

Supplemental Notes:

*The Gospel
of
Matthew*

*compiled
by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant end notes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Introduction and Matthew 1

Introduction and Background. The Birth of Jesus Christ.

Matthew 2

Visit of the Magi. Massacre at Bethlehem. Flight to Egypt. Return into Nazareth.

Matthew 3 - 4

John the Baptist. The “Lamb of God”? The Two Messiah view. Temptations and their principal source. The ownership of the nation(s). The cost of discipleship: leaving as well as cleaving.

Matthew 5 - 7: The “Sermon on the Mount” Part 1

The Beatitudes. The Similitudes. The Lord’s Prayer. Treasure in Heaven.

Matthew 5 - 7: The “Sermon on the Mount” Part 2

The Golden Rule. False Teachers. The Law of Christ.

Matthew 8 - 9

Calming the Storm. Demoniac at Gadara. The Call of Matthew. Jairus’ Daughter. Woman with the issue of blood.

Matthew 10 - 11

The Twelve sent out. John the Baptist: response.

Matthew 12

Sabbath issues. The Unpardonable Sin.

Audio Listing

Matthew 13

The Kingdom Parables. The Four Soils. Tares and the Wheat. The Leaven.

Matthew 14 - 15

The Murder of John the Baptist. Five Thousand Fed. Traditions of Judaism vs. Commandments of God. Four Thousand Fed.

Matthew 16 - 17

Peter's Confession of Faith. The Transfiguration. The Tribute Money.

Matthew 18

The Gnostic Gospels. Dealing with Torts. Due Process. Forgiveness.

Matthew 19 - 20

The King's instructions on Marriage and Divorce. The Rich Young Ruler. The Laborers in the Vineyard.

Matthew 21: The Triumphal Entry

The Triumphal Entry into Jerusalem. Supplemental Study: The 70 Weeks of Daniel. The Destiny of Israel.

Matthew 21 - 22

Cleansing of the Temple. The Fig Tree. Rejection of the Holy Spirit.

Matthew 23

Eight Woes. The Purpose of all History. The Tragedy of all History. The Triumph of all History.

Audio Listing

Matthew 24: The Olivet Discourse

This is one of the most important prophetic passages in the New Testament. Beginning of Sorrows. Abomination of Desolation. The Siege of Jerusalem.

Matthew 24 vs. Luke 21

Matthew 24 and Luke 21: Are they the same? Different occasion? Different audiences? Different emphasis?

Matthew 25

The Ten Virgins. The Ten Talents. The "Sheep & Goat" Judgment.

Matthew 26: The Last Seder

Prediction of Jesus' suffering and death. His anointing at Bethany. Judas' betrayal. The Passover meal. The Lord's Supper.

John 13 - 17: The Upper Room Discourse

Foot Washing. The Harpazo. The Vine and the Branches. What to Expect. Jesus' Prayer. Relationship with the World.

Matthew 26: Gethsemane & the Jewish Trials

The Garden of Gethsemane. Jesus' arrest and accusations. Peter's denial. Annas and Caiaphas. Legal Irregularities. Lessons from Peter.

Matthew 27: The Crucifixion

The Roman Trials. Pontius Pilate. Herod. Barabbas. Jesus' Death.

Matthew 28: The Resurrection

Appearances of Jesus after His Resurrection and its significance.

The Gospel of Matthew: Session 1

Introduction & Matthew 1

Is the Canon Complete? The Old Testament ended with:

- Unexplained Ceremonies (Sacrificial Rituals)
- Unachieved Purposes (Covenants)
- Unappeased Longings (Poetical books)
- Unfulfilled Prophecies (over 7,000...)

The Key

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me!

John 5:39

Emmaus Road

And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself.

Luke 24:27

The New Testament

Historical Books	5
The Gospels	4
Acts	<u>1</u>
Interpretive Letters	21
Paul's Epistles	14*
Hebrew Christian Epistles	<u>7</u>
The Revelation	<u>1</u>
	27

The Old Testament was compiled over several thousand years; the New Testament was compiled *within one lifetime*: The Four Gospels (Luke in two volumes) and the Pauline Corpus (and other epistles) were circulated with LXX for instruction & worship—Luke and Paul *rely* on contemporary eyewitnesses!

Conspicuous NT Omissions

- Nero's persecutions after 64 A.D.
- Execution of James, 62 A.D.
- Jewish Revolt against Romans, 66 A.D.
- The Destruction of Jerusalem, 70 A.D.

The "Jesus Papyri"

A segment of the Greek text of Matthew's Gospel appears to have been dated *before* 66 A.D. Three fragments, with text on both sides (codices = pages), a total of 24 lines, contains a segment of Matthew 26:23, 31 (corresponds to the *Textus Receptus*).

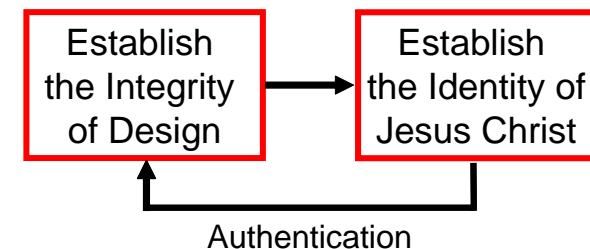
Technology to the Rescue

A Scanning Laser Microscope can differentiate between 20 μ meter layers of the papyrus, measuring the height and the depth of ink, as well as the angle of the stylus used by the scribe. Dr. Carsten Thiede, using a scanning laser microscope, and comparing with four other manuscripts—at Qumran (dated to 58 A.D.); at Herculaneum (dated prior to 79 A.D.); at Masada (dated to between 73-74 A.D.); and at the Egyptian town of Oxyrynchus (65-66 A.D.)—Concluded that this is either an original of Matthew's Gospel, or an immediate copy, written while Matthew and the other disciples and other eyewitnesses were still alive.

Integrated Design

These 66 separate books, penned by over 40 different individuals over several thousand years, evidences a design that anticipates, in detail, events *before* they happen, from *outside* our time domain!

Epistemological Approach



Authentication Codes?

An automatic security monitor, watching over every single letter of the text, that doesn't rust or wear out, running continually over several thousand years... the Fingerprint signature of the Author; a non-compromisable design. For instance, "sevens" in the Bible occur in over 600 passages; some overt, some structural, and some hidden. Are these underlying Heptadic structures used as a signature?

Design Challenge: A Genealogy

- The number of words must be divisible by 7, evenly.
- The number of letters must also be divisible by 7, evenly.
- The number of vowels and the number of consonants must also be divisible by 7.
- The number of words that begin with a vowel must be divisible by 7.
- The number of words that begin with a consonant must be divisible by 7.
- The number of words that occur more than once must be divisible by 7.
- The number of words that occur in more than one form must be divisible by 7.
- The number of words that occur in only one form must be divisible by 7.
- The number of nouns shall be divisible by 7.
- Only 7 words shall not be nouns.
- The number of names shall be divisible by 7.
- Only 7 other kinds of nouns are permitted.
- The number of male names shall be divisible by 7.
- The number of generations shall be divisible by 7.

This is the genealogy of Jesus Christ as found in Matthew 1:1-11 (in Greek)!

Greek Alphanumerics

α	1	ι	10	ρ	100
β	2	κ	20	σ ζ	200
γ	3	λ	30	τ	300
δ	4	μ	40	υ	400
ε	5	ν	50	φ	500
ζ*	6	ξ	60	χ	600
ζ	7	ο	70	ψ	700
η	8	π	80	ω	800
θ	9	Ϟ*	90	§*	900

*Vau (6), koppa (90), and samsi (900), later became extinct.

Heptadic Structures

- Vocabulary: 72 words
- Gematrical values:

Total:	42,364	=	7 x 6,052
a – b	9,821	=	7 x 1,403
g – d	1,904	=	7 x 272
e – x	3,703	=	7 x 529
q – r	19,264	=	7 x 2,752
s – c	7,672	=	7 x 1,096

Remainder of Chapter 1 (Versus 18 – 25)

161 words:	7 x 23
105 forms:	7 x 15
77 vocabulary:	7 x 11

Words of the Angel:

28 words:	7 x 4
value: 52,605	7 x 7,515
35 forms:	7 x 5
value: 65,429	7 x 9,347

Chances of Multiples of 7

For 2	$7^2 = (7 \times 7)$	49
For 3	$7^3 = (7 \times 7 \times 7)$	343
For 4	$7^4 = (7 \times 7 \times 7 \times 7)$	2,401
For 5	7^5	16,807
For 6	7^6	117,649
For 7	7^7	823,543
For 8	7^8	5,764,801
For 9	7^9	40,353,607

7^9 chances = 40,353,607 attempts @ average of 10 minutes/attempt = 403,536,070 minutes or 3,362 years!

(It gets worse...)

Chances of Multiples of 7

For 2	$7^2 = (7 \times 7)$	49
For 3	$7^3 = (7 \times 7 \times 7)$	343
For 4	$7^4 = (7 \times 7 \times 7 \times 7)$ etc.	2,401
For 5	7^5	16,807
For 6	7^6	117,649
For 7	7^7	823,543
For 8	7^8	5,764,801
For 9	7^9	40,353,607
For 10	7^{10}	282,475,249
For 11	7^{11}	1,977,326,743
For 12	7^{12}	13,841,287,201
For 13	7^{13}	96,889,010,047
For 14	7^{14}	678,223,072,849
For 15	7^{15}	4,747,561,509,943
For 16	7^{16}	33,232,930,569,601
For 17	7^{17}	232,630,513,987,207
For 18	7^{18}	1,628,413,597,910,449
For 19	7^{19}	11,398,895,185,373,143
For 20	7^{20}	79,792,266,297,612,001
For 21	7^{21}	558,545,864,083,284,007
For 22	7^{22}	3,909,821,048,582,988,049
For 23	7^{23}	27,368,747,340,080,916,343
For 24	7^{24}	191,581,231,380,566,414,401
For 25	7^{25}	1,341,068,619,663,964,900,807
For 26	7^{26}	9,387,480,337,647,754,305,649
For 27	7^{27}	65,712,362,363,534,280,139,543
For 28	7^{28}	459,986,536,544,739,960,976,801
For 29	7^{29}	3,219,905,755,813,179,726,837,607
For 30	7^{30}	22,539,340,290,692,258,087,863,249
For 31	7^{31}	157,775,382,034,845,806,615,042,743
For 32	7^{32}	1,104,427,674,243,920,646,305,299,201
For 33	7^{33}	7,730,993,719,707,444,524,137,094,407
For 34	7^{34}	54,116,956,037,952,111,668,959,660,849

Still want to try?

- $7^{34} = \sim 5.4 \times 10^{28}$ tries would be needed.
- There are $\sim 3.15 \times 10^7$ sec/year; 400 million tries per second?
- At 4×10^8 tries/sec, it would take about 4.3×10^{12} computer-years:
= 1,000,000 supercomputers 4,300,000 years?

And that's with only 34 distinctive features of sevens; Panin has identified 75!

Dr. Ivan Panin

The numeric structure of the Bible has been much studied and the subject of numerous volumes in the past, but none are more provocative than the works of Dr. Ivan Panin.

Ivan Panin was born in Russia on December 12, 1855. Having participated in plots against the Czar at an early age, he was exiled and after spending some years in study in Germany, came to the United States and entered Harvard University. After graduation in 1882, he converted from agnosticism to Christianity.

In 1890 he discovered some of the phenomenal mathematical design underlying both the Greek text of the New Testament and the Hebrew text of the Old Testament. He was to devote over 50 years of his life painstakingly—and exhausting his health—exploring the numerical structure of the Scriptures, generating over 43,000 detailed hand-penned pages of analysis. He went on to be with the Lord in his 87th year, on October 30, 1942.

Unique Vocabularies?

Vocabulary unique to Matthew occurs 42 times (7×6) with 126 letters (7×18). How could *this* have been organized? Prior agreement with other authors? Or was this Gospel written *last*? Verbal inspiration: every letter guided by One Mind, supernaturally...

Inter-Testament Heptadic Bridges

	OT + NT = Total			
"Hallelujah"	24	4	28	7 x 4
"Hosanna"	1	6	7	7 x 1
"Shepherd"	12	9	21	7 x 3
"Jehovah Sabaoth"	285	2	287	7 x 41
"Corban"	82	2	84	7 x 12
"Milk"	44	5	49	7 x 7
"Isaac"	112	14	126	7 x 18
"Aaron"	443	5	448	7 x 64
"Abaddon"	6	1	7	7 x 1
"Christ at the right hand of God"	2	19	21	7 x 3
"After Melchizedek"	1	6	7	7 x 1
"Stone ...refused...headstone..."	1	6	7	7 x 1
"Love thy neighbor as thyself"	1	6	7	7 x 1
"Uncircumcision of the heart"	6	1	7	7 x 1

Introduction to the Book of Matthew

Events unique to Matthew: No less than **60 Old Testament references** —NONE in Luke, John, or Mark. Matthew was a Levite; His interest was to present Jesus as the Meshiach of Israel; His credentials are that He fulfilled prophecy. The following are unique to Matthew's Gospel.

His Childhood

- | | |
|--------------------------|------------|
| 1) Visit of the Magi | Mt 2:1-15 |
| 2) Massacre at Bethlehem | Mt 2:16-18 |
| 3) Flight to Egypt | Mt 2:19-22 |
| 4) Return into Nazareth | Mt 2:23 |

Ten Parables

- | | |
|-----------------------------------|-------------|
| 1) The Tares | Mt 13:24-30 |
| 2) The Hidden Treasures | Mt 13:44 |
| 3) The Pearl | Mt 13:45 |
| 4) The Dragnet | Mt 13:47 |
| 5) The Unmerciful Servant | Mt 18:23-35 |
| 6) The Laborers in the Vineyard | Mt 20:1-16 |
| 7) The Two Sons | Mt 21:28-32 |
| 8) The Marriage of the King's Son | Mt 22:1-14 |
| 9) The Ten Virgins | Mt 25:1-13 |
| 10) The Talents | Mt 25:14-46 |

Two Miracles

- | | |
|---------------------------------|-------------|
| 1) The Two Blind Men | Mt 20:30-34 |
| 2) The Coin in the Fish's mouth | Mt 17:24-27 |

Nine Special Discourses

Matthew knew shorthand! It was required of a customs official (Mt 9).

- | | |
|---------------------------------|-------------|
| 1) The Sermon on the Mount | Mt 5-7 |
| 2) The Invitation to the Weary | Mt 11:28-30 |
| 3) Idle Words | Mt 12:36-37 |
| 4) The Revelation to Peter | Mt 16:17-19 |
| 5) Humility and Forgiveness | Mt 18:15-35 |
| 6) Rejection of that Generation | Mt 21:43 |
| 7) The Eight Woes | Mt 23 |

- | | |
|-------------------------------|---------------|
| 8) The Prophecy on Olivet | Mt 24:1-25:46 |
| 9) The Commission and Promise | Mt 28:18-20 |

Six Events of Final Week

- | | |
|---|---------------------|
| 1) Conspiracy and Suicide of Judas | Mt 26:14-16 27:3-11 |
| 2) The Dream of Pilate's Wife | Mt 27:19 |
| 3) Resurrection of Saints
(after His Resurrection) | Mt 27:52, 53 |
| 4) Suggested Plot about His Body | Mt 27:62-64 |
| 5) The Watch at the Sepulcher | Mt 27:65-66 |
| 6) Earthquake Resurrection morning | Mt 28:2 |

Matthew 1: The Birth of Jesus Christ

- 1] The book of the generation of Jesus Christ, the son of David, the son of Abraham.

“Father” and “son” in Hebrew does not mean adjacently (they have no word for grandfather, or grandson). Matthew is laying down the claim to throne of David, the legal line of Jesus. Matthew begins his genealogy with the first Jew: Abraham.

- 2] Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3] And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

“Tamar”: Cf. Gen 38 (Perez and Zerah are the illegitimate offspring of Tamar by Judah when he thought she was a prostitute and lay with her.)

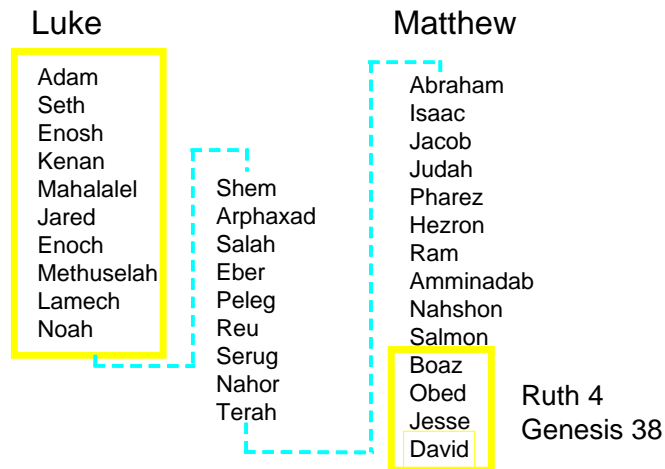
“Perez”: 10 generations to David (Ruth 4:18-22). In Leviticus an illegitimate son prohibits inheritance until the 10th generation.

The Design of the Gospels

- | | Matthew | Mark | Luke | John |
|--------------|--------------------|---------|----------------------|---------------------------|
| Presents as: | Messiah | Servant | Son of Man | Son of God |
| Genealogy: | Abraham
(Legal) | -- | Adam
(Blood line) | Eternal
(Preexistence) |
- 4] And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
5] And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6] And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

Rahab: of Joshua's time. Thus, Boaz had a Gentile mother, Rahab! [Note: Rachab (Mishnah... of Zarad?) reestablishing the line from Judah...cf. Ruth 4:18-22; Genesis 38.]

The Genealogies



The Book of Ruth (Synopsis)

- “In the days the judges ruled...”
- The Ultimate Love Story.
 - At the literary level.
 - At the prophetic, personal level.
- One of the most significant books for *the Church*.
 - The Role of the Kinsman-Redeemer.
 - Essential Prerequisite to Revelation.

The Tenth Man

Adam	Shem	Isaac
Seth	Arphaxad	Jacob
Enosh	Salah	Judah
Kenan	Eber	Pharez
Mahalalel	Peleg	Hezron
Jared	Reu	Ram
Enoch	Serug	Amminadab
Methuselah	Nahor	Nahshon
Lamech	Terah	Salmon
Noah	Abraham	Boaz

The Strange Prophecy

And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Ruth 4:12

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deuteronomy 23:2

Cf. Judah's inadvertent incestuous relationship with Tamar...

1) Perez 2) Hezron 3) Ram 4) Amminadab 5) Nahshon 6) Salmon 7) Boaz 8) Obed 9) Jesse 10) David! This final part of the story provides the significance of the whole account...

Genesis 38: Judah's Sin With Tamar

- 1] And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.
- 2] And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.
- 3] And she conceived, and bare a son; and he called his name Er.

Judah, who had suggested that the brothers sell Joseph to the Ishmaelites (Gen 37:26-27), then left and stayed in Adullam (about 15 miles NW of Hebron) and married a pagan Canaanite woman. This marriage to a Canaanite almost ruined Judah's family. Intermarriage with the Canaanites had been avoided earlier (Gen 34), but not here.

- 4] And she conceived again, and bare a son; and she called his name Onan.
- 5] And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.
- 6] And Judah took a wife for Er his firstborn, whose name *was* Tamar.
- 7] And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

They had three sons, Er, Onan, and Shelah. Two died without leaving children. Judah promised Tamar, who had been the wife of the brothers, one after the other, that she should have his third son, Shelah, for a husband, when he came of the right age. The family line must not die out.

- 8] And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.
- 9] And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10] And the thing which he did displeased the LORD: wherefore he slew him also.

“displeased...”: Heb. “was evil in the eyes of the Lord.”

By the custom of the levirate law of marriage, the second son, Onan, was to marry Tamar, the widow of his brother, and raise up offspring for his brother. However, Onan repeatedly used that law for sexual gratification. He took advantage of the situation, but refused the responsibility that went with it. So God took his life too.

Levirate Marriage

- from Latin *levir*, “husband’s brother.”
- Codified in the *Torah* (Deut 25:5-10).
- The role of the *Goel*
 - The Kinsman-Redeemer (Ruth 1-4).
 - The Ultimate Redemption (Rev 5).

11] Then said Judah to Tamar his daughter in law, Remain a widow at thy father’s house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father’s house.

12] And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

In view of the situation, Judah refused to give his third son Shelah to Tamar, Er’s widow. Shelah was not yet grown up (and even later when he was, Judah still refused; v. 14). Sheep shearer season, which occurs in Palestine towards the end of March, was spent in more than usual hilarity, and the wealthiest masters invited their friends, as well as treated their servants, to sumptuous entertainments. Accordingly, it is said, Judah was accompanied by his friend Hirah.

13] And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14] And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15] When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

Tamar felt she would have to take matters into her own hands if she were to be granted the rights of the levirate custom. Pretending to be one of the *kedeshot* (religious prostitutes), she tricked Judah into having illicit relations with her.

16] And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17] And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18] And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19] And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

In pledge that he would send a goat for payment, he left his seal (which hung suspended from a cord around his neck) and his staff with her. Bracelets, including armlets, were worn by men as well as women among the Hebrews. But the *Hebrew* word here rendered “bracelets,” is everywhere else translated “lace” or “ribbon.”

20] And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman’s hand: but he found her not.

21] Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22] And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

When he tried to retrieve them through his friend Hirah (cf. v. 1), the girl was nowhere to be found.

23] And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24] And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Again Jacob’s family experienced deception—this time by his *Canaanite* daughter-in-law! “Burnt”? The crime of adultery was anciently punished in many places by burning (Lev 21:9; Judg 15:6; Jer 29:22).

25] When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26] And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

When she proved by the seal, cord, and staff that he was the guilty partner. Tamar had won the right to be the mother of Judah’s children, though in a deceitful way. Her action was desperate and risky. And she thus appears in the Messianic family tree: Matthew 1:3.

- 27] And it came to pass in the time of her travail, that, behold, twins *were* in her womb.
 28] And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.
 29] And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

But in the birth of the boys an unusual situation occurred, *paralleling the births of Jacob and Esau*. After one twin's hand came out the other made a breach and was born first, so he was rightly named Perez ("breach"). Then the second twin was named Zerah ("scarlet") because of the scarlet thread the midwife tied on his wrist. Pharez = a breach.

- 30] And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

[Boaz, Ruth, Obed, Jesse, David are encrypted in Genesis 38.]

* * *

- 6] And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

"...of her that had been the wife of Uriah" = Bathsheba. Note: It was *David's* sin. (Cf. Proverbs 31: Bathsheba's counsel to Solomon...)

- 7] And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
 8] And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

From Joram to Uzziah, there are **3 guys omitted**: Ahaziah, Joash and Amaziah! Ahaziah was called the son-in-law to the House of Jacob (2 Kgs 8) and slain by Jehu (2 Kgs 9). Joash was slain by the servants in 2 Kings 12 and Amaziah was slain by the people of Jerusalem in 2 Kings 14. God was visiting them because of idolatry, and fulfilled literally the punishing of the 3rd and 4th generations. Deuteronomy 29 instructs that their names be blotted out! While you will find their records in the Old Testament, they are blotted out of this genealogy!

- 9] And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
 10] And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
 11] And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Copyist's error? Jehoiakim omitted between Josiah and Jeconiah. Josiah did not beget Jeconiah; and Jeconiah did not have "brethren."

- 12] And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Salathiel "adopted" to circumvent blood curse on Jeconiah? He was son of Neri (Luke 3:27), a descendant of David through his son Nathan.

The Blood Curse on Jeconiah

(Jeconiah and Coniah are alternative names for Jehoiachin.)

Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 22:30

The House of David

Matthew:

Solomon
 Rehoboam
 Abijah
 Asa
 Jehoshaphat
 Jehoram
 Ahaziah*
 Joash*
 Amaziah*
 Uzziah
 Jotham
 Ahaz
 Hezekiah
 Manasseh
 Amon
 Josiah

Jehoiakim*
Jehoiachin*
 Salathiel**
 Zerubbabel
 Abiud
 Eliakim
 Azor
 Sadoc
 Achim
 Eliud
 Eleazar
 Matthan
 Jacob
Joseph

Luke:

Nathan
 Mattatha
 Menan
 Melea
 Eliakim
 Jonan
 Joseph
 Juda
 Simeon
 Levi
 Matthat
 Jorim
 Eliezer
 Jose
 Er
 Elmodam
 Cosam
 Addi
 Melchi
 Neri
 Salathiel**
 Zerubbabel
 Rhesa
 Joanna
 Juda
 Joseph
 Semei
 Mattathias
 Maath
 Nagge
 Esli
 Naum
 Amos
 Mattathias
 Joseph
 Janna
 Melchi
 Levi
 Matthat
 Heli
(Mary)

- 13] And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
 14] And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
 15] And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
 16] And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Daughters of Zelophehad

Torah exception on rules of inheritance: Requested of Moses (Num 27:1-11); Granted by Joshua (Josh 17:3-6). The husband is *adopted* by the father of the bride (Ezra 2:61 = Neh 7:63; Num 32:41, cf. 1 Chr 2:21-23, 34-35). This anticipates the lineage of Christ: Joseph was the *son-in-law* of

Heli (Lk 3:23): νομίζω, *nomizo*, “reckoned as by law.” Every detail—even in the regulations of the Torah—are there by deliberate design; *and always point to Christ!*

The Virgin Birth

- Hinted at the Garden of Eden: “*The Seed of the Woman...*” (Gen 3:15).
- Prophesied by Isaiah: *A Virgin shall conceive...*” (Isa7:14).
- *Required* by the blood curse on the royal line (Jer 22:30).

- 17] So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.
- 18] Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- 19] Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
- 20] But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
- 21] And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
- 22] Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- 23] Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 7:10-14

- 24] Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- 25] And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

The Pre-Existent One

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.

John 1:1-3

The Incarnation

And the Word was made flesh, and tabernacled among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1: 14

The Final Horseman

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war... And He was clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 19:11,13

The Coming One

The second Adam; a prophet like Moses; a priest like Melchizedek; a champion like Joshua; an offering like Isaac; a king like David; a wise counselor like Solomon; and a beloved, rejected, exalted son like Joseph.

Why We Accept the Bible

- The authentication **of** Christ (LXX: over 300 detailed specifications; Daniel “70 Weeks” undeniable).
- The authentication **by** Christ (the Torah; Daniel, et al.).
- Integrated Design (transcendental origin).

Specifications Fulfilled

- | | | |
|--|-------------|----------------------|
| • He would be born of a virgin | Isaiah 7:14 | |
| – And He was | | Mt 1:18-25 |
| • He would be born in Bethlehem | Micah 5:2 | |
| – And He was | | Mt 2:1-6 |
| • He would be taken into Egypt | Hosea 11:1 | |
| – And He was | | Mt 2:15 |
| • He would heal the sick and make people whole | Isa 53 | |
| – And He did | | Mt 8 |
| • He would be crucified | Ps 22:14-17 | |
| – And He was | | Mt 27:31 |
| • He would die for our sins | Isa 53 | |
| – And He did | | Jn 1:29;
11:49-52 |
| • He would be raised from the dead | Ps 16:10 | |
| – And He was | | Mt 28:1-10 |

Supplemental Background Information

See “Structure of the Four Gospels” on the next page.

A Baker’s Dozen

It is helpful to realize that there were really 13 tribes, not just “twelve.” This can be confusing to the uninitiated reader.

Jacob had twelve sons, each becoming the founder of one of the twelve tribes. However, Joseph was sold into slavery and subsequently emerged as the prime minister of Egypt. In Egypt, Joseph married Asenath and had two sons, Manasseh and Ephraim. When Jacob and the rest of the family ultimately came to Egypt, Jacob adopted his two grandsons as his own. With the tribe of Joseph in two parts, we have an “alphabet” of 13 to chose from.

The Twelve tribes of Israel (Jacob) are listed twenty times in the Old Testament. They are listed by their mother (Leah, Rachel, Zilpah, and Bilhah), their numeration, their encampment, their order of march, their geographical relations, etc. Each time, they are listed in a different order.

The Levites were exempt from military duties. When the order of military march is given, there are still 12 listed, *excluding* Levi, by dividing Joseph into two: Ephraim and Manasseh. (Levi is thus omitted on four occasions. In a similar manner, Dan is omitted on three occasions, the most notable one in Revelation 7.)

The Camp of Israel

In Numbers Chapter 1 we encounter the numbering of the people. Why? Why did the Holy Spirit want you to know this list of numbers? What hidden insight lies behind them? Of course, there are valid historical reasons for the inclusion of this detail in the Torah (the five books of Moses). But if we examine these details more closely, some remarkable insights emerge.

The Tabernacle

When Moses received the Ten Commandments on Mt Sinai, he also received detailed specifications and instructions for the building of the Tabernacle, or tent of Meeting. The purpose of this unusual facility was to provide a place for God to dwell among His people. (For an in-depth study of the Tabernacle, see *Mystery of the Lost Ark* Briefing Package.)

Design Structure of the Four Gospels

	Synoptic Gospels				John
	Matthew	Mark	Luke	John	
Presents as:	Messiah	Servant	Son of Man	Son of God	
Face:	Lion	Ox	Man	Eagle	
Ensign:	Judah	Ephraim	Reuben	Dan	
Camp Site:	East	West	South	North	
Genealogy:	Abraham (Legal)	---	Adam (Bloodline)	Eternity (Preexistence)	
What Jesus:	Said	Did	Felt	Was	
To the:	Jew	Roman	Greek	Church	
1st Miracle:	Leper cleansed	Demon expelled	Demon expelled	Water into Wine	
Ends with:	Resurrection	Ascension	Promise: Spirit (Acts)	Promise: Return (Revelation)	
Style:	Groupings	Snapshot	Narrative	Supernatural Review	
Key Word:	Fulfilled (38X)	Euthelos (42X)	It came to pass (40X)	Verily, Verily (24X)	
Jesus:	151X	13X	88X	247X	
Facts:	Whole Camp (Outer)	Outer Court (Outer)	Holy Place (Outer)	Holy of Holies (Outer)	
Aspects:	Human	Human	Human	Divine	
Ministry:	Galilean	Galilean	Galilean	Judean	

The Tabernacle was always set up at the center of the Camp of Israel. The tribe of Levi was assigned to care for it, and encamped around it. Moses, Aaron, and the priests camped on the east side next to the entrance. The three families of the tribe of Levi (Merari, Kohath, and Gershon) camped on the north, south, and west side, respectively.

The remaining twelve tribes were grouped into four camps around the Levites. Each of these groups, of three tribes each, was to rally around the tribal standard of the lead tribe. Judah's tribal standard was, of course, the lion. Reuben's ensign was a man; Ephraim's the ox; Dan's, ultimately, the eagle. (These are detailed in the diagram.)

The Mazzeroth

It may come as a surprise to many to learn that each of the 12 tribes were associated with one of the constellations of the *mazzeroth* (the Hebrew zodiac). We know these by their post-Babel names after being corrupted by pagan traditions. By learning the Hebrew names, and the names of the principal stars in the order of their magnitude, we discover they portray the entire redemptive plan of God—from the virgin birth (Virgo) to the triumph of the Lion of the Tribe of Judah (Leo). (A full discussion of this has been included in our briefing package, *Signs in the Heavens*.)

The Four Faces

It is interesting to note that these four primary tribal standards—the lion, the man, the ox, and the eagle—are the same as the four faces of the cherubim. Each time we encounter a view of the throne of God, we notice these strange living creatures, somehow associated with the protection of His throne, His holiness, etc. It would seem that the camp of Israel—with the tabernacle in the middle—seems to be a model of the throne of God: His presence in the center, represented by the tabernacle, encircled by the four faces, all surrounded by His people.

By there's even more. Why the specific numbers?

The Numbering

The numbering of the tribes is detailed in Numbers Chapter 1. The actual population represented is obviously somewhat larger than these enumerations, since only men over twenty, able to go to war, were counted. Most analysts assume that women, children, and the elderly would multiply the count factor: three or whatever. The total camp would thus appear to approximate two million.

While the numbers of each tribe may not seem very revealing, the totals for each of the four camps are.

Cardinal Compass Points

Each of the camps, of three tribes each, was to encamp on one of the cardinal compass directions (N, S, E, or W) with respect to the camp of the Levites enclosing the tabernacle. We can only guess at how much space was required by the Levites, whether it was 100 ft. on a side, 100 yards, or whatever. But whatever it was, we'll view that length as a basic unit.

To fully appreciate all of the implications, you must try to think like a rabbi: you need to maintain an extremely high respect for the precise details of the instructions.

The Tribe of Judah, Issachar, and Zebulun—collectively called the Camp of Judah—had to encamp *east* of the Levites. This poses a technical problem. Notice that if the breadth of their camp was larger than that of the Levites, the excess would be southeast or northeast, not east. Therefore, their camp could only be as wide as the Levites, and they then had to extend eastward to obtain whatever space they required.

The camps of Reuben, Ephraim, and Dan had the same constraint on the south, west, and north respectively. The length of each leg would be proportional to the total in each camp.

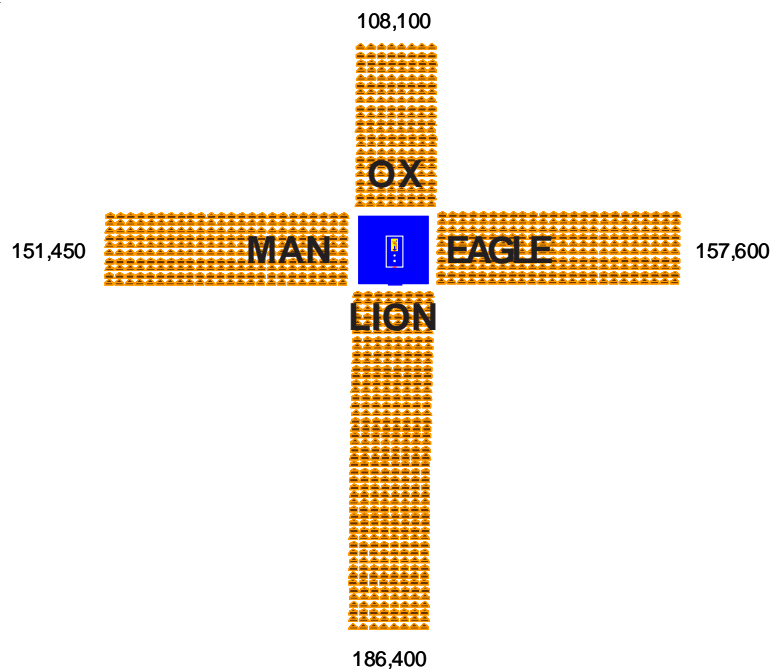
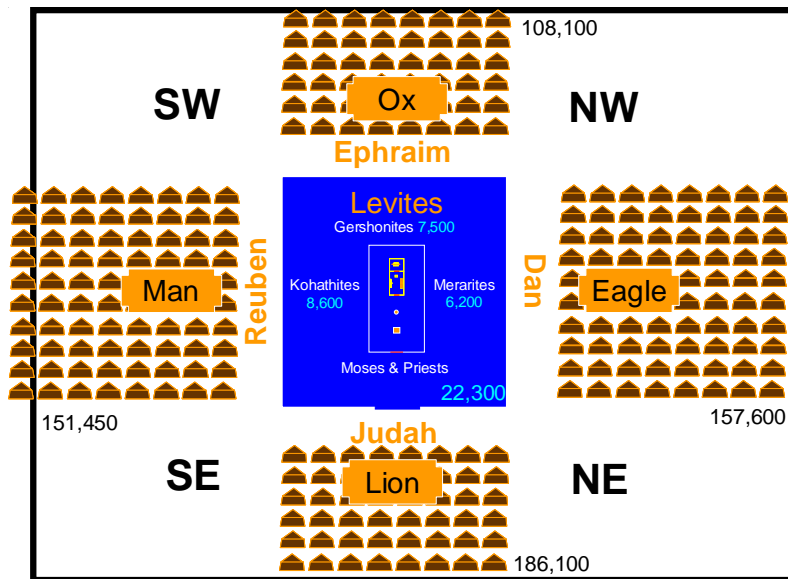
Aerial View

If we assemble what we can infer from the Torah account, we can imagine what the camp of Israel looked like from above: the tabernacle and the Levites in the center, surrounded by the four faces of the tribal standards, and each of the four camps of Judah, Ephraim, Reuben, and Dan, stretching out in the four cardinal directions.

We can also tally the size of each tribe to total the *relative* length of each camp as they stretched out in each of the four directions. The plan view, on a relative scale, is shown on the next page. It would appear to us that it is a cross! Isn't that remarkable? And this is from the Torah, not the New Testament!

*The New Testament is in the Old Testament concealed;
The Old Testament is in the New Testament revealed.*

Isn't the Word of God fabulous?



Next Session

Read Matthew Chapter 2: Who were the Magi? Why was “all of Jerusalem troubled” by their presence? What do we know about Jesus’ sojourn in Egypt? Why did the priests march through the streets of Jerusalem in sackcloth in 7 A.D.?

The Gospel of Matthew: Session 2

Matthew 2

Chapter 2

- | | |
|--------------------------|-----------|
| 1) Visit of the Magi | Mt2:1-15 |
| 2) Massacre at Bethlehem | Mt2:16-18 |
| 3) Flight to Egypt | Mt2:19-22 |
| 4) Return into Nazareth | Mt2:23 |

The Magi of Medo-Persia

“Magi” is the Latinized form of *Magoi*, ancient Greek transliteration of the Persian original [Herodotus, 1:101].

רַב־מָגִי *Rab-Mag*, Chief of the Magi in Nebuchadnezzar’s Court (Jer 39:3,13) and Daniel’s Title (Dan 4:9; 5:11). [This *Jewish* appointment may have had repercussions among the *hereditary* Median priesthood, leading to the plot of Daniel 6, which involved the ordeal of the lion’s den.]

Singular *magus*... “magic.” “Magicians” (a profession, rather than citizenship or cultural link), presented in the book of Acts as vile men without standing or morals: Simon Magus in Samaria (Acts 8:9-24); Elymas Magus at Paphos on the Island of Cyprus associated with Sergius Paulus the proconsul [International Dictionary 3:222].

Persian magi were credited with profound and extraordinary religious knowledge. (*Babylonian magi often considered mere imposters.*)

Oneiromancy, not astrology, was their key skill [Herodotus I.107, 120; VII.19]. Established as the state religion of Persia by Darius the Great, after some Magi who were considered to be expert in the interpretation of dreams had been attached to the Median court.

They were *not* originally followers of Zoroaster [*Encyclopedia Britannica* 7:691]. Later: Philo of Alexandria, Cicero, and Philo, and others, record that the Magi were attached to senior Roman courts with acknowledged gifts and standing.

Magian Religion vs. Judaism

The subsequent syncretistic Magian religion of Archaemenid days had much in common with the religion of the Jews: Cf. The Urim and Thummim of the Levites, and the Barsoms, small bundles of divining rods of the Magian priest. Each had its monotheistic concept of one beneficent creator, author of all good, who in turn was opposed by a malevolent evil spirit; each had its hereditary priesthood which became the essential mediator between God and man by virtue of a blood sacrifice; each depended upon the wisdom of the priesthood in divination; each held concepts of clean and unclean forms of life; and, each involved a *hereditary* priesthood. The Magi were the priestly caste during Seleucid, Parthian, and Sasanian periods.

Political Background

Since the days of Daniel, the fortunes of both the Persian and the Jewish nation had been closely intertwined.

Both nations had fallen under Seleucid domination in the wake of Alexander's conquests. Subsequently both had regained their independence: the Jews under Maccabean leadership, and the Persians as the dominating ruling group within the Parthian empire. It was at this time that the Magi, in their dual priestly and governmental office, composed the upper house of the council of the Magistanes ("magistrates") whose duties included the absolute choice and election of the king of the realm.

It was therefore a group of Persian-Parthian "king makers" who entered Jerusalem in the latter days of the reign of Herod. Herod's reaction was understandably one of fear when one considers the background of Roman-Parthian rivalry that prevailed during his lifetime.

The Inscription of Bisitun

- Darius I (The Great) (522-486 B.C.)
- Three languages: Elamite, Akkadian/Babylonian, and Old Persian/Aramaic.
- Speaks of his speedy and final triumph over a revolt of Magi in 522 B.C.

Alexander then conquers the Persians and makes Babylon his capital (not "destroyed" as many books suggest). Greek, the most precise of languages is promoted as an international standard throughout the region. (Thus, LXX + NT ministry...) After Alexander's death, Israel endures being a buffer zone between the struggles between the two dynasties of Ptolemy and Seleucus. These "400 silent years" between the OT and NT are detailed in advance with such accuracy that skeptics have attempted to "late date" Daniel...

The Roman Empire 68 BC – 476 AD



The Parthian Empire

Parthia, the ancient empire of Asia, was located in what is now Iran and Afghanistan. The Parthians were of Scythian descent, and adopted Median dress and Aryan speech. Parthia was subject successively to the Assyrians, Medes, Persians, and Macedonians under Alexander the Great, and then the Seleucids. In 250 B.C., the Parthians succeeded in founding an independent kingdom. During the 1st century B.C., it grew into an empire extending from the Euphrates River to the Indus River and from the Oxus (now Amu Darya) River to the Indian Ocean.

Judea: A Buffer Zone

After the middle of the 1st century B.C. Parthia was, thus, a rival of Rome, and several wars occurred between the two powers.

Pompey, the first Roman conqueror of Jerusalem, in 63 B.C. had attacked the Armenian outpost of Parthia. In 55 B.C. Crassus led Roman legions in sacking Jerusalem and in a subsequent attack on Parthia proper. The Romans were decisively defeated at the battle of Carrhae with the loss of 30,000 troops, including their commander. The Parthians counterattacked with a token invasion of Armenia, Syria, and Palestine.

Nominal Roman rule was reestablished under Antipater, the father of Herod, who retreated before another Parthian invasion in 40 B.C. Mark Antony reestablished Roman sovereignty in 37 B.C. and, like Carssus before him, also embarked on a similarly ill-fated Parthian expedition. His disastrous retreat was followed by another wave of invading Parthians, which swept all Roman opposition completely out of Palestine (including Herod himself who fled to Alexandria and then to Rome).

With Parthian collaboration, Jewish sovereignty was restored and Jerusalem was fortified with a Jewish garrison.

King Herod and the Magi

Herod, by this time, secured from Augustus Caesar the title of “King of the Jews.” However, it was not for three years (including a five-months siege by Roman troops) that the king was able to occupy his own capital city. Herod had thus gained the throne of a rebellious buffer state that was situated between two mighty contending empires. At any time, his own subjects might conspire in bringing the Parthians to their aid.

At the time of Christ’s birth, Herod may have been close to his final illness. Augustus was also aged; and Rome, since the retirement of Tiberius, was without any experienced military commander. Pro-Parthian Armenia was fomenting revolt against Rome (which was successfully accomplished within two years). The time was ripe for another Parthian invasion of the buffer provinces, except for the fact that Parthia itself was racked by internal dissension.

Phraates IV, the unpopular and aging king, had once been deposed and it was not improbable that the Persian Magi were already involved in the political maneuvering requisite to choosing his successor. It was conceivable that the Magi might have taken advantage of the king’s lack of popularity to further their own interests with the establishment of a new dynasty, which could have been implemented if a sufficiently strong contender could be found.

During this time it was entirely likely that the Messianic prophecies of the OT, culminating in the writings of Daniel, one of their own Magians, was of profound motivating significance. The promise of divinely imposed world dominion at the hands of a Jewish monarch was more than acceptable to them. (Their own Persian and Medo-Persian history was studded with Jewish nobles, ministers, and counselors; and in the great Archaemenid days, some of the kings themselves were apparently of Jewish blood.)

A Precarious Visit?

It was a group of Persian-Parthian king makers who entered Jerusalem in the latter days of the reign of Herod. It was conceivable that the Magi could have taken advantage of the king’s lack of popularity to further their own interests with the establishment of a new dynasty, if a sufficiently strong contender could be found...

In Jerusalem the sudden appearance of the Magi, probably traveling in force with imaginable oriental pomp and accompanied by adequate calvary escort to insure their safe penetration of Roman territory, certainly alarmed Herod and the populace of Jerusalem. Herod’s reaction was understandably one of fear when one considers the background of Roman-Parthian rivalry that prevailed during his lifetime.

It would seem as if these Magi were attempting to perpetrate a border incident which could bring swift reprisal from Parthian armies. Their request of Herod, regarding the one “who has been *born* king of the Jews, “was a calculated insult to him who had contrived and bribed his way into that office.

In the providence of God, the Messianic prophecy of the kingdom having been then fulfilled; the Magi, “being warned in a dream” (a form of communication most acceptable to them), departed to their own country with empty hands.

Within two years, Phraatacs, the parricide son of Phraates IV, was duly installed by the Magi as the new ruler of Parthia. Later, Philo of Alexandria, Cicero, and others record that Magi were attached to senior Roman courts with acknowledged gifts and standing.

(This background has been excerpted from *The Christmas Story* briefing package.)

Matthew 2: The Visit of the Magi

- 1] Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
- 2] Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
- 3] When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

Their information makes Herod nervous as he was not King of the Jews, he was appointed by Rome, and he was also Idumaeen. Their request of Herod, regarding the one “who has been born king of the Jews,” was a calculated insult to him who had contrived and bribed his way into that office. Herod was paranoid that is why he built fortresses like Masada, (12 in all).

- 4] And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
- 5] And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
- 6] And thou Bethlehem, *in* the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Two kinds of people found here in Chapter 2, those with hatred or those paying homage! The entire world falls into one of these two categories. Note that the Magi were Gentiles!

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Micah 5:2

“...from everlasting”: One born in Bethlehem is going to be preexistent!

- 7] Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.
- 8] And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.
- 9] When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10] When they saw the star, they rejoiced with exceeding great joy.

The Magi knew about conjunctions, they were looking for something unique, something special, something prophesied (probably by Daniel). They also knew that He was King of the Jews! In the East, not necessarily

in Bethlehem! Probably a year or so later, no longer in stable, v. 11 notes in a house.

- 11] And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
- 12] And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Gifts

- Not necessarily all mentioned. These mentioned because they are prophetic: Gold = deity; Frankincense = priesthood (mixed into the shewbread by the priests); Myrrh = when crushed, an ointment for burial.
- Prophet; Priest; and King. In the millennium, we find in Isaiah that he is given gifts: gold and frankincense (but no myrrh because His death is behind Him).

Magi Traditions

- Eastern tradition: 12 days: Christmas; Jan 6.
- 3rd century: “Kings” bearing gifts (Ps 72:10, 68:29)
- Western tradition: 3 (due to the three gifts), Epiphany: Jan 6.

Sixth-century chronicle, *Excerpta Latina Garbari*, gives the names of the Magi:

Bithisarea	Balthasar
Melichior	Melchior
Gathaspa	Gasper

Bede (673-735): Magi were representatives of the three sons of Noah and their progeny from Asia, Africa and Europe: Shem, Ham and Japheth.

14th-century Armenian tradition:

Balthasar	King of Arabia
Melchior	King of Persia
Gasper	King of India

Relics attributed to them were discovered in the fourth century; transferred from Constantinople to Milan, fifth century; to Cologne by Frederick Barbarossa in 1162 where they remain enshrined.

“Star” of Bethlehem?

- Balaam’s prophecy?
 - *not* quoted by Matthew: Num 24:17. Conjunctions? Isa 60:3.
 - Kepler suggested the conjunction of Jupiter and Saturn in the constellation of Pisces in 7 B.C. from an erroneous inference from *Josephus*. Note: Simon *Bar Kochba*, 135 AD, “Son of the Star.” [See *Signs in the Heavens* for a discussion of the Hebrew *Mazzeroth* and the Zodiac.]
- Not a “natural” phenomenon: it settled over a specific location... *Shekhinah*?
 - The Creation Gen 1
 - The Abrahamic Covenant Gen 15
 - Burning Bush Ex 3
 - Pillar of fire by night Ex 13
 - Flames at Pentecost Acts 2
 - *Why not here?*

- 13] And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
- 14] When he arose, he took the young child and his mother by night, and departed into Egypt:
- 15] And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matthew is implying that there is a symbolic validity to the history of Christ in terms of the history of Israel. As Israel was driven into Egypt and then called out, and that concept is tied up with the Passover Lamb, likewise, Jesus Christ, as a babe, was sent to Egypt for a while is called out and then goes into the wilderness (like Israel). Jesus fasted 40 days in the wilderness; Israel was in the wilderness 40 years.

When Israel was a child, then I loved him, and called my son out of Egypt.

Hosea 11:1

Hosea 11:1 was written 700 years before!

Pattern Is Prophecy

Matthew here points out that some of these passages that discuss the nation Israel also have a valid Messianic interpretation.

- Exodus 4:22: Israel nationally spoken of as God’s son (Jer 31:9; Rom 9:4-5).
- *All through Isaiah, the thought shifts between the nation and the Messiah*: Isaiah 41:8: Abraham as the friend of God, and Israel spoken of as if the nation was an individual, here Israel my servant; Isaiah 42:1-4 “spirit upon him,” subject changed, no longer referring to nation, but now the Messiah; and Isaiah 52:13 - 53. The Jews interpret this chapter nationally, not individually

- 16] Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
- 17] Then was fulfilled that which was spoken by Jeremy the prophet, saying,
- 18] In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

Rachel is being used by Jeremiah, idiomatically, as mother Israel. But Rachel is specifically linked to Bethlehem.

Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

Jeremiah 31:15

Gen 35:18: Death of Rachel. As she died in labor, she called his name Ben-o-ni; son of my sorrow, or travail. Jacob renamed to Benjamin, Son of my right hand. Isa 53 notes “a man of sorrow.” Ps 2, the Son of my right hand.

- 19] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- 20] Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.
- 21] And he arose, and took the young child and his mother, and came into the land of Israel.
- 22] But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- 23] And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

This passage does imply that they turned to Nazareth after Egypt (and therefore not before, so it was not the place where the wise men came to worship the child.)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 9:6,7

Child born, Son given = not synonymous!

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Luke 1:31-33

But did Jesus ever actually sit on David’s Throne? He couldn’t have. It didn’t exist at that time. Jeconiah, was the last of David’s line to sit on the Throne. Remember the blood curse on his line.

Nazarene

- Nazarene: implies an ignorant man. Partly due to being a Gentile area, a figure of speech which implied contempt.
- נָצַר *netzer* branch, sprout, shoot; a sprout that grows out from a stump (Isa 11:2).
- Intended puns: Jer 33:15; Zech 6:12.

The Branch צֶמַח *tsemach*

- “The Branch of the Lord” Isa 4:2
- Royal King from line of David Jer 23:5
- (Repeat of above) Jer 33:15
- Servant of Jehovah Zech 3:8
- Will build the Temple Zech 6:12
- Of 20 Hebrew words translated “branch,” only one of them—*Tsemach*—is used exclusively of the Messiah

*In those days, and at that time, will I cause the **Branch of righteousness** to grow up unto David; and he shall execute judgment and righteousness in the land.*

Jeremiah 33:15

*And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

Zechariah 6:12,13

Signs in the Heavens: The Mazzeroth

- All the stars have a name (Ps 147:4; Isa 40:26; Ps 19:1-6: heavens declare the glory of God).
- Zodiac: Ζωδιακος from *Sodi*, “the Way.”
- The Temple of Denderah, 2000 B.C.

The field of astronomy attempts to identify stars and celestial objects, and it uses a system that astrologers also deal with. The sun has an apparent path through the sky (called an ecliptic), 12 degrees on either side of the ecliptic, creating a band. You can divide this band into 12 parts, which can be used to map the stars. These 12 zones around the band are called “signs.”

We know these signs by their secular pagan names. These signs go way back, even before the tower of Babel. All systems of communication were corrupted at Babel and, therefore, we do have a hard time finding out what they originally meant. Twelve signs of the sun and also 28 mansions of the moon. Don’t confuse a sign with a constellation. A sign is an area that has a name and ideas around it; within that sign there is typically three decans, or constellations (the word “decan” means deck or division or piece). Sailors and nomadic tribes study the stars for navigational purposes.

Star maps have pictures with diagrams trying to outline the stars that form each picture. There is no relationship between the pictures that label the sections of the sky and the arrangement of the stars. What has been forgotten over the thousands of years was that the labels were to remind you of the pictures; the stars were named to remind one of a concept (the concept is not depicted in the stars). The stars are a mnemonic (which is a mechanism to remember a story) and if you can remember the names of the stars, you can remember the story. The story is not depicted by the stars, but rather the star names depict the story. The signs of the zodiac are the same in all languages! The 12 signs of the Mazzeroth deal with the 12 tribes. Every detail of the gospels is spelled out in the sky by the Hebrew names of the stars!

An Example: Virgo

Bethulah: Hebrew name for virgo, which can mean “virgin.”

Parthenos is the Greek name for virgo (the same word which the Septuagint uses for “almah” in Isa 7:14). Isa 7:14: “The Lord Himself” - God will give the sign. “You” is plural to the whole House of Israel

“Daughter of Zion” is an idiom for Israel, so there is a national fulfillment of Isa 7:14 as the House of Israel does bring forth the Messiah.

The stars are ranked according to brightness:

1st star: *Zerah* = the seed. Brightest star in this sign. Gen 3:15: seed of the woman. See also Gen 15:5 and Gal 3:16 (seed is singular not plural).

The generations were taught the gospel, and the way they remembered it was thought the names of the stars.

2nd star: *Tsemech* = The Branch. There are 20 different Hebrew words for branch, only one of them —*tsemech*—is used exclusively of the Messiah (5x).

Dual nature: God yet despised. Insight of the double nature is hinted at in the mythology surrounding the constellation. The double nature is imbedded in the idea of the sin offering of the despised one at the same time being a ruling King. 1893 we found that the star in *tsemech* is a double star.

“Netzer” and “Nazarene” are puns. *Netzer* is another word for branch or “shoot from a stump.” (Cf. Zech 6:12; Isa 4:2; 11:1.) Nazarite = separated One (Num 6:2).

[For further study, see *Signs in the Heavens* Briefing Package.]

The Scepter of Judah

In Genesis 49, Jacob prophesies over each of the twelve tribes. Among these seemingly cryptic riddles, the best-known one concerns the royal tribe of Judah:

The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.
Genesis 49:10

The term “scepter” refers to their tribal identity and the right to apply and enforce Mosaic Laws and adjudicate capital offenses: *jus gladii*. The term “Shiloh” שִׁילֹה was understood by the early rabbis and Talmudic authorities as referring to the Messiah.¹ It is significant that even in their 70-year Babylonian captivity (606-537 B.C.) the tribes retained their tribal identity.² They retained their own logistics, judges, etc.³

The Scepter Departs

In 6-7 A.D., King Herod’s son and successor, Herod Archelaus was dethroned and banished to Vienna, a city in Gaul. Archelaus was the second son of Herod the Great.⁴ The older son, Herod Antipater, was murdered by Herod the Great, along with other family members.

(It was quipped at the time that it was safer to be a dog in that household than a member of the family!) Archelaus’ mother was a Samaritan (1/4 or less of Jewish blood) and was never accepted. After the death of Herod (4 B.C.?), Archelaus was placed over Judea as “Entharch” by Caesar Augustus. Broadly rejected, he was removed in 6-7 A.D. He was replaced by a *Roman* Procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and adjudication of capital cases was lost. This was normal Roman policy.⁵ This transfer of power is mentioned in the Talmud 6 and by Josephus:

After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananius considered it a favorable opportunity to assemler the Sanhedrin. He therefore caused James, the brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their disapprobation of this act...Some even went to Albinus himself, who had departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Aranius had acted illegally in assembling the Sanhedrin without the Roman authority.⁷

This remarkable passage not only mentions Jesus and His brother James as historical figures, it also underscores that the authority of the Sanhedrin had passed to the Romans.

Reaction

When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and bemoaned, “Woe unto us for the scepter has

departed from Judah and the Messiah has not come!”⁸ They actually thought that the Torah, the Word of God, had failed! They should have known better.

The scepter had, indeed, been removed from Judah, but Shiloh *had* come. While the Jews wept in the streets of Jerusalem, a young son of a carpenter was growing up in Nazareth. He would present Himself as the Messiah the King on the very day that had been predicted by the Angel Gabriel to Daniel five centuries earlier.⁹

Every detail of His life was foretold centuries earlier. And much of what He is about to do is also predicted with the same accuracy. A World Leader will shortly come and try to change our focus off that one singular, incomparable life.¹⁰ The world will soon be in for a series of surprises!

* * *

Notes:

1. Targum Onkelos, Targum Pseudo-Jonathan, and Targum Yerushalmi, *The Messiah: An Aramaic Interpretations; The Messianic Exegesis of the Targum*, Samson H. Levy, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974.
2. Josh McDowell, *Evidence that Demands a Verdict*, p. 108-168.
3. Ezekiel 1:5,8.
4. Josephus, *Antiq.* 17:13.
5. This transfer of power was recorded by Josephus, *Wars of the Jews*, Bk 2 Ch. 8., Jerusalem Talmud, Sanhedrin, folio 24.
6. *Jerusalem Talmud*, Sanhedrin, folio 24.
7. Josephus, *Antiquities*, 20:9.
8. *Babylonian Talmud*, Chapter 4, folio 37; also, Augustin Lemann, *Jesus before the Sanhedrin*, 1886, translated by Julius Magath, NL#0239683, Lib of Congress #15-24973.
9. Daniel 9:24-27. See also *Daniel's Seventy Weeks*, Koinonia House.
10. Daniel 7:25.

Expedition to Egypt and Ethiopia

A Documented Tradition: The Ark of the Covenant

- 642 B.C. Elephantine Island, Egypt.
- 470 B.C. Tana Kirkos Island, Lake Tana, Ethiopia.
- 330 A.D. Axum – Presently at St Mary's of Zion church.
- Destined to be presented to the Messiah when He rules on Mt. Zion (Isa 18, Zeph 3:10).

Elephantine Island

- Early advance outpost of Egypt.
 - Southernmost border town.
 - Fortified installation serving as First Dynasty fortress.
 - Military importance during XXV Dynasty.
 - Temple to YHWH served Jewish colony prior to Persian occupations of 525-404 B.C. [*Elephantine: Official Guidebook*, German Institute of Archaeology, Cairo, 1998.]

Major Lessons

- The Messianic Line:
 - The Truth is in the details.
 - The Precision of God-breathed text.
- Hermeneutics:
 - Pattern as Prophecy.

The Gospel of Matthew: Session 3

Matthew 3 & 4

Outline

- Chapter 1
 - Genealogy of Christ
 - Birth of Christ
- Chapter 2
 - The Visit of the Magi
- **Chapter 3**
 - John the Baptist
- **Chapter 4**
 - The Temptation of Christ

- 1] In those days came John the Baptist, preaching in the wilderness of Judaea,
- 2] And saying, Repent ye: for the kingdom of heaven is at hand.
- 3] For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

(Thirty years have passed between Chapters 2 and 3!)

This John is not to be confused with John the Gospel writer, who wrote five books of the New Testament.

John the Baptist was born into the priesthood, his father was Zacharias. He is preaching out of the camp, in the desert (therefore must have rejected the Levitical/Talmudic establishment).

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

Isaiah 40:3-5

- 4] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
- 5] Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
- 6] And were baptized of him in Jordan, confessing their sins.

John the Baptist

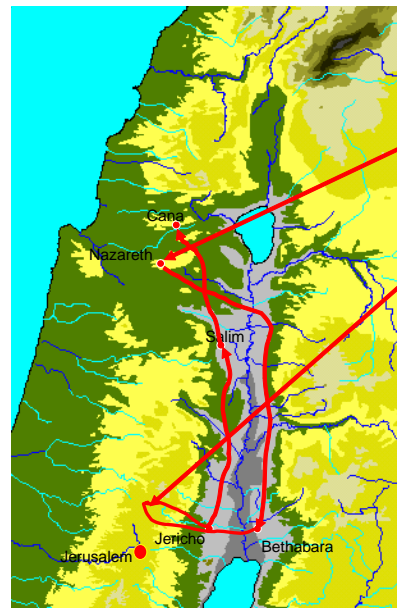
John also dressed like Elijah. John ate locusts and wild honey, may have been eating actual locusts or pods from the Locust tree (carob-like fruit; 2 Kgs 1:8). John is testifying to Jesus' preexistence before birth: He was Jesus' cousin, three months older (Jn 1:15).

John took an unyielding stand against iniquity (Mt 14:4). He was chosen as a Herald (Jn 1:29-31; Lk 1:15-17) "to open the door of the sheepfold" (Jn 10:2,3).

Chronology (see graphic, right)

- Tiberius appointed: 14 A.D. (Augustus died August 19, 14 A.D.).
- (Within the) 15th year of Tiberius (Luke 3:1).
- Thus, ministry began in fall 28 A.D.
- 4th Passover: April 6, 32 A.D. [Sir Robert Anderson; other chronologies assume a Friday crucifixion.]

(Good scholars differ on the precise dating; many place it two years earlier to make the final Passover come out on a Friday; We believe it was on a Wednesday; we'll explain why in later sessions.) Also, there are a number of different attempts to harmonize the four gospels, and many good scholars have reconciled them differently; This is but one...Risto Santala, translated from the Finnish, 1992.)



Autumn 28 AD

Begins at Nazareth

Baptism

John 1:28;
Matt 3:13-17;
Mark 1:9-11

Temptation

Matt 4:1-11;
Luke 4:1-13

Salim

John 3:23

Cana: Nathaniel's home town
First disciples: John, Andrew, Peter,
Philip, Nathaniel
John 1:13-51

- 7] But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

"...generation of vipers": To a Pharisee this refers to Gen 3:15, the seed of the serpent. He is calling them the sons of Satan!

- 8] Bring forth therefore fruits meet for repentance:
- 9] And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Which stones? Cf. Joshua 3, the stone monuments as a memorial for the crossing of the Jordan River.

Pharisees: "separatists"; the legalists, the ritualists, out of them came the traditions of the Talmudic Jew.

Sadducees: liberals, rationalists, "reformed" (modernists, humanists) who denied the inspiration of the Word and didn't believe in the resurrection (so they were "sad, you see.").

- 10] And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

- 11] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

God's promise to Noah was that never again would He flood the entire earth (2 Pet 3:10 notes that next time it's not with water, it's with fire). "Baptize the world with fire" may have a double meaning, maybe meaning Pentecost. Fire also idiomatically speaks of judgment, so fire might also refer to the Second Coming and the climax of the end times (a different type of baptism).

- 12] Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
13] Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14] But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15] And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
16] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"...like a dove": Lk 16:16; Mt 11:11: The Law and the prophets were until John the Baptist. John is the last of the Old Testament prophets.

- 17] And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John 1:6-51

- 6] There was a man sent from God, whose name *was* John.
7] The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8] He was not that Light, but *was sent* to bear witness of that Light.
9] *That* was the true Light, which lighteth every man that cometh into the world.
10] He was in the world, and the world was made by him, and the world knew him not.
11] He came unto his own, and his own received him not.
12] But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
15] John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
16] And of his fulness have all we received, and grace for grace.

- 17] For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
19] And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20] And he confessed, and denied not; but confessed, I am not the Christ.
21] And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22] Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23] He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
24] And they which were sent were of the Pharisees.
25] And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26] John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27] He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Three Anticipated

- Judaism is expecting three different people:
 - The Messiah (in a generic sense);
 - Elijah (prophesied to return; Mal 4:5,6);
 - The Prophet of Moses: "that prophet" (Deut 18);
 - John denies being any of the three expected. He quotes from Isa 40:3-5 in reference to who he is.
- Mt 17 shows that Elijah and Moses have a peculiar role beyond their earthly ministry... are they the Two Witnesses of Rev 11?

Shoes

- Moses at the burning bush was told to take off his shoes.
 - Tabernacle covered in badger/porpoise skins, which is what they were shod with during the 40 years in the wilderness (that never wore out!).
 - Boaz redeems the land to Naomi and takes a Gentile bride to wife; the symbol of the contract is a shoe.
 - John comments of the Messiah, "his shoes I'm not worthy to unloose..."
- 28] These things were done in Bethabara beyond Jordan, where John was baptizing.
29] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

- 30] This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- 31] And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
- 32] And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- 33] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
- 34] And I saw, and bare record that this is the Son of God.

Baptism

- Why did Jesus insist upon being baptized? Did Jesus have any sins to confess? He was sinless (2 Cor 5:21; 1 Pet 2:22; 1 Jn 3:5; Jn 14:3; Isa 53:12).
- At John's baptism, Jesus is declaring publicly His *identity with the sinner*.
- This is His formal opening for His ministry: This event is commemorated by the trinity: The Father, through the voice; The Holy Spirit, descending dove-like; The Son being baptized.

- 35] Again the next day after John stood, and two of his disciples;
- 36] And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
- 37] And the two disciples heard him speak, and they followed Jesus.
- 38] Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

The Lamb of God

- | | |
|---------------------|----------|
| • Lamb of God | Jn 1:29 |
| • Abel | Gen 4 |
| • Isaac | Gen 22 |
| • Offered: Passover | Ex 12 |
| • Person | Isa 53 |
| • Kinsman-Redeemer | Rev 5 |
| • Glorified | Rev 22:1 |

- 39] He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
- 40] One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.
- 41] He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.
- 42] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art

Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, A stone.

- 43] The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
- 44] Now Philip was of Bethsaida, the city of Andrew and Peter.
- 45] Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- 46] And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
- 47] Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
- 48] Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
- 49] Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
- 50] Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
- 51] And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Matthew 4: The Temptation of Christ

- Satan, as a person, is a knowledgeable, malevolent, powerful ruler.
- A personal Satan, your adversary.
- Two errors about Satan: we pretend he doesn't exist or we become so conscious of him that he receives more credit than he deserves.
- He is a created being—he is not omnipresent; he has location. He is a dignity, real, powerful, yet defeated.

- 1] Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 2] And when he had fasted forty days and forty nights, he was afterward an hungred.

“Fasting”: Many different kinds. Extended fasts, second and third days are tough, yet after third day, it gets easier for about another 37 days. Around the 40th day you will be desperately in need of food in a medical sense. Jesus was in need of food, it was no longer voluntary.

- 3] And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

“If” is not conditional, as in “prove you are.” Rather used in a rhetorical sense, “since you are.” [Opportunity is not mandate. Mission focus is an essential prerequisite to success.]

- 4] But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Our Refuge: His Word

- In all three responses, Jesus counters by quoting the Scriptures: “it is written” (incidentally, all responses were from the book of Deuteronomy).
 - Quoted from Deut 8:3. Forty years in the wilderness was for testing.
 - One of the seven “I am” statements in John is “I am the Bread of Life,” which is linked to manna from the wilderness.
 - “Thy words are found and I did eat them” (Ps 119; Jer 15:16; Rev 10:9).
- 5] Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- Implies that they were transported supernaturally. “Pinnacle of the Temple”: Like a corner, a high point (Daniel 9, “wing” = pinnacle). One idea is that the coming world leader will also be faced with these temptations and he will accept the nations of the world from Satan.
- 6] And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 7] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Satan misquoted Psalm 91:11,12. Scriptural response: (When can you “tempt God”? Malachi 3:8,10: “An offer we can’t refuse”!)

Quoting Scripture

- Satan’s misapplications
 - Christ’s remedies: The Word of God
- 8] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- 9] And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Ownership of Nations

- The “god of this world” is a title of Satan.
- Daniel 10 vs Gen 12: The destiny of America?

- Our heritage: David Barton: Wallbuilders, et al. Election rhetoric today? Character vs Destiny? Psalm 2 describes and Revelation details a time when the kingdoms of this world will take up arms against God!

If his ownership was in question, this would not have been a temptation! Cf. Luke 4:5: In order to be tempted, one must believe that one can deliver what is offered; i.e., for Jesus to be tempted by Satan’s offer of all the nations of the world, Satan does really possess them!

- 11] Then the devil leaveth him, and, behold, angels came and ministered unto him.
- 12] Now when Jesus had heard that John was cast into prison, he departed into Galilee;
- 13] And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

The devil fled. Satan does leave, thereby showing that he is NOT omnipresent. He can be bound, he has location. [A whole year apparently passes between verses 11 and 12. The Judean ministry is omitted.]

When speaking of the 12 tribes in this context, they are speaking geographically.

“Capernaum”: On the Sea of Galilee, in the Northeastern side of the country.

- 14] That it might be fulfilled which was spoken by Esaias the prophet, saying,
- 15] The land of Zabulon, and the land of Nephthalim, *by the way of the sea, beyond Jordan, Galilee of the Gentiles;*
- 16] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Isaiah 9:1,2

Isaiah’s Prophecies

- Quoting from Isa 9:1,2 (LXX) Alluding to blessing and prophecies: Zebulun (Gen 49:13); Naphtali (Gen 49:21).
- Matthew is pointing out that prophecies of those two tribes are being fulfilled in the fact that the Messiah of Israel is present in their borders and is beginning to preach.

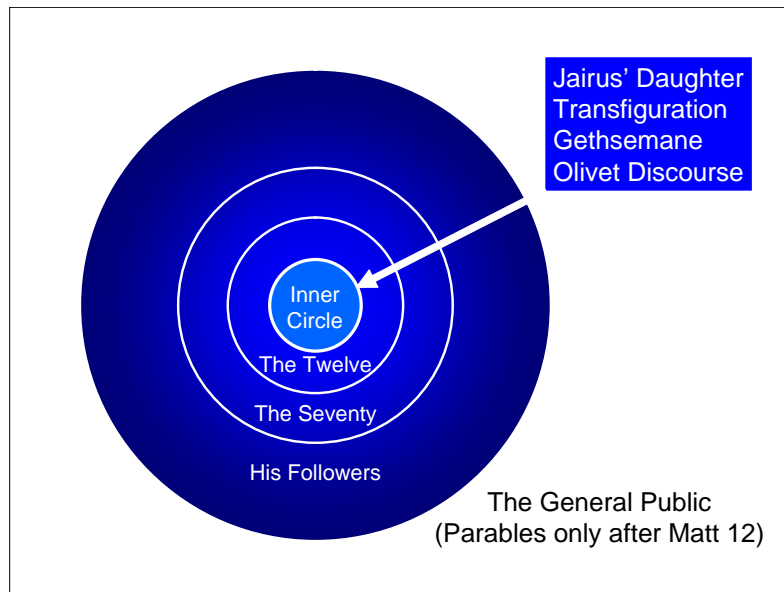
- 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
- 18] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
- 19] And he saith unto them, Follow me, and I will make you fishers of men.
- 20] And they straightway left *their* nets, and followed him.

This was not the first time that they met Jesus Christ. In the Gospel of John, Chapter 1, we see that they were interested in his ministry, almost as a disciple. Here He is calling them to service, which is different. This “calling” involves not just “leaving” but also “cleaving” (also found in Gen 2:24 in the context of marriage). The concept of a “calling” also involves the leaving behind of the old life. They were fishermen, most likely their fathers were fishermen...it was their profession in a very deep cultural sense. (They did not change careers like we do!) To leave their nets behind was a non-trivial step.

- 21] And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

A few different Jameses noted, but here it is James the brother of John.

- 22] And they immediately left the ship and their father, and followed him.



“The Sons of Thunder”

John and his brother were nicknamed “Sons of Thunder”—they were fisherman and very strong people. These four (Peter, James, John, and Andrew) are singled out by Matthew as an inner circle, often even narrowed down to three: Peter, James and John. There are number of occasions which only these three are allowed to experience (Mt 17). The four disciples are given a private briefing on the Second Coming: the Olivet Discourse (Mt 24-25).

- 23] And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

“Gospel of the Kingdom”: Summarized in the next three chapters. Not about how to get saved; but why it is necessary! Sermon on the Mount destroys any possibility of keeping God’s laws.

- 24] And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Throughout all Syria, now called the Golan (north and east).

“...diverse diseases”: “Demons” are **not** an Old English euphemism for talking about psychiatric problems. Demon possession will be encountered later in Matthew. Epilepsy is a real medical malady, as opposed to demon possession, which is a real spiritual malady.

- 25] And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

Major Lessons

- John the Baptist: No one greater? (Mystery of Mt 11.)
- The “Lamb of God”? The Two Messiah view.
- Temptations and their principal source; the ownership of the nation(s).
- The cost of discipleship: leaving as well as cleaving.

Next Session

Study Chapters 5, 6 and 7: The Sermon on the Mount. Do you live by it? Is it even possible? How? What is its primary lessons?

The Gospel of Matthew Session 4

Matthew 5, 6, 7: The “Sermon on the Mount”

Christ’s Major Discourses

- | | |
|---|----------|
| 1) Sermon on the Mount | Mt 5-7 |
| – The Manifesto of the Kingdom | |
| 2) Mystery Parables Discourse | Mt 13 |
| – The direction that the Kingdom of heaven will take after Christ’s rejection. | |
| 3) Olivet Discourse | Mt 24-25 |
| – Prophetic, (yet distinct from Luke 21) | |
| 4) Upper Room Farewell Address | Jn 14-17 |
| – New relationships in view of Christ’s death, resurrection, ascension, and intercession. | |

“The Sermon on the Mount”

This is the manifesto of the King and the platform of the Prince of Peace. And it’s law! It will be the law of this world during the Millennium, and then it will find full fruition. Christ will reign on earth in person and will enforce every word of it. The Sermon on the Mount will finally prevail when He whose right it is to rule shall come. Only the Gospel of the grace of God can make men obedient to Christ, and it was given to bring men into *obedience* to God. Don’t let the familiarity of this passage lure you into thinking that you have mastered it; it is tough ground.

- It’s one of the most misunderstood portions of Scripture.
- As The Law of the Kingdom, it is the highest ethical teaching in the Bible. It goes vastly beyond the Law of Moses. The Ten Commandments *amplified and expanded*. It raises the Law to the *nth* degree.
- It is the longest discourse recorded in Scripture.
- Who is it addressed to? *Believers*.
- This would be a source of condemnation to the unsaved.
- No viable path to salvation mentioned; No gospel of salvation discussed.
- Presents ethics without supplying the dynamic.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:3,4

Relationships of His Subjects

- | | |
|---------------|------------|
| 1. to Self | Mt 5:1–16 |
| 2. to the Law | Mt 5:17–48 |
| 3. to God | Mt 6 |
| 4. to Others | Mt 7 |

Matthew 5

The first 16 verses of Matthew 5 describe the true Christian and deal with character. The rest of the Sermon on the Mount deals with the conduct that grows out of character. Character always comes before conduct, because *what we are* determines *what we do*.

Character vs. Integrity?

- Integrity = Belief + discipline. It is the vertebrae of the soul.
- Character = Integrity + Wisdom.

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Proverbs 9:10

In Matthew 5:1-16, Jesus shows us that true righteousness is inward; in Matthew 5:17-48 He points out that *sin* is also inward. *Thus, He exposed the false righteousness of the Pharisees, who taught that holiness consisted in religious actions, and that sin was what you did outwardly.* How many people make these mistakes today! God looks upon the heart, for there is life’s destiny decided. [Let’s read through the chapter before we examine it more closely.]

The Beatitudes: Matthew 5:1-12

The Lord did not actually give the “Sermon on the Mount” to the multitudes: *He gave it to His disciples, those who were already His.* They are recognized as citizens of Heaven. They are *be*-attitudes, not *do*-attitudes. In these twelve verses, our Lord used the word *blessed* nine times. The Book of Psalms opens with the same word: “**Blessed** is the man that walketh not in the counsel of the ungodly...” (Ps1:1).

- 1] And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- 2] And he opened his mouth, and taught them, saying,
- 3] Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
- 4] Blessed *are* they that mourn: for they shall be comforted.

Again, it should be noted that the Lord did not actually give the Sermon on the Mount to the multitudes. He gave it to His disciples, those who were already His.

- 5] Blessed *are* the meek: for they shall inherit the earth.
- 6] Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.
- 7] Blessed *are* the merciful: for they shall obtain mercy.
- 8] Blessed *are* the pure in heart: for they shall see God.
- 9] Blessed *are* the peacemakers: for they shall be called the children of God.
- 10] Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11] Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
- 12] Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

The Beatitudes

The word *beatitude* is not found in your Bible. It simply means “blessing” and comes from the Latin word for “blessed.” There is definite progression in these verses. They show how the person begins with his or her own sense of sin and finally becomes a child of God and the results that then follow.

Note that these verses deal with attitudes—what we think in our hearts, our outlook on life. “Beatitudes”—the *attitudes* that ought to *be* in our lives if we are true Christians.

- **“Poor in spirit” (v.3):** Our attitude toward ourselves in which we feel our need and admit it.
- **“Mourn” (v.4):** Our attitude toward sin, a true sorrow for sin.
- **“Meek” (v.5):** Our attitude toward others; we are teachable; we do not defend ourselves when we are wrong.
- **“Hunger and thirst” (v.6):** Here our attitude toward God is expressed; we receive His righteousness by faith because we ask for it.
- **“Merciful” (v.7):** We have a forgiving spirit and love others.
- **“Pure in heart” (v.8):** We keep our lives and motives clean; holiness is happiness to us; no substitutes.
- **“Peacemakers” (v. 9):** We should bring peace, between people and God, and between those who are at odds with each other.
- **“Persecuted” (v.10):** All who live godly lives will suffer persecution.

The rest show the results of the new life in the believer:

“Poor in Spirit”

- We must be empty before we can be full. The opposite of this is self-sufficiency. Our sufficiency is not of ourselves (2 Cor 3:5).
- The world promotes self-sufficiency, yet God dwells with the person whose heart is broken (Isa 57:15).
- This does not mean false humility or cowardice; it means a proper attitude toward self, realizing how weak and sinful we are apart from Christ.
- Compare the two men in Luke 18:9f: Proud Pharisee vs. humble publican...

Contrast to the Mosaic Law

- Joshua was told that when the people of Israel were come over Jordan, they were to stand on Mount Gerizim to receive the blessings and Mount Ebal for the presentation of the curses.
- The blessings from the Sermon on the Mount are in sharp contrast to the curses from Mount Ebal, and they far exceed the blessings from Mount Gerizim... *because Christ alone can bring those blessings.*

“Mourn”

- This is sincere sorrow for sin, our sin and the sins of others.
- How careless we are about sin! We excuse it, yet God hates it, and sin breaks God’s heart.
- Beware of the sorrow of this world (2 Cor 7:8-10). Peter mourned with godly sorrow and was forgiven; Judas had remorse—the sorrow of this world—and he took his life.
- Micah is an example of those who mourn and are comforted (Micah 7).

“Meek”

You may have heard of the preacher who had a message entitled “Meekness and How I Attained It.” He said that he hadn’t delivered his message yet, but as soon as he got an audience big enough, he was going to give it! Well, I have a notion that he had long since lost his meekness. — JV McGee.

- Meekness is not weakness!
- Jesus was meek (Mt 11:29), yet He drove the changers from the Temple.
- Moses was meek (Num 12:3), yet he judged sinners; even faced Aaron with his sin.

- Meekness means not asserting my own rights, but living for the glory of God.
- Christians are to show meekness (Eph 4:1–2; Titus 3:2).
- So good that you have nothing to prove (Ps 37).
- We find this in Psalm 37:11.
- The meek are not inheriting the earth today.
- They will when Christ is reigning on the earth.

“Hunger and Thirst”

- A true Christian has an appetite for spiritual things.
- Ask people what they desire and you will know what they are like.
- Character is what you are when no one is looking.
- This is evidence of your new life in Christ. How do you know if you’re saved? One way you can tell is by checking your appetites, what do you hunger and thirst after?
- The natural man will have nothing of this.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Corinthians 2:14

- The Sermon on the Mount is the statement of the problem.
- Jesus Christ—and the Holy Spirit—is the solution.

“Merciful”

- Not legalism, but merely the working of the Biblical principle of sowing and reaping.
- If we show mercy, because Christ has been merciful to us, then mercy will come back to us (Lk 16:1–13; James 2:13; Prov 11:17).
- We cannot earn mercy, but we must have hearts prepared to receive it. This beatitude is so misunderstood in our day because it makes our obtaining mercy conditional on our being merciful. This is not the condition on which we obtain mercy.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Titus 3:5

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called

you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

1 Peter 2:9, 10

“Pure in Heart”

- Not sinlessness but the truth within (Ps 51:6; 1 Jn 1:8).
- It means a single heart, not divided between God and the world.
- No honest man can say that his heart is pure. How can the heart of man, which is desperately wicked, be made clean? The Lord Jesus said, “Now ye are clean through the word which I have spoken unto you” (Jn 15:3). It is by the washing of regeneration that we are made clean. Only the blood of Christ can cleanse us from all sin Cf. Jn 1:7.

“Peacemakers”

- This world is at war (Titus 3:3).
- Christians have the Gospel of peace on their feet, so that wherever they go, they bring peace (Eph 6:15).
- This is not “peace at any price,” for holiness is more important than a peace based on sin (James 3:17; Heb 12:14).
- Compromise is not peace; but Christians should not be contentious as they contend for the faith.
- God hates discord (Prov 6:16-19).
- The Lord loves peace (Rom 14:19; 15:33).
- There is no one today who can make peace, but Christ alone, the great Peacemaker. He made peace by His blood between a righteous God and an unrighteous sinner.
- Things which are *not* of peace (Gal 5:19-21).

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Galatians 5:19-21

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ

Romans 5:1

- 10] Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

- 11] Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
- 12] Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

“Persecuted”

- We should be accused “falsely.” We should never be guilty of deliberately inviting persecution (2 Tim 3:12).
- If we live godly lives, suffering will come! Note the rewards: we are in the same company as Christ and the prophets, and we shall be rewarded in heaven.

Eight Beatitudes: a new beginning. (The ninth: “Blessed are the flexible, for they will not be broken.”)

Millennial Persecution?

Many Scriptures show that in the millennial kingdom there will still be evil in the world because it will be a time of testing. The outbreak of rebellion at the end of the Millennium reveals that evil will be prevalent during the Millennium (Rev 20:7–9).

- 13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Salt

- Salt was used as a preservative; it preserves materials from corruption.
- Salt also creates thirst, and introduces flavor.
- Salt speaks of inward character that influences a decaying world; Our task is to keep our lives pure that we might “salt” this earth and hold back corruption so that the Gospel can get out.

- 14] Ye are the light of the world. A city that is set on an hill cannot be hid.
- 15] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- 16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Light

- Light speaks of the outward testimony of good works that points to God.

- Our good works must accompany our dedicated lives as we let our lights shine.

- 17] Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 18] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

A call to taking the text *very* seriously. These are the strongest words on verbal inspiration and infallibility! (Even hidden encryptions depend upon the precise order of the letters!)

Fulfilled the Law

Jesus fulfilled the Law in three ways:

- 1) Obedience to the Law (Isa 42:21).
- 2) Death: He met the claims of the Law for us (Rom 10:4).
- 3) Spirit: Enables believers (Rom 8:4).

Hermeneutical Insight

- A call to taking the Scriptures seriously.
- No where in the Bible is there an example of not taking it literally. This does not negate figures of speech. God’s precision often goes even *inside* (“beneath”) the text itself: ELSs, etc.

- 19] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
- 20] For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

What a blow to the Jew! He knew the extremes that the professional law-keepers resorted to! What was to become of himself? ***This is the key point of the session.***

You cannot break the commandments and get by with it. But you cannot keep them in your own strength. The only way you can keep them is to come to Jesus Christ for salvation, power, and strength.

The commandments are not a *way* of salvation but a *means* to show you the way to salvation through the acceptance of the work of Jesus Christ.

Pharisaical Error

- The scribes and Pharisees were not insincere: they tried to adhere to the keeping of the Law. Although misguided, they were zealous and sincere. Anyone that tries to reconcile himself to God by his works, his rules, his legalism is pharisaical.
- Is there any other way to heaven other than by Jesus Christ? If there is, Jesus Christ's prayers were not answered In Gethsemane: Jesus pleaded with the Father three times for an alternative.

Which "Commandments"?

- What are "these commandments" being referred to? *The ones we find in the remainder of Matthew 5 and continuing in Chapters 6 and 7.* Jesus will emphasize "my words" (Cf. Mt 7:24-27).
 - His call to *obedience* (Jn 14:15, 21, 23; 1 Jn 5:3).

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Matthew 28:18-20

Righteousness

- Does the Christian need to "keep the Law?"
- The fact of the matter is that the Law is still a standard: It reveals to me that I cannot measure up to God's standard.
- This drives me to the cross of Christ.
 - The only way I can fulfill the Law is by accepting the only One who could fulfill it—Jesus Christ.

Jesus Fulfilled the Law

1. Jesus became our sacrifice and shed his own sinless blood on our behalf. He offered himself once for all for the sins of all mankind (Heb 7:27, 9:12, 26, 28, 10:10, 1 Pet 3:18).

Everything was fulfilled just before Jesus' death on the cross when he uttered his last words: "It is finished!" (Jn 19:30) *tetelestai* = "Paid in full."

2. The second way he fulfilled the law is that he taught and commanded what God's will is under the New Covenant for those who would enter the Kingdom of God.

He gave a new set of rules to us. Paul called those rules Christ's law.

- Some of those were the same as God gave in the Old Testament law.
- Many were changed, but most of Old Testament law was *not* included at all in Christ's law.

*For Christ is the **end** of the law for righteousness to everyone that believeth.*
Romans 10:4

τέλος *telos*: end, termination, goal, culmination, the limit at which a thing ceases to be; the last in any succession or series; fulfillment.

But if ye be led of the Spirit, ye are not under the law.
Galatians 5:18

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
Ephesians 2:14-15

New Testament believers are not under the law, Jesus abolished the law through his sacrifice on the cross. [Ephesians 2:14-15 clearly says "the commandments and regulations." (NIV)]

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
Colossians 2:13-14

"...handwriting of ordinances": Certificate of debt: owed because of sin, defined by the Law.

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones...

2 Corinthians 3:3-7

"...engraven in stones": The Ten Commandments were the ones "engraven in stones."

Released from the Law

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Romans 7:1-6

The Purpose of the Law

- “Through the law we become conscious of sin” (Rom 3:20).
- “The law was added so that the trespass might increase” (Rom 5:20).
- “It was added because of transgressions until the Seed [the Lord Jesus Christ] to whom the promise referred had come” (Gal 3:19).
- “So the law was put in charge to lead us to Christ that we might be justified by faith” (Gal 3:24).
- “Now that faith has come, we are no longer under the supervision of the law” (Gal 3:25).

Paul was the writer who most discussed the question of the Old Testament law and its applicability to the New Testament Christian: He was in a unique position to do so, having been a Pharisee who had been taught by Gamaliel (Acts 22:3), an esteemed teacher of the law.

- 21] Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- 22] But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

The law said, “You shalt not kill [murder]” (Ex 20:13); but Jesus said, “Don’t be angry with others.” Anger is like murder in the heart and it can lead to evil words and actual murder. “The judgment” refers to a local court and “the council” to the Jewish Sanhedrin, the highest court of the land. Don’t wait for your angry brother or sister to take the first step; you

do it, and do it quickly before things get worse! [The “without cause” may have been an editorial addition; not in some manuscripts]

- 23] Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- 24] Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- 25] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 26] Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Note that Jesus says, “Verily **I** say unto thee.” He is lifting **His teaching above the teaching of Moses**. He is lifting Himself to the position of the Lawgiver and also the Interpreter.

- 27] Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- 28] But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

While actual adultery is far worse than inward lustful fantasies, the inner desires can quickly lead to this forbidden sin (Ex 20:14). We must deal ruthlessly with ourselves and not encourage the imagination to “feed on” these sins. The eyes and the hands (seeing and touching) must be kept under control. For Christ’s teachings on marriage and divorce, see Mt 19:1–11.

- 29] And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- 30] And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- 31] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
- 32] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[Ambassadors don’t make policy: but they must represent the King’s faithfully.] We will deal with the divorce issue when we get to Matthew 19.

- 33] Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

- 34] But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
 35] Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

For the law of Moses, see Lev 19:12 and Deut 23:23. The Jewish legal experts had many ways to get around the law and break oaths, so that a person's promises might mean nothing.

- 36] Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
 37] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Jesus does not forbid us to take a legal oath, but He warns us to speak the truth and not embellish our conversation with oaths that are supposed to strengthen our words. Have such integrity that people will believe what you say. "My word is my bond."

- 38] Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
 39] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
 40] And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

Lex Talionis: Law of Retaliation

- The law of Moses prevented offended people from taking the law into their own hands and seeking private revenge against an enemy. It also kept magistrates from issuing exorbitant sentences that did not fit the offenses (Lev 24:19–22).
- But Jesus asks His people to suffer rather than cause others to suffer (1 Cor 6:1–8).

And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

Leviticus 24:19-22

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Leviticus 19:17,18

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.

Exodus 23:4,5

- 41] And whosoever shall compel thee to go a mile, go with him twain.
 42] Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

There was a rule by Roman soldiers that one was to take them a mile, a legal allowance which they could invoke. Here Jesus is giving the Kingdom law (not a social ethic for society). See v. 48.

- 43] Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
 44] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
 45] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
 46] For if ye love them which love you, what reward have ye? do not even the publicans the same?
 47] And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?
 48] Be ye therefore perfect, even as your Father which is in heaven is perfect.

"...tax collectors": The most despised characters around. The collaborators, instruments of Rome, hated even more than the Gentiles. They were franchised thieves. [Matthew was a tax collector! Matthew, in third person, using as an idiom of disparagement, of himself.]

The word "perfect" in v.48 points the way to maturity of character, the kind of qualities described in 2 Pet 1 and Gal 5:22–23.

Being "Perfect"

- Nicodemus was an outstanding man, and he was religious. You can't find much to criticize about him.
- But our Lord said to him, "You have to be born again" (Jn 3:1–8).
- Now we must have a righteousness superior to that of the scribes and the Pharisees, but it can only come through trust in Christ.

Next Session

Read Matthew 5, 6 & 7. Read John 17 (The Real "Lord's Prayer"). Review the Book of Galatians for a perspective of "the Law."

The Gospel of Matthew Session 5

Matthew 5, 6, 7: The “Sermon on the Mount”: Part 2

Review

- The first 16 verses of Matthew 5 describe the true Christian and deal with character.
- The rest of the Sermon on the Mount deals with the conduct that grows out of character —Character always comes before conduct, because *what we are* determines *what we do*

The Beatitudes

- Recognizing a citizen of Heaven.
- They are *be*-attitudes, not *do*-attitudes.
- The Lord did not actually give the “Sermon on the Mount” to the multitudes: *He gave it to His disciples, those who were already His.*
- “Poor in spirit” (v.3): Our attitude toward ourselves in which we feel our need and admit it.
- “Mourn” (v.4): Our attitude toward sin, a true sorrow for sin.
- “Meek” (v.5): Our attitude toward others; we are teachable; we do not defend ourselves when we are wrong.
- “Hunger and thirst” (v.6): Here our attitude toward God is expressed; we receive His righteousness by faith because we ask for it.
- “Merciful” (v.7): We have a forgiving spirit and love others.
- “Pure in heart” (v.8): We keep our lives and motives clean; holiness is happiness to us: no substitutes.
- “Peacemakers” (v.9): We should bring peace, between people and God and between those who are at odds with each other
- “Persecuted” (v.10): All who live godly lives will suffer persecution.

Pharisees

- Separatists (Heb. *persahin*, from *parash*, “to separate”).
- They were the successors of the Assideans (i.e., the “pious”), a party that originated in the time of Antiochus Epiphanes in revolt against his heathenizing policy.
- The first mention of them is in a description by Josephus of the three sects or schools into which the Jews were divided (145 B.C.).
 - The other two sects were the Essenes and the Sadducees.
- In the time of our Lord they were the popular party (Jn 7:48).
- They were extremely precise and minute in all matters pertaining to the law of Moses (Mt 9:14; 23:15; Lk 11:39; 18:12).

- Paul, when brought before the council of Jerusalem, professed himself a Pharisee (Acts 23:6-8; 26:4,5).
- Their system of religion was a form and nothing more.
- Theirs was a very lax morality (Mt 5:20; 15:4,8; 23:3,14,23,25; Jn 8:7).
- They were noted for their pride and self-righteousness (Mt 9:11; Lk 7:39; 18:11,12).
- They are ranked by our Lord with the Sadducees as a “generation of vipers” (Mt 3:7).
- They were frequently rebuked by our Lord (Mt 12:39 16:1-4).
- From the very beginning of his ministry the Pharisees showed themselves bitter and persistent enemies of our Lord. They could not bear his doctrines, and they sought by every means to destroy his influence among the people.

Sadducees

- They were probably the outcome of the influence of Grecian customs and philosophy during the period of Greek domination.
- The first time they are met with is in connection with John the Baptist’s ministry. They came out to him when on the banks of the Jordan, and he said to them, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Mt 3:7).
- The Lord called them “hypocrites” and “a wicked and adulterous generation” (Mt 16:1-4 22:23).
- They ridiculed the doctrine of the resurrection, and they also denied the existence of angels (Mk 12:18-27; Lk 20:27-38).
- (They are not mentioned in John’s Gospel.)
- There were many Sadducees among the “elders” of the Sanhedrin (Acts 23:6).
- They showed their hatred of Jesus in taking part in his condemnation (Mt 16:21; 26:1-3,59; Mk 8:31; 15:1; Lk 9:22; 22:66).
- They endeavoured to prohibit the apostles from preaching the resurrection of Christ (Acts 2:24,31,32; 4:1,2; 5:17,24-28).
- They do not appear as a separate sect after the destruction of Jerusalem.

Relationships

- | | |
|---------------|---------------|
| 1. to Self | Matt 5:1-16 |
| 2. to the Law | Matt 5:17-48 |
| 3. to God | Matt 6 |
| 4. to Others | Matt 7 |

Religious Practice

- In Chapter 5 the King speaks of the righteousness which His subjects must *possess*. It must be a righteousness to exceed the righteousness of the scribes and Pharisees, and that comes only through trust in Christ.
- Chapter 6 deals with the external part of religion: the righteousness that the subjects of the kingdom are to *practice*. The internal motive, of course, is the important thing in what you do for God.

Matthew 6

- 1] Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- 2] Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

If you get your reward from the people, God will pass. If you want your reward from the Father, you must have it a private deal.

- 3] But when thou doest alms, let not thy left hand know what thy right hand doeth:
- 4] That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- 5] And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- 6] But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- 7] But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.
- 8] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Note: “Father”; these are citizens of the kingdom he is talking about...not an Old Testament term. Prayer should be marked by sincerity and simplicity:

1. Sincerity—Matthew 6:6. Go in and close the door. Your prayer is between you and God.
2. Simplicity—Matthew 6:7. Don’t use vain repetition. Get right down to the nittygritty and tell the Lord what you have on your mind.

“Disciples’ Prayer”

- Jesus couldn’t really pray this prayer; it was only a model for the disciples.
- There is no further mention of it in the Book of Acts or any of the epistles.
- For the *real* Lord’s Prayer, a study in intimacy with the Father, see John 17.

- 9] After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

No Scriptural follow through: No mention of this prayer in Acts or in the Epistles, so there is no reason to believe that they took this prayer literally and repeated it in the early church.

“Father” = only a “born again” can really use this phrase. [The only thing higher than His Name is His Word. (Ps 138:2)]

- 10] Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

“...thy Kingdom come”: Refers to the Second Coming of Jesus Christ. Cf. Isa 61:2, when Jesus read this passage He stopped at a comma, following which describes His Coming Kingdom.

“Thy will”: Multiple “wills” in the universe. Cf. Isa 14 where Lucifer proclaimed the 5 “I wills” (Isa 14:12+). Sin is doing that which is not in the Will of God.

- 11] Give us this day our daily bread.

“...daily bread”: Like a Hebrew thanksgiving, bread can be ascribed to the manna or the Bread of Life. The primary point being the thanksgiving for the sustenance at hand.

- 12] And forgive us our debts, as we forgive our debtors.

Your forgiveness is not conditional upon forgiving someone else. You are forgiven because Jesus Christ paid for your debts. Because you are forgiven you should forgive (Cf. Eph 4:32; Col 3:13). [70x7 is how many times God forgave Israel, 70x7 is also link to Dan 9.]

- 13] And lead us not into temptation, but deliver us from evil [one]: For thine is the kingdom, and the power, and the glory, for ever. Amen.

This word *lead* gives us the wrong impression because James says God does not tempt any man. “Temptation”: Study the book of Job. Nothing can come upon you that is not filtered by the Father. Does He allow Satan to put us through trials? Yes, Job tells us that. Yet, all is under control and limitations by the Father. “evil” = evil one. The source of those trials. The last part is not found in some of the manuscripts.

The Lord’s (Own) Prayer

The Lord could not pray the model He gave His disciples. John 17 details the true Lord’s prayer : His relationship; His commitment—and the Father’s—to us. (He prays for His own, *not* for the world; John 17:9.)

- 14] For if ye forgive men their trespasses, your heavenly Father will also forgive you:
- 15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Does this mean that your forgiveness is conditional? This verse appears this way, yet in the context of Chapter 5 we are admonished to be perfect. All this leads up to our need to be in Jesus Christ. Your righteousness will not be dependant upon your acts, but on the completed acts of Jesus Christ.

- 16] Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
- 17] But thou, when thou fastest, anoint thine head, and wash thy face;
- 18] That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Fasting is also for today: privately. Check out *God’s Chosen Fast*, et al.

- 19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- 20] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- 21] For where your treasure is, there will your heart be also.

“Where your treasure is there your heart will be also”: You will become like the gods you worship (Ps 135:18).

“You can’t take it with you.” Yes, you can: you send it on ahead! Convert your position, your leverage, your opportunities to opportunities for the Lord. In so doing you lay up your treasures in Heaven. Cf. The parable of the unjust servant, Luke 16:1-13 (see next page).

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luke 16:1-13

Mammon

Mammon” (KJV) is an Aramaic word for possessions or money. **Aramaic** is a language related to Hebrew that was the standard international language of the ancient Near East before Alexander the Great’s conquests made Greek the standard; it was still widely spoken in different forms in Syria-Palestine and farther east in Jesus’ day. Most Jewish people in first-century Palestine probably spoke both Greek and Aramaic. Also, a Punic (Augustine) or Syriac (Jerome) word for “riches.”

Giving

- Not according to need: There are more needs than you can possibly address.
- Where the Lord is in the action! Proof that He is in on it
- You measure the portfolio’s performance at the end of the period looking back...

- 22] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

- 23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
- 24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The issue is not wealth, the issue is who you serve and who you worship.

- 25] Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

“Therefore”: Important as it links it to what He just said. You will miss the intent if you do not link it with the verse prior. “thought” = anxiety.

“Be Not Anxious”

- Worry is a sin. It is a form of blasphemy.
- Worry is assuming a responsibility that God did not intend for you to have.
- *Worry is a trickle of fear that soon cuts a crevice so deep it drains all other thoughts away...*

The issue is not to be anxious, it does not say not to think about tomorrow. It is linked to verse before about who is your master; who do you get your provision from? Many mistake this verse and assume that it is not necessary for us to do any planning.

- 26] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- 27] Which of you by taking thought can add one cubit unto his stature?
- 28] And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 29] And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

His point is, what is driving you or worrying you? God the Father is our provider. [Solomon, in the Scriptures, is always used negatively.]

I think He wants us to be as beautiful as possible. Some of us don’t have much to work with, but we ought to do the best we can with what we’ve got. [Greek *cosmos* = bring order out of chaos. The same word from which we get “cosmetics.”]

- 30] Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

- 31] Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 32] (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
- 33] But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

This is your memory verse for this session.

When anxiety begins, faith ends; When faith begins, anxiety ends.

George Muller

- 34] Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Again, no *anxious* thought...note the emphasis.

Planning?

- Planning: Futurity of today’s decisions [Peter Drucker].
- The need for forecasting: Stewardship requirements (1 Cor 4:2); counting the cost (Lk 14:28).
- Non-linearities—plan; but don’t depend on them.
- Darwin Award candidates.

Matthew 7

- 1] Judge not, that ye be not judged.
- 2] For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

- Whole passage is to believers (Cf. Rom 14:4-13, 1 Cor 4:5).
- There are occasions we are to judge within the fellowship (Cf. 1 Cor 5).
- We are not to judge the intent of the heart; we are to be fruit inspectors.
- Scripture does not say that you cannot go to law against a brother; there are some procedures we should invoke first (Mt 18:15).

- 3] And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

“...mote”: Small dried twig, which is typically blown about in the wind.
 “...beam”: A stick of timber or a splinter. Substantially larger and more dangerous than a twig. The contrast is one of size.

- 4] Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

- 5] Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

“...hypocrite”: Actor (in Greek); literally, means two-faced.

- 6] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Most of us don't think of the error of casting pearls before swine as putting us in danger. Cf. 2 Peter 2:22: The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire. [*Pearls were not Kosher.*]

- 7] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Commandment—an imperative. It is a commandment in the sense that it is not discretionary. God answers. Cf. Phil 4:6,7, 19; Jas 1:5; Isa 26:9; Ps 65:2; Lk 11:5-10.

- 9] Or what man is there of you, whom if his son ask bread, will he give him a stone?
10] Or if he ask a fish, will he give him a serpent?
11] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
12] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Father's gifts: The model here is a father seeking to do good for his child. Cf. Jas 1:5. [Law and the prophets: divisions of the Tenakh]

The Golden Rule

- Confused with K'ung Fu-Tze, a writer in China, also known as Confucius: He says don't do that which you don't want people to do to you. *It's negative and it's passive.* The same idea is also found in the Talmud, again in the negative, don't do that to somebody else that which you don't want him or her to do to you.
- “Therefore” implies a linkage to the previous verse. What Jesus is expressing is *not* just an ethical principle: He is linking this practice with a supernatural agency of the Father.
- The Golden Rule does not include the gospel: it is the fruit of the gospel.
- The concept of the Golden rule as described by Confucius or the

Talmud is not a declaration of God's love: this is. *It is positive, and an active imperative.*

- 13] Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14] Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

This is a rebuttal to universalism: many paths to God; it doesn't matter what you believe as long as you are sincere. If you find yourself going along with many people, and the gate you are going through is gigantic and open to all, then you have the wrong gate. Because this verse notes that narrow is the gate and hard is the way that leadeth to life. Sincerity is not enough.

“Gate” = Jesus Christ. He is the gate (Jn 14). In John 10 Jesus states “I am the gate.” (Or door.)

- 15] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16] Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17] Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

False prophets: how do you know? Cf. 1 Tim 4:1. “In sheep's clothing”: They seem like one of us, but inwardly they are ravening wolves. The expression “wolves in sheep's clothing” comes from this verse. They are out to devour you. They are not in here innocently misguided, they are here as ministers of the Church of Satan!

- 18] A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
19] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20] Wherefore by their fruits ye shall know them.

“...cast into the fire”: Later, not during the harvest, after the harvest. For amplification of this do read Paul's letters. Cf. Col 2:8; 1 Tim 4:1; 6:20; 1 John 4:1-3; 2 Cor 2:17; 11:13-15; Titus 1:10, 11.

- 21] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Not what you know, it's *who* you know. It's not how much of the Bible you know, it's who you know. Are you in a personal relationship with Jesus Christ? The issue is fellowship, not head-knowledge, nor is it even service! [Does He know you? Have you spent time with Him?]

Personal Jeopardy

- There are supernatural spirits that will attempt to seduce you (1 Tim 4:1).
- You can be derailed by pseudo-intellectualism, the prattling of science or knowledge falsely so-called (Col 2:8; 1 Tim 6:20).
- Does our Shepherd lose His sheep? *Not this shepherd!* (Jn 10:27-30).

24] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Learning is the modification of behavior; don't just listen, *do* them. The concept of building on a foundation other than Christ is tremendous because it embraces the whole chapter. It covers the false doctrines, anyone that builds on a foundation other than Jesus Christ will be in big trouble.

25] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

“The Principle of Expositional Constancy”

- The theory that an idiom is used the same way throughout Scripture:
 - “Rock”: Exodus, Numbers: the rock is Jesus Christ (1 Cor 10:4).
 - Stone builders rejected (Ps 118:22; Isa 8:14; Mt 21:42,44; Acts 4:11; 2 Pet 2:6-8).
- Headstone of the corner (Gen 49:24; Isa 28:16; Dan 2:34,35; Mk 12:10; Lk 20:17; Eph 2:20).
 - Sure foundation (Isa 28:16; Rom 9:33).

26] And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29] For he taught them as *one* having authority, and not as the scribes.

The Law of Christ

- He did not set aside the Law of Moses, He fulfilled it! He takes the Law of Moses, interprets it in the extreme, and in an absolute sense. And then He absolutely fulfills it!
- Remember that your salvation does not accrue because of your ability to fulfill Matthew 5, 6, and 7, but because Jesus did—and *you* can appropriate His achievement to *your* benefit.

This ends the Sermon on the Mount. There are a lot of things which we can learn from, but we can also get caught up in extreme legalism from these chapters.

In Conclusion

- Who is speaking: the Ruler of Reality.
- Where are we headed?

...In this interval between the Miracle of our Origin and the Mystery of our destiny... Pilgrims in a simulated universe... Heading outside our time domain

- Are we serious about Him?

Next Session

Read the next major section: Matthew Chapters 8-12.

The Gospel of Matthew Session 6 Matthew 8 & 9

Matthew: Section II

Mt 8	Calming the Storm; Demoniac at Gadara.
Mt 9	Call of Matthew; Jairus' Daughter; Woman with issue of blood.
Mt 10	The 12 sent out.
Mt 11	John the Baptist: response.
Mt 12	Sabbath issues; The Unpardonable Sin.

The Design of the Gospels

	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Camp Side:	East	West	South	North
Ensign:	Judah	Ephraim	Reuben	Dan
Face:	Lion	Ox	Man	Eagle
Style:	Groupings	Snapshots	Narrative	Mystical

The four gospels are structured to espouse four different messages (see graphic above). Matthew is the Jew, the Levi—his presentation of Jesus Christ is as the Meshiah Nagid, the Messiah of Israel. The first miracle of Mark and Luke was the casting out of a demon, a very Gentile type of thing. John's first miracle was the water into the wine. The first miracle is relevant. Matthew is Jewish: Healing a leper is a very Jewish issue, meaning that leprosy was used by God in the Torah to be very emblematic of sin. The healing of a leper is obviously a compassionate action and also, from a mystical point of view, is speaking much deeper.

Subtle Differences

Matthew, Mark and Luke cover much of the same ground, but there are subtle differences in some of the narratives. Some scholars believe that the differences imply that there were two occasions very similar; other scholars believe that they are just slightly different details of the same account.

Matthew 8

- 1] When he was come down from the mountain, great multitudes followed him.
 "...come down from the mountain": That is, the Sermon on the Mount. Probably the second year of His ministry.

- 2] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

This is the first occasion of the Greek word *kurios* in the New Testament, which is translated "Lord," and is used as master or rabbi. About 650 times it is used to be a title of Jesus. It is the Greek equivalent to the Hebrew word "Adoni."

- 3] And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Leprosy

"Hansen's Disease" is today's term for leprosy. *Mycobacterium leprae bacillus* is the bacillus that causes lesions of the skin and superficial nerves. It attacks the eyes, the genitals, extremities, etc.; basic internal corruption that eventually causes the erosion of tissue and results in deformed and erosive extremities. A very loathsome disease, very visible in its later stages. It is a manifestation of the corruption within, what is causing the external appearance is the corrosion internally.

Dapsone is a drug that treats it. Yet, in the 1980s around the world they have discovered that the resistance to that drug is increasing and therefore, they expect the existence of leprosy to increase. Most prevalent in the low, humid, tropical areas of Asia, Africa, South America and the Pacific Islands. About 2 million known cases on the planet earth, and suspect about 11 million if they knew them all. Does seem to be transmitted through prolonged physical contact, during certain times (certain times contagious, others not) and certain susceptibilities. Primarily gets transmitted through improperly sterilized hypodermic needles, and tattooing needles.

In a Biblical sense, leprosy is very detailed in the Old Testament, as well as in the New Testament. There is no cure for leprosy in the Old Testament, other than the Lord Himself. (Miriam in Num 12:13; Naaman in 2 Kgs 5:1-15). In the Old Testament, God is also using leprosy as a symbol of sin. Leprosy is a disease, and there is an inner corruption that manifests itself outwardly especially in later stages, exactly what sin is, a form of corruption, a disease.

A Type of Sin

Leprosy is a disease: an inner corruption that manifests itself outwardly especially in later stages. That's exactly what sin is: a form of corruption,

in this case, a genetic disease. In the mind of this leper, there is no basis for healing outside of God. By calling him “Lord,” shows his understanding of Jesus being God incarnate.

That leper is you and I. We have a disease worse than leprosy. We have a disease that God identified with leprosy in the Old Testament and His ritualism to educate them about the evils of leprosy apply to you and I, in that we are sinners. We have a disease and there is no known cure, only God Himself can make you clean. What do you have to do? Acknowledge who He is (Lord) and that He can make you clean.

- 4] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

“...show it to the priest”—why?

- 1) It was required by the Law (Lev 14).
- 2) It was intended to let the officials realize that God is at work.

- 5] And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
6] And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Centurion

- The head of about 80 men (theoretically 100, but not organized that way); what we would consider a company.
- Not a Jew, but a Gentile. (Although he built the synagogue for them.)
- (In the first 12 chapters, Matthew will emphasize that Jesus Christ is presenting Himself to Israel, not to the world at large)

Luke's Role?

- Luke also talks a lot about Centurions. Luke is always very kind to Centurions (Lk 7:4).
- When Paul invoked his Roman citizenship and appealed to Rome (Acts 25:11). The Roman law required that written documentation of the appealed case had to precede the hearing.
- It is believed by some scholars that Luke I & II (Gospel and Acts) were those required documents. Luke seems preoccupied to demonstrate that all the insurrections and public unrest were always the response of Judaism (by the Jews, not by Gentiles); Roman officials were “good guys” in Luke’s narratives.

- 7] And Jesus saith unto him, I will come and heal him.

Jesus is going to go to a Gentile home, He is a rabbi, He is not supposed to do that, it is unclean....

- 8] The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
9] For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

The Centurion is making the analogy of authority, he understands that Jesus does not have to go to his house and defile Himself by entering Gentile quarters.

- 10] When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Compliment to the Centurion, an indictment to Israel who should have first understood the authority of who was standing before them.

- 11] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Predicting that there will be a time when the Gentiles shall be allowed into the kingdom.

- 12] But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Does not mean all of them. He is saying that there are those that are sons of the kingdom, those that should have been heir to the promises of Israel that will be cast in the outer darkness because they did not accept the promises and understand the time, they didn’t recognize their opportunity.

- 13] And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.
14] And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever.
15] And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Peter must have been married to have a mother-in-law. (His house has been discovered...) Her response to the healing: service!

- 16] When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

- 17] That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Cf. Isa 53:4. (Another of the 60 citations.)

- 18] Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
19] And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
20] 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.

The scribe is tested (expanded in Luke 9). Following Jesus Christ is a commitment, not a hobby.

- 21] And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
22] But Jesus said unto him, Follow me; and let the dead bury their dead.

Let the spiritually dead deal with the issues of the world.

- 23] And when he was entered into a ship, his disciples followed him.
24] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
25] And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.
26] And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Why is this a lack of faith? Because He said that they were going to go to the other side. He rebuked the winds and the sea. “Peace, be muzzled.” Sea is used symbolically in the Scriptures, tends to sound evil.

- 27] But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Jesus Calms the Storm

See also Mark 4:36-41; Luke 8:22-25. Also see Psalm 107:23-30. Mark notes that when they get into the boat, Jesus says, “Let’s go to the other side.” If they had listened to Him they should not have been worried. These guys were fisherman on the Sea of Galilee, they should have known what to do. This storm was different.

The “Jesus Boat”

It was discovered in January 1986 (11-day excavation; 11-year conservation!). The boat was submerged in a solution of heated polyethylene glycol. This synthetic wax replaced the water in the wood cells. The hull



was then allowed to dry slowly and cleaned of excess wax, thus allowing for its present exhibition in the atmosphere-controlled museum environment. It is 26 1/2 feet long, 7 1/2 feet wide and 4 1/2 feet high. Dated between 100 B.C. and 100 A.D. Its numerous repairs, the reuse of timbers and a multiplicity of wood types (twelve) evident in the hull suggest that this vessel had a long work life by an owner of meager means. This is a “must-see” exhibit when you visit the Sea of Galilee.

- 28] And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

“...other side”: Opposite side from Tiberius and Capernaum, more or less, the eastern edge. Cf. Mark 5:1-21; Luke 8:26-40. In their accounts they only mention one demon-possessed man. Scholars are divided, some say that there were two different incidences, but they are so similar. Others point out that Matthew describes two, and the fact that Mark and Luke only describe one of the two, does not make them contradictory. Just shows a lack of collusion, which is constructive.

- 29] And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

What they say was not known at this time. They recognize that there is a time coming that they would rather avoid. They know that there is a time appointed, and they know that He is in control of it. They are acknowledging His deity, and their destiny and His control of it.

Gadara

- The capital of the Roman province of Peraea. It stood on the summit of a mountain about 6 miles southeast of the Sea of Galilee.
- The remains of Gadara are its tombs, which dot the cliffs for a

considerable distance round the city. “The present inhabitants are all troglodytes (“dwelling in tombs”), like the poor maniacs of old, and occasionally they are almost as dangerous to unprotected travelers.” [Easton’s Bible Dictionary.]

- Swine forbidden by the Jewish law? “Gadara was a Grecian city.” [Josephus *Antiquities*, 17:13.]
- Gadara was reduced to ashes by Vespasian in the beginning of the Roman war which ended in the overthrow of Jerusalem.

30] And there was a good way off from them an herd of many swine feeding.

From Mark 5:13 we know that there were 2000! Swine were illegal in Israel (Lev 11:7 they are prohibited; cf. Luke 15 with the prodigal son—he finally was brought to his senses when he was feeding swine, which was illegal in Israel, not kosher.) Decapolis: these ten cities are Gentile cities. So the swine are being raised in support of the Gentile culture.

- 31] So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
- 32] And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

We don’t know why they sought embodiment in the swine. The case of the deviled ham...

- 33] And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.
- 34] And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

In Mark 5 and Luke 8 they point out that the healed guy wanted to follow the Lord, the Lord says, “No, go witness to your people.” Later in Mark 6, when Jesus returns to the city the next time, there are crowds of welcome!

Demonology

- Demons are different than fallen angels...are they disembodied Nephilim? Rephaim? Dan 10?
- We know that demons are at Satan’s control, they are some of his resources, they are malevolent, they are dangerous, they are around, and if you are not a Christian you are vulnerable to them.
- Not simply a psychiatric disorder—they could not indwell animals without permission.

Matthew 9

- 1] And he entered into a ship, and passed over, and came into his own city.

“...own city”: Jesus came back across the lake to Capernaum.

- 2] And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Also mentioned in Mark 2 and Luke 5. Some think that this is the same story as the one where the friends took the tiles off the roof of where Jesus was speaking and lowered their paralyzed friend down into the place so Jesus could heal him. Some think that Matthew just left off these details, it being the same healing. Jesus is talking about healing something far deeper than physical.

- 3] And, behold, certain of the scribes said within themselves, This *man* blasphemeth.
- 4] And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5] For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?
- 6] But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 7] And he arose, and departed to his house.
- 8] But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.
- 9] And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Matthew adds an autobiographical note here. Matthew is apparently a tax collector in Capernaum. He is hated more than a Gentile among the Jewish body because he is a collaborator with the Romans and helping them subjugate his people.

The Call of Matthew

The call of Levi was the culmination of the previous two miracles: the cleansing of the leper; and the Man taken with palsy. Jesus had demonstrated His authority to make a person ceremonially clean and to forgive sins. Now those two authorities were brought to bear on one who was to become His disciple.

A Tax Collector

He was sitting at the place of toll, the customs house (Mt 9:9). The Romans collected taxes through a franchise system called “tax farming”:

they assessed a fixed tax figure and then sold the right to collect them to the highest bidder. The buyer then had to hand over the assessed figure at the end of the year and could keep any excess. This invited extortion. Duties and tolls were collected from using roads, docking in harbors, and other import and export duties. (There was even a cart tax, by the wheel!)

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.

Luke 5:27, 28

Levi

Jesus gave him a new name: Matthew, “Gift of God” (Mt 9:9). He left all: made a decisive break from the old life—the Greek aorist participle (imperfect indicative) means, literally, “was continuously following him.” That was quite a franchise to abandon: he left his toll; left his calling; broke it off with Herod and abandoned any future with the Roman Empire. He was probably collecting tolls from the boats on the seashore; an employee of Herod, a vassal of Rome. As a lackey of the Romans, this position would have alienated him from the religious community of his day: he would have been excommunicated from the synagogue and he could not serve as a witness in court.

Shorthand Skills

One of the obligatory, qualifications among the professionals in the Graeco-Roman world was that of a *tachygráphos*, or shorthand writer. Matthew, a former customs official, would have had a working knowledge of *tachygraphy*, and thus may have been able to transcribe the Sermon on the Mount verbatim, just as Tertius and others were able to transcribe Paul’s more verbose utterances.

*My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a **ready writer**.*

Psalm 45:1

סופר מהיר *sawfer mahir*, a quick, skilled, scribe; ὀξυγράφος, *oxygràphos*, a synonym for *tachygràphos*, “shorthand writer.” This technical term must have been common enough among Greek-speaking Jews in the third century B.C. for its use in the Septuagint to have any purpose.

By hand: “*manu*-scripts.” Many are specifically named:

- Romans 16:22 Tertius
- 1 Corinthians 1:1 Sosthenes
- 2 Corinthians 1:1 Timothy

- Philippians 1:1 Timothy
- Colossians 1:1 Timothy
- 2 Thess 1:1 Silvanus
- Philemon 1:1 Timothy
- 1 Peter 5:12: Silvanus

And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

Luke 5:29-32

- 10] And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
- 11] And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?
- 12] But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
- 13] 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.

Quote from Hosea 6:6 - Old Testament concept.

- 14] Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
- 15] And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Bridegroom: a provocative title! Cf. Ancient Jewish wedding pattern
Fasting: appropriate for today...

The Jewish Wedding

- The *Ketubah*, Betrothal: payment of the purchase price and the bride is set apart (sanctified)
- Bridegroom departs to Father’s House and prepares room addition; his bride prepares for his imminent return.

The Marriage Fulfilled

- Covenant established: 1 Cor 11:25.
- Purchase price: 1 Cor 6:19-20.
- Bride set apart: Eph 5:25-27; 1 Cor 1:2; 6:11; Heb 10:10; 13:12.

- Reminded of the covenant: 1 Cor 11:25-26.
- Bridegroom left for the Father's house...
- Returns by surprise to gather His Bride: 1 Thess 4:16-17.

- 16] No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- 17] Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Two Healings: Jairus' Daughter and the Woman with the Issue of Blood

- 18] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
- 19] And Jesus arose, and followed him, and *so did* his disciples.
- 20] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

Two healings that may be connected... This same story is recorded in Mark 5:21-43 and Luke 8:40-56.

Hems

In ancient Mesopotamia, "to cut off the hem" was to strip one of his personality, authority, etc. A husband could divorce his wife by cutting off the hem of her robe. A nobleman would authenticate his name on a clay tablet by pressing the hem on the soft clay.

David cut off the skirt (hem) of Saul's robe in the wilderness of En Gedi (1 Sam 24). The genealogy was woven into the threads of the hem. David was conscience stricken because he had personally interrupted the lineage to the throne and symbolically taken away the authority from the Lord's anointed. Saul understood (1 Sam 24:20).

Fringes on Levitical garments (Num 15:38, 39; Deut 22:12; Ex 28:33,34). God's Covenant with Israel: "I spread my (*shawl*) over thee.." (Ezek 16:8; Ex 39:25,26). Joseph's coat: Brothers were envious (Gen 37:3-4). The Lord's hem sought for healing (Mt 14:36; Mk 6:56). The goal of the woman with the issue of blood (Mt 9:20-21; Mk 5:31). Ruth & Boaz: "Spread thy (*shawl*) over thine handmaid..." (Ruth 3:9): she was thereby requesting him to exercise his authority over her.

The Issue of Blood

The issue of blood makes one ceremonially unclean; anything touched was ceremonially unclean (Lev 15:19-33; 18:19; 20:18). She was a *Gentile*; otherwise she would not be allowed there in the crowd.

- 21] For she said within herself, If I may but touch his garment, I shall be whole.
- 22] But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.
- 23] And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
- 24] He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.
- 25] But when the people were put forth, he went in, and took her by the hand, and the maid arose.

"...dead": Greek word not used in other places for dead, implies maybe she was not dead. See Mark Chapter 5 for a more detailed account.

Pattern Is Prophecy

- Is there a symbolic connection? She has had the issue of blood for 12 years, the daughter raised from the dead was 12 years old.
- Who is Jesus Christ *called on* to raise? A Daughter of Zion (Zech 9:9; 18x in the book of Lamentations alone; that is a title of Israel). En route to raising the daughter of Zion, a Gentile woman is healed...

- 26] And the fame hereof went abroad into all that land.
- 27] And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

Two blind men followed Jesus! "Son of David"; a very Jewish title.

- 28] And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.
- 29] Then touched he their eyes, saying, According to your faith be it unto you.
- 30] And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.
- 31] But they, when they were departed, spread abroad his fame in all that country.
- 32] As they went out, behold, they brought to him a dumb man possessed with a devil.
- 33] And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

They did cast out demons before Jesus, so what is going on? The rabbis could cast out demons and they did. However, the procedure for

exorcism in Judaism requires the demon to identify himself. Under Judaism, if you happen to be confronted with a demon whose specialty was to render his possession dumb, he was secure. That type of demon was NOT exorcisable under Judaism.

34] But the Pharisees said, He casteth out devils through the prince of the devils.

See Matthew Chapter 12. Don't ever ascribe something that God is doing to the powers of Satan!

35] And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36] But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37] Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38] Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Ten Miracles

Matthew groups together ten miracles to prove to his readers that Jesus Christ possessed the powers of the King that the Old Testament promised the Messiah would have.

In His first "sermon" He had announced that He would prove that the Spirit was upon Him by healing and helping the multitudes (Luke 4:18-19). Isaiah promised that in the Kingdom Age the blind would see, the lame walk, etc. (Isaiah 35:5,6). These chapters take us back to Mt 4:23-25:

Christ's Credentials

- Power over Disease 8:1-17
 - Leprosy vv. 1-4
 - Palsy vv. 5-13
 - Fever vv. 14-17
- Power over Nature 8:18-27
- Power over Satan 8:28-34
- Power over Sin 9:1-17
- Power over Death 9:18-26
- Power over Darkness 9:27-31
- Power over Demons 9:32-38

Next Session

Read Matthew 10 & 11. Review the instructions to the disciples. How do they apply to us today? Review John 1. In what way is "the least in the Kingdom of Heaven greater than John"?

The Gospel of Matthew Session 7 Matthew 10 & 11

Matthew: Section II

Mt 8 Calming the Storm; Demoniac at Gadara.

Mt 9 Call of Matthew; Jairus' Daughter; Woman with issue of blood.

Mt 10 The Twelve sent out.

Mt 11 John the Baptist: response.

Mt 12 Sabbath issues; The Unpardonable Sin.

Healings (Summary)

Matthew Chapter 8	Leper; centurion's servant; Peter's Mother-in-law; demoniacs at Gadara
Matthew Chapter 9	Palsy; Jairus' daughter; woman with issue of blood; two blind men.
Matthew Chapter 12	Man with withered hand; blind and dumb man.

Matthew 10

- 1] And when he had called unto *him* his twelve **disciples**, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- 2] Now the names of the twelve **apostles** are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

"Disciple" is a follower, a student, someone learning with the idea of becoming a follower. Power was given to the disciples to do certain tasks. There were actually more than 12 disciples, while THE 12 are very special, as they become "apostles"—sent ones.

- 3] Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
- 4] Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Only Matthew's (despised) profession is mentioned...

Matthias or Paul?

Some view Paul as the 12th apostle, as the replacement for Judas (vs. than Matthias). But the apostles' mission was very Jewish. Matthias was chosen to be the 12th apostle after Judas had betrayed Jesus. Paul was the apostle to the Gentiles. Paul mentions the twelve, and Matthias at that point was one of the twelve (1 Cor 15:5).

Instructions

This chapter gives instructions to:

- The apostles in the past (vv. 1-15);
- The apostles of the future Tribulation period (vv. 16-23);
- God's servants today (vv. 24-42).

As you read this chapter you will note that there is a change in the instructions at vv. 16 and 24. If you apply all of this chapter to the 12 Apostles, you will have confusion, for in vv. 15-23, Jesus seems to leap over the centuries and deal with the message of the kingdom during the Tribulation.

- 5] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
- 6] But go rather to the lost sheep of the house of Israel.

Their challenge (here in Chapter 10) is to go specifically to the lost sheep of the House of Israel. Jesus Himself up to this point has been doing the same thing. The Gentiles that He healed were along the way, they were not His focus or His mission.

- 7] And as ye go, preach, saying, The kingdom of heaven is at hand.

Kingdom presented to Israel. Chapters 10, 11, and 12 deal with the presentation of the King of Israel, to Israel. They will reject Him in Chapter 12.

- 8] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Supernatural empowerings: Healing the sick, cleansing the lepers, and raising the dead! Casting out demons.

- 9] Provide neither gold, nor silver, nor brass in your purses,

- 10] Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

He is expecting them to be received as messengers of the Kingdom. They are there to spread the news that the Meshiach of Israel is present. They are the ambassadors of the King.

- 11] And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
- 12] And when ye come into an house, salute it.
- 13] And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- 15] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Their commission was clear: preach the kingdom of heaven and go only to the Jews. John the Baptist had done this (3:2), Jesus had done this (4:17), and now His disciples were to spread the message across the nation. The miracles they would perform would be their credentials that they represented the King (Heb 2:1-4).

- 16] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
- 17] But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;
- 18] And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
- 19] But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

While one can personally claim verses 19-20, it would be out of context. (This is no justification for not being prepared!) When you have a challenge and you are delivered up for Jesus Christ, He will not waste that opportunity. For example, Acts 7 and Stephen.

- 20] For it is not ye that speak, but the Spirit of your Father which speaketh in you.
- 21] And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.
- 22] And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

Is the servant above the Master? If they hated Jesus Christ enough to crucify Him, how are they going to treat you? Any better? Note that v. 22 has nothing to do with salvation from sin. It is talking about the faithful

endurance of His ambassadors during the time of persecution in the Tribulation. This will end with the return of the Lord (v. 23).

- 23] But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
24] The disciple is not above *his* master, nor the servant above his lord.
25] It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?
26] Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27] What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

John 15:18: If the world hate you, ye know that it hated me before *it hated* you. Jesus Christ is the Master of the House. “Beelzebub”: a Philistine word which means “Lord of the House,” also translated as “Chief of Demons.” Cf. Chapter 12!

- 28] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
29] Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30] But the very hairs of your head are all numbered.
31] Fear ye not therefore, ye are of more value than many sparrows.

He knows more about you than you do! He cares that much!

- 32] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
33] But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
34] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Prepare to fight violently against iniquity. Which sword? **His Word.** [Luke 22:35-36 *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.*]

- 35] For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36] And a man's foes *shall be* they of his own household.
37] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Jesus is calling you to a commitment of all that you are, above all other relationships that you have.

- 38] And he that taketh not his cross, and followeth after me, is not worthy of me.

A man carrying a cross was a man devoted to death. Die daily (1 Cor 15:31; Jn 12:24). Therefore, obedience is the test of devotion.

- 39] He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
40] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
42] And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Two Commissions

- The Kingdom presentation is withdrawn when Israel rejects it (Chapter 12).
- Then the focus will shift to the Gentiles, the Crucifixion and the Resurrection, and a new commission will be given for the *ecclesia*, the Church.
- When this one is completed, the Church will be taken out and the first commission resumed (by the 144,000).
- The New Commission: Mt 28:19, 20; Mk 16:15; Lk 24:46, 47; Acts 1:8. Cf. Acts 2:23. Also, Isa 60:1-16.
- Matthew 24 will be an extension of Matthew 10. The Church does not overlap the 70th Week of Daniel...

Matthew 11

- 1] And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
2] Now when John had heard in the prison the works of Christ, he sent two of his disciples,

John the Baptist was in prison in the fortress of Machaerus because he had courageously denounced the adulterous marriage of Herod Antipas and Herodias (Lk 3:19-20). It seems that the Jewish leaders would have opposed Herod and sought to free John, but they did nothing.

- 3] And said unto him, Art thou he that should come, or do we look for another?

John closed the Old Testament. Matthew 11:13; Luke 16:16. Did John send these disciples for himself, or for them for a training mission?

- 4] Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
- 5] 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.
- 6] And blessed is *he*, whosoever shall not be offended in me.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isaiah 35:4-6

- 7] And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
- 8] But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.
- 9] But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
- 10] For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 11] 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.

Wow! What does *that* mean? He is suggesting that John the Baptist is the end of an era, and there is a new era just begun. Cf. Luke 16:16. ***When did the Old Testament end? John the Baptist.***

- 12] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.
- 13] For all the prophets and the law prophesied until John.
- 14] And if ye will receive *it*, this is Elias, which was for to come.
- 15] He that hath ears to hear, let him hear.

Rev 2,3; Mt 13. Seven Churches in Revelation, "He that hath an ear..." The seven churches are anticipated by seven kingdom parables in Matthew 13! For a complete study of the Seven Churches, see our briefing package *Letters to Seven Churches* or our Expository Commentary on the *Book of Revelation*.

Elijah Promised

- John was the last of the Old Testament prophets.
- Christ states that John's ministry was the fulfillment of Malachi 3:1 – Had the nation received Jesus, John would have been the Elijah

promised by God (v. 14, Cf. 17:10-13).

- Because they rejected both John and Jesus, the literal and final fulfillment will not come until the end times (Mal 3:1-3).

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

Matthew 17:10-13

- 16] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
- 17] And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

You are not dancing to our tune.

- 18] For John came neither eating nor drinking, and they say, He hath a devil.
- 19] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Jesus kept company with sinners. He was a man of the people.

- 20] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
- 21] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
- 22] But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Northern cities of the Sea of Galilee, Chorazin and Bethsaida are nothing but ruins today (see map on the next page). Tyre and Sidon are all through the Old Testament. Why worse for Chorazin and Bethsaida? If the works that were done at Chorazin and Bethsaida where done there, they would have repented. To whom much is given, much will be required. Chorazin and Bethsaida will have a greater judgment than Tyre and Sidon because they were given greater light and did not respond.

- 23] And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.
- 24] But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.



25] At that time Jesus answered and said, 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.

“...wise and prudent” as the world sees them.

26] Even so, Father: for so it seemed good in thy sight.

27] 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*.

28] Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29] 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.

30] For my yoke *is* easy, and my burden is light.

“...yoke”: supposed to curb the will and bring one under control.

The Revelation of the King is now complete. Mt 1-10

The Rebellion against the King begins to appear. Mt 11-13

In this section, the Jews rebel against every revelation Christ gave of Himself:

- He was announced by John.
 - They allowed John to be arrested. Mt 11:1-19
- He performed many miracles.

- The cities refused to repent. Mt 11:20-30
- He announced His principles.
 - They argued with Him about them. Mt 12:1-21
- He revealed His Person.
 - They said He worked with Satan. Mt 12:22-50

In the next session (Matthew 12), we will reach a turning point in the ministry of Christ as presented by Matthew.

Next Session

Read Matthew 12. Does a Christian need to observe the Sabbath? What is the “Unpardonable Sin”?

The Gospel of Matthew Session 8

Matthew 12

Matthew: Section II

- | | |
|--------------|---|
| Mt 8 | Calming the Storm; Demoniac at Gadara. |
| Mt 9 | Call of Matthew; Jairus’ Daughter; Woman with issue of blood. |
| Mt 10 | The Twelve sent out. |
| Mt 11 | John the Baptist: response. |
| Mt 12 | Sabbath issues; The Unpardonable Sin. |

Matthew 12

Matthew 12 is the end of an important section; it ends the presentation of the kingdom to Israel. The rejection of Jesus Christ did not begin at the cross, but in Chapter 12. Note that Jesus will “shift gears” dramatically after Chapter 12 with the Seven Kingdom Parables in Chapter 13.

- 1] At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.
- 2] But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

The disciples were not stealing: There were laws under which strangers passing by could pick the grain that they needed for hunger (Deut 23:25). Thus, the disciples’ ostensible crime was not that they were stealing the grain, but rather the that they were doing this on the Sabbath day. (The Law of gleaning which comes into play in the Book of Ruth also plays

an important role here. For an in-depth study of the Book of Ruth, see our briefing package *The Romance of Redemption*.)

- 3] But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;
- 4] How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

David's Flight from Saul

In 1 Sam 21, David is in flight from Saul. They are fugitives; they are running for their lives. The ark itself rested at Kiriath Jearim after the capture of the ark in 1104 B.C. (1 Sam 7:2; 2 Sam 6:3-4). Currently it was at Nob, the “city of priests,” halfway between Jerusalem and Gibeah, where David fled after he made his final break with Saul. The Tabernacle was a secure area for the priests only, from the tribe of Levi. David, although anointed King, was of the tribe of Judah.

Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

1 Samuel 21:1-3

And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

1 Samuel 15:4,5

Hungry from his flight, David asked the priest at Nob for bread. There was no ordinary bread, but only the holy showbread which had been desecrated by being replaced with fresh bread (Lev 24:5-9). This could be eaten, but ordinarily only by the priests and certainly only by those who were ceremonially pure (Lev 15:18).

So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

1 Samuel 21:6

David's eating illustrated a concession that the Law permitted—life is more holy than bread.

- 5] Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
- 6] But I say unto you, That in this place is *one* greater than the temple.

“...one greater than the Temple”: This is important because it comes up in His trial, and is what they ultimately accuse Him of. [For a full study of the Temple of God and its relation to us as believers, see Nancy Missler's series on *The Way of Agape* book or teaching series.]

- 7] But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
- 8] For the Son of man is Lord even of the sabbath day.

Sabbatical Conflicts

- Plucking grain on the Sabbath (Mt 12:1-4; Mk 2:23-26; Lk 6:1-4. He also reminded His critics that the priests in the Temple worked on Sabbath (Mt 12:5). He referred to circumcising a male on the Sabbath day (Lev 12:3; Jn 7:22, 23). Jesus asserted His lordship over the Sabbath (Mt 12:8; Mk 2:28; Lk 6:5).
- The healing of the withered hand (Mt 12:8-14; Mk 3:1-5).
- The healing a woman who had a spirit of infirmity for 18 years (Lk 13:10-17).

Seven Healings on the Sabbath

- | | |
|--------------------------|-------------------------|
| • Demoniac, in Capernaum | Mk 1:21-27 |
| • Peter's mother-in-law | Mk 1:29-31 |
| • Impotent Man | Jn 5:1-9 |
| • Man with withered hand | Mk 3:1-6;
Mt 12:8-14 |
| • Woman bowed together | Lk 13:10-17 |
| • Man with Dropsy | Lk 14:1-6 |
| • Man born blind | Jn 9:1-14 |

Not all healings were on the Sabbath: healing on Sunday (Mk 1:32). In all of these instances, Jesus showed that He placed human need above mere external ceremonial observance of the Sabbath. *He never did or said anything to suggest that He intended to take away from man the privileges afforded by such a day of rest.*

The Seventh Day

(Anyone who thinks the Sabbath is a simple issue hasn't really studied it)

Some Basic Questions

- How many of each animal did Noah take into the Ark? (Genesis 7)
- On what days did they gather Manna? (Exodus 16)
- When was the Law given? (Exodus 20!)
- For whom was the Sabbath made? (Mark 2:27)

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2:3

Remember the Sabbath Day to keep it holy.

Exodus 20:8

Written in stone by the finger of God Himself!

Two Extremes

There appear to be two potential pitfalls before us:

- To ignore, and thus forfeit, a special opportunity for blessing; or the alternative hazard...
- To deny the teachings of the Epistles of Romans, Galatians, Colossians, and Hebrews

The First or Seventh Day?

- The Resurrection took place on Sunday.
- Jesus appeared to His disciples on four Sunday occasions (Mt 28:1 Mk 16:2 Lk 24:1 Jn 20:1).
- Pentecost, the birth of the church, was, by definition, on a Sunday (Acts 2:1).
- They did meet on a Sunday night (Acts 20:7).
- Some suggest the Ascension occurred on a Sunday, but with 40 days intervening between the Resurrection and the Ascension this appears unlikely (Acts 1:9).

Apostolic Practice?

- While the argument is made that Sunday was their practice, it is less than a clear.
- The oft quoted 1 Cor 16:1, 2 is actually unclear: "...that there be no gatherings when I come."?

- The assertion that we never see Christ meeting with his disciples on any other day. Appears to be contradicted by John 20:26: "... after 8 days again....

Prophetic Implications

- Sabbaths will continue as a basis for worship in the Millennium (Isa 66:22,23).
- The gate to the inner court of the Millennial Temple will be opened only on the Sabbath and the day of the new moon (Ezek 46:1ff).
- This would seem to refute a permanent substitution of Sunday for the Saturday *Sabbath*.

Sabbath Day Issues

- We need to realize that we are not saved by the days we keep, we are saved by the Lord we keep.
- The Sabbath is a time of devotion, not a subjection to rules; It is a benefit to be taken advantage of (Rom 14:5; Col 2:16).
- Jesus Christ is the fulfillment of the Sabbath day for you and me (Heb4).

There are those who are really hung up on this issue. We explore this in more detail in our briefing package, *The Seventh Day*.

- 9] And when he was departed thence, he went into their synagogue:
10] And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

Visible problem. A set-up or entrapment. Cf. Withered hand: Mk 3:4; Lk 6:9.

- 11] And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

Sheep were not pets, they were an economic unit. If one waited to deliver it until after the Sabbath it may die or be stolen, so it is practical to get it out. It is one thing to ordain the Sabbath so it has reverence and respect, but it is another to ignore the pragmatics of the situation.

- 12] How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.
13] Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

- 14] Then the Pharisees went out, and held a council against him, how they might destroy him.
- 15] But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

He healed ALL of them!

- 16] And charged them that they should not make him known:
- 17] That it might be fulfilled which was spoken by Esaias the prophet, saying,
- 18] Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
- 19] He shall not strive, nor cry; neither shall any man hear his voice in the streets.
- 20] A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.
- 21] And in his name shall the Gentiles trust.

Verses 18-21 are actually from Isa 42:1-4.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 41:1-4

- 22] Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

In Judaism, there were procedures for exorcism, but in the procedures they required the demon to identify himself. Thus, if it was the type of demon that had struck this guy dumb, there was no way to exorcize him (as one could not get him to identify himself). In this case, this exorcism was recognized as unusual.

- 23] And all the people were amazed, and said, Is not this the son of David?
- 24] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

Second time they have attributed His works to Beelzebub. This ties to the unpardonable sin. Jesus knew their thoughts. Only God can know one's thoughts.

- 25] And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

- 26] And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
- 27] And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

Jesus is referring to they, the other Jewish followers, who did have demonstrated power to cast out demons. Acts 19:13ff.

- 28] But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- 29] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

The Strong man's house - Rev 6 - 19 where the strong man's house is the Planet Earth!

- 30] He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The Unpardonable Sin

- The ministry of the Holy Spirit is to convict you of sin, and your need for a savior, while Satan tries to condemn you for your sins.
- Remember Rom 8:1:
 - How does one tell if it is conviction from the Holy Spirit or condemnation from Satan?
 - Is what is happening drawing you closer to or away from God?
 - If your feeling of remorse for your sin is drawing you into God's Word, than that is the Holy Spirit.
 - If the feelings, attitudes, thoughts and doubts over the issue cause you to shun the Word, that is Satan trying to get you on a guilt trip.

- 31] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

If you are worried about having committed the unpardonable sin, you haven't done it!

- 32] And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Blasphemy against the Son of Man is not the problem (while it is still a sin). It's blasphemy against the Holy Spirit that is unforgivable.

- 33] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

Tree is known by its fruit. What is the fruit of Jesus Christ? Calls for a clear distinction between good and evil.

- 34] O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
- 35] A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
- 36] But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
- 37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
- 38] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

They have just seen a leper healed, two blind men, a demoniac, etc. all healed! And they still want a sign!

- 39] But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
- 40] For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Authentication of the Book of Jonah! The prophet Jonah wrote the book, and not just a myth, a real story. (For an in-depth study of the Book of Jonah, see our briefing package *Jonah, the Reluctant Prophet*.)

Hades, Sheol, Ghenna?

- Jesus is referring to the grave and Hades, in the center of the earth
- Hades was temporary place; Ghenna is in the outer darkness, permanent.
- There is a gulf between the good part and bad part of Hades: Luke 16. (The Abusso was probably the center of Hades: The Abusso has no bottom: and the only place on earth with no bottom is the center of the earth.)

Friday Crucifixion?

- | | |
|-------------------|---|
| • Sign of Jonah | Matthew 12:40. |
| • “Sabbaths past” | Matthew 28:1 (σαββάτων is plural: the Feast of Unleavened Bread as well as Shabbat intervened). |

- Trip from Jericho
six days before Passover John 12:1

- 41] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.
- 42] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.
- 43] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
- 44] Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

Casting out a demon from someone leaves a vacancy. One may cleanse the man of the demon, but one must fill the vacuum left behind.

- 45] Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.
- 46] While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.
- 47] Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Four brothers: James, Joses, Simon, and Judas; and at least two sisters: Mt 13:55,56; Mk 6:3.

- 48] But he answered and said unto him that told him, Who is my mother? and who are my brethren?
- 49] And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
- 50] For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Jesus was saying that His circle, His allegiance, was to His family of faith. This is a major turning point in Matthew's Gospel. From this point on, **Jesus will only speak to the public in parables.** The reason may surprise you...

Next Session

Read Matthew 13. Review your notes on the Seven Letters to Seven Churches: Revelation 2 & 3.

The Gospel of Matthew Session 9

Matthew 13

Review: Matthew 12

We've reached the end of an important section. Chapter 12 ended the presentation of the Kingdom to Israel. The rejection of Jesus Christ did not begin at the cross, but in Matthew Chapter 12. One will note that Jesus will "shift gears" dramatically after this. He will only speak publicly in parables...the reason may surprise you...

- 1] The same day went Jesus out of the house, and sat by the sea side.
- 2] And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

The Kingdom Parables: Matthew 13

Verses:

10-17, 34-35	Why Parables?
3-9	1: Sower & 4 Soils
18-23	(Sower & 4 Soils Explained)
24-30	2: Tares & Wheat
36-43	(Tares & Wheat Explained)
31-32	3: Mustard Seed
33	4: Woman & Leaven
44	5: Treasure in the Field
45-46	6: Pearl of Great Price
47-50	7: Dragnet

Why Parables? (Matthew 13:10-17; 34-35)

- 10] And the disciples came, and said unto him, Why speakest thou unto them in parables?
- 11] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- 12] For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

The parables are given to those who are spiritually enlightened so you can know the mysteries of the kingdom. (Not for those in the darkness.) What is He talking about? Spiritual insight.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as

a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Thessalonians 5:1-3

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:5-9

- 13] Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- 14] And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.

Isaiah 42:18-20

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah 6:9,10

But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

John 12:37,38

Jesus quoting from Isaiah 53:

Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

John 12:39-41

Jesus quoting from Isaiah 6. ***"That same Isaiah" wrote Isaiah 53 and 6!*** (A death knell for the Deutero-Isaiah heresy.)

Why Parables?

- 15] For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.
- 16] But blessed *are* your eyes, for they see: and your ears, for they hear.
- 17] For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.
- 34] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:
- 35] That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Jesus only spoke to the multitudes in parables (from Chapter 12 on). These parables contain truths that are hidden from the Old Testament (otherwise they would not have been “kept hidden from the foundation of the world” (7x: here; Mt 25:34; Lk 11:50; Heb 4:3; 9:26; Rev 13:8; 17:8). These things that the Lord is talking about in Matthew 13 are first-time occasions, not found overtly in other Old Testament books.

Hidden Secret?

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Ephesians 3:4-6

The Church: Not just that Gentiles will be converted; rather, that the Gentiles should be fellow heirs and of the same body and partakers of His promise in Christ Jesus by the Gospel. From this mystery, we get the insight that these seven parables have the specific focus in the Church.

Matthew 13

Verses:

10-17,34-35 Why Parables?

3-9 1: Sower & 4 Soils

18-23 (Sower & 4 Soils Explained)

24-30 2: Tares & Wheat

36-43 (Tares & Wheat Explained)

31-32 3: Mustard Seed

33 4: Woman & Leaven

44 5: Treasure in the Field

45-46 6: Pearl of Great Price

47-50 7: Dragnet

The Four Soils (Matthew 13:3-9)

- 3] And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
- 4] And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

“...sower”: Isa 55:10, 11. God is the Sower and the seed is His Word.

“...fowls”: Evil one! Jer 5:27. Who are the birds? See v. 19, the evil one takes away the seed: birds are bad in parables.

- 5] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- 6] And when the sun was up, they were scorched; and because they had no root, they withered away.
- 7] And some fell among thorns; and the thorns sprung up, and choked them:
- 8] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Notice the decline in the fruit. Perhaps a prophecy.

- 9] Who hath ears to hear, let him hear.

(Occurs seven times *in addition to the Letters to the Seven Churches.*)

Four Soils: Explained (Matthew 13:18-23)

- 18] Hear ye therefore the parable of the sower.
- 19] When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

In stony places, there is a little soil but not enough to take root. Who are the birds? It is the evil one who takes away the seed: ***remember, birds are bad in parables.***

- 20] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21] Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

A little pressure, a little persecution, and they are on to the next fad; there have no roots.

22] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

They mean well but they get swept up in the cares of this world. The world makes its demands on you and the thorns choke out any spiritual fruit.

23] But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

Four Soils (Summary)

- Wayside without understanding; birds steal the seed away.
- Stony places without root; fail under pressure.
- Among thorns; too entangled in the cares of this world.
- Good ground; hearing and understanding: bear much fruit.

Matthew 13

Verses:

10-17,34-35 Why Parables?

3-9 1: Sower & 4 Soils

18-23 (Sower & 4 Soils Explained)

24-30 2: Tares & Wheat

36-43 (Tares & Wheat Explained)

31-32 3: Mustard Seed

33 4: Woman & Leaven

44 5: Treasure in the Field

45-46 6: Pearl of Great Price

47-50 7: Dragnet

Tares and Wheat (Matthew 13:24-30)

24] Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25] But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

The sower is not necessarily asleep. (The Lord never sleeps).

Tares (ζιζάνιον *zizania*) Zizania - seed in Palestine today that looks just like wheat while it is growing, but then while it matures it turns black (it shows its true color). Because if it gets mixed up in the wheat and you bake bread with it, it is poisonous! Must separate it out.

27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

There will be a separation. A burning of the tares and the wheat into His barn.

Tares and Wheat: Explained (Matthew 13:36-43)

36] Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37] He answered and said unto them, He that soweth the good seed is the Son of man;

38] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

“...end of the age”: Found 6x (v. 39, 40, 47; 24:3; 28:20; Heb 9:26); Age of Man.

40] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

“Who hath an ear...,” from Rev 2 & 3; the letters to Seven churches!

Matthew 13

Verses:

10-17,34-35	Why Parables?
3-9	1: Sower & 4 Soils
18-23	(Sower & 4 Soils Explained)
24-30	2: Tares & Wheat
36-43	(Tares & Wheat Explained)
31-32	3: Mustard Seed
33	4: Woman & Leaven
44	5: Treasure in the Field
45-46	6: Pearl of Great Price
47-50	7: Dragnet

Mustard Seed (Matthew 13:31-32)

- 31] Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
- 32] Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Mustard seeds grow into bushes about 3 feet tall. Have you ever seen a bird lodge in a small bush? This mustard seed apparently grows to become a monstrosity, something larger than it is supposed to. It becomes a structure so large and spacious that birds come and lodge in the branches. ***Birds are the birds that picked up the seed in the first parable; the ministers of Satan!***

Matthew 13

Verses:

10-17,34-35	Why Parables?
3-9	1: Sower & 4 Soils
18-23	(Sower & 4 Soils Explained)
24-30	2: Tares & Wheat
36-43	(Tares & Wheat Explained)
31-32	3: Mustard Seed
33	4: Woman & Leaven
44	5: Treasure in the Field
45-46	6: Pearl of Great Price
47-50	7: Dragnet

Woman and Leaven (Matthew 13:33)

- 33] Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Leaven in Jewish terms is a symbol of sin. Example: The Passover ceremony to get the leaven out of the house. Leaven is sin because it corrupts by puffing up. What is the root of all sin? Pride. Whose pride? Satan's (Isa 14). Leaven is used as a type of sin throughout the Old Testament and the New (2x Jesus says, and 2x Paul says, "a little leaven leaveneth the whole lump.")

"Three measures of meal": To an Arab or a Jew, this historically suggests the Oaks at Mamre (Gen 18—from that time on. three measures of meal are the fellowship offering.) It was wrong to hide leaven in the measures of meal! The Church will not be perfect, it will be impure. Leaven will be introduced and it will grow and contaminate. These parables are prophecies of the Church age!

Matthew 13

Verses:

10-17,34-35	Why Parables?
3-9	1: Sower & 4 Soils
18-23	(Sower & 4 Soils Explained)
24-30	2: Tares & Wheat
36-43	(Tares & Wheat Explained)
31-32	3: Mustard Seed
33	4: Woman & Leaven
44	5: Treasure in the Field
45-46	6: Pearl of Great Price
47-50	7: Dragnet

Treasure in the Field (Matthew 13:44)

- 44] Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

This parable is not saying to sell all and buy Jesus Christ, as Jesus is a free gift. To aspire to doing anything to gain Him is blasphemy. To feel that you can add one thing to that which He has done 100% is arrogance; to assume that you can add to that which God has called complete is

blasphemy. The treasure is hidden in the field, or the world (Ex 19:5; Ps 135—we are described as His peculiar treasure). The One that gave up all that He had for the sake of the treasure is Jesus Christ! He wanted the treasure, He didn't buy just one little parcel—He bought the whole field. He died on the cross for all sinners. Who did the buying? He did. What did it cost Him? His Blood. He purchased what? You and I! Who is the treasure hid in the field? You and I are!

Matthew 13

Verses:

10-17,34-35	Why Parables?
3-9	1: Sower & 4 Soils
18-23	(Sower & 4 Soils Explained)
24-30	2: Tares & Wheat
36-43	(Tares & Wheat Explained)
31-32	3: Mustard Seed
33	4: Woman & Leaven
44	5: Treasure in the Field
45-46	6: Pearl of Great Price
46-50	7: Dragnet

Pearl of Great Price

- 45] Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
 46] Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Oysters are *not* kosher, one can only eat seafood with scales. This means that pearls were not prized by the Jewish community. While they might trade in them because they would sell them to the Gentiles, pearls are distinctly a Gentile ornament, not a Jewish ornament. Of all jewels, the pearl is the only one that is made by a living organism as a response to irritation that has been introduced. It is then removed from its place of growth to become an item of adornment.

Matthew 13

Verses:

10-17,34-35	Why Parables?
3-9	1: Sower & 4 Soils
18-23	(Sower & 4 Soils Explained)
24-30	2: Tares & Wheat
36-43	(Tares & Wheat Explained)

31-32	3: Mustard Seed
33	4: Woman & Leaven
44	5: Treasure in the Field
45-46	6: Pearl of Great Price
47-50	7: Dragnet

Dragnet (Matthew 13:47-50)

- 47] Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
 48] Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

The judgment. Separation of the good and the bad.

Drag Net: Explained

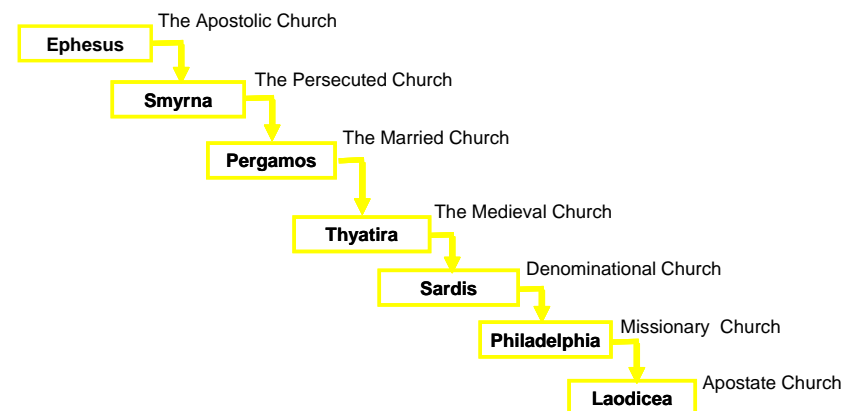
- 49] So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
 50] And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Student Diligence

- 51] Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
 52] Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

“Rightly dividing the Word of Truth,” 2 Timothy 2:15.

Prophetic Profile?



The Seven Kingdom Parables

Rev. 2 & 3

Matthew 13

- Ephesus
- Smyrna
- Pergamos
- Thyatira
- Sardis
- Philadelphia
- Laodicea
- The Sower and 4 Soils
- The Tares and the Wheat
- The Mustard Seed
- The Woman & the Leaven
- The Treasure in the Field
- The Pearl of Great Price
- The Dragnet

Seven Churches

Paul wrote 13 letters. Three of them are “first and seconds,” leaving 10 addressees, three of which are pastors, so Paul wrote Seven Churches.

Ephesus = Ephesians; Smyrna ~ Philippians (joy through suffering); Pergamos ~ Corinthians (marriage to the world); Thyatira ~ Galatians (Religious externalism); Sardis ~ Romans (Definitive orthodoxy); Philadelphia ~ Thessalonians (The raptured Church); Laodicea = Colossians (only a few miles apart, instructed to trade letters with Laodicea; Greek phrases unique only to these two letters).

Jesus:

- Ephesus
- Smyrna
- Pergamos
- Thyatira
- Sardis
- Philadelphia
- Laodicea

Paul:

- Ephesus
- Philippians
- Corinthians
- Galatians
- Romans
- Thessalonians
- Colossians

Jesus' Last Visit to Nazareth

- 53] And it came to pass, that when Jesus had finished these parables, he departed thence.

- 54] And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Jesus goes to His hometown, teaches in the synagogue and they are impressed. (Remember His last visit where they wanted to stone Him.)

- 55] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Carpenter's son. Note his brethren! Mary did not remain a virgin after Jesus! We know that after His resurrection, at least two of his brethren become believers, James and Jude.

- 56] And his sisters, are they not all with us? Whence then hath this man all these things?
57] And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
58] And he did not many mighty works there, because of their unbelief.

The Lord can work in His own sovereignty, however He chooses to reward faith.

Next Session

Read Matthew Chapters 14 and 15.

The Gospel of Matthew Session 10

Matthew 14 - 15

Matthew 13 Review: The Kingdom Parables

- The Sower and 4 Soils
- The Tares and the Wheat
- The Mustard Seed
- The Woman & the Leaven
- The Treasure in the Field
- The Pearl of Great Price
- The Dragnet

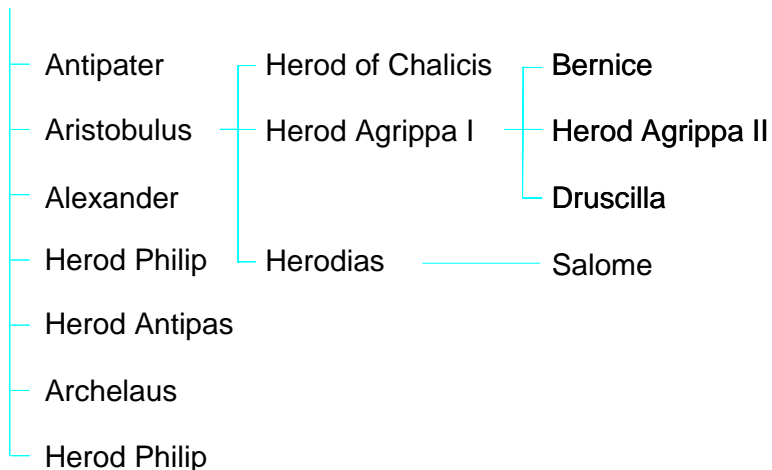
Matthew 14: Murder of John the Baptist

There are more than just the stories here. The events are real, yet they are not in their historical order. This occasion is a flashback, a past event.

The Herodian Family

Herod the Great	King of Judea 37 B.C. – 4 B.C. (Mt 2:1-19; Lk 1:5)
Antipater	Son of Doris
Aristobulus	Son of Mariamne
Alexander	Son of Mariamne
Herod Philip	Son of Mariamne of Simon 4 B.C. – 34 A.D. First husband of Herodias (Mt 14:3; Mk 6:17)
Herod Antipas	Son of Malthace; Tetrarch of Galilee 4 B.C. – 39 A.D. Killed John the Baptist and before whom Jesus was silent (Lk 3:1, 19-20; Mk 6:14-29; Mt 14:1-11; Lk 13:31-33; 23:7-12)
Archelaus	Ethnarch of Judea 4 B.C. – 6 A.D. (Mt 2:22)
Herod Philip	Son of Cleopatra, Tetrarch of Iturea and Trachonitis 4 B.C. – 34 A.D. (Lk 3:1)

Herod the Great



Herod the Great

The name “Herod” was a family name, and it is easy to confuse the different Herods of the New Testament.

Herod the Great was the son of Antipater, an Idumaeen, and Cypros, an Arabian of noble descent. In 47 B.C. Julius Caesar made Antipater, a “wily Idumaeen,” procurator of Judea, who divided his territories between his four sons, Galilee falling to the lot of Herod.

In 40 B.C. Herod was appointed tetrarch of Judea by Mark Antony and also king of Judea by the Roman senate. He was of a stern and cruel disposition. “He was brutish and a stranger to all humanity.”

Alarmed by tidings of one “born King of the Jews,” he “slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under” (Mt 2:16). He rebuilt the city of Caesarea on the coast, and also the city of Samaria, which he called Sebaste, in honour of Augustus. He restored the Temple of Jerusalem (begun in 19 B.C., but not finished till the procuratorship of Albinus, A.D. 62-64; cf. Ant., XV, xi, 5, 6; XX, ix, 7; Jn 2:20).

Salome

Salome, his sister, was ever neck-deep in the intrigues of the Herodian family, but had the cunning of a fox and succeeded in making Herod believe in her unchangeable loyalty, although the king had killed her own son-in-law and her nephew, Aristobulus, his own son. The will of Herod, made shortly before his death, is a convincing proof of his regard for his sister (Ant., XVII, viii, 1).

Salome (1)

There is another Salome mentioned in the Gospels, the wife of Zebedee; among the “women who followed Jesus from Galilee, ministering unto Him” (Mt 27:55,56; Cf. Mk 15:40). She requested for her sons two seats of honor—on Christ’s right hand and left—in His kingdom and shared with her sons in His rebuke, but was not any less zealous in her attachment to Him (Mt 20:20). She was at His crucifixion, “beholding afar off” (Mk 15:40). She was at His sepulchre by early dawn (Mk 16:1). (Some infer her to be the Virgin Mary’s sister).

Salome (2)

This Salome is Herodias' daughter by her former husband Herod Philip (mentioned by name by Josephus: Ant. 18:5, section 4; Mt 14:6; Mk 6:22). She danced before Herod Antipas, and at her mother's instigation asked for John the Baptist's head. Salome married first Philip, tetrarch of Trachonitis, her paternal uncle, then Aristobulus, king of Chalcis.

Herod the Great

After the death of Mariamne's sons (Antipater, 7 B.C.), Augustus is said to have exclaimed: "It would be better to be one of Herod's swine than Herod's sons" (a pun on the similar sounding Greek terms for swine and son, *hus*, *huios*). Herod, as a "professed" Jew, his swine—as unclean—were safe from death, but his sons were not.

In 4 B.C., after a troubled reign of 37 years, he died at Jericho amid great agonies both of body and mind. After his death his kingdom was divided among three of his sons:

- **Philip:** the land east of Jordan, between Caesarea Philippi and Bethabara;
- **Antipas:** Galilee and Peraea;
- **Archelaus:** Judea and Samaria.

All the Herods had Edomite blood in their veins and hated the Jews. They were treacherous rulers who in the Bible typify the "god of this age" and the spirit of Antichrist. Like Satan, all of them were liars and murderers (Jn 8:44).

Matthew 14

- 1] At that time Herod the tetrarch heard of the fame of Jesus,
- 2] And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.
- 3] For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.
- 4] For John said unto him, It is not lawful for thee to have her.

John the Baptist's Ministry

John had heralded the coming of the King and had faithfully preached God's truth. Christ must increase, and he must decrease (Jn 3:30). Any Christian who is faithful to the Word of God, as John was, will suffer

persecution: The world is not the friend of the Christian. The world rejected the King and will also reject His messengers.

- 5] And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
- 6] But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
- 7] Whereupon he promised with an oath to give her whatsoever she would ask.
- 8] And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

A Rare Luxury

"A princess, Herod's own niece, a granddaughter of Herod the Great and of Mariamne, a descendant, therefore, of Simon the high priest and the great line of Maccabean princes, a princess who afterwards became the wife of a tetrarch *Philip, tetrarch of Trachonitis* and the mother of a king, honoring them by degrading herself into a scenic dancer."

— Farrar, *Life of Christ*

- 9] And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.
- 10] And he sent, and beheaded John in the prison.
- 11] And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.
- 12] And his disciples came, and took up the body, and buried it, and went and told Jesus.
- 13] When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

The Herods: A Review

- Herod the Great
 - Slew the children in Bethlehem (Mt 2:16-18).
- Herod Antipas
 - Younger son of Herod the Great.
 - Not really a king, but merely a tetrarch: a ruler over a fourth of the kingdom.
 - Had John the Baptist killed and before whom Jesus was silent (Lk 23:5-12).
- Herod Agrippa
 - Slew James and imprisoned Peter (Acts 12).
 - A grandson of Herod the Great.
- Herod Agrippa II
 - Before whom Paul was tried (Acts 25:13ff).
 - A great-grandson of Herod the Great.

- 14] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
- 15] And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
- 16] But Jesus said unto them, They need not depart; give ye them to eat.
- 17] And they say unto him, We have here but five loaves, and two fishes.
- 18] He said, Bring them hither to me.
- 19] And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.
- 20] And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
- 21] And they that had eaten were about five thousand men, beside women and children.
- 22] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
- 23] And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
- 24] But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Did Jesus know that there was a storm coming? Jesus *made* the disciples go on the boat. One can infer that these experienced fishermen were reluctant to go to sea because they could see a storm coming.

- 25] And in the fourth watch of the night Jesus went unto them, walking on the sea.
- “...fourth watch”: Just before dawn.
- 26] And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
- 27] But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
- 28] And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
- 29] And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
- 30] But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

This is a lesson for you and me: We get the impression that while Peter looked at the Lord he was doing fine. Believing something and “*having faith*” are two different things. I can believe that the Lord will sustain me, I don’t have faith until I actually step off. Faith has to do with believing coupled with *relying upon*, trusting. We get the impression that Peter looked around at his circumstances, then he starts to sink.

- 31] And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Why did he sink? Because of his doubt. Looking down caused him to doubt and the doubt caused him to lose power. Always remember Rom 8:28!

- 32] And when they were come into the ship, the wind ceased.
- 33] Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

One gets the impression that there was more than the 12 disciples in the boat.

- 34] And when they were gone over, they came into the land of Gennesaret.
- 35] And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;
- 36] And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Notice their belief. This was Gentile country (Hems, again!).

A Remez?

Why are the stories in this order?

- Chapter 12 – Jesus is rejected by Israel.
- Chapter 13 – Seven kingdom parables: the Church.
- Chapter 14 – A layer of insight beyond the direct narrative?

Herod is a usurper, the King of this age, who is living in open adultery (James 4:4). He slaughters a prophet at the request of a woman (Rev 18:24). John was the closing of the Old Testament.

Next, people were fed in the wilderness. With 12 baskets left over, a Jewish symbol (Rev 7). The Lord deliberately sets them up in a boat in the middle of the Sea. Boats typologically represent the one great boat, Noah’s ark. “Kefar” in Genesis is translated “pitched”; however, everywhere else it is translated “atonement.” The Sea is a “type” of Gentile nations (Dan 7).

The Lord is praying for them upon a mountain. A mountain is a type of government (Dan 2). Jesus is on the Mountain, interceding for a boat in a stormy sea. Peter is a called out one (*ecclesia?*). While the called

out assembly is focused on Him they are fine, but when they take their eyes off Him they sink.

Matthew 15

- 1] Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
- 2] Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- 3] But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

The Pharisee headquarters was in Jerusalem, so why mention that these were from Jerusalem? We will be seeing a confrontation between the traditions of Judaism and the commandments of God. Pharisaical Judaism had become ensnared with traditions of men.

“Wash Not Their Hands”

The Bible does have laws for the priests, yet here we are dealing with the everyday orthodox Jew, of which there is nothing about washing your hands in this sense in the Old Testament.

In Pharisaical Judaism, they added oral traditions, which were put above the written statutes of the Torah. They held the Torah highly, but would only look at it through the interpretation of the Talmud or the Mishna. For example: Ex 34:26 led to the kosher laws.

Traditions of Judaism vs. Commandments of God

- 4] For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
- 5] But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;
- 6] And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

Corban

There was a tradition that goods could be set aside for either of two purposes: as a dedication to the Temple, or in reserve for the performance of a vow. These “set aside” funds were designated **κορβάν** *korban*, a gift offered (or to be offered) to God; a sacred treasury (Mk 7:11).

“Corban” was excluded from any other requirements. But they used this tradition as a ruse to evade the commandment to care for their father and

their mother. From this came a practice, say grandpa and grandma were hungry; you were to provide for them. But if you had a big steak you could declare it “corban” as being exempt from having to take care of your grandparents with it. So Jesus is saying that these traditions are not only wrong, but they have been contrived as to make the commandment of God of no effect!

- 7] *Ye* hypocrites, well did Esaias prophesy of you, saying,
- 8] This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.
- 9] But in vain they do worship me, teaching *for* doctrines the commandments of men.

Resemblance to Church of Sardis, Rev 3: denominationalism. Everyone of the major heresies started with a germ of truth that got exaggerated, overemphasized, over embellished and eventually became a heresy. Scriptural protection from this sort of trap is to absorb the whole counsel of God.

The Lengthening Tethers

• Mosaic Judaism	<i>Torah</i>
• Pharisaical Judaism	400 B.C. ...
• Talmudic Judaism	300 - 600 A.D.
• Kaballah	12 th century
• Hasidic Judaism	18 th century

- 10] And he called the multitude, and said unto them, Hear, and understand:
- 11] Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
- 12] Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
- 13] But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

For a plant to be bad, all it has to be is a plant that God did not plant! Meaning things in your life: Anything that is in your life that God didn't plant is temporal and will be rooted out.

- 14] Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
- 15] Then answered Peter and said unto him, Declare unto us this parable.

Parables are often riddles. This is not a parable, this is a straightforward instruction. None of us can lay claim to not having any one of these occur in our heart. The Law of Moses dealt with the overt act, which was enforceable by the society. Jesus Christ in Matthew 5, 6 and 7 (the

Sermon of the Mount), translates those intents to the heart. If you even think these things...

Heart: Jer 17:9-10. Nothing is more deceitful than the heart. Incurably wicked. God never cures an old heart, He gives us a new one.

- 16] And Jesus said, Are ye also yet without understanding?
17] Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
18] But those things which proceed out of the mouth come forth from the heart; and they defile the man.
19] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Theft is also denying someone else the rightful use of his or her own property. None of us can lay claim to not having any one of these occur in our heart.

- 20] These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.
21] Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

This is the area of Lebanon. She is not Jewish, she is a Gentile, and she is of a specifically cursed group, the Canaanites (Joel 3:17; Zech 14:21: two prophecies that point to the fact that the Canaanite will be driven out of the land. The Canaanites were not supposed to be spared by Joshua.)

- 22] And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

“Son of David” is a title of the Messiah. He does not respond because she has no basis (being Canaanite).

- 23] But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24] But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

The Lord chose to ignore her! His primary mission was to Israel.

- 25] Then came she and worshipped him, saying, Lord, help me.
26] But he answered and said, It is not meet to take the children’s bread, and to cast *it* to dogs.

“...dogs”: κυνάριον kunarion {koo-nar’-ee-on} a little dog; a pet.

- 27] And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.
28] Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
29] And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
30] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them:
31] Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
32] Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
33] And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34] And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
35] And he commanded the multitude to sit down on the ground.
36] And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
37] And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.
38] And they that did eat were four thousand men, beside women and children.
39] And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Feeding the Multitudes

The 5,000

Matthew. 14:15–21

- Predominantly Jews
- Took place in Galilee, Bethsaida
- 5 loaves, 2 fish
- 12 baskets left over
- In the spring of the year
- Crowd with Him one day

The 4,000

Matthew 15:32–39

- Predominantly Gentiles
- Took place at Decapolis *
- 7 loaves, “a few fish”
- 7 baskets left over
- In the summer
- Crowd with Him three days

* Mark 8:31ff

Note that this time there are seven loaves, and the fishes aren't numbered. The Holy Spirit is drawing our attention to the number seven. This time more loaves (7 vs. 5). less people (4000 vs. 5000 men+ women and children), and less left over (7 vs. 12 baskets). In the first case, it was a small boy that had the basket (the basket was actually a small hand pail). The word basket here in the Greek is a large hamper, at least twice and up to five times bigger. So the seven baskets here may have been a lot more than was left over last time.

Next Session

Read Matthew 16 and 17 and review Revelation 11.

The Gospel of Matthew Session 11

Matthew 16 - 17

Review: The Herods

- Herod the Great
 - Slew the children in Bethlehem (Mt 2:16-18).
- Herod Antipas
 - Younger son of Herod the Great.
 - Not really a king, but merely a tetrarch: a ruler over a fourth of the kingdom.
 - Had John the Baptist killed and before whom Jesus was silent (Lk 23:5-12).
- Herod Agrippa
 - Slew James and imprisoned Peter (Acts 12).
 - A grandson of Herod the Great.
- Herod Agrippa II
 - Before whom Paul was tried (Acts 25:13ff).
 - A great-grandson of Herod the Great.

Matthew 16

- 1] The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

The Pharisees *with* the Sadducees—strange combination because the Pharisees were the extreme religionists; the Sadducees were the unitarians, the modernists. They did not believe in the supernatural, or the resurrection.

- 2] He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.
- 3] And in the morning, *It will be foul weather* to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

“...signs of the times”: The signs of the end, to know what time it is on God's clock.

- 4] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

“...sign of the prophet Jonah”: Second time that Jesus has used the prophet Jonah as a “sign of the times” (12:40).

Some scholars believe that this has a double fulfillment. The first fulfillment is, indeed, as Jonah spent three days and three nights in the belly of the whale, so shall the son of man spend three days and three nights in the belly of the earth: this clearly refers to Jesus' resurrection. Some scholars believe that the second fulfillment refers to the nation Israel and will be a sign when they, as a prerequisite condition to the second coming of Jesus Christ, the remnant petitions for Him to save them and after the third day He comes and intervenes. (See also *Jonah, the Reluctant Prophet*, and *The Next Holocaust* briefing packages.)

- 5] And when his disciples were come to the other side, they had forgotten to take bread.
- 6] Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
- 7] And they reasoned among themselves, saying, *It is* because we have taken no bread.
- 8] *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

They think that Jesus brings up leaven because they had forgotten to bring bread. Jesus realizes that they are misunderstanding the whole thing.

- 9] Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 10] Neither the seven loaves of the four thousand, and how many baskets ye took up?
- 11] How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- 12] Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Why is this here? Partly to alert you as to what leaven *really* means back in Matthew 13.

- 13] When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Caesarea Philippi: Near the headwaters of the Jordan River.

- 14] And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Elijah was prophesied in Mal 4:5,6. Jeremiah: Jer 11:19; thought he might fulfill Isa 53:7. Moses prophesied to return; Deut 18:18.

- 15] He saith unto them, But whom say ye that I am?
16] And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17] And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

“Christ” is Greek for Meshiach in Hebrew, the anointed one.
“Simon Barjona”: Son of Jonah or Son of the Dove. The Dove is a symbol of the Holy Spirit.

- 18] And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Petros: Part of a rock, that which is hewn out of a rock, a stone. Petra: the rock out of which a stone is hewn (Mt 7:24, 25). Pun between Peter (the stone) and Petra (the rock). Who is the Rock? 1 Cor 3:11; Eph 2:20; 1 Cor 10:4; 1 Pet 2:4-7. Peter was not infallible; Paul in Gal 2:11-16 has to dress him down. Idea of Peter being the first pope is not Biblical. (See *The Kingdom of Blood* briefing package for an in-depth study.)

- 19] And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Were these given only to Peter? No, given to all disciples in Mt 18.

- 20] Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Why to keep a secret? His time had not yet come (Dan 9:25).

- 21] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
22] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
23] But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence

unto me: for thou savourest not the things that be of God, but those that be of men.

- 24] Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

Not a premise for salvation! That is what comes out of our salvation.

- 25] For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
26] For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
27] For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
28] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Not saved by works. Here He is talking to His disciples, instructing them to make their salvation fruitful. Some teach that this means that the Kingdom of God would come during the disciples' lifetime. It didn't. ***This verse refers to Chapter 17.***

“In his kingdom”: The answer is before us in Matthew 17! Peter, James and John, who were standing there, are going to have a very unique experience (Cf. Lk 9:27).

Matthew 17: The Transfiguration

- 1] And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Peter, James and John—the inner circle. “High mountain”: Tradition says it was Tabor, but probably not because it was inhabited at that time. Most scholars suspect it might be Mount Hermon, but we don't know for sure.

- 2] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

“Transfigured”: Three accounts of this event; here and also in Mk 9:2-13; Lk 9:28-36. Luke mentions that this happens while He is praying. His raiment became white and effulgent, it glowed. Matthew notes that He was bright as the Sun (Ps 19:5,6). “Transfigured”: appears twice more: Rom 12:2; 2 Cor 3:18 (“transformed”).

- 3] And, behold, there appeared unto them Moses and Elias talking with him.
4] Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

- 5] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

“...bright cloud”: The Shekinah Glory. The cloud that followed them by day and the pillar of fire at night in the wilderness wanderings. It was seen on Mount Sinai. It is the presence of the glory of God that inhabits the Holy of Holies of the Temple. This cloud that overshadows Him here, ultimately takes Him up in the ascension (Acts 1:9).

“Voice” is an authentication. Very reminiscent of the Baptism. Here it sets Peter straight, as while there are three personages here on the hill, they are by no means equal.

What does it all mean? See 2 Pet 1:16-20. Peter here alerts you to the fact that there is something about Matthew 17 that not only related to the glory of Jesus Christ, but also His Second Coming. The Holy Spirit is showing us the Lord in glory and also building for us a model of His Kingdom.

Why Moses and Elijah?

Two suggestions—these two men characterize two different things:

- The Law and The Prophets. The Law came by Moses, the Prophet Elijah was an uniquely empowered prophet. Other prophets were powerful in their writings but, Elijah called down fire from heaven, shut the rain off for 3 ½ years! Mentioned by our Lord (Lk 4:25) and his brother James (Jas 5:17).
 - Another distinction between them that is provocative—Moses died! In Moses we can typify the dead in Christ that are saved. Elijah did not die, he was translated. So he can typify those that are at the throne without having tasted death (the “rapture,” those that were translated without death).
- 6] And when the disciples heard *it*, they fell on their face, and were sore afraid.
7] And Jesus came and touched them, and said, Arise, and be not afraid.
8] And when they had lifted up their eyes, they saw no man, save Jesus only.
9] And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
10] And his disciples asked him, saying, Why then say the scribes that Elias must first come?

They are asking why the scribes look for Elijah coming (Mal 4:5). The Old Testament closes with a prophecy. Elijah was expected by the Jewish leadership to precede the Great and terrible Day of the Lord (Jn

1:19); the Jews asked John the Baptist if he was Elijah. Are you “that prophet”? Meaning Moses, due to Deuteronomy 18.

- 11] And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12] But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Jesus Christ changes idioms here and speaks parabolically. Jesus points out in v. 11 that Elijah’s time is still yet future. But then He says that Elijah has come already, He means in type or in spirit.

- 13] Then the disciples understood that he spake unto them of John the Baptist.

Future Kingdom in View?

All the elements of the future Kingdom are here in Matthew 17:

- We have Jesus in glory, not His humiliation.
- Moses is in glory, also radiant and shining, he represents the redeemed through death (Mt 13:43; Lk 9:30-34).
- Elijah is there in glory, and he represents those that have entered the kingdom through the translation or rapture (1 Cor 15:50-51; 1 Thess 4:13-17).
- If that is the case, who is Peter, James and John?
- They are Israel or the remnant in the flesh, the 12 apostles that will rule over the 12 tribes (Ezek 37:21-27)?
- After they came down from the mountain, the multitude at the foot of the mountain might be those who were brought into the kingdom after it is established as is described (Isa 11:10-12).

The Two Witnesses: Revelation 11

- Temple measured Rev 11:1,2
– Outer Court to Gentiles: 42 months
- Two Witnesses Rev 11:2-18
– Empowered: 1260 days

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two lampstands standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood,

and to smite the earth with all plagues, as often as they will.

Revelation 11:3-6

Identities

- Three were expected: John 1:20,21
 - Messiah Mal 3:1-3, 5,6
 - Elijah Mal 4:5,6
 - Moses Deut 18:15-19
- John the Baptist: “I am not” (Jn 1:19,20; Mt 11:14; 17:10-11).
 - He did not “turn the hearts of the children” as Malachi predicted, nor usher in the “great and dreadful day,” etc.
- Two ministries were *unfinished*:
 - Moses (Num 20:12; Deut 3:26-28).
 - Elijah (1 Kgs 17:1; 19:13-16; 2 Kgs 2:11).
- Staff Meeting? (Mt 17)
 - Connected with Second Coming (Lk 9:31; 24:4-7?; 1 Pet 1:10-12; 2 Pet 1:6-18).

Unique Powers

- Elijah
 - Fire from heaven (1 Kgs 18:37; 2 Kgs 1:10,12; Jer 5:14).
 - Shut heaven (1 Kgs 17:1; 3 1/2 years! Lk 4:25; Jas 5:17,18).
- Moses
 - Water into blood (Ex 7:19,20).
 - Plagues (Ex 8 – 12).

Alternatives

- Enoch?
 - “Once to die...?” (Heb 9:27). General rule; exceptions: Lazarus, Jairus’ daughter, Nain’s son, et al.
 - The Witnesses are Jewish.
- Is Enoch a model of the Rapture? Born, translated, on the Feast of Shavuot?
- John, the Apostle (and writer)?
- John the Baptist?
- [Mystery: Why did Michael contend with Satan for the body of Moses? Jude 9; Deut 34:5, 6]

Two Witnesses

- Transfiguration Matt 17:3
- Resurrection Luke 24:4-7
- Ascension Acts 1:9-11

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 11:7-10

The Two Witnesses: Revelation 11

- Temple measured Rev 11:1,2
 - Outer Court to Gentiles: 42 months
- Two Witnesses Rev 11:2-18
 - Empowered: 1260 days
 - Call down fire from heaven [Elijah?]
 - Shut heaven, no rain [Elijah?]
 - Turn water into blood [Moses?]
 - Smite earth with plagues [Moses?]
- Beast from the Abousso kills them
 - “Earth-dwellers” celebrate
 - Resurrected after 3 ½ days

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Revelation 11:11, 12

A CNN exclusive? ? [Same coverage as Mt 24:15? Cf. Rev 4:1.]

- 14] And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,
- 15] Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.
- 16] And I brought him to thy disciples, and they could not cure him.
- 17] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

- 18] And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
- 19] Then came the disciples to Jesus apart, and said, Why could not we cast him out?
- 20] And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
- 21] Howbeit this kind goeth not out but by prayer and fasting.

[Some scholars point out that this verse does not appear in the oldest manuscripts. Codex Sinaiticus and Codex Vaticanus.]

The lesson here is very straightforward. They could not make their witness effective here due to unbelief. Pray and fasting, self-denial. The Lord makes it clear that they should have been able to heal the child. The capacity of them to serve God was *constrained* by their unbelief.

Yet, your faith is not an inhibitor to the Lord causing someone to be healed. The Lord healed people who were dead (Jarius' daughter, Lazarus). It is the power of Jesus Christ that heals, not someone's faith. Don't jump to the conclusion that a Christian is ill due to their lack of faith! That would be a misapplication. Paul the apostle was not healed of his affliction, three times he prayed for healing. Was his faith lacking? The Lord may choose not to heal someone. That doesn't mean that your lack of faith might be an impediment to His healing you, but His not healing you is not a proof that you lack the faith. It is a necessary but not sufficient solution. The Lord may have some other purpose in mind.

- 22] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
- 23] And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.
- 24] And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

Peter is alone. Peter without checking says of course he does.

- 25] He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Jesus asking who pays tribute, the residents or the tourists? (Some scholars believe that this is a tribute for the Temple. Ex 30 talks of ransom money for the soul. The firstborn of every household had to be redeemed. Questionable whether these are in focus.) Clearly this was a tax to be raised from the strangers, not the locals.

- 26] Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Jesus is saying that they are not subject to this tax.

- 27] Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

There is a species of fish, indigenous to the Sea of Galilee, that have the characteristic that they pick up bright things off the bottom and carry them in the mouth. Locally, they now call this fish "St. Peter's Fish." Jesus used the fish as a method to demonstrate to Peter that He was the Lord of Creation. He clearly was not subject to this tax.

Chronology

- Tiberius appointed: 14 A.D. (Augustus died August 19, 14 A.D.)
- (Within the) 15th year of Tiberius (Lk 3:1); thus, Jesus' ministry began in fall, 28 A.D.
- 4th Passover: April 6, 32 A.D. (Sir Robert Anderson's dating.)
- Good scholars differ on the precise dating; many place it two years earlier to make the final Passover come out on a Friday; we believe it was on a Wednesday; we'll explain why in the next session. Also, there are a number of different attempts to harmonize the four gospels, and many good scholars have reconciled them differently; this is but one...Risto Santala, translated from the Finnish, 1992.



Autumn 28 AD

Begins at Nazareth

Baptism

John 1:28;
Matt 3:13-17;
Mark 1:9-11

Temptation

Matt 4:1-11;
Luke 4:1-13

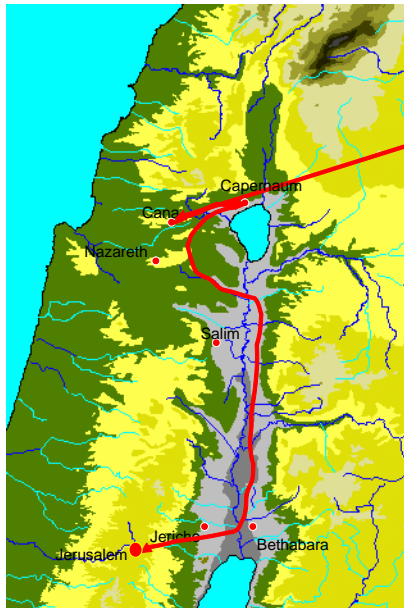
Salim

John 3:23

Cana: Nathaniel's home town

First disciples: John, Andrew, Peter,
Philip, Nathaniel

John 1:13-51



Spring 29 AD

First Miracle: the Wedding at Cana
John 2:1-12
Moves to Capernaum John 2:12

Jerusalem:
Purging of the Temple John 2:12-25
Nicodemus' visit John 3:1-21
Married, baptized John 3:22
John the Baptist's last testimony John 3:22-36

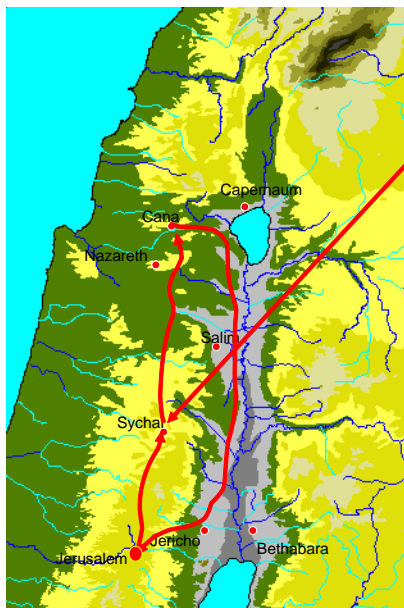


Spring 30 AD

Jerusalem
John the Baptist imprisoned Mark 1:14-15
Begins public ministry in Galilee
Matt 4:12, 17
Mark 1:14-15
Luke 4:14-15
John 4:43-45

Nazareth:
Mandate from Isaiah Matt 4:13-16
Driven out Luke 4:16-30

Capernaum:
Calls 4 Disciples Matt 4:18-22
Peter's draught of fish Luke 5:1-11
Healing of Peter's mother-in-law, leper, et al

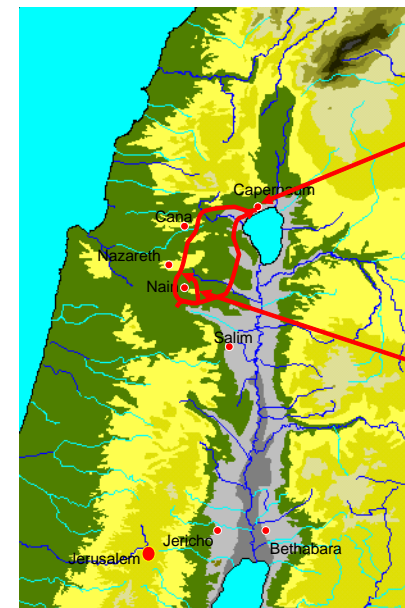


Winter 29 AD

Sychar:
The Woman at the Well John 4:1-42

Cana:
Jesus heals the son of the royal official John 4:46-54

Jerusalem:
Healing at the pool of Bethesda John 5:1-47



Summer 30 AD

Capernaum:
Healing of a paralytic Luke 5:17-26
Matthew's call Luke 5:27-32
Ears of corn on Sabbath Luke 6:1-5
Man with withered hand Luke 6:6-11
Fame spreads Luke 6:6-11
Sermon on the Mount Matt 5, 6, 7
Luke 6:20-49
The Centurion's servant Luke 7:2-10

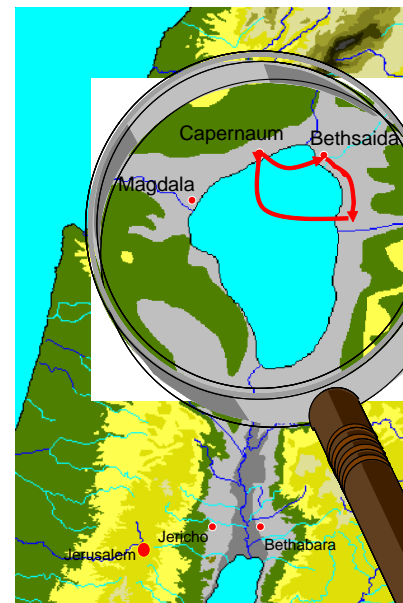
Around Nain:
Widow's son raised Luke 7:11-17
John's query from prison Matt 11:2-19
Luke 7:18-35
Dines at Simon's house Luke 7:36-50
Returns home



Autumn 30 AD

Capernaum
Blind and dumb man healed;
Accused as of Beelzebub Matt 12:22-37
7 Kingdom Parables Matt 13

Storm en route to Gadara Mark 4:35-41
Demoniac healed Mark 5:1-20



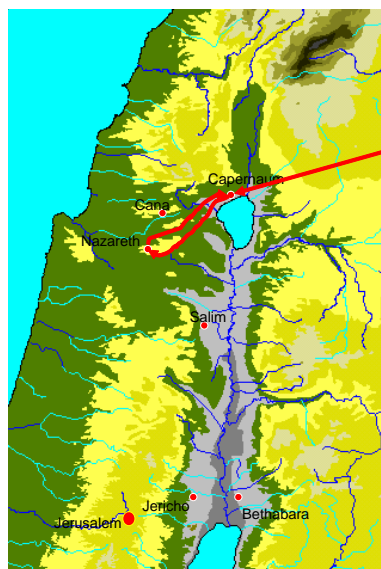
Spring 31 AD

Capernaum:
Return of the 12 Mark 6:30
Retires to Bethsaida Mark 6:30-44
Feeds 5,000 Matt 14:21
Luke 9:10-17
John 6:1-15

Returns to Capernaum

Jesus walks on water Matt:14:22
Mark 6:45-56
John 6:16-21

Sermon: Bread of Life John 6:22-71
Eating, unwashed hands Mark 7:1-23



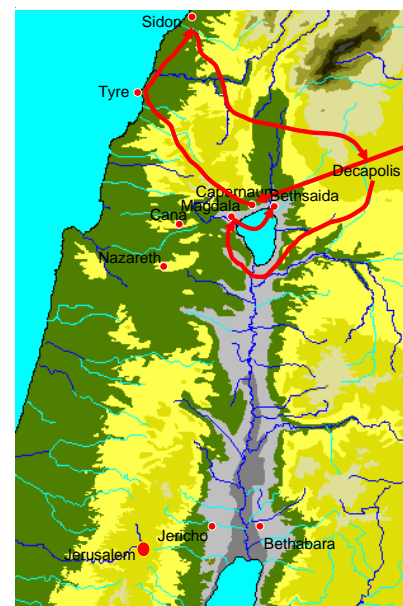
Winter 30 AD

Capernaum:
Jairus' daughter Matt 9:18-26
Woman with issue of blood Matt 9:27-31
Two blind men Matt 9:32:54
Man dumb & possessed

Nazareth:
People take offence Mark 6:1-6
Apostles sent in pairs Matt:10:1-42
Mark 6; Luke 9

Execution of John the Baptist Mark 6:19-29

Return to Capernaum



Summer 31 AD

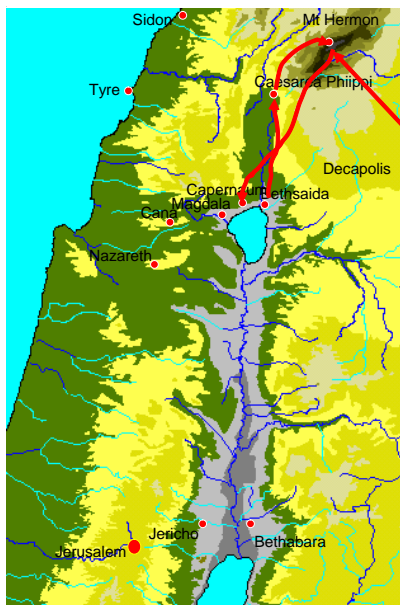
Capernaum

Summer cottage in Tyre Mark 7:24
Helped Canaanite woman Mark 7:24-30
Matt 15:21-28

Region of Decapolis:
Deaf & Dumb man Mark 7:31-37
Feeding 4,000 Mark 8:1-10
Matt 15:32-39

Magdala:
Pharisees demand "sign" Mark 8:10-12

Bethsaida:
Leaven of Pharisees, Herod Mark 8:13-21



Autumn 31 AD

Journey northwards Caesarea Philippi	Mark 8:27 Mark 8:27-38 Matt 16:13-28
Transfiguration	Mark 9:2-13 Matt 17:1-13
Possessed Boy	Mark 9:14-29 Matt 17:14-21
Capernaum: Tribute money question	Matt 17:24-27

The Alexandrian Jews adopted for “shekel” the term “didrachma,” the coin corresponding to it in weight. But as two drachmas each was the ransom “tribute” (as the Greek *didrachma* in Matthew is translated in KJV) to the temple, so the “stater” or shekel found in the fish would be four drachmas (Ex 30:12,13; Mt 17:24-27). Four Attic drachmas equaled two Alexandrian drachmas. The minute accuracy of Matthew confirms the genuineness; for at this time the only Greek imperial silver coin in the East was a tetra-drachma, i.e. four drachmas, the di-drachma being unknown or rarely coined.

Matthew 18

- 1] At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

It doesn't take a lot of insight to figure that the disciples seem to be on some kind of ego trip. Notice the patience that Jesus has.

- 2] And Jesus called a little child unto him, and set him in the midst of them,
- 3] And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Simplicity, innocence, unquestioning acceptance; yielding like a little child. ***Contrast this with verse 1.***

- 4] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- 5] And whoso shall receive one such little child in my name receiveth me.
- 6] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.
- 7] Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh.

One being Judas Iscariot. Ps 41:9 predicts the betrayal, yet this does not take any responsibility off Judas? No! Cf. “Gospel of Judas”?

*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,
hath lifted up his heel against me.*

Psalm 41:9

Gospel of Judas?

This text was discovered in Egypt about 1978. It is written in Coptic, the language of ancient Egypt, especially Christian Egypt, up to the 9th century. It is a codex (book with pages) rather than a scroll. The pages

Next Session

- Read Matthew 18.

The Gospel of Matthew Session 12

Matthew 18

Review : The Transfiguration

Is the future Kingdom in view in Matthew 17? If that is the case, who is represented by Peter, James and John? They are Israel, or the remnant in the flesh, the 12 apostles who will rule over the 12 tribes (Ezek 37:21-27). After they came down from the mountain, the multitude at the foot of the mountain might be those who were brought into the kingdom after it is established as is described (Isa 11:10-12).

Review: The Tribute

- Remember, Matthew was a tax collector...
- Peter's Fish (2 didrachmas = 4 days' wages)

are badly damaged, so that there are some lacunae (blank spaces) that are difficult to fill. But it is not hard to see what it is about.

The “Gospel of Judas” is not a new discovery (even though it was lost for about 1,700 years). In 180 A.D. Irenaeus knew of this book and condemned it as heretical.

The Gnostic Gospels

They are not “gospels” at all, but rather speculative opinions, totally devoid of any verifiable facts. All were written under false pseudonyms in an attempt to gain legitimacy. The early church rejected any documents under pseudonyms as being inconsistent with the concept of God-breathed inspiration. They were all written several centuries after the Gospel period—in contrast to the contemporaneous eyewitness accounts in the New Testament.

A large number of spurious documents emerged during the centuries following the ministries of the Apostles and were universally rejected by the early church. Copies of a group of these were found at Nag Hammadi in Egypt in 1945, dating from the 3rd and 4th centuries. These include *The Gospel of Thomas*, *The Gospel of Philip*, *The Gospel of Mary*, *The Gospel of Truth*, and about four dozen others.

Scholars widely agree that none of these texts contain historically reliable information about the life of Jesus; all were likely written in the second century or later. However, they do help us learn more about false teachings that early church leaders like the Apostle Paul preached against in the book of Colossians and elsewhere.

Gnosticism

Gnosticism was a heresy that was rampant in the Roman Empire from about the 2nd century. Its name came from the Greek word for knowledge, *gnosis*. The Gnostics believed that knowledge was the way to salvation. For this reason, Gnosticism was condemned as false and heretical by several writers of the New Testament. The Gnostics consisted of diverse groups, from high-minded ascetics to licentious charlatans.

It claims that we are all divine (we have a spark of the divine in us), we are trapped in the physical world, which is evil, and Jesus came to give us *knowledge* of how to escape this world and get back to the Kingdom of Light where we belong. In Gnosticism, salvation is by *knowledge* of mysteries, rather than by faith in the atoning work of Jesus Christ.

Gnostic literature speaks of the deities or powers of the universe, such as Yaldabaoth, Seth, Barbelo (an emanation of the Supreme Being), Sophia, and others. Gnostic books have complex myths of creation, involving emanations from the Supreme Being, multiple heavens with their rulers, angels, etc. Most of them see matter as evil, and believe that Jesus only appeared to have flesh—that His physical body was a mere phantom. Christ is just a *principle* in Gnosticism, rather than a *person*. It is somewhat like Buddha in Buddhism. Just as anyone can become a *Buddha*, so we can all become what Christ was, or is—for we have the same divine principle in us—so they say.

Sources

There is much refutation of Gnosticism by church fathers. Some of the more important ones are: Irenaeus, *Against Heresies*; Hippolytus, *Refutations of All Heresies*; Epiphanius, *Panarion*; and, Tertullian, *Against Marcion*.

A primary source on Gnosticism is the New Testament itself. Gnostic teachings were condemned by the writers of the New Testament: Paul emphasized a wisdom and knowledge that comes from God and not through idle speculations, fables, and moral laxity (Col 2:8-23; 1 Tim 1:4; 2 Tim 2:16-19; Titus 1:10-16). John, both in his gospel and in the epistles, countered heretical teaching which, in a broad sense, can be considered Gnostic.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

2 Timothy 4:3

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians 2:8

- 8] Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
- 9] And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
- 10] Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Biblical support for the concept of guardian angels (at least kids). Heb 1:14, only the saved have guardian angels? [vs. “His Angel” = His Spirit; Acts 12:15?] Don’t pray to them, nor thank them, thank the Lord!

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 1:14

The Nature of Angels

- Always appear in human form:
 - Sodom and Gomorrah
 - Resurrection; Ascension
 - Spoke, took men by hand, ate meals
- Capable of direct physical combat
 - Passover in Egypt
 - Slaughter of 185,000 Syrians
- [*Demons always seek embodiment*]

11] For the Son of man is come to save that which was lost.

The point is that the one lost was received with joy upon its return.

- 12] How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
- 13] And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.
- 14] Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Are Children Saved?

Are small children saved if they die before the age of accountability? One can build a strong Biblical case supporting this idea (2 Sam 12:23; Rom 7:9); however, nothing in theology is free of controversy.

Dealing with Torts: Due Process

- 15] Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Cf. Lev 19:17; Gal 6:1.

- 16] But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- 17] And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Put him out of the fellowship.

Due Process

- Management by Hearsay (gossip)
- Guilty until proven innocent
- Confrontation of accusers

- 18] Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

The authority given to Peter (Mt 16:19) is now given to all of them. Ex: 1 Cor 5 deals with man and incest. In the second letter where this person had repented he admonishes the Church to forgive him (1 Cor 5:9-13 vs. 2 Cor 2:5-11). The person was bound to the ways of the world and forgiven or freed from that in 2 Cor 2. (For a complete study of these two books, see our *Expositional Commentary on I&II Corinthians*.)

- 19] Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Also arises the concept of where two or three shall agree. The word “agree” is “symphonize.”

- 20] For where two or three are gathered together in my name, there am I in the midst of them.

Not “in” my Name, but “unto” my Name. A little more emphatic reference. [Ancient rabbinical teaching noted that where two or three are sitting in judgment, the *Shekinah* is in the midst of them.]

- 21] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- 22] Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Forgiveness. One of the prerequisites for forgiveness is repentance on the part of the person who is to be forgiven. Forgiveness is always based on the repentance of the offender. The underlying idea is that we should forgive as God has forgiven us (Eph 4:32; Col 3:13).

“70 Times 7”

- The Sabbath for the land was six years to cultivate, the seventh to rest (Lev 25:1-7).
- For 490 years Israel failed to keep the Sabbath year of the land.
- Since they failed to keep the Sabbath of the land for 490 years, the Lord said you owe me 70 and sent them into captivity in Babylon.

He forgave them for 70 X 7 times and then called what was due (2 Chr 36:21).

Abraham to the Exodus

Promise	Gen 12:4	75 years
	Gal. 3:17	<u>+430</u>
		505
Ishmael	Gen 16:16;21:5	<u>-15</u>
		490 years

Exodus to the Temple

Begun:	1 Kings 6 - 8	594
Completed:	1 Kings 6:38	<u>+7</u>
		601
Servitudes: Judges		
Mesopotamia	3:8	8
Moabites	3:12-14	18
Canaanites	4:2,3	20
Midianites	6:1	7
Ammonites	10:7,8	18
Philistines	13:1	<u>40</u>
		<u>-111</u>
		490 years

The Temple to the Edict of Artaxerxes

1 Kings 8:1-66	1005 B.C.
Nehemiah 2:1	<u>445 B.C.</u>
	560
Babylonian Captivity	<u>-70</u>
	490 years

Artaxerxes to the 2nd Coming

Artaxerxes to the 1st Advent	
“The Sixty Nine Weeks”	69 x 7 = 483
[Church interval]	?
The “Seventieth Week”	<u>+7</u>
	490 years

- 23] Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- 24] And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

“...talent”: A very valuable ancient coin. Talent of silver contained 3,000 shekels (Ex 38:25,26) and was equal to 94 3/7 lbs. *avoirdupois*. The Greek talent, however, as in the LXX., was only 82 1/4 lbs. It was in the form of a circular mass, as the Hebrew name טַלְתַּיִם denotes. A talent of gold was double the weight of a talent of silver (2 Sam 12:30). Cf. Parable of the talents in Mt 25:15.

- 25] But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- 26] The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- 27] Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- 28] But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

100 denari = \$17. The servant had just been forgiven \$12 million dollars!

- 29] And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- 30] And he would not: but went and cast him into prison, till he should pay the debt.
- 31] So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- 32] Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- 33] Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?
- 34] And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
- 35] So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The basic issue is if you have been forgiven much, He is expecting you to forgive those with trespasses against you.

Forgiveness

- Forgiveness:
 - Never remembers our sin Heb 10:17
 - Restorative forgiveness 1 Jn 1:9
 - Discipline retained 2 Sam 13,14

- Forgive others
 - Degrees of Punishment:
- Col3:13
Lk 12:47, 48; Jn 13:7; Rom 2:12; 1 Jn 5:17

Next Session:

We will be starting “Unit II”: The Judean Ministry and Jesus’ Final Week. Read Matthew 19 - 20.

The Gospel of Matthew Session 13

Matthew 19 - 20

Review of Matthew: Unit I

Section I:

Matthew	1	The Genealogy of Christ
	2	The Birth of Christ
	3	The Baptism of Christ
	4	The Temptation of Christ
	5,6,7	Sermon on the Mount

Section II:

	8	Calming the Storm; Demoniac at Gadara
	9	Call of Matthew; Jairus’ Daughter; Woman with issue of blood
	10	The 12 sent out
	11	Response to John the Baptist
	12	Sabbath issues; The Unpardonable Sin

Section III

	13	Seven Kingdom Parables
	14	Feeding the 5,000
	15	Feeding the 4,000
	16	Caesarea Philippi
	17	Transfiguration
	18	Due Process for Torts

Unit II: The Judean Ministry & The Final Week Matthew 19 - 28

Matthew 19: The King’s Instructions

The King’s withdrawal from the crowds was about to come to an end. But the attacks of the enemy would grow more intense, culminating in His arrest and crucifixion. The religious leaders had already tried to ensnare Him with questions about the Sabbath and signs, and they had failed. They tried again, this time with a most controversial issue—divorce.

- 1] And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
- 2] And great multitudes followed him; and he healed them there.
- 3] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

There were two schools of thought: 1) *Hillel* - anything reason (like bad cooking!) and 2) *Shammai* - only adultery. This was a dispute among the sects of the Pharisees.

- 4] And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,
- 5] And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Quoted from Gen 2:24. Quoted twice by Jesus and twice by Paul. The concept of cleaving also involves the concept of leaving mother and father. God’s intended plan was for two people. No polygamy, bigamy... Man and wife, singular. The intent was to be for their lifetime.

- 6] Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

The Characteristics of Marriage

It is a divinely appointed union.

No court of law can change what God has established.

It is a physical union.

The man and woman become “one flesh.”

It is a permanent union.

God’s Law requires that the husband and wife enter into marriage without reservations. God’s original Law knows nothing of “trial marriages.”

It is a union between one man and one woman.

Any variations are contrary to the will of God, no matter what psychologists and jurists may say.

- 7] They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

This was a misquote of Deut 24:1-4. Moses did not command, Moses *allowed*. (Here Jesus authenticates that Deuteronomy was written by Moses!) It is the interpretation of this phrase that divided the two schools of Rabbi Hillel and Rabbi Shammai, famous first-century Jewish scholars. Hillel took a very lax view and said that the husband could divorce his wife for almost any reason, while Shammai took the stricter view and said Moses was speaking only about sexual sin. No matter which side Jesus took, He would surely offend somebody.

- 8] He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
 9] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
 10] His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

The divorce that Moses permitted in Deuteronomy 24 *actually severed the original marriage relationship*. God permitted the woman to marry again, and her second marriage was not considered adulterous. The second man she married was called a “husband” and not an adulterer. This explains how the woman of Samaria could have had five *husbands*, and yet be living with a man not her husband (Jn 4:16-18). Apparently all five of those marriages had been legal and Scriptural.

- 11] But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.
 12] For there are some eunuchs, which were so born from *their* mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive *it*, let him receive *it*.

This is not an invitation to celibacy. It is simply an indication that some people have the gift of desire to be celibate.

Marriage

The basis for marriage is four-fold: 1) Biological; 2) Psychological; 3) Sociological; and, 4) Supernatural. God uses the marriage relationship to communicate His precious truths, namely the relationship between Christ and the Church (Eph 5:31,32). Adam is a “type” of Christ (Gen 3; 1 Tim 2:14). Fornication before wedlock (Deut 22:13,14,20,21).

- 13] Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

Part of our outreach is to the children.

- 14] But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
 15] And he laid *his* hands on them, and departed thence.
 16] And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Note the basis is on works.

- 17] And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

Why “good”? One of three conclusions: He is a Liar, a Lunatic or Lord. “By the Law is the knowledge of sin” (Rom. 3:20). The Law is a mirror that reveals what we are (James 1:22ff). The purpose of the Law is to show that we cannot earn our way to heaven.

- 18] He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
 19] Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.
 20] The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
 21] Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

Discipleship: costs all that one has! To live for others. Phil 3:7,8; Lk 14:33 (26,27). The Law promised life (Lev 18:5; Gal 3:12). Second Commandment (Lev 19:18). ***It is good to have the things money can buy provided we do not lose the things that money cannot buy.*** Unless this rich ruler eventually turned to Christ, he died without salvation, one of the “richest” men in the cemetery.

- 22] But when the young man heard that saying, he went away sorrowful: for he had great possessions.
 23] Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
 24] And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

“...camel through the eye of the needle”: There are many theories. (Some say that it refers to the small door next to the gate, where a loaded camel could not pass through; I doubt it: *Rhaphidos* = a sewing needle.)

- 25] When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

Is it possible to be saved if you are rich? Yes, because of verse 26. See 1 Tim 6:10. Money is not the root of all evil, the LOVE of money is! (Money is only a unit of measure.) Money can be a blessing (1 Tim 6:17-19).

- 26] But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.
27] Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?
28] And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

There will be 12 thrones judging the 12 tribes of Israel. The apostles' destiny was Israel, not Gentiles. Paul was the apostle to the Gentiles.

- 29] And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.
30] But many *that are* first shall be last; and the last *shall be* first.

Those who have faithfully focused on Jesus will be startled by the impact that their lives have had on others. While those who have been "keeping score" may be in for some unpleasant surprises.

Matthew 20

- 1] For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.
2] And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"...penny": δηνάριον *denarion*, the principal silver coin of the Roman empire. = "containing ten." It took its name from it being equal to ten "asses"; the number after 217 B.C. increased to sixteen (about 3.898 grams or .1375 oz.). In those days it was basically a day's wage.

- 3] And he went out about the third hour, and saw others standing idle in the marketplace,
4] And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
5] Again he went out about the sixth and ninth hour, and did likewise.

"3rd hour": 9 a.m.; "6th hour": noon; "9th hour": 3 p.m.

- 6] And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

The 11th hour is one hour short of quitting time.

- 7] They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.
8] So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
9] And when they came that *were hired* about the eleventh hour, they received every man a penny.
10] But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
11] And when they had received *it*, they murmured against the goodman of the house,
12] Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
13] But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

He did not wrong anyone. He gave to everyone that which was bargained for. They are not earning their salvation. It doesn't matter if one worked all day or one hour, you can NOT earn your salvation. Jesus is simply saying that God will deal as He will.

- 14] Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.
15] Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
16] So the last shall be first, and the first last: for many be called, but few chosen.

My Wage

*I bargained with life for a penny, And life would pay no more,
However I begged at evening When I counted my scanty store;*

*For life is just employer, He gives you what you ask,
But once you have set the wages, Why, you must bear the task.*

*I worked for a menial's hire, Only to learn, dismayed,
That any wage I had asked of life, Life would have paid.*

— Jessie B. Rittenhouse

- 17] And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,
18] Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
19] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

For the third time, Jesus announced His arrest, crucifixion, and resurrection (see Mt 16:21; 17:22). In the previous announcements, He had not specified how He would die. But now He clearly mentioned the **cross**. (Did they understand? No. Cf. Lk 18:34.)

- 20] Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

The Mother of Zebedee's children; i.e., the mother of James and John (Salome was her name). Not James the brother of Jesus.

- 21] And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

The account that occurs in Mark 10:35 indicates that James and John were of the same mind. So this was not a case of the mother embarrassing her two sons.

- 22] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Some texts omit that last phrase about being "baptized with the baptism."

"We are able": They have no idea what He is going to do, the cup that He is about to drink of.

- 23] And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.
 24] And when the ten heard *it*, they were moved with indignation against the two brethren.
 25] But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

Classical worldly hierarchy.

- 26] But it shall not be so among you: but whosoever will be great among you, let him be your minister;
 27] And whosoever will be chief among you, let him be your servant:

Jesus mentions here (and demonstrates later with deeds) what the Church should view in terms of its organization: Not a hierarchy; the Church was to be organized with a shepherd.

- 28] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
 29] And as they departed from Jericho, a great multitude followed him.
 30] And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.
 31] And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.
 32] And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
 33] They say unto him, Lord, that our eyes may be opened.
 34] So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

If you compare this with the same accounts in Luke (18:35-43) and Mark (10:46-52) they are a bit different. Luke describes this as they came to Jericho and Mark describes the healing of the blind men when they depart from Jericho. The idea that they don't quite agree exactly refutes the idea that they are colluding.

Yet, if you read it carefully you will discover that what Luke is really saying is that they met the one beggar as they got to the city. Both Matthew and Mark indicate that the healing took place as they were leaving. Both Mark and Luke describe one blind man, while Matthew describes two. How many were there? Two.

Mark and Luke focus on the one who had a better witness, while there still were two. Also in Chapter 9 there were two blind men healed just before the twelve were sent out to the Kingdom of Israel. Here Matthew highlights two blind men healed at the close of the Galilean ministry and just before the Triumphal Entry.

Next Session

The Triumphal Entry: The Beginning of the Final Week...Read Matthew 21:1-11; Mark 11:1-10; Luke 19:29-44; John 12:12-19. (Why is this *not* "Palm Sunday"?)

The Gospel of Matthew Session 14

Matthew 21: The Triumphal Entry

Triumphal Entry (Mt 21: 1-11; Mk 11: 1-10; Lk 19:29-39; Jn 12:12-19)

- 1] And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

- 2] Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
- 3] And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
- 4] All this was done, that it might be fulfilled which was spoken by the prophet, saying,
- 5] Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Quoting Zech 9:9. There were several times that Jesus became popular and the crowd wanted Him to be King. Each time Jesus slips away and notes that “Mine hour has not yet come.” Here Jesus stages the event! He does this deliberately to fulfill an Old Testament prophecy.

This was four days before Passover. Every able-bodied male was required by the Law to go to Jerusalem for Passover. So Jerusalem at this time was a tourist center. (This was not “Palm Sunday” either: the 10th of Nisan was a *Saturday*.)

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zechariah 9:9

- 6] And the disciples went, and did as Jesus commanded them,
- 7] And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

Riding this unbroken colt was a miracle in itself!

- 8] And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.
- 9] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

The account in Luke notes that they are singing Psalm 118, heralding Jesus as the *Meshiach Nagid*, the Messiah the King. The Pharisees are upset because they felt that they were blaspheming. Did Jesus ever sit on the throne of David? No, it didn’t exist then. He will later (Cf. 1 Kgs 1:38-40: Solomon was brought to his coronation riding *David’s mule*).

Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the LORD’S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech

thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Psalm 118:19-29

Later in the week, Jesus Himself would refer to this psalm and apply it to Himself (Ps 118:22–23; Mt 21:42).

Hosanna

- This Greek transliteration of a Hebrew word “Save we pray,” occurs six times in the Gospels as the cry of the people when our Lord entered Jerusalem as the Messiah (Mt 21:9,15; Mk 11:9; Jn 12:13).
- Taken from Ps 118, recited at the Feast of Tabernacles in “the great Hallel,” Ps 113-118 they waved willow and palm branches with rejoicings.
- The 7th or last day of the feast was called “the Great Hosanna,” especially associated with consummated salvation.

10] And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11] And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The Final Week

Matthew 21	Luke 19	Triumphal Entry
Matthew 22	Luke 20	
Matthew 23		
Matthew 24	Luke 21	Olivet Discourse
Matthew 25		
Matthew 26	Luke 22	Last Seder
Matthew 27	Luke 23	Crucifixion
Matthew 28	Luke 24	Resurrection

Triumphal Entry: Luke 19:28-40

- 28] And when he had thus spoken, he went before, ascending up to Jerusalem.
- 29] And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,
- 30] Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* *hither*.

- 31] And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.
- 32] And they that were sent went their way, and found even as he had said unto them.
- 33] And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
- 34] And they said, The Lord hath need of him.
- 35] And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
- 36] And as he went, they spread their clothes in the way.
- 37] And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;
- 38] Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
- 39] And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
- 40] And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The best bargain in Israel: when you walk down that very road, pick up a stone or two and, when you return home, mount them on a plaque as a trophy: “One of the stones which didn’t cry out!”

(It will always elicit a question from a visitor and you will be obliged to explain Lk 19, Dan 9, etc.)

Old Testament (*Tenach*) Texts

- Original Hebrew (“*Vorlage*”): in the days of Ezra and Nehemiah.
- Septuagint Translation (LXX) 285-270 B.C., Ptolemy Philadelphus II commissioned 70 top scholars at Alexandria to translate the Hebrew *Tenach* (Old Testament) into the common Greek of that day – *It is the primary text quoted in the New Testament.*
- Masoretic Text (MT): Derived from the Council of Jamnia, 90 A.D.

The “70 Weeks” of Daniel

The Scope	9:24
The 69 Weeks	9:25
(The Interval)	9:26
The 70th Week	9:27

The Scope

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, to make reconciliation for

iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy Place.

Daniel 9:24

shabu'im = sevens, “week.” (Gen 29:26-28; Lev 25, 26.) *hatak* = determined, reckoned:

- 1) The focus of the passage is on the **Jews**, not the Church or the Gentile world.
- 2) The six major items listed have *yet to be completed*...including “to seal up (close authority of) the vision” and to anoint the *godesh gadashim*, (the Holy of Holies).

This has been unfulfilled in over 2000 years: v.26 will detail an intervening **Interval** between the 69th and 70th Weeks. A key to understanding this passage is to realize that the 70 “Weeks” are not all contiguous.

“Weeks” = ?

Days:	Sabbath on the 7 th Day (Gen 2:2; Ex 20:11).
Weeks:	Feast of Weeks (Lev 23:15,16).
Months:	Nisan to Tishri (Ex 12:2; Lev 23:24).
Years:	Sabbatical Years for the Land (Lev 25:1-22; 26:33-35; Deut 15; Ex 23:10,11; 2 Chr 36:19-21).

Note: focus of entire prophecy is *Israel*, not the Gentile world (Dan 9:24). Seventy “Sevens” imply weeks of *years* (Gen 29:27, et al.). Sabbath for the land ordained (Lev 25:1-22; 26:33-35; Deut 15; Ex 23:10, 11). Failure to keep the sabbath of the land was the very basis for 70 years captivity (2 Chr 36:19-21).

The 69 Weeks: *terminus ad quo* = The Trigger

*Know therefore and understand, that **from** the going forth of the commandment to restore and to build Jerusalem **unto** the Messiah the King shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

Daniel 9:25

The Decrees to “Rebuild Jerusalem”?

- | | |
|-------------------------|-------------------|
| 1) Cyrus, 537 B.C. | Ezra 1:2-4 |
| 2) Darius | Ezra 6:1-5, 8, 12 |
| 3) Artaxerxes, 458 B.C. | Ezra 7:11-26 |
| 4) Artaxerxes, 445 B.C. | Neh 2:5-8, 17, 18 |

(1)(2) and (3) were to build the *Temple*. Only the last one (4) was to rebuild the *city*, the walls, etc. Note: רֶהוֹב *rehob*, “street”; חָרוֹץ *haruts*, moat, fortification. Why “7 + 62”? Time to build the city? Time to close the Old Testament canon? Time between Testaments?

Nominal 360-day Years

- Biblical Usage: Genesis (Gen 7:24; 8:3,4); Daniel (Dan 9:27; 12:6); Revelation (Rev 11:2,3; 13:5).
- Ancient calendars based on 360-day years.
- Assyrians, Chaldeans, Egyptians, Hebrews, Persians, Greeks, Phoenicians, Chinese, Mayans, Hindus, Carthaginians, Etruscans, Teutons, et al.

All these calendars were based on a 360-day year; typically, twelve 30-day months. (In ancient Chaldea, their calendar was based on a 360-day year and it is from this Babylonian tradition that we have 360 degrees in a circle, 60 minutes to an hour, 60 seconds in each minute, etc.)

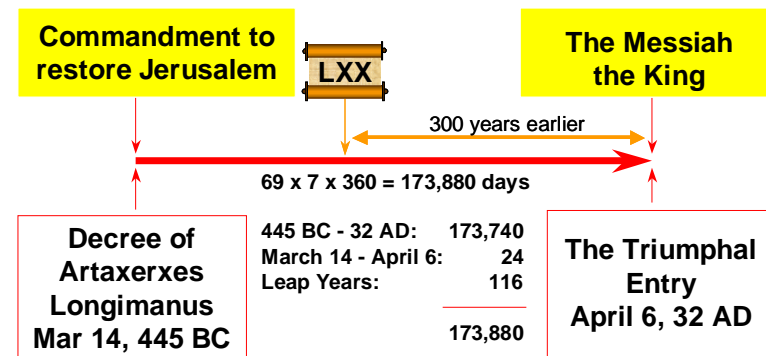
- Orbital Changes? Long day of Joshua (Josh 10:12, 13) due to Mars pass-bys? [Strangely corroborated by Jonathan Swift’s *Gulliver’s Travels*, which draws on eye witness account of the two moons of Mars before adequate telescopes available. Cf. *Joshua* Commentary or our briefing package, *Signs in the Heavens*.]

In 701 B.C., all calendars appear to have been reorganized. Numa Pompilius, the second King of Rome, reorganized the original calendar of 360 days per year, by adding 5 days per year. King Hezekiah, Numa’s contemporary, reorganized his Jewish calendar by adding a month each Jewish leap year (on a cycle of 7 among every 19 years).

The Target: *terminus ad quem*

The Meshiach Nagid: “The Messiah the King.” The prediction is to the presentation of the Messiah the King (*Nagid* is first used of King Saul). On several occasions in the New Testament when they attempted to take Jesus as a King, He invariably declined, “Mine hour is not yet come.” (Jn 6:15; 7:30, 44; etc.) Then one day, He *arranges* it.

Again, all four Gospels record this: Mt 21:1-9; Mk 11:1-10; Lk 19:29-39; Jn 12:12-16. Nisan 10: “take to everyone a lamb.” Jesus deliberately arranges to fulfill Zech 9:9. This is the only day He allows them to proclaim Him King (Lk 19:38).



Judgment Declared (Luke 19:41-44)

- 41] And when He was come near, He beheld the city, and wept over it,
 42] Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
 43] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
 44] And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Jesus held them accountable to recognize *this very day*. This was the 10th of Nisan, prior to the Passover on the 14th of Nisan, 32 A.D. We will explore more of these details when we review the “Olivet Discourse” in Matthew 24 and Luke 21.

The Interval (Daniel 9:26)

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:26

An interval, or gap, is clearly required by v. 26: events described are *after* the 69th and *prior to* the 70th week.

“...cut off”: פָּרַת *karat*, to cut off, eliminate, kill, execute; death penalty (Lev 7:20; Ps 37:9; Prov 2:22).

“not for Himself”: nothingness: rejection, substitution.

The people of “the prince that shall come” = historically, the Romans.

Thus, the Prince to come will be of the Roman Empire (but *NOT* necessarily from Europe!) Sanctuary destroyed, etc. 38 years are included with the destruction of Jerusalem in A.D. 70. Over 1970 years have transpired so far.

“...flood”: diaspora. Titus Vespasian: 38 years later (not 3½!).

Rabbinical Confirmations

- Messianic; prior to the Temple destroyed.
 - *Yalkut*, Vol II, 32b, p.79 Nazir edition
- Messiah to exit prior to 33 A.D.
 - *Midrash Berishit*, p.243 Warsaw edition [re: Yakov Prasch].

The Destiny of Israel The Missing Key of “Systematic” Theology

Divisions of Theology

- | | |
|-------------------|-----------------------------|
| • Bibliology | The Bible |
| • Theology Proper | Attributes of God |
| • Christology | Lord Jesus Christ |
| • Pneumatology | Holy Spirit |
| • Angelology | Angels, fallen and unfallen |
| • Anthropology | Man |
| • Soteriology | Salvation |
| • Ecclesiology | The Church |
| • Eschatology | End-Times; Last Things |

Notice what’s missing? **Israelology** = the study of Israel as an instrument in God’s program for man.

Israel and the Church

- Distinctions: different origins, missions, and destinies.
- “Replacement” views deny Israel its place in God’s program (Rom 9, 10, 11) and would seem to make God a liar. This laid the basis for Christian anti-Semitism.
- The “70 Weeks” deal specifically with *Israel*.
- Paul’s trichotomy: Jews, Gentiles, Church (1 Cor 10:32).
- Distinctives reappear after Revelation 4.

The Church Interval

- **Interval also implied:** Isa 61:1,2 (re: Lk 4:18-20); Rev 12:5,6. Also: Isa 54:7; Hos 3:4,5; Amos 9:10,11; (Acts 15:13-18); Micah 5:2,3; Zech 9:9,10; Luke 1:31,32; 21:24
- **Interval defined:** Luke 19:42 *until* Rom 11:25
- This interval is the period of the Church, an era kept secret in OT: Mt 13:34,35; Eph 3:5,9

[Interval implied in 24 references] “Israel” is *never* used of the Church (73X). [Gal 6:16 is misunderstood, by ignoring the *kai* in the Greek which clearly distinguishes the two groups.] It seems that the Lord deals with Israel and the Church *mutually exclusively*. [Example: Chess Clock]

The Church

- Prerequisites:
 - Atonement: Mt 16:18, 21
 - Resurrection: Eph 1:20-23
 - Ascension: Eph 4:7-11
(Spiritual gifts only after ascension)
- Born at Pentecost: Col 1:18; 1 Cor 12:13; Acts 1:5, 11:15-16.

Mystery Character

- | | |
|------------------------------------|------------------------|
| • Body Concept | Eph 3:3-5,9 |
| • Indwelling every believer | Col 1:26-27 |
| • Bride of Christ | Eph 5:22-32 |
| • <i>Harpazo</i> , (“Rapture”) | 1 Cor 15:50-58 |
| • One “New Man” | Eph 2:15; Cf. Rev 12:5 |
| • Distinguished from Jews/Gentiles | 1 Cor 10:32 |

The Church: (Our need: *Ecclesiology*, not Eschatology!)

Blindness Declared

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luke 19:42

For How Long?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the Fullness of the Gentiles be come in.

Romans 11:25

The 70th Week

And he (“the prince that shall come”) shall enforce the covenant with [the] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 9:27

The Covenant Enforced with “The Many”: This is an idiom for Israel. This is the “Covenant with Hell,” Isa 28:15; Zech 11:15-17 etc.

“Midst of the week”: The most documented period of time in the Bible. Time, times, the dividing of time (Dan 7:25; 4:16, 23, 25).

Next Session

Read the remainder of Matthew 21 and Matthew 22.

The Gospel of Matthew Session 15 Matthew 21b - 22

Matthew 21 (Pt. 2): Cleansing the Temple

Hypocrisy (Mt 21:12-22): Jesus performed two acts of judgment: He cleansed the Temple, and He cursed a fig tree. Both acts were contrary to His usual manner of ministry, for He did not come to earth to judge, but to save (Jn 3:17). Both of these acts revealed the hypocrisy of Israel: The temple was a den of thieves, and the nation (symbolized by the fig tree) was without fruit. Inward corruption and outward fruitlessness were evidences of their hypocrisy.

- 12] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Jesus had opened His ministry with a similar act (Jn 2:13-25). Now, three years later, the temple was defiled again by the “religious business” of the leaders. Annas, the former high priest, was the manager of this enterprise, assisted by his sons. In order to comply with the requirements of the Temple, you had to have the Temple currency. This created the need for moneychangers. The whole practice was corrupt and also in the wrong place.

- 13] And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

“My house,” He was affirming that He is God. Quoting from Isa 56:7. The entire 56th chapter of Isaiah denounces the unfaithful leaders of Israel. The phrase “den of robbers” comes from Jeremiah 7:11 and is part of a long sermon that Jeremiah delivered in the gate of the temple, rebuking the people for the same sins that Jesus saw and judged in His day.

- 14] And the blind and the lame came to him in the temple; and he healed them.
15] And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,
16] And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17] And he left them, and went out of the city into Bethany; and he lodged there.

Bethany, within a Sabbath days walk from Jerusalem. Some very special times in Bethany, where Lazarus is raised.

- 18] Now in the morning as he returned into the city, he hungered.
19] And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

The Fig Tree

In most varieties of fig trees in this part of the country, the figs show up before the leaves. So by the time there are leaves, there should be fruit on it. When we consider the time and place of this event, we understand it better. Jesus was near Jerusalem in the last week of His public ministry to His people. Jesus was not angry at the tree. Rather, He used this tree to teach several lessons to His disciples.

God wants to produce fruit in the lives of His people. In the Parable of the Fig Tree (Lk 13:6-9), the gardener was given more time to care for the tree, but now the time was up. While we can make a personal application of this event, the main interpretation has to do with Israel (Jer 8:13; Hos 9:10, 16; Lk 13:6-9) or, specifically, Judah (Isa 24, Hos 9, Joel 1).

Just as this tree had leaves but no fruit, so Israel had a show of religion but no practical experience of faith resulting in godly living.. The lesson here for the disciples is if they don’t bear fruit they are in jeopardy. One cannot judge the human heart—that is God’s job—however, one can inspect the fruits!

- 20] And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!
- 21] Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
- 22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
- 23] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
- 24] And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

This series of three parables grew out of the demand of the chief priests and elders for Jesus to explain what authority He had for cleansing the temple. By what authority? This is late in the game, they have had their chance. He will give them His answer when He is under oath at the trial.

- 25] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

“Catch-22”: No matter how they answer they lose. In taking them back to the ministry of John, Jesus was not trying to avoid the issue. John had prepared the way for Jesus. Had the rulers received John’s ministry, they would have received Jesus. Instead, the leaders permitted Herod to arrest John and then to kill him. If they would not accept the authority of John, they would not accept the authority of Jesus; for both John and Jesus were sent by God. In Chapter 23 Jesus pronounces **eight woes** upon the Pharisees.

- 26] But if we shall say, Of men; we fear the people; for all hold John as a prophet.
- 27] And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
- 28] But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
- 29] He answered and said, I will not: but afterward he repented, and went.
- 30] And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

One says that he is not going to do it, but he does; and the other says he will, but he doesn’t. He is talking to the Scribes and Pharisees. All that the Lord said, we will do (Ex 24:7 vs. Rom 2:24 vs. John 3:3,5).

- 31] Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Why tax collectors and harlots? Their lifestyle is rebellious, but they might repent. In contrast to the Scribes and Pharisees whose words are supportive and yet their hearts are far from Him.

- 32] For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.
- 33] Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:
- 34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
- 35] And the husbandmen took his servants, and beat one, and killed another, and stoned another.

The Vineyard: **Isa 5:1-7**; Jer 2:21; Ps 80:8.

- 36] Again, he sent other servants more than the first: and they did unto them likewise.
- 37] But last of all he sent unto them his son, saying, They will reverence my son.

“...his son”: in Mark 12:6 notes his **beloved** son (Cf. John 1:11; 6:38; 7:28,29; “killed,” Acts 2:23).

Jewish guilt: 1 Thess 2:2,14,15. Gentiles guilt: Acts 4:26,27 (vs. us and our sins).

- 38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.
- 39] And they caught him, and cast *him* out of the vineyard, and slew *him*.

Jesus was killed outside the gate...

- 40] When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?
- 41] They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.
- 42] Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?

Jesus Himself would refer to Psalm 118 that was sung on His entry and apply it to Himself (Ps 118:22–23; Mt 21:42). Idea of Jesus being the stone (Isa 28; Ex 17; 33; 1 Cor 10; Mt 21; Isa 8; Zech 3) Cf. Acts 4:11; Eph 2:20; 1 Pet 2:7.

- 43] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
- 44] And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Stumble: Isa 8:14. Ground to Powder: Dan 2:34, 35. Mountains are idioms for government. This stone becomes a government.

Stones & Mountains

- God is referred to as a rock or a stone (Deut 32:4, 18, 30-31; Ps 18:2, 31, 46).
- The stone is also a Messianic title.
- To Israel, Jesus was a stumbling stone (Isa 8:14-15; Rom 9:32-33; 1 Cor 1:23).
- Israel rejected the Messiah, but in His death and resurrection He created the church.
- To the church, Jesus is the foundation stone, the head of the corner (Eph 2:20-22; 1 Pet 2:4-5).
- At the end of the age, Jesus will come as the smiting stone, destroy Gentile kingdoms, and establish His own glorious kingdom (Dan 2:34).

They were the *builders* who rejected the stone (Acts 4:11). What were the consequences? For one thing, the kingdom would be taken from Israel and given to another nation, the church (1 Pet 2:9, and note the context, 1 Peter 2:6-10). Those who would attack this stone would be “pulverized”; those whom Christ judges will be crushed to bits.

- 45] And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
- 46] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matthew 22: Rejection of the Holy Spirit (vv. 1-14)

When we study the first seven chapters of Acts, we discover that the message is going out to none but Jews (Acts 2:5, 10, 14, 22, 36; 3:25; 6:7). “To the Jew first” was God’s plan (Acts 3:26; Rom 1:16).

How did the nation’s leaders respond to the ministry of the Holy Spirit through the Apostles? They rejected the Word and persecuted the church. The same rulers who permitted John to be killed, and who asked for Jesus to be killed, themselves killed Stephen! Later, Herod killed James (Acts 12:1ff).

- 1] And Jesus answered and spake unto them again by parables, and said,
- 2] The kingdom of heaven is like unto a certain king, which made a marriage for his son,
- 3] And sent forth his servants to call them that were bidden to the wedding: and they would not come.

“...to them that were bidden” (Jn 1:11): John is talking about Israel, Jesus came to them. The Jews rejected Him. (Yet, remember v. 13 notes that those who received Him.) The whole idea is that Jesus came first unto Israel.

- 4] Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.
- 5] But they made light of *it*, and went their ways, one to his farm, another to his merchandise:
- 6] And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

The remnant slew his servants. This can be seen many ways, one is the slaughtering of the prophets. Others note the parallel with Peter in Acts 3:19-21 with the stoning of Stephen. Clearly, Israel is guilty of not only having rejected the Messiah, but also of the blood of the prophets, etc.

- 7] But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Armies! Ex 15:3; Num 21:14! Stephen’s indictment against the nation: “You do always resist the Holy Ghost” (Acts 7:51).

In Acts 8 we read that the message went to the Samaritans, and in Acts 10 we read that it even went to the Gentiles.

The awful “blasphemy against the Holy Spirit” that Jesus spoke about in Matthew 12:22-32 was a national sin, committed by Israel. When they rejected John, they rejected the Father who sent him; but there remained the ministry of the Son. When they rejected the Son, *they were forgiven* because of their ignorance (Lk 23:34; Acts 3:17).

No sinner *today* can be forgiven for rejecting Christ, for this rejection is what condemns the soul (Jn 3:16-22). The Spirit of God is bearing witness through the Word to the person and work of Jesus Christ. It is the Spirit who convinces the world of sin (Jn 16:7-11). The Spirit can be resisted by unbelievers (Acts 7:51), but nobody knows that crisis hour (if there is one) when the Spirit stops dealing with a lost sinner.

- 8] Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

- 9] Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
- 10] So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

The call to the Gentiles.

- 11] And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
- 12] And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Eastern custom is for the host to provide the garments for the guests. The guests were expected to be wearing the robes provided by the King. Garments for the marriage supper: in Rom 10:3, we will be standing before God by Jesus' righteousness, not our own. Isa 64:6, "our righteousness" is as filthy rags (polite words for "used menstrual cloths").

- 13] Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
- 14] For many are called, but few *are* chosen.

Here is where the idiom, or the mechanic of the parable yields to the reality which Christ is focusing on. He is obviously talking about something far broader in impact than simply a wedding and a breach of etiquette.

Saul of Tarsus: At first he would have tried to come by his own righteousness, but he was confronted on the Damascus Road and accepted Christ's robe of righteousness (Rom 10:1-13; Phil 3:7-9; Acts 4:12). This parable shows the need to be properly attired for the wedding feast. A lot of prophetic overtones: the word going out twice, first to Israel and then the Gentiles; the righteousness required...

- 15] Then went the Pharisees, and took counsel how they might entangle him in *his* talk.
- 16] And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

The Herodians are pro-Roman Jews. Herod was not Jewish, he was Idumaeon, he was established there by Rome. They were joined with the Pharisees politically, as both were powerful groups even though they had some very substantial differences (the Pharisees being ultra-Judaistic and the Herodians being pro-Roman).

The Pharisees and the Herodians were enemies, but their common foe brought them together. Here, they are both trying to entrap Jesus.

It was necessary for the lamb to be examined before Passover (Ex 12:3-6). If any blemish whatsoever was found on the lamb, it could not be sacrificed. Jesus was examined publicly by His enemies, and they could find no fault in Him.

- 17] Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

In asking this question, they thought that Jesus would have to side with one of the groups: either pro-Roman or pro-Temple.

The Enemies

The Pharisees opposed the Roman poll tax for several reasons: 1) They did not want to submit to a Gentile power; 2) Caesar was revered as a god; and 3) They had better uses for the money than to give it to Rome.

Since the Herodians were the party supporting Herod, they were in favor of the tax. Herod's authority was given to him by Caesar; and Herod would have had a difficult time staying in power without Rome's support.

Every tax the poor people had to pay was another reminder that they were not free. The Zealots, an "underground" organization of fanatical Jews, often staged protests against Rome. They would oppose any Roman tax.

It is easy to see why the Pharisees and Herodians chose the poll tax as the bait for their trap: If He opposed the tax, He would be in trouble with Rome. If He approved the tax, He would be in trouble with the Jews.

Jesus immediately saw through their scheme. He knew that their real purpose was not to get an answer to a question, but to try to trap Him. They were only acting a part, and this made them hypocrites. On this basis alone, He could have refused to answer them. But He knew the people around Him would not understand. Here was an opportunity for Him to silence His enemies and, at the same time, teach the people an important spiritual truth.

- 18] But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
- 19] Shew me the tribute money. And they brought unto him a penny.

"...tribute money": Roman coins; they were more valuable.

- 20] And he saith unto them, Whose *is* this image and superscription?
- 21] They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Our Dual Citizenship

Christians must honor and obey rulers (Rom 13; 1 Pet 2:13-17; 1 Tim 2:1ff) We must respect our earthly rulers (or elected leaders), obey the law, pay taxes, and pray for all who are in authority. Christians have a dual citizenship, in heaven and on earth (Phil 3:20).

Christians must honor and obey God. Caesar was not God. While governments cannot enforce religion (Acts 5:29), neither should they restrict freedom of worship. The best citizen honors his country because he worships God.

Man bears God's image and owes God his all. Caesar's image was on the coin; God's image is on man (Gen 1:26-27). Sin has marred that image, but through Jesus Christ, it can be restored (Eph 4:24; Col 3:10).

- 22] When they had heard *these words*, they marvelled, and left him, and went their way.
- 23] The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
- 24] Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

The Sadducees did not believe in the resurrection, etc. They were the "liberals" of their day... They were quoting Deut 25:5. The Sadducees' hypothetical illustration was based on the Jewish law of "levirate marriage" from Deut 25:5-10. (The word *levirate* comes from the Latin word *levir* which means "a husband's brother." It has nothing to do with the tribe of Levi.) The purpose of this custom was to preserve a man's name should he die without a male heir. In a nation like Israel, where family inheritance was a major thing, it was important that each home have an heir. It was considered a disgrace for a man to refuse to raise up a family for his dead brother.

- 25] Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
- 26] Likewise the second also, and the third, unto the seventh.
- 27] And last of all the woman died also.
- 28] Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

This was obviously a contrived question meant to entrap Jesus. It was also their way of poking fun at the Pharisaical belief of a resurrection. They are not trying to get at this Levitical law, but rather the idea of a resurrection.

Jesus does not attack a lot of things here, instead He focuses on one issue. He draws upon the one common base that they all have, the Torah. The Sadducees did not accept the rest of the Old Testament, but they did accept the five books of Moses, the Torah or what we call the Pentateuch.

- 29] Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 30] For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

He does not deal with the issue deeply, He just points out that they are all messed up. First, Jesus points out that the concept of marriage in the resurrection is just not Scriptural. (He does not say that angels are sexless, just that they do not marry; Cf. fallen angels in Gen 6.)

- 31] But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
- 33] And when the multitude heard *this*, they were astonished at his doctrine.

The real issue is the resurrection, which Jesus addresses head on. It is amazing that the God of the universe is calling Himself by the names of these three men. Note that He does not say that He *was* the God of, but rather *is* the God of ... Present tense, not just that God is in the present tense, but that those three men are in the present tense, not past.

He also wanted to answer their claim that there was no resurrection; *and He did it by referring to Moses!* He knew that Moses was the only authority they would accept. He reminded them of Exodus 3:6 where God said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." He did not say, "I *was* the God of Abraham," for that would mean that Abraham was no more. By saying "I am," the Lord made it clear that these three men of faith were *at that time alive*. And by repeating "the God of," the Lord was saying that He knew them and loved them personally and individually. (For a complete study of the *B'nai Elohim*, see our *Expositional Commentary on Genesis* or the briefing packages *The Flood of Noah* and *Return of the Nephilim*. Also, *Heaven and Hell*.)

- 34] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
- 35] Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,
- 36] Master, which *is* the great commandment in the law?

- 37] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- 38] This is the first and great commandment.

Jesus is quoting Deut 6:5. Phylacteries are leather boxes containing Scriptures that are strapped to their left hand and to their foreheads. They had documented 613 commandments in the Law, 248 positive and 365 negative. Note, however, that Deut 6 says “with all thy strength” vs. Jesus’ quote of “with all thy mind.” Jesus adds the part of mind, and Paul discusses “renewing” one’s mind, a New Testament concept.

- 39] And the second *is* like unto it, Thou shalt love thy neighbour as thyself.
- 40] On these two commandments hang all the law and the prophets.

Quoting Lev 19:18... Love is the controlling principle (2 Pet 1:4; 1 Jn 3:10-18; 4:7-21; 5:1,2). All of the Law is summed up in love (Rom 13:8-10).

The law is like a chain: it’s no stronger than its weakest link (James 2:10). But Jesus had a deeper meaning to convey in this marvelous answer. The Jews were afraid of idolatry. When Jesus claimed to be God, they opposed Him because they could not believe it was right to worship a creature. Jesus received worship and did not rebuke those who honored Him. Was this idolatry? No, because He *is* God! But if the Law commands us to love God *and our neighbor*, then it would not be wrong for the Jews to love Jesus. Instead, they were plotting to kill Him. He had said to them one day, “If God were your Father, you would love Me” (Jn 8:42). They accepted the authority of the Law, yet they refused to obey it in their lives.

- 41] While the Pharisees were gathered together, Jesus asked them,
- 42] Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*.

On this question hangs *our* entire life. “Whose son is he?” “He is the Son of David.” Had they been asked, they could have referred to numbers of Old Testament Scriptures, including 2 Sam 7:12-13; Ps 78:68-72; and Micah 5:2.

- 43] He saith unto them, How then doth David in spirit call him Lord, saying,
- 44] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
- 45] If David then call him Lord, how is he his son?

Quoting Ps 110 (Cf. Prov 30:4!). Every orthodox Jewish scholar interpreted this to refer to the Messiah. Only the Messiah could sit at the right hand of Jehovah God. Jesus believed in the inspiration and accuracy of

the Old Testament Scriptures, for He said that David spoke these words “in the Spirit.” As God, Messiah is David’s Lord; as man, He is David’s Son. He is both “the root and the offspring of David” (Rev 22:16). Psalm 110:1 teaches the deity and the humanity of Messiah.

- 46] And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Next Session

Read Matthew 23 and review Matthew 5.

The Gospel of Matthew Session 16

Matthew 23

Christ’s Major Discourses

- | | |
|---|----------------------|
| 1) Sermon on the Mount | Matthew 5-7 |
| – The Manifesto of the Kingdom. | |
| 2) Mystery Parables Discourse | Matthew 13 |
| – The direction that the Kingdom of heaven will take after Christ’s rejection. | |
| 3) Olivet Discourse | Matthew 24-25 |
| – Prophetic (yet distinct from Luke 21). | |
| 4) Upper Room Farewell Address | John 14-17 |
| – New relationships in view of Christ’s death, resurrection, ascension, and intercession. | |

Review Matthew 5: The Beatitudes

Matthew 23: Our Lord’s Last Public Message

This was our Lord’s last public message. It is a scathing denunciation of false religion that paraded under the guise of truth. Some of the common people no doubt were shocked at His words, for they considered the Pharisees to be righteous.

False Righteousness

- | | | |
|----------------------------------|--------|-----------------|
| • Entering the kingdom | Mt 5:3 | |
| – <i>Shutting up the kingdom</i> | | <i>Mt 23:13</i> |
| • Mourners comforted | Mt 5:4 | |

- *Destroyers condemned* Mt 23:14
- Meek inherit the earth Mt 5:5
- *Proud send souls to hell* Mt 23:15
- Hungering for holiness Mt 5:6
- *Greedy for gain* Mt 23:16-22
- Obtaining mercy Mt 5:7
- *Rejecting mercy* Mt 23:23-24
- Pure in heart Mt 5:8
- *Defiled in heart* Mt 23:25-28
- Peacemakers = God’s children Mt 5:9
- *Persecutors are the devil’s children* Mt 23:29f
- Persecuted are God’s children Mt 5:10
- *Persecutors are the devil’s children* Mt 23:29f

- 1] Then spake Jesus to the multitude, and to his disciples,
- 2] Saying, The scribes and the Pharisees sit in Moses’ seat:

“Moses’ seat” means that they put themselves in the position of Moses’ authority. They would be the first to espouse Moses as an authority.

- 3] All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

“Do as I say, not as I do.”

- 4] For they bind heavy burdens and grievous to be borne, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers.
- 5] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

“Phylacteries”: Ex 13:9-16; Deut 6:9. Jesus’ point is that the Pharisees are doing all this for show. He is not saying all that wear phylacteries are for show, nor is He indicting some of the observances were their cultural pattern of style of worship. We all are victims of cultural background or style of worship. Jesus is referring to the condition of their heart—they are doing these things to be seen of men, not because of their love for God.

“Hem of the garment” was a symbol of rank.

- 6] And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- 7] And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- 8] But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

- 9] And call no *man* your father upon the earth: for one is your Father, which is in heaven.
- 10] Neither be ye called masters: for one is your Master, *even* Christ.
- 11] But he that is greatest among you shall be your servant.
- 12] And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Eight Woes: Matthew 23:13-34

Most study Bibles say seven, but we count eight. Contrast these eight “woes” with the eight beatitudes found in Matthew 5:1-12. In the Sermon on the Mount the Lord described true righteousness; here He describes a false righteousness.

- 13] But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

“Scribes, Pharisees and hypocrites” treated as synonyms. Two problems, one that they are missing it themselves, and two, that they are preventing others from going in!

Entering the kingdom—shutting up the kingdom The poor in spirit enter the kingdom, but the proud in spirit keep themselves out and even keep others out. **The Greek verb indicates people trying to get in who cannot.** It is bad enough to keep yourself out of the kingdom, but worse when you stand in the way of others. By teaching man-made traditions instead of God’s truth, they “took away the key of knowledge” and closed the door to salvation (Lk 11:52).

- 14] Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Prov 28:9. Prayer of the wicked = abomination. While this verse is not in some manuscripts of Matthew, it is found in Mark 12:40 and Luke 20:47. Instead of mourning over their own sins, and mourning with needy widows, the Pharisees took advantage of people in order to rob them. They used their religion as a “cloak of covetousness” (1 Thess 2:5).

- 15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

A proselyte is a convert to a cause. The Pharisees were out to win others to their legalistic system, yet they could not introduce these people to

the living God. Instead of saving souls, the Pharisees were condemning souls!

A “child of hell” is the equivalent of “child of the devil,” which is what Jesus called the Pharisees (Mt 12:34; 23:33; Jn 8:44). A “child of the devil” is a person who has rejected God’s way of salvation (righteousness through faith in Christ). This person parades his own self-righteousness through whatever religious system he belongs to. The convert usually shows more zeal than his leader, and this “double devotion” only produces double condemnation. How tragic that people can think they are going to heaven, when actually they are going to hell!

- 16] Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
- 17] Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- 18] And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- 19] Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
- 20] Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
- 21] And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
- 22] And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

“Blind guides” is a perfect description, one that must have brought a smile to the lips of the listeners. Jesus had used it before (Mt 15:14). The Pharisees were blind to the true values of life. Their priorities were confused. They would take an oath and use some sacred object to substantiate that oath—the gold in the temple, for example, or the gift on the altar. But they would not swear by the temple itself or the altar. It was the temple that sanctified the gold and the altar that sanctified the gift. They were leaving God out of their priorities. All oaths forbidden (Mt 5:33-37).

Jesus knew that the Pharisees wanted both the gold and the gifts on the altar. This is why the Pharisees practiced “Corban”—anything dedicated to God could not be used for others (Mt 15:1-9; Mk 7:10-13). These men were not seeking for the righteousness of God; they were greedy for gain. They worked out a “religious system” that permitted them to rob God and others and still maintain their reputations.

- 23] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

He is referring to the tithing of spices and grains—trivia vs. the important traits: justice, mercy, and faith (Cf. Micah 6:8).

- 24] Ye blind guides, which strain at a gnat, and swallow a camel.

The Pharisees majored on the minors. They had rules for every minute area of life, while at the same time they forgot about the important things. It is usually the case that legalists are sticklers for details, but blind to great principles. This crowd thought nothing of condemning an innocent man, yet they were afraid to enter Pilate’s judgment hall lest they be defiled (Jn 18:28).

Tithing

- The Old Testament Law required tithing (Lev 27:30; Deut 14:22ff).
- Abraham had practiced tithing long before the Law was given (Gen 14:20).
- Jacob followed his grandfather’s example (Gen 28:20-22).
- The principles of Christian giving under grace (2 Cor 8-9).
- We are not content simply to give a tithe (10%), but we also want to bring offerings to the Lord out of hearts filled with love.

Justice, mercy, and faithfulness are the important qualities God is seeking. Obeying the rules is no substitute. While it is good to pay attention to details, we must never lose our sense of priorities in spiritual matters. Jesus did not condemn the practice of tithing. But He did condemn those who allowed their legalistic scruples to keep them from developing true Christian character.

- 25] Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- 26] Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

Jesus used two illustrations: the cup/platter and the sepulcher. They both stated the same truth: it is possible to be clean on the outside and at the same time defiled on the inside. The Pharisees were careful to keep the outside very clean, because that was the part that men would see; and they wanted the praise of men. But God sees the heart (1 Sam 16:7). When God looked within, He saw “greed and self-indulgence” (Mt 23:25, NIV).

- 27] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men’s* bones, and of all uncleanness.

Jewish people were careful not to touch dead bodies or anything relating to the dead, because this would make them ceremonially unclean (Num 19:11ff). They would whitewash the tombs lest someone accidentally get defiled, and this was done especially at Passover season. What a graphic picture of the hypocrite: white on the outside, but filled with defilement and death on the inside!

“Blessed are the pure in heart,” was our Lord’s promise. “Watch over your heart with all diligence, for from it flow the springs of life” (Prov 4:23, NASB). D.L. Moody used to say, “If I take care of my character, my reputation will take care of itself.” The Pharisees lived for reputation, not character.

- 28] Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 29] Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

There have always been counterfeit believers in the world, starting with Cain (Gen 4:1-15; 1 Jn 3:10-15). The Pharisees and their kind are guilty of all the righteous blood shed in the name of “religion.” The first martyr recorded in Old Testament Scripture was Abel (Gen 4), and the last one recorded was the Prophet Zechariah (2 Chr 24:20-22—the Hebrew Bible ends with 2 Chronicles, not Malachi). What will be the result of this long history of murders? Terrible judgment! “This generation” (the “generation of vipers,” Mt 23:33) would taste the wrath of God when the cup of iniquity was full (Gen 15:16; Mt 23:32). Some of this judgment came when Jerusalem was destroyed, and the rest will be meted out in eternity.

- 30] And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 31] Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

It was traditional for the Pharisees to build, improve, and embellish the tombs of the martyrs. But it was “their fathers” who killed the martyrs! Not their biological fathers, of course, but their “spiritual fathers”—the hypocrites of the past ages.

- 32] Fill ye up then the measure of your fathers.
- 33] Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

When Jesus called the Pharisees “serpents... generation of vipers,” He was identifying them with Satan who is THE serpent (Gen 3:1ff). In His Parable of the Tares, Jesus made it clear that *Satan has a family* (Mt

13:38). Satan is a murderer and a liar (Jn 8:44), and his children follow his example. The Pharisees were liars (Mt 23:30) and murderers (Mt 23:34).

- 34] Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

“T”: *Jesus* is doing the sending of the prophets (first person singular).

- 35] That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 36] Verily I say unto you, All these things shall come upon this generation.

Isaiah: sawed asunder. Jeremiah: imprisoned in filthy dungeon. Zechariah: slain between the porch and the altar.

As we review these tragic *woes* from the lips of our Lord, we can see why the Pharisees were His enemies. He emphasized the inner man; they were concerned with externals. He taught a spiritual life based on principles, while the Pharisees majored on rules and regulations. Jesus measured spirituality in terms of character, while the Pharisees measured it in terms of religious activities and conformity to external laws. Jesus taught humility and sacrificial service, but the Pharisees were proud and used people to accomplish their own purposes. The holy life of Jesus exposed their artificial piety and shallow religion. Instead of coming out of the darkness, the Pharisees tried to put out the Light...and they failed.

Matthew’s Primary Theme: Matthew 23:37-39

- The Purpose of all history.
- The Tragedy of all history.
- The Triumph of all history.

The Purpose of All History

- 37] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings...

The purpose of all history: that God might gather His children together. (Jerusalem is a synecdoche for all of Israel.) The image of the mother bird gathering and covering her brood is a familiar one. Moses used it in his farewell sermon (Deut 32:11). It is a picture of love, tender care, and a willingness to die to protect others. Jesus did die for the sins of the world, including the nation of Israel: but “His own received Him not” (Jn 1:11).

The Tragedy of All History

- 37] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, **and ye would not!**
- 38] Behold, your house is left unto you desolate.

The purpose of all history: that God might gather His children together.
“And ye would not”: The tragedy of all history.

The Triumph of All History

- 39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

“til”: A logical linkage. Jesus left the nation with a promise: He would one day return, the nation would see Him and say, “Blessed be He that cometh in the name of the Lord!” This is a quotation from Psalm 118:26, that great messianic psalm that was quoted so many times in His last week of ministry. Even the crowds had used those very words (Mt 21:9).

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Hosea 5:15

The Interval: Daniel 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

כָּרַת *karat*, to cut off, eliminate, kill, execute. After the 69th, before the 70th: *Karat*, execution; death penalty (Lev 7:20; Ps 37:9; Prov 2:22).

“Not for Himself”: nothingness: rejection, substitution. An interval, or gap, clearly required by v. 26: events described are *after* the 69th and *prior* to the 70th week: Messiah “cut off” (*karat* = executed).

The people of “the prince that shall come” = historically, the Romans. Thus, the Prince to come will be of the Roman Empire (but *NOT* necessarily from Europe!); Sanctuary destroyed, etc. Thirty-eight years are included with the destruction of Jerusalem in 70 A.D. Over 1970 years have transpired so far.

“Flood”: diaspora. Titus Vespasian: 38 years later (not 3½!).

Rabbinical Confirmations

- Messianic; prior to the Temple destroyed (*Yalkut*, Vol II, 32b, p.79; Nazir edition).
- Messiah to exit prior to 33 A.D. (*Midrash Berishit*, p.243 Warsaw edition; re: Yakov Prasch).

Israel and the Church

- Distinctions: different origins, missions, destinies.
- “Replacement” views deny Israel its place in God’s program. Romans 9, 10, 11: would seem to make God a Liar; and, laid the basis for Christian Anti-Semitism.
- The “70 Weeks” deal specifically with *Israel*.
- Paul’s trichotomy: Jews, Gentiles, Church (1 Cor 10:32).
- Distinctives reappear after Revelation 4.

The Church Interval

- **Interval also implied:** Isa 61:1,2 (re: Lk 4:18-20); Rev 12:5,6. Also: Isa 54:7; Hos 3:4,5; Amos 9:10,11; (Acts 15:13-18); Micah 5:2,3; Zech 9:9,10; Luke 1:31,32; 21:24.
- **Interval defined:** Luke 19:42... *until* Rom 11:25.
- This interval is the period of the Church, an era kept secret in OT: Mt 13:34,35; Eph 3:5,9. [Interval implied in 24 references] “Israel” is *never* used of the Church (73X). [Gal 6:16 is misunderstood, by ignoring the *kai* in the Greek which clearly distinguishes the two groups.] It seems that the Lord deals with Israel and the Church *mutually exclusively*. [Example: Chess Clock.]

The Church

- Prerequisites:
- Atonement: Mt 16:18, 21
- Resurrection: Eph 1:20-23
- Ascension: Eph 4:7-11 (Spiritual gifts only after ascension)
- Born at Pentecost: Col 1:18; 1 Cor 12:13; Acts 1:5, 11:15-16.

Mystery Character: Body Concept (Eph 3:3-5,9)

- Indwelling every believer (Col 1:26-27).
- Bride of Christ (Eph 5:22-32).
- *Harpazo*, “Rapture” (1 Cor 15:50-58).

- One “New Man” (Eph 2:15; Cf. Rev 12:5).
- Distinguished from Jews & Gentiles (1 Cor 10:32).

Blindness Declared

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luke 19:42

For How Long?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the Fullness of the Gentiles be come in.

Romans 11:25

The 70th Week: Daniel 9:27

And he [“the prince that shall come”] shall enforce the covenant with [the] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Covenant Enforced with “The Many”: “The many” is an idiom for Israel. This is the “Covenant with Hell” (Isa 28:15; Zech 11:15-17 etc.). “Midst of the week”: The most documented period of time in the Bible. Time, times, the dividing of time (Dan 7:25; 4:16, 23, 25).

Next Session

The Olivet Discourse: *One of the most important prophetic passages in the New Testament!* Read Matthew 24, Mark 13, and Luke 21. How do these three accounts *differ*?

The Gospel of Matthew Session 17

Matthew 24

Christ’s Major Discourses

- | | |
|--|--------------------|
| 1) Sermon on the Mount | Matthew 5-7 |
| – The Manifesto of the Kingdom. | |
| 2) Mystery Parables Discourse | Matthew 13 |
| – The direction that the Kingdom of heaven will take after Christ’s rejection. | |

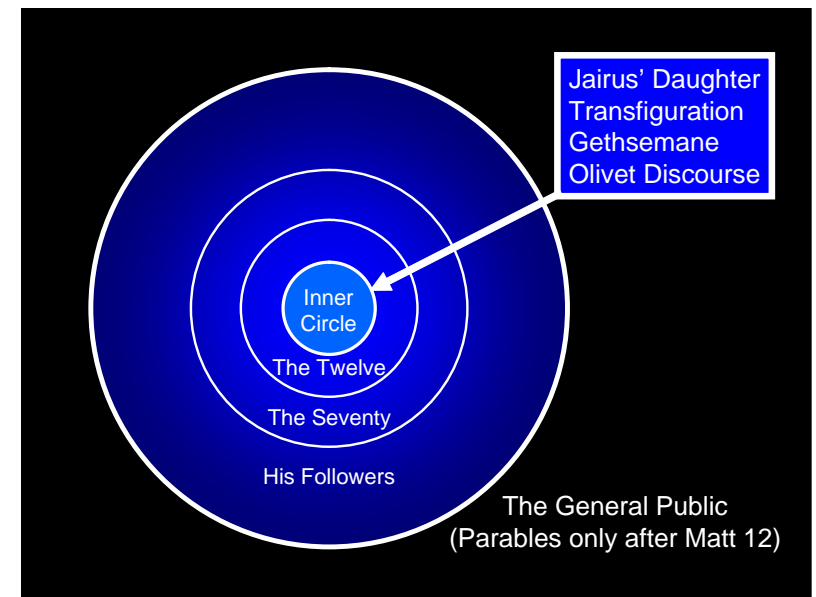
- | | |
|---|----------------------|
| 3) Olivet Discourse | Matthew 24-25 |
| – Prophetic (yet distinct from Luke 21). | |
| 4) Upper Room Farewell Address | John 14-17 |
| – New relationships in view of Christ’s death, resurrection, ascension, and intercession. | |

The Olivet Discourse: Matthew 24; Mark 13 (Luke 21?)

This is one of the most important prophetic passages in the New Testament.

- 1] And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.
- 2] And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
- 3] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Privately: only Peter, James, John, and Andrew.



- 4] And Jesus answered and said unto them, Take heed that no man deceive you.
- 5] For many shall come in my name, saying, I am Christ; and shall deceive many.

Command: Be not deceived! Epistemological tools?

- 6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
- 7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
- 8] All these *are* the beginning of sorrows.

This group is labeled: “Beginning of Sorrows.”

The Beginning of Sorrows

	Mt	Lk	Rev
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

- 9] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.
- 10] And then shall many be offended, and shall betray one another, and shall hate one another.
- 11] And many false prophets shall rise, and shall deceive many.
- 12] And because iniquity shall abound, the love of many shall wax cold.
- 13] But he that shall endure unto the end, the same shall be saved.
- 14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- 15] When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

And also in Mark 13:14. In this verse, Jesus does three things: 1) Authenticates Daniel 2) Highlights Daniel 9 (“the 70 Weeks”) as the key to end time prophecy 3) Explains precisely what the “Abomination of Desolation” is and that it *stands in the Holy Place* (thus, a Temple is standing).

Historical Background

Antiochus IV, son of Antiochus the Great, became the successor of his brother, Seleucus IV, who had been murdered by his minister, Heliodorus, as king of Syria (175-164 B.C.) He was a despot; eccentric and unreliable; cruel and tyrannical—“Epiphanes” is an abbreviation of Greek: *theos epiphanes*, a designation he gave himself: “the god who appears or reveals himself.”

Antiochus undertook the total eradication of the Jewish religion and the establishment of Greek polytheism in its stead.

The observance of all Jewish laws, especially those relating to the Sabbath and to circumcision, were forbidden under pain of death.

All Jewish practices were set aside, and in all cities of Judea, sacrifices were brought to the pagan deities. Representatives of the crown everywhere enforced the edict. Once a month a search was instituted, and whoever had secreted a copy of the Law or had observed the rite of circumcision was condemned to death.

The Abomination of Desolation

In Jerusalem on the 15th of Chislev in December 168 B.C. Antiochus “broke the league that he had made” and a pagan altar was built on the Great Altar of Burnt Sacrifices. On the 25th of Chislev (His birthday) a sacrifice was brought on this altar for the first time (1 Macc 1:54,59). He offered a swine in every village (Josephus, *Antiquities*, XII v4) and erected an idol to Zeus in the Holy of Holies: “a desolating sacrilege” (1 Macc 1:54). He called it the “Temple of Jupiter Olympius” (2 Macc 6:1-7).

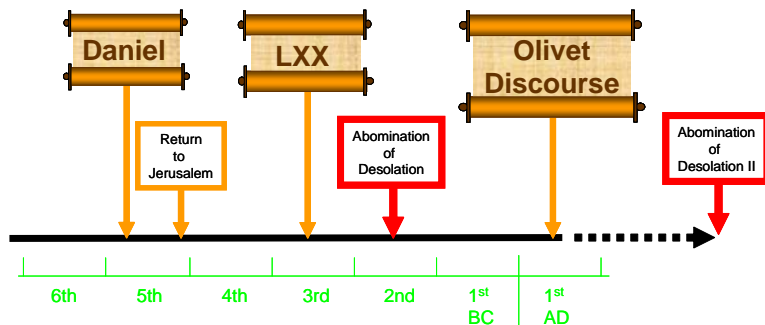
Maccabean Revolt

A spontaneous revolt was to turn into a full-scale war: Officers were sent to carry out Antiochus’ decrees at the village of Modein, where an aged priest named Mattathias lived with his five sons. Mattathias killed both the first Jew who approached the pagan altar to offer sacrifice and the royal official who presided, and he and his sons fled to the hills...

Mattathias and his five sons became the nucleus of a growing band of rebels against Antiochus. Mattathias died soon after, leaving leadership in the hands of Judas, whose surname “Maccabeus” (Hammer) became the source of the popular name given to the family and its followers. Under Judas’ brilliant leadership, what had begun as a guerrilla war turned into full-scale military engagements in which smaller Jewish forces managed to defeat much more powerful Syrian armies.

Judas’ most notable achievements were the recapture of Jerusalem (except for the Akra fortress, where the Syrian garrison continued to hold out) and the rededication of the Temple, after the defiled altar had been demolished and rebuilt. The rededication, on 25 Kislev of 164 B.C., is still celebrated as Hanukkah (Jn 10:22). Antiochus’ death also took place in 164. Judas continued successfully to press what was now a war for independence. His last great victory was over the forces of Nicanor at Beth-horon, in March of 161 B.C.

Chronology



- 16] Then let them which be in Judaea flee into the mountains:
 17] Let him which is on the housetop not come down to take any thing out of his house:
 18] Neither let him which is in the field return back to take his clothes.
 19] And woe unto them that are with child, and to them that give suck in those days!
 20] But pray ye that your flight be not in the winter, neither on the sabbath day:

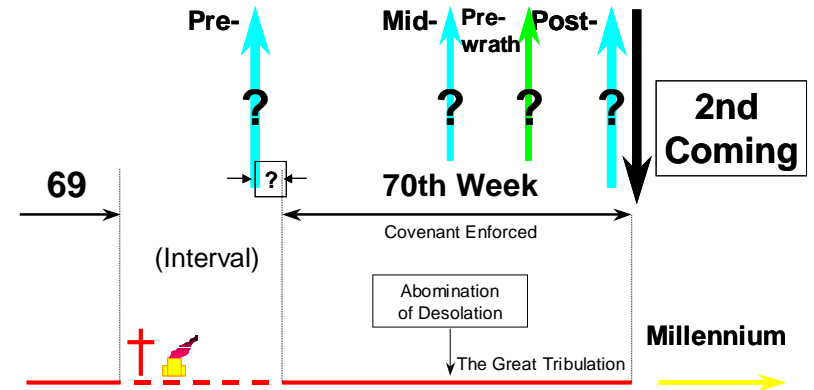
How can “them which be in Judea” see that which “stands in the Holy Place”? On Fox News, of course! (CNN might not survive...)

- 21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
 22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

- “Great Tribulation” = Christ’s label, quoting Daniel 12:1.
- “No flesh be saved” = technology statement?

- 23] Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.
 24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.
 25] Behold, I have told you before.
 26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.
 27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
 28] For wheresoever the carcase is, there will the eagles be gathered together.
 29] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
 30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Daniel’s 70 Weeks



“Immediately after”... Has this happened yet? Preterists insist that this is just allegorical... “Mid-trib” views deny imminency... 70th week defined by covenant enforcement (not the Rapture).

- 31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
 32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:
 33] So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.
 34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
 35] Heaven and earth shall pass away, but my words shall not pass away.
 36] But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.
 37] But as the days of Noah *were*, so shall also the coming of the Son of man be.
 38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
 39] And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

[Genesis 6 prerequisite...]

- 40] Then shall two be in the field; the one shall be taken, and the other left.
 41] *Two women shall be* grinding at the mill; the one shall be taken, and the other left.
 42] Watch therefore: for ye know not what hour your Lord doth come.
 43] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Satan to be caught by surprise!?

“goodman” = οἰκοδεσπότης master, head of the house.

- 44] Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
- 45] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- 46] Blessed *is* that servant, whom his lord when he cometh shall find so doing.
- 47] Verily I say unto you, That he shall make him ruler over all his goods.

Doctrine of Imminency...

- 48] But and if that evil servant shall say in his heart, My lord delayeth his coming;
- 49] And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;
- 50] The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
- 51] And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Are *YOU* ready?

Luke 21

[Cf. Verses 37-38: This occurred in the Temple during the day...]

- 5] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
- 6] *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
- 7] And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
- 8] And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.
- 9] But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.
- 10] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
- 11] And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
- 12] But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- 13] And it shall turn to you for a testimony.

Verse 12 = Key verse: Luke focuses on that which will occur *prior* to the “Beginning of Sorrows.”

- 14] Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- 15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- 16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
- 17] And ye shall be hated of all *men* for my name's sake.
- 18] But there shall not an hair of your head perish.

“Not a hair of your head”? (Cf. Daniel 3!)

- 19] In your patience possess ye your souls.
- 20] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
- 21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
- 22] For these be the days of vengeance, that all things which are written may be fulfilled.

Many escaped by following Jesus' directions... Eusebius indicates that the Christians escaped to (the mountains in) Pella in Perea. [The mustering of Roman ensigns on the Temple Mount (which some see as the Abomination of Desolation) would be far too late as a triggering “sign”...]

The Siege of Jerusalem

Vespasian was commanded by Nero to attack Jerusalem. He and his son, Titus, attack cities in the Galilee, et al. Nero dies. Galba, Otho, Vitellius vie for the throne. Vespasian succeeds as Emperor and Titus is left to complete the siege (Josephus: *Wars* VI, vi, 1). Christians escaped to the mountains in Pella in Perea (Eusebius, Book III, 5.1).

- 23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
- 24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

This seems to focus on the fall of Jerusalem in A.D. 70.

- 25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
- 26] Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
- 27] And then shall they see the Son of man coming in a cloud with power and great glory.

Notice: no mention of “the Great Tribulation”! Luke skips to the Second Coming...

28] And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

“Redemption”: ἀπολύτρωσις *apolutrosis*; a releasing effected by payment of ransom. The word is used 9 times and always is used to refer to the redemption of the Body: Lk 21:28; Rom 3:24; Rom 8:23; 1Cor 1:30; Eph 1:7; Eph 1:14; Eph 4:30; Col 1:14; and, Heb 9:15.

29] And he spake to them a parable; Behold the fig tree, and all the trees;
 30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
 31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
 32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Is “this generation” the generation which saw the fall of Jerusalem in A.D. 70?

33] Heaven and earth shall pass away: but my words shall not pass away.
 34] And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
 35] For as a snare shall it come on all them that dwell on the face of the whole earth.
 36] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

How may they “escape” all these things and “stand before” the Son of Man? Apparently Luke’s “Olivet Discourse” didn’t occur on the Mt. of Olives: these are summaries of teachings in the Temple over several days!! [Contrast Mark’s (Peter’s) rendering which was confined to four insiders.]

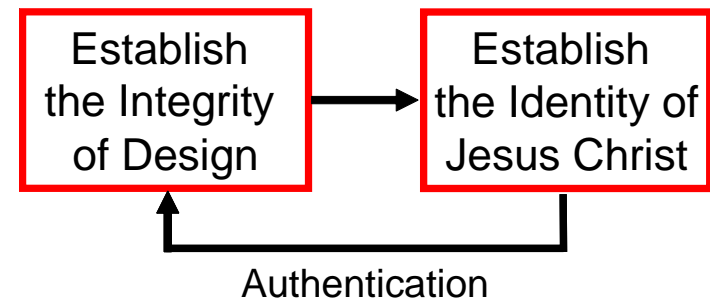
Issues

- The Destruction of Jerusalem: in A.D. 70? Or is it yet future?
- The “Abomination of Desolation”? What is it? When did it happen? Or has it yet?
- The Great Tribulation
- The Parable of the Fig Tree
- (Which) “Generation shall not pass away”?
- The Doctrine of Imminence...for each of us individually...

Prologue

- Epistemology—the study of knowledge: its scope and limits.
- “Be Not Deceived”: (HOW?) Establish the integrity of the Word of God and its extraterrestrial origin; establish the identity of Jesus Christ; and carefully understand precisely what He said.

Epistemological Approach



Hermeneutics

- Rhetorical devices: Allegorical or Literal? Parallel or Separate? Precise or Approximate?
 - High view of text (Mt 5:17)
 - The “Whole Counsel” of God
- Integrated, Deliberate Design

The Hazard of Presuppositions

- Traditions & “Tangled Tethers”
 - Mosaic Judaism
 - Pharisaical Judaism
 - Talmudic Judaism
 - Kabbalistic Judaism
 - Hasidic Judaism
- “Harmonization” vs. Loss of Resolution
 - The Olivet Discourse: Past or Future?
 - Are they one briefing or several?

Drift away from original texts

Next Session

Compare carefully Matthew 24 and Luke 21: Are they the same? Different occasion? Different audiences? Different emphasis?

The Gospel of Matthew Session 18

Matthew 24 vs. Luke 21

Resolving the Olivet Discourse

For many students of eschatology—the study of last things—the so-called Olivet Discourse has proven to be a troublesome passage, with many finding it confusing and ostensibly self-contradictory; a hermeneutical battleground between the dispensationalists and the preterists.

The preterists insist that this passage—and the Book of Revelation—has already been fulfilled, and much of it is dismissed by them as simply allegorical. Yet even those who embrace a dispensational view have difficulty reconciling many of the Olivet Discourse passages. In this case, we may benefit by setting aside our presumptions and presuppositions and let the several texts speak for themselves.

It is ironic that Jesus' opening imperative in His "Olivet Discourse" is "Take heed that no man deceive you." This is His command, but it begs a question of means: "How do we avoid that?" There seems to be more conjectures and misunderstandings over this passage than almost any other in the New Testament.

The tools to avoid deception derive from a study of epistemology: the study of knowledge—its scope and limits. Our exploration of this passage will challenge more than simply our hermeneutics alone. It will challenge our grasp of the whole eschatological plan in its entirety.

Issues

Did the Destruction of Jerusalem referred to in the Olivet Discourse happen in 70 A.D.? Or is it yet future? What is the "Abomination of Desolation"? When did it happen? Or has it yet? Other issues include the Great Tribulation, the parable of the fig tree, and which is the "generation that shall not pass away..."?

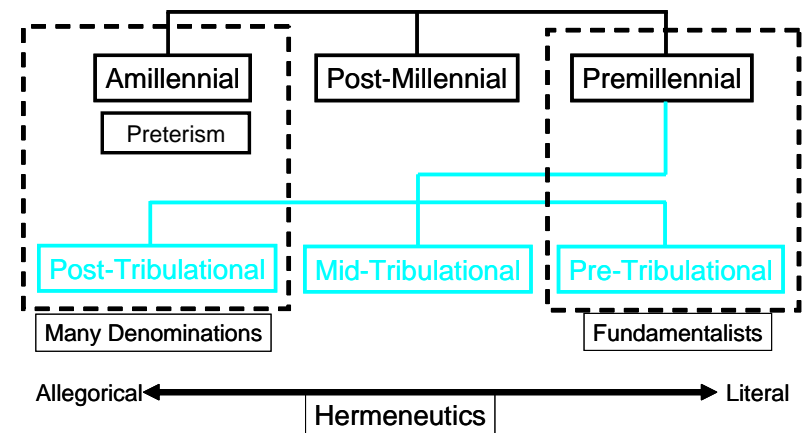
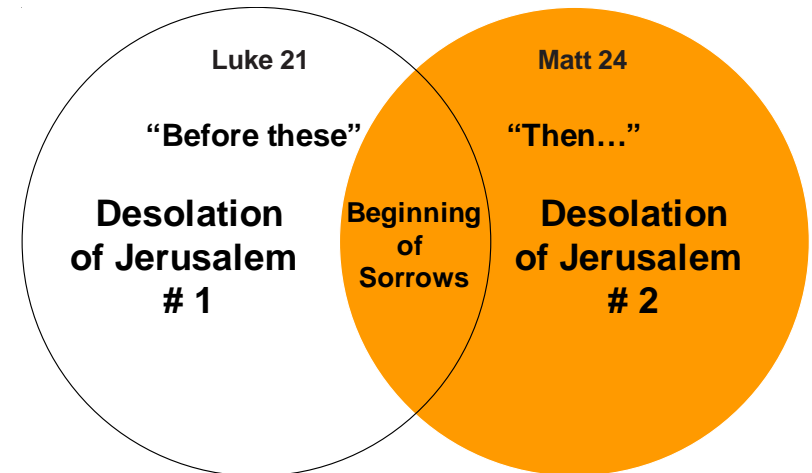
Prologue

Jesus said "Be not deceived." We must establish the integrity of the Word of God and its extraterrestrial origin. We must also establish the identity of Jesus Christ and carefully understand precisely what He said. Hermeneutics: What are rhetorical devices and are they allegorical or

literal? Are the passages in Matthew, Mark and Luke parallel or separate? Precise or approximate? We must acquire a high view of the text (Mt 5:17) and heed the "whole counsel" of God, realizing that the Bible is an integrated, deliberate design.

Resolving Power

"Harmonization" leads to loss of resolution: Are the signs described in the Olivet Discourse past or future? Are they one briefing or several?



Eschatology

*And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him **privately**, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

Matthew 24:1-3

*And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. **And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately**, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?*

Mark 13:1-3

*And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. **For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.***

Matthew 24:4-8

The Beginning of Sorrows

	Mt	Lk	Rev
• False Christs	24:4-5	21:8	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

***Then** shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

Matthew 24:9-15

Antiochus IV (“Epiphanes”)

On the 25th of Chislew, (His birthday) sacrifice was brought on this altar for the first time (I Maccabees 1:54,59).

He offered a swine in every village (Josephus, *Antiquities*, XII v 4) and erected an idol to Zeus in the Holy of Holies (“a desolating sacrilege”; 1 Maccabees 1:54). “Temple of Jupiter Olympius” (2 Maccabees 6:1-7).

Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.

Matthew 24:16-22

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Daniel 12:1

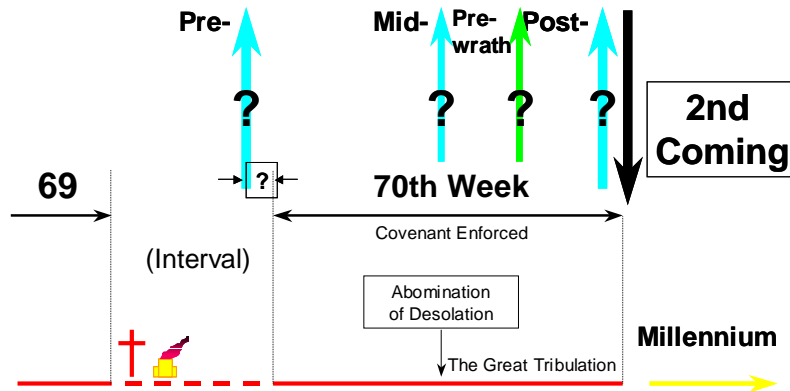
Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.

Jeremiah 30:7

*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. **Immediately after** the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

Matthew 24:23-30

Daniel's 70th Week



And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

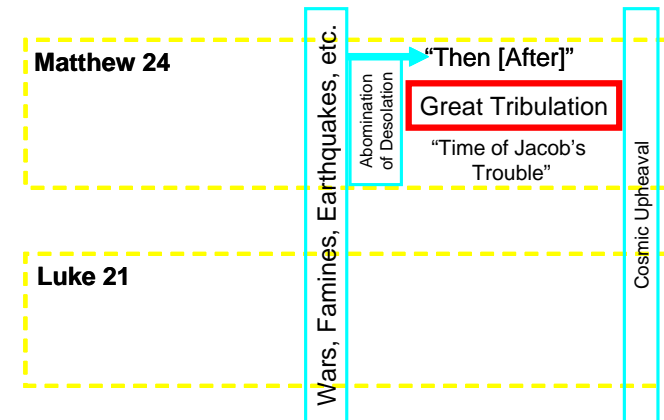
Matthew 24:31-36

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder,

and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 24:37-51

Different Emphasis?



[Remember diagramming sentences in grammar classes?...] Matthew's Gospel was directed to the Jew; Luke, to the Gentiles... Acts covers about 30 years. Letters to Seven Churches: the next 1900!

The Olivet Discourse? Luke 21

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Luke 21:5-11

The Beginning of Sorrows

	Mt	Lk	Rev
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 21:11-22

The Siege of Jerusalem

Vespasian was commanded by Nero to attack Jerusalem. He and his son, Titus, attack cities in the Galilee, et al. Vespasian distracted by Nero's death and the subsequent political turbulence in Rome; Galba, Otho, Vitellius vie for the throne. Vespasian succeeds as Emperor and Titus is left to complete the siege (Josephus: Wars VI, vi, 1). Christians escaped to the mountains in Pella in Perea (Eusebius, Book III, 5.1).

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Luke 21:23-28

This seems to focus on the fall of Jerusalem in 70 A.D. Notice: no mention of "the Great Tribulation"! Luke skips to the 2nd Coming...

"Redemption": ἀπολύτρωσις *apolutrosis*; a releasing effected by payment of ransom. The word is used 9 times and always is used to refer to the redemption of the Body: Lk 21:28; Rom 3:24; Rom 8:23; 1Cor 1:30; Eph 1:7; Eph 1:14; Eph 4:30; Col 1:14; and, Heb 9:15.

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luke 21:29-36

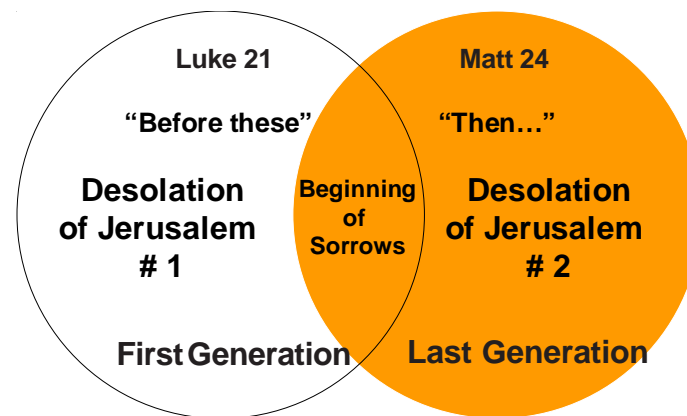
The Beginning of Sorrows

	Mt	Lk	Rev
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12
Cosmic Upheaval	24:10-13	21:25	6:12-17

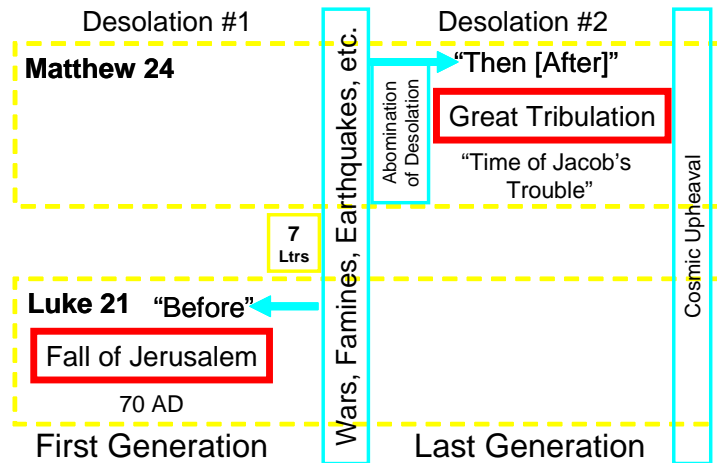
And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.

Luke 21:11-13

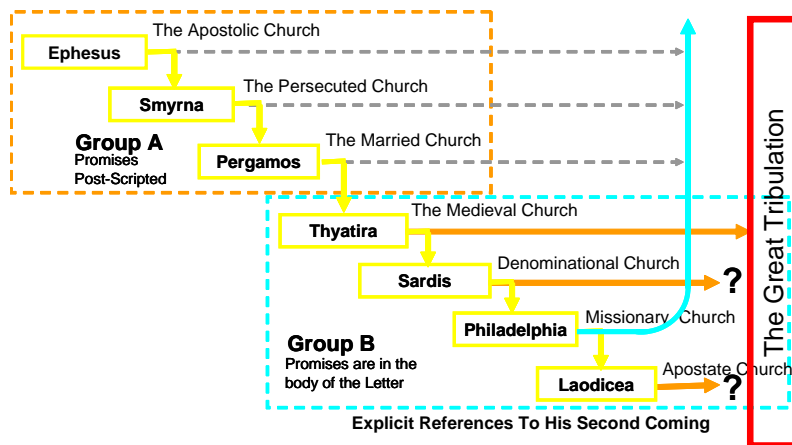
Resolving Power



Different Emphasis?



Prophetic Profile?



And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

Luke 21:37, 38

Apparently Luke's "Olivet Discourse" didn't occur on the Mt. of Olives: these are summaries of teachings in the Temple over several days! [Contrast Mark's (Peter's) rendering, which was confined to four insiders.]

Distinctions

- Matthew: To the Jews; Private Briefing on the Mt. of Olives. Matthew 24:3; Mark 13:3
- Luke: To the Gentiles; In the Temple. Luke 21:37,38

In Conclusion

- Eschatology [Abomination of Desolation: "stand in the holy place"]
- Antiochus Epiphanes
- Caligula & Petronius; the hiatus of the siege in 70 A.D.
- Additional Implications; the Deity of Christ.

Issues

- The Destruction of Jerusalem: in 70 A.D.? Or is it yet future?
- The "Abomination of Desolation"? What is it? When did it happen? Or has it yet?
- The Great Tribulation
- The Parable of the Fig Tree
- (Which) "Generation shall not pass away"?
- The Doctrine of Imminence...for each of us individually...

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24:44; Luke 12:40

Next Session

Read Matthew 25. Prepare for the next several sessions by reading the passages for the Final Week in each of the four Gospels.

The Final Week

	Matthew	Mark	Luke	John
Triumphal Entry	21	11	19	12
	22	12	20	
	23			
Olivet Discourse	24	13	21	
	25			
Last Seder	26	14	22	13-18
Crucifixion	27	15	23	19
Resurrection	28	16	24	20,21

The Gospel of Matthew Session 19

Matthew 25

Matthew 25

- The Ten Virgins
- The Ten Talents
- The “Sheep & Goat” Judgment

The Ten Virgins: Matthew 25: 1-13

- 1] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

“...then”: Links with previous verse.

- 2] And five of them were wise, and five *were* foolish.
3] They that *were* foolish took their lamps, and took no oil with them:

“Oil fed lamps”: Like an oil-fed torch, up on a pole. The foolish took *no* oil with them, they did not run out, they had none!

- 4] But the wise took oil in their vessels with their lamps.
5] While the bridegroom tarried, they all slumbered and slept.
6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Suggestive of the early Jewish wedding ceremony.

- 7] Then all those virgins arose, and trimmed their lamps.
8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9] But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

“...oil” = the Holy Spirit (Zech 4; Acts 10:38; Heb 1:9; Rom 8:9; Zech 12:10). [How can the five virgins “buy” oil if they need the Mark of the Beast? This must be *before* the mark!]

- 10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11] Afterward came also the other virgins, saying, Lord, Lord, open to us.
12] But he answered and said, Verily I say unto you, I know you not.

οἶδα *oida*: intimate, experiential type of knowledge, not the word for a factual, information type of knowledge.

- 13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Were the five saved or not saved? The basic story is simple enough: five were ready and five were not. The problem is when we start to examine, what does it mean? The five foolish had lamps? Were they saved?

The Virgins

- They were set apart, called to give light!
- Five of them had their profession empty (the wick will burn for awhile without oil). They had no oil.
- Oil is a symbol of the Holy Spirit.
- No evidence that they are saved..
- How do we know they were not saved?
- They were *outside* when the door was shut. Also, when they asked the Lord to open the door, He said, “I know you not”!
- The scary part of this is that they *thought* they were saved.
- Is the Holy Spirit in your life? (For a discussion of eternal security, see our briefing package, *The Sovereignty of Man*.)

The Ten Talents: Matthew 25: 14-30

It is required in stewards that a man be found faithful.

1 Corinthians 4:2

- 14] For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.
15] And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

A “talent” is a coin worth about a year’s salary.

- 16] Then he that had received the five talents went and traded with the same, and made *them* other five talents.
17] And likewise he that *had received* two, he also gained other two.
18] But he that had received one went and digged in the earth, and hid his lord’s money.
19] After a long time the lord of those servants cometh, and reckoneth with them.
20] And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
21] His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

- 22] He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
- 23] His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Two guys, different talents, different performance.

- 24] Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
- 25] And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

This was the safe route. The other guys took entrepreneurial risks.

- 26] His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

“...slothful” means failure to act energetically. He also blamed his failure on his master.

- 27] Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.
- 28] Take therefore the talent from him, and give *it* unto him which hath ten talents.
- 29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
- 30] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

“Talents”?

The talents here are used as figures of speech. There are a few theories as to what the talent symbolizes; they are generally treated as gifts (as in skills).

The issue is that one views these talents as opportunities, and you will be held accountable. The last guy refused to put to use what the Lord had entrusted Him with. Hiding it for safekeeping is not using it. Whatever resources the Lord has put at your disposal (money, place in community, skills). What are **you** doing with them? You lose when you don’t put them to use. The fruitfulness of it, the Lord will take care of, whether 10-fold or 100-fold. You will take risks.

Where there is no vision, the people perish:

Proverbs 29:18

The Three Judgments

- **The Sheep & Goat Judgment**
 - Judgment of the Nations
- The Bema Seat of Christ
 - The Believer’s Rewards
- The Great White Throne Judgment
 - The Final Judgment

Matthew 25:31-46 Sheep & Goat Judgment

This is one of three major judgments in the Bible. We will call it the Sheep and Goat judgment (not to be confused with the Bema Seat of Christ where the Christians get their rewards for service, nor to be confused with the Great White Throne judgment, which comes at the end of the Millennium.)

Who is being judged here? Gentiles. This judgment takes place on earth immediately after the Battle of Armageddon. The White Throne Judgment takes place in space somewhere (“the earth and the heaven fled away,” Rev 20:11). The judgment here in Matthew 25 takes place *before* the kingdom is established on earth, for the saved are told to “inherit the kingdom” (Mt 25:34). The White Throne Judgment will take place *after* the 1,000-year reign of Christ (Rev 20:7ff).

- 31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- 32] And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
- 33] And he shall set the sheep on his right hand, but the goats on the left.

Cf. Ezek 34:17.

- 34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- 35] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- 36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
- 37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?
- 38] When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
- 39] Or when saw we thee sick, or in prison, and came unto thee?
- 40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Three groups of people here: the sheep, the goats, and the brethren.

- 41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
- 42] For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
- 43] I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
- 44] Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- 45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
- 46] And these shall go away into everlasting punishment: but the righteous into life eternal.

The Sheep & the Goats

- This is *not* a resurrection judgment. There are four groups of people that go into *Gehenna*, or the outer darkness:
 - 1) The Devil's Pair: the beast and the false prophet.
 - 2) The unrighteous Gentiles (this judgment).
 - 3) (At the end of the millennium): the Devil and his angels.
 - 4) The wicked dead from the Great White Throne judgment.
- Here *Gentile individuals* are being judged.
- And they are judged in such a way that even the winners are puzzled...

The "Brethren"?

- Some consider all believers as this group.
- Perhaps a more specific application: The Jewish remnant which will be given the mandate to be His witness throughout the world.
 - The "Great Tribulation" ("Time of Jacob's Trouble"), focusing on Israel and specifically the 144,000: His ministers proclaiming the gospel.
 - They will be under great persecution.
 - Certain people will choose to protect them, feed them, hide them, etc. And they will be surprised that these nations will be singled out and spared.
- We can also see a historical application of this perspective: studies have been published which show how nations rise and fall in relation to their treatment of the Jews: the Babylonians vs. the Persians; the Inquisition and the Armada; the British Empire; and Nazi Germany.

After the Spanish Inquisition tortured the Jews, the Great Armada of Spain was destroyed by the British; from that point on Britannia, not Spain, ruled the waves.

When Great Britain abrogated the Balfour Declaration, causing Jews to go to concentration camps instead of to the land promised to them, the sun began to set on the British empire.

During WWII, the Germans built walls around the Jewish ghettos of Europe; any Jew climbing over the wall to escape was machine-gunned to death. Within a few years a wall was built around Berlin; any German climbing over it was machine-gunned to death. The Berlin Wall remained standing until the last leader of the generation of Germans responsible for the Holocaust was dead. Immediately after the death of Rudolf Hess in Spandau Prison, the Berlin Wall came down.

This particular application, however, is yet future.

Matthew 26

	• Prediction of His suffering and death	vv. 1-5
	• His anointing at Bethany	vv. 6-13
	• Judas' betrayal	vv. 14-16
	• The Passover meal	vv. 17-25
Matthew 26	• The institution of the Lord's supper	vv. 26-35
Triumphal Entry	• 21 The Garden of Gethsemane	vv. 36-46
	• 22 His arrest and accusations	vv. 47-68
	• 23 The denial of Peter	vv. 69-75
Olivet Discourse	24 13 21	
The Final Week		

Last Seder	26	14	22	13-18
Crucifixion	27	15	23	19
Resurrection	28	16	24	20,21

Next Session

Read Matthew 26, Mark 14, Luke 22, and John 13 - 18.

The Gospel of Matthew Session 20

Matthew 26: The Last Seder

Matthew 26

- At Bethany vv. 1-16
 - Worship vs. Waste
- In the Upper Room vv. 17-30
 - Faithfulness vs Betrayal
- Gethsemane vv. 31-56
 - Submission vs Resistance

This Session

- Prediction of His suffering and death vv. 1-5
- His anointing at Bethany vv. 6-13
- Judas' betrayal vv. 14-16
- The Passover meal vv. 17-25
- The institution of the Lord's supper vv. 26-35

The Last Seder: Mt 26:1-35; Mk 14:1-32; Lk 22:1-39

[Supplemental Session 21: Upper Room Discourse (John 13-17)]

- 1] And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
- 2] Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

Jesus predicted His suffering and death several times. This is the last time. "Betrayed": We see that happening in this chapter (v. 14-16).

- 3] Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

"...palace of the high priest": (What is a priest doing with a palace?)

"Caiaphas": A Roman appointee. (Annas was actually the Aaronic heir to that role, but Romans had entrenched the politics of that day.) Caiaphas is the power figure on the Jewish side. Passover was one of the three feasts which was required for every able-bodied male to celebrate it in Jerusalem. So Jerusalem at this time would be crowded with strangers, tourists from all over. [This was not the time they had planned to take Him!]

- 4] And consulted that they might take Jesus by subtilty, and kill *him*.
- 5] But they said, Not on the feast *day*, lest there be an uproar among the people.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

Deuteronomy 16:16

- 6] Now when Jesus was in Bethany, in the house of Simon the leper,

Bethany had the unique distinction of being within a Sabbath-day's journey from Jerusalem. It appears to be Jesus' favorite place to stay. This feast at Bethany took place "six days before the Passover" (Jn 12:1) in the house of Simon the leper. Apparently he had been healed by the Lord Jesus. There were at least seventeen people at this dinner: Simon, Mary, Martha, Lazarus, Jesus, and the 12 Apostles. True to her character as the "doer" in the family, Martha did the serving (Luke 10:38-42). The three key persons in this event are Mary, Judas, and Jesus.

- 7] There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

Only John identifies this woman as Mary, sister of Martha and Lazarus. She is found only three times in the Gospels, and in each instance she is at the feet of Jesus. She sat at His feet and listened to the Word (Lk 10:38-42); she came to His feet in sorrow after the death of Lazarus (Jn 11:28-32); and she worshiped at His feet when she anointed Him with the ointment (Jn 12:1ff). Mary was a deeply spiritual woman. She found at His feet her blessing, she brought to His feet her burdens, and she gave at His feet her best.

"Ointment" would presumably be myrrh (remember the three gifts that the wise men brought Jesus at His birth. This particular ointment could have been sold for 300 denari (a denari was a minimum day's wage; therefore basically 300 man -day's of labor), very expensive stuff. This gift to Him makes us realize that she understood His prediction. Somehow she assembled this enormous amount of savings to buy this unique and symbolic gift.

Here it notes that she anointed His head, in John it notes His feet; this is not contradictory, she did both. Matthew is emphasizing the Lord's Kingship, so it's His head; while John is emphasizing the Lord's deity, so he emphasizes the fact that she anointed His feet. Complementary insights.

- 8] But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

From John we learn that it was Judas who was raising such a fuss. Cf. John 12:4.

- 9] For this ointment might have been sold for much, and given to the poor.

Gifts at His Birth

- Not necessarily all mentioned. These mentioned because they are prophetic: Gold - deity; Frankincense - priesthood (mixed into the shewbread by the priests); and, Myrrh – when crushed, an ointment for burial.
 - Prophet, Priest, and King. In the millennium, we find from Isaiah, that he is given gifts: gold and frankincense (but no myrrh because His death is behind Him). Isaiah 60:6.
- 10] When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
- “...good” should be “beautiful.” She is worshiping Her Lord. Her mind is on Him and she lavished all that she had on Him. A woman’s hair is her glory (1 Cor 11:15). She surrendered her glory to the Lord and worshiped Him with the precious gift that she brought. It was an act of love and devotion that brought fragrance to the whole house.
- 11] For ye have the poor always with you; but me ye have not always.
12] For in that she hath poured this ointment on my body, she did *it* for my burial.

Jesus explains to the disciples why Mary anointed Him.

Always Misunderstood

- Her sister Martha misunderstood her when Mary sat at Jesus’ feet to hear Him teach the Word (Lk 10:38-42).
 - Judas and the other disciples misunderstood her when she anointed Jesus (Mt 26:8,9).
 - Her friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had been buried (Jn 11:28-31). When we give Jesus Christ first place in our lives, we can ***expect to be misunderstood*** and criticized ***by those who claim to follow Him***.
- 13] Verily I say unto you, Whosoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Song of Sol 1:3. Because she had listened to His word, Mary knew that soon Jesus would die and be buried. She apparently knew that His body would not need the traditional care given to the dead because His body would not see corruption (Ps 16:10; Acts 2:22-28). ***Instead of anointing His body after His death, she did so before His death.*** It was an act of faith and love. **Nothing given to Jesus in love is ever wasted.**

- 14] Then one of the twelve, called Judas Iscariot, went unto the chief priests,
- “Iscariot” means “ish” (man) “carioth” (city in Judea). The only one of the twelve that was not a Galilean, he was a Judean.
- 15] And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Exodus 3: The price of a servant was 30 pieces of silver. See also Mt 27:3-4; Zech 11:12-13. **Thirty silver coins** were the redemption price paid for a slave (Ex 21:32.) Silver symbolizes blood. Cf. The tabernacle, the redemption shekel, et al...

- 16] And from that time he sought opportunity to betray him.

The leaders are trying to find a way to take Jesus quietly to avoid a big public uproar.

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Zechariah 11:12,13

Passover

- The *Akedah* (Genesis 22:7): “God will provide Himself a lamb.”
 - John’s Introduction (2X): “Behold the Lamb that taketh away the sin of the world” (Jn 1:29, 36).
 - Anticipatory Symbolisms: Leaven, not a bone broken, et al...
 - Timing (Genesis 8:4).
- 17] Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
- 18] And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

The undertones seem to imply a password, a prearranged setting. Peter and John would have had to secure the bread and bitter herbs, as well

as the wine, for the feast. They would have had to find a perfect lamb, and then have had the lamb slain in the court of the temple and the blood put on the altar. The lamb would be roasted whole, and then the feast would be ready.

- 19] And the disciples did as Jesus had appointed them; and they made ready the passover.

The 14th of Nisan is when Passover is celebrated. The day starts at sundown. When is Jesus crucified? “Between the two evenings” (Ex 12:6), meaning the next afternoon before sundown. In Ex 12 it lays out the Passover commitments, also noting the change of the Hebrew calendar. [Noah leaves the ark on the 17th day of the 7th month. When the 7th month becomes the first month, which means that Noah exited the ark on the same month that is now called “Nisan.” Jesus was crucified on the 14th of Nisan, He was resurrected three days later on the 17th of Nisan, the anniversary of Noah’s exit from the ark!] (For an in-depth study of the Jewish Feasts, see *The Feasts of Israel* briefing package.)

- 20] Now when the even was come, he sat down with the twelve.
 21] And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
 22] And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
 23] And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

The way that it was set up was relaxed. They all share the dip together.

- 24] The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Jesus notes that His death and betrayal were prophesied. Yet that does not release Judas from his sin (Ps 49; Ps 41; Ps 69). This is a complicated issue: couldn’t Judas argue that it was his destiny to betray Jesus? Was Judas accountable? Yes. Cf. Mt 18:7; Lk 17:1.

- 25] Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Notice that Judas does not call Him Lord, both here and in the garden later. At this point we infer that Judas leaves (Cf. Jn 13:30).

Time Dimension Paradox: Fate vs. Free Will

- From the divine point of view, *from outside the Time Dimension*, Judas’ treachery was predicted in Scripture and was included in the plan of God.

- From the human point of view, *from within the Time Dimension*, Judas was guilty of a base crime and was completely responsible for what he did.

Matthew 26:24 presents both the human and the divine sides of this event. Divine sovereignty and human responsibility are not in conflict, even though we may not be able to understand how they work together to fulfill God’s will. See *Sovereignty of Man* briefing package for further discussion.

Who’s in Control Here?

- “Not on a feast day?” (Mt 26:5)
 - This is the biggest of them all!
 - One of three that were compulsory (Deut 16:16).
- Judas now had to “fish or cut bait”
- Arrangements needed to made:
 - With the High Priest.
 - To muster the troops.
 - Morning appointment with Pilate.

- 26] And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

They are used to saying “the body,” referring to the Passover Lamb, but Jesus is saying this is “my” body. (1 Cor 11:23–34)

- 27] And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

Grape juice or wine? Too early in the season for unfermented grapes.

- 28] For this is my blood of the new testament, which is shed for many for the remission of sins.

“...new testament” = new covenant. The Lord’s Supper reminds us to *look ahead* for Christ’s return. We will observe this supper until He comes (1 Cor. 11:26). The Passover pointed ahead to the Lamb of God who would take away the sins of the world (John 1:29). The Lord’s Supper announces that this great work has been accomplished.

Bread and Wine

- Melchizedek (Gen 14:18).
- Joseph’s Prophetic Interpretations:
 - Wine Steward (Gen 40:10f) and Baker (Gen 40:16f).

- Bread of Life (Jn 6:35f).
- Wine at Cana (Jn 2:6f).

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Exodus 6:6, 7

Four Cups of Passover: Exodus 6:6,7

- The cup of the Bringing Out.
- The cup of the Delivery.
- The cup of Redemption or Blessing.
- The cup of the Taking Out.

It is the third cup, the cup of blessing (1 Cor 10:16). that Jesus does this with. This Passover is unfinished. Note verse 29: This will be finished at the Marriage Supper of the Lamb.

- 29] But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Note that for Jesus this leaves this Passover unfinished, as He stops with the third cup. The fourth cup will occur at the Marriage supper of the Lamb. The Lord's supper links Jesus' two comings (1 Cor 11:26). The upper room : Cf. John 14, 15, 16, 17.

- 30] And when they had sung an hymn, they went out into the mount of Olives.

Right at the base of the Mount of Olives today there are Olive groves. It is believed that these trees are from the same root system that very likely was Gethsemane.(On the way to the Mount of Olives...they probably get there about verse 36.)

- 31] Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Quoting from Zechariah 13:7.

- 32] But after I am risen again, I will go before you into Galilee.

The disciples must be confused. They don't even realize that He is going to die, now He talks of being raised up. Mary was the only one that we have any evidence of that she understood that He was to die.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Zechariah 13:7

- 33] Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Failure is always in our "strong suit!"

- 34] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
- 35] Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Mark 14: The Last Seder

- 1] After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.
- 2] But they said, Not on the feast *day*, lest there be an uproar of the people.
- 3] And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.
- 4] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
- 5] For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

This incident is not be confused with a similar encounter in the home of Simon the Pharisee, where the unnamed woman expressed her love for the forgiveness of her many sins. *This* incident, in the house of Simon the (healed) leper, is preparation for a funeral.

- 6] And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
- 7] For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
- 8] She hath done what she could: she is come aforehand to anoint my body to the burying.
- 9] Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.
- 10] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.
- 11] And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

- 12] And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?
- 13] And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.
- 14] And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?
- 15] And he will shew you a large upper room furnished *and* prepared: there make ready for us.
- 16] And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Some scholars suspect that this was the home of John Mark himself—a center for fellowship in Jerusalem (Acts 12:12). The man, distinctive for bearing a pitcher, may have been Mark’s father.

- 17] And in the evening he cometh with the twelve.
- 18] And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.
- 19] And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*
- 20] And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

[In this interval insert the washing of the disciples feet (Jn 13:1-20). Jesus included *Judas*.] Judas was sitting in the place of honor: at the Lord’s left; John reclining to His right (Jn 13:23). Confronted, he quickly left to improvise any available arrangements.

- 21] The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Judas was neither a martyr nor a robot. Judas was totally responsible for his actions, despite the fact a message from outside the dimensional restrictions of the time dimension had predicted it (Psalm 41:9). Judas was lost for the same reason that millions are today: he did not repent of his sins and believe on Jesus Christ (Jn 6:64-71; 13:10-11).

Ahithophel

At Absalom’s revolt Ahithophel deserted David (Ps 41:9; 55:12-14) and espoused the cause of Absalom (2 Sam 15:12). David sent his old friend Hushai back to Absalom, in order that he might counteract the counsel of Ahithophel (2 Sam 15:31-37).

This end was so far gained that Ahithophel saw he had no longer any influence, and accordingly he at once left the camp of Absalom and returned to Giloh, his native place, where, after arranging his worldly affairs, he hanged himself, and was buried in the sepulchre of his fathers (2 Sam 17:1-2). He was the type of Judas (Ps 41:9). His hatred of David is more understandable when one realizes that ***Ahithophel was Bathsheba’s grandfather!*** (2 Sam 23:34; 11:3).

- 22] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.
- 23] And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.
- 24] And he said unto them, This is my blood of the new testament, which is shed for many.

“This do in remembrance (in memory of) me.” (1 Cor 11:24-25). Present participation in a past (and future!) event. A new “testament” or covenant, having fulfilled the old (Heb 9-10).

- 25] Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.
- 26] And when they had sung an hymn, they went out into the mount of Olives.
- 27] And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.
- 28] But after that I am risen, I will go before you into Galilee.
- 29] But Peter said unto him, Although all shall be offended, yet *will* not I.
- 30] And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.
- 31] But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
- 32] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray...

Luke 22: The Last Seder

It is ironic that history’s greatest crime was perpetrated during Israel’s holiest festival.

- 1] Now the feast of unleavened bread drew nigh, which is called the Passover.
- 2] And the chief priests and scribes sought how they might kill him; for they feared the people.
- 3] Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
- 4] And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
- 5] And they were glad, and covenanted to give him money.
- 6] And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

- 7] Then came the day of unleavened bread, when the passover must be killed.
 8] And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Psalm 41:9; 55:12-14; (Also, Cf. Psalm 69:25 & 109:8 with Acts 1:15-20). Jesus had predicted this (Mt 17:22; 20:18). [Luke, as a Gentile, is not precise concerning the Jewish holidays. The Passover Lamb is killed “between the evenings” on the 14th of Nisan. The Feast of Unleavened Bread begins on the 15th. The Feast of First Fruits is always on the following Sunday (“the morning after the Sabbath after Passover.”)]

- 9] And they said unto him, Where wilt thou that we prepare?
 10] And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

This seems to be an undercover sign: men rarely carried pitchers of water; this was a woman’s task.

- 11] And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
 12] And he shall shew you a large upper room furnished: there make ready.
 13] And they went, and found as he had said unto them: and they made ready the passover.
 14] And when the hour was come, he sat down, and the twelve apostles with him.

This would include an approved lamb that was roasted, appropriate wine, unleavened bread, and bitter herbs, commemorating their bondage in Egypt (Ex 12:1-28).

- 15] And he said unto them, With desire I have desired to eat this passover with you before I suffer:
 16] For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
 17] And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:
 18] For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
 19] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
 20] Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

The *Mishna* alludes to the mixing of warm water with the wine: (*Mishna*, Pes. VII 13; Cf. John 19:34).

- 21] But, behold, the hand of him that betrayeth me *is* with me on the table.
 22] And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
 23] And they began to enquire among themselves, which of them it was that should do this thing.
 24] And there was also a strife among them, which of them should be accounted the greatest.
 25] And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
 26] But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
 27] For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.
 28] Ye are they which have continued with me in my temptations.
 29] And I appoint unto you a kingdom, as my Father hath appointed unto me;
 30] That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
 31] And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

“You” is in the *plural*. Satan desired to have them *all* to sift as wheat. This was both a warning and an encouragement.

- 32] But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

“Converted” means turned around; he was already a saved man, but would soon head in the wrong direction; he didn’t jeopardize his salvation, only his discipleship. *Careful*: we always fail in the point of our greatest strength: *Abraham’s faith*: lied about Sarah (Gen 12:10-13:4). *Moses’ meekness* (Num 12:3), yet he lost his temper and thus denied entrance into Canaan (Num 20).

- 33] And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.
 34] And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.
 35] And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
 36] Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

Things are going to get rough. Self-reliance is important. Self-defense is also an issue.

- 37] For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

- 38] And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.
- 39] And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Supplemental Session (Next Time):

Addenda from Gospel of John: The Upper Room Discourse (John 13-17 and the “Job Description of the Holy Spirit.”)

The Gospel of Matthew Session 21

Upper Room Discourse: John 13 - 17

Christ’s Major Discourses

- | | |
|---|----------------------|
| 1) Sermon on the Mount | Matthew 5-7 |
| – The Manifesto of the Kingdom. | |
| 2) Mystery Parables Discourse | Matthew 13 |
| – The direction that the Kingdom of heaven will take after Christ’s rejection. | |
| 3) Olivet Discourse | Matthew 24-25 |
| – Prophetic, (yet distinct from Luke 21). | |
| 4) Upper Room Farewell Address | John 13-18 |
| – New relationships in view of Christ’s death, resurrection, ascension, and intercession. | |

John 13: Upper Room Discourse

Alone with His own. He was facing sacrificial death, yet His concern was for His disciples! This discourse is the seed plot of all grace teaching.

- 1] Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- 2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s *son*, to betray him;

“Supper being ended”: Passover Supper included four “cups.” First, “Bringing Out”; Second, “Delivering”; Third, “Redemption,” or “Blessing” [which ended this one]; and, the Fourth (1 Cor 10:16), “Taking Out.”

- 3] Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

- 4] He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
- 5] After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe *them* with the towel wherewith he was girded.

Removed outer garment (*himatia*); still wearing a tunic (*chiton*); normal costume for a servant (Lk 22:27). A slave of Jewish birth could not be forced to wash feet. *Doulos*: bondsman (Ex 21:2-5, 6); cf. *kenosis* (Phil 2:5; 11:7,8) “Wash”: *Leloumenos*, bathing the entire body (Acts 9:37; 2 Pet 2:22). *Nipsasthai*, cleaning a particular soiled area; hands, etc. (Mt 6:17).

The Bible speaks of being “washed” two different ways: Washed “once and for all” (Heb 10) and washed “daily.”

- Washing with the Blood: Godward (Lev 16: atonement); sacrificial cleansing.
- Washing with the Water (of the Word of God): saintward (Num 19: water of purification).
- At the Cross: **both** came out (Jn 19:34):
 - First bath of regeneration, (Tit 3:5). Relationship; position; guilt. Once and for all (Heb 10:1-12).
 - Daily washing: defilement (1 Jn 1:9). Water = Word (Ps 119:9; Eph 5:25,26). Feet speak of our walk (Phil 2:5-11). Book of remembrance (Mal 3:16).

- 6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- 7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- 8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

“I wash thee”: You can’t wash your own feet... [Doctrinal practice: Roman Catholics; Dunkards; Freewill Baptists, and Moravians.]

- 9] Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
- 10] Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.
- 11] For he knew who should betray him; therefore said he, Ye are not all clean.
- 12] So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- 13] Ye call me Master and Lord: and ye say well; for *so* I am.
- 14] If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

Never do we find apostles addressing Him as “Jesus” while he was with them on the earth: He exhorted them to call him “Lord” (Mt 9:28; Lk 19:31; Mt 26:18). Disciples call him “Lord”: Mt 14:28; Lk 9:54; Mt 26:22; Lk 24:33, 34; Jn 14:5; 21:7. (“Jesus” in narratives: *written by the Holy Spirit!*) Who did call him “Jesus”: His Enemies (Mt 26:71); Demons (Mk 1:23,24).

- 15] For I have given you an example, that ye should do as I have done to you.

Hathos: example; not an ordinance. There is no reference in any epistle; no evidence prior to the 4th century. Linked to the custom of wearing sandals...

- 16] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

Two of seven “double verities” spoken in this Upper Room spoken in context of this footwashing.

Foot Washing

- | | |
|--|-------------|
| 1) Example of humility | Jn 13:14 |
| 2) Rebuke to pride | Lk 22:24-27 |
| 3) Picture of our daily cleansing | Jn 13:10 |
| 4) Warning to Judas Iscariot | Jn 13:18 |
| 5) Picture of His humiliation | Phil 2:5-11 |
| 6) Reminder of His union and communion with the believer | Jn 13:8 |

- 17] If ye know these things, happy are ye if ye do them.
 18] I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

David betrayed by Ahithophel (Ps 41:9). (“...in whom I trusted” omitted); Jesus had warned them a year earlier (Jn 6:70,71).

“Lifted up his heel”: Metaphor of a sudden kick of a mule or a horse. They were reclining on mats around a 12-inch-high table. John, to his right; Judas to his left. John: 5X “whom Jesus loved” (Jn 13:23; 19:26; 20:2; 21:7, 20). Judas on his left; the place reserved for an honored guest (hence, classical art: right vs. left; dexter vs. sinister; gauche; etc. Cf. Rodin: *Hand of God; Cathedral, etc.*).

- 19] Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.
 20] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Honor Him as the Father (Jn 5:23). Jesus is turning their attention away from the traitor to their Master. [The room was supplied with water and a towel: why had they not used them already? (Lk 22:24-27).] Nicolaitanism; cf. 3 John 9...

- 21] When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
 22] Then the disciples looked one on another, doubting of whom he spake.
 23] Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.
 24] Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

Peter’s “distance”: Uses John as intermediary; vv. 6, 8, 37 (fellowship?). In Mt 26:38 it says he followed “afar off.”

- 25] He then lying on Jesus’ breast saith unto him, Lord, who is it?
 26] Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
 27] And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
 28] Now no man at the table knew for what intent he spake this unto him.
 29] For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.
 30] He then having received the sop went immediately out: and it was night.

“It was night”: Indeed. For Judas it still is night... **Gossip**: Most painful sin of all: Gossip is also a form of betrayal! (Lev 19:16; Prov 11:13; 18:8; 20:19; 26:20; 26:21; 26:22).

- 31] Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
 32] If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Glorified

- 1) Greatest event in the universe.
- 2) Reversed the conduct of the first man.
- 3) Through death destroyed him who had the power of death: the Devil (Heb 2:14).
- 4) Purchased for Himself the entire elect of God. What held Him to the Cross? Not the nails: the strength of His love.
- 5) Glorified man at God’s right hand (Jn 17:22; Phil 2:9-11).

- 33] Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

Teknia, “little children”: Diminutive of *tekna*. The only occurrence in Gospel of John; used frequently in his first epistle...

- 34] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
35] By this shall all *men* know that ye are my disciples, if ye have love one to another.

New commandment? vs. Lev 19:18 vs. “Royal Law, (James 2:8). *Agapao* vs. *phileo*, *storge*, *eros*. Read 1 Corinthians 13, but substitute names. Commentary (1 John 2:7ff). [For more information, see *The Way of Agape*.]

- 36] Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
37] Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38] Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

“Not I” (Mk 14:29). Did he mean it? A moment’s weakness and lifetime’s regret. Peter was courageous: At the Transfiguration; he walked on water; drew his sword in the Garden...His Lesson: Peter failed in his strong suit. ***Our Lesson: Have no confidence in the flesh*** (Phil 3:3).

John 14: The *Harpazo*

- 1] Let not your heart be troubled: ye believe in God, believe also in me.

Who’s comforting who?! He’s the one facing tomorrow...He must tread the winepress alone.

“Heart”: *Cardia*, seat of life (moral, intellectual, volitional, emotional aspects. Jesus had spoken about soul, spirit, heart (Jn 12:27; 13:21; 14:27).

“Believe”: *Pisteuete*, indicative (fact) or imperative (command)? Most commentators lean to the imperative usage. A troubled heart could eat away at faith; faith can calm a troubled heart...faith is the key to overcoming (1 Jn 5:4). Socratic Method: Questions, focusing on the needs of the student.

- 2] In my Father’s house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.
3] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

“...my Father’s house”: Jesus often referred to the Temple as His Father’s house; here He means His Father’s (real) house...Heaven. He “dis-owned” the temple in Matthew 23:38. “Mansions,” *monai*: Used only 2X (14:2, 23). A dwelling or an abode (cf. Isa 26:19ff).

Question #1: Lord, Where Are You Going? (Mt 14:1)

The Blessed Hope

- 1) Many mansions:
 - Preparing a place for us
 - Will return for us
 - We will be where He is. Forever!
- 2) He will return for us: [the “*Harpazo*”] The phrase “come again” is used four times:

– Rapture	Jn 14:3
– Spiritual presence:	Jn 14:18
– Indwelling the Believer:	Jn 14:23
– Post-resurrection ministry:	Jn 14:28
- 3) New thing: a *man* in heaven!
 - Redemption of the purchased possession, in heaven, by better sacrifices (Heb 9:23; Eph 1:14; Col 1:20).

The Jewish Wedding

- The *Ketubah*, Betrothal (Isa 61:10; Judg 14:10-11; Jer 2:32; Isa 49:18; Ps 45:8-15):
 - Payment of the purchase price.
 - Set apart (sanctified).
- Bridegroom departs to Father’s House:
 - Prepares room addition.
 - Bride prepares for his imminent return.
- Surprise gathering (Jer 7:34; 16:9; 25:10; Ps 45:8-15; Mt 25:1-13):
 - *Huppah*, Wedding.
- Seven-day Marriage supper (Judg 14:12; Mt 9:15; 22:11-14; Jn 2:1).

The Marriage Fulfilled

- Covenant established: 1 Cor 11:25.
- Purchase price: 1 Cor 6:19-20.
- Bride set apart: Eph 5:25-27; 1 Cor 1:2; 6:11; Heb 10:10; 13:12.
- Reminded of the covenant: 1 Cor 11:25-26.

- Bridegroom left for the Father's house...
- Escort to accompany Him upon His return to gather His Bride (1 Thess 4:16-17).

- 4] And whither I go ye know, and the way ye know.
- 5] Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- 6] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Question #2: How Can We Know the Way? (Mt 14:5-7)

- 6] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- 7] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

The Way

- *hodos*: road, highway. The highway to heaven (7X: John 14:6; Acts 9:2; 19:9,23; 22:4; 24:14,22)
- This phrase speaks of the exclusiveness of Christ (Acts 4:12; 1 Cor 3:11; 1 Tim 2:6). Also in Gethsemane, 3X...
- [Cf. The word "Zodiac" is from the Sanskrit *sodi* "the way"] *Mazzeroth*, Ps 19. See our briefing package, *Signs in the Heavens*.

Proverbs 14:12: There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Proverbs 4:19: The way of the wicked *is* as darkness: they know not at what they stumble.

The Truth

- "Truth": Spirit of (the) Truth *had not yet been given* : Jn 16:13; cf. 1 Cor 2:10,11.
- Pilate: "What is truth?": Jn 18:38; Eph 4:18; Ecc 7:29; Rom 3:11; Col 2:3.

The Life

- Prodigal Son: "dead, and is alive again" Lk 15:24; Jn 3:36; 5:24
- Adam, before sin, enjoyed communion with his Maker; he knew Him; and he possessed spiritual life. In "the day thou eatest..." Adam had a threefold need: reconciliation, illumination, and regeneration.

- 8] Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 9] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
- 10] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- 11] Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

"Believe," *Pisteuete*, plural verb: Philip's request reflected the other disciples' thoughts.

Question #3: Show Us the Father (Mt 14:8-21)

- 1) The Father Revealed Through Jesus' Words and Works (14:9-11);
- 2) The Father Revealed Through Believers (14:12-15);
- 3) The Father Revealed Through the Indwelling Spirit (14:16-21).

In the context of *answers to prayer*, He reveals the *greatest* thing for which we may ask: the **presence and power** of the Holy Spirit in our lives. It was only after the coming of the Holy Spirit that the apostles' faith was established, power communicated, and love purified and deepened.

- 12] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

"Works": *Erga*, used in this gospel and never refers to miracles; but messianic works. (Second "works" not in original?)

Meizona (greater) works refer to quantity, not quality: Conversion of greater numbers of sinners, the greatest work in the world. "I go to my Father": Isa 53:10.

- 13] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"...in my name": On the basis of *His* credibility. What comfort! "Believe in *me*."

- 14] If ye shall ask any thing in my name, I will do *it*.
- 15] If ye love me, keep my commandments.

"...keep my commandments": *Teresete*, future active verb. Love that expresses itself in obedience. The One who wrote the commandments upon the tables of stone is none other than the One who died on the cross.

- 16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

“Comforter”: *Parakleton*, “one summoned along side to help.; to strengthen by companionship

“...another”: Two Greek words for “another”; *allon*, **same kind** vs. *heteron*, different kind (cf. Acts 7:18...)

- 17] *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

“...was “with” you”: *Par humin* = by your side; shall then be “**in**” you, *epe*.

“Whom the world cannot receive”: 1 Jn 2:16; 5:19; 1 Cor 2:14. Don’t expect the world to see what we “see.” How is possible for the Holy Spirit to dwell where sin is still present? On the grounds of atoning blood (Lev 16:16); “Oil” placed *on* the blood (Lev 8:24, 30; 14:14, 17).

- 18] I will not leave you comfortless: I will come to you.

I will not leave you *orphanous*, as fatherless orphans; comfortless. [For more information on the Believer being the “Temple of the Holy Spirit, see the book and tape study, *The Way of Agape*, and the briefing package, *Architecture of Man*.]

- 19] Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

After His resurrection ***He appeared unto none but His own.***

- 20] At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

- 21] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Explained in Chapter 15: vine + branches. “That day” is Pentecost.

- 22] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Judas = Thaddaeus, Lebbaeus. Only mention of this Judas in NT. Not Judas Iscariot.

- 23] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

- 24] He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.

Question #4: How Can You Manifest Yourself to Us and Not to the World? (Mt 14:22-31)

“How is it that”: *Ti gegonen hoti*, an expression of surprise. There are three ways:

- 1) By Fellowship 14:23

We are the Temple, not only of the Holy Spirit, but also of the Father and the Son. I am in Christ! (Eph 2:6); Christ is in me! (Gal 2:20). ***Faith does not destroy necessity for obedience***; Readiness does not eliminate performance (2 Cor 8:11).

- 2) By the Indwelling Spirit 14:24,25

“He will teach you all things”: The Job Description of the Holy Spirit and Christ’s pre-authentication of the NT.

- 3) By Inner Peace 14:26,27
- Judicial vs. experiential
 - reconciliation vs. alienation
 - tranquility vs. tumult

“Peace”: Not *shalom*, but *eirenen*; spiritual peace that only Christ can give: Peace *with* God (Rom 5:1); peace *of* God (Phil 4:7). Judicial vs. experiential; reconciliation vs. alienation; tranquility vs. tumult. The Trinity is evident here: Equal in nature, separate in person, subservient in duties.

- 25] These things have I spoken unto you, being *yet* present with you.
26] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The job description of the Holy Spirit...

- 27] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28] Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

- 29] And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
- 30] Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

The enmity of the Serpent being readied to vent on the Seed of the Woman.

- 31] But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

“Arise...”: Did they leave the upper room? Not necessarily. “Let us go”: *Agomen*, armies going into battle to meet death; a motivational charge. Did they linger? Or go to intermediate places? In Jn 18:1, it reads they “crossed into the Garden...”

John 15: Vine and Branches

In Chapter 14 we had the presentation of His Grace. In Chapter 15, we see what our responsibility is to that Grace. [Note: (*this*) to intimate *believers only*!] Chapter 15 is commonly known as the “Vine and Branches” chapter. In Chapter 15 we will explore the following relationships: with Christ 15:1-11; with each other 15:12-17; and, with the world 15:18-16:4.

- 1] I am the true vine, and my Father is the husbandman.
- 2] Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 3] Now ye are clean through the word which I have spoken unto you.

Jesus proclaims his seventh “I AM” statement. True light, Jn 1:9; True bread, Jn 6:32; (true tabernacle), Heb 8:2, 5. [“Vine”: The national symbol of Israel; golden vine on Temple Gate; symbol on Maccabean coins (Ps 80:8; Isa 5:1-7; Jer 2:21; Ezek 15; 19:10; Hos 10:1).]

“True”: *Alethine*, distinguishing His reality and genuineness from that which is false and unreal... ***implying there is a false vine***. A vine that is cared for and carefully pruned by the husbandman will consistently bear fruit. The Father is the husbandman (Isa 53:2): Protecting care, watchfulness, and faithfulness.

“Taketh away”? John 15:2

- 1) The true believer apostatizing? Arminians: The Christian who does not abide in Christ loses his salvation; seems to be refuted by Jn 4:14; 10:28; 18:9; Rom 5:9-10; 8:35-39.

- 2) Eternal security position: A mere professor, never truly united to Christ; but were they *branches*? v.5; “in me”...“Taketh away”?
- 3) Fruit bearing, not salvation 2 Pet 1:5-7, 8; Tit 3:14.
- 4) *Airei*, “taketh away.” The root for “resurrection”: “to take up,” “lift up” Cf. Lk 17:13; Acts 4:24; Jn 11:41; Rev 10:5. Fruitbearing: The vinedresser does not cut away a vine, but gently lifts it up to the sun so it has an opportunity to bear fruit. Not judgment but *encouragement* is referenced here; cf. Dan 7:4.

- 4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
- 5] I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

“Abide,” *meinate*: “To remain” or “stay.” Don’t confuse this with the phrase “to be in Christ,” which is a position by new birth (2 Cor 5:7; Eph 2:10) with “abiding in Christ,” (vigilance, obedience, etc. Jn 6:56). ***Abiding cannot come without obedience***. Our entire dependency should be upon Him and Him only.

The secret of fruitfulness is found in abiding (or remaining) in the True Vine; not in the effort of the branches (trying) to produce grapes (1 Jn 3:24). Apart from its attachment to the vine, the branch is totally useless. (The wood of the vine is of such inferior quality, it was not even permitted to be burned on the temple altar.)

“I am the vine, ye are the branches”: Menorah: 1 + 6 = 7. “Without me ye can do nothing”: It is not a question of *our* sufficiency: It’s His! The branches just *bear* the grapes; it doesn’t *produce* them. Can you sever this union? (Rom 8:38-39). The fellowship, yes. The union, no!

- 6] If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
- 7] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 8] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

“...cast forth”: “a” man, singular, ends with “they” are burned, ***plural = rewards being lost*** (1 Cor 3:12-15; Rom 14:10; 2 Cor 5:10). Lot is a key example: 2 Pet 2:7, vs. Gen 13.

Various Views

- 1) Loss of salvation?
- 2) Presumption; profession without salvation.

- 3) Believer losing his reward.
- 4) Premature death of the non-abider; stripped of gifts (Mt 5:13; Lk 8:18; 2 Jn 8).
 - Ananias and Sapphira Acts 5:1-11
 - Sin at the Lord's table 1 Cor 11:28-30
 - Sin unto death 1 Jn 5:16

- 9] As the Father hath loved me, so have I loved you: continue ye in my love.
- 10] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"If ye keep my commandments": Obedience (cf. John 14:15). The result of fruitful life is a sense of personal fulfillment. "under the law to Christ" 1 Cor 9:21; "love is the fulfilling of the law" Rom 13:10 (See also Jn 13:34; 14:15; 15:10; Mt 28:20.)

Obedience is always the love response; as His was (is).

- 11] These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
- 12] This is my commandment, That ye love one another, as I have loved you.
- 13] Greater love hath no man than this, that a man lay down his life for his friends.

The nobility of the true patriot/soldier.

- 14] Ye are my friends, if ye do whatsoever I command you.

Abraham = "Friend of God" (2 Chr 20:7; Isa 41:8; Jas 2:23): In Genesis 18:17, Abraham also received a *prophetic* insight. [Compare with Daniel and John, both called "the Beloved"; both wrote apocalyptic books in the Bible and were given prophetic insights of the "last days."]

- 15] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Christ will never forsake His "friends"!

- 16] Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- 17] These things I command you, that ye love one another.
- 18] If the world hate you, ye know that it hated me before *it hated* you.

Hours before His arrest and crucifixion: a solemn warning. "Hatred" is used seven times. "The world will hate you."

- 19] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
- 20] Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

No longer "of"; but "out of." "The world" = 5X. We are "not of this world" (Jn 8:23). Sovereign election: Synagogue at Nazareth (Lk 4:28, 29); Isa 61:1,2; Elijah and the widow of Zarephath; Elisha and Naaman, the Syrian. It was the *religious world* which was enraged by Christ! The call to separation: Phil 3:10; 2 Tim 3:12; Mt 5:10,12.

- 21] But all these things will they do unto you for my name's sake, because they know not him that sent me.
- 22] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
- 23] He that hateth me hateth my Father also.
- 24] If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
- 25] But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

"Hated without a cause": Ps 35:19; 69:4. Our natural state is that of "haters of God" (Rom 1:30). The written Word testified *against Israel*.

- 26] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- 27] And ye also shall bear witness, because ye have been with me from the beginning.

Eternal procession of the Spirit. *Para tou patros ekporeuetai*: "From beside the Father." Equal in nature; separate in person; submissive in duties.

John 16: What to Expect

- 1] These things have I spoken unto you, that ye should not be offended.
- 2] They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
- 3] And these things will they do unto you, because they have not known the Father, nor me.

The fulfillment of the previous verses: 1] The persecution always comes from the religious world. It comes from within. Opposition comes (apparently) in the name of God; blind zeal for God...to be scattered (Zech 13:7; Mt 26:31). 2] The professing Church has boasted that it would

convert the world. The world has converted the “professing church.” (Prov 29:27; Amos 5:10.) The persecution of Christ’s people will come from the *religious* world.

- 4] But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
- 5] But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 6] But because I have said these things unto you, sorrow hath filled your heart.
- 7] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- 8] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

“When he is come”: Masculine pronoun (three genders in Greek). Normally pronoun agrees with the gender of the noun it is replacing. The word “spirit” is neuter; **the masculine pronoun emphasizes the personhood** of the Holy Spirit. (In other places, the neuter pronoun is used in keeping with the correct grammar.) Cf. 2 Thess 2... They did far more for an absent Lord than they ever did while He was with them in the flesh. Taking the place of an absent Christ, the guilt of the world is demonstrated. “...reprove the world of sin”: *Elegxei*, convict; to refute an adversary completely; to demonstrate guilt so the truth of the charge will be acknowledged. **Objective condemnation, not subjective realization.**

- 9] Of sin, because they believe not on me;
- 10] Of righteousness, because I go to my Father, and ye see me no more;
- 11] Of judgment, because the prince of this world is judged.

“...of sin”: *Peri*, (“of?”) “in respect to, concerning.” *Harmartias*, missing the mark. General area in which all miss the mark: unbelief (16:9). Christ is the standard of righteousness (2 Cor 1:30). *Hupago*, I am going; emphasizes personal relationship; separating Himself...progressive revelation. Men shall be convicted to judgment because Satan has been judged. *Kekritai*, judged, is a perfect passive indicative form of the verb “to judge.” Completed actions; refers to the cross judgment of Jesus Christ. Nothing awaits the world but judgment.

- 12] I have yet many things to say unto you, but ye cannot bear them now.
- 13] Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
- 14] He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

Pasan, “all.” Adverb: “completely.” “He will completely lead you into truth.” His revealing to the apostles New Testament truth was **complete, not partial**. The adverb “complete” implies the inspiration, inerrancy, and authority of the New Testament (Ps 25:5). Their lack of understanding demonstrated the need for the Holy Spirit to come.

“He will not speak of Himself.” (Cf. Abraham and Eleazer, Gen 24. Boaz and the **unnamed servant**, Ruth 2).

“Things to come”: The only occurrence in NT. Not only eschatology but doctrines of ecclesiology, pneumatology, etc. Epistles, Acts, etc. **The past (14:26); the present (15:26); the future (16:13)**. Jesus’ Letters to Seven Churches: He that hath an ear to hear let him hear what the Spirit saith unto the churches...

- 15] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.
- 16] A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.
- 17] Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

The Holy Spirit will glorify Christ; not Himself. And not personalities, preachers, the virgin Mary, a church, ordinances, etc. Nowhere in the epistles has the Holy Spirit told us anything about the Father which had not previously been revealed in and by the Lord Jesus. He has told us many things about the Son, which Jesus uttered not in the day of His humiliation.

“A little while”: Two hours later...Three days later...They lost sight of Him. Remember the Emmaus Road (Heb 10:37): His disciples should have known: Ps 68:18; 110:1; Isa 26; Hos 5:15!

- 18] They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
- 19] Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
- 20] Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
- 21] A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Thlipseos: “anguish” is the usual word for “tribulation” in NT.

- 22] And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
- 23] And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.
- 24] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Seventh and final in Upper Room Discourse of “verily, verily.” “...ask the Father in my name”: “Ask” occurs in two verbs: *Erotesete*, questioning; *Aitesete*, make a request or demand. Present tense of ask: *continuous* asking.

- 25] These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Proverbs: Shepherd and sheep (10:1-6); Vine and branches (15:1-8); Woman and labor (16:21).

- 26] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
- 27] For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
- 28] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
- 29] His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
- 30] Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
- 31] Jesus answered them, Do ye now believe?

Disciples’ *oidamen* (knowledge) falls short of Jesus’ *ginosko* knowledge. [As the blind speak of color...]

- 32] Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
- 33] These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Jesus’ life began with a declaration of peace (Lk 2:14); He here concludes His final message to His disciples before the Cross with a message of peace... “Be of good cheer”: *tharseite*, only occurrence: elsewhere it is a verb calling for courage in the face of perceived danger. He overcame the world that Noah condemned (Heb 11:7).

John 17: The Holy of Holies of the New Testament

Where did Chapter 17 take place? “Arise, let us go hence” (Jn 14:31). **Jesus still in the upper room:** John Calvin, A.C. Gaebelein, Henry Alford. **En route to Gethsemane:** C.I. Scofield, H.A. Ironside, Merrill Tenny, J.C. Ryle, G. Campbell Moran.

Chapter 17 is the longest recorded prayer of our Lord. Jesus’ Intercession (Heb 7:25). We’ll be taking a look “behind the veil” at the personal needs and desires of Jesus as he talks to his Father. It is the simplest passage in language, but the most profound in meaning in the New Testament.

The Importance of Prayer

- During His baptism Lk 3:21
- At the commencement of public ministry Mk 1:35
- The eve of selecting disciples (all night long) Lk 6:12
- At the Transfiguration Lk 9:29
- When He ceased to breathe Lk 23:46
- *Our most important work is prayer!*

All Factors of Redemption

- Salvation Jn 17:2
- Manifestation Jn 17:6
- Representation Jn 17:9
- Preservation Jn 17:12
- Sanctification Jn 17:17-19
- Identification Jn 17:21
- Glorification Jn 17:22

- 1] These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Father”: Key word vs. “My God,” (Ps 22:1). “The Hour is come”: Seventh and last time. **Gen 3:15 is now imminent.** “Glorify thy son”: *Doxason*, aorist active imperative of *doxazo*, **only personal petition in this prayer.** His focus is on the Father...that the *Father* be glorified in the Son (2 Cor 5:19).

- 2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- 3] And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Seven Specific Requests

- Glorification of the Son Jn 17:1
- Restoration of His original glory Jn 17:5
- Protection of His disciples (and future believers) Jn 17:11,15
- Sanctification Jn 17:17
- Unification Jn 17:21-23
- Glorification Jn 17:24
- That the world would know Jn 17:21

Status Report

- Filial relationship with God Jn 17:1
 - Appointed time had arrived Jn 17:1
 - Authority over all flesh given Jn 17:2
 - Bestowal of eternal life on Elect promised Jn 17:2
 - He would bring them to a knowledge of the Father Jn 17:3
 - He had glorified the Father on earth Jn 17:4
 - He had finished the work given Him to do Jn 17:4
- 4] I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- Tetelestai* “It is finished:” “Paid in Full.” Jn 19:30
- 5] And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- 6] I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
- If a single one of God’s elect were to perish, the glory of the perfect Servant would be tarnished for all eternity.***
- 7] Now they have known that all things whatsoever thou hast given me are of thee.
- 8] For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 9] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
- He prays not for the (unbelieving) world. The High Priest prays only for His own (cf. Gal 6:10). On the cross He prayed for His enemies. However, It is our duty to pray for the world (Rom 10:1; 1 Tim 2:1).
- 10] And all mine are thine, and thine are mine; and I am glorified in them.

- 11] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

“Holy Father.” Only occurrence of this title in the Scriptures. **God’s holiness is the *guarantee* that He will keep the saints from the evil of the world.** (The responsibility for us now rests with the Father.)

- 12] While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Two different words for “kept”: *eeteroun*, from verb *tero*: “I keep” or preserve; *ephulaxa*, “I guarded”: Emphasizing sentinel duty over the souls of the Eleven. Of those *so given* He has lost *none*. [Judas: Ps 41, 109].

- 13] And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

A miserable Christian is an oxymoron.

- 14] I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- 15] I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

Satan is the author; the world is the bait; sin is the hook. [Three of the only prayers *not* granted to the saints recorded in Scripture are the prayers of Moses, Elijah, and Jonah to be “taken out of the world.”]

- 16] They are not of the world, even as I am not of the world.

We have a different citizenship, life, and destiny. It is a grievous inconsistency to even *seem* to be of the world.

Relationship with the World

- We have a different standing: in Christ, not Adam.
- We have a different nature: born of the spirit, not the flesh.
- We have a different Master: not of the god of this world.
- We have a different aim: to glorify God, not self.

- 17] Sanctify them through thy truth: thy word is truth.

“Sanctify them”: *Haiazo*: “to consecrate or set apart a person or thing to God.” Sanctification by the Father (Jude 1); by the Son (Heb 10:10);

by the Spirit (2 Thess 2:13, 1 Pet 1:2). These are all positional and absolute. Sanctification by the truth: Practical and progressive. Blood vs. water. **The Word is, not contains, truth.** The Author cannot lie. Shun those who deny any part of God's truth as you would a deadly plague.

- 18] As thou hast sent me into the world, even so have I also sent them into the world.
 19] And for their sakes I sanctify myself, that they also might be sanctified through the truth.
 20] Neither pray I for these alone, but for them also which shall believe on me through their word;

Christ has given us His place: His place of acceptance on High; His place of witness here below. The Twelve were sent first to Israel (Mt 10:5-6); then to the world...

- 21] That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

“That they may be one”: Used 5X this chapter. [*hen*, neuter singular. Oneness of will and spirit, not physical union which would require the masculine *heis*.]

- 22] And the glory which thou gavest me I have given them; that they may be one, even as we are one:
 23] I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
 24] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

The Climax. This is the Heart of the heavenly Bridegroom: “...that they also, whom thou hast given me, be with me where I am.” (Cf. Jn 14:3; Ps 139:6)

- 25] O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

“O Righteous Father”: Christ left the world without His intercession; He turned it over to the **justice of the Father** (Rom 1:19, 20). The Father's righteousness forbids Him to abandon His saints to the evil of the world.

- 26] And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.
 27] When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

“Same as” in John 17

The believer has:

- the same **life** as Christ Jn 17:2
- the same **security** as Christ Jn 17:11
- the same **separation** as Christ Jn 17:14
- the same **sending** into the world as Christ Jn 17:18
- the same **union** as Christ Jn 17:21
- the same **glory** as Christ Jn 17:22
- the same **love** as Christ Jn 17:23

Next Session:

- The Night of Nights: Gethsemane (Mt 26:36-56; Mk 14:33-52; Lk 22:40-54; Jn 18:1-13).
- The Jewish Trials (Mt 26:57-75; Mk 14:53-72; Lk 22:55-71; Jn 18:14-29).

The Gospel of Matthew Session 22

Matthew 26: Gethsemane and the Jewish Trials

Matthew 26:36-75

- Prediction of His suffering and death vv. 1-5
- His anointing at Bethany vv. 6-13
- Judas' betrayal vv. 14-16
- The Passover meal vv. 17-25
- The institution of the Lord's supper vv. 26-35
- **The Garden of Gethsemane** **vv. 36-46**
- **His arrest and accusations** **vv. 47-68**
- **The denial of Peter** **vv. 69-75**

The very definition (1 Cor 15:1-4) of the Gospel includes the key fact: “that Jesus died for our sins according to the Scriptures.” Not just that He died, but that it **met all the specifications** spelled out over the centuries.

- 36] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Olive trees are grown for their oil. They would put the olives into a press, something that would crush the olives to squeeze the oil out of them. The press was called a “Gethsemane.” Oil is a symbol of the Holy Spirit.

37] And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Peter, James and John. Left eight behind. It is hard for us to see Jesus depressed, we see Him as victorious. Why is He depressed? He understands what His mission in, what is coming, being separated from His Father. He was made sin for us, and sin can have no fellowship with the Father!

38] Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39] And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

“...cup”: What cup? The cup of God’s indignation against sin.

40] And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41] Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

Perhaps if Peter had been praying, his flesh would not have stumbled later that evening.

Cups: “The cup which my Father hath given me.”

- Cup pass from me Mt 26:39
- Cup of Salvation Ps 116:3
- Cup of Tribulation Ps 11:6; Jer 25:15; cf. Ps 75:8

42] He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43] And he came and found them asleep again: for their eyes were heavy.

44] And he left them, and went away again, and prayed the third time, saying the same words.

Three times the Lord Jesus Christ begged the Father, if there is any other way for man to be saved, anything but the cross. This proves that there is no other way for man to be saved except by the Lord Jesus Christ. Because if there was some other way for a man to get access to the throne of God in Heaven, then Jesus Christ’s prayer was not answered and His death was in vain! (Acts 4:12; 13:38, 39).

His anxiety was so intense that He sweated drops of blood. (“Dr.” Luke 22:44).

45] Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

“Sleep on now” = “sleeping still.” Not an instruction but rather an observation.

46] Rise, let us be going: behold, he is at hand that doth betray me.

47] And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Judas came in first to identify Jesus.

48] Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49] And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50] And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Note that he calls Him, *Rabbi* (Master), not Lord. “Friend” is actually “companion.” Not the same word as calling the disciples “friends” in the Upper Room discourse.

51] And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.

“...one of those with Jesus”: We know this to be Peter from John 18:10.

52] Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53] Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

“...legion”: Around 1000; a Roman legion was between 3000-5000. (Remember that one angel slaughtered 185,000 Assyrians one evening after dinner! Cf. 2 Kgs 19:35.)

54] But how then shall the scriptures be fulfilled, that thus it must be?

55] In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56] But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57] And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58] But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.

Caiphas is the Jewish leader appointed by Rome. Basically a Jewish issue, but Gentiles brought Him into Caiphas' hands. Almost every detail of this trial is illegal according to Jewish laws. They were never to be handled at night, yet this whole thing is over before morning. Peter is curious, keeping his distance, yet watching what happens.

- 59] Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
60] But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

Many false witnesses, yet they found none. How? They could never agree.

- 61] And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

A misquote.

- 62] And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?
63] But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

The Oath

"I adjure thee by the living God, in whose office I stand, under whose power we all are, before whom thou also standest, who knowest the truth, and judgeth between us and thee, that thou tell us, this holy Sanhedrin now here as before God, the truth."

Jesus was required by law to respond (Lev 5:1; 1 Kgs 22:16).

- 64] Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
65] Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

This violates Lev 21:10, which states that the High Priest must never tear his clothes. The High Priest understood that Jesus was claiming to be God. The problem with this logic is that it is self-incrimination, which is also in Jewish law that your own testimony could not be used against you.

- 66] What think ye? They answered and said, He is guilty of death.
67] Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

- 68] Saying, Prophecy unto us, thou Christ, Who is he that smote thee?
69] Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
70] But he denied before *them* all, saying, I know not what thou sayest.
71] And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.
72] And again he denied with an oath, I do not know the man.
73] And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

"bewrayeth thee" = gives you away. The Galileans had a particular dialect.

- 74] Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.
75] And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Mark 14:27-72

- 27] And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.
28] But after that I am risen, I will go before you into Galilee.
29] But Peter said unto him, Although all shall be offended, yet *will* not I.
30] And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.
31] But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Peter wasn't paying attention to the lesson.

- 32] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
33] And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
34] And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Gethsemane = oil press. Overtaken with horror. Indeed: He knew what was coming.

For their instruction. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (Phil 3:10)."

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 5:21

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 3:13

He would bear the entire curse of the Law.

- 35] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
- 36] And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Was it possible? Was there *any other way*? If so, His prayer wasn't answered... It wasn't the physical aspects: it was the realization that this would involve being forsaken by His Father (Cf. Mk 15:34; the *only* time He didn't address Him as "Father").

- 37] And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
- 38] Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

A lesson in spiritual warfare; the resulting setback that very evening would echo throughout eternity... "Watch and pray"; an oft repeated admonition: Neh 4:9; Mk 13:33; Eph 6:18; Col 4:2.

- 39] And again he went away, and prayed, and spake the same words.
- 40] And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
- 41] And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

"Returning the third time, he said to them, 'Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.'" (NASB) Lessons of Gethsemane: the need for dependent prayer. Daily prayer. A call to discipline.

- 42] Rise up, let us go; lo, he that betrayeth me is at hand.
- 43] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
- 44] And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.
- 45] And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.
- 46] And they laid their hands on him, and took him.
- 47] And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

You don't fight spiritual battles with physical weapons (2 Cor 10:3-5). If Jesus had not healed Malchus' ear, there might have been four crosses on Calvary the next evening...

- 48] And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?
- 49] I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

Jesus gives *them* a command: "Let these go their way" (Jn 18:8). ***Who's in charge here?***

- 50] And they all forsook him, and fled.

Peter, too, would have been better off had he followed instructions. .

- 51] And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:
- 52] And he left the linen cloth, and fled from them naked.

Some suspect that this was Mark himself; he is the only one recording this detail. If the Upper Room was in the home of John Mark, then Judas may have led the soldiers there first. John Mark may have hastily put on an outer garment and followed the mob to the garden...

- 53] And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
- 54] And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
- 55] And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.
- 56] For many bare false witness against him, but their witness agreed not together.

The first of six legal confrontations—I won't dignify them by calling them "trials": three Jewish and three Roman (Annas, Caiaphas, Sanhedrin; Pilate, Herod, and Pilate again.) Witnesses: two required (Deut 17:6).

- 57] And there arose certain, and bare false witness against him, saying,
- 58] We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
- 59] But neither so did their witness agree together.
- 60] And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

Kept silent: Isa 53:7; 1 Pet 2:23.

- 61] But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62] And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

“Son of Man” is a Messianic title (Dan 7:13).

- 63] Then the high priest rent his clothes, and saith, What need we any further witnesses?
64] Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
65] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.
66] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
67] And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68] But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
69] And a maid saw him again, and began to say to them that stood by, This is *one* of them.
70] And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.
71] But he began to curse and to swear, *saying*, I know not this man of whom ye speak.
72] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Before we judge Peter too severely, let's examine *ourselves*. How many times have we denied the Lord and lost opportunities to share the Gospel with others? Do we talk when we should listen? Argue when we should obey? Sleep when we should pray? Fight when we should submit? Peter repented and the Lord, after a private meeting with him (Lk 24:34), forgave him publicly (Jn 21).

Summary

- Jesus' death was no accident. Jesus' words at the Last Supper make no sense at all if Jesus was not master of His own death. Jesus maintained sovereign, premeditated, precise mastery.
- *A God who is control when the foundations of His own earthly existence are crumbling is a God who can be trusted to sustain us when it appears our life is tumbling in.*

Luke 22:40-71

- 40] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

- 41] And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
42] Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43] And there appeared an angel unto him from heaven, strengthening him.

History began in a garden. "...Cup": Isa 51:17, 22; Ps 73:10; 75:8; Jer 25:15-28.

- 43] Luke emphasizes angels in his gospel and Acts.
44] And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Dr. Luke's diagnosis: *Hematidrosis*: under great emotional stress, tiny blood vessels rupture in the sweat glands and produce a mixture of blood and sweat.

- 45] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
46] And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
47] And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.
48] But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49] When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
50] And one of them smote the servant of the high priest, and cut off his right ear.
51] And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

(Peter...and it seems he missed: he was probably aiming for the middle of his head!) Perhaps responding to his boast in the Upper Room (22:33). Peter had been sleeping when he should have been praying. Jesus thus saved Peter's life.

- 52] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?
53] When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.
54] Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

Jesus gives the orders: "If ye seek me, let these go their way." Lk 22:52 = leaders themselves). The Temple police were also present; the same ones that failed previously (Jn 7:44,45).

- 55] And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

- 56] But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
 57] And he denied him, saying, Woman, I know him not.

Why was he even there? He was totally unprepared for what follows.

- 58] And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
 59] And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean.
 60] And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
 61] And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
 62] And Peter went out, and wept bitterly.

Jesus' prophecy was also a promise of restoration...

Six Trials

- **Jewish Trials:**
 - Before Annas John 18:12–14
 - Before Caiaphas Matthew 26:57–68
 - Before the Sanhedrin Matthew 27:1–2
- **Roman Trials:**
 - Before Pilate John 18:28–38
 - Before Herod Luke 23:6–12
 - Before Pilate John 18:39–19:16

This was before Annas, the former high priest, retained this honorary title (Jn 18:12-13) and who retained great influence in the nation. Annas will then send him to Caiaphas, his son-in-law, who was the official high priest (Mt 26:57). At daybreak, Jesus will be found guilty before the Sanhedrin (vv.66-71).

- 63] And the men that held Jesus mocked him, and smote *him*.
 64] And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?
 65] And many other things blasphemously spake they against him.
 66] And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,
 67] Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:
 68] And if I also ask *you*, ye will not answer me, nor let *me* go.

- 69] Hereafter shall the Son of man sit on the right hand of the power of God.

“Right hand of the power of God”: a clear reference to Psalm 110:1, the very psalm that He used to confound them in Luke 20:41-44 (Cf. Heb 1:3; 8:1; 10:12; 12:2; 1 Pet 3:22; Act 2:33; 5:31; 7:55-56; Rom 8:34; Eph 1:20; Col 3:1).

- 70] Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
 71] And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Only Luke records the direct question and direct answer. They would use this testimony later before Pilate (Jn 19:7).

The Jewish leaders know what Jesus was talking about, and this is why they condemned Him for blasphemy. Some “liberal” theologians say that Jesus never claimed to be God; we wonder what they do with this *official* trial!

Self-incrimination was prohibited in their law. Virtually all of the aspects of the six trials Jesus endured were illegally administered. The religious trial was over. The next step was the criminal trial before the civil authorities. Only they could execute Him for death—*by a method that had been invented only a century earlier; yet prophesied 800 years earlier!*

The Sceptre Departs

Archelaus was the 2nd son of Herod the Great (the older son, Herod Antipater, was murdered by Herod the Great, along with other family members, cf. Josephus, *Antiquities*, 17:13). Archelaus' mother was a Samaritan (1/4 or less of Jewish blood) and was never accepted.

After the death of Herod (4 B.C.?), Archelaus had been placed over Judea as “Entharch” by Caesar Augustus. Broadly rejected, he was dethroned and banished in A.D. 6-7. Herod Archelaus was replaced by a Roman procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and the adjudication of capital cases was lost.

This was normal Roman policy; cf. Josephus, *Wars of the Jews*, Bk 2, Ch. 8; *The Jerusalem Talmud*, Sanhedrin, folio 24. When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and bemoaned, “Woe unto us for the scepter has departed from Judah and the Messiah has not come!” cf. *Babylonian Talmud*, Chapter 4, folio 37. Also, Augustin Lemann, *Jesus before the Sanhedrin*, 1886, translated by Julius Magath, NL#0239683, Library of Congress #15-24973.

John 18:1-28

- 1] When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
- 2] And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
- 3] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

The name Gethsemane omitted: Brook Cedron = “dark (black) waters.”
This brook divides Jerusalem from the Mount of Olives.

Two Gardens

All was delightful;

All was terrible.

Adam and Eve parleyed with Satan;

Last Adam sought face of His Father.

Adam sinned;

Savior suffered.

Adam fell;

Redeemer conquered.

By day;

By night.

Adam fell before Satan;

Soldiers fell before Christ.

Race was lost;

“of them.. none lost” (18:9).

Adam took the fruit from Eve’s hand;

Christ received cup from Father’s hand.

Adam hid himself;

Christ boldly showed Himself.

God sought Adam;

Last Adam sought God.

Adam was “driven”;

Christ was “led.”

Sword was drawn;

Sword was sheathed.

- 4] Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
- 5] They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.
- 6] As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

- 7] Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
- 8] Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

They intended to seize them all (Mk 14:51,52). Jesus had to suffer alone. No one else in the tabernacle when he goes in to make an atonement (Lev 16:17). It was also an emblem and pledge of their acquittal and discharge of their debts. The Shepherd (John 10) protecting His sheep.

- 9] That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
- 10] Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.
- 11] Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Peter: Courageous when he should have been still; cowardly when he should have been courageous. It was unlawful to carry a weapon on a feast day; two swords present (Lk 22:38). His sword was 18" long; weighed 5 lbs. Thick, not sharp: designed for splitting helmeted skulls. (His aim may have been off.) This is Jesus’ last miracle before the cross. No one ever died in Jesus’ presence. John apparently knew this servant personally...by name.

- 12] Then the band and the captain and officers of the Jews took Jesus, and bound him,
- 13] And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
- 14] Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Annas

Annas served from A.D. 6-15; deposed by Pilate’s predecessor, Valerius Gratus. Yet, he was still influential: Vice President of the Sanhedrin; patriarch of a family that held the office of the high priest as late as A.D. 62, including five sons and a son-in-law.

- 15] And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

According to Acts 4:13, the high priest was not personally acquainted with either Peter or John. Who? Nicodemus? Joseph of Arimathea?

- 16] But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

- 17] Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.
- 18] And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
- 19] The high priest then asked Jesus of his disciples, and of his doctrine.
- 20] Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
- 21] Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
- 22] And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
- 23] Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
- 24] Now Annas had sent him bound unto Caiaphas the high priest.
- 25] And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.
- 26] One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 27] Peter then denied again: and immediately the cock crew.

Third watch of the night: 3:00 AM? His disciples could not watch one hour; His enemies continued all night.

- 28] Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Caiaphas

- Romans appointed Caiaphas; each year (Acts 4:6) vs. Law of God, until death (Ex 40:15; Num 35:25).
- Many Jews resented the Roman intrusions into their office; still looked to Annas, not Caiaphas, as their “real” High Priest (*they both will stand someday before Christ for judgment!*)
- Real name was Joseph; held office from A.D. 18-36
- According to Josephus and later rabbinic writings, he had a reputation for intrigue, bribery and love of money (Jn 11:49,50; 18:14).

Lessons from Peter

- The danger of self-confidence.
- The consequences of prayerlessness (Could he not watch for one hour?).
- The perils of companionship with the wicked.
- The influence of the fear of man.

Legal Irregularities

- The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none (Jn 18:12,24).
- It was illegal for judges to participate in the arrest of the accused (Jn 18:3).
- No legal transactions, including a trial, could be conducted at night (Jn 18:28).
- The arrest was affected through the agency of an informer and a traitor (Jn 18:5; Ex 23:6-8).
- While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day (Mt 26:65,66).
- No prisoner could be convicted on his own evidence (Mt 26:63-65).
- It was the duty of a judge to see that the interest of the accused was fully protected (John 18:14).
- Preliminary hearings before a magistrate were completely foreign to the Jewish legal system (Jn 18:13).
- The judges sought false witnesses against Jesus (Mt 26:59; Mk 14:56).
- In a Jewish court the accused was to be assumed innocent until proven guilty by two or more witnesses (Mt 18:63).
- The Jews failed to find two witnesses agreeing against Jesus (Mk 14:59).
- When the witnesses first disagreed, the prisoner should have been released (Mk 14:56-59).
- The trial under Caiaphas took place in his home rather than the council chamber where it should have been held (Jn 18:13-16).
- The Court lacked the civil authority to condemn a man to death (Jn 18:31).
- It was illegal to conduct a session of the court on a feast day (Jn 18:28).
- A guilty verdict was rendered without evidence (Jn 18:30).
- The balloting was illegal. It should have been by roll with the youngest voting first (Mt 26:66).
- The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone (Jn 18:28).
- The high priest rends his garment (Mt 26:65); he was never permitted to tear his official robe (Lev 21:10); (If he did not have on his priestly robe, he couldn't have put Christ under oath.)

Next Session:

The Crucifixion: Mt 27; Mk 15; Lk 23; Jn 18. Read also: Ps 22; Isa 53.

The Gospel of Matthew Session 23

Matthew Chapter 27: The Crucifixion

Session 23

- Before Pilate: Mt 27:1-26; Mk 15:1-15; Lk 23:1-25; Jn 18:1-28.
- Crucifixion: Mt 27:27-66; Mk 15:16-47; Lk 23:26-56; Jn 18:29-40.

Each segment adds detail; we will attempt to place them in order...

The Roman Trials : Matthew 27 Account

- 1] When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:
- 2] And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

They wanted to put Jesus to death, but had no legal authority to do so. They had to politic their way to get Jesus put to death. In Lev 24 the punishment for blasphemy is death, but they still have a problem: they needed the Roman authority to condemn a man to death.

Pilate's home was in Caesarea, but at this festival time, he was in his Jerusalem palace.

Pontius Pilate

Pontius Pilate served as 6th Roman procurator of Judea from A.D. 26 to A.D. 36, after which he was deposed by Vitellius and sent to Rome, tried under Caligula, and passed out of official history. He was hated by the orthodox Jews and never really understood them. He once aroused their fury by putting up pagan banners in the Jewish Temple and was not hesitant to send armed spies into the Temple to silence Jewish protesters (Lk 13:1). A plaque was found in Caesarea bearing his name, which is now in the Israel Museum.

[Tradition: Pilate killed himself. Josephus, *Ant.* 18:4, sec 1,2; Eusebius, *Historia Ecclesiastica*, II, ii. 7. The Coptic church came to believe that he became a Christian.]

- 3] Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

- 4] Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.
- 5] And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
- 6] And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
- 7] And they took counsel, and bought with them the potter's field, to bury strangers in.
- 8] Wherefore that field was called, The field of blood, unto this day.

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Zechariah 11:12, 13

Specifics

- Price: 30 pieces of silver
 - Location: The Temple "The House of the Lord"
 - Who ends up with the Money: The Potter
- 9] Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;
 - 10] And gave them for the potter's field, as the Lord appointed me.

Jeremiah was placed first among the prophets, and often represented all the other prophetic books. Babylonian Talmud (*Baba Bathra* 14b), [There are similarities between Matthew's words and the ideas in Jer 19:1,4,6,11.]

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Acts 1:18-19

Pilate's Interviews

	Outside:	Inside:
1)	John 18:28-32;	
2)		John 18:33-37
3)	John 18:38-40	
4)		John 19:1-3
5)	John 19:4-7	
6)		John 19:8-11
7)	John 19:12-46	

John 18 Account

- 29] Pilate then went out unto them, and said, What accusation bring ye against this man?
- 30] They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- 31] Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

Pilate's Attempts to Release

- “You judge Him” John 18:31
 - “He is innocent” John 18:38
 - Jews substitute Barabbas John 18:39
 - Partial punishment John 19:1
 - Play on pity John 19:5
 - “Behold your King” John 19:14
- 32] That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Matthew 27 Account

- 12] And when he was accused of the chief priests and elders, he answered nothing.
- 13] Then said Pilate unto him, Hearest thou not how many things they witness against thee?
- 14] And he answered him to never a word; insomuch that the governor marvelled greatly.

John 18

- 33] Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
- 34] Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
- 35] Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
- 36] Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
- 37] Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
- 38] Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

Luke 23 Account

- 5] And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
- 6] When Pilate heard of Galilee, he asked whether the man were a Galilaean.
- 7] And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Herod Antipas

Herod Antipas was the son of Herod the Great and Malthace, a Samaritan woman. He was half Idumean, half Samaritan, without a drop of Jewish blood in his veins; “Galilee of the Gentiles” seemed a fit dominion for such a prince. He ruled as “tetrarch” of Galilee and Peraea from 4 B.C. till A.D. 39 (Lk 3:1).

He was superstitious (Mt 14:1f) and foxlike in his cunning (Lk 13:310; wholly immoral. John the Baptist rebuked him of his gross immorality and defiance of the laws of Moses (Lev 18:16) and paid for his courage with his life (Mt 14:10; Josephus, *Ant*, XVIII.v.2).

On the death of his father, although he was younger than his brother, Archelaus, he contested the will of Herod, who had given to the other the major part of the dominion (*Ant.*, XVII, ix, 4 f; BJ, II, ii, 3). Rome, however, sustained the will and assigned to him the “tetrarchy” of Galilee and Peraea (*Ant.*, XVII, xi, 4). Educated at Rome with Archelaus and Philip, his half-brother, son of Mariamne, daughter of Simon, he imbibed many of the vices of the Romans.

Herod Antipas' first wife was a daughter of Aretas, king of Arabia. But he sent her back to her father at Petra, for the sake of Herodias, the wife of his brother Philip, whom he had met and seduced at Rome. Since the latter was the daughter of Aristobulus, his half-brother, and therefore his niece, and at the same time the wife of another half-brother, the union between her and Antipas was doubly sinful (*Ant.*, XVIII, v, 1).

- 8] And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.
- 9] Then he questioned with him in many words; but he answered him nothing.
- 10] And the chief priests and scribes stood and vehemently accused him.
- 11] And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.
- 12] And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Herod Antipas

Pilate in his perplexity had sent Jesus bound to Herod, and the inefficiency and flippancy of the man is revealed in the Gospel account (Lk 23:7-12; Acts 4:27). This served, however, to bridge the chasm of the enmity between Herod and Pilate, both of whom were to be stripped of their power and to die in shameful exile. When Caius Caligula became emperor and when his scheming favorite Herod Agrippa I, the bitter enemy of Antipas, was made king in A.D. 37, Herodias prevailed on Herod Antipas to accompany her to Rome to demand a similar favor.

The machinations of Agrippa and an accusation of high treason against him, however, proved his undoing, and he was banished to Lyons in Gaul, where he died in great misery [*Ant.*, XVIII, vii, 2; *BJ*, II, ix, 6.]

- 13] And Pilate, when he had called together the chief priests and the rulers and the people,
- 14] Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:
- 15] No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.
- 16] I will therefore chastise him, and release *him*.
- 17] (For of necessity he must release one unto them at the feast.)

Matthew 27

- 15] Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.
- 16] And they had then a notable prisoner, called Barabbas.
- 17] Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
- 18] For he knew that for envy they had delivered him.
- 19] When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Claudia Procula, a proselyte of the gate: Her designation of Jesus, “that just man,” recalls Plato’s unconscious prophecy (*Republic*) of “the just man” who after suffering of all kinds restores righteousness. She is said to have been a Jewish proselyte at the time of the death of Jesus, and afterward to have become a Christian. Her name is honored along with Pilate’s in the Coptic church.

- 20] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

- 21] The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
- 22] Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.
- 23] And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
- 24] When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.
- 25] Then answered all the people, and said, His blood *be* on us, and on our children.
- 26] Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

A cry that was to echo through all of history (and be widely misunderstood and exploited by anti-Semites...)

Barabbas

He stood under the righteous condemnation of the law. He knew the One who was to take his cross and take his place was innocent. He knew that Jesus Christ was for him a true substitute. He knew that he had done nothing to merit going free while another took his place.

Changing Places

The murderer’s bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus...while the liberty, innocence, safety, and well-being of the Nazarene became the lot of the murderer.

Barabbas is installed in all the rights and privileges of Jesus Christ; while the latter enters upon all the infamy and horror of the rebel’s position. The delinquent’s guilt and cross become the lot of the Just One, and all the civil rights and immunities of the later are now the property of the delinquent. Where are you and I? ...in Barabbas’ shoes!

John 19

- 1] Then Pilate therefore took Jesus, and scourged *him*.
- 2] And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
- 3] And said, Hail, King of the Jews! and they smote him with their hands.

Known as “the halfway death,” the dreaded *flagellum* whip, consisting of throngs plaited with pieces of bone and lead, “tore open the deep seated veins and arteries so that the hidden contents of the recesses of

their bodies, their entrails and organs, were exposed to the light.” Cf. Isaiah 52:14. [Eusebius, *Ecclesiastical History*, IV, XV, 3-5. Cf. also Josephus, *Wars of the Jews*, II, XXI 5, IV, V.3.]

Matthew 27

- 27] Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.
- 28] And they stripped him, and put on him a scarlet robe.
- 29] And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
- 30] And they spit upon him, and took the reed, and smote him on the head.
- 31] And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

John 19

- 4] Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
- 5] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
- 6] When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
- 7] The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- 8] When Pilate therefore heard that saying, he was the more afraid;
- 9] And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
- 10] Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
- 11] Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
- 12] And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
- 13] When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
- 14] And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
- 15] But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Renunciation of all that God had done for them...

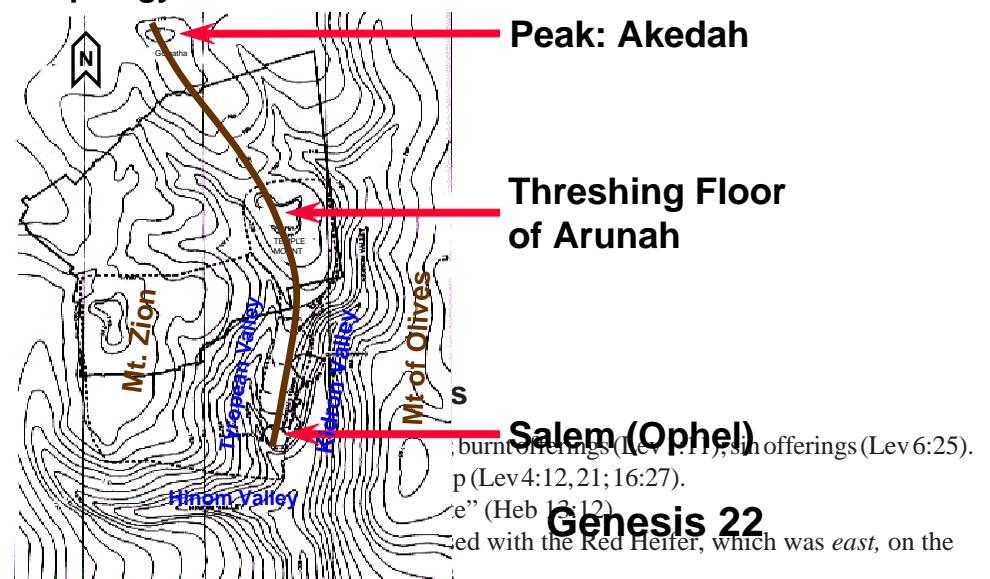
For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Hosea 3:4,5

- 16] Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.
- 17] And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

I believe that the location of the Golgotha of today is accurate; not because of the superficial skull-like appearance but because of its *topography*: it is at the peak of the ridge system called Moriah, the same spot that Abraham offered his son 2,000 years earlier.

Topology of Mount Moriah



Matthew 27

32] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

John 19

18] Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

American Medical Association

Due to the pain endured by the weight of the body hanging from the nails, which damage the medial nerves and tear at the tarsals, the respiratory torture, the cramping, the pleural effusions, concluded that “death by crucifixion was in every sense of the word excruciating, literally ‘out of the cross.’”

“On the Physical Death of Jesus Christ,”
Journal of the American Medical Association,
March 21, 1986

He creates the universe, already foreseeing—or should we say “seeing”? There are no tenses in God—the buzzing cloud of flies about the cross, the flayed back pressed against the uneven stake, the nails driven through the medial nerves, the repeated incipient suffocation as the body droops, the repeated torture of back and arms as it is time after time, for breath’s sake hitched up.

If I may dare the biological image, God is a “host” who deliberately creates His own parasites; causes us to be that we may exploit and “take advantage” of Him. Herein is love. This is the diagram of Love Himself, the inventor of all loves.

— C. S. Lewis, 1960

19] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
20] This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

John tells us that Pilate personally wrote it: in Hebrew for the Jews; Greek as the common language; Latin as the official language of Rome.

Pilate’s Epitaph

Acronym on YHWH! [Remember, Hebrew goes from right to left.]

If Pilate had rewritten it in the manner they had requested, it would not have spelled out the Name of God. Did Pilate realize this? Was it

deliberate? Did he do it just to upset the Jewish leadership, realizing they had delivered Him up for envy? (Mt 27:18; Cf. Mt 27: 65-66)!

When they requested a special guard for the tomb, he also responded with an enigmatic remark, “Make it as sure as you can.” Was he really surprised when Jesus was resurrected after three days? One wonders. Also, acrostics in Esther, etc. See *Beyond Coincidence*, et al.

The Jews	The King	The Nazarene	Jesus
HaYehudim	v Melech	HaNazarei	Yeshua
יֵשׁוּעַ הַנָּצְרִי וּמֶלֶךְ הַיְּהוּדִים			
ה	ו	ה	י
H	W	H	Y

21] Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
22] Pilate answered, What I have written I have written.

(In the Greek): Pilate answered them in the *perfect tense*: “What I have written will always remain written.”

23] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.
24] They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
25] Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.
26] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
27] Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Matthew 27

38] Then were there two thieves crucified with him, one on the right hand, and another on the left.

- 39] And they that passed by reviled him, wagging their heads,
 40] And saying, “Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.”
 41] Likewise also the chief priests mocking *him*, with the scribes and elders, said,
 42] “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
 43] He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.”
 44] The thieves also, which were crucified with him, cast the same in his teeth.

Luke 23

- 39] And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.
 40] But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
 41] And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
 42] And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
 43] And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Matthew 27

- 45] Now from the sixth hour there was darkness over all the land unto the ninth hour.
 46] And about the ninth hour Jesus cried with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is to say, My God, my God, why hast thou forsaken me?

Commonly reported as Aramaic; it proves to be a complex linguistic problem; however, Douglas Hamp’s book, *Discovering The Language of Jesus* insists that Jesus spoke Hebrew, *not* Aramaic. [Calvary Chapel Publishing, Santa Ana CA 2005, Chapter 6.] Read Psalm 22.

- 47] Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.
 48] And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.
 49] The rest said, Let be, let us see whether Elias will come to save him.
 50] Jesus, when he had cried again with a loud voice, yielded up the ghost.

Who killed Him? Nobody could if they tried. The only way was if He voluntarily yielded His life, which is what He did for you and I. Part of the Everlasting Covenant between Jesus and the Father.

“It is finished”: Final words of Jesus (see other Gospels). In that day if you were imprisoned, you had a certificate, which would be signed, and your debt marked off. When finished with your sentence, they would write *Tetelestai*, meaning “paid in full.” This is what Jesus said on the

cross—*Tetelestai*—meaning “paid in full” (and can be translated “It is finished”).

John 19

- 31] The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

Not the normal Shabbat, but the Feast of Unleavened Bread. (Matt 28:1 is actually in the *plural*: “when the Sabbath~~s~~ were past...”)

- 32] Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
 33] But when they came to Jesus, and saw that he was dead already, they brake not his legs:
 34] But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
 35] And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

Is this the reason that Passover cups have warm water added to them?

- 36] For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
 37] And again another scripture saith, They shall look on him whom they pierced.

Read Exodus 12:46; Numbers 9:12; and Psalm 34:20.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me [the one whom] they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zechariah 12:9, 10

Cf. a 35-page paper by Dr. William Welty on the erroneous (and *inconsistent*) rendering of “*et asher*” in the *Jewish Publication Society’s 1917 publication of the Tanakh*: the 158 other occurrences argue against the traditional Jewish rendering, “because they have thrust him through.”

Matthew 27

- 51] And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

- 52] And the graves were opened; and many bodies of the saints which slept arose,
 53] And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
 54] Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
 55] And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:
 56] Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Mark 15

- 43] Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
 44] And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.
 45] And when he knew *it* of the centurion, he gave the body to Joseph.

Pilate said, amazed: "You're going to give your new tomb for your family to this criminal?" "Oy Veh, it's only for the weekend!" Joseph responded...

John 19

- 38] And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.
 39] And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.
 40] Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Joseph and Nicodemus must have prepared beforehand: the shops were not open to obtain the necessary materials ... The grave clothes were critical to be left behind (Jn 20:1-10).

- 41] Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
 42] There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

Matthew 27

- 59] And when Joseph had taken the body, he wrapped it in a clean linen cloth,
 60] And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

- 61] And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
 62] Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
 63] Saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
 64] Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."
 65] Pilate said unto them, "Ye have a watch: go your way, make *it* as sure as ye can."
 66] So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Isaiah 53

- 1] Who hath believed our report? and to whom is the arm of the LORD revealed?
 2] For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.
 3] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.
 4] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
 5] But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.
 6] All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
 7] He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
 8] He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
 9] And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Note: "*Grave with the wicked*": Not the two thieves; the location of the *grave*!

The very spot that criminals were put to death was the where Joseph's new tomb was hewn out of a rock! The stony sides of the tomb—the new tomb—"the clean place," where Jesus was laid—were part of the malefactor's hill. His dead body is "*with the rich man and with the wicked*" in the hour of His death! His grave is the property of a rich man; and yet the rocks which form the partition between His tomb and that of the other Calvary malefactors, are themselves part of Golgotha.

— Andrew Bonar, *Leviticus*, 1846

General Charles George Gordon, a distinguished British general, was commissioned a second lieutenant in 1852. He discovered the area, originally derisively called “Gordon’s Calvary,” is now known as “The Garden Tomb,” in 1883. *Andrew Bonar described this, from only the Torah text, 43 years before its discovery by General Gordon!*

- 10] Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.
- 11] He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Matthew 27: Summary of Events

- Jesus arrived at Golgotha (Mt 27:33; Mk 15:22; Lk 23:33; Jn 19:17).
- He refused the offer of wine, vinegar and myrrh (Mt 27:34; Mk 15:23).
- Nailed to the cross between two thieves (Mt 27:35-38; Mk 15:24-28; Lk 23:33-38; Jn 19:18).
- First Cry from the cross: “Father forgive them for they know not what they do” (Lk 23:34).
- Garments allocated (Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:23).
- Jews mocked Jesus (Mt 27:39-43; Mk 15:29-32; Lk 23:35-37).
- Conversated with two thieves (Lk 23:39-43).
- Second Cry: “You will be with me in paradise” (Lk 23:43).
- Third cry: “Woman, behold your son,” “Behold thy mother.” (Jn 19:26-27).
- Darkness from noon to 3 PM (Mt 27:45; Mk 15:33; Lk 23:44).
- Fourth Cry: “My God, My God, Why hast thou forsaken me!” (Mt 27:46,47; Mk 15:34-36).
- Fifth Cry: “I am thirsty” (Jn 19:28).
- He drank wine vinegar (Mt 27:48; Mk 15:36; Jn 19:29).
- Sixth cry: “It is finished” (Jn 19:30).
- Seventh cry: “Father, into your hands I commend my spirit” (Lk 23:46).
- He dismissed His Spirit (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30).
- Temple curtain torn in twain (Mt 27:51; Mk 15:38; Lk 23:45).
- Roman soldiers declare, “Surely He was the Son of God” (Mt 27:54; Mk 15:39).

Seven Cries from the Cross

- 1) “Father, forgive them for they know not what they do” (Lk 23:34).
- 2) “Today shalt thou be with Me in paradise” (Lk 23:43).
- 3) “Woman, Behold thy Son! Behold thy mother!” (Jn 19:26-27).
- 4) My God, My God, Why hast Thou forsaken me?” (Ps 22:1).
- 5) “I thirst” (Jn 19:28. Cf. Ps 69:21).

- 6) “It is finished” *Tetelestai!* Paid in full (Jn 19:30).
- 7) “Father, into Thy hands I commit My spirit” (Lk 23:46).

Final Session:

The Resurrection . Read Mt 28; Mk 16; Le 24; Jn 20,21; and also 1 Cor 15.

The Gospel of Matthew Session 24 Matthew Chapter 28: The Resurrection

The Resurrection: Matthew 28; Mark 16; Luke 24; John 20,21; also 1 Corinthians 15.

Matthew 28: Early Sunday Morning

- Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices.
 - The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk 23:55–24:9; Jn 20:1, 2).
 - Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord (Mt 28:2). She goes back to meet the other women following with the spices.
 - Meanwhile Peter and John, alerted by Mary Magdalene, arrive, look in, and go away (Jn 20:3–10).
 - Mary Magdalene returns weeping, sees the two angels and then Jesus, and then goes, as He bade her, to tell the disciples (Jn 20:11-18).
 - Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the *two* angels (Lk 24:4, 5; Mk 16:5).
 - They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt 28:8-10).
- 1] In the end of the sabbath[s] , as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

σάββατον , sabbaths, noun *plural*. The day after Passover was the Feast of Unleavened Bread, one of the seven “high” sabbaths, and one of three that were compulsory for every able bodied male to come to Jerusalem.

“the other Mary” = “the mother of James and Joses.”

Sunday = “Lord’s Day”?

- Seventh Day ordained in Eden (Gen 2).
- Observed *before* the giving of the Law: instructed not to gather manna on Shabbat (Ex 16); Law given at Mt. Sinai (Ex 20).
- Antichrist will seek “to change the times and the laws” (Dan 7:25).
- “Do not move the ancient landmarks...” (Deut 19:14; 27:17; Prov 22:28; 23:10).
- Millennial Temple will only be open on Shabbat and the new moon (Ezek 46:1).

John 20

- 1] The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.
- 2] Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

An early visit; Mary Magdalene runs to tell the disciples; the others have an encounter with two witnesses... The stone was not rolled away to permit Jesus to come out, for He had *already* left the tomb. It was rolled back so that the people could see for themselves that the tomb was empty. (Mary Magdalene will visit again later that morning.)

Luke 24

- 4] And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
- 5] And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?
- 6] He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
- 7] Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Meanwhile, back at the tomb, the remaining women have an encounter... Men (or angels?). Always “two witnesses”: at ascension, cf. Rev 11.

- 8] And they remembered his words,
- 9] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
- 10] It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other

women that were with them, which told these things unto the apostles.

- 11] And their words seemed to them as idle tales, and they believed them not.

Matthew 28

- 2] And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
- 3] His countenance was like lightning, and his raiment white as snow:
- 4] And for fear of him the keepers did shake, and became as dead *men*.
- 5] And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
- 6] He is not here: for he is risen, as he said. Come, see the place where the Lord lay.
- 7] And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
- 8] And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
- 9] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
- 10] Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
- 11] Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.
- 12] And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
- 13] Saying, Say ye, His disciples came by night, and stole him *away* while we slept.
- 14] And if this come to the governor’s ears, we will persuade him, and secure you.
- 15] So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

“...persuade” = bribe. This actually *proves* the resurrection of Jesus Christ: If Jesus’ body was stolen, then it was taken either by His friends or His enemies. His friends could not have done it since they had left the scene and were convinced that Jesus was dead. His enemies would not steal His body because belief in His resurrection was what they were trying to prevent. They would have defeated their own purposes if they had removed His body. And, if they had taken it, why did they not produce it and silence the witness of the early church?

The inclusion of this important portion is peculiar to Matthew. Peter and John then race to the tomb to inspect for themselves...

John 20

- 3] Peter therefore went forth, and that other disciple, and came to the sepulchre.
- 4] So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

- 5] And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

The empty graveclothes lying in the tomb were in the shape of the body of Christ, like an empty cocoon. This proves His body was not stolen, but that He arose through the graveclothes and left them behind as testimonies of a miracle. Anyone who stole the body would have taken the body *in the graveclothes*. Yet the empty graveclothes were left in the tomb in an orderly manner. This was hardly the scene of a grave robbery. Even the napkin (which had been wrapped around His face) was folded carefully in a place by itself.

- 6] Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7] And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
8] Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
9] For as yet they knew not the scripture, that he must rise again from the dead.
10] Then the disciples went away again unto their own home.
11] But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,
12] And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
13] And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14] And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
15] Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
16] Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17] Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

“Do not cling to me...”: an apparent grip on His ankles?

- 18] Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Sunday Afternoon: Luke 24

- 13] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
14] And they talked together of all these things which had happened.

- 15] And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
16] But their eyes were holden that they should not know him.
17] And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18] And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19] And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
20] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21] But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22] Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23] And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24] And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
25] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
26] Ought not Christ to have suffered these things, and to enter into his glory?
27] And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
28] And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
29] But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30] And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.
31] And their eyes were opened, and they knew him; and he vanished out of their sight.
32] And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Sunday Evening

- 33] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
34] Saying, The Lord is risen indeed, and hath appeared to Simon.
35] And they told what things *were done* in the way, and how he was known of them in breaking of bread.

On that first “Easter” Sunday, Jesus also made a special appearance to Peter (Lk 24:33-35; 1 Cor 15:5).

- 36] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.
- 37] But they were terrified and affrighted, and supposed that they had seen a spirit.
- 38] And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- 39] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Dr. Luke emphasizes His physical presence.

- 40] And when he had thus spoken, he shewed them *his* hands and *his* feet.
- 41] And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
- 42] And they gave him a piece of a broiled fish, and of an honeycomb.
- 43] And he took *it*, and did eat before them.

John 20

- 24] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25] The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
- 26] And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
- 27] Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.
- 28] And Thomas answered and said unto him, My Lord and my God.

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Zechariah 13:6

- 29] Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.
- 30] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 21

- 1] After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.
- 2] There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

- 3] Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
- 4] But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
- 5] Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

“Lads, have you caught any fish?”

- 6] And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
- 7] Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher’s coat *unto him*, (for he was naked,) and did cast himself into the sea.
- 8] And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Peter recalled a similar experience (Luke 5:4-7) when they had toiled all night without results; then, although at midday(!) they filled two ships...

- 9] As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

“a fire of coals”: reminiscent for Peter of that fateful eve? (John 18:18)...

- 10] Jesus saith unto them, Bring of the fish which ye have now caught.
- 11] Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

153 Fishes?

- ὀψάριον *opsarion*; implies used for food and used only in John: 6:9,11;21:9,10,13
- ἰχθύς *ichthus*; does not signify purpose of the fish; used 3X: John 21:6,8,11
- A *Remez*? (Hint of something deeper.)

Jerome claimed that ancient zoologists counted 153 kinds of fish, but extant copies of their writings do not support his hypothesis. Various symbolic interpretations of “153” have been offered (from Hebrew words that total “153” when their numerical value is reckoned, to it being a triangular number that would have impressed ancient Pythagorean philosophers).

[Pythagoreanism: A mystical philosophy developed by Pythagoras, a Greek thinker of the 6th century B.C. Like other Greek philosophical

schools, it had its own unique traits; one of its most basic tenets was the mystical significance of numbers. Robert Morey, *Bible Numerics: Fact or Fancy*, Truth Seekers, Newport, Pennsylvania, 1997. Eighteen examples are also given by J. A. Emerton, “The One Hundred and Fifty-Three Fishes in John 21:11,” *The Journal of Theological Studies*, April 1958 (cited by Weldon, p. 38).]

Fishers of Men?

- Their net was effectual (didn’t break).
 - Each was counted.
 - All were “great” (*megas*).
 - None were lost.
- 12] Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
- 13] Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
- 14] This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
- 15] So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
- 16] He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
- 17] He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
- ἀγαπάω agapeo* to love, wholly committed.
φιλέω phileo to be fond of, befriend.
- 18] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.
- 19] This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Tertullian and Eusebius: Peter was crucified in Rome in 67 or 68 A.D. (Upside down, at his request.)

- 20] Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
- 21] Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

- 22] Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.
- 23] Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?
- 24] This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
- 25] And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Matthew 28

- 16] Then the eleven disciples went away into Galilee, into [the] mountain where Jesus had appointed them.
- “The” mountain: apparently a specific one.
- 17] And when they saw him, they worshipped him: but some doubted.
- 18] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- 20] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

The entire Gospel of Matthew stresses the *authority* of Jesus Christ. There was authority to His teaching (Mt 7:29). He exercised authority in healing (Mt 8:1-13), and even in forgiving sins (Mt 9:6). He had authority over Satan, and He delegated that authority to His Apostles (Mt 10:1). At the close of his Gospel, Matthew made it clear that Jesus has *ALL* authority.

The Greek verb translated *go* is not an imperative, but a present participle (“going”). The only command in the entire Great Commission is to “make disciples” (“teach all nations”). Jesus said, “While you are going, make disciples of all the nations.”

“...end of the age”: implies that He has a plan...He is also the Lord of history.

Luke 24

- 44] And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
- 45] Then opened he their understanding, that they might understand the scriptures,

46] And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Tenackh: Torah + Neviim (the prophets) + Kethuvim (writings).

47] And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48] And ye are witnesses of these things.

49] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50] And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52] And they worshipped him, and returned to Jerusalem with great joy:

53] And were continually in the temple, praising and blessing God. Amen.

Continues in “Luke Volume II,” The Book of Acts (of the Holy Spirit)...

Appearances of Jesus After His Resurrection

- Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices.
- The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk 23:55–24:9; Jn 20:1,2).
- Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord (Mt 28:2). She goes back to meet the other women following with the spices.
- Meanwhile Peter and John, alerted by Mary Magdalene, arrive, look in, and go away (Jn 20:3–10).
- Mary Magdalene returns weeping, sees the two angels and then Jesus, and then goes, as He bade her, to tell the disciples (Jn 20:11-18).
- Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the *two* angels (Lk 24:4, 5; Mk 16:5).
- They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt 28:8-10).

Subsequent Appearances

- | | |
|------------------------------------|------------------|
| • Two on Emmaus Rd, Sun PM | Luke 24:13-32 |
| • Peter, sometime that day | Luke 24:34 |
| • Ten, that night (w/o Thomas) | Luke 24:36ff |
| • Eleven, 8 days later (w/ Thomas) | John 20:26-31 |
| • Seven, Galilean breakfast | John 21:9-14 |
| • Eleven, in Galilee | Matthew 28:16-20 |

- | | |
|------------------------------|--------------------|
| • 500, in Galilee | 1 Corinthians 15:6 |
| • James in Jerusalem | 1 Corinthians 15:7 |
| • Many at the Ascension | Luke 24:44f |
| • Paul, on the Damascus Road | Acts 9:3-7 |
| • Stephen when he is stoned | Acts 7:55 |
| • Paul in the temple | Acts 22:17-19 |
| • John on Patmos | Revelation 1:10-19 |

Significance of the Resurrection

Both in the Old Testament and in the teaching of Jesus, His resurrection is clearly taught (see Ps 16:10; 110:1). If Jesus had not come out of the tomb, then these Scriptures would not be true. The remarkable change in the early believers is ***another proof*** of His resurrection. If all of this were a manufactured tale, it could never have changed their lives or enabled them to lay down their lives as martyrs.

- Proves that Jesus is God’s Son (Jn 10:17-18).
- Verifies the truth of Scripture (Ps 16:10; 110:1): If the body had been stolen by enemies, they would have produced it. One day they were discouraged and hiding in defeat. The next day they were declaring His resurrection and walking in joyful victory. In fact, they proved willing to die for the truth of the Resurrection.
- Assures our own future resurrection (1 Thess 4:13-18).
- Proof of a future judgment (Acts 17:31).
- Basis for Christ’s heavenly priesthood (Heb 7:23-28).
- Gives power for Christian living (Rom 6:4).
- Assures our future inheritance (1 Pet 1:3-5).

1 Corinthians 15

The most valid source of expository comments...

- 1] Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- 2] By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

The Gospel Defined

- 3] For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- 4] And that he was buried, and that he rose again the third day according to the scriptures:

5] And that he was seen of Cephas, then of the twelve:
6] After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
7] After that, he was seen of James; then of all the apostles.
8] And last of all he was seen of me also, as of one born out of due time.
9] For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
10] But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
11] Therefore whether *it were* I or they, so we preach, and so ye believed.
12] Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13] But if there be no resurrection of the dead, then is Christ not risen:
14] And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.
15] Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16] For if the dead rise not, then is not Christ raised:
17] And if Christ be not raised, your faith *is* vain; ye are yet in your sins.
18] Then they also which are fallen asleep in Christ are perished.
19] If in this life only we have hope in Christ, we are of all men most miserable.
20] But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
21] For since by man *came* death, by man *came* also the resurrection of the dead.
22] For as in Adam all die, even so in Christ shall all be made alive.
23] But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
24] Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25] For he must reign, till he hath put all enemies under his feet.
26] The last enemy *that* shall be destroyed *is* death.
27] For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.
28] And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
29] Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
30] And why stand we in jeopardy every hour?
31] I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
32] If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.
33] Be not deceived: evil communications corrupt good manners.
34] Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.
35] But some *man* will say, How are the dead raised up? and with what body do they come?
36] *Thou* fool, that which thou sowest is not quickened, except it die:
37] And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38] But God giveth it a body as it hath pleased him, and to every seed his own body.
39] All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.
40] *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41] *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.
42] So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
43] It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
44] It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45] And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
46] Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.
47] The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
48] As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.
49] And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50] Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
51] Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53] For this corruptible must put on incorruption, and this mortal *must* put on immortality.
54] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
55] O death, where *is* thy sting? O grave, where *is* thy victory?
56] The sting of death *is* sin; and the strength of sin *is* the law.
57] But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
58] Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Supplemental Issues

- Last 12 verses of Mark?
- A lingering mystery
- Technology of Resurrection?

Last 12 verses of Mark?

- Doubt generated by the Alexandrian Codices: “Added later”?
- Role of Westcott & Hort
- Expurgated by the Gnostic (quoted by Ireneaus, Hipplatus, et al.)
- Authentication by heptadic structures (over 35 heptadic constraints defy replication, *even with computer assistance!*)

A Lingering Mystery

Why did they all seem to have trouble recognizing Him after His resurrection?

Why Wasn't He Recognized?

- By Mary in the Garden? John 20:11-16
- On the Emmaus Road? Luke 24:13-32
- In the Upper Room? Luke 24:33-43
- By the Sea of Galilee? John 21:3-12

An Enigmatic Remark

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

John 21:12

Old Testament Descriptions

- Psalm 22
- Isaiah 53

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isaiah 52:14, 15

Isaiah 52:14 should read: “so marred from the form of man was his aspect that his appearance was not that of a son of man” (Cf. Isa 50:6).

An Additional Detail

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isaiah 50:6

A Preview in Heaven

And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood the Lamb as it had been slain...

Revelation 5:6

Technology of Resurrection: *Jurassic Park* Insight

- All atoms (and molecules) are fungible raw materials.
- All that is necessary is *information: the DNA* of an original creature
- ...but there's also the issue of the nature of “reality” and the *dimensions* involved

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Ephesians 3:17-19

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 John 3:2

Architectural Analysis

- | | |
|--------------------------|---------------------------|
| • Hardware | • Physical Body |
| – Microcircuits | – Flesh |
| – Memory | – Bones |
| – Wires, resistors, etc. | – Circulatory System etc. |
| • Software | • Our Selves |
| – User Interface | – “Soul” |
| – Internal Interfaces | – “Spirit” |
| – Machine Language | – “Mind” |
| – Algorithms, etc. | – Thoughts, etc. |

The Real *You*

- Software, not “hardware”
- The real you has no mass, so it is not restricted to our physical time dimension.
- The real you is eternal—*whether “saved” or not!*

* * *

Bibliography

- Bullinger, E.W., *The Companion Bible*, Zondervan Bible Publishers, Grand Rapids, MI, 1958.
- Bullinger, E.W. *Witness of the Stars*, Kregel Publications, Grand Rapids, MI, 1893.
- Gaebelein, Arno C., *The Gospel of Matthew*, Loizeaux Brothers, Neptune, NJ, 1977.
- Henry, Matthew and Thomas Scott, *Commentary on the Holy Bible*, Thomas Nelson Publishing Company, NY, 1979.
- Ironside, H.A., *Expository Notes on the Gospel of Matthew*, Loizeaux Brothers, Neptune, NJ, 1948.
- Jamieson, Rev. Robert, Rev. A.R. Fausset and Rev. David Brown, *A Commentary Critical, Experimental, and Practical on the Old and New Testaments*, vol. V, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1948.
- Marshall, Peter and David Manuel, *The Light and the Glory*, Fleming H. Revell Company, Old Tappan, NJ, 1940.
- Meyer, Heinrich August, *Critical and Exegetical Handbook to the Gospel of Matthew*, Alpha Publishing, Winona Lake, IN 1979.
- Morgan, G. Campbell, *The Gospel According to Matthew*, Fleming H. Revell Comp., Old Tappan, NJ, MCMXXIX.
- Phillips, J.B., *The Gospels*, Macmillan Company, NY, 1953.
- Pink, Arthur W., *An Exposition of the Sermon on the Mount*, Baker Book House, Grand Rapids, MI, 1950.
- Ryle, J.C., *Expository Thoughts on Matthew*, Banner of Truth, Carlisle, Penn, 1986.
- Scofield, C.I., *The New Scofield Study Bible*, (KJV) Oxford University Press, New York, 1967.
- Scroggie, W. Graham, *A Guide to the Gospels*, Fleming H. Revell Comp., Old Tappan, NJ (No copyright noted).
- Seiss, Joseph A. *The Gospel in the Stars*, Kregel Publications, Grand Rapids, MI, 1972 (reprinted Primeval Astronomy, 1882).

Spence, H.D.M. and Joseph S. Exell (editors), *The Pulpit Commentary*, vol. 15 - Matthew, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1961.

Spence, Duane E. *The Gospel in the Stars*, Word of Grace, San Antonio, TX, 1972.

About The Cover Design

(on the tape cassette albums)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



Koinonia House

P.O. Box D
Coeur d'Alene Idaho
83816-0347
(208) 773-6310
www.khouse.org

ISBN: 978-1-57821-009-1