, just as he had anticipated, quoting this verse (Mt. 26:31, Mk. 14:27).

16. His money will go for the potters field. Jeremiah 32:6-9. Zechariah 11:13 And Yahweh said to me, Cast it unto the potter, the goodly price that I was priced at by them. And I took the 30 pieces of silver and cast them unto the potter, in the house of Yahweh. God is both the witness and the object of the insult. A potter must have been present in the temple, perhaps delivering vessels, or at least something of a small value for this further depicts Gods contempt for the money.

Fulfilled in the actions of Judas in Mt. 27:5-10. (Payne pp. 463, 464.) Indirect

1. Mary will bear a son named Jesus.

Lk. 1:31, Mt. 1:21, Lk. 2:7.

2. He will be God.

Psalm 110:1-4, Isaiah 7:14, 9:6, 28:29, Zechariah 12:10, 13:7, Mt. 1:23. quoted in Acts 8:33.

3. His deity would be veiled in flesh. Ex. 26: 31-33, 27:21, 30:6; , 24:3,

Nb. 3:31, 4:5, 10:33, 35-36; 2 Chron. 3:14. Fulfillment, the tearing of Jesus flesh: Heb. 6:19, 9:3, 10:20, John 19:18, 34; Mt. 27:51.

4. He will be a shoot springing from the household of David, establishing his house forever. 1 Sam. 25:28, 2 Sam. 7:13, 15, 16, 19, 25-30; 1Chron. 17:12; Jer. 23:5, Zech. 6:10-12; 1 Kings 2:4, 8:25; 9:5, 11:\_\_\_ ; 2 Kings 8:19; 1 Chron. 17:13, 14, 17, 23-27; 2 Chron. 6:16, 7:18; Ps. 89:4, 29, 35-37; 132:12; 72: 17; Isaiah 11:1; Jer. 30:9, 21; 33:15, 17 \_\_\_, 19-20; 33:17; Ezekiel 37:25; Amos 11:9; Zechariah 3:8, 6:12. Fulfillment in Jesus, John 7:42; Mt. 1:1, 20 ; Acts 2:30; 13:23, 15:15, 16, 28:20; Hebrews 1:11.

5. He will be the sprout from the specific Davidic off shoots of Jehoiachin and Zerubbabel. Ezekiel 17:23, 34:23-24, 37:22, 24, 25. Fulfillment: Coming of Christ



in the line of Jehoiachin and Zerubbabel Mt. 1:12, 13; Luke 3:27.

6. Jesus, coming after John, will be greater than John. Mt. 3:11, Mk. 1:7, Lk. 3:16, Acts 13:25.

7. He will find a fish with a coin in its mouth, to pay the temple tax. Mt. 17:27.

8. By His coming He will constitute the glory of God in the temple. Haggai 2:9 The latter glory of this house (namely the temple of Zerubbabel or the temple as altered by Herod) shall be greater than the former, and in this place I will give peace. Jesus actually taught in this (See also Zechariah 2:5, 10, 11, 13 and temple. John 1:14, 7:14, 8:12, Mt. 21:5. Malachi 3:1.)

9. Jesus the good shepherd will be betrayed for 30 pieces of silver. Zechariah 11:12 fulfilled in Mt. 26:15.

10. Gentile rulers will unite with the Jewish king and people in the Lords trial. Ps. 2:1-3 Why did the Gentiles rage...? quoted in Acts 4:25-27. Fulfilled in Mt. and Lk. 23:1-25. See also Isaiah 8:9-10, 53:7, 8, the nations are challenged to make an uproar but their counsels will fail, for God is with us. See Isa. 53 11. Men will wag their heads in mockery at His crucifixion. Psalm 22:6-8 fulfilled in Mt. 27:39-43.

12. His rejection by men will climax in his being slain. Isaiah 49:7, 50:6-9, 52:14; 53:3, 4, 9, 12. Jesus will be one Whom nations abhorred. Specifically he suffers from striking and spitting, 50:6, (cf. Mt. 26:67, 27:30), being executed as a criminal and condemned to a grave with the wicked. This was fulfilled at his passion.

13. Christs abandonment by the Father on the cross for His sin bearing. Ps. 22:1-2, Mt. 27:46, 2 Corinthians 5:21.

14. He would receive an honorable burial. Isaiah 53:9; he was condemned to death and to a grave with the wicked, v.9a, but with a rich man in his death, because he had done no violence. Fulfillment is in Christs honored burial in the new tomb of Joseph of Arimathea, a wealthy man who had become a disciple of Jesus, Mt. 27:57-60.

15. The Good Shepherd will be smitten and pierced. Zechariah 12:10, 13:7. Quoted in Matthew 26:31 as a specific fulfillment.

Direct O.T. Quotations in Matthew

Matthew

O.T.

Matthew

O.T.

1) 4:4

Dt. 8:3

17) 21:16

Ps.8:2



2) 4:6  
Ps. 91:11  
18) 22:24  
Dt. 25:5  
3) 4:7  
Dt. 6:6  
19) 22:32  
Ex. 3:6  
4) 4:10  
Dt. 6:13  
20) 22:37  
Dt. 6:5  
5) 5:21  
Ex. 20:13  
21) 22:39  
Lev. 19:18  
6) 5:27  
Ex. 20:14  
22) 22:44  
Ps. 110:1  
7) 5:48  
Lev. 19:2  
23) 23:39  
Ps. 118:26  
8) 9:13  
Hos. 6:6  
24) 24:7  
Is. 19:2  
9) 11:5  
Isa. 29:18  
25) 24:21  
Dan. 12:1  
10) 12:7  
Hos. 6:6  
26) 26:38  
Ps. 42:6  
11) 15:4  
Ex. 20:12  
27) 26:64

Dan. 7:13  
12) 15:8-9  
Is. 29:13  
28) 27:34  
Ps. 69:21  
13) 18:16  
Dt. 19:15  
29) 27:35  
Ps. 22:18  
14) 19:4-5  
Gen. 2:24  
30) 27:39  
Ps. 22:7  
15) 19:18-19  
Ex. 20:12, 16  
31) 27:43  
Ps. 22:6  
16) 21:9  
Ps. 118:26  
32) 27:46  
Ps. 22:1  
33) 27:48  
Ps. 69:21

\*in addition there are over 160 allusions, echoes, single words, and phrases which come from the Old Testament!

2. Emphasis on Christ as King: - Genealogy is Kingly line

1:6-11

2:2

- Magi ask for King of the Jews

21:1-11

- Kingly emphasis on entry

25:31

- Jesus Kingly reign prophesied

27:11

- Pilates question

27:37

- Sign over cross

28:18

- Final statement - All Power

- Jesus calls himself King

17:25

3. Emphasis on the Kingdom: Used 44 times

- 26 times - Now aspect of Kingdom

- 13 times - Not Yet aspect of Kingdom

- 5 times - Now/not yet aspect of Kingdom

b. Works Mentality / Law

-You have heard that it was said...but I say... 6x in Matthew. 5:21, 27, 33, 38, 43

-Jesus here to fulfill the Law and the prophets. 5:17-20

-Jesus rules the: Sabbath 12:8 prophets 12:41 c.Chosen People

-kingdom given to people producing fruit. 21:43 d.Temple

-will be destroyed. 24:2

-something greater than the temple is here now. 12:6

4.Emphasis on 3s and 7s(Overhead)

MATTHEW TRYING TO INSTILL FAITH, GIVE APOLOGY BY HIS COMPOSITION: HABIT OF SEVENS--

7 PETITIONS IN PRAYER 6.9-13

7 PARABLES CH 13

7 WOES CH 23

DOUBLE 7S IN GENEALOGY

7 DEMONS 12.45

7 LOAVES 15.34.37

7 BROTHERS 22.25

18.22

AND THREES AND DOUBLES (FOR JEWS 2 OR 3 WITNESSES OR JUST TO HELP THE CHURCH REMEMBER AS IT USED MT? SEE 18.16, 26.60):

3 MAIN EVENTS IN JESUS CHILDHOOD CH2

3 TEMPTATIONS 4.1-11

3 PROHIBITIONS 6.19-7.6

3 COMMANDS 7.7-20

3 PRAYERS IN THE GARDEN

3 DENIALS OF PETER 26.69

3 QUESTIONS BY PILATE 27.11-17

2 DEMONIACS 8.28-34

2 BLIND MEN 20.29-34

2 ACCOUNTS OF RESURRECTION

3 DIVISION OF GENEALOGY 1.1-17

3 KINDS OF PIETY 6.1-18

CH 8,9: MIRACLE NARRATIVES IN THREES

\*\*\*\*\*BREAK \*\*\*\*\*

III.3rd Hour:

A.Difficult Passages: vs. by vs.

1.3:13-17: Why does Jesus need to be baptized?

- Why Jesus baptized?

- Just said: Function - repentance -no - Didnt need repent or baptism

- totally identify with people of God

- O,T Son of God = group of people Ex. 4:22, Hos. 11:1 (not 1st time Son of God comes to Jordan)

- Normal to identify with His people - Jesus repenting in place for sins of people - He didnt need, we need - He is our righteousness, justification, sanctification

- Dan. 9:18 - Dan confesses sin he didnt commit -Acts 9:5

persecuting me?, Jesus identify with Roman church (original readers)

-

Corporate solidarity - whole group under one head (Rom. 4 - Abraham, 5 - Adam and Christ, 9 - Jacob) - Jesus totally identifies with His people when Roman Christians persecuted - Jesus suffering

- [ Jesus didnt receive Holy Spirit or even baptism of H.S here, he gives it!]

2.5:17-20: Is Jesus saying they must obey law?

3.5:48: Is Jesus saying they can be perfect?

4.8:14-17 Is there healing power for everyone in the cross?

5.8:28 2 demoniacs? (cross-ref. Mk. 5:1ff and Lk. 8:26ff only say 1)

-explain scribal error or could have been 2

6.10:16-23 Is this the same as ch. 24 and Mk. 13? not gone through Israel before Son of Man comes?

7.15:21-28 Is Jesus a racist?

-Jesus was testing Syro-Phoenician woman (He was not a racist)

-dogs = comes from Rabbinic teaching: As sacred food was intended for men and not dogs, so the Torah was intended for the children of God and not for the Gentiles.

8.16:1-4 Is weather an end times sign?

-show figure of speech and context

9.19:9-12 Divorce: only one exception and possibility to be remarried? should all stay single?

\*cross-ref. Mt. 10:2-5

-Pharisees trying to pit Jesus vs. Herod so that the John the Baptist result will occur

-Why is matter of divorce here? Testing whether authoritative (authoritative meant

Rabbinically approved)

i.e. Where is he getting his Msg.? Which Rabbinic school?

-Matter of divorce was Rabbinic debate for long time (Didn't sincerely want answer, just what side he's on)

2 schools:

Shammai - conservative - on grounds of adultery but still liberalization of law

Hillel - liberal - allowed for almost any grievance - Hair down, talking with men, too loud, bad food

Jesus doesn't fit in either - all divorce has to do with hard heart - no one is justified

- Does agree with one Rabbi though. (Who this ruling applies to? Herodias)

- Why? Read 10:11 - I agree with John the Baptist

- Doesn't take sides - He says what does script. say? 10:3

- Law statement. see Deut 24:1-4 Indecency = adultery but law not endorsing divorce but only saying if it does happen then....(not justified by law)

Need to understand Pharisees interest in divorce - bill of divorce written for any reason (burnt bagels) at nominal fee of course - They're in it for the money!

-Jesus goes back to creation (not law) - Moses actually wrote this too

- i.e. God never intended divorce from beginning

Jesus points to intent:

Gods = life-long unbroken relationship

Pharisees = \$ lovers

10.20:29-34 2 blind men crying Son of David?(cross-ref. Mk. 10:46ff and Lk. 18:35ff say only 1)

-explain scribal error or possibility of 2

11.27:52-54 tombs opened? saints raised?

-point to just many being raised not all

-firstfruits of resurrection

-sleep of saints?

B.Application:Teachable?