



Saint Matthew
(1886-1994)

James J. Tissot
Brooklyn Museum

Chapter 10: Mission Discourse

- *Formal call of the 12 disciples (10:1-4)*
- *Instruction for the journey (10:5-15)*
- *Warnings about persecution and divisions (10:16-23)*
- *Exhortation not to fear, but trust (10:26-33)*
- *Final call to commitment (10:34-39)*

The Structure of Chapters 11-12

I. Sayings Collection 1

1. *Unbelief: John the Baptist (11:2-19)*
2. *Unbelief: The towns of Galilee (11:20-24)*
3. *Belief: "Come unto me" (11:25-30)*

II. Sayings Collection 2

1. *Unbelief: Sabbath controversy (12:1-8)*
2. *Unbelief: Sabbath controversy (12:9-14)*
3. *Belief: "The hope of the Gentiles" (12:15-21)*

III. Sayings Collection 3

1. *Unbelief: The unforgivable sin (12:22-37)*
2. *Unbelief: An evil generation (12:38-45)*
3. *Belief: Jesus' true family (12:46-50)*

²⁸ *'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.*

²⁹*Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls.*³⁰

For my yoke is easy, and my burden is light.'
NRSV Matthew 11:28-30

MATERIAL UNIQUE TO MATTHEW CONTINUED

- **Coming Persecutions (10:21-23)**
- **Invitation to Rest (11:28-30)**
- **Parables: Weeds, Treasure, Pearl, Net (13:24-30,36-52)**
- **Peter tries to walk on water (14:28-31)**



Christ Commanding His Disciples to Rest
(1886-1894)

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The Hidden Treasure James Tissot
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How does knowing the concepts that shaped the social consciousness of the NT world inform your understanding of how the original listener might have responded to some of Jesus' teachings?

Concerning Divorce (Matthew 5:31-32)

Concerning Retaliation (Matthew 5:38-42)

Concerning Almsgiving (Matthew 6:1-4)

Concerning Prayer & Fasting (Matthew 6:5-18)

Concerning Treasures (Matthew 6:19-21)

Concerning Self-Deception (Matthew 6:21-23)

Various Healings (Matthew 9)

Not Peace, but a Sword (Matthew 10:35-42)

The Rejection of Jesus at Nazareth (Matthew 13:54-57)

The True Kindred of Jesus (Matthew 12:46-50)

Feeding the Five Thousand (Matthew 14:13-21)



The Head of Saint John the Baptist on a Charger
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SOCIAL CONSCIOUSNESS IN THE NT WORLD

Honor & Shame

- Recognized in three areas:
 - a. Power
 - b. Sexual status
 - c. Religion
- Ascribed honor: prestige and status that comes with birth. This was the most secure type of status in the ancient world.
- Acquired honor: esteem earned by an individual or group by deeds of heroism or benevolence.
- It was not enough to know one's worth for oneself; it had to be publicly acknowledged.
- Honor was the greatest social value, to be preferred over wealth and even life itself. Without a good reputation, life had no meaning.

Individual & Group

- In the 1st century, it was important that one's self perception match the perception of significant others.

Limited Good

- The vast majority of people in the NT world were severely limited economically, socially and politically. Within the social stratification, there were four categories of people:
 1. *Urban elites*
 - a. Educated leisure class
 - b. Controlled the religious institutions, tax structures and legal systems
 - c. Bearers of the society's traditions and standards
 2. *Urban non-elites*
 3. *Villagers*
 4. *Marginal class* (beggars & slaves)

Kinship & Marriage

- A patriarchal society in which marriage was not a romantic choice but an institution carefully planned to further the interests of the clan.
- Recreational groups are by sex, men with men and women with women. They are seen as "two exclusive circles that might touch but never overlap".

Clean & Unclean

- Rules of clean and unclean had to do with harmony and purity, with what fits and does not fit according to a perceived cosmic order. Infraction of the rules is a violation of order (not the same as moral guilt)
- Procedures were meant to create order in society and provide boundaries for behavior.