

FIVE PIVOTAL TEXTS

Section on Matthew

REALITY SEARCH

VERSION FOUR

a.



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Note re text paraphrase

The paraphrase of text in Version Four of *Reality Search* is based on a reading of the interlinear text of the RSV Interlinear Greek-English New Testament published by Nestle-Marshall RSV. Translator was Alfred Marshall. However reference has also been made to the original Greek text as well as other translations of the New Testament.

The actual interlinear text as mentioned above is in Version Five of *Reality Search*.

2. INTERNALISE THE LAW

as in the Gospel of Matthew

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Internalise the Law as in the Gospel of Matthew

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The first section in Matthew is considered in the *Reality Search* analysis as belonging to a “child section” of the gospels. The same holds for the first chapters in Luke’s gospel. It is claimed that the “child” sections of the gospels do not follow the ‘hook’ patterns that can be found in the remaining parts of the Gospel. They are therefore presented in a straight prose form here without any effort to detect patterns within them.

Section A

Intro. Call to Teaching

1:1-17..... Genealogy
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1:1-17..... Genealogy

1:1-17 This is the book of the generations of Jesus Christ, son of David and son of Abraham. Abraham begot Isaac and Isaac begot Jacob and Jacob begot Judas and his brothers. Judas was the father of Phares and Zara. Tamar was their mother. Phares was the father of Esrom and Esrom the father of Aram. Aram fathered Aminadab who in turn fathered Naasson. Naasson was the father of Samon and Samon the father of Booz. Rachab was his mother. Booz married Ruth and they were the parents of Obed. Obed begot Jesse who begot David the King.

David fathered Solomon. His mother had been the wife of Uriah. Solomon was the father of Roboam who was the father of Abia. Abia begot Asaph who begot Josaphat who in turn begot Joram who begot Ozias. Ozias was the father of Joatham who was the father of Achaz who in turn was the father of Hezekias. Hezekias was the father of Manasses who was the father of Amos. Amos begot Josias who in turn begot Jechonias and his brothers at the deportation of the people

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

1:18-25Jesus' birth

1:18-25 The birth of Jesus Christ took place as follows. His mother Mary was betrothed to Joseph. But before they came together she was found to be pregnant by the Holy Spirit. Now Joseph her husband was a just man and did not wish to hold her up as a public example. He resolved to dismiss her secretly. But while he was thinking about this, behold an angel of the Lord appeared to him through a dream saying to him. "Joseph, son of David. Do not fear to take Mary as you

wife. For what has been begotten in her is of the Holy Spirit. She will bear a son and you will call him Jesus for he will save his people from their sins." Now all this occurred so that the things spoken by the Lord through the prophet may be fulfilled. "Behold the virgin will conceive in her womb and bear a son and they will call him Emmanuel which is understood as meaning God is with us." When Joseph woke up from this sleep he did as the angel had bid him. He took his wife and did not know her until she bore a son. He gave him the name of Jesus.

A point people like to argue about is whether or not Mary remained a virgin even after marriage. A C20th visionary called Catherine Emerich claimed that Joseph and Mary belonged to a group within Judaism called Essenes. These were extremely strict and formed a basis for monastic-type communities. Some of the married Essenes practised celibacy for periods of time or permanently. The visions of Catherine Emerich and her references to Essenes were dismissed for much of the C20th. But references to Essenes which matched the visions of Emerich (to some degree) turned up in the Dead Sea scrolls found in the late 1940's. It took a long time for all the scrolls to be translated and made available to the public. Recently Pope John Paul II canonised Catherine Emerich. Consider this in terms of the time/place and law/order analysis presented in *Reality Search*. If the family of Jesus did indeed belong to the Essenes it would help explain the fierce hostility which some of the family felt when Jesus was moving outside this purist group and appearing to adopt views and practices held by Gentile or pagan people.

2:1-12..... Magi

Now after Jesus had been born in Bethlehem of Judea in the days of King Herod, some Magi from the East arrived in Jerusalem. They were asking "Where is the one who has been born King of the Jews? We saw his star in the East and have come to worship him. When King Herod heard this he was troubled and all of Jerusalem with him. Having assembled all the chief priests and scribes of the people he asked of them where the Christ was expected to be born. They told him it was in Bethlehem of Judea as it had been written through the prophet "And thou Bethlehem, land of Judah, you are not at all least among the areas of Judah. For out of you will come forth a governor who will shepherd my people of

Israel. After hearing this Herod secretly called the Magi and asked them in detail when the star first appeared. Then he sent them to Bethlehem saying "Go and find out about the child and when you do so come back and report to me so that I also may come and worship him. After hearing the king they continued on their way and the star, which they had seen in the east, went before them until it appeared over where the child was. Seeing the star they celebrated with a great joy and then coming into the house they saw the child with Mary, his mother. Falling down they worshipped him. Then opening their treasures they offered him gifts of gold, frankincense and myrrh. After this, having been warned in a dream not to return to Herod they went back to their own country by another way.

2:13-15 Egypt

After the Magi had gone an angel of the Lord appeared in a dream to Joseph said: "Rise up and take the child and his mother and flee into Egypt. Stay there until I tell you; for Herod is

about to seek the child in order to destroy him. So he rose up and took the child and his mother during the night and left for Egypt. They stayed there until Herod's death so that what was spoken by the Lord through the prophet would be fulfilled, that is, "Out of Egypt I called my son.

2:16-18 Boy children killed

Then Herod, seen that the Magi had tricked him was very angry and sending soldiers he had all the boy-children in Bethlehem killed as also in all its districts, from two years and under, according to the time which he had

carefully inquired from the Magi. Then what was spoken through Jeremiah the prophet was fulfilled, that is, "A voice in Rama was heard, weeping and mourning greatly: It was Rachel weeping for her children. She would not be comforted because they were no more.

2:19-23 Joseph to Nazareth

On the death of Herod an angel of the Lord appeared in a dream to Joseph in Egypt and said "Get up and take the child and his mother and go into the land of Israel. Those seeking the life of the child have died. So he got up and took the child and his mother and went

into the land of Israel. But on hearing that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And, being warned by a dream he moved on into parts of Galilee until he came to live in a city called Nazareth. Thus what was spoken through the prophets was fulfilled, that is, he shall be called a Nazarene.

3:1-12*John baptising*

There came a time when John the Baptist arrived proclaiming in the wilderness of Judea. He was saying "Repent, for the Kingdom of heaven is near." He was the one spoken of through Isaiah the prophet who said "There is a voice of one crying in the wilderness. Prepare the way of the Lord. Make his paths straight." Now John had dressed himself in camel hair with a leather girdle around his waist. His food consisted of locusts and wild honey. All of Jerusalem went out to him and all of Judea and everyone around the neighbourhood of the Jordan. They were baptized by him in the Jordan river confessing their sins. Many of the Pharisees and Sadducees were coming to the baptism. On seeing them he

said to them "Offspring of vipers, who warned you to flee from the coming wrath? Produce fruit worthy of repentance and do not think to say amongst yourselves that we have Abraham as our father. I tell you that God is able to raise up children of Abraham from these very stones. Already the axe is at the root of the trees. Therefore every tree which is not producing good fruit is to be cut down and cast into the fire. I indeed baptize you in water to repentance. But the one coming after me is stronger than me. I am not worthy to carry his sandals. He will baptize you in the Holy Spirit and fire. The fan is in his hand and he will thoroughly clean his threshing-floor. He will gather his wheat into the barn. But the chaff, he will consume with unquenchable fire."

3:13-17*Jesus' baptism*

Then Jesus from Galilee arrived at the Jordan to be baptized by John. But he (John) forbade him saying "I have need to be baptized by you and here you are coming to me?" But answering Jesus said to him. "Permit this for now. For it is fitting for us to fulfil all righteousness." Then he

(John) permitted him, and having been baptized Jesus immediately came up from the water. And behold the heavens were opened and he saw the Spirit of God coming down as a dove upon him. And behold a voice came out of the heavens saying. "This is my son the beloved in whom I have been well pleased."

4:1-11wilderness / temptation

Then Jesus was led into the wilderness by the Spirit to be tempted by the devil. And having fasted forty days and forty nights he was hungry. The tempter approached him and said to him. "If you are the Son of God command that these stones be turned into bread." But he (Jesus) answering said "It has been written that not on bread alone shall man live but on every word that comes through the mouth of God." Then the devil took him into the holy city and stood him on the wing of the temple. And he said to him. "If you are the Son of God cast yourself down. For it

has been written that he will command his angels concerning you and they will bear you up lest you strike your foot against a stone." Jesus said to him "Again it has been written. Do not tempt the Lord your God." Then the devil took him to an extremely high mountain and showed him all the kingdoms of the world and their glory. And he said to him. "I will give all these things to you if falling down you will worship me." Then Jesus said to him. "Be gone Satan for it has been written "The Lord your God you shall worship and him only you shall serve." Then the devil left him. And behold angels approached and ministered to him.

4:12-17Jesus starts preaching

Now hearing that John had been captured he (Jesus) departed into Galilee. He left Nazareth and came to Capernaum beside the sea in the districts of Zebulon and Naphthali, so that what was spoken through the prophet Isaiah may be fulfilled. "Land of Zebulon and land of

Naphthali, by the sea and beyond the Jordan, Galilee of the nations, the people sitting in darkness have seen a great light. For those sitting in a land under the shadow of death a light has sprung up." Then Jesus began to proclaim from there and to say "Repent for the kingdom of the heavens has drawn near."

4:18-22Disciples called

On walking beside the sea of Galilee he (Jesus) saw two brothers, Simon called Peter and Andrew his brother. They were casting a net into the sea for they were fisherman. And he (Jesus) says to them. "Come after me and I will make you fishers

of men." And immediately leaving the nets they followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother in the boat with Zebedee their father, mending their nets. And he called them. And they immediately left the boat and their father and followed him.

4:23-25Jesus preaching all over

He went about in all Galilee, teaching in their synagogues and proclaiming the gospel (good news) of the kingdom and healing every disease and every illness amongst the people. And the report of him went into all of Syria. They

brought to him all those where were ill with various diseases, those who were tortured with demon possession and the lunatics and the paralysed. He healed them. Many crowds followed him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.

Opening his mouth he taught them saying..... 5:2

Internalise the Law as in the Gospel of Matthew

Section B

GO BEYOND THE LAW

Matthew 5:1-7:28

Paragraph hooks are present exhortations

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2.	<i>Being average</i>	5:13-16	... <i>Ye are salt of the earth</i>	057 052
3.	Being literal	5:17-48	... fulfil prophets - Ye heard.. but I say	058 053
4.	<i>Show</i>	6:1-18	... <i>Heed righteousness but not with a view to be seen</i>	059 054
5.	Treasure	6:19-34	... Do not lay up treasure	060 055
6.	<i>Judging</i>	7:1-12	.. <i>Judge not</i>	061 055
7.	The easy	7:13-27	... Enter ye through the narrow gate	062 056

7:28 ... And it came to pass when Jesus finished these words



Section B

GO BEYOND THE LAW

Push Beyond the Bare Outlines

Paragraph "hooks" are present exhortations

1.	Sin	5:1-12	Blessed are the poor in spirit
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5:1-12 On seeing the crowds he (Jesus) went up into the mountain. And on sitting down his disciples gathered around. Opening his mouth he taught them saying. "**Blessed are** the poor in spirit for of them is the kingdom of heaven. Blessed are those who mourn for they shall be comforted. Blessed are the meek people for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness for they shall be satisfied. Blessed are the merciful for they shall obtain mercy.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Blessed are the people who are clean of heart for they shall see God. Blessed are the peacemakers for they shall be called the sons of God. Blessed are those who have been persecuted for the sake of righteousness for the kingdom of the heavens is theirs. Blessed are you when they reproach you and persecute you for my sake and say all types of evil and lies against you. Rejoice and be glad because *your reward in heaven will be great*. For they persecuted the prophets before you in the same way."



2.	Being average	5:13-16	Ye are salt of the earth
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5:13-16 "**You are** the salt of the earth. But if the salt is tainted how shall it be salted? It is good for nothing except to be thrown out and trodden underfoot by men. You are the light of the world. Now a city cannot be hidden when set on a mountain.

Nor do they light a lamp and place it under the bushel. Rather they put it on the lamp stand and it lights up all those in the house. Thus let your light shine before men so *that they may see your good works and may glorify your Father in the heavens*."

3. Being literal**5:17-48****fulfil prophets - Ye heard.. but I say .**

5:17-48 **"Do not think** that I came to destroy the law or the prophets. I did not come to destroy but to fulfil. For truly I tell you, not one iota or point of the law will pass away from the law, in heaven or earth, until everything comes to pass. Whoever therefore breaks one of the least of these commandments and teaches others to do this will be called least in the kingdom of heaven. But whoever keeps the law and teaches it will be called great in the kingdom of heaven. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees you will not enter into the kingdom of heaven. You heard what was said to the ancients "You shall not kill and whoever kills is liable to the judgment." But I tell you that anyone being angry with his brother is liable to the judgment. Whoever says to his brother "Raca will be liable to the council." And whoever says "You Fool" will be liable to the gehenna of fire. Therefore if you bring your gift to the altar and remember there that your brother has something against you, leave your gift there before the altar and go first to be reconciled to your brother and then coming offer your gift. Be well disposed to your opponent while you are with him along the way in case your opponent delivers you to the judge and the judge to the attendant and you are cast into prison. Truly I tell you that you will definitely not come out until you have paid back the last farthing."

"You heard that it was said "You shall not commit adultery. *But I tell you* that anyone who sees a woman and lusts after her has already committed adultery with her in his heart. So if your right eye causes you to stumble, pluck it out and cast it from you. It is better for you to lose your eye rather than for the whole of your body to be cast into gehenna. And if your right hand causes you to stumble cut it off and cast it from

you. It is better for you to lose one of your limbs rather than for your whole body to be cast into gehenna."

"It was said "Whoever dismisses his wife, let him give her a bill of divorce. *But I tell you* that everyone who dismisses his wife, apart from a matter of fornication, makes her commit adultery. Whoever marries a dismissed woman commits adultery. Again you heard that it was said to the ancients. You shall not commit perjury. You shall keep your oaths to the Lord. *But I tell you* not to swear at all, neither by heaven because it is the throne of God, nor by earth because it is his foot stool. Nor (should you swear) by Jerusalem because it is the city of the great king. Do not swear by your head either because you cannot make one hair go either white or black. Let your word be "Yes yes, or No no. For there evil in all these excesses. You heard that it was said "An eye for an eye and a tooth for a tooth. *But I tell you* not to oppose evil. But rather if someone strikes you on the right cheek, turn the other cheek. And if someone wants to judge you and take your tunic, allow him to take your outer garment as well. And whoever shall impress you to go one mile, go two miles with him. To the one who asks you to give and to the one wanting to borrow from you, do not turn away. You heard that it was said 'Love your neighbour and hate your enemy.' *But I tell you* Love your enemies and pray for those who persecute you so that you may become sons of your Father in the heavens. He makes his sun rise on evil and good men alike and it rains on both just men and unjust. If you love those who love you what reward do you gain for that? Even the tax-collectors do the same. And if you only greet your brothers, what is there extra about that. Even the gentiles do that. Therefore *be perfect as your heavenly father is perfect.*"

In the early part of Matthew's gospel Jesus is expounding on the Kingdom of God. John the Baptist proclaims that it is coming. In term of the analysis in *Reality Search* what would the Kingdom of God mean? We recall that the 'argument' shown by *Reality Search* sets out how to build a society based on time or law and how to build a society based on place or order. It also points out the weaknesses of these societies and tries to address them. In this kind of context the kingdom of God could be **Cont.**

interpreted as a coming effort which is to be made in terms of establishing both of these types societies in balance and in dialogue with each other within the one group of people.

Some of the sayings of Jesus in the above passage about the law may sound cryptic. But in an earlier version of *Reality Search* it is pointed out that a society based on law traces back its authenticity to the laws of nature. Perhaps Jesus is reminding his hearers about this. He also reminds them that the laws of nature (viz killing, destruction of family groups and destruction of habitat between members of the same species) will continue to apply for all time. He reminds them that such laws cannot be trivialised or controlled by people e.g. when swearing by this or that. He reminds them that when breaking such laws the whole of the offender's life into the future will be affected. It's a simple law of cause and effect. I jump off a roof. I can expect to suffer the consequences.

4	<i>Show</i>	6:1-18	Heed righteousness but not with a view to be seen
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6:1-18 **"Be wary** of your righteousness so as not to do something in front of people with a view to being seen by them. Otherwise you will not be rewarded for this by your heavenly Father. Therefore when you give alms do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets so they may be praised by people. Truly I tell you they already have their reward. But when you give alms do not let your left hand know what your right hand is doing so that your alms may be in secret. And your father, seeing you do this in secret will repay you. And when you pray do not be like the hypocrites because they love to be seen in the synagogues and on the corners of open streets standing there praying so as to be seen by others. Truly I tell you they have their reward. But when you pray enter into your private room and shutting the door pray to your Father in secret. Your Father seeing you in secret will repay you. In praying do not use empty words like the

Gentiles. They think that in doing a lot of talking they will be heard. Do not be like them. For God your Father knows what things you need before you ask him. Therefore pray like this. Our Father in heaven, hallowed be your name. May your kingdom come. May your will be come about on earth as it is in heaven. Give us our daily bread. And forgive us our sins as indeed we forgive the debts of others. Do not bring us into temptation but rescue us from evil. For if you forgive people their trespasses your Father in heaven will forgive you also. But if you do not forgive people neither will your Father forgive you your trespasses. When you fast do not be gloomy like the hypocrites. They disfigure their faces so that they may appear to others to be fasting. Truly I tell you they have had their reward. But in fasting anoint your head and wash your face so that you will not appear to others to be fasting but your *father will know and your Father on seeing you do this in secret will repay you.*"



5 Treasure**6:19-34****Do not lay up treasure .**

6:19-34 **"Do not accumulate** treasure for yourself on earth where the moth and the rust destroy it and where thieves dig through and steal it. Lay up treasure for yourself in heaven where neither moth nor rust destroy and where thieves do not dig through nor steal. For where your treasure is, there will also be your heart. The lamp of the body is the eye. If therefore your eye be sound the whole of your body will be in the light. But if your eye is evil, the whole of your body will be in darkness. If therefore the means of light within you is dark how great is the dark. Nobody can serve two lords. Either he will hate the one and love the other. Or he will be loyal to the one and despise the other. You cannot serve both God and Mammon. Therefore I tell you. Do not be anxious about your life - what you may eat or what you may drink. Nor be anxious about your body - what you may put on. Is not life worth more than food and the body worth more than clothing. Look at the birds of heaven.

They do not sow nor reap nor gather into barns. Yet your Heavenly Father feeds them. Are you not of more value than them? But who amongst you on being anxious about height can add a single cubit to this? And as regards clothing why are you anxious? Consider the lilies of the field and how they grow. They do not labour nor spin. But I tell you that not even Solomon in all his glory was clothed like one of these. There is grass that may be in the field today yet tomorrow is thrown into the oven. Even so God still clothes it. How much more will he clothe you of you of little faith? Therefore do not be anxious saying "What may we eat? or What may be drink? or What may we put on? Everyone looks for these things. Your heavenly father knows that you need all these things. Rather seek first the kingdom and his righteousness. Then these things will be added to you. Therefore do not be anxious for the morrow for the morrow has its own anxieties. *Sufficient for the day is its own evil.*"

As pointed out Matthew deals with the construction (and the critique) of a society based on time or law. Therefore it is not surprising that Matthew harkens back to the dominance of natural law and the way creation is cared for through this. Why is he insisting that the laws of nature will care for people without their getting too anxious about food, clothing etc? Indirectly he is warning people of the need to behave according to natural laws rather than trying to control them. In the paragraph before this one he dwells (as constantly through the other gospels as well) on the need for forgiveness. If people get their relationships right c/f nature, c/f themselves and c/f their fellows then they are not so likely to get into destructive situations. This sort of harmony is a priority. If people are in harmony there will be a security re living that over-anxiety is not able to produce and indeed may destroy. (Are there some parallels with Buddhism here?)



6 Judging**7:1-12****Judge not**

7:1-12 **"Do not judge** in case you are judged in turn. For with whatever judgment you judge others you will be judged in turn. With whatever measure you measure out things will be measured out for you in the same way. Why do you see the chip in your brother's eye when you do not consider the beam in your own eye? Or how can you say to your brother "Let me pluck out the chip in your eye yet there is a beam in your own? Hypocrite. Pluck the beam out of your own eye first of all. Then you will see clearly and you will be able to pluck out the chip from your brother's eye. Do not give what is holy to the dogs. Neither cast your pearls before the pigs lest they trample them

with their feet and turning may attack you. Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. Everyone asking will receive and those who seek will find and to the one knocking it will be opened. Which amongst you will not give his son a loaf of bread when he asks for it rather than a stone." Or if he asks, will give him a fish and not a serpent. If therefore you who are evil know what good gifts to give to your children, how much more will your heavenly father give good things to those who ask. *Treat others in the same way as you would like them to treat you.* This is the message of the law and the prophets."

Once again Matthew is building a position re a society based on law which is in turn based on the laws of nature. Thus it is common sense to realise that if a person 'rips the back off others' in gossip the same person is likely to be associating with people who would be doing the same to them or who at least are thinking along similar lines. In a cosmic sense such people are alienating themselves from a sense of optimism and self worth. Also if they are dishonest etc it is likely their associates will be dishonest as well. On the other hand if people pray for something then this in itself is a help. For a start it clarifies their own thoughts, intentions and focus. Such focus assists them in turn in taking their own effective action. ('God helps those who help themselves') They also feel strengthened by their belief there is support for their goal which comes from beyond themselves. All of this is as well as the help that does come from this quarter.



7. The easy	7:13-27	Enter ye through the narrow gate
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7:13-23 **Enter** through the narrow gate because the gate leading to destruction is both wide and broad and there are many who go through it. The gate leading to life is strait and narrow and there are few who find it. Beware of false prophets who come to you in the clothing of sheep but inwardly they are greedy wolves. You will know them from their fruits. People do not gather grapes from thorns nor figs from thistles. Every good tree produces good fruit. But the corrupt tree produces evil fruit. A good tree cannot bear good fruit, nor a corrupt tree produce good fruit. Every tree that fails to produce good fruit is cut down and thrown into the fire. Therefore you will know them from their fruits. Not everyone saying to me "Lord Lord" will enter into the kingdom of heaven. But the one doing the will of my father in heaven (will enter). Many will say

to me on that day "Lord Lord, did we not prophesy in your name and expel demons in your name and do many mighty works in your name?" And then I will declare to them. "I never knew you. Depart from me, you who were working in lawlessness.

Everyone therefore who hears these words from me will be like a **prudent** man who built his house on rock. The rain came and the rivers came and the winds blew against that house and it did not fall, for it had been founded on rock. And everyone hearing these words of mine and not doing them will be likened to a foolish man who built his house on sand. And the rain came and the rivers came and the winds blew and beat against that house and it fell and its fall was a great one."

7:28 **And it came to pass when finished Jesus words these**, were astounded the crowds at the teaching of him; 29 for he was teaching them as **authority having**, and not as the scribes of them.

Note mention at end of authority c/f first point in Mark relating to law.

As pointed out in previous versions of *Reality Search* Matthew divides his sections up by using a phrase - "After Jesus said all these things." Before this phrase, he uses a description of the person who follows these dictums so far. Thus in this first step the person is called "prudent". At the end of the next section such a person takes the step towards being one of the "little ones". Matthew does not use "hook patterns" (c/f concentric circles or parallel pairs) like the other gospel writers. This is possibly because patterning is part of the approach used by Greek philosophy - such as finding patterns in the universe like Aristotle and his museums and collection of city constitutions. On the other hand because Matthew is dealing with and using the approach of a law-based society (as in Judaism) we can expect that he will be taking steps through time as with Jewish salvation history.

Section **C****ACQUIRE ATTRIBUTES TO INTERNALISE LAW****Matthew 8:1 - 10:42***From being "prudent" to being "little"*

Paragraph "hooks" c/f present participles of coming and going

Version 4 and 5

				V 4 Page	V 5 Page
1	Ask for help	8:1-4	Leper	064	058
2	<i>Recognise authority</i>	8:5-13	<i>Centurion</i>	064	058
3.	Accept touch	8:14-15	Simon's mother in law	065	059
4	<i>Accept healing</i>	8:16-17	<i>Possessed and sick</i>	065	059
5.	Be independent of crowd	8:18	Break away from crowd	065	059
6	<i>Be ready to move</i>	8:19-20	<i>Foxes have holes</i>	066	060
7.	Leave excuses	8:21-22	Bury my father?	066	060
8	<i>Follow</i>	8:23	<i>Embark on ship</i>	066	060
9.	Trust	8:24-27	He rebuked the winds	066	060
10	<i>Prioritise</i>	8:28-34	<i>Herd of pigs drowned</i>	067	061
11	Forgive	9:1-8	Paralytic forgiven	067	061
12	<i>Entrust</i>	9:9-13	<i>Matthew called</i>	067	061
13	<i>Renew</i>	9:14-17	New wines new skins	068	062
14	<i>Lead</i>	9:18-19	<i>Jesus follows Jairus</i>	068	062
15	Touch	9:20-22	Woman with blood flow	068	062
16	<i>Ignore ridicule</i>	9:23-24	<i>Flute players</i>	068	062
17.	Believe in own power	9:25-26	Jesus raises girl	068	063
18	<i>Believe</i>	9:27-34	<i>2 blind men</i>	069	063
19.	Teach and heal	9:35	Proclaim gospel	069	063
20	<i>Pray for harvesters</i>	9:36-38	<i>Harvest</i>	069	063
21.	Reach out	10:1-42	Sent forth 12 disciples ("little ones")	069	064

11:1 And it came to pass when Jesus finished giving charge to his twelve disciples

1. Ask for help**8:1-4****Leper**

8:1-4 On **coming** down from the mountain many crowds followed him. And a leper approached and worshipped him saying. "Lord if you want to you are able to clean me. And

stretching out his hand he touched him saying. "I am willing. Be clean." And immediately the leprosy was cleaned from him.

(Note: Paraphrase based on Literal translation of Revised Standard Version and Greek text 1988)

2 Recognise authority**8:5-13****Centurion**

8:5-13 On **entering** into Capernaum a centurion approached him beseeching him and saying. "Lord my boy has been laid aside in the house as a paralytic terribly tortured." He (Jesus) says to him. "I will heal him." Answering the centurion said. "Lord I am not worthy that you should enter under my roof. Only say the word and my boy will be healed. For I myself am a man in authority having soldiers under myself. I say to this one "Go" and he goes. To another I say, "Come" and he comes and to my slave I say "Do

this" and he does it." Hearing this Jesus marvelled and said those following. "Truly I tell you that I have not found such faith in anyone in Israel. And I tell you that many will come from the east and west and will recline with Abraham and Isaac and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into the outer darkness where there will be weeping and the gnashing of teeth." Jesus said to the centurion. "Go. Let it be done to you as you believe." And the boy was healed in that hour.



3 Accept touch**8:14-15****Simon's mother in law**

8:14-15 **Coming** into the house of Peter Jesus saw his mother-in-law had been laid aside and was fever-

stricken. He touched her hand and the fever left her. She got up and ministered to him.

4 Accept healing**8:16-17*****Possessed and sick***

8:16-17 With evening **coming** they brought to him many who were demon-possessed. He expelled the spirits with a word and who those who were ill, he

healed so that the saying of Isaiah the prophet would be fulfilled "He took on our weaknesses and he bore our diseases."

5 Be independent of crowd**8:18****Break away from crowd**

8:18 **Seeing** a crowd around Jesus gave the

order to *go away* to the other side (of the sea)



6 ***Be ready to move***

8:19-20

Foxes have holes

8:19-20 **Approaching** a scribe said to him “Teacher I will follow you wherever you may go.” And Jesus says to him. “The foxes have holes and the

birds of the heaven have nests. But the Son of man does not have anywhere to lay his head.”

7. ***Leave excuses***

8:21-22

Bury my fathers

8:21-22 Another of the disciples said to him: "Lord allow me first to go away and bury my father." But Jesus says to him. "Follow me and

leave the dead to bury the dead." (Note: no present participle “hook” because disciple wants to delay involvement?)

8. ***Follow***

8:23

Embark on ship

8:23 With (Jesus) **embarking** in the ship

his disciples followed him

9. ***Trust***

8:24-27

He rebuked the winds

8:24-27 And lo a great storm blew up on the sea so that the ship was enveloped by the waves. But he was sleeping. **Approaching** him they roused him saying. “Lord save us we are perishing. And he says to them “Why are

you fearful people of little faith?” Then rising he rebuked the winds and the sea there was a great calm. And the men marvelled saying. “What sort of a man is that that even the winds and the sea obey him?”

10 ***Prioritise*****8:28-34*****Herd of pigs drowned***

8:28-34 On his **coming** to the other side (of the sea) into the country of the Gadarenes there were two demon-possessed who came out of the tombs and met him. They were extremely dangerous so that nobody could pass through there. Behold they cried out saying "What are you to us and yourself Son of God? Have you come here to torture us? Now far off from them there was a large herd of pigs feeding. And the demons besought him saying. "If you expel us, send us

into the herd of the pigs" and he said to them "Go." So coming out, these (demons) went away into the pigs. And behold all the herd rushed down the precipice into the sea and drowned. The people feeding them fled and going away into the city they reported all these things relating to the ones who had been possessed by demons. And behold all the city came out with a view to meeting with Jesus. And seeing him, they besought him to go away from their borders.

11. ***Forgive*****9:1-8*****Paralytic forgiven***

9:1-8 And **embarking** in a ship he crossed over (the sea) and came into his own city. And they brought to him a paralytic laid on a mattress. Seeing their faith Jesus said to the paralytic. "Be of good cheer child your sins are forgiven you." And some of the scribes said amongst themselves. "This man is blaspheming." Jesus knew their thoughts and said "Why do you think evil things

in your hearts? For which is easier to say "Your sins are forgiven you" or to say "Rise up and walk?" But I do this in order that you may know that the Son of man has authority on earth to forgive sins" Then he said to the paralytic. "Get up, take your mattress and go home." And rising up he went away to his house. But seeing this the crowds feared and glorified God for giving such authority to men.

12 ***Entrust*****9: 9-13*****Matthew called***

9:9-13 **Passing by** Jesus then saw a man named Matthew sitting at the custom house. He says to him "Follow me." And rising up he followed him. And it came to pass he was reclining in the house and there were many tax-collectors and sinners coming and reclining at the table with Jesus and with his disciples. Seeing this the Pharisees said to his

disciples. "Why does your teacher eat with tax-collectors and sinners? But he on hearing about this said. "Those who are strong do not need a physician but rather those who are ill." Going, learn what it means "I desire mercy and not sacrifice and I came not to call righteous people but sinners."

There are a number of present participles in this paragraph but they are an integral part of the same story. There is only one relating to coming and going as events proceed c/f the paragraph hook.

13. Renew**9:14-17****New wines, new skins**

9:14-17 then the disciples of John were **approaching** saying "Why do we and the Pharisees fast but your disciples do not fast?" And Jesus said to them. "Can the sons of the bride chamber mourn while the bridegroom is still with them. The days will come when the bridegroom is taken away and then they will fast.

No one puts a patch of unfulled cloth on an old garment for to pulls away from the garment and there is a worse tear. Nor do they put new wine into old wineskins. Otherwise the wineskins are burst and the wine is poured out and the wineskins are destroyed. Rather they put new wine into fresh wineskins and both are preserved."

14 Lead**9:18-19*****Jesus follows Jairus***

9:18-19 While he was saying these things to them, behold a ruler was **approaching** and worshipped him saying. "My daughter has now just died.

But coming you can lay your hands on her and she will live." And rising up Jesus and his disciples followed him.

15. Touch**9:20-22 .****Woman with blood flow**

9:20-22 Now there was a woman who had been suffering from a flow of blood for twelve years. **Approaching** (Jesus) from behind she touched the fringe of his garment. She was saying within

herself. "If only I may touch his garment I shall be healed." And Jesus turning and seeing her said "Be of good cheer daughter, your faith has healed you."

16 Ignore ridicule**9:23-24*****Flute players***

9:23-24 **Coming** into the house of the ruler Jesus saw the flute-players and the upset crowd. He

said. "Go outside for the girl has not died but is sleeping." And they ridiculed him.

17. Believe in own power**9:25-26****Jesus raises girl**

9:25-26 But when the crowd was put out and on **entering in** he took hold of her hand and raised

the girl. The report of this went out into the whole land.

18. Believe**9:27-34****2 blind men**

9:27-34 After **passing on** from there Jesus was followed by two blind men crying out and saying "Pity us son of David." On coming into the house the blind men approached him and Jesus says to them. "Do you believe that I can do this?" they say to him. "Yes Lord" then he touched their eyes saying. "Let it be done according to your faith." And their eyes were opened. And Jesus sternly admonished them

saying. "See you tell no one." But on going out they spread this story about him in all that land. And as they were going out beyond they brought to him a dumb man who was demon-possessed. And on the demon's being expelled the dumb man spoke. The crowds marvelled saying. "Never has it appeared thus in Israel." But the Pharisees said "It is by the ruler of the demons that he expels demons."

19. Teach and heal**9:35****Proclaim gospel**

9:35 Jesus was **going** about all the cities and the villages, teaching in their synagogues and

proclaiming the gospel (good news) of the kingdom and healing every disease and every illness.

20 Pray for harvesters**9:36-38****Harvest**

9:36-38 And **seeing** the crowds he was filled with tenderness concerning them because they were distressed and prostrate like sheep not having a shepherd. Then he says to his disciples.

"Indeed the harvest is great but the workmen few. Pray therefore the Lord of the harvest so that he may be thrusting forth workmen into his harvest"

**21. Reach out****10:1-42****Sent forth 12 disciples("little ones")**

10:1-42 **Calling together** his twelve disciples he gave them authority over unclean spirits so as to be able to expel them and to heal every disease and every illness. Now of the twelve apostles their names are as follows. First there was Simon, the one called Peter and then Andrew

his brother. and James the son of Zebedee and John his brother. There were Phillip and Bartholomew, Thomas and Matthew the tax-collector. There was James the son of Alphaeus and Thaddaeus, Simon the Cannanaean and
Continued over page

Continued

Judas Iscariot the one who also betrayed him. Jesus sent these twelve forth given authority to them and saying "Do not go the places of Gentiles nor enter a city of Samaritans. Rather go to the lost sheep of the house of Israel. And going proclaim saying "The kingdom of the heavens has drawn near. Heal those who are sick. Raise the dead. Cleanse the lepers. Expel demons. Freely you have received. Give freely. Do not carry gold nor silver nor grass in your girdles nor a wallet for the way nor two tunics nor sandals nor a staff. The workman is worthy of his food. Into whatever city or village you may enter, inquire who in it is worthy. Then remain until you are ready to go out. Entering into the house greet those there. If indeed the house is worthy let your peace come upon it. But if it is not worthy your peace will return to you. Whoever does not receive you nor hear your words, going outside the house or that city, shake off the dust from your feet. Truly I tell you it will be more tolerable for the land of Sodom and Gomorra in the day of judgment than for that city. Behold I send you forth like sheep in the midst of wolves. Be therefore prudent as serpents and as harmless as doves. And beware of men for they will deliver you up to councils and in their synagogues they will scourge you. And you will be led before leaders and kings for my sake and as a testimony to them and to the nations (Gentiles). But when they deliver you up do not be anxious as to how or what you may say for it will be given to you in that hour what you may say. For it is not you who are speaking but the Spirit of your Father who is speaking in you. And brother will deliver up brother to death and a father their child. And children will stand up against their parents and put them to death. And you will be hated by all people on account of my name. But the one enduring to the end. This one will be saved. But when they persecute you in this city, flee to another. For truly I tell you you will by no means have completed the cities of Israel before the Son of man comes. Nor is a disciple above his teacher nor a slave above

his lord. Enough for the disciple that he be as his teacher and the slave as his lord. If they called the housemaster Beelzebub how much more (will they give names to) the members of his household. Therefore do not fear them for nothing has been veiled which will not be unveiled and hidden which will not be made known. What I say to you in the darkness you are to say in the light. And what you hear in your ear proclaim on the housetops. And do not fear those who kill the body, but who cannot kill the soul. Rather fear whoever is able to destroy both the body and soul in Gehenna. Are not two sparrows sold for a farthing. Yet one of them will not fall on the earth without your Father allowing it. But for you, even the hairs of your head have all been numbered. Therefore do not fear. It would take many sparrows to out-value you. Everyone therefore who shall confess me (Jesus) before people, I will also confess to knowing him before my father in the heavens. And whoever denies me before men, I also will deny him before my Father in the heavens. Do not suppose I came to bring peace on the earth. I came, not to bring peace but sword. For I came to make a man hostile against his father and a daughter against her mother and a bride against her mother-in-law. (I have come to make) the members of a man's household his enemies. The one who loves his father or mother more than me is not worthy of me. And the lone loving son or daughter more than me is not worthy of me. The one who does not take his cross and follow after me is not worthy of me. The one finding his life will lose it and the one who loses his life for my sake will find it. The one receiving you also receives me and the one who receives me also receives the one who has sent me. The one receiving a prophet in the name of a prophet will receive the reward of a prophet. And the one receiving a righteous man in the name of a righteous man will receive the reward of a righteous man. And whoever gives one of these little ones a cup of cold water, if only in the name of a disciple, will I tell you on no account lose his reward.

In the above section it appears that each new story and the point that it illustrates begins with a present participle of coming and going. However occasionally the same sort of present participle is used in a sub-section of a story which suggests that there may be a separate point being made here and it should be in its own paragraph. One thing which is obvious in this section is the heavy reliance of the writer on the use of the present participle. The last part of this section is a contrast to the previous paragraphs here because of its length. It is also dealing with the presentation of disciples in a way which is similar to the "child" sections e.g. at the beginning of Matthew and Luke's gospels. But the writer is not yet giving them this degree of status - although by the very end of the section they are called "little ones".

"little ones" (10:42)

11:1. And it came to pass when ended the Jesus giving charge to the twelve disciples of him, he removed thence to teach and to proclaim in the cities of them.



Section **D****DEVELOP AN ENVIRONMENT OF INTERNALISED LAW****Matthew 11:2 - 18:35***From "Little" to being "Brother"***Paragraphs**, sometimes with Parts A & B, have "hooks" that are a **time statement** made or implied

Attributes of Wisdom (and Jesus)	Verse	Generalised Quotes Ending Time Segment	V.4 Page	V5 Page
1 Proves	11:2-11:19	Wisdom is justified by her works	074	067
2. <i>Excuses</i>	11:20-24	<i>More tolerable for Sodom</i>	074	068
3. Relieves	11:25-30	Yoke is easy	074	068
4. <i>Prophesies</i>	12:1-8	<i>Son of man Lord of the Sabbath</i>	075	068
5. Brings Hope	12: 9-21	In his name the nations will hope	075	069
6. Justifies	12:22-37	Justified by your words (v Beezebub power)	076	069
7. <i>Discerns</i>	12:38-45	<i>Last state is worse than the first</i>	076	070
8. <i>Relates c/f God's will</i>	12:46-50	<i>Whoever does the will of the Father</i>	077	070
9. Bears fruit	13:1-9	Let whoever has ears for this hear it	078	071
10 <i>Hears</i>	13:10-23	<i>One person bears a hundred fold</i>	078	071
11. <i>Proclaims</i>	13:24-35	<i>I will utter things hidden from the foundation</i>	079	071
12. Retrieves	13:36-52	Housemaster - new and old things	080	072
13 <i>Is affected by</i>	13:53-58	<i>Not powerful deeds because of unbelief</i>	081	072
14. Listens	14:1-12	Reported to Jesus	081	073
15 <i>Is Concerned</i>	14: 13-24	<i>The wind was blowing against them</i>	082	073
16. <i>Heals</i>	14:25-46	<i>As many as touched completely healed</i>	082	073
17 Dismisses petty	15:1-11	What comes out of the mouth defiles	083	074
18 Sees clearly	15:12-20	Unwashed hands not defile the man	083	074
19. <i>Praises</i>	15:21-28	<i>Great of thee the faith</i>	083	074
20. Feeds	15:29-39	Ate all and were satisfied	084	075
21. <i>Warns</i>	16:1-4	<i>A sign will not be given it except that of Jonah</i>	085	075
22. Recalls	16:5-12	<i>Not to take heed from leaven of Pharisees</i>	085	022
23. Builds	16:13-20	on this rock I will build of me the church	085	075
24. <i>Foresees</i>	16:21-28	<i>Some here by no means taste death</i>	086	076
25. Shines	17:1-8	They saw nobody except Jesus	087	076
26 <i>Anticipates</i>	17:9-13	<i>Son of man about to suffer</i>	087	076
27. <i>Empowers</i>	17:14-20	<i>Nothing will be impossible to you</i>	087	076
28. Grieves	17:22-23	Grieved	087	077
29. <i>Pays dues</i>	17:24-27	<i>Give them (money) for me and thee</i>	088	077
30. Is present	18:1-20	Where 2 or 3 assembled there am I	088	077
31. <i>Forgives</i>	18:21-35	<i>Forgive brother of him from heart</i>	089	078

Section D

DEVELOP AN ENVIRONMENT OF INTERNALISED LAW

From "Little" to "Brother"

11:2 - 18:35

Paragraphs, sometimes with Parts A & B, have "hooks" that are a **time statement** made or implied

Wisdom and Jesus Attributes	Verse	Generalised Quotes Ending Time Segment
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The use of paragraph hooks based on time is not likely to be as "tight" as the frameworks which are based on a specific place as used in Mark and later on in Luke and John. Matthew was writing from the background of Judaism with its salvation history and focus on time and moral law. This was not so concerned with the 'scientific exactness' required by the general culture of the Roman Empire e.g. with its stress on exactly straight roads etc. In the following section in Matthew a statement of time fits in comfortably at the beginning of an apparent paragraph. Many of the paragraphs also end with a generalised teaching maxim - like a summary statement of what has gone before.

1. Proves	11:2-11:19	.. Wisdom is justified by her works
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(When) John heard about the works of Christ he sent a message to him through his disciples saying to him "Are you the coming one or may we expect another?" Answering Jesus said to them. "Go and tell John about the things that you hear and see. Blind men see again and the lame walk, lepers are cleansed and the deaf hear. Dead men are raised and poor people have the gospel preached to them. *Blessed is the one who is not offended by me.*"

With these going Jesus began to say to the crowds concerning him. "What did you go out into the wilderness to see - a reed shaken by the wind? But what did you go out to see? - A man in soft clothing? Behold those in soft clothing are wearing this in the houses of kings. But why

did you go out? Was it to see a prophet? Yes and I tell you it was more than a prophet. This is he of whom it has been written "Behold I send before me the my messenger who will prepare your way before you." Truly I tell you there has not arisen amongst those born of women a greater person than John the Baptist. But even the least in the kingdom of heaven is greater than he is. From the days of John the Baptist until the kingdom of heaven has been forcibly treated and forceful men have (tried to) seize it. This has happened from the time of the prophets and the law until John prophesied. If you are willing to receive it, he is Elias, the one who is to come. Let the one who has ears for it hear. But to what shall I liken this generation? It is like children **Cont**

who are sitting in market places and who are calling to each other saying, "We piped to you and you did not dance. We lamented and you did not mourn" For John did not come either eating or drinking and they say

"He has a demon." The Son of man came both eating and drinking and they say "Behold a gluttonous man and a drunkard, a friend of tax-collectors and sinners." Indeed *wisdom is justified from her works.*" (Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

In terms of the "kingdom of heaven" being a balance between a society based on time (law) and a society based on place (order) there is relevance in the discussions above. Jesus recapitulates on the efforts made by people over the centuries to set up a society which will provide a secure environment. In doing so they have tried to use force to achieve this e.g. in the imposition of law or the imposition of order. Inevitably these two are tied together. But the gospels demonstrate that they also are separate entities and either one can be over-stressed. Over-stress is not likely to work as each of them has intrinsic weaknesses and needs to be balanced out by the other. Matthew presents Jesus' mention of the presence of Wisdom which produces an environment of internalised law which in turn leads into balanced order.

2

Excuses

11:20-24

... More tolerable for Sodom

Then he began to reproach the cities in which many of his powerful deeds had been performed because they did not repent. "Woe to you Chorazin. Woe to you Bethsaida. If the powerful deeds which had happened in your cities had happened in Tyre and Sidon they would have repented in sackcloth and ashes long ago. However I tell you. It will be more tolerable for Tyre and Sidon in the day of judgment than

for you. And you Capernaum. Have you not been exalted as far as heaven? So you shall descend as far as Hades. If the powerful deeds which have happened in you had happened in Sodom it would have remained until the present time. However I tell you that it will be *more tolerable for the land of Sodom in the day of judgment than for you.*"

3

Relieves

11:25-30

.. Yoke is easy

At that time Jesus answered someone saying. "I thank you Father, Lord of heaven and earth because you have hidden these things from the wise and intelligent people and have revealed them to infants. Yes Father such was your good pleasure. Everything was delivered by my Father and nobody fully knows the Son except the Father. Neither does anyone fully know the

Father except the Son and the one to whom the Son wills to reveal him. Come to me all those who are labour and have been burdened and I will give you rest. Take my yoke on you and learn from me because I am meek and lowly in heart and you will find rest in your souls. *For my yoke is gentle and my burden light*

It has already been pointed out that the analysis of *Reality Search* shows how it is the child that can move comfortably between the society based on law (time) and the society based on order (place). The gospel writers have presented Jesus through their frameworks as an 'adult child'. Obviously as a human being Jesus would have been convinced of the validity of his 'new teaching'. He is trying here (above) to convince his hearers that it is not all that hard to follow, but it will get results.

4	<i>Prophecies</i>	12:1-8	<i>Nations will hope (c/f cornfields)</i>
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At that time Jesus went through the cornfields on the Sabbath and his disciples who were hungry began to pluck ears of corn and eat them. But the Pharisees on seeing this said to him. "Look your disciples are doing what is unlawful on the Sabbath." He replied to them "Did you not read what David did when he was hungry as also those with him? Do you recall how he entered into God's house and ate the loaves set forth which were not awful for either himself or the others with him

I to eat? Were they not for the priests only? Or did you not read in the law that on the Sabbath the priests in the temple profane the Sabbath (by working) and yet are guiltless? I tell you that there is a greater thing here than the temple. If you knew what was meant by "Mercy I desire and not sacrifice" then you would not have condemned the guiltless. For the Son of man is Lord of the Sabbath."

5	<i>Brings Hope</i>	12:9-21	<i>Nations will hope (c/f cornfields)</i>
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And **(then)** removing from there he came into their synagogue. Behold there was a man there whose hand had withered and they questioned him (Jesus) saying, "Is it lawful to heal on the Sabbath? They did this in order that they may accuse them. So he said to them. "Which man amongst you who has sheep and if one falls to a ditch on a Sabbath will not lay hold of it and pull it out? Yet how much more the value of a man is as compared to a sheep. So it is lawful to do well on the Sabbath. Then he says to the man "Stretch forth your hand." And he stretched it forth and it was made as healthy as the other. And going out the Pharisees took counsel against Jesus so that they might

destroy him. But Jesus knowing this departed from there. Many followed him and he healed them all. He warned them that they should not make him known so that what had been spoken through Isaiah the prophet may be fulfilled, that is "Behold my servant whom I chose. He is my beloved with whom my soul is well pleased. I will put my spirit upon him and he will announce my judgement to the nations. He will not strive nor shout nor will anyone in the streets hear his voice. He will not break the bruised reed and he will not quench the smoking flax until he has put brings justice to victory. *In his name the nations will hope.*"

Here "the nations" mean the same as the Gentiles. This paragraph presents a situation showing how impractical the detailed rules of Judaism were for everyone to follow. Jesus urges people to internalise the law. In this way he offers a way of observing law which the Gentiles (c/f those using an order-based society) will find valuable. His approach is pleasing to the Father that is, the Originator of the Universe

6. Justifies**12:22-37****Justified by your words (v Bezebut power)**

Then they brought a demon-possessed man who was blind and dumb and he (Jesus) healed him so that the dumb man could both speak and see. All the crowds were astonished about this and said "Is this not the son of David?" But the Pharisees on hearing about it said "This man does not expel demons except through Beelzebul the ruler of the demons." But knowing their thoughts he (Jesus) said to them. "Every kingdom which is divided against itself is brought to desolation and every city or house divided against itself will not stand. If Satan expels Satan he is divided against himself. How therefore will his kingdom stand? And if I by Beelzebul expel the demons by what power do your sons expel them? Therefore they will be your judges. But if the demons are expelled by the Spirit of God, then the Kingdom of God has come upon you. Or how can someone enter into the house of the strong man and take his goods if he does not first bind up the strong

man? Then he will plunder his house. The one who is not with me is against me. The one who is not gathering with me scatters. Therefore I tell you all types of sin and blasphemy will be forgiven men. But he who blasphemes against the Spirit will not be forgiven. And, whoever speaks a word against the Son of man will find forgiveness. But whoever speaks against the Holy Spirit will not be forgiven - neither in this age nor in the one coming. You will either make a good tree with good fruit or make a bad tree with bad fruit. By its fruit is the tree known. Offspring of vipers. How can you speak good things when you are evil? For out of the abundance of the heart does the mouth speak. The good man puts good things forth out of good treasure. The evil man puts out evil things from an evil treasure. But I tell you that for every idle word which people speak they will render an account for it in the day of judgment. *For by your words will you be justified and by your words you will be condemned."*

In Mark's gospel there is a similar passage to this and it appears Matthew used it as the basis for this paragraph here. But in Mark the harsh words re blaspheming against the Holy Spirit appear to be directed to some members of his own family who came to take him away by force. Here in Matthew there is no reference to the family. It is the Pharisees who stress external law who are warned.

7 Discerns**12:38-45****Greater than Solomon here**

Then some of the scribes and Pharisees answered him (Jesus) saying "Teacher we want to see a sign from you." But he answering said to them "An evil and adulterous generation seeks a sign and a sign shall not be given to it except the sign of Jonas the prophet. For as Jonas was in the belly of the sea monster for three days and three nights, so will the Son of man be in the heart of the earth for three days and three nights." The Ninevite men will stand up in the day of judgment with this generation and will condemn it because they (the Ninevites) repented at the proclamation of Jonas and behold a greater thing than Jonas is here. The queen of the south (of Sheba) will be raised up in the time of judgment

with this generation and will condemn it. She came from the limits of the earth to hear the wisdom of Solomon. *But a greater thing than Solomon is here."* Now when the unclean spirit goes out from a man he goes through dry places seeking rest and does not find it. Then he says. I will return into my house from where I came out and coming he finds it standing empty, having been swept out and having been furnished. Then he goes and takes with himself seven other spirits more evil than himself and entering in dwells there. And the last state of that man is worse than the first. *Thus also will it be with this evil generation.*

In terms of the interpretation of the text *c/f Reality Search* there may be people who have no particular social structure in their lives. Then they try to pattern their lives on one model of society - in the case of the scribes and Pharisees a lifestyle ordered by law. But if they take on the extremes of this lifestyle their inclination towards evil will be equipped to do worse than before.

8

*Relates
c/f God's will*

12:46-50

..Whoever does the will of the Father

While he was still speaking to the crowds behold his mother and his brothers stood outside wanting to speak to him. And someone said to him. Behold your mother and your brothers are standing outside and want to speak to you. And he answering, said to the one

saying this to him. "Who is my mother and who are my brothers?" "And stretching forth his hand over his disciples he said "Behold my mother and my brothers. For *whoever does the will of my Father in heaven, he is my brother and sister and mother.*"

It has been stated previously that according to a visionary Catherine Emmerich (now a saint) the family of Jesus were members of a sect of very strict observance called Essenes. The scrolls of Qumran now verify that such a sect existed at the time of Jesus. If Jesus' family were in fact Essenes it would have been likely they would have belonged to a sub-group of this sect. Somewhat like some fundamentalists of the present day they could have referred to the members of this sub-group as 'brothers' and 'sisters'. Also scholars have said that it was common at the time to refer to cousins as brothers and sisters as well. If Jesus was moving out of the Essene sub-group and forming his own sub-group *c/f* his disciples, such a move would fit in with his calling these people his brothers and sisters instead. Also, he was teaching about the validity of a society based on order or place as well as the Jewish social groups which were based on the observance of law. Jesus was teaching that the Originator of the Universe that is, His Heavenly Father, endorses both types of society. These disciples of Jesus were trying to learn how to do this and in so doing were doing God's will.

Once again it appears that the family of Jesus is placed beside the severest sort of criticism *c/f* the text because this follows some teaching about an unclean spirit in the 'house' of men. Perhaps the writer is developing the idea that the biggest moral crises etc are within the family, that is, anybody's family.



9. Bears fruit**13:1-9****Sower**

On that day Jesus on going out of the house sat beside the sea. Many crowds (or sub-groups) were assembled around him so that he went and sat in a boat. All the crowd stood on the beach. He spoke many things to them in parables. He said, "Behold someone went out to sow seed. And as he did so some of it fell by the wayside and the birds of the air came and devoured this.

Other seed fell on rocky places where there was not much earth. Immediately the seed sprang up because there was not much depth of earth. But the sun scorched this and as it did not have roots it was dried up. But other seed fell on the thorns. The thorns came up and choked them. Other seeds fell on the good earth and produced fruit some a hundredfold some sixty, and some thirty. *Let whoever has ears for this hear it.*"

10. Hears**13:10-23****Sower**

And (**then**) approaching his disciples said to him. "Why do you speak to them in parables?" And he answered "The mysteries of the kingdom of the heavens has been given to you to know. But it has not been given to those (people) For whoever has (this knowledge) more (knowledge) will be given to them and such a one will have an abundance. But for the one who does not have (this knowledge) even what they have will be taken away from them. Therefore I speak to these people in parables because in seeing they do not see and in hearing they do not hear nor understand. The prophecy of Isaiah is thereby fulfilled in them saying "In hearing you will hear but you will by no means understand. And seeing you will see but by no means will you perceive." For the heart of this people waxes grossly and they hear heavily with their ears and their eyes are closed. (This is the case) lest they see with their eyes, hear with their ears, understand with their heart and turn back (from their sins) and I will heal them.

But you are blessed with your eyes because they see and with your ears because they hear. For

truly I tell you that many prophets and righteous men wanted to see the things that you see and they did not see them. They wanted to hear the things that you hear and they did not hear them. You therefore hear the parable of the sower.

If anyone on hearing the word about the kingdom and does not understand it then the evil one comes and seizes what has been sown in their heart. This is pictured in the image of the word sown by the wayside, or the word sown on the rocky places where someone hears and immediately rejoices on receiving the word. But he has no root in himself and so the word is short-lived. When trials or persecution comes on account of the word he is immediately offended. In terms of the word which is sown in the thorns, this is the image of the person who hears the word. But the anxieties around them and the deceit of riches chokes the word and it becomes unfruitful. But when the word is sown on the good earth this is the image of the one who hears the word and understands it. *That one indeed bears fruit, one person a hundred fold, another sixty and another thirty."*

11. Proclaims**13:24-35*****..I will utter things hidden from the foundation***

(Then) He (Jesus) set another parable before them saying. "the kingdom of heaven was likened to a man sowing good seed in his field. But while people slept other people came. They were the man's enemy and they over-sowed tares (weeds) amongst the wheat and then they went away. When the grass sprouted up and produced fruit the tares also appeared. So the slaves of the house-master approached and said to him (Jesus). "Lord did you not sow good seed in your field? Where have these tares come from?" And he said to them. "An enemy has done this." His slaves say to him "Do you want us to pull them out and collect them?" But he said "No in case in gathering the weeds you should also pull up the wheat with them. Leave both of them to grow together until the harvest. At the time of the harvest I will tell the reapers. "First gather the seeds and bind them into bundles to burn.

But gather the wheat into my barn." He (Jesus) set another parable before them saying. "The Kingdom of the heavens is like a grain of mustard which a man takes and sows in his field. This is indeed smaller than all the seeds. But when it grows it is bigger than all the herbs and becomes a tree so that the birds of the heavens come and live in its branches. He spoke another parable to them. "To what can the kingdom of the heavens be compared? It is like a woman who takes leaven and hides it in a meal of three measures until all the food is leavened."

Jesus spoke all these things to the crowds in the form of parables and he spoke nothing to them outside of the parable form. Thus was fulfilled what was spoken through the prophet "I will open my mouth to them in parables. *I will utter things that have been hidden from the foundation of the world.*"

Some of the discourse by Jesus here may seem a little harsh as far as the crowd is concerned. But perhaps not. There was an interesting report in a newspaper lately that a survey suggests that whether or not a person has a sense of religion may be genetic. Perhaps there is parallel here with whether or not a person is musical. Some people can be born 'tone deaf' as far as music is concerned. In a parallel way subjecting them to heavy religious preaching may do them more damage than good. One could say something similar re subjecting people to advanced lessons on science, maths, languages etc.

In terms of the analysis of *Reality Search* the leaven image in the second part here is interesting. It implies that if there is a 'dual' society which has the balance of a society based on time and a society based on place, then an impetus and a ripple effect is produced and this extends to the wider society around it.



12. Retrieves	13:36-52	Housemaster - new and old things
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Then sending away the crowds he came (back) into the house. His disciples approached him saying "Explain to us the parable of the tares in the field. And he answering said "The one sowing the good seed is the Son of man. The field is the world. The good seed consists of the sons of the kingdom. The tares (weeds) are the sons of the evil one. The enemy who sows them is the devil. The harvest is at the completion of the age, and the reapers are the angels. Just as the tares are collected and consumed by fire, so it will be at the completion of the age. The Son of man will send forth his angels and they will collect out of his kingdom all the things that lead to sin and those who are lawless and they will cast them into the furnace of fire where there will be wailing and the gnashing of teeth. Then the righteous people will shine forth like the sun in their Father's kingdom. Let the one who has ears for this hear.

The kingdom of heaven is like treasure which has been hidden in the field. A man finds what has been hidden and with joy goes and sells whatever he has and buys that field. Again the kingdom of heaven is like a merchant seeking beautiful pearls. Finding one very valuable pearl he goes away and sells whatever things he had and he buys it. Again the kingdom of the heavens is like a net someone casts into the sea gathering up things of every kind. When it has been filled it is brought to the shore. Sitting down this person collects the good things into vessels. But the bad things are thrown out.

Thus it will be at the completion of the age. The angels will go forth and will separate evil people from the midst of the righteous and will cast them into the furnace of fire where there will be wailing and the gnashing of teeth. Do you understand all these things?" They say to him. "Yes." So he said to them. "Every scribe who is made a disciple of the kingdom of the heavens is like a man who is a housemaster. *He puts forth out of his treasure both new things and old things.*"

In previous paragraphs the Kingdom of Heaven could be interpreted in terms of the setting up of a society which includes (in dialogue) two societies which emphasise either law (c/f time) or order (c/f place) Yet this parable introduces the sense of an 'end-time' as in after one's death. There is a saying about life after death. "What for the Christian if there's no heaven. But what for the atheist if there's a hell!" Traditionally hell has been depicted e.g. in the Sistine Chapel as a great fire. A problem with this imagery is that people can tend to reject it. Or as some theologians do, it could be argued that it conflicts with the sense of an all-loving God.

We could reflect about this in terms of the cosmology of the "Big Bang". It is now claimed and demonstrated by many scientists that the "Big Bang" was the beginning of our time and space. But what happens to the life of the spirit when one's body ceases to function in both time and place? If (as the believer of an after-life would claim) one continues to live on, this could be in a dimension which is not confined to either time or space. In such case one would not have the many distractions and pre-occupations afforded in a world of time, change and material things. But if one's life has been unbalanced it seems there would be a sense of isolation.

If the very nature of the Originator of the Universe and all being, is that of love, then someone who has

greatly in their life will be at home when beyond death, even after losing everything else. On the other hand someone who has failed to love will feel out of place. Recently someone was dying. They were afraid as they felt that the life that they had led had been astray. In an effort to comfort them someone said "You'll be all right." The person answered "Why?" Blurting out a response they replied "Well you've loved animals. You've loved people." Indeed hopefully such a person would be at home with the very Source of Love.

There may need to be clarification here about the word "heaven". The Greek and the literal translation of the text use the words "heavens" which can be quite different from our understanding of it. One may think of 'heaven' as a place where we may or may not go after death. But to the Gospel writers "the heavens" was a sky full of stars that people knew intimately. They could lay on their roofs for instance and view the sky where the stars shone without competition from artificial lighting at ground level. (Try it on a farm house roof sometime!). The ancient peoples may not have had long-range telescopes but they did have the sense of these celestial bodies moving around in accord with universal patterns. They understood how this movement was intimately linked with the whole of creation. 'Father in heaven' to them would not mean an old man in the sky with a beard but rather 'The Source of the Natural Law and all of creation' - an identity which was described to Moses as "I am Who am"

13	<i>Is affected by</i>	13:53-58	<i>Not powerful deeds because of unbelief</i>
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It came to pass when Jesus ended these parables he went from there. And coming into his native town he taught them in their synagogue so that they were astounded and said. "Where did this man get this wisdom and how can he do these powerful deeds? Is he not the son of the carpenter? Is not his mother called Mary and are his brothers not James and Joseph

and Simon and Judas? And his sisters. Are they not all with us here? How then can he do all these things?" And they were offended by him. But Jesus said to them. "A prophet is not without honour except in his own native town and in his own house." *He did not do powerful deeds there because of their unbelief.*

The sentence "It came to pass when Jesus ended these parables" is similar to the break sentence after other sections in the gospel. Here it arguably ends a sub-section of his teaching.

14.	Listens	14:1-12	Reported to Jesus
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At that time Herod the tetrach heard about Jesus and he said to his servants. "This is John the Baptist. He was raised from the dead and therefore powerful deeds are done through him." For Herod had seized and bound John and had put him in prison on account of Herodias the wife of Philip his brother. For John had said to him "It is not lawful for you to have her (as wife)." And although he wanted to kill him he feared the crowd because they believed him to be a prophet. Now the birthday of Herod came and the daughter of Herodias was dancing in their midst and pleased

Herod. He therefore took an oath promising to give her whatever she might ask. Being instructed by her mother she said "Give me the head of John the Baptist here on a dish." The King was grieved. But because of his oaths and because of those reclining at the table with him he commanded this to be given. And sending, he had John beheaded in the prison. and his (John's) head was brought on a plate and given to the girl. And she brought it to her mother. Approaching (John's) disciples took the corpse and buried him and they came and *reported all this to Jesus.*

15. Is Concerned**14:13-24*****As many as touched completely healed***

On hearing it Jesus left from there in a boat to a desert place privately. And hearing this the crowds followed him by foot from the cities. And going forth he saw a great crowd and *was filled with tenderness for them and he healed their sick.* Now evening was coming on and his (Jesus') disciples approached him saying "We are in a desert place and it is now late. Dismiss the crowds so that they can go away into the villages and buy food for themselves." But Jesus said to them. "They do not need to go away. You give them something to eat." But they say to him "We do not have food here except for five loaves and two fish." And he said "Bring them to me here." And having told the crowds to sit down on the grass, he took the five loaves and the two fish

and looking up to heaven he blessed these and breaking them gave the loaves to the disciples and the disciples gave these to the crowds. And they all ate and were satisfied. then they picked up the leftovers and there were twelve full baskets. The people who were eating consisted of about five thousand men apart from the women and children. Immediately he told the disciples to to off in the boat before him to the other side and he would dismiss the crowds. And having dismissed the crowds he went up into the mountain privately to pray. When evening came on (same time frame as above) he was there alone. But the boat was now many furlongs away and it was being battered by the waves for *the wind was blowing against them.*

Note: So many time statements in this paragraph suggests there was a "time warp" c/f the "water circle" in John's gospel

16. Heals**14:25-46*****As many as touched completely healed***

Now in the fourth watch of the night he came toward them walking on the sea. The disciples seeing him walking on the sea were troubled saying. "It is a ghost and they cried out from fear." But Jesus immediately spoke to them saying "Cheer up. It is myself. Do not be afraid." Answering him Peter said "Lord if it is you command me to come to you on the waters." He said "Come." Going down from the ship Peter walked on the waters and came towards Jesus. But seeing the wind he was afraid. He was beginning to sink and cried out saying "Lord save

me." Immediately Jesus stretched out his hand and took hold of him saying "You of little faith. Why did you doubt?" And as they got up into the boat the wind went calm. The people in the boat worshipped him (Jesus) saying "Truly you are the Son of God." and crossing over they came into the land of Gennesaret. And recognizing him the men of that place sent word into the whole neighbourhood so that people brought to him all those who were ill and asked him if they might only touch the fringe of his garment. *And as many as touched him were completely healed.*

17. Dismisses petty**15:1-11****..Unwashed hands not defile the man**

Then Pharisees and scribes from Jerusalem approached Jesus saying "Why do your disciples transgress the tradition of the elders? They do not wash their hands whenever they eat bread." He answered them and said "Why do you break God's commandment on account of your tradition? For God said "Honour your father and mother" and "whoever speaks evil of their mother or father, deserves death." But you say "Whatever gift I may owe to you has been given to God."

And so you have annulled the word of God on account of your tradition. Hypocrites. Isaiah prophesied well concerning you by saying "This people honours me with their lips but their heart is far away from me. Vainly do they worship me,-teaching teachings which are the precepts of men." And calling forward the crowd he (Jesus) said to them. "Hear and understand. It is not the thing which enters into the mouth which defiles the man but *the thing which comes out of his mouth which defiles him.*"

18. Sees clearly**15:12-20****..Unwashed hands not defile the man**

Then approaching the disciples say to him. "Do you know that the Pharisees were offended on hearing you say this." And he answering said "Every plant which is not planted by my heavenly Father shall be uprooted. Leave them. They are blind leaders of the blind. If a blind man leads a blind man, both will fall into a ditch." Answering Peter said to him. "Explain the parable to us." So he said "Are you so lacking in

intelligence? Do you not understand that everything going into the mouth goes into the stomach and is cast out into a drain? But things coming out of the mouth and out of the heart. These defile the man. For it is out of the heart that evil comes forth thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies. These are the things that defile the man. *But eating with unwashed hands do not defile the man.*"

19 Praises**15:21-28****...Great of thee the faith**

And **(then) going forth** from there Jesus departed into the parts of Tyre and Sidon. And behold a Canaanite woman from those borders came forward and cried out saying "Have pity on me Lord, son of David. My daughter is badly possessed by a demon." But he did not answer her a word. And approaching his disciples besought him saying. "Dismiss her because she is crying out behind us." But he answered and said "I was not sent except to the lost sheep of the

house of Israel." But she coming up worshipped him saying "Lord help me" But he answering said "It is not good to take the bread of the children and to throw it to the dogs." And she said "Yes Lord. But even the dogs eat from the crumbs falling from the table of their masters." Then answering Jesus said to her "O woman *great is your faith.* Let it be done to you as you want." And from that hour her daughter was cured.

The question arises as to why Jesus did not appear to want to out-reach to people of a non-Jewish background. Elsewhere in *Reality Search* it has been discussed that the cross of Christianity could well represent the two societies from which Christianity is constructed. It would appear from "the argument" presented in *Reality Search* that the down beam represents the society based on law (c/f time). The cross beam represents the society based on order (c/f place). In such case it would be natural for Jesus to see his 'new teaching' as being based on the established society of law, that is the Jews. In other words he could understand that there could be Jews taking on the extra perspectives of an order-based society. But it may have been difficult to see what Gentiles could base their perspective upon. They did not have the Jewish background of understanding the Cause of the Universe or God as being identified with the Moral Law. The early church faced a dilemma as to what extent Gentile converts should adopt the Jewish law with this understanding. Some early church leaders wanted all converts to be circumcised and observe virtually all Jewish laws. But here in Matthew and later in *Acts* with the experience of St Paul, it appears that it is mainly faith on the part of Gentiles that allows them to understand and be part of the mission of Jesus. As pointed out in *Acts* they would still need to observe the essential moral laws and indeed they would be challenged to 'raise the bar' of such observance (c/f Matthew's Section B "Go Beyond the Law.")

In Version Two of *Reality Search* it is shown that in the Gospel of John he structures his Section B so that the importance of faith for those of a Gentile (c/f Greek/Order/Place background) is highlighted

20. Feeds

15:29-39

..Ate all and were satisfied

(Then) removing from there Jesus came by the sea of Galilee and going up into the mountain he sat there. Many crowds approached him, having with them people who were lame, maimed, blind, dumb and with other problems. They put them at his feet and he healed them. But there was also evil called forth - murders, adulteries, fornication, thefts, false witnessing, blaspheming. The crowd marvelled on seeing dumb men speaking, maimed people whole again, the lame walking and the blind seeing. They glorified the God of Israel for it. Jesus then called his disciples forward and said to them "I am filled with compassion for the crowd. because they have now remained with me for three days and have not had anything to eat. I am not willing to dismiss them without food as

they may faint along the way. " His disciples say to him "How could we obtain so many loaves of bread in a desert in order to feed such a large crowd?" Jesus says to them. "How many loaves do you have?" They said "Seven and a few fish." Then having told the crowd to sit on the ground he took the seven loaves and the fish and he broke and gave them to the disciples and they gave them to the crowd. Everyone ate and were satisfied. They took up what was left and filled seven baskets. The people eating numbered four thousand men apart from the women and children.

And, having dismissed the crowds he embarked in the boat and came into the borders of Magadan.



21	Warns	16:1-4	<i>Not to take heed from leaven of Pharisees</i>
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And **(then)** approaching the Pharisees and Sadducees came tempting him (Jesus). They him asked him to show them a sign out of heaven. But he answering said to them. "When evening comes on you say "It will be fair weather for the heaven (sky) is red. And in the morning (you say).Today will be stormy weather for the heaven

(sky) is overcast. You know how to discern the sky. But you cannot discern the signs of the times. An evil and adulterous generation looks for a sign and *a sign will not be given to it except the sign of Jonah.*" And leaving them he went away.

Again the above paragraph appears to fall into two sub-sections with the second section a development and comment on the first one. This may be a method Matthew used to set up a situation and then show Jesus interpreting it in the company of his disciples. The method of interpretation is in itself a teaching tool.

21	Recalls	16:5-12	<i>Not to take heed from leaven of Pharisees</i>
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On coming to the other side (of the sea) the disciples found they had forgotten to take loaves of bread. Jesus said to them. "Beware and take heed from the leaven of the Pharisees and Sadducees." They (the disciples) reasoned amongst themselves saying. "We have not brought any bread (at all)." Knowing what they were discussing Jesus said "Why do you reason amongst yourselves people of little-faith because you do not have loaves Do you not yet understand nor remember the five loaves feeding

the five thousand. And how many baskets did you pick up? Neither (do you remember) the seven loaves feeding the four thousand. And how many baskets (there) did you take? How do you not understand that I am not talking about loaves of bread. Rather watch out for the leaven of the Pharisees and Sadducees." Then they understood that he was not saying to watch out for the leaven of the loaves but rather *be wary of the teaching of the Pharisees and Sadducees.*

23	Builds	16:13-20	<i>. .on this rock I will build of me the church</i>
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(Then) coming into the district of Caesare's Philippi, he questioned his disciples saying. "Whom do men say the Son of man is?" And they said "Some think John the Baptist and others Elias and others Jeremiah or one of the prophets." He says to them "But you. Who do you say me to be?" And answering Simon Peter said "You are the Christ the Son of the God of the living." (c/f Source of Life) Answering him Jesus said "Blessed are you Simon Barjonas because it

was not flesh and blood that revealed this to you but my Father in the heavens. And I say to you. You are Peter and on this rock I will build my church. The gates of Hades will not prevail against it. I will give to you the keys of the kingdom of the heavens and whatever you bind on earth shall be bound in the heavens. And *whatever you loose on earth shall be loosed in the heavens.* Then he warned the disciples that they should not tell anyone that he is the Christ.

20 *Foresees***16:21-28***Some here by no means taste death*

From then began Jesus Christ to show to his disciples that it behoves him to go to Jerusalem where he would suffer many things from the elders and chief priests and scribes. He would be killed and on the third day he would be raised. Peter took him aside and began to rebuke him saying "May God help you Lord so that this will not happen." But he, turning, said to Peter. "Get behind me Satan. You are offending me because you are not thinking about the things of God but of the things of people." Then Jesus said to his disciples. "If anyone wishes to come after me, let

him deny himself and take up his cross and follow me. For whoever wants to save his life will lose it. And whoever loses his life for my sake will find it. For what will it benefit a man if he should gain the whole world but he loses his soul? Or what will a man give in exchange for his soul? The son of man is about to come into the glory of his Father with his angels and then he will reward each person according to his conduct. Truly I say to you *there are some people standing here who by no means may taste death until they see the Son of man coming into his kingdom.*"



25. Anticipates	17:1-8	Son of man about to suffer
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After six days Jesus **took** Peter and James and John his brother and led them to a high mountain privately. And he was transfigured before them. His face shone like the sun and his garments became as white as the light. And behold they saw Moses and Elias talking with him. In response Peter said to Jesus. "Lord it is good for us to be here. If you will I will make three tents here, one for you and one for Moses and one for

Elias." While he was still speaking, behold a bright cloud over-shadowed them. A voice came out of the cloud saying. "This is my son, the Beloved. in whom I have been well pleased. Hear him." And on hearing this the disciples fell on their faces extremely afraid. And Jesus approached them, touching them and saying. "Get up and do not be afraid." And lifting up their eyes *they saw nobody except Jesus.*

26. Shines	17:9-13	Son of man about to suffer
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And (**as they were**) **coming down** out of the mountain Jesus enjoined them saying "Do not tell anyone about the vision until the Son of man has been raised out of the dead." His disciples questioned him saying "Why do the scribes say that it is fitting that Elias comes first (before the

Christ)." He answering said "Elias indeed is coming and will restore all things. But I tell you that Elias already came and they did not recognize him. But they did to him whatever they wanted. So also *the Son of man is about to suffer from them.*" Then the disciples realised that he was talking about John the Baptist.

27 Empowers	17:14-20	.. Nothing will be impossible to you
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(**When**) they were coming near the crowd a man approached him and falling on his knees before him was saying. "Lord have pity on me because my son is moonstruck and has an illness. Often he falls into the fire and often into the water. I brought him to your disciples and they were not able to heal him." Answering Jesus said. "Oh unbelieving and perverted generation how long will I have to put up with you? Bring him to me here." And when Jesus rebuked it the demon

came out of him and the boy was healed from that hour. On approaching Jesus privately, the disciples said "Why were we not able to expel it?" And he said to them. "Because of your small faith. Truly I say to you, *if you have faith* as small as a grain of mustard you will say to this mountain "Remove from here and it will be removed. *Nothing will be impossible to you.*" (there is no verse 21 in the Revised Standard Version being referred to here).

28 Grieves	17:22-23	...Grieved
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17:22-23 **As** they were strolling in Galilee Jesus said to them. "The Son of man is to be delivered

into the hands of men. They will kill him and *on the third day he will be raised.*" They were extremely grieved about this.

29***Pays dues******17:24-27******.. Give them (money) for me and thee***

When they came to Capernaum the didrachme (collectors of the half shekel) approached Peter and said "Doesn't your teacher pay the tax?" Peter says "Yes he does." And coming into the house where Jesus had preceded him Jesus said. "What do you think Simon? From whom do the kings of the

earth take toll or poll-tax? Do they take it from their sons or from strangers?" Peter said "From strangers" Jesus said to him. "Then the sons are free. But rather than offend them, go to the sea and cast a hook in. Take the first fish that comes up and open its mouth. You will find a shekel there and take it and give it to them for myself and you."

30.***Is present******18:1-20******Where 2 or 3 assembled there am I***

At that time the disciples of Jesus approached him saying "Who is greater in the kingdom of heaven? Calling forward a child he set him in their midst and said. "Truly I say to you, unless you turn and become as children you will not be able to enter into the kingdom of the heavens. Whoever humbles himself as this child, this is the one who is greater in the kingdom of the heavens. Whoever receives a child such as this in my name receives me. Whoever offends one of these little ones who believe in me, it is better for him that a millstone be hanged around his neck and he be downed in the depths of the sea. Woe to the world because of its temptations. It is necessary that there should be some temptation. But woe to the man through whom these offences come. Now if your hand or your foot offends you, cut it off and cast it from you. It is better for you to go into life maimed or lame than with two hands or two feet having to be cast into eternal fire. And if your eye is a cause of sin, pluck it out and cast it from you. It is better for you to go into life one-eyed than with two eyes having to be cast into the Gehenna of fire. See that you do not despise one of these little ones for I tell you that their angels in the heavens always see the face of my Father in

the heavens. How does it seem to you? If a man has a hundred sheep and one of them wanders away, will he not leave the ninety-nine on the mountains and go and look for the wandering one? And if he happens to find it, truly I say to you that he will rejoice over it more than over the ninety-nine who had not wandered. So it is not the will of your Father in the heavens that one of these little ones should perish. Now if your brother sins, go and reprove him between yourself and himself alone. If he listens to you, you will gain your brother. But if he does not hear, take with you one or two others so that there would be two or three witnesses of every word said. But if he refuses to hear them, tell the whole church. And if he refuses to listen to the church, let him be to you as distant and the gentile and tax collector. Truly I say to you, whatever you bind on the earth shall be bound in the heavens. Whatever things you loose on the earth shall be loosed in heaven. Again, truly I say to you that if two of you agree on earth concerning whatever they ask for, it shall be given to them by my Father in the heavens. *For where two or three are assembled in my name, there I am in the midst of them.*"

An interesting point being indirectly made here is the distinction between the disciples and “the child” or “little one.” One could take a traditional view that the distinction is based on a difference in age between the two groups. But the teaching of Jesus goes on to talk in general terms about such a difference and he talks about the sheep that is lost. Obviously Jesus is talking about more than an individual sheep here. There is an inference that when he is talking about ‘the child’ before the group of disciples he is also talking about more than the members of a particular age group. He is talking about a type of person which may or may not be identified with the disciples. By singling out the individual sheep, we are reminded of steps in argumentation and the ‘some versus all’ argument. One may be part of a corporate discipleship group. But whether or not the individual person is the “adult child” is a more individual characteristic. Jesus also points out here that it is possible, indeed necessary, to become like a child in order to enter into the ‘kingdom of the heavens’. In terms of the argument presented in *Reality Search* this parallels a balanced awareness of both time and place.

31. Forgive

18:21-35

Forgive brother of him from heart

Then approaching (Jesus) Peter said “Lord how often can my brother sin against me and I continue to forgive him? Until seven times?” Jesus says to him. “I tell you not until seven times but until seventy times seven. The kingdom of the heavens is like a man who is a king and who wishes to take account of his slaves. He brings one debtor before him who owes ten thousand talents. As he had not the ability to repay this, the lord commanded that he be sold as also his wife and children and everything he has in order to repay the debt. The slave therefore fell down before him saying. “Defer your anger against me and I will repay you everything.” Filled with pity the Lord of that slave released him and forgave him the loan. But on going out that slave found one of his fellow-slaves who owed him a hundred

denarii. Seizing him he throttled him saying. “Repay what you owe.” Falling down his fellow-slave begged him saying. “Defer your anger with me and I will repay you.” But he did not want to do so and on going away had him thrown into prison until he should repay what he owed. Seeing all this his fellow-slaves were extremely upset and coming they explained to their lord what had taken place. Then calling him forward, his lord said to him. “Wicked slave. I forgave you all your debt because you begged me to do so. Should you not have taken pity on your fellow-slave as I took pity on you?” And being angry his Lord delivered him to the tormentors until he should repay everything owing to him. *Thus also my heavenly Father will do to you, unless you forgive each of your brothers from your heart.*”

A point to notice about stories such as the one above is the language. Jesus is talking about behaviour within a group, in this case the group of slaves owned by the Lord. But in this paragraph he is also talking about the emerging community of ‘the church’ Jesus address Peter (whom he appoints as its leader) and stresses to him the need for forgiveness. This approach is within the structure of Matthew’s Section F “Lead Through a Forgiving Relationship.” Jesus demonstrates in his own life that despite all the failings of his followers he readily forgives and shares his “Kingdom” with them.

In the *Reality Search* analysis it is pointed out there is a progression in relationship which is evident in the closing verses of each section of this gospel. The particular Section here finishes with a ‘definition’ of the listeners as ‘brothers (and sisters)’

Again there is a stress on forgiveness by its placement at the end of this section. It is also in the middle position of the previous section and is central to the structure of the final section. There is also stress on forgiveness in Mark where it is the center of the first section and in Luke where it is spoken by Jesus on the cross.

19:1 And it came to pass when ended the Jesus words these, he removed from Galilee and came into the borders of Judaea across the Jordan. 2 And followed him crowds many, and he healed them there.

"brother" (18:35) *And it came to pass when ended the Jesus words these"*
(19:1)



Section **E****AVOID OVER-STRESS ON LAW EXTERNALS****Matthew 19:3 - 25:46***From "Brother" to "Least"***Be Wary of** Paragraph "hook" past tense of 'Jesus said' and summary statement at end

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Section E

AVOID OVER-STRESS ON LAW EXTERNALS

Matthew 19:3 - 25:46

From "Brother" to "Least"

Paragraphs, sometimes with Parts A & B, have "hooks" that are a version of "**Jesus said**".
Also there's a summary statement at the end

Ch 19:1 And it came to pass when ended the Jesus words these, he removed from Galilee and came into the borders of Judaea across the Jordan. 2 And followed him crowds many, and he healed them there.

In the previous section the paragraph "hooks" used, appeared to be a time statement made or implied. This fitted comfortably at the beginning of each major paragraph and in a few instances sub-paragraph. It also fits with Matthew's background which is that of a society based on time.

It appears in the following section the paragraph is formed around "Jesus said" or in the later paragraphs what a figure that he has created in a parable 'says'. Again this hook cannot be used as tightly as a specific place as used by other gospel writers. But this does fit with Matthew's theological background of Judaism rather than that of a background of Greek philosophy with its fascination for geometrical patterns. Matthew develops the significance of it so that Luke and later John can pick up on the significance of it.

Why should there be a stress on the phrase "Jesus said"? One recalls that this phrase is used elsewhere in Matthew as the dividing 'line' between each of the major sections of the gospel. The word "said" also links in with the Jewish theology of the "Memra" or Living Word of God. This theology underpins the enormous respect in which the Jews held their Torah. It appears the theology about the "Memra" is connected in Matthew's gospel with the sense of Jesus himself being the "living word". It is to be developed at much greater depth in the gospel of John. As a lead in to this at the end of Luke's gospel Luke the writer points out the danger of the "loud voice". In Luke's next book of the *Acts* he introduces the idea of the Living Word which is a counter to the loud voice and this is further developed by John.

Thus the hook of "Jesus said" is a preparation for this type of development. A couple of times it turns up twice in the same paragraph which suggests the existence of a sub paragraph. It appears that at the end of most paragraphs here there is also a "saying" or teaching which summarises the paragraph before it. This type of paragraph structure echoes the use of an antiphon or chorus which turns up between the psalms in the present Prayer of the Church. The community of Matthew (c/f their Jewish background) would have been praying the psalms every day so such a format would have fitted in with their own Jewish background.



Be Wary of

<p>1. Selfish use of law</p>	<p>19:3-12</p>	<p>.. Pharisees - re divorce</p>
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19:3-12 **(Then)** The Pharisees approached him, tempting him and saying. "Is it lawful for someone to dismiss his wife for any cause? And **he** answering **said**. "Did you not read that the one who created them made them male and female from the beginning?" He said "Because of this a man shall leave his father and his mother and shall cleave to his wife and the two will become one flesh so that they are no longer two but one flesh. What therefore God has yoked together, let man not separate." They say to him. "Why then did Moses allow someone to give a document of divorce and to dismiss their wife?" He says to them. "Moses did so because of your hardness of

heart. But from the beginning it has not been so. I say to you that whoever dismisses his wife except for fornication and marries another commits adultery." The disciples say to him. "If such is the situation between a man and his wife it is not expedient to marry." And he said to them. "Not all people grasp this saying. But to those to whom it has been given. For there are some eunuchs who are born like this from their mother's womb. And there are eunuchs who were made so by men. And there are eunuchs who made themselves so on account of the kingdom of the heavens. *The one who is able to grasp this let such a one do so.*"

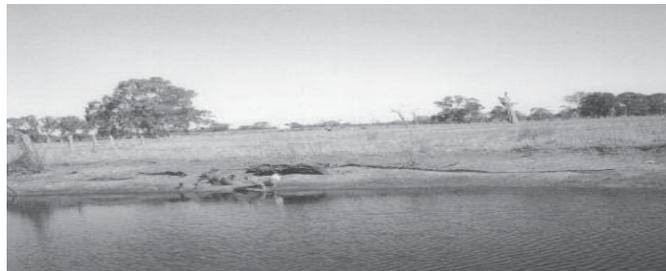
(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

While one is grappling with the meaning of someone who makes themselves a eunuch on account of the kingdom of the heavens, this challenge is followed by the introduction of children. Again a link is made between those in the age group of children, and those who might be described as the 'adult child'. Also one can wonder if the "eunuchs" Jesus speaks here of are Essene monks at Qumran and elsewhere.

<p>2 Belittling of children</p>	<p>19:13-15</p>	<p><i>Children</i></p>
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19:13-15 **Then** children were brought to him so that he should put his hands on them and pray. But the disciples rebuked them (those bringing the children).

But **Jesus said** "Allow the children to come forward and do not stop them coming to me *for of such is the kingdom of the heavens.*" And after putting his hands on them he went on from there.



3 Many possessions.	19:16-30	.. One approaching
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19:16-20:16 **And (when)** behold a person approached him and said "Teacher what good thing may I do so I may have eternal life?" And **he said** to him "Why do you question me concerning the good? There is one that is the good. But if you want to enter into eternal life, keep the commandments." He says to him "Which one?" And **Jesus said** "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honour your father and your mother. You shall love your neighbour as yourself." The young man says to him "All things I have kept. What do I still lack? **Jesus said** to him "If you want to be perfect, go sell your belongings and give them to the poor and you will have treasure in heavens. And come follow me." But on hearing this the young man went away grieving for he had many possessions. So **Jesus said** to his disciples. "Truly I tell you that a rich man will find it difficult to enter into the kingdom of the heavens. But again I tell you it is easier for

a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God." And hearing this the disciples were astounded saying "Who then can be saved?" And looking upon them Jesus said "With men this is impossible. But with God all things are possible." Then answering Peter said to him. "Behold we left everything and followed you. What then shall be our reward?" And **Jesus said** to them. "Truly I tell you that the ones who have followed me into the regeneration, - when the Son of man is sitting on the throne of his glory, you will also sit on twelve thrones, judging the twelve tribes of Israel. And whoever has left houses or brothers or sisters or father or mother or children or fields for the sake of my name, will receive manifold (gifts) and will inherit eternal life. *But many who are*

first will be last and the last will be first." The kingdom of the heavens is like a housemaster who went out early in the morning to hire workmen in his vineyard. And agreeing with the workman for a denarius as the day's pay he sent them into his vineyard. And going out about the third hour (about 9 o'clock in the morning?) he saw others standing in the marketplace idle. To those **he said** (Note: Jesus as compared with housemaster) "You can also go into my vineyard and I will pay you whatever is just." So they went. And again on going out about the sixth and the ninth hour he did the same. And about the eleventh hour on going out he found others standing there and he says to them. "Why are you standing here all day doing nothing?" And they said to him "Because nobody has hired us." He says to them. "You also can go into my vineyard." When evening had come the lord of the vineyard said to his steward. "Call the workmen and pay their wage, beginning from the last until the first." And coming forward the ones from about the eleventh hour each received a denarius. And finally those who had gone out first came forward and assumed that they would receive more. Yet they each received a denarius in the same way. On receiving this they grumbled against the house master saying. "These ones who were last only did one hour and yet you gave them equal pay to us who had borne the burden of the day and the heat. "But **he** answering one of them **said** "Comrade, I do not injure you. Did you not agree with me for the pay of a denarius? Take what is yours and go. But am I not allowed to do what I want with my own things and give this last man the same as I gave to you. Is your eye evil because I am good? *But the last ones will be first and the first ones last.*" (Note: 2nd part explains 1st part)

In Mark's gospel the story of the man approaching Jesus as above is in a "child" Section which does not follow the patterns as used elsewhere in the gospels. This may account for multiple uses of the paragraph 'hook' "Jesus said" in the above passage.

Note that in Mark this person approaching Jesus is described as 'somebody', but is not described as being a young man as here in Matthew. Obviously the use of the phrase "young man" here in Matthew would be the basis for the story being described traditionally as "the story of the rich young man". Scholars generally agree that both Matthew and Luke base much of their gospels on the text of Mark. But there are many subtle changes within the text in order to suit the theological interests of both later writers. Matthew is probably aware that a decision for discipleship (and the adult child?) is made between the times of one moving out of childhood and before one's establishment in a

marriage. Note when Matthew gives a list of what one can leave in order to follow Jesus there is no mention of one leaving one's husband or wife. This is because according to a position already taken by Jesus within this text, one's husband or wife is part of one's own body and one cannot be separated from them.



The ending of the latter paragraph or second section matches the ending of the paragraph before it. This match is obviously a deliberate one.

Also, within this section there is often a first and second part to the one major paragraph. The second part echoes and elaborates on the first part. This 'elaboration' compares with the repetition to be found in the verses of Jewish psalms.

4	Condemnation. . . .	20:17-20	They will deliver him
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20:17-20 **(When) Jesus** was about to go up to Jerusalem and he took the twelve aside privately. On the way **he said** to them. "Behold we are going up to Jerusalem and the Son of man will

be delivered to the chief priests and scribes. They will condemn him to death. They will deliver him to the nations to be mocked and scourged and to be crucified. *On the third day he will be raised.*"

Jesus refers to himself as the "Son of man". As mentioned previously this matches in with a key point of Christianity (c/f *Reality Search*) that Jesus is first of all the "adult child".

5. *Ambition . . .*

20:20-28

Request of Zebedee sons

20:20-28 **Then** the mother of the sons of Zebedee approached him with her sons. She knelt before him asking for something. He said to her "What do you want?" She says to him "Say that these two sons of mine may sit one on the right and the other on left of you in your kingdom." Answering her **Jesus said** "You do not know what you are asking. Can you drink the cup which I am about to drink?" They say "We can" He says to them "Indeed you will drink my cup, but to sit on the right and the left of me is not mine to give to you. These places will be for whoever my Father has

prepared them." On hearing about this the ten other disciples were incensed with the two brothers. So **Jesus** called them forward and **said**. "You know that the rulers of the nations lord it over them and the great ones have authority over them. It is not like this amongst you. Whoever amongst you wishes to become great will be your servant. Whoever amongst you wishes to be first shall be your slave. *The Son of Man did not come to be served but to serve and to give his life as a ransom for many.*" (Note: 2nd half explains 1st half)

It is interesting to consider that the sons of Zebedee are James and John and tradition has it that this John is the beloved disciple and writer of John's gospel. But does this behaviour on the part of John match tradition? Also according to *Acts* James was killed soon after Jesus. But tradition has it that John the beloved disciple lived to a great age and this is also implied at the end of John's gospel. The text here suggests that not only James but also John his brother dies early.

6. *Controls. . . .*

20:29-34

2 blind men rebuked by crowd

20:29-34 **As they were going out** from Jericho a great crowd followed. Behold there were two blind men sitting beside the road. On hearing that Jesus was passing by they cried out saying "Lord, Son of David, pity us." But the crowd rebuked them telling them they should be silent. But they cried out all the more saying "Lord,

Son of David, pity us." Standing still **Jesus** called them and **said** "What do you want me to do for you?" They say to him Lord open our eyes." Being filled with compassion Jesus touched their eyes and *immediately they saw again and they followed him.*

7 *Vestiges of greatness. . . .*

21:1-11

disciples with ass-garments strewn

21:1-11 **And when** they drew near to Jerusalem and came to Bethphage and the Mount of Olives, **Jesus** then sent two of his disciples. He **said** to them "Go into the village opposite and at once you will find an ass tied up and a colt with her.

Loosening the ass bring her to me. If anyone their own garments and threw them on the ground before him. Others cut branches from the trees and strew them along the way. There were

Continued over

Continued

A very large crowd took off their own garments and threw them on the ground before him. Others cut branches from the trees and strew them along the way. There were crowds going in front of him and others following behind. They cried out saying "Hosanna to the Son of David

Blessed be the one who comes in the name of the Lord. Hosanna in the highest." And entering into Jerusalem all the city was taken with it saying "Who is this?" The crowds said "*This is the prophet, Jesus the one from Nazareth of Galilee.*"

8. Money from religion. . . .	21:12-17	Money lenders
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21:12-17 **(When) Jesus** went into the temple and threw out all the people who were selling and buying in the temple. He overturned the tables of the money-changes and the seats of those who were selling the doves. He **says** to them. "It has been written 'My house shall be called a house of prayer.' But you are making it into a den of robbers."

14-17 The blind and the lame in the temple approached him and he healed them. But the

chief priests and the scribes on seeing the marvels he did and hearing the children cry out in the temple and saying "Hosanna to the son of David" were incensed. They said to him. Do you hear what these are saying. **Jesus said** to them "Yes. Did you never read "Out of the mouth of infants and small children you have brought praise?" And leaving them he *went forth outside the city to Bethany, and lodged there.*

(Note: 2nd part explains 1st part)

Strictly speaking the second part of the above paragraph may be able to stand on its own. However it is in the same context of confrontation with the Temple rulers. Note that at Bethany Lazarus lived with his two sisters Mary and Martha. The writer John tells us that it was Mary who was the 'ointment woman'. There appears to be a 'story behind the story'. John also says they were the dear friends of Jesus. Also note how they appear to be associated with 'the child' that Jesus puts forward as the Christian 'type'.

9 <i>False appearances. . . .</i>	21:18-22	<i>...Curse of fig tree</i>
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21:18-22 **Now early in the morning** on going up to the city he was hungry. Seeing a fig-tree along the way he went up to it and found nothing on it except leaves. And **he says** to it. "May you never bear fruit again." The fig-tree was instantly dried up. On seeing this the disciples marvelled saying "Did you see how the fig-tree was instantly withered?"

Answering **Jesus said** "Truly I say to you if you have faith and do not doubt not only will you be able to do this sort of thing to a fig-tree, but also if you say to this mountain 'Be taken and cast into the sea,' it shall be so. And *all things whatsoever you may ask for in prayer, on believing this you will receive it.*"

10 **Reliance on rank. . . .**

21:23-46

..Chief priests criticised

21:23-46 **On his coming** into the temple to teach the chief priests and the elders of the people approached him saying "By what authority do you do these things and who gave this authority to you.?" Answering **Jesus said** to them "I also will question you with a word. If you tell me the answer I will also tell you by what authority I do these things. The baptism of John. Where did it come from, from heaven or from men?" They reasoned amongst themselves saying "If we say it was from heaven then he will say to us 'Why then did you not believe him.' But if we say 'From men' we are afraid of the crowd for they will all have John as a prophet." So they said "We do not know." Then **he said** to them Neither will I tell you by what authority I do these things. How does it seem to you? A man had two children. He approached the first and he said "Child go to work in the vineyard today." But he answering said "I go Lord". But he did not. And then approaching the second the man said similarly. And the second answering said "I will not". But later on repenting, he went. Which of the two did the will of the father? They said "The latter." **Jesus says** to them "Truly I tell you the tax-collectors and the harlots are going before you into the kingdom of God. For John came to you in a way of righteousness and you did not believe him. But the tax-collectors and the harlots believed him. But you on seeing did not repent later so as to believe him.

Listen to another parable. A man who was a housemaster planted a vineyard and put a hedge

around it and dug a winepress in it and built a tower. He let it out to husbandmen and departed. And when the time of the harvest drew near he sent his slaves to the husbandmen to receive its fruits. And taking his slaves they flogged this one, they killed that one and they stoned another. Again he sent other slaves, more than the first ones and they did the same to them. But later he sent his son to them saying. "They will respect my son." But on seeing the son the husbandmen said amongst themselves. "This is the heir. Come let us kill him and let us take possession of his inheritance." And taking him they cast him outside the vineyard and killed him. When therefore the lord of the vineyard comes, what will he do to those husbandmen. They said to him "As they are bad men he will destroy them and he will give out the vineyard to other husbandmen who will render to him its fruits in due season." **Jesus says** to them. "Did you never read in the Scriptures. "A stone which is rejected by the builders has become the corner-stone. This has come from the Lord and it is a marvel in our eyes." Therefore I tell you the Kingdom of God will be taken from you and will be given to a nation producing its fruits. And the one falling on the stone will be broken to pieces. But on whomever it falls, it will crush him to powder." And hearing this the chief priests and the Pharisees knew the parables he told were concerning them. They sought to seize him but *they feared the crowds who held him as a prophet.*

(Note: The parable explains the first part)



Again there could be more than one paragraph here

11 <i>Privilege.</i>	22:1-14	<i>Wedding Feast</i>
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22:1-14 Answering **Jesus again spoke** in parables to them saying. "The kingdom of the heavens is like a man, a king, who made a wedding feast for his son. He sent his slaves to call those who had been invited to the feast but they did not want to come. Again he sent other slaves saying "Tell the people who have been invited. "Behold my supper has been prepared. My oxen and the fatted beasts have been killed and everything is ready. Come to the feast." But they did not care and went off, one to his own field, another to his trading and the rest, grabbing his slaves insulted them and killed them. So the king became angry and sending in his armies he destroyed those murderers and he burned their city. Then **he says** to his slaves "Indeed the feast is

ready but those who had been invited were not worthy. Go therefore into the crossroads and as many as you find call them to the feast." And going out into the road ways the slaves assembled all those whom they found, both the bad and good. The wedding chamber was filled with people reclining. But on entering the king noticed amongst them there was a man who had not been dressed in wedding clothes. He says to him. "Comrade, how is you have come here without wedding clothes?" But he was silent. Then the king said to the servants. Bind him hands and feet and throw him out into the darkness where there will be wailing and the gnashing of teeth. *For many are called but few are chosen.*

12 Separatism.	22:15-22	Pharisee disciples, Herodians & Caesar's coin
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22:15-22 **Then** going the Pharisees took counsel so that they may catch him out in what he said. They send their disciples to him with the Herodians saying "Teacher, we know that you are a truthful man and you teach the way of God truthfully. You are not concerned about 'face' before others. Tell us therefore, how does it seem to you? Is it lawful to give tribute to Caesar or

not?" But knowing their wickedness **Jesus said** "Why do you tempt me hypocrites? Show me the money for the tax." They brought him a denarius. He says to them "Whose image and superscription is this?" They say "Caesar's." Then he says to them "Give to Caesar the things of Caesar and to God the things that are God's." And hearing this *they marvelled and leaving him they went away.*



13 **Anthropomorphism. . . .**

22:23-34

Sadducees re-marriage after death

22:23-33 **The same day** the Sadducees approached him. Now the Sadducees say there is not to be a resurrection. They questioned him saying "Teacher Moses said "If any man dies not having children he shall take to wife the wife of his brother and will raise offspring in the name of his brother." Now there were seven brothers amongst us. And the first one, having married, died without any children. So she became the wife of his brother. But the second one died also and likewise also the third until the seven had died. Last of all the woman died. In the resurrection then, of which of the

seven will she be wife for all of them had had her?" On answering **Jesus said** to them. "You err not knowing either the Scriptures or the power of God. For in the resurrection they neither marry nor are given in marriage but they are like the angels in heaven. But concerning the resurrection of the dead. Did you not read what was told to you by God saying "I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead but of the living." And on hearing this *the crowds were astounded at his teaching*. But the Pharisees heard how he had silenced the Sadducees

14 **Legalism. . . .**

22:34-40

Lawyer tempting

22:34-40 **When** they (the Pharisees) were assembled together one of them, a lawyer, questioned him, tempting him. He said "Teacher what commandment is the greatest in the law?" **He said** to him. "Thou shalt love the Lord your God with your whole heart and

with all your soul and with all your understanding.' This is the great and first commandment. The second is like it. 'You shall love your neighbour as yourself.' *On these two commandments rests all the law and the prophets*".

15 **Narrowness**

22:41-46

Christ the son of David?

22:41-46 When the Pharisees were assembled **Jesus** questioned them **saying** "What does the Christ seem to you? Whose son is he?" They said to him "David's" He says to them "How then does David in spirit call him Lord saying

"The Lord said to my Lord "Sit on the right of me until I put your enemies underneath your feet?" If then David calls him Lord, how is he his son?" Nobody was able to answer him a word *nor dared anyone from that day to question him any more*.



16 **Hypocrisy.**

23:1-38

...Scribes

23:1-38 **Then Jesus spoke** to the crowds and to his disciples saying “ On the seat of Moses sat the scribes and the Pharisees. Everything therefore they may tell you, do it and keep it. But do not follow their example. For they say one thing and do not do it themselves. They bind heavy burdens and put them on the shoulders of people. They are not willing to move these things with their finger. But all their works that they do, are to be seen by others. They broaden their phylacteries and enlarge the fringes on their clothes. They like the chief place at suppers and the chief seats in the synagogues. And in the marketplaces they like to be called “rabbi”. But as for you, do not be called “rabbi”. For you have one teacher (only) and you are all brothers. And do not call somebody Father for you have the one Heavenly Father. Neither be called leaders because there is one leader of you which is the Christ. The greater amongst you shall be your servant. Whoever exalts himself shall be humbled and the one who humbles himself shall be exalted.

Woe to you, scribes and Pharisees. Hypocrites. You shut the kingdom of the heavens before people. You do not enter it nor do you allow others to enter it. Woe to you scribes and Pharisees. Hypocrites. You go about the sea and the land to make one proselyte. And when he becomes a convert you make him a son of gehenna twice more so than what you are yourselves. Woe to you leaders of the blind. You say swearing by the shrine means nothing but those who swear by the gold of the shrine are bound by their oath. Fools and blind people. Which is greater, the gold or the shrine (Temple) which makes the gold sacred. (You say) swearing by the altar means nothing but whoever swears by the gift upon the altar is bound by his oath. Blind people. Which is greater, the gift or the altar which makes the gift sacred? Therefore whoever swears by the altar swears by it and everything upon it. The one swearing by the shrine (Temple) swears by it and those who inhabit it. The one swearing by heaven swears by the throne of God and by the one who sits

Upon this. Woe to you, scribes and Pharisees. Hypocrites. Because you tithe the mint and the dill and the cummin you have neglected the weightier things of the law such as judgment and mercy and faith. It has behoved you to enact these things while not ignoring the others. Blind leaders. You are the ones straining at the gnat but swallowing the camel. Woe to you scribes and Pharisees. Hypocrites. You clean the outside of the cup and the dish. But within these full of robbery and intemperance. Blind Pharisees. First cleanse the inside of the cup that the outside of it may be clean. Woe to you scribes and Pharisees. Hypocrites. You resemble graves that have been whitewashed. Outwardly these may indeed appear beautiful but within they are full of the bones of dead people and all uncleannesses. Thus also you appear outwardly to others as being righteous. But within you are full of hypocrisy and lawlessness. Woe to you scribes and Pharisees. Hypocrites. You build the graves of the prophets and adorn the monuments of the righteous and you say. “If we lived in the days of our fathers we would not have partaken in the blood of the prophets. So you witness to yourselves that you are the sons of those who have killed the prophets. And you fulfil the measure of your fathers. Serpents, offspring of vipers. How will you escape from the judgement of gehenna? Therefore behold I send prophets and wise men and scribes to you. You will kill and crucify them. You will scourge them in your synagogues and will persecute them from city to city. Therefore what falls on you is all the blood of the righteous being shed on the earth going back to the blood of Abel the righteous until the blood of Zacharias son of Barachias whom you murdered between the shrine and the altar. Truly I tell you all these things will come on this generation. Jerusalem, Jerusalem, the one killing the prophets and stoning those who have been sent to her. How often I have wished to gather your children as a bird gathers her young under her wings and yet you did not want this. Behold what is left of your house to you? I tell you by no means will you see me from now until you say “*Blessed the one coming in the name of the Lord*”

One could almost wonder if over the years between the time Jesus gave the above criticisms of the scribes and Pharisees and the time that Matthew wrote them down, the criticisms were converted into some kind of song. The “woe to you” part could have been the chorus. (Or, did it come from an Essene background?) It is obviously being repeated for dramatic effect. At the same time one recalls the original language of Jesus was Arabic. Poetic expression was given high status. The *Koran* as a classic example has been recognised as poetry of the finest quality ever produced in Arabic.

In terms of the ‘line of logic’ in *Reality Search* the criticisms made in the above paragraph apply to anyone anywhere who over-emphasises the observance of external law.

At the end of the paragraph Jesus says he is moving away from these people. This type of warning also appears in the gospel of John. Yet one could wonder whether there is some kind of echo being presented here. If the family of Jesus did in fact belong to the Essene sect within Judaism then at some stage he had to have moved on from them as well. Recall the words of a prophet given to Mary the mother of Jesus when she presented Jesus in the Temple as a child “And your own soul a sword shall pierce.” Traditionally people think of this as happening at the time of the crucifixion c/f the *Pieta* in Rome. But in fact the sorrow prophesied to Mary may have been going on for some years beforehand.

17 *Temple reliance. . . .*

24:1-2

..Not a stone left on a stone

24:1-2 (Afterwards) **Jesus** went forth from the temple. His disciples approached him to point out the buildings of the temple. But answering them **he said** “Do you see these things? Truly I tell you there will *not be a stone on a stone* which will not be overthrown.”



18 **False Prophecy. . . .**

24:3-24

..false prophets will be raised

24:3-24 **When** he was sitting on the Mount of Olives, the disciples approached him privately saying, "Tell us when these things will happen. What will be the sign of your presence and the completion of the age?" Answering **Jesus said** to them. "Watch out that nobody causes you to err. For many will come in my name saying "I am the Christ" and many will cause error. But when you are about to hear of wars and rumours of wars do not be disturbed for it is inevitable this will happen. But that does not mean the end has come yet. Nation will be raised against nation and kingdom against kingdom. There will be famines and earthquakes. But these things are the beginning of birth-pangs. They will deliver you to affliction and will kill you. You will be hated by all the nations because of my name. Many will be offended and will deliver one another and hate one another. Many false prophets will be raised and will cause error. Because of increased lawlessness the love of many will grow cold. But it is the one enduring to the end who will be saved. And this gospel of

the kingdom will be proclaimed throughout the inhabited world as a testimony to all the nations. And then the end will come. When therefore you see the abomination of desolation as spoken about through the prophet Daniel stand in the holy place let the one reading this understand. Then let the ones in Judea flee to the mountains. Let the one on the housetop not come down to take the things out of his house. Let the one in the field not turn back to take his garment. Woe to the pregnant women and the ones giving suck in those days. Pray lest your flight be in winter or on a Sabbath for then the affliction will be great such as has not happened since the beginning of the world until now. Nor would it happen again. Unless those days were cut short nobody would be saved. But because of the chosen those days will be cut short. Then if anyone says to you "Look here is the Christ or there." Do not believe. *False Christs and false prophets will be raised* and they will give great signs and marvels so as to cause error, if possible, even amongst the chosen.

19. **Lack of Watchfulness. . . .**

24:25-51

..Watch ye therefore

24:25-51 Behold I **have told** you **before**. If therefore they say to you "Behold he is in the desert" do not go out there. Or if they say "Behold he is in the private rooms" do not believe. For as the lightning comes from the east and shines in the west, so will the presence of the Son of man be. Wherever the carcass may be, there the eagles will assemble.

Immediately after the affliction of those days the sun will be darkened and the moon will not give her light and the stars will fall from heaven and the powers of the heavens will be shaken. Then the sign of the Son of man will appear in heaven. Then all the tribes of the land will bewail and they will see the Son of man coming on the clouds of heaven with power and much glory. He will send his angels with a great trumpet and his

chosen will assemble out of the four winds from the extremities of the heavens and up to their extremities. Now learn the parable of the fig-tree. When its branch becomes tender and the leaves start to shoot you know that summer is near. So also when you see all these things you will know that it (the end) is at the door. Truly I tell you that this generation will by no means pass away until all these things happen. Heaven and earth will pass away. But my words will by no means pass away. Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, except for the Father. For as in the days of Noah so will be the presence of the Son of man. For as in those days people before the flood were eating and drinking, marrying and being given in marriage until the day Noah went into the ark. People did not know what was happening until

Continued

the flood came and took all. So will it also be with the presence of the Son of Man. Then will there be two men in the field. One is taken and one is left. Two women will be grinding grain in the mill. One is taken and one is left. Watch out therefore because you do not know on what day your Lord is coming. And know that if the housemaster knew in what watch the thief was coming, he would have watched and would not have allowed a hole to be dug through into his house. Therefore you also need to be ready. In an hour that you do not think the Son of Man is coming. Who then is the faithful and prudent

slave whom the lord appointed over his household to give them their food in due season? Blessed is the slave whom when his Lord comes will find him so doing. Truly I tell you that he will appoint him over all his goods. But if a wicked slave says in his heart "My Lord delays" and he begins to strike his fellow-slaves and eats and drinks with those who are drunk, then the Lord of that slave will come on a day on which he does not expect and in an hour which he does not know. He will cut him asunder and he will place part of him with the hypocrites. Then *there will the wailing and the gnashing of teeth.*

The latter paragraph is really an extension of the one before it, hence there is a question as to whether the 'hook' 'I have told you before' qualifies this as a paragraph on its own or rather is a sub-section of the previous paragraph.

Both the 'paragraphs' are long which explains some sub-division. Actually a lot of levels are being addressed here. As scholars believe Mark was written with the knowledge of the Roman siege of Jerusalem (70 AD) and Matthew was largely derived from Mark's gospel then Matthew knew of the siege as well. This was an horrific exercise even for the Romans. Note how the passage follows the warning of Jesus that there would not be a stone left on a stone in the Temple. The Romans did indeed dismantle the temple and of the original, only the present "wailing wall" in Jerusalem remains. Jesus would surely have foreseen this type of destruction, even as the astute human being that he was. He would have warned his followers about it in descriptions as given above. He would have foreseen that the centre of the early church would be located at Jerusalem. With the destruction of Jerusalem, the centre of Judaism was wiped out and, the centre of the church could be wiped out as well. His warnings about getting out as fast as possible would, one assumes have been a practical way of saving the early church leaders there. Also one could assume that when the siege actually did begin the Roman army would have caught the local population by surprise. Matthew is re-presenting the warnings of Jesus in the awareness of what actually did happen. The siege marked the end of Judaism as people knew it. It also marked the end of the church in Jerusalem.

How does the coming of the Son of Man fit in with this? Christianity could now be based from Rome. Also Christianity was going to be more suited to flourish in the Roman Empire. It was (and is) a hybrid of both Judaism and Greek philosophy. Roman culture was based on the latter. Stories about current and decadent Roman settings around the time of Jesus, *c/f Caligula* indicate that Gentile people would have realised their culture on its own was inadequate and they needed a sense of morality.

On another level the above passages are an 'apocalyptic' warning to people of all time about some kind of end to the world. At the present time in an age of nuclear power and terrorism this remains a possibility.

20 **Presumption. . . .**

25:1-13

Ten virgins

25:1-13 **"Then** the kingdom of the heavens **will be** like ten virgins, who, taking their lamps went forth to a meeting with the bridegroom. Now five of them were foolish and five prudent. The foolish ones, on taking their lamps did not take oil with them. But the prudent ones took oil in vessels with their lamps. While the bridegroom delayed everyone slumbered and slept. Then in the middle of the night there was a cry. "Behold the bridegroom is coming. Go forth to meet him." Then all the virgins got up and trimmed their lamps. But the foolish said to the prudent

ones. "Give us some of your oil because our lamps have gone out. But the prudent ones answered saying "In case here is not enough for both us and you go rather to those who sell it and buy some for yourselves. But while they were away buying it the bridegroom came and those who were ready went in with him to the wedding festivities. The door was shut. Later on the remaining virgins came saying "Lord Lord open the door for us." But **He** answering **said** "Truly I say to you I do not know you. *Watch therefore, because you do not know the day nor the hour.*"

It might be commented that the 'hook' of "Jesus said" here is from the bridegroom rather than from Jesus himself. But the previous passage is talking about the coming of the Son of Man (that is, Jesus). Also Jesus refers to himself elsewhere as "the bridegroom" for example in relation to his group of disciples when he was asked why they did not fast. Also again, the idea of Jesus speaking through others is being developed here. It continues into more paragraphs to follow. Later the idea of 'a living voice' speaking through others will be further developed by the two gospel writers Luke and John c/f 'the living word' The following paragraph may appear somewhat harsh. But it could present a "reality check" for the way things are.

21 ***Lack of development. . . .***

25:14-30

dug earth and hid

25:14-30 There was **once** a man going away from home and he called his own slaves and delivered his goods to them. To one he gave five talents, to another two, to another one - each according to his ability. Then he went away. Immediately on his going the one who had received the five talents traded with them and gained another five. Similarly the one receiving the two gained another two. But the one who had received the one talent on going away dug a hole and hid his lord's silver. Then after a long time the lord of those slaves came to make an account with them. The one who had received five talents approached and brought the other five talents saying "Lord you delivered five talents to me. Behold I gained another five talents." **His lord said** to him (Note: Jesus as Lord) "Well done good and faithful

slave. Because you were faithful over a few things I will set you over many. Enter into the joy of your lord." Then the one who had received the two talents approached and said "Lord you delivered two talents to me. Behold the two further talents I gained. " His Lord **said** to him "Well done good and faithful slave. Because you were faithful over a few things I will set you over many things. Enter into the joy of your lord."

Then the one who had received one talent approached. He said "Lord I knew you and what a hard man you are, reaping where you did not sow and gathering where you did not scatter. Being afraid I went away and hid your talent in the earth. Behold what is yours." And answering his lord **said** to him. "Evil and slothful slave. (*Continued over*)

Continued

You knew that I reap where I did not sow and I gather from where I did not scatter. It behooved you therefore to put my silver pieces with the bankers so that on coming I would have received my money with interest. Therefore take from him the talent I gave and give it instead to the one who

has ten talents. For to everyone who has, more will be given in abundance. But from the one who does not have even what he has will be taken from him." And as for the useless slave you will be cast out into *the outer darkness where there will be wailing and the gnashing of teeth.*

As a follow on from the apocalyptic 'end time' descriptions of Jesus the final paragraphs of this section deal with the 'end time' of the individual. It would appear that Jesus envisions the future life - beyond death, as a wonderful figurative banquet. But people need to prepare for this beforehand. There is a logical basis for this. If one assumes that the Originator of Life has certain qualities then the more one develops such qualities within themselves during their lives, then the more they will be attuned to the presence of life's Originator beyond their death. If they fail to do this they will be on the 'outer' and regret their lost opportunities.

23	lack of accountability
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25:31-46

the least

23:31-46 **When** the Son of Man comes in his glory and all the angels with him he will sit on a throne of glory. Assembled before him will be all the nations. He will separate them from one another as a shepherd separates the sheep from the goats and he will set the sheep on his right and the goats on his left. Then **the king will say** to those on his right. "Come blessed ones of my Father. Inherit the kingdom which has been prepared for you since the foundation of the world. For I hungered and you gave me to eat. I thirsted and you gave me to drink. I was a stranger and you entertained me. I was naked and you clothed me. I was sick and you visited me, in prison and you came to visit me." Then the righteous will answer him saying "Lord when did we see you hungry and feed you or see you thirsting and give you drink? When did we see you as a stranger and welcome you or naked and clothed you? and when did we see you ailing or in prison and

come to you?" And answering the king will say to them. "Truly tell you inasmuch as you did this to one of these the least of my brothers you did it to me. Then he will say to those on the left. "Go from me cursed ones into eternal fire which was prepared for the devil and his angels. For I was hungry and you did not give me to eat. I was thirsty and you did not give me to drink. I was a stranger and you did not welcome me, naked and you did not cloth me, ill and in prison and you did not visit me." Then they also will answer saying. Lord when did we see you hungry or thirsting or a stranger or naked or ill or in prison and did not minister to you?" Then he will answer them saying "Truly I tell you, inasmuch as you did not do these to one these least ones neither did you do it to me. These will go away into eternal punishment *but the righteous will go into life eternal*".

Jesus is placing himself here at the very heart and even definition of whether one will be able or not to share in the life of the Originator of life and the universe. In terms of the line of logic of *Reality Search* where would such an assertion fit? Jesus portrays the balanced reality of God who has created both time and place. In later gospels when his presence is seen in a "cosmic" sense, there is a connection shown between his individual reality and the reality of everything. Yet he is not totally identified with the world as a pantheistic view may have it. Perhaps a somewhat parallel description of his connection with all creatures is reflected in verses from the Hindu *Upanishads* e.g. "Even as a spider sends forth and draws in its thread, even as plants arise from the earth and hairs from the body of man, even so the whole creation arises from the Eternal." .

"And it came to pass when ended the Jesus all the words these" (26:1)

Section **F****LEAD THROUGH A FORGIVING RELATIONSHIP****Matthew 26:1 - 28:20***From "Least one" to "discipler"**Mentions of "disciple" as a paragraph "hook" show their transformation*

Steps	Ref	V4 Page	V5 Page
1. disciples hear passively	26:1-5	108	093
2. disciples v ointment woman	26:6-16	108	093
3. the disciples make a routine inquiry	26:17-18	109	093
4. the disciples follow instructions	26:19	109	093
5. the twelve disciples deny betrayal	26:20-25	109	094
6. the disciples initiated into covenant	26:26-29	109	094
7. all the disciples claim will never betray	26:30-35	110	094
8. the disciples asked for support	26:36-39	110	095
9. the disciples fall asleep	26:40-44	110	095
10. the disciples - one betrays	26:45-56	111	095
11. the disciples all leaving him fled	26:56-27:56	111	098
12. a disciple (Arimathaea) asks for body	27:57-28:6	114	098
13. disciples told of resurrection.	28:1-7	114	098
14. announce to brothers	28:8-11	115	098
15. disciples maligned by others	28:11-15	115	099
16. eleven disciples to "disciple"	28:16-20	115	099

28:19 "Behold I am with you all the days"*(that is, Jesus will not be ending his words!)*

In the gospels there is an on-going ambivalence about 'who is the greatest in the kingdom of the heavens', that is, the society which Jesus the Nazarene, or the 'community builder', is in the process of setting up. As already pointed out in *Reality Search* there are two perspectives at play, that of the society based upon time or law and the society based upon place or order. Each of these perspectives has their prototype person as a model. In the first type it appears to be the disciple and Matthew's gospel attempts to develop the meaning of this, especially in the following Section. In the second type of perspective as apparently developed in Luke the prototype admired, is the 'Kingdom Figure' (c/f *Reality Search*) Yet Jesus selects out a child as being 'the ultimate prototype' of the 'kingdom of the heavens'. He challenges his disciples and others to become like children, that is c/f 'the adult child'. It seems his close friends in Bethany, Lazarus, Martha and Mary do come near to the prototype. At the end of Mark (c/f *Reality Search*) a person some considered to be a rank outsider, that is, the 'ointment woman' (Mary, sister of Lazarus) appears to be presented by Mark as someone who does come near to grasping the essential message of Jesus and she is to be remembered because of it.

One wonders if because of the emphasis on 'the child', Matthew should therefore leave off any attempt to define and promote the sense of "discipleship". But on the contrary it would appear the 'adult child' is based or developed from a balance between being "the disciple" and being "the kingdom figure."

Paragraph "hook" is a time statement and mention of disciple(s)

1. disciples hear passively

26:1-5

26:1-5 ..**At that time**). he said to his *disciples*. "You know in two days it is the Passover and the Son of man is going to be delivered up and crucified." Then all the chief priests and the elders of the people were assembled in the court of the high priest who was named Caiaphas.

They considered how they might seize Jesus by guile and kill him. But they said "Not at the feast in case there is a disturbance amongst the people."

(Note: Text is the literal translation from the RSV Interlinear Greek-English New Testament, 1988)

2. *disciples belittle sincerity (of ointment woman)*

26:6-16

26:6-16 **When** Jesus was in Bethany in Simon the leper's house, a woman who had an alabaster phial of very expensive ointment approached and poured it on his head as he reclined. Seeing this **the disciples** were angry saying. "What a waste this is." It could have been sold for a big price and given to the poor." Knowing this Jesus said to them. "Why do you trouble the woman? She has done a good work to me. You always have the poor with yourselves but you do not always

have me. This woman has put ointment on my body in preparation for my burial. Truly I tell you wherever the gospel is proclaimed in all of the world what she did will also be spoken about as a memorial of her." Then going out one of the twelve, the one named Judas Iscariot, went to the chief priests. He said "What are you willing to give me and I will deliver him to you?" They weighed out thirty pieces of silver for him. And from then on he sought an opportunity in which he might deliver him.

3. the disciples inquiry routinely

26:17-18

26:17-18 Now **on the first day** of unleavened bread *the disciples* approached Jesus saying "Where do you want us to eat the Passover so we may prepare for you?" So he said "Go into the

city to "so and so" and say to him "The teacher says. "My time is near and I want to make the Passover with you and my *disciples.*"

4. *the disciples* follow instructions with some disinterest.

26:19

26:19 So (**then**) the disciples did as Jesus had told them and prepared the Passover

5. the twelve disciples deny betrayal

26:20-25

26:20-25 **When evening came** he reclined with the twelve *disciples*. As they were eating he said, "Truly I tell you that one of you will betray me." Grieving exceedingly they began to say to him one by one. "Is it me Lord?" And he answering said "The one dipping his hand in the dish with me. This man will betray me. Indeed what will

happen with the Son of man is as it has been written concerning him. But woe to that man through whom the Son of man is betrayed. It would be better for him if that man had not been born. And answering, Judas, the one betraying him, said "Is it me rabbi?" He says to him "You said it.

6. the disciples initiated into covenant

26:26-29

26:26-29 **As they were eating** Jesus took a loaf of bread and blessing it he broke it and gave it to his *disciples* saying "Take and eat. This is my body." And taking a cup and giving thanks he gave it to them saying "Drink all of it, for this is

the blood of my covenant. This is the covenant of blood being shed for the forgiveness of sins for many. I tell you by no means will drink from now on of this fruit of the vine until that day *when I drink it with you again in the kingdom of my Father.*"

Elsewhere in the gospels e.g. in John, Jesus is talking about the need for the grain of wheat to die in order to bring forth new growth. Jesus knew in his life it was inevitable his course of 'balance' would clash with both the leaders of Judaism and those imposing Roman Order. He knew that in a sense his death would 'free up'

his followers to develop his teaching from their own base. He also knew the influence of their emerging society would have far-reaching effects on the whole world and would help people in general to straighten out the morality of their lives.

7 *all the disciples claim on-going loyalty*

26:30-35

26:30-35 **Having sung** a hymn they went out to the Mount of Olives. Then Jesus says to them. "You will all fall away because of me to-night. For it has been written "I will strike the shepherd and all the sheep of the flock will be scattered. But afterwards I will be raised and I will go before you into Galilee."

Answering him Peter said. "Even if everyone else deserts you I will never do so." Jesus said to him Truly I tell you that to-night before the cock crows you will deny me three times. Peter says to him. "Even if I must die with you by no means will I deny you." All the *disciples* said likewise.

8 *the disciples asked for support*

26:36-39

26:36-39 **Then** Jesus came to a piece of land called Gethsemane and he says to the *disciples* "Sit here while I go away over there and pray. Taking Peter and the two sons of Zebedee he began to grieve and be distressed. Then he

says to them. I am so grieved in my soul I could die from it. Stay here and watch with me." And going forward a little he fell on his face praying and saying. "Father if it is possible let this chalice pass from me. Yet not as I will but as you want."

9 *the disciples fall asleep*

26:40-44

26:40-44 And **(then)** he comes to the *disciples* and finds them sleeping and he says to Peter. "Were you not able to watch one hour with me? Watch and pray lest you enter into temptation. Indeed the spirit is eager but the flesh is weak." Again a second time he went away and prayed saying

"Father if this cannot pass away without my drinking it, let your will be done." And coming again he found them sleeping for their eyes were heavy. And leaving them again and going away he prayed a third time saying the same thing.

10 *the disciples . . . include a betrayer.*

26:45-55

26:45-55 Then he comes to the *disciples* and says to them. "You can sleep now and rest. Behold the hour has drawn near and the Son of Man is being betrayed into the hands of sinners. Get up. Let's go. The one betraying me is near." And while he was still speaking, Judas, one of the twelve, arrived and with him there was a big crowd of people carrying swords and clubs. They were from the chief priests and elders of the people. Now the one betraying him had given them a sign saying "Whoever I kiss, that is the one. Seize him." And immediately on reaching Jesus he approached and said "Hello Rabbi" and affectionately kissed him. But Jesus said to him. "Comrade what are you doing here?" Then approaching, they laid hands

on Jesus and seized him. Then one of those who were with Jesus stretched out his hand and drew his sword, striking the slave of the high priest and cutting off his ear. Jesus says to him. "Put back your sword into its place for those who take up a sword will perish by a sword. Do you not realise I could ask my Father and he would provide me now with more than twelve legions of angels? But it must be like this so that the Scriptures may be fulfilled." In that hour (of betrayal) Jesus said to the crowds "You come out with swords and clubs to take me as if I were a robber. I sat daily in the temple teaching and you did not seize me. But this has all come to pass so that the scriptures of the prophets may be fulfilled."

11 *the disciples all flee*

26:56-27:56

26:56-27:56 Then the *disciples* all leaving him fled. But those who had seized Jesus led him away to Caiaphas the high priest where the scribes and the elders were assembled. Peter followed him from afar up to the court of the high priest and going in sat with the attendants to see the end. The chief priests and the whole council sought false witnesses against Jesus so they might put him to death. But though many false witnesses approached they did not find any (credible ones). However later two approached and said "This man said I can destroy the shrine of God (temple) and after three days re-build it. Standing up the

high priest said to him. "Do you have nothing to answer these men giving evidence against you?" But Jesus remained silent. The high priest said to him. "I command you by the living God that you tell us if you are the Christ the Son of God." Jesus says to him "You say it. Yet I tell you you will see the Son of man sitting on the right hand of the Power and coming on the clouds of heaven." Then the high priest tore his garments saying "He blasphemed. What more need do we have of witnesses? You have now heard the blasphemy. What do you think?" And they answered saying "He is liable to death."

Then they spat in his face and violently maltreated him. They slapped him saying "Prophecy to us Christ. Who is it who has struck you?" And Peter sat outside in the court. A maidservant approached him saying, "You were also with Jesus the Galilaeen." But he denied it before everyone saying "I do not know what you are talking about." And going out into the porch someone else saw him and said to those there, "This man was with Jesus the Nazarene." And again he denied it with an oath saying "I do not know the man." And after a little while those there approached and said to Peter "Truly you are

Continued from previous page

also one of them for your accent shows it." Then he began to curse and swear saying "I do not know the man." Immediately a cock crowed. Peter then remembered the words of Jesus when he said "Before a cock crows you will deny me three times." Going outside he wept bitterly.

When early morning came all the chief priests and elders of the people took counsel against Jesus so as to put him to death. Having bound him they led him away and delivered him to Pilate the governor. Then Judas, on realising the one he had betrayed was condemned, repented and returned the thirty pieces of silver to the chief priests and elders saying "I have sinned in betraying innocent blood." But they said "What is that to us? That's your problem." And so tossing the pieces of silver into the temple he left and going away he hanged himself. The chief priests took the pieces of silver and said "It is not lawful to put this money into the treasury since it is blood money. So on taking counsel they bought a potters field for the burial of strangers. It has been called the field of blood until the present time.

By this was fulfilled what was spoken through the prophet Jeremiah, that is "They took the thirty pieces of silver which was the price set on him by some of the sons of Israel. They gave these for the potter's field as directed by the Lord. Jesus stood

before the governor who questioned him saying "Art thou the king of the Jews?" Jesus said "You say it." When he was accused by the chief priests and elders he answered them nothing. Then Pilate said to him. "Do you hear what things they accuse you about?" And he did not answer him a single word so that the governor marvelled. Now at the time of a feast it was a custom for the governor to release one prisoner that the crowd wanted. They had at the time a notable prisoner called Barabbas. When the crowd were assembled Pilate said to them. "Who do you want me to release to you, Barabbas or Jesus called the Christ. He (Pilate) knew it was because of envy that they had delivered (Jesus) to him. Now while he was sitting on the tribunal seat, his wife sent a message to him saying. "Have nothing to do with that just man for I had a dream today that I suffered many things because of him."

But the chief priests and the elders persuaded the crowds that they should ask for Barabbas and destroy Jesus. So when the governor said to them "Which of the two will I release to you?" they said "Barabbas." Pilate says to them "What then will I do with Jesus called Christ?" They all said "Let him be crucified." But he said "Why what evil has he done?" But they cried out all the more saying "Let him be crucified." Seeing that nothing was to be gained but rather an

uproar was occurring Pilate took water and washed his hands in front of the crowd saying "I am innocent of the blood of this man. This is upon you." And answering, all the people said. "His blood be upon us and upon our children." Then he released Barabbas to them. But having had Jesus scourged he delivered him to be crucified." Then the governor's soldiers, having taken Jesus into the praetorium, assembled the whole band of them against Jesus. Stripping him they put a purple cloak around him and having plaited a crown of thorns they put it on his head and a reed in his right hand. Bowing the knee before him they mocked him saying "Hail King of the Jews." And, spitting at him they took the reed and struck at his head. when they had mocked him they took off the cloak and put his clothes back on and led him way to crucify him. On going out they found a Cyrenian man who was called Simon. They obliged him to carry (Jesus') cross. Then coming to a place called Golgotha which means a place called "a skull" they gave him wine mixed with gall to drink. On tasting it he would not drink. Then having crucified him they divided his garments casting lots. After that they sat down and guarded him there. They put above his head the charge against him, writing "This is Jesus the King

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of the Jews". Crucified with him were two robbers, one on the right and one on the left. People passing by blasphemed against him wagging their heads and saying "This is the one who said that on destroying the temple he could re-build it in three days. Save yourself if you are the Son of God and come down from the cross." Likewise also the chief priests were mocking him with the scribes and the elders. They said "Others he saved but he cannot save himself. If he is the King of Israel let him come down now from the cross and we will believe in him.. He has trusted in God. Let him rescue him now if he wants him. After all he said "I am the Son of God." In the

same way the robbers crucified with him also reproached him. Now from the sixth hour (c/f midday) darkness occurred over all the land until the ninth hour. And at about the ninth hour Jesus cried out with a great voice saying, "Eli Eli lema sabachthani?" This means "My God, My God, why have you forsaken me?" Some of the people standing there on hearing this said "This man is calling on Elias." Immediately one of them ran and took a sponge and filling it with vinegar attached it to a stick and gave it to him to drink. But the rest said "Leave him. Let us see if Elias comes to save him." And Jesus again cried out with a loud voice and released his spirit. And behold the veil of the Temple was ripped from top to bottom into two. The ground

was shaken and rocks split apart. Tombs were opened and many of the bodies of people who had died were raised again. And coming out of the tombs after he rose again they went into the holy city and appeared to many. Meanwhile the centurion and those with him guarding Jesus, on seeing the earthquake and the things happening around were extremely afraid saying "Truly this man was the Son of God." Now there were many women watching from the distance. They had followed Jesus from Galilee ministering to him. amongst them was Mary the Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Obviously a huge number of things and dimensions are being covered by Matthew the writer, in this description. But in terms of the line of logic of *Reality Search* a few points in particular come to mind. We see that the situation leading to the crucifixion is quite fluid in terms of loyalty. Think back to the confrontation about the ointment woman which led up to the betrayal. Matthew says the complaints about her use of ointment come from "the disciples" as a group rather than one person. Was tension brewing amongst the disciples and about the family of Lazarus, Martha and Mary (named by John as the ointment woman)?

In Matthew's account here Judas acts from a general discussion. Then at the arrest of Jesus all of his disciples fled. After that Peter denies knowing Jesus, despite his promises of loyalty. Following on from that there is the after-math of Judas' betrayal. It can appear there was not a great difference between the two. It would also seem from the text that Judas somehow did not expect Jesus to be delivered up to the governor Pilate. Did he think he was going to teach Jesus some sort of lesson? Did he think the conflict between Jesus and temple authorities would stay within Jewish circles? He knew the priests etc did not actually have the ability to execute let alone crucify someone. He knew they would have been loath to ask a favour like this of the Governor. But we know from Matthew that they did!

Something else that is unexpected is the sudden change in the disposition of the crowd.

12 *a disciple (Arimathaea) comes forward to display respect (for body).*

27:57-66

27:57-28:6 **When evening had come** a rich man from Arimathea who was called Joseph and who himself was a *disciple* arrived. This man approached Pilate asking for the body of Jesus. Then Pilate commanded that it be given to him. Taking the body Joseph wrapped it in a clean sheet and placed it in a new tomb which he had hewed in the rock. Then rolling a great stone before the door of the tomb he went away. Mary the Magdalen and the other Mary were sitting opposite the grave. The next day, which is after the preparation feast, the chief priests were

assembled. They sent a message to Pilate saying, "Sir. We remember that when this deceiver was still alive he said "After three days I will rise again." Command therefore that the grave be guarded until the third day in case the disciples may steal his body and say to the people "He was raised from the dead. Then the last deceit will be worse than the first." Then Pilate said to them "You have guards. Go and make it fast yourselves." And so they made the grave fast, making sure the stone was sealed with their own guard there.

In the paragraph preceding this Matthew notes that Pilate knew the chief priests had delivered Jesus out of envy. They had claimed to Pilate that Jesus said he would destroy then rebuild the temple within three days. But now that Jesus is dead the priests switch stories and say that Jesus was talking about himself being "re-built" within three days. Before the secular scepticism of the Romans this makes their religious 'law' about blasphemy look like a farce.

13 *disciples told of new life (resurrection)*

28:1-7

28:1-7 **But late on the Sabbath** as the first day of the week was near Mary the Magdalene and the other Mary came to view the grave. Behold a great earthquake occurred as an angel of the Lord was descending out of heaven. He approached and rolled the stone away and sat upon it. His appearance was as lightning and his dress as white as snow. From fear of him those guarding the grave were so shaken that they fell down as though dead.

Then on answering the angel said to the women. "Do not be afraid for I know that you are looking for Jesus who was crucified. He is not here for he was raised as he said. Come and see the place where he lay."

They went quickly to tell his *disciples* that he was raised from the dead and to tell them "He is going before you into Galilee and you will see him there as he had told you."

Is Mary Magdalene is/was as pivotal in the gospels as some modern theorists would claim? Note that here she is not identified with the ointment woman but rather with the disciples. However the whole sequence of events here in Matthew (and Mark) began with an argument and controversy about the ointment woman. Was this controversy really about an argument relating to Jesus' requirement that his disciples become "like children"? It appears he viewed Lazarus "whom Jesus loved" and his two sisters Martha and Mary (named as the ointment woman in John) as coming near to what Jesus was looking for, and what he wanted his disciples to become. Where does the Magdalene fit in? It is to herself that Jesus finally refers to the disciples as being "his brothers."

14 *announce to brothers.*

28:8-10

28:8-11 **Going away quickly** from the tomb with great fear and joy they ran to announce the good news to his *disciples*. And behold Jesus met them saying "Hello!". They approached him and held

his feet worshipping him. Then Jesus says to them." Do not be afraid. Go and announce to my brothers that they may go away into Galilee and they will see me there."

15 *disciples maligned by others.*

28:11-15

28:11-15 **As they were going** they saw some of the guard who came into the city and who had told the chief priests everything that had happened. Being assembled with the elders they took counsel with each other. Then taking some silver they (the chief priests) gave it to the soldiers saying. Say that "his

disciples coming by night and stole his body while we were asleep." If the governor hears about this we will persuade him to overlook it and so make you free from worrying about it. Then the soldiers took the silver and did as they were told. Thus this story has been spread about by the Jews until the present day.

16. *eleven disciples . . . to "disciple".*

28:16-20

28:16-20 So (**then**) the eleven *disciples* went into Galilee to the mountain where Jesus had appointed them. On seeing him they worshipped him. But some doubted. On approaching them Jesus talked with them saying. "All authority in heaven and on earth has been given to me.

Go therefore and *disciple* all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teach them to observe everything that I have commanded you. Behold I am with you all the time until the completion of the age."

28:19 "Behold I am with you all the days"
(*that is, Jesus will not be ending his words!*)

In terms of the line of logic of *Reality Search* it is appropriate that the very last words of Jesus in the Gospel refer to a span of time. Discipleship of Jesus is meant to continue.





Matthew - "Internalise the Law"
Reality Search - Version Four

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Five Pivotal Texts

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