

New Testament History, Literature and Theology

Session 8: Introduction to Matthew, Part 3

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1. What is the study of eschatology about (8A)?

- A. Social justice
- B. The church
- C. Salvation
- \*D. The end times

Hint: Eschatology is the study of the end times

2. What was the shift of the kingdom of God in most gospels to the kingdom of heaven in Matthew labeled as (8A)?

- A. A metaphor
- B. A hyperbole
- \*C. A metonymy
- D. A synecdoche

Hint: shift from the word “God” probably to a more Jewish audience that “heaven” was a more appropriate way as a circumlocution as a metonymy for the kingdom of heaven instead of the kingdom of God.

3. Israel looked forward to all of the following as their hope for the coming kingdom EXCEPT (8B)

- A. The rule of the son of David as king over Israel
- \*B. The multiplying of the seed of Abraham
- C. The return to the land of Israel
- D. Peace

Hint: . But the Davidic rule was one of their hopes built in the Davidic covenant in 2 Samuel 7. ... Now lastly is this notion of peace. They expected peace would come and there would peace in the land.

4. The phrase developed by G.E. Ladd and Dave Mathewson was the kingdom was \_\_\_\_\_ (8C)

- \*A. Already but not yet
- B. Coming and yet here
- C. Before and after

D. Just and merciful

Hint: “already, but not yet”

5. What was John the Baptist’s message about the kingdom (8C)?

- A. One coming after me was before me
- \*B. Repent, for the kingdom of heaven is near
- C. The kingdom must increase but I must decrease
- D. The kingdom comes on earth as it is in heaven

Hint: “Repent, for the kingdom of heaven is near,” John says in Matthew chapter 3

6. Where did Luke say the kingdom was (8C)?

- A. Coming in the clouds of heaven
- B. In Zion
- \*C. Within you
- D. In the world but not of the world

Hint: Luke, chapter 17, verse 1, this is an interesting verse I think. It says, “The kingdom of God does not come with your careful observation, nor will people say, ‘here it is or there it is,’ because the kingdom of God is within you

7. How did Jesus say the tax-collectors and prostitutes entered the kingdom of heaven before the Pharisees (8C)?

- \*A. By repenting and believing
- B. By following the lamb wherever he goes
- C. By doing the will of the Father in heaven
- D. By seeking the Lord while he may be found

Hint: did not believe and repent and they rejected the message. So the kingdom of heaven, being discussed in terms of its entrance here, and its presence is that the tax collectors and prostitutes enter.

8. The parable of the seeds is about what aspect of the kingdom (8D)?

- \*A. The already
- B. The not yet
- C. The before
- D. The after

Hint: As the gospel is spreading, this is already how the kingdom is now. Some of it takes root in people, others do not

9. The parable of the seeds is about what aspect of the kingdom (8D)?

- \*A. The already
- B. The not yet
- C. The before
- D. The after

Hint: So this mixing of the wheat and tares – that is the kingdom already here.

10. The Lord's prayer prays for what aspect of the kingdom (8D)?

- A. The already
- \*B. The not yet
- C. The before
- D. The after

Hint: “Thy kingdom come, they will be done, on earth as it is in heaven.” So we pray in the Lord's Prayer – it is the thing that we pray for, that the kingdom would come on earth as it is in heaven. So you get this not yet aspect of the kingdom. The kingdom is not yet here. We pray for it to come.

12. The parable of the ten bridesmaids is about what aspect of the kingdom (8D)?

- A. The already
- \*B. The not yet
- C. The before
- D. The after

Hint: do you remember the ten bridesmaids in chapter twenty-five there? Five were wise and five were foolish. And the five foolish ones didn't have enough oil and so the master is coming and while the five foolish are running to try and get some oil, the master comes and goes in with the five wise who did have oil, and the other five show up later. He says, “no, sorry you are too late,” and so this future kind of exploration or coming of the kingdom is in the future.

13. Matthew 16 can has been understood as all of the following EXCEPT (8E-G)

- A. Pentecost
- B. Resurrection
- C. Transfiguration

\*D. New Jerusalem

Hint: Pentecost, Resurrection, Transfiguration

14. One must always be careful with the chapter divisions in the Bible because they were added about \_\_\_\_\_ by a bishop.

- A. 300 AD
- \*B. 1200 AD
- C. 1611 AD
- D. 1865 AD

Hint: The chapter divisions were added in the 12<sup>th</sup> or 13<sup>th</sup> century, about 1200 A.D. The chapter divisions, that was done by a Bishop.

15. We said the most likely suggestion for Jesus saying that some of them would not die until they saw the kingdom come refers to what in the context (8G)?

- A. Pentecost
- B. Resurrection
- \*C. Transfiguration
- D. New Jerusalem

Hint: But anyways, going back to this: chapter 16:28. “See the Son of Man coming in his kingdom,” that’s the last verse of chapter 16. How does chapter 17 start? Chapter 17 starts with the transfiguration. It starts with the transfiguration. So “some of you” notice he says some of you, not all of you, “are going to see the Son of Man coming in his kingdom.” And then right after he says that you’ve got the transfiguration

16. How does Exodus 19 speak of the kingdom (8H)?

- \*A. That Israel would become a kingdom of priests for the rest of the nations
- B. That the kingdom would spread from Israel to the whole world
- C. That Israel would repent and turn to Jesus
- D. That Israel would convert the world to the worship of Yahweh

Hint: Exodus chapter 19, verse 6, says, “You will be a kingdom of priests for me.” And so Israel has this notion that the nation of Israel becomes almost a priesthood to the rest of humanity

17. Isaiah talks about the kingdom being here not up in the clouds in all of the following ways EXCEPT

- A. They will beat their swords into plowshares

- B. The mountain of the Lord's temple will be established in the mountains
- \*C. He will separate the sheep in the goats in a final judgment
- D. All nations will stream into the mountain of the Lord
- E. The wolf and the lamb will live together

Hint: Isaiah chapter 2, verses 2 through 4 he says, "in the last days, the mountain of the Lord's temple will be established as chief among the mountains.

18. Who leads the animals in the coming kingdom (8I)?

- A. A priest
- B. The righteous
- \*C. A child
- D. A son of David

Hint: They've reintroduced the wolves out west now, so they're multiplying, so were going to have plenty of wolves. "The wolf will live with the lamb. The leopard will lie down with the goat. The calf and the lion and the yearling together and a little child will lead them." Very interesting. So you've got a wolf, a lion, and a child leading them.

19. Isaiah mentions all of the following animals as being present in the coming kingdom EXCEPT (8I)?

- A. Lion
- B. Lamb
- C. Wolf
- \*D. Eagles

Hint: "the wolf will live with the lamb." So you've got animals – now again, is this us again in the cloud strumming our harps and up in heaven? No, this is talking about a wolf and a lamb. They've reintroduced the wolves out west now, so they're multiplying, so were going to have plenty of wolves. "The wolf will live with the lamb. The leopard will lie down with the goat. The calf and the lion and the yearling together and a little child will lead them."

20. What impact has the hope of Christ's return had on people's (8J)?

- \*A. Purifies us
- B. Allows us to see God in this world
- C. Takes us out of this world
- D. Prepares us for heaven here

Hint: So that hope, that transforming hope, that purifies us.

21. When the kingdom comes in the book of the Revelation what reappears (8J)?

- A. The seven pillars of truth
- \*B. The tree of life
- C. The ark of the covenant
- D. The temple

Hint: Jerusalem coming down and being the Garden of Eden with the Tree of Life reappearing

22. To what does Matthew refer forty times in his book (8K)?

- A. The death of Christ
- \*B. The Old Testament
- C. The works of Josephus
- D. The Maccabees

Hint: At least forty times, Matthew refers to the Old Testament. That means, in almost every chapter, there are almost two citations of the Old Testament

23. What is interesting about Matthew's citation of the Isaiah 9 concerning a virgin giving birth (8L)?

- A. It gives the theological context on why Christ had to be born of a virgin
- \*B. It may refer initially to Isaiah's wife and then echoed down to Mary in a fuller sense
- C. It links Christ's birth into the lion and lamb passage where Jesus would be the lion
- D. It traces the genealogy through Mary as a virgin not Joseph

Hint: What that actually means is that Isaiah and his wife, or was there a double entendre there, and a kind of a greater virgin there.

24. Who was from the town of Bethlehem before Jesus was born there (8L)?

- A. Isaiah
- B. Abraham
- \*C. David
- D. Elijah

Hint: Okay, Jesus was born there, the most famous person ever to be born was born there. But Bethlehem was the town of David, and actually then you start thinking,

25. Who predicted in a traditional prophecy/fulfillment manner that Jesus would be born in Bethlehem (8L)?

- A. Isaiah
- B. Moses
- C. Hosea
- \*D. Micah

Hint: So Micah predicts Bethlehem will be the place the Messiah is born. Jesus is born in Bethlehem

26. In Matthew 2 it cites Hosea saying “out of Egypt I have called my son” what type of fulfillment was that (8M)?

- A. Direct prophecy and fulfillment prediction
- B. Where Jesus echoes from all “sons” of God leaving things behind
- \*C. Where Jesus fulfills it being a “type” or representative of Israel
- D. Where Jesus is a metaphor for the son of God

Hint: “Out of Egypt I called my son.” Now, in what sense is that fulfilled? It was actually Hosea talking about Israel being called out of Egypt. So how is that a fulfillment in the book of Matthew? All of a sudden you realize that the fulfillment here isn’t predicting exactly that Jesus would do this. What this is is that Jesus was a type of Israel. ... So the fulfillment is more of a type versus antitype kind of thing

27. Why is Rachel associated with Bethlehem and the parents weeping for their children that were killed (8N)?

- \*A. Rachel died and was buried outside Bethlehem
- B. Rachel lost a baby and so wept for her own child
- C. Rachel founded the town of Bethlehem when Jacob and she returned from Haran
- D. Rachel’s descendants settled in Bethlehem

Hint: Basically what you’ve got is Rachel dying outside of Bethlehem. So they set up a tomb for Rachel. Rachel’s tomb is there still to this day.

28. Why did Jeremiah cite the idea of Rachel weeping for her children (8N)?

- A. Jeremiah applied it to the Assyrian attack of the northern kingdom
- \*B. Jeremiah applied it to the Babylonian attack of Jerusalem
- C. Jeremiah applied it to the death the godly young king Josiah
- D. Jeremiah applied it to Antiochus’ slaughter of the Jews at Bethzur

Hint: Then jumping over to Jeremiah, who uses Rachel weeping for her children, as her children going into exile and they are destroyed by the Babylonians

29. Matthew's quoting that Rachel wept for her children was what type of fulfillment (8N)?

- A. Type and antitype
- B. Prophecy/fulfillment straight up
- \*C. Echoes through the OT into the NT
- D. Intertextual quotation of a speaker in both the OT and the NT

Hint: that's echoing through history, that history repeats itself.

30. What did Zechariah prophesied about in reference to Christ's final days (8P)?

- \*A. Judas' 30 pieces of silver
- B. Peter's denial of the Lord
- C. The high priest as the one who would condemn him
- D. Pilate washing his hands trying to absolve himself

Hint: In Zechariah 11:12 it mentions Judas, that the Messiah would be betrayed for thirty pieces of silver, and so Matthew picks up on that out of Zechariah 11.

31. All of the following are found in Psalm 22 which have reference to the dying of Christ EXCEPT (8P)

- A. My God, my God why have you forsaken me
- B. Casting lots for his clothes
- C. His hands and feet being pierced
- \*D. An earthquake and the darkening sun

Hint: Jesus, then, as he is on the cross, he says, "My God, my God, why have you forsaken me?" You lay me in the dust of death. Dogs have surrounded me, a band of evil men have encircled me. They have pierced my hands and my feet." Think about that. This is David, this is Psalm 22. They divide my garments among them and cast lots for my clothing."

32. What word does Matthew mention twice that is not found in the other gospels (8Q)?

- A. Synagogue
- \*B. Church
- C. Fasting
- D. Unclean

Hint: Matthew is the big one who mentions the word "church" twice

33. What parable was shown to be unrealistic but was used to emphasize the mercy of God (8R)?



- A. The parable of the sower
- B. The parable of the weeds or tares
- C. The parable of the sheep and goats
- \*D. The parable of the wicked tenants

Hint: Is this realistic? I mean, if you said you were a farmer and you rented out property and you sent out your servants and they beat and killed some of your servants would you then send out your son, alone, to face these tenants? That's crazy.

34. The word *ekklesia* [church] derives from the meaning (8R)?

- \*A. Called out
- B. Disciples
- C. Community
- D. Servants of the Lord

Hint: *Ekklesia* is the Greek term: *ek* means "out of," like "exit." Then *klesia* means "called out" so *ekklesia* means "the ones called out."

35. When and by whom was the second temple destroyed (8U)?

- A. Pompey in 50 AD
- B. Julius Caesar in 60 AD
- \* C. Titus in 70 AD
- D. Nero in 64 AD

Hint: This would actually happen in 70 A.D. when the general Titus would come from Rome and Titus would destroy Jerusalem

36. How do critics get rid of Jesus prediction that the temple would be torn down in the Olivet Discourse (8U)?

- A. Foretelling what was possible
- \*B. Prophecy after the event
- C. Prophecy into myth
- D. Foretelling was forth-telling

Hint: They use the technique called *vaticinium post eventum* which means "prophecy post (or after) the event."

37. Jesus said that in the end times false prophets would perform such great signs that they would deceive \_\_\_\_\_ if it were possible (8V)

- A. The disciples
- B. The followers of the way
- C. The believers
- \*D. The elect

Hint: Jesus talks about false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect.

38. What did Jesus say would be the precursor of when the end would in fact come (8V)?

- A. There would be signs in the heavens
- B. There would be false prophets
- \*C. The gospel would be preached to all the world
- D. The sun would be darkened and the moon turned to blood

Hint: This is it: and this gospel of the kingdom will be preached all the world, then the end will come.

39. What did Jesus say even the son did not know (8W)?

- \*A. The day or the hour of the end
- B. Why the Father had chosen to have the Romans destroy the temple
- C. How many would be saved
- D. Why the elect were chosen

Hint: This is kind of interesting too: “No one knows the day or the hour, not even the Son.” - Mathew 24:36.

40. When Jesus said “this generation will not pass away” to what was he referring (8W)?

- A. His generation
- B. The generation that would see the temple destroyed
- \*C. The generation that would see the abomination of desolation
- D. The generation that would see him ascend into heaven

Hint: What is Matthew 24:30-34, what is “this generation that will not pass away?” Is it the generation that sees the gospel spreading unto all the world? So there’s some questions on those things. Whatever the generation it is, is the last generation. And so Jesus is not necessarily saying, “THIS generation that he lives in” but the generation he’s talking about when all these event happen: the abomination of desolations spoken