

Part 1 Matthew 1:1-16 Introduction and Jesus Genealogy

The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans. The date of Matthew has been much discussed, but no convincing reason has been given for discrediting the traditional date of A.D. 37.

Theme. The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Mt. 1. 1). This connects Him at once with two of the most important of the Old Testament covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise (2 Sam. 7:8-17; Gen. 15:18).

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the Son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type (Gen 22:1-18; Heb.11:17-19).

But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" (Jer.23:5; 33:15). Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah (5:2); the ministry of His forerunner according to Malachi (3:1); the ministry of the King Himself; His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26-28.) does Matthew turn to the earlier covenant and record the sacrificial death of the Son of Abraham.

This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

- I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1. 1-25. 46. The subdivisions of this part are: (1) The official genealogy and birth of the King, 1. 1-25; (2) the infancy and obscurity of the King, 2. 1-23; (3) the kingdom "at hand," 3. 1-12. 50 (the order of events of this subdivision is indicated in the text); (4) the mysteries of the kingdom, 13. 1-52; (5)

the ministry of the rejected King, 13. 53-23. 39; (6) the promise of the King to return in power and glory, 24. 1-25. 46.

II. The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26. 1-28. 8.

III. The risen Lord in ministry to His own, 28. 9-20. The events recorded in Matthew cover a period of 38 years (Ussher)

Vs 2 I want to point out a few notable names here as we look at the right to be King as being in the Kingly line from David. This as when we will read about his miracle conception is spelled out in Luke. Joseph is in the legal line to Jesus but not the biological line. Judas Gen 29:35 being of the tribe of Judah as promised to fulfill the opening of the scroll in Rev 5:5-6

Vs 5 1 Ch 2:11-12, Ruth 4:13-17

Vs 11 The blood curse of Jeconias Jer 22:30 here is something that would have been a problem for Jesus to be a King over Israel if he was in the blood line leading to Jeconiah which God took care of by not having Joseph be the father of Jesus. But Mary who is also in the blood line from David bypasses this curse as She is in the line from David's son Nathan not Solomon. Luke 3:31

Now as we will also get to in our Numbers study there is a rule that if a father has no sons to pass on inheritance, then the father can adopt the husband of his daughter to pass on inheritance. This is why Joseph has 2 genealogies. The one in Luke where you see Heli Luk 3:23 is also Joseph's father but does not say begotten and the note shows he was adopted by Mary's father as her husband. Woman during this period had very few rights of heritage or property. But as we know from Luke 1:26-35 God has all the issues covered all thru history.

Vs 16 a lot to unpack Here I will just mention a bit about this verse and continue tomorrow.

of whom was born: The changed expression here is important. It is no longer, "who begat," but, "Mary, of whom was born Jesus." Jesus was not begotten of natural generation thru Joseph

Christ (Christos=anointed): the Greek form of the Hebrew "Messiah" Dan 9:25-26 is the official name of our Lord, as Jesus is his human name; Luk 1:31,2:21. The name, or title, "Christ" connects Him with the entire O.T. foreview (See Scofield on Zec 12:8) of a coming prophet Deu 18:15-19, Priest Psa 110:4 and king 2Sa 7:7-10. As these were typically anointed with oil; 1Ki 19:16; Exo 29:7; 1Sa 16:13 so Jesus was anointed with the Holy Spirit; Mat 3:16; Mar 1:10-11;

Luk 3:21-22; Joh 1:32-33 thus becoming officially "the Christ."

Part 2 Matthew 1:17-25 Jesus Conception & Birth

Vs 18 Lets first talk about Mary,

Mary's of the Bible:

- (1) the mother of Jesus; always clearly identified by the context.
- (2) Mary Magdalene, a woman of Magdala, " out of whom went seven demons" Luk_8:2 She is never mentioned apart from the identifying word "Magdalene."
- (3) The mother of James (called "the less," Mar_15:40) and Joses, the apostles. A comparison of; Joh_19:25; Mat_27:56; Mar_15:40 establishes the inference that this Mary, the mother of James the less, and of Joses was the wife of Alphaeus (called also Cleophas), Joh_19:25 and a sister of Mary the mother of Jesus. Except in; Mat_27:61; Mat_28:1 where she is called "the other Mary (i.e. "other" than her sister, Mary the Virgin); and Joh_19:25 where she is called "of Cleophas," she is mentioned only in connection with one or both of her sons.
- (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Luk_10:39-42; Joh_11:1; Joh_11:2; Joh_11:19; Joh_11:20; Joh_11:28; Joh_11:31; Joh_11:32; Joh_11:45; Joh_12:3 but referred to in; Mat_26:7; Mar_14:3-9.
- (5) The mother of John Mark and sister of Barnabas Act_12:12.
- (6) A helper of Paul in Rome Rom_16:6.

Vs 18 Now for this very unusually birth of the only God -Man ever born. Luke has more detail on the conception and Birth we will look at in a moment.

But first I want to take a moment here to talk about a prophecy that God had made in Gen 3:14-20. Its about a seed. Gen 3:15 Lets break down this verse: And I will put enmity (a Hebrew word that means adversary or enemy) between thee(serpent always Identified as Satan) and the woman (Human Woman), and between thy seed(Antichrist) and her(the woman) seed; it shall bruise thy head (Rev 13:3), and thou shalt bruise his heel.(Nailed to the Cross)

Notice how God states in vs 17 and the text seems to indicate Adam was held responsible for this transgression more so than eve based on the statement cursed is the ground for thy sake like God holds Adam Responsible more than Eve. I'm raising this point because God already knows its thru the woman's seed that the sinless man will come. But also we see in vs 20 how Eve would be the mother of all living things. So as Ill

show next I feel that the DNA of Humans was required to find its way all the way to Jesus to be the perfect sacrifice. There are churches out there that want to take out the Human part of Jesus and Make him separate from the seed of Adam which remember Eve was taken from Adam. Don't mis understand me because every woman ever born they have just as much sin as men do but its thru the Y chromosome of the Male that the Sin of Adam and Eve is carried thru to all humans. But in Jesus case the male portion is directly from God thus the Sin nature is not passed on to Jesus.

So, God has a problem he can't change his mind about sin. Someone must pay the price for our Sin. Romans 3:23 But here is the problem the sacrifice must be sinless. So how do you produce a sinless Human? And it has to be a descendant of Adam.

This is where we see God's solution and because God could not produce another Human to replace us he had to make sure the seed that originated with Adam was the one that paid the price for the Sin. Hence the reason God had to flood the earth before all the seeds were corrupted (Gen 6:2-4 Fallen Angels mate with Humans) so to protect the seed of Adam God flooded all the corrupted seed except Noah Gen 6:8-9 perfect in his generations (not corrupted from Satan's fallen angels)

So at this point why would God want to protect Noah if he did not need to insure the seed of the woman was pure all the way to Jesus. This is why I'm convinced that the reason for the genealogies in Matthew and Luke show us how God protected the seed up until Jesus was Born of a woman in this case Mary was the descendant chosen as She was in the line from David and Adam to fulfill 2 prophecies. Jesus as King would sit on David's throne 2 Sam 7:12-13, Matt 1:1, Luk 1:32-33 and be the seed that crushes the head of Satan seed the anti-Christ Rev 13:3-4

So the seed from Adam has survived all the way some 4000 years to be the seed that produces Jesus who is God by virtue of the Holy Spirit overshadowing Mary Luk 1:26-35 paying attention to the reference "holy thing which shall be born of thee" to produce the only fully Human, Fully God Deity. Best known as the Hyperstatic Union. Here are some other verses that confirm that the seed or egg used was Mary's Psm 132:10-12, Isa 7:14, Mat_1:23, Act_2:29-30, Rom_1:3; 2Ti_2:8; Gal 4:4

But ultimately the Anti-Christ will be sent to the lake of fire we see here. This is the culmination of a war that started in gen 3:15 between Satan and God. But the most important part is it was fulfilled 100% the way God intended. This brings us to the unique individual who is now the King of Kings and Lord of Lords. The Fully Human-Fully God Man. John 10:30 There is only one of him and its all due to this amazing Birth in a manger of a woman's seed and God's Seed to produce Jesus Christ without sin to die for us as the only true sacrifice that could pay our sin debt.

I hope that helps to understand how important it is to realize we could not achieve salvation except thru the finished work on the Cross John 19:30

I want to stress this because there are churches out there that teach that Jesus had no DNA connection to Mary thru David and all the generations to Adam and this could mean Jesus was a separate creation from the human race. This is most noted in 1 John 4:1-3, 2 John 7-10. As we are definitely approaching the end of time we need to be even more aware of this deception.

Vs 21 Saved his People(jews) Rom 1:16, sins 3:23

Vs 22 Thru the prophets Isa 7:14

Vs 23 Virgin Lit The Virgin as the one chosen to fulfil this prophecy. This was something every young lady dreamed of during this time frame, Thats why for a woman to be barren was a social curse. Some believe that's what this verse about the anti-christ is speaking too. Dan 11:37

Vs 25 JESUS The Greek form of the Hebrew Jehoshua meaning saviour.

Part 3 Matthew 2 Visit of the Wise men & 4 Prophecies Fulfilled

Vs 1-12 wise men. Gr. magoi. It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The "adoration of the Magi" must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8 + 33 days. Lev 12:3-4, Compare Luk 2:21-24), and thence *returned* to Nazareth (Luk 2:39). There, in "the house" (Mat 2:11), not "in a stable" at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Mat 2:12); but, being well on their way home, easily escaped from Herod. Herod, having inquired *accurately* as to the time, fixed on "two years" (Mat 2:16), which would have thus been about the age of the Lord. After the flight to Egypt, He *returned* once more to Nazareth (Mat 2:23). This chapter (Matthew 2) comes between Luk 2:39 and Luk 2:40

Source of the Wise Man probably trained by Daniel as to the aprox timeframe of the prophecy of Dan 9:25, Dan 2:12-13; Dan 2:48; Dan 4:6,

Prophcies fulfilled: Time of Birth: Dan 9:25, Luk 2:1-5, **Place of Birth Matt Mi 5:2, Mat 2:1, Born of a Virgin Isa 7:14, Mat 1:18**

Vs 13-15 Satan used this for another attempt to prevent the fulfillment of +*Gen 3:15 (CB). Under the impression that the kingdom of Israel predicted by the prophets was about to be established, Herod feared for his throne; and "all Jerusalem was troubled with him," because that kingdom, as the same prophecies state, was to be ushered in with judgments and great calamities on the nation, and especially on the city, from which a remnant only should escape. Accordingly so it will be at the second coming of the Messiah (Zechariah 12, 13:8, 14, Joel 2) [De Burgh, pp. 7, 8]. Flight into Egypt Hos 11:1, Mat 2:14

Vs 16-18 from two years old. It was now nearly two years since the birth in Bethlehem. Herod had inquired very accurately (Mat 2:7) [CB]. Mat 2:1 note, Mat 2:11 note. The wise men found a *pais*(*Young Child*), not a *brephos*(*Infant*) as the shepherds did (Luk 2:17)

Massacre of Infants Jer 31:15-17, Mat 2:16 based on the full prophecy of Jer I would deduct that those infants were well cared for by God awaiting their parents in the future Kingdom.

Vs 19-23 **He shall be called.** That contempt alone is intended by the word *Nazarene* here, and that there is no allusion to the ordinance respecting the Nazarite in the Jewish law, is evident not only from Joh 1:45-46, but from its being said, "that it might be fulfilled which was spoken by the *prophets*"—not any particular prophet, as above Mat 2:15; Mat 2:17—but all who spake of his humiliation

Just a few of many Mat 21:11; Mat 26:71, Mar 1:9; +Mar 1:24; Mar 10:47; Mar 14:67; Mar 16:6 Luk 1:26; Joh 18:5,7,19:19,

Part 4 Matthew 3:1-12 John the Baptist Prepares the Way

Vs 1 BAP'TIST, n. One who administers baptism. This appellation is appropriately given to John, the forerunner of Christ.

2. As a contraction of Anabaptist, one who denies the doctrine of infant baptism, and maintains that baptism ought to be administered only to adults by immersing the body in water.

Here we get introduced to the namesake of those who follow the Baptist tradition of Full immersion Baptism which as a follower of Christ is one of the 2 Biblical ordinances of Communion and baptism. Some like to say we are a denomination and at least for me im a Bible believing Christian who follows Jesus Christ and I only rely on the Bible and the Holy Spirit filled Preachers as my guide. So I don't see this ordinance as a denomination as its in the Bible unlike most others.

Vs 2 (1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth Mat 6:10 The phrase is derived from Daniel, where it is defined; Dan 2:34-36; Dan 2:44; Dan 7:23-27 as the kingdom which the God of heaven will set up after the destruction by "the stone cut out without hands," of the Gentile world-system. It is the kingdom covenanted to David's seed 2Sa 7:7-10 described in the prophets; (See Scofield on Zec 12:8) and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel Luk 1:32; Luk 1:33.

(2) The kingdom of heaven has three aspects in Matthew:

(a) "at hand" from the beginning of the ministry of John the Baptist Mat 3:2 to the virtual rejection of the King, and the announcement of the new brotherhood Mat 12:46-50

(b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age Mat 13:1-52 to which are to be added the parables of the kingdom of heaven which were spoken after those of Matthew 13, and which have to do with the sphere of Christian profession during this age;

(c) We will study when we get to this chapter the prophetic aspect--the kingdom to be set up after the return of the King in glory. Mat 24:29 to Mat 25:46; Luk 19:12-19; Act 15:14-17 See "Kingdom (N.T.)"; Luk 1:33; 1Co 15:28

Vs 3 All 4 of the gospels speak to the forerunner to Christ of John the Baptist. This was fore told in Isa 40:3, Ill just mention them here Mark 1:3-8, Lk 3:2-17, John 1:6-8, 19-28. And will refer to the differences as we go.

Vs 7 **Pharisees**

So called from a Heb. word meaning "separate." After the ministry of the post-exilic prophets ceased, godly men called "Chasidim" (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's day-- a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself. (cf. Mat 15:2-3;

[Mar 7:8-13](#); [Gal 1:14](#)).

The Pharisees were strictly a sect. A member was "chaber" (i.e. "knit together,") [Jdg 20:11](#) and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous [Luk 18:9](#) and destitute of the sense of sin and need [Luk 7:39](#). They were the foremost prosecutors of Jesus Christ and the objects of His unsparing denunciation (e.g.); [Mat 23:13-29](#); (mention) [Luk 11:42-43](#)

Sadducees

Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were the religious rationalists of the time [Mar 12:18-23](#); [Act 5:15-17](#); [Act 23:8](#) and strongly entrenched in the Sanhedrin and priesthood; [Act 4:1](#); [Act 5:17](#). They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

Vs 8 Repentance In Jesus own words, So for those who deny the need of take it up with Jesus [Mat 4:17, 9:12-13](#), [Mar 2:17](#), [Luk 5:31-32](#); [Luk 15:7](#); [Luk 24:47](#),

Vs 9 sounds exactly what Jesus will say at the triumphant entry on Palm Sunday [Luk 19:38-40](#)

Vs 10 Here we see the symbolize of the tree which originally the plan was the Jewish nation would train the world about Jesus but here we see that the real proof is fruit bearing. All thru the Bible bearing fruit is a constant theme.

i. It was widely taught in that day that Abraham's merits were plenty for any Jew's salvation and that a Jewish person *couldn't* go to hell. John points out that these Pharisees and Sadducees are of a different family; they are a **brood of vipers** - meaning a family associated with serpents!

ii. **Even now the ax is laid to the root of the trees:** "It has been well observed, that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully, and that his work may be quickly performed." (Clarke)

iii. "No mere pruning and trimming work did John come to do; he was the handler of a sharp axe that was to fell every worthless tree."
(Spurgeon)

vs 11 The fire mentioned here is still in the future during the 2nd coming which we will discuss later in Chapter 24-25. But definitely getting closer as we watch world events heading in that direction.

Vs 12 Quote by J Vernon Somebody will say, "I thought that on the Day of Pentecost, the believers were baptized with the Holy Spirit and with fire, because it says that tongues of fire sat upon each of them." Oh, my friend, you ought to read Act 2:2-3 again. The record is this: "And suddenly there came a sound from heaven *as* of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues *like as* of fire, and it sat upon each of them" (italics mine). It wasn't wind and it wasn't fire; it was the coming of the Holy Spirit. But there was something to appeal to the eye—gate and to the ear—gate. Therefore, when the Holy Spirit came, there was not the fulfillment of the baptism of fire. Let me repeat that, the baptism of fire will take place at the *second* coming of Christ. In the present age of the Holy Spirit, the Holy Spirit comes upon every believer. Not just *some*, but *every* believer is baptized by the Holy Spirit, which means that the believer is identified with the body of Christ; that is, he becomes part of the body of Christ. This is one of the great truths in the Word of God.

Part 5 Matthew 3:13-17 The Baptism of Jesus

Mark 1:9-11, Lk 3:21-22, John 1: 29-34 As we see this was a significant event as its recorded in all 4 Gospels. The only difference was John's account where John also witnessed the event and confirmers that Jesus was the Son of God.

This was an event that shows me personally that the tradition of our own baptism is a memorial not only of Jesus being baptized but also the death, Burial and Resurrection we celebrate upon doing this ourselves.

Vs 15 Suffer it to be so

Why one who needed no repentance should insist upon receiving a rite which signified confession (Mat 3:6) and repentance (Mat 3:11) is nowhere directly explained. It may be suggested:

(1) That Jesus was now to receive His anointing with the Holy Spirit (Mat 3:16) unto His threefold office of Prophet, Priest, and King. In the Levitical order Exo 29:4-7 the high priest was first washed, then anointed. While Christ's priestly work did not begin till He "offered Himself without spot to God" Heb 9:14 and His full manifestation as the King- Priest after the order of Melchizedek awaits the kingdom (See Scofield on Gen 14:18-19) yet He was then anointed, once for all.

(2) But John's baptism was the voice of God to Israel, and the believing remnant responded (Mat 3:5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

righteousness

The word "righteousness" here, and in the passages having marginal references to this, means legal, or self-righteousness; the futile effort of man to work out under law a character which God can approve.

But as we see in Rev 19:8, Its not Our righteousness But Jesus's Righteousness that we are clothed(blessed) with.

Vs 16 Jesus

For the first time the Trinity, foreshadowed in many ways in the O.T., is fully manifested here what a Beautiful picture of the Triune God. The Spirit descends upon the Son, and at the same moment the Father's voice is heard from heaven.

Vs 17 **This is.** "This is my beloved son" was the Divine formula of anointing Messiah for the office of Prophet (Mat 3:17); also for that of Priest (Mat 17:5-6); and "Thou art My Son" for that of King (Psa 2:7-12, Act 13:33, Heb 1:5; Heb 5:5) [CB *Isa 42:1; Mat 12:18, *Isa 42:21, Mar 9:7, Luk 9:35, Joh 8:29, Gal 4:4-5, *Eph 1:6-7, *Col 1:13-20, Heb 2:9, *2Pe 1:17-18, 1Jn 5:9-13.

This moment of Jesus Baptism, The father speaking from heaven, Dove(Holy Spirit) descending and witnessed by all who were there is solid proof in any court of Law that it is fact. Jesus Christ is exactly who He says He is The Son of God, Our Redeemer.

Part 6 Matthew 4:1-11 The Temptation Of Jesus Christ

Then was Jesus

Vs 1 The temptation of Christ, the "last Adam" 1Co 15:45 is best understood when contrasted with that of the "first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil; Gen 1:26; Gen 2:16-17. Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father.; Php 2:5-8; Joh 5:19; Joh 6:57; Joh 8:28; Joh 8:54 that He might redeem a fallen race and a creation

under the curse; [Gen 3:17-19](#); [Rom 8:19-23](#). Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God ([Mat 4:2-6](#)). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. [Joh 18:36](#)). (See Scofield on [Rev 13:8](#)). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God ([Mat 4:4](#); [Mat 4:7](#)). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene give emphasis to the vital importance of "rightly dividing the word of truth" [2Ti 2:15-16](#).

Lets take a look at the 3 ways Jesus counteracted the attempts of Satan.

Vs 1 Was led by the spirit Eze_3:14; Mar_1:12-13; Act_8:39

Vs 2 Similar to Moses we see here a pattern as we see throughout the OT Exo_34:28;

Vs 4 I love how Jesus uses the word of God to defend his answer as we should also. Not a man but the word of God which according to John 1:1-3, 14, Deut 8:3

Vs 5-7 do not temp God 1Co_10:9; he will care for us when it fits His plan Heb_3:8-9

Vs 6 Even Satan knows Scripture Psa_91:11-12; except leaves out an important part. This quote by Spurgeon explains and took it out of its context to say, "Go ahead, Jesus; if You do this the Bible promises angels will rescue You, and it will be spectacular self-promotion."

"Satan borrowed our Lord's weapon, and said, *"It is written"*; but he did not use the sword lawfully. It was not in the nature of the false fiend to quote correctly. He left out the necessary words, 'in all thy ways': thus he made the promise say what in truth it never suggested." (Spurgeon)

Vs 7 This is a tactic by any false teacher to omit parts that don't fit their mission to deceive. Hence the reason we all need follow the word of the Lord thru what Paul said in Acts 17:11 and 2 Tim 3:16

One of my favorite passages about testing God. I feel sure that when we are in his will he protects us until it His time to bring us home. But I also see this exchange to not test him either by putting ourselves in Harms way to test Him.

Vs 8-10 2 things 2 note here is because of Gen 3:2-6, 15-19 Satan had this Power on Earth with Gods permission but notice Jesus does not say he doesn't have this power but just addresses the worship part. Hence the reason Jesus must Die for our Sins to get the Kingdom back from Satan noted in Rev 5:1-10

Worship God many places this is recorded here are a few Rev_19:10, Rev_22:9, Mat_2:11; Rev_4:10-11,

Part 7 Matthew 4:12-23 Jesus Begins His Public Ministry in Capernaum

Vs 14-17 , Mk 1:14-15 Here we see Jesus in 3 of the Gospels and of particular Note Luke 4:14-21 is the famous reading of Isaiah 61:1-2 thus omitting the part after the coma. Thus announcing he is the Messigh.

Vs 16 Light also prophesied in Isa 42:6-7 and that the prophecy of Zebulon and Nephthalim we se in Isa 9:1-2 is this same area of Nazareth and Galilee (see map).

Vs 17 Kingdom is at hand Schofield has a good summury of what this could have ment but because of the rejection by the jews the period of the gentiles would result. But that at a future date thru the Tribulation will make them see Jesus as there Messigh

"At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of

the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God.

Mat 13:11; Mat 13:17; Eph 3:3-10.

Vs 18-22 Jesus calls his first disciples. Also in Mark 1:16-20, I particularly like how Peter responds in the Luke account Luk 5:3-9

Vs 18-20 We know based on John 1:35-42 that they knew of Jesus so most likely this is the official call to service.

Vs 21-22 to follow with James and John which were also had seen Jesus before as we just read.

Vs 23 Gospel Mt 9:35 and Started in Gen 12:1-3 and won't be completed until Rev 14:6, Kingdom (of heaven) Scofield writes (1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth Mat 6:10 The phrase is derived from Daniel, where it is defined; Dan 2:34-36; Dan 2:44; Dan 7:23-27 as the kingdom which the God of heaven will set up after the destruction by "the stone cut out without hands," of the Gentile world-system.

(Mention) It is the kingdom covenanted to David's seed 2Sa 7:7-10 described in the prophets; (See Scofield on Zec 12:8) and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel Luk 1:32; Luk 1:33.

Vs 24-25 news of Him brought many to probably healing mostly but who could witness these miracles without listening to His message. We see so many occasions where it was there Faith that healed them. Mat 8:1-13

Part 8 Matthew 5-7 Sermon on the Mount-Introduction

Here we have one of the longest of Jesus's most likely sermons in print and probably given on many occasions as we will see. Based on His beginning of His Ministry was to Preach as we read Matt 4:17, Mk 1:14-15 & Isa 61:1 so this is only mentioned one other place in Luke 6:20-49 which we will refer to as we go along. But many commentators debate who the audience was? Just the 12 disciples or many disciples who were also

following him we see in Vs 1 and also in Mat 8:1 ,17:1,14 question is when he went up these mountains except for the on in 17:1 did the multitude follow him? Or maybe he just went higher to be heard by so many. Another one of those truths we may discover when we meet Him in person. We do believe that He did position Himself at times to be heard by a multitude Like when he got into the boat in our last lesson.

And he opened his mouth

Having announced the kingdom of heaven as "at hand," the King, in Matthew 5-7, declares the principles of the kingdom. The Sermon on the Mount has a twofold application:

(1) literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e.g.) Isa 11:4-5; Isa 32:1; Dan 9:24 In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive. Mat 5:21-22; Mat 5:27-28. Here lies the deeper reason why the Jews rejected the kingdom. They had reduced "righteousness" to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendor and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g.) Isa 11:4. The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons, the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven. Mat 6:12; Mat 6:14; Mat 6:15. Under grace the Christian is exhorted to forgive because he is already forgiven. Eph 4:30-32.

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering, will be filled. The merciful are "blessed," the pure in heart do "see God." These principles fundamentally reappear in the teaching of the Epistles.

saying The beatific character, unattainable by effort, is wrought in the believer by the Spirit, Gal 5:22-23.

So lets read thru the Luke version and get an overview, Luke 6:20-49 which is much shorter so as we mentioned the Matthew version may have been the basic message that

Jesus used on many occasions. We know that the other large teachings He did were long also like the Feeding of the 4000 and 5000 over multiple days. Whats important is that this may give us an insight to what life will be like during the Kingdom age. We all would like to know what being under perfect rule of King Jesus will be like. I know I love to dream of our permanent home one day.

So lets begin with the B Attitudes of which we see in both:

Vs 3 Blessed Psm 1:1, 32:1-2, 119:1-2, poor in Spirit

Vs 10 Kingdom of heaven we spoke of yesterday but here is a parable to help us Ill read one parable of a few Jesus spoke to in Mt 13 and Ill read just the first one. Vs 1-23

Vs 12 Rewards Mt 6:1-4, Dan 12:3, 1 Cor 3:14

Part 9 Matthew 5:13-20 Sermon on the Mount- Salt & Light, Fulfill the Law

Vs 13-16 Salt & Light See also Mk 4:21-23, Lk 8:16-18

Vs 14-16 World is Kosmos here which equates to Mankind like in Mat 4:8 not the Planet itself. We in our OT study have spent a lot of time on the Candlestick which represents the Light of the Gospel going out into the world. Thru Jesus Christ as the True Light +*Psa 119:105, +*Pro 4:18, Joh 1:9,5:35,8:12, 29; 9:5; *Joh 12:35-36, Rom 2:19-20; Rom 15:21, 2Co 6:14, *Eph 5:8-14, Php 2:15-16, *1Th 5:5, 1Jn 1:5, Rev 1:12-13; Rev 1:20; Rev 2:1.

Vs 17-18 Christ's relation to the law of Moses may be thus summarized:

- (1) He was made under the law Gal 4:4.
- (2) He lived in perfect obedience to the law Joh 8:46; Mat 17:5; 1Pe 2:21-23.
- (3) he was a minister of the law to the Jews, clearing it from rabbinical chicanery, enforcing it in all its unmerciful severity upon those who professed to obey it (e.g.) Luk 10:25-37 but confirming the promises made to the fathers under the Mosaic Covenant Rom 15:8.
- (4) He fulfilled the types of the law by His holy life and sacrificial death Heb 9:11-26.
- (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe Gal 3:13; Gal 3:14.
- (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons Gal 4:1-7.

(7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand Rom 5:2; Heb 8:6-13 so establishing the "law of Christ" Gal 6:2 with its precepts of higher exaltation made possible by the indwelling Spirit.

Vs 20 exceed Luk 18:11-12, Rom 3:20, Phil 3:5-7, Righteousness here, and in the passages which refer to Rom 10:10, means that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ; believers are the righteous.

Part 10 Matthew 5:21-30 Sermon on the Mount-Anger, Lust

Realize as we look at these next words of Jesus is to show us that without Jesus there is no way we can achieve all that the Law requires. If you think you can achieve to keep everyone of these laws your kidding yourself and as John reminds us in 1 John 1:8-10.

Vs 21-22 Lets begin with Anger probably the one most of us may not act on but we think it almost on a daily bases. Lets look at this term Hell Fire. Not a place I would want to see anyone go due to ignorance. Jesus as we will see spoke of it often, I live it when people say God is Love, Which actually is only in 2 verses in the Bible 1 John 4:8 & 16 in that form, yes God loves us but like any parent punishment also. But refuse to learn and we will face His Judgement. Hell and punishment is spoken of more times than I can count. Here are some examples.

hell fire

Gr. "Geenna" = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered. 2Ch 33:6; Jer 7:31 The word occurs,; Mat 5, Mat 10:28; Mat 18:9; Mat 23:15; Mat 23:33; Mar 9:43; Mar 9:45; Mar 9:47; Luk 12:5; Jas 3:6. In every instance except the last the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes it as the place where "their" worm never dies and of fire never to be quenched. The expression is identical in meaning with "lake of fire".; Rev 19:20; Rev 20:10; Rev 20:14; Rev 20:15.

See "Death, the second" (Joh 8:24; Rev 21:8);

Second death, Summary: "The second death" and the "lake of fire" are identical terms Rev_20:14 and are used of the eternal

state of the wicked. It is "second" relative to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e. separation from God) in sins Joh_8:21; Joh_8:24. we just read That the second death is not annihilation is shown by a comparison of; Rev_19:20; Rev_20:10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words "forever and forever" ("to the ages of the ages") are used in Heb_1:8 for the duration of the throne of God, eternal in the sense of unending.

So now that we have seen what Sin can do lets keep reading and see if we all can see how much we need Jesus in our Lives.

Vs 23-26 Doing our best to not have unresolved issues with a Brother or Sister in Christ. This one is a bit tricky as even Jesus here says in vs 22 "without a cause" I can still reflect on times when I had to end a relationship that was toxic to a relationship with the Lord. I hope and pray for those who don't follow the Lord and try to understand I can't save everyone. But it hurts when the best answer is to walk away. I like the advice John gives in 2 Jon 7-11 and Jesus Himself in Mat 24:4-5,11 about those who lead us into incorrect doctrine. As the days close on this time frame we are also to be watching for those who may be like wolves in sheep clothing and infiltrate the Church unaware. Matt 7:15, 1 pet 5:8. So knowledge is power. Study the word to know the truth so we can spot a deceiver. This is how Tellers can tell a counterfeit bill is by studying the real thing and only handling the real thing so when a counterfeit is handled it feels different right away.

Next Lust

Vs 27-30 This passage is all about protecting our Hearts. You would not be human that doesn't have desires. I feel this speaks to how we handle the feeling. Ignore it and not allow us to act on it or give in and use some lame excuse that well I did it in my heart so I might as well do it for real. I don't feel this is what Jesus is talking about. I myself have taken it upon myself to try and not allow a beautiful woman to cause me thoughts that I know are wrong. When it says pluck an eye out it not saying for real but to realize that my eye will cause me to sin so to know that when your at the beach and lots of women walking

around in my opinion with very little clothes on keep your eyes above body level and only look into faces. When you realize you are weak in an area try to avoid it. Like an acholic who hangs out in a bar, not a good plan. Its best to avoid a situation where you may be weak and sin again, Like the situation of the 2 times Jesus told people to sin no more. He knew in these cases that they had a choice and to chose better next time or they would be tempted again. Lets finish with these two examples.

John 5:1-15 and 8:3-11 which seem to indicate Life choices that caused them to lead a lifestyle of Sin which was a choice. This is more about our need of a savior and that its only thru Jesus Christ we can do our best to not let Sin run our lives. We put our trust in Him and not ourselves.

Lets finish with the Plan of salvation.

Part 11 Matthew 5:31-48 Sermon on the Mount-Divorce, Oaths, Retaliation, Love Thy Enemies

Vs 31-32 **Whosoever.** [FS92E](#), Note: Divorces were carried to a scandalous and criminal excess among the Jews; the school of Hillel permitting a man to put away his wife, if he saw a woman handsomer than her, or if she displeased in her manners, or even in dressing his victuals! [Mat 19:3-9](#) > [Deu 24:1-4](#), [Isa 50:1](#), [Jer 3:1](#); [Jer 3:8](#), *[Mar 10:2-9](#).

a writing of divorcement. [Gen 1:27, 2:23-24](#), [Mar 10:11](#).

fornication. Gr. porneia, *S# G4202. [Mat 15:19](#); * [Mar 7:21](#), [Joh 8:41-44](#), +[Act 15:20](#); +[Act 15:29](#); [Act 21:25](#), [Rom 1:29](#), [1Co 5:1](#); [Rev 2:21-24](#); [Rev 9:21](#);

vs 33-37, Oaths **Thou shalt not forswear thyself.** or, perjure thyself. Note: The morality of the Jews on this point was truly appalling: they maintained that a man might swear with his lips, and annul it the same moment in his heart! And, in even their holiest precepts, they did not pretend to forbid *all* common swearing, but only what they term *much*. [Gen 42:15](#), +*>[Exo 20:7](#), *[Lev 19:12](#), * [Deu 5:11](#); [Deu 23:21-23](#), Great King [Psa_48:2](#);

Here Jesus is basically saying be a man who keeps his word and you should't have to swear on anything.

Vs 38-42 Retaliation

Vs 38 Eye Exo 21:24, Lev 24:20, Deut 19:21,

Vs 42 Give to Him Deut 15: 7-11, Lk 6:30-34

Vs 43- 48 Love Your Enemies

Vs 43 Thou shalt Lev 19:18, Deut 23:3-6

Vs 44 bless Pray for

Vs 45 Acts 14:17, Psm 65:9-13, Lk 12:16-17

Vs 48 perfect

The word implies full development, growth into maturity of godliness, not sinless perfection. Eph_4:12; Eph_4:13. In this passage the Father's kindness, not His sinlessness, is the point in question.

Luk_6:35; Luk_6:36

Part 12 Matthew 6:1-15 Sermon on the Mount-Alms, Prayer

Here is some favorite subjects as to personal conduct and what motivates us. In the past 8 years or so my desire to look forward to my Heavenly Home has been the focus of my life. Who Jesus is and What to expect in our true home is all I desire. That and fellowship with my Brothers and Sisters in Christ since when you really think about friendship those of the Body of Christ are the ones we will spend eternity with.

I especially like this section of Matthew as we get a close up sermon from Jesus Himself. This as some may think was to a large group of people but as I study it I get the impression that it was only the disciples. When we look at the opening verses of this sermon at least it seems that they went up this mountain to get away from the crowds. Matt 5:1-2, Lu 6:20 Particually the part about being set and the deciples came to him. Typically when a Rabbi was getting ready to teach he would sit down and that would be a signal for his disciples to form a circle around him. Based on the Luke account this was just after he had selected the 12 primary disciples Luk 6:12-16 so either way this teaching was a blessing for us also to really learn the personality of Jesus our soon to be King.

Vs 1-4 Giving of Alms Or, righteous acts. The word refers to religious externalities. These may be seen of men, but that must not be the

motive. As this passage tells us and we will see that those things we do for the Lord is what counts. Lay up treasure in Heaven and don't spend your days building wealth here. Its all about motive. If having wealth and lots of worldly possessions is your goal than your of the world and not setting your sights on Heaven. The rewards we receive from God are the ones that will last forever.

Vs 1 Rewards Mt 10:41-42, Da 12:3, 1 Cor 3:14

Vs 3 Left hand Mat 8:4

Vs 4 Father in Secret some examples Lk 14:12-14, Php 4:17-19, 2 Tim 1:16-18

Vs 5-7 Prayer and its motivation. There is a time and place for group prayer but our personal prayer time should be in secret between Us and God. Ive heard of these books that some religions use called prayer books and Im not an expert but it seems that praying the rosary would also fall in this category of repetitive prayer. I like to make it personal. And list actual names of family and friends. This section has what some have called the Lords prayer and I have heard of churches that will recite it as a congregation every Sunday. That also sounds like vain repetition. This prayer was a teaching tool that Jesus upon the request of the disciples ([Luk 11:1-2](#)) on how to and what general categories we should include in our prayers. If you really want to see the LORDs prayer turn to John 17 and the entire Chapter is a prayer the LORD prays for the Disciples and the Body of Christ. Beautiful prayer for his bride,

Vs 8 Knoweth Rom 8:26-27

Vs 9 After this manner (as an example) Jon 16:24, Eph 6:18, Pray Ye Mt 8:2, Rev 22:20, Name Mal 1:11

Vs 10 Thy Kingdom Mt 11:27-30, Lk 1:31-33, I Cor 15:24, Come refer back to the study on Matthew 3:2 and we looked at this Kingdom in detail. But basically the Kingdome promised in Daniel 2:44-45 yet to be fulfilled when Jesus returns after the tribulation in Rev 19:11-16

Vs 12 Forgive Mat 9:2, 5-6 **we forgive our debtors**

This is legal ground. Cf. [Eph 4:32](#) which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake,

and exhorted to forgive because we have been forgiven.; Mat 18:32-33;
Mat 26:28-29.

Vs 13 Temptation Mat 16:1-4, I especially like what Jesus says to Satan in Mat 4:7, I don't believe God leads us into temptation but this is more about God helping us to resist temptation of the world and that we are always tempted due to our sin nature. Its more of a reference to avoiding evil.

Vs 15 Lets end this lesson with a parable that Jesus gave that speaks to this forgiving one another. Mat 18:21-35

Part 13 Matthew 6:16-24 Sermon on the Mount-Fasting, Treasure in Heaven

Vs 16-18 Fasting, Typically fasting has to do with no food consumed for a period of time. Here in this passage we can see that its more about appearance. If your felt led to fast for a particular reason don't make it a big show that your doing it. Jesus also has this to say about those who do things for glory Luk 18:9-14, Also in Mar 2:18-20. So it's a personal choice and should be done in private,

References in the Bible:

Fasts.(From Smiths Dictionary)

1. One fast only was appointed by the Mosaic law, that on the **Day of Atonement**. There is no mention of any other periodical fast in the Old Testament, except in Zec 7:1-7; Zec 8:19. From these passages, it appears that the Jews, during their captivity, observed four annual fasts, — in the fourth, fifth, seventh and tenth months.
2. Public fasts were occasionally proclaimed to express national humiliation and to supplicate divine favor. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets. Joe 2:1-15. (See 1Sa 7:6; 2Ch 20:3; Jer 36:6-10). Three days after the **Feast of Tabernacles**, when the second Temple was completed, "the children of Israel assembled with fasting, and with sackclothes and earth upon them," to hear the law read and to confess their sins. Neh 9:1.
3. Private occasional fasts are recognized in one passage of the law — Num 30:13. The instances given of individuals fasting under the influence of grief, vexation or anxiety are numerous.
4. In the New Testament, the only reference to the Jewish fasts are the mention of "the fast" in Act 27:9, (generally understood to denote the **Day of Atonement**) an the allusions to the weekly fasts. (mention Mat 9:14; Mar 2:18; Luk 5:33;

Luk 18:12); Act 10:30. These fasts originated some time after the captivity.

5. The Jewish fasts were observed with various degrees of strictness. Sometimes, there was entire abstinence from food. Est 4:16, etc. On other occasions, there appears to have been only a restriction to a very plain diet. Dan 10:3. Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot. 1Ki 21:27; Neh 9:1; Psa 35:13.

6. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*.

Vs 19-24 Law of Riches, This is one that has become as I believe a definite sign of the last days. Pursuit of Riches. Jesus warns here and in other passages both Old and New that riches bring misery. Rev 18:9-17 And its not being rich that's a problem but the love of it. *Pro 23:4-5, Ecc 2:26; Ecc 5:10-14, *Php 4:5, *Col 3:1-3, **1Ti 6:8-10; **1Ti 6:17-19,

Warnings against the pursuit of riches *Jas 5:1-3, **1Jn 2:15-16.

In vs 22-24 the references to the eye is about the light and darkness that evil gain will bring. Remember I Jon 2:15-16 seeing worldly pleasures is what usually brings the love of money.

Part 14 Matthew 6:25-34 Sermon on the Mount-The Cure for Anxiety, Trust in the Lord

Vs 25 **Take no thought**. Note: Gr. μη μεριμνατε, rather, "be not anxiously careful," from merimna, *anxious*, or *distracting care*, i.e. 'merizein ton noun,' *dividing or distracting the mind*. Psa 37:5; *Psa 55:22, Pro 16:3, *Heb 13:5-6, Php 3:18-19;

Vs 32 **seek**. FS108B11, Idiom F/S 827, "To seek" is an idiom indicating that the Gentiles seek after, put in the first place, and are over-anxious, with excessive solicitude, for the things just mentioned in Mat 6:31, For another instance of this idiom see Luk 12:30, Jer 45:5.

I like what J Vernon says about this passage: Birds cannot sow. Birds cannot reap.

Birds cannot gather anything into barns, but you and I can. We are to sow, reap, and gather with the same abandon that a little bird has. The little bird is trusting God to take care of him, and we are to trust Him, also. "Are ye not much better than they?" This does not mean that we shouldn't exercise judgment, because God has given us this ability. Once a Christian asked me, "Do you think a Christian ought to have insurance?" My reply was, "Yes!" Insurance is one means we have today to put our minds at ease concerning the care of our families and ourselves. The important thing is that we are not to go through life with material things becoming a burden to us.

Vs 33 Kingdom of God defined. Which is not to be confused with Kingdom of Heaven which in the grand scheme is part of the Kingdom of God while Jesus is on Earth. Let's look at some of the differences.

kingdom of God

The kingdom of God is to be distinguished from the kingdom of heaven (See Part 4 of our Study for this definition), in five respects:

(1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations Luk 13:28; Luk 13:29; Heb 12:22; Heb 12:23 while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (See Scofield on Mat 3:2) 1Co 15:24-25.

(2) The kingdom of God is entered only by the new birth Joh 3:3; Joh 3:5-7 the kingdom of heaven, during this age, is the sphere of a profession which may be real or false. (See Scofield on Mat 13:3 we will study when we get there) Mat 25:1,11-12

(3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net Mat 13:24-30; Mat 13:36-43; Mat 13:47-50 are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven Mat 13:33 is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Scofield on Mat 13:33).

(4) The kingdom of God "comes not with outward show" Luk 17:20 but is chiefly that which is inward and spiritual Rom 14:17 while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zec 12:8, note; (N.T.),; Luk 1:31-33; 1Co 15:24, note; Mat 17:2, note.) (See Scofield on Zec 12:8), Luk 1:31-33 (See Scofield on 1Co 15:24; Mat 17:2).

(5) The kingdom of heaven merges into the kingdom of God when Christ, having put all enemies under his feet, "shall have delivered up the kingdom to God, even the Father" 1Co 15:24-28 (See Scofield on Mat 3:2).

So as a review and we will study these passages during our Matthew study. But essentially the Kingdome of Heaven is part of the Kingdom of God particularly in reference to Jesus work here on Earth during His ministry. The ultimate goal is to deliver the Church and Israel as a complete package as the Kingdom of God to the Father

Part 15 Matthew 7:1-14 Sermon on the Mount-Judging, Encouragement to Prey, Two Paths

Vs 1-6 Judge Not, among non-Christians this verse is probably the most used. But taken out of context the Most also. Let's read thru this and see what Jesus is trying to Help us understand.

Vs 1 So the question is as Here Jesus says Judge Not, that ye be not Judged. The fact we are to be judged also as to what we Judge. In other words the things we judge of we should also be willing to be judged on. This is what we see in vs 4-5. We should be judges of ourselves first before we point out things of others. This passage has more to do with condemning someone rather than pointing out things we can improve on. Here are some examples Gen 38:24, 1Sa 1:14-15, +*Joh 7:24, *Joh 8:7, *Rom 2:1-2; *Rom 14:1-5; *Rom 14:10-13, *1Co 2:15-16; **1Co 4:3-5; 1Co 5:12;

I might add that we also should seek council on a matter which helps to ward off improper judgement. One of my policies is to have 2 or 3 witnesses or of council before making a judgement particularly of a Brother in Christ. Deu 19:15, Mat 18:15-17, 2 cor 13:1, 1 tim 5:19-20, Heb 10:28

So the bottom line is we should leave condemnation to the Lord and as Ive heard said before let us be fruit inspectors. I like a story we just studied in Num 12 about Moses and his Brother and Sister condemning his choice of wives. Notice Moses doesn't say a word but allows God to take care of it. In the end the message became known but not because Moses pointed it out. So when we are judged incorrectly sometimes its best to walk away. Let God handle it. Im just as guilty in this regard as we all want to be right. I also believe when we are judging others. Use the word of God as our source. I find it a great help that Jesus Himself did the same thing with Satan the wilderness. I believe it's ok to point out scripture and leave our opinions out of the equation. Let the Hoy Spirit do the rest. Not always easy but we all need to keep trying. I'm very guilty of this fact and try my best to only judge righteously, which I also hope others will help me with.

Vs 6 What did he mean here is that we should not spend a great deal of debate

with those who don't appreciate the word of God and will just turn it back on you to ridicule you.

Here is what David Guzik says about this and worth the read:

a. **Give not that which is holy unto the dogs:** After He warned us against judgmental attitudes and self-blind criticism, Jesus here reminded us that He did not mean to imply that the people of His Kingdom suspend all discernment. They must discern that there are some good, precious things that should not be given to those who will receive them with contempt.

i. We might say that Jesus means, "Don't be judgmental, but don't throw out all discernment either."

ii. The **dogs** and **swine** here are often understood as those who are hostile to the Kingdom of God and the message that announces it. Our love for others must not blind us to their hardened rejection of the good news of the kingdom.

iii. Yet we may also see this in the context of the previous words against hypocrites. It may be that in Jesus' mind, the **dogs** and **swine** represent hypocritical, judgmental believers. These sinning hypocrites should not be offered the **pearls** that belong to the community of the saints.

iv. "The *Didache*, or, to give it its full name, *The Teaching of the Twelve Apostles*, which dates back to A.D.; 100 and which is the first service order book of the Christian Church, lays it down: "Let no one eat or drink of your Eucharist except those baptized into the name of the Lord; for as regards this, the Lord has said, 'Give not that which is holy unto dogs.'" (Barclay)

v. Jesus also spoke in the context of *correcting another brother or sister*. Godly correction is a pearl (though it may sting for a moment) that must not be cast before swine (those who are determined not to receive it).

b. **Neither cast ye your pearls before swine:** Our **pearls** of the precious gospel may only confuse those who do not believe, who are blinded to the truth by the god of this age (2Co 4:4) and may only expose the gospel to their ridicule.

i. "The gospel is to be preached *to every creature*, Mar 16:15. But when the Jews *were hardened*, and *spoke evil of that way before the multitude*, Act 19:9, the apostles left preaching them." (Poole)

ii. Of course, Jesus did not say this to discourage us from sharing the gospel. Previously in this very sermon Jesus told us to let our lights shine before the world (Mat 5:13-16). Jesus said this to call us to discernment, and to encourage us to look for prepared hearts that are ready to receive. When we find such open hearts, we can trust that God has already been working upon them.

Vs 7-12 Ok Next we see the benefit of prayer the example is in Luk 11:1-13 but

here the reason why we should and the benefits.

Vs 7 and it shall be given you: Mat 21:22; 1Ki 3:5-11(great prayer); Psa 10:17-18

, Psa 50:15, Psa 86:5, Joh 14:13-14, Joh 15:7, Joh 15:16, Joh 16:23-24;

Vs 11 **good**: Psa 84:11, Psa 85:12; Jer 33:14; Luk 2:10-11, Luk 11:13;

Vs 12 -13 2 ways to choose from Psm 1, Seek the narrow gate Mk 10:23-27, Lk 13:24-27, Jn 10:7-9

Part 16 Matthew 7:15-29 Sermon on the Mount-False Teachers, Two Foundations

False Teachers and this topic I feel is probably the most important for the world we live in today. We see so many cults gaining ground in today's world. Even well-established denominations are leading away from God's word to support causes that are so plain in the Bible I wonder how they can even say they are following the True Gospel. Just reading Romans 1 will point to a major shift in some churches supporting certain lifestyles.

Vs 15-20 Identifying False prophets/ Teachers

Vs 15 **false prophets**. Gr. *pseudophropētēs* [(S# G5578): Mat 24:11; Mat 24:24-25, Mar 13:22, Luk 6:26, Act 13:6, 2Pe 2:1, 1Jn 4:1]. The word *Prophet* denotes not only a revealer of future events, but also a revealer or expounder of Divine things in general, and so a spiritually-enlightened *teacher*; according to its original and proper signification among the Greeks, namely, *an interpreter of oracles and divinations*—of what the *Predictor*, Gr. *mantis*, said—whence it came to signify the same as *mantis*, one who delivered oracles. So the corresponding Hebrew word (S# H5030) *נָבִיא*, *nabi*, is applied, Exo 7:1, to Aaron, as *Interpreter* to Moses: and Gen 20:7, to Abraham, as one admitted to the Divine counsels and *the friend of God*: Compare Gen 18:17; and in Moses'

prophecy of Christ, [Deu 18:15](#), quoted [Act 3:22](#), Moses and Christ are alike distinguished by the title, evidently as the founders of the two great dispensations of divine *revelation*, the Law and Gospel, rather than as foretellers of future things, for which others were more remarkable. Compare also [Luk 7:39](#); [Luk 22:64](#); [Act 13:1](#); [Act 15:32](#); [1Co 13:9](#); [1Co 12:10](#); [1Co 12:28-29](#), and 1 Corinthians 14 all: and that *False Prophets* here include *False Teachers*, see [2Pe 2:1](#), where the terms are used as synonymous (De Burgh, pp. 29, 30). T474, So I like the following commentary from David Guzik, Said the exact way I see this warning by Jesus.

a. **Beware of false prophets:** Jesus just warned us of a path that leads to destruction. Now He reminds us that there are many who would try to guide us along the broad path that leads to destruction. The first step to combating these **false prophets** is to simply **beware** of them.

i. "Warnings against false prophets are necessarily based on the conviction that not all prophets are true, that truth can be violated, and that the gospel's enemies usually conceal their hostility and try to pass themselves off as fellow believers." (Carson)

b. **Who come to you in sheep's clothing, but inwardly they are ravenous wolves:** It is in the nature of these **false prophets** to deceive and deny their true character. Often they deceive even themselves, believing themselves to be sheep when in fact they are

ravenous wolves.

i. "The basic fault of the false prophet is *self interest*." (Barclay) It can be expressed by a desire for gain or an easy life, a desire for prestige, or the desire to advance one's own ideas and not God's ideas.

c. **You will know them by their fruits:** We guard ourselves against false prophets by taking heed to their **fruits**. This means paying attention to several aspects of their life and ministry.

i. We should pay attention to the *manner of living* a teacher shows. Do they show righteousness, humility and faithfulness in the way they live?

ii. We should pay attention to the *content* of their teaching. Is it true fruit from God's Word, or is it man-centered, appealing to ears that want to be tickled?

iii. We should pay attention to the *effect* of their teaching. Are people growing in Jesus or merely being entertained, and eventually falling away?

d. **Even so, every good tree bears good fruit, but a bad tree bears bad fruit:** This **fruit** is the inevitable result of who we *are*. Eventually - though it may take a time for the harvest to come - the good or bad fruit is evident, revealing what sort of "tree" we are.

i. **Every tree that does not bear good fruit:** "Not to have *good fruit* is to have *evil*: there can be no innocent sterility in the invisible tree of the heart. He that brings forth *no* fruit, and he that brings forth *bad* fruit, are both only fit for the *fire*." (Clarke)

ii. "It is not merely the wicked, the bearer of poison berries, that will be cut down; but the neutral, the man who bears no fruit of positive virtue must also be cast into the fire." (Spurgeon)

iii. Earlier in the chapter Jesus warned us to judge ourselves first, to look for the speck in our own eye before turning our attention to the beam in our neighbor's eye, therefore, before asking it of anyone else, we should first ask: "Do I bear fruit unto God's glory?"

some other verses on this subject all thru the old and New Testament. Some really stiff warnings of this particular problem. I won't read them all but I suggest reading on your own as we can see this is a problem God knows many will be deceived. So the best offence to these teachings is study the real word of God so we will be ready to see the counterfeit as 2 Tim 3:16 reminds us. Remember who is the author of our faith Heb 12:2, and the word of God John 1:1-3,14-18

vs 21-23 Who are you calling Lord. Here Jesus rises that question.

Vs 21 Said unto me Isa 29:13, Eze 33:31, Luk 6:46; *Luk 13:25, Act 19:13, etc. *Rom 2:13, +*1Co 12:3, 2Ti 3:5, *Tit 1:16,

Vs 22 Luk 10:17-20

Vs 23 *Mat 25:41, Psa 6:8; Rev 20:11; Sin(work)Rom 3:23 **that work**. rather *practice, ergazomai*, stronger than *poieo* (De Burgh). Gr.

ergazomai

er-gad'-zom-ahee

Middle voice from G2041; to *toil* (as a task, occupation, etc.), (by implication) *effect, be engaged in or with*, etc.: - commit, do, labor for, minister about, trade (by), work.

iniquity. Gr. anomia (S# G458, 2Co 6:14), here first. Literally *transgression of the Law*, or *Lawlessness* (De Burgh). *Mat 13:41,

vs 24-29 Two Foundations also in Lk 6:47-49

vs 24 Rock here is speaking to Jesus Himself. 1Co_3:10-11, Matt 16:18, **Peter** There is the Greek a play upon the words, "thou art Peter petros-- literally 'a little rock', and upon this rock Petra I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter is careful to tell us (1Pe 2:4-9)

vs 28 astonished *Mat 13:54; Mar 1:22; Mar 1:27; Luk 4:32

Part 17 Matthew 8:1-13 Jesus Heals a Leaper, Centurion's Servant

Introduction by Chuck Smith: Let's turn to Matthew's gospel chapter eight. The fifth chapter of Matthew begins "And seeing the multitude, he went into a mountain: and when he had sat down, his disciples came unto him: And he opened his mouth, and taught them, saying," (Mat 5:1-2). And so we have the great Sermon on the Mount in Matthew five, six and seven.

So in chapter eight it begins,

And when he would come down from the mountain (Mat 8:1),

And so having proclaimed the kingdom of God and those conditions of the kingdom, those that will dwell within the kingdom, having now come down from the mountain, He begins to show the activities of the kingdom of God, what it will be like during the kingdom age.

We read in Isaiah 35 (Read it) concerning the kingdom age, and it declares how that the deaf will hear, the dumb will be singing praises, the blind will behold the glory of the Lord and the lame shall leap for joy. The whole kingdom is a kingdom of a restored age.

As you look around the world today you cannot see God's divine intention, when God created the world. When you look at man around you today, you do not see God's intent when he said "Let us make man in our image and after our likeness"(Gen 1:26) because we look around at a fallen world and we see fallen man and we cannot understand God's original intent as we look at the world today. And that's why many people are confused concerning God.

How can a God of love allow the things to happen that are happening in our world today, you see. But in reality the world that you see is the world that is in rebellion against God's law, a rebellion against the kingdom of God, and it is a world that said "We will not have this man to rule over us". You see a world of men who thought that they knew better than God how to govern themselves. And we're looking now at the tragic byproducts of man's rejecting God's reign over their lives. But Jesus, when he came declared again the glorious aspects of the kingdom, and now He begins to demonstrate a foretaste of what it will be in the kingdom.

Vs 1 So when he was come down from the mountain, again the multitudes joined When He went to the mountain it was his disciples that came to Him and "He opened his mouth and He taught them saying". The Sermon on the Mount was not

for the multitudes, it was for that infinite few; it was for the disciples. There is no broad worldly application at the present time to the Sermon on the Mount; there will be in the kingdom age. But there is definite application among His who already are citizens of His kingdom. In other words, there's an application to us because we are a part of His kingdom and we have already bowed our knee to the King.

But once again having come from the mountain those multitudes again surround Him and follow Him.

Vs 2 And, behold, there came a leper and worshipped him:

The King, having in Matthew 5-7. declared the principles of the kingdom, makes proof, in Matthew 8, 9, of His power to banish from the earth the consequences of sin, and to control the elements of nature

Here we have the first use of the Greek word for Lord Kurios so lets take a side route for a minute and see how the Old and New testament tie the word for Jesus together.

Lord Gr. Kurios. The first occurrence of the word is applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g. Mat 6:24; Mat 15:27; Mar 13:35; Eph 6:9 Both uses, divine and human, are brought together in Col 4:1. It is the (Greek - ὁ θεός Heb). "Adonai." and is so used by Jesus Christ in Mat 22:43-45. In the N.T. the distinctive uses of Kurios (Lord) are:

(1) As the N.T. translation of the Heb. Jehovah (Lord), e.g. Mat 1:20; Mat 1:22; Mat 2:15; Mat 3:3; Mat 4:7; Mat 4:10; Mat 11:25; Mat 21:9; Mar 12:29; Mar 12:30; Luk 1:68; Luk 2:9

(2) Jesus Himself so uses Kurios, e.g. Mat 4:7; Mat 4:10; Mat 11:25; Mar 12:11.

(3) But the great use of Kurios is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mat 3:3; Mat 12:8; Mat 21:9; Psa 118:26; Mat 22:43-45; Luk 1:43; Joh 8:58; Joh 14:8-10; Joh 20:28; Act 9:5; Act 13:33. (Psalms 2.). (See Scofield on Joh 20:28).

Vs 3-4 Jesus Heals a Leaper, Leprosy was a horrendous disease in this time frame. Most times it was deadly and had a huge anti-social component. Today with antibiotics it is curable and its name was changed to Hansen's disease probably since the word Leprosy has a bad name in general about it.

I won't read it but Lev 14:4-32 spells out the process Jesus mentions to the Cleansed Leaper Ill read Deut 24:8, Rom 3:21 with Mat 5:17

Vs 5-13 The centurion Here is supposed to be a Gentile but possibly a proselyte as

in the Luke account 7:1-10 it tells us he had blessed the area with a Synagogue Also it seems that the People praised him which for a Roman was not the norm.

a centurion. Note: A Centurion was *centuriæ prefectus*, a captain of a hundred men, so called from *centum*, a hundred, exactly corresponding to the original *εκατονταρχος*, from *εκατον*, a hundred, and *αρχος*, a chief. This was a Roman military title; and therefore this officer may be concluded to have been a Gentile.

So of interest here is that the Centurion knew about= authority and recognized in Jesus He had authority over sickness. Jesus recognizes this and sees the man has great faith. I want to look also at Jesus's comments in vs 10-12 Here I believe Jesus is saying that many gentiles will see the kingdom but of the Jews many will not due to there not having faith.

Vs 11 I believe here we have east and west to indicate that Gentiles will be grafted in with the Jewish nation as shown by Abraham Isaac and Jacob reference.

David Guzik says it this way: i. This was a radical idea to many of the Jewish people in Jesus' day; they assumed that this great Messianic Banquet would have no Gentiles, and that all Jews would be there. Jesus corrected both mistaken ideas.

ii. These few words of Jesus tell us a little something of what heaven is like.

- It is a place of rest; we **sit down** in heaven.
- It is a place of good company to sit with; we enjoy the friendship of **Abraham, Isaac, and Jacob** in heaven.
- It is a place with **many** people; Jesus said that **many** will come into heaven.
- It is a place with people from all over the earth; **from east and west** they will come to heaven.
- It is a certain place; Jesus said **many will come**, and when Jesus says it **will** happen, it will happen.

iii. "But ye shall hear those loved voices again; ye shall hear those sweet voices once more, ye shall yet know that those whom ye loved have been loved by God. Would not that be a dreary heaven for us to inhabit, where we should be alike unknowing and unknown? I would not care to go to such a heaven as that. I believe that heaven is a fellowship of the saints, and that we shall know one another there." (Spurgeon)

Vs 12 the children: Mat_3:9-10, Mat_7:22-23, Act_3:25; Rom_9:4 who are the original promised ones in other words the Jewish Nation

of the kingdom. Mat_8:11, Mat_13:19, Luk_9:62, Joh_3:5, +**1Co_6:9.

But also, being a Jew does not guarantee a place in the Kingdom either. Here are some quotes from other theologians.

d. But the sons of the kingdom will be cast out into outer darkness:

As well, Jesus reminded his Jewish listeners that just as the Gentile's racial identity was no automatic barrier to the kingdom, *their* racial identity was no guarantee of the kingdom. Though Jews were **sons of the kingdom**, they might end up in hell.(Guzik)

i. "There could hardly be a more radical statement of the change in God's plan of salvation inaugurated by the mission of Jesus." (France)

ii. Trapp on **outer darkness**: "Into a darkness beyond a darkness; into a dungeon beyond and beneath the prison."

iii. "The definite articles with 'weeping' and 'gnashing' (cf. Greek) emphasize the horror of the scene: *the* weeping and *the* gnashing...Weeping suggests suffering and gnashing of teeth despair." (Carson)

iv. "What is it that the lost are doing? They are 'weeping and gnashing their teeth.' Do you gnash your teeth now? You would not do it except you were in pain and agony. Well, in hell there is always gnashing of teeth." (Spurgeon)

be cast: Mat_13:42,50, Mat_22:12-13, Mat_24:51, Mat_25:30;
Luk_13:28; 2Pe_2:4, 2Pe_2:17; Jud_1:13

v. We see that Jesus was unafraid to speak of hell, and in fact did so more than any other in the Bible. "There are some ministers who never mention anything about hell. I heard of a minister who once said to his congregation - 'If you do not love the Lord Jesus Christ you will be sent to that place which it is not polite to mention.' He ought not to have been allowed to preach again, I am sure, if he could not use plain words." (Spurgeon)

Part 18 Matthew 8:14-34 Jesus Heals Peters Wife's Mother & Other Miracles

Vs 14-15 Here we have the most definite clue that Peter was married which as a particularly religion believes was the first Pope makes, me wonder if Popes and Priest can't marry then that leaves out Peter. But anyway I truly believe that when something like this story is very specific is in the Bible the Holy Spirit was preparing this for a future reason. Of all the Disciples who became Apostles this was the only one we definitely know was Married. And of the others we know Paul was not as he comments on that in his epistles. The rest are just speculation. There was a hint in 1 Cor 9:5 that other than Peter(Cephas) and the brothers of the Lord there may have been others. But who and how many is a mystery. So

Jesus I'm sure in this act for Peter's Mother in Law made it much easier for His wife (Unnamed) to believe in what Peter was doing by following the Lord. This account is also in Mk 1:29-34, Lk 4:38-41

They also believe that Peter's home was right next to or real close to a Synagogue based on the Mark Account vs 29. They have located the Synagogue in Capernaum and believe Peter's home where Jesus spent a great deal of time is right near it. (Show Pictures) Of course when they think they find something let's build a church over it. I'm not a fan of this as I hope to go there someday and would rather have it more natural looking.

Vs 17 Isa 53:4 prophecy fulfilled, Took our Infirmities 2 Cor 5:21, 1 Pet 2:24

Vs 18 Let's depart and they went onboard a ship. We see next. Here we also see Jesus felt everything we do, He was tired and slept during the Journey. But first a conversation with a scribe maybe the one from the Synagogue here in Capernaum. Typically, scribes were those who spent great deals of time coping by hand the OT bible. Very diligent writers who would count each letter on a page and when coping if even one letter was off on a copy would throw it away and start over. Here is what Scofield says about them:

Scribes

(Greek - "ἀπόλλυμι" = "writer") Heb. "sopherim," "to write," "set in order," "count." The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of oral law and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function 2Sa 8:17; 2Sa 20:25; 1Ki 4:3; Jer 8:8; Jer 36:10; Jer 36:12; Jer 36:26. To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Midrashim); reasonings upon these (Hagada); and finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant "spiritualizing" interpretation. In our Lord's time, to receive this mass of writing superposed upon the Scriptures was to be orthodox; to return to the Scriptures themselves was heterodoxy--our Lord's most serious offence.

But in answering the scribe we see Jesus shows us in the following few verses that now is the time to follow him not after something else. I see the comment in vs 20-22 to indicate that if you wait I'll be gone so decide now not later. We don't know when the Lord will return for us so don't delay decide now. The Foxes Mat 10:36, John 6:68-69, Bury there own dead this is spiritual dead unbelievers Luk 15:24, Gen 2:17, Eph 2:5

Vs 23-27 This most theologians I have heard note that most of these men were seasoned fishermen of this Sea and that this storm was worse than any they had

seen. Most believe this was another attempt where Satan tried to eliminate Jesus like he tried with Harold in Mt 2:13-18 prophecy from Jer 31:15 and also other times where Jesus escaped being killed before the correct time. Also reflected on in Rev 12:1-5

Vs 28-34 Also in Mk 5:1-21 & Lk 8:26-40 which gives more detail as to the testimony of this man The Demon Possessed Men of the Tombs, The sad thing is on this story was that those who made profit from the Pigs were more concerned of the loss of profit than that these 2 men were now saved. How many will regret their choice 1 second after Christ returns and the get to spend eternity in Hell. But lets read in Luk 8:38-40 and how many of that town were saved also and welcomed Jesus the next time.

Vs 29 torment us before the time? Here we see that even the demons knew what the ultimate fate of them was. Mat 25:41, Rev 19:20

Vs 31 shows us also that there is a difference between Demons which seem to seek a body and fallen Angels of Gen 6:2, 2Pe_2:4; Jud_1:6.

Now I believe based on the fact that Spirits never die that demons may be the result of the Flood where God destroyed all those Mighty men of renown. Gen 6:4. Children of these Angel/Human offspring, Just speculation but interesting.

Vs 34 depart, What a sad day when later at death those people then realized there error. Maybe tho thru the 2 men and there testimony many changed there minds later. Also in Luk 4:29 it happened again and to Paul also many times like in Acts 16:39 Paul when hey found out he had Roman blood which scared them

Part 19 Matthew 9:1-17 Jesus Returns to Capernaum-Heals The Palsied Man-Matthew is Called

Vs 1-8 As we have said before this becomes Jesus Center of His Ministry for most of His Ministry. This healing can be found in 3 Gospels (Mention) Mk 2:3-12, Luk 5:18-26 .

In the Mark Account we find that this was the occasion where the Man was lowered down thru the roof. Mk 2:1-4, Lk 5:18-19

Vs 1 Own City Mat 4:13, 11:23 we see Jesus after leaving Nazareth had taken Capernaum to be his new home. Which we will see in Chap 11 will bring a curse to the area as these folks should have been devote followers but were not.

Vs 2 Faith Jesus could see that unlike some who really only wanted to see a miracle, we always see it by faith that Jesus is who He says He is that they are healed, Here are some examples of Many. Mat 9:22; Mat 9:29, Mar 9:23; Mar 10:52, Luk 7:9; Luk 7:50; Even after with the Disciples one that sticks in my mind is Peter & John at the Temple after Jesus ascension Acts 3:1-16 Where

because of a great witness and sermon by

Peter brought over 5000 to the Lord Acts 4:4 with 3000 just the day before.

Vs 5 well except for God who is who Jesus is this is Blasphemy. but here lies the question as devote followers of God and well taught in the OT why they could not see that Jesus was God. All in perspective. They wanted a leader to conquer the Romans and be set free. All the sacrificing they had and were still doing did not convince them that the Bulls and Goats & Lambs could not save them and it all pointed to The perfect lamb of God Jesus Christ.

I sometimes wonder if they were just hungry for the power they had or completely deceived by Satan. Either they were just clueless?? Or they didn't want Jesus to come as they enjoyed there positions. Some day maybe we will find out.

Sins forgiven Rom 3:23, 6:23, 10:8-15

Vs 6 a very bold statement if it was untrue. But of course it was true an this gave every right under the Law to stone Him. That the Pharescees knew well. And later will be tested **hath power**. or, authority. Mat 21:23-27;

Vs 8 Marveled Acts 2:41-43 the other time we see Peter under the Lord Power bring many to Christ.

Vs 9 Now the most unusual calling if you were one of the others Im sure. The Gospel we are studying was penned by a very much hated Man in the Jewish Nation. Matthew Also in Mk 2:14, Luk 5:27-29. We see in the Luk account that this feast was at His Home. We also see his name was Levi Also interestingly that in his own Gospel he use Matthew. Smith's Dictionary has this comment.

Mat'thew. (*gift of Jehovah*). (A contraction, as is also Matthias, of Mattathias. His original name was Levi, and his name, Matthew, was probably adopted as his new apostolic name as a Jew. His father's name was Alphaeus. His home was at Capernaum. His business was the collection of dues and customs from persons and goods crossing the Sea of Galilee, or passing along the great Damascus road which ran along the shore between Bethsaida, Julius and Capernaum.

Christ called him from this work to he his disciple. He appears to have been a man of wealth, for he made a great feast in his own house, perhaps in order to introduce his former companions and friends to **Jesus**. His business would tend to give him a knowledge of human nature, and accurate business habits, and of how to make a way to the hearts of many publicans and sinners not otherwise easily reached.

He is mentioned by name, after the resurrection of **Christ**, only in Act 1:13, but he must have lived many years as an apostle, since he was the author of the Gospel of Matthew which was written at least twenty years later. There is reason to believe that he remained for fifteen years at Jerusalem, after which he went as missionary to the Persians, Parthians and Medes. There is a legend that he died a

martyr in Ethiopia. — Editor).

Vs 10-15 Jesus comments on his choice of a tax collector and associating himself with them. Also in (Mention) Mk 2:15-20, Lk 5:29-35

I particularly like the part in vs 12-13, We all are sinners so who is Jesus addressing as being righteous if Rom 3:23 is truth then it must be to those who think they are not sinners. Here are some quotes from other teachers on this passage:

Vs 12 They that be whole need not a physician, but they that are sick: This was the principle that the criticizing Pharisees did not understand. The Pharisees were like doctors who wanted to avoid all contact with sick people. Of course they wished that sick people would become healthy, but they wouldn't risk getting infected themselves.(Guzik)

i. We are fortunate that God calls sinners and not just saintly people. Jesus came to benefit those who understood their inherent need for Him (**but they that are sick** and the *poor in spirit* of [Mat 5:3](#)). Yet the proud who see no need for Jesus (**those who are well**) benefit nothing from Jesus.(Guzik)

ii. "Lord, grant that if ever I am found in the company of sinners, it may be with the design of healing them, and may I never become myself infected with their disease!" (Spurgeon)

vs 13. **But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice:** Here Jesus quoted [Hos 6:6](#). In Hosea's day, God's people were still good at bringing sacrifice ([Hos 5:6](#)), but they had forsaken **mercy**, and they abandoned **mercy** because they gave up the knowledge of God and truth ([Hos 4:1](#)). God would rather have right hearts, full of truth and mercy than sacrifice.(Guzik)

i. "These words are the more arresting when we remember that they were addressed to the teachers of men...The rebuke of Christ showed that they did not know God, and He bade them go and learn the meaning of their own Scriptures." (Morgan)

ii. "This would be distasteful to men who thought they knew everything already." (Spurgeon)

Part 20 Matthew 9:14-26 Jesus Returns to Capernaum- Teaching & Healing A Woman and Girl

vs 14-17 I like how Dr MaGee explains this passage. It helped me a lot in understanding.

Vs 14 The disciples of John had been observing the Lord Jesus. After all, some of these men were originally disciples of John—we know that Andrew and Philip were. They had come and were following the Lord Jesus, and the other disciples of John said, "Look, here is something a little different from the way we do it, and we wonder why."

John, as has been indicated previously, was an Old Testament prophet. He walked out of the Old Testament into the New Testament to make the announcement that the Messiah had come. Malachi had predicted that a messenger would come to prepare the way for the Lord Jesus Christ. John said, "All I'm doing is getting the highway ready for the Lord. He will be here in a few minutes." And He did come as John had said.

Now our Lord is going to enunciate a great principle and reveal the fact that the dispensation is going to be changed.

Vs 15 Although for believers today fasting has real value, we have been given no commandment to fast. Fasting should be done with the idea that we are prostrating ourselves before God because we are in need of His mercy and of His help. This is the thought behind fasting.

Now listen to the Lord as He explains the change of dispensations from the Old Testament of law to the New Testament of grace.

Vs 16-17 Our Lord is saying this: The old covenant, the old dispensation of law, was ending, and He had not come to project it or to continue under that dispensation. Actually, He had come to provide a new garment, and that new garment was the robe of righteousness which He gives to those who do nothing more than to trust Him.

The "bottles" were the wineskins of that day. They were fashioned of animal skin. You can see that when new wine would be put into a new wineskin, it would expand. But an old wineskin had reached the place of maximum expansion; when it was filled with new wine, it would naturally burst open and the wine would be lost.

Our Lord is saying this, "I haven't come to sew patches on an old garment. I have come to present a new garment, something which is altogether new." This was very radical. John summed it up in his Gospel when he said, "For the law was given by Moses, but grace and truth came by Jesus Christ" (Joh_1:17).

I want to point out that Fasting does have a purpose in the Church age but not the way they fasted in the OT. It was more of a ritual then like checking a religious

checklist. Oh look at me Im fasting. Luk 18:9-14 But Paul and others also fasted but for a personal reason to concentrate on the Lord as a private matter. Here are some verses on it Act 13:1-3; Act 14:23, 1Co 7:5,

Jesus Heals a Woman after 12 Years with a Blood Issue and a 12-year-old girl. This particular story I believe and based on the fact I also believe that everything written in the Bible has meaning even the fact that the # 12 is associated with these 2 stories. There is an old Rabbi saying that there is no such thing as coincidence in the Bible. As Jesus reminds us in Matt 5:18 and biblically a jot or tittle is like we say dot every I and cross every t. So, let's look at this passage.

Vs 18-26

This same story is also in Mk 5:22-43, and Luk 8:41-56 Ill just add in to this story the extra info these other passages tell us.

In Mark we find out The fathers name and occupation Mk 5:22-24 Also Jesus at first did not know who touched Him Mk 5:30-34, Luk has the most complete account so Ill read that one also. Luk 8:41-56

Lets break down a few of these verses.

Vs 22 Faith Matt 9:2,28-29, 8:10-13, MK 10:50-52, Acts 3:16, 14:8-10

Vs 24 Now I have a bit of a feeling that vs 24 and the term sleeping is important. In the Bible typically when Sleeping was used as a term for death it was someone who was saved and is just waiting for the rapture. Some examples

But sleepeth. Death is likened to sleep also in the following: Joh_11:11-14, Act_7:60, 1Co_15:6; 1Co_15:18; 1Co_15:20; 1Co_15:51 and 1Co_11:30, 1Th_4:13-15 and 1Th_5:10, 2Pe_3:4; and in the Old Testament, Psa_13:3, Dan_12:2 and the phrase "*slept with his fathers*" often in 1 and 2 Kings (De Burgh). S# G2518, here are a few 1 Kin 2:10, 11:43, 2 Kin 20:21, 24:6 which also shows that good or bad our souls live forever as if our bodies only sleep then if we are not in Heaven then Hell is our home forever.

So this I believe may be an indication that this Girl being only 12 was going to heaven and that she was only sleeping as her Spirit was in Heaven. So just like Lazarus and others who are of the body of Christ they will be in Heaven and Jesus with this Girl may be an indication of the Age that all children up to that age will also be in heaven without a confession of faith.

As for the Woman and 12 years I have heard one thought about this particular woman that she must be a Gentil as a Jewish woman with a Blood issue would be unclean and would not be allowed into town.

Dr MaGee adds this for this passage which is aso true: "You cannot help but notice how striking this passage is. The little girl was twelve years old, and this woman had suffered with this issue of blood for twelve years. Here were twelve years of light going out of this child's life, and twelve years of darkness were coming to an

end and light was breaking into this woman's life. Here is the contrast of light and darkness.

In the previous verse note what the woman did—Jesus did not touch her, as He did in many other miracles, but she touched Him. It was not the method, however, that brought about her healing; it was her faith.”

As a pattern of how thru Jesus darkness leaves and we are in the Light Matt 5:14-16.

So I learned a lot from this lesson particularly about the old garments. It makes perfect sense now.

Part 21 Matthew 9:27-38 Jesus Returns to Capernaum-Completion of the 10 Miracles

As a review from last Friday we saw the 2 stories of the woman and Girl of 12 years . Something I like to look for is patterns and here we have a classic example. Chuck Missler puts it this way and I fully agree:

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(Lam 2:1,4,10,18,4:22 as some examples); that is a title of Israel).

En route to raising the daughter of Zion, a Gentile woman is healed...(the Church Acts 28:28, Gal 3:8, Rom 1:16, 11:25-26)

Basically a pattern of why Jesus was sent. Salvation of the Jews but in the process the Gentiles also.

Now on to the last 2 miracles of the 10 Matthew has put together to show how the Promised in Luke 4:18-19(Isa 61:1-2a) is fulfilled also stated in Mat 4:23-25

Vs 27-29 Son of David a very Jewish Title But also I see a great example I mentioned last week. Jesus points out first do you believe I can do this. In other words do you believe I am The son of God Joh 9:35-38; Joh 11:26-27; Joh 11:39-44, Act 14:9-10, Heb 11:6. As Heb says it's the faith that heals and belief in Jesus as the Son of God.

Vs 30-31 It was not easy to not proclaim that Jesus was who he said he was. Reminds me of Peter and John when told by the Council to stop talking about Jesus said in Acts 4:1-21

Vs 32-33 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. (Missler)

vs 34 At this point Jesus basically gives up on the first plan to have the Jewish Nation spread the Gospel of the Kingdom. Matt 13:10-17

vs 35-38 **the gospel.** Mat 24:14, Mar 1:14, Luk 8:1, 1 Corth 15:1-8 Good News

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:
So completing this chapter we see this promised fulfilled, confirming:

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

Part 22 Matthew 10:1-15 Jesus Selects and Sends out His Chosen 12 Apostles

Here the 12 are selected and will include a replacement for Judas after the ascension and Paul which is to the Gentiles. Some like to say Paul

was the 12th but he himself mentions the other 12 apostles in 1 Cor 15:5-8 and we know even here in this passage these 12 were specifically for the Jewish nation and Paul was for the gentiles. Gal 2:9 Vs 1-2 "Disciple" is a follower, a student, someone learning with the idea of becoming a follower. we know that there were many more disciples who ultimately did not become apostles. We see in Luk 10:1-2

apostles

The word apostle, = "one sent forth," is used of our Lord Heb 3:1. Elsewhere it is used for the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas Act 14:14 specially designated by the Holy Spirit Act 13:2. Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot, Act 1:16-26 it is said: "And he was numbered with the eleven." Act 1:26.

The "signs" of an apostle were

(1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit Mat 10:1-2; Mar 3:13-14; Luk 6:13; Act 9:6; Act 9:15; Act 13:2; Act 22:10; Act 22:14; Act 22:15; Rom 1:1

(2) They were endued with sign gifts, miraculous powers which were the divine credentials of their office Mat 10:1; Act 5:15-16; Act 16:16-18; Mat 28:8; Mat 28:9.

(3) Their relation to the kingdom was that of heralds, announcing to Israel only Mat 10:5; Mat 10:6 the kingdom as at hand. and manifesting kingdom powers Mat 10:7-8.

(4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Matthew 13, were given Mat 16:19.

(We all have these keys who shares the Gospel with others. In other words when we share the gospel, we show the Key to eternal life. Jesus says this to Peter because he just confessed, he knew who Jesus is. Mat 16:16-17 And every one of us that do the same as Peter has these keys also. which is essentially the Holy Spirit)

(5) Their future relation to the king will be that of judges over the twelve tribes Mat 19:28.

(6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God Mat 16:18; Eph 3:1-12 the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit Act 2:1-4 a new power, that of imparting the Spirit to Jewish-Christian believers; a new relation, that of foundation stones of the new temple Eph 2:20-22 and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and gentile alike.

(7) The indispensable qualification of an apostle was that he should have been an eye- witness of the resurrection Act 1:22; 1Co 9:1.

Vs 5 **Gentiles**

The kingdom was promised to the Jews. Gentiles could be blessed only through Christ crucified and risen. Cf. Joh 12:20-24.

Vs 6 lost sheep Mat 15:24,26; Act 13:46

Vs 7 kingdom of heaven. +Mat 3:2; +Mat 4:17; +Mat 4:23; Mat 11:11-12;

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.

Vs 8-10 This I believe was a special healing Gift given only to the Apostles. Unlike the fact we can pray for the sick and if it be Gods will, it will be answered but this power they are receiving was only for them. But we see in Luk 22:35-36 that there is a change to this instruction just prior to Jesus leaving the earth.

Provide neither gold

(Cf) Mar 6:8; Mar 6:9; Luk 9:3. The central thought here, urgency, must be kept in mind. The emphasis is upon "provide." Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have, or with none. Cf. Paul, Rom 1:15-16.

Workman **for the:** Luk 10:7; 1Co 9:4-14; 1Ti_5:18 in other words if you work you deserve food for you labor "Don't muzzle the Ox"

Their commission was clear: preach the kingdom of heaven and go only to the Jews. John the Baptist had done this (3:1-3), 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).(Missler)

Part 23 Matthew 10:16-23 Jesus Speaks to What the Twelve Must Expect Including The Future

Vs 16-23 **send** This passage begins I believe speaking to the period of time the disciples were in but kind of spans thru time to our day and to the future return of King Jesus at the end of the tribulation. Pay close attention to verses 22-23 seem future even in our day. Scofield puts it this way:

The scope of Mat 10:16-23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Mat 10:23 has in view the preaching of the remnant. Isa 1:9. (See Scofield on

Rom 11:5 Remnant) (Continue Below)

Remnant

Remnant, Summary: In the history of Israel, a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal 1Ki 19:18. In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation Isa 1:9. During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther, and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" Luk 2:38 were the remnant. During the church-age the remnant is composed of believing Jews Rom 11:4-5. But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church Rev 7:3-8. Some of these will undergo martyrdom Rev 6:9-11 some will be spared to enter the millennial kingdom Zec 12:6 to Zec 13:9. Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.

(Proceed from Above) in the tribulation Psa 2:5. (See Scofield on Rev 7:14 tribulation saints). and immediately preceding the return of Christ in glory; Deu 30:3; Act 1:9-11. (See Scofield on Act 1:11). The remnant then will not have gone over the cities of Israel till the Lord comes.

Lets take a look at some of these verses:

Vs 16 sheep Mat 7:15, luk 10:3, serpents 2 cor 12:16, Col 4:5, doves Phil 2:14-16,

Vs 17 Beware 1 pet 3:13-17

Part 24 Matthew 10:19-26 Jesus Speaks to the Twelve Including The Future Tribulation

We left off with vs 22 yesterday and I do apologize for my verses out of order. So Ill start at ve 19 with a bit of a review.

First lets read thru vs 16-23 again

Vs 19 This one I have personal knowledge of in a way. I truly believe in preparation as a must 2 Tim 2:15-16, and my personal fav Acts 17:11. There are some out there that believe in just picking a verse and allow the Holy Spirit to give you the message. Myself now after teaching now for a few years can attribute help from the Holy Spirit and I welcome it. Ive had times Im having trouble with a

passage and even sometimes during a teaching a verse I had not thought of comes to mind. Its really amazing when it happens. But its so important that what we rely on is the word of God. Satan has just as much ability to speak to us and we are instructed to not trust the spirits 1 Jon 4:1, unless the Bible confirms it as Acts 17;11 states.

Vs 19 Take no thought is more of when your brought unto a court that we can rely on the Holy Spirit to help us Mark 13:11-13 and Luke 12:11-12, both ar similar to this verse. This seems more inline with the disciples themselves which at that time the NT was in the process of being written. Now we have all those words that the Holy Spirit has given them. Luk 21:14-15 alludes to this fact. We also have Jesus's word in Rev 22:7, 18-19 so I believe that future information must agree with the word of God via the Bible or its not of God. This verse also speaks to those in the tribulation also in as much as we read in vs 21-22. During this time there will be many who will even have there own family turn them in thinking they ae disobeying the government run by the antichrist. Particularly when we read verses like Rev 20:4

Vs 22 Endurth Mat 24:9-14, Dan 12:12-13, Mar 13:13, Rev 2:7, 10, 17, 26, 3:21

Vs 23 Son of man cometh some see this as when Jesus will follow behind the disciples as they go ahead to the cities He will visit during his first coming. But with the term persecute and flee gives me the impression this is speaking of the 144,000 during the tribulation. Plus with the phrase you shall not have gone over the cities unti he comes. Matt 24:4-30 as we will study in the future but it speaks to this period also Ill just read a part.

Mat 24:9-13 (there is endure again), 14

Vs 24 The disciple Jhn 15:18-21

Vs 25 Master Jhn 8:48-56, Acts 2:13-17 "Beelzebub": a

Philistine word which means "Lord of the House," also translated as

"Chief of Demons." We will see in Chapter 12 when Jesus stops presenting The Kingdom due to Israel rejecting it

Vs 26 **nothing covered**. I know I have and Im sure other have felt that it seems evil is getting away with lots in this world but here we have a promise from Jesus that it will be punished in the future when he is reigning. Its not for use to necessary judge but allow Jesus to handle it. Now I still believe we should speak truth but try to do it in Love not spite. Mk 4:22, Lk 12:2-3, 1 Cor 4:5

Part 25 Matthew 10:26-42 Principles That Are To Govern The Lives Of All Disciples

Vs 27-11:1 Jesus teaches further what to expect and I think its not only for them but reaches thru today into the future, take not as we read thru them and again it seems the chapter division is off a verse.

Lets take a lok at some of these verses and there possible meaning

Vs 27 Speak ye in the Light-Acts 5:20-21, Col 1:23

Vs 28 This is and should be our driving force. How many people we see every day will not receive the truth and end up outside Gods plan. Here we see that fear of the Lord is the beginning of wisdom Job 28:28, Psm 111:10, Pro 9:10 Destroy Both 2 cor 5:10-11

Vs 29-31 this is how much God loves us. That he even knows when a sparrow falls God knows every detail about us. Remember when you first found the Love f your life or a Mothers first child wants to know every minute detail about them. Just imagine that God knows that about every part of his creation and we as made in his image Gen 1:26, 5:1 are the most important part of that creation.

Vs 32 confess Psm 119:46, lk 12:8, rev 3:8

Vs 33 deny Mat 7:23, Luk 12:9

Vs 34 **peace**

Cf. Joh 14:27. Peace is spoken of in Scripture in three ways:

(1) "Peace with God" Rom 5:1 this is the work of Christ into which the individual enters by faith; Eph 2:14-17; Rom 5:1.

(2) "The peace of God" Php 4:7 inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties; Luk 7:50; Php 4:6.

(3) Peace "on earth" Luk 2:14; Psa 72:7; Psa 85:10; Isa 9:6; Isa 9:7; Isa 11:1-12 the universal prevalence of peace in the earth under the kingdom. Mat 10:34 was Christ's warning that the truth which He was proclaiming would not bring in the kingdom age of peace, but conflict rather. Joh 14:27.

Sword Jesus reminds us that to defend ourselves is permitted. Some like to use the verse turn the other cheek, but this is not about being a pacifist but allowing ourselves to not seek revenge. But it also ok to defend ourselves as Luk 22:35-38 tells us.

But the overall meaning of this passage is it will be a tough life Many will not understand and even our own families will be against us. Which fits well with the 2nd Horse that is allowed to remove peace from the earth Rev 6:3-4

Vs 35-36 Mic 7:6, Jn 9:18-21

Vs 37-38 Deut 33:9, Luk 14:26, 2 Cor 5:16-17

Vs 39-40 Mat 25:40,45, Acts 9:4

Vs 41-42 receive a prophet this I believe is speaking to people like Pastors, Teachers and Missionaries who faithfully spread the gospel. When we help with their needs we receive the same reward like Paul and John mention in these vs Act 16:15; Rom 16:1-4, Rom 16:23; 2Ti 1:16-18; Heb 6:10; 3Jn 1:5-8

reward same with righteous men Mt 16:27-28, Dan 12:3, 1 Cor 3:14

to finish off this Chapter this is a transition time in Jesus Ministry. After this and chapter 11 Jesus shifts his focus. This is what Missile points out

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

Part 26 Matthew 11:1-19 Messengers from John the Baptist Seek Jesus

Vs 1 Jesus now follows the route the Disciples have been sent out to prepare Similar to what John the Baptist did in 3:1-3 based on the prophecy of Isa 40:3-6;

Vs 2 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. Mat 4:12,(seems Jesus wanted to cont Johns work with his disciples. I find it interesting that John kind of predicted this in John 3:30) mat 14:3-4

Vs 3 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? I personally believe there is a good chance Jesus and John grew up together or at least as

cousins saw each other occasionally. Remember Mary and Elizabeth saw each other when John was Born Luke 1:39-45, 56-58 6 months(luk 1:24-26) plus 3 Months (vs 56) plus travel time from Nazareth to most likely Hebron which is in Juda and probably about 95 miles it's a good chance Mary saw John Born. Vs 5 is a prophecy from Isa 35:4-6 Gospel preached Mat 24:14, Gen 12:1-3, Rev 14:6

Vs 10 Prophecy fulfilled Behold I send my messenger Isa 40:3, Mal 3:1

vs 11 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.***

Least in the Kingdom eph 3:4-10, heb 11:40, 1 pet 1:10-12

Vs 12 This is a tough verse to understand and after reading thru a few commentaries I think I understand. Here are a few:

The kingdom of heaven suffers violence, and the violent take it by force:

Jesus' reference to **violence** refers to both the intensity of spiritual warfare surrounding the ministry of Jesus and His herald, and also to the intensity required to persevere in following God and His kingdom.(Guzik)

The exact sense of this has been greatly debated, and is made more difficult by complicated grammar. Carson probably gives the best sense of both expressions. "The kingdom has come with holy power and magnificent energy that has been pushing back the frontiers of darkness. This is especially manifest in Jesus' miracles and ties in with Jesus' response to the Baptist..The kingdom is making great strides; now is the time for courageous souls, forceful people, to take hold of it." (Carson)

The kingdom will never be received *passively*. It is always founded on God's work on our behalf, but God's work will always produce a response in us. "They are not lazy wishes or cold endeavours that will bring men to heaven." (Poole)

"Frequently complaints are made and surprise expressed by individuals who have never found a blessing rest upon anything they have attempted to do in the service of God. 'I have been a Sunday-school teacher for years,' says one, 'and I have never seen any of my girls or boys converted.' No, and the reason most likely is you have never been violent about it; you have never been compelled by the Divine Spirit to make up your mind that converted they should be, and no stone should be left unturned until they were. You have never been brought by the Spirit to such a passion, that you have said, 'I cannot live unless God bless me. I cannot exist unless I see some of these children saved.' Then, falling on your knees in agony of prayer, and putting forth afterwards your trust with the same intensity towards heaven, you would never have been disappointed, 'for the violent take it by force.'" (Spurgeon)

So myself I see that the forces of Satan are hard at work to stop us from saving

anyone. We in turn need to fight back with all the passion of a fighter to win back these souls from Satan's control. I've been looking myself into how the unseen battles in the spiritual world are fighting diligently for our souls. We see a glimpse of this in Dan 10:11-14, 20. So we have no clue as to how powerful prayer is. I have a feeling that the more we pray the less power Satan has over those we pray for. Eph 6:10-18 and as vs 18 says I call this the heavy artillery-Prayer.

Vs 13 John was the last of the OT prophets. And I believe that because John Died prior to Jesus Death, Burial and Resurrection also means he is saved under the old covenant of the law and seems to know this by a comment in John 3:29 and also explains the comment by Jesus in verse 11

Vs 14 now this vers tells me that If the Jewish nation had received Jesus as their Messiah then John would represent the return of Elijah:

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, Mal 4:5, Mat 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).
- This prophecy still will be fulfilled as I believe in one of the 2 witnesses.

Part 27 Matthew 11:15-30 Jesus Shifts Focus from The Nation of Israel to those who Understand

As a review we left off on the topic of John the Baptist:

Vs 14 now this verse tells me that If the Jewish nation had received Jesus as their Messiah, then John would represent the return of Elijah:

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, Mal 4:5, Mat 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).
- This prophecy still will be fulfilled as I believe in one of the 2 witnesses.

So from here and leading into the rest of the Book Jesus will be shifting focus to those who Understand His message as Individuals

Vs 15 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! We will

look at that when we get to Chapter 13 but briefly Lets read thry these 7 Churches all 7 start with a name Jesus uses of himself and end with this pharse **He that hath ears to hear, let him hear.** Rev 2:1,7; Rev 2:8,11; Rev 2:12,17; Rev 2:18,29; Rev 3:1,6; Rev 3:7,13; Rev 3:14,22;

Vs 16-19 A sharp rebuke to those who are spoiled kids. Never satisfied when others don't follow their(Religious leaders) rules . Luke 13:34-35, Jer 8:7-9, Rom 10:21, These Pharisees were more worried about following the Law than why the law was given. And why Jesus is there!! Basically Jesus is rebuking them in a humorous way as they as OT experts should know exactly who he is but are complete blinded by their own quest for power.

Vs 20 The kingdom of heaven announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been morally rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc. having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later. Mat 27:31-37.

Vs 22-24 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.

Vs 25-27 Jesus Prayer to the Father that confirms that the wise are the foolish ones

Vs 25 Hid Psm 8:2, 1 Cor 1:19-21, 28-31

Vs 28-30 The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the kingdom, but rest and service to such in the nation as are conscious of the need. It is a pivotal point in the ministry of Jesus. Unto Me John 1:38-39, 6:35,37 we see here how Jesus has shifted to the individual even when he was selecting his disciples. I am meek Php 2:5-8, 1 Cor 3:18, 1 Jn 3:2

Vs 30 "...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.

Dr MaGee says it this way: This language is in contrast to what has preceded it in this chapter. It is like coming out of a blizzard into the warmth of a spring day, like passing from a storm into a calm, like going from darkness into light. This is a new message from Jesus. He turns from the corporate nation to the individual. It is no longer the national announcement about a kingdom but a personal invitation to find the "rest" of salvation.

"I will give you rest" is literally "I will rest you." When He speaks of being "heavy laden," He is referring to being burdened with sin. This same figure is used by Isaiah and the psalmist: Isa 1:4, Psa 38:4

Part 28 Matthew 12:1-8 Jesus Lord of the Sabbath

Vs 1-8 Ill read from a quote by CI Scofield I thought was a great explanation of the Sabbath Day and its purpose:

sabbath

- (1) The sabbath ("cessation") appears in Scripture as the day of God's rest in the finished work of creation. Gen 2:2; Gen 2:3. For 2500 years of human life absolutely no mention is made of it. Then the sabbath was revealed; Exo 16:23; Neh 9:13-14 made a part of the law Exo 20:8-11 and invested with the character of a "sign" between Jehovah and Israel, and a perpetual reminder to Israel of their separation to God Exo 31:13-17. It was observed by complete rest Exo 35:2-3 and by Jehovah's express order a man was put to death for gathering sticks on the sabbath day. Num 15:32-36. Apart from maintaining the continued burnt-offering Num 28:9-10, and its connection with the annual feasts; Exo 12:16; Lev 23:3; Lev 23:8; Servile work- Num 28:25 the seventh day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, "The sabbath was made for man, and not man for the sabbath." Mar 2:27.

SERV'ILE, a. [L. servilis, from servio, to serve.]

- (1) 1. Such as pertains to a servant or slave; slavish; mean; such as proceeds from dependence; as servile fear; servile obedience.
- (2) In other words doing the word as an employee as such. A non-work day for others.

(2) Our Lord found the observance of the day encrusted with rabbinical evasions Mat 12:2 and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom age Isa 66:23.

(3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice. Col 2:16; Heb 4:4. In these passages the seventh day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when "he also ceases from his own works" and trusts Christ.

Vs 3 what David did

Jesus' action Mat 12:1-7 is highly significant. "What David did" refers to the time of his rejection and persecution by Saul. 1Sa 21:1-6. Jesus here is not so much the rejected Savior as the rejected King; hence the reference to David.

Vs 5 **on the sabbath**. There were more sacrifices on the sabbath than on any other day (CB). +*Num 28:9 note, Num 28:10, 1Ch 9:32, +Luk 10:26, Joh 5:18; Joh 7:22-23.

profane. Note: That is, put it to a *common use*, by killing and offering sacrifices, as well as by other kinds of manual labour necessary to performing the service of God as on common days.

Vs 7 **I will**. Note: That is, I desire, or require mercy, or acts of humanity, rather than sacrifice. +Mat 9:13 note. Mat 15:4-6; Mat 23:23, *1Sa 15:22, Psa 40:6-7, *Pro 21:3, Ecc 5:1, *Isa 1:11-17, >Hos 6:6, +*Mic 6:6-8, Mar 12:33-34, *Heb 13:16.

Vs 8 Some things to review as for the Sabbath: Chuck Missler poses these thoughts:

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 1:3-4,9).

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 2:16-17).
- Jesus Christ is the fulfillment of the Sabbath day for you and me

(Heb 4:1-4ff).

I personally look at the fact that in this day and age unlike the culture of that period we have people who have to work every day of the week. I like to look at the way God intended it from the beginning Gen 2:2-3 work 6 days and rest on the seventh. I don't see except for the Levitical law that a certain day of the week is emphasized. So as long as you worship our Lord and Savior every day and remember to rest at least 1 day a week is the formula. For a church for instance the staff's busies day is Sunday. So I also see it as a formula for employers. Remember your employees need to rest at least one day a week. Growing up Saturday was also a day of time spent with family and not a standard work day. Then Sunday was for everyone I knew a day to go to church and spend time relaxing before the work week begun.

Part 29 Matthew 12:9-30 The Rejection of Christ by the Pharisees Continue

- A. Controversy over Sabbath-Labor Mat 12:1-8
- B. Controversy over Sabbath-Healing Mat 12:9-13
- C. Pharisees Plan to Destroy Christ Mat 12:14-21
- D. Pharisees Blaspheme the Holy Spirit Mat 12:22-30
- E. Pharisees Commit the Unpardonable Sin Mat 12:31-37
- F. Pharisees Demand a Sign Mat 12:38-45
- G. Jesus and the True Brethren Mat 12:46-50

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.

The healing of the Withered Hand

Vs 9-10 Based on the other accounts in Mk 3:1-4, Lk 6:6-11 It definitely seems it was a test and done on purpose to catch Jesus Defying the Law of the Sabbath. Visible problem. A set-up or entrapment??

Notice the way Jesus references the synagogue in this verse. We get a sense that Jesus is not happy with the way His House (as designed) was not following His teachings

Vs 11 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.

Vs 12-15 He healed ALL of them! Pretty hard to get the people to not like this man and made what the Pharisees really question who Jesus was.
Destroy Him Psm 2:2-4 Jesus is recognized by many Mk 3:7-12

Vs 15 Healed them ALL!! And On the Sabbath Again it seems we have a difficult understanding of what the Sabbath means. A Day of Rest as God states not a day of not doing Good. I also think about how we know from our Numbers study that there was a daily sacrifice of 2 lambs one in the morning and one in the evening. So do as I say but not as I do. Interesting concept as how to justify this in their minds.

16-18 **Gentiles**

This too is most significant. The rejected King of Israel will turn to the Gentiles (cf.) Mat 10:5-6. In fulfillment this awaited the official rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ.; Luk 24:46-47; Act 9:15,13:46,28:25-28; Rom 11:11.

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

Vs 22-30 A Demoniac Healed also in Mk 3:22-30(same), Lk 11:14-23

Vs 22 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.

Vs 23 Son of David Mt 9:27, 21:9 seems many recognized who Jesus was unlike the Pharisees.

Vs 24 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. Beelzebub Mt 9:34, Mk 3:22,29-30, Lk 11:14,20

Vs 25-27 Jesus is referring to they, the other Jewish followers, who did have demonstrated power to cast out demons. Lk 9:49-50, 19:17, Acts 19:13-16

vs 28-30 Lk 11:18-23 adds some info that shows us that Jesus is basically saying He is the strong man who is greater than the ruler of this world which we know in

Rev 6-19 will be when Jesus really upsets this world.

Part 30 Matthew 12:31-50 The Unpardonable Sin-Jesus & True Brethren

- A. Controversy over Sabbath-Labor Mat_12:1-8
- B. Controversy over Sabbath-Healing Mat_12:9-13
- C. Pharisees Plan to Destroy Christ Mat_12:14-21
- D. Pharisees Blaspheme the Holy Spirit Mat_12:22-30
- E. Pharisees Commit the Unpardonable Sin Mat_12:31-37
- F. Pharisees Demand a Sign Mat_12:38-45
- G. Jesus and the True Brethren Mat_12:46-50

So what is Sin a term that actually is an Archery term called missing the mark, Here is how Scofield lays it out: Sin, Summary: The literal meanings of the Heb. and (Greek - ἁμαρτωριάζω sin," "sinner," etc)., disclose the true nature of sin in its manifold manifestations. Sin is transgression, an overstepping of the law, the divine boundary between good and evil Psa 51:1-2; Luk 15:29, iniquity, an act inherently wrong, whether expressly forbidden or not; error, a departure from right; Psa 51:9; Rom 3:23, missing the mark, a failure to meet the divine standard; trespass, the intrusion of self-will into the sphere of divine authority Eph 2:1, lawlessness, or spiritual anarchy 1Ti 1:9, unbelief, or an insult to the divine veracity Joh 16:9.

Sin originated with Satan Isa 14:12-14, entered the world through Adam Rom 5:12, was, and is, universal, Christ alone excepted; Rom 3:23; 1Pe 2:22, incurs the penalties of spiritual and physical death; Gen 2:17; Gen 3:19; Eze 18:4; Eze 18:20; Rom 6:23 and has no remedy but in the sacrificial death of Christ; Heb 9:26; Act 4:12 availed of by faith Act 13:38; Act 13:39. Sin may be summarized as threefold: An act, the violation of, or want of obedience to the revealed will of God; a state, absence of righteousness; a nature, enmity toward God.

Vs 32 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.

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

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.

Vs 33-37 Destiny in Words my Bible calls this passage.

Vs 33 The Tree Jam 3:12 in other words you produce the fruit that is of your nature. I've always heard that we can tell your motive by your fruit as to whether you're a Christian. I like the analogy of if you were in a court of law would there be enough evidence that you were a Christian.

Vs 34 Oh generation of Vipers Mt 3:7, 23:33

Vs 35-37 is explained in Vs 41-42 well These religious men should have known who Jesus was but due to their lack of discernment will end up dying in their sins.

Vs 38 I like what Chuck Missler says about this passage: They have just seen a leper healed, two blind men, a demoniac, etc. all healed! And they still want a sign!

Vs 39-40 This passage is also proof for me that a Friday crucifixion is impossible. Notice Jesus confirms 3 days and nights in the ground and with Him already resurrected when the ladies found Him not in the Grave Sunday Morning before sunrise. John 20:1 so I believe it's most likely Wed but I can see a Thurs also. Which when you check out wed or thurs Passovers of that period puts it in 31 AD for the most likely wed passover

- Sign of Jonah Matthew 12:40.
- "Sabbaths past" Matthew 28:1 (sabbath, twon is plural: the Feast of Unleavened Bread as well as Shabbat intervened).
- Trip from Jericho six days before Passover John 12:1

Vs 42 **The men of Nineveh**

Again the rejected King announces judgment (cf) Mat 11:20-24 Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had "gone," i.e., of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist. Vs 44-45 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. In this day if the Holy Spirit is not the one who fills the gap then most likely a demon will thru the many false religions out there. We all seek to fill that void we feel which is the Lord but many fill it with worldly pleasures or cults. Luk 11:24-26 is so true

Vs 46-50 Rejected by Israel, His "kinsmen according to the flesh" (cf) Rom 9:3-4 our Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives "whosoever" will be His disciple.; Joh 6:28-29.
 Vs 47 Four brothers: James, Joses, Simon, and Judas; and at least two sisters: Mt 13:55,56; Mk 6:3.
 Vs 50 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...

Part 31 Matthew 13:10-17, 34-35 The Kingdom Parables Introduction

The seven parables of Matthew 13, called by our Lord, "mysteries of the kingdom of heaven" (Mat 13:11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed sowing which began with our Lord's personal ministry, and ends with the "harvest" Mat 13:40-43. Briefly, the result is mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.(Scofield)

Vs 1-2 Well because of the way this Chapter is organized, I'm going to take it a bit out of sequence. So here is the basic design:

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)

Vs 10-12 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:

1 Thes 5:1-3, (Thief to those in Darkness) 5-9 as a Believer we are looking forward to his coming, but its not a date setting quote.

Vs 13-14 Isa 42:18-20, 6:9-10, Jesus quoting from Isaiah 53: vs 38 of John 12:37-38, Jesus quoting from Isaiah 6: vs 40 of John 12:39-41
So that proves Isaiah's as Jesus states Isaiah 6 and 43 same Isaiah

Vs 15-17, 34-35 (vs 16 is telling us its that we understand because we have the Holy Spirit and they do not)

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? Eph 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.

Before we dig into these Mysteries lets examine what a Mystery is and the Mysteries we find in the N.T.

Scofield Writes: A "mystery" in Scripture is a previously hidden truth, now divinely revealed; but in which a supernatural element still remains despite the revelation. The greater mysteries are:

- (1) The mysteries of the kingdom of heaven Mat 13:3-50.
- (2) the mystery of Israel's blindness during this age Rom 11:25-27 (with context);
- (3) the mystery of the translation of living saints at the end of this age 1Co 15:51-57; 1Th 4:14-18.
- (4) the mystery of N.T. church as one body composed of Jew and Gentile Eph 3:1-11; Rom 16:25; Eph 6:19; Col 4:3.
- (5) the mystery of the church as the bride of Christ Eph 5:28-32.
- (6) the mystery of the inliving Christ Gal 2:20; Col 1:26-27.
- (7) the "mystery of God even Christ," i.e. Christ as the incarnate fullness of the

Godhead embodied, in whom all the divine wisdom for man subsists Col 2:2; Col 2:9; 1Co 2:7.

(8) the mystery of the processes by which godlikeness is restored to man 1Ti 3:16.

(9) the mystery of iniquity 2Th 2:7; Mat 13:33.

(10) the mystery of the seven stars Rev 1:20.

(11) the mystery of Babylon Rev 17:5-7.

Part 32 Matthew 13-1st Parable & Revelation 2:1-7

Now with a solid background of this Chapter lets take a look at the 7 Parables and after we can see that this Pattern is similar to the History of the Church both here and in Rev 2-3

The Four Soils (Matthew 13:3-9)

Vs 3-4 "...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.

sower

Here marks a new beginning as the Lord Shifts from Israel to the world. To labor in God's vineyard Israel, Isa 5:1-7 is one thing, to go forth sowing the seed of the word in a field which is the world, quite another (cf) Mat 10:5. One fourth of the seed takes permanent root, but the result is "wheat"; Mat 13:25; 1Pe 1:23 or "children of the kingdom" Mat 13:38. This parable Mat 13:3-9; Mat 13:18-23 is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

Vs 9 Here is a Phrase that as you might guess has a pattern. We see this in order in Rev 2-3 of the 7 Churches : **Who hath ears to hear, let him hear**" But of interest we see it in 7 other places besides the duplicates in other Gospels: Deut 29:4, Ezk 12:2+Mat 11:12-15, Mar 4:22-23, 7:14-16, Luk 14:34-35, Rev 2:7; Rev 2:11; Rev 2:17; Rev 2:29; Rev 3:6; Rev 3:13; Rev 3:22; Rev 13:8-9.

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

Vs 18-19 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**.

Vs 20-21 A little pressure, a little persecution, and they are on to the next fad; there have no roots

vs 22 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.

Vs 23 Interesting decline in numbers as maybe a pattern of the decline of numbers coming to faith as we get closer to the end. Like the Laodicean Church we see in our world today. Im old enough to remember the revivals of men like Billy Graham where he would fill football stadiums and today the decline of true Bible preaching churches are definitely on the decline.

Four Soils (Summary)

- Wayside without understanding; birds steal the seed(Word) 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.

So along with these 7 parables we see a pattern also of the History of the Church. And Stay tuned to the end of this study for another interesting pattern.

churches

The messages to the seven churches have a fourfold application:

(1) Local, to the churches actually addressed;

(2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God;

(3) personal, in the exhortations to him "that hath an ear," and in the promise "to him that overcometh";

(4) prophetic, as disclosing seven phases of the spiritual history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period, there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear **after Rev 3:22**. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview of the spiritual history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

Church of Ephesus Rev 2:1-7, The current state of the Church when John wrote it about 96 AD coving 33-100 AD. The growing church that was so driven to Good works, Patients, Sound Doctrine, Hatred of evil while building the Church that they forgot to remember their first Love Jesus Christ.

Nicolaitanes

From nikao, "to conquer," and laos, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood Mat 23:8 into "priests" and "laity." What in Ephesus was "deeds" Rev 2:6 had become in Pergamos a "doctrine Rev 2:15. contra,; 1Pe 5:2-3;

Part 33 Matthew 13-2nd & 3rd Parable & Revelation 2:8-17

Tares and Wheat (Matthew 13:24-30)

Vs 24-26 The sower is not necessarily asleep. (The Lord never sleeps).

Tares (*ziza,n,nion zizanion*) 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.

Vs 27-30 There will be a separation. A burning of the tares and the wheat into His barn. Tares IE False teachers 2Co 11:13-15, Gal 1:7-9; +*Gal 2:4, Heb 12:15-16, *2Pe 2:1-2.

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

Vs 36-39 "...end of the age/world": Found 6x (v. 39, 40, 49; 24:3; 28:20; Heb 9:26); Age of Man.

Smyrna Rev 2:8-11 100-316 AD Satan sowing in tares into the Church (false Teachers) Early persecuted Church, Nothing negative said of this Church, Faithful unto Death one of the famous Marters was the one Jesus mentions in vs 10

Polycarp AD 69 – 155) was a Christian bishop of Smyrna. According to the Martyrdom of Polycarp, he died a martyr, bound and burned at the stake, then stabbed when the fire failed to consume his body. Both Irenaeus^[4] and Tertullian^[5] say that Polycarp had been a disciple of John the Apostle, one of Jesus' disciples. In On Illustrious men, Jerome writes that Polycarp was a disciple of John the Apostle and that John

had ordained him as a bishop of Smyrna.^[6] Polycarp is regarded as one of three chief Apostolic Fathers, along with Clement of Rome and Ignatius of Antioch.

Mustard Seed (Matthew 13:31-32)

The parable of the Mustard Seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning Act 1:15,2:41; 1Co 1:26 to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Dan 4:20-22. How insecure was such a refuge the context in Daniel shows.

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!*

Pergamos Rev 2:12-17 316-606 AD Church with bad surroundings, Steadfastness even within an evil world, Married to the world period when the Government controlled the Church, Start of Papal Power of the Catholic Church. We can see how the Mustard bush has grown into a tree in this parable. Of all the Churches developed in this day and age the Roman Catholic is the largest. Could this speak to the bush that became a tree??

Vs Rev 2:14 The doctrine of Balaam (CF) (See Scofield on 2Pe 2:15; Jud 1:11) was his teaching Balak to corrupt the people who could not be cursed.; Num 31:15-16,23:8 by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union with the world and the church which is spiritual unchastity. Jas 4:4. Pergamos had lost the pilgrim character and was "dwelling" Rev 2:13 "where Satan's throne is," in the world.; Joh 12:31; Joh 14:30; Joh 16:11.

Vs Rev 2:15 Nicolaitanes

From nikao, "to conquer," and laos, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood Mat_23:8 into "priests" and "laity." What in Ephesus was "deeds" Rev_2:6 had become in Pergamos a "doctrine Rev_2:15. contra.; 1Pe_5:2-3;

The Catholic Church gets this pattern is when you die your family can thru donation and other acts like special ceremonies earn indulgences for a loved one. A place called Purgatory is this place where you go until your penance is paid. The Mormons have a similar ceremony of Baptizing the Dead. Basically what the doctrine of Balaam is Receiving money to either curse or bless someone. That's what Balac hired Balaam to do. Curse Israel.

Folks the decision to accept Jesus free and I mean gift of salvation, its done without any special system of payment. Romans 10:9-14 is plain and simple. You don't need to confess to

a priest or anyone else. Just a simple prayer to Jesus confessing you're a sinner in need of His free gift. To give your life over to Jesus and have him do the rest. Find a nice Church of Bible believing Christians and in my experience the best ones are the Independent Baptist Churches and other Non-denominational churches of which there are out there. Very important as I mentioned in vs 15 of Romans 10 to get proper preaching by someone who was sent. If you're in the Florence Arizona area I can suggest Fairhaven Baptist Church in Coolidge but there are others and if you ask thru the chat I can help you find one where you are. Some say well I can watch online and yes it's ok if there is none in your area. But based on the time we are in Heb 10:25 tells us we need fellowship particularly now.

Part 34 Matthew 13-4th Parable & Revelation 2:18-29

Woman and Leaven (Matthew 13:33)

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 14:12-15). Leaven is used as a type of sin throughout the Old

Testament and the New (2x Jesus says, Mat 16:6, 11-12, Mar 8:15, Luk 12:1 and 2x Paul says, "a little leaven leaveneth the whole lump.") 1 Cor 5:6, Gal 5:9

"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!

Scofield writes: That interpretation of the parable of the Leaven (Mat 13:33) which makes (with variation as to details) the leaven to be the Gospel, introduced into the world ("three measures of meal") by the church, and working subtly until the world is converted ("till the whole was leavened") is open to fatal objection:

(1) it does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself. Mat 16:6-12; Mar 8:15

(2) The implication of a converted world in this age ("till the whole was leavened"), is explicitly contradicted by our Lord's interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself.

(3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a

meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense (see "Leaven," (See Scofield on Gen 19:3), and is defined by our Lord as evil doctrine. Mat 16:11-12; Mar 8:15. Meal, on the contrary, was used in one of the sweet- savour offerings Lev 2:1-3. and was food for the priests Lev 6:15-17. A woman, in the bad ethical sense, always symbolizes something out of place, religiously, (See Scofield on Zec 5:6). In Thyatira it was a woman teaching (cf.); Rev 2:20; Rev 17:1-6. Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for nourishment of the children of the kingdom; Mat 4:4; 1Ti 4:6; 1Pe 2:2 would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself; 1Ti 4:1-3; 2Ti 2:17-18; 2Ti 4:3-4; 2Pe 2:1-3.

Thyatira Rev 2:18-29 606-1750 AD Age of the Papal Apostasy, Salvation by Works, But also Charity, faith and service. Lax discipline tolerance of a corrupt prophetess, of particular note is vs 22 this church if it doesn't repent will see the great tribulation second 3.5 years. Probably why some prophecy teachers see the Catholic Church and other churches I would call cults become the false world religion of the tribulation. I suggest a book by Dave Hunt a "A Woman rides the Beast" Dave goes in-depth into this pattern.

Part 35 Matthew 13-5th Parable & Revelation 3:1-6 Sardis

Well its been a couple of weeks and lets do a review: Remember we are taking this Chapter out of order, So here is the outline(Show chart)

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

Vs 10-12 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:

1 Thes 5:1-3, (Thief to those in Darkness) 5-9 as a Believer we are looking forward to his coming, but its not a date setting quote.

Vs 13-14 Isa 42:18-20, 6:9-10, Jesus quoting from Isaiah 53: vs 38 of John 12:37-38, Jesus quoting from Isaiah 6: vs 40 of John 12:39-41

So that proves Isaiah's as Jesus states Isaiah 6 and 43 same Isaiah

Vs 15-17, 34-35 (vs 16 is telling us its that we understand because we have the Holy Spirit and they do not)

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.

Treasure in the Field (Matthew 13:44)

The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (Mat 13:38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf) Mar 7:24; Act 4:20. At every point the interpretation breaks down.

Our Lord is the buyer at the awful cost of His blood 1Pe 1:18-19, and Israel, especially Ephraim Jer 31:5-12; Jer 31:18-20 the lost tribes hidden in "the field," the world (Mat 13:38), is the treasure; Exo 19:5; Psa 135:4. Again, as in the separation of tares and wheat, the angels are used; Mat 24:31; Jer 16:16. The divine Merchantman buys the field (world) for the sake of the treasure (Mat 13:44) Rom 11:28, beloved for the fathers' sakes, and yet to be restored and saved. The note of joy (Mat 13:44) is also that of the prophets in view of Israel's restoration. Deu 30:9; Isa 49:13; Isa 52:1-3; Isa 62:4-7 Isa 65:18-19.

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!

Sardis Rev 3:1-6 The Dying Church of the Reformation 1517-1750 AD Vs 3 we see a reference to what seems to be that they will not be watchful probably of the Rapture as most of these denominational churches are Amillennium and don't believe in the pretrib Rapture so that will surprise them like a thief. A remnant is also seen as this would be the true believers of the Bible which is primarily the Baptist. Heavy persecution by the denominational churches as the book Trail of Blood by Dr. J.M. Carroll address. One of the main reasons America was founded to leave the State sponsored Churches of Europe. Primarily the Church of England but soon others followed.

Vs 4-5 is of special note as it seems to show this I one of the types of Churches that will see

the Rapture based on the not defiled garments.

Part 36 Matthew 13-6th Parable & Revelation 3:7-13 Philadelphia

Pearl of Great Price Matthew 13:45-46

The true Church, "one body" formed by the Holy Spirit 1Co 12:12; 1Co 12:13. As Israel is the hid treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church; Rom 16:25; Rom 16:26; Eph 3:3-10; Eph 5:32. Of the true Church a pearl is a perfect symbol:

(1) A pearl is one, a perfect symbol of unity 1Co 10:17; 1Co 12:12; 1Co 12:13; Eph 4:4-6.

(2) a pearl is formed by the accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church Act 2:41; Act 2:47; Act 5:14; Act 11:24; Eph 2:21; Col 2:19.

(3) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself Eph 5:25-27. The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body 1Co 12:12; 1Co 12:13 compose the true Church, the pearl.

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.

Philadelphia Rev 3:7-13 1750- Rapture, nothing negative said, The missionary Church which early in American History was the predominant Senders of Men to the field. The true church started by Jesus Christ and as He pointed out the narrow way to salvation Matthew 7:13-14. Just a remnant has survived all the way thru history, vs 10 the key to the Pretribulation Rapture.

Rev 3:7 Key of David from Isa 22:22, vs 9 Worship at thy feet Isa 49:23, vs 10 Rapture surety Keep thee from the hour of temptations will receive a reward , this speaks to the persecuted church of the last days Rev 7:13-14, Psm 2:5, James 1:2, 12-14, Gen 3:1, when Eve was first temped. Which leads to an interesting correlation to the New Jerusalem Rev 21:2-4, 9-15, 21.

Part 37 Matthew 13-7th Parable & Revelation 3:14-22 Laodicean Church

Dragnet (Matthew 13:47-50)

The judgment. Separation of the good and the bad.

Drag Net: Explained Vs 49-50

The parable of the Net (Greek - δαιμονίζομαι-net) presents another view from that of the wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it). The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad, and these remain together in the net (Mat 13:49) and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted in this age. Against that notion stands our Lord's own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom. (See Scofield on Mat 3:2; Mat 6:33). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to "shine forth as the sun." In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed, Also, in this form of the kingdom, so unlike that which is to be, He sees the Church, His body and bride, and for joy He sells all that He has 2Co 8:9 and buys the field, the treasure, and the pearl.

Laodicea "the city of compromise." This city was founded by Antiochus II (261–246 B.C.). It had a Seleucid foundation. Seleucus was one of the generals of Alexander who took Syria. Lysimachus took Asia Minor, but apparently Seleucus moved over into his territory and took some of his ground, including this city.

Laodicea was about forty miles east and inland from Ephesus on the Lycus River, which flows into the Maeander River. It is located at what is known as the "Gate of Phrygia." Out of the oriental East, the great camel caravans came down through the Gate of Phrygia and through Laodicea. This road came out of the East and went to Ephesus, to Miletus, and also up to what is called Izmir today but was Smyrna in that day. Laodicea was in a spectacular place, a great valley. Today its ruins are largely covered up with the growth of what looks like wild oats. Its name means "justice of the people." It was named for Laodice, the wife of Antiochus. Although there were several cities which bore this name, this was the most famous one of all.

Between Laodicea and going on up to the Phrygian mountains, there was in this valley a great Anatolian temple of the Phrygian god, Men Karou. This was the primitive god of that area. The temple was the very center of all society, administration, trade, and religion. There was a great market there, and strangers came from everywhere to trade. I suppose that the large market in Istanbul today

is very similar to it.

Laodicea was a place of great wealth, of commerce, and of Greek culture. It was a place of science and of literature. It boasted an excellent medical school which, again, was very primitive and actually very heathen. Here is where they developed what was known in the Roman world as Phrygian powder, a salve for the ears and the eyes. Laodicea was also a center of industry with extensive banking operations. Cicero held court here. It is said that he brought notes here to be cashed in this city. Jupiter, or Zeus, was the object of worship in Laodicea.

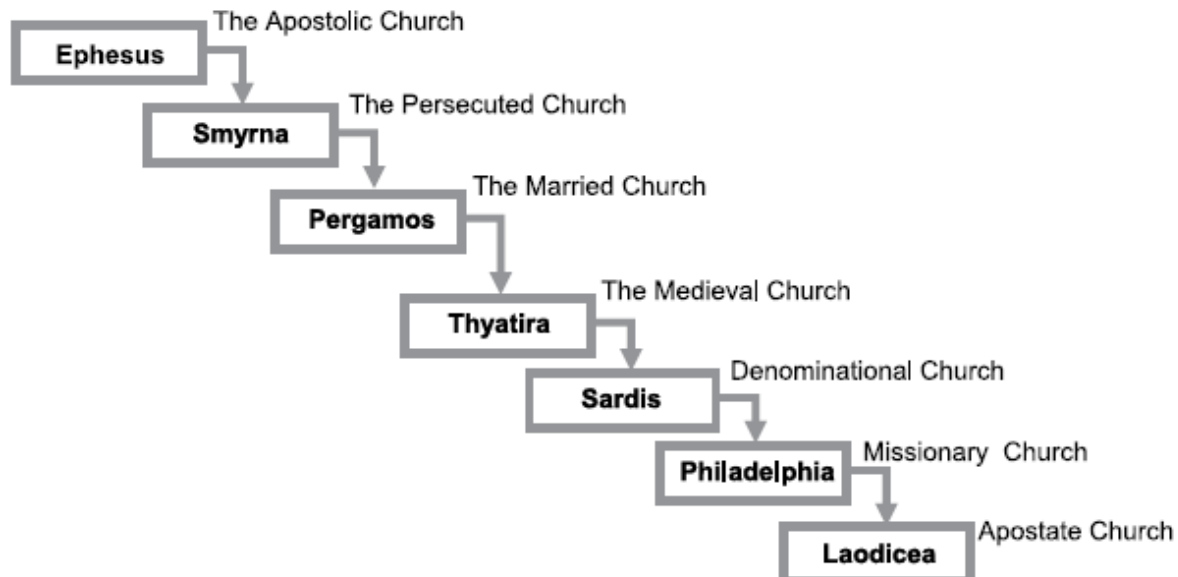
The city was finally abandoned because of earthquakes. The very impressive ruins of two Roman theaters, a large stadium, and three early Christian churches are still there. The city itself has not been excavated. In other words, these ruins which I have mentioned protrude through all the debris and wild growth that is there. I have heard that there is an American foundation which has set aside two to three million dollars to excavate Laodicea. I would love to join that excavation for it would be very worthwhile.

Laodicea was a place of great commerce where they made clothing. As you stand on the ruins of Laodicea, you can look around at the nearby hills and see where Colosse is located and also Hierapolis, where there are springs. The greatest ruins are not in Colosse or Laodicea but in Hierapolis. The hills have a very funny color. The people took the clay from those hills, put it with a spikenard, and made it into a salve for the eyes and ears. This salve was shipped all over the Roman Empire. Today the chemical analysis reveals that there is nothing healing in that clay at all, but somebody made good money at it in that day. We like to think we are civilized today, but there is a lot of medicine on the market that won't do you a bit of good; yet we are buying it just as fast as we can because of high-pressure advertising. We had better not criticize these people too much—but the Lord Jesus did. He is going to tell them that they had better get the *real* eye salve that will open their eyes.

Laodiceain Church Rev 3:14-22 The lukewarm Apostate Church, Think they are rich need for nothing, But Poor and wretched. Run by man and not by The Lord. Key Verse 20 Used a lot for salvation as knocking on your heart but Jesus knocking on the door of the Church trying to get in. But no one answered the door. The Church that will be left behind and wondering why. Modern day Cults like the Mormons, JW etc

Vs 51-52 “Rightly dividing the Word of Truth,” 2 Timothy 2:15-16.

Prophetic Profile?



The Seven Kingdom Parables

Rev. 2 & 3

Matthew 13

- | | |
|----------------|-----------------------------|
| • Ephesus | • The Sower and 4 Soils |
| • Smyrna | • The Tares and the Wheat |
| • Pergamos | • The Mustard Seed |
| • Thyatira | • The Woman & the Leaven |
| • Sardis | • The Treasure in the Field |
| • Philadelphia | • The Pearl of Great Price |
| • Laodicea | • 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 Col 4:15-16;
 Interestingly the letter to Laodicean was never discovered YET, 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

Vs 53-54 Jesus goes to His hometown, teaches in the synagogue and they are impressed. (Remember His last visit where they wanted to stone Him.)

vs 55 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.

Vs 56-58 Jesus at this point has completed His time here and it shows even today. Capernaum is still not a city anymore and probably won't be.

Also in Mark 6:1-6

The Lord can work in His own sovereignty (Uw tgo g"cwj qtkv{+, however He chooses to reward faith.

Part 38 Matthew 14:1-14 John the Baptist Beheaded

Also in Mark 6:14-29, Luke 9:7-9 Mark very similar just adding that some thought Jesus was John the Baptist rose from the dead in verses Mk 6:14-17, In Luke we see Herold would like to see Jesus confirming it was not John Lk 9:7-9. So as we see which also shows that it was probably known at least by Jesus that John was the last of the Prophets and based on the verse in John 3:28-31. So lets look at this Family of Herold briefly. They were part of the Edomite blood feud from the famous feud between Jacob and Esau which the Book of Obediah speaks too. Obd

1:1, 18

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) |

Vs 1 Herod the Great father of this Herod

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).

Herod the Great

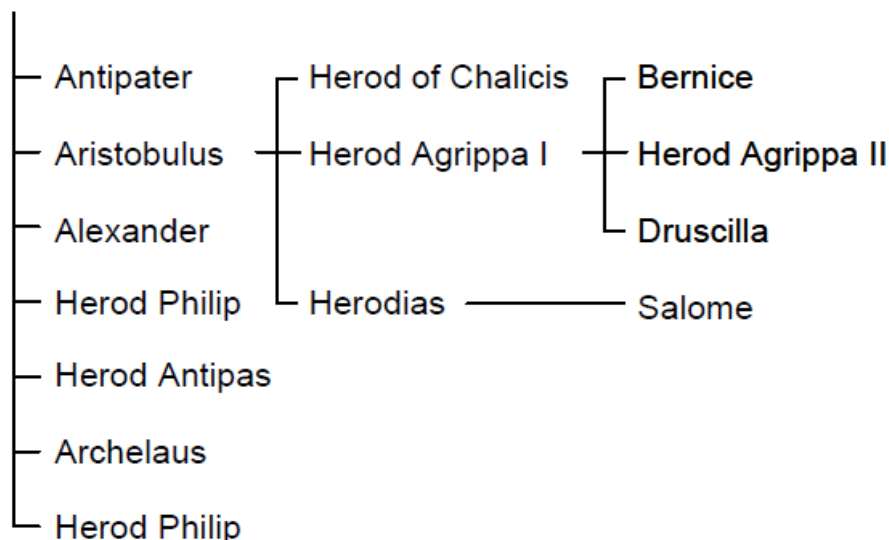
After the death of Mariamne's sons (Antipater, 7 B.C.), Augustus is said to have exclaimed: "It would be better to be one of Herod's swine than Herod's sons" (a pun on the similar sounding Greek terms for swine and son, *hus*, *huios*). Herod, as a "professed" Jew, his swine—as unclean—were safe from 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).

Herod the Great



Herod. tetrarch of Galilee and Peræa, which produced a revenue of 200 talents a year (Josephus, Ant. I. xvii. c. 13, § 4). He married the daughter of Aretas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him, and vanquished him after an obstinate engagement. This defeat, Josephus assures us (Ant. I. xviii. c. 7), the Jews considered as a punishment for the death of John the Baptist. Having gone to Rome to solicit the title of king, he was accused by Agrippa of carrying on a correspondence with Artabanus king of Parthia, against the Romans, and was banished by the emperor Caius to Lyons, and thence to Spain, where he and Herodias died in exile (Josephus, Ant. xviii. 2).

So the Romans thought by putting a Herod in charge He would as a Jew in there minds be respected by the mainstream Jews but this feud between the Jacob and Esau (Edomite or Idumain) continues to this day. God foresees that this feud will be Judged by Him and its what the Book of Obediah speaks to I read earlier.

Vs 4 Herod only put John in prison because of what John said about His Wife Herodias Mk 6:17.

Vs 12 Jesus now deals I think with an emotion we all can relate too. Realize John besides being His fore runner was also His cousin. John's Mother was Mary's Cousin as we see in Luke 1:13-15, 26-28, 31, 36-37.

Told Jesus So I can sense that Jesus would have liked to be alone here. Mark 6:31-32 but maybe God the Father knew he needed to be distracted and sent many people Mat 14:13-14

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.

Part 39 Matthew 14:15-36 Feeding of the 5000 & Jesus Walks on Water

Feeding of the 5000 which as a story is reported in all 4 Gospels Mk 6:30-44, Lk 9:10-17, John 6:1-14 which I see as a stamp by God to really pay attention to this Truth. Lets read thru it and Ill include verses from the other accounts of additional information.

Vs 15-21 Mark adds that this was just after Jesus found out about John's beheading but how he had compassion on the people Mk 6:28-34, Luke is the same but I like a part John adds about how some could see Jesus as a King but Jesus knew it as not time yet so went to prey John 6:14-15. Now lets take a look at something else that may be an indication of how Jesus sees the end of the age. Jesus adds a word in John 6:12 that leds me to think it has a dual meaning in reference to the end of the age. "Thant nothing may be lost" I can see that kind of in the same way as Jesus statement to Peter about fishes of men in Luke 5:10, Mk 1:16-18

So here we have quite a miracle. With just 5 loafs and 2 fish over 5000 probably with Woman and children maybe as many as 15000-20000 based on families of at least 1 child. Its not a surprise that John reported the fact that they saw him as a king.

Now lets look at Vs 22-36 and how Jesus used walking on Water as another pattern of what may be the Church Age. Also found in 2 other Gospels Mk 6:45-56 & John 6:15-21 and as always lets take a look at the story and add in passages from the other gospels. Mark adds a comment vs 6:52 which seems to indicate a lack of understanding as to Jesus's power. John mentions the King part as part of the reason Jesus went to the Mountain to pray. Now I find this analysis quite interesting as to this teaching technique that Rabbi's use often including Jesus and based on the last 3 chapters, we have this thought from Chuck Missler I found very interesting. Im a huge believer of patterns in the Bible and this one adds to that list.

Here is a passage by Chuck Missler someone who has shown me that God deals in Patterns. The fun part is finding them which is what A Remez is ? Remez just means Hint. It was a method of study often used by Rabbis where they would quote a verse or part of a verse in order to have students of the Word recall the verses before and after it. The remez was simply a technique used to invoke recall of a scripture. It was not unlike an actor being given part of a sentence to help them recall the rest of their lines.

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 7:4). 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 7:2-4ff speaking to the 4 Gentile kingdoms vs 17 that would arise prior to Jesus return Dan 7:13-14, 18, 22, 27).

The Lord is praying for them upon a mountain. A mountain is a type of government (Dan 2:35 speaking to the Kingdom of Jesus Christ we see in vs 44-45). 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.

Here is some other examples of this teaching technique:

The great teachers (rabbis) during Jesus' day used a technique that was later called *remez*. In their teaching, they would use part of a Scripture passage in a discussion, assuming that their audience's knowledge of the Bible would allow them to deduce for themselves the fuller meaning of the teaching. Apparently, Jesus, who possessed a brilliant understanding of Scripture and strong teaching skills, used this method often.

For example, when the children shouted "Hosanna" to him in the temple and the chief priests and teachers of the law became indignant (Matt. 21:15-16), Jesus responded by quoting Psalm 8:2: "From the lips of children and infants, you have ordained praise." The religious leaders' anger at Jesus can be better understood when we realize that the next phrase in the Psalm reveals why children and infants offer praise, because the enemies of God would be silenced. The religious leaders realized that Jesus was implying that they were God's enemies.

Jesus used this teaching method again when speaking to Zacchaeus. "For the Son of Man came to seek and save the lost," Jesus said (Luke 19:2-10). The background to this statement is probably Ezekiel 34:11-16. God, angry with Israel's leaders for scattering and harming his flock, stated that he would become the shepherd and would seek the lost ones and save them. Based on this, the people of Jesus' day understood that the Messiah to come would "seek and save" the lost. By using this phrase, knowing that his listeners knew the Scripture, Jesus communicated several things. To the people, he communicated, "I am the Messiah and also God." To the religious leaders, whose influence kept Zacchaeus out of the crowd, he said, "You have scattered and harmed God's flock." To Zacchaeus, he said, "You are one of God's lost sheep and he still loves you."

So I just love it when I can also see these patterns as it only could be God who could know the beginning from the end and direct these events to happen and be recorded this well.

Part 40 Matthew 15:1-20 What Defiles a Man

This story is also in Mark 7:1-23 , Ill add verses to enhance the Matthew version. I might remind us about :

The four Gospels—Matthew, Mark, Luke, and John—tell us about the life of Jesus.

Yet they are not true biographies. They say little about Jesus' family background and youth, and nothing about His physical appearance. They concentrate almost totally on the three years of Jesus' ministry, but even here they do not give enough information to reconstruct a complete history of those years. Rather, attention is focused on the Person of Jesus and His teachings, and all four Gospels climax with Jesus' death and resurrection, and the events associated with them.

Matthew, Mark, and Luke are called the "Synoptic Gospels." The term "Synoptic" means they view the life of Jesus from a common perspective. After introducing Jesus in different ways depending on their purpose, they record the ministry of John the Baptist, the baptism and temptation of Jesus, His ministries in Galilee and in Judea, His final week in Jerusalem, His death and resurrection. In the Synoptic record Jesus characteristically refers to Himself as the Son of Man, and He proclaims the kingdom of God.

Despite the similarities in the Synoptic accounts, these Gospels vary in what material they include and in the arrangement of specific events. Furthermore, each Gospel was written to emphasize certain aspects of Jesus' Person and work. Matthew emphasizes that Jesus is the true Messiah and the object of Old Testament prophecy and expectation. Mark's fast-moving account was written to appeal to Roman Christians, and Luke's Gospel is addressed to a cultured Gentile and stresses Jesus' concern for all kinds of people.

The Gospel of John differs from the Synoptics in a number of ways. It tells more about Jesus' early ministry in Judea. John also records long thematic discourses by Jesus instead of the shorter sayings typical of the Synoptic accounts. In John, Jesus refers to Himself as God's Son and speaks of salvation as eternal life. More than the Synoptics, John includes theological reflection on the meaning of Jesus' life and death.

I might also mention That I truly believe that the creature or zoological creature of Rev 4:6 represents these 4 Gospels. Matthew is the Lion of the tribe of Judea , The Calf or Ox in some references is Mark the servant, Face of a Man is Luke and as a physician Luke was concerned about his Human side. Then John is the Eagle and God is represented on a few occasions as an eagle like in Rev 12: 14 God will assist the Nation of Israel who b flee Jerusalem to Petra swiftly as an eagle. So the reason this beast doesn't rest day or night is represented as the world of God which lives forever as John

1:1-3, 14 tells us

| Gospel | Matthew | Mark | Luke | John |
|--------------------------|---|---|--|---|
| Audience | Jews | Romans Gentiles | Hellenists /Gentiles | Greek World |
| Portrait of Jesus | Jesus is the Messiah/King who fulfills Old Testament prophecy and expectations | Jesus is the authoritative Son of God | Jesus is the perfect Son of Man who came to save and minister to all people through the power of the Holy Spirit and prayer | Jesus is the fully divine Son of God in whom we should believe to receive eternal life (the "I AM" of God) |
| Key Verses | Mat 1:1 ; Mat 16:16 ; Mat 20:28 | Mar 1:1 ; Mar 8:27 ; Mar 10:45 ; Mar 15:34 | Luk 19:10 | Joh 20:31 |
| Key Words | Fulfilled | Immediately Action scrip | Son of Man | Believe; Eternal Life |

Hellenist *Grecian*), the term applied in the New Testament to Greek-speaking or "Grecian" Jews. The Hellenists as a body included not only the proselytes of Greek (or foreign) parentage, but also those Jews who, by settling in foreign countries, had adopted the prevalent form of the current Greek civilization, and with it the use of the common Greek dialect. ([Acts 6:1](#) ; [9:29](#))

1-3 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.

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 like mixing meat and dairy.

Vs 4-6 Traditions of Judaism vs. Commandments of God **Corban**

Vs 4 Die the Death Pro 30:17, 1 tim 5:4-8

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 *korba/n/n korban*, a gift offered (or to be offered) to God; a sacred treasury (Mk 7:11-12). "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!

Vs 7-9 Isa 29:13, Exe 33:32 Resemblance to Church of Sardis, Rev 3:1-6 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.

Vs 11 come out of the mouth jer 17:9-10, rom 3:10-18, tit 1:15-16

Vs 12-13 Mat 5:20, acts 15:10 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.

Vs 14-15 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. God Gives us a new one and does not fix the old one.

Vs 16-19 Gal 5:19-21 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

Part 41 Matthew 15:21-39 Jesus Visits the Coast near Tyre & Sidon

We see Jesus will be heading to an area considered very pagan. This was the Home of the evil woman Jezebel 1 Kin 16:31-32 (Sameria very near Tyre) but also where Elijah helped the widow woman and her son 1 Kin 17:8-24. This was the route normally used to get to Caesarea Philippi from the Galilee area. We will also

see in this passage the feeding of the 4000 which some commentators believe based on the area had a large number of Gentiles as we will see in this first story of the Canaanite woman.

Vs 21-28 Also in Mk 7:24-30 For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Mat_12:18 Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character. (See Scofield on Mat_2:2 on "The King" is one of the divine titles Psa_10:16 and so used in the worship of the Church 1Ti_1:17 but Christ is never called "King of the Church." He is "King of the Jews" Mat_2:2 and Lord and "Head of the Church" Eph_1:22-23)

Eph_2:12. Addressing him as "Lord," she obtained an immediate answer. Rom_10:12; Rom_10:13, Mark 7:24-30 shows us a different Jesus in a non Jewish mode.

Vs 26 Jewish people did not regularly call non-Jews "dogs," as some commentators have argued. Rather, Jesus is making his point by way of illustration, as wise teachers in his day often did. Worthless food would be cast to the dogs (cf. Exo_22:31). In Jewish Palestine, dogs were regarded as scavengers, but in well-to-do households influenced by Greek custom (more familiar to the Syrophoenician woman), dogs were sometimes pets. Jesus is making an illustration: the children must be fed before the pets, and the Jewish people therefore had first claim (IVP Bible)

Next Jesus returns to the sea of Galilee area which also seems that he only went to the sea coast to show us that he truly had shifted His focus to the Gentiles or Messianic Jews as we will see when we compare the 2 examples of feeding a multitude.

Vs 29-39 Feeding of the 4000 Also mention in Mk 7:31-37, 8:1-9 Ill point to some different verses

Mk 7:31 its on the coast near Decapolis The Decapolis, literally "ten cities" was predominantly inhabited by non-Jews, though many Jews also lived there.(IVP Bible)

Mk 7:34 Here we have a definite clue Jesus was speaking not only to Jews but Gentiles. Ephphatha Some scholars point out that magicians often spoke unintelligible phrases during healings. Here, however, Jesus speaks Aramaic, which would have been known to most people, Jewish or Gentile, in Syria-Palestine. Remembering our Danil Study that Aramaic was a language first used in Babylon in the Kings court and in Daniel 2-7 the Gentile portion of the book is in Aramaic. Other times He spoke in Aramaic Mar 14:36 "Abba" is the Aramaic word for "Papa," a term of great intimacy and affectionate respect. Also on the Cross for all mankind He spoke also in Aramaic. Mark 15:34

So as a final difference here is a chart Dr Missler made that compares the 2

feedings. Interesting Numbers.

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

Holy Spirit seems to shift focus for us here as in the first feeding we have Jewish symbols 12 baskets (small pail of a boy) = 12 tribes, Jewish area so mostly Jews.

4000 in a gentile area, 7 baskets (Greek for a large hamper much larger may actually more left over) we see the number 7 used a lot for the church age, Mostly Gentiles.

Vs 39 Magadan was Mary Magdalene's hometown; Mat_28:1, Mar_15:40, Luk_8:2. Joh_20:11-18. it has been identified with Tarichea, where many fishermen seem to have worked.

Magdala. i.e. magnificent, *S# G3093, only here. Note: Magdala was a city, and probably a territory, east of Jordan, sometimes called by the Rabbins Magdala of Gadara, from its vicinity to that city. Dr. Lightfoot has shown, from the Jewish writers, that it was situated on the south-east side of the Lake of Gennesareth, a sabbath day's journey, or two miles, from Chammath, near the hot baths of Tiberias, one mile from Jordan, and the same distance from Hippo. It appears to be the same Magdala which Josephus mentions, in his Life, as in the vicinity of Gamala, in Gaulonitis.

Part 42 Matthew 16:1-12 Jesus Rebukes The Pharisees and Sadducees

Vs 1-5 Also in Mark 8:10-13 The Pharisees and Sadducees Demand Signs. I actually first heard this sign as a young person stated a bit different and never knew it was from the Bible itself and spoken by Jesus. The version I heard was Red Sky in the morning sailor take warning, red sky at night sailor's delight. Basically, storms move in a somewhat westerly direction so when a red sky was seen in the morning as the sun rose it was moving towards them and if in the

evening the storm was already past so your safe. Which based on this passage seems to cover even the middle east. Things coming from the East The Lord Matt 24:27 in the new Kingdom Ezk 43:2, Rev 7:2 we see that the Lord will arrive from the East from Bozra Isa 63:1 and arrive at the mt of Olives Zec 14:3-4. so it may be why we are told to watch from the east. Just an interesting pattern. I truly expect that this is more of a Jewish only pattern as we of the Church will be Raptured and Jesus will meet us in the clouds. 1 Thess 4:16-18 which is up not east or west.

Lets break down these verses Vs 1 A Sign from Heaven Mat 12:38-41, Vs 4 we see Jonas again and the sign I believe Jesus is speaking to is that Jesus said in Mat 12:40 but of course this group will also deny and even cover up that sign Matt 28:11-15. Of course we know different.

Vs 6-12 Mark 8:13-21 The Leaven of the Pharisees and Sadducees

Speaks to Leaven which is always symbiological a term for sin where sin in a man will cause more sin like leaven puffs up the whole loaf so does sin. Pride being the main focus as Pride puffs up a person like Leaven does a loaf of bread.

Vs 9 yet understand Joh 12:37

Vs 11-12 Leaven(doctrine) Gal 1:6-9, Col 2:4-18

Part 43 Matthew 16:13-20 Peter Confesses Jesus as the Christ

Vs 13-20 Peter Confesses Jesus as the Christ also in Mk 8:27-30, Luk 9:18-21 basically the same. John adds 6:68-69

Vs 18 This is one of the most misunderstood passages mainly based on this Greek word for Rock and Stone. Ill address that here in a minute. First lets read thru this and try to imagine your in this conversation where Jesus is the one mainly talking. First lets also look at where they are going. Jesus and His disciples are walking uphill to Caesarea Philippi Mk 8:27 (a city distinct from the usual New Testament Caesarea, which was on the coast) was pagan territory, near a grotto devoted to the worship of the Greek deity Pan; Herod had also dedicated a temple for the worship of Caesar there. Thus it was hardly the most expected site for a divine revelation. The city was some twenty-five miles from the Lake of Galilee and about seventeen hundred feet higher, it lay near the source of the Jordan, at the Old Testament Dan, the northern boundary of ancient Israel. (Show Pictures)

Vs 18 Peter as a stone Peter. Greek. petros. A stone (loose and movable), as in Joh_1:42.so Jesus did not say Peter was the Rock but Himself

verses Jesus as the Rock rock. Greek. petra. A rock (in situ) immovable: the Messiah, as being "the Son of the living God", Who is the foretold "foundation-stone" (Isa_28:16); and the rejected stone (Psa_118:22).

this. Very emphatic, as though pointing to Himself. One of three important

passages where **"this"** stands for the speaker. Also in Joh_2:19, and Joh_6:58.

There is the Greek a play upon the words, "thou art Peter petros-- literally 'a little rock', and upon this rock Petra I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter is careful to tell us (1Pe_2:4-9)

Church/ ekklēsia

(Greek - ἐκκλησία (ek="out of," kaleo ="to call"), an assembly of called out ones). The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus Act_19:39 and Israel, called out of Egypt and assembled in the wilderness Act_7:38. Israel was a true "church," but not in any sense the N.T. church--the only point of similarity being that both were "called out" and by the same God. All else is contrast.

Vs 19 Bullinger puts this verse into a bit different context than some have believed. I also believe as he does. But the Catholic Church uses this passage to say Peter was the first Pope and that starting with Peter all following popes have this power to basically decide who is bound or not. Hence how under the authority of the Pope a Priest can absolve Sins during a confession. Im not an expert about this but have heard about confession and what priest do to their confessors.

the keys. Put by Figure of speech Metonymy (of Cause), for the power to open. Christ has the keys of Hades Rev 1:18; Peter had the keys of the kingdom. See next note.

the kingdom of heaven = the kingdom of the heavens. See App-112, and App-114. This power Peter exercised in Acts 2:14-17 (defined what just happen) in Israel, and Acts 10:11-15, 17-21 among the Gentiles. Not the "Church" of the mystery (Eph 3:1-6, 8-11).

thou shalt bind, &c. This power was given to the others (Mat_18:18-20 speaking to all the disciples. Joh_20:20-23), and exercised in Act_5:1-11(I definitely don't see anyone today that can have this power on earth), Act_5:12-16. Whatever authority is implied, no power was given to communicate it to others, or to them in perpetuity. Binding and loosing is a Hebrew idiom for exercising authority. To bind = to declare what shall be binding (e.g. laws and precepts) and what shall be not binding.

Scofield puts it this way: **keys of the kingdom**

Not the keys of the church, but of the kingdom of heaven in the sense of Matthew 13(7 Kingdom Parables), i.e. the sphere of Christian profession. A key is a badge of power or authority (cf) Isa_22:22; Rev_3:7. The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost Act_2:38-42 and to Gentiles in the house of Cornelius. Act_10(mention). There was no assumption by Peter of any other

authority Act_15:7-11. In the council James, not Peter, seems to have presided; Act_15:19; Gal_2:11-15. Peter claimed no more for himself than to be an apostle by gift 1Pe_1:1 and an elder by office 1Pe_5:1.

The power of binding and loosing was shared Mat_18:18; Joh_20:23 by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Rev_1:18. The keys of death and the place of departed spirits are held by Christ alone.

Tomorrow we will look at the rest of this passage where Peter is some how influenced by Satan and Jesus see's it. Another passage where we see how easy we can be influenced by evil powers.

Part 44 Matthew 16:21-17:13 Jesus Foretells of His Death- Peter Is Sifted by Satan

Jesus foretells His Death also in Mk 8:31-38. Lk 9:22-27

Vs 22-23 Here we see Peter is acting like Satan in the 40 day fast of Jesus back in Matthew 4:8-10 in other words not perform the death on the cross and will mean no perfect sacrifice of the perfect lamb of God John the Baptist fore told John 1:29-30, 35-37. Which John found out in Rev 5:1-10 that if Jesus did not die for use we would be stuck in this current world forever.

Vs 26 Profit Luk 12:20-21, World or Kosmos=World system

Vs 27 Reward Mk 9:41, Dan 122:3, 1 Cor 3:14

I like Mk 8:38 as I can see the fulfillment of this in our day. They will be one of those who sees Jesus Wrath on Judgement Day in Rev 19:11-21 if they survive the 7 year tribulation.

Vs 28 the Transfiguration which followers and we will include with this lesson Chapter 17:1-13 The transfiguration This is a vision of the future time we all wait for now in miniature as a special gift to 4 of the disciples, Like an inner circle Peter, James John and Andrew. Schofield lays out for use how the players in this event equate to the one we will see at the end of the tribulation:

The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation:

- (1) the Lord, not in humiliation, but in glory (Mat_17:2).
- (2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom. Mat_13:43; Luk_9:30; Luk_9:31.
- (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation. 1Co_15:50-53; 1Th_4:14-17.
- (4) Peter, James, and John, not glorified, representatives (for the moment) of

Israel in the flesh in the future kingdom Eze_37:21-27.

(5) The multitude at the foot of the mountain Mat_17:2, representative of the nations who are to be brought into the kingdom after it is established over Israel Isa_11:10-12, etc.

So the question is are you one of those following Jesus on Judgement day Rev 19:11-14 or those who see his face either here in Rev 19:21 or those 1000 years later during the Great White Throne Judgement Rev 20:11-15 you do have a choice and as Joshua says in Jos 24:14-15 as for me and my house we will serve the Lord Jesus asks the same question to the Disciples and I like Peter's answer Jhn 6:67-69

Part 45 Matthew 17:14-27 Jesus Heals a Demonic Boy-Foretells His Death- The Temple Tax

Vs 14-21 Demoniac and lunatic boy healed also in Luk 9:37-42, read 38-39, Mk 9:14-29 Mark add some more detail that the boy had this demonic spirit since Birth which supports the thought by many that He had epilepsy but that a Demon took advantage of that. read Mk 9:21-27

Vs 14 we see this man seemed to immediately know who Jesus was. He knelt. Psm 72:4-6 speaks to this as a prophecy.

Vs 20 Mt 16:8 , 21:21-22 Faith of a mustard seed. The smallest of the seeds. But also I do believe that the power given to the Apostles was different than we have. Yes we can thru prayer ask for anything but only if its in Gods will, will it happen. I have a feeling the apostles had a more direct ability to perform miracles. Like we see in Acts 3:1-8 notice he just spoke in Jesus name and the man walked not a prayer or fasting is even mentioned.

Vs 21 speaking of prayer and Fasting. This situation was a bit different as the demon had the power to make the boy deaf and dumb. There was a rule that to get a demon to come out of someone you had to ask his name. well in this case that was not possible. Jesus was the exception tho as being God nothing is impossible.

Vs 22-23 Foretells his Death again also in Luk 9:43-45, Mk 9:31-32, 10:32-34 But for some reason they didn't believe it as the Luke account shows us.

Paul helps us understand in 2Co_3:14-16 that its when we put our faith in him that understanding is realized. and we see in Acts as Comparison Peter speaks plainly of what happen Acts 2:22-24. So it seems to me that without the Holy Spirit its very difficult to really see the truth's of God. Something to think about as we witness to others.

Vs 24-27 the Tax money. Besides the obvious mircle of a coin in one particular fishes mouth and the one peter caught is beyond speckulation. The other thing to consider is Jesus did not say not to pay our due taxes to the government. We see Iso other time Jesus spoke to this.

Vs 24 tribute = money = the didrachma = the half-shekels (Exo_30:11-16). Occurs only here. See note. Not the same word as in Mat_17:25; Mat_22:19.

Note: Tribute Money. (New Testament.) (Matt. 17:24.)

1. Didrachmon, a double Drachme,. A silver coin, value 18. 4d., or 32 cents.
2. Kensos (Matt. 22:19). Latin census = a poll-tax.

Free adult Jewish men all over the ancient world showed their solidarity with the temple and the Holy Land by paying a half-shekel tax (Exo_30:13-16); in New Testament times this was two drachmas (as here), or two days' wages. After 70, in Matthew's time, the Romans confiscated this tax for the upkeep of a pagan temple, and some Jews may have refused to pay it on principle; but in Jesus' day, any Jew loyal to Judaism would have paid it. The local collectors of the tax may have wondered about Jesus' position on the matter if he had already betrayed some opposition to the temple (as later in Mat_21:12-14; 23:38–24:15); collectors did not force those living off charity (as they would assume Jesus to be—Luk_8:1-3) or beggars to pay. Or they may have simply been wondering if he would pay it in this locality or elsewhere, because the disciples were moving about.

Mat_17:25-26. Like a good prophet, Jesus responds to Peter before Peter even brings up the matter (1Sa_9:19-20; 1Ki_14:6; 2Ki_5:26; 2Ki_6:32-33).

The answer to Jesus' question was obvious; the royal family did not tax itself. Jesus' point is thus that the Son of God should not be taxed for the upkeep of his Father's house. (The principle of an exemption was known in Judaism: the temple's attendants,

the priests, applied it to themselves, to the chagrin of some of their Pharisaic contemporaries—Mishnah Sheqalim 1:3-4.) For Matthew's readers this saying would mean: It is not because Jesus is not in solidarity with Judaism (for he is), but rather because he is the hope of Judaism, that he need not pay.

Mat_17:27. On the basis of solidarity with the rest of the Jewish community, however, Jesus pays the tax. If some of Matthew's Jewish Christian readers were looking for an excuse to avoid paying the tax in their own day, this text would encourage them to pay it instead.

A stater was worth four drachmas (4 denarii); hence it covered the tax for both Jesus and Peter. Jewish teachers had several stories describing how God rewarded faithful Jews who bought fish and found gems in them; if these stories are as early as the first century (their date is not certain), Peter might be surprised that something similar had actually happened to him. Some fish in the Lake of Galilee had mouths large enough to hold staters; one such fish was what is now called the *Chromis simonis* (named after Simon Peter).

Part 46 Matthew 18:1-14 Jesus Sermon on Who is Greatest & Lost Sheep

In this Chapter we will look at

1-6. Christ warns his disciples to be humble and harmless,

7-9. to avoid offences,

10-14. and not to despise the little ones;

15-20. teaches how we are to deal with our brethren when they offend us,

21-22. and how oft to forgive them;

23-31. which he sets forth by a parable of the king that took account of his servants,

32-35. and punished him who shewed no mercy to his fellow

We will take the first 3 today We find them also in Mk 9:33-37, Lk 9:46-48, Lk 15:3-7 on lost sheep

1-6. Christ warns his disciples to be humble and harmless,

Vs 1 The Child test and my favorite passage on what God feels about abortion. But also basically innocent which is also used for a new Christian hence why Jesus in John 3:3-5 talks rebirth.

Who is greatest and the answer Jesus Gives may surprise you, Here are some other passages. Mt 20:20-28; 23:11; Mr 9:34; 10:35-45; Lu 9:46-48; 22:24-27; Ro 12:10; Php 2:3

Vs 2 Mt 19:13-14; 1Ki 3:7; Jer 1:7; Mr 9:36-37

Vs 3 Kingdom of heaven we discussed at length in chapters 12 and 13 but here is a refresher: The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth Mat_6:10 The phrase is derived from Daniel, where it is defined; Dan_2:34-36; Dan_2:44; Dan_7:23-27 as the kingdom which the God of heaven will set up after the destruction by "the stone cut out without hands," of the Gentile world-system. It is the kingdom covenanted to David's seed 2Sa_7:7-10 described in the prophets; (See Scofield on Zec_12:8) and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel Luk_1:32; Luk_1:33.

Vs 6 offend or cause to stumble Ps 105:15; Zec 2:8; Mr 9:42; Lu 17:1-2; Ac 9:5; Ro 14:13-15

The story is told of Dwight L. Moody concerning his coming home one night after a meeting. His family asked him how many converts he had that night, and he said, "Two and a half." His family said, "Oh, you had two adults and one child who accepted the Lord as Savior." Moody replied, "No, no, two children and one adult accepted the Lord." He continued, "The adult was an old man and he had only half a life to give. He was just half of a convert." The little children are important.

Drowning by Millstone: This mode of punishment appears to have obtained in Syria as well as in Greece, especially in cases of parricide(Family member). That it was customary in Greece we learn from Suidas,

7-9. to avoid offences, World here is kosmos meanings: Mat_4:8

This is speaking to avoiding anything that causes us to stumble and particularly if you're an example to a child. In other words as a pastor, I knew would say. Don't walk the line between sinning and not sinning but be miles from the fence so if you do fall you won't fall into sin. As an example I know I have a problem with drinking so spending time in a bar not only may cause me to go back into that life but it also may ruin my testimony to others who also are struggling with Alcohol.

10-14. and not to despise the little ones;

Vs 10 I love this verse and agree with Dr MaGee here as I also lost my first baby thru miscarriage.

Our Lord says that we are not to despise one of the little ones. When one of them dies, his spirit goes immediately to be with God. All little ones go to heaven, my friend. If you have lost a little one, knowing this will be a great comfort to you. They go to heaven, not because they are innocent or because they are yours, but they go to heaven because Jesus died for them. That is what our Lord is talking about here. "Don't offend them; don't despise them. Let them come to Me. Even if they die, their spirits are going to be right there in the presence of My Father." So many parents wonder about the eternal state of their little ones.

King David knew about his. When his son by Bathsheba fell ill, he was greatly exercised about the life of the child. We have the record of this in 2Sa_12:15-23. He fasted and wept and lay all night upon the earth. But when the child was dead, he arose, bathed, changed his clothes, and went into the house of God and worshiped. His servants were baffled by his actions, and David's explanation was this " ... While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." He had confidence that one day he would be with him. This is a very precious truth. Many people have lost little ones, and I have lost a little one, also—my firstborn. She is buried here in Altadena in Southern California. Every now and then I go by there and put a few flowers on her grave. She's not there; she's with Him, but I go there because that is all I have left of her now. But someday, some golden tomorrow, I'm going to be there in heaven, and I am going to see my little one. She is saved. I have two children—one in heaven and one here on earth. I confess that I have worried more about the one here than the one in heaven. I know where my firstborn is, and someday I'll go to be with her.

Vs 11 Mt 9:12-13; 1Ti 1:15 exp: Lu 5:32.

Part 47 Matthew 18:15-35 Church Discipline and Forgiveness

We now continue with the last 4 subjects of this chapter lets review from last week. We did the first 3 ending with verse 14 now onto How we should deal with each other over discipline and forgiveness.

1-6. Christ warns his disciples to be humble and harmless,

7-9. to avoid offences,

10-14. and not to despise the little ones;

15-20. teaches how we are to deal with our brethren when they offend us,

21-22. and how oft to forgive them;

23-31. which he sets forth by a parable of the king that took account of his servants,

32-35. and punished him who shewed no mercy to his fellow

15-20. teaches how we are to deal with our brethren when they offend us,

Vs 15-17 This one hits me hard as I found out first hand how a church split happens. In my case tho it was not possible to do verse 17 since we did not have a Pastor and most of the involved were siding with what I believe was incorrect doctrine. But I felt it was due to lack of training and experience. So my goto passage for this was actually Old Testament when Moses was accused of marring an Ethiopian Numbers 12:1-15 and what advice I saw in that passage was Moses stayed quiet and allowed God to handle it. I think we as men particularly want to win every debate and sometimes wisdom comes when we realize that some problems are best left to the Holy Spirit. This is why when choosing a Pastor 1 Tim 3:6, Some advice from someone who learned it firsthand. But the moral of this story was I found a Church that I may not have found if it did not happen.

Vs 18-19 I believe is specific to the Apostles and its to all the Apostles as we also say with Peter in Mt 16:18-19; Joh 20:22-23; 1Co 5:4-5; 2Co 2:10; Re 3:7-8 and that this power was only for the apostles and not a general ability of all believers. Yes we can ask in prayer for things and it up to God which ones he decides to do. But this power seems to be given where the Apostles don't need to pray about it but just do it. I remember for instance when Peter and John in Acts 3:1-6 just spoke the words and it happen.

Vs 20 the classic verse that some use to replace church. I'm careful here as I can see as persecution may get bad enough before the Lords return that we are back into where the church began. In home churches and hiding from authorities like in places like N. Korea, China, Iran etc. But when a good Bible preaching Church is available, I believe that fellowship and worship together under the guidance of a well trained preacher is vital to growth. The classic verse is Heb 10:25, I also see in Rom 10:13-15 says how important a properly called Pastor is a calling of God.

21-22. Lu 17:3-4, Ge 4:24 and how oft to forgive them; 70 x 7 interesting number based on 7 the number of perfection. I can see a hidden meaning there but not sure what it is. But I'm sure as even God will punish is that forgiveness of a brother doesn't mean to be walked on. Our goal always is to become more like Christ and as we do that we see thru Gods eyes what sin does to a man or woman. In other words, we all desire death for our sins and its important that we don't become a person not able to forgive. But also forgiveness should also come with repentance. I like an example that Jesus did to a Lady caught in adultery. Jesus forgave Her but also wanted her to sin no more. Like I mentioned in the last passage we need to move past being vengeful and pray for those who persecute us. Steven the first Martyr of the Church age was a prime example. Acts 7:54-58, and speaking of saul who understood forgiveness the most as he had Christians killed. 1 Tim 1:15-16

One thing I noted is $70 \times 7 = 490$ which was the number God allowed the Nation to not follow His commandments about the Sabbath of the Land and then punished them with the Babylonian captivity. Maybe that phrase was to show us how long God forgave, waiting for the repentance part. Like us we should forgive but to also expect a change in the other person as to repentance.

23-31. which he sets forth by a parable of the king that took account of his servants, This passage speaks volumes about how to deal with one another. Burt right off the bat we have Kingdom of Heaven so what we see here is the parable seems to be about our relationship with God and forgiveness.

Vs 23 Kingdom of heaven Mt 3:2; 13:24,31,33,44-45,47,52

Servants (The Church) Ro 14:12; 1Co 4:5; 2Co 5:10-11

We will further study this particularly in chapter 25

So this parable is really how we are forgiven of our heavenly father and we should be also using His example to do likewise.

Vs 24 ten thousand. Murias G3461 talant on G5007, a myriad of talents, the highest number known in Greek arithmetical notation. According to Prideaux, the Roman talent was equal to 216£ (British pound=1.21 dollar); ten thousand of which would amount to 2,160,000£. If the Jewish talent of silver be designed, which is estimated by the same learned writer at 450£., this sum amounts to 4,500,000£.; but if the gold talent is meant, which is equal to 7200£., then the amount is 72,000,000£. And if it was gold at the current price of 1921 per oz would be 307000 per pound so 10,000 talents=1,000,000 pounds aprox=307 Billion dollars today. This immense sum represents our boundless obligations to God, and our utter incapacity, as sinners infinitely indebted to Divine justice, of paying one mite out of the talent. Ezr 9:6; Ps 38:4

Vs 26 have Patience . Mt 18:29 same words he used ; Lu 7:40-43

32-35. and punished him who shewed no mercy to his fellow

This passage is speaking to what God will do on the day of judgement. Rev 12:10-11, 2Th 1:8-9; and especially a great example in Matt 25:31-36,40-41 and those on the left did not help there fellow man and ended up in hell 45-46

J. C.Ryle puts it this way: We live in a wicked world, and it is vain to expect that we can escape ill-treatment, however carefully we may behave. To know how to conduct ourselves, when we are ill-treated, is of great moment to our souls.

In the first place, the Lord Jesus lays it down as a general rule, that we ought to forgive others to the uttermost. Peter put the question, "How oft shall my brother sin against me and I forgive him? till seven times?" He received for answer, "I say not unto thee till seven times, but until seventy times seven."

The rule here laid down must of course be interpreted with sober-minded qualification. Our Lord does not mean that offenses against the law of the land and the good order of society, are to be passed over in silence. He does not mean that we are to allow people to commit thefts, and assaults, with impunity. All that He means is, that we are to study a general spirit of mercy and forgivingness towards our brethren. We are to bear much, and to put up with much, rather than quarrel. We are to look over much, and submit to much, rather than have any strife. We are to lay aside everything like malice, strife,

revenge, and retaliation. Such feelings are only fit for heathens. They are utterly unworthy of a disciple of Christ.

Part 48 Matthew 19:1-15 Jesus Speaks on Divorce, Celibacy & Children

Vs 1-9 Also in Mat 5:31-32(read), Mark 10:1-12(same), Luke 16:18, 1 Cor 7:10-15(Read)
This passage raises an issue about non believing spouse. I don't believe it's a reason to Divorce as it doesn't say its OK. Hard to say as divorce is strickly against Gods will. But also I get the sence that Paul is saying to hang in there and hopefully the other spouse will also get saved. We see other verses that hint at that also

Vs 4 In the beginning that. Ge 1:27; 5:2; Mal 2:15

Vs 5 Cleave, One flesh Ge 2:21-24; Eph 5:31

cleave. Proskollao G4347, "shall be cemented to his wife," as the Hebrew davak implies; a beautiful metaphor, forcibly intimating that nothing but death can separate them.

Vs 6 now based on the fact that Jesus is God what Jesus says in vs 9 except for adultery I can see support for the fact that here God again separated them and the one who committed the adultery is held responsible. Never an Ideal situation and also means that we as Men even if it was the woman's fault eliminates us as being eligible for service as a Pastor or Deacon 1 Tim 3:2, 12.

Vs 10-12 Eunuchs Men who either decide not to marry or are unable to father children either by force like as the keeper of an harem Est 2:8-9, or by choice Like Paul 1 Cor 7:4-9. Daniel was considered one based on Dan 1:5-8 usually tho these were Men who either could not father children or were made forced into it by removing the ability. Not too pleasant in that case but one of the most noteworthily was the one who became a great evangelist fot Ethiopia. He was in charge of the Queens treasure and received Christ and was baptized by Phillip in Acts 8:27-39 also the first rapture of the New Testament but not to Heaven yet.

Vs 13-15 also in Mk 10:13-16(read), Luk 18:15-17 Now for a beautiful scene I showed last week I believe Here it is again. Jesus with Children and an important lesson I feel speaks to how God views Children whether in the womb or after.

Vs 15 Luk 18:15-16 Infants mentioned Laid his Hands on them something we also do in the Baptist tradition of a dedication of the Parents mostly to raise the child in the adoration of the Lord. Proverbs 22:6, But also as for when a baby is a baby. I feel based on these verses its at conception Mat 18:10, Psm 139:14, Lk 17:2, Jer 1:5, making special note to the timing of when Mary became pregnant with our Lord and when she met Elizabeth where John in Elizabeth womb recognized the Jesus was in Mary's womb less than a month after Gabriel met her. Luk 1:34-45, 55-56

Part 49 Matthew 19:16-30 The Rich Young Ruler & Apostles future in the Kingdom

Vs 16-26 The Rich Young Ruler also in Mk 10:17-30, Lk 18:18-30,

I prefer to say its not about being rich, Job and Abraham were very wealthy. Job 1:1-3, Gen 13:2 Its about your focus. God or Money. Lets look at a few key points

Vs 17 “**Why callest thou me good? none is good, save one, that is, God**”

. The Lord Jesus Christ was leading this young man to see that if he recognized goodness in Jesus, it was because He was God. That is the reason Jesus urged him to follow. It would have led him to accept Jesus as the disciples had—“... the Christ, the Son of the living God” (Mat_16:16).

Vs 18-19 Jesus flashed on the young ruler the second section of the Ten Commandments which is labeled “probitas.” This section deals with man's relationship with man. The first section has to do with man's relationship to God and is labeled “pietas.” This young man could meet the second section, but not the first. He needed a relationship with God, which he evidently lacked. Riches stood in the way of this. The Law condemned this attractive young man. Riches were the stumbling block for him. For another man it might be something else. It is impossible for any man to get into the

Kingdom of Heaven by riches or by any human means. Only God could put a camel through a needle's eye, and only God can regenerate (McGee)

Vs 21 perfect

The word implies full development, growth into maturity of godliness, not sinless perfection. Eph_4:12-13. In this passage the Father's kindness, not His sinlessness, is the point in question. Luk_6:35-36

Vs 23-24 We see Jesus has a sense of Humor. Probably like other sayings that are basically impossible for a human maybe like saying when Pigs fly .

Vs 25 Saved Rom 1:16

vs 26 So basically in Jesus now seriously is saying that its only thru God ie Jesus that we can enter the Kingdom of God. Not by mans ability. *Luk_18:27.great example in Mat_14:25-29, Peter walking on water.

Vs 27-30 Disciples Future Place in the Kingdom

Vs 28 in the regeneration: Isa_65:17,66:22; Act_3:21; 2Pe_3:13; Rev_21:5

regeneration

(Greek - ἀπόλλυμι = "re-creation," "making new)." The word occurs once again in Tit_3:5. There it refers to the new birth or a believing person; here to the re-creation of the social order, and renewal of the earth; Isa_11:6-9; Rom_8:19-23 when the kingdom shall come. (See "Kingdom (O.T.),"

judging

Disclosing how the promise Isa_1:26 will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship. Jdg_2:18.

Vs 29 basically putting what God wants ahead of everything else including self Luk 9:23-24 every one. Mar_10:29-30, #Luk_18:29-30, 1Co_2:9.

Part 50 Matthew 20:1-16 Parable of the Laborers in the Vineyard

Based on the statement “kingdom of heaven” this parable may be representing the relationship of the Jews and gentiles where the Jews were first to be sought after then the gentiles.

Also vineyard based on Isa 5:7 definitely looks like it applies to Israel, But John 15:1-5 tells us anyone who does the will of the Father.

I can see this also applies to those who are lifelong Christians and those who have a deathbed confession. Lets explore both Vs 1-19

Chuck Smith says this: Now if you go back to the last verse of the previous chapter, you’ll find this same statement. "They that are first shall be last, and they that are last shall be first"(Mat_19:30). And then he repeats this again. So this seems to be the words that couch this particular parable. Going back just a little bit further, Peter had said to Jesus, "Lord, we have left all to follow thee"(Mat_19:27). And Jesus tells him Mat_19:29).

Now what is Jesus seeking to teach by this parable of sending forth the laborers into the vineyard? Basically, what He is teaching is that as we serve the Lord in His vineyard, that what really counts is the fact the Lord sent me. Notice that these people didn’t go in on their own accord, the Lord sent them into the vineyard. And because they were sent of God, they each one received from the Lord that same portion.

Vs 6 Why stand ye 1 Cor 12:7-11

Story from Dr Magee: This is a tremendous parable which illustrates an important truth: It is not the amount of time which you serve nor the prominence or importance of your position which determines your reward. Rather, you will be rewarded for your faithfulness to the task which God has given you to perform, regardless of how small or how short or how insignificant it appears.

I have always felt that the Lord will someday reward a dear little lady who may have been a member of my church. I will turn to a member of my staff and say, “Do you know

her?" He will say, "I have never heard of her. She did not sing in the choir, she was never president of any of our societies, and she never taught a Sunday school class. That woman didn't do anything and look at the way the Lord is rewarding her!" We will probably find out that this dear lady was a widow with a young son. She never spoke to thousands of people like some evangelists and preachers, but she faithfully raised her one little boy, and he became a missionary who served God on a foreign field. The widow had been faithful in the task God had given her to do. Somebody might protest, "Well, she sure didn't work as hard as I did!" That might well be true, but God is not going to reward you for the amount of work you have done. He will reward you according to your faithfulness to the job which He called you to do. My friend, perhaps God has not called you to do something great for Him, but are you faithful in what He has assigned to you?

I want to end with Thief on the cross. Lets see How Jesus responds to what is basically a deathbed confession. Luke 23:39-46

I heard a sermon once on this passage and Ill never forget the conclusion. This story is in the Bible for a reason. Imagine how many men and woman either in prison or just on their deathbed finally asked the Lord for salvation. Here there was no works, baptism, or anything noteworthy. But lets imagine the scene in Heaven when Jesus calls this man up to receive his reward.

Man: Lord I have not done anything worthy of rewards. You graciously saved me on the cross. I just want to thank you for being here today.

Jesus says: Son you may not of done much on earth but because of you story on the cross all of these people got saved based on your faithfulness on the cross. Scean shifts to a very large group of people that received salvation based on this story. We never know who may benefit from our testimony. So keep looking to the Lord and He will use you for the task he designed for you.

Now I mentioned the relationship of the original Jews. They were offered the kingdom and refused. Now this parable may also speak to that last statement of both Chapter 19 and 20' This may also be a prophecy of the fact that even tho the jews were offered first but due to lack of faith are now waiting for there redemption last in the tribulation. Im reminded of Matt 23:37-39 That day is coming. But those who came last???? Are the Church age believers who are Raptured before the tribulation. Which reminds me of another verse. Jesus told Thomas about seeing. John 20:26-29

Part 51 Matthew 21:1-17 The Triumphal Entry & Temple Cleansed

First of 2 times Jesus will come back by this same location where he left back in 594 BC
Ezk 11:22-25,

Also in Mark 11:1-10, Luke 19:29-38 & John 12:12-19

Starting next Wednesday we will start looking at prophecy as Pattern and Here is a great example.

Foretold Zec_9:9; Pattern of the future via Mt of Olives Zec_14:4-11. The two advents are in striking contrast. Returns the 2nd time Ezk 43:2-7, Rev 19:11-13 (Blood from Petra Isa 63:1)

Vs 12-13 Jesus 2nd purification of the Temple First time was in John 2:13-16

Notice here in vs 13 He say Mt house and in John it was His Fathers House. The switch here is to show it would seem to me His return as King where the first time as a servant.

House of Prayer confirmed in Isa 57:7 , Den of Thieves Jer 7:11

Vs 14 Blind and Lame knew who he was like the prophecy of Luk 14:21 which will be the parable of the Kingdom age Luk 14:15.

Same place peter & John also showed this miracle in Acts 3:1-10 as a tool to prove Jesus was the messiah and brought into the Church about 5000 Acts 4:4

Vs 15 also in Luke we see Luk 19:38-40

Vs 16 from Psm 8:2

I also see in Luke 19:41-44 and Matthew 23:37-39 How Jesus was distraught that the nation as a whole had not received him as the Messigh. He again even heading to the cross about what will happen in 70 AD Luke 23:26-31

Part 52 Matthew 21:18-27 Jesus Curses Fig Tree & Authority Questioned

Barren Fig Tree Dr MaGee has this to say and I agree with Him:

There has been a great deal of difficulty in attempting to interpret the fig tree incident. I have heard all sorts of ideas about what the fig tree represents. The fig tree, I believe, is symbolic of Israel as in Matthew 24, as we shall see. At least we can say with confidence that when our Lord came into the world, there was no fruit evidenced by the nation of Israel. There were only the outward leaves of a ritualistic, lifeless religion. This the Lord condemned. The nation of Israel went through a religious form, but they had no power. They had turned what God had given them into a dead, lifeless ritual without vitality and virility which no longer was accomplishing God's purpose. And I am of the opinion that God will deal the same way with the organized church which has turned its back upon the person of Jesus Christ.

Again let me say that I feel His cursing of the fig tree is symbolic. Certainly He condemned the nation of Israel, and the nation suffered devastating judgment in A.D. 70.

Fig Tree uses we see this phrase is used 32 times in the Bible Particularly in the new testament it seems to be used as a symbol of Israel Lets look at some examples *Mat_24:32-35, *Luk_21:29-33. Also in the mark account of this passage Jesus passes by both the night before and the next morning Mar 11:13-15, 20-26 interestingly it seems it was also an object lesson about faith.

Vs 23-27, The conflicts with the authorities in the next several chapters reflect standard methods of debate in antiquity: questions and answers, witty responses, and attempts to trap opponents in their own words

Jesus replies to the authorities' question with a counterquestion, which was common in Jewish debate. He argues that his authority and John's derive from the same source—"heaven" (one Jewish way of saying, "from God"). This argument follows the Jewish legal principle that a commissioned messenger acts on the full authority of the one who sent him. If John's authority were merely human (cf. Deu_18:20; Jer_23:16), they should have taken a firmer stand against him (Deu_13:1-11); if it was divine, God would hold them to account for not having listened (Deu_18:18-19).

The chief priests were politicians—less popular than the politically powerless Pharisees—who had to balance the interests of both their people and the Roman

authorities. Thus they had to keep popular opinion in mind when making decisions that might incur the displeasure of the people (Mat_21:26).

Jesus confronts the Chief priests and elders and like other times we see they don't recognize Jesus as the Messiah. Luke 20:2-8 and answered in Acts by Peter Acts 4:6-12 , Rom 1:18-20, 2 Thess 2:10-12

So Jesus is already knowing that he will not see the nation of Israel repent as Mat 23:37-39

Part 53 Matthew 21:28-46 Parable of Two Sons & Wicked Husbandman

Vs 28-31 Parable of Two Sons, Jesus here is speaking to the Chief priests and Elders we saw in verse 23 trying to answer the question posed in verses 24-26 as Jesus knew their thoughts.

So What Jesus is trying to get them to realize he is talking about them.

Vs 28 Purpose of parables Jesus tells us in Matthew 13:10-17 in other words the way I see it and I can relate is when we put our faith in Jesus, we are given insight of what these parables mean. But to those who don't believe it doesn't make sense. So we see in this parable that when we have a repentive heart we are forgiven and restore our relationship with the Lord. So son #1 is the one that does the will of the father. Vs 32 we see the Jesus is trying to show to these religious leaders as they are well taught of the coming of the Messiah but they can't see that He is right in front of them and what they should do is repent and recognize Jesus is the promised messiah.

Vs 33-46 This one is also in Mk 12:1-9, Lk 20:9-19 but similar Note: In this parable, in its primary sense, the householder denotes the Supreme Being; the family, the Jewish nation; the vineyard, Jerusalem; the fence, the Divine protection; the winepress, the law and sacrificial rites; the tower, the temple; and the husbandmen, the priests and doctors of the law.

The Parable of Wicked Husbandman Here Jesus is getting right to the point of how God gave them a choice land (vs 33) provided all that was needed to prosper. But each time God sent prophets and teachers the people did not heed unto the Lord. So now God sends His Son and ultimately, He will be crucified (vs 38-39)

Vs 43 kingdom of God

Note that Matthew here as in Mat_21:31 uses the larger word, kingdom of God:
kingdom of God

The kingdom of God is to be distinguished from the kingdom of heaven in five respects:

(1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations Luk_13:28-29; Heb_12:22-23 while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (we studied back in Mat_3:2) 1Co_15:24-25

(2) The kingdom of God is entered only by the new birth Joh_3:3,5-7 the kingdom of heaven, during this age, is the sphere of a profession which may be real or false. (we studied back in Mat_13 the 7 Kingdom parables = 7 Churches of Revelation)
Mat_25:1,11-12

(3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net we studied in Mat_13:24-30; 36-43; 47-50 are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven Mat_13:33 is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (for a review of this Chapter 13 refer to Parts 32-37 we studied in depth).

(4) The kingdom of God "comes not with outward show" Luk_17:20 but is chiefly that which is inward and spiritual Rom_14:17 while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zec_12:8, note; (N.T.),; Luk_1:31-33; 1Co_15:24, note; Mat_17:2,

(5) The kingdom of heaven merges into the kingdom of God when Christ, having put all enemies under his feet, "shall have delivered up the kingdom to God, even the Father" 1Co_15:24-28 The kingdom of heaven; (See Scofield on Mat_3:2; 1Co_15:24) will yet be set up. Meantime the kingdom of God and his righteousness is taken from Israel nationally and given to the Gentiles. Rom_9:30-33.

i.e. national Israel, the barren vine. Mat_21:33-41 Isa_5:1-7. We see here that this was prophesied by Isaiah and helps define the different symbols used in this passage.

Vs 44 stone shall be broken

Christ as the "Stone" is revealed in a threefold way:

(1) To Israel Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling stone and rock of offence. Isa_8:14-15; Rom_9:32-33; 1Co_1:23; 1Pe_2:8

(2) to the church, Christ is the foundation stone and the head of the corner 1Co_3:11; Eph_2:20-22; 1Pe_2:4-5

(3) to the Gentile world-powers (see "Gentiles," Luk_21:24; Rev_16:19 He is to be the smiting-stone of destruction Dan_2:34. Israel stumbled over Christ; the church is built upon Christ; Gentile world- dominion will be broken by Christ.

See "Armageddon" Rev_16:14; Rev_19:19.

Part 54 Matthew 22:1-22 Parable of The marriage Feast, Pharisee's Send Herodians

Vs 1-14 Parable of the Marriage feast also in Luke 14:16-24 Luke adds some detail in vs 18-22,

Vs 2 kingdom of Heaven is as we discussed yesterday is speaking to the messianic period Jesus on earth with the King being God the Father.

Vs 3-6 are speaking to those of the Nation of Israel particularly the Religious leaders. Jesus speaks to this in Mat 23:37-39

Scofield adds for vs 7 burned up as happening in 70 ad Burned up spoken of in Luk 21:20-24, I can see that as the point of this part of the parable as the Jewish nation rejected His Son (Jesus)

Vs 8 begins the future kingdom as based on vs 7 was when the Desapra started in 70 AD

Vs 9 future call of Church Age Matt 28:16-20, Re 22:17

Vs 10-12 wedding Garment Rom 10:1-3, contra Php 3:7-9 Speechless Rom 3:19

Vs 13 outer darkness at first this seems to be the lake of Fire but I have heard other opinions. Used only 3 times outer = the outer. Greek. exoteros. Occurs only in Mat_8:12; Mat_22:13, and Mat_25:30. And in 8:13 we see both common terms used together. I can only take it as read that it's the lake of fire or Hell until the end of the 1000-year reign.

14 Mat 20:16, Isa 65:2-3, Mt 23:37, Ro, 8:28-29 speaks to the end of the tribulation where Judgement begins on those who will attend the wedding supper that I believe is on earth. John the Baptist hints at these wedding guests in John 3:28-30

Vs 15-22 Jesus answers the Herodians

Note The Herodians are pro-Roman Jews. Herod was not Jewish, he was Idumaean, 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.

Also in Mk 12:13-17, Lk 20:20-26

Vs 15 **Then went:** In the different classes, vs. Mat_23:15-39. Jesus meets representatives of all Israel, Pharisees, Sadducees. Herodians.

For them, silenced but unrepentant, no message is left but "woe." Mat_23:1-39. We will study this next week but as an example here is a few verses vs 13-15

Pharisees

So called from a Heb. word meaning "separate." After the ministry of the post-exilic prophets ceased, godly men called "Chasidim" (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's Day-- a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself. (Just mention verses cf. Mat_15:2-3, Mar_7:8-13; Gal_1:14).

The Pharisees were strictly a sect. A member was "chaber" (i.e. "knit together,") Jdg_20:11 and took an obligation to remain true to the principles of Pharisaism. They

were correct, moral, zealous, and self-denying, but self-righteous Luk_18:9 and destitute of the sense of sin and need Luk_7:39. They were the foremost prosecutors of Jesus Christ and the objects of His unsparing denunciation (e.g.); Mat_23:13-29; Luk_11:42; Luk_11:43

Sadducees

Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were the religious rationalists of the time Mar_12:18-23; Act_5:15-17; Act_23:8 and strongly entrenched in the Sanhedrin and priesthood; Act_4:1; Act_5:17. They are identified with no affirmative doctrine but were mere deniers of the supernatural.

Vs 16 Mk 8:15 as we see here the Herodians were more tied to Harold as being roman appointee not Jewish in the traditional sense.

Vs 18 temp Gen 3:1, Mat 26:41, Jas 1:14,

Vs 21 Render 1 pet 2:13-17 we should remember that leaders are subject to God's Raising and taken down. Yes, we should not go against Gods commandments but as for regular laws we should obey.

Part 55 Matthew 22:23-46 Jesus Q & A with Sadducees & Pharisees

The rest of this chapter we find Jesus being tested with hard questions but stumps them all with a question of his own.

Vs 23-33 First the Sadducees

V 24 using a passage from Deut 25:5-10 we see this example in the story of Ruth with Naomi and Boaz where Ruth was a segregate mother for Naomi.

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 form 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. (Missler)

vs 28 This was the point of the testing was that the Saduces did not believe in resurrection so they were trying to trik him about who wife She will be.

Vs 30 this verse speaks to the issue of Gen 6:2 and if Sons of God are angels (Job 1:6, 2:1, 38:7). I want to point out here Jesus did not say they could not have children only that it was basically unnecessary for them to marry and have children. Angels live forever so no need to have children. Jude 6 and 2 Peter 2:4-5, Heb 11:7 speak to this also.

Vs 34-40 Now the Pharisees

Vs 33 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.

Vs 38 Jesus is quoting Deut 6:5. Phylacteries are leather boxes containing. Scriptures that are strapped to their left hand and to their foreheads. Gen 6:6-9 They had documented 613 commandments in the Law, 248 positive and 365 negatives. Note, however, that Deut 6 says "with all thy Might (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. Rom 12:2

Vs 40 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.

Vs 42 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.

Vs 45 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.

Part 56 Matthew 23:1-12 The Marks of the Pharisees

Here we see how Jesus is not condemning the Law as much as the Law givers. The Pharisees had become corrupt in how much power they had, but it had blinded them to the purpose of the Law and who they should have been looking for. I will save the Woes Jesus responds to the Pharisees for next week. Verses 13-36.

This message is also in Mk 12:38-40, Lk 20:45-47. Ill read those also as they are short and add some Insite. But something all three end with These will receive greater Damnation. The fact that 3 disciples recorded this tells me it was super important to Jesus. Kind of like a Pulpit stomping point I've seen some of my teachers use.

Vs 2 "Moses' seat" means that they put themselves in the position of Moses' authority. They would be the first to espouse Moses as an authority.

Ezr 7:6,25-26. Jesus' disciples were to honor the law, but not the hypocritical teachers of it.

Vs 3 Basically do as I say not as I do. They felt above the Law and I can see this as their downfall because pride will keep us from understanding we are all sinners Rom 3:23, worthy of death Rom 6:23 and cant achieve salvation on our own John 3:16-18, Rom 10:9-15,

Vs 4 They bind CF Jesus is the answer Mt 11:28-30; Ac 15:10-11,28-29; Ga 6:13

Vs 5 Be seen of Men Matt 6:1-2, 5, 16

"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.

Vs 8 Master or Teacher John 13:13-17

Vs 10 we all fall under Christ as it seems from this passage Jesus is seeing those of the Pharisees who are looking for the kind of respect that Jesus alone deserves.

Part 57 Matthew 23:13-36 Woe Unto You, Scribes and Pharisees, Hypocrites!

Most study Bibles say seven, but we count eight (Chuck Missler). Contrast these eight "woes" with the eight beatitudes found in Matthew 5:3-12. In the Sermon

on the Mount the Lord described true righteousness; here He describes a false righteousness.

Vs 13 “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, Matt 5:3 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).

Vs 14 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 Matt 5:4 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).

Vs 15 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 CF Matt 5:5 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!

Vs 16 -22 “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.

Vs 23 He is referring to the tithing of spices and grains— trivia vs. the important traits: justice, mercy, and faith (Cf. Micah 6:8).

Vs 24 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) vs 8:13-15 in other words when you have excess help those that don’t and vice versa.
- 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.

Vs 25-26 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)

vs 27 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. Prov 4:23, 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.

Vs 28-29 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.

Vs 30-31 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.

Vs 32-33 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).

Vs 34 “I”: Jesus is doing the sending of the prophets (first person singular).

Vs 35-36 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.

Part 58 Matthew 23:37-39 A Quick History Lesson-The Purpose of All History

- The Purpose of all history.
- The Tragedy of all history.
- The Triumph of all history.

Vs 37 The Purpose of All History

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).

Vs 37-38 The Tragedy of All History “And ye would not” as we study the seed war on Wed. this is the point Satan rejoices that now he might still have his freedom

Vs 39 The Triumph of All History

“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).

Hosea 5:15

The Interval: Daniel 9:26 karat, to cut off, eliminate, kill, execute. After the 69th, before the 70th: where we are now

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!).

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. Confirm that Chap 4-19 is Jewish Mostly Rev 7:1-8

The Church Interval

- Interval also implied: Isa 61:1,2 (re: Lk 4:18-21); 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 Luke 19:42, For How Long? Romans 11:25

The 70th Week: Daniel 9:27 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).

Part 59 Matthew 24:1-14 Olivet Discourse Introduction & Apostolic Age

We now start to look at the Olivet Discourse, Now the last time I did this study was in my Luke study. At that time, I used a timeline I learned from Dr. Arnold Fruchtenbaum from his Book Footsteps of the Messiah Jun 30th, 2003, edition Appendix V The Olivet Discourse. I used all 3 Gospels accounts to show a perspective from all combined Gospels based on Dr. Arnold Fruchtenbaum.

Dr. Fruchtenbaum used a question order to show the answer. But in this Matthew Study Ill use the Text order. I want this time to take it from Matthew only and only include passages from the others like I usually do. I want to also not look to the Dr. Fruchtenbaum for my study this time and see if I see it the same way. You can see that Study as I am uploading my Luke Study and the Olivet Discourse is in Luke Parts 80-90. Ive heard many sermons as to this discourse and they all have different takes on if the rapture is mentioned at all in the study. Since I use a Scofield reference Bible it will probably be based on His study also.

As we have discussed Before Most of the time the Gospels will be fairly close to each other with some additional information that is helpful from the other 2 on anything related to Jesus and His Ministry. So each Gospel is written from a different attribute of Jesus.

- Matthew on the fact that Jesus is Jewish from the tribe of Juda so from a Jewish perspective to someday Reign as King as a decedent of David,
- Mark which was the writer of the Gospel most believe was dictated by Peter and its from the Point of view as Jesus the suffering Servant,
- Luke as a Gentile Doctor looks at his Humanity and from his Human side and also as a Gentile and using eye witnesses as to its contents. On the Luke portion the Question #1 is only answered in Luke of the destruction of the Temple Under Titus in 70 ad
- John as the Son of God or his Deity as part of the Triune God.

Basically, the Disciples were responding to an event where Jesus mentioned the Destruction of the Temple which we know from History Happened in 70 AD after a revolt by the Jews that started in 66 AD.

Vs 1-2 Historical Setting Recorded in Mat 24:1-2, Mk 13:1-2, Luke 21:5-6

The Disciples are pointing out the Temple and How magnificent it is as a note the actual Construction of this Temple began in 20 BC By Herod the Great and actually wasn't finished until 64 AD but at this point in 30-32 AD it was impressive. The stones the Disciples pointed out were indeed magnificent, and they are to be found to this day. They are called Herodian stones, being huge stones 10-12 feet in length.

Weighing up to 3 tons each, The western Wall as an example.

Vs 2 There Shall NOT: Josephus says that "Cesar gave orders that they should now demolish the whole city and temple, except the three towers Phaselus, Hippicus, and Mariamne, and a part of the western wall; but all the rest was laid so completely even with the ground, by those who dug it up from the foundation, that there was nothing left to make those who came thither believe that it had ever been inhabited." 1Ki_9:7-8; Jer_26:18; Mic_3:12; Dan_9:26, Luk_19:44

Model of Herod's Jerusalem Palace-Fortress in the northwest corner of the Upper City walls. The three towers, from L to R, are Phasael, Hippicus, and Mariamne. Just beneath the latter two, a portion of the reconstruction of the palace building itself is visible.

Now as they left the Temple Area heading to the mount of Olives The disciples will be questioning what Jesus just reviled. We find them in Mat 24:3, Mk 13:3-4, Lk 21:7 now all 3 are not mentioned in all 3 gospels.

Vs 3 The Three Questions

1. when shall these things be? Only in Luke 21:20-24

2. what shall be the sign of thy coming, Sign of the 2nd Coming of Christ
Mat 24:27-31
3. The of the end of the world? Sign of the End of the World (Age) Mt
24:7-8

Mark vs 13:3 Mentions who got this briefing

Now I don't believe Jesus only answered 3 questions but added additional information also. Lets review this discourse from Schofield and also verse by verse order of Matthew.

Scofield Notes: Matthew 24 with Luk_21:20-24 answers the threefold question. The order is as follows: "when shall these things be?"--i.e. destruction of the temple and city. Answer: Luk_21:20-24.

Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer: Mat_24:4-33. Today we will start with 4-14.

Part 60 Matthew 24:4-14 Olivet Discourse & The Apostolic Age

We left off at Vs 3 The Three Questions

1. when shall these things be? Only in Luke 21:20-24
2. what shall be the sign of thy coming, Sign of the 2nd Coming of Christ
Mat 24:27-31
3. The of the end of the world? Sign of the End of the World (Age) Mt
24:7-8

Mark vs 13:3 Mentions who got this briefing

Now I don't believe Jesus only answered 3 questions but added additional information also. Lets review this discourse from Schofield and also verse by verse order of Matthew.

Mat_24:4-14 have a double interpretation They give:

(1) the character of the age--wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf) Dan_9:26.

This is not the description of a converted world. As some amillianum denominations want to believe. Like the JW, Mormons and of course the Catholic Church.

(2) But the same answer (Mat_24:4-14) applies in a specific way to the end of the age, viz. Daniel's seventieth week. Dan_9:24-27. (See Scofield on Dan_9:24).

All that has characterized the age gathers into awful intensity at the end. Mat_24:14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant Isa_1:9; Rev_14:6-7:

Remnant, Summary: In the history of Israel, a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal 1Ki_19:18. In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation Isa_1:9. During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther, and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" Luk_2:38 were the remnant. During the church-age the remnant is composed of believing Jews Rom_11:4; Rom_11:5. But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church Rev_7:3-8. Some of these will undergo martyrdom Rev_6:9-11 some will be spared to enter the millennial kingdom Zec_12:6 to Zec_13:9. Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.

Vs 5 Many shall Come Joh 5:43, 1 Joh 2:18

Vs 6 Wars Rev 6:2-4 I believe this is the Gog and Magog war of Ezk 38

Vs 7 Nation Hag 2:22, famines Rev 6:5-6, earthquakes Rev 6:12

Vs 9 deliver you up Matt 10:17-18

Vs 10 Many Dan 12:10

Vs 11 False Prophets 2 Pet 2:1, Rev 13:11, 19:20

Vs 12 Iniquity (Lawlessness, Sin) Rom 3:23 on steroids I believe, Cold 2 Thess 2:3-4, 2 Pet 3:1

Vs 14 Gospel Matt 26:13, Kingdom the prophetic aspect--the kingdom to be set up after the return of the King in glory. Act_15:14-17, Luk_1:33; world oikoumene = inhabited earth Luk_2:1

Part 61 Matthew 24:15-20 Olivet Discourse-Abomination of Desolation

Mat_24:15 gives the sign of the abomination, (Dan_9:27), the "man of sin," or "Beast" 2Th_2:3-8; Dan_9:27; Dan_12:11; Rev_13:4-7, Jn 5:43, Dan 7:8, Rev 19:20

whoso readeth. **Jer_23:20, Eze_40:4, +*Dan_9:22-23; 25; *Dan_10:12-14, *Heb_2:1, *Rev_1:3; Rev_3:22.

let him understand. or, observe attentively. Jesus assumes, asserts, and expects that his hearers, as readers of Scripture, can understand even a difficult passage in Daniel's prophecy, a firm and strong assertion of and testimony to the perspicuity or understandability of Scripture. +Mat_12:3 note. Mat_13:51; Mat_15:10, **Psa_119:105, **Pro_8:8-9, Dan_12:4,9-10, **Joh_20:31, *Act_8:30-31, Rev_1:3; Rev_17:9.

Scofield has a great response to what Jesus expected when it came to the Scriptures. Ill only read the references and they will be in the notes to look up

for yourself. But its important to realize Jesus expected us to read the Bible not just listen to Men which is my favorite verse. Acts 17:11. Here is the Quote:

Have ye not read. Mat_12:5, 19:4;(Just these 2 as an example of the rest) +Mat_21:16; +Mat_21:42; Mat_22:31, Mar_2:25; Mar_12:10; Mar_12:26, Luk_6:3; Luk_10:26, Jesus appealed repeatedly to the Bible alone as the source of spiritual authority. Notice the preceding cross references which document Christ's repeated question, "Have ye not read?" Jesus expected his hearers to have read the Bible. He expects them to understand what they read (Mat_24:15 note). His question, "Have ye not read?" is recorded ten times! Jesus referred to seven distinct passages (Gen_1:27 at Mat_19:4; Exo_3:6 at Mat_22:31-32; Lev_24:6-9 at Mat_12:3; Num_28:9-10 at Mat_12:5; 1Sa_21:6 at Mat_12:3; Psa_8:2 at Mat_21:16; Psa_118:22 at Mat_21:42). Jesus appealed to the Bible as His authority many times, but never once did he appeal to the authority of the religious leaders in Israel (Pharisees or Sadducees), or to religious tradition. He commanded to "Search the Scriptures" (Joh_5:39-read this one,Jesus also besides Paul in Acts 17:11). Two dozen times Jesus cites the Old Testament Prophets as recorded in the New Testament (Luk_24:27 note). Even during His temptation in the wilderness, Jesus cited the Scripture, not tradition, when he resisted the Devil successfully. It seems we could learn something from that (Mat_4:4; Mat_4:6-7; Mat_4:10). That the New Testament was written by the authority of Christ may be legitimately inferred from the fact that: (1) John explicitly records that Jesus Christ commanded him to write (Rev_1:19). (2) Jesus directly promised that the Holy Spirit would guide his apostles into all truth and bring all things to their remembrance (Joh_16:12-13). Thus, as they wrote the writings we now have in the New Testament we are assured of their accuracy for they were written under divine inspiration (2Ti_3:16, 2Pe_1:21). Peter called the letters written by Paul "Scripture" (2Pe_3:16), and clearly possessed them as a well-known collection. Paul cites the words of

Jesus, quoting them exactly, from Luk_10:7 in 1Ti_5:17-18, The book of Revelation makes at least four direct quotations from the Gospels. By John's death, the entire New Testament as we have it today was available and being read by or to all genuine Christians. Thus the claim by some Roman Catholics that Jesus gave us the Church, not the Bible, as our teaching authority and source of spiritual truth, the "pillar and ground of the truth" (1Ti_3:15 note), is untrue, for Jesus himself appealed to the authority of Scripture, not tradition or the religious institution of his day. Mat_9:13; +*Mat_22:29, Lev_10:16-20, +Deu_17:19, +*Psa_119:139, Act_13:27.

So as they say if you don't believe the Bible its like calling Jesus a Lier. Not a smart Idea. Now back to our study

This introduces the great tribulation Psa_2:5. (See Scofield on Rev_7:14), which runs its awful course of three and a half years, culminating in the battle of (See Scofield on Rev_19:19-21) at which time Christ becomes the smiting Stone of Dan_2:34-35.

The detail of this period (Mat_24:15-22) is:

(1) The abomination in the holy place (Mat_24:15);

This will be when the antichrist or the Beast we spoke of will demand worship. Based on an evil ruler from the 175 BC timeframe who was a shadow of the real antichrist know as Antiochus Epiphanes who was the most evil King to ever rule over the jews. We studies Him in our Daniel Study Part 31 if you would like more detail. But like Him the real antichrist will defile the temple and demand worship. Most likely sacrificing an unclean animal on the alter.

(2) the warning (Mat_24:16-20) to believing Jews who will then be in Jerusalem;

vs 16 in Judea. Notice the frequently specific Jewish references in this discourse. See Mat_24:13 (endurance to the end is necessary for the

faithful remnant of Jews in the tribulation: Dan_12:12-13, **Zec_13:9; "shall be saved" is a reference to the deliverance prophesied for the Jews in the tribulation period:

Flee into the Mountains Psa_60:8-12, Isa_63:1-6, Zec_14:5. I believe this is Petra not only a type of Sheepfold for protection but some interesting reference to this area not under Satan's Control, Dan 11:41, Rev 12:6-16,

Vs 17 -20 Sabbath Day neither on the sabbath day. Because of the Jews being forbidden to travel on that day farther than a Sabbath day's journey, which was about a mile, and this to the Temple or Tabernacle. Compare Exo_16:29-30 and *Luk_23:56, Act_1:12). Furthermore, on the Sabbath the gates of the cities through which they must travel the roads to flee would be shut, making escape difficult.

We will stop here and Continue tomorrow.

Part 62 Matthew 24:21-28 Olivet Discourse-Great Tribulation

Back to our list we now are heading into the second half of the tribulation: the great tribulation, with renewed warning as to false Christs (Mat_24:21-26); I believe this is the end of the trumpet judgement and starting the Bowl/vile judgements. Rev 16:1-18

lets look at these verses and other references

vs 21 Great tribulation *Rev_3:10; 6:17; 7:14. Dan_12:1, Joe_1:2-4, 6-7,15; 2:11, Zec_11:8-9; 13:8-9; 14:2-3; *Mal_4:1, *Mar_13:19,

World here is the physical earth, The entire earth will experience the Wrath of GOD.

Vs 22 Days be Shorten in other words no longer than 3.5 years. Isa 65:8-9, Dan 9:27, Zec 13:8-9, Rev 12:6-17

(1) the sudden smiting of the Gentile world-power Mat_24:27;
Mat_24:28)

Vs 27 don't look to any other messiah like the Anti-Christ because when Jesus returns it will not be a secret. Isa 30:30, 1 Thess 5:1-3

Son of man Also Mat_24:37-39; Mat_24:44. Physical Form of our Lord and Savior in the Flesh Fully Man and Fully God. John 1:1-3, 14

Vs 28 a difficult verse to pin down. As I read this Im reminded of what is described as what Jesus Does in Rev 19:11-21 , Isa 63:1-6 this prophecy yet to be fulfilled and Here in Matt 24 Jesus is telling us of that future day.

It says Eagle but also realize that the Eagle is a large bird like a vulture. Almost all of the commentaries see this as Vultures feeding on the dead which we see also what we read in Rev 19. So I go with that interpretation. One other one makes no sense what's so ever and it puts the dead as the church or saints and Jesus as the Eagle. I can see Jesus as the Eagle based on his Deity and we know Jesus does bring wrath on the Anti-christ and his followers but Jesus is not a plural and would not be gathered together so Vulture makes the most sense. This word is in 2 verses as a plural Eagles. Here and Luk 17:37

Part 63 Matthew 24:29-31 Olivet Discourse-Jesus Return & 2nd Question

(5) 2nd Question the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (Mat_24:29-31);

Note in the following verses Jesus quotes frequently from the Old Testament. Kind of speaks to how important the study of the Old Testament is.

Vs 29 **Immediately after**. No room therefore for a Millennium before His coming. It must follow it. This section we are entering we need to look at the fact Jesus here quantifies it with Immediately After the Tribulation. I too am one who wanted to read a rapture into this but the context here is when Jesus Returns and to be watching for Him at his 2nd coming not the rapture which happen 7 years or more prior to this period. Matthew, we need to keep in mind is a Jew speaking to Jews. Very Important. Now in my Luke study as Luke I believe speaks more to gentiles as he is one I can see a hint of a Rapture in Luke 21:34-36 but I'm not dogmatic this could also be standing in front of Jesus during the Sheep and Goat Judgement which we will address in Mathew 25.

shall the sun, &c. App-117. Quoted from Isa_13:10(read 9-11); Isa_34:4.(read 4-8)

heaven = the heaven (Singular.) See note on Mat_6:9, Mat_6:10.

heaven. Here it is sing, because it is in contrast with earth. Had it been sing in Mat_6:9, it would have implied that our Father was in heaven, but not on earth. In the Greek the two clauses are reversed: "as in heaven [so] upon earth also".

the powers, &c. See Isa_13:10, Isa_13:11; Isa_34:4. Probably referring to the evil "principalities and powers" of Eph_1:21; Eph_6:12. Col_1:16; Col_2:10, Col_2:15.

the heavens. Plural See note on Mat_6:9, Mat_6:10 and so here, as mentioned distinct from the stars, the reference is probably to the wicked spirits in heavenly places, Eph_6:12, Compare Isa_24:21, and Rev_12:7-9, and see Heb_12:26

Vs 30 **then shall**, &c. Quoted from Zec_12:12.

With power and great glory. Greek. meta. Quoted from Dan_7:13-14.

Magee quote: "Then shall appear the sign of the Son of man in heaven." What is that sign? Again I will have to speculate. Back in the Old Testament, you remember, the nation Israel was given the glory, the Shekinah presence of God. No other nation or people has ever had that, nor does the church have it. The Shekinah glory rested over

the tabernacle and later the temple at Jerusalem. But because of Israel's sin, the Shekinah glory left the nation. When Christ came the first time, He laid aside, not His deity, but His prerogative of deity, His glory—although John says, “ ... we beheld his glory ...” (Joh_1:14), because there were times when it broke through. However, at His second coming, I believe that the Shekinah glory will hover over the earth before He breaks through, and that will be the “sign of the Son of man in heaven.”

Vs 31 **they shall gather**, &c. Quoted from Deu_30:4-5. See 1Th_4:16-17.

His elect. Who "received the Word". Act_2:41. 1Th_2:13.

Magee Quote: The elect spoken of in this verse is still the nation Israel. The prophets in the Old Testament foretold of a miracle that would bring the Jews back into their land. (This is not the church which is going to be caught up out of this world to meet the Lord in the air. Angels are not connected with the Rapture.) The Lord will come in person to receive the church with the sound of a trumpet, and His voice will be like that of an archangel. He will not need any help to gather His church together. He died for the church, and He will bring it together. When He says that the “angels ... shall gather together his elect from the four winds, from one end of heaven to the other,” we can be sure that He is talking about the nation Israel—ministering angels have always been connected with Israel.

I concur as I mentioned before Matthew speaks almost strictly to the Jews who convert and realize Jesus is their Messiah, I for one still need to remind myself of that. The first people of over 3000 Acts 2:38-41 and 5000 Acts 4:4 were Jews in Jerusalem.

I want to take a look at Gathering in general as this raises more controversy in Prophecy circles than any other. This passage is from Scofield and it's a great look at this subject:

gather. There appear to be several "gatherings" mentioned in scripture: (1) the gathering of Israel to the land of Palestine in unbelief, +*Zep_2:1-2, (2) the gathering of the confederation of nations against Israel in the tribulation, +*Zep_3:8, (3) the gathering of the wicked for destruction at the end of the tribulation, +*Isa_24:22, (4) the supernatural worldwide and complete regathering of Israel at the end of the great tribulation, Mat_24:31, Isa_27:12; Isa_43:6, Eze_34:12; Eze_39:28, (5) the gathering of the nations for judgment at the end of the tribulation, Mat_25:32, (6) the gathering of believers in the rapture before the tribulation, +*Eze_17:23, +*Hab_3:16, +*Zep_2:3,

2Th_2:1; note carefully that every mention of the Rapture comes before the mention of the Tribulation

[(1) 1Co_15:23, the Rapture, 1Co_15:24-26, events which follow including the Tribulation and Millennium;

then into further detail 1Co_15:50-52, with additional revelation about the Rapture;

(2) **1Th_4:16; **1Th_4:17, the fullest and clearest revelation concerning the Rapture, clearly precedes the mention of the Tribulation in 1Th_5:2-3, which mentions the "day of the Lord," the Tribulation;

(3) 2Th_2:1, the coming of our Lord Jesus Christ and our gathering together unto him, clearly a reference to the Rapture, Confusion comes from not distinguishing the Pre-Tribulation Rapture from other Raptures described in Bible prophecy

It is necessary not only to observe similarities, but to note differences, when comparing things which, though they have the same name (as "gathering") are really seen to be different as to time, place, and the persons involved. We must not lump all raptures, all gatherings, all trumpets, all resurrections, all elect, and all judgments into one, when Scripture clearly teaches there are several of each of these which must be distinguished.

+*Mat_23:37; Mat_25:32, >Deu_30:4, *Neh_1:9, Psa_50:3-5; +*Psa_147:2, *Isa_11:12; +*Isa_27:12; Isa_43:6; Isa_49:18; Isa_60:4; Isa_60:9, *Jer_29:14, +*Eze_34:12; Eze_37:12; Eze_37:14; **Eze_37:21; +*Eze_39:28, Amo_9:9, *Zec_14:5, Mar_13:27, Joh_11:52, *Eph_1:10, %1Th_4:14, %*2Th_2:1.

Part 64 Matthew 24:32-43 The Fig Tree & Only the Father Knows When

Vs 32-35 , Luk 21:29-31

Notice in Lukes account thas very similar talks about the Kingdom of God. I think this confirms we are talking about the 2nd Coming not any other period.

Kingdom of God is mentioned 70 times in the new Testament and Based on Luk 9:27 I believe Jesus is referring to His coming we see in Rev 19: 11-13 and a preview in Luk 9:28-30, Matt 17:1-3 , But also we can get an early pass based on becoming Born Again as Jesus says in John 3:3-8ff and become a child of Christ . Paul confirming that if we seek Him early 1 Cor 6:9-11 we will achieve salvation and get Raptured 1 Cor 15;50-53

Vs 32 I don't see how the fig tree could represent anything other than the nation Israel (e.g., see Jer. 24;1-5, Hos_9:10). There are certainly fig trees growing in abundance in Israel even in our day after all that has happened to that land. I was impressed with the fig orchards north of Jerusalem and the vineyards south of Jerusalem—the area south of Bethlehem is filled with vineyards. Fig trees and grapevines identify the land, and I believe that our Lord is using the fig tree as a symbol of that land. (MaGee)

Vs 34 **“This generation”**—the Greek word can mean race and refer to the nation Israel. Or it could refer to the generation that will be living at the time these predictions come to pass. A generation is reckoned to be about twenty years, and certainly the predicted events of this section will take place in a much briefer time than twenty years. My feeling is that it could refer to either one, but I much prefer the interpretation that it refers to the preservation of the Jewish race. Haman was not able to destroy them, neither was Pharaoh, nor did Hitler succeed in his attempts. And no dictator in our day will be able to exterminate these people—God will see to that. Zec 13:8-9

Vs 35 He says, “You can just underscore what I've said, because heaven and earth will pass away, but My words will not.” Heaven and earth will pass away; there will be a new heaven and a new earth (see Rev_21:1), but He will not change His Word; it will stand throughout the eternal ages. I truly believe we all as the Church will have Jobs and based on this passage I can see some of us becoming teachers of God’s Word to those being born. So It what also motivates me to learn as much now as I can. As others have said like Jesus Here & Matt 25:21, 23 Paul also about running the race 2 Tim 4:5-8

Vs 36-42 warnings, applicable to this present age over which these events are ever impending Php_4:5.

Vs 36 Like the wedding model we studied Wednesday this is speaking to what Jesus also said prior to his departure Acts 1:6-7, Chuck Missler used to say an interesting quote about this that God has a counter and when the last person who will enter the Church age obtains salvation then The Father will turn to the son and say go get your bride!!

And that Satan does not know that number so every believer who comes to faith causes Satan to realize his doom is getting closer.

Vs 37-39 Days of Noah, Jesus uses the pattern of this period of the flood to help us see the following passage about who is taken vs 39 “and took them all away”(Unbelievers like those who died in the flood) and those left Noah and Family who repopulate the earth=Jews in Petra/144,000 and any Believers who survive the tribulation.

Vs 40-42 So based on who are taken this passage is not the Rapture from the point of view of who it's talking about. This is at close of the tribulation and the rapture had happened at least 7 years earlier. So the ones left is as Jesus said in vs 39 those who will see Jesus come at his 2nd coming and the ones taken are those who were killed in Rev 19:17-21, also those who are the Goats in Chapter 25:32-36, 41 we will look at next week.

Watch a definite term we will study in Chapter 25:13, Rev 3:3 and elsewhere We will start that next week when Jesus uses 5 parables to show us how to watch and be ready.

Part 65 Matthew 24_43-25_13 and Mark 13_33-37 Five Parables Urging Watchfulness and Readiness

In order to reinforce His closing point in the previous section, Christ presented five parables, all having as their main point the urging of watchfulness and readiness. These five parables are recorded in Matthew 24:43-25:30 and Mark 13:33-37. In all these parables the distinctions are not between different kinds of believers, but between believers and unbelievers. They express differences in attitudes toward the second coming (not the Rapture) in believers and unbelievers, for the former will be ready while the latter will not.

1. THE PARABLE OF THE PORTER Mark 13:33-37:

Vs 33 Watch and Pray 1 Thess 5:6, 1 Pet 4:7

Vs 35 Watch 1 Cor 16:13, 2 Tim 4:5 Also the reference to 3 different parts of the day is symbolic of not knowing when so be ready always.

Vs 37 All Acts 2:39, Rom 10:12-13, 1 Cor 9:19-23

The main point of this parable is the emphasis on the watching for the Lord's return. As was noted earlier, watching is always in the sense of readiness and readiness is always in the sense of salvation. For only those who are saved are going to be able to escape these things.

2. THE PARABLE OF THE MASTER OF THE HOUSE Matthew 24:43-44:

The emphasis in the second parable is on being ready. Again, being ready can only be obtained by means of salvation.

3. THE PARABLE OF THE FAITHFUL SERVANT AND THE EVIL SERVANT

Matthew 24:45-51

The emphasis in the third parable is on laboring. In order to make sure that the believers don't misconstrue the previous emphasis on watching as meaning just to sit there and look at the sky, the third parable emphasizes the necessity of working while one is waiting. So when Christ returns it will be while believers are busy laboring. The believer will be found laboring while the unbeliever will be found not laboring. What this laboring entails will be discussed below.

Vs 45 Laboring is what ever the lord has led you to. notice here and in Luk 12:42-43 and compare to 1 Cor 4:2 Its not about ability but faithfulness.

Vs 51 weeping and Gnashing of teeth Rev 20:12-15, Mt 7:21-23 not a place you want to be basically the Final Judgement

4. THE PARABLE OF THE TEN VIRGINS Matthew 25:1-13

The next two parables provide a more extended treatment of the

emphases of the first three parables. The fourth parable concerning the ten virgins is in Matthew 25:1-13: The re-emphasis of this parable is on watching and readiness.

The virgins neither represent the church nor Israel in this parable, but simply serve to illustrate a point. In the Jewish wedding system, when the marriage was to be consummated, the bridegroom would go to the home of the bride to fetch her and bring her to his home. As he approached his own home, he would be met by a procession of virgins that would conduct the bride and groom for the marriage ceremony to be followed by the marriage feast. This is the background of this parable. When the Bridegroom returns to the earth with His bride for the marriage feast, the virgins will be responsible for both watching for His return, and being ready to light the lamps upon His return. The five virgins who were wise will be the ones who will be believers and, hence, will be both ready and watching. They are the ones who have the oil, a common symbol of the Holy Spirit. Ex 30:29-31, 1 Sam 9:25-10:6, Luk 12:35, Psa_45:7; Rev_1:13, Rev_1:20, Rev_2:1; Exo_25:37; Zec_4:2-6, Rev 4:5

But the five foolish virgins will be the unbelievers and therefore will be neither ready nor watching. They do not have any oil. That is the whole point of this parable and it would be wrong to try to develop too many details from a simple parable. But in this parable there is an extended emphasis on watching and readiness, both of which are accomplished by faith in Jesus Christ.

But I also see this Parable as who is invited to the Wedding Supper which is on Earth where the wedding itself is in Heaven. So we also have the friends of the Bridegroom or OT Saints John the Baptist being the final one John 3:28-30, Luk 7:28 and represent the guests at the wedding feast depicted by the faithful virgins of this passage. Sheep and Goat Judgement we will see later in the Judgement on the Gentiles Matt 25:31-46

Part 66 Matthew 25:14-30 Olivet Discourse on The 5th Parable of the Talents

The point of this parable is to re-emphasize in an extended way

the necessity to keep on laboring while watching and waiting. Again, the distinction is not between different kinds of believers, but between believers and unbelievers. The believers are servants who will keep on laboring while they are watching for the Lord's return. But the unbeliever cannot labor in the work of the Lord and therefore will have nothing to show at the time of the Lord's return.

Vs 15 Ability a clue as to using what God has given you

Vs 16 traded (spread the Word of God) Eph 5:16, 1 Tim 4:12-13, 2 Pet 1:5-8

Vs 18 Knew about God but hid it in the earth basically ashamed of Jesus Heb 6:12, 1 Pet 4:10

Vs 19 reckoned Rom 14:10-12, 1 Cor 3:9-17

Vs 23 Faithful Servant Dan 12:3, 1 Cor 3:14

Joy of the Lord Ps 16:11, Jn 15:10-11, Zep 3:17

Vs 24 hard man Jude 15

Vs 26 wicked Mt 18:32 tho Jesus forgave us of our Sin we did not accept it and did not accept the gift.

Vs 29 Mk 4:24-25, Jn 15:1-6

Vs 30 Rev 20:12-15

But also this whole Parable is about how those during the Tribulation treated the Jews who were being persecuted by the antichrist basically those that followed Satan and took the mark we will see this in the next part called the Sheep and Goat Judgement. Altogether then, Christ presented five parables, three short and two extended parables. All emphasized the need for watchfulness, readiness and laboring in the work of the Lord while waiting for His return. The means by which the believers of the Great Tribulation will be watching, ready, and laboring is described in the next section.

Part 67 Matthew 25:31-46 The Judgment of the Gentiles

The Olivet Discourse comes to an end with the judgment of the Gentiles in Matthew 25:31-46:

The time of the judgment will be after the second coming of Christ when the throne of David will be set up (verse 31).

Sometimes Angels which means Messenger can refer to a Human Pastor as in the example of Heb 1:3-7, Here are a few more examples Luk_7:24; Jas_2:25; Rev_1:20; Rev_2:1; Rev_2:8; Rev_2:12; Rev_2:18; Rev_3:1; Rev_3:7; Rev_3:14 Which here in the Church letters Jesus is actually writing them to the Pastors of those churches.

The place of the judgment is not given in this passage, but it is given in a parallel passage found in Joel 3:1 -3. This is a judgment that will take place in the Valley of Jehoshaphat, just outside the city of Jerusalem, which lies between the city and the Mount of Olives. As to the subjects of the judgment, this will be an individual judgment rather than a national one (verses 32-33). The Greek word translated nations (ethnos) which has the primary meaning of Gentiles and is so translated elsewhere in the New Testament:

eth'-nos

Probably from G1486; a race (as of the same habit), that is, a tribe; specifically a foreign (non-Jewish) one (usually by implication pagan):
- Gentile, heathen, nation, people.

Used 93 times as Gentiles Mat 6:32, Mk 10:33, Luk 18:32 to name a few.

Vs 33 I can't help but notice the direction Jesus uses for the 2 groups? Sheep (Believers) Psm 79:13, 100:3-5, Goats (Un believers) Zec 10:3. So all the Gentiles who will survive the tribulation and the Campaign of Armageddon will be gathered into the Valley of Jehoshaphat and then be separated by Christ with some brought to His left side and some brought to His right side.

The basis of this judgment is going to be anti-Semitism or pro-Semitism. The individual Gentiles will be judged on the basis of their treatment of Christ's brethren, namely, the Jewish people during the

tribulation (verses 34-40). I might point out here how King Jesus mentions my Brethren as I believe they will be spectators of this Judgement and in vs 40 Jesus points to them.

The sheep, who are the pro-Semites, are clearly stated to be the righteous ones. Will they be saved then because of their pro-Semitism? This can not be for that would mean that salvation was purely on the basis of works. This passage is an example of James 2:14-26 of proving one's faith by one's works. Because these Gentiles will be believers in the Lord Jesus Christ, they will refuse to join the policy of the Antichrist in his attempt to destroy the Jews. So while Jews will undergo a great persecution, these believing Gentiles will do what they can to help the Jews under these conditions. Their works toward Christ's brethren will prove their faith. In this manner, they are the ones who will be watching, ready and laboring in accordance with the admonitions of the five parables. So because they are saved Gentiles, they will be allowed to enter into the messianic kingdom, and they will be the ones who will populate the Gentile nations during the messianic age (verses 34-40). On the other hand, the goats will be the anti-Semites who, because of their unbelief in Jesus, will join the ranks of the persecutors under the Antichrist's authority. They will show their lack of faith by their works. They are the ones who will not be watching, ready or laboring in violation of the five parables. For that reason, they will be killed at this point and be excluded from the messianic kingdom

(verses 41 -45). Inasmuch Pro 14:31, Zec 2:8, Acts 9:2,4-5

The ultimate and final result after the kingdom is that the believing Gentiles will enter into eternal life while the unbelieving Gentiles will enter into eternal punishment (verse 46).

The Olivet Discourse is the most detailed teaching that Christ gave concerning future things. It was His last great discourse as a prophet, because from this point He went into a transitional period from prophet to priest as He both offered a sacrifice, that of His own blood, and then began to function as our High Priest, after the Order of Melchizedek. The Olivet Discourse contains words for believers today

(to look up for our redemption draweth nigh), words for unbelievers today (to believe on Christ) and words for both Jews (to flee) and Gentiles (to watch, to be ready, and to labor) who will believing during the Great Tribulation

Part 68 Matthew 26:1-19 The Events Leading up to The Passover

Vs 1-5 Plot to Kill Jesus Funny how they wanted it not on a feast day But ultimately it was Mk 14:1-2, Lk 22:1-2. Joh_18:28, Who was actually in charge of when? Jesus Isa_46:10, Joh 13:26-27 Vs 3 Also know as the Sanhedrim, Caiaphas: This was Joseph, surnamed Caiaphas, who succeeded Simon son of Camith, in the high-priesthood, about A.D. 25. About two years after our Lord's death, he was deposed by Vitellius governor of Syria; and unable to bear his disgrace, and perhaps the stings of conscience for the murder of Christ, he killed himself about A.D. 35. Joh_11:49, Joh_18:13-14,24; Prophecy fulfilled Psa_2:1-2, Jer_11:19, confirmed by John & Peter with others Act_4:5-6

Vs 6-13 Beautiful story of worship and dedication to the Lord. I always find it of interest that the Women seem to catch on way before the Men. The disciples seem to not understand Jesus must die.

Vs 6 in Bethany. Note,—From this verse to Mat_26:16 (and in Mar_14:3-11) is a parenthesis relating a transaction that had occurred a few days before, as we learn from Joh_12:1-7; but introduced here to explain the cause of the betrayal of Jesus by Judas—he being the one of the disciples who raised the objection, prompted by his ruling

passion, greed, the final disappointment of which, by the answer of Jesus and his symbolical interpretation of the woman's act, coupled with his recent explicit predictions of his death, first determined him on betraying him;—and thus the accounts of the three Evangelists harmonize (De Burgh).

Vs 7 No contradiction of Joh_12:3 is implied. The ordinary anointing of hospitality and honour was of the feet Luk_7:38 and head Luk_7:46 But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

Vs 8-9 we see in Joh_12:4-6. It was Judas not all the disciples.

Vs 11-12 another time Jesus talks about his death Lk 5:34-35, Joh 16:28, Which later in the week will be confirmed in the upper room John14:1-3

I find it interesting how this pattern is showing as what Gen 50:2 says, Kind of saying upon my death the nation of Israel dies too. At least to the OT Law system symbolized by the tearing of the curtain in the Holy of Holies Mat 27:50-53 giving us access thru Christ to the Father .

Vs 13 And it has, I wonder just how many times this verse has been read and spoken. A number I'm sure God only knows.

Vs 14-16 Judas completes his task. Except for this versa Im pretty sure this name came to an end. Would you name your son Judas? Kind of like the Girls name Jezabel another one of those names that found its end in the Bible. Actually one of Jesus half brother's was named Judas Mat 13:55 but he himself is probably the one change to Juda as we see in Jude 1 was one of the same brothers of James but also in Mar_6:3, we see its Juda. I know I see the weirdest thing.

Vs 17-19 Now here is the famous upper room where we will study the Passover events. Realize that the killing of the Passover lamb was Tuesday evening time leaving Wednesday for the Crucifixion.

Chuck Smith also sees it this way:

Now this is interesting, because this apparently was on Monday, that Jesus gave the Olivet discourse. He had made His triumphant entry on Sunday, which is known as Palm Sunday, and then the next day He came back into the temple. And He had been there the day before and cleansed the things, drove out the moneychangers. The next day when He came back the scribes and the priests and all said, "By what authority?" and they challenged Him on the issue. And so as they were leaving the temple they said, "Lord what will be the sign of your coming, and the destruction of the temple?" And Jesus gave this Olivet discourse.

Now as He had finished the discourse, now He said to His disciples, "You know in two days it's going to be the feast of the Passover, and the Son of man is to be betrayed, to be crucified." Now if He was saying this on Monday, it meant that the feast of the Passover in two days would of course be on Wednesday. And Jesus was crucified on the feast day, the feast of the Passover. So it would appear that Jesus was probably crucified on Wednesday, which would then give you the three days, and the three nights in the heart of the earth. People have an awful hard time figuring that from a Sunday aspect, from a Friday crucifixion to a Sunday morning; three days and three nights takes a lot of juggling. So after two days, the feast of the Passover and the Son of man is betrayed to be crucified.

Vs 18 I believe this was the household of John Mark who wrote the Gospel of Mark. We also see an allusion to him in Acts 12:11-12 as the location where the disciples spent a lot of time. I base this on a person who seemed to follow the Group up to the Garden and witnessed the taking of Jesus and His Gospel seems to have a lot of detail of this night. Mark 14:48-52. Now I believe along with others he also got a lot of the detail from Peter. We also know John Mark did travel a lot with

Peter and also maybe Paul as we see Him also in the famous issue between Barnabas and Paul in Acts 12:25, 15:37

Vs 19 so we will continue this next week and do a timeline of this evening just full of events utilizing all 4 Gospels.

Part 69 Matthew 26:20-25 The Upper Room Passover Meal

I believe this is either Tues or wed. leaning more on Tues. This is based on the Jonah prophecy of 3 days and nights in the grave Matt 12:40. I believe he was in the Grave Wed Night. Because He rose before Sunrise Sunday morning probably sometime between Midnight and Dawn. Based on Joh 20:1 states it was still Dark. Lets study this Evening in a timeline way using all the Gospels. Here is the order Scofield puts it in.

The order of events on the night of the Passover supper appears to have been:

1. The taking by our Lord and the disciples of their places at the table; Matt 26:20, Mk 14:17, Lk 22:14,

The Passover was to be eaten at night. In April, at the time of the Passover, sundown in Jerusalem came by 6 P.M., so their meal could have started then. Table fellowship was intimate at the feast; one or two families normally shared the meal (a minimum of ten persons was required); here Jesus and his closest disciples make up the family unit. The usual posture at meals was sitting, but reclining on couches (originally a Greek practice) was customary for feasts.

his posture, instead of standing, as ordered Exo_12:11, was adopted after they were settled in the land, as symbolizing the rest to which they had attained (De Burgh). %Exo_12:11, Son_1:12.

- (2)the contention who should be greatest; Luke 22:24-30

Jewish people were well familiar with the Gentile model of authority: ancient Near Eastern kings had long claimed to be gods and had ruled tyrannically; Greek rulers had adopted the same posture through much of the eastern Mediterranean. Jewish people would view the Roman emperor and his provincial agents (who often showed little concern for Jewish sensitivities) in much the same light. Rulers and others who doled out favors from the vantage point of power were called "benefactors"; the practice of benefaction was widely praised in Greek circles. Jesus' reminding the disciples that seeking power is a Gentile (i.e., pagan) practice is tantamount to telling them they should not be doing it.

Vs 27 based on the reclining posture adopted Greek custom adopted by the Jews mostly during feasts. This verse may speak to Jesus standing and serving the meal to the others. Which leads into the next example of servitude.

(3) the feet washing; John 13:1-20

Footwashing

Vs 3 John intertwines foreshadowings of the betrayal and cross with the footwashing. Jesus follows Mary's example of servanthood ([Joh 12:3](#)).

Vs 1-2. Meals were common settings for teaching sessions.

Vs 3-5. The couches would be arranged around tables containing the food, with the upper part of each person's body facing the food and their feet away from the table. Jesus would go to the outside of this circle to wash each person's feet.

After travelers had come a long distance, the host was to provide water for their feet as a sign of hospitality, as exemplified by Abraham ([Gen 18:4](#)). Yet loosing sandals and personally washing someone else's feet was considered servile, most commonly the work of a servant or of very submissive wives or children (cf. also [1Sa 25:41](#)). (Travelers' sandals would not be covered in dung, as some scholars have suggested. Side roads were very dusty; the main streets of Jerusalem, however, would have been kept as clean as the city could make them, especially the Upper City, where Jesus ate this Passover meal.) Jesus' removing his outer garments to serve them would also appear as a sign of great humility before them.

By so serving, Jesus prefigures his death as the suffering servant of [Isa 53:11](#) on behalf of the many. Unlike Greco-Roman society, Judaism

stressed humility; but like other societies, it also upheld societal roles. Jesus overturns even positions of social status. Rabbi Judah ha-Nasi (about A.D. 220) was said to be so humble that he would do anything for others—except relinquish his superior position; seating according to rank was crucial. Jesus goes beyond even this.

- (4) **Joh 13:6-8.** Jesus' act violates cultural status boundaries so thoroughly (we just read above) that Peter finds it unthinkable.
- (5) **Joh 13:9-11.** The "bath" here presumably alludes to ceremonial washing that Jesus and the disciples had undergone before the feast (Joh 11:55), but Jesus applies it in a spiritual sense. This figurative sense of cleansing was common enough that the disciples should have been able to understand his meaning.

Vs 7 I like how Chuck Smith puts this act as something spiritual:

Now, the washing of the feet was a common practice in the Roman baths. After they had left the bath and returned to the dressing room, they would pick up dirt on their feet walking through. And so, they would always wash their feet when they got back to the dressing room before they got dressed and left. That would be their first act in returning to the dressing room, to remove the dirt picked up on the bottom of their feet, walking from the bath to the dressing room. They were totally clean, they had just been in the bath for maybe an hour or two, but they did pick up some dirt or defilement walking from the bath to the dressing room.

So, what Jesus is in essence saying is that as we walk this path through the world, we may pick up some defilement just from the contact walking through the world. But that defilement is only surface; it isn't in the head, it isn't in the mind, it isn't in my life, it's just washing the feet. As long as your feet are washed, that's all you need. Your heart is already clean. Your mind is already set. Just get rid of that defilement. And coming to church is that kind of an experience. We've been mixing with the world all week long; we've heard the filthy language.

Vs 18 Lifted up His Heel seems to go back to the prophecy of Gen 3:15 we see here that Judas which we will cover next was under the control of Satan fulfilling this prophecy

(4) the identification Judas as the traitor; Matt 26:21-25, Mk 14:18-21, Luk 22:21-23, Jn 13:21-29, Judas Iscariot: Joh_6:70-71, Joh_12:4-6. Now I believe John as the passage said while lying on his breast seemed to get additional knowledge the others did not. Also the

Gospel of John was written well after the other 3 so the others had all been martyred already. We get a hint of this in the conversation at the sea of galilee after the resurrection. John 21:20-22

(5) the withdrawal of Judas; Jn 13:30-38 I see a shift in Jesus tone at this point. Judas along with Satan are gone. And Based in what Jesus talks about next I believe speaks to the Rapture we will look at along with the start of the ordinance of Communion. Lets stop here and continue tomorrow with a part of this period where Jesus really gets intimate with the 11 Disciples left or as we all are called the first members of the Church. Something I also think that what John records in this Gospel was not revealed to Satan at this point and most likely He did not find out until John wrote his Gospel. Now I haven't found anyone who agrees with me but I believe the instructions in Rev 1:17-20

Part 70 Matthew 26:26-30 The Upper Room& Hints of the Church Age

We now are at the point I really enjoy as Satan and Judas are now left and its Just the Lord and the 11 of the 13 Apostles who will be the foundation of the Church. Jesus at this next period introduces one of the two ordinances of the Church, Communion and the other being Baptism (which really doesn't happen until after Jesus has victory over sin)

(6)the institution of the supper; also Mark 14:22-25, Lk 22:19-20, 1 Cor 11:23-34 Lets break down the traditions we see here from the IVP commentary.

(7) **Mat 26:26**. It was customary for the head of the household to give thanks for the bread and wine before any meal, but special blessings were said over bread and wine at the Passover meal. We should not understand "This is my body" literally, just as Jesus' contemporaries did not take literally the standard Jewish interpretation spoken over the Passover bread: "This is the bread of affliction our ancestors ate when they came from Egypt." (Taken literally, that bread would have been centuries old, and it had already been eaten anyway.) The lifting up and explanation of the unleavened bread took place after the first cup.

(8) **Mat 26:27**. Four cups of red wine came to be used in the annual Passover celebrations, and if these were in use by the first century (as 0is likely), this

cup may be the third or fourth. The leader of the group would take the goblet in both hands, then hold it in his right, a handbreadth above the table.

- (9) **Mat 26:28**. In the Old Testament, covenants were ratified by the blood of sacrifice; God had also redeemed his people from Egypt by the blood of the Passover lamb. "On behalf of the many" probably alludes to [Isa 53:3-6](#) (see comment on [Mat 20:28](#)). Passover ritual interpreted the cup but did not interpret it as blood, because Jewish law and custom were revolted by the idea of drinking any creature's blood—especially human blood.
- (10) **Mat 26:29**. Vows of abstinence were common in Palestinian Judaism: "I will not eat any such and such until this happens," or "I vow that I will not use this until that happens." Jesus vows not to drink wine again until the kingdom comes, and he apparently abstains from the fourth cup. Jewish tradition commonly portrayed the time of the kingdom as a banquet (based on texts like [Isa 25:6](#)), when the Bible had promised an unending supply of wine (cf. [Amo 9:13-14](#)).
- (11) **Mat 26:30**. After the meal, it was customary to sing psalms antiphonally from the Hallel, which consisted of Psalms 113–118. Ill read a couple of the shorter ones they all are not super long. The walk to the Mount of Olives took at least fifteen minutes.

(7) the words of Jesus while still in the room about the promise of the return and the age to come. [Luk_22:35-38](#) Make note self defense and that we need to use our own abilities at times as the Lord will not always have a complete protection over us. I like to use the example of jumping off a cliff. Use common sense yes God could save us from ourselves which in a true accident has happen to me, But don't test Him. He gave us a brain to use. Now for the passage I love and I truly believe it eluding to the Rapture. Notice we go to Him and Jesus does not set foot on earth. This is not the 2nd coming [14:1-31](#)
Vs 30 Prince of this world better know as Satan *[Joh_12:31](#);
[Joh_16:11](#), +*[Gen_3:15](#), *[Rev_12:9](#);

Part 71 Matthew 26:31-35, John 15 Jesus Heads to Garden of Gethsemane

We will spend a few days here as a lot of what happen in the Garden was mostly in John. We will start with the walk between the upper room and the Garden. Probably a walk of about 15 minutes unless to avoid authorities he went the long way around the outside Im thinking. It was important that Jesus died exactly as our Passover Lamb so it had to happen on Passover I believe. Plus it seems between Scofield and Thompson Jesus while walking and in the Garden took this opportunity to bring more truth to the Disciples. As I mentioned last week Judas along with Satan had left so Jesus was basically with those who would become the foundation of the Church Age. So lets spend some time here. Jesus shared some important truth.

(8) the words of Jesus between the room and the garden **Mat_26:31-35**; Mar_14:26-31; Luk here does not have anything.

Vs 31 Smite fortold Zech 13:7, Shephard Mt 27:9-10, Gen 3:15, Acts 1:9,

Vs 33 Lk 22:31-34, jn 13:36-38

Vs 34 Jn 18:27

A. Christ Instructs the Disciples Joh. 15:1-16:33 we will take chapter 15 today

Vs 1 Isa 5:1-7 prophecy of the fact that Jesus will not be reaching Israel at this time. The true Vine expanded upon

Vs 2 No Fruit mat 25:30, Bears Fruit Matt 13:12, Purged Rom 5:3-5 This would be that thru tribulation Israel will ultimately be saved and refined by fire Heb 12:5-11,

Vs 8 Ultimate Goal Gal 5:22-23

Vs 12 A Commandment but also a testimony of who we are John 13:35, Rom 12:9 dissimulation is when someone is misleading others thru Lies and trickery

Vs 16 chosen as Acts 1:2-3

a lot in this verse here is where we get our closing of our own prayers when we do it in Jesus Name.

vs 19 so we can call it glorified when we are persecuted, Puts us in great company with Jesus as proof we are his. So be ye separate Gen 12:1-3, 2 cor 6:17-18

vs 25 without a cause fore told of Jesus by David Psm 35:19, 69:4, we are in great company

vs 26 Like Pauls original teacher Gamaliel said Acts 22:3 to the High Priest & Sanhedrin Acts 5:34-39 here we are some 2000 years later and it has not come to naught

we will continue here in John tomorrow with Chapters 16-17.

Part 72 Matthew 26:33-32, John 16 Jesus Continues to Share with the Church Age Apostles

As the Title suggests. I see this point on the evening prior to Jesus going to the cross His love for his 11 Apostles who will begin to share Jesus with the Jews first and start the great commission we all have to share Jesus with all we can. Soon 2 more Apostles will join this mission with one named Matthias Acts 1:26 and then Paul brought in to reach out to the Gentiles for a revealing a special mystery of the Church age and the rapture. Acts 9:6, 15, 1 Thess 4:13-18
So yesterday we looked at John 15 and today John 16 Jesus continues to give the message of hope to the Apostles

John 16:vs 2 Here we see that Jesus will be speaking of Saul who was doing this exact thing Acts 26:11-15

Vs 3 but persecution will continue 2 Tim 3:12-13

Vs 7 Holy Spirit Acts 2:1-4

Vs 9 Believe not 1 John 5:10

Vs 13 we see things not understood of unbelievers 1 cor 2:9-16

Vs 19 He knows our thoughts Isa 65:24 Millennium Kingdom vs 17-25

Vs 21 1 thess 5:3

Vs 24 Ask James 1:5-6, 1 Jon 3:22

Vs 32 Scattered Zec 13:7

vs 33 1 John 4:4, Rev 2:7

Part 73 Matthew 26:36-37, John 17 Jesus Prayers for The Apostles & Us the Church

We see here that John (son of Zebedee) was a witness to this prayer. I can envision at first Jesus prayed the John 17 Prayer and then proceeded to lament over what was coming after that Matt Mat 26:36-46. We will look at John 17 today.

Christ Intercedes with the Father Joh_17 it seems probable that the high-priestly prayer of Joh_17 was uttered after they reached the garden; Matt 26:36-37,

We mentioned before that at the point where Jesus ended the Olivet discourse Jesus ends his period as a prophet and as we read in Mat 26:1-2 entered into the mode of our High Priest. Offering Himself as the ultimate sacrifice for sin as a High Priest did with lambs and goats.

But his sacrifice will be the one that ends the need for sacrifice. John 19:30, thus the tearing of the veil in Matt 27:51, Luk 23:44-47
So lets read thru this Prayer by Jesus not to be confused by the example prayer Mat 6:9-13 known as the Lords prayer which was a teaching tool not an actual prayer from Jesus to God the father I believe. Since what they call repetitive prayers are not encouraged. Matt 6:7-8

Following is 7 areas Scofield suggest is how Jesus Prayer is divided lets keep these in mind as we read thru it.

Seven petitions:

- (1) That Jesus may be glorified as the Son who has glorified the Father (Joh_17:1), Php_2:9-11.
- (2) for restoration to the eternal glory (Joh_17:5);
- (3) for the safety of believers from
 - (a) the world (Joh_17:11) (b) the evil one (Joh_17:15);
- (4) for the sanctification of believers (Joh_17:17);
- (5) for the spiritual unity of believers (Joh_17:21);
- (6) that the world may believe (Joh_17:21);
- (7) that believers may be with Him in heaven to behold and share His glory (Joh_17:24).

Joh_17:1-26

Vs 4 I have finished Jn 19:30 Da 9:24

Vs 8 Thou didst send Deut 18:15, 18-19

Vs 11 Keep Acts 13:38-39, Isa 32:17, Jude 1

Vs 14 Thy word Psm 119:42, 50, 161, Mk 16:15, Act 4:29, Kosmos World System Jn 18:36, 7:7, Rev 13:8

Vs 16 Not of the world Separation Rom 12:2, Gen 12:1, 2 Cor 6:14-17,

Vs 21 As thou Father Rom 12:5, Eph 4:1, 6,

Vs 22 Glory 2 cor 3:18,

Vs 24 be with me 1 thess 4:17

Vs 26 That the Love Eph 3:16, 19

Part 74 Matthew 26:38-56, The Agony in the Garden & Arrest

Now we shift from the Prayer in John 17 to the one Matthew recorded here in Matthew 26. Both I believe happen at the same period of Time and I see how Jesus thought of his Disciples and Us as the gentile believers who will become the Church age saints. Now he wants to speak to the Father about what was going to happen on the cross. I also don't believe it was the pain that was the hardest part but that he took the punishment of all our sin past and future on himself along with the separation from the Father. Lets Begin.

Also in Mark 14:32-42(same), Luk 22:39-46 we now move from this Prayer by Jesus into lamination of himself.

Vs 38-39 Luke 22:41-42 The "cup" must be interpreted by our Lord's own use of that symbol in speaking of His approaching sacrificial death Mat_20:22; Joh_18:11. In view of Joh_10:17; Joh_10:18 He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin, Isa_53:10, in the hiding of the Father's face. Knowing the cost to the utmost, he voluntarily paid it.

Fore told thru the example of Abraham and Isaac Gen 22:6-8, Heb 5:7, But as thou will Psm 40:8

Vs 40-41 Temptation Luk 22:46 Here we see Jesus is speaking to the use of prayer as our tool to resist temptation Luk 8:13 and the 4 soils

its when we are young believers that the temptation is the strongest. I know myself this was a weakness for me. A great example is Adam and Eve Gen 3:1, James 1:14-17 knows this well. I am reminded that at first as Jesus half brother James did not believe until after Jesus died and rose again. The Spirit is where we can gain the strength to endure Psm 103:14-19, Rom 7:15, 8:23, Gal 5:17

Vs 42-43 This is when we see Luk 22:44 start the shedding of Blood.

Vs 45 3rd and last prayer. Interesting statement by Jesus about sleeping

"Sleep on now and take your rest." Obviously, there is an interval of time between this and the next verse. He didn't tell them to go to sleep and in the next breath tell them to get up. There was time for their nap, and they needed this rest. Notice how our Lord pays attention to the needs of their bodies. After they had slept awhile, He said—

Vs 46-47 Woke them up just as Judas arrived. Mk 14:43 gives us who was in the group. John 18:3-5 has the conversation with the Group.

John records an interesting event that happened to them which would seem to me to be a show of reprisal if the group hurts any of his disciples. John 18:6-9, 17:12

Vs 48-50 here we see Jesus it would seem does call Judas friend opening the door to the fact Jesus did not give up on him.

Friend:

Gr. "Hetaire," "comrade." Perhaps the most touching thing in the Bible. The Lord does not disown Judas.

Reminds me that Joseph of Gen 50:19-21 forgave his brothers as he knew it was God who used evil for good. Thus showing us a pattern of how Joseph was a pattern of Jesus

Vs 52 we see in John 18:10-11 it was Peter and the name of the Guard I still feel the Gospel of John was written much later in 95 AD so at

this point no one may have known this information during the ministry of the Apostles.

We also know Jesus healed the ear Luk 22:50-51

Vs 53-56 Dan_9:24; +*Dan_9:26, \$Zec_13:7,

Part 75 Matthew 26:57-75, Jesus before Caiaphas & Peter's Denial

The order of today's events leading up to the Crucifixion are as follows:

- (1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked Mat_26:57-68; Mar_14:55-65; Luk_22:63-71; Joh_18:19-24.
 - a. Vs 59 False Witness Psm 35:11
 - b. Vs 61 destroy the Temple (which was Jesus not a Building) Matt 27:40, John 2:19-22
 - c. Vs 63 Hel his peace Isa 53:7 But when they used the Law "adjure you by the living God" he had to speak based on I adjure. Gen_24:3,Exo_20:7, Lev_5:1;
 - d. Vs 64 So this time he had too Mk 14:62-64, Luk 22:69-71
- (2) Now as for Peter and His Denial Mat 26:69-75, Also in Mar_14:66-72, *Luk_22:55-62, *Joh_18:16-17,25, We get a bit different details in each but I can see John was as it seems a direct witness, which makes sense because we will see John at the cross.
 - a. Vs 73 speech Acts 2:7
 - b. Vs 74 Curse Bold face lie Mat 16:16-17
 - c. I find this of interest as we have seen Peter is the boldest of the deciples but Satan always uses our strong areas to tempt us. Jesus did tell Peter that Satan was going to test him and Jesus was praying for Him Luke 22:31-34 at this point I can see that the next week will be the worst week

ever. Jesus is not going to see or speak of this until the Sea of Galilee in John 21:1-2, 6-7, 14-19 Jesus again forgave peter and reapplied the request to follow Him. Not sure how many days peter was in self-reflection but is a great testimony when we bring ourselves from the depth of Sin the Lord is willing and able to forgive a say those beautiful words FOLLOW ME. As we complete this Book we will see a transformed Peter in the Acts of the Apostles. That's our next study.

So we will stop here for today and continue with the trials with Pilate and Herold tomorrow.

Part 76 Matthew 27:1-14, Jesus Delivered to Pilate & Herold, Judas Commits Suicide

Today we move to the Roman Leader level, during this time the Sanhedrin along with the High Priest do not have the right to sentence Jesus to Death. So the Sanhedrin is most likely and this is just superstition by me are sending plants into the crowd to stir up the people to promote the release of Barabbas and that Jesus in Barabbas place (representing us) to be crucified. I also believe that Jesus is the one actually in control as I don't believe that typically there was no reason for these events to occur based on what the roman leaders said. Lets look at these verses.

- (3) The Sanhedrin lead Jesus to Pilate, Mat_27:1-2, 11-14; Mar_15:1-5; Luk_23:1-6; Joh_18:28-38. 1 tim 6:13
a. Vs 12 Isa 53:7-8 prophecy fulfilled,
- (4) Suicide of Judas Mat_27:3-10. Acts 1:16-19 adds some detail what the prophecy was from David Psa_101:7, 109:1-8 ff,
a. VS 3 Thirty pieces Zec 11:12-13

- b. Vs 9 Jeremy Scofield adds this: the allusion is to Jer_18:1-4; Jer_19:1-3 but more distinctly to Zec_11:12-13.
- c. As for this story some may ask why Judas could not repent. I find it interesting that Judas did of sorts to the Priest in Matt 27:3. Reminds me of another church that thinks forgiveness can come from a priest. Interesting I wonder what would have happen if Judas a few days later decided to repent to Jesus Himself what may have happen according to John 14:6-10 My guess is Judas would have been forgiven. One of those mysteries we may never know. Someday I might ask Jesus that one. But then hanged himself which basically is self-murder and now being dead could not repent.

Now the next part is only in Luke

- (5) Pilate sends Jesus to Herod Luk_23:6-12
 - a. Vs 8 Delirious to see Him Luk 9:9, Heard many Mat 14:1, Mk 6:14
 - b. Vs 11 and Herold Isa 53:3
 - c. Vs 12 made friends Acts 4:27-28,

Part 77 Matthew 27:15-32, Jesus Delivered Back to Pilate-Mocked & Scourged

Lets review where we are having to do with passion week:

- (Mat_26:1-5) The rulers conspire against Christ.
- (Mat_26:6-13) Christ anointed at Bethany.
- (Mat_26:14-16) Judas bargains to betray Christ.
- (Mat_26:17-25) The Passover.
- (Mat_26:26-30) Christ institutes his holy supper.
- (Mat_26:31-35) He warns his disciples.
- (Mat_26:36-46) His agony in the garden.
- (Mat_26:47-56) He is betrayed.
- (Mat_26:57-68) Christ before Caiaphas.

(Mat_26:69-75) Peter denies him.
 (Mat_27:1-10) Christ delivered to Pilate, The despair of Judas.
 (Mat_27:11-25) Christ before Pilate.
 (1) Pilate sends Jesus to Herod Luk_23:6-12
 (Mat_27:26-30) Barabbas loosed, Christ mocked.
 (Mat_27:31-34) Christ led to be crucified.
 (Mat_27:35-44) He is crucified.
 (Mat_27:45-50) The death of Christ.
 (Mat_27:51-56) Events at the crucifixion.
 (Mat_27:57-61) The burial of Christ.
 (Mat_27:62-66) The sepulchre secured.

Vs 15-21, Mk 15:6-12, Lk 23:13-20, Jn 18:38 Jesus is again brought before Pilate, who releases Barabbas

Vs 18 Envy Mt 21:38, jn 15:22-25, Gen 37:11 Joseph as a type

Vs 19 dream God uses them often Gen 31:29 and speaking of Joseph
 Rev 12:1-2 speaks to Joseph dream in Gen 37:9-11 I love the
 outcome looking at Joseph as a type. After getting to Egypt (a type of
 the future Kingdom) He gets full control over the largest Kingdom of
 that time. As we know Jesus will get the entire Earth as His kingdom
 someday soon Rev 19:11, 15-16

Vs 21 Jn 5:43 which is actually speaking to the antichrist. Mat 24:4-5,
 Dan 9:26, Rev 6:1-2

Vs 22-26 delivers Jesus to be crucified Mar_15:13-15; Luk_23:20-25;
 Joh_18:39-40; Joh_19:4-16.

Vs 24 water Deut 21:6-7

Vs 25 His Blood Gen 4;10-11, Mat 23:35, Act 5:28

Part 78 Matthew 27:26-34 Jesus Mocked & Delivered to be Crucified

Vs 26-30 Jesus is crowned with thorns and mocked Mar_15:15-20; Joh_19:1-3.

Vs 27 Took Jesus Isa 53:8

Vs 28 Scarlet Robe Psm 69:16-21

Vs 29 Thorns (the orig curse) Gen 3:18, Gal 3:13 Reed Isa 36:6
interesting prophecy?

Vs 30 Spit on Him Psm 22:6, Isa 50:6, 53:3, Zec 13:7

Vs 31-32 Led forth to be crucified, the cross is laid upon Simon: Mk 15:21, Luk 23:26, 2 Cor 4:10

Jesus discourses to the women Luk_23:27-31; Joh_19:16-17.

Jesus Arrives to be Crucified

Vs 33 the arrival at Golgotha Mar_15:22; Luk_23:33; Joh_19:17. This is why I see an alternate location rather than the traditional one. It's a place today known as the Garden Tomb. Here are some pictures and its getting a bit worn down from the centuries but here is an older picture from the 1930's Notice what appears to be a rock formation of a skull. Also this is close to where this garden Tomb is today. Now as we study the crucifixion I want to point out when Jesus died about 3 PM and the next day being a High Sabbath (Passover-Unleavened Bread Lev 23:5-8) Jesus had to be in the tomb by 6 PM. Also realize this included Joseph going to Pilot and getting an audience plus get back and wait for the soldiers to confirm Jesus was dead then take the body and transport it to the tomb. All in under 3 hours. So I can't see the

tomb maybe being where its traditionally located and the body being transferred across town. At this location the tomb is just below where the Crux happen. Also note the camels. This was a major trading route (on the Damacus Road and others) and the romans always wanted to display crucifixion to warn those travelers, hey we don't mess around. Here are some quotes from some who have ben there.

James Gillan says:

May 7, 2023 at 12:18 am

The Romans used Crucifixion as exemplary punishments so possibly the side of the Road to Damascus would be where the three crucifixions took place beneath the place of the skull.

Unknown says:

April 9, 2014 at 7:05 pm

I had a chance to visit the place with my family and had a swedish guide. This man told about some clues that could point in the direction that it actually could be the place:

1. Its close to calvary, as it is written in the gospels
2. There is garden there, as it is written in the gospels John 19:41
3. There is a big water reservoar down under, certainly dated back to time of crusades. You need lot of water to have a garden
- 4.A winepress dated back to time of Jesus is in the garden
5. Inside the tomb, on the wall there is a christmonogram with alpha and omega dated back to the three first centuries ad

6.this is the only of the 40 tombs that you can see from the door opening to burial spot as it described in John 20:5

Reply

Rev. Dr. William Michael McCrocklin says:

March 31, 2021 at 11:45 am

Been there...stepped through door-stone-channel... been inside anteroom... seen finished and unfinished niches... wept at the honor of being in my Savior's 3-day tomb. I am convinced of what I cannot prove... but it is proved as far as I am concerned.

Reply

Larry Golin says:

April 15, 2022 at 6:46 pm

I was there in July of 1992. Really believe it is the true place of Calvary and Jesus Resurrection. However, when I saw all of it, I could not control myself. I cried and said out loud"Jesus my Lord, why did you do this for me? Iam a sinner , your enemy. But You DID Pay the full price for all my sin and I am a new person because of it.

HAMDULILAH

Vs 34 the offer of the stupefying drink refused Mar_15:23 wine with myrrh typically given as a pain reliever but I can also see that Jesus kept his promise to His followers and us in Matt 26:29

Part 79 Matthew 27:35-56 Jesus is Crucified in Our Place

Vs 35-38 Jesus is crucified between two thieves Mar_15:24-28;
Luk_23:33-38; Joh_19:18-24

Luk_23:34 He utters the first cry from the cross, "Father, forgive," etc.

VS 35 The soldiers part His garments Mar_15:24; Luk_23:34;
Joh_19:23 mentions that the vesture was not divided a prophecy from
Psm 22:18

VS 39-44 The Jews mock Jesus Mar_15:29-32; Luk_23:35-38

VS 44 The thieves rail on Him, but one repents and believes
Luk_23:39-43. tell story of what may happen at the bemi seat
Luk_23:43. The second cry from the cross, "To-day shalt thou be with
me," etc.

Joh_19:26-27 The third cry, "Woman, behold thy son"

Vs 45 The darkness Mar_15:33; Luk_23:44.

Vs 46-47 The fourth cry, "My God," etc. Mar_15:34-36

Joh_19:28 The fifth cry, "I thirst". Jdg_15:18, Psa_22:15; Psa_69:3,
21

Joh_19:30. The sixth cry, "It is finished" The price is paid in full

Luk_23:46. The seventh cry, "Father, into thy hands," etc.

Vs 50 Our Lord dismisses his spirit Mar_15:37; Luk_23:46; Joh_19:30.

Vs 51 The veil which was rent was the veil which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement, mention Lev_16:1-30 The rending of that veil, which was a type of the human body of Christ Heb_10:20 signified that a "new and living way" was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ's. (cf); Heb_9:1-8; Heb_10:19-22.

Vs 52-53 Graves That these bodies returned to their graves is not said and may not be inferred. The wave-sheaf Lev_23:10-12 typifies the resurrection of Christ, but a sheaf implies plurality. It was a single "corn of wheat" that fell into the ground in the crucifixion and entombment of Christ Joh_12:24, it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of "just men made perfect" Heb_12:23 from Paradise, went with Jesus Eph_4:8-10 into heaven.

Vs 53 Holy City would seem to be Jerusalem and the temple Acts 6:13, Mat 4:5

Vs 54-56 Truly this was the Son of God Mk 15:39-41, Lk 23:47-49

We will stop there and handle the entombment and resurrection tomorrow.

Part 80 Matthew 27:57-28:10 Jesus Entombment and Resurrection

Vs 57-58 Mk 15:42-45, Lk 23:50-52, John 19:38-39 So we pick up at the point where Jesus has now Given up the Ghost and Joseph of Arimathea who was not only wealthy but also a disciple of Christ. Not one of the 12 but a follower. Went to Pilot to request the Body. I want you to realize how fast this had to happen. Jesus gave up the ghost at 3 PM in the afternoon and his body had to be in the grave by 6 PM.

That gave Joseph 3 hours to make this happen.

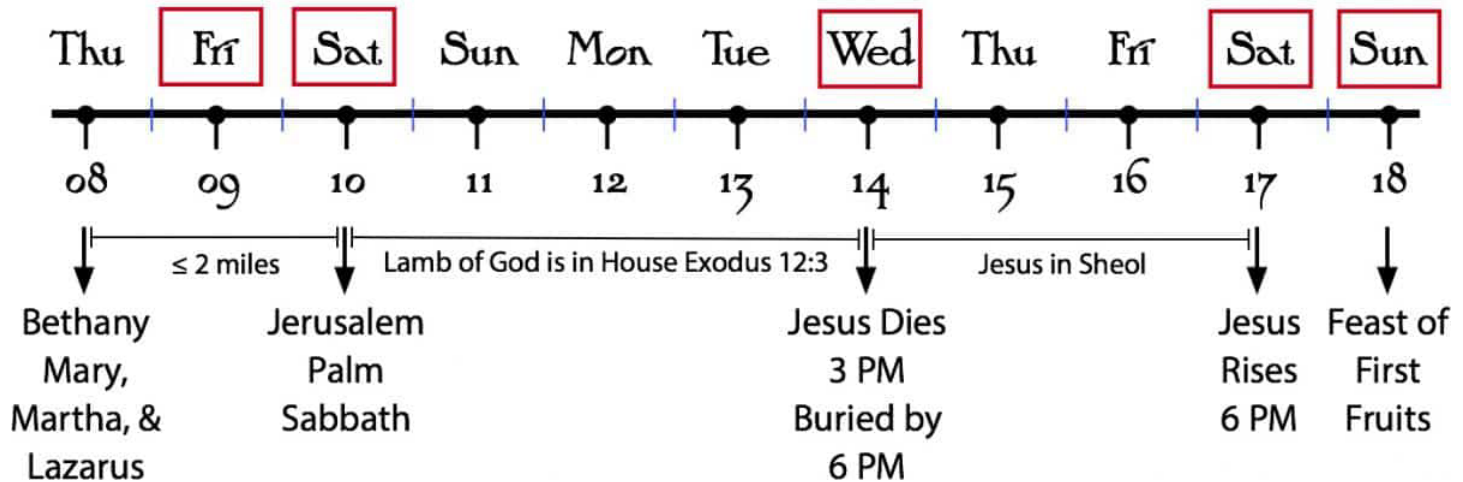
Vs 59-60 Mk 15:45-46, Luk 23:53-54, John 19:40-42, Took Jesus and quickly prepared him for burial. Notice in John account how the tomb was close to the crucifixion. I think this is pretty solid evidence that the Garden Tomb is the right one.

Vs 61, Mk 15:47, Luk 23:55, we see also the ladies and probably John who has more detail followed Joseph and Nicodemus to the site Now the next day being the first day of unleavened bread was also a no work day which brings us to Saturday a regular sabbath.

So my timeline is as follows: Ok Back to Passion week Lets look at this calendar to get an idea why I believe Wednesday

Passover Week

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Passover A Passover on Wednesday is the only day of the week that works with all Biblical accounts of the crucifixion. Yahshua was in the grave "three days and three nights" Matthew 12:40. From Wednesday just before sunset [even] to Saturday just before sunset [even] is three days and three nights.

The fact that the day following Yahshua's crucifixion was a Sabbath (Mark 15:42, Luke 23:52-54, & John 19:31) (note 23:53 was a fulfilled {Prophecy of Isa 53:9}) does not prove He was crucified on a Friday. According to the Law of Moses, the day following Passover (which is also the first day of the feast of unleavened bread) is also, always a Sabbath day of rest to be observed like the 7th day weekly Sabbath no matter what day of the week it falls on. (See Leviticus 23:4-8, Numbers 28:16-18, and take special notice of John 19:31 again. The Sabbath immediately following Yahshua's crucifixion was no ordinary Sabbath.)

Understanding that it was a Wednesday Passover and crucifixion also solves apparent conflicts in the Gospel records. In Luke 23:55,56 it says that the women (Mary Magdalene and Mary the mother of James) went and prepared anointing spices and oils BEFORE the Sabbath. In Mark 16:1 it says that they bought them AFTER the Sabbath! The answer lies in the fact that there are two different Sabbaths being referred to here. The women both bought and prepared the spices on

the same day. The day of the week was Friday. When Mark says they bought the spices AFTER the Sabbath, the Sabbath he is referring to was the special Thursday Sabbath ...the first day of unleavened bread that followed the day of Passover. When Luke says they prepared the spices and then rested the Sabbath, the Sabbath he is referring to is Saturday ...the weekly Sabbath.

There is also proof found in Matthew 28:1 that there were two Sabbaths. Most Bible translations render this word "Sabbath" in the singular because translators, believing the traditional Friday crucifixion scenario, couldn't make any sense of the fact that the Greek manuscripts all render this word in the plural. This fact can be verified by anyone with a Greek interlinear translation or Greek lexicon. Matthew 28:1 therefore should read, "Now after the SABBATHS as the first day of the week began to dawn...".

the end: The Hebrew word Sabbath from which our English word is derived, signifies rest, and is applied to all solemn festivals, equally with that one day of every week devoted to the worship of God; Eze_20:21(Same word but has the proper s to denote multiple), "they polluted my sabbaths." Three evangelists say, the transaction recorded in this verse, occurred upon the first day of the week, early in the morning, about sunrising, and John says, while it was yet dark. Οψε [G3796], σαββατων [G4521], does not signify "in the evening of sabbath," but "sabbaths." Hence, the great feast having been concluded, the term "end of the sabbaths" denotes the time very clearly.

Therefore, for all the records to add up it must be concluded that Yahshua was crucified on a Wednesday.

Vs 61-66 Meanwhile back at the Palace!! I always wanted to say that. I love how Pilot says go ahead and try(Im paraphrasing)

Vs 63 After three **Mat_16:21;17:22-23**;20:19; 26:61; Mar_8:31; 10:34; Luk_9:22,18:33, 24:6-7; **Joh_2:19**

The order of events, combining the four narratives, For Sunday Morning is as follows:

Three women, Mary Magdalene, and Mary the mother of Jesus, and Salome, start for the sepulchre, followed by other women bearing spices. Mt. 28:1-7, Mk. 16:1-5, Lu. 24:1-2, Jn. 20:1

The three find the stone rolled away (due to earthquake in Mat 28:2-4), and Mary Magdalene goes to tell the disciples Luk_24:3-10; Joh_20:1-2.

Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord Mat_28:2. She goes back to meet the other women following with the spices.

Mary Magdalene Telleth Peter ,Mk. 16:10, Jn. 20:2

Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away Joh_20:3-10.

Mary Magdalene returns weeping, sees the two angels and then Jesus Joh_20:11-18 and goes as He bade her to tell the disciples. Mk. 16:9, 1 Co 15:4

Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the two angels.; Luk_24:4-5; Mar_16:5. They also receive the angelic message, and, going to seek the disciples, are met by Jesus. Mat_28:8-10, Psm 16:10

We will stop here and continue with the rest of Jesus appearances the 40 days after his resurrection. Plus a bit of a preview of the next study. I want to try and do a study of Acts but with a twist. As Paul visits or writes to other churches, we will study the corresponding Letter Paul wrote to them. Trying to understand these places and how the letters show us not only Gods word for us thru Paul but what was happing in those places during that time period.

Part 81 Matthew 28:11-15 Jesus Appearance's 1st Week after Resurrection

Lets read thru Chapt 28 and pick back up at verse 11, This first part today is a side scene of those guards that watched the Tomb. Now they know the truth that no one took Jesus out of the grave since we see the religious leaders want to bribe them. Also realize that falling asleep on Guard duty is a very serious charge and even today is punished. But back then it usually meant death.

Just a few comments this part is only in Matthew, vs 12 Money the root of all evil. They say everyone has a price to where they would do anything but I hope if it comes to that the Lord will give me the strength to endure. I would not want to face Jesus with that hanging over me. Like Judas who did take the money but regret it at the end Matt 27:3-5

Vs 14 persuaded here is confirmed what the punishment was for loosing a prisoner here in Acts 12:18-19 Peter you remember was able to escape with the Lord's help. But those guards were executed. Now back to the events of the rest of Matthew and the other gospels up until Jesus ascension. Lets look at this from the point of view of when Jesus appeared and to whom. We will get back to the rest of Matthew at the ascension.

Jesus

The order of our Lord's appearances would seem to be: On the day of his resurrection:

- (1) To Mary Magdalene Mk 16:9, Joh_20:11-17, 1 Co 15:4.
 - a. Jn 20:17 Ascended Heb 4:14-15, brethren Heb 2:11 , My Father and Your Father Eph 1:3, Gal 4:6
- (2) To the women returning from the tomb with angelic message Mat_28:8-10.
- (3) To Peter, probably in the afternoon Luk_24:34; 1Co_15:5.
- (4) To the Emmaus disciples toward evening Mk 16:12-13, Luk_24:13-35.

(5) To the apostles, except Thomas Luk_24:36-48; Joh_20:19-25, 1 Cor 15:5.

Lk 24:39 Hands Preophecy fulfilled Zech 13:6, Question is what friend. Chuck believes it's the doubt in the Disciples of his resurrection that hurt the most. 1 Jon 1:1

Lk 24:41 Believed Gen 45:26(a pattern), Acts 12:14, any meat Acts 10:40-41

I have a separate section on Luk 24:44 Ill save until the end if time allows. Speaking to how the Psalms prophecy Jesus first coming.

Jon 20:19 Eph 2:17, vs 20 Showed Col 1;20, vs 22 Breathed on them Gen 2:7, 1 cor 15:45, vs 25 Except Zec 12:10, vs 28 My Lord Phil 2:10-11, vs 29 Blessed are those (us the Church) Rom 4:18-20, 2 Cor 5:7

Ill stop here and continue tomorrow.

Part 82 Matthew 28:16-20 Jesus Appearance's 2nd Week unto Ascension

Eight days afterward:

- (1) to the apostles, Thomas being present Mk 16:14-18, Joh_20:26-29.
 - a. Mk 16:17-18 I believe was only for the period of the Apostles as we see in Acts 2:4, 4:29-31, 5:12, 9:32-35, 16:18, 28:3-6, notice that it was more than a request they really had this ability. Now of course we should pray for all these things but now its not a definite but only a request that jesus will do if it his will. Also on the tongues I see more of an ability to learn languages.

In Galilee: (1a) To the seven by the Lake of Tiberias Joh_21:1-24.

VS 15 Love(Jesus) = Agapas Divine love Jon 14:21, Lk 10:27 Love peter Phileo a lessor degree like a friend

Vs 16 Jesus Agapis, Peter Phalio feed my sheep 1 Pet 5:1-3

Vs 17 Jesus uses peters love which seems to upset Peter but I think it gave a driving force for Peter to become more Like Jesus.

Vs 19 by what death 2 Pet 1:14 I like that Jesus confirms his repentance by saying again Follow Me from mat 4:19, 16:24

Vs 21 what shall Gal 2;7-9

(2) On a mountain Mat_28:16-20, to the apostles

(3) and five hundred brethren 1Co_15:6.

At Jerusalem and Bethany again:

(1) To James 1Co_15:7.

(2) To the eleven at the Ascension; Mar_16:19-20; Luk_24:50-53; Act_1:4-9.

Mk 16:19 Received Eph 4:8-10, vs 20 Working Heb 2:4

To Paul:

(1) Near Damascus Act_9:3-6; 1Co_15:8

(2) In the temple Act_22:17-21; Act_23:11.

To Stephen outside Jerusalem Act_7:55.

To John on Patmos Rev_1:10-19.

Lets pick up here with vs Lk 24:44 Psalms 118:29 :O give thanks unto the Lord

The Messianic Psalms: Summary. That the Psalms contain a testimony to Christ our Lord Himself affirmed (Luk_24:44) and the New Testament quotations from the Psalter point unerringly to those Psalms which have the Messianic character. A close spiritual and prophetic character as surely identifies others. Christ is seen in the Psalms (1) in two general character, as suffering (for example Psalms 22), and as entering into His kingdom glory (for example Psalms 2; Psalms 24.) Compare (Luk_24:25-27).

(2) Christ is seen in His person

(a) as Son of God (Psa_2:7) and very God; (Psa_45:6); (Psa_45:7); (Psa_102:25); (Psa_110:1).

(b) as Son of man (Psa_8:4-6)

(c) as Son of David (Psa_89:3); (Psa_89:4); (Psa_89:27); (Psa_89:29).

(3) Christ is seen in His offices

(a) as Prophet (Psa_22:22); (Psa_22:25); (Psa_40:9); (Psa_40:10).

(b) as Priest (Psa_110:4) and

(c) as King (for example Psalms 2; Psalms 24.)

(4) Christ is seen in His varied work. As Priest He offers Himself in sacrifice (Psa_22:1-31); (Psa_40:6); (Heb_10:5-12) and, in resurrection, as the Priest-Shepherd, ever living to make intercession; (Psa_23:1-6); (Heb_7:21-25); (Heb_13:20). As Prophet He proclaims the name of Jehovah as Father; (Psa_22:22); (Joh_20:17). As King He fulfils the Davidic Covenant (Psa_89:1-52) and restores alike the dominion of man over creation; (Psa_8:4-8); (Rom_8:17-21) and of the Father over all. (1Co_15:25-28).

(5) The Messianic Psalms give, also, the inner thoughts, the exercises of soul, of Christ in His earthly experiences. (See, e.g, (Psa_16:8-11); (Psa_22:1-31); (Psa_22:1-17).

| | | | | | |
|---|--------------|--------------|--------------|--------------|-----------|
| 242. The Earthquake | Mt. 28:2-4 | | | | |
| 243 Women Come to the Sepulchre to Anoint the Body | Mt. 28:1-7 | Mk. 16:1-5 | Lu. 24:1-2 | Jn. 20:1 | |
| 243a. Women Find Tomb rolled away and 2 Angels | | | Luk 24:3-10 | | |
| 244. Mary Finds the Tomb is Empty | | | | Jn. 20:2 | |
| 245. Mary Magdalene Telleth Peter | | Mk. 16:10 | | Jn. 20:2 | |
| 2456a Peter & John look into empty tomb and leave | | | | Jn. 20:3-10 | |
| 246. Jesus Appears to Mary Magdalene | | Mk. 16:9 | | Jn. 20:11-17 | 1 Co 15:4 |
| 247. Jesus Appears to the Other Women | Mt.28:8-10 | | | | Ps 16: 10 |
| 248. The Report of the Watch | Mt. 28:11-15 | | | | |
| 249. His Appearance to Peter | | | Lu. 24:34 | | 1 Co 15:5 |
| 250. His Appearance to the Disciples at Emmaus | | Mk. 16:12-13 | Lu. 24:13-35 | | |
| 251. His Appearance to the Disciples, Thomas Absent | | | Lu. 24:36-48 | Jn. 20:19-25 | 1 Co 15:5 |
| 252. His Apperance to the Eleven, Thomas Present | | Mk. 16:14-18 | | Jn. 20:26-29 | |
| 253. His Appearance in Galilee | Mt.28:16-20 | | | Jn. 21:1-24 | |
| 254. The Miraculous Draught of Fishes | | | | Jn. 21:6 | |
| 255. His Appearance to Five Hundred | | | | | 1 Co 15:6 |
| 256. His Appearance to James | | | | | 1 Co 15:7 |
| 257. His Appearance at the Time of His Ascension | | Mk. 16:19-20 | Lu. 24:50-53 | | Act 1:4-9 |