

The Gospel of Matthew

Study Outline

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I am sincerely grateful to Chuck Missler
(Koinonia House -- www.khouse.org)
for lighting a fire under me regarding God's Word.

The Holy Spirit used his uncompromising, scholarly, and in-depth approach to
Bible Study to speak to me in a way that has never happened before.

Within me has now been ingrained a passion to know and understand the Bible,
to deeply respect and honor it for what it is, and to treat it very seriously because
it is indeed the very Words of God.

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These notes were written for use in our Home Bible Study. They were developed to encourage a regular verse-by-verse study of the Bible: this is the best way to immerse ourselves in God's Word. It needs to be read and studied "c-2-c", that is, "cover-to-cover." We need to involve ourselves with the "whole counsel of God" (Acts 20:27), not just the popular or favorite passages.

In addition, it is essential to document how the Lord speaks and instructs us as we study His Word. We are responsible to know His Word, and make it a part of our everyday life.

These notes are being made available to encourage you to engage in a daily, personal, and serious study of God's Word.

"Your word is a lamp to my feet and a light to my path." -- Psalm 119:105

"Your word I have hidden in my heart, that I might not sin against You." -- Psalm 119:11

"I went by the field of the lazy man, and by the vineyard of the man devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down." -- Proverbs 24:30-31

*"Because of laziness the building decays, and through idleness of hands the house leaks."
-- Ecclesiastes 10:18*

Lesson 1: Introduction + Matthew 1-2

I. Introduction

A. Four Gospels

1. each corresponds to one of the 4 faces seen at the throne of God (Ezekiel 1:10; 10:14; Revelation 4:7)
 - a. Matthew--lion
 - b. Mark--ox
 - c. Luke--man
 - d. John--eagle
2. the Israelites were to camp according to their "standard" or "banner": Numbers 2:1-2
 - a. it can be shown that these same images were probably the standards that they camped around
 - b. with the holiness of God in the middle (the tabernacle)

B. Matthew, the book

1. author
 - a. none of the Gospels explicitly state who their authors are
 - b. early church accepted Matthew as being the author
2. date
 - a. most agree that it was probably the first Gospel written
 - b. written in the 50's to 60's A.D.
3. based around five major discourses
 - a. Sermon on the Mount: Matthew 5-7
 - b. Commissioning of the Twelve: Matthew 10
 - c. Seven Kingdom Parables: Matthew 13
 - d. Childlikeness of the Believer: Matthew 18
 - e. Olivet Discourse: Matthew 24-25
4. emphasizes what Jesus said
 - a. Mark emphasizes what Jesus did
 - b. Luke emphasizes what Jesus felt
 - c. John emphasizes who Jesus was (God)
5. the phrase "kingdom of heaven" is used exclusively by Matthew
 - a. it's used 32 times
 - b. the phrase "kingdom of God" is used by the other Gospels
6. the word "kingdom" is used more than 50 times
7. another key phrase is "that it might be fulfilled"
 - a. emphasizes that Jesus came to fulfill prophecy
 - b. Matthew presents Jesus as the promised Messiah
8. Matthew emphasizes Old Testament prophecies
 - a. stitches the Old and New Testaments together
 - b. makes reference to the Old Testament at least 60 times with about 40 quotations
 - (i) none in the other Gospels

C. Matthew, the person

1. also called Levi
2. a tax collector: Matthew 9:9; 10:3; Mark 2:14; Luke 5:27-28
 - a. tax collectors were despised individuals
 - (i) considered to be traitors, selling out to the Romans
 - (ii) they were allowed to prey off their own people
 - b. he had to have had business savvy; he knew how to handle money
 - c. he had to be literate; he possibly had shorthand skills
 - (i) he may have written down Jesus' discourses verbatim!
3. left it all to follow Jesus: Matthew 9:9; Mark 2:14; Luke 5:27-28
4. made a great feast for Jesus and his tax collector buddies: Matthew 9:10; Mark 2:15; Luke 5:29
5. one of the 12 Disciples: Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13

- II. Genealogy of Jesus: Matthew 1:1-17
- A. Hebrews did not have words to describe grandparents
 - 1. father-son relationships may not automatically mean adjacent relationships
 - 2. some genealogies may skip levels
 - B. in the four Gospels there are three genealogies
 - 1. Matthew traces Jesus' line back to Abraham, emphasizing His legal right to the throne
 - 2. Luke traces Jesus back to Adam, emphasizing His humanity
 - 3. John's genealogy is in the first three verses, showing that Jesus was God and preexistent
 - 4. Mark doesn't have one because no one is concerned about the lineage of a servant
 - C. "Son of Abraham" and "Son of David" obviously refers to a series or line: Matthew 1:1
 - D. female names are rare in Jewish genealogies, but in Jesus' genealogy there are 5!
 - 1. Tamar: Matthew 1:3
 - a. Genesis 38
 - 2. Rahab, a Gentile: Matthew 1:5
 - 3. Ruth, a Gentile: Matthew 1:5
 - 4. Uriah's wife (Bathsheba): Matthew 1:6
 - 5. Mary: Matthew 1:16
 - E. Perez: Matthew 1:3
 - 1. one of the illegitimate twin sons of Judah by Tamar: Genesis 38
 - a. his twin brother was Zarah
 - 2. "may your house be like the house of Perez": Ruth 4:12
 - a. refers to the fact that an illegitimate child cannot enter the assembly of the Lord until the 10th generation
 - (i) "No one of illegitimate birth shall enter the assembly of the Lord; none of his descendants, even to the tenth generation, shall enter the assembly of the Lord.": Deuteronomy 23:2
 - b. there are ten generations from Perez to David: Ruth 4:18-22
 - c. this was a prophecy about the coming of the king
 - F. blood curse of Jeconiah/Coniah/Jehoiachin: Matthew 1:11
 - 1. Jeconiah was such an evil person that God pronounced a curse on him, such that none of his offspring would ever sit on the throne: 2 Chronicles 36:8-9; Jeremiah 22:24-30
 - a. this forced a virgin birth
 - b. Matthew's genealogy from David to Joseph represents Jesus' legal right to the throne
 - c. Luke's genealogy follows the bloodline from David to Jesus
 - (i) Luke goes all the way back to Adam, thereby reflecting Jesus' relation to all men
 - (ii) Luke's emphasis is that Jesus was a man
 - G. "fourteen generations": Matthew 1:17
 - 1. "fourteen... fourteen... fourteen"
 - a. multiples of 7, 3 times
 - b. very orderly
 - c. certainly not a coincidence
 - 2. three, Ahaziah, Joash, and Amaziah are missing between Joram and Uzziah in Matthew 1:8
 - a. see the list in 1 Chronicles 3:10-12
 - b. they were involved in idolatry and all died violent deaths
 - (i) 2 Kings 8, 9, 12, 14
 - c. maybe their names have been deliberately blotted out of history
 - (i) "You shall not make for yourself a carved image... you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me": Exodus 20:4-5
 - (ii) because of idolatry, "the Lord shall blot out his name from under heaven": Deuteronomy 29:20
 - 3. Jehoiakim is missing between Josiah and Jechoniah in Matthew 1:11
 - a. see the list in 1 Chronicles 3:14-16
 - b. again, maybe his name has been deliberately blotted out of history

4. "captivity in Babylon" ended the throne of David and started the "times of the Gentiles"
 - a. no one has sat on the "throne of David" since the Babylonian captivity
 - b. the "throne of David" is a literal throne
 - c. it's was prophesized and promised that Jesus will rule from the "throne of David"
 - (i) Isaiah 9:6-7
 - (ii) Micah 5:2
 - (iii) Luke 1:31-33
 - (iv) many modern churches deny this
 - even some Christmas Carols deny this!

III. Birth of Jesus: Matthew 1:18-25

- A. proves that Joseph, nor any other human was the physical father of Jesus
- B. the virgin birth is also chronicled in Luke 1:26-38
- C. Mary and Joseph were "betrothed" or "engaged"
 1. "betrothed" and "wife" are often used together in Scripture
 - a. before being married Jacob called Rachel his wife: Genesis 29:21
 - b. Deuteronomy 20:7; 22:23-24
 - c. Joseph is called Mary's husband: Matthew 1:19
 - d. it was a contract or covenant: Malachi 2:14
 - (i) therefore an engagement had to be formally terminated by a certificate of divorce
 - e. engagements typically lasted one year
 2. but their marriage had not yet been consummated through sexual intimacy: Matthew 1:18, 25
 - a. until after Jesus was born: Matthew 1:25
 - (i) Scripture teaches that Mary did not remain a virgin throughout her life
- D. "Joseph... was minded to put her away secretly": Matthew 1:19
 1. the punishment could have been death: Deuteronomy 22:22-24
 2. he loved her that much that he didn't want her to be humiliated or punished
 3. "he writes her a certificate of divorce": Deuteronomy 24:1
- E. Mary's sudden pregnancy is clearly explained to Joseph: Matthew 1:20-21
 1. the 1st of 5 dreams of divine guidance in these 2 chapters
 - a. Matthew 1:20
 - b. Matthew 2:12
 - c. Matthew 2:13
 - d. Matthew 2:19
 - e. Matthew 2:22
 2. God is at work in this: Matthew 1:20
 3. God will be bringing salvation: Matthew 1:21
 - a. "Jesus" is the Latin rendering of the Greek, which in turn is a rendering of the late Hebrew and Aramaic, meaning "Jehovah (YAHWEH) will save" or "the salvation of the Lord"
- F. "that it might be fulfilled...": Matthew 1:22-23
 1. key phrase in Matthew: he's proving to the Jews that Jesus fulfilled the prophecies of the Messiah
 2. partially quotes Isaiah 7:14
 - a. "the Lord Himself shall give you a sign... the virgin will conceive": Isaiah 7:14
 - (i) it's a miraculous sign
 - (ii) "young woman" (RSV) is incorrect
 - (iii) a young woman becoming pregnant is not much of a sign!
 3. "the virgin": Matthew 1:23
 - a. "a virgin" (KJV) is incorrect
 - b. there is a definite article in the original Hebrew and Greek texts to indicate "the virgin"
 - (i) God had it all planned out!
 - c. the Hebrew and Greek words for "virgin" clearly indicate a chaste woman
 - (i) the Greek word is especially unambiguous
 - (ii) "young woman" (Isaiah 7:14 RSV) is incorrect
 4. Immanuel = "God with us"
 - a. Matthew is emphasizing that the Messiah was really "God with us"

- G. Joseph obeyed the angel in the dream: Matthew 1:24-25
 - 1. "did not know her till": Matthew 1:25
 - a. "know her" is a Biblical euphemism for sexual intercourse
 - b. indicates that Mary did not remain a virgin
 - 2. many references and techniques prove that Jesus was born in 2 B.C.
 - a. an error in Josephus' writings regarding an eclipse have misled many to believe 4 B.C.

IV. The Visit of the Magi: Matthew 2:1-12

- A. Herod: Matthew 2:1
 - 1. refers to Herod the Great
 - 2. historical references contemporary to that day say he died on January 14, 1 B.C.
 - a. many modern references say he died sometime in 4 B.C.
- B. Magi or wise men: Matthew 2:1
 - 1. "magoi" were Persian-Parthian "king makers"
 - 2. the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc. (Thayer's Greek Definitions)
 - 3. western tradition says there were 3 Magi, arriving on Epiphany, 6 January
 - a. in the 3rd century the "Magi" became "Kings"
 - b. in the 6th century they were given names, Balthasar, Melchior, and Gasper
 - c. in the 7th century they suddenly became representatives of each of the 3 sons of Noah
 - d. in the 14th century Armenian tradition said they were kings of Arabia, Persia, and India
 - 4. eastern tradition says there were 12 Magi, arriving on Christmas, 6 January
- C. "born King of the Jews": Matthew 2:2
 - 1. Herod was not Jewish; he was Idumean, a descendant of Esau
 - a. he was not "born" into it
 - 2. this question was an insult to him because he had contrived and bribed his way into that office
- D. "we have seen His star": Matthew 2:2
 - 1. how did the Magi know to be looking for a special sign, and how did they know that it had something to do with the King of the Jews?
 - a. quite possibly from Daniel
 - (i) Daniel was put in charge of them: Daniel 4:9; 5:11
 - (ii) Daniel may have taught them more than what is recorded in Scripture
 - (iii) Daniel may have been told a lot more than what is recorded in Daniel 8-12
 - 2. definitely not a normal, natural occurrence, such as a planetary conjunction
 - a. natural occurrences would not have been very special to them because they were so well-versed in astronomy
 - b. they knew to look for something very unique
 - c. it moved to guide them
- E. "Herod the king... was troubled": Matthew 2:3
 - 1. he was paranoid
 - a. he built many (7? 12?) fortresses, such as Masada
 - 2. he may have wanted to ensure that he and his family would maintain control of the throne
- F. "...and all Jerusalem": Matthew 2:3
 - 1. three guys on camels could not cause an entire major metropolitan area to become upset
 - 2. for safety people often traveled long distances in large groups
 - 3. these Magi were high-ranking officials so they must have had a large entourage and many well-armed escorts
 - 4. their intentions were unknown
 - a. for all they knew these Magi were attempting to perpetrate a border incident which could bring swift reprisal from Parthian armies
- G. the chief priests and scribes knew where the Christ would be born: Matthew 2:4-6
 - 1. they quote Micah 5:2
 - a. "whose goings forth are from of old, from everlasting" indicates Jesus' was preexisting

2. "Bethlehem" = "house of bread"
 - a. Bethlehem Ephratah was the city of David's ancestors: 1 Samuel 17:12
 - b. the site of Rachel's tomb
 - (i) Genesis 35:19; 48:7
 - (ii) Matthew 2:18
 - c. where Ruth was from: Ruth 1:2; 4:11
 - d. the predestined site of the Messiah's birth: Micah 5:2
3. this is actually an indictment of them
- H. the star reappeared to guide them: Matthew 2:9-10
 1. they were extremely happy because they were about to complete a centuries-old vigil and solve a puzzle they've had for centuries
 2. they did not follow the world's guidance
 3. the star may not have led them to Bethlehem
 - a. some want to think it led them to Nazareth
- I. "into the house": Matthew 2:11
 1. Joseph and Mary certainly didn't stay in the stable any longer than necessary!
 - a. contrary to the popular Nativity Scenes, the Magi did not visit them while they were in the stable
 2. "young child" (Greek, "paidion")
 - a. not "babe" (Greek, "brephos") as in Luke 2:16
 - b. Jesus was no longer an infant at this point
 - c. Jesus was up to 2 years old when the Magi visited Him
 - (i) derived from Matthew 2:16
 3. "worshipped Him"
 - a. the first people to worship Jesus were Gentiles!
- J. three gifts are listed: Matthew 2:11
 1. but could have been more
 2. gold speaks of His deity
 3. frankincense speaks of His priesthood
 - a. it was mixed in with bread offerings by the priests: Leviticus 2
 4. myrrh speaks of His death
 - a. it's crushed and used as an ointment or spice for burial
 5. gifts of gold and incense will be given to Him during the Millennium: Isaiah 60:6
 - a. but no myrrh because His death is over with
- K. 2nd of 5 dreams: Matthew 2:12
 1. emphasizes God's orchestration of these events
 2. the Magi were well-known for the interpretation of dreams, so this may not have been unusual for them
 3. if they were in Nazareth they were well north of Jerusalem, already far in the direction of their way home, and out of the reach of Herod
- V. Herod's Reaction--Death to the Children: Matthew 2:13-23
 - A. they flee to Egypt: Matthew 2:13-15
 1. 3rd of 5 dreams: Matthew 2:13
 - a. Joseph received very clear instructions: go to Egypt
 2. "that it might be fulfilled...": Matthew 2:15
 - a. quotes Hosea 11:1
 - (i) originally spoke of Israel
 - (ii) a "Father-Son" relationship is often seen between God and Israel
 - Exodus 4:22
 - Jeremiah 31:9
 - (iii) a double fulfillment of a prophecy
 - (iv) a parallel can be made between the history of Israel and the life of Christ

- B. Herod kills the children: Matthew 2:16-18
 - 1. "two years old and younger": Matthew 2:16
 - a. may indicate that Jesus was definitely not an infant at this time
 - (i) but still less than 2 years old
 - 2. the last thing Herod knew was that they were headed to Bethlehem
 - 3. "Then was fulfilled...": Matthew 2:17-18
 - a. quotes Jeremiah 31:15
 - (i) Rachel is an idiom of "mother Israel"
 - b. Rachel's tomb was in Bethlehem
 - (i) she died in childbirth: Genesis 35:16-18
 - (ii) Rachel named her son "Benoni", son of my sorrows
 - "A Man of sorrows and acquainted with grief.": Isaiah 53:3
 - (iii) Jacob renamed him "Benjamin", son of my right hand
 - "Let Your hand be on the Man of Your right hand, on the Son of man whom You have made strong for Yourself.": Psalm 80:17
 - "The Lord said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool.'": Psalm 110:1
 - (iv) in the names we see the prophecies of the Messiah being the suffering servant and the coming king
- C. they return to Israel: Matthew 2:19-23
 - 1. Herod was dead so it was safe to leave Egypt and go back to Israel
 - 2. they probably were not in Egypt too long, maybe a few months
 - 3. 4th of 5 dreams: Matthew 2:19
 - a. Joseph was told to return to Israel
 - 4. 5th of 5 dreams: Matthew 2:22
 - a. Joseph was directed to Galilee
 - (i) outside of Judea, well to the north
 - (ii) many Gentiles in that area
 - (iii) being from that area was a sign of contempt
 - 5. "that it might be fulfilled... 'He shall be called a Nazarene'": Matthew 2:23
 - a. a pun regarding the Hebrew word, "netser"
 - (i) netser (H5342) = "*branch*"
 - (ii) "There shall come forth a Rod from the stem of Jesse, and a *Branch* shall grow out of his roots.": Isaiah 11:1
 - (iii) from where Nazareth got its name
 - b. another Hebrew word used for Branch is "tsemach"
 - (i) tsemach (H6780) = branch, sprout, growth, offshoot
 - (ii) Isaiah 4:2
 - (iii) Jeremiah 23:5; 33:15
 - (iv) Zechariah 3:8; 6:12

Lesson 2: Matthew 3

- I. John the Baptist: Matthew 3:1-12
 - A. there is a 30 year gap between chapters 2 and 3
 - B. John the Baptist was born into the priesthood
 - 1. his father, Zacharias was a priest: Luke 1:5-80
 - 2. John obviously did not pursue the priesthood
 - a. he preached outside the camp: Matthew 3:1
 - b. "And the child grew and became strong in spirit and was in the deserts until the day of his showing to Israel.": Luke 1:80
 - c. "the word of God came unto John the son of Zacharias in the wilderness": Luke 3:2
 - C. he was a relative of Jesus: Luke 1:36
 - 1. they may have known each other, and may even have grown up together
 - D. all the Gospels speak of John the Baptist
 - 1. Matthew 3:1-12
 - 2. Mark 1:2-8
 - 3. Luke 3:1-6
 - 4. John 1:15-28
 - E. John was called to be a herald
 - 1. Malachi 3:1
 - 2. Luke 1:15-17
 - 3. John 1:29-31
 - 4. "the doorkeeper"?: John 10:2-3
 - F. John's message was of repentance: Matthew 3:2
 - G. John the Baptist fulfilled prophecy: Matthew 3:3
 - 1. quotes Isaiah 40:3
 - H. dressed like Elijah: Matthew 3:4
 - 1. compare to 2 Kings 1:8
 - 2. there is a conjecture that John was actually wearing Elijah's mantle
 - a. tradition says Elijah's mantle was kept in the temple
 - b. a legend says that when John's father was told that he would have a son (Luke 1:11-20) he took Elijah's mantle and kept it for his son
 - c. this may be why the Jewish delegation asked John whether he was Elijah (John 1:19-23)
 - I. John had a huge following: Matthew 3:5-6
 - 1. the message of repentance was well-accepted? just like it would be today?!
 - a. there are a lot of hungry, thirsty, and hurting people out there!
 - 2. the Jewish leaders sent out a delegation to investigate: John 1:19-28
 - J. John's reaction to the Pharisees and Sadducees: Matthew 3:7-12
 - 1. these are the religious "right-" and "left-wings"; the conservatives and liberals
 - 2. "brood of vipers": Matthew 3:7
 - a. a distinct insult
 - b. might be calling them "sons of Satan"
 - (i) "Now the serpent was more cunning than any beast of the field...": Genesis 3:1
 - (ii) "...that old serpent, called the Devil, and Satan...": Revelation 12:9
 - c. Jesus said to the Pharisees, "Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.": Matthew 12:34
 - 3. "Who warned you to flee from the wrath to come?": Matthew 3:7
 - a. he's challenging the religious leaders' theology
 - b. he's saying that they're following an empty religion
 - c. he's saying that nothing they're doing is preparing them for what is coming
 - d. the Holy Spirit, through Matthew doesn't take too much time before introducing the coming judgment

4. "bear fruits worthy of repentance": Matthew 3:8
 - a. he's calling them hypocrites
 - b. he's saying that everything they're doing is useless
 - c. "I will show you my faith by my works": James 2:18
5. heritage doesn't automatically guarantee anything: Matthew 3:9
 - a. being from the line of Abraham was important to them
 - (i) it was a matter of pride
 - b. God was not obligated to them just because they're from the line of Abraham
 - (i) God could not look the other way on their sin just because they're Jewish
6. "these stones": Matthew 3:9
 - a. also mentioned in Luke 3:8
 - b. John was baptizing in "Bethabara": John 1:28
 - (i) it's across from Jericho
 - (ii) "Bethabara" = "house of passage"
 - (iii) this is where the Israelites crossed the Jordan River when they entered the Promised Land (Joshua 3)
 - (iv) after they crossed the Jordan they were instructed to build a stone monument out of 12 stones to serve as a memorial: Joshua 4:1-9
 - (v) "these stones" could be referring to those exact stones
 - (vi) John may be reminding them that the disobedience of their ancestors is why they spent an additional 38 years in the wilderness
7. "the ax is laid to the root of the trees": Matthew 3:10
 - a. man cannot be repaired
 - b. man's heart is "incurable": Jeremiah 17:9
 - c. God was in the process of preparing a way to give man a new heart, to make him a "new creation"
 - (i) "So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new.": 2 Corinthians 5:17
 - (ii) "For in Christ Jesus... a new creation": Galatians 6:15
 - (iii) "And you should put on the new man, who according to God was created in righteousness and true holiness.": Ephesians 4:24
 - d. He is going to judge and put to test all things
8. "thrown into the fire": Matthew 3:10b-12
 - a. fire is often (always?) an idiom of judgment
 - b. hints at the judgments to come
 - (i) sinners will be thrown into the lake of fire: Revelation 20:15; 21:8
 - (ii) the world and universe will be destroyed by fire: 2 Peter 3:10
 - c. "He will baptize you with the Holy Spirit and fire.": Matthew 3:11
 - (i) "fire" probably does not refer to the Holy Spirit
 - some feel they're connected because of Acts 2:3
 - but the connection is not made in Acts 1:5; 11:16
 - (ii) John is saying that there are only two choices: being part of God or eternal punishment
 - d. God's judgment is definitely coming: Matthew 3:12
 - (i) "His winnowing fan is in His hand"
 - means He's already starting
 - (ii) "He will thoroughly clean out..."
 - Jesus will do a thorough job of it
 - judgment is given to Jesus: John 5:22, 27
 - no one can escape
 - (iii) "threshing floor"
 - an idiom of judgment
 - "many nations have gathered against you... He will gather them like sheaves to the threshing floor... you shall beat in pieces many peoples": Micah 4:11-13
 - Ruth was at Boaz' feet during the Threshing floor scene: Ruth 3
 - the winepress is another common idiom of the judgment to come

(iv) "chaff... fire"

- "For behold, the day is coming, burning like a fire pot; and all the proud, and every doer of wickedness, shall be chaff. And the coming day will set them ablaze, says the Lord of Hosts, which will not leave root or branches to them.": Malachi 4:1
- "So, as the fire devours the stubble, and the flame burns up the chaff; their root shall be like rottenness, and their blossoms shall go up like dust, because they have cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel.": Isaiah 5:24
- "Therefore they shall be as the morning cloud and as the early dew that passes away, as the chaff storm-driven out of the floor, and as the smoke out of the chimney.": Hosea 13:3

(v) "unquenchable fire" speaks of eternal punishment

II. Baptism of Jesus: Matthew 3:13-17

- A. this happened on the next day: John 1:29
- B. all the Gospels record Jesus' baptism
 - 1. Matthew 3:13-17
 - 2. Mark 1:9-11
 - 3. Luke 3:21-22
 - 4. John 1:29-34
- C. John's baptism had nothing to do with the taking away of sins
 - 1. only the Lamb of God can take away sin: John 1:29
 - 2. it was only the public declaration of their identification with John's message and of their repentance
 - 3. baptism is a public act of identification
- D. John realized who He was
 - 1. "The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!': John 1:29
 - 2. John was given more information: John 1:33
- E. John felt he had no right to baptize Jesus: Matthew 3:14
 - 1. because John realized his sinfulness and Jesus' sinlessness, in a way he was right!
 - 2. we would have done the same thing
- F. Jesus said it was "to fulfill all righteousness": Matthew 3:15
 - 1. John apparently immediately understood
 - 2. was this prophesized?
 - a. "He was numbered with the transgressors": Isaiah 53:12
- G. the Trinity is seen here: Matthew 3:16-17
 - 1. a dove was the smallest animal offered by poor people: Leviticus 1:14; 5:7; 12:8
 - a. was the dove a symbol that He was to be a sacrifice?
 - 2. "a voice came from heaven"
 - a. when a voice was previously heard it was from Mount Sinai regarding the giving of the Law
 - b. here the voice is regarding God's provision for those who break the Law
 - c. in the future the voice will be in His wrath against those who reject His provision for sin
 - (i) "Then He shall speak to them in His wrath, and distress them in His deep displeasure": Psalm 2:5
 - 3. this apparently officially inaugurated His public ministry
- H. why was Jesus baptized?
 - 1. He had no sins to confess and repent from
 - 2. it was to publicly declare that He was prepared to bare our sins
 - 3. He was identifying Himself as a man

Lesson 3: Matthew 4

- I. Temptations of Jesus: Matthew 4:1-11
 - A. He was tempted in all the same ways as we all are
 - 1. Hebrews 2:17-18; 4:15
 - B. He did it immediately after His baptism
 - 1. "And immediately the Spirit drove Him into the wilderness.": Mark 1:12
 - a. a sense of urgency?
 - b. this had to happen
 - C. there may have been a lot more temptations than just these three that are recorded here during those 40 days
 - D. first temptation: Matthew 4:2-4
 - 1. 40 days: Matthew 4:2
 - a. that's about the limit until starvation sets in
 - b. Jesus now needed food
 - 2. "if you are the Son of God": Matthew 4:3
 - a. Satan knew who He was
 - b. it's really more like, "since you are the Son of God..."
 - c. challenged Jesus to use His divine powers to give Him an unnatural advantage
 - (i) Jesus would no longer be living like a human
 - (ii) Jesus was constrained or limited by His human body
 - "I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed [or constrained] I am till it is accomplished!": Luke 12:49-50
 - He chose to live the life of a mere mortal
 - Jesus deliberately chose to live as a man otherwise He couldn't say He was a man
 - (iii) it was apparently the will of God the Father that His Son live like a man, including all of its limitations
 - d. Satan was tempting Jesus to take a shortcut
 - (i) Jesus might have already been walking back to town to break His fast
 - (ii) it would have been physically easier if He used His divine powers
 - 3. Jesus' response is Scripture: Matthew 4:4
 - a. quotes Deuteronomy 8:3
 - (i) Jesus quotes Deuteronomy in response to all three temptations
 - b. we're not to rely on material things to meet all of our needs or to fulfill us
 - c. more essential is the Word of God and the provision by God Himself
 - (i) while wandering in the wilderness the nation of Israel had to rely on the manna: Deuteronomy 8:3
 - E. second temptation: Matthew 4:5-7
 - 1. "holy city" = Jerusalem
 - 2. "pinnacle" = wing or extremity of a building
 - a. the same place Satan will have the "antichrist" set up the image to himself?
 - (i) "...and on a corner (or wing or extremity) desolating abominations...": Daniel 9:27
 - (ii) Daniel 11:31; 12:11
 - (iii) Matthew 24:15
 - 3. the "pinnacle" might have been a high corner or porch of the temple
 - a. Josephus says that the wall in the southeast corner was 450 high
 - 4. Satan quotes Scripture!: Matthew 4:6
 - a. he probably knows it a lot better than we do!
 - b. Satan tempts Jesus to deliberately and recklessly test God's provision for Him
 - c. Satan misquotes, twists, and misapplies Scripture
 - (i) Satan quotes Psalm 91:11-12, takes it out of context, and leaves out a phrase
 - (ii) Satan misquoted God to Eve in Genesis 3:1
 - and then Eve misquotes God back to Satan: Genesis 3:2-3

5. Jesus again responds with Scripture: Matthew 4:7
 - a. He quotes Deuteronomy 6:13
 - b. our lesson here is that we are to trust God and live by faith
 - c. we are not to recklessly test His provision or protection for us
 - (i) we are not to dare God
 - (ii) the only place where God may be daring us to prove Him is in Malachi 3:8-10
 - d. Exodus 17:2-17
 - e. Numbers 14:22
 - f. Deuteronomy 6:16
 - g. Psalms 78:18, 41, 56; 95:9; 106:14
 - h. Malachi 3:15
 - i. Acts 5:9
 - j. 1 Corinthians 10:9
 - k. Hebrews 3:9
6. Satan's temptation was for Jesus to present Himself to the public in a miraculous, spectacular, and very visual way
 - a. from a physical standpoint it might have looked as if it would make Jesus' job easier
 - (i) Satan is suggesting that Jesus take a shortcut
 - b. but Jesus did it the Father's way
- F. third temptation: Matthew 4:8-10
 1. "Satan... showed Him all the kingdoms of the world": Matthew 4:8
 - a. this happened "in a moment of time": Luke 4:5
 - b. did a 4-D, 360°, holographic window suddenly open up around Jesus?!
 - c. "all the kingdoms" of all time?
 2. it was Satan's to give Him, otherwise it would not have been a temptation
 - a. "it was given to me": Luke 4:6
 - b. John 12:31; 14:30; 16:11
 - c. 2 Corinthians 4:4
 - d. 1 John 5:19
 3. Satan is offering Jesus a shortcut
 - a. Jesus already knows that He's going to be the winner
 - (i) He will be the ruler of the world
 - (ii) He will redeem the world
 - (iii) and Satan already knows all this too because it's been prophesized in the Old Testament
 - b. but what about the redemption for sin?!
 - (i) Satan's shortcut would have bypassed the cross
 - (ii) Satan's shortcut would not have provided for the sin problem
 - (iii) Satan did not fully understand what was going on
 - "But we speak the wisdom of God in a mystery, which God has hidden, predetermining it before the world for our glory; which none of the rulers of this world knew (for if they had known, they would not have crucified the Lord of glory)": 1 Corinthians 2:7-8
 4. worship only God: Matthew 4:10
 - a. as always, Jesus quotes from the Septuagint (LXX)
 - b. "Therefore submit yourselves to God. Resist the devil, and he will flee from you.": James 4:7
 - (i) Satan is not all-powerful, all-knowing, and present everywhere
 - (ii) with the Lord's help we can defeat him
- G. angels ministered to Jesus: Matthew 4:11
 1. now Psalm 91:11-12 is fulfilled?
 - a. this is the Scripture Satan misused in Matthew 4:6
- H. Jesus' weapon was the consistent, meaningful use of Scripture
 1. it's often said that the Word is the only offensive weapon in our Spiritual arsenal of Ephesians 6:10-18
 - a. but don't forget about prayer, the long-range artillery! (Ephesians 6:18)
- I. will Satan offer these same three things to someone in the future, but he will accept?!
 1. speaking of the coming world ruler, the "antichrist"

- II. Jesus Begins His Ministry: Matthew 4:12-17
 - A. Jesus spends a year in Judea between verses 11 and 13
 - B. from Judea He returns to Nazareth
 - C. Jesus was rejected in Nazareth: Luke 4:16-31
 - 1. they wanted to throw Him off a cliff: Luke 4:29
 - D. he moved to Capernaum: Matthew 4:13
 - 1. Capernaum is seen a lot in Jesus' life
 - 2. they saw so many evidences that they're going to be held very accountable
 - a. "And you, Capernaum, who are exalted to the heaven, shall be brought down to hell. For if the mighty works which have been done in you had been done in Sodom, it would have remained until this day.": Matthew 11:23
 - 3. "Zebulun and Naphtali" just refers to geographic and political boundaries
 - E. "that it might be fulfilled...": Matthew 4:14-16
 - 1. Matthew is emphasizing that Jesus fulfilled prophecy
 - 2. quoted Isaiah 9:1-2
 - 3. uses the very appropriate idiom of light and darkness
 - 4. "Galilee of the Gentiles" hints at the salvation for the Gentiles?
 - 5. Galilee had a lot of Gentiles and their pagan influences
 - F. "Jesus began to preach": Matthew 4:17
 - 1. something completely new and unique had just begun
 - 2. His message emphasized the need for repentance
 - a. John the Baptist had the same message
 - b. there has to be a willful change in direction
- III. Jesus Calls His First Disciples: Matthew 4:18-22
 - A. Peter and Andrew: Matthew 4:18-20
 - 1. they're fishermen
 - 2. this is not their first meeting: John 1:35-42
 - 3. they're already disciples or followers, but this is now their call to permanent service
 - a. they're being called to change careers
 - b. they left their old lives behind
 - c. "leaving" is a part of "cleaving"
 - (i) "Therefore shall a man leave his father and his mother, and shall cleave to his wife and they shall be one flesh.": Genesis 2:24
 - B. James and John, sons of Zebedee: Matthew 4:21-22
 - 1. they're fishermen, too
 - 2. Jesus' nickname for them were the "Sons of Thunder": Mark 3:17
 - a. they were not quiet, genteel men
 - b. fishermen were rough, strong, and foul-mouthed
 - c. in movies John is often miscast as being quiet, gentle, and sometimes effeminate
 - C. Jesus called simple, ordinary people
 - 1. He doesn't call people just because of their status or their special position
 - 2. we did nothing to deserve it
 - 3. "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.": 1 Corinthians 1:26-29
 - D. these four are the "inner circle"
 - 1. of the four, Peter, James, and John were the special three
 - 2. seen a lot together, receiving private teachings

IV. Jesus' Ministry in Galilee: Matthew 4:23-25

- A. "teaching... preaching... healing": Matthew 4:23
 - 1. these three are also seen in Matthew 9:35
 - 2. "but He said to them, 'I must preach the kingdom of God to the other cities also, because for this purpose I have been sent.'": Luke 4:43
 - 3. "Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God.": Luke 8:1
- B. "the Gospel of the Kingdom": Matthew 4:23
 - 1. the Gospel is defined in 1 Corinthians 15:1-4
 - a. Jesus' death, burial, and resurrection
 - 2. "Gospel of the Kingdom" may include more than we often think of
 - a. perhaps more than just our personal salvation
 - b. may also include the redemption of the universe from the curse of sin
 - c. "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.": Matthew 24:14
- C. "fame went throughout all Syria": Matthew 4:24
 - 1. Syria is northeast of Galilee
 - 2. a distinction is made between physical and mental sickness and demon-possession
- D. "great multitudes followed Him": Matthew 4:25
 - 1. "Galilee... Decapolis... Jerusalem... Judea... beyond Jordan" is a very broad range!
 - 2. Decapolis was a 10-city confederacy to preserve Greek culture
 - a. mostly all were east and southeast of the Sea of Galilee

Lesson 4: Matthew 5:1-12

- I. Sermon on the Mount, Introduction
 - A. Matthew 5-7
 - B. the first of 5 major discourses recorded by Matthew
 - 1. the Sermon on the Mount is the longest one
 - 2. might be recorded by Matthew verbatim
 - a. instead of a compilation of a number of teachings
 - b. He may have repeated these teaching to many other people at many other times
 - (i) hence the mention of some of these in the other Gospels at other times in His life
 - C. might be the highest ethical teaching in the Bible
 - 1. not a method to become saved
 - a. it's not a sermon to the unsaved
 - b. the plan of salvation isn't listed here
 - 2. it's a standard of conduct that we can't fully follow through human efforts
 - a. it's the minimum acceptable level of conduct
 - b. our human efforts cannot help us accomplish anything listed here
 - c. only by the power of the Holy Spirit can we even begin to do what is listed here
 - d. it's the source of condemnation to the unsaved
 - D. Who is the intended audience?
 - 1. not specifically to the Jew
 - 2. not specifically to the Church (hasn't been born yet)
 - 3. it's specifically to each and every individual as an introduction to the minimal standard of conduct
 - E. Jesus will demonstrate an authoritative tone
 - 1. "I say to you..."
 - 2. "Verily, I say to you..."
 - a. never in the Gospel of John
 - 3. "Verily, Verily, I say to you..."
 - a. only in the Gospel of John
 - 4. "And it happened, when Jesus had ended these sayings, that the people were astonished at His doctrine. For He taught them as one having authority, and not as the scribes.": Matthew 7:28-29
 - F. He will put Himself above the Law of Moses
 - 1. He will explain and interpret the Law from the viewpoint of God, the eternal perspective
 - a. He will "raise the bar" each time
 - 2. He will introduce the intents of the heart
 - a. you don't have to outwardly commit the acts to be guilty of breaking the Law
 - G. it's been called the Law of the Gospel of the Kingdom
 - 1. goes vastly beyond the Law of Moses
 - 2. goes vastly beyond anything else in Scripture
 - 3. "Therefore be perfect, even as your Father in Heaven is perfect.": Matthew 5:48
 - 4. "...but as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy.'": 1 Peter 1:13-16
 - a. quotes Leviticus 11:44-45; 19:2; 20:7, 26
- II. The Beatitudes: Matthew 5:1-12
 - A. a lot of misunderstandings with these 9 statements
 - 1. concentrating on just the first phrase instead of using the second phrase to help in its understanding
 - B. these are not "if... then" statements for earning a way to salvation
 - 1. these are descriptions of those who are saved, behavior that He requires of us
 - C. "seeing the multitudes... He taught them": Matthew 5:1-2
 - 1. sitting was a normal, Rabbinical posture when teaching
 - a. Matthew 13:1-2; 26:55
 - b. Mark 4:1
 - c. Luke 4:20; 5:3
 - d. John 6:3; 8:2
 - 2. "disciples" refer to all of His followers, not necessarily just the 12

- D. "blessed" = supremely blest; fortunate, well off, happy
- E. "Blessed are the poor in spirit! For theirs is the kingdom of Heaven.": Matthew 5:3
 - 1. "poor in spirit" = recognizing a lack of any Spiritual assets
 - 2. speaks of recognizing one's Spiritual deficiency and their need for a Savior
 - 3. part of Jesus' mission statement, "the Lord has anointed Me to preach good tidings to the poor...": Luke 4:18; Isaiah 61:1
 - 4. "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.": Isaiah 66:2
 - 5. "I fed... in particular the poor of the flock": Zechariah 11:7
 - 6. Jesus said, "...the poor have the gospel preached to them": Matthew 11:5
 - 7. Jesus said, "it is hard for a rich man to enter the kingdom of heaven": Matthew 19:23-24
 - 8. "God has chosen the poor in the world to become rich in faith": James 2:5
 - 9. Psalm 22:26
 - 10. Zephaniah 3:12
 - 11. Matthew 11:25; 18:3-4
 - 12. 1 Corinthians 1:26-29
- F. "Blessed are they that mourn! For they shall be comforted.": Matthew 5:4
 - 1. part of Jesus' ultimate mission statement, "the Lord has anointed Me... to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that He may be glorified.": Isaiah 61:1-3
 - 2. "...your sorrow will be turned into joy... you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.": John 16:20-22
 - 3. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.": 2 Corinthians 1:3-4
 - 4. "For the idols... the diviners... comfort in vain.": Zechariah 10:2
 - 5. Zechariah 8:18-19
- G. "Blessed are the meek! For they shall inherit the earth.": Matthew 5:5
 - 1. meek is not weak or shy
 - a. not being a doormat
 - b. not being a pacifist
 - c. weakness is not a path to security
 - 2. it's been said that meekness is "power under control"
 - a. opposite of being out-of-control
 - 3. not being self-assertive
 - a. they have nothing to prove
 - 4. controlled by the Spirit (Galatians 5:23)
 - 5. Psalm 37 demonstrates the spirit of meekness
 - a. "For evildoers shall be cut off; but those who wait on the Lord, they shall inherit the earth... the meek shall inherit the earth, and shall delight themselves in the abundance of peace.": Psalm 37:9-11
 - b. they sit back and let God take care of the problems
 - c. we still do the work, but let God get the glory
 - d. to a certain point they, "Let go and let God"
- H. "Blessed are they who hunger and thirst after righteousness! For they shall be filled.": Matthew 5:6
 - 1. hungering and thirsting after the things of God is an evidence of our new life in Christ
 - a. our appetites can be a mark of our Spiritual condition
 - b. "If then you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. Be mindful of things above, not on things on the earth.": Colossians 3:1-2
 - c. what do we hunger and thirst after?!
 - d. "As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God.": Psalm 42:1-2
 - e. "O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water.": Psalm 63:1

- f. "For He satisfies the longing soul, and fills the hungry soul with goodness.": Psalm 107:9
- 2. He wants to fill us with His righteousness; He wants us to grow
- 3. the natural person would not have a thirst for righteousness
 - a. "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.": 1 Corinthians 2:14
- 4. not the righteousness of man's religion
 - a. "...not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith": Philippians 3:9
 - b. "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewal of the Holy Spirit": Titus 3:5
- 5. not the self-righteousness of the Jewish leaders
 - a. "The Lord said, '...this people draw near Me with their mouth, and with their lips honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the command of men...': Isaiah 29:13-14
 - b. "Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.": Romans 10:1-4
 - c. "knowing that a man is not justified by works of the Law, but through faith in Jesus Christ; even we believed in Jesus Christ, that we might be justified by the faith in Christ, and not by works of the Law. For all flesh will not be justified by works of law.": Galatians 2:16
- I. "Blessed are the merciful! For they shall obtain mercy.": Matthew 5:7
 - 1. mercy is the basis of all God's dealings with us
 - 2. "For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.": James 2:13
 - 3. "But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.": James 3:17
 - 4. "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?": Micah 6:8
 - 5. "With the merciful You will show Yourself merciful": Psalm 18:25
 - 6. "The merciful man does good for his own soul, but he who is cruel troubles his own flesh.": Proverbs 11:17
 - 7. "Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering...": Colossians 3:12
 - 8. "And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.": Ephesians 4:32
- J. "Blessed are the pure in heart! For they shall see God.": Matthew 5:8
 - 1. "pure in heart" = sinlessness, holiness
 - a. not mere sincerity or pure motives
 - 2. it's on the Spiritual level, and not something physical because it has to do with seeing God
 - a. "Pursue... holiness, without which no one will see the Lord": Hebrews 12:14
 - b. "Jesus answered and said unto him, 'Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.'": John 3:3
 - 3. God doesn't repair our hearts
 - a. "The heart is deceitful above all things, and desperately wicked (literally, incurable)...": Jeremiah 17:9
 - 4. God gives us a new heart
 - a. "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you...": Ezekiel 36:25-27
 - b. Ezekiel 11:19
 - c. Deuteronomy 30:6
 - d. Psalm 51:10
 - e. Jeremiah 32:39
 - 5. "Who may ascend into the hill of the Lord? Or who may stand in His holy place? He who has clean hands and a pure heart...": Psalm 24:3-4

6. "He put no difference between us and them, purifying their hearts by faith.": Acts 15:9
7. "Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.": 2 Timothy 2:22
8. "Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.": James 4:8
- K. "Blessed are the peacemakers! For they shall be called the sons of God.": Matthew 5:9
 1. "peacemaker" can also mean "loving peace"
 2. not talking about worldly peace
 3. God hates discord: Proverbs 6:16-19
 - a. "the Lord hates... one who sows discord among brethren"
 4. "Now the works of the flesh are evident, which are...": Galatians 5:19-21
 - a. "...those who practice such things will not inherit the kingdom of God."
 5. "But the fruit of the Spirit is love, joy, peace...": Galatians 5:22-24
 6. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.": Romans 5:1
 7. "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.": John 14:27
 8. "for the kingdom of God is... righteousness and peace and joy in the Holy Spirit... therefore let us pursue the things which make for peace and the things by which one may edify another.": Romans 14:17-19
 9. "If it is possible, as much as depends on you, live peaceably with all men.": Romans 12:18
 10. "let the peace of God rule in your hearts... and be thankful": Colossians 3:15
 11. "Now the fruit of righteousness is sown in peace by those who make peace.": James 3:18
- L. "Blessed are they who have been persecuted for righteousness sake! For theirs is the kingdom of Heaven.": Matthew 5:10
 1. this is being abused because of God's calling
 2. this is not a "health and wealth" gospel
 - a. some falsely teach that all our troubles will be over when we become a Christian
 - b. the fact is that our troubles may only be starting if we're growing in the Lord
 3. Satan won't persecute you if you're one of his or if you're no threat to him
 4. "But even if you should suffer for righteousness' sake, you are blessed. 'And do not be afraid of their threats, nor be troubled.'": 1 Peter 3:14 (quoting Isaiah 8:12)
 5. "But if one suffers as a Christian, let him not be ashamed, but let him glorify God because of this.": 1 Peter 4:16
- M. "Blessed are you when men shall revile you and persecute you, and shall say all kinds of evil against you falsely, for My sake.": Matthew 5:11-12
 1. our lives need to be perfect regarding the things of the Lord, such that they can't find anything wrong with it, so much so that they would have to make up lies about us
 2. "...sound speech that cannot be condemned, that he who is opposed may be ashamed, having no evil thing to say of you.": Titus 2:8
 3. "having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For it is better, if it is the will of God, to suffer for doing good than for doing evil.": 1 Peter 3:16-17
 4. "Rejoice and be exceedingly glad, for your reward in Heaven is great.": Matthew 5:12
 - a. parallel passage, "Rejoice in that day and leap for joy. For behold, your reward is great in Heaven. For so their fathers did according to these things to the prophets.": Luke 6:23
 - b. "Then indeed they departed from the presence of the sanhedrin, rejoicing that they were counted worthy to be shamed for His name.": Acts 5:41
 - c. "For the lightness of our present affliction works out for us a far more excellent eternal weight of glory": 2 Corinthians 4:17
 - d. "My brothers, count it all joy when you fall into different kinds of testings": James 1:2
 - e. "but rejoice according as you are partakers of Christ's suffering, so that when His glory shall be revealed, you may be glad also with exceeding joy": 1 Peter 4:13

Lesson 5: Matthew 5:13-48

I. Our Witness: Matthew 5:13-16

A. salt: Matthew 5:13

1. preservative
 - a. are we a cohesive, edifying force in our spheres of influence?!
2. creates thirst
 - a. are we causing others to be thirsty for righteousness?!
 - b. do our lives make Christianity attractive?!
3. gives flavor
 - a. are we making God, Jesus, and Christianity delicious to the lost world?!
4. poison, irritant, corrosive
 - a. are we dragging the name of Jesus through the mud?!
 - (i) 1 Corinthians 6:6
 - b. are people being turned off from Christianity because of our behavior?!
 - c. are we false teachers?! are the churches we go to accurate with the Word of God?!
 - (i) Matthew 5:19; 13:31-33
 - (ii) 2 Peter 2:2

B. light: Matthew 5:14-16

1. Jesus is the light
 - a. "Then Jesus spoke again to them, saying, 'I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.'": John 8:12
 - b. John 1:4-9; 3:19-21; 8:12; 9:5; 12:35-36, 46
 - c. Isaiah 42:6-7; 49:6; 60:1-3
2. we're just the "light-bearers"
 - a. we're to shine His light through us; it's His glory not our own
3. "don't hide it under a bushel": Matthew 5:15
 - a. don't live a monastic lifestyle
 - b. don't be ashamed of being a Christian
 - (i) "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.": Romans 1:16
 - (ii) "Therefore whoever shall be ashamed of Me and of My Words in this adulterous and sinful generation, the Son of Man shall also be ashamed of him when He comes in the glory of His Father with the holy angels.": Mark 8:38
 - (iii) "For whoever shall be ashamed of Me and of My Words, the Son of Man shall be ashamed of him when He shall come in His own and in His Father's glory, and that of the holy angels.": Luke 9:26
 - (iv) "Therefore you should not be ashamed of the testimony of our Lord...": 2 Timothy 1:8
4. we're to be very public with our faith: Matthew 5:16
5. God is to get the glory: Matthew 5:16
 - a. we're not to shine through words but through the actions of our lives
 - (i) works don't cause the light; the light causes the works
6. "Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life...": Philippians 2:14-16
7. "The path of the just is like a shining light, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble.": Proverbs 4:18-19

- II. Jesus' Fulfillment of Prophecy: Matthew 5:17-20
 - A. extremely important passage
 - B. once again emphasizes the fact the Jesus fulfills prophecy
 - C. it proves He's the Messiah
 - D. "not come to destroy": Matthew 5:17
 - 1. He's not introducing new things
 - 2. He's not replacing it with something different
 - 3. the Law pointed to Jesus
 - 4. everything is consistent
 - a. because God doesn't change
 - (i) "For I am the Lord, I change not": Malachi 3:6
 - (ii) "Jesus Christ the same yesterday and today and forever.": Hebrews 13:8
 - b. the Old Testament and the New Testament are complementary
 - 5. it was all planned out in advance
 - E. everything will be fulfilled: Matthew 5:18
 - 1. "not one jot or one tittle shall in any way pass from the Law until all is fulfilled"
 - a. jot is the smallest letter in the Hebrew alphabet
 - b. tittle is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance
 - c. we would say, "dotting of the 'i' or the crossing of the 't'"
 - 2. every prophecy in Scripture will be fulfilled
 - F. the importance and value of Scripture: Matthew 5:19
 - 1. we must be careful to handle the Word of God correctly
 - a. 2 Timothy 2:15
 - G. our righteousness must exceed that of the religious leaders: Matthew 5:20
 - 1. the Pharisees were the "professional" law keepers
 - a. they were very diligent in keeping the Law
 - b. they were not insincere
 - c. they did the best they could, even to the extreme
 - d. it became a distraction to them; it turned into legalism
 - e. it was all through their own efforts, following rules, self-righteousness
 - 2. what we get when we're saved is real compared to their self-righteousness
- III. "You have heard that it was said... but I say unto you...": Matthew 5:21-47
 - A. Jesus will be correcting what they have "heard" from their religious leaders
 - 1. He won't be changing anything but explaining its original intentions
 - B. He will shift focus from the outward acts to the inward attitudes of the heart
 - 1. God cares about the intent of the heart long before there is any overt act
 - 2. the crime is in the heart, not in the act
 - 3. sin began in the heart of Lucifer
 - a. "For you have said in your heart, 'I will... I will... I will... I will... I will...': Isaiah 14:13-14
 - 4. God sees and judges the heart, we don't
 - a. 1 Samuel 16:7
 - b. Jeremiah 11:20; 20:12
 - c. 1 Corinthians 4:5
 - d. 1 Chronicles 28:9
 - e. Matthew 7:1-5
 - 5. we will all have these feelings and intents, hence our need for a Savior
 - C. "but I say" amplifies His own authority
 - 1. "And it happened, when Jesus had ended these sayings, that the people were astonished at His doctrine. For He taught them as one having authority, and not as the scribes.": Matthew 7:28-29

- D. murder: Matthew 5:21-26
1. refers to Exodus 20:13; Deuteronomy 5:17
 2. anger is just as bad as murder: Matthew 5:22
 - a. focuses onto the internal condition of our heart; our heart attitudes towards each other
 - b. "Everyone hating his brother is a murderer. And you know that no murderer has everlasting life abiding in him.": 1 John 3:15
 - c. Jesus is also saying that verbal abuse is akin to the anger and hatred that leads to murder
 - (i) "raca" = "empty headed", "brain dead", "meat head"; a term of utter vilification
 - apparently a common insult of the time
 - (ii) "fool" = foolish; impious, godless
 - used by Jesus of those who are not saved: Matthew 7:26; 25:2-3, 8
 - used by Jesus of the religious leaders: Matthew 23:17, 19
 - opposite of wisdom: 1 Corinthians 1:25, 27; 3:18; 4:10
 - used of the types of debates and conversations we're to avoid: 2 Timothy 2:23; Titus 3:9
 - might indicate that we're never to claim to know who is saved or not
 - d. harsh language is a sin, resulting in eternal damnation in Gehenna
 - (i) further demonstrating that our own efforts are useless to keep us from hell
 - (ii) further demonstrates that we need a Savior
 3. "without a cause" might even be hinting at what will be happening to Him by the religious leaders
 - a. "that the Word might be fulfilled that is written in their Law, 'They hated Me without a cause.'": John 15:25
 - (i) quotes Psalm 69:4
 4. people having grudges against us can interfere with our worship: Matthew 5:23-26
 - a. our lives are to be so perfect that no one should ever have anything against us
 - b. clear up problems ASAP!
 - (i) don't let them fester
 - (ii) let the Lord show us the hidden people with whom we have problems
 - c. "If it is possible, as much as depends on you, live peaceably with all men.": Romans 12:18
- E. adultery: Matthew 5:27-30
1. quotes Exodus 20:14; Deuteronomy 5:18
 2. lust in the heart is adultery: Matthew 5:28
 - a. explains what God considers to be adultery
 3. an allegory emphasizing that we're to be free of sin: Matthew 5:29-30
 - a. similar to, "put a knife to your throat if you are a man given to appetite": Proverbs 23:2
 - b. God's righteousness requires a lot, something that we cannot do on our own
- F. divorce: Matthew 5:31-32
1. quotes Deuteronomy 24:1
 2. this issue will be seen again in Matthew 19:3-9
 - a. "Some Pharisees came to him in order to test him. They asked, 'Is it lawful for a man to divorce his wife for any reason?': Matthew 19:3
 3. I think that the real issue here is divorce "for just any reason"
 4. the priests did not respect the marriage covenant: Malachi 2:10-16
 - a. the priests did not condemn their reckless practice of divorce and remarriage
 - b. a key word is "treacherously" or "breaking faith": Malachi 2:10-11, 14-16
 - (i) it is mentioned 5 times in these few verses, so this may be very significant
 - c. the men were divorcing their wives and replacing them with idolatrous and heathen ones
 - (i) marrying foreign wives was an abomination: Malachi 2:11
 - d. those guilty of this still brought offerings to the Lord as if nothing was wrong!: Malachi 2:12
 - e. God rejected their offerings because of this: Malachi 2:13
 - (i) "tears... weeping... crying" is probably from the wives that they divorced in order to marry the foreign wives
 - f. they act as if they don't know why their offerings are rejected: Malachi 2:14-15
 - g. God reminds them that marriage is a covenant: Malachi 2:14
 - (i) Proverbs 2:17
 - (ii) Ezekiel 16:8

- h. "He hates divorce": Malachi 2:16
 - (i) but God allowed it in the case of adultery
 - Deuteronomy 24:1-4
 - Matthew 19:3-12
 - 1 Corinthians 7:10-16
- G. oaths: Matthew 5:33-37
 - 1. referring to Leviticus 19:12; Numbers 30:2-16; Deuteronomy 23:23; Psalms 50:14; 76:11; Ecclesiastes 5:4-6; Nahum 1:15
 - a. may also refer to taking the name of the Lord in vain: Exodus 20:7; Deuteronomy 5:11
 - 2. what Jesus may be addressing is the flippant, profane, and careless use of oaths in everyday speech
 - a. their use of oaths may be a little foreign to our culture
 - b. He's addressing the excessive use of strong language just to get our point across
 - (i) it's as if our normal words can't be trusted
 - c. we need to be careful and serious about everything we say
 - (i) we're always under oath to tell the truth
 - d. it's a heart issue: Matthew 12:34
 - 3. "But above all, my brothers, do not swear, either by heaven or by earth, or with any other oath. But let your "Yes" be "Yes," and your "No," "No," lest you fall into judgment (or hypocrisy).": James 5:12
- H. vengeance, retaliation: Matthew 5:38-42
 - 1. quotes Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
 - a. referred to just and appropriate criminal and civil retribution
 - b. the punishment was to fit the crime
 - c. did not allow personal retaliation
 - 2. Jesus is speaking of non retaliation against the wrongs done to us: Matthew 5:39-41
 - a. attacks to our dignity: Matthew 5:39
 - b. lawsuits against our assets: Matthew 5:40
 - c. infringements to our liberty: Matthew 5:41
 - (i) Roman soldiers were allowed to force citizens to help them
 - an example is Simon of Cyrene being forced to help Jesus carry His cross: Matthew 27:32
 - probably from where the phrase, "to go the extra mile" comes from
 - 3. and after all these wrongs done to us, Jesus is still telling us to be generous: Matthew 5:42
 - a. "the righteous shows mercy, and gives": Psalm 37:21
 - b. "The soul who gives freely shall be made fat; and he who waters shall also be watered himself.": Proverbs 11:25
 - c. "He who oppresses the poor reproaches his Maker, but he who honors Him has mercy on the needy.": Proverbs 14:31
 - d. "He who has pity on the poor lends to the Lord, and He will pay back what he has given.": Proverbs 19:17
 - e. "...ready to share, to be generous": 1 Timothy 6:18
 - f. Deuteronomy 15:7-14
- I. love: Matthew 5:43-47
 - 1. "love your neighbor" is a quotation of Leviticus 19:18
 - 2. "hate your enemy" is the religious leader's misapplication of such passages as Deuteronomy 23:3-6; Psalm 41:10; 139:21-22
 - 3. Jesus recalled to them what the Scriptures already told them about loving their enemies: Matthew 5:44
 - a. "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink, for you shall heap coals of fire upon his head, and the Lord shall reward you.": Proverbs 25:21-22
 - b. Exodus 23:4-5
 - 4. "bless those who curse you": Matthew 5:44
 - a. "Bless those who persecute you; bless, and do not curse.": Romans 12:14
 - 5. "do good to those who hate you": Matthew 5:44
 - a. "Therefore if your enemy hungers, feed him. If he thirsts, give him drink. For in so doing you shall heap coals of fire on his head.": Romans 12:20
 - b. "Never give back evil for evil, or reviling for reviling, but on the contrary, giving blessing, knowing that you are called to this so that you might inherit blessing.": 1 Peter 3:9

6. "pray for those who spitefully use you and persecute you": Matthew 5:44
 - a. Jesus' example: Luke 23:34
 - b. Stephen's example: Acts 7:60
 7. God is gracious to everyone: Matthew 5:45
 - a. we are in no position to determine who deserves grace and mercy... because we didn't deserve it
 - b. "The Lord is good to all; and His tender mercies are over all His works.": Psalm 145:9
 8. Jesus calls us to do the opposite of what is natural--"do more than others": Matthew 5:46-47
 - a. even the hated tax collectors will easily do what comes naturally
 - (i) Matthew was a tax collector, so he is humbly disparaging himself
 - b. we're called to be very "unnatural"
- IV. The Standard: Matthew 5:48
- A. in summary, we're called to be perfect just like God is perfect
 - B. "You shall be blameless before the Lord your God.": Deuteronomy 18:13
 - C. "according to the Holy One who has called you, you also become holy in all conduct, because it is written, 'Be holy, for I am holy.'": 1 Peter 1:15-16 (Leviticus 19:2)
 - D. makes it very clear that we can't do it by our own efforts and on our own merits
 - E. emphasizes that we need a Savior

Lesson 6: Matthew 6:1-18

I. Introduction

- A. three more examples demonstrating that God is more interested in the intents of the heart than the act itself
 - 1. form vs. substance
 - 2. we need to question our motives: is it for God or is to be seen by others?!
 - 3. sin happens in the heart
 - 4. "He knows the secrets of the heart.": Psalm 44:21
 - 5. "I, the Lord, search the heart, I test the mind...": Jeremiah 17:10
 - 6. "...all the churches shall know that I am He who searches the minds and hearts": Revelation 2:23
- B. Matthew 5:20 spoke of the self-righteousness of the religious leaders
 - 1. Jesus now gives us 3 examples of their self-righteousness
 - 2. they did their deeds to be seen by men
- C. each of the 3 examples will have the following structure
 - 1. "hypocrites... they have their reward"
 - a. Matthew 6:2, 5, 16
 - 2. "your Father who sees in secret... shall reward you openly"
 - a. Matthew 6:4, 6, 18
 - b. "openly" may refer to what happens in heaven and not here on the earth
 - (i) "...reward from your Father in heaven": Matthew 6:1
 - (ii) rewards here on the earth are only temporary: I'd prefer the eternal ones we'll get in heaven

II. Charity: Matthew 6:1-4

- A. "alms" = charity, giving to the poor, donations, having compassion on the poor
- B. charity should be done in private; it's a private matter between us and the Lord
- C. if we get rewarded here on the earth we may not get rewarded in heaven
- D. "The soul who gives freely shall be made fat; and he who waters shall also be watered himself.": Proverbs 11:25
- E. "He who has pity on the poor lends to the Lord, and He will pay back what he has given.": Proverbs 19:17

III. Prayer: Matthew 6:5-15

- A. "shut the door": Matthew 6:6
 - 1. for privacy
 - a. so others don't see you and lest it be done to promote ourselves
 - b. just like charity, prayer is a private matter between us and the Lord
 - 2. away from distractions and interruptions
 - 3. Isaac went into a field: Genesis 24:63
 - 4. Jesus went to deserted places: Mark 1:35
 - 5. Jesus went to a mountain: Mark 6:46; Luke 6:12
 - 6. Peter went to a housetop: Acts 10:9
 - 7. "closet" (KJV) = room
 - a. from where we get the phrase, "prayer closet"
- B. "vain repetitions": Matthew 6:7-8
 - 1. prayer should be fresh from the heart and not recited from a book
 - a. Catholics and Muslims believe in repeating prayers a set number of times
 - b. Muslims "perform" their prayers, going through exact and involved rituals
 - c. "The Rosary of Mary"
 - 2. this has nothing to do with praying for something multiple times
 - a. Jesus in Gethsemane: Matthew 26:36-44
 - b. the Apostle Paul about his thorn in the flesh: 2 Corinthians 12:7-8
 - c. but there may be a limit for some things
 - (i) how many times did Jesus pray in Matthew 26:36-44?
 - (ii) how many times did Paul say he prayed in 2 Corinthians 12:7-8?
 - (iii) Moses was told not to ask anymore about going into the Promised Land: Deuteronomy 3:26

3. "as the heathen" refers to their belief that it was necessary to tell their gods that they needed something
 - a. they even tried to tire their gods by constantly asking for something, thinking that the gods would give it to them just to shut them up ("fatigare deos")
 - b. Baal worshippers on Mount Carmel: 1 Kings 18:26-29
 - c. followers of Diana in the Ephesian Amphitheater: Acts 19:34
 - d. Christian "mantras" is a heathen influence
 4. our Father already knows what we need: Matthew 6:8
 - a. He's omniscient
 - b. He already knows because He's outside of time
 - (i) "...the high and lofty One who inhabits eternity...": Isaiah 57:15
 - c. we're to pray for it anyway
 - (i) "you do not have because you do not ask": James 4:2
 - (ii) it gets us involved in what the Lord is doing
 - d. it pleases the Father to respond to our prayers
 - (i) Matthew 7:7-11
 - (ii) Luke 11:11-13
 - (iii) "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.": 2 Chronicles 16:9
 - (iv) "It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear.": Isaiah 65:24
 - (v) "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us": Ephesians 3:20
 5. the Pharisees had lengthy prayers, perhaps to make themselves look good: Matthew 23:14
- C. an example of prayer: Matthew 6:9-13
1. "in this manner": Matthew 6:9
 - a. this is just an example!
 - b. Jesus did not institute a ritual
 - c. no where is it recorded that they took this literally, to be continually spoken
 2. should not be called "The Lord's Prayer"
 - a. the real Lord's Prayer would be John 17
 - b. Jesus could not pray, "forgive us our sins" (Matthew 6:12; Luke 11:4)
 3. "Our Father": Matthew 6:9
 - a. this is a prayer of the saved because the unsaved cannot call God, "Father"
 4. "Hallowed be Your name": Matthew 6:9
 - a. "hallowed" = to make holy; to venerate, to acknowledge
 - b. "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.": Exodus 20:7; Deuteronomy 5:11
 - (i) includes swears and oaths involving His name
 - c. "...holy and awesome is His name": Psalm 111:9
 - d. "And I will sanctify My great name, which was profaned among the nations, which you have profaned in their midst.": Ezekiel 36:23
 - e. there is only one thing that God puts above His name, and that's His Word: Psalm 138:2
 5. "Your kingdom come": Matthew 6:10
 - a. "kingdom" = reign, rule, dominion
 - b. refers to the 2nd coming of Jesus
 - c. this is another reference to His earthly kingdom
 - d. this is the 2nd part of Jesus' mission statement of Isaiah 61:2, "the day of vengeance of our God"
 - (i) the 1st part was quoted by Jesus in Luke 4:18-19
 6. "Your will be done on earth as it is in heaven.": Matthew 6:10
 - a. refers to the redemption of the universe
 - b. God's will instead of Satan's will
 - (i) there are multiple wills in the universe
 - (ii) speaking of Lucifer, "For you have said in your heart, 'I will... I will... I will... I will... I will...': Isaiah 14:13-14
 - sin comes from the heart
 - (iii) sin is not just doing naughty things, but anything not done in the will of God

7. "Give us this day our daily bread.": Matthew 6:11
 - a. "daily bread" = what is necessary for each day
 - (i) the Greek word for "daily" may have been invented for this passage (and Luke 11:3)
 - b. we're to continually ask for God's provision
 - (i) praying for it is to acknowledge its source
 - (ii) at one point the nation of Israel believed Baal provided for her, so the Lord removed His provision for her
 - "For she did not know that I gave her grain, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. So I will return and take away My grain in its time, and my wine in its season, and will recover my wool and my flax given to cover her nakedness.": Hosea 2:8-9
 - (iii) "You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.": James 4:3
 - (iv) we should always be careful to use the things that the Lord provides for us (that's everything) for right purposes
 8. "forgive us our debts, as we forgive our debtors": Matthew 6:12
 - a. "debts" = that which is owed, that which is justly or legally due, a debt; metaphorically, an offence, sin; morally a fault
 - b. "forgive us our sins, for we ourselves also forgive everyone who is indebted to us": Luke 11:4
 - c. because we're forgiven we're expected to forgive
 - (i) "...forgiving one another, even as God in Christ forgave you": Ephesians 4:32
 - (ii) "bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do": Colossians 3:13
 - d. Jesus will bring this up again in Matthew 6:14-15
 - e. speaks of daily cleansing, not salvation
 - f. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.": 1 John 1:9
 9. "do not lead us into temptation, but deliver us from the evil one": Matthew 6:13
 - a. God isn't the one tempting us: James 1:13
 - b. He will allow us to be tested by Satan
 - (i) Job
 - (ii) Luke 22:31-33
 - c. "The Lord knows how to deliver the godly out of temptation": 2 Peter 2:9
 - d. "No temptation has taken you but what is common to man; but God is faithful, who will not allow you to be tempted above what you are able, but with the temptation also will make a way to escape, so that you may be able to bear it.": 1 Corinthians 10:13
 - (i) everything is "Father-filtered"
 - e. the "evil one" is the cause of all trials, troubles, and everything wrong in the world
 - f. praying this is to acknowledge His protection over us and our acceptance of His power over sin
 10. "Yours is the kingdom and the power and the glory forever. Amen.": Matthew 6:13
 - a. "Yours, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head over all.": 1 Chronicles 29:11
 - b. "All Your works shall praise You, O Lord, and Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power, to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.": Psalm 145:10-13
- D. forgiving others: Matthew 6:14-15
1. our forgiveness of sins is not conditional
 2. our salvation does not depend on us; it's permanent
 3. this speaks of our daily cleansing and the restoring of fellowship when we confess our sins
 4. "seventy times seven": Matthew 18:21-35
 - a. homework: how does 490 relate to the nation of Israel?!

IV. Fasting: Matthew 6:16-18

- A. "when you fast" indicates that this is a New Testament principle
 - 1. Matthew 9:14-15
 - 2. Acts 10:30; 13:2-3; 14:23
 - 3. 1 Corinthians 7:5
- B. just like charity and prayer, this is to be a private matter between us and the Lord

Lesson 7: Matthew 6:19-34

- I. Wealth and Possessions: Matthew 6:19-24
 - A. the first half of this chapter showed how charity, prayer, and fasting lead to rewards
 - 1. these are examples of some of the treasures we're to be storing for ourselves in heaven
 - 2. these rewards are in heaven
 - a. "Rejoice and be exceedingly glad, for your reward in Heaven is great.": Matthew 5:12; Luke 6:23
 - b. "...otherwise you have no reward with your Father in Heaven": Matthew 6:1
 - c. "...sell what you have and give to the poor, and you shall have treasure in Heaven": Matthew 19:21; Mark 10:21; Luke 18:22
 - d. "Make for yourselves purses which do not become old, an unfailing treasure in Heaven, where no thief comes nor moth corrupts.": Luke 12:33
 - e. "For you both sympathized with my bonds and took joyfully the spoiling of your goods, knowing in yourselves that you have in Heaven a better and an enduring substance.": Hebrews 10:34
 - f. "to an inheritance incorruptible and undefiled, and unfading, reserved in Heaven for you": 1 Peter 1:4
 - B. earthly treasures are not to be our priority: Matthew 6:19-20
 - 1. Solomon taught us the futility of making wealth a priority in our lives: Ecclesiastes 5:10-6:12
 - 2. nothing wrong with being wealthy or making money; what's important is who it is for and why
 - 3. earthly treasures are temporary; heavenly treasures are permanent
 - 4. we're to have our goals set on heavenly treasures
 - a. the shrewd, but dishonest steward of Luke 16:1-9 provided for his future
 - b. we're to be using our God-given talents and opportunities to provide for our future in heaven
 - 5. James 5:1-6
 - a. see notes
 - C. our heart is with our treasure: Matthew 6:21
 - 1. what do we have our hearts set on?!
 - 2. where and what is our treasure?!
 - 3. we become like the gods we worship: Psalm 115:8; 135:18
 - 4. covetousness is idolatry
 - a. "For you know this, that no fornicator, or unclean person, or covetous one (who is an idolater), has any inheritance in the kingdom of Christ and of God.": Ephesians 5:5
 - b. "Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness (which is idolatry)": Colossians 3:5
 - c. "And He said to them, 'Watch and keep yourselves from covetousness. For a man's life is not in the abundance of the things which he possesses.'": Luke 12:15
 - D. we're to make sure we have real light within ourselves: Matthew 6:22-23
 - 1. see parallel passage in Luke 11:34-36
 - 2. most of what we experience is visual
 - 3. true light is important so we can see clearly the differences between right and wrong
 - a. "The path of the just is like a shining light, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble.": Proverbs 4:18-19
 - b. we're to be the light of the world: Matthew 5:14-16
 - 4. we're to be careful what we allow into our lives and what we fill our lives up with
 - a. "All things are lawful for me, but all things are not helpful.": 1 Corinthians 6:12
 - 5. "Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him, because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.": 1 John 2:15-16
 - 6. "Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance.": Isaiah 55:2

- E. we cannot serve two masters—double-mindedness: Matthew 6:24
1. we all serve a master, but which one is it?!
 - a. "Do you not know that to whom you yield yourselves as slaves for obedience, you are slaves to him whom you obey; whether it is of sin to death, or of obedience to righteousness.": Romans 6:16
 - b. God doesn't want to be the first on a list of ten: He wants to be first on a list of one!
 2. "mammon" = treasure, wealth, money, riches, material goods
 - a. of Chaldean origin meaning "confidence"
 - (i) might also speak of our self-worth, self-confidence, self-sufficiency
 - (ii) we can't trust God and ourselves at the same time
 3. "For the love of money is the root of all evils...": 1 Timothy 6:10
 4. "Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God": 1 Timothy 6:17
 5. "And Elijah came to all the people and said, 'How long are you limping over two opinions?': 1 Kings 18:21
 6. "double-minded": James 1:8; 4:8
 7. "...choose for yourselves today whom you will serve...": Joshua 24:14-15
 8. "Their heart is divided; now they shall be guilty.": Hosea 10:2
 - a. they were worshipping God and Baal side-by-side
 - (i) are we any better?!
 9. Jesus said, "...let him not return to the things behind. Remember Lot's wife.": Luke 17:31b-32
 - a. Lot's wife looked back with favorable regard: Genesis 19:26
 - (i) not only was fire and brimstone used in the judgment, but also salt: Deuteronomy 29:23
 - b. "But Jesus said to him, 'No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.'": Luke 9:62
 10. worse than unbelief?
 - a. unbelief can be cured by a miraculous work of God
 - b. "fence sitting" or "mug-wumping" avoids the issues and won't allow any kind of correction or guidance
 - c. "I know your works, that you are neither cold nor hot. I would that you were cold or hot. So because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.": Revelation 3:15-16
 11. hypocrisy
 - a. Isaiah 29:13
 - b. Matthew 15:7-9
 - c. Mark 7:6-9

II. Worry: Matthew 6:25-34

- A. "therefore": Matthew 6:25
1. links it to the previous discussion
 - a. assumes we're serving the Lord and not looking for praise by men
 - b. assumes we're not being distracted with the chasing of earthly wealth
 - c. assumes we're working to earn rewards in heaven
 - d. assumes we've got the good light in us
 - e. assumes we're being careful about what we're letting into our lives
 - f. assumes we're not double-minded, that we've made the decision to wholeheartedly follow the Lord
 2. Jesus is going to be using some simple, everyday examples that they're very familiar with: food, water, and clothing
 - a. He's going to be saying, "Don't worry about the simple necessities of life."
 3. "take no thought" (KJV) is not the best translation
 - a. may have misled many
 - (i) we're not to lazily sit back and expect God to provide for us
 - that was the problem in Thessalonica: 1 Thessalonians 4:11-12; 2 Thessalonians 3:10-12
 - b. this Greek word really refers to worry and anxiety
 - c. a related word is used in 1 Peter 5:7, "casting all your anxiety onto Him, for He cares for you"

- B. "birds": Matthew 6:26
 - 1. birds aren't idle: they're always active, searching for food, building a nest, raising babies
 - a. we're not to be idle, either
 - 2. we're still to plan and work to make a living
 - a. God will bless us but we're still to be obedient
 - b. the example of planning to build a tower: Luke 14:28-30
 - c. the example of planning before going to war: Luke 14:31-32
 - d. we're to plan, be frugal, be responsible, use our talents
 - 3. issue is that we're not to be anxious or worrisome
- C. worry is useless: Matthew 6:27
 - 1. it accomplishes nothing
 - 2. it's been suggested that this could possibly refer to the lengthening of one's life
- D. don't be anxious about clothing: Matthew 6:28-30
 - 1. what we wear is not very important
 - a. and we shouldn't care what other people are wearing
 - b. the idea of fashion should not be a priority in our lives
 - 2. today we may have anxiety about what kind of car we drive, or what kind of house we live in
 - a. and we shouldn't care what other people are driving or what they're living in
 - 3. again, this is addressing our attitudes and questioning our priorities
 - 4. the quality of our earthly possessions is not important and should not be a priority in our lives
 - 5. a lack of faith results in worry: Matthew 6:30
- E. reiterates that we should not worry about our everyday necessities: Matthew 6:31-32
 - 1. Jesus really gets their attention by suggesting that they're behaving like the Gentiles: Matthew 6:32
 - a. emphasizes that He's addressing the Jews
 - (i) at this time His ministry was primarily to the Jews, but that will change in Matthew 12
 - b. Gentiles were hated by the Jews
 - c. "seek" = to enquire for, seek for, search for, seek diligently; to wish for, crave; to demand, clamour for
 - (i) might hint at covetousness
 - d. unbelievers are constantly worried about and seeking material possessions
 - e. we're not to be like the world
 - 2. God is the ultimate provider: Matthew 6:32
 - a. He already knows our needs before we do: Matthew 6:8
 - b. therefore we don't need to worry
 - 3. we're to be satisfied with what we've got
 - a. 1 Timothy 6:8-10
 - b. Hebrews 13:5
 - c. much of our anxiety comes from having and wanting more stuff
- F. "seek first the kingdom of God": Matthew 6:33
 - 1. an issue of priorities
 - 2. "seek" = to seek in order to find; to seek [in order to find out] by thinking, meditating, reasoning, to enquire into; to seek after, seek for, aim at, strive after
 - a. a gentler word than what was used to describe the Gentiles in Matthew 6:32
 - 3. our concerns should not be about being wealthy or getting wealthy
 - a. it should be about what kind of treasures, where we collect them, for whom, and why
 - b. the kingdom of God may not include our stuff
 - 4. our righteousness isn't good enough, so we need someone else's
 - a. "be perfect, just as your Father in heaven is perfect": Matthew 5:48
 - b. Deuteronomy 18:13
 - c. "but according to the Holy One who has called you, you also become holy in all conduct, because it is written, 'Be holy, for I am holy.'": 1 Peter 1:15-16 (Leviticus 19:2)
 - d. "not by works of righteousness which we have done, but according to His mercy He saved us": Titus 3:5
 - e. "But we are all as the unclean thing, and all our righteousnesses are as a menstruation cloth. And we all fade as a leaf; and our iniquities, like the wind, have taken us away.": Isaiah 64:6

- 5. applies to our choice in elected officials
 - a. "Unless the Lord guards the city, the watchman keeps awake in vain.": Psalm 127:1b
- G. "do not worry about tomorrow": Matthew 6:34
 - 1. there will be plenty of things to challenge us tomorrow, so don't start being concerned about tomorrow's troubles today
 - a. it robs today's joy
- H. are we ever allowed to be anxious? are there any Scriptural examples of legitimate anxiety?
 - 1. Paul's concern about the Thessalonians: 1 Thessalonians 3:1-5
 - 2. "...my deep concern for the churches": 2 Corinthians 11:28
 - 3. "I am afraid for you...": Galatians 4:11

Lesson 8: Matthew 7:1-14

I. Introduction

- A. Matthew 7 ends the first section
 - 1. the next section is Matthew 8-12, culminating in the fulfillment of John 1:11
- B. I'm going to suggest that the overall theme of Matthew 7 is about false teachers and false Christians
 - 1. this was one of the Apostle Paul's major concerns about the Ephesian church: Acts 20:29-31
 - a. "For I know this, that after my departure savage wolves will come in among you... from among yourselves men will rise up, speaking perverse things... therefore watch..."
 - b. the Ephesians apparently did a good job listening to Paul and keeping watch for false teachers, but they did not keep up with their relationship with the Lord: Revelation 2:1-7
 - 2. we are to identify them

II. Be Careful About Judging Others: Matthew 7:1-6

- A. Scripture does tell us to judge others, especially within our fellowships
 - 1. to keep the fellowship clean
 - a. "a little leaven leavens the whole lump": 1 Corinthians 5:6
 - b. don't let their errors spread to others
 - 2. regarding those practicing sexual immorality and other obvious sins: 1 Corinthians 5
 - 3. regarding those who have offended us: Matthew 18:15-17
 - a. don't tolerate divisive behavior
 - b. don't let them rob your joy
 - c. do everything that leads to edification
 - 4. doctrinal error needs to be corrected: Acts 18:24-28
 - a. "...they took him aside and explained to him the way of God more accurately": Acts 18:26
 - 5. we're to be observing and judging the fruits of others to see whether they're genuine
 - a. Matthew 7:15-20; 12:33
 - b. Luke 6:43-45
 - 6. we are to identify the "dogs" and "swine" among us: Matthew 7:6
 - a. "But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies...": 2 Peter 2:1
 - b. "But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.": 1 Corinthians 5:11
 - c. "have no fellowship with the unfruitful works of darkness, but rather expose them": Ephesians 5:11
- B. but Scripture also tells us not to be willing to judge too quickly: Matthew 7:1-2
 - 1. we're in no position to be judging all things
 - 2. not to judge people because of what they eat or the days they honor: Romans 14:4-23
 - 3. we're not to have arrogant, judgmental attitudes
 - 4. it prevents pride: 1 Corinthians 4:5-6
 - a. "...that none of you may be puffed up on behalf of one against the other"
 - 5. we're not to judge intentions of the heart because only God can see the heart, and only He knows who are His
 - a. 1 Samuel 16:7
 - b. Jeremiah 11:20; 20:12
 - c. 1 Corinthians 4:5
 - d. 1 Chronicles 28:9
 - 6. "Do not judge according to appearance, but judge with righteous judgment.": John 7:24
 - a. it's not to be done according to our own righteousness but according to truth
 - b. "we know that the judgment of God is according to truth": Romans 2:2
 - 7. we're not to show partiality
 - a. James 2:1-13
 - b. "...observe these things without prejudice, doing nothing with partiality": 1 Timothy 5:21
 - 8. "Do not speak evil of one another... who are you to judge another?": James 4:11-12

9. "Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. But we know that the judgment of God is according to truth against those who practice such things.": Romans 2:1-2
- C. pointing out a speck in their eye while we have a beam in ours: Matthew 7:3-5
 1. "speck" = small dry twig, a piece of straw
 2. "plank" = a timber, a beam; a supporting beam
 3. "hypocrite" = actor, a stage player; a pretender
 4. we're not to be too eager to point out faults in others
 - a. we're no better than others; we do the same things
 5. we need to be very careful about pointing out faults in others
 - a. we need to make sure our lives are perfect regarding what we want to point out in others
 - (i) we are called to be perfect: Matthew 5:48
 - b. there is no prohibition about helping others with their faults, by pointing out their shortcomings
 - (i) but it's not a license to be pointing fingers
 - (ii) everything is to be done for edification
 - (iii) once we get rid of our "plank" we can help others remove their "specks"
- D. "dogs... swine": Matthew 7:6
 1. "that which is holy" probably refers to the meat offered in sacrifices
 - a. used here as a metaphor of things of the Lord and the Gospel
 2. "pearls" refers to something precious
 - a. such as us: Matthew 13:45
 3. "dogs" are those snarling, scoffing opposers who would abuse the Gospel
 - a. "Beware of dogs, beware of evil workers...": Philippians 3:2
 - b. "But outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone who loves and makes a lie.": Revelation 22:15
 4. "swine" are those who wallow in filth and who would trample the Gospel and Christians underfoot
 5. dogs and swine were both ceremonially unclean animals
 6. similar idiom used by Peter regarding apostasy
 - a. "But it has happened to them according to the true proverb: 'A dog returns to his own vomit,' and, 'a sow, having washed, to her wallowing in the mire.'": 2 Peter 2:22 (quoting Proverbs 26:11)
 7. we're not to waste time with those who are abusive and hostile towards God
 - a. they've made their choice, now move on
 - b. a person (or nation) can reach a point of no return such that God will leave them alone
 - c. Jesus did not do miracles for unbelievers
 - (i) Matthew 13:58
 - (ii) Herod wanted to meet Jesus just to see some miracles: Luke 23:8-9
 - and Jesus didn't do any for him
 - d. "And whoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet.": Matthew 10:14
 - e. "Then Paul and Barnabas grew bold and said, 'It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.'": Acts 13:46
 - f. "Do not speak in the ears of a fool, for he will despise the wisdom of your words.": Proverbs 23:9
 8. we're not to deliberately put ourselves in danger
 - a. Jude 1:22-23
 - b. "Do not be deceived; evil companionships corrupt good habits.": 1 Corinthians 15:33
 - c. "One rebuking a scorner gets shame to himself; and one rebuking a wicked one gets himself a blemish. Do not reprove a scorner, lest he hate you": Proverbs 9:7-8
 9. we need to identify the "dogs" and "swine" among us
 - a. "Of how much worse punishment, do you suppose, will he be thought worthy of punishment, the one who has trampled the Son of God, and who has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?": Hebrews 10:29

- b. can refer to those who are divisive and not living right
 - (i) "Alexander the coppersmith showed many evil things to me. The Lord will give back to him according to his works. You also should beware of him, for he has greatly withstood our words.": 2 Timothy 4:14-15
 - (ii) "And then many will be offended, will betray one another, and will hate one another.": Matthew 24:10
 - (iii) 1 Corinthians 5:11

III. Prayerful Activity: Matthew 7:7-12

A. "ask... seek... knock...": Matthew 7:7-8

1. these are imperatives; these are commandments to us
2. we're to be praying constantly
 - a. Philippians 4:6-7
 - b. 1 Thessalonians 5:17
3. we're to be constantly active
 - a. God wants active participants and not passive spectators
 - b. we should always be looking to determine the Lord's will
 - (i) "Thus says the Lord: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.'": Jeremiah 6:16
 - c. "exercise yourself toward godliness": 1 Timothy 4:7-8
 - (i) the word for "exercise" is where we get the word, "gymnasium"
 - (ii) we should be devoted to godliness as an athlete is to their chosen sport
 - (iii) we're to exercise godliness; practice and train for it
 - (iv) we're not to be "pew potatoes": we need exercise!
 - (v) is Bible Study our hobby?!
4. "seek" = to seek in order to find; to seek [in order to find out] by thinking, meditating, reasoning, to enquire into; to seek after, seek for, aim at, strive after
 - a. same word as used in Matthew 6:33, "seek first the kingdom of God and His righteousness..."
 - b. reminds us to be seeking things of the Lord first and foremost
5. "you do not have because you do not ask": James 4:2
6. "But if any of you lacks wisdom, let him ask of God, who gives to all liberally and with no reproach, and it shall be given to him...": James 1:5-6
7. "And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the Lord gave them rest all around.": 2 Chronicles 15:15
8. "I love those who love me; and those who seek me early shall find me.": Proverbs 8:17
9. "by my spirit within me I will seek You early": Isaiah 26:9
10. "I have not spoken in secret, in a dark place of the earth; I did not say to the seed of Jacob, 'Seek Me in vain'; I, the Lord, speak righteousness, I declare things that are right.": Isaiah 45:19
11. "Seek the Lord while He may be found, call upon Him while He is near.": Isaiah 55:6
12. "Then I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart.": Jeremiah 24:7

B. it pleases the Father to respond to our prayers: Matthew 7:9-11

1. parallel passage is Luke 11:9-13
2. He wants to bless us; He has our best interests in mind
3. He doesn't trick us, or give us something harmful or useless
4. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.": 2 Chronicles 16:9
5. "It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear.": Isaiah 65:24
6. "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us": Ephesians 3:20
7. Philippians 4:19
8. James 1:5

- C. the "Golden Rule": Matthew 7:12
 - 1. "therefore" is a connecting word to the previous discussion
 - a. this is not just an independent ethical principle
 - 2. we're to deal with people just as God deals with us, and just as we want God to deal with us
 - 3. this is active, not passive
 - a. Confucius and the Rabbis taught, "Don't do to others what you don't want them to do to you."
 - b. again, it emphasizes activity on our part

IV. Two Paths to Choose From: Matthew 7:13-14

- A. one true, one false, and none other
 - 1. Jesus said, "I am the way... no one comes to the Father except through Me.": John 14:6
 - 2. Jesus said, "I am the door...": John 10:6
 - 3. a rebuttal to "universalism" and "ecumenicalism"
 - a. it takes more than mere sincerity
 - b. yes it does matter what you believe!
 - 4. there is no "maybe"
 - a. "Do or do not; there is no try."—Yoda
 - 5. deceitful bumper sticker: "God is too big for just one religion"
- B. the way leading to death is easy; the way leading to life is hard: Matthew 7:13-14
 - 1. Jesus does not "sugar-coat" what it requires to be a Christian: it will not be easy
 - a. your troubles will not suddenly disappear when you become a Christian
- C. "there are few who find it": Matthew 7:14
 - 1. we find it by being "called"
 - a. Christ does the calling; He does all the work
 - (i) we just have to react favorably to it and accept it
 - b. "many are called, but few are chosen": Matthew 20:16; 22:14
 - c. "I have chosen you...": John 15:16, 19
 - d. Romans 8:30; 9:21-24
 - e. Galatians 1:15-16
 - f. 2 Thessalonians 2:13
 - 2. Satan blinds the eyes
 - a. 2 Corinthians 4:3-4
 - b. 1 John 2:11
 - 3. people outwardly reject it
 - a. "Thus says the Lord: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.' But they said, 'We will not walk in it.' Also, I set watchmen over you, saying, 'Listen to the sound of the trumpet!' But they said, 'We will not listen.'": Jeremiah 6:16-17

Lesson 9: Matthew 7:15-29

- I. False Teachers: Matthew 7:15-20
 - A. "sheep's clothing": Matthew 7:15
 - 1. we're the sheep
 - 2. they're disguised as Christians
 - 3. they even impersonate true shepherds
 - a. Matthew 13:31-32
 - B. they're really predators
 - 1. "...grievous wolves shall enter in among you, not sparing the flock. Also men shall arise from your own selves, speaking perverse things... Therefore watch...": Acts 20:29-31
 - a. they come from the outside and from the inside
 - 2. "I send you out as sheep in the midst of wolves.": Matthew 10:16; Luke 10:3
 - 3. they feed on the flock instead of feeding it
 - a. "Behold, I am against the shepherds, and I will require My flock at their hand... I will deliver My flock from their mouths, that they may no longer be food for them.": Ezekiel 34:10
 - b. "...rulers in her midst are like wolves tearing the prey... to destroy souls...": Ezekiel 22:25-31
 - C. "ravenous" can also mean swindler, extortioner, robber
 - D. some are in it for material advantage
 - 1. Paul claimed his ministry was not a "cloak for covetousness": 1 Thessalonians 2:5
 - a. he made sure there was no chance of being misunderstood
 - b. he was careful that he could not be accused of greed
 - c. they weren't looking to cash in on Christianity
 - d. it wasn't their livelihood
 - e. everything was out in the open
 - 2. "By covetousness they will exploit you with deceptive words": 2 Peter 2:3
 - a. "make merchandise of you" (KJV)
 - b. some ministries emphasize material things
 - (i) "name it and claim it"
 - (ii) "health and wealth"
 - (iii) "blab it and grab it"
 - (iv) "Pass The Loot"
 - 3. Isaiah 56:10-12
 - 4. Jeremiah 6:13; 8:10
 - 5. Ezekiel 34
 - E. we can identify them by their fruits: Matthew 7:16-20
 - 1. "...a tree is known by its fruit. Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.": Matthew 12:33-35
 - 2. Luke 6:43-45
 - 3. "Can the fig tree, my brothers, bear olive berries; or a vine, figs? So no fountain can yield both salt water and fresh.": James 3:12
 - 4. "thrown into the fire": Matthew 7:19
 - a. this is later
 - b. Jesus never hesitated to warn of the coming judgment
 - F. "...there will be false teachers among you, who secretly will bring in destructive heresies...": 2 Peter 2:1
 - G. "false brothers... slipped in": Galatians 2:4
 - H. "creep into households": 2 Timothy 3:6
 - I. "certain men crept in secretly...": Jude 1:4
 - J. "...their message will spread like cancer...": 2 Timothy 2:17
 - K. "For there are many... whose mouths must be stopped": Titus 1:10-11

- L. we're to beware of them
 - 1. "Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.": Colossians 2:8
 - 2. Philippians 3:2
 - 3. 2 Peter 3:17
 - M. "But the Spirit expressly says that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons": 1 Timothy 4:1
 - N. "O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—by professing it some have strayed concerning the faith.": 1 Timothy 6:20-21
 - O. "Beloved, do not believe every spirit, but try the spirits to see if they are of God, because many false prophets have gone out into the world.": 1 John 4:1
 - P. Titus 1:10-16
- II. Saying Versus Doing: Matthew 7:21-27
- A. not everyone who claims to be a Christian is one: Matthew 7:21-23
 - 1. they "claim" to have done things for the Lord: Matthew 7:22
 - 2. they were only "playing church"
 - 3. they were a "Christian" by name only
 - 4. they did not have a relationship with the Lord
 - 5. "They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.": Titus 1:16
 - 6. "I never knew you": Matthew 7:23
 - a. it's not as if He once knew them and then forgot
 - (i) once He knows us He can't stop knowing us
 - (ii) our Shepherd can't forget us
 - (iii) our Shepherd never loses His sheep: John 10:17-30
 - b. "I am the good shepherd; and I know My sheep, and am known by My own.": John 10:14
 - c. similar to the Parable of the Ten Virgins: Matthew 25:1-13
 - (i) "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said, 'Assuredly, I say to you, I do not know you.'": Matthew 25:11-12
 - B. wise versus foolish builders: Matthew 7:24-27
 - 1. we must listen and do what He says
 - a. genuine faith will result in doing things from the heart: James 1:21-27; 2:17-26
 - (i) it's been said that "learning is the modification of behavior"
 - 2. every believer is a builder
 - a. a proper foundation is crucial both now and when we get to the other side
 - 3. it doesn't say, "if the rain..."
 - 4. Jesus Christ is the Rock
 - a. Isaiah 28:16
 - b. Romans 9:33
 - c. 1 Corinthians 3:11-15; 10:4
 - d. Ephesians 2:20
 - e. 1 Peter 2:6-8
- III. The Crowd's Reaction: Matthew 7:28-29
- A. they were astonished because Jesus had authority like they've never seen before
 - 1. He wrote it so He was the most competent to teach and explain it
 - 2. the religious leaders was speaking out of their own dead religion and traditions
 - 3. He might also have had a freshness, confidence, and reality to His words
 - B. "Never did any man speak as does this Man.": John 7:46

Lesson 10: Matthew 8

- I. Leper Healed: Matthew 8:1-4
 - A. it's often said that Scripture uses leprosy as a picture of sin
 - 1. outward corruption as a result of an inward problem
 - 2. no cure except by supernatural means
 - 3. this leper represents us
 - B. somehow the leper knew Jesus could heal him: Matthew 8:2
 - 1. somehow he knew it had to be done by a supernatural act and not by natural means
 - 2. first time in the New Testament we see the word, "Lord"
 - a. "kurios" = supreme in authority; God, Lord, master, Sir
 - b. this is the first time He's acknowledged as a deity
 - C. Jesus was definitely willing to heal him: Matthew 8:3
 - 1. and the healing was immediate
 - D. he was to announce it to the priests: Matthew 8:4
 - 1. the Law required that a healing like this be shown to the priests: Leviticus 14:2-32
 - 2. Jesus wanted this to be an announcement to the priests that God was at work
 - a. leprosy was incurable
 - b. only God could cure it
 - 3. "offer the gift that Moses commanded"
 - a. a gift of 2 birds was to be offered, one to be killed and one to be set free: Leviticus 14:4-7
 - 4. he was told not to tell others
 - a. Mark's account said he did spread the word: Mark 1:45
 - (i) it forced Him to leave the area
 - (ii) He didn't want that kind of following or group at that time
 - (iii) it hindered His ministry
 - (iv) He didn't want publicity based on just what people could get out of Him
 - (v) His message was more important
- II. Centurion's Servant Healed: Matthew 8:5-13
 - A. a Centurion was equivalent to a company commander
 - 1. leader of about 80 soldiers
 - B. parallel passage is Luke 7:1-10
 - 1. he's spoken of very favorably
 - C. "I am not worthy that You should come under my roof... only speak": Matthew 8:8-9
 - 1. he didn't want Jesus to interrupt His schedule
 - 2. he knew that it would be demeaning for a Jew, especially a Rabbi, to enter a Gentile's home
 - 3. he was demonstrating great humility and respect to Jesus
 - D. "I have not found such great faith, no, not in Israel": Matthew 8:10
 - 1. faith = conviction of the truth; belief
 - 2. He gave the Centurion a great compliment
 - 3. this was an indictment to the Jews, who should have understood it all
 - E. "many shall come from the east and the west": Matthew 8:11-12
 - 1. referring to the Gentiles
 - 2. there were many who should be heirs of the Kingdom, but because they didn't recognize Him they'll lose out
 - 3. Jesus' primary mission was to the Jews
 - a. "I am not sent except to the lost sheep of the house of Israel.": Matthew 15:24
 - b. that all changed in Matthew 12

- III. Peter's Mother-in-Law Healed: Matthew 8:14-15
 - A. Peter was obviously married
 - 1. Mark 1:30; Luke 4:38
 - 2. marriage and service are acceptable by God
 - a. 1 Corinthians 9:5
 - b. 1 Timothy 3:2; 4:1-5
 - c. Hebrews 13:4
 - B. response of healing is service: Matthew 8:15
 - 1. demonstrates capability and gratitude
- IV. Many More Demon-Possessed and Sick Healed: Matthew 8:16-17
 - A. one was not the same as the other
 - 1. sickness does not automatically imply sin or demonic influences
- V. Jesus and His Disciples Head Across the Sea of Galilee: Matthew 8:18-27
 - A. they're heading to the east side of the Sea of Galilee, the region formerly known as Bashan
 - 1. Bashan seen filled with Nephilim as early as Genesis 14:5
 - 2. its ruler was Og
 - a. "the kingdom of Og in Bashan... he remained of the remnant of the giants (rapha)": Joshua 13:12
 - 3. God was displeased with them
 - a. "He rebukes the sea and makes it dry, and dries up all the rivers; Bashan and Carmel wither, and the flower of Lebanon withers.": Nahum 1:4
 - b. "Hear this Word, cows of Bashan... who press down the poor, who crush the needy... the Lord has sworn by His holiness that the days shall come on you that He will lift you up with meat hooks, and your sons with fishhooks.": Amos 4:1-2
 - 4. Bashan is mentioned in Psalm 22:12-13 (but why?!)
 - a. it's commonly believed that Psalm 22 is a description of Jesus' experience on the cross
 - b. a more literal rendering is, "The strong (or mighty) ones of Bashan have surrounded Me. They opened their mouth on Me, like a lion ripping and roaring."
 - (i) "surrounded" = besieged, such as in a hostile way
 - B. the cost of following Jesus: Matthew 8:19-22
 - 1. parallel passage is Luke 9:57-62
 - a. a little more is included
 - 2. these are examples of making excuses
 - a. "I have other things to do first."
 - b. "I want to wait until it's more convenient."
 - c. "I want to wait until I'm ready."
 - 3. a scribe was enthusiastic, but naïve: Matthew 8:19-20
 - a. Jesus tells him the cost
 - b. He will take us out of our "comfort zone"
 - 4. a disciple wants to first "bury my father": Matthew 8:21-22
 - a. probably means to wait until his father is dead and he gets his inheritance
 - b. Jesus says to let the world take care of its own
 - 5. "And Jesus said to him, 'No one, having put his hand to the plow and looking back, is fit for the kingdom of God.'": Luke 9:62
 - a. this is a lifelong commitment
 - b. this is not a hobby or a game
 - C. Jesus calms the Sea: Matthew 8:23-27
 - 1. Jesus "rebukes" the wind and sea: Matthew 8:26
 - a. literally, "Peace, be muzzled": Mark 4:39
 - (i) the Greek word for "peace" implies an involuntary silence
 - b. why were they "rebuked", were the wind and sea doing something wrong?!
 - (i) Maybe!
 - (ii) could the wind and water have been under Satanic control?!
 - (iii) was this a Satanic attempt to kill Jesus?!
 - c. Jesus demonstrated that "the gates of hell shall not prevail..." (Matthew 16:18)

2. the disciples had to have been very impressed!: Matthew 8:27
 - a. some of them were experienced seamen, and on that very lake!
 - b. this storm must have been something very unusual to have gotten them so upset
 - c. everyone has got to answer the same question as to who Jesus is
 - (i) He made the wind and water so He very easily was able to control them

VI. Demons Cast Into the Swine: Matthew 8:28-34

- A. "The Case of the Deviled Ham"
- B. the accounts in Mark 5 and Luke 8 only mention 1 demon-possessed man
 1. Matthew mentions that there were 2
 2. the other accounts focus on the activities of just one of them
 3. demonstrates that the authors of the Gospels did not collaborate, they each wrote their own independent accounts
- C. "Jesus, Son of God": Matthew 8:29
 1. this was information that no one had yet
 2. the demons knew exactly who Jesus was
 3. Jesus hadn't claimed to be the Son of God, yet
 - a. Satan knew this during the Temptation: Matthew 4:3
 - b. unclean spirits knowing this is also seen in Mark 3:11; Luke 4:41
- D. "to torment us before the time": Matthew 8:29
 1. "And they begged Him that He would not command them to go out into the abyss.": Luke 8:31
 2. they had to obey Jesus
 3. the demons knew their fate and judgment
 4. the demons knew that it was appointed and that Jesus was in control of it
- E. many swine were nearby: Matthew 8:30
 1. there were about 2000 swine: Mark 5:13
 2. this was Gentile territory
 - a. most of the 10 Greek cities known as the "Decapolis" were in this area east of the Jordan
 - b. they were not following the Law of Moses, so there was no prohibition for them to have swine
- F. demons always seem to want or need embodiment: Matthew 8:31
- G. in Luke 8:36 the word for "healed" is literally, "delivered"
- H. Jesus was asked to leave: Matthew 8:34
 1. because they were very afraid: Mark 5:15; Luke 8:37
 2. they were perhaps more interested in the financial aspects than the healing of people
 - a. Jesus' work was inconvenient to them
- I. the healed demoniac was sent in as a missionary: Mark 5:18-20; Luke 8:38-39
 1. "he went his way and proclaimed throughout the whole city what great things Jesus had done for him": Luke 8:39
 2. when Jesus visits later there is a good welcome: Matthew 14:13-21; Mark 6:30-44

Lesson 11: Matthew 9:1-34

- I. Jesus Heals the Paralytic: Matthew 9:1-8
 - A. He sailed back across the Sea of Galilee: Matthew 9:1
 - 1. apparently no storm this time
 - 2. "His own city" = Capernaum
 - a. Mark 2:1
 - b. see also Matthew 4:13
 - c. became His base of operations
 - B. "your sins are forgiven you": Matthew 9:2
 - 1. definitely something that would get the religious leaders upset
 - 2. Jesus came to heal something far more important than bodies
 - 3. was this man's paralysis due to a specific sin of his?
 - C. they claimed that Jesus committed blasphemy: Matthew 9:3
 - 1. only God can forgive sins: Mark 2:7
 - D. Jesus knew their thoughts: Matthew 9:4
 - 1. and He told them He knew
 - a. that could be unnerving!
 - 2. God does see the heart
 - E. Jesus did this to prove that He was God: Matthew 9:5-7
 - 1. they could not prove that the sins were forgiven
 - a. that was not visible
 - 2. a physical healing was something quite visible
 - a. it was to prove God was at work: Matthew 9:6
 - 3. the healing was immediate and complete: Matthew 9:7
 - F. this did result in glory for God: Matthew 9:8
 - 1. this sign proved Jesus was of God
- II. Matthew is Called: Matthew 9:9
 - A. Matthew humbly disparages himself by calling himself a tax collector
 - 1. tax collectors were despised individuals
 - a. considered to be traitors, selling out to the Romans
 - b. they were allowed to prey off their own people
 - B. this was probably not the first time he met Jesus
 - 1. this is when he was called to change his career
- III. Jesus Goes to Matthew's Party: Matthew 9:10-13
 - A. this feast was given by Matthew: Luke 5:29
 - 1. perhaps to introduce his tax collector buddies to Jesus
 - 2. Jesus didn't keep Himself from people
 - a. He didn't expect them to come and find Him: He reached out to them
 - B. the religious leaders criticized Jesus for being with them: Matthew 9:11
 - C. Jesus came to call sinners to repentance: Matthew 9:12-13
 - 1. "I did not come to call the righteous"
 - a. Jesus might have been criticizing their self-righteousness
 - (i) they thought they didn't need healing
 - (ii) in their own minds they did not have a problem
 - (iii) their self-righteousness was getting in their way
 - (iv) the biggest barrier to truth is thinking that you already have it
 - b. "For the Son of Man has come to save that which was lost...": Matthew 18:11-14

2. God prefers not to bring judgment
 - a. He's not standing there in heaven eager to punish us
 - b. "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.": Hosea 6:6
 - c. "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams.": 1 Samuel 15:22
 - d. "With what shall I come before the Lord... shall I come before Him with burnt offerings... will the Lord be pleased with thousands of rams...? He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?": Micah 6:6-8
 - e. "To do righteousness and justice is more acceptable to the Lord than sacrifice.": Proverbs 21:3
 - f. "Seek the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, and He will have mercy on him; and to our God, for He will abundantly pardon.": Isaiah 55:6-7

IV. Questions About Fasting: Matthew 9:14-17

- A. fasting was supposed to be a private matter only between us and God: Matthew 6:16-18
 1. how would they know if Jesus' disciples weren't fasting?
 2. they're looking at the outward appearances
- B. it just wasn't the right time for them to be fasting: Matthew 9:15
- C. clearly implies that fasting is a modern, New Testament principle
- D. not new cloth on old clothes; not new wine in old wineskins: Matthew 9:16-17
 1. something installed into something old can become useless and ineffective
 2. God usually needs to establish new and fresh things that don't fit into our establishments
 - a. God needs to work outside of our established systems
 - b. our systems often exclude the freshness and vitality of God
 - (i) "but that's the way we've always done it!"
 - (ii) ritualism
 - (iii) ossification and inflexibility
 - c. Martin Luther (in the early 1500's) left the Roman Catholic church to help facilitate something new to be established
 - d. Chuck Smith (in the late 1960's) left a major denomination to establish something fresh and new
 3. God wants to work through people, not structures, organizations, or administrations

V. Jesus Raises a Ruler's Daughter: Matthew 9:18-26

- A. two stories woven together
- B. the ruler's name was Jairus: Mark 5:22
- C. he was the ruler of a synagogue: Mark 5:22; Luke 8:49
 1. some of these synagogue rulers did become saved
 - a. Crispus and his household: Acts 18:8
 - (i) his conversion caused others to believe, too
 - b. Sosthenes: Acts 18:17 + 1 Corinthians 1:1
- D. "my daughter has just now died... lay Your hand on her and she will live": Matthew 9:18-19
 1. that's a lot of faith!
 2. "has now just died" is more literally "just now life coming to an end"
 - a. "is even now dead" (KJV)
 - b. she hadn't died just yet, but will before much longer: Mark 5:35; Luke 8:49
 3. Jesus goes with him: Matthew 9:19
- E. a woman with an issue of blood is healed: Matthew 9:20-22
 1. this happened on the way to Jairus' house
 2. she was a Gentile
 - a. according to the Law, a Jewish woman would be ceremonially unclean and not allowed to be among the people: Leviticus 15:25
 3. she had this problem for 12 years

4. "touched the hem of His garment": Matthew 9:20-21
 - a. she believed that this would be all it would take
 - b. the hem represented rank and authority
 - (i) our society puts them onto our shoulders and sleeves
 - (ii) David cut off Saul's skirt: 1 Samuel 24:4-6
 - it represented Saul's right to the throne
 - (iii) Ruth said to Boaz, "you shall spread your skirt over your handmaid, for you are a kinsman-redeemer.": Ruth 3:9
 - Ruth was requesting Boaz to exercise his right and responsibility as a kinsman-redeemer
 - (iv) there were fringes on Levitical garments: Exodus 28:33-34; Numbers 15:38-39; Deuteronomy 22:12
 5. Jesus was happy to heal her: Matthew 9:22
- F. Jesus heals Jairus' daughter: Matthew 9:23-26
1. "the flute players and the noisy crowd wailing": Matthew 9:23
 - a. that culture often made loud, public wailings at the time of a person's death
 - b. they sometimes even hired professional mourners
 2. only Peter, James, and John are allowed to go into the house with Jesus: Mark 5:37; Luke 8:51
 3. Jesus said, "the girl is not dead, but sleeping": Matthew 9:24
 - a. not dead like an animal: her spirit still existed somewhere
 - b. a person's death is often referred to as "sleep"
 - (i) John 11:11
 - (ii) Acts 7:60
 - (iii) 1 Corinthians 15:6, 18
 - (iv) 1 Thessalonians 4:13-15
 - (v) 2 Peter 3:4
 4. they were strictly told not to tell anyone about this: Mark 5:43; Luke 8:56
 - a. but the word about this spread throughout the land: Matthew 9:26
 - b. Jesus wanted people to follow Him for His message, not for the physical things that they could get from Him
- G. the prophetic picture
1. Jairus' daughter was 12 years old: Mark 5:42; Luke 8:42
 - a. the same number of years that the Gentile woman was suffering from the issue of blood
 2. Jesus' mission was to go and raise a dead Jewish daughter
 3. on the way He heals a Gentile woman who was suffering for the same length of time that the Jewish daughter was alive
 4. the Jewish daughter dies in the meantime (Mark 5:35; Luke 8:49)
 5. Jesus then bring life to the Jewish daughter
 6. speaks of the Church and the future salvation of Israel
- VI. Jesus Heals Two Blind Men: Matthew 9:27-31
- A. these blind men "followed Him": Matthew 9:27
 1. if only more people could see as well as they did!
 - B. "Son of David" is a Messianic title: Matthew 9:27
 - C. their faith that He could do this was what was important: Matthew 9:28
 - D. Jesus heals them because of their faith: Matthew 9:29
 - E. they were warned not to tell others about this: Matthew 9:30
 1. He wanted to keep a low profile
 2. too much publicity might hinder His ministry
 3. it wasn't His time to be exalted, yet
 - F. but they spread the word around: Matthew 9:31

VII. Jesus Casts Out a Demon From a Mute Person: Matthew 9:32-34

- A. Rabbis could perform true exorcisms
- B. they had to ask the demon's name first
 - 1. see Mark 5:9; Luke 8:30
- C. if the demon(s) were able to render the person mute they were safe
- D. Jesus cast out the demon, allowing the man to speak: Matthew 9:33
- E. the people had never seen something like this before: Matthew 9:33
 - 1. because no one was ever able to cast out a demon from a mute person before
 - 2. they recognized this as being very unique
 - 3. this proved that Jesus was God
- F. the Pharisees attribute this to the ruler of demons: Matthew 9:34
 - 1. the ruler of demons is Beelzebub: Matthew 12:24
 - 2. Jesus will tell them that that doesn't make any sense: Matthew 12:26
 - 3. they knew and admitted that this was a supernatural act
 - a. but they willfully chose not to believe it was from God
 - b. they even attributed the power to Satan
 - 4. we must be careful not to attribute the workings of the Holy Spirit to Satan
 - a. and we must be careful not to attribute workings of Satan to the Holy Spirit
 - 5. this is the first strike against them
 - a. unfortunately they will do this again in Matthew 12:22-24
 - (i) that will be their second and final strike against them
 - "At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death.": Deuteronomy 17:6
 - "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be made sure.": Deuteronomy 19:15
 - "In the mouth of two or three witnesses every word shall be established.": 2 Corinthians 13:1
 - "He who despised Moses' Law died without mercy on the word of two or three witnesses.": Hebrews 10:28
 - (ii) something radically changes in Jesus' ministry after that
 - beginning in Matthew 13

Lesson 12: Matthew 9:35-10:42

I. The Laborers Are Too Few: Matthew 9:35-38

- A. Jesus continued to travel around doing a lot of healings and teachings: Matthew 9:35
- B. He was very upset that the people aren't being properly led: Matthew 9:36
 - 1. the people are "weary"
 - a. "weary" can also mean loose or relaxed
 - b. they're weary from the burdens of religion, sinking under the load of traditions
 - c. "harassed" (NIV)
 - 2. the people are "scattered"
 - a. "scattered" can also mean cast down
 - (i) might mean they're being abused
 - b. "I saw all Israel scattered on the mountains, as sheep that have no shepherd.": 1 Kings 22:17
 - c. they're neglected by those who should be leading them
 - d. they're being abused by those who should be serving them
 - e. they're not fed with wholesome doctrine
 - f. they're scattered among the different sects
 - g. the religious leaders are even hindering them from finding the Lord
 - (i) "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.": Matthew 23:13
 - h. "'Woe to the shepherds who destroy and scatter the sheep of My pasture!' says the Lord. Therefore thus says the Lord God of Israel against the shepherds who feed My people: 'You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,' says the Lord.": Jeremiah 23:1-2
 - i. "My people have been lost sheep. Their shepherds have led them astray": Jeremiah 50:6
 - j. "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?... you do not feed the flock. The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. So they were scattered because there was no shepherd...": Ezekiel 34:2-6
- C. plenty of work to do but there are not enough workers: Matthew 9:37
 - 1. God wants good leadership and teaching
 - a. plenty of people are in need of good teaching and leaders
 - 2. God makes ministers and teachers (Ephesians 4:11), but we have to be willing and available
 - a. "I heard the voice of the Lord, saying: 'Whom shall I send, and who will go for Us?' Then I said, 'Here am I! Send me.": Isaiah 6:8
 - b. we need to be in prayer
 - (i) Saul was praying: Acts 9:11
 - 3. ministers and teachers become aware that even more ministers and teachers are needed because they're out there seeing the need
- D. pray to the Lord to have Him send workers: Matthew 9:38
 - 1. God wants us to get involved in what He wants to do
 - 2. He wants us to show an interest
 - 3. our response to seeing a need should be prayer

II. The Twelve Apostles Are Commissioned: Matthew 10:1-15

- A. it's presumptuous to think that this commission is for the Christians today
 - 1. this is not general teaching
 - 2. this is not our commission
 - 3. there is a new commission after the crucifixion
 - a. Matthew 28:18-19
 - b. Mark 16:15
 - c. Luke 24:46-47
 - d. Acts 1:8
 - 4. however, we can apply some of this, but we have to be careful not to take some of it too far

- B. Jesus gave them some special supernatural powers: Matthew 10:1
 - 1. it's presumptuous to think that the special, supernatural powers they were given here are given to us
 - a. the special powers were given only to them, only at that time, and only for that purpose
- C. list of the twelve apostles: Matthew 10:2-4
 - 1. they were disciples before they became apostles
 - a. "disciple" = learner or pupil
 - b. "apostle" = delegate, ambassador, commissioner; one sent forth with orders
 - c. we must be taught and learn before we can be sent
 - 2. the list of the "twelve disciples" are also given in Mark 3:16-18; Luke 6:14-16; Acts 1:13
 - 3. three pairs of brothers
 - 4. "James the son of Zebedee, and John his brother": Matthew 10:2
 - a. Jesus gave them the nickname, "sons of thunder": Mark 3:17
 - (i) they were roughneck fishermen, and might have been loud, obnoxious, and foul-mouthed
 - 5. "Matthew the tax collector": Matthew 10:3
 - a. no other occupation is listed
 - b. Matthew is once again disparaging himself: tax collectors were very hated
 - (i) did he have a problem forgiving himself?
 - 6. "Simon the Canaanite": Matthew 10:4
 - a. has nothing to do with Canaan or Cana
 - b. Luke 6:15 and Acts 1:13 identify Simon as being a member of the Zealot party
 - (i) the Zealot party's goal was to restore Jewish freedom, gain political independence, and to maintain distinctive Jewish institutions
 - (ii) they were sometimes outlaws and vigilantes
 - c. the word used here for Canaanite is a Hebrew word for zealous
- D. apostles instructed: Matthew 10:5-6
 - 1. go only to Israel
 - a. not to the Samaritans
 - b. not to the Gentiles
 - 2. Jesus' primary mission was to the Jews, the "lost house of Israel"
 - a. "to the Jew first, then the Gentile": Romans 1:16; 1:9, 10
 - 3. it's been said that Matthew 10-12 is the presentation of the King to Israel
 - a. at the end of Matthew 12 they give their answer
- E. their message: Matthew 10:7
 - 1. "Kingdom of Heaven is at hand" = the Messiah is here to set up the Kingdom
 - 2. they preached repentance: Mark 6:12
 - 3. this message was similar to John the Baptist's
 - a. even Herod, John the Baptist's murderer noticed the similarity: Mark 6:14-16; Luke 9:7-9
 - 4. it's possible that this mission of theirs was to continue all the way until the Triumphal Entry
 - a. but it will get cut short (Matthew 12)
 - b. the Triumphal Entry was Jesus presenting Himself as Messiah the King on the exact day prophesized in Daniel 9:25
- F. their tasks: Matthew 10:8
 - 1. they had supernatural powers to act as their credentials
 - a. it authenticated their message
- G. He's expecting them to be received: Matthew 10:9-10
 - 1. they're literally ambassadors of the King
 - 2. they should be welcomed and taken care of: Matthew 10:10
 - 3. their instructions at a later date will be different: Luke 22:36-38
 - a. their mission will be different
 - b. these are not instructions for today

- H. their activities in the cities: Matthew 10:11-15
 - 1. they're not to go from house-to-house: Matthew 10:11
 - a. Mark 6:10
 - b. Luke 9:4; 10:7
 - c. economy of effort?
 - 2. just go into the city and see if you and your message is welcomed: Luke 10:8
 - a. see if they receive the message
 - b. see if you're offered hospitality
 - 3. if the message is rejected move on: Matthew 10:14-15
 - a. "shake off the dust from you feet": Matthew 10:14
 - (i) the Jews taught that the dust of the Gentiles was impure, and was to be shaken off
 - (ii) some of the apostles did this: Acts 13:51
 - b. the people will face judgment for rejecting His Word: Matthew 10:15
- III. They're To Expect Persecution: Matthew 10:16-25
 - A. "as sheep in the midst wolves": Matthew 10:16
 - 1. they'll be defenseless (by human understanding) among their enemies
 - 2. enemies of God are often pictured as wolves
 - a. "For I know this, that after my departure savage wolves will come in among you, not sparing the flock": Acts 20:29
 - B. they're to be wise: Matthew 10:16
 - 1. serpent often used as a picture of wisdom and cunning
 - a. Genesis 3:1
 - b. 2 Corinthians 11:3
 - 2. serpents are very cautious, able to avoid danger
 - 3. we're to be wise: Ephesians 5:15-17
 - C. they're to be harmless: Matthew 10:16
 - 1. harmless, innocent, gentle, peaceful
 - 2. "so that you may be blameless and harmless... in the midst of a crooked and perverse nation... among these you shine as lights in the world": Philippians 2:15
 - D. persecution will allow them to testify even further: Matthew 10:17-18
 - 1. leaders of nations often persecute the godly
 - 2. this will even allow the Gentiles to hear the Word
 - E. the Holy Spirit will lead their teaching in certain situations: Matthew 10:19-20
 - 1. this can also apply to us to a certain extent
 - 2. don't let this mislead us into not doing our homework, studying, and preparing
 - 3. the Holy Spirit will teach us things, give us prophecies
 - 4. some examples of this might be Peter (Acts 4:8-14; 5:29-33) and Stephen (Acts 7)
 - 5. "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.": John 14:26
 - a. God cannot remind us of things we haven't heard or learned
 - b. we must constantly allow ourselves to hear His Word and be taught
 - F. God's message can be very divisive: Matthew 10:21
 - G. the world will hate them: Matthew 10:22-25
 - 1. He will say the same thing to us
 - a. John 15:18-19; 17:14
 - b. 1 John 3:13
 - 2. Jesus' 2nd coming might be hinted at in Matthew 10:23
 - a. this commission has not been fully carried out
 - b. it might be fulfilled by the 144,000 (Revelation 7:4-8)
 - 3. they'll be called Beelzebub: Matthew 10:25
 - a. just as Jesus was (Matthew 9:34) and will be again (Matthew 12:24)

IV. Jesus Comforts Them: Matthew 10:26-31

- A. they might have been getting afraid
- B. God will see their persecution and the unjust ways that they'll be treated: Matthew 10:26
 - 1. and God will deal with it!
 - a. "For God shall bring every work into judgment, with every secret thing, whether it is good, or whether evil.": Ecclesiastes 12:14
- C. they're not to be afraid: Matthew 10:26, 28, 31
 - 1. "I have spoken these things to you so that you might have peace in Me. In the world you shall have tribulation, but be of good cheer. I have overcome the world.": John 16:33
- D. they're to preach everything they've heard from Jesus: Matthew 10:27
- E. if we're to fear anyone, we're to fear God: Matthew 10:28
 - 1. because He has all the power and authority
 - 2. He can and will eternally punish
- F. God considers them to be very important: Matthew 10:29-31
 - 1. God knows all about mere, inexpensive sparrows: Matthew 10:29
 - a. we're far more important than sparrows: Matthew 10:31
 - 2. He knows more about us than we do: Matthew 10:30
 - a. do we know how many hairs we have on our head?!
 - 3. He will be with them
 - 4. He cares about what happens to them

V. Public Confession Or Denial: Matthew 10:32-33

- A. confession is more than just something vocal: confession is also done by an obedient life
- B. a disobedient life is a demonstration of an ungodly, unredeemed life

VI. God's Word Is Very Divisive: Matthew 10:34-39

- A. the sword is the Word of God
 - 1. "the sword of the Spirit, which is the word of God": Ephesians 6:17
 - 2. "the word of God is living and powerful, and sharper than any two-edged sword": Hebrews 4:12
- B. God is calling us to a commitment that far exceeds all other relationships: Matthew 10:35-37
- C. He wants us to commit all, even our lives: Matthew 10:38-39
 - 1. someone carrying their cross is devoted to death
 - 2. the Apostle Paul said, "I die daily": 1 Corinthians 15:31
 - 3. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.": John 12:24-25
 - 4. obedience is the test of devotion

VII. We're Jesus' Ambassadors: Matthew 10:40-42

- A. "we are ambassadors for Christ...": 2 Corinthians 5:20
- B. how we are treated is how Jesus is treated
 - 1. "Whoever receives one little child like this in My name receives Me.": Matthew 18:5
 - 2. Matthew 25:31-46
 - a. "inasmuch as you did it to one of the least of these My brethren, you did it to Me": Matthew 25:40
 - b. "inasmuch as you did not do it to one of the least of these, you did not do it to Me": Matthew 25:45
- C. those who support them will be rewarded: Matthew 10:41-42
 - 1. they're received by those who believe who they are
 - a. the apostles are acknowledged that they're prophets and righteous men
 - 2. even if it's a mere drink of water: Matthew 10:42
 - 3. the point is that it's given by someone who knows and accepts their message

Lesson 13: Matthew 11

- I. John the Baptist: Matthew 11:1-15
 - A. the disciples were preaching in Jewish cities; Jesus stayed in Galilee: Matthew 11:1
 - 1. some feel that this verse belongs with the previous chapter
 - 2. "their" might refer to some of the disciples
 - a. apparently many of the disciples were from Galilee: Acts 2:7
 - B. John seeks clarification: Matthew 11:2-6
 - 1. hearing about Jesus' teaching and preaching, and His works of healing, John might have been confused
 - a. I don't feel that John's faith was wavering
 - 2. John was preaching about the judgment to come: Matthew 3:7-12
 - a. he might have been expecting Jesus to be bringing judgment at this time
 - b. he may not have known about Jesus' limited mission: He wasn't there to bring judgment, yet
 - (i) compare Luke 4:16-22 with Isaiah 61:1-2
 - 3. John sends two of his disciples: Matthew 11:2
 - a. we've seen his disciples mentioned before: Matthew 9:14
 - 4. Jesus' works was to encourage John, and to prove Himself to him: Matthew 11:4-5
 - 5. Blessed are those who don't trip over Jesus: Matthew 11:6
 - a. "offended" (Greek, "skandalizo") = to put a stumbling block in the way; stumble, trip up; metaphorically, to be offended
 - (i) from where we get the word, "scandalize"
 - b. "And He shall be a sanctuary for you, but for a stone of stumbling, and for a rock of falling to both the houses of Israel, for a trap and for a snare to the people of Jerusalem. And many among them shall stumble and fall and be broken, and be snared, and be taken.": Isaiah 8:14-15
 - c. Romans 9:32-33
 - d. 1 Peter 2:7-8
 - e. "These things I have spoken to you, that you should not be made to stumble.": John 16:1
 - C. Jesus' comments about John the Baptist: Matthew 11:7-15
 - 1. John lived in the wilderness: Matthew 11:7
 - a. "John the Baptist came preaching in the wilderness of Judea": Matthew 3:1
 - 2. John wasn't a "reed shaken by the wind": Matthew 11:7
 - a. John and his message were stable
 - b. his message wasn't popular
 - (i) he didn't change his message just to be popular
 - (ii) he didn't give the people what they wanted, but what they needed
 - c. he wasn't blown around by the winds of change
 - (i) "we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting": Ephesians 4:14
 - (ii) James 1:6
 - (iii) 2 Peter 2:17
 - (iv) Jude 1:12-13
 - d. we need to be stable, we need to be "established"
 - (i) "it is good that the heart be established": Hebrews 13:9
 - "established" = stabilized; have a good footing
 - speaks of depth, being firmly rooted
 - (ii) "establish your hearts": James 5:8
 - "established" = turn resolutely in a certain direction
 - speaks of having a good direction or course
 - (iii) Hebrews 10:23
 - (iv) Colossians 2:6-8
 - (v) "Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach...": Ezra 7:10
 - "prepared" = be established, set up, stable, firm, fixed, secure

3. John wasn't "clothed in soft garments": Matthew 11:8
 - a. "John had his clothing of camel's hair and a leather girdle about his loins. And his food was locusts and wild honey": Matthew 3:4
 - b. John didn't take the easy route
 - c. he didn't preach a "health and wealth" doctrine; it wasn't a "feel good gospel"
 - d. John was available to be used of the Lord
4. John the Baptist was a prophet: Matthew 11:9-10
 - a. "And you, child, will be called the prophet of the Highest, for you shall go before the face of the Lord to prepare His ways": Luke 1:76
 - b. "he shall go before Him... to make ready a people prepared for the Lord": Luke 1:17
 - c. Matthew 11:10 quotes Malachi 3:1
 - d. Matthew 3:3 quotes Isaiah 40:3
 - e. John had the wonderful opportunity to prime the people, to prepare them for the Messiah
 - (i) John was the opening act of a really big show!
5. John was the greatest man up to that point in time: Matthew 11:11
 - a. but anyone in the Kingdom of Heaven is greater than John: Matthew 11:11
 - (i) this introduces a discontinuity
 - (ii) this is introducing or hinting at the "Church"
6. the Kingdom of Heaven presses on, it can't be stopped: Matthew 11:12
 - a. "suffers violence" = to force or press into; to crowd oneself into; to use or apply force; to be seized
 - (i) same Greek word is used in the parallel verse, Luke 16:16: "Since that time the kingdom of God has been preached, and everyone is *pressing* into it."
 - why did the English translators translate it so differently?!
 - b. "violent" = a forcer; strong, forceful
 - (i) related to the word translated "suffers violence"
 - c. "take it by force" (Greek, "harpazo") = to seize, catch away, take by force; carry off by force; to eagerly claim for one's self; to snatch out or away
 - (i) the same word used in 1 Thessalonians 4:17: "Then we who are alive and remain shall be *caught up* together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord."
 - d. this verse is saying that the Kingdom of God is *pressing* on, and only the *forceful* are *pressing* themselves into it, or are *claiming it for themselves*
 - e. could be better translated, "The kingdom presses ahead relentlessly, and only the relentless press their way into it."—MacArthur Study Bible
 - f. refers to how difficult it can be to get into the Kingdom
 - (i) "narrow is the gate and difficult is the way which leads to life, and there are few who find it": Matthew 7:13-14
7. John the Baptist closed the Old Testament: Matthew 11:13
 - a. Luke 16:16
 - b. John was the end of an era: he was the last Old Testament prophet
 - c. Jesus opened the New Testament
8. if they will receive Jesus' message, John will fulfill the role of the promised Elijah: Matthew 11:14
 - a. it was prophesized that Elijah would return: Malachi 4:5-6
 - b. John denied being Elijah: John 1:21
 - c. John came only in the spirit and power of Elijah: Luke 1:17
 - d. if they would receive Jesus they will be spared the judgment to come
 - e. this was in the present tense
 - (i) they still had the opportunity to receive it
 - (ii) there was still hope that they would not reject it

9. "He who has ears to hear, let him hear!": Matthew 11:15
 - a. a key statement
 - b. it is used elsewhere only when speaking of and to the Church
 - (i) in the seven Kingdom parables: Matthew 13
 - specifically Matthew 13:9, 43
 - (ii) in Jesus' seven letters to the seven churches: Revelation 2, 3
 - specifically Revelation 2:7, 11, 17, 29; 3:6, 13, 22
 - c. this is introducing or hinting at the "Church"
- II. They Were Called In Different Ways But They Wouldn't Come: Matthew 11:16-19
- A. they were dissatisfied with both John the Baptist and Jesus
 1. they complained about John and Jesus and were negative no matter what
 - B. they wouldn't come and "dance" to the message of John or Jesus: Matthew 11:16-17
 1. they wouldn't do the opposite with John or Jesus, either
 - C. "John came neither eating nor drinking": Matthew 11:18
 1. John didn't come to socialize
 2. he lived in the wilderness
 3. he might not have been a popular guy
 4. they made up a story about him to justify their rejection of him and his message
 - D. Jesus "came eating and drinking": Matthew 11:19
 1. Jesus often socialized
 2. He lived among them
 3. he was a very popular guy
 4. they made up a story about Him to justify their rejection of Him and His message
 - E. "wisdom is justified by her children": Matthew 11:19
 1. Luke 7:35
 2. the results or fruit proved that He was right
 3. the plan of God is justified by the results
- III. Jesus Rebukes Certain Cities: Matthew 11:20-24
- A. these cities were in northern Galilee
 - B. "And He marveled because of their unbelief. And He went around the villages, in a circuit, teaching.": Mark 6:6
 - C. they witnessed a lot of Jesus' works and preaching
 1. therefore they're going to be held highly accountable because of it
 - D. "For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.": Luke 12:48
 - E. does "more tolerable" refer to degrees of punishment in hell?!
- IV. Worldly Wisdom Accounts for Nothing Eternal: Matthew 11:25-30
- A. worldly position, possessions, and status can be a hindrance to Spiritual growth
 1. this emphasizes that we can't earn eternal life; we can't do anything to deserve it
 - B. "Woe to those wise in their own eyes, and bright in their own sight!": Isaiah 5:21
 - C. "For the wisdom of their wise ones shall perish, and the understanding of their intelligent ones shall be hidden.": Isaiah 29:13-14
 - D. the "foolishness of God": 1 Corinthians 1:18-29; 3:18-20
 - E. we're to come as little children: Matthew 18:3-4; Mark 10:14-15
 - F. God knows what He is doing: Matthew 11:26
 - G. Jesus reveals God the Father to us: Matthew 11:27
 1. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me.": John 14:6
 - H. Jesus will give us rest: Matthew 11:28-30
 1. "Thus says the Lord: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.' But they said, 'We will not walk in it.'": Jeremiah 6:16
 2. Hebrews 4:1-11

3. "the wicked are like the troubled sea, which cannot rest, and its waters cast up mire and dirt":
Isaiah 57:20
4. we're to learn from Jesus and be controlled by Him: Matthew 11:29-30
 - a. a yoke curbs the will, maintains control
 - b. the yoke speaks of personal discipleship
 - c. we're called to serve Him; He will direct us

Lesson 14: Matthew 12:1-21

I. Jesus Confronted Regarding the Sabbath: Matthew 12:1-21

A. Sabbath

1. instituted in Genesis 2:1-3
2. legally instituted (written down) in Exodus 20:8-11
3. linked with creation: Exodus 20:11
4. linked with redemption: Deuteronomy 5:15
5. its purpose was rest: Deuteronomy 5:14
6. there was also a Sabbath for the land
 - a. Leviticus 25:2-7
 - b. 2 Chronicles 36:20-21

B. Jesus and His disciples pick some grain: Matthew 12:1-8

1. "at that time" is more precisely set by Luke 6:1
 - a. this was the start of the barley-harvest
2. they weren't stealing: gleaning by the poor from a person's fields was legal
 - a. Deuteronomy 23:25
 - b. example is also seen in Ruth 2
 - c. it was a form of welfare
3. "the Pharisees saw it": Matthew 12:2
 - a. were they following Jesus, trying to find fault with Him?
 - b. was this entrapment?
4. "not lawful": Matthew 12:2
 - a. it was against their law, not Scripture
 - b. Pharisees added many rules and regulations regarding the Sabbath
 - c. this was just their man-made religion, their legalism
5. the law about the Sabbath wasn't a hard and fast, unbendable rule
 - a. it was just about rest
 - b. it forced people to relax
 - c. "And He said to them, 'The Sabbath was made for man, and not man for the Sabbath.'": Mark 2:27
 - d. the Pharisees' laws forced people to be enslaved to the Sabbath
6. Jesus uses an example of the breaking of mere ceremonial procedure for the sake of an emergency: Matthew 12:3-4
 - a. David and his men ate showbread when they were running from Saul: 1 Samuel 21:3-6
 - (i) the showbread was only for the priests: Leviticus 24:5-9
 - (ii) man's need was more important than ceremonial restrictions
 - b. by not condemning David, Jesus condoned it
 - c. don't rely on inflexible ceremony
 - d. a subtle point is that both David and Jesus were anointed kings
7. "on the Sabbath days the priests in the temple profane the Sabbath and are blameless": Matthew 12:5
 - a. the priests did a lot of work not normally allowed on the Sabbath as part of their position
 - (i) it was forbidden to light a fire on the Sabbath (Exodus 35:3) but priests had to make burnt offerings (Numbers 28:9-10) and bake showbread (Leviticus 24:5-9)
 - (ii) circumcision: John 7:22-23
8. Jesus was "greater than the temple": Matthew 12:6
 - a. the purpose of the temple was to point to Jesus
 - b. just as the Sabbath was overridden by normal, necessary temple activities, so it will be overridden by Jesus

9. Jesus prefers "mercy and not sacrifice": Matthew 12:7
 - a. quotes Hosea 6:6
 - b. God prefers not to bring judgment
 - (i) He's not standing there in heaven eager to punish us, and neither should they!
 - (ii) "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams.":
1 Samuel 15:22
 - (iii) "To do righteousness and justice is more acceptable to the Lord than sacrifice.":
Proverbs 21:3
 - (iv) "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.":
2 Peter 3:9
10. Jesus is "Lord even of the Sabbath": Matthew 12:8
 - a. Jesus is claiming to be God by saying He had a right to direct the manner of the observance of the Sabbath
 - (i) some say He changed it to Sunday!
 - b. He dictated what was right and wrong
- C. Jesus heals a man's hand: Matthew 12:9-14
 1. another entrapment?: Matthew 12:10
 2. Jesus shows them how impractical their reasoning about the Sabbath was: Matthew 12:11-12
 - a. sheep were an economic unit
 - b. He asks them rhetorical questions to prove His point
 - c. He dares them to speak against doing good on the Sabbath
 3. Jesus heals the man's hand: Matthew 12:13
 - a. He certainly didn't do any work
 - b. it certainly didn't affect His "rest"
 4. the Pharisees plot to destroy Jesus: Matthew 12:14
 - a. quite an excessive reaction!
 - b. they were probably quite embarrassed
 - c. their pride got in the way of clear thinking
 - d. they were inflexible
- D. Jesus continued to keep it low key: Matthew 12:15-21
 1. Jesus kept healing: Matthew 12:15
 - a. He healed everyone
 2. He didn't want them to be spreading the word around about Him: Matthew 12:16
 - a. Jesus wasn't there to proclaim Himself as the king and conqueror, yet
 - b. Jesus was there to be a servant first
 3. quotes Isaiah 42:1-4
 4. "He will not break a bruised reed": Matthew 12:20
 - a. "bruised reed" is a picture of the poor and oppressed
 - b. Jesus would not oppress the feeble and poor
 - (i) as victorious warriors and conquerors did
 - (ii) as the Pharisees were doing
 - c. a picture of a repentant soul broken and contrite on account of sin
 - (i) He will not break it, that is, he will not be severe, unforgiving, and cruel
 - (ii) He will heal it, pardon it, and give it strength
 - (iii) He prefers mercy
 5. "He will not quench a smoking flax": Matthew 12:20
 - a. "smoking flax" refers to the wick of a lamp when the oil is exhausted, having a smoky, dying flame
 - b. a picture of feebleness and infirmity
 - c. Jesus would not oppress those who had little strength
 - d. He would not be like the Pharisees, proud and overbearing, and trampling down the poor
 - e. He will not treat repentant people harshly or unkindly, but kindle their flame into a blaze

6. "And in His name Gentiles will trust.": Matthew 12:21
 - a. salvation was available to all
 - b. "I will... give You... as a light to the Gentiles": Isaiah 42:6
 - c. "I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.": Isaiah 49:6
 - d. the promises to Abraham
 - (i) "in you all the families of the earth shall be blessed": Genesis 12:3
 - (ii) "you shall be a father of many nations": Genesis 17:4
 - (iii) "In your seed all the nations of the earth shall be blessed": Genesis 22:18
 - (iv) "in your seed all the families of the earth shall be blessed.": Genesis 28:14

Lesson 15: Matthew 12:22-50

- I. Jesus Heals the Blind, Mute, Demon-Possessed Man: Matthew 12:22-24
 - A. similar to what happened in Matthew 9:32-34
 - 1. but this is a different event
 - B. Rabbis could perform true exorcisms (Matthew 12:27; Acts 19:13)
 - 1. they had to ask the demon's name first
 - a. see Mark 5:9; Luke 8:30
 - b. if the demon(s) were able to render the person mute they were safe
 - (i) they believed that only the Messiah would be able to cast the demon out
 - 2. Jesus casting demons out from mute people proved He was God
 - 3. the people had never seen something like this before: Matthew 9:33
 - a. because no one was ever able to cast out a demon from a mute person before
 - b. they recognized this as being very unique
 - c. this proved that Jesus was God
 - C. this will be the second time the Jewish leaders will witness this strange but very significant event
 - 1. Matthew 9:32-34 was the first strike against them
 - 2. this will be their second and final strike against them
 - a. "At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death.": Deuteronomy 17:6
 - b. "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be made sure.": Deuteronomy 19:15
 - c. "In the mouth of two or three witnesses every word shall be established.": 2 Corinthians 13:1
 - d. "He who despised Moses' Law died without mercy on the word of two or three witnesses.": Hebrews 10:28
 - 3. something will radically change in Jesus' ministry after this
 - D. "all the multitudes were amazed and said, 'Could this be the Son of David?': Matthew 12:23
 - 1. the "Son of David" was a title of the Messiah
 - 2. the people identified that this could only have been done by the Messiah
 - E. the Pharisees attribute Jesus' power to Baal-zebul: Matthew 12:24
 - 1. Baal-zebul = "lord of the flies"
 - a. a god of the Ekronites: 2 Kings 1:2
 - 2. the word used in the original is Baal-zebul = "lord of the dungpile"; the dung god
 - 3. the Jews hated idols and held idolatry chiefly wicked and abominable
 - a. they gave them horrible names
 - (i) a common name was Zebul, meaning dung, dunghill, or filth
 - 4. they considered Satan to be the worst and the foulest prince of the idols
 - a. they correctly believed that heathen miracles were by Satan's power
 - 5. Baal-zebul was their name for the lord of idolatry
 - a. this was a title of utmost contempt
 - b. they called Jesus the prince of wickedness, that Jesus was the worst devil
 - c. they're saying that He's the worst and most vile thing
 - d. they're associating Jesus with filth and dung
 - 6. out of desperation the Pharisees thought extreme action was necessary to respond to the crowd
 - a. they had to combat this obvious proof that Jesus was the Messiah
 - 7. I believe that this is the climax of Jesus' ministry, this is their official rejection of Him as their Messiah
- II. Jesus Shows That Their Case is Illogical: Matthew 12:25-30
 - A. "Jesus knew their thoughts": Matthew 12:25
 - 1. only God knows the heart
 - a. this is saying that Jesus is God
 - b. "You understand my thought afar off.": Psalm 139:2
 - c. "I, the Lord, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.": Jeremiah 17:10
 - d. 1 Samuel 16:7
 - e. Jeremiah 11:20; 20:12

- f. 1 Corinthians 4:5
 - g. 1 Chronicles 28:9
 - h. Matthew 7:1-5
 - B. Jesus starts with basic common sense: Matthew 12:25-27
 - 1. Satan certainly wouldn't cast himself out: Matthew 12:25-26
 - a. therefore Jesus obviously wasn't doing this though the power of Satan
 - 2. they were able to cast out demons: Matthew 12:27
 - a. an example is seen in Acts 19:13-16
 - (i) they knew to use the name of Jesus
 - (ii) but they did not have the appropriate Spiritual armor
 - b. they knew they were casting out demons through the power of God
 - c. therefore Jesus was obviously doing it by the power of God
 - C. Jesus points out that they clearly need to make a decision: Matthew 12:28
 - 1. since Jesus was doing this by the power of God, they better pay attention and come to the right conclusion
 - D. Jesus is in Satan's house: Matthew 12:29
 - 1. the earth is Satan's
 - a. John 12:31; 14:30; 16:11
 - b. Ephesians 2:2
 - 2. Jesus is here to "seize" or "plunder" Satan's goods
 - a. we're the prize, we're the center of attention in all of the universe
 - (i) "the king of Sodom said to Abram, 'Give me the people and take the goods for yourself.'": Genesis 14:21
 - 3. the workings of Jesus cannot be stopped by Satan
 - a. "...I will build My church, and the gates of hell shall not prevail against it": Matthew 16:18
 - E. there are only two choices: Matthew 12:30
 - 1. Jesus said, "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other.": Matthew 6:24
 - 2. there is no middle ground; it's either one or the other
 - 3. there is no sitting on the fence
 - a. no "mug-wumping": sitting on the fence with your face on one side and your wump on the other
 - 4. "I know your works, that you are neither cold nor hot. I would that you were cold or hot. So because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.": Revelation 3:15-16
 - 5. Joshua said, "choose this day whom you will serve... as for me and my house, we will serve the Lord.": Joshua 24:15
- III. Blasphemy of the Holy Spirit: Matthew 12:31-32
- A. blasphemy = slander, detraction, speech injurious to another's good name; to hurt, or blast the reputation
 - B. they had attributed the works of the Holy Spirit to Satan
 - 1. it was by the power of the Holy Spirit that Jesus did his miracles: Matthew 12:28
 - 2. "...they said, 'He has an unclean spirit.'": Mark 3:30
 - 3. this sin was inexcusable
 - C. Saul spoke against (blasphemed) Jesus out of ignorance and unbelief: 1 Timothy 1:13
 - 1. "...but I obtained mercy"
 - D. the Holy Spirit calls us and convicts us of sins
 - 1. "The Spirit Himself bears witness with our spirit that we are children of God": Romans 8:16
 - 2. Acts 13:2
 - 3. John 15:26; 16:14-15
 - 4. Romans 1:1, 7
 - 5. Ephesians 4:4
 - 6. 1 Peter 1:15; 2:9
 - 7. "Of how much worse punishment, do you suppose, will he be thought worthy who has... insulted the Spirit of grace?": Hebrews 10:29
 - 8. if a person, nation, or church constantly rejects the Holy Spirit's calling, He will eventually leave them alone
 - E. if anyone is worried about whether they've ever committed this sin, they haven't!

- F. since the Holy Spirit is living within us, we can't commit this sin!
- G. it's been suggested that this sin is only regarding the nation of Israel

IV. Jesus Calls Them to Make a Decision: Matthew 12:33-37

- A. they need to decide about what they've seen, was it right or wrong: Matthew 12:33
 - 1. they need to decide about what Jesus did, was it evil?!
 - 2. the proof is the fruit, the result of Jesus' works
 - 3. "You will know them by their fruits... by their fruits you will know them.": Matthew 7:16-20
 - 4. "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control": Galatians 5:22-23
- B. "brood of vipers": Matthew 12:34a
 - 1. a distinct insult
 - 2. might be calling them "sons of Satan"
 - a. "Now the serpent was more cunning than any beast of the field...": Genesis 3:1
 - b. "...that old serpent, called the Devil, and Satan...": Revelation 12:9
 - 3. John the Baptist called them this: Matthew 3:7
 - 4. Jesus will call them this again: Matthew 23:33
- C. what overflows from the heart comes out the mouth: Matthew 12:34b
- D. what we talk about and our speech patterns say a lot about us: Matthew 12:35
- E. we will be held accountable for what we say: Matthew 12:36-37
 - 1. "idle" = lazy, useless, barren; something that doesn't produce anything good
 - 2. the Greek word used for "judgment" is "krisis"
 - a. almost always clearly used in the New Testament regarding the judgment of the ungodly
 - 3. this may just be referring to the profession of faith, of becoming saved
 - a. "if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.": Romans 10:9-10
 - 4. fortunately God says to the saved, "I will remember your sins no more"
 - a. Isaiah 43:25
 - b. Jeremiah 31:34
 - c. Hebrews 8:12; 10:17
 - 5. "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.": Ephesians 4:29
 - 6. "Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.": Ephesians 4:31
 - 7. Colossians 3:8; 4:6

V. They Still Want a Sign: Matthew 12:38-45

- A. obviously the raising of the dead, healing of the sick, and the casting out of demons wasn't good enough!: Matthew 12:38
- B. Jesus is already changing his methods with them
 - 1. He's already turning His back on them
 - 2. He won't answer their questions directly
 - 3. He will start to answer in riddles and allusions
 - 4. "He came to His own, and His own did not receive Him.": John 1:11
- C. the sign of the prophet Jonah: Matthew 12:39-40
 - 1. Jesus tells us that the story about Jonah really happened
 - a. there was really a prophet Jonah
 - b. he really was in a fish for 3 days and 3 nights
 - 2. Jesus foretells His death, burial, and resurrection: Matthew 12:40
 - a. He will be in the grave for 3 days and 3 nights
 - (i) and only for that long!
 - b. I believe that this is literally 3 days and 3 nights
 - (i) 3 complete 24-hour cycles
 - (ii) no fractional parts thereof

- D. the example of Ninevah: Matthew 12:41
 - 1. Nineveh was the capital of the Assyrian empire, their (former) enemies
 - 2. Jesus is saying that their enemies, pagan Gentiles did a better job responding to prophet Jonah's call to repentance than what they're doing
 - 3. and a prophet greater than Jonah was conveniently right there in their midst!
 - E. the example of the Queen of Sheba: Matthew 12:42
 - 1. the "Queen of the South" is the "Queen of Sheba"
 - a. Sheba might have been in country in southern Arabia
 - (i) present-day Yemen
 - (ii) might have been in Ethiopia
 - b. she may have ruled over the entire area
 - 2. she came a great distance just to visit Solomon and listen to his wisdom
 - a. 1 Kings 10
 - b. 2 Chronicles 9
 - 3. according to secular history (or legend?) she and King Solomon were equally impressed with each other, and as a result a son was born, Menelik I
 - 4. Jesus is saying that that about 1000 years earlier a black, Gentile woman did a better job of listening and seeking wisdom than what they're doing
 - 5. and someone greater and wiser than Solomon was conveniently right there in their midst!
 - F. the example of casting demons out: Matthew 12:43-45
 - 1. the immediate practical lesson is that when a demon is cast out something good (Jesus) must immediately replace the vacancy
 - 2. the lesson to them was that He came to clean house, to redeem them, and to set up His Kingdom
 - 3. but they've chosen to leave a vacancy, and they're going to be punished for it
- VI. Jesus' True Family: Matthew 12:46-50
- A. His mother and brothers come to visit Him: Matthew 12:46-47
 - 1. another proof that He had siblings
 - 2. where is Joseph, his earthly father?!
 - B. our relationship to Him is more important than any other relationship: Matthew 10:35-37
 - 1. the worldly family isn't as important as the Spiritual family
 - C. Jesus now concentrates on His followers: Matthew 12:48-50
 - 1. He no longer addresses the Jews
 - 2. He no longer presents the Kingdom to Israel

Lesson 16: Matthew 13:1-23

- I. The Seven Kingdom Parables
 - A. parables are not stories about real events or people
 - 1. "parable" = similitude, fictitious narrative, comparison, figure, parable, proverb; a placing of one thing by the side of another
 - 2. just a picture or an allegory
 - 3. sometimes like a riddle
 - 4. real stories use names; parables never use names
 - B. many (most?) of these seven are often misunderstood
 - 1. because of misteaching
 - 2. because of pride of the church
 - 3. because of a lack of understanding of Jewish laws and customs
 - 4. they're often mistaken to be all about good news
 - a. the exact opposite is true!
 - C. these parables can be very Jewish
 - D. idioms are often used consistently in Scripture
 - E. reason for Jesus speaking in parables is given in Matthew 13:10-17
 - F. these parables can apply to each of us
 - 1. this isn't just for the disciples or the early church
 - 2. "He who has ears to hear, let him hear.": Matthew 13:9
 - a. Jesus seems to use this phrase to hint at or to indicate the Church
 - (i) Matthew 11:15; 13:9, 43
 - (ii) Revelation 2:7, 11, 17, 29; 3:6, 13, 22
 - G. the Jews rejected Jesus as their Messiah in Matthew 12, so Jesus introduces the Church in Matthew 13
 - 1. it may be an oversimplification to say that the "Kingdom of Heaven" refers only to the Church
- II. Parable of the 4 Soils: Matthew 13:3-9
 - A. Mark 4:3-9
 - B. Luke 8:5-8
 - C. explained in Matthew 13:18-23
 - 1. explained in private to just His disciples
 - D. wayside soil: Matthew 13:4
 - E. rocky soil: Matthew 13:5-6
 - F. thorny soil: Matthew 13:7
 - G. good soil: Matthew 13:8
 - H. we're to pay attention to this parable: Matthew 13:9
- III. Reason for Parables: Matthew 13:10-17
 - A. they question Him about the sudden change in His teaching style: Matthew 13:10
 - B. He's teaching in parables to hide information
 - 1. only those wanting to understand will be given the explanation
 - 2. "it is given to you to know the mysteries of the kingdom of Heaven, but it is not given to them": Matthew 13:11
 - C. this was prophesized: Matthew 13:14-15
 - 1. quotes Isaiah 6:9-10
 - 2. the Jews officially rejected Jesus as their Messiah in Matthew 12
 - a. they crossed the line, they reached a point of no return with Jesus
 - 3. He no longer is presenting Himself as their Messiah, nor offering the Kingdom to them
 - a. they're no longer being "called"

- D. the things Jesus was introducing and teaching were hidden mysteries: Matthew 13:11, 17
 - 1. "many prophets and righteous men have desired to see those things which you see... and to hear what you hear": Matthew 13:17
 - 2. "He made known to me the mystery... which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets...": Ephesians 3:3-11
 - 3. "...the hidden wisdom which God ordained before the ages for our glory": 1 Corinthians 2:7

IV. Parable of the 4 Soils Explained: Matthew 13:18-23

- A. Mark 4:14-20
- B. Luke 8:11-15
- C. seed, sowing, and reaping are also OT idioms
 - 1. Psalm 126:6
 - 2. Isaiah 55:10-11
- D. the sower is God
- E. the seeds represent the Word of God
- F. each type of soil speaks of the different reactions people have to the Word of God
- G. the wayside soil: Matthew 13:19
 - 1. Mark 4:15
 - 2. Luke 8:12
 - 3. they heard the Word but didn't understand it
 - 4. birds represent Satan
 - a. when birds are referred to in a general way they're often used to represent something bad
 - (i) "Like a cage full of birds, so their houses are full of deceit": Jeremiah 5:27
 - (ii) "...Babylon... has become the dwelling-place of demons, and a prison of every unclean spirit, and a cage of every unclean bird which has been hated": Revelation 18:2
 - b. when specific birds are referred to they can represent something good
 - (i) sparrows
 - (ii) doves
 - (iii) eagles
 - c. Satan came and took away the Word that was sown in their hearts to keep them from being saved
 - (i) "whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them": 2 Corinthians 4:4
- H. the rocky soil: Matthew 13:20-21
 - 1. Mark 4:16-17
 - 2. Luke 8:13
 - 3. they receive the Word with joy and gladness
 - 4. but they don't take a good strong root in it
 - 5. they become frustrated and fall when troubles come
 - 6. they did not mature
 - a. interested only in "experiences"
 - b. only wanted a "feel good" Gospel
 - c. looking for and expecting material advantages, the "health and wealth" Gospel
 - d. did not take the Word of God seriously and literally
 - 7. they're not established, steadfast, or "prepared"
 - a. it's been said, "You have to stand for something or you'll fall for anything."
 - b. in the example of building on the rock vs. sand (Matthew 7:24-27; Luke 6:47-49) it doesn't say "if the rain, floods, and winds come"
 - (i) we must be firmly established to withstand the "winds" when they come
 - (ii) "we should no longer be children, tossed to and fro and carried about with every wind of doctrine": Ephesians 4:14

- (iii) "do not be carried about with different and strange doctrines, for it is good for the heart to be established...": Hebrews 13:9
 - "established" = stabilized; have a good footing
 - speaks of depth, being firmly rooted
- (iv) "establish your hearts": James 5:8
 - "established" = turn resolutely in a certain direction
 - speaks of having a good direction or course
- (v) Hebrews 10:23
- (vi) Colossians 2:6-8
- (vii) "Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach...":
 - Ezra 7:10
 - "prepared" = be established, set up, stable, firm, fixed, secure
- c. our perspectives and directions must be rooted in the Word of God
- I. the thorny soil: Matthew 13:22
 1. Mark 4:18-19
 2. Luke 8:14
 3. looking at the accounts in each of the 3 Gospels, we see that thorns represent cares of this world, the deceitfulness of riches, pleasures of life, and the desires for other things
 4. thorns choked the Word
 5. prevented maturity: Luke 8:14
 6. they became distracted, ineffective, and unfruitful
 7. materialism and worldly distractions cause us to be unfruitful
- J. the good soil: Matthew 13:23
 1. Mark 4:20
 2. Luke 8:15
 3. integrate the accounts from each of the 3 Gospels to get the whole story
 - a. "hears the word and understands it, who indeed bears fruit": Matthew 13:23
 - b. "hear the word, accept it, bear fruit": Mark 4:20
 - c. "heard the word with a noble and good heart, keep it and bear fruit": Luke 8:15
 - d. to summarize, "hear it... understand it... accept it... with a noble and good heart... keep it... bear fruit"
 - e. hearing the word and bearing fruit is common to each account
 - (i) bearing fruit is always the result
 4. the ROI ("return-on-investment"): Matthew 13:23
 - a. "100... 60... 30": Matthew 13:23
 - b. "30... 60... 100": Mark 4:20
 - c. "with patience": Luke 8:15
 - (i) "patience" = cheerful or hopeful endurance, constancy; continuance; perseverance; steadfastness
 - d. could Matthew's account of a downward progression be hinting at the apostasy of the Church in the last days?
 5. there is a connection between the Word of God and understanding
 - a. "The entrance of Your words... gives understanding.": Psalm 119:130
 - b. "Give me understanding according to Your word.": Psalm 119:169
 - c. the wayside soil had no understanding
 - d. the good soil had understanding

- V. Example About Understanding From Ezra and Nehemiah
 - A. the people wanted to hear the Word
 - 1. "all the people gathered together as one man... they told Ezra to bring the Book of the Law": Nehemiah 8:1-3
 - B. Ezra, et. al. made sure the people understood
 - 1. "they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading": Nehemiah 8:8
 - a. read it
 - b. gave the sense
 - c. helped them understand
 - C. the people were happy about understanding it; they even got excited about it
 - 1. "And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.": Nehemiah 8:12
 - D. one day wasn't enough: they wanted/needed more
 - 1. "Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.": Nehemiah 8:13
 - E. further devotional study about understanding from Ezra and Nehemiah
 - 1. "You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst.": Nehemiah 9:20
 - 2. Research the Holy Spirit's role in teaching and understanding
 - 3. What does the manna represent?
 - 4. Study the concept of "withholding," or "not withholding" of the manna. Note some Scriptural examples of each
 - 5. What does the water and the quenching of their thirst represent?

Lesson 17: Matthew 13:24-53

- I. Parable of the Wheat and the Tares: Matthew 13:24-30
 - A. "tares" = (Greek, "zizanian") false wheat
 - 1. a plant that looks exactly like wheat until it ripens
 - 2. when it matures it turns black and becomes toxic
 - 3. identifying the tares as darnel might be too specific and not what Jesus is talking about
 - B. "good seed" was sown: Matthew 13:24
 - C. "while men slept": Matthew 13:25
 - 1. not while the sower slept!
 - 2. "men" refers to us
 - D. "his enemy": Matthew 13:25
 - 1. there was an active participation
 - 2. false wheat among true wheat
 - E. wait until the harvest to separate them: Matthew 13:28-30
- II. Parable of the Mustard: Matthew 13:31-32
 - A. "sinapis" is a common bush that grows as high as 4 feet
 - 1. there are some cultivated varieties that can grow much taller and become small trees
 - B. use the same idiom regarding the birds as used in the Parable of the 4 Soils (Matthew 13:19)
 - 1. birds represent Satan and his ministers
 - C. Satan cause the mustard plant to become perverted, a hybrid such that it has branches
 - D. Satan and his ministers are very comfortable in its branches and feel safe to roost there
 - E. speaks of the perversion of the Church
 - 1. it will be so compromised that it will not be able to identify Satan in their midst
- III. Parable of the Leaven in Three Measures of Meal: Matthew 13:33
 - A. the Jewish and Arab cultures considered "3 measures of meal" to be the "fellowship offering"
 - 1. from what Abraham had Sarah do for their 3 guests: Genesis 18:6
 - B. leaven is an idiom of sin
 - 1. "Take heed, beware of the leaven of the Pharisees and the leaven of Herod.": Mark 8:15
 - 2. "A little leaven leavens the whole lump": 1 Corinthians 5:6; Galatians 5:9
 - 3. "purge out the old leaven so that you may be a new lump, as you are unleavened": 1 Corinthians 5:7
 - C. Jesus is saying that the Church will not be perfect, it will be perverted and polluted
 - 1. Satan will actively try to contaminate it with false teachings and doctrines
 - a. the Apostle Paul said to the Ephesian elders, "...grievous wolves shall enter in among you... also men shall arise from your own selves, speaking perverse things...": Acts 20:29-30
 - b. "there will be false teachers among you, who secretly will bring in destructive heresies": 2 Peter 2:1
 - c. "their message will spread like cancer": 2 Timothy 2:17
 - d. "creep into households": 2 Timothy 3:6
 - e. "certain men have crept in unnoticed": Jude 1:4
 - f. "false brothers... slipped in": Galatians 2:4
 - g. "deceitful workers transforming themselves into apostles": 2 Corinthians 11:13-15
 - h. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves... not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven": Matthew 7:15-23
 - i. a demon-possessed girl tried to infiltrate Paul and Silas' team in Philippi: Acts 16:16-19
- IV. Jesus Only Speaks in Parables When in Public: Matthew 13:34-35
 - A. quotes Psalm 78:2
 - B. He's revealing things that were kept secret from the foundation of the world
 - C. Jesus previously indicated this in Matthew 13:11, 17
 - D. this has to do with the Church, the body and bride of Christ
 - 1. 1 Corinthians 2:7
 - 2. Ephesians 3:3-11

- V. Jesus Explains the Parable of the Wheat and Tares: Matthew 13:36-43
 - A. Jesus explained this in private to just His disciples: Matthew 13:36
 - B. the sower is the Son of Man, Jesus: Matthew 13:37
 - C. the field is the world: Matthew 13:38
 - D. the good seed are the sons of the Kingdom: Matthew 13:38
 - E. the tares are the sons of the wicked one: Matthew 13:38
 - F. the enemy is the devil: Matthew 13:39
 - G. the harvest is the end of the age: Matthew 13:39
 - H. the reapers are the angels: Matthew 13:39
 - I. Jesus is saying that Satan has planted his followers among Jesus' followers
 - 1. they can look identical to us, so it makes it hard for us to tell between the two
 - a. it's not our place to make that decision
 - J. Jesus is speaking of the coming judgment and its certainty: Matthew 13:40-42
 - K. "...when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power": 2 Thessalonians 1:7-9
- VI. Parable of the Treasure in the Field: Matthew 13:44
 - A. Jesus is the buyer
 - 1. He gave all
 - 2. "...the church of God which He has purchased with His own blood": Acts 20:28
 - 3. "you are bought with a price...": 1 Corinthians 6:20
 - 4. "who gave Himself for our sins...": Galatians 1:4
 - 5. "...the Son of God, who loved me and gave Himself on my behalf": Galatians 2:20
 - 6. "...Christ also loved the church and gave Himself for it": Ephesians 5:25
 - 7. "who gave Himself a ransom for all": 1 Timothy 2:6
 - 8. "who gave Himself for us that He might redeem us from all iniquity...": Titus 2:14
 - 9. 1 Peter 2:23
 - B. the world is the field
 - 1. Jesus paid for the whole world
 - C. we are the treasure
- VII. Parable of the Pearl: Matthew 13:45-46
 - A. pearls were not prized by Jews
 - 1. oysters were ceremonially unclean
 - a. only seafood with scales and fins was allowed: Leviticus 11:9-12; Deuteronomy 14:9-10
 - 2. the Jews only used them for trade with the Gentiles
 - 3. pearls were specifically a Gentile ornament
 - B. pearls are the only jewel made by a living organism
 - 1. it's the result of an irritation
 - 2. it has to be removed from its place of growth to become an item of adornment
 - C. the pearl speaks of the Church
 - 1. the Church grows as a result of persecution
 - 2. the Church will be removed from the world
 - D. "'They shall be Mine,' says the Lord of hosts, 'On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him.'": Malachi 3:17
- VIII. Parable of the Dragnet: Matthew 13:47-50
 - A. speaks of the coming judgment and its certainty
 - B. separation of the good and bad
 - C. 2 Thessalonians 1:7-9

IX. Jesus Emphasizes Understanding: Matthew 13:51-53

A. the disciples claim that they understood: Matthew 13:51

1. but did they really?!

B. if they understand they will be able to unite the old and new truths together and be fruitful teachers:

Matthew 13:52

1. as an example, in Acts the Gospel message was preached about 12 times from only the Old Testament

a. could we do that?!

Lesson 18: Matthew 13:54-14:36

- I. Jesus Rejected at Nazareth, Again: Matthew 13:54-58
 - A. "His own country" is Nazareth
 - 1. "His own city" (Matthew 9:1) referred to Capernaum
 - 2. reference here to His family and His upbringing seems to indicate His childhood home of Nazareth
 - 3. when He earlier opened His ministry in Nazareth they wanted to throw Him off a cliff (Luke 4:16-30)
 - a. He applied Isaiah 61:1-2 to Himself
 - B. they're so familiar with Him and His family that they're wondering why He's so very different from the other members of His family: Matthew 13:54-56
 - 1. they couldn't see how someone so humble could be such a great teacher
 - C. "carpenter" can also refer to a craftsman, a builder, an architect, or an author
 - 1. Mark 6:3 calls Jesus a carpenter
 - D. list of Jesus' earthly family: Matthew 13:55-56
 - 1. four brothers and an unknown number of sisters
 - 2. where is Joseph, Jesus' legal father?!
 - E. "they were offended in Him": Matthew 13:57
 - 1. "offended" (Greek, "skandalizo") = to put a stumbling block in the way; stumble, trip up; metaphorically, to be offended
 - a. same as used in Matthew 11:6, "And blessed is he, whoever shall not be offended in Me."
 - 2. their skepticism caused them not to believe
 - a. they did not take Him seriously
 - b. they knew Him too well
 - c. they didn't recognize His value
 - d. they "tripped" over Jesus
 - F. their unbelief prevented Him from doing a lot of works there: Matthew 13:58
 - 1. "He could do no work of power there, except that He laid His hands on a few sick ones": Mark 6:5
 - 2. "He marveled because of their unbelief.": Mark 6:6
 - 3. "He went around the villages, in a circuit, teaching.": Mark 6:6
 - a. He was being very thorough in what He was doing?
 - 4. "because of unbelief they were broken off": Romans 11:20
 - 5. Hebrews 3:12-19; 4:6-11
- II. Herod Hears About Jesus: Matthew 14:1-12
 - A. this is Herod Antipas
 - 1. son of Herod the Great
 - a. Herod the Great is the one who murdered the boys 2 years and younger (Matthew 2:16)
 - 2. lived in an openly adulterous relationship with his half-brother's wife, Herodias
 - 3. this is the same Herod that Jesus will be brought in front of during His trial (Luke 23:8)
 - B. "Herod the tetrarch heard the report about Jesus": Matthew 4:1
 - 1. tetrarch = a ruler of a fourth part
 - a. Archelaus had obtained two-fourths of his father's dominions
 - b. Philip one-fourth
 - c. Herod Antipas one-fourth
 - 2. Herod wanted to see Jesus: Luke 9:9
 - a. he wanted to see Jesus perform a miracle for him: Luke 23:8
 - 3. he might not have been around too much because of his fighting with the king of Arabia
 - C. Herod might have been superstitious: Matthew 14:2
 - 1. he might have thought John the Baptist had risen from the dead or his powers were somehow still active

- D. the recount of the murder of John the Baptist: Matthew 14:3-12
 - 1. this is a parenthesis: it had already happened
 - 2. secular history tells us that Herodias' daughter's name was Salome
 - a. Salome was married to her great-uncle, Philip
 - 3. Herod was concerned about John's followers: Matthew 14:5
 - a. Herod also respected and enjoyed listening to John
 - (i) "For Herod feared John, knowing that he was a just and holy man. And he kept him safe. And when he heard him, he did many things and heard him gladly.": Mark 6:20
 - 4. "instructed before by her mother": Matthew 14:8
 - a. Herodias had this all planned ahead of time
 - b. "John had said to Herod, 'It is not lawful for you to have your brother's wife.' And Herodias held it against him, and desired to kill him, but she could not.": Mark 6:18-19
 - 5. Herod didn't want to do this: Matthew 14:9
 - a. but also didn't want to lose face in front of his friends
- III. Feeding of More Than 5000: Matthew 14:13-21
 - A. the only pre-crucifixion miracle recorded in all 4 Gospels
 - B. "When Jesus heard, He departed from there": Matthew 14:13
 - 1. hearing that Herod was looking for Him, not hearing about John the Baptist's murder
 - a. John's murder had already happened
 - C. Jesus took a boat to a deserted place: Matthew 14:13
 - 1. "...into a deserted place of a city called Bethsaida": Luke 9:10
 - a. north of the Sea of Galilee
 - 2. to take a rest?
 - 3. for safety from Herod?
 - D. "the crowds followed Him on foot out of the cities": Matthew 14:13
 - 1. the people are no longer in the towns and cities but in the wilderness
 - E. Jesus challenges His disciples to feed them: Matthew 14:16
 - 1. Philip says that they couldn't feed them for "two hundred denarii": John 6:7
 - F. all they had was 5 loaves and 2 fish: Matthew 14:17
 - 1. a child had the 5 loaves and 2 fish: John 6:9
 - G. "they all ate and were filled": Matthew 14:20
 - 1. emphasizes Jesus' ability
 - H. "twelve baskets full": Matthew 14:20
 - 1. leftovers speaks of how Jesus wants to abundantly bless us
 - a. "I have come so that they might have life, and that they might have it more abundantly.": John 10:10
 - b. "Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us": Ephesians 3:20
 - c. Titus 3:5-6
 - d. 2 Peter 1:11
 - 2. "basket" = small basket
 - a. different than the larger baskets they filled after the feeding of more than 4000 in Matthew 15:37
 - 3. why 12?
 - a. one for each Disciple/Apostle?
 - b. the 12 Apostles are associated with the 12 tribes of Israel
 - (i) the future purpose of the 12 Apostles are to judge/rule over the 12 tribes
 - Matthew 19:28
 - Luke 22:28-30
 - (ii) Jesus could be associating Himself with the manna that God provided for them in the wilderness
 - "For the bread of God is He who comes down from Heaven and gives life to the world.": John 6:33
 - "And Jesus said to them, 'I am the bread of life.'": John 6:35
 - "I am the Bread of life.": John 6:48
 - "I am the Living Bread which came down from Heaven.": John 6:51

- I. "they who had eaten were about five thousand men, besides women and children.": Matthew 14:21
 1. how many total? 15,000? 20,000?
- IV. Jesus Walks on the Water: Matthew 14:22-33
 - A. "Jesus made His disciples get into the boat and go before Him to the other side": Matthew 14:22
 1. His disciples might not have wanted to leave
 - a. it was too late?
 - b. they knew a storm was coming?
 2. Jesus might have been setting this up, deliberately putting them into a storm
 - B. "He sent the crowds away": Matthew 14:22
 1. because they were going to make Him a king: John 6:15
 - a. it wasn't His time yet
 - C. Jesus went into the mountains to pray, alone: Matthew 14:23
 - D. the Sea got very rough: Matthew 14:24
 1. sounds similar to Matthew 8:23-27 when He visited the area before
 - E. Jesus walked out to them on the Sea: Matthew 14:25
 1. "...and would have passed by them": Mark 6:48
 2. "fourth watch"
 - a. just before dawn or at daybreak
 - b. the Jews broke the evening up into "3 watches"
 - c. the Romans set up "4 watches"
 - (i) 1st watch = 6 PM - 9 PM
 - (ii) 2nd watch = 9 PM - 12 midnight
 - (iii) 3rd watch = 12 midnight - 3 AM
 - (iv) 4th watch = 3 AM - 6 AM
 - d. "...at evening, or at midnight, or at cockcrow, or early": Mark 13:35
 - e. the day had 12 hours
 - (i) "Jesus answered, 'Are there not twelve hours in the day?': John 11:9
 3. "who alone stretches out the heavens, and walks on the waves of the sea": Job 9:8
 - F. they were afraid of this person approaching them in the dark: Matthew 14:26
 1. "spirit" = (Greek, "phantasma") an appearance; an apparition, specter; spirit, phantom
 2. the Jews had a saying, "it is forbidden a man to salute his friend in the night, for we are careful, lest it should be a demon"
 3. much was said of a she-demon, "Lilith", that has its name from "the night", who would appear in the night, with an human face, and carry off young children and kill them
 - G. Jesus identifies Himself as the "I AM": Matthew 14:27
 1. also in Mark 6:50; John 6:20
 2. Jesus uses this title to identify Himself as the voice in the burning bush, "Jesus said to them, 'Truly, truly, I say to you, before Abraham came into being, I AM!': John 8:58
 - a. Exodus 3:14
 3. He uses that title as His credentials, to reassure them that it's really Him and not a demon
 4. they're in the boat, in danger; He's out on the water, in safety!
 - H. Peter wants to try it too: Matthew 14:28-31
 1. the Lord called him out of the boat: Matthew 14:29
 - a. must have been a very big first step!
 2. Peter looked at the wind, became afraid, and started to sink: Matthew 14:30
 - a. his response was to call to Jesus
 - (i) just as ours should be!
 3. Jesus reached out and caught him: Matthew 14:31
 - a. Jesus does the rescuing
 4. Jesus said that Peter's problem was that he did not have enough faith and doubted: Matthew 14:31
 - I. when Jesus got into the boat the wind stopped: Matthew 14:32-33
 1. they were amazed at this
 - a. "they were very much amazed... beyond measure": Mark 6:51
 - b. but they've seen it before!: Matthew 8:23-27

- V. Jesus' Visit to Gennesaret: Matthew 14:34-36
 - A. "touch the hem of His garment": Matthew 14:36
 - 1. similar to Matthew 9:20-21
 - 2. the hem represented rank and authority
 - a. our society puts them onto our shoulders and sleeves
 - b. David cut off Saul's skirt: 1 Samuel 24:4-6
 - (i) it represented Saul's right to the throne
 - c. Ruth said to Boaz, "you shall spread your skirt over your handmaid, for you are a kinsman-redeemer.": Ruth 3:9
 - (i) Ruth was requesting Boaz to exercise his right and responsibility as a kinsman-redeemer
 - d. there were fringes on Levitical garments: Exodus 28:33-34; Numbers 15:38-39; Deuteronomy 22:12
 - 3. acknowledges His rank, who He is

Determining the Lord's Will and Direction

as illustrated by Peter wanting to walk on the water with Jesus

Matthew 14:22-33

(Mark 6:45-51)

(John 6:15-21)

- I. Determine that it's the Lord's will
 - A. "If it is you...": Matthew 14:28
- II. Determine to go His way
 - A. "tell me to come to you on the water": Matthew 14:28
- III. Wait for an answer and direction
 - A. "Come.": Matthew 14:29
 - B. Peter didn't do anything until the Lord gave him an answer
- IV. Step out in faith
 - A. "had come down out of the boat... to go to Jesus": Matthew 14:29
- V. Don't waver in the faith
 - A. don't look at the circumstances: Matthew 14:30
 - B. look only to Him
- VI. Divine restoration
 - A. "Jesus reached out...": Matthew 14:31
- VII. Back together
 - A. calm: Matthew 14:32

Lesson 19: Matthew 15:1-39

- I. Traditions vs. the Commandments of God: Matthew 15:1-9
 - A. Jesus' disciples didn't wash their hands before eating: Matthew 15:2
 - 1. according to the "tradition of the elders"
 - B. "traditions" = deliver or transmit; a giving over which is done by word of mouth or in writing
 - C. "elders" = older; a senior; forefathers or ancestors
 - D. "tradition of the elders" meant the oral law that was handed down from one generation to another by memory
 - 1. precepts or customs not commanded in the written law, but which scribes and Pharisees held themselves bound to observe
 - a. the Jewish oral or traditionary law
 - b. tradition by instruction and narrative
 - 2. they thought Moses was given two Laws: one written and one oral
 - a. the oral law illustrated and expanded the written law
 - b. they obeyed both with equal reverence
 - 3. they held their oral law and traditions higher than the written Law of Moses
 - a. their law versus God's Law!
 - b. the Torah was interpreted through secular writings, man's sayings, opinions, and traditions
 - 4. Saul, a.k.a. the Apostle Paul was well-versed in traditions
 - a. "I progressed in Judaism beyond many contemporaries in my race, being much more a zealot of the traditions of my fathers.": Galatians 1:14
 - E. we're all subject to traditions that get in the way
 - 1. influences of modernism, structure, programs
 - 2. "Beware lest anyone rob you through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.": Colossians 2:8
 - 3. "...so that they may be sound in the faith, not giving heed to Jewish myths and commandments of men, turning away from the truth": Titus 1:13-14
 - 4. Colossians 2:20-23
 - F. washing of the hands: Matthew 15:2
 - 1. ceremonial washing of hands by everyday people is not in the Scripture
 - a. the priests had to do ceremonial washing: Exodus 30:19, 21
 - 2. they taught that ceremonial washing before eating was a command
 - 3. some even washed during and after eating, too
 - 4. if they washed "properly" they were even allowed to eat things that were ceremonial unclean
 - 5. washing involved other areas of their lives
 - a. "...coming from the market... the dippings of cups and pots, and of copper vessels, and of tables": Mark 7:3-4
 - (i) "Blind Pharisee! First cleanse the inside of the cup and of the dish, so that the outside of them may be clean also.": Matthew 23:26
 - G. Jesus didn't deny that they violated their man-made traditions
 - 1. according to God it wasn't obligatory
 - H. Jesus gives them an example of how their traditions violate the Law of God: Matthew 15:3-6
 - 1. Jesus quotes Scripture: Matthew 15:4
 - a. Jesus chooses the 5th Commandment as an example
 - (i) "Honor your father and mother": Exodus 20:12; Deuteronomy 5:16
 - (ii) "he that curses his father or his mother shall surely be put to death": Exodus 21:17
 - 2. "But you say...": Matthew 15:5
 - a. the Jews had a tradition that a person could dedicate things to the Temple or to God
 - (i) then they were not under obligation to share it with others, such as their needy parents
 - (ii) "it is a gift to God": Matthew 15:5
 - (iii) "Corban" (Mark 7:11) = Hebrew for an offering; a consecrated present, such as to the Temple fund or to the Treasury itself
 - (iv) "you no longer allow him to do anything toward his father or mother": Mark 7:12
 - b. they created a false loophole that allowed people to violate the 5th Commandment: Matthew 15:6
 - (i) they allowed their man-made tradition to violate the Law of God

- I. Jesus calls them hypocrites: Mathew 15:7-9
 1. because of their vain, worthless, man-made religion
 2. quotes Isaiah 29:13
 - a. they were concerned about outward appearances
 - b. God is more interested in their hearts
 3. He's going to be calling them this again: Matthew 23:23-29
 4. Jesus said to the church at Sardis, "I know your works, that you have a name that you are alive, but you are dead": Revelation 3:1
- II. We're Defiled Because of Our Hearts: Matthew 15:10-20
 - A. "Hear and understand": Matthew 15:10
 1. the importance of understanding is again emphasized
 - B. what comes out of our mouths defiles us: Matthew 15:11
 1. Jesus repeats the concepts of Matthew 12:34-37
 - a. "For out of the abundance of the heart the mouth speaks.": Matthew 12:34
 2. He will repeat this again in Matthew 15:18
 - C. the Pharisees were offended: Matthew 15:12
 1. it was their own fault that they were offended
 2. "And blessed is he, whoever shall not be offended in Me.": Matthew 11:6
 - D. what God does not plant will not last: Matthew 15:13
 1. the false wheat (tares) among the good wheat: Matthew 13:40-41
 2. gold, silver, precious stones versus wood, hay, stubble: 1 Corinthians 3:12-15
 3. "Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent.": Isaiah 29:14, Brenton English Septuagint
 4. man-made rules mean nothing to God
 - a. they don't defile us before God
 - E. "leave them alone": Matthew 15:14
 1. speaks of the finality of their decision
 - a. it's too late for them
 2. it's not always our place to constantly confront others, exposing false religions, etc.
 - a. unless the Holy Spirit has called us to do so
 - b. people, churches, countries can reach a point of no return with God
 3. "Ephraim is joined to idols; let him alone.": Hosea 4:17
 4. "...whose minds have been corrupted and deprived of the truth... withdraw from such": 1 Timothy 6:5
 5. 2 Thessalonians 3:5-6
 - F. "blind leaders": Matthew 15:14
 1. Jesus will call them this again: Matthew 23:16, 17, 19, 24
 2. they're leading people astray
 3. "'But you have departed from the way; you have caused many to stumble at the law. You have corrupted the covenant of Levi,' says the Lord of hosts.": Malachi 2:8
 4. "The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so. But what will you do in the end?": Jeremiah 5:31
 - G. Peter wants Jesus to explain this "parable": Matthew 15:15
 1. but this isn't a parable; this is plain teaching!
 2. He's not talking out in public but only to His disciples (Matthew 15:12)
 - H. Jesus has to repeat Himself: Matthew 15:18
 1. "those things which proceed out of the mouth come from the heart, and they defile a man"

- I. Jesus states what's in our hearts: Matthew 15:19
 - 1. evil thoughts
 - 2. murders
 - a. Matthew 5:21-22
 - 3. adulteries
 - a. Matthew 5:27-28
 - 4. fornications
 - 5. thefts
 - 6. false witness
 - 7. blasphemies
 - 8. "The heart is deceitful above all things, and it is incurable; who can know it? I, the Lord, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.": Jeremiah 17:9-10
 - J. "to eat with unwashed hands does not defile a man": Matthew 15:20
 - 1. Jesus is again condemning their man-made religion
 - 2. Jesus was not willing to argue about their religion but went right to the root of the problem: the intentions of their heart
- III. Jesus Heals the Demon-Possessed Daughter of the Canaanite Woman: Matthew 15:21-28
- A. "Jesus withdrew to the parts of Tyre and Sidon.": Matthew 15:21
 - 1. the area of Phoenicia
 - 2. what we today call Lebanon
 - B. "a woman of Canaan": Matthew 15:22
 - 1. not only was she a Gentile, she was also of the race that was not supposed to be spared by Joshua
 - 2. "The woman was a Greek, a Syro-phoenician by race.": Mark 7:26
 - 3. "cried out to Him": Matthew 15:22
 - a. "cried" = to cry out, cry aloud, to shout
 - b. "Son of David" is a title of the Messiah
 - (i) she knew who He was
 - C. Jesus ignores her: Matthew 15:23
 - 1. but she makes a nuisance of herself
 - D. Jesus gives the reason why He ignored her: Matthew 15:24
 - 1. "I was not sent except to the lost sheep of the house of Israel."
 - 2. Israel was His primary mission
 - 3. He's just making a point here, testing her faith as well as using it as a teaching opportunity
 - E. she worships Him: Matthew 15:25
 - F. Jesus responds to her: Matthew 15:26
 - 1. maybe she wasn't reverent until now?
 - 2. "little dogs" = puppies
 - a. not the derogatory use of the term dog
 - (i) "Do not give that which is holy to the dogs...": Matthew 7:6
 - b. it's a picture of the family pet running around the table at mealtime looking to be fed
 - G. she humbly accepted that position: Matthew 15:27
 - H. Jesus honored her faith: Matthew 15:28
- IV. Jesus Feeds the 4000+: Matthew 15:29-39
- A. Jesus returns to the Sea of Galilee: Matthew 15:29
 - B. Jesus did a lot of healing: Matthew 15:30-31
 - 1. so much was happening that the multitude marveled: Matthew 15:31
 - 2. "they glorified the God of Israel"
 - a. this should always be our goal
 - C. the multitude was with Him for 3 days: Matthew 15:32
 - 1. they had nothing to eat
 - D. once again the disciples wonder how they could be fed: Matthew 15:33
 - 1. they're again in the wilderness
 - E. they have seven loaves and some fish: Matthew 15:34
 - F. Jesus gives to the disciples, the disciples serve the multitude: Matthew 15:36

- G. seven large baskets left over: Matthew 15:37
 - 1. in the feeding of the 5000+ there were 12 small baskets leftover (Matthew 14:20)
 - a. twelve might have represented Israel
 - 2. there is much more left over here
 - 3. three days might represent Jesus' death, burial, resurrection
 - a. He was in the grave for three days
 - 4. seven might represent the church
 - a. the "seven churches"?
- H. "those who ate were four thousand men, besides women and children": Matthew 15:38
 - 1. how many total? 8000? 12,000?
- I. when He was done, Jesus went to Magdala: Matthew 15:39

Lesson 20: Matthew 16

- I. Religious Leaders Want a Sign, Again: Matthew 16:1-4
 - A. the Pharisees and Sadducees were on opposite ends of the spectrum
 - 1. these are the religious "right-" and "left-wings"
 - 2. the Pharisees were the conservatives
 - a. extremely orthodox and legalistic
 - 3. the Sadducees were the liberals
 - a. the modernists, the unitarians
 - b. they did not believe in the supernatural or the resurrection
 - (i) that's why they were "sad, you see"
 - 4. some (many?) Pharisees became believers
 - 5. no Scriptural evidence that any Sadducees ever became believers
 - B. "asked that He would show them a sign from heaven": Matthew 16:1
 - 1. they asked for this before: Matthew 12:38
 - 2. as if healing the sick, giving sight to the blind, raising the dead, casting out demons, feeding thousands from virtually nothing, walking on the water weren't "from heaven"?!
 - 3. they were looking for Jesus to meet them in accordance with their religion
 - a. Jesus will not mold Himself into what we want Him to be!
 - C. they can tell the weather but can't tell the "signs of the times": Matthew 16:2-3
 - 1. they can't tell what time it is on God's clock
 - 2. they were blind to the events showing the fulfillment of prophecy right out in front of them
 - 3. Jesus already said that they were blind
 - a. "Let them alone. They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.": Matthew 15:14
 - 4. Jesus again calls them "Hypocrites!"
 - 5. they can't see what God is doing all around them
 - a. Jesus said, "If you had known, even you, especially in this your day...": Luke 19:42
 - D. the only sign they're going to get is the "sign of Jonah": Matthew 16:4
 - 1. Jesus told them this before: Matthew 12:39
 - 2. "a wicked and adulterous generation seeks after a sign"
 - a. a warning that we're not to be looking for signs and experiences?
 - (i) a faith based on signs and experiences is neither a mature nor even a saving faith
 - 3. "the prophet Jonah"
 - a. Jesus explained this to them earlier: Matthew 12:40
 - (i) it has to do with Jesus' 3 days and 3 nights in the grave
 - (ii) this time He didn't mention the 3 days and 3 nights
- II. "Beware of the Leaven of the Pharisees and the Sadducees": Matthew 16:5-12
 - A. they went to the other side of the Sea of Galilee: Matthew 16:5
 - 1. they went by boat: Mark 8:13
 - B. the disciples forgot to bring bread with them
 - C. Jesus uses this as a teaching opportunity, "beware of the leaven of the Pharisees and the Sadducees": Matthew 16:6
 - D. at first they didn't understand: Matthew 16:7
 - E. Jesus wasn't upset that they forgot bread: Matthew 16:8-10
 - 1. He recalls the feeding of the 5000+ and 4000+
 - a. the 12 hand-baskets and 7 large baskets left over
 - b. He's reminding them what they should have learned from that
 - 2. He's saying that He could provide bread for them if He needed to
 - F. beware of the doctrine of the religious leaders: Matthew 16:11-12
 - 1. leaven speaks of pollution and corruption
 - a. leaven is an idiom of sin
 - b. helps us understand the Parable of the three measures of meal: Matthew 13:33
 - (i) sin will be in the Church, corrupting it

III. They Head for the Area of Caesarea Philippi: Matthew 16:13-20

- A. Caesarea Philippi
 - 1. named after Tiberius Caesar
 - 2. but so it's not confused with Caesarea on the coast of the Mediterranean, name added to honor Philip the tetrarch, the son of Herod
 - a. "Caesarea of Philip"
 - 3. Mount Hermon
 - 4. headwaters of the Jordan River
 - 5. Gentile territory
- B. this happened "on the way to": Mark 8:27
- C. "Who do men say that I, the Son of Man, am?": Matthew 16:13-14
 - 1. He knew the answer already but was preparing them for the more important question
 - 2. Elijah was prophesized to return: Malachi 4:5
- D. Jesus now asks them to think about who they think He is: Matthew 16:15
 - 1. this question is far more important!
 - 2. this prompts them to think seriously about who they believe Jesus is
 - a. this applies to everyone in the world!
 - 3. everyone will be judged according to how they answered this question during their lifetime
- E. Peter's very important response: Matthew 16:16
 - 1. "You are the Christ, the Son of the living God."
 - 2. he got it right, but will make some very wrong statements very soon (Matthew 16:22-23; 17:4)
 - 3. when we do something right we better be careful not to lower our guard
 - a. we often fail in our strengths
- F. human reasoning didn't reveal this to him: Matthew 16:17
 - 1. this understanding only came from God; He does the calling
 - 2. "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.": 1 Corinthians 1:18
 - 3. "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.": 1 Corinthians 2:14
 - 4. "But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ." Galatians 1:11-12
- G. the Rock: Matthew 16:18
 - 1. "peter" = (Greek, "petros") a piece of rock
 - a. petros is the Greek word for Cephas (Aramaic) (John 1:42)
 - 2. "rock" = (Greek, "petra") a mass of rock; a ledge of rock; bed rock
 - a. same word as used in Matthew 7:24, "...a wise man who built his house on a rock"
 - 3. Jesus is the Rock, the foundation of the Church, not Peter
 - a. Jesus was probably gesturing to Himself
 - b. 1 Corinthians 3:11; 10:4
 - c. Ephesians 2:20
 - d. even Peter says Jesus is the Rock: 1 Peter 2:4-8
 - e. Peter was just "a piece of the rock"
 - (i) we're all part of the body of Christ
 - f. Peter isn't the greatest in the Kingdom; He doesn't have a special, unique place
 - (i) disputes about this subject comes up later: Matthew 18:1; 20:21
 - they're jockeying for position
 - (ii) if Peter had a special position then there would not have been a dispute about it
 - 4. Peter wasn't perfect; he was very fallible
 - a. he's made some mistakes and will be making big ones in Matthew 16:22-23; 17:4
 - b. Paul had to correct Peter: Galatians 2:11-13
- H. "My church... the gates of Hades shall not prevail against it": Matthew 16:18
 - 1. "church" = (Greek, "ekklesia") called out; congregation
 - 2. nothing can stand in the way of God's work
 - 3. we (the Church, the Christians) can be a lot more powerful and effective if we choose to be so
 - a. a Spirit-led Church can be invincible for things of the Lord, if they choose to be so

- I. the keys to the Kingdom: Matthew 16:19a
 - 1. could refer to Peter's opportunity to be the first to preach the Gospel
 - a. at Jerusalem: Acts 2:14-36
 - b. to the Gentiles: Acts 10:34-43
 - (i) Peter opened the door to the Gentiles, but Paul walked through it
 - 2. could refer to the Holy Spirit's work in us, teaching us all things
 - J. bounding and loosening: Matthew 16:19b
 - 1. maybe more accurately translated, "will have been bound... will have been loosed"
 - 2. speaks of doctrine, discipline, spiritual discernment
 - 3. speaks of knowing what God wants
 - 4. it's the Holy Spirit teaching us what is right and wrong
 - 5. not given just to Peter
 - a. given to all the disciples: Matthew 18:18-19
 - 6. does not speak of human authority in the Spiritual chain-of-command
 - a. "you hate the deeds of the Nicolaitans, which I also hate": Revelation 2:6
 - b. "you also have those who hold the teaching of the Nicolaitans, which thing I hate": Revelation 2:15
 - c. "Therefore let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.": Hebrews 4:16
 - K. they were told not to proclaim who He was: Matthew 16:20
 - 1. this was Gentile territory
 - 2. it's wasn't His time yet
 - a. the countdown of Daniel 9:25 wasn't complete yet
 - 3. similar to Matthew 14:22
 - a. because they were going to make Him a king (John 6:15)
- IV. Jesus Talks About His Death and Resurrection: Matthew 16:21-23
- A. this is the first time He mentions His suffering, death, and resurrection
 - B. Peter rebukes Jesus: Matthew 16:22
 - 1. calling Him Lord was a bit of a contradiction
 - C. Peter meant well
 - 1. he didn't fully understand its purpose
 - 2. good intentions don't necessarily mean very much
 - D. "Get behind Me, Satan": Matthew 16:23
 - 1. Jesus turned away from Peter and towards His disciples when He said this: Mark 8:33
 - 2. "you are not mindful of the things of God, but the things of men"
 - a. good definition of Satan's desires and agenda
- V. The Cost of Following Jesus: Matthew 16:24-27
- A. He's talking to His disciples
 - B. this does not earn us our salvation: this is a result of our salvation
 - C. this comes from a growing faith
 - 1. works comes from faith: the message of the book of James
 - D. "If anyone desires to come after Me, let him deny himself...": Matthew 16:24a
 - 1. when we deny ourselves we're putting someone else first
 - 2. we should put His interests and desires before our own
 - 3. "He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.": Colossians 1:18
 - E. "...take up his cross, and follow Me": Matthew 16:24b-25
 - 1. He wants us to commit all, even our lives
 - a. He wants us to give up our right to our own lives
 - b. "I beseech you therefore, brothers, by the mercies of God to present your bodies a living sacrifice, holy, pleasing to God, which is your reasonable service.": Romans 12:1
 - 2. Jesus said something similar to them before
 - a. "And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.": Matthew 10:38-39

- F. our soul is our most important and precious possession: Matthew 16:26
 - 1. the world is only temporary
 - 2. we are eternal, we have an eternally existing spirit
 - 3. everyone will spend an eternity somewhere
 - a. there are only 2 choices
 - 4. "And the king of Sodom said to Abram, 'Give me the people and take the goods for yourself.'": Genesis 14:21
- G. we're to make our salvation fruitful: Matthew 16:27
 - 1. "For we must all appear before the judgment seat of Christ, so that each one may receive the things done through the body, according to that which he has done, whether good or bad.": 2 Corinthians 5:10
 - 2. "For all shall stand before the judgment seat of Christ.": Romans 14:10b
 - 3. "I, the Lord, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.": Jeremiah 17:10
 - 4. "your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings": Jeremiah 32:19
 - 5. "Say to the righteous that it is well; for they shall eat the fruit of their doings. Woe to the wicked! For the evil doing of his hand will be done to him.": Isaiah 3:10-11
- VI. Some Are Going to See Him in His Kingdom: Matthew 16:28
 - A. Mark and Luke say, "until they see the kingdom of God" (Mark 9:1; Luke 9:27)
 - B. some feel that this is referring to the birth of the Church on Pentecost and the Gospel going out into the rest of the world
 - C. the answer might simply be in the next chapter: The Transfiguration of Jesus

Lesson 21: Matthew 17

- I. The Transfiguration of Jesus: Matthew 17:1-9
 - A. "after six days": Matthew 17:1
 - 1. "And about eight days after these sayings...": Luke 9:28
 - a. Luke was probably adding the two fractional portions of the days at the beginning and the end to the six days in between
 - B. "Jesus took Peter, James, and John... by themselves": Matthew 17:1
 - 1. this was the "inner circle"
 - 2. Jesus took them alone
 - 3. this was to be an event between just Jesus and those three
 - 4. similar to Matthew 24-25
 - a. but Andrew was with them
 - C. "brought them up into a high mountain": Matthew 17:1
 - 1. might be Mount Hermon
 - 2. tradition often says Mount Tabor
 - a. but at that time there was a town inhabiting the top
 - 3. they went up to pray: Luke 9:28
 - D. "He was transfigured before them": Matthew 17:2
 - 1. "transfigured" = to change into another form, to transform
 - a. from where we get the word, metamorphosis
 - b. other than the parallel account in Mark, this word is used in only two other places in the New Testament
 - (i) "And do not be conformed to this world, but be *transformed* by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.": Romans 12:2
 - (ii) "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being *transformed* into the same image from glory to glory, just as by the Spirit of the Lord.": 2 Corinthians 3:18
 - 2. this happened "as He prayed": Luke 9:29
 - 3. "His face shone as the sun"
 - a. "...and His face was like the sun shining in its strength": Revelation 1:16
 - 4. "His clothes became as white as the light"
 - a. "covering Yourself with light as with a robe...": Psalm 104:2
 - E. "there appeared to them Moses and Elijah": Matthew 17:3
 - 1. how did they know who they were?!
 - 2. "and spoke of His decease which He was about to accomplish at Jerusalem": Luke 9:31
 - a. "decease" = literally, "exodus"; metaphorically refers to death
 - F. Peter speaks right up: Matthew 17:4
 - 1. "Lord, it is good for us to be here"
 - a. he got that right
 - 2. "let us make here three tabernacles"
 - a. he got that wrong
 - b. "...not knowing what he said": Luke 9:33
 - (i) Peter didn't realize the mistake he was making
 - c. he's implying equality among the three of them
 - d. Peter may have tried to keep them all there
 - (i) keep Moses and Elijah from returning to heaven
 - (ii) keep Jesus from going to Jerusalem (and die)
 - 3. "For he did not know what to say": Mark 9:6
 - a. then Peter should not have said anything!
 - 4. some date this event to October, to the Feast of Tabernacles (or Booths)
 - a. hence Peter's thought to set up "tabernacles" or "booths" for them
 - b. six months before Jesus' crucifixion

- G. "a bright cloud overshadowed them": Matthew 17:5
 - 1. "overshadowed" = enveloped them, spread over them
 - a. they were engulfed in it
 - b. certainly not a shadow or shade
 - 2. this is the Shekinah, the "glory of the Lord"
 - a. cloud by day, fire by night: Exodus 13:21; 14:19-20
 - b. the cloud on Mount Sinai: Exodus 24:15-18
 - c. filled the Holy of Holies: Exodus 40:35; 1 Kings 8:10-11; 2 Chronicles 5:14; 7:2
 - d. Ezekiel 10:4
 - e. "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.": Acts 1:9
 - H. "This is My beloved Son, in whom I am well pleased. Hear Him!": Matthew 17:5
 - 1. similar message as at Jesus' baptism: Matthew 3:17; Mark 1:11; Luke 3:22
 - 2. this might also be a rebuke to Peter
 - a. he might have been preoccupied with Moses and Elijah
 - b. Jesus is the one to concentrate on!
 - I. they're very afraid: Matthew 17:6
 - J. Jesus comforts them: Matthew 17:7
 - K. they're told to keep the event private for now: Matthew 17:9
 - 1. wait until He raises from the dead before telling others about it
 - 2. this is another reminder to them that He's going to die
 - L. Peter talks about this event in one of his letters: 2 Peter 1:16-20
 - 1. he associates it with Jesus' Second Coming
 - 2. was Jesus, Moses, and Elijah talking about the redemption, including the Second Coming?!
 - a. Moses and Elijah might be the 2 Witnesses of Revelation 11
- II. They Ask Questions About Elijah: Matthew 17:10-13
- A. Elijah was prophesied to return: Malachi 4:5-6
 - B. "restore all things": Matthew 17:11
 - 1. "And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the earth with utter destruction.": Malachi 4:6
 - C. John the Baptist was a type of Elijah: Matthew 17:12
 - 1. John came "in the spirit and power of Elijah": Luke 1:17
 - 2. he also came to "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord"
 - a. sounds like the prophecy of Elijah in Malachi 4:6
 - 3. John would have fulfilled Elijah's future mission if the Jews accepted Jesus: Matthew 11:14
- III. Disciples Were Unable to Heal the Demon-Possessed Child: Matthew 17:14-21
- A. they came back down to where the rest of the people were: Matthew 17:14
 - B. a man said that the disciples were unable to cast a demon out of his son: Matthew 17:14-16
 - 1. apparently referring to the rest of disciples who were not invited up the mountain
 - 2. the son's problem was identified as being "moonstruck" or "lunatic"
 - a. "epileptic" (NKJV) because the symptoms sound like epilepsy (Matthew 17:15; Mark 9:18)
 - b. the boy was also mute and deaf: Mark 9:17, 25
 - c. caused by an evil spirit: Matthew 17:18; Mark 9:17-20, 25-26; Luke 9:39, 42
 - C. unbelief interfered with their ability: Matthew 17:20
 - 1. they should have been able to do it
 - 2. "this mountain" probably referred to the mountain they just came down from
 - D. "however this kind": Matthew 17:21
 - 1. indicates that this was a difficult task
 - 2. it required additional preparation and more work
 - 3. emphasizes the importance of prayer and fasting
 - 4. some challenge the validity of this verse because it's not in many ancient manuscripts
 - a. but it is in the parallel account of Mark 9:29!

IV. Jesus Talks of His Death Again: Matthew 17:22-23

- A. "Let these words sink down into your ears...": Luke 9:44
- B. mentions the 3 days again
- C. "they grieved exceedingly"
- D. "But they did not understand that saying and were afraid to ask Him.": Mark 9:32
- E. but they'll forget about this, again

V. The Miracle of the Fish and the Tribute Money: Matthew 17:24-27

- A. "temple tax" = literally, "didrachma" or double-drachmas
 - 1. this may refer to the "ransom" paid to the temple to help pay for its expenses
 - a. "each man shall give... half a shekel... for the service of the Tabernacle": Exodus 30:11-16
 - (i) it was a silver coin
 - silver speaks of blood
 - 2. this may instead refer to a tax collected from the visitors to raise money
 - 3. it's more important to understand the lesson than exactly what tax this is
 - a. either way it works
- B. were they trying to catch Jesus in doing something inappropriate?: Matthew 17:24
 - 1. these weren't the Roman-appointed "publicans"
 - 2. maybe it was overdue?
- C. Peter spoke impulsively; he made a mistake: Matthew 17:25
 - 1. however, Jesus might have paid other taxes and tributes, as necessary, so maybe Peter assumed He did this one, too
- D. although He wasn't there, Jesus knew what had just happened: Matthew 17:25
- E. only the visitors had to pay it, not the locals: Matthew 17:26
 - 1. therefore Jesus and His disciples weren't obligated to pay it
 - 2. therefore it may not be the "ransom" or "temple tax" of Exodus 30
- F. another point is that rulers didn't tax their own family
 - 1. Jesus was the Son of God, so he wasn't obligated to pay taxes
 - a. and especially not a "temple tax" because the temple spoke of Him
- G. Jesus sends Peter fishing to "find" the money: Matthew 17:27
 - 1. "lest we offend them"
 - a. it'll keep the peace
 - b. it was not only to be paid in full but paid willingly and without an argument
 - c. Jesus is teaching that no matter how unjust the tax (or the government) is, it is to be paid
 - (i) at least some of the money would go towards something good
 - (ii) although our citizenship is in heaven (Philippians 3:20), we're not there yet!
 - therefore, we're subject to our country's laws for as long as we're here
 - d. Jesus is teaching that we're not to give offense to unbelievers
 - e. we are to support our country
 - f. we are to be involved in its running
 - g. we are to be politically involved as the Spirit leads us
 - 2. it'll be the first fish
 - a. not just one of the fish he'd catch
 - b. Jesus makes the prophecy very precise
 - (i) He's never haphazard
 - (ii) everything is precise
 - (iii) nothing is left to chance
 - 3. "a piece of money" = Greek, "stater"
 - a. a silver coin worth two didrachmas, or four drachmas, or one Jewish shekel
 - b. the coin Peter found in the fish's mouth was the exact amount needed to pay the tax for Jesus and himself
 - 4. it demonstrated to Peter that He's the Lord of creation

Lesson 22: Matthew 18

- I. Who's the Greatest in the Kingdom of Heaven?: Matthew 18:1-10
 - A. begins the 4th of 5 discourses recorded in Matthew
 - B. sounds as if they're on an ego trip
 - 1. just like us?!
 - 2. something like this will happen again in Matthew 20:20-21
 - C. did it have something to do with only a chosen few (three: Matthew 17:1) were invited up the mountain to witness the Transfiguration?
 - D. Jesus responds by choosing a picture of children: Matthew 18:2
 - 1. it's the exact opposite of being great
 - E. we have to be like children: Matthew 18:3-4
 - 1. if we're to count for anything in the Kingdom of Heaven, or to even enter Heaven, we're to have the characteristics of children
 - a. dependent, helpless, simple
 - b. trusting, acceptance
 - c. unquestioning, yielding, teachable
 - d. innocent, humble, not proud
 - 2. definitely the opposite of verse 1
 - F. "whoever shall receive one such little child in My name receives Me": Matthew 18:5
 - 1. can certainly be applied to more than just children, but to all Christians
 - 2. Jesus has spoken of this concept before
 - a. "He who receives you receives Me, and he who receives Me receives Him who sent Me...: Matthew 10:40-42
 - 3. Jesus will repeat this concept again
 - a. "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'": Matthew 25:40
 - b. "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'": Matthew 25:45
 - 4. things we do for others is doing things for the Lord
 - 5. how we treat and take care of others is a reflection of our relationship with the Lord
 - G. causing others to stumble: Matthew 18:6-9
 - 1. "offend" = (Greek, "skandalizo") to put a stumbling block in the way; stumble, trip up
 - a. same word as used in Matthew 11:6; 13:21, 57
 - b. speaks of things that cause us to sin
 - 2. be careful not to cause children to stumble, sin, or fall away: Matthew 18:6
 - a. they're our future
 - b. teachers have a tremendous responsibility
 - c. plenty of examples of how children are the targets
 - (i) in schools
 - the teaching of evolution
 - "there is no such thing as right and wrong"
 - "there are no absolutes; everything is relative"
 - lack of a moral values system causes them to be involved in sexual immorality
 - the "Rainbow Curriculum"
 - (ii) television
 - (iii) games
 - d. can certainly be applied to more than just children, but to all Christians
 - 3. "it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea": Matthew 18:6
 - a. a Roman form of execution
 - b. "And do not fear those who kill the body, but are not able to kill the soul. But rather fear Him who can destroy both soul and body in hell.": Matthew 10:28
 - c. "It is a fearful thing to fall into the hands of the living God.": Hebrews 10:31

4. "woe to the world": Matthew 18:7
 - a. because of the stumbling blocks and distractions it puts in our way
 - b. man's wickedness is unavoidable
 - c. could "woe to that man" be hinting at Judas Iscariot?
 - (i) but he was still responsible for the choice he made
 5. don't let anything cause us to stumble and miss the mark: Matthew 18:8-9
 - a. similar to Matthew 5:29-30
 - b. speaking of salvation
 - c. metaphorically speaking
 - (i) hand - stealing; doing the wrong things, not doing the right things
 - (ii) foot - going to the wrong places, not going to the right places
 - (iii) eye - seeing the wrong things, not seeing the right things
 - H. guardian angels: Matthew 18:10
 1. children may have guardian angels
 2. only the saved have guardian angels?: Hebrews 1:14
 3. angels always have direct access to God, ready to receive His instructions, always ready to act
 4. we're always to pray to Jesus, never to angels
 - a. angels are only His workers and messengers
 - b. we're never to pay attention to angels instead of Jesus
 - I. children, before the age of accountability, are not lost
 1. 2 Samuel 12:23
 2. Matthew 18:14
 3. Romans 7:9
- II. Jesus Came to Save the Lost: Matthew 18:11-14
- A. "the Son of Man has come to save": Matthew 18:11
 1. Jesus is doing all the work
 2. not based on merit
 3. "For the Son of Man has come to seek and to save that which was lost.": Luke 19:10
 4. because of all the work Jesus has done, we're to be careful not to despise or cause anyone to stumble
 - a. He values everyone very highly
 5. some translations omit this verse
 - a. some ancient manuscripts do not have this verse
 - b. but all manuscripts have its parallel account of Luke 19:10
 - B. He's concerned about every single person: Matthew 18:12-13
 - C. "it is not the will of your Father in Heaven that one of these little ones should perish.": Matthew 18:14
 1. and certainly not before they're born!
 2. He doesn't want anyone to perish
 3. salvation is available to everyone
 4. it is His will that everyone becomes saved
 5. "For the Son of Man has not come to destroy men's lives, but to save.": Luke 9:56
 6. "For God did not send His Son into the world to condemn the world, but so that the world might be saved through Him.": John 3:17
 7. "The thief does not come except to steal and to kill and to destroy. I have come so that they might have life, and that they might have it more abundantly.": John 10:10
 8. "I do not come to judge the world, but to save the world": John 12:47
 - a. judgment will come later
 - (i) compare what Jesus read from Isaiah in Luke 4:18-19 to what Isaiah 61:1-2 says
 - Jesus stopped at "...and the day of vengeance of our God"
 - Jesus wasn't there yet to bring judgment
- III. Dealing With Those Who Have Offended Us: Matthew 18:15-17
- A. first, keep it private: Matthew 18:15
 1. prevents gossip
 2. edification and restoration is always the goal
 - a. "So then let us pursue the things of peace, and the things for building up one another.": Romans 14:19

- b. "All things are lawful to me, but not all things profit. All things are lawful to me, but not all things build up.": 1 Corinthians 10:23
 - c. "...that the church may receive building up": 1 Corinthians 14:5
 - d. "...seek to build up the church": 1 Corinthians 14:12
 - e. Galatians 6:1
 - f. Ephesians 4:11-12
 - g. 1 Thessalonians 5:11
 - 3. "If your brother sins against you, rebuke him; and if he repents, forgive him.": Luke 17:3
 - B. second, take some witnesses: Matthew 18:16
 - 1. as a sanity check, to see whether a legitimate offense has occurred
 - a. and to determine its seriousness
 - 2. as witnesses to confirm the problem
 - a. "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be made sure.": Deuteronomy 19:15
 - b. "In the mouth of two or three witnesses every word shall be established.": 2 Corinthians 13:1
 - c. 1 Timothy 5:19-20
 - 3. to help negotiate or arbitrate
 - 4. to help and encourage the offending person to repent
 - C. third, take it to the church: Matthew 18:17a
 - 1. now you may make it public
 - 2. they're to be further rebuked and encouraged to repent
 - 3. the whole church is responsible to call that person back to holiness to make the fourth step unnecessary
 - 4. "Brothers, if a man is overtaken in a fault, you the spiritual ones restore such a one in the spirit of meekness, considering yourself, lest you also be tempted.": Galatians 6:1
 - 5. it could be a learning experience
 - 6. we're not to take church discipline or grievances to a secular court for resolution: 1 Corinthians 6:1-3
 - D. fourth, remove the troublemaker: Matthew 18:17b
 - 1. Gentiles and a tax collectors were seen as despised outcasts
 - a. Gentiles were outcasts by birth; tax collectors were outcasts by choice
 - 2. don't let the infection spread; don't let their errors spread to others; keep the fellowship clean
 - a. "a little leaven leavens the whole lump": 1 Corinthians 5:6
 - 3. don't tolerate divisive behavior
 - 4. do everything that leads to edification
 - 5. doctrinal error needs to be corrected
 - a. one example is in Acts 18:24-28
 - 6. we are to identify the "dogs" and "swine" among us: Matthew 7:6
 - a. we're not to waste time with those who are abusive and hostile towards God
- IV. We Will Know the Will of God: Matthew 18:18-20
- A. repeat of Matthew 16:19
 - B. it's to all the disciples, certainly not just to Peter
 - 1. Peter was not given any special functions in heaven
 - C. "agree" = (Greek, *sumphoneo*) "together-sound", sounding together; to be harmonious, agree together with; make an agreement
 - D. substantiates the course of action of the previous verse (Matthew 18:17)
 - E. "gathered into My name": Matthew 18:20
 - 1. not merely "in My name"
 - a. a lot of people take the name of Christ, but they're not Christians
 - 2. involves a correct attitude and purpose
 - 3. only speaks of those who are His
 - 4. only applies to what involves God's will
 - a. "And this is the confidence that we have toward Him, that if we ask anything according to His will, He hears us.": 1 John 5:14
 - 5. "Then those who feared the Lord talked with each other, and the Lord listened and heard. A scroll of remembrance was written in his presence concerning those who feared the Lord and honored his name.": Malachi 3:16

V. Forgiveness: Matthew 18:21-35

A. "Up to seven times?": Matthew 18:21

1. Jewish tradition was to forgive someone only three times
 - a. they presumptuously thought God only forgave three times, so therefore they should limit themselves, also
 - (i) Amos 1:3, 6, 9, 11, 13
 - (ii) Job 33:29
 - b. "He who begs forgiveness from his neighbor must not do so more than three times." -- Rabbi Jose ben Hanina
 - c. "If a man commits an offense once, they forgive him; if he commits an offense a second time, they forgive him; if he commits an offense a third time, they forgive him; the fourth time they do not forgive him." -- Rabbi Jose ben Jehuda
2. Peter may have thought he was being generous
3. "And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him.": Luke 17:4

B. "seventy times seven": Matthew 18:22

1. to the Jews this probably did not merely mean "a lot more than seven"
2. Jewish history can be broken up into a number of 490 year periods
 - a. from Abraham to the Exodus
 - (i) minus 15 years under the usurper, Ishmael
 - b. from the Exodus to the Temple dedication (1 Kings 8)
 - (i) minus the years under the 6 foreign servitudes as recorded in the book of Judges
 - c. from the Temple dedication to the Babylonian captivity
 - d. from Artaxerxes' edict to rebuild the walls (Nehemiah 2:1-6) to the 2nd coming of Jesus Christ: Daniel 9:24-27
 - (i) minus the present unknown period of time when the Jews are temporarily rejected, commonly known as the Church Age
 - (ii) the period of time from Artaxerxes' edict to Jesus' Triumphal Entry was exactly 69 weeks of years: Daniel 9:25
 - $69 \times 7 \times 360 = 173,880$ days
 - from March 14, 445 B.C. to April 6, 32 A.D.
3. I think Jesus might have been referring to, and reminding him of the 70-year Babylonian captivity
 - a. for 490 years the Jews were disobedient and did not keep the Sabbath for the land
 - (i) they behaved very wickedly in many others ways, too
 - (ii) every 7th year their lands were to be fallow: Leviticus 25:4-6
 - (iii) the 70 year captivity was prophesized in Jeremiah 25:1-12
 - also prophesized in Leviticus 26:34-35
 - (iv) the prophecy's fulfillment is recorded in 2 Chronicles 36:16-21
 - "But they mocked God's messengers, despised His words, and scoffed at His prophets until the wrath of the Lord was aroused against His people and there was no remedy.": 2 Chronicles 36:16
 - "to fulfill the Word of the Lord in the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of the desolation it kept the sabbath, to the full measure of seventy years.": 2 Chronicles 36:21
 - b. God forgave them for 70 x 7 years before judgment came
4. the message to Peter, and to us, is that there should be a lot of forgiving going on
 - a. "bearing with one another, and forgiving one another, if anyone has a complaint against another, even as Christ forgave you, so you also must do": Colossians 3:13

C. parable of the talents: Matthew 18:23-35

1. "ten thousand" = (Greek, "murioi") innumerable many, countless
 - a. from where we get the word, myriad
2. a talent was a large amount of silver or gold
3. "a hundred denarii" (Matthew 18:28) was about 3 months wages
4. the picture here is that he owed an immense amount, far more than he'd ever be able to pay back
 - a. he had to ask to be forgiven
5. just as we've been forgiven a debt that we could never pay, we're to forgive others

Lesson 23: Matthew 19:1-20:16

- I. Divorce: Matthew 19:1-12
 - A. ends Matthew's account of Jesus' Galilean ministry
 - B. He's on the east side of the Jordan River: Matthew 19:1
 - C. Jesus is doing a lot of healing: Matthew 19:2
 - D. the Pharisees test Jesus with a controversial subject: Matthew 19:3
 - 1. "Is it lawful for a man to divorce his wife for just any reason?"
 - E. there were two schools of thought regarding divorce
 - 1. conservative (the school of Shammai): only because of adultery
 - 2. liberal (the school of Hillel): for any reason whatsoever
 - a. found a prettier woman
 - b. even bad cooking
 - F. Jesus goes back to the fundamentals regarding the concepts of marriage: Matthew 19:4-6
 - 1. God doesn't change!
 - 2. Jesus quotes Genesis 1:27; 2:24; 5:2
 - a. Jesus confirms the Genesis narrative
 - b. Jesus is telling us that the deliberate design of creation happened, not the accident of evolution
 - c. Paul quotes Genesis 2:24 in Ephesians 5:31
 - 3. "leave... cleave": Matthew 19:5
 - a. "cleave" = glued to, stick to
 - b. he shall bind himself more strongly to his wife than he was to his father or mother
 - c. "leaving" is part of "cleaving"
 - 4. "the two of them shall be one flesh": Matthew 19:5
 - a. literally, "into one flesh"
 - b. one in feeling, in interest, in affection; a complete union of interests
 - c. they shall no longer have separate interests, but shall act in all things as if they were one
 - d. animated by one soul and one wish
 - e. the unity of the two together shall produce other flesh
 - f. polygamy is not seen here
 - 5. "what God has joined together, let not man separate": Matthew 19:6
 - a. "joined together" = to yoke together
 - (i) they were to be one, closely united, and pulling equally together in all the concerns of life
 - b. don't interfere with God's plans, directives, and laws
 - (i) man is not smarter than God
 - (ii) man's judicial system must not meddle or contradict God's laws
 - (iii) God keeps it really simple
 - G. "Why then did Moses command...": Matthew 19:7
 - 1. they thought they had Jesus in a contradiction
 - 2. they misquote Deuteronomy 24:1-4
 - 3. divorce was allowed, not commanded
 - 4. we always get in trouble when we misquote Scripture
 - H. "Because of your hard-heartedness Moses allowed you...": Matthew 19:8
 - 1. it was because of man's failings
 - 2. it wasn't intended to be that way
 - 3. it's not something they should be proud of
 - 4. adultery was a capital crime: Deuteronomy 22:22
 - I. the disciples' pessimism: Matthew 19:10-11
 - 1. showing their hesitancy for a lifetime commitment?
 - 2. their thinking was polluted by the religious leaders?
 - 3. a rhetorical statement to prompt Jesus to explain more?
 - 4. not everyone can follow this: Matthew 19:11
 - a. unless they're empowered by God

- J. Jesus was not calling for forced, unnatural celibacy: Matthew 19:12
 - 1. don't interfere with normal biological urges
 - 2. not everyone is called to be married
 - 3. some choose to commit themselves to the work of the Lord instead of marriage
 - 4. Jesus is not promoting "man-made" eunuchs
 - 5. Paul deals with this in 1 Corinthians 7
 - K. Jesus spoke of divorce earlier: Matthew 5:31-32
- II. Little Children Brought to Jesus: Matthew 19:13-15
- A. a reminder of Matthew 18:1-14
 - 1. of children's value and our responsibility to them
 - 2. "for such is the kingdom of heaven": Matthew 19:14
 - B. our outreach and mission is to children
 - C. nothing is here to indicate infant baptism
 - 1. there is nothing being taught here that something special needs to be done
 - 2. otherwise it would have been explicitly stated
- III. The Rich Young Ruler: Matthew 19:16-30
- A. rich: Matthew 19:22; Mark 10:22; Luke 18:23
 - B. young: Matthew 19:20
 - C. ruler: Luke 18:18
 - 1. a religious ruler?
 - D. some conjecture that this is John Mark
 - E. "what good thing shall I do that I may have eternal life?": Matthew 19:16
 - 1. that common viewpoint that "works" is necessary
 - F. "Why do you call Me good? No one is good except One, God!": Matthew 19:17
 - 1. challenges him to think about Jesus and who he thinks He is
 - 2. we must all consider and answer this
 - 3. Jesus was either a liar, lunatic, or Lord
 - G. Jesus suggests "the commandments": Matthew 19:17
 - 1. they point to the perfection that's required, but humanly unobtainable
 - 2. the purpose of the Law was to demonstrate that we can't work or earn our way to eternal life
 - 3. the Law pointed to Jesus
 - H. "Which ones?": Matthew 19:18a
 - 1. looking for a shortcut?!
 - 2. or was he genuinely confused or puzzled?
 - I. Jesus suggests a few to see his response: Matthew 19:18b-19
 - 1. maybe He chose some that the young man did well with
 - 2. Jesus quotes more than just from the 10 Commandments
 - a. He adds, "You shall love your neighbor as yourself"
 - (i) Leviticus 19:18
 - (ii) Matthew 22:39
 - (iii) Romans 13:9
 - (iv) Galatians 5:14
 - (v) James 2:8
 - J. the young man knew that there was still something lacking: Matthew 19:20
 - 1. he's being very honest about all of this
 - K. Jesus goes right to his problem: Matthew 19:21-22
 - 1. worldly possessions
 - 2. wealth can be a distraction
 - 3. the Parable of the thorny soil: Matthew 13:22; Mark 4:18-19; Luke 8:14
 - a. the thorns represent cares of this world, the deceitfulness of riches, pleasures of life, and the desires for other things
 - b. thorns choked the Word
 - c. prevented maturity: Luke 8:14
 - d. they became distracted, ineffective, and unfruitful
 - e. materialism and worldly distractions cause us to be unfruitful

4. "treasure in heaven"
 - a. Matthew 6:20
 - b. Luke 12:33
 - c. 1 Peter 1:4
 - d. Hebrews 10:34
 - e. Isaiah 55:2
5. "Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God": 1 Timothy 6:17-19
- L. wealth keeps a lot of people from being saved: Matthew 19:23-24
 1. camel through the "eye of a needle"
 - a. a common expression or metaphor of that time referring to something impossible
 - (i) some Jewish expressions used an elephant instead of a camel
 - b. probably refers to the bizarre attempt to put a camel through the eye of a sewing needle
 - c. some say that the "eye of a needle" refers to a small door in the city gate
 - (i) a camel would have to kneel down to try and enter
 - (ii) a camel loaded down with its burden of possessions could not enter
 2. "For the love of money is a root of all evils, of which some having lusted after, they were seduced from the faith and pierced themselves through with many sorrows.": 1 Timothy 6:10
 3. Matthew 6:24; 16:26
 4. Ephesians 5:5
 5. Colossians 3:5
 6. James 4:4
 7. 1 John 2:15
- M. mankind cannot do it on their own: Matthew 19:25-26
- N. future rewards: Matthew 19:27-30
 1. they're wondering what they're going to be getting out of all this: Matthew 19:27
 - a. similar to Matthew 18:1
 2. "in the regeneration" refers to eternal life, our salvation
 - a. when we "wake up on the other side"
 - b. same word used in Titus 3:5, "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of *regeneration* and renewal of the Holy Spirit"
 3. "when the Son of Man shall sit in the throne of His glory": Matthew 19:28
 - a. Jesus is not yet on His throne
 - b. He's presently on His father's throne
 - c. Jesus sat down at the "right hand of God" and "with My Father in His throne"
 - (i) Mark 16:19
 - (ii) Acts 7:55
 - (iii) Romans 8:34
 - (iv) Ephesians 1:20
 - (v) Colossians 3:1
 - (vi) Hebrews 1:3; 8:1; 10:12; 12:2
 - (vii) 1 Peter 3:22
 - (viii) Revelation 3:21
 - d. Jesus' throne will be the Throne of David: Luke 1:32
 4. the Apostles will also be sitting on thrones, "judging the twelve tribes of Israel": Matthew 19:28
 - a. their destiny is Jewish
 - b. the Apostle Paul was not the replacement, 12th Apostle
 - (i) Matthias was the legitimate choice to replace Judas Iscariot (Acts 1:13-26)
 - (ii) Paul's ministry was to the Gentiles
 - Acts 9:15
 - Romans 11:13; 15:16
 - Galatians 2:8
 - 1 Timothy 2:7
 - 2 Timothy 1:11
 - (iii) Paul never considered himself to be one of the twelve Apostles: 2 Corinthians 11:5
 - c. their names will also be on the 12 foundations of the New Jerusalem: Revelation 21:14

5. let nothing get in the way of eternal life: Matthew 19:29
 - a. Jesus has said this before: Matthew 10:37
 - b. Jesus is far more valuable
 - c. Luke 14:26
 - d. Philippians 3:8
 - e. "shall receive a hundredfold": Matthew 19:29
 - (i) "He who has pity on the poor lends to the Lord, and He will pay back what he has given.": Proverbs 19:17
 - (ii) "The generous soul will be made rich, and he who waters will also be watered himself.": Proverbs 11:25
6. "But many who are first will be last, and the last first": Matthew 19:30
 - a. secular position means nothing to the Lord
 - b. this may have been the young rich ruler's problem
 - c. seen again in Matthew 20:16
 - d. we're to humble ourselves
 - (i) "Therefore whoever shall humble himself like this little child, this one is the greater in the kingdom of Heaven.": Matthew 18:4
 - (ii) "And whoever exalts himself will be humbled, and he who humbles himself will be exalted.": Matthew 23:12
 - (iii) "It is better to be of an humble spirit with the lowly than to divide the spoil with the proud.": Proverbs 16:19
 - (iv) "God resists the proud, but He gives grace to the humble.": James 4:6
 - (v) "Surely He scorns the scornful, but gives grace to the humble.": Proverbs 3:34
 - (vi) "Put on humility. For God resists proud ones, but He gives grace to the humble.": 1 Peter 5:5

IV. Parable of the Laborers: Matthew 20:1-16

- A. the chapter break probably should not be here
- B. a denarius was a typical day's wage
- C. "third... sixth... ninth... eleventh hour": Matthew 20: 3-6
 1. "third hour" was 9 AM
 2. "sixth hour" was 12 noon
 3. "ninth hour" was 3 PM
 4. "eleventh hour" was one hour before quitting time, 5 PM
- D. they're willing to work: Matthew 20:7
 1. and they're all accepted to work
- E. time to get paid for the day: Matthew 20:8
 1. "In the same day you shall give him his hire; do not let the sun go down on it.": Deuteronomy 24:15
- F. they felt it unfair that those who worked less time got the same: Matthew 20:9-12
- G. everyone got what they agreed to, no one was cheated: Matthew 20:13-16
- H. this Parable is not about earning salvation or about rewards
- I. it's about the sovereignty of God
 1. God will do what He will
 2. "Shall not the Judge of all the earth do right?": Genesis 18:25
 3. anyone can be saved, anyone can have eternal life
 4. being saved longer doesn't mean that their salvation will be better
 - a. everyone gets the same portion
- J. we're to be working and serving
 1. "choose this day whom you will serve": Joshua 24:15
 2. "present your members as slaves of righteousness for holiness": Romans 6:19
- K. if we doubt the justice and fairness of God, it is because of our own perverted views of justice and of Him
 1. "Yet you say, 'The way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?": Ezekiel 18:25
 2. "Yet the house of Israel says, 'The way of the Lord is not fair.' O house of Israel, is it not My ways which are fair, and your ways which are not fair?": Ezekiel 18:29
 3. we don't want what is fair, because we all deserve death
- L. notice that the "landowner" was the one looking for workers, he was the one making the effort

Lesson 24: Matthew 20:17-21:17

- I. Jesus Predicts His Death, Again: Matthew 20:17-19
 - A. Jesus told them about His death a number of times already: Matthew 16:21; 17:22-23
 - 1. nothing was a surprise to Jesus
 - 2. it was all planned out in advance
 - 3. it was prophesized
 - a. "And He took the Twelve and said to them, 'Behold, we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man will be accomplished.'": Luke 18:31
 - b. "all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms about Me": Luke 24:44
 - B. "up to Jerusalem": Matthew 20:17
 - 1. Jerusalem was situated in the highest part of Israel
 - C. "took the twelve disciples aside": Matthew 20:17
 - 1. this was a private briefing
 - 2. Judas Iscariot was there among them
 - D. "the Son of Man will be betrayed": Matthew 20:18
 - 1. Judas Iscariot was there hearing all this
 - a. was he already planning?
 - 2. Jesus predicted this before: Matthew 17:22
 - E. "and the third day He shall rise again": Matthew 20:19
 - 1. the all-important resurrection!
 - 2. earlier, when Jesus told them that He was going to rise from the dead, "they kept this word to themselves, questioning what the rising from the dead meant": Mark 9:10
 - F. "they did not understand any of these things. And this saying was hidden from them": Luke 18:34
 - 1. they still didn't understand
 - 2. it was hidden from them
 - a. because of their denial? unbelief? unwillingness?
 - b. they didn't know the prophecies, but should have?
 - c. sometimes we don't want to know the truth
 - (i) "who say to... the prophets, 'Do not prophesy to us right things, speak to us smooth things, prophesy falsehood'": Isaiah 30:10
 - 3. they apparently understood earlier: Matthew 17:23
 - a. "they grieved exceedingly"
 - 4. let's not be too hard on them
 - a. let's be careful of 20-20 hindsight!
 - b. are we any better?!
 - c. how often do we miss what the Lord is doing?!
 - G. but they'll remember this later
 - 1. Luke 24:3-8
 - 2. John 2:22
- II. Greatness is Serving and Ministering to Others in Word and Deed: Matthew 20:20-28
 - A. "the mother of Zebedee's sons came": Matthew 20:20
 - 1. this was the mother of James and John
 - 2. Jesus' nickname for them were "sons of thunder": Mark 3:17
 - a. loud, rough, foul-mouthed?
 - b. they were fishermen
 - 3. it wasn't just their mother, but they were there, too: Mark 10:35
 - a. their mother wasn't doing it on her own
 - B. they're looking for some sort of leadership position: Matthew 20:21
 - 1. they didn't understand God's organizational chart

- C. they still haven't learned about humility!
 - 1. they're still on an ego trip?!
 - 2. Jesus had taught all about this problem of theirs in Matthew 18:1-4
 - a. "whoever humbles himself as this little child is the greatest in the kingdom of heaven": Matthew 18:4
- D. they really didn't know what they were asking: Matthew 20:22
 - 1. out of ignorance, or pride, they said they could do what Jesus was about to do
- E. Jesus said that they indeed will go through what He is about to: Matthew 20:23
- F. this caused strife with the others: Matthew 20:24
 - 1. self-seeking always causes trouble with others
- G. the worldly system involves authority over others: Matthew 20:25
- H. Christians are not to exercise spiritual authority over other Christians: Matthew 20:26a
 - 1. a Church should not follow the world's pattern
 - a. there should be a shepherd and a manageable-sized group
 - b. it should not be run like a competitive business
 - 2. this is something Jesus hated
 - a. "But this you have, that you hate the deeds of the Nicolaitans, which I also hate.": Revelation 2:6
 - b. "Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.": Revelation 2:15
 - c. from where we get the concept of the "laity"
 - (i) there is no "laity": we are all equal
- I. "whoever desires to become great among you, let him be your servant: Matthew 20:26b
 - 1. "great" = (Greek, "megas") exceedingly great
 - 2. "servant" = (Greek, "diakonos") minister, teacher, servant; executing the commands of another
 - a. "If you instruct the brethren in these things, you will be a good *minister* of Jesus Christ": 1 Timothy 4:6
 - (i) a good minister will tell their listeners the right things from the Word
 - the Apostle Paul told the Ephesians that, "I have not shunned to declare to you the whole counsel of God.": Acts 20:27
 - (ii) "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.": 2 Timothy 2:15
 - if we aren't perfect with the Word, then we have a lot of work to do!
 - (iii) 2 Peter 1:12-15
- J. "whoever desires to be first among you, let him be your slave": Matthew 20:27
 - 1. "first" = (Greek, "protos") first, foremost, first in rank
 - 2. "slave" = (Greek, "doulos") willing bondservant, attendant, servant, slave
 - a. "Paul, a *servant* of Jesus Christ...": Romans 1:1
 - b. "James, a *servant* of God and of the Lord Jesus Christ...": James 1:1
 - c. "Simon Peter, a *servant* and an apostle of Jesus Christ...": 2 Peter 1:1
- K. Jesus, the creator of the universe demonstrated God's organizational chart when He washed the disciples' feet: John 13:4-15
 - 1. "For I have given you an example, that you should do as I have done to you.": John 13:15
 - 2. "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.": Philippians 2:3-4
- L. Jesus came to *minister*: Matthew 20:28
 - 1. he came to teach, minister, and serve
 - 2. He came to set forth the truth, not to be taught
 - 3. He taught with authority
 - a. "And it happened when Jesus had ended these sayings, that the people were astonished at His doctrine. For He taught them as one having authority, and not as the scribes.": Matthew 7:28-29
 - b. Mark 1:22
 - c. Luke 4:32

III. Blind Men Healed: Matthew 20:29-34

- A. slight differences with the other Gospel writers
 - 1. Mark 10:46-52
 - 2. Luke 18:35-43
 - 3. helps prove that the authors wrote independently: they did not write the accounts together
- B. Matthew and Mark say that they had left Jericho (Matthew 20:29; Mark 10:46)
 - 1. Luke says they were "near" Jericho (Luke 18:35)
 - 2. not a contradiction
 - a. they had left Jericho but were still near it
 - 3. Luke 19:1 is just a summary verse, not connected to this part of the story
- C. there were 2 blind men: Matthew 20:30
 - 1. Mark and Luke only mention one blind man
 - a. but they don't say that there was only one man
 - 2. Mark says his name is Bartimaeus
 - a. Mark names him because he was well-known?
 - b. so people could go and verify the account?
 - c. Bartimaeus may have been the vocal one
 - 3. no contradiction
- D. "Son of David": Matthew 20:30-31
 - 1. a Messianic title
 - 2. they knew who He was
- E. "the multitude warned them that they should be quiet": Matthew 20:31a
 - 1. the people had no respect for them
- F. the blind men were persistent: Matthew 20:31b
 - 1. and in their persistence they kept announcing that Jesus was the Messiah
- G. although Jesus knew exactly what they wanted, He still asked them: Matthew 20:32
 - 1. Matthew 6:8
- H. they had to ask: Matthew 20:33
 - 1. "you do not have because you do not ask": James 4:2
- I. they were healed: Matthew 20:34
 - 1. it was because of their faith: Mark 10:52; Luke 18:42
 - 2. they became followers of Jesus
 - 3. everyone gave praise to God: Luke 18:43

IV. Triumphal Entry: Matthew 21:1-11

- A. covered in all of the Gospels
 - 1. Mark 11:1-10
 - 2. Luke 19:28-40
 - 3. John 12:12-19
- B. this is Jesus presenting Himself as the Messiah the King
 - 1. all the other times that the people wanted to make Him a king He refused because it wasn't His time yet
- C. fulfills the prophecy of Daniel 9:25
 - 1. the period of time from Artaxerxes' edict to rebuild the walls (Nehemiah 2:1-6) to Jesus' Triumphal Entry was exactly 69 weeks of years
 - a. $69 \times 7 \times 360 = 173,880$ days
 - b. from March 14, 445 B.C. to April 6, 32 A.D.
 - 2. Sunday, 6 April 32 A.D. was 10 Nisan, the day to choose the Passover Lamb: Exodus 12:3-5
 - 3. this was 4 days before Passover
- D. Jesus sent two disciples to get a donkey and a colt: Matthew 21:1-6
 - 1. it was apparently prearranged by Jesus: Matthew 21:3
 - a. sounds as if there was a prearranged phrase to allow its owner to let the disciples take his animals
 - 2. this was to fulfill prophecy: Matthew 21:4-5
 - a. Zechariah 9:9
- E. Jesus got onto the colt: Matthew 21:7-8
 - 1. riding this unbroken colt was a miracle in itself!
 - a. He was the God of creation!

- F. the crowd sings Psalm 118:26: Matthew 21:9
 - 1. Luke 19:38
 - 2. the Pharisees thought this was blasphemy: Luke 19:39-40
- G. Jerusalem asked who this was: Matthew 21:10-11
 - 1. Jerusalem was very crowded because of the Passover festival season
 - a. the Feast of Unleavened Bread was the 7 days following Passover
 - b. all the able Jewish men had to be there: Exodus 23:14-17; Deuteronomy 16:16
- H. Jesus cried over the city: Luke 19:41-44
 - 1. they were expected to know this exact day: Luke 19:42, 44
 - 2. Jesus predicts that they'll be attacked because of them not recognizing the significance of this day and what was going on: Luke 19:43-44
 - a. 38 years later, in 70 A.D. the Roman army destroyed Jerusalem and killed 1.6 million people
 - b. the city was leveled
- V. Jesus Cleanses the Temple: Matthew 21:12-17
 - A. Jesus kicks out the moneychangers: Matthew 21:12-13
 - 1. because people had come from all over the world, an exchange in currency was necessary
 - a. they were allowed to buy their sacrifices: Deuteronomy 14:24-26
 - b. but they shouldn't be cheated!
 - c. and don't do it in the Temple!
 - 2. "house of prayer": Isaiah 56:7
 - 3. "den of thieves": Jeremiah 7:11
 - 4. what is today's application of this?!
 - B. Jesus healed the blind and the lame who came to Him: Matthew 21:14
 - C. even the children were praising Him: Matthew 21:15-16
 - 1. the chief priests and scribes were quite angry at it
 - a. the children knew better than they did!
 - 2. Jesus quoted Psalm 8:2
 - D. He spent the night in Bethany: Matthew 21:17

What day of the week was Jesus crucified, and how long was He in the tomb?

(All the standard disclaimers apply here: Acts 17:11; "Your mileage may vary."; "Objects in your mirror may appear closer than in my mirror."; "Do not use hammer to hit anything."; "Gun Control means hitting your target.")

I believe that Jesus was in the tomb for 3 literal 24-hour night-and-day periods.

Jesus said, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.": Matthew 12:40 (See also Esther 4:16; 5:1)

In 32 A.D.:

Sunday, 6 April: Triumphal Entry, Jesus rode in on a donkey (10 Nisan: Exodus 12:3-5)
 Wednesday, 9 April: Jesus crucified 9 AM, died 3 PM
 Thursday, 10 April: Passover, a Sabbath (14 Nisan: Exodus 12:6-11)
 Friday, 11 April: first day of the Feast of Unleavened Bread, a Sabbath (the second Sabbath in a row)
 Saturday, 12 April: the normal Saturday Sabbath (the third Sabbath in a row!)
 Sunday, 13 April: the Feast of the Firstfruits, Jesus' resurrection (17 Nisan. Note Genesis 8:4!)

Jesus rested from His work for 3 Sabbaths.

- He rested after the first creation: Genesis 2:1-3
- He rested after securing for us the second creation
 - if we are "in Christ" we are a "new creation": 2 Corinthians 5:17; Galatians 6:15

Lesson 25: Matthew 21:18-22:14

- I. Parable of the Unfruitful Fig Tree: Matthew 21:18-22
 - A. they're in the vicinity of Bethphage (Matthew 21:1)
 - 1. Bethphage = "house of unripe figs"
 - 2. there is some discussion as to its exact location
 - 3. generally accepted that it's between Bethany and Jerusalem
 - 4. on or near the Mount of Olives
 - B. fig trees were very common in that area
 - C. most figs appeared before the leaves, but ripened later
 - D. many figs were ripe by Passover
 - E. Jesus expected to find fruit, but didn't: Matthew 21:19
 - 1. judgment came as a result
 - F. another Parable of an unfruitful fig tree is in Luke 13:6-9
 - 1. a fig tree planted in a vineyard?!: Luke 13:6
 - 2. "Behold, these three years I come seeking fruit on this fig-tree, and find none." Luke 13:7
 - G. the fig tree is often an idiom of the nation of Israel
 - 1. some say that it more specifically refers to Judah
 - 2. Jeremiah 24
 - 3. Hosea 9:10
 - 4. Joel 1:7, 12
 - 5. Matthew 24:32-33
 - a. a parable of a fig tree in a famous prophetic passage
 - 6. Luke 13:6-9
 - H. He's warning them that fruit is expected
 - 1. if they (we) don't bear fruit they're (we're) in jeopardy
 - a. John 15:2
 - 2. He will now give them the method whereby they can be fruitful
 - I. "If you have faith...": Matthew 21:21
 - 1. "have faith in God": Mark 11:22
 - 2. mountains could be referring to spiritual difficulties or obstacles
 - 3. the sea can speak of where our sins go
 - a. "You will cast all their sins into the depths of the sea.": Micah 7:19
 - (i) one of the vague, indeterminate destinations for our sins
 - "As far as the east is from the west, so far has He removed our transgressions from us.": Psalm 103:12
 - "You have cast all my sins behind Your back.": Isaiah 38:17
 - He won't remember our sins: Isaiah 43:25; Jeremiah 31:34; 50:20
 - 4. this passage could be speaking to us of bringing judgment onto (praying against) unfruitful "christian" organizations or secular institutions that are in God's way and against Him
 - a. we're to pray against them
 - b. we're to pray for His will to be done
 - (i) "Your will be done...": Matthew 6:10
 - J. "asking... in prayer... believing": Matthew 22:22
 - 1. based on the context, this probably doesn't refer to material goods but to spiritual obstacles that prevent us from being fruitful
 - 2. He's said something like this before, "Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.": Matthew 7:7
 - a. He's requiring active participation, not passive observation
 - 3. "The effectual fervent prayer of a righteous one avails much.": James 5:16
 - 4. "If you abide in Me, and My Words abide in you, you shall ask what you will, and it shall be done to you.": John 15:7
 - 5. "And whatever we ask, we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.": 1 John 3:22

- II. Jesus' Authority Challenged: Matthew 21:23-27
 - A. Jesus was teaching in the temple: Matthew 21:23
 - 1. they ask Him where He got this authority from and who gave it to Him
 - B. He doesn't answer them directly: Matthew 21:24
 - 1. Jesus has been using the same tactic ever since the events of Matthew 12
 - a. He's withdrawn His presentation as the Messiah to them
 - 2. this is just days before His crucifixion
 - 3. they are without excuse for not knowing the answer
 - C. Jesus publicly asks them an embarrassing, no-win question: Matthew 21:25a
 - 1. they're forced to publicly come to a conclusion
 - D. they discuss it together: Matthew 21:25b-26
 - 1. no matter what their answer is, they'll consider it wrong or unpopular
 - 2. they're afraid of the people
 - 3. they're faced with something that is showing them that their actions and beliefs are inexcusable
 - E. they have no answer to give Him: Matthew 21:27
 - 1. because they're unbelieving and inexcusable Jesus won't give them the obvious answer
 - 2. Jesus knew it wouldn't make any difference to them
- III. Parable of the Two Sons: Matthew 21:28-32
 - A. the vineyard is a common idiom
 - 1. Isaiah 5:1-7
 - a. "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant": Isaiah 5:7
 - 2. Jeremiah 2:21
 - 3. Psalm 80:8-16
 - B. the harlots and tax collectors were entering the Kingdom because they believed: Matthew 21:31-32
 - 1. Jesus was saying to the religious leaders that they weren't entering the kingdom of God
 - 2. who they considered to be at the bottom of society were actually better than they were
 - a. their hearts were right because they believed, repented, and changed their lifestyle
 - b. the religious leaders' hearts were far from the truth because their religion got in the way
 - C. Jesus caused them to indict themselves
- IV. Parable of the Vineyard: Matthew 21:33-46
 - A. this description is very similar to Isaiah 5:2
 - B. "he sent his son to them": Matthew 21:37
 - 1. "...son, his own beloved": Mark 12:6
 - a. "And lo, a voice from Heaven, saying, 'This is My beloved Son, in whom I am well pleased.'": Matthew 3:17 (Mark 1:11)
 - b. "And behold a voice out of the cloud which said, 'This is My beloved Son in whom I am well pleased, hear Him.'": Matthew 17:5 (Mark 9:7)
 - C. Stephen said to the Sanhedrin, "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you have now been the betrayers and murderers": Acts 7:52
 - D. Jesus again causes them to indict themselves: Matthew 21:41
 - E. Jesus tells them that He's the Rock, that they're rejecting the Foundation: Matthew 21:42
 - 1. Jesus quotes Psalm 118:22-23
 - 2. Isaiah 28:16
 - F. because of their unbelief the nation of Israel will be set aside: Matthew 21:43
 - 1. God will concentrate on the Gentiles instead
 - 2. but this is only temporary
 - G. Jesus is the Stone of stumbling: Matthew 21:44
 - 1. Blessed are those who don't trip over Jesus: Matthew 11:6
 - 2. Isaiah 8:14-15
 - 3. Romans 9:32-33
 - 4. 1 Peter 2:4-8
 - 5. "These things I have spoken to you, that you should not be made to stumble.": John 16:1

- H. they knew that He was talking about them: Matthew 21:45
- I. they wanted to seize Him, but feared the crowd: Matthew 21:46
 - 1. they were concerned with the popular opinion
- V. The Parable of the Marriage Feast: Matthew 22:1-14
 - A. "call those who were invited... they would not come": Matthew 22:3
 - 1. speaks of the Jews
 - 2. "He came to His own, and His own received Him not.": John 1:11
 - 3. Jesus came first to Israel: Romans 1:16; 2:9, 10
 - 4. pre-arranged
 - 5. they should have expected the call
 - a. the exact day was prophesized: Daniel 9:25
 - 6. they should have come
 - B. the call went out again: Matthew 22:4
 - 1. they were given another chance
 - 2. God never condemns after just one chance
 - 3. the Jews had plenty of opportunities
 - a. attributing Jesus' powers to Baal-zebul in Matthew 12:24 was their second time doing it
 - (i) they did it in Matthew 9:34
 - b. Jesus still went through with the Triumphal Entry
 - (i) He was presenting Himself as the Messiah the King
 - c. Peter's sermon (Acts 3:12-26) was addressed to a Jewish audience
 - d. Stephen's sermon to the Sanhedrin (Acts 7)
 - e. salvation was and is always open to all who believe
 - (i) "...even a great crowd of the priests obeyed the faith": Acts 6:7
 - (ii) "But as many as received Him, He gave to them authority to become the children of God, to those who believe on His name, who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but were born of God.": John 1:12-13
 - (iii) Romans 3:22; 10:11-13
 - C. passive response to the servants and the call: Matthew 22:5
 - 1. they didn't care
 - 2. "to his field" may indicate going about their normal daily activities, maintaining his way of life
 - 3. "to his trading" may indicate that business was more important
 - 4. many people today, Christians and non-Christians are very passive to God's message
 - D. active response to the servants and the call: Matthew 22:6
 - 1. "the rest took his servants and treated them spitefully, and killed them"
 - 2. many people today are very antagonistic to, and violent against God's message
 - E. "the king... was angry... sent out his armies... destroyed those murderers... burned up their city": Matthew 22:7
 - 1. exactly what happened in 70 A.D.
 - 2. Jesus foretold this during His Triumphal Entry: Luke 19:43-44
 - 3. God has armies: Exodus 15:3; Numbers 21:14
 - F. call to the Gentiles: Matthew 22:8-10
 - 1. those originally called "were not worthy": Matthew 22:8
 - a. "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take up his cross and follow Me is not worthy of Me.": Matthew 10:37-38
 - G. "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'": Matthew 23:37-39

- H. we're expected to wear the appropriate wedding garments: Matthew 22:11-14
1. the custom back then was for the guests to be provided wedding garments for the occasion
 2. here the wedding garments speak of righteousness
 - a. "I will greatly rejoice in the Lord, my soul will be joyful in my God; for He has clothed me with the robes of salvation, He covered me with the robe of righteousness like a bridegroom adorns himself with ornaments, and like a bride adorns herself with her jewels.": Isaiah 61:10
 - b. "...clothed in white clothing": Revelation 4:4; 7:9
 3. we cannot wear what we provide
 4. our righteousness is of no use
 - a. speaking of the Jews, "For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.": Romans 10:3
 - b. "But we are all as the unclean thing, and all our righteousnesses are as a menstruation cloth. And we all fade as a leaf; and our iniquities, like the wind, have taken us away.": Isaiah 64:6
 - c. "not having my own righteousness, which is of the Law, but through the faith of Christ, the righteousness of God by faith": Philippians 3:9
 5. those who are only pretenders will be punished: Matthew 22:13
 - a. he tried being there with his own garments
 - b. Jesus has never hidden the fact of the ultimate punishment
 - c. "...cast them into a furnace of fire. There shall be wailing and gnashing of teeth.": Matthew 13:42, 50
 - d. "There will be weeping and gnashing of teeth when you will see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves being thrust out.": Luke 13:28
 6. although all are called, only few will choose to believe: Matthew 22:14
 - a. "Go in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many there are who go in through it. Because narrow is the gate and constricted is the way which leads to life, and there are few who find it.": Matthew 7:13-14
 - b. Matthew 20:16

Lesson 26: Matthew 22:15-23:39

- I. The Herodians Try To Trick Jesus: Matthew 22:15-22
 - A. Herodians were Jews who compromised and supported Rome
 - 1. they tried to unite their ancient faith with the new pagan beliefs and rule of Rome
 - 2. religious people joining with political forces to try and get their way
 - 3. Jesus said, "Beware of the leaven of the Pharisees and of the leaven of Herod.": Mark 8:15
 - a. "...and of the Sadducees": Matthew 16:6
 - B. the Pharisees and the Herodians have teamed up together against Jesus before: Mark 3:6
 - C. they were spying on Jesus to find fault in His words: Luke 20:20
 - 1. they would then have gotten the legal system involved
 - D. they open up with insincerity: Matthew 22:16b
 - 1. it's ironic that what they're saying is actually true
 - 2. this will be held against them for all eternity
 - E. they try to trick Him with a clever question: Matthew 22:17
 - 1. as far as they knew any answer was wrong
 - a. if Jesus said "Yes" then He's saying it's OK to be in bondage or in subjection to foreign powers
 - (i) the Jews felt it violated the Law to pay tribute to Rome
 - (ii) Deuteronomy 17:15
 - b. if Jesus said "No" then He'll be accused of supporting a revolt against Rome
 - 2. they will lie about this later: Luke 23:2
 - F. "But Jesus knew their wickedness": Matthew 22:18a
 - 1. "...their hypocrisy": Mark 12:15
 - 2. "...their craftiness": Luke 20:23
 - G. "Why do you test Me, hypocrites?": Matthew 22:18b
 - 1. they're hypocrites because they really weren't looking for the truth
 - H. "show Me the tax money": Matthew 22:19
 - 1. the Roman money for taxes was different than the Jewish or Temple money
 - I. "Whose image... is this": Matthew 22:20-21
 - 1. "render" = pay, repay; give back, pay back, restore
 - 2. the subject of supporting the government, and even paying an unjust tax was brought up before: Matthew 17:24-27
 - a. we're instructed to support the government
 - (i) Romans 13:1
 - (ii) 1 Peter 2:13-14
 - 3. we bear God's image
 - a. Genesis 1:27; 9:6
 - b. James 3:9
 - c. we're obligated to give ourselves to God
 - d. we were bought with a price
 - (i) Matthew 13:46
 - (ii) 1 Corinthians 6:20; 7:23
 - 4. the Caesar at this time was Tiberius
 - a. noted for his gross vices and debased sensuality
- II. The Sadducees Try To Trick Jesus: Matthew 22:23-33
 - A. they did not believe in the supernatural, resurrection, angels
 - 1. that's why they were "sad, you see"
 - B. they've concocted a fictitious situation just to raise issues and contention: Matthew 22:24-28
 - 1. it's ironic that they're asking about something they didn't believe in
 - 2. they're poking fun at the concept of resurrection
 - 3. they're quoting from Deuteronomy 25:5-10
 - C. Jesus will not directly address their contentious story but will directly correct the errors of their beliefs
 - 1. they chose to extrapolate a point from the Law given by God through Moses
 - 2. Jesus will respond by using an event from the life of Moses

- D. Jesus tells them that they've made a mistake for two reasons: Matthew 22:29
 - 1. because they didn't know the Scriptures
 - a. we must know the Scripture
 - (i) "I have hidden Your Word in my heart, so that I might not sin against You.": Psalm 119:11
 - (ii) "Let the Word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another": Colossians 3:16
 - (iii) 2 Timothy 2:15
 - 2. because they didn't know the power of God
 - a. we must believe in the power of God
 - (i) "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes": Romans 1:16
 - (ii) 1 Peter 1:3-5
- E. the concept of reproduction is not needed in heaven: Matthew 22:30
 - 1. Jesus is contradicting their disbelief of angels
 - 2. speaks of heavenly conditions and has nothing to do with earthly conditions
 - a. Genesis 6:1-4
- F. their problem was a lack of understanding of Scripture: Matthew 22:31
 - 1. it was "spoken to you by God"
 - a. "All Scripture is God-breathed...": 2 Timothy 3:16
 - b. "no prophecy of the Scripture came into being of its own private interpretation. For prophecy was not borne at any time by the will of man, but holy men of God spoke being borne along by the Holy Spirit.": 2 Peter 1:19-21
 - c. "The Spirit of the Lord spoke by me, and His Word was in my tongue.": 2 Samuel 23:2
 - 2. Jesus is telling them very plainly that their beliefs are wrong
 - 3. they're not taking Scripture literally
- G. "I am the God of...": Matthew 22:32
 - 1. not "I was"
 - 2. quotes from Exodus 3:6
 - 3. Abraham, Isaac, and Jacob are still in existence; He is still their God
 - 4. "don't die anymore": Luke 20:36

III. A Lawyer Tries To Trick Jesus: Matthew 22:34-40

- A. not today's concept of an attorney, but an expert in the Law
- B. this was someone very skilled and knowledgeable in the Law of Moses
 - 1. the Apostle Paul claimed to be blameless regarding the Law (when he was Saul): Philippians 3:4-6
- C. looking for a loophole? just to stir up trouble?
- D. "Teacher, which is the greatest commandment in the Law?": Matthew 22:36
- E. "You shall love the Lord your God with all your heart... soul... mind": Matthew 22:37
 - 1. Mark's account adds "strength": Mark 12:30
 - 2. Jesus doesn't quote any of the 10 Commandments
 - 3. He quotes from what was commonly known as the "Shema" (Deuteronomy 6:4-9)
 - a. "shama" = Hebrew for "hear intelligently, carefully;" implies attention and obedience
 - b. the Jewish profession of faith
 - c. they knew this passage very well
 - (i) the devout quoted it two times a day
 - (ii) it probably became empty words to them from the repetition
 - d. Deuteronomy 10:12; 30:6
 - 4. Jesus adds "mind" to the original "heart... soul... strength"
 - a. maybe He was now going to give us the ability to love Him with all our mind
 - (i) that ability would come from the Holy Spirit
 - b. maybe we couldn't choose to do that before
 - (i) Romans 6:17
 - (ii) Ephesians 2:1-3
 - (iii) Titus 3:3-7
 - (iv) Hebrews 10:1

- c. "do not be conformed to this world, but be transformed by the renewing of your mind": Romans 12:2
 - F. Jesus volunteers to tell them what the second most important commandment is: Matthew 22:39
 - 1. "You shall love your neighbor as yourself"
 - 2. again He doesn't quote from the 10 Commandments
 - 3. Leviticus 19:18
 - 4. Romans 13:9-10
 - 5. Galatians 5:14
 - 6. James 2:8
 - G. everything is based on these two principles: Matthew 22:40
 - 1. love is the controlling principle in our relationship to God and to each other
 - a. 1 John 3:11-14; 5:1-2
- IV. Jesus Now Tests Them: Matthew 22:41-46
 - A. after their "three strikes" Jesus now "comes to bat"
 - B. He challenges their thinking of who Christ is
 - 1. He tests their knowledge about Christ
 - C. He asks them whose son is the Christ: Matthew 22:42a
 - D. they say that the Christ is "the son of David": Matthew 22:42b
 - 1. too easy of an answer
 - E. Jesus quotes Psalm 110:1: Matthew 22:43-44
 - 1. Jesus causes them to face the fact that they did not fully understand this passage
 - 2. this passage from Psalms is quoted in other places in the New Testament
 - a. Acts 2:34-35
 - b. Hebrews 1:13; 10:12-13
 - 3. "Sit at my right hand until..."
 - a. Psalm 2
 - F. more than just the son of David: Matthew 22:45
 - 1. there had to be a supernatural element to this
 - 2. Romans 1:1-4
 - 3. Jesus pre-existed His earthly birth
 - a. Micah 5:2
 - b. John 1:1-3
 - c. Colossians 1:17
 - G. they gave up trying to test and trick Him: Matthew 22:46
- V. Eight Woes Against the Religious Leaders: Matthew 23:1-36
 - A. the religious leaders teach the Law of Moses: Matthew 23:2-3
 - 1. therefore, do what they say but don't do what they do
 - 2. their hypocrisy was brought out in front of everyone
 - 3. "Beware of the leaven of the Pharisees, which is hypocrisy": Luke 12:1
 - B. they give people heavy burdens: Matthew 23:4
 - 1. but they won't help the people with them
 - 2. Jesus said that His burden was light: Matthew 11:28-30
 - 3. "why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we had strength to bear?": Acts 15:10
 - 4. "For it seemed good to the Holy Spirit and to us to put not one greater burden on you than these necessary things...": Acts 15:28
 - C. they're looking for titles and recognition by man, doing it for a show: Matthew 23:5-7
 - 1. He's mentioned this about them before: Matthew 6:1-6
 - 2. phylacteries were square leather or calfskin cases into which they put portions of Scripture
 - a. the ones on their foreheads were also known as "frontlets"
 - b. the strips or rolls of parchment had written on them Exodus 13:1-10; 13:11-16; Deuteronomy 6:4-9; 11:18-21
 - c. it's the literal application of the principal of Deuteronomy 6:8; 11:18; Exodus 13:9, 16
 - (i) "you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes"

- (ii) His word supposed to be in their hearts: Deuteronomy 6:6; 11:18
 - d. they would increase the sizes of theirs to make it more conspicuous
- 3. "enlarge the border (or fringe, tassel, hem) of their garments"
 - a. the hem was where the indication of their rank was put
 - (i) in today's society it's often put on the shoulder or sleeve
 - (ii) when people wanted to touch the hem of Jesus' garment they were acknowledging who He was (Matthew 9:20; 14:36)
 - b. they wanted to make their rank or position more conspicuous
- D. they're not to exalt themselves over people: Matthew 23:8-12
 - 1. don't be too quick to call yourself a teacher: Matthew 23:8, 10
 - a. James 3:1
 - b. the one and only true teacher is Jesus
 - c. we're not to be setting up a hierarchy because we're all family
 - 2. don't call anyone here on earth your Spiritual "father": Matthew 23:9
 - a. only God is our Father
 - b. we're His children; He gave us eternal life; Jesus Christ did all the work
 - (i) Romans 8:14-17
 - (ii) 2 Corinthians 6:18
 - (iii) 1 John 3:1
 - c. only Jesus is between us and God the Father
 - (i) "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all": 1 Timothy 2:5-6
 - (ii) "we have a great High Priest who has passed into the heavens, Jesus the Son of God... therefore let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.": Hebrews 4:14-16
 - d. only God is to be reverend
 - (i) 1 Samuel 12:24
 - (ii) Psalm 89:7; 99:3; 111:9
 - 3. Jesus reminds them again of God's organizational chart: Matthew 23:11-12
 - a. He's said this before: Matthew 20:26-27
 - b. He's demonstrated this concept by washing the disciples' feet: John 13:4-11
 - c. humility is the key
 - 4. they're not to lord themselves over people, but be examples to them
 - a. Acts 20:28
 - b. 1 Peter 5:1-3
 - 5. Jesus Christ is to be the overall leader, the absolute head of the church
 - a. Ephesians 5:23
 - b. Colossians 1:18
 - 6. the Apostle Paul didn't claim dominion over the faith of people, but was a helper to them: 2 Corinthians 1:24; 4:5
 - 7. "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away.": Job 32:21-22
 - 8. "For that which is highly esteemed among men is abomination in the sight of God.": Luke 16:15
 - 9. John 12:43
 - 10. Philippians 2:3
- E. there were also 8 Beatitudes: Matthew 5:3-10
- F. Woe #1--they're preventing others from going to heaven: Matthew 23:13
 - 1. and they're not even going in themselves!
 - 2. Jesus warned about causing others to stumble: Matthew 18:6-7
- G. Woe #2--they're taking advantage of and abusing widows: Matthew 23:14
 - 1. specifically warned against
 - a. Exodus 22:22-24
 - b. Isaiah 10:1-2
 - 2. widows were vulnerable, helpless members of society
 - a. they're at a disadvantage, couldn't care for themselves

3. there appears to be a special place in God's heart for widows, the fatherless, and strangers
 - a. they're often grouped together
 - b. Exodus 22:22-24
 - c. Deuteronomy 10:18; 14:28-29; 16:11-14; 24:17, 19; 26:12; 27:19
 - d. Job 22:9; 24:3; 29:12-13; 31:15-20
 - e. Psalm 68:5; 94:6
 - f. Isaiah 1:16-17, 23; 10:1-2
 - g. Jeremiah 7:6-7; 22:3
 - h. Ezekiel 22:7
 - i. Zechariah 7:10
 - j. Malachi 3:5
 - k. Matthew 25:34-46
 - l. James 1:27
4. "pray at length as a pretense"
 - a. pretending to be pious and extra knowledgeable
 - b. some prayed for 9 hours a day: 3 hours 3 times a day
 - c. "He who turns away his ear from hearing the law, even his prayer is a hateful thing.": Proverbs 28:9
- H. Woe #3--they're spiritually perverting new believers: Matthew 23:15
 1. not teaching them the truth, the whole truth, and nothing but the truth?
 - a. the Apostle Paul told the Ephesian elders, "I have not shunned to declare to you the whole counsel of God": Acts 20:27
 2. not calling for repentance? accepting, or even incorporating their compromises, their pagan customs?
 3. "Whoever causes the righteous man to go astray in an evil way, he himself shall fall into his own pit; but the upright shall inherit good.": Proverbs 28:10
- I. Woe #4--oaths: Matthew 23:16-22
 1. "blind guides"
 - a. "They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.": Matthew 15:14
 - b. "His watchmen are blind; they are all ignorant... they are greedy dogs... they are shepherds who cannot understand... they all look to their own way, every one for his gain, to his own end.": Isaiah 56:10-11
 2. Jesus talked about oaths before: Matthew 5:33-37
 3. Jesus is attacking their motives and lack of integrity
 4. the offerings were more valuable to them than what the Temple and altar represented: Matthew 23:16, 18
 5. James 5:12
- J. Woe #5--trivial rituals vs. important actions: Matthew 23:23-24
 1. they observed smaller duties but omitted greater ones
 - a. "justice, mercy, and faith" is more important than small spice offerings
 - b. "He has shown you, O man, what is good. And what does the Lord require of you? But to do justice and to love mercy and to walk humbly with your God.": Micah 6:8
 - c. Zechariah 7:9
 - d. obedience is better than sacrifice
 - (i) Matthew 9:13; 12:7
 - (ii) 1 Samuel 15:22
 - (iii) Proverbs 21:3
 - (iv) Isaiah 1:11
 - (v) Hosea 6:6
 2. it's easier to make a cash donation than it is to get involved
 3. Jesus did not condemn their tithing
 4. "strain out a gnat but swallow a camel": Matthew 23:24
 - a. a gnat may be the smallest unclean animal: Leviticus 11:23, 41-42
 - b. a camel may be the largest unclean animal: Leviticus 11:4
 - c. some would pass their drinks through a filter to make sure they didn't eat a gnat
 - d. reminds me of the speck of dust vs. the beam in our eyes: Matthew 7:3-5

- K. Woe #6--outward purity vs. inward impurity: Matthew 23:25-26
 - 1. the idiom of a vessel speaks of ourselves
 - a. Acts 9:15
 - b. 1 Thessalonians 4:4
 - c. 2 Timothy 2:21
 - d. 1 Peter 3:7
 - 2. "inside they are full of extortion and excess": Matthew 23:25
 - a. Isaiah 28:7-8
 - 3. a clean inside will demonstrate itself as a clean outside: Matthew 23:26
 - 4. we're called to inward purity
 - a. Matthew 12:33-37
 - b. Jeremiah 4:14
 - c. Ezekiel 18:31
 - d. James 4:8
- L. Woe #7--they're outwardly alive but inwardly dead: Matthew 23:27-28
 - 1. during the feasts in Jerusalem they whitewashed the tombs and graves so that they're easily identifiable
 - a. it's to prevent anyone from accidentally coming into contact with them and becoming ceremonially unclean, otherwise they couldn't celebrate the feast: Numbers 19:16
- M. Woe #8--spiritual arrogance and dishonesty: Matthew 23:29-36
 - 1. they claim that they would have respected the prophets and treated them better: Matthew 23:30
 - a. they considered themselves better than their ancestors
 - 2. their thoughts and claims are their own indictments: Matthew 23:31-32
 - 3. "offspring of vipers": Matthew 23:33
 - a. may be calling them the "seed of the serpent" (Genesis 3:15)
 - b. John the Baptist said this same thing to them: Matthew 3:7
 - c. Jesus said this to them before: Matthew 12:34
 - 4. "I send prophets...": Matthew 23:34
 - a. He sent them past, present, and future
 - b. He's always been around to be involved
 - c. what has happened to the prophets in the past will happen to them in the future
 - 5. "you will... persecute from city to city": Matthew 23:34
 - a. we see that in Acts 14:19; 17:13
 - 6. they're going to be responsible for the bloodshed: Matthew 23:35a
 - a. "so that innocent blood may not be shed in your land which the Lord your God gives you for an inheritance, and blood may not be on you": Deuteronomy 19:10
 - b. "So you shall not defile the land in which you are. For blood defiles the land. And the land cannot be cleansed of the blood that is shed in it, except by the blood of him that shed it.": Numbers 35:33
 - c. "For behold, the Lord comes out of His place to punish the people of the earth for their iniquity; the earth also shall reveal her blood, and shall no more cover her dead.": Isaiah 26:21
 - d. "innocent blood... the Lord will not pardon": 2 Kings 24:4
 - e. "the Lord hates... hands that shed innocent blood...": Proverbs 6:16-19
 - 7. "Abel to... Zechariah": Matthew 23:35b
 - a. the first and last Old Testament martyr
 - b. may refer to Zechariah the prophet: Zechariah 1:1
 - c. a different Zechariah was killed in the same way: 2 Chronicles 24:20-21
 - 8. that generation will be punished: Matthew 23:36
- VI. The Purpose, Tragedy, and Triumph of All History: Matthew 23:37-39
 - A. the purpose of history: "I wanted to gather your children together...": Matthew 23:37
 - B. the tragedy of history: "...but you would not": Matthew 23:37
 - C. the triumph of history: "you will not see Me until...": Matthew 23:39
 - D. leads into the prophetic passage of Matthew 24-25
 - 1. the fifth and final major discourse in Matthew
 - 2. commonly called the Olivet Discourse

Lesson 27: Matthew 24:1-42

I. Introduction

- A. this is covered in three of the four Gospels
 - 1. Matthew 24-25
 - 2. Mark 13-14
 - 3. Luke 21-22
- B. although very familiar, this chapter is often very misunderstood
 - 1. just as Matthew 13 is
- C. this is Jesus' last great teaching before His crucifixion
- D. four disciples ask Him three questions
 - 1. Matthew and Mark records the answer to the last two questions
 - 2. Luke records the answer to the first question
- E. Matthew 24 parallels the first 6 "seal" judgments of Revelation 6
- F. this passage is very Jewish
 - 1. a Jewish Rabbi is instructing His Jewish followers
 - 2. opens up with comments about the Temple
 - 3. talks about Judea, Jerusalem, the Sabbath
- G. the Church is not seen here
 - 1. the Church hasn't been revealed to them yet!
 - 2. Jesus is not talking about what will happen to the Church
 - 3. we must always be careful not to introduce preconceived ideas into Scripture
 - a. therefore, do not introduce the idea of the Church into this passage
 - 4. Jesus is talking about what will lead up to, and include the Day of the Lord
 - a. the Day of the Lord refers to the wrath of God
 - (i) but we're not called to wrath: 1 Thessalonians 1:10; 5:9
 - (ii) not all judgment is God's wrath
 - (iii) "the time of Jacob's trouble": Jeremiah 30:7
 - (iv) "the wrath of the Lamb": Revelation 6:12-17
 - (v) Isaiah 13:6-13
 - (vi) Joel 1:15; 2:1-3, 10-11, 15-16
 - (vii) Amos 5:18-20
 - (viii) Zechariah 14:1-15
 - (ix) Malachi 4:1
 - b. "the day of the Lord comes like a thief in the night... you are all... the sons of the day... we are not of the night...": 1 Thessalonians 5:1-5
 - (i) therefore the Day of the Lord has nothing to do with the Church
 - c. the events in the book of the Revelation happen to those who "dwell on the earth"
 - (i) Revelation 3:10; 6:10; 11:10; 13:8, 12, 14; 14:6; 17:8
 - (ii) but "our citizenship is in heaven": Philippians 3:20
 - (iii) "day of wrath... (on) all those who dwell in the land... because they have sinned against the Lord": Zephaniah 1:14 18
 - (iv) "on all those who dwell on the face of the whole earth": Luke 21:35

II. Destruction of the Temple Predicted: Matthew 24:1-2

- A. the Temple is easily seen from the Mount of Olives
- B. during His Triumphal Entry Jesus also predicted and gave the reason for Jerusalem's destruction: Luke 19:41-44
 - 1. "...because you did not know the time of your visitation": Luke 19:44
 - a. this was very specifically predicted in Daniel 9:25
- C. literally came true in 70 A.D.
 - 1. had to dismantle the Temple stone-by-stone to get all the gold that melted because of a fire

III. Four Disciples Ask Jesus Questions About the Temple's Destruction and His Future Coming: Matthew 24:3-14

- A. the disciples that come to Him are Peter, James, John, and Andrew: Mark 13:3
 - 1. this is two sets of brothers
 - 2. Peter, James, and John were with Jesus for His Transfiguration: Matthew 17:1
- B. they ask Him privately: Matthew 24:3
- C. they ask Him three questions: Matthew 24:3
 - 1. when will this happen?
 - a. the destruction of the Temple which He was just talking about
 - b. answered only in Luke's account: Luke 21:20-24
 - c. to us this is now merely a historical event that happened in 70 A.D.
 - 2. what are the signs of Your coming?
 - a. they've finally figured it out that He's leaving and will be coming back!
 - 3. what are the signs for the "conclusion of the age"?
 - a. not "end of the world"
 - b. the world doesn't end there, but there will be many changes
- D. "don't be deceived": Matthew 24:4
 - 1. this is how all three Gospel accounts of this passage begins
 - 2. the Apostle Paul also warned about being deceived regarding future events: 2 Thessalonians 2:3
 - 3. Satan's primary strategy is deception
 - a. he deals in counterfeits and enticing doctrines
 - 4. our primary tool to keep us from being deceived is His Word
 - a. Acts 17:11
 - b. our viewpoint of it
 - c. how literal and precise we take it
 - d. how well we believe, acknowledge, and act on it
 - e. how important and precious it is to us
 - (i) Psalm 119
- E. "many will come in My name": Matthew 24:5
 - 1. has happened all through history and will always be with us
 - 2. it'll get worse: 2 Timothy 3:13
- F. "wars and rumors of wars": Matthew 24:6
 - 1. has happened all through history and will always be with us
 - 2. it's going to keep happening so therefore it's not a major sign
- G. "nation will rise against nation, kingdom against kingdom": Matthew 24:7
 - 1. has happened all through history and will always be with us
 - 2. a kingdom is a group of nations
 - a. examples are the World Wars
- H. "famine, pestilences, and earthquakes": Matthew 24:7
 - 1. has happened all through history and will always be with us
 - 2. famine is often politically engineered
 - 3. earthquakes are increasing in frequency
- I. "beginning of sorrows": Matthew 24:8
 - 1. "all these" refers to deceivers, wars, famine...
 - 2. "sorrows" = "birth pangs"
 - a. birth pangs start slowly but increases in intensity and frequency
 - b. same word as used in 1 Thessalonians 5:3
 - c. "Wail, for the day of the Lord is near! It will come as destruction from the Almighty... pains and anguish will take hold of them; they will writhe like a woman in labor...": Isaiah 13:6-8
- J. "they will deliver you up...": Matthew 24:9
 - 1. could literally refer to the disciples
 - a. they'll be hated, face tribulations, and be killed
 - b. Mark's account is a little more detailed: Mark 13:9
 - 2. could refer to the nation of Israel
 - a. they've always been hated and abused throughout all history
 - b. they will eventually become some sort of an effective witness: Revelation 7, 14; Romans 11

- K. "many will be offended": Matthew 24:10a
 - 1. "offended" (Greek, "skandalizo") = to put a stumbling block in the way; stumble, trip up
 - 2. because of the apostasy that is coming?: 2 Thessalonians 2:3
 - 3. blessed are those who don't trip over Jesus: Matthew 11:6
 - 4. because they're not well-rooted in the Word, troubles will cause people to stumble: Matthew 13:21
- L. "betray... and will hate one another": Matthew 24:10b
 - 1. Micah 7:5-6
 - 2. Matthew 10:21-36
- M. "many false prophets will rise up and deceive many": Matthew 24:11
 - 1. "...from your own selves": Acts 20:30
 - 2. 1 Timothy 4:1
 - 3. 2 Peter 2:1
 - 4. 1 John 2:18, 26; 4:1
 - 5. Jude 1:4
- N. "because iniquity shall abound, the love of many will grow cold": Matthew 24:12
 - 1. "iniquity" = wickedness, lawlessness
 - 2. "abound" = increase; multiply
 - 3. "grow cold" = cooling as a result of gently blowing
 - a. sin works slowly, gently, seductively, quietly
 - 4. "But know this, that in the last days perilous times will come: for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power.": 2 Timothy 3:1-5
- O. "But he who endures to the end... shall be kept safe.": Matthew 24:13
 - 1. Jesus said the same thing earlier: Matthew 10:22
 - 2. the Greek word for "kept safe" can also refer to salvation
 - a. "For by grace you are *saved* through faith, and that not of yourselves, it is the gift of God": Ephesians 2:8
 - b. "not by works of righteousness which we have done, but according to His mercy He *saved* us, through the washing of regeneration and renewal of the Holy Spirit": Titus 3:5
 - c. "I declare to you the gospel... which also you have received, and in which you stand; by which you also are being *kept safe*, if you hold fast the word...": 1 Corinthians 15:1-2
 - d. I don't think it speaks of salvation in this context because it would indicate a salvation by works
 - 3. could refer to surviving the Tribulation that will be coming upon the nation of Israel
 - a. those that survive will enter the eternal kingdom
 - 4. we're told to endure and hold fast
 - a. James 1:12
 - b. Hebrews 3:6, 14
 - 5. "But that which was sown on the stony places is this: he who hears the Word and immediately receives it with joy. But he has no root in himself, and is temporary. For when tribulation or persecution arises on account of the Word, he immediately stumbles.": Matthew 13:20-21
 - 6. endurance can be an indicator of true faith
 - a. "They went out from us, but they were not of us; for if they were of us, they would have continued with us. But they went out so that it might be revealed that they were not all of us.": 1 John 2:19
- P. the Gospel will be preached to the whole world: Matthew 24:14
 - 1. could refer to the event of Revelation 14:6
 - 2. God is never left without a witness; He does not condemn unjustly
 - 3. "and then the end shall come"

IV. Run!: Matthew 24:15-22

- A. "abomination of desolation": Matthew 24:15
 - 1. or the "detestable thing that causes desecration"
 - 2. when this event occurs it signifies a very great danger to the Israelites
 - 3. "when you see" implies live TV?

4. Daniel spoke of this
 - a. happens in the exact middle of the 7-year period: Daniel 9:27
 - b. Daniel 12:11
5. Jesus authenticates the book of Daniel
 - a. He said that Daniel wrote the book
 - b. He said that Daniel was a prophet
6. in the Old Testament "abomination" refers to very offensive things, and they may all apply here
 - a. idolatry
 - (i) Deuteronomy 7:25-26; 27:15; 29:17; 32:16
 - b. detestable acts
 - (i) Leviticus 18:22, 27, 30; 20:13
 - (ii) Deuteronomy 18:9, 12; 20:18
 - (iii) Ezra 9:1, 11, 14
 - c. offerings of unclean or imperfect animals
 - (i) Leviticus 11:10-13, 20, 23, 41-42
 - (ii) Deuteronomy 17:1
7. this happened once before
 - a. Antiochus Epiphanes erected an altar to Zeus in the Holy of Holies, and slaughtered a pig on the Jews' altar
 - b. this was so offensive to the Jews that it led to the successful Maccabean Revolt
 - c. the Jews rededicated the Temple in 135 B.C.
 - (i) this is now commemorated by the celebration of Hanukkah
 - (ii) this celebration is mentioned in John 10:22
8. this will happen again: the "antichrist" will set up an image to himself
 - a. Daniel 9:27
 - b. Revelation 13
9. "whoever reads, let him understand" is the command for the reader to understand this!
- B. "Then let those in Judea flee into the mountains.": Matthew 24:16
 1. to Bozrah in Edom
 - a. Edom is one of the areas that this "coming world leader" will not control: Daniel 11:41
 2. this is where Jesus will return to the earth and fight for the remnant of Israel: Isaiah 63:1-6
 3. after this Jesus goes to the Mount of Olives: Zechariah 14:1-4
- C. "let him on the housetop not come down to take anything out of his house": Matthew 24:17
 1. the housetops were often flat and used as living space
 - a. they're to have a guardrail around it for safety: Deuteronomy 22:8
 2. some references refer to a "road of the roofs": a person could go from roof to roof
 3. the emphasis is not to delay; the danger is that imminent!
 4. they're not to gather their valuables and belongings
 - a. it would slow them down
 - (i) an example is in 2 Kings 7:15
- D. "nor let him in the field turn back to take his clothes": Matthew 24:18
 1. people often worked in the fields with little or no clothing on
 - a. clothing that they took off was piled up in a corner of the field for safe keeping
 - b. they're to flee naked if they have to
 2. the emphasis is not to delay; the danger is that imminent!
- E. "woe to those who are with child, and to those who give suck in those days": Matthew 24:19
 1. fleeing with children will be an extra hardship
 2. the pregnant and infants will be susceptible to atrocities
- F. "pray that your flight is not in the winter": Matthew 24:20
 1. in the winter the shorter daylight and bad roads would make traveling slow
- G. "nor on the Sabbath day": Matthew 24:20
 1. many transportation systems do not operate on the Sabbath in Israel
 - a. further emphasizes that this passage is directed to the Jews, not the Church

- H. "for then shall be great tribulation, such as has not been since the beginning of the world to this time; no, nor ever shall be": Matthew 24:21
 - 1. this is the last 3 ½ years of the 7-year period
 - 2. the "time of Jacob's Trouble": Jeremiah 30:7
 - 3. the worst time in all of human history
- I. "unless those days should be shortened, no flesh would be saved": Matthew 24:22a
 - 1. indicates active participation by God to save mankind
 - 2. mankind has the capability to exterminate all life on earth many times over
 - 3. Revelation predicts that all life-sustaining necessities on earth will be destroyed: Revelation 16:3-11
- J. "But for the elect's sake, those days shall be shortened.": Matthew 24:22b
 - 1. "the elect" refers to whom God's attention is placed at that time
 - a. today, the Jews are not His chosen people, but that's only temporary
 - b. when the Church is complete God will turn His attention back to Israel: Romans 11
 - 2. here it is the nation of Israel
 - 3. could also include the "Tribulation saints": Revelation 7
- V. More Warnings About False Christs: Matthew 24:23-31
 - A. there will be many authentic, very believable miracles during this Tribulation period
 - B. they will believe a delusion: 2 Thessalonians 2:9-12
 - C. only the elect will know it is not from God: Matthew 24:24
 - 1. "the sheep hear his voice... they know his voice... they will not follow a stranger, but will flee from him, for they do not know the voice of strangers": John 10:3-5
 - 2. "...you have an anointing from the Holy One...": 1 John 2:18-20
 - 3. during this period of time the antichrist will overcome the saints: Daniel 7:21; Revelation 13:7
 - a. but the gates of hell shall not prevail against the Church: Matthew 16:18
 - b. therefore the Church is not on the earth at this time
 - c. not all the saints are part of the special subset known as the Church
 - D. they're being warned about all this: Matthew 24:25
 - E. Jesus will be very visible and sudden when He comes again: Matthew 24:27
 - F. "For wherever the carcass is, there the eagles will be gathered.": Matthew 24:28
 - 1. similar idioms in Job 9:26; 39:27-30; Habakkuk 1:8
 - 2. may refer to the birds feasting upon the enemies of God during this time: Revelation 19:17-18
 - G. "sun... moon... stars...": Matthew 24:29
 - 1. this is at the end of the 7-year period
 - 2. there may be some literal, very major changes to the universe at this time
 - 3. same descriptions as in the Old Testament
 - a. Isaiah 13:10-13
 - b. Ezekiel 32:7-8
 - c. Joel 3:15-16
 - H. "coming in the clouds": Matthew 24:30
 - 1. just as He left: Acts 1:9-11
 - 2. clouds during His Transfiguration: Matthew 17:5
 - 3. "Behold, He comes with the clouds, and every eye will see Him, and those who pierced Him will see Him, and all the kindreds of the earth will wail because of Him.": Revelation 1:7
 - 4. Daniel 7:13
 - 5. He's coming on a white horse: Revelation 19:11-16
 - I. the angels will gather the elect together: Matthew 24:31
 - 1. in preparation of Jesus' 1000-year reign: Revelation 20:4
- VI. Parable of the Fig Tree: Matthew 24:32-35
 - A. this idiom of the fig tree was seen before in Matthew 21:18-22
 - B. the fig tree is an idiom of the nation of Israel
 - C. this idiom being used in this prophetic passage further emphasizes that this involves the nation of Israel and not the Church
 - D. "this generation shall not pass until all these things are fulfilled": Matthew 24:34
 - 1. obviously did not refer to that generation
 - 2. probably just refers to the fact that once these events begin it will be finished within one lifetime

- E. "The heaven and the earth shall pass away, but My Words shall not pass away.": Matthew 24:35
 - 1. He's said this before, "For truly I say to you, till the heaven and the earth pass away, not one jot or one tittle shall in any way pass from the Law until all is fulfilled.": Matthew 5:18
 - a. jot is the smallest letter in the Hebrew alphabet
 - b. tittle is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance
 - c. we would say, "dotting of the 'i' or the crossing of the 't'"
 - 2. God takes His word very seriously and very precisely
 - 3. everything will take place exactly as predicted
- VII. No One Knows Exactly When This Will Happen: Matthew 24:36-42
- A. only God the Father knows: Matthew 24:36
 - 1. not even the Son!: Mark 13:32
 - a. "A revelation of Jesus Christ, which God gave to Him...": Revelation 1:1
 - b. at some point there were things that Jesus didn't know, but His Father did
 - (i) this is very difficult for us to understand!
 - (ii) I think that perhaps when Jesus was here on the earth all things were being finalized in heaven by His Father
 - 2. therefore we must never try to set dates
 - 3. when asked about when He's going to set up His kingdom, Jesus answered, "It is not for you to know the times or the seasons, which the Father has put in His own authority.": Acts 1:6-7
 - a. they had work to do first!: Acts 1:8
 - B. the days of Noah: Matthew 24:37-39
 - 1. Jesus has used this example before: Luke 17:26-27
 - 2. Peter will use it, too: 1 Peter 3:19-20; 2 Peter 2:5-7
 - a. Noah was a preacher: 2 Peter 2:5
 - b. God was being very patient before bringing the flood: 1 Peter 3:20
 - 3. before the flood came life was going on as usual: Matthew 24:38
 - 4. God's judgment will come suddenly: Matthew 24:39
 - 5. there were three types of people in the days of Noah
 - a. those killed in the flood
 - b. those preserved through the flood
 - (i) a picture of the believing remnant of the nation of Israel?
 - c. those (one person) removed before the flood
 - (i) Enoch: Genesis 5:24
 - "By faith Enoch was translated so as not to see death... before his translation he had this testimony, that he pleased God.": Hebrews 11:5
 - (ii) a picture of the Church being removed before God's judgment on the earth?
 - 6. was Noah "pre-flood," "mid-flood," or "post-flood"?
 - 7. could "as in the days of Noah" also include the Nephilim coming back?!
 - a. "There were Nephilim on the earth in those days. And also after that, when the sons of God came in to the daughters of men, and they bore to them, they were mighty men who existed of old, men of renown.": Genesis 6:4
 - b. their existence in the Promised Land caused the people to refuse to enter: Numbers 13:28, 33
 - 8. Jesus has also used the example of Lot: Luke 17:28
 - a. judgment couldn't come until Lot and his family were safely removed: Genesis 19:22
 - (i) the righteous won't be punished with the wicked: Genesis 18:23-33
 - b. could indicate that the Church will be removed before judgment comes
 - C. the secret coming of Jesus Christ for specific people: Matthew 24:40-42
 - 1. Luke's account mentions three sets of people: Luke 17:34-36
 - a. describes night, morning, and daytime activities
 - (i) this tells us that the world is round!
 - 2. the tone indicates that this is not judgment
 - a. life is going on as usual and something very specific happens
 - b. "your Lord" may indicate that this is the Rapture of the Church, not judgment
 - (i) this is the "blessed hope" (Titus 2:13)

Lesson 28: Matthew 24:43-25:46

- I. We're To Be Ready: Matthew 24:43-44
 - A. because we don't know exactly when He's going to return
 - B. those that love Him expect His return
 - 1. it's a comfort to them
 - 2. 1 Thessalonians 5:1-11
 - C. the "thief" might be referring to Jesus
 - 1. Jesus is coming as a "thief in the night"
 - D. the "master of the house" might be referring to Satan
 - 1. at this time Satan is the "god of this world" (2 Corinthians 4:4) and the "prince and power of the air" (Ephesians 2:2)
 - 2. even Satan doesn't know when all this will be happening
 - E. we're to guard our "house"
 - 1. "Behold, I come quickly. Hold fast to that which you have, so that no one may take your crown.": Revelation 3:11
 - F. we're to expect Jesus' return imminently: Matthew 24:44
 - 1. further indicates that the Church will be removed before judgment
 - a. if the Church will be removed sometime during or after the 7-year Tribulation period then there are some very specific signs that the Church could be looking for and expecting
 - (i) Jesus' return would be delayed
 - (ii) "Sad day, sad day: Jesus Christ cannot come back today!"
 - 2. only the "pre-tribulation" (Jesus removes the Church before judgment) viewpoint involves imminence
 - 3. only God knows the exact number that will make the Church complete
 - a. "blindness in part is happened to Israel, until the fullness of the Gentiles be come in": Romans 11:25
- II. Illustration Of The Two Servants: Matthew 24:45-51
 - A. we're to be ready because He may come sooner than anticipated
 - B. one servant is ready and is acting like it: Matthew 24:45-47
 - 1. he's a faithful and wise servant": Matthew 24:45
 - 2. "...whom his Lord has made...": Matthew 24:45
 - a. are we called? is the work we're doing what the Lord has called us to be doing?
 - 3. "...ruler over His household...": Matthew 24:45
 - a. is our attention to others? are we faithful to others?
 - 4. "...to give them...": Matthew 24:45
 - a. are we acting like servants?
 - 5. "...to give them food...": Matthew 24:45
 - a. are we feeding others?
 - 6. "...in due season": Matthew 24:45
 - a. are we doing things when we're called to do them?
 - b. are we wasting time?
 - c. are we available to be used?!
 - 7. "Blessed is that servant whom his Lord shall find him doing so when He comes.": Matthew 24:46
 - a. are we persistent and steadfast?
 - 8. "Truly I say to you that He shall make him ruler over all His goods.": Matthew 24:47
 - a. we will be rewarded
 - C. the other servant isn't expecting that his master will return anytime soon: Matthew 24:48-51
 - 1. he isn't committed to be working for his master
 - 2. he's assuming that his master won't be returning too soon: Matthew 24:48
 - a. must we be careful never to say that the Lord can't come back today?
 - 3. he behaves inappropriately: Matthew 24:49
 - 4. he will be punished: Matthew 24:51
 - a. he's a "hypocrite" because he claimed to be a servant but didn't respect his absent master

III. Parable Of The Ten Virgins: Matthew 25:1-13

- A. we're to be ready because He may come later than anticipated
- B. the parable is drawn from the marriage customs of that time
 - 1. the betrothal took place some time before the marriage and was a solemn marriage contract
 - 2. when the time for the celebration of the marriage came, the bridegroom came to the house of the bride and brought her by night to his own house
 - 3. the virgin bridesmaids awaited his coming and attended the bride to the marriage feast
- C. the "then" connects this to the previous prophetic discussion: Matthew 25:1
- D. "lamps" refer to an oil-fed torch
- E. the "bridegroom" represents Jesus Christ
 - 1. Matthew 9:15; 22:2
 - 2. "I have espoused you to one Man, to present you as a pure virgin to Christ": 2 Corinthians 11:2
- F. the foolish virgins took no oil: Matthew 25:3
 - 1. it's not that they ran out: they never had any
 - 2. a wick by itself will burn for a short time
- G. the wise had oil with them: Matthew 25:4
- H. "oil" can often speak of the Holy Spirit
 - 1. Zechariah 4; 12:10
 - 2. Acts 10:38
 - 3. Romans 8:9
 - 4. Hebrews 1:9
- I. the bridegroom didn't come immediately: Matthew 25:5
 - 1. they all slumbered
 - a. shouldn't they have been waiting and watching?!
 - b. "when the Son of Man comes, shall He find faith on the earth?": Luke 18:8
 - 2. "For the vision is still for an appointed time, but it speaks to the end, and it does not lie. Though it lingers, wait for it; because it will surely come. It will not tarry.": Habakkuk 2:3
- J. everyone had to have their own oil: Matthew 25:8-9
 - 1. each of the Israelites had to get their own manna: Exodus 16:16
- K. "they who were ready went in with him to the marriage, and the door was shut": Matthew 25:10
 - 1. only those who were ready entered
 - 2. afterwards the door was shut
 - 3. God closed the door to Noah's ark: Genesis 7:16
- L. "I do not know you.": Matthew 25:12
 - 1. it's not as if they lost their salvation
 - 2. the bridegroom never knew them
 - 3. Jesus has said something like this before: Matthew 7:21-23; Luke 13:25-27
 - 4. they apparently knew the basics
 - a. they thought they were saved
 - b. they were just going through the motions
 - 5. there wasn't a second chance
 - a. they were outside when the door was shut

IV. Parable Of The Talents: Matthew 25:14-30

- A. "Moreover it is required in stewards that a man be found faithful.": 1 Corinthians 4:2
- B. a talent was a large amount of money
- C. before leaving on a trip, a man distributed his wealth to his servants: Matthew 25:14-15
 - 1. "...to each according to his ability" Matthew 25:15
- D. the one given five talents earned five more: Matthew 25:16
- E. the one given two talents earned two more: Matthew 25:17
- F. the one given one talent hid it and didn't do anything with it: Matthew 25:18
- G. the man returned and made an accounting with his servants: Matthew 25:19
 - 1. he was gone a long time

- H. he was very pleased with the investment results of those to whom he gave the five and the two talents: Matthew 25:20-23
 - 1. "Well done, good and faithful servant! You have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.": Matthew 25:21, 23
- I. he was very displeased with the one who was given only one talent: Matthew 25:24-30
 - 1. "you wicked and lazy servant": Matthew 25:26
 - 2. he expected at least something: Matthew 25:27
 - 3. there was a severe penalty: Matthew 25:30
- J. God is expecting a return on His investment
 - 1. we're His investment
 - 2. those with the five and two talents were fruitful with what they were given
 - a. they reacted to what they were given
 - b. they became saved
 - 3. the one with only one talent didn't do anything with what he was given
 - a. he didn't react to what he was given
 - b. he didn't become saved
 - 4. we're to be faithful with all the opportunities and assets He gives us
 - a. otherwise He will get someone else to do our work
 - b. we will lose out on earning crowns and rewards
 - c. we're going to be held accountable
 - d. He may even take away from us our abilities, light, and witness
 - (i) "...or else I will come to you quickly and will remove your lampstand": Revelation 2:5
 - 5. will God say to us, "Well done, good and faithful servant!"
- V. Sheep And Goat Judgments: Matthew 25:31-46
 - A. nations are being judged here
 - B. they're being separated into two groups: Matthew 25:32-33
 - C. they're separated based on how they treated Him: Matthew 25:35-36, 40, 42-43, 45
 - 1. "Inasmuch as you did it to one of the least of these My brethren, you have done it to Me": Matthew 25:40
 - a. "My brethren" may refer to the Jewish remnant
 - (i) the "time of Jacob's Trouble" focuses specifically on Israel and the 144,000
 - they will be under great persecution
 - certain nations will choose to protect them, feed them, hide them, etc.
 - those nations will be singled out and spared
 - (ii) nations rise and fall in relation to their treatment of the Jews
 - "And I will bless those that bless you and curse the one who curses you.": Genesis 12:3
 - "...he who touches you touches the pupil of His eye": Zechariah 2:8
 - Genesis 27:29
 - Numbers 24:9
 - 2. "And whoever shall receive one such little child in My name receives Me.": Matthew 18:5
 - 3. "And he fell to the earth and heard a voice saying to him, 'Saul, Saul, why do you persecute Me?' And he said, 'Who are you, lord?' And the Lord said, 'I am Jesus whom you persecute.'": Acts 9:4-5
 - 4. "For we are members of His body, of His flesh, and of His bones.": Ephesians 5:30
 - D. they're all surprised: Matthew 25:38-39, 44
 - E. their reward, the kingdom, was previously prepared for them: Matthew 25:34
 - F. their punishment is the same that was previously prepared for Satan and his angels: Matthew 25:41

Lesson 29: Matthew 26:1-46

- I. Jesus Predicts His Suffering and Death: Matthew 26:1-5
 - A. this is two days before Passover
 - B. He tells them again that He's going to be killed
 - 1. but this time He tells them when
 - 2. He's told them before that He's going to be betrayed: Matthew 17:22; 20:18
 - 3. He's told them before that He's going to be crucified: Matthew 20:19
 - C. the religious leaders plot Jesus' death: Matthew 26:3-5
 - 1. "palace of the high priest": Matthew 26:3
 - a. what's a priest doing in a palace?!
 - b. may not be a palace because the word for "palace" is also translated "court," "courtyard," and "sheepfold"
 - 2. by trickery or deception: Matthew 26:4
 - a. because Jesus was perfect this was the only possible way
 - 3. they want to do it secretly because of the upcoming festival season: Matthew 26:5
 - a. because there were so many people there they don't want an uproar
 - (i) it's one of the mandatory feasts
 - (ii) many came from all over: John 2:13; 11:55
 - 4. Annas was the true, Aaronic priest, but Caiaphas was the Roman appointee
 - a. Annas had been high priest 6-15 A.D. and was still called high priest by many
 - (i) "Annas and Caiaphas being the high priests...": Luke 3:2
 - b. Caiaphas held the post from about 18-36 A.D. (or 26-37 A.D., or 27-36 A.D. by other references)
 - (i) he was deposed by Vitellius, the governor of Syria
 - c. Annas was Caiaphas' father-in-law: John 18:13
 - d. both were Sadducees (Acts 5:17?)
 - e. according to the secular historian Josephus, because Caiaphas was unable to bear the disgrace of being deposed, and perhaps the guilt over the murder of Jesus, he killed himself about 35 A.D.
- II. Jesus' Anointing at Bethany: Matthew 26:6-13
 - A. Bethany was about 2 miles east of Jerusalem
 - 1. within a Sabbath Day's journey
 - 2. on the southeast slope of the Mount of Olives
 - 3. Jesus has visited this town a number of times
 - a. Matthew 21:17
 - b. possibly from where He got the colt from for His Triumphal Entry: Mark 11:1-11
 - c. where He raised Lazarus from the dead: John 11:1-44
 - (i) Lazarus was the brother of Mary and Martha: John 11:21
 - d. John 12:1
 - 4. now a small, runned-down town known as "el-Azariyeh" meaning "place of Lazarus"
 - B. Jesus was at the house of Simon the Leper: Matthew 26:6
 - 1. nothing is known about Simon
 - 2. obviously cured of leprosy, otherwise he would not have been allowed into society
 - a. did Jesus cure him?!
 - C. a woman anoints Jesus' head with ointment: Matthew 26:7
 - 1. the ointment was spikenard ("pure nard"): Mark 14:3
 - D. the disciples thought it was a waste: Matthew 26:8-9
 - 1. they said that it should have been sold to help the poor: Matthew 26:9
 - 2. it was worth about 300 days wages: Mark 14:5
 - E. Jesus said that it was a "beautiful" act: Matthew 26:10-12
 - 1. the word for "good" is literally "beautiful"
 - 2. she knew what was about to happen: Matthew 26:11-12
 - a. they'll always have the opportunity to help the poor, but He's not always going to be around
 - b. she knew the importance of worship
 - c. nothing was more valuable than He, not even the poor
 - F. Jesus predicts that this act will be recorded for all history: Matthew 26:13

- G. Jesus' feet was anointed with ointment by a woman before at a Pharisee's house: Luke 7:37-50
 - H. many (most?) commentators assume that this is the same incident as recorded in John 12:1-8
 - 1. similarities
 - a. a woman anoints Jesus with spikenard
 - b. valued at 300 days wages
 - c. the disciples object due to the worth of the spikenard
 - (i) Judas led the objection because he was a thief (he took from their treasury): John 12:4-6
 - 2. differences
 - a. two days before Passover versus six days
 - b. the house of Simon versus the house of Lazarus
 - c. the woman anointing Jesus' head versus His feet
- III. Judas Agrees to Betray Jesus: Matthew 26:14-16
- A. "Iscaiot" = "man of Kerioth"
 - 1. Kerioth was a city in the tribe of Judah: Joshua 15:25
 - 2. as far as we know Judas was the only Judean Disciple: all the other Disciples were Galilean
 - B. "thirty pieces of silver": Matthew 26:15
 - 1. the price of a servant: Exodus 21:32
 - 2. Zechariah prophesied the 30 pieces of silver and who would eventually wind up with it: Zechariah 11:12-13
 - a. Matthew 27:3-10
 - C. Judas knew the place that Jesus often went with His disciples: Luke 22:39; John 18:1-2
- IV. They Prepare for the Passover Meal: Matthew 26:17-25
- A. there may be a significant mistranslation in Matthew 26:17
 - 1. "on the first day of the Feast of Unleavened Bread" is literally "before the unleavened"
 - a. the same applies to Mark 14:12
 - 2. there is no day clearly specified
 - a. the words for "on," "day," and "feast" are not in the original
 - b. the meaning may just be that it happened sometime before Passover
 - B. Jesus apparently pre-arranged it: Matthew 26:18
 - C. Jesus says that one of them will betray Him: Matthew 26:21
 - D. they're shaken up about it: Matthew 26:22
 - E. everything is being done according to prophecy: Matthew 26:24
- V. Jesus Introduces the "Lord's Supper": Matthew 26:26-29
- A. Judas had left by this time: John 13:27-30
 - B. Judas did not call Him Lord in this passage
 - C. the bread is the symbol of His body: Matthew 26:26
 - D. the cup is the symbol of His blood: Matthew 26:27-28
 - E. was this meal unfinished?!: Matthew 26:29
 - 1. will it be completed at the Marriage Supper of the Lamb (Revelation 19:7-9)?
 - 2. the Lord's Supper links Jesus' two comings
 - a. "For 'as often as you eat this bread and drink this cup, you show' the Lord's death until He shall come.": 1 Corinthians 11:26
 - F. "fruit of the vine" (Matthew 26:29) does not mean alcoholic wine
 - 1. it was too early in the year for fresh grape juice so it was just juice preserved from a previous season
 - a. there were a number of very common and effective techniques used to preserve grape juice
 - (i) concentration
 - (ii) filtration
 - 2. alcoholic wine was definitely not used because it's a leavened product!
 - a. all leaven had to be removed from the house for the Passover and Feast of Unleavened Bread
 - G. "I am the bread of life": John 6:35, 48
 - H. "I am the living bread": John 6:51
 - I. 1 Corinthians 10:16
 - J. for a fuller description of what went on in the upper room at this time: John 13-17

- VI. They Go To The Mount Of Olives And Gethsemane: Matthew 26:30-46
- A. they sang a hymn: Matthew 26:30
 - 1. some say it was Psalm 135 but it was probably some or all of Psalms 115-118, the Hallel Psalms
 - B. Jesus tells them that tonight He's going to be taken: Matthew 26:31
 - 1. He's saying this on the way; they're not at Gethsemane yet
 - 2. He quotes Zechariah 13:7
 - 3. they're probably quite confused
 - C. Jesus reminds them again that He's going to rise again: Matthew 26:32
 - 1. and gives them instructions that He'll meet them in Galilee
 - a. Matthew 28:7, 10, 16
 - b. John 21:1-14
 - D. Jesus predicts that Peter will deny Him: Matthew 26:33-35
 - 1. Jesus tells him that he will deny Him three times by the time a rooster crows: Matthew 26:34
 - a. the rooster will crow two times: Mark 14:30
 - 2. Peter vows his allegiance, even to death: Matthew 26:35
 - a. even the rest of the disciples say that they won't deny Him
 - 3. Peter will fail in his strong personality trait: his boldness
 - a. Satan will often attack our strengths and not our weaknesses
 - (i) because we often leave our strong traits unprotected, unguarded, and unmonitored
 - E. they arrive at Gethsemane: Matthew 26:36
 - 1. Gethsemane means "oil press"
 - 2. when Jesus is broken or crushed, oil (the Holy Spirit) will come
 - a. John 14:16; 18, 26; 15:26; 16:7-15
 - F. He goes off and takes with Himself Peter, James, and John: Matthew 26:37a
 - 1. apparently His "inner circle"
 - a. He's taken those three separately before
 - G. Jesus becomes very depressed: Matthew 26:37b-38
 - 1. He knows what is about to happen
 - 2. what troubles Him the most is His separation from His Father as He becomes sin for us
 - a. "For He has made Him who knew no sin, to be sin for us, that we might become the righteousness of God in Him.": 2 Corinthians 5:21
 - b. Hebrews 9:28
 - c. we can't comprehend His concern and the significance of all this
 - H. Jesus prays to His Father, verifying that there is no other way: Matthew 26:39
 - 1. if there was then they would have taken it
 - 2. "there is salvation in no other One; for there is no other name under Heaven given among men by which we must be saved.": Acts 4:12
 - 3. He chooses to do the will of the Father
 - 4. the cup of God's indignation against sin is going to be poured out on Jesus instead of us
 - 5. "cup" or "bowl" often refers to God's judgment or wrath
 - a. Isaiah 51:17, 22
 - b. Jeremiah 25:15-28; 49:12; 51:7
 - c. Lamentations 4:21
 - d. Ezekiel 23:31-33
 - e. Habakkuk 2:16
 - f. Zechariah 12:2-3
 - g. Revelation 14:10; 15:7-16:21
 - 6. "...His sweat was as it were great drops of blood falling down to the ground": Luke 22:44
 - I. the disciples fell asleep: Matthew 26:40-41
 - 1. if Peter was faithful in prayer he might not have failed later
 - 2. can we pray for one hour?!
 - J. Jesus prays the same thing a second and third time: Matthew 26:42-44
 - 1. the disciples fell asleep again
 - K. "the hour is at hand": Matthew 26:45-46
 - 1. Jesus is now to be betrayed and killed as a sacrifice for our sins

Major Discrepancy?! (of course there isn't!)

There is a well-known apparent discrepancy between John's account and the other three Gospels regarding the chronology of these last few days of Jesus' life. Since there can never be any discrepancies in the Bible, whenever we find an apparent discrepancy then we're about to learn something!

It would be an informative study for everyone to prove for themselves that a discrepancy doesn't exist here. The final destination isn't as important as the journey. It doesn't matter which day you conclude that Jesus was crucified on; what's important is proving that there is no discrepancy through your own personal study.

Here are some unorganized thoughts that came out of my studies which may help prompt you to further study this topic:

- Most commentators apparently assume John's account needs to be interpreted in light of the other three. I did just the opposite: I started by accepting John's account and then digging into the other three.
- The first 3 Gospels (the "Synoptic Gospels") imply a crucifixion after Passover, namely Friday. John's account clearly implies that the crucifixion was before Passover
- the agenda of many commentators seems to be the dogmatic defense of the Friday crucifixion
- Exodus 12
- there was a lax adherence to the exact day and time of day that the Passover was observed
 - it was not celebrated by everyone at the same time
 - the logistics of 250,000 lambs might have had something to do with it
 - Galilee observed it at a different day than Judea
 - out of spite the Pharisees and Sadducees observed it on different days
 - the killing of the lamb was often delayed until the end of the day so that the observation overlapped into the following day, the Feast of Unleavened Bread
- was the Lord's Supper the Passover Feast?
 - there is some doubt as to whether there is clear indication of that
- we may be victims of our English translations
 - Matthew 26:17 and Mark 14:12 may contain a significant mistranslation
- should the meal have been observed in such a leisurely fashion (reclining)? (John 13:12, 23, 28)
 - or should it have been observed as the original? (Exodus 12:11)
 - was this referring to the Passover meal or another one (the "Last Supper")?

Lesson 30: Matthew 26:47-27:26

- I. Jesus' Betrayal and Arrest: Matthew 26:47-56
 - A. recorded in all four Gospels
 - 1. Matthew 26:47-56
 - 2. Mark 14:43-52
 - 3. Luke 22:47-53
 - 4. John 18:2-12
 - B. Judas came with a large, armed crowd: Matthew 26:47
 - 1. for just one guy?!
 - 2. Jesus went out in front of His Disciples and confronted Judas and the mob: John 18:4-8
 - a. Jesus took control of the situation
 - b. they fell backwards when Jesus identified Himself as the "I AM": John 18:6
 - (i) His Word caused them to prostrate themselves
 - (ii) "that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth": Philippians 2:10
 - C. a kiss was the pre-arranged sign to identify who they came after: Matthew 26:48
 - 1. the Greek word for "kiss" is "phileo"
 - a. "Greet one another with a holy *kiss*": Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14
 - D. Judas made sure that there was no mistake as to whom they came for: Matthew 26:49
 - 1. "kiss" = (Greek, "kataphileo") "kiss earnestly" or "kiss repeatedly" or "kiss tenderly"
 - a. same word used to describe what the woman did to Jesus' feet: Luke 7:38, 45
 - 2. Judas didn't call Jesus "Lord"
 - E. Jesus asks him, "Why are you here?" Matthew 26:50
 - 1. certainly not because Jesus didn't know
 - 2. it was just a rhetorical question, forcing Judas to consider his crime
 - 3. similar to God asking Adam as to where he was in the Garden of Eden: Genesis 3:9
 - 4. "friend" is really "comrade," "companion," or "partner"
 - a. used only here and in Matthew 11:16; 20:13; 22:12
 - 5. not the same word Jesus used for "friend" in the Upper Room: John 15:13-15
 - a. "You are My friends if you do whatever I command you.": John 15:14
 - b. "No longer do I call you servants, for the servant does not know what his master does. But I have called you friends, for all things that I have heard from My Father I have made known to you.": John 15:15
 - F. a disciple draws his sword and cuts the ear off the servant of the high priest: Matthew 26:51
 - 1. this was Peter: John 18:10
 - 2. the victim was Malcus: John 18:10
 - a. a member of his family will confront Peter later: John 18:26
 - 3. Jesus healed the ear: Luke 22:51
 - a. by doing this, Jesus may have saved Peter's life
 - b. it further proved Jesus' power
 - G. Jesus could have protected Himself with 12 legions of angels: Matthew 26:52-53
 - 1. one legion each for Jesus and each of the 11 disciples?
 - 2. a Roman legion was 3000-6000 men (+ horses)
 - 3. a legion of demons may have been about 2000: Mark 5:9-13
 - 4. one night, one angel killed 185,000 Assyrian soldiers: 2 Kings 19:35
 - H. everything was being done according to plan: Matthew 26:54-56a
 - 1. this wasn't accidental
 - 2. things hadn't gotten out of hand
 - 3. Jesus was in control at all times
 - 4. everything was being done according to an exact timeline
 - 5. Jesus was offering Himself

6. they were doing this with the "authority of darkness": Luke 22:53
 - a. they were ashamed to do this during the day?
 - b. further emphasizing the error of what they were doing
- I. the Disciples fled: Matthew 26:56b
- II. Jesus Before Caiaphas: Matthew 26:57-68
 - A. Jesus had first been taken to Annas: John 18:13
 - B. the scribes and elders had already been assembled at Caiaphas': Matthew 26:57
 - C. Peter followed at a distance: Matthew 26:58
 - D. false witnesses were being sought: Matthew 26:59-61
 - E. Jesus didn't defend Himself: Matthew 26:62-63a
 1. fulfills Isaiah 53:7, "He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth."
 2. Acts 8:32-33
 3. 1 Peter 2:21-25
 - F. Jesus is legally commanded to speak: Matthew 26:63b
 1. this puts Jesus under oath
 2. because the false witnesses were useless?
 - G. Jesus claims to be God: Matthew 26:63b-64
 1. in their eyes Jesus indicted Himself
 - H. "the high priest tore his clothes": Matthew 26:65
 1. violates Leviticus 10:6; 21:10
- III. Peter's Denial of Jesus: Matthew 26:69-75
 - A. recorded in all four Gospels
 1. Matthew 26:69-75
 2. Mark 14:66-72
 3. Luke 22:55-62
 4. John 18:15-18, 25-27
 - B. a girl confronts Peter as being a disciple of Jesus: Matthew 26:69-70
 1. Peter denied Jesus for the 1st time
 - C. another person confronts Peter: Matthew 26:71-72
 1. Peter denied Jesus for the 2nd time
 - D. a few people confront Peter: Matthew 26:73-74a
 1. this happened about an hour later: Luke 22:59
 2. this third charge was made by a kin of Malchus: John 18:26
 - a. he saw Peter in the garden with Jesus
 - b. Peter now had even another reason to make a denial!
 3. Peter had a Galilean accent or dialect: Matthew 26:73
 - a. dialects are also referred to in Judges 12:6
 4. Peter denied Jesus for the 3rd time
 - E. the rooster crowed just as Jesus said it would: Matthew 26:74b
 1. Jesus saw it coming; He, of course, knew it would
 - F. Peter "wept bitterly": Matthew 26:75
 - G. Peter's downward progression
 1. he lied: Matthew 26:70
 2. he used strong language: Matthew 26:72
 3. he cursed and used inappropriate language: Matthew 26:74
- IV. Jesus Is Taken To Pilate: Matthew 27:1-2
 - A. Jesus is now taken from a Jewish court to a Roman court
 - B. the Jews did not have the authority to execute anyone
 1. that right was taken away from them by Rome
 2. they committed murder when they stoned Stephen: Acts 7:54-60
 - C. it's in the morning: Matthew 27:1
 - D. Pilate is the Roman governor of the area: Matthew 27:2

- V. Judas Was Sorry For What He Did: Matthew 27:3-10
- A. he didn't "repent"
 1. repentance involves a change in direction
 2. he was only remorseful or sorry for what he did
 - a. he changed his mind, not his direction
 3. there is a godly sorrow that leads to repentance: 2 Corinthians 7:9-10
 - a. but in Judas' case it was just an example of "the grief of the world produces death" (2 Corinthians 7:10)
 - B. maybe Judas didn't think that Jesus would be condemned?
 - C. "innocent blood": Matthew 27:4
 1. if Satan had entered into Judas (Luke 22:3) then this is Satan's assessment?
 - D. Judas throws the money into the temple and then kills himself: Matthew 27:5
 1. there are more graphic details given in Acts 1:18-19
 - E. because it was "blood money" the priests couldn't put it back into the treasury: Matthew 27:6
 1. they apply the concept of Deuteronomy 23:18 not allowing anything filthy to go into the treasury
 2. they "strain out a gnat but swallow a camel" (Matthew 23:24)
 - a. "strain out a gnat" = being concerned about what they can and cannot do with the money
 - b. "swallow a camel" = they killed their Messiah!
 - F. they prepay future expenses by buying a field to be used to bury strangers: Matthew 27:7-8
 - G. the betrayal was prophesized: Matthew 27:9-10
 1. "spoken by Jeremiah": Matthew 27:9
 - a. quotes Zechariah 11:12-13
 - b. it isn't found in the book of Jeremiah
 - (i) explanation #1: it was spoken by Jeremiah but it was written down by Zechariah
 - this is the most obvious explanation
 - (ii) explanation #2: the Hebrew Bible was broken up into 3 divisions (as seen in Luke 24:44); Jeremiah was the first prophet in the scroll of the Prophets, so it's just referring to the title of that scroll
 - this is the most common explanation
 2. it was prophesized about 800 years earlier
 - a. the amount: 30 pieces of silver
 - b. what happened to it: it was thrown into the temple
 - c. who eventually got it: the potter
 3. thirty pieces of silver was the price for a slave gored by an ox: Exodus 21:32
 - a. the ox then had to be stoned
 - b. the unbelieving world (that "gored" Jesus) will be (hail)stoned in Revelation 16:23
- VI. Jesus Before Pilate: Matthew 27:11-26
- A. Pilate asks Jesus if He is the king of the Jews: Matthew 27:11
 1. was Pilate serious or sarcastic?
 - B. Jesus again did not respond to His accusers: Matthew 27:12-14
 1. as earlier in Matthew 26:62-63a
 - C. Pilate offers to release another prisoner to appease them or as a holiday gift: Matthew 27:15-18
 1. "Barabbas" = literally, "son of the father"
 - a. he was well-known: Matthew 27:16
 - b. he was a robber: John 18:40
 - c. he was a murderer and involved in an insurrection: Mark 15:7; Luke 23:19
 2. Pilate thought that they'd never want a criminal such as Barabbas released
 3. their choice to release Barabbas is mentioned in Acts 3:14-15
 - a. "you denied the Holy and Just One... you killed the Prince of Life"
 - D. Pilate's wife warns him of a very troubling dream she's had about Jesus: Matthew 27:19
 - E. the priests and elders persuade the people to ask for Barabbas: Matthew 27:20
 1. how?!
 - F. they chose crucifixion: Matthew 27:22
 1. why?! it's very Roman
 2. execution for religious reasons was always stoning

- G. Pilate tries to negotiate with the crowd but they continue to call for His crucifixion: Matthew 27:23-24
 - 1. Pilate caves into their request just to avoid an uprising: Matthew 27:24
 - a. Pilate states that he doesn't take any responsibility for Jesus' death
 - b. washing was more of a Jewish procedure
 - (i) "I shall wash my hands in innocence": Psalm 26:6
 - (ii) Deuteronomy 21:6-7
 - c. Pilate was obligated to protect Jesus because he found Him innocent
- H. "Let His blood be on us and on our children.": Matthew 27:25
 - 1. and so shall it be 38 years later in 70 A.D.
 - a. about 1.6 million people died
 - (i) according to Josephus, their blood ran down the streets like water, so that it extinguished things that were burning in the city
 - (ii) thousands were crucified until there was literally no more room for the crosses
 - (iii) there was famine and disease
 - 2. this verse has been used as an excuse for 1900 years to persecute the Jews
- I. Pilate releases Barabbas and hands Jesus over to be crucified: Matthew 27:26
 - 1. "I gave My back to the strikers, and My cheeks to pluckers; I did not hide My face from shame and spitting.": Isaiah 50:6

On the illegal trial of Jesus...

- It was illegal for judges to participate in the arrest of the accused. (John 18:3)
- The arrest was effected through the agency of an informer and traitor. (John 18:5; Exodus 23:6-8)
- The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none. (John 18:12, 24)
- The trial under Caiaphas took place in his home rather than the council chamber where it should have been held. (John 18:13-16)
- Preliminary hearings before a magistrate were completely foreign to the Jewish legal system. (John 18:13)
- It was the duty of a judge to see that the interest of the accused was fully protected. (John 18:14)
- The use of violence during the trial was apparently unopposed by the judges. (John 18:22-23)
- No legal transactions, including a trial, could be conducted at night. (John 18:28)
- The judges sought false witnesses against Jesus. (Matthew 26:59; Mark 14:56)
- No prisoner could be convicted on his own evidence. (Matthew 26:63-65)
it's what we in the U.S. call the "5th Amendment"
- While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day. (Matthew 26:65-66)
- The high priest rends his garment. (Matthew 26:65)
- In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses.
- The Jews failed to find two witnesses agreeing against Jesus. (Mark 14:59)
- When the witnesses first disagreed, the prisoner should have been released. (Mark 14:56-59)
- No witness was ever called for the defense.
- The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone. (John 18:28)
- A guilty verdict was rendered without evidence. (John 18:30)
- The Court lacked the civil authority to condemn a man to death. (John 18:31)
- The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous. (Matthew 26:66)
- When Pilate said Jesus was innocent he was obligated to protect Him. (Matthew 27:23-24; Luke 23:4, 14-15; John 18:38; 19:4, 6)

IF this was on a feast day...

- It was illegal to carry weapons on a feast day. (John 18:3)
then Jesus allowed His disciples to do something illegal?! (Matthew 26:51; Mark 14:47; John 18:10)
- It was illegal to conduct a session of the court on a feast day. (John 18:28)

Lesson 31: Matthew 27:27-66

- I. Jesus Sent to be Crucified: Matthew 27:27-34
 - A. they mockingly treated Him like royalty: Matthew 27:28-29
 - 1. might have been a normal game for the soldiers
 - 2. "crown of thorns": Matthew 27:29
 - a. the burning bush that Moses saw was a thorn bush: Exodus 3:2-16
 - (i) "cnah" = Hebrew, "bramble"
 - (ii) "in a flame of fire in a bush": Acts 7:30
 - "batos" = Greek, "briar shrub" or "bramble"
 - b. thorns were a symbol of the curse on the earth: Genesis 3:17-18
 - (i) and now it's symbolically placed on Jesus' head
 - c. Jesus was the voice in the burning bush: Exodus 3:14; John 8:58
 - (i) maybe Satan is mocking Jesus through the use of a crown of thorns
 - B. they beat Jesus: Matthew 27:30
 - 1. "I gave My back to the strikers, and My cheeks to pluckers; I did not hide My face from shame and spitting.": Isaiah 50:6
 - a. indicates that they also ripped off His beard
 - C. they make Simon of Cyrene help Jesus: Matthew 27:32
 - 1. Cyrene was in Libya, Africa
 - a. modern day Tripoli
 - b. there were many Jews there
 - c. there were Jews from Cyrene at Pentecost: Acts 2:10
 - d. they were part of synagogues in Israel: Acts 6:9
 - e. they were scattered from Israel during the persecution: Acts 11:19-20
 - f. they were among the prophets and teachers at the church in Antioch: Acts 13:1
 - 2. Simon might have been black
 - 3. he made a 1000-mile journey to be there for the Passover
 - 4. his two sons, Alexander and Rufus were with him: Mark 15:21
 - D. Golgotha: Matthew 27:33
 - 1. Golgotha is Hebrew; Calvary is Latin
 - a. Calvary is only found in Luke 23:33
 - 2. "place of a skull": Matthew 27:33; Mark 15:22; John 19:17
 - 3. this is Mount Moriah, the same spot where Abraham was to offer Isaac: Genesis 22:1-19
 - a. "...The Lord Will Provide... in the mount of Jehovah it will be seen": Genesis 22:14
 - b. "Abraham returned to his young men, and they rose up and went...": Genesis 22:19
 - (i) Isaac isn't explicitly mentioned
 - (ii) next time Isaac is mentioned is when Abraham's unnamed servant presents Isaac with a Gentile bride: Genesis 24:63-67
 - Abraham's servant's name was Eliezer (Genesis 15:2) which means "God is help"
 - Isaac goes out to meet them: Genesis 24:65
 - c. it's a picture of Jesus not being seen until the Holy Spirit (the unnamed servant of God, the helper) presents Him with His Bride, the Church
 - E. "vinegar and gall": Matthew 27:34
 - 1. "vinegar" = "sour wine"
 - a. an anesthetic, narcotic; a numbing and stupefying drink
 - b. common drink among Roman soldiers
 - 2. "gall" = a general term indicating a bitter substance
 - a. here it was specifically myrrh that was the bitter agent: Mark 15:23
 - (i) myrrh was one of the gifts presented by the Magi: Matthew 2:11
 - 3. one reference said that the women would be merciful and supply the victims with this "wine" to ease their suffering, but out of cruelty the Roman soldiers would mix it with something very bitter

4. "He would not drink"
 - a. He would not blunt the pains of death
 - b. He needed to be alert to lead one of the thieves to salvation (Luke 23:39-43)
 - c. He chose to drink the cup that His Father had for Him instead
 - d. "The cup which My Father has given Me, shall I not drink it?": John 18:11
 5. "They also gave Me gall for my food; and in My thirst they gave Me vinegar to drink.": Psalm 69:21
- II. Jesus Crucified: Matthew 27:35-49
- A. crucifixion was very public, shameful, and demeaning
 1. one of the most painful ways to be executed
 2. could take days to die
 - B. the soldiers cast lots for His garments: Matthew 27:35
 1. cast lots because His tunic/shirt/coat was a seamless garment and they didn't want to damage it: John 19:23-24
 2. quotes Psalm 22:18
 3. Matthew calls David a prophet!
 - C. "they kept watch over Him": Matthew 27:36
 1. meaning that they guarded Him
 2. probably a normal practice so no one would try to rescue the victims
 - D. they put a sign over Jesus' head: Matthew 27:37
 1. Mark 15:26
 2. it was written in Greek, Latin, and Hebrew: Luke 23:38
 3. Pilate wrote it: John 19:19-22
 - a. the chief priests got upset over what Pilate wrote; why?!
 - (i) perhaps because the first letter of each word spells YHWH (Jehovah)
 - b. Pilate may have been trying to offend the Jewish leadership
 - (i) or did he know or suspect who Jesus really was?
 - E. two thieves were crucified next to Jesus, one on each side: Matthew 27:38
 1. since they don't usually execute thieves, were they Barabbas' partners in crime?
 - F. Jesus ridiculed: Matthew 27:39-44
 1. "...let him now come down from the cross, and we will believe him": Matthew 27:42
 - a. wanting Jesus to fit into their religion, their desires, their ideas, their model, their thinking
 2. the thieves started mocking, too: Matthew 27:44
 - a. but one of the thieves decided to believe: Luke 23:39-43
 - G. there was darkness over the land from the 6th to the 9th hour: Matthew 27:45
 1. this was 12 noon to 3 PM
 2. "the sun was darkened": Luke 23:45
 - H. Jesus cries out: Matthew 27:46
 1. Jesus is quoting/fulfilling Psalm 22:1
 2. "Eli, Eli" may refer to the two other members of the Godhead
 3. Jesus didn't call Him, "Father"
 - a. because Jesus was made sin for us
 4. Why did Jesus put it as a question?!
 - I. they thought He was calling for Elijah: Matthew 27:47
 1. was it because those there didn't know Aramaic?
 - J. they give Him sour wine: Matthew 27:48
 1. it may have been a soldier giving Him the sour wine: Luke 23:36
- III. Jesus Dies: Matthew 27:50-56
- A. "Jesus... yielded up His spirit": Matthew 27:50
 1. "yielded" = dismissed, sent away, let go
 2. Jesus terminated His life
 3. He voluntarily yielded His life for you and I
 4. Jesus didn't die before the others because He was weaker than they were
 5. "into Your hands I commit My spirit": Luke 23:46

6. "It is finished": John 19:30
 - a. "finished" as in paying off a debt
 - b. same word as used in Luke 12:50, "I am constrained until it is *accomplished*"
 - B. the veil in the temple was torn: Matthew 27:51
 1. the veil separated the Holy Place from the Holy of Holies: Exodus 26:31-33
 - a. a thick woven tapestry perhaps 18" thick
 2. torn from "top to bottom"
 - a. very specific and deliberate
 3. it happened at the time of the evening incense offering
 - a. the incense altar was in front of the veil
 - b. must have been seen by the priest that was doing the offering
 4. the way to the "Holy of Holies" was now opened to all, for all time, at any time
 - a. before this only the priest was allowed to enter, and only once a year, and only after a lot of ceremony
 - b. Jesus' work was complete, it was *accomplished*
 5. "Therefore let us come boldly to the throne of grace": Hebrews 4:16
 6. "...having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh...": Hebrews 10:19-22
 - C. there was an earthquake and "the rocks were split": Matthew 27:51
 1. as a result of the death of their creator!
 2. did they "cry out"?! (Luke 19:40)
 - D. the tombs were opened: Matthew 27:52-53
 1. opened by the earthquake?
 2. mentioned only by Matthew
 3. they came out of the tombs after His resurrection
 - a. on the Feast of the Firstfruits
 - E. "the centurion and those guarding Jesus... saying, 'Truly this One was Son of God'": Matthew 27:54
 1. the centurion glorified God: Luke 23:47
 2. the Roman soldiers realized something that the Jews didn't!
 3. they realized that something very much out of the ordinary was going on
 4. Jesus did not present Himself to them but yet it was obvious to them
 5. Jews wanted Jesus' and the thieves' legs broken: John 19:31-37
 - a. it would hasten their deaths
 - b. they wanted the crosses down because a "high" Sabbath was coming: John 19:31
 - (i) the "high" Sabbath was probably Passover
 - c. Jesus was already dead so they didn't break His legs: John 19:33
 - (i) fulfilled prophecy: John 19:36
 - Exodus 12:46
 - Numbers 9:12
 - Psalm 34:20
 - d. a soldier speared Jesus: John 19:34
 - (i) fulfills Zechariah 12:10
 - F. a list of the women who were Jesus' followers from Galilee: Matthew 27:55-56
 1. why are only women named?!
 - a. because they may have been the most faithful?
- IV. Jesus is Buried: Matthew 27:57-61
- A. Joseph of Arimathea
 1. a rich man: Matthew 27:57
 2. "a good man and a just one": Luke 23:50
 3. "waited for the kingdom of God": Mark 15:43
 4. a disciple of Jesus: Matthew 27:57; John 19:38
 - a. "but *secretly* for fear of the Jews": John 19:38
 - (i) he was *concealed* or *hiding*

5. a counselor: Mark 15:43; Luke 23:50
 - a. a member of the Sanhedrin
 - b. he did not agree with the rest of the Sanhedrin: Luke 23:51
6. Arimathea may be Ramah, birthplace of Samuel
 - a. "Arimathea" literally means "heights"
 - b. 1 Samuel 1:1, 19; 7:17
 - (i) "hills of Ephraim": 1 Samuel 1:1
 - (ii) notice spelling in the Septuagint (LXX)
 - c. five miles north of Jerusalem
- B. Joseph begged Pilate for Jesus' body: Matthew 27:58
 1. he went boldly to Pilate: Mark 15:4
 - a. he obviously was well-known, respected, and had access to Pilate
 2. Pilate had to check with the centurion first to verify that Jesus was already dead: Mark 15:44-45
- C. Jesus is buried: Matthew 27:59-61
 1. Nicodemus was also there: John 19:39
 2. it was a new tomb: Matthew 27:60
 - a. it was common practice to close a tomb with a stone
- V. Chief Priests and Pharisees Want the Tomb Guarded: Matthew 27:62-66
 - A. Jesus' enemies remembered what Jesus said about rising from the dead: Matthew 27:63
 1. but His disciples forgot!
 - B. "So the last error will be worse than the first.": Matthew 27:64
 1. did they realize that they made an error, that they just made a martyr out of Him?
 2. out of irrational desperation did they try to prevent the resurrection?
 - C. "Pilate said... 'make it as secure as you can.'": Matthew 27:65
 1. was this sarcastic?
 2. did Pilate believe that Jesus would rise?
 3. did Pilate realize that it would be futile to try and prevent it?

Lesson 32: Matthew 28

- I. Jesus Has Risen: Matthew 28:1-10
 - A. "Now after the Sabbaths": Matthew 28:1
 - 1. the word for Sabbath here is plural
 - a. Analytical-Literal Translation, by Gary F. Zeolla
 - b. Literal Translation of the Holy Bible, by Jay P. Green, Sr.
 - c. Treasury of Scriptural Knowledge by Canne, Browne, Blayney, Scott, and others
 - d. Supplemental Notes: The Gospel of Matthew, Chuck Missler, Koinonia House Inc.
 - 2. this happened on Sunday after three Sabbaths in a row
 - a. Thursday was Passover, a Sabbath
 - b. Friday was the first day of the Feast of Unleavened Bread, a Sabbath
 - c. Saturday was the normal Saturday Sabbath
 - 3. could this also be referring to the ending of the Sabbath observation?
 - a. the Sabbath was made for man
 - (i) Mark 2:27
 - (ii) Exodus 23:12
 - (iii) Deuteronomy 5:14
 - b. our rest is now in Jesus Christ
 - (i) Hebrews 4:11
 - B. the morning after the Sabbath after the Passover was the Feast of Firstfruits: Leviticus 23:9-14
 - 1. in that year it was Sunday
 - 2. seven weeks later was Pentecost: Leviticus 23:15-17
 - 3. 1 Corinthians 15:20-23
 - a. "But now Christ has risen from the dead, and has become the firstfruit of those who slept.": 1 Corinthians 15:20
 - 4. "And He is the Head of the body, the church, who is the Beginning, the First-born from the dead, that He may be pre-eminent in all things.": Colossians 1:18
 - C. seven Feasts of Moses
 - 1. the first three prophetically speaks of Jesus' 1st coming
 - 2. the last three prophetically speaks of Jesus' 2nd coming
 - 3. the one in the middle, Pentecost prophetically speaks of the Church
 - a. the only feast where leaven was to be a part of it
 - b. leaven is an idiom of sin
 - c. remember the Parable of the Leaven in Three Measures of Meal: Matthew 13:33
 - D. an angel rolled the stone away: Matthew 28:2-3
 - 1. not to let Jesus out but to let everyone see that the tomb was empty!
 - a. Jesus may have risen hours earlier
 - 2. the angel sat on it: Matthew 28:2
 - a. perhaps to make a point!
 - 3. there were two angels there: Luke 24:4; John 20:12
 - 4. "His countenance was like lightning, and his clothing white as snow.": Matthew 28:3
 - a. "And of the angels He says, 'Who makes His angels spirits and His ministers a flame of fire.'": Hebrews 1:7
 - E. the soldiers were very afraid: Matthew 28:4
 - 1. so afraid that they fainted
 - F. the angel told the women not to be afraid: Matthew 28:5
 - G. "He has risen, as He said": Matthew 28:6
 - 1. Jesus did tell them a number of times: Matthew 16:21; 17:9, 23; 20:19; 26:32
 - H. referring to Jesus the angel calls Him, "the Lord": Matthew 28:6
 - 1. they don't say "your Lord" or "this Jesus of yours"
 - 2. Jesus is Lord of the angels, too

- I. the angel tells them that Jesus will meet them in Galilee: Matthew 28:7
 - 1. these women are the first to be given the commission to announce His resurrection
 - a. where are the guys?!
 - 2. Jesus will repeat this instruction to them: Matthew 28:10
 - 3. the meeting place, a mountain was prearranged: Matthew 28:16
 - 4. Jesus told them this earlier, "But after I have risen again, I will go before you into Galilee.": Matthew 26:32
- J. Jesus meets the women: Matthew 28:9-10
 - 1. He comforts them, "Do not be afraid": Matthew 28:10
 - 2. Jesus calls the disciples "brothers" for the first time ever: Matthew 28:10
 - a. "I will declare Your name to My brothers": Psalm 22:22
 - 3. repeats the instruction that His disciples are to go to Galilee
 - a. perhaps the disciples had forgotten?!
 - b. this was obviously something very important
- K. who raised Jesus from the dead?
 - 1. the Father did: Hebrews 13:20; Ephesians 1:20
 - 2. Jesus did: John 2:19-21; 10:17-18
 - 3. the Holy Spirit did: Romans 8:11
- II. Guards Bribed: Matthew 28:11-15
 - A. the religious leaders bribe the soldiers to lie about what happened: Matthew 28:12-14
 - 1. the Roman soldiers were highly trained and disciplined
 - 2. maybe one soldier could fall asleep, but certainly not the whole bunch of them!
 - 3. the disciples would have had to quietly roll the heavy stone away and not wake any of the soldiers!
 - a. but they've all run away; they're in disarray
 - b. even if they were organized they'd still be no match for professionally trained Roman soldiers
 - B. the soldiers are guaranteed that if the governor hears about it they'll appease him, too: Matthew 28:14
 - 1. the penalty might have been death
 - C. why did the soldiers go to the priests?!
 - 1. maybe they thought that it was important to them
 - a. Pilate probably wouldn't have cared
 - 2. maybe they knew they could be offered bribes
 - 3. if the story was true they would have sought for the disciples to get the body back
 - D. how many guards were there?
 - 1. "Pilate said... 'make it as secure as you can.'": Matthew 27:65
 - 2. they had to anticipate defending against 11 disciples plus Jesus' many other disciples
 - 3. there probably was a bunch!
- III. Jesus in Galilee: Matthew 28:16-20
 - A. they meet at a prearranged location: Matthew 28:16
 - 1. on a mountain
 - 2. perhaps the Mount of Transfiguration (Matthew 17:1-9)
 - a. "And as they came down from the mountain, Jesus commanded them, saying, 'Tell the vision to no one until the Son of Man has risen from the dead.'": Matthew 17:9
 - 3. Galilee is where most of His followers were from
 - B. "when they saw Him, they worshipped Him": Matthew 28:17
 - 1. the first time we see the disciples worshipping Jesus like this
 - C. "But some doubted.": Matthew 28:17
 - 1. probably not any of the eleven
 - a. Jesus had appeared to all of them already
 - 2. possibly from the 500?
 - a. "afterward He was seen by over five hundred brothers at once": 1 Corinthians 15:6
 - 3. did they not recognize Him because He still had the marks from how He was beaten so badly?
 - a. Isaiah 52:14

- D. "All authority is given to Me in Heaven and in earth": Matthew 28:18
 - 1. Jesus did all the work; He's getting all the credit
 - 2. "Therefore God has highly exalted Him, and has given Him a name which is above every name, that at the name of Jesus every knee should bow...": Philippians 2:9-11
 - 3. "...raising Him from the dead, and He seated Him at His right hand in the heavenlies, far above all principality and authority and power and dominion, and every name being named... He has put all things under His feet and gave Him to be Head over all things to the church": Ephesians 1:20-22
 - 4. "For He put all things under His feet.": 1 Corinthians 15:27
 - 5. "All things are delivered to Me by My Father.": Matthew 11:27
 - 6. "The Father loves the Son and has given all things into His hand.": John 3:35
- E. "make disciples": Matthew 28:19
 - 1. "disciple" = "enroll as a scholar"
 - 2. we're to teach and be taught
 - 3. it's a lifelong process
 - 4. "Be diligent to present yourself approved to God": 2 Timothy 2:15
 - a. "be diligent" = to use speed, to make effort, be prompt or earnest; to hasten, make haste; to exert one's self, endeavor, give diligence
 - (i) a sense of urgency regarding a real need
- F. "baptizing them in the name": Matthew 28:19
 - 1. they're to be public about the faith
 - 2. "in the name" is singular
 - a. there is only one God, not three
- G. "teaching them to observe all things, whatever I commanded you": Matthew 28:20
 - 1. teaching what Jesus has specified
 - 2. teaching only the Word of God
 - 3. not man-made traditions or legends
 - 4. "For we know what commands we gave you by the Lord Jesus.": 1 Thessalonians 4:2
- H. "make disciples... baptizing... teaching"
 - 1. evangelism doesn't end with the conversion of people
 - 2. they now have to grow
- I. "I am with you always": Matthew 28:20
 - 1. "He has said, 'Not at all will I leave you, not at all will I forsake you'": Hebrews 13:5
 - a. quotes Deuteronomy 31:6, 8
 - 2. "I will not leave you orphans. I will come to you...": John 14:18-23
- J. "even unto the end of the age": Matthew 28:20
 - 1. not "end of the world"
 - 2. same phrase as used in Matthew 24:3
 - 3. could also be translated, "conclusion of the age"

IV. The Ascension

- A. is not mentioned in Matthew or John
- B. only Mark and Luke record His ascension
- C. Mark's Gospel presents Jesus as a servant
 - 1. His role as a servant was now over
- D. Luke's Gospel presents Jesus as the Son of Man, a human
 - 1. His role as a flesh and blood human was now over
- E. Matthew's Gospel presents Jesus as the Messiah
 - 1. because of the Jews' rejection this role hasn't been accomplished yet
 - 2. the mission to the Jews is not finished
- F. John's Gospel presents Jesus as the Son of God
 - 1. His role is still continuing today
 - a. the Church
 - 2. He has a future role
 - a. coming in judgment
 - b. redemption of creation