



"Jesus Raising the daughter of Jairus"

## 11. Galilean Ministry and Growing Opposition

*Ten Miracles Reminiscent of Moses; The Healing Power of Christ: "Himself took our infirmities, and bare our sicknesses"; The Mission Sermon. Part 3 (narrative): Opposition to Jesus Narrative. John the Baptist; Jesus Prayer; More Controversy Narratives. Sermon in Parables.*

(Matthew 8:1-13:52)

### "Come unto Jesus" (hymn no. 117; (cf. Matthew 11:28-30))

1. Come unto Jesus, ye heavy laden,  
Careworn and fainting, by sin oppressed.  
He'll safely guide you unto that haven  
Where all who trust him may rest.

2. Come unto Jesus; He'll ever heed you,  
Though in the darkness you've gone astray.  
His love will find you and gently lead you  
From darkest night into day.

3. Come unto Jesus; He'll surely hear you,  
If you in meekness plead for his love.  
Oh, know you not that angels are near you  
From brightest mansions above?

4. Come unto Jesus from ev'ry nation,  
From ev'ry land and isle of the sea,  
Unto the high and lowly in station,  
Ever he calls, "Come to me."

## Matthew Part 2: The Galilean Ministry

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*TEN MIRACLES REMINISCENT OF MOSES; THE HEALING POWER OF CHRIST: "HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES"; THE MISSION SERMON.*

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### 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)

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## The Miracles of Jesus

- While miracles are usually greeted with awe and amazement, the word the Synoptics most commonly use for miracle is **dynamis, or “a mighty act”**
  - **John prefers *sēmeion*, or “sign”** (sometimes *erga*, or “work”)
- **36 discreet miracle stories, 13 summaries, 6 reports**
  - Mark highlights deeds, including miracles, over teaching (19 stories, 4 summaries, 1 report)
  - **Matthew privileges teaching and preaching over deeds and miracles** (21 stories, 10 summaries, 4 reports)
  - Luke balances teaching and miracles (21 stories, 4 summaries, 4 reports)
  - John selects 7 “signs”
- **Matthean Summaries**
  - **Matthew has the greatest numbers of summaries**, that **focus on groups** rather than individuals and **types of miracles** rather than individual stories
  - The first summary appears in Matthew 4:23–25
  - The first miracle story, Cleansing a Leper (1:40–45), does not appear until *after* the Sermon on the Mount

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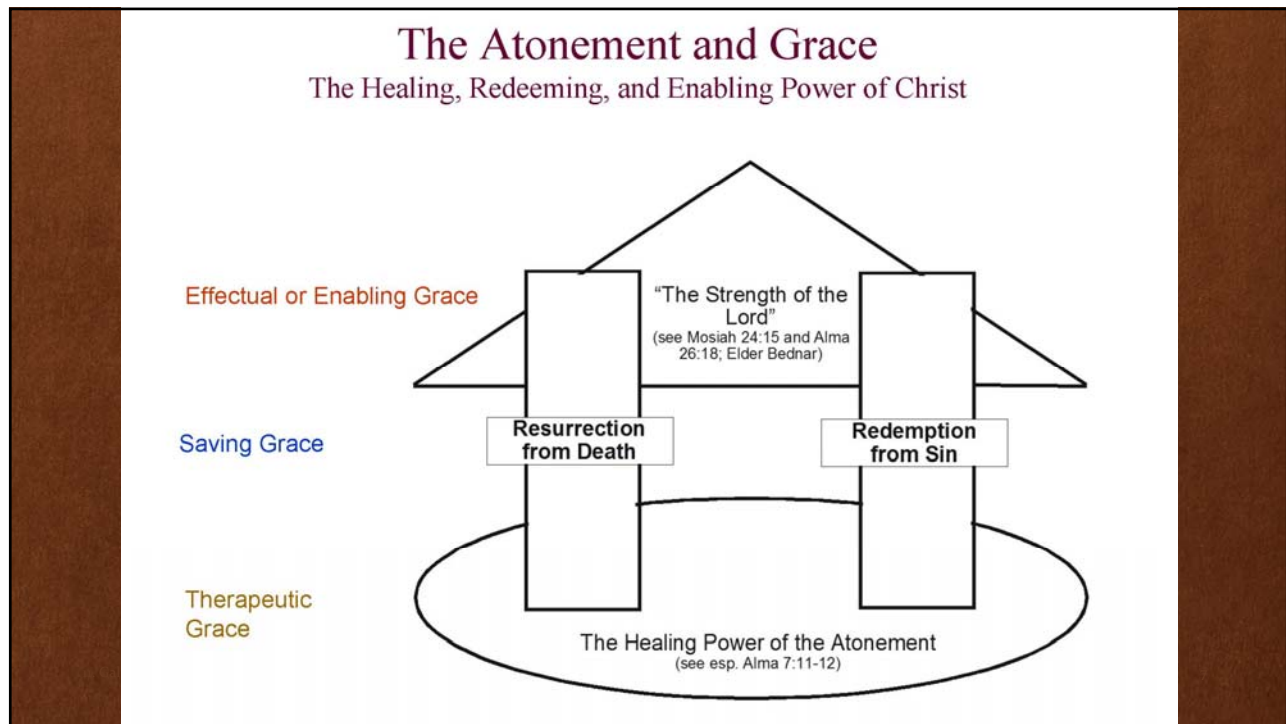
## Miracles, Block 1 (8:2–17)

- **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**, follows the second Matthean miracle summary (8:16)
  - “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 – Matthean Doubling*
    - *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*

## 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**, **Matthew has put them together** (probably so that he has only 10 miracles total in these blocks!)
- **10. Dumb man (9:32–38)**
  - Exorcism as well as healing!
  - **Not being able to speak is symbolic of how the spirit is necessary to speak the words of Christ** (see Matthew 10:19–20; also 2 Nephi 32:2–3)
  - “But the Pharisees said, ‘He casteth out devils through the prince of the devils’ (9:34)
    - **A miracle report**, followed by another summary in 9:36
- **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 call story)**
  - 12 disciples (apostles) symbolizing the 12 tribes of the restored kingdom
    - **A new Israel!**
    - **Called considerably later in the story than in Mark**
- **Direction: Mission of the Twelve (10:5–15)**
- **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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## Matthew Part 3: Growing Opposition

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*OPPOSITION TO JESUS NARRATIVE. JOHN THE BAPTIST; JESUS PRAYER; MORE CONTROVERSY NARRATIVES. SERMON IN PARABLES.*

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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)
  - **Miracle report** in the message that Jesus gives to the messengers from John the Baptist (11:2–6)
- **Denunciation or “Woes” (11:20–24)**
  - “Jesus as Jeremiah”
  - **Contains a report of Jesus’ works in Chorazin, Bethsaida, and Capernaum**
- **Jesus’ Prayer (11:25–27)**
- **Jesus’ Invitation: Come Unto Me (11:28–30)**
  - “my yoke is easy and my burden is light”
  - **Peasant shoulder yoke** vs. wealthy 2-oxen yoke
- Controversy Narratives 2 (12:1–42, see details next slide)
- Jesus’ True Family (12:46–50)
- Discourse: **Sermon in Parables (13:1–52)**

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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 Beelzebul** (12:22–32, miracle report)
- **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)

## 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?