



12. Matthew 8:1–13:52

“Jesus Raising the daughter of Jairus”

Part 2: Galilean Ministry and the Mission Sermon

Part 3: Growing opposition to Jesus and the Sermon in Parables.

Part 2: The Galilean Ministry Narrative

(8:1–10:42)

10 miracles (in three groups) reminiscent of the 10 miracles of Moses (Exodus 7:8-11:10)

- “When he as come down from the mountain, great multitudes followed him.” (8:1, *narrative transition*)
- **Miracle Stories 1** (8:2–17)
 - Eighth *Formula Quotation*, 8:17 = Isaiah 53:4
 - Would-be Followers (8:18–22)
- **Miracle Stories 2** (8:23–9:8)
 - Call of Matthew (9:9, *call story*)
 - *Controversy Narratives* (9:10–17)
- **Miracle Stories 3** (9:18–34)
 - Segue to Mission Sermon: The Need for Laborers (9:35–38)
- **Discourse: Mission Sermon** (10:1–42)
 - Intro: Call of the Twelve (10:1–42, *narrative*)

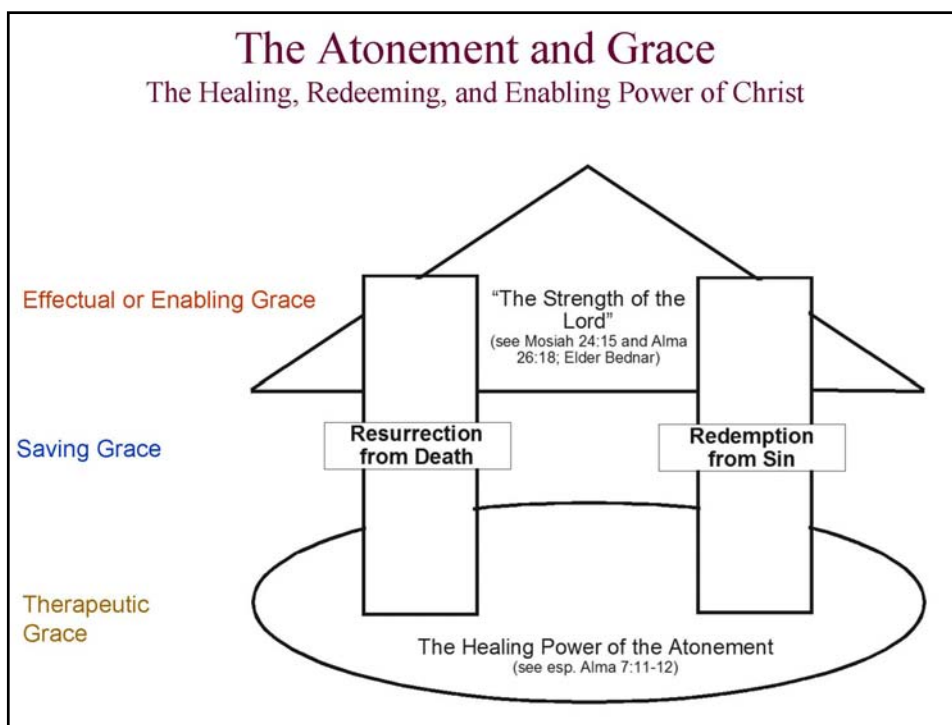
Miracles, Block 1 (8:2–17)

- **Block 1 (miracle stories)**
 - 1. Leper (8:2–4)
 - “. . . go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”
 - 2. Centurion’s servant (8:5–13)
 - *Seeming historical inaccuracies here can be explained by literary placement (Galilee was not occupied by troops!)*
 - “. . . speak the word only, and my servant shall be healed . . . Verily I say unto you, I have not found so great faith, no, not in Israel.”
 - 3. Simon’s mother-in-law and many others (8:14–17)
- **Eighth formula quotation, 8:17 = Isaiah 53:4**
 - “That it might be fulfilled which was spoken by Esaias the prophet, saying, *‘Himself took our infirmities, and bare our sicknesses.’*”
 - [The Healing Power of Jesus](#); cf. Alma 7:11–13
 - See graphic on the Atonement, next slide

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Miracles, Block 2 (8:23–9:8)

- **Would-be followers (8:18–22, dialogues)**
 - “And **a certain scribe** came, and said unto him, ‘Master, I will follow thee whithersoever thou goest.’ And Jesus saith unto him, ‘The foxes have holes, and the birds of the air have nests; but **the Son of man hath not where to lay his head.**”
 - **Matthean positive portrayal of a scribe**
 - “And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, **Follow me; and let the dead bury their dead.**”
 - May be referring to the “second burial” of the bones a year after the original burial
- **Block 2 (miracle stories)**
 - 4. Stilling the storm (8:23–27)
 - 5. Gadarene demoniacs (8:28–34)
 - *Matthew has two demoniacs, but the JST corrects it to one*
 - *Matthew’s account is actually shorter and less detailed than Mark’s*
 - 6. Paralytic (9:2–8)
 - Once again, a healing story is **considerably abbreviated by Matthew**
 - It occurs considerably later here than in Mark’s narrative
 - **Nevertheless, serves as a segue into a controversy**

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Matthean Controversy Narratives 1 (9:9–17)

- **Call of Matthew** introduces the first of the **controversy narratives** (9:9)
 - Mark 2:14 and Luke 5:27 call him “Levi”
- **Tax collectors and sinners (9:10–13)**
 - **Matthew is harsher to the Pharisees:** “. . . But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
- **New and the Old (9:14–17)**
 - **Controversy starts ostensibly about fasting**
 - Sequence of thought: disciples of John and Pharisees (old), those of Christ (new)
 - JST Matthew 9:18-21: “**Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law?** But Jesus said unto them, Ye keep not the law. **If ye had kept the law, ye would have received me, for I am he who gave the law.** I receive not you with your baptism, because it profiteth you nothing. **For when that which is new is come, the old is ready to be put away.**”
 - Sequence of thought: new, not old
 - No one puts new (unshrunk) cloth in old garments and new wine in old bottles

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Miracles, Block 3 (9:18–35)

- 7. Girl restored to life A (9:18–19)
 - In Matthew's account she (daughter of Jairus in Mark) is **already dead**
- 8. Woman with issue of blood (9:20–22)
 - Matthew borrows Mark's intercalation
 - Once again, the **healing story** is **considerably abbreviated**
- 7. Girl restored to life B (9:23–26)
- 9. Two blind men (9:27–31)
 - Mark had two blind men, including Bartimaeus, in **two separate incidents**, **Matt has put them together** (probably so that he has only 10 miracles total in these blocks!)
- 10. Dumb man (9:32–38)

- **Bridge into the Mission Sermon**
 - "But when he saw the multitudes . . . saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few . . .**" (9:36–38, **narrative transition**)

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The Mission Sermon (10:1–42, discourse)

- **Introduction: Calling of the Twelve** (10:1–4, **narrative**)
 - 12 disciples (apostles) **symbolizing the 12 tribes of the restored kingdom**
 - **A new Israel!**
 - Simon and Judas, formerly political activists?
 - "Canaanite" here is Aramaic *qan'an*, a (former) "zealot" or revolutionary
 - "Iscaiot" is "from Keriioth" or from Latin *sicarius*, a political assassin
 - **Called considerably later in the story than in Mark**
- **Direction: Mission of the Twelve** (10:5–15)
 - Voluntary poverty (10:9–10): neither scrip (Cynic philosophers carried a bag) nor staves (Essenes carried nothing extra but a staff)
- **Warning of Coming Persecutions** (10:16–33)
 - "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (10:22)
 - "The disciple is not above his master, nor the servant above his lord." (10:24)
- **Costs of Discipleship** (10:34–39)
- **Rewards for discipleship** (10:40–42)
 - "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (10:40; cf. D&C 84:36-37)

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Part 3: Opposition to Jesus Narrative (11:1–13:53)

- John the Baptist as a Precursor in Rejection (11:1–19)
- **Denunciation or “Woes” (11:20–24)**
- Jesus’ Prayer (11:25–27)
- Jesus’ Invitation: Come Unto Me (11:28–30)
- Controversy Narratives 2 (12:1–42)
- Parable of the Return of the Unclean Spirit (12:42–45)
- Jesus’ True Family (12:46–50)
- Discourse: Sermon in Parables (13:1–52)

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John the Baptist as a Precursor in Rejection (11:1–19)

- “. . . Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” (11:3–5)
- “Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.” (11:11)
 - Jesus? Servant-disciples with the higher priesthood?
- “And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. But the days will come, when the violent shall have no power; for all the prophets and the law prophesied that it should be thus until John. Yea, as many as have prophesied have foretold of these days. And if ye will receive it, verily, he was the Elias, who was for to come and prepare all things.” (Matthew 11:12–15 JST)

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Jesus' Prayer

Turns from the cities to the Father then to the Disciples

- Denunciation or “**Woes**” (11:20–24)
 - “woe” introduces a **prophetic lament** or **condemnation oracle** (cf. Jer 13:27; 48:46; Hos 7:13)
 - Here to cities: Chorazin, Bethsaida, and Capernaum
- **Prayer to the Father (11:25–27)**
 - “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.”
 - Prayer ends but Jesus continues: “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”
- Invitation: Come Unto Me (11:28–30)
 - **“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”**
 - Double or single yoke? Christ lifts our burdens to be sure, but here the emphasis is **replacing the burden of the law** (or our individual, worldly burdens) with his gospel (or the burden of taking him upon ourselves)

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Controversy Narratives 2

(12:1–50, leading to parables)

- **The Sabbath and Grain** (12:1–8)
- **The Sabbath and Healing the Withered Hand** (12:9–14)
- **God's Chosen Servant** (12:15–21)
 - Ninth **Formula Quotation**, 12:18–21 = Isaiah 42:1–4 (Free Rendering)
- **Jesus' Healings and Beelzebub** (12:22–32)
- **Parable** of a Tree and its Fruit (12:33–37)
- Sign of Jonah (12:38–42)
- Parable of the Return of the Unclean Spirit (12:43–45)
- Jesus' True Family (12:46–50)

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Sermon in Parables (13:1–52, discourse)

- **Parables:** Comparative stories that teach principles on number of levels
 - Usually drawn from nature and everyday life
 - Challenge accepted values
 - Illustrate a point
- **Sower** (13:1–9)
- Purpose of Parables (narrative, 13:10–17)
 - Tenth **Formula Quotation**, 13:14–15 = Isaiah 6:9-10
 - parable of sower explained (13:18–23, discourse)
- **Wheat and tares** (13:24–30)
- **Mustard seed** (13:31–32; same as Mark here, but see 17:19–20 and Luke 13:18–19 for “faith” application)
- **Leaven** (13:33)
- Use of Parables (**teaching saying**, 13:34–35)
 - Eleventh **Formula Quotation**, 13:35 = Psalm 78:2
 - parable of the tares explained (discourse, 13:36–43)
- **Treasure, pearl of great price, and net compared to kingdom of heaven** (13:44–50)
- **Scribe prepared for the kingdom** (13:51–52)
 - Autobiographical reference to Matthew?