

## Matthew Online Study Journal

### Week Six

#### Level One

1. Oh my goodness. I was so moved by the woman as she ran behind Jesus begging Him for help for her daughter. I've had to cry out for my children, too. Now, though, I am more aware of the bridge Jesus was crossing to reach the Gentiles – the “unclean” people group. Her faith in what she **knew** Jesus could do for her daughter was remarkable. And the fact that she refused to be insulted by the “little dog” statement proved her faith. She didn't even deny that she was a little dog when she said, “even the little dogs eat the crumbs the children drop.” I think I am deeply moved like never before through this story. It has touched my heart deeply. How many times have I made a judgment that someone wasn't worth my time or effort because they were not like me. Did not live like me. Is this how we look at those who do not share our faith in Jesus? Is this how we treat those outside the faith? Not stopping to speak to them. Refusing to share Jesus with a Muslim or a family member who does not believe? Ouch. This has pierced my heart.

#### Level Two Study Questions:

1a: Matthew 15:21-28 & Mark 7:24-30 Comparisons.

#### **Similarities:**

“Then Jesus went out from there and departed to the region of Tyre and Sidon” (Matthew 15:21).

“From there He arose and went to the region of Tyre and Sidon” (Mark 7:24a).

They both point out that a woman “from the region” came to Him asking for healing for her demon-possessed daughter.

They both say she persisted in asking.

But Jesus said to her, “for it is not good to take the children's bread and throw *it* to the little dogs” (Mark 24:27)

“But He answered and said, ‘It is not good to take the children's bread and throw *it* to the little dogs’” (Matthew 15:26)

She tells Jesus that even little dogs eat the crumbs in both

#### **Differences:**

Mark points out that “He entered a house and wanted no one to know it, but He could not be hidden” (Mark 7:24b).

Matthew says she was “a woman of Canaan”

Mark says she was a <sup>[b]</sup>Greek, a <sup>[c]</sup>Syro-Phoenician by birth.

Matthew says she asked for mercy from Jesus and acknowledged Him as “Lord and the Son of David.”

Matthew says she cried out to Him and He did not answer her.

Matthew says the disciples asked Jesus to send her away.

Mark says Jesus said, “Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs” (Mark 7:27).

Matthew points out that Jesus said, “But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel’” (Matthew 15:24).

Matthew says she “came and worshiped Him saying, ‘Lord help me’” (vs. 25).

“Then He said to her, ‘For this saying go your way; the demon has gone out of your daughter.’ (Mark 7:29).

“Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire” (Matthew 15:28).

“And when she had come to her house, she found the demon gone out, and her daughter lying on the bed” (Mark 7:30).

“And her daughter was healed from that very hour” (Matthew 15:28b).

1b. I never realized the depth of disgust the Jews had towards the Gentiles because of their representation of “immorality, idolatry and ritual impurity.” When I’ve read this story through the years, I have always felt it seemed a bit harsh of Jesus to insinuate she was a “little dog.” I read in a footnote that it was not complementary at all to her and would have been an insult to either gender, but would not have meant as a direct label on her. Dogs were considered unclean animals and Jews did not have dogs as pets. (Honestly, it stung a little as this is what I grew up being called by my older brother. So I think I resented it a bit). But, now I understand at a deeper level that Jesus went to a town that was full of the “unclean.” He used this as a metaphor to test the woman’s faith. And to show His disciples with Him how great was her faith! He was reaching out to a people who the Jews would never reach out to. He was showing them they had a place in His Kingdom. They could have faith in the God of Jacob, Abraham, and Isaac and be welcomed by Him. The Priests never welcomed gentiles because to them they were unclean but like you said, “Jesus was not asking people to be holy enough to be touched by God, but as God, He was touching people in their sin and making them holy.” Wow.

1c. Matthew’s account lets us know that Jesus did not speak to her when she first cried out to Him and the disciples urged Him to send her away. They didn’t try to send her away they wanted Him to do it. Matthew lets us know that He said He was sent to lost sheep of the house of Israel. Mark let’s us know she was Greek, a Syro-Phoenician by birth who kept asking for help for her daughter. They both tell us it was her faith in Him – which was revealed through her response to His statement that “it was not good to take the children’s bread and throw it to the little dogs” that proved her faith. Mark also tells us that “He entered a house and wanted no one to know it.” I find it interesting that He didn’t want anyone to know He was there but He couldn’t hide it from anyone. I don’t think the difference take anything away from the story, I think the differences enhance it.

1d. Is Mark focusing more on the woman’s nationality, perhaps? Matthew seems to focus on the fact that Jesus came to reach Israel but Matthew also tells us that she recognized him as Lord and the rightful ruler of Israel with her statement, “Lord and Son of David.”

## Week Seven

### Level 1:

I really appreciated the video teaching on the Matthew 18 principle and resolving conflict. Our churches would have a completely different look and feel if we followed Jesus instruction on this. Go to the person –

don't blast it all over. I have found that rather than responding right away to the insult/offense, if I take the time to pray about it before I even speak about it the Lord usually helps me deal with it. But, if I can't get over it I need to go to that person. It's only then that – if left unresolved – I need to take someone with me to help us sort out when the time comes to break fellowship with someone. Often, we either keep people in our life and allow them to continue to hurt us and never confront, or remove them without ever telling them why. His teaching was really good.

## Level 2:

1. I'm not sure if, when offended, we automatically think "someone 'sinned' against me" but I do know we understand the sting of a hurt. That's when we also tend to believe someone 'owes' us. What has been borrowed? Our pride, our heart, our joy, our trust, I suppose. I once heard Andy Stanley do a teaching on offense and he made the statement that to forgive an offense was to say, "You don't owe me anymore." I've never forgotten it. When we are hurt or offended by someone our response is similar to extracting a payment from the offender for the debt we believe is owed to us. The deeper the wound—the higher the payment—and we intend to collect it. We enforce payment through manipulation, silent treatments, cutting remarks, and even removal from our lives. Sometimes we try to hurt others the way we've been hurt by them. I saw two couples walk through infidelity in completely different manners: one forgave and never brought the matter up again. The other said they forgave but held the sin against the spouse and brought it up at every opportunity and ended the marriage. When we refuse to release the debt – everyone is the loser, but ultimately, the biggest loser is the grudge holder.
2. Who had the more power? I think the king did. He had the power to exact payment from the servant, but he also had the power to forgive and release the debt. He allowed the power of compassion to remove the need for the servant to pay back what was owed. "Selling the man will not recoup the king's losses but in a culture valuing honor, however, showing mercy would at least serve the king's reputation for benevolence" (Cultural Backgrounds Study Bible, footnote).
  - a. The lesser power goes to the servant who had the power to put the fellow servant in prison, but did not have the power to see his own hypocrisy.
  - b. The power they each held reveals how they act in that the king had more power to release the debt or force the payment and chose compassion. The servant owed a debt, was released from the debt, was owed a debt and yet had no compassion. He refused to extend the hand of compassion that had been extended to him.
  - c. Expectations of power? Probably because we expect those with the power to be cruel and demanding – never compassionate – we are shocked by the king's dismissal of the debt.
  - d. Modern day: It would probably be like the president of the United States forgiving those who are encumbered by student loan debt and setting them free from the payments. Then those who have been cut loose from the debt going after a family member with a very little loan against them.
3. Jewish tradition valued forgiveness but two of my Bible footnotes say it was their custom to forgive three times. Anything after that showed a lack of true repentance. Peter would have understood this principle and probably felt he was being gracious by extending it to seven-times. Perhaps Peter had the Law of Moses in mind when he asked Jesus that question and suppose the sins could have been connected with the Ten Commandments. He said, "sin against me." If that's the case he might have been

thinking about those who sin against him through acts of dishonor, adultery, murder, stealing, lying, coveting, etc. If I look at Peter on my terms, I wonder if perhaps there was someone in the group of men who irritated Peter and he was trying to get a message across to that person passive-aggressively – like I do when I ask a question I want someone else to hear the answer to but not from me! Jesus wanted Peter, and the others to understand that forgiveness is to happen for all things, at all times. How can it be done? By remembering that we are not without need of forgiveness and will always find that forgiveness when we ask for it. The merciful servant asked for it and it was granted to him. Too bad he couldn't live by the example and offer it because he ended up paying a hefty price in the end.

4. Sure, I've been a fellow servant. When I've seen someone receive a gift of forgiveness from the Lord and not return it. I find myself running to the Master each time I feel as though someone holds something against me that I've asked forgiveness for OR that I have forgiven them for! That has happened in my family as I've overlooked offenses and forgiven only to have someone hold a grudge against me for something innocent. I need to always forgive.

### Weeks Eight and Nine

#### Level One:

1. Wow. These weeks gave me such a deeper understanding of Matthew's ability to pull the Old Testament prophecy into the awareness of how Jesus was the fulfillment, or would be the fulfillment of that prophecy. I don't recall making the connection of Malachi 3:1-3 with Jesus in the Temple. It blew me away to read that. I also saw how Matthew was able to weave the Old Testament into what Jesus was doing that allowed for those who wanted to see Him as the Messiah – to do just that. He was a great harmonizer of the Jesus's teachings with the Old Testament. This has caused me to dig deeper into the Old Testament – cross referencing more often than I do. I know it's going to help me draw the dots together and help me show others how Jesus was the fulfillment of the Law.

#### Level Two:

1:

Incident/Teaching	Characters involved	Conflicts/tension	What I learned
21:1-11, King Arrives	Disciples, Jesus, donkey and its colt, the crowd	Jesus is praised as King	He fulfilled Zech 9:9-17
21:11-17	Crowds, Jesus, moneychangers, blind, lame, chief priests, scribes, boys shouting,	He entered the temple and drove out those who were buying and selling. Priests and scribes become indignant over what they hear the crowds saying.	Jesus fulfilled Malachi 3:1-3, which spoke of "a messenger who will clear the temple." Wow!
21:18-22	Jesus, disciples and a fig tree	There is no fruit on the fig tree so Jesus curses it.	Figs are a common theme in the OT. The fig was full of leaves/promise but had no fruit. Just like Jerusalem.

21:23-27	Jesus, chief priests, elders, crowds, disciples, John	Authority challenged	The chief priests and elders were exercising their authority through what had been granted to them by Rome. Who gave Jesus the authority to heal and do miracles and trash the temple?
21:28-32	Jesus, chief priests, elders, crowds, disciples, two sons	Jesus asks the parable of two sons	Jewish culture demanded that sons honor and obey. Jesus was saying there are those who say “yes” to God, but never do what He is asking of them. Jesus put the tax collectors and prostitutes ABOVE the priests and elders, who thought they were doing the will of God meticulously. Ouch.
21:33-46	Landowner, tenant farmers, servants, Landowners son, priests, elders, crowds, Pharisees,	Jesus shares the story of a landowner who gave the responsibility to care for his vineyard to farmers. Upon harvest time the owner sent servants to gather His share of the crops only to have his servants killed. They even killed the son of the landowner.	This was adapted from Isaiah 5:1-7. God gave responsibility to the religious leaders and they did not listen and became corrupt. This is why they could not accept the Son of the Landowner, Jesus.
22:1-14	Jesus, King, servants, invited guests of a wedding feast, people – both good and bad, inappropriately dressed man	Parable of the marriage feast. The King is inviting guests to a wedding feast for his son. The invitation is ignored and refused, disregarded and treated with contempt. Those invited were found not to be worthy of the invitation. So, invite everyone – good and bad – but even though you’ve been invited, you need to make sure you’re wearing the right apparel.	The church is the Bride of Christ and if you intend to attend the wedding that God is preparing, you must wear the garment of salvation. You will not get in wearing your own clothes. The clothes of your choosing – works. The King provides the garment and that garment is salvation through Jesus. God wants us to show up wearing His righteousness, not trying

			to wear our own.
22:15-22	Pharisees, disciples of the Pharisees, Herodians, Jesus, Caesar, God	Pharisees attempt to trap Jesus by questioning if it is right to pay a tax to Caesar	They were trying to trap Jesus: if He sided with the Romans who were hated for their cruel treatment and the overtaxing they imposed, the people would become offended. Jesus said, “render to Caesar what is Caesars” – render is to payback. Give back to the government, but also give back to God what belongs to Him. That is YOU.
22:23-34	Sadducees, Jesus, Moses, seven brothers, wife, Pharisees	Resurrection accuracy. Wife of seven brothers questioned by Sadducees	The question the Sadducees used on Jesus had probably been used on the Pharisees as well. They were challenging Jesus interpretation of Scripture but He challenged them back by telling them they did not know the Scriptures or the power of God. He rebuked them for denying the resurrection – which was going to happen to Him!
22:35-40	Pharisees, Lawyer, Jesus	Test Jesus on which is the greatest commandment	Testing Jesus knowledge of the Law of Moses. Jesus also reminded them of the second greatest commandment – love others as yourself, something the Pharisees failed to do.
22:41-46	Pharisees, Jesus, David	Questioned Pharisees on who the Messiah is, and how is it possible for David to call the Messiah Lord, if He is David’s Son	David recognized that one greater than himself would be coming as the Messiah. Son of David – rightful, physical king and Son of God – Messiah, Savior of the World. They did not recognize that

			Jesus fulfilled both.
23:1-36	Jesus, His disciples, crowds, Pharisees,	Jesus accuses the religious leaders – exposes their Pharisaism	Jesus instructs the people to practice what the religious teacher tell them – but don't do what they do. Deeds done before men but not recognized by God. Exalt yourself and God will humble you. Lists eight woes.
23:37-39	Jesus, Jerusalem	Jesus weeps over Jerusalem	Jesus weeps over the rejection of Jerusalem. Pours out how His desire has been to gather Jerusalem together and protect them like a hen gathers her chicks but they refused. They rejected the Son of God.

Matthew presented Jesus as the fulfillment of the Old Testament promise of the coming King. Matthew writes in a prologue (chapter 1), moves into writing five sets of narrative and teaching chapters and then concludes with the climax in chapters 26-28.

### Week Ten

#### Level One:

- a. 1. There were several things that caught my attention this week through the videos you shared. In the first one: “Jesus began his life as a refugee with a price on his head.” The opposition given to by the religious leaders always amazes me. They hated that Jesus hung out with the “riff-raff” of society. I didn't know the religious leaders were political leaders as well. This teaching reminds me that what I think God is going to do usually ends up looking differently than I expect – that's exactly how it was with those who thought Jesus's kingdom would look very differently than God had planned. They wanted a kingdom to free them from the dark and evil forces of Roman rule, but God wanted to free them from the dark and evil forces of Satan. “It's because Jesus is the Son of God that he must stay on the cross.”

The second video: I am also humbled when I see/hear the story of Judas. Jesus included Judas in the Passover meal – even though he knew what Judas would do – even dipping his bread into the bowl with him. I always wonder what Judas' thoughts were in this moment, especially when Jesus said “It would be better for him to have not been born.”

The third video:The four cups: I never knew there were four cups of wine, or that Jesus would have had four cups that night.

Cup of Sanctification – removing them from Egypt to a world of freedom. We’ve been removed from kingdom of darkness and given a purpose.

Cup of Praise – Ex. 6:6. Deliver from slavery. This was the reminder of the good news that God’s promise was to deliver Israel out of bondage of slavery, and for us to be free from the bondage of sin.

Cup of Redemption – I will redeem you! He will redeem Israel and take back what is rightfully His. We take it to remember the blood of Christ shed for us. He claimed what was rightfully His.

Cup of Acceptance – I will take you to be my people and I will be your God. We are no longer strangers – but are accepted by God as sons and daughters.

The fourth video: In the Garden. I loved seeing where Jesus came that night. One day, I sure hope I can get to see the Church of the Agony in person! I don’t think I ever want to be in the severe distress Jesus was in that night to sweat drops of blood and sweat. The olive press comparison was amazing for me. To think Jesus felt the weight as that of an olive press.

The fifth and Sixth videos: The accounts of the doctor are so difficult to even listen to and I was moved by his confession that his partaking of communion breaks him because of what he knows to be true of what Jesus really went through. His description of the crown of thorns revealed what I did not know. We are so sheltered by the protection of humane treatment. The Romans were torturers, and the pressing of that crown on his head would’ve created a great amount of pain and blood loss. I didn’t realize the thorns were so long. Gruesome and inhumane – I am undone by this revelation added to the other revelation of each step the doctor describes. I just can’t imagine pain and suffering Jesus endured for those who He knew would reject him. Goodness. He chose to fulfill this plan. “Christ as God could have survived anything they threw at Him; Christ as human could not.”

And then the video of what crucifixion was like? That was very new information to me. I’ve never heard this information. I did not know they hung people along the path at eye level. Wow. Humiliating for anyone, let alone an innocent man. I also did not know that wood was a scarce resource and therefore they were probably crucified on a living tree – and this is another symbol of Jesus as the Tree of Life! There is so much to learn but I am thankful that even though I don’t know the full extent of Jesus’ suffering, I know enough to allow it to change me and cause me much more gratitude. When The Passion of Christ came out I was excited to see it – and then, it was the most difficult to watch how real the depiction was. Jesus chose to be crucified – the most heinous and humiliating death so we would never be able to say “he does not understand our pain.”

#seven: I really like his commentary but really appreciate these thoughts: “The romans knew how to kill you when they wanted to kill you.” “His enemies would have presented His body if they had found it.” I am a different person because of the resurrection of Christ.

Level 2:

- a. Cast of characters: God the Father watching, Peter, servant girl, “them all”, another girl, “those who were there, Jesus, “those who stood by.” I assume the disciples must have been there, too? Matthew must have been, right?
- b. Character choice: first servant girl
  - What did she do? She came to Peter as he sat in the high priests courtyard outside of where Jesus was being questioned.

- What did she say? “You also were with Jesus of Galilee.”
  - What did others say? Matthew says Peter denied it. Peter said, “I do not know what you are saying.”
  - How did she interact with other characters? She obviously wasn’t afraid to point out Peter to those who stood nearby.
- c. She was a servant girl – there must have been other servants hanging around together outside in the courtyard. She opened a can of worms for Peter. I’ve been watching shows of historical context lately that have brought new understanding of how many servants were out for themselves in the days of servants and the upper class and lower class. With that in mind, I see she wasn’t afraid to point out Peter to those gathered around her. She had no reason to try to defend him or protect him, nor was she afraid to walk up to him and confront him.
- d.
- What motivates her? Recognizing Peter as a Galilean could have caused her to prejudice towards Galileans to rise up. Her purpose must have been to point out anyone associated with Jesus in an effort to connect the dots and not allow anyone to get away who knew him. It would seem she did not value the protection of others as she obviously intended to point others to Peter.
  - She was the first one to be mentioned by Matthew as part of Jesus’ prediction that Peter would deny him three times before the crow of the rooster. She’s the first to initiate Peter’s failing.
  - Her first step is going to Peter – her next development is confronting him.
  - She is illuminated by the fact that she began the fulfillment of Jesus words to Peter that he would deny him.
  - It shows Peter’s weakness and vulnerability to his own downfall – which he denied would ever happen. It also shows us that as Jesus could forgive Peter as his denial of knowing Him, He too, can forgive us. It reveals God’s willingness to restore and redeem us when we think we have failed.