

# CLASS NOTES -- The four Gospels -- MATTHEW

## The Four Gospels Compared

The Gospels do not constitute a "biography" of Jesus Christ, for much necessary to a biography is left out completely. There is no record of His boyhood, aside from a brief story (in Luke) of His visit to the temple when He was a lad of twelve, and no record at all of His adult life until He was about thirty years of age. Instead, the four records give us a well rounded out picture of **who He is** and **what He did**. The Old Testament Scriptures seem to foreshadow the fourfold portrayal of Christ in several ways:

**Matthew** -- Christ as the **King**: "**Behold a King**" (Isa. 32:1; Zech. 9:9; John 19:14); the **Branch of David**" (Isa. 11:1; Jer. 23:5).

**Mark** -- Christ as the perfect **Servant**: "**Behold my Servant**:" (Isa. 32:1; Zech. 3:8; 9:9; John 52:13); "**My Servant the Branch**" (Zech. 3:8).

**Luke** -- Christ as the perfect **Man**: "**Behold the man**" (Zech. 6:12; John 19:5); "**Man the Branch**" (Zech. 6:12).

**John** -- Christ as **God**: "**Behold your God**" (Isa. 40:9); the "**Branch of the LORD** [Jehovah]" (Isa. 4:2; Psa. 80:15).

Compare also the four faces of the Cherubim in Ezekiel 1:10 & 10:14:

- \* The face of a **Lion** -- Christ as **King**.
- \* The face of an **Ox** -- Christ as **Servant**. The humble servant of man here. See Matt. 20:28; John 13:3 - 5; Rev. 4:7. In Ezek. 10:14 it is the face of a **Cherub** -- Christ as the exalted Servant of His Father. See Phil. 2:7; Heb. 10:7.
- \* The face of a **Man** -- Christ as the **perfect Man**.
- \* The face of an **Eagle** -- Christ as **God**.

## MATTHEW

**OUTLINE** -- (Slightly modified from "Explore the Book" by J. Sidlow Baxter.) It is suggested that the student memorize the parts of the outline which are in **bold** print.

**1A. Introduction (1:1 -- 4:11): genealogy (1:1 - 17); birth (1:18 -- 2:23); baptism (3:1 - 17); temptation (4:1 - 11).**

**2A. Ministry in Galilee (4:12 through chapter 18).**

**1B. What Jesus TAUGHT -- the TEN-fold MESSAGE (chaps. 5 - 7).**

**1C.** Beatitudes (5:3 - 16).

**2C.** Morals (5:17 - 48).

**3C.** Motives (6:1 - 18) -- in giving, praying & fasting.

**4C.** Money (6:19 - 24).

**5C.** Worry (6:25 - 34).

**6C.** Discernment (7:1 - 6).

**7C.** Encouragement (7:7 - 11).

**8C.** Summary (7:12) -- the "Golden Rule."

**9C.** Alternatives (7:13, 14).

**10C.** Warnings (7:15 - 27) -- against false teachers, false faith, false foundation.

**2B. What Jesus WROUGHT -- the TEN "MIGHTY WORKS" (Chaps. 8, 9).**

**1C.** Leper cleansed (8:1 - 4).

**2C.** Palsied man healed (8:5 - 13).

**3C.** fever cured (8:14, 15).

**4C.** Storm calmed (8:23 - 27).

**5C.** Demons cast out (8:28 - 34).

**6C.** Palsy cured (9:1 - 8).

**7C.** Hemorrhage (bleeding) cured (9:18 - 22).

**8C.** Girl raised from the dead (9:23 - 26).

**9C.** Sight given (9:27 - 31).

**10C.** Demons cast out (9:32 - 34).

**3B. Power to do "mighty works" delegated to the Apostles (chap. 10).**

**4B. What the people THOUGHT -- the TEN REACTIONS (11:1 -- 16:16).**

**1C.** John the Baptist (11:2 - 15).

**2C.** "This generation" (11:16 - 19).

**3C.** Galilean cities (11:20 - 30).

**4C.** Pharisees (12:2, 10, 14, 38).

**5C.** Multitudes (13:1 - 52).

**6C.** Nazareth-ites (13:53 - 58).

**7C.** Herod (14:1 - 13).

**8C.** Scribes (15:1 - 20).

**9C.** Sadducees (16:1 - 12).

**10C.** The Twelve (16:16).

**3A. Teaching concerning the Kingdom (16:17 -- 18:35).**

**1B.** The Foundation of the "K.C." (**Kingdom Church**) is the Rock -- Christ, not Peter. (16:17 - 20). Compare 1 Cor. 3:11; 10:4 where Christ is **our** foundation also..

**2B.** The Foundation of the K.C. (Christ) must endure the Cross (16:21 - 23).

**3B.** Each member of the K.C. must bear his own cross (16:24 - 27).

**4B.** The future glory of Christ and the Kingdom revealed in the Transfiguration (16:28 -- 17:13). Compare 2 Pet. 1:16 - 18.

**5B.** The power to establish the Kingdom rests with Christ, not the disciples (17:14 - 21). He could do what they could not.

**6B.** Christ must die & be raised from the dead (17:22, 23).

**7B.** Relationship of the Kingdom (at that time) to existing earthly government (17:24 - 27). Compare Rom. 13:1 - 7 for our relationship to government today.

**8B.** Entrance into, and greatness in, the kingdom depends on child-like faith (18:1 - 6).

**9B.** God's concern for members of the K.C. (18:7 - 14).

**10B.** Discipline and forgiveness in the K.C. (18:15 - 35).

**4A. The climax in Judea (chaps. 19 - 28).****1B. The presentation -- Jesus OFFERED as KING (chaps. 19 - 25).**

- 1C. The trip to Jerusalem (chaps. 19, 20).
- 2C. The Triumphal Entry into Jerusalem (21:1 - 17).
- 3C. The debates inside Jerusalem (21:18 through chap. 23).
- 4C. The resulting prophecy on Olivet (chaps. 24, 25).

**2B. The crucifixion -- Jesus SLAIN as a FELON (chaps. 26, 27).**

- 1C. Jesus among His disciples (26:1 - 56).
- 2C. Jesus before the Jewish leaders (26:57 - 75).
- 3C. Jesus before the Roman Governor (27:1 - 26).
- 4C. Jesus crucified, dead and buried (27:27 - 66).

**3B. The resurrection -- Jesus RISEN as SAVIOR (chap. 28).**

- 1C. The intervention of the angel (28:1 - 7).
- 2C. The reappearance of the risen Lord (28:8 - 10).
- 3C. The lying invention of the Jews (28:11 - 15).
- 4C. The new out-sending of the Eleven (28:16 - 20).

*[Notice that, while Baxter's outline is more symmetrical than this one, he leaves out chapters 10, 17 and 18.]*

**Chapters 1 -- 3.**

**1:3.** There are **five** women in this genealogy (including Mary -- v. 16), the number of **grace**.

**1:11.** The brothers are mentioned because they, too, were kings over Judah. This supports the view that this is the **regal** genealogy.

**1:16.** "Of whom" refers back to **Mary only**, not Joseph and Mary. The Greek word used is **feminine singular**.

**1:17.** "**From Abraham to David**" -- i.e. from the Abrahamic Covenant to the Davidic Covenant. In the Abrahamic Covenant they were promised the land, but not the throne.

**"From David until the carrying away into Babylon"** -- i.e. from the Davidic Covenant to the exile. Both the land and the throne were promised now. They are in the land during this period (though not possessing all of it), and have a king on the throne (though not the ultimate King -- Christ).

**"From the [exile] to Christ."** During this time they are not in the land and have no king on the throne. It looked like both covenants had been broken.

**Christ born.** The true King has arrived and, if this Age of Grace had not been inserted due to Israel's rejection of the risen Christ, He would soon have brought them into the land and reigned on David's throne in fulfillment of both covenants.

**The equal number of generations** may be noted as an indication that the "fullness of time" (Gal. 4:4) has arrived.

**2:11.** They saw, worshipped, and gave their gifts to the **young child**. Mary was just

**background.**

At the time the wise men gave their gifts neither they nor Joseph and Mary knew the great need there would be for this wealth. God was preparing the finances for a trip to Egypt. Joseph did not have funds for such a trip -- he didn't even have the money to buy a lamb for the offering in Jerusalem (Luke 2:24 with Lev. 12:9). He probably only had enough for the return to Nazareth. (See appendix # 1 in Class Notes on Luke for order of events at the incarnation)

**3:7.** Here, as in 1 Thess. 5:9; Rom. 5:9, "the wrath to come" may well refer to the Tribulation, the "day of vengeance of our God." See 2 Thess. 1:7, 8.

**THE TEMPTATION OF CHRIST.**

**Matt. 4:1.** -- reasons why Christ was led of the **SPIRIT** to be tempted of the devil:

- \* To **prove** that He **could not** sin!
- \* To parallel the experience of Israel (tempted 40 years in the wilderness) -- **in**

**contrast.**

- \* To parallel our experience ("tempted in all points like as we are, yet without sin" --Heb. 4:15) -- **in contrast.** See 1 John 2:16.
- \* To stand as the antithesis (opposite) of the "man of sin." Compare John 5:43 with 2 Thess. 2:13 and context.
- \* To prove the permanence of the hypostatic union (the union between His deity and His humanity) -- that He could not, as man, do anything inconsistent with His deity.
- \* To parallel the experience of Adam -- **in contrast** (See Scofield note on Matt. 4:1). Since Christ alone, of all of Adam's race, was not under the curse of Adam's sin, He must be tempted in a situation parallel to Adam's. Christ is a threat to all that Satan had gained in the Garden of Eden. Notice that God **allowed** Adam to be tempted, but **He DIRECTED** Christ to be put in the place of temptation (Matt. 4:10). Adam lived in a wonderful garden where he had a perfect climate, all kinds of delicious food, and a loving companion -- yet he **failed!** Christ was tempted in a hot desolate wilderness with no food and no companion -- yet He **triumphed!** Since Christ was tempted as **man** He proved that Adam had **no excuse** for his failure!

**4:1.** Christ was led by the Spirit **INTO** the wilderness to be tempted, was led about **IN** the wilderness while being tempted (for 40 days -- Luke 4:1 in NASB) and returned **FROM** the wilderness victorious over temptation (Luke 4:14).

**4:2.** The most difficult temptations are often those which are not confined to a short time and a specific situation -- but just go on and on over a long period. In such prolonged testing it is easy to just give in as a way of ending the ordeal.

All during those 40 days He was being tempted by the Devil (Luke 4:2). The three specific temptations noted here -- Satan's final personal plea -- probably sum up and epitomize the foregoing temptations. This was not the last time He was tempted either. See Luke 4:13 (NASB) "And when the devil had finished every temptation, he departed from Him **UNTIL AN OPPORTUNE TIME.**" Satan evidently made the later temptations through others. See Luke 9:54, 55 where He rebukes His disciples with the words, "Ye know not what manner of spirit ye are of." Satan was no doubt behind such advice as "Get Thee out and depart far hence: for Herod will kill Thee" (Luke 13:31), and behind the effort to force Him to become king (John

6:15). He tried to get Him to avoid the Cross (Matt. 16:22, 23), and to get Him to come down off the Cross (Matt. 27:42; Luke 23:37).

Notice the things which Satan proposed in the three temptations are:

- \* Short-cuts to legitimate things.
- \* Based on doubt -- "**IF** Thou be the Son of God --."
- \* Centered on self-interest (It had worked with Adam, but did not work with Christ!).
- \* Planned to lead from **MIS**trust in **GOD** to **WORSHIP** of **SATAN!**

### **The first temptation.**

Christ refused Satan's suggestion that He make stones into bread -- even though He was very hungry. Yet He did work a miracle later to feed 4,000 and again to feed 5,000. He also, miraculously, **IS** the Bread sent down from Heaven (John 6). We feed on Him as the bread from Heaven through His word (John 6:63) -- which is in view in this quotation from Deut. 8:3. Compare Psalms 78:18 also.

### **The second temptation (the third in Luke).**

See Luke 4:29, 30. This is the true application of the verse quoted (in part) by Satan (Psalms 91:11, 12). Luke 4:12 (NASB) reads, "- you shall not force a test on the Lord your God."

In the NASB translation of Psalms 91:13 (the verse just following the two partly quoted by Satan) it says, "You will tread upon the lion and the cobra, the young lion and the **SERPENT** you will trample down." Can this verse be linked to Gen. 3:15 in its messianic application? If so, it adds interest to Satan's use of verses 11, 12 in the temptation of Christ. He **MIS**used a passage which speaks of his **OWN** defeat -- to attempt to defeat **Christ!** (Satan only uses, or rather misuses, Scripture as he can make it serve his own purpose. Christ replied **EVERY TIME** with Scripture. Also Satan uses Scripture apart from the context and only quotes part of it.)

He refused to jump from the pinnacle of the Temple, but later on He did something far greater. He **ASCENDED** -- not merely to a pinnacle of the Temple, but into Heaven itself!

### **The third temptation (the second one in Luke).**

Luke 4:6 (in NASB) reads, "And the Devil said to Him, "I will give you all this domain and its glory; for **IT HAS BEEN HANDED OVER TO ME**, and I give it to whomsoever I wish." That is, Adam had relinquished his God-given dominion to Satan -- in Genesis three. Christ did not contradict the authority of Satan over world governments. Here Satan attempted to get Christ to become the **Anti-Christ!** What blasphemy! Now that Israel has been set aside (at Acts seven) and this Age of Grace has interrupted the prophetic program, Satan is no longer free to set his man over the kingdoms of the world. It is not until the "one new man" of Eph. 2:15 is "taken out of the way" (2 Thess. 2:7) that he will be able to set the "man of sin" over the world governments (for a short seven years).

The domain and glory of all the kingdoms of the world (Luke 4:6 NASB) will yet be given to Christ -- not for a frantic seven years, but forever! (Rev. 11:15).

In offering Christ the kingdoms of the world, without the Cross, he seemed to be trying to "be good to" Christ -- to spare Him from suffering. Later he spoke again (through Peter) to "protect" Him from the Cross (Matt. 16:22, 2). Christ's answer both times was, "Get thee behind me, Satan!"

At the beginning of His ministry Satan said, "If Thou be the Son of God **CAST THYSELF DOWN** -" (**seeking** His death). At Matt. 27:40 the people say, "If thou be the Son of God **COME DOWN** -" (to save Himself **from** death). The first temptation was (like the temptation of Eve) direct from Satan. The second (like the temptation of Adam) was through Satan's helpers. The first was to prevent His **ministry** (either by a suicide's death, or by substituting self-will and self-seeking for God's will); the second was to prevent His **sacrificial** death. The first questioned His willingness to face death; the second His power to escape it. In both cases He proved that He is, indeed, the Son of God (on the basis of the **WORD OF GOD**) -- not by accepting the challenge, but by rejecting it.

### **THE SERMON ON THE MOUNT** (Matt. chaps. 5 -- 7)

Chapters five through seven are not presenting the way of salvation, or rule of life, for the believer today, but sets forth the "platform" (or the constitution) for the Kingdom.

- \* Not Christ as Savior, but Christ as **King** is primarily in view.
- \* It is not addressed to the church of this age, but to **Israel**
- \* It is not speaking of **heaven**, but of the **kingdom** of heaven (on earth), the millennial kingdom.

When Israel demanded a king and a kingdom, in the days of Samuel, God made sure they knew "the manner of the king" (1 Sam. 8:9) and the "manner of the kingdom" (1 Sam. 10:25). God wanted to warn them of what they were getting themselves into. The expression "he will take" (or "he will appoint") is repeated seven times (1 Sam. 8:11 - 17). They were thinking what a king could do **for** them (1 Sam. 8:20), Samuel pointed out what he would do **to** them. Yet, contrary to their own interests, and the will of God, they demanded a king anyway (1 Sam. 8:19, 20)!

Here, in the "Sermon on the Mount" we have the counterpart of the above passage in First Samuel. Now it is **God** who **wants** to give them a King and a kingdom. He makes sure they understand the manner of the King and the kingdom before they make their final decision. It will be a kingdom of blessing (the "beatitudes"), perfect righteousness, full provision (Matt. 6:11, 28 - 34), and permanent safety (Matt. 7:25). Yet see their response -- "**We will not have this man to reign over us!**" (Luke 19:14); "**Away with Him, crucify Him! ... We have no king but Caesar**" (John 19:15).

**5:3 - 11.** Do we have a preview here of the one third of Israel in the Tribulation who are **NOT** "rebels" (Ezek. 20:38), and who will live to see Christ in His glorious return? If so, they will be "born in a day" (Isa. 66:8) and will constitute the "all Israel" of Rom. 11:26. All the promises made here in the "Beatitudes" will be fulfilled to the remnant in that day of Israel's salvation.

Contrast the blessings listed here with those in Eph. 1:3. These are to be earned; in Ephesians they are a gift in Christ. Here they are earthly; in Ephesians they are in the heavenlies.

**5:3 - 6.** The publican in the Temple illustrates these verses. He knew he was spiritually bankrupt ("Poor in spirit"), mourned over it, and was meek enough to cry out, "God, be merciful to me a sinner" (Luke 18:13). He was hungering for righteousness, and went out **justified**.  
--From a message by pastor Roy Kelsey.

**5:3.** "Poor" is translated "beggar" in Luke 16:20, 22 and "beggarly" in Gal. 4:9. It is the general word for "poor" in the N.T. Paul only used this word in Rom. 15:26; 2 Cor. 6:10; Gal. 2:10; 4:9. The verb form (to be poor) is used in 2 Cor. 8:9 and the noun (poverty) is used in 2 Cor. 8:2. "Poor in spirit" means to be spiritually bankrupt. It is one who has no righteousness of his own, and **knows** it. He knows he is a **SINNER**. He knows he is **lost**. Compare "theirs is the kingdom of heaven" (which will be established in the **future on earth**), with our situation today, by grace, **already seated in the heavenlies**.

**5:4.** See Mark 16:10 (same word - "mourned"). They were comforted by Christ's resurrection. See Luke 6:25 for the mourning of unbelievers. This word is used by Paul only in 1 Cor. 5:2 and 2 Cor. 12:21. Both have to do with mourning over the sins of the saints. Believers today are not instructed to mourn (as a part of our daily life) but to rejoice. Compare Paul and Silas in prison in Philippi, and his letter to the Philippians (Phil. 3:1; 4:4). See also 1 Thess. 5:16.

Compare Lev. 23:29, 32; Isa. 2:3; 51:3; Zech. 12:10; Rev. 1:7. Contrast Phil. 4:4. The "Day of Atonement" (see Lev. chap. 16) was a time of mourning (afflicting their souls -- Lev. 16:29, 31; 23:32) over their sins. It pictures the day when all Israel shall be saved (Rom. 11:26). Its fulfillment is prophesied in Zech. 12:10 - 14. Those who mourn in that day will be comforted, for they will be **SAVED!**

**5:5.** See Psa. 37:3, 11; Isa. 11:4; 29:19; Zeph. 2:3. Cp. 2 Cor. 4:6. *"Meekness is strength under control."* -- Miss Dyke (missionary to the Chinese in Davao City, Philippines).

**5:6.** See Isa. 45:24; 62:1, 2; Matt. 5:20; Rom. 9:31 -- 10:4; 1 Cor. 1:30; 2 Cor. 5:21.

**5:7.** Pure Law. See Matt. 6:14, 15 and contrast Eph. 2:4, 5; 4:32. See Psa. 18:24 - 26.

**5:8.** Compare Psa. 24:3, 4; Isa. 33:15 - 17; 2 Cor. 4:6.

**5:9.** Compare John 1:12; Rom. 8:16; Gal. 3:26.

**5:10.** See Phil. 1:29; 2 Tim. 3:12. We suffer for His sake, not to have a kingdom (however see Acts 14:22). See also 1 Cor. 4:8 and context.

**5:11.** The suffering described here looks *back* to the prophets, not *on* to the Body of Christ. See v. 12. Compare Phil. 1:29. Notice the change from "they," in the first eight beatitudes, to "ye." (There are nine beatitudes, not just eight. The eighth, in verse 10, concerns those in the future who will be in the Tribulation ("they"); the ninth, in verse 11, is to the apostles ("ye").

**5:12.** Their rewards (but not their blessings) are in heaven -- reserved there, like their inheritance (1 Pet. 1:4), and will be brought **to earth** for presentation **on earth** when He comes in glory (Isa. 40:10; 1 Pet. 5:4; Rev. 22:12). Contrast the self-earned blessings in Matthew five with the nine-fold fruit of the Spirit in Gal. 5:22, 23..

**5:14.** Compare Isa. 42:6; 49:6; 58:8; 60:3, 20.

**5:17, 18.** The word "fulfill" in v. 17 is the Greek word "*pleeroo*." The word "fulfilled" in v. 18 is "*ginomai*" ("come to pass"). The word "*pleeroo*" is found also in Rom. 8:4 & Gal. 5:14.

**5:20.** Not merely more of the **same kind** of righteousness is required, but a **higher kind**. Theirs was **self-righteousness** (Rom. 9:31, 32; 10:2, 3) and it left them still **lost** (Rom. 10:1). They must have a **perfect** righteousness, which can only come as **God's** righteousness is imputed to them by faith -- the righteousness that is in view in Matt. 6:33 and Rom. 10:4. If imputed righteousness is needed to enter into the millennial kingdom, how much more is it necessary to enter heaven itself!

**5:21, 22.** It is a serious error to think that Christ is "interpreting" the Law of Moses, or bringing out its real meaning. He is, instead, giving an extension of the righteousness demanded by the Law -- **in contrast to it**, as being a much higher standard. That He was not "interpreting" the Law is shown by the following considerations:

- \* The wording is the language of contrast -- "Ye have heard, but I say unto you -."
- \* If the statements of Christ (5:22, 28, 32, 34, 39, 43) are the correct **interpretation** of the law, then the Law should have brought death to every adult Jew on earth. Hate and adulterous thoughts would then be breaking the commandments, and be worthy of the **penalty** of the Law -- stoning to death.
- \* 5:20 requires not just a better law keeping, but a different **KIND** of righteousness (**imputed** righteousness).
- \* 6:33 indicates that there is a different kind of righteousness available -- the kind Abraham had, God's own righteousness by faith (Gen. 15:6).

**5:25, 26.** This principle should be pondered well by the unsaved. They are enemies of God on their way to judgment. But now they are "in the way" with God. If they will be reconciled now, while they are still "in the way," all is well. But if they wait until they arrive at the Great White Throne to seek reconciliation, it will be forever too late. No matter how long they are in the Lake of Fire they will never see the day when the "uttermost farthing" is paid! They could be delivered over to the Judge, as the verse says, "at any time." See 2 Cor. 6:2.

**5:29, 30.** Notice that the sin of the eye (v. 29) is followed by the sin of the hand (v. 30). The worldly advice, "Look, but don't touch" is not valid, the one leads to the other!

**5:30.** "Hell" here is not the grave, but neither is it "*Hades*," It is "*Gehenna*," which is the "Lake of Fire" of Rev. 20. Souls are not cast into the grave, bodies are not cast into "*Hades*," but **body** (resurrected for the purpose), **soul**, and **spirit** will be cast into the Lake of Fire.

**5:38 - 41.** This was not just something added to the Law by men, but a part of the Law of God (Ex. 21:24). There it was instructions to the **judge**, who had no right to forgive -- for he was not the one wronged. His responsibility was to see that **justice** was meted out. Here it is the **victim** who is spoken to. He does not have to press charges. He is the victim, so **he**

**can forgive.**

*"The reaction here is not to criminal or illegal actions in general, but reaction to persecution for righteousness sake (vs. 10 - 12)" -- from a message by pastor Roy Kelsey.*

**THE "LORD'S PRAYER"** -- Matt. 6:7 - 15.

**1.** Not to be a "memorized and recited" prayer (Matt. 6:7). Also in 6:9 it is not "pray this prayer" but "after this **manner** pray ye."

**2. Not for US to PRAY.** We are not looking for the coming of a kingdom. We are waiting for the Lord from heaven to come in the Rapture (1 Thess. 1:10). Our forgiveness is not on a legal basis as it is in this prayer. Compare 6:12, 14, 15 with Eph. 4:32.

**3. The main application of this prayer** (6:9 - 13) is to **Israel during the Tribulation.** Consider how very fitting it will be then:

\* "Hallowed be Thy name," or "May Your name be kept holy" -- at a time when the great blasphemer, the "**man of sin**," is in a place of great power over the earth.

\* "Thy kingdom come" -- at a time when the message preached is "the kingdom of the heavens is at hand," and the coming of the kingdom (Israel's only hope of escape from destruction) is the next event on the divine program. (Matt. 24:14).

\* "Thy will be done on earth as it is in heaven" -- at a time when Satan has been cast out of heaven, but is on earth "having great wrath" (Rev. 12:10 - 13).

\* "Give us this day our daily bread" -- when they can neither buy nor sell without the mark of the Beast (Rev. 13:17). They will have no bread unless God gives it to them (as He gave them manna in the wilderness?).

\* "Forgive us our debts as we forgive our debtors" -- to a people still associated with the **Law** (see James 2:10 - 12; Rev. 12:17; 14:12; 22:14; 15:3).

\* "Lead us not into temptation [testing]" -- at a time when the world is going through the greatest testing time it has ever seen, or ever will see (Mark 13:19, 20). Rev. 3:10 is God's response to this prayer.

\* "Deliver us from the evil **one**" (NASB margin and Berkeley translation) -- when Satan is on earth as a roaring lion seeking whom he may devour (1 Pet. 5:8; Rev. 12:12).

\* "Thine is the **kingdom**" -- when the kingdom is about to be set up; "and the **power**" -- when He is displaying His power in judgment; "and the **glory**" -- when Christ is about to come in glory.

**4.** Lessons we can learn from this passage of Scripture:

\* Prayer does not have to be long (5 verses here), **public** prayer in particular. See 6:5.

\* Effective prayer does not depend on repeating requests over and over (vain repetition) -- though we are to continue speaking to the Lord about things which are heavy on our hearts (Rom. 9:2; 10:1). There is quite a difference between just saying the same words over and over -- and continuing an intelligent conversation with God about what is on our heart.

\* Prayer concerns the things of **GOD** first -- then our needs.

\* Prayer includes: **(1)** Adoration -- v. 9. **(2)** General requests -- v. 10. **(3)** Specific requests -- v. 11. **(4)** Confession and supplication -- vs. 12, 13-a. **(5)** Worship -- v. 13-b.

\* Our doctrine should be sound -- even in prayer. See v. 12 with substantiating explanation in verses 14, 15. **Our** prayer would be "Help us to forgive our debtors as You have already forgiven us our debts." We are to forgive one another "even as God for Christ's sake hath forgiven" us. Eph. 4:32.

**DETAILED OUTLINE OF CHAPTERS SIX AND SEVEN**

- 1A. Rewards for service (6:1 - 18).
  - 1B. For alms (6:1 - 4).
  - 2B. For prayer (6:5 - 15).
  - 3B. For fasting (6:16 - 18).
- 2A. Provision for the servant (6:19 - 34).
- 3A. Warnings and exhortations. (chapter 7).
  - 1B. Warnings against false spirituality and self-righteousness (7:1 - 5).
  - 2B. Warnings against pampering the enemies of the gospel (7:6).
  - 3B. Exhortation to continuing prayer (7:7 - 11). "Every one who **keeps on** asking -- [etc.]" -- NASB margin.
  - 4B. The so-called "Golden Rule" (7:12). The "royal law" mentioned in James 2:8.
  - 5B. Warning against a false way (7:13, 14).
  - 6B. Warning against false prophets (7:15 - 20).
  - 7B. Warning against false profession and dead works (7:21 - 23).
  - 8B. Warning against a false foundation (7:24 - 27). The true foundation is "these sayings of mine" (7:24) which had authority (7:28, 29).

**6:16 - 18.** How many who fast can resist telling about it -- and urging others to fast also? Does this not defeat the very purpose noted here? But see Esther 4:16; Jonah 3:5 - 8.

**6:23.** In this context, the evil eye is the one looking to the things of the world, either totally or in part (v. 24), for security and reward. If the motive for service is material, not spiritual, what great darkness it is to have "success" as our aim. The mammon should not be our goal, but merely a means of accomplishing our goal (Luke 16:9, 11, 13).

Misinformation is often worse than ignorance. Many of the "reasons" the Jews gave for rejecting Christ were based on what they **thought** they **knew**. The "**light**" they were following was great **darkness**. See, for instance, John 9:24.

**6:25 - 34.** These verses speak of the **full provision** in the **kingdom**. In other words, He is not saying, "You will possess all these things **NOW**." He is saying, "If you will suffer lack now, so the kingdom may be established, you will have all your needs met **in that kingdom**." When the kingdom was rejected it left them poor because of what they had sacrificing for its establishment. Nevertheless, He provided for them -- through several offerings taken up among the Gentile believers (Rom. 15:26).

If Israel had sought the kingdom of **God** and **His** righteousness (cp. Rom. 9:31 -- 10:4) they would have experienced the kingdom of the **heavens**, the millennial kingdom (Acts 3:19 - 21), and would not have been "poor." The One who caused the Israelite's clothes to last 40 years (Deut. 8:4) would clothe them; the One who brought water out of the rock would quench their thirst; the One who fed 5,000 from one boy's lunch, and who is the Bread of life, would feed them. But instead of following the advice in Matt. 6:33 they rejected the King and sought their **own** righteousness -- and even the believers among them became **poor** saints (Rom. 15:26). Compare Phil. 4:6, 7, 11 - 13, 19. See Luke 12:22 - 32.

**7:6.** The folly of a "Bible teaching ministry" (apart from evangelism and an emphasis on the necessity for salvation) before the **opponents** of the gospel. Compare 1 Cor. 2:14.

**7:15 - 20.** Here it is not the **quality** of the fruit that is in question, but the **kind**.

**7:23.** "Knew" is the Greek word "*ginosko*" and has the meaning of "approved." -- See Vines Dictionary of New Testament Words, page 628.

**7:24.** Is the "foundation" here obedience to Christ's word? Or is **HE** the Rock and the obedience to His sayings the way to be sure you are on the Rock? Compare Matt. 16:18 and note there. See 1 Cor. 3:11 - 15 where the house built on the foundation is under consideration as well as the foundation itself.

**7:14, 25.** The believer is not promised escape from the hard things in life -- but the ability to go through them.

## **CHAPTERS EIGHT through TEN.**

In chapters five through seven the "manner of the kingdom" is set forth. In chapters **eight** and **nine** Christ's authority is displayed in these miracles -- and a sample of what God's power will accomplish during the Millennium is given. They experienced "the powers of the age to come" (Heb. 6:15). In chapter **ten** the ministry leading up to the establishment of the kingdom is set forth.

**8:4.** If "faith healers" today took this approach they would be more effective -- **if**, indeed, their healings are genuine. The priest was the one who was the expert on leprosy. He had pronounced him a leper in the first place. He, above all others, would know that he really had been a leper and that he was genuinely healed. If faith healing today is genuine, the one healed should go straight to his **doctor** who, better than anyone else, would **know** that he was sick in the first place, and that he is now cured. See Acts 6:7.

**8:10.** This Gentile was not only a man of **faith**, but a man of **compassion** also. He was concerned even for his slave (vs. 6, 7).

**8:11, 12.** The idea expressed by some that the millennial kingdom was a mystery not revealed until Rev. 20:4 - 7, and that the O.T. saints are not to be raised until the end of the thousand years, is here shown to be false. These three O.T. saints will be raised up **to be in that kingdom**.

**8:16, 17.** Here we find that the passage in Isa. 53:4 does **NOT** mean that "Christ died for our **sicknesses**" as some charismatics claim.

**8:21.** He was probably not asking permission to bury a father already dead, but to care for his father until he died and was buried. That death does not mean unconsciousness is shown by this verse. Those who are "**dead**" will be taking care of a **funeral**. "Let the [spiritually]

dead bury their own [physically] dead" seems to be Christ's thought here.

**8:24.** How very tired He must have been to sleep through such a storm!

**8:31.** These people were evidently Jews and should not have been raising pigs! The healing of the man demonstrates His compassion for men; and the drowning of the swine indicates His disapproval of their business.

**9:6.** Anyone can say the **words** of either statement -- but to accomplish the thing stated is something only Christ can do! If the Catholic priests can forgive sin (as they claim) let them prove it, as Christ did, by healing the sick!

**9:14 - 17.** The thought here is that the program under Christ was not to be cast into the mold of the religion of the Pharisees -- and could not be judged by its principles.

**9:36.** It is not their sicknesses that called forth His compassion here, but their lost condition. Their greatest need was not a doctor but a Shepherd.

**10:2.** These men (except Judas Iscariot) are to sit on twelve thrones judging the twelve tribes of Israel (19:28). However most of the men were not members of the tribe over which they will rule for there were three sets of brothers among them (It seems that the "Lebbaeus" in verse 3 is the "Judas ... brother of James" of Luke 6:16). They may all have come from one tribe -- the tribe of Judah (?). If so, this could be an extension of Gen. 49:10.

**10:5 - 15.**

- \* The limitation of their ministry (v. 5).
- \* The scope of their ministry (v. 6).
- \* The content of their message (v. 7).
- \* The authentication of their message (v. 8). See Heb. 2:3, 4 and compare 2 Cor.

12:12.

- \* The provision for their ministry needs (vs. 9 - 11).
- \* The responsibility of the people to receive the message and the messengers (vs. 12 -

15).

**10:7.** This is the content of the "gospel of the kingdom." Compare 1 Cor. 15:1 - 4 for the content of the gospel of salvation preached by Paul. Peter was surely preaching the gospel of the kingdom in Acts 3:19 - 21 -- in a form that could look back to a finished redemption. But I do not find even the Twelve preaching "Repent for the kingdom of heaven is at hand" after Acts nine, since the kingdom has been postponed due to Israel's decision in Acts seven. The Twelve preached the "gospel of the circumcision" after Acts nine, but not the gospel of the kingdom (Compare Gal. 2:7). See the book of Revelation where the gospel of the kingdom will be proclaimed again during the Tribulation (Matt. 24:14) since it will then be less than seven years until it will be established!

**10:9, 10.** Since their work included healing the sick, casting out demons, and raising the dead (v. 8), they were indeed worthy of their meat! Their situation was different from ours

today. They were representing the King of Israel and going to those who professed to be looking for His kingdom. They had a right to expect to be fully and gladly cared for! We are the ambassadors of an absent and rejected King, and we are going to a hostile people under the control of the Prince of the power of the air, Christ's arch enemy.

**10:23.** Both the message (10:7 -- compare 24:13) and the imminence of the Second Coming in glory (10:23-b) tie this persecution down to the future day during the Great Tribulation.

**10:40 - 42.** Compare 25:31 - 40.

**10:41.** So also those who pray for and support missionaries shall receive a missionary's reward.

**11:2, 3.** Behind this question may lie the belief, held by many of the Jewish scholars, that there were to be two messiahs -- one to suffer and die, the other to come in glory and destroy Israel's foes. See "Why I preach that the Bible is literally true" by W.A. Criswell (Broadman Press) pages 36, 37.

**11:2 - 5.** See Isaiah 35:4 - 6.

**11:7 - 11.** How gracious Christ was, when John was going through a time of doubt (v. 3), to commend him for his past ministry instead of scolding him or accusing him.

**11:9.** John was definitely and specifically a "prophet," the last of the Old Testament (old covenant) prophets, though his ministry is not recorded in what we call the "Old Testament" Scriptures. Compare the first of the formal prophets, Samuel, who was the last of the Judges, though his life and ministry is not recorded in the book of "Judges."

**11:12.** Instead of being invited into the kingdom of heaven by Israel's spiritual leaders, men had to force their way in -- past the obstructions put in their way by those leaders.

**11:14.** "Receive it -" -- i.e. the kingdom.

**11:21 - 24.** Christ knows what Tyre and Sidon would have done if they had seen His mighty works -- and this knowledge affects how they will be judged (v. 24). So, also, God knows what a man would have done if he had heard the gospel -- and, though this does not save him, it must at least make a difference in his punishment.

See the extent of the knowledge of Christ. He not only knows what **would have** happened in the **past** under different circumstances, but also knows what **will happen** in the **distant future** (over 1,000 years in the future even now).

**11:25.** Education, in itself, is no assurance of special insights into the truths of God.

**11:29, 30.** As a carpenter, He knew the importance of a well-made yoke that would not gall the animal's neck -- an easy yoke.

**12:1.** If Israel had received the Anointed One, His disciples would not have been hungry! Nothing is "holy" in a nation that is planning to slay the Anointed One of God. See 1 Sam. 21:4, 5 and compare Matt. 12:14. See Deut. 23:25.

**12:14.** These hypocrites wanted to be zealous for the Sabbath and at the same time destroy the One who gave it to them -- the Lord of the Sabbath (v. 8).

**12:15.** Evidently the healing of the multitudes in this verse was also on the Sabbath. The Pharisees were furious -- but God was "well pleased" (v. 18).

**12:18, 21.** These are Gentiles to be saved under the kingdom program, not those reached during this Age of Grace -- though they, too, come under this **principle**.

**12:19, 20.** That is, He will not engage in judgment until the time for judgment comes (at His return in glory) and when He **does** come forth to strive, cry, etc., His warfare of judgment will be **victorious** (v. 20).

**12:28.** Here it is not the kingdom of the **heavens**, but the kingdom of **God**. The millennial kingdom is not in view here. He could hardly mean "the **millennial** kingdom is come unto you." Here is a clear distinction between the kingdom of the **heavens** which was only "**at hand**" (10:7) and the kingdom of **God** which **had come** to them. In Matthew it is always significant when the text refers to the "kingdom of **God**" instead of the usual and normal (in Matthew) "kingdom of the **heavens**."

**12:41.** If Christ is not what He claimed to be He must be the greatest and most pompous egomaniac ever. He states that He is **greater** than: the **temple** (12:6); **Jonah** (12:41); **Solomon** (12:42); **Jacob** (John 4:12); **Abraham** (John 8:53, 58); and the **Sabbath** (He is its Lord -- Matt. 12:18).

**12:41, 42.** The believing men of Nineveh and the Queen of Sheba will not be at the Great White Throne Judgment to be judged, but as **witnesses** against the unbelievers of Christ's day.

**12:43 - 45.** The unclean spirit of idolatry was cast out of Israel during the 70 years of captivity, but they refused to allow Christ to occupy that house. It is clean -- and **EMPTY** -- to this day. In the Tribulation the spirit of idolatry will come back to the house in a worse form than ever. Satan's man will be their leader (John 5:43).

**THE PARABLES OF THE KINGDOM** -- Matthew thirteen.

**1A.** The first **PAIR** -- **Sowing** (interpreted by Christ Himself).

**1B.** Parable of the **Sower** (13:3 - 9).

**1C.** Parallel passages -- Mark 4:1 - 20; Luke 8:4 - 15.

**2C.** Interpretation (Matt. 13:18 - 23):

**Sower** -- Not specified, but evidently (from the next parable) Christ.

**Seed**-- Word of the kingdom ("Word of God" in Mark and Luke).

- Field** -- No mention of it.  
**Birds of the air** -- The wicked one.
- 3C. Central point -- The character of the **ground**, resulting in present **recognition** on the basis of fruit bearing.
- 4C. Satan's part -- **Opposition** (takes away the good seed).
- 5C. Result -- **Fruit bearing** (in various degrees).
- 2B. Parable of the **Tares** (13:24 - 30).
- 1C. Parallel passages -- None.
- 2C. Interpretation (Matt. 13:37 - 43):  
**Sowers** -- Christ (Son of Man) and the Devil.  
**Field** -- ("His field" -- "His kingdom" in Matt. 13:41) -- Th world.  
**Good seed** -- The children of the kingdom.  
**Tares** -- The children of the wicked one. "Them that do iniquity" in v. 41  
**Reapers** -- The angels. See Mattt. 3:7 - 12; Ezek. 20:34 - 38, 40, 41; Isa. 66:15 - 19; Zech. 13:8, 9; etc.  
**Harvest** -- The end of the age.  
**Bundles to burn** -- A furnace of fire.  
**"My barn"** -- The kingdom of their Father -- v. 43. Compare Dan. 12:3.
- 3C. Central point -- The kind of **seed** (resulting in separation by angels at the end of the age).
- 4C. Satan's part -- **Infiltration** (he plants his own seed).
- 5C. Result -- **Entrance into the kingdom, or expulsion from it.**
- 2A. Second **PAIR -- Growing.**
- 1B. Parable of the **Mustard Seed** (13:3, 4).
- 1C. Parallel passages -- Mark 4:30 - 32; Luke 13:18, 19.
- 2C. Interpretation:  
**Seed** -- Small beginning of the kingdom.  
**Tree** -- The kingdom established.  
**Birds** -- Gentile nations in subjection to, and under the protection of, the kingdom. See Ezek. 17:22 - 24 & context (specifically describing the millennial kingdom). Compare Dan. 4:12.  
**Field** -- Probably the world (by comparison with parable # 2).
- 3C. Central point -- **Outward progress** of the kingdom in **organization.**
- 4C. Satan's part -- Not mentioned.
- 5C. Result -- **The kingdom established.** Israel the head of the nations.
- 2B. Parable of the **Leaven** (13:33).
- 1C. Parallel passages -- Luke 13:20, 21.
- 2C. Interpretation:  
**Meal** -- The kingdom.  
**Woman** -- False teachers (Compare Rev. 2:20 - 23; 2 Pet. 3:3 - 7; Jude 4 & context.  
**Leaven** -- False teaching. (Compare Matt. 16:6, 11, 12; Mark 8:15; Luke 12:1; 1 Cor. 5:6 - 8; Gal 5:9). Notice the growth of false

teaching  
resulting in the totally  
chapters 2 & 3).

in the messages to the Tribulation churches  
corrupt Laodicean church (Rev.

- 3C. Central point -- **Inward corruption** of the kingdom in **teaching**.
- 4C. Satan's part -- Not specified here, though we know he will encourage false teaching when he can (2 Cor. 11:13 - 15; 1 Tim. 4:1).
- 5C. Result -- **The stage is set for purifying judgments**. The leaven in the meal prepares the way for the Tribulation judgments or, possibly, for the **final** rebellion when Satan is released to lead it (Rev. 2:22, 23; 20:7 - 9). This second possibility would account for the lack of mention of Satan in inserting the leaven, for he will be bound during the 1,000 years and unable to take part in the corrupting process.

### 3A. Third PAIR -- **Obtaining**.

#### 1B. Parable of the **Hid Treasure** (13:44).

1C. Parallel passages -- none.

2C. Interpretation:

**Treasure** -- Israel. See Ex. 19:5; Psa. 135:4. Psa. 83:3 refers to God's people (Israel) as "Thy **hidden** ones," but the NASB translates it, "Thy **treasured** ones." However see Matt. 19:21 (!) and compare Luke 12:21 (with context) and Luke 18:22. (Do these last three references indicate that the kingdom saint is asked to make a similar sacrifice to the sacrifice made by Christ -- in this parable? But **THAT** is the theme of the Pearl parable).

**Field** -- The world.

**The man** -- Christ.

**Selling all** -- Christ leaving heaven and all its glory to redeem the world (compare 2 Cor. 8:9), so He can have the treasure in it -- Israel.

3C. Central point -- The **cost** to **Christ** of **obtaining Israel** for His own.

4C. Satan's part -- None mentioned.

5C. Result -- **The Cross, a ransomed world, and a redeemed Israel**.

#### 2B. Parable of the **Pearl of Great Price** (13:45, 46).

1C. Parallel passages -- None.

2C. Interpretation:

**Pearl** -- The kingdom.

**The merchant man** -- the true disciple in Israel.

**Selling all** -- Being willing to make any sacrifice to establish the kingdom.

See Matt. 19:27 - 29; Acts 4:32 -- 5:11; Luke 12:31 - 34.

Contrast James 5:3.

3C. Central point -- **Cost** to the "**little flock**" (Israel) to **obtain** the **kingdom**.

4C. Satan's part -- None mentioned.

5C. Result -- **The kingdom at last possessed by Israel** -- and worth all of the sacrifices made by godly Jews in the last time to, from a human standpoint, bring it about.

### 4A. Fourth PAIR -- **Final results** and **present responsibility**.

#### 1B. Parable of the **drag-net** (13:47 - 50).

1C. Parallel passages -- None.

- 2C.** Interpretation:  
**Sea** -- The nations (Gentiles). See Isa. 60:5.  
**Net** -- God bringing the nations before Him for the Judgment of the Nations at the beginning of the millennial kingdom. Matt. 25:32 and context.  
**Good and bad fish** -- The "sheep" and the "goats" of Matt. 25:33.  
**"Vessels"** -- The kingdom.  
**"Furnace of fire"** -- The Lake of Fire.  
**Angels severing the wicked from among the just** -- Removal of the wicked according to Matt. 25:46.
- 3C.** Central point -- **SEPARATION** among Gentiles (**Final result**).  
**4C.** Satan's part -- Not mentioned.  
**5C.** Result -- **Final decision as to those who will go into the kingdom from among the nations.**
- 2B.** Parable of the **Householder** (13:52).  
**1C.** Parallel passages -- None.  
**2C.** Interpretation (Note. Compare v. 51. He is saying in v. 52, "If you understand these things, then teach them." If they **REALLY DID** understand, then the parables **COULD NOT** have to do with this Age of Grace, for the Age of Grace was still hid in God and not made known):  
**Householder** -- The Disciples.  
**Treasure** -- Knowledge of the truth about the kingdom.  
**Old things** -- What they knew from the Old Testament.  
**New things** -- What they knew from Christ's teaching.
- 3C.** Central point -- **PROPAGATION** by the Disciples. (**Present responsibility**)  
**4C.** Satan's part -- Not mentioned.  
**5C.** Result -- **Effective ministry for the Disciples.**

**14:1 - 11.** This Herod (v. 1) was uninformed & superstitious (v. 2), "hen-pecked" (v. 3), cowardly (v. 5), sensuous (v. 6), rash (v. 7), sentimental ("the king was sorry"), proud (v. 9), and cruel (v. 10).

**14:2.** "- he is risen from the dead." His idea of resurrection may have been superstitious credulity brought on by a guilty conscience.

**14:14.** Here Christ was not ministering to those who came for a meal (compare John 6:30, 31 where that seems to have been the case), but He is feeding those who have come to be ministered to. There **IS** a **DIFFERENCE!**

**14:14, 16.** It is sad if those who are hungry **SPIRITUALLY** must depart and go somewhere else to be fed!

**14:19.** If Christ divided all of the loaves and fish individually, and took only one second for each, it would have taken nearly three hours to provide 5,000 loaves and 5,000 fish. But it took **five** loaves and **two** fish to feed only one boy. If everyone ate that much (they were all

filled) it would have taken about **eighteen hours**. It is possible that a different method was used to feed these people. There was some organization to the operation, for Luke tells us they were to sit down by fifties in a company (Luke 9:14). Mark gives more detail. He tells us they sat down in ranks, by hundreds and by fifties (Mark 6:40). If Christ would give each of the Apostles one fish and one loaf they could have taken them to a company and divided each with one of the men there. It could have happened, by the power of Christ of course, that any one who was willing to share a loaf or a fish would see them multiply in his hands. Thus each could share with those in their company and the whole group could have been fed all they wanted in a very short time. **IF** it happened this way, it is a wonderful illustration of how the whole world could be reached with the gospel in only a few years: by **EACH ONE** sharing what he receives with those around him! Compare 2 Tim. 2:2.

**14:21.** There must have been well over 10,000 people present when Christ fed the "five thousand."

**14:24.** Since the sea of Galilee is about five miles across, they were about two and a half miles from shore when they saw Christ walking on the water. He was not just walking on some submerged sand bar near shore. Christ had not only walked on the water, he had walked **two and a half miles** on the tossing sea!

**14:29.** Peter walked on the water! It says so. It is not up to us to find fault with him for sinking -- we have not walked on the water at all. Also, after Christ reached forth His hand and caught him, I am sure they walked back to the ship together, arm in arm, **ON THE WATER!** It is only those who are willing to step out for the Lord, leaving the safety of the "boat" behind, running the risk of failure, who will see His power displayed -- who will "walk on the water." The other disciples enjoyed the safety of the ship, but Peter walked with Christ in a sphere where only His power made it possible to walk at all!

**14:31.** Peter is gently rebuked for his little faith, not because he got his eyes on the boisterous wind (v. 30) and began to sink, but because he asked for a **sign** (v. 28) after he had Christ's **WORD** to depend on (v. 27).

**14:33.** They could see Christ walking on the water and think He was a ghost. But when **Peter** walked on the water, they knew he was no ghost -- it had to be reality. Men try to explain away the life of Christ as fiction, but how can they explain away **our** lives as Christ lives in us and through us (Gal. 2:20) a walk which has no possible natural explanation?

**15:15.** Evidently they were using what should have been given to their parents to pay their tithe or to give an "offering" to the Lord! What a bunch of religious hypocrites! (See v. 7)

**15:33.** This is soon after the feeding of the 5,000. Their memory was quite short!

**16:18.** The Catholic interpretation of this verse is wrong on every count:

- \* They think the rock was Peter -- it was **Christ**.
- \* They think the important Apostle (for today) is Peter -- it is **Paul**.

- \* They think the church here is the church of this age -- it is the **KINGDOM** church.
- \* They make three mistakes in one verse, and then build their whole system of doctrine on it.

**16:18.** "The gates of hell [*Hades*] shall not prevail against it." Christ is not saying here that **Satan** will not prevail over the church. Satan does not fight the church with **gates** -- and he has no relationship at all with *Hades* (the N.T. equivalent of the O.T. *Sheol*). Believers who died before the resurrection of Christ went to *Hades* where they were confined in the Paradise part of it. Christ is saying that believers in the kingdom church, which He will build upon Himself, will not be confined there behind its gates. They will go to heaven, where Paradise has been located since Christ's resurrection and ascension. See Eph. 4:8 - 10; 2 Cor. 12:2, 4.

Why were the O.T. saints kept in *Hades* before Christ's resurrection? Because they were not "made perfect" (Heb. 11:39, 40) even though they had been justified (Heb. 12:23). They had been justified (like Abraham) by their faith, but they were not yet redeemed, for the price of their redemption had not yet been paid. Their sins were **covered** (atoned for) but not **taken away** (Heb. 10:4). Once the Lamb of God had taken their sins away (John 1:29) they were transferred to heaven. Those members of the kingdom church dying after the resurrection and ascension of Christ (Stephen and the martyrs of the Tribulation for instance) are not confined by the gates of *Hades*, but go straight to heaven.

**16:23.** Satan's voice is characterized not as promoting great wickedness, but as promoting the **wisdom** of **MEN**. We should also discern Satan's influence when the word of God, and the program outlined in the word of God for this age, is set aside by pious **HUMAN REASONING**.

**17:12.** Christ did not mean that John was literally the Elijah of the Old Testament. Consider:

- \* John, when asked, "Are you Elijah?" said flatly, "No!" (John 1:21). If anyone would know, it would be John!
- \* If John were Elijah there would have been a **reincarnation** -- for John was born as a baby and grew up as a child. He did not just suddenly appear on the scene as a full grown man.
- \* The disciples knew John the Baptist personally. If John the baptist was actually Elijah, then they would have recognized Elijah (whom they had not seen as Elijah) as **JOHN THE BAPTIST** at the transfiguration.
- \* The thought of John being a reincarnation of Elijah is made even more impossible when we remember that Elijah was taken up into heaven **without dying**. Here the question of Nicodemus in John 3:4 would have to be answered, "Yes, it happened already to Elijah" -- **IF** John was actually the reincarnation of Elijah.

**18:15.** The **Scofield heading** at this verse ("Discipline and forgiveness in the church --") should read, "-- in the **kingdom** church --."

**18:18.** Compare 16:19. Evidently the keys involve the authority for **DISCIPLINE** in the kingdom church, **NOT** opening the Body of Christ to Gentiles! The keys are used in Acts 5:1 - 11.

**18:20.** The Scofield (1918 edition) heading at this verse is, "The simplest form of a local church." It would be better to read, "The **quorum** needed by the Apostles to make a decision in the **kingdom** church in Christ's name."

**19:6.** They asked, "Is it **legal**?" He answered, "Is it **right**?"

**19:8.** Was God more gracious under Law than He is under grace?

**19:17.** "Why are you asking me about what is good?" (NASB). He is saying, "Why ask about works necessary for eternal life? No one but One (Christ Himself) can do good works. But if you don't believe me -- go ahead and try." When faced with the kind of goodness needed, he went away sorrowing -- but not with eternal life. Compare Gal. 3:21.

**19:20.** He thought he had done all the things Christ mentioned. Christ amplified the meaning of only one of them -- let him know that if he were to love his neighbor as himself he would sell all his belongings to meet his neighbor's need (v. 21). He then gave up the task of seeking eternal life on the basis of good works. How much more would he have been discouraged from this approach if Christ had amplified the rest of what he said, as He had done earlier (in Matt. 5:21, 22 -- with regard to murder, and in Matt. 5:27, 28 -- with regard to adultery)! Christ had given him a test on only one point of his life, and he had "flunked" the test!

**19:21.** "Sell all that thou hast." Compare Matt. 13:44. "Thou shalt have treasure in heaven." This is the recompense of **REALLY** loving one's neighbor as himself.

**19:22.** Why didn't Christ speak to him of grace instead of letting him go away sorrowing? Because "To him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:40). Those who come **working**, go away **sorrowing**. Christ let the law carry out its work of conviction (Rom. 3:19). It is well that he went away **sorrowing** rather than **angry**, as this seems to indicate he was indeed under conviction. Perhaps later this young man may have been among those turning to Christ in early Acts.

**19:24.** The Greek word for "needle" is "*raphis*" -- a sewing needle (according to the Revised Scofield note). This verse does **not** teach that it is **difficult** for a rich man to be saved by his works, but that it is **IMPOSSIBLE**. God makes salvation possible by Christ's work. He alone really **DID** love God with heart, soul, and spirit and **his NEIGHBOR as HIMSELF**. He **DID** leave the greatest riches, and took on Himself the greatest poverty, that His neighbor (me - among many others) might be rich! (2 Cor. 8:9).

**19:30.** The Apostles came on the scene last as workers for the kingdom, but discover their place in the kingdom here (v. 28) instead of waiting until Rev. 11:18. Also they will be first in authority, sitting on twelve thrones over the other Israelites. Only Christ, the one on His left and His right (probably Moses and Elijah), and the risen David (a "Prince" in the kingdom -- Ezek. 34:23, 24) will be over the twelve Apostles in authority. See 20:21 - 23 and the note at 20:23.

**20:8.** Though he is surely not in view here, the principle applies to Paul. He, of all the Apostles, came **last** (1 Cor. 15:8). But he will receive his reward **first** (before the giving out of the rewards at the close of the Tribulation -- Rev. 11:8) -- at the pretribulation Rapture.

**20:21.** It was the mother who asked, but Christ **ignored** her and dealt with **THEM**. Christ is not an "easy touch" for a woman's plea -- whether the woman is His own mother (John 2:3, 4) or someone else's.

**20:23.** How could these two handle the place of responsibility and authority they are requesting? They don't even have the courage to make their own request, but get "mama" to do it for them. They don't have the fairness to consider the other Apostles, how could they administer this responsibility fairly? They are not seeking the glory of Christ, but their own glory. John was the "disciple whom Jesus loved" and who "leaned on His bosom" (John 13:23), but he was not to sit on His right hand, or even on His left, in the kingdom. From the transfiguration scene it seems likely that this honor has been given to Moses and Elijah -- representing the Law and the Prophets. See also Zech. 4:14; Matt. 16:28; 17:3; Luke 9:30, 31; 2 Pet. 1:16 - 18; Rev. 11:5, 6. Christ does not deny there **will be** one at His right hand and one at His left. See the note at 19:30.

**20:28.** Like Him, they must be willing to face service and sacrifice -- even unto death (v. 22).

**21:27.** Those unwilling to stand for truth received will not be given more truth. Ultimately those who have no love for truth will be given a lie! Rom. 1:25; 2 Thess. 2:11, 12; 2 Tim. 4:3, 4.

**22:2 - 12.** The wedding feast for the king's son:

V. 3. "His servants" -- John the Baptist and the O.T. prophets.

V. 4. "Other servants" -- The ministry of Peter and the Twelve. "All things are ready" -- Christ has been crucified and raised from the dead. The redemption is complete.

V. 5. Here is the "business as usual" attitude of Israel's leaders in the early chapters of Acts.

V. 6. The persecution of the Apostles, stoning of Stephen, etc.

V. 7. The destruction of Jerusalem in 70 a.d. This is not the coming of the King, but the coming of "His armies" -- the Roman legions serving as God's hand to judge His people.

Vs. 8, 9. The ministry of the 144,000 during the Tribulation. Compare Rev. 7:9 with the mention of the wedding "furnished with guests" and the "wedding garment" (white robes).

Vs. 11 - 13. Here is the basis for acceptance at the wedding feast. The return of Christ in glory is at v. 11 -- "The King came in."

**22:14.** This expression occurs often in the gospels. It rules out "Limited Atonement," for **many** are who are **not** chosen are **called**. It rules out "Universal Reconciliation" for **many**, though **called**, are **not chosen**.

**22:16.** If they had really known what they said they knew, they would have been crying

out for mercy.

**22:29.** This is the source of most error.

**22:30.** This verse does **NOT** teach:

- \* That angels are sexless.
- \* That we will not recognize our former spouses -- and remember that he/she was such down here.
- \* That **we** are sexless (or all males, as one man foolishly teaches) in the resurrection.
- \* That the angels who are not in heaven, having left their first estate, do not, or cannot, have sexual relationships with women, as seems to be the case in Gen. 6:2. See Kenneth S. Wuest on Jude 6, 7. ("Word Studies in the Greek New Testament")
- \* That we become angels or are "as the angels" in any respect other than the lack of marriage relationships.

**22:37 - 39.** These Pharisees & lawyers prided themselves on keeping the Great Commandment. If they had kept the second one mentioned here they would not have objected when He healed on the Sabbath -- and would not have been seeking to kill Him.

**22:41 - 45.** The important question is not "Which is the Great Commandment?" for they could not keep it anyway. The important question concerns the **Savior**, not the **Law**. "What think ye of Christ?" is still the number one question for the lost to face.

**22:42.** They were only half right. He was the Son of David, but much more. He was also the Son of **God**.

**22:45.** Christ is not saying that He is not a descendant (son) of David (Matt. 1:1), but that He is infinitely **more** than that. He is not denying His true **humanity**, but teaching His true **deity** as well. If His ancestry were traced only through His **Father** (as is customary in Scripture) then He would not be, technically, a "son of David" (for God was His Father) -- But, through His **mother**, He **is** just that.

**22:46.** The "debate" is over (and Christ has won it!), but the blind unbelief of these religious hypocrites continues on.

**23:3.** See 28:20. This is one item that is part of the "Great commission." How can it be **our** commission in light of Rom. 6:15?

**23:8.** "Master" means "teacher." It is not that they are not to **BE** teachers (28:20), but that they are not to love the **ACCLAIM** and **FAME** that could result from their ministry.

**23:15.** Making the proselyte was o.k. What they did **to** him (or **for** him) later was what was wrong. Notice the proselyte in Acts 8:26 - 39. He had just been to Jerusalem, but did not understand that Jesus, the Messiah, had already died and risen from the dead.

**23:17.** The temple is not wonderful because of the gold. The gold is special because it

is connected with the temple. Compare Matt. 24:1 and Luke 21:5, 6.

**23:28.** Christ called the scribes and Pharisees "hypocrites" seven times in this passage. He did not call the Sadducees "hypocrites." They made no profession of real faith. The others professed, but did not possess. They knew, but did not do. They were truly hypocrites.

**23:32.** Compare vs. 35, 36 and see 1 Thess. 2:16. The measure of iniquity of Israel becomes full during **THIS** generation. Not that they, as individuals, are **blamed** for the sins of former generations, but the destruction of Jerusalem and final dispersion will soon fall -- on **them!**

**23:33.** These religious leaders, for all their orthodoxy and zeal, were **LOST**. See Rom. 10:1.

**23:37.** "**(I)** would .. but **ye** would not." How does the hyper-Calvinist (who declares that man cannot limit God) explain this passage?

**23:37 - 39.** Compare the lament of Jeremiah over Jerusalem in the book of Lamentations. Contrast the attitude of Jonah over the sparing of Nineveh in Jonah four.

**24:1, 2.** "Jesus went out and departed from the temple." Compare "Ichabod" (meaning "the glory has departed") in 1 Sam. 4:21 and its context. "To show Him the buildings of the temple." Did they think He had not seen it? He had just **left** it, He had **taught there** (26:55), cleansed it twice, been rejected by its keepers, and now "the glory [Christ's own personal presence] is departed." Now nothing is left but the **STONES** of it. Even they shall be cast down! (Mk. 13:1). Compare Ezek. 9:3; 10:4, 18; 11:23 -- just before the destruction of the first temple. See also 1 Sam. 4:21. Contrast the **PRESENT** temple (Eph. 2:21; 1 Cor. 3:16; 6:19). It also has the Shekinah Glory in it. -- see 2 Cor. 4:6, 7; 1 Tim. 3:15.

**24:3.** The Disciples ask three questions: **1.** When shall the temple be thrown down? **2.** What shall be the signs of the Second Coming? **3.** What shall be the signs of the end of the age?

In Matt. 24 the last two are answered. In Luke 21:20 - 24 the first question is answered. Matt. 24:14 speaks specifically of the time of the end of the age (the Tribulation). Matt. 24:33 has the coming of Christ (**in glory**) in view. In verse 33 "all these things" refers back to the things listed in verses 15 - 31. The "flight," mentioned in v. 20, is not the one referred to in Luke 21:21, but the one mentioned in Rev. 12:14.

**24:5 - 8.** This age is in view here -- **not** as the unprophesied Age of Grace, but as an **unforeseen extension** of the "Times of the Gentiles" (Luke 21:24). This puts an indeterminate time between the event of Acts seven and the beginning of the Tribulation spoken of in v. 9. The destruction of Jerusalem in 70 a.d. (spoken of in Dan. 9:26 and Matt. 24:2) fits into this period. It is not related to what we sometimes refer to as the "**spiritual** times of the Gentiles" but of the **political** times of the Gentiles. We are in both the political Times of the Gentiles (as Paul indicates in Rom. 13:1) and the Age of Grace -- they run concurrently today.

**24:14.** **IF** the church goes through the Tribulation, are we to preach the Gospel of the Kingdom at that time? Or are two gospels to go out simultaneously? (What about Gal. 1:8, 9 in this case?) Or is the church to give up its testimony and ministry to the 144,000 so **they** can preach the **Gospel of the Kingdom**? Notice the emphasis in 2 Timothy on continuing to preach the word in the last days and sticking to the message which Timothy had received from **Paul!**

**24:15.** See 2 Chron. 33:7; Dan. 9:27; 11:31; 12:11; Rev. 13:14, 15. This happens in the middle of the seven years and there must be a **temple** before it can take place.

**24:20.** The flight here is during the Tribulation. The one in Luke 21:21 took place in 70 a.d. See Rev. 12:14 for the flight spoken of in Matt. 24:20.

**24:22, 24.** **IF** the church which is His Body goes through the Tribulation, who are the elect of these verses? What about v. 31? Is it speaking of the Rapture? If so, then the elect in this chapter are the members of the Body of Christ! If so, where is elect **Israel??**

**24:26.** The teaching of the "Jehovah's Witnesses" -- that Christ came in 1914 -- is to be **rejected!** When He comes there will be no doubt, **ALL** will **KNOW!**

**24:27.** The title "Son of Man" links Christ with the kingdom program and the coming in **glory.** This could not refer to the Rapture. This expression is not used in the signed Pauline epistles. It is used in Heb. 2:6 (of mankind, not Christ?) and found in Rev. 1:13; 14:14. It is used at least 92 times in Ezekiel as a title for Ezekiel. It is found in Matthew 32 times -- eight times in chapters 24 and 25. See verses 37, 39, 44. See note at 26:64.

**24:31.** See Nehemiah 1:9; Zech.2:6; Deut. 30:4. It seems that here God gathers the 144,000, who have been scattered around the world in carrying out their preaching ministry (Rev. 12:17), back to "where the action is" -- their task completed.

**24:39.** They are taken away in **judgment.** It is the **believers** who are left behind. **See Matt. 13:30, 49.** At the Rapture it is the unbelievers who are left behind.

**25:1 - 46.** The Coming in Glory:

25:1 - 13. This coming and its relationship to Israel.

25:14 - 30. This coming as related to service during that time.

25:31 - 46. This coming in relation to the Gentile nations.

**25:1.** These virgins cannot represent those who are caught up into heaven to meet Christ, for all ten went forth to meet the bridegroom. This would entail some going up into the air -- only to find they were not able to enter into the wedding feast later!

**25:3.** It seems the oil in **this** passage does not represent the Holy Spirit, but **reality** in their **profession** (the lamp). These women represent **Jews** in the Tribulation who **profess** to be looking for the coming of Messiah (even as the scribes and Pharisees of Christ's day **professed**) but some prove to be only making an empty profession. They are not **really** looking for Him. **IF** those with oil in their lamps represent saved (Spirit indwelt) Jews:

- \* They cannot represent the 144,000, for **they** are not sleeping.
- \* They cannot represent the rest of the **Jews**, for they are not saved until they see Him whom they have pierced (Zech. 12:10).
- \* They surely don't represent the believers in the Body of Christ, for they will have been raptured before this.
- \* Therefore it seems the oil does not represent the Holy Spirit, in this context, and the wise virgins represent the Jews of Ezek. 20:40, 41 and Zech. 13:9 -- those who **become** the Israel of Rom. 11:26 **when they see Him**. The main thrust of the parable is the need for being ready -- **sincerely** so.

**25:15.** The slave was given **responsibility** according to his **ability**. In vs. 21, 23 the master rewards **faithfulness**. He does not expect results above ability.

**25:18.** It was the one who had little ability (v. 15) who didn't use what he had. He may have misjudged his ability. Either he thought he had more than he did and felt he was slighted -- or he thought he didn't have any and would not be held responsible!

**25:26.** Those who do not know Christ as the **GRACIOUS Savior**, but only as a **HARSH Judge**, will be dealt with in judgment, not in grace. The one who is arguing for Law and legalism **NOW** will be pleading for grace **THEN** -- at the judgment. See Psa. 18:25 - 27. Compare 2 Sam. 22:26, 27.

**25:31.** It is the angels who come with Him -- not members of the Body of Christ! See 2 Thess. 1:7. 1 Thess. 3:13 refers to the Rapture, as noted in 1 Thess. 4:14.

**25:34.** Compare Zech. 14:16 and Ruth 2:11, 12.

**25:41.** Compare 14:12 - 15 and Haman in the book of Esther (Esther 8:7). See Jer. 10:25!

**26: 6 - 13.** Compare Mark 14:3 - 9 and John 12:1 - 8. It seems clear that there were two anointings instead of only one. Notice the comparison :

Matthew & Mark	John
1. In the house of Simon the leper Lazarus (Matt. 26:6; Mk. 14:3).	1. In the house of Martha, Mary & (John 12:1, 2)
2. Head anointed (Matt. 26:7; Mk. 14:3)	2. Feet anointed (John 12:3).
3. Two days before the Passover 12:1). (Mk. 14:1).	3. Six days before the Passover (John
4. The people (Mark) and Disciples (Matthew) object.	4. Judas objects.
5. The woman unnamed. Martha.	5. The woman was Mary, sister of
6. The ointment was in an alabaster box (Matt. 26:7; Mk. 14:3).	6. A pound of ointment (John 12:3).

7. She broke the box and evidently used all of it (Mk. 14:3, 4). She was accused of wasting it. 7. She evidently used **some** of it but kept rest to anoint Him for His burial. "Let her alone, in order that she may keep it for the **day of my burial**"

(John 12:7)

mention of wasting it --

but a question as to why it was not sold.

8. To be told as a memorial -- to remember a woman about whom nothing else is known in Scripture (Both Matt. & Mk.). 8. Not said of Mary. We have other things we know about her so we will not forget her.

Notice the bad influence of Judas (John 12:4, 5) on the Disciples (Matt. 26:8, 9) and on the people (Mark 14:4, 5). Notice also the good example set by Mary (John) for the other woman who followed her example four days later (Matt. & Mark).

**26:29.** AFTER Christ said, "This is my blood" (v. 28) He said, "**THIS FRUIT OF THE VINE --**" It was still **wine!** Christ said so! He did **NOT** say, "This **BLOOD --**." This disproves "transubstantiation."

**26:33 - 35.** Notice Peter's steps downward: **1.** Self confidence (26:33, 35). **2.** He contradicted the word of Christ (26:34, 35). **3.** He slept through prayer meeting (26:40). **4.** He acted in the flesh (26:51 with John 18:10). **5.** He followed afar off (26:58). **6.** He denied being a Disciple (26:70). **7.** He denied knowing Christ (26:72). **8.** He cursed and swore (26:74). But see John 21:15 - 19 where he was restored to fellowship and service by the risen Christ.

**26:39.** See John 12:27, 28. It was the purpose of God that Christ should die for sin -- and He came to fulfill this purpose. But **as man** He did not welcome death and suffering, and prayed that He might be spared **if it was His Father's will.** See note below. (It is possible also that it was not just death, but death on the **cross** -- being **murdered outside the camp** -- which repelled Him [The suggestion of Pastor Vernon Schutz]).

**26:39, 53.** Verse 53 indicates that His prayer unto "Him that was able to save Him from death" (Heb. 5:7) **WAS HEARD.** His death was totally voluntary -- the only "compulsion" was the will of God as revealed in the Scripture (vs. 54, 56). I have a note at Heb. 5:8 which reads as follows:

*He did not die because His enemies triumphed over Him -- for His cry for help and deliverance was **HEARD** (Psa. 3:1 - 4; 25:1 - 3; 31:13 - 15; etc.). But when **deliverance WAS AVAILABLE** (Psa. 6:8, 9; Matt. 26:51 - 54) He yielded to the Father's will and submitted to death by His own choice -- thus **LEARNING OBEDIENCE** (Psa. 25:4). See Matt. 20:22, 23; John 18:17, 18. As **GOD** He had planned the death of the Cross. It is in His **humanity** that He prayed and learned obedience. Matt. 26:53 is proof that His prayer had indeed been heard, and **GRANTED.** It was His **voluntary** subjection to the **Father** which took Him to the Cross (Heb. 10:9).*

The prayer of Psa. 69:1 - 17 may well be the **SUBSTANCE** of the prayer which is summarized, or epitomized, as "If it be possible let this cup pass from me" (Matt. 26:39). This

prayer was answered. There was deliverance **THROUGH** Calvary (after deliverance **FROM** Calvary was rejected in obedience to the Father's will) which is recorded in such passages as Psa. 22:24 and 69:29, 30. In Psa. 40:1 - 3 deliverance is couched in the very concepts of a pit, mire, and sinking which are used in verses 1, 2, 14, 15 of Psa. 69. The whole 69th Psalm is worthy of intense study as it relates to Christ! Williams (Student's Commentary) notes that Psalm 22 is the Sin Offering, Psalm 40 the Burnt Offering, and Psalm 69 the Trespass Offering.

**26:40, 41.** The three who are with Christ have all laid claim to places of prominence in Christ's program. Peter has just said he will be true to Christ even if all the others turn back (v. 33). James and John have applied (through their mother's intercession) for the places of top honor, at His right hand and His left, in the kingdom. When asked if they could drink of Christ's cup they said they could (Matt. 20:20 - 22). Now all three find they cannot even stay awake to pray with Him! How weak the flesh is -- and how self confident!

**26:53.** Some impossibilities in connection with the crucifixion. It was **IMPOSSIBLE:**  
 \* To take Christ and crucify Him (John 19:6) if He were not a willing victim (26:53; John 18:6). Compare Abraham (about 120 to 130 years old) being unable to tie up and slay Isaac (about 20 - 30 years old) if he were unwilling to be the "lamb."

\* To follow the advice of Pilate's wife (Matt. 27:19). Everyone will "have to do" with Christ -- either as Savior or Judge.

\* To get rid of guilt by washing one's hands (Matt. 27:24).

\* To avoid bending the knee to Christ (Matt. 27:29; Phil. 2:10, 11).

\* For Christ to prove He is the Son of God by accepting Satan's challenges (Matt. 27:40). Compare Matt. 4:3, 6.

\* For Christ to save others if He saved Himself (Matt. 27:42).

\* For **ANY** man to save Christ (Matt. 27:49).

\* For Christ to "make Himself the Son of God" (John 19:7). Instead, He who was from eternity the Son of God made Himself **MAN**. Phil. 2:14.

\* For the Scripture to be broken. Notice, "That it might be fulfilled" -- many times (John 10:35).

\* For Christ's legs to be broken (John 19:36, 37).

\* For any man to take His life from Him (Matt. 27:50; John 10:18). See the Scofield note at Matt. 27:50 (1917 edition).

\* To keep Christ in the tomb (Matt. 27:65; 28:2, 4; Acts 2:24).

\* To keep Christ from entering His kingdom (Luke 23:42).

**26:68.** In His dignity He refused to "put on a show" for them by demonstrating how He could know who it was that hit Him. How very foolish and wicked was their little "game" in light of what was happening on this day! This day would be remembered through eternity as the greatest manifestation of the evil of men, on the one hand, and the love and grace of God on the other.

**27:18.** When we see what Pilate knew, his failure to set Christ free becomes completely indefensible:

\* He knew the **motives** of the accusers (Matt. 27:18).

\* He knew they had no legitimate charges to bring against Him. When he asked for

specific charges (Matt. 27:23) their only answer was to shout more loudly for His execution. See John 18:29, 30 also.

- \* He knew that Christ was **just** (Matt. 27:24), **without fault** (Luke 23:4), and that there was **no cause of death in Him** (Luke 23:22).
- \* He knew that Christ was King of the Jews (John 19:19, 20).
- \* He may have known that Christ was the Son of God (Matt. 27:65; John 19:7 - 12).

**27:18.** Pilate's decision to crucify Christ was:

- \* From the wrong motives -- to satisfy the people (Mk. 15:15), to prevent a riot (Matt. 27:24), and for fear of his own job (John 19:12, 13).
- \* Against his own conscience (Matt. 27:24).
- \* Against his wife's advice (Matt. 27:19).
- \* Against the evidence in the case (Mk. 14:55 - 59; Luke 23:14, 15; John 18:29, 30).
- \* Against his own considered and oft repeated verdict of "not guilty."

**27:20, 24.** Unable to prove Christ worthy of death, they resorted to "mob rule" to gain their end. It takes no real evidence to incite a mob and, once stirred up, all thought of evidence is pushed aside. The "mob" has been described as a great and terrible monster with many heads and no brains.

**27:22.** Here is the most important question in life! But Pilate didn't have the right answer to it. He followed the advice of Israel's leaders instead of doing what he **KNEW** to be right.

**27:25.** This constitutes a "prayer." It was answered -- but they didn't like it when the answer came. See Acts 5:28; 13:28. The full answer came in 70 a.d. when Jerusalem was destroyed.

### THE GOSPEL IN THE CRUCIFIXION:

**1. Substitution.** Matt. 27:26. The cross was made for Barabbas, but Christ died on it, while Barabbas went free. (So did I!)

**2. Sin imputed to Christ.** Matt. 27:28. The scarlet robe (which is surely in contrast to His own spotless robe) was put on Christ. This pictures how Christ was made to be sin for us (2 Cor. 5:21).

**3. Righteousness imputed to the BELIEVING sinner.** John 19:23, 24. One of the very soldiers who had helped pound the nails through His hands and feet later wore the seamless robe of Christ. This speaks of how we can be made the righteousness of God in Him (2 Cor. 5:21; Isa. 61:10).

**4. Christ bearing the curse for us.** Matt. 27:29. The thorn is symbolic of the curse (Gen. 3:18) and He was made to be a curse for us (Gal. 3:13).

**5. Identification with Him in His death.** Matt. 27:32. Here another man was bearing His cross. He was associated with and identified with Christ in His death. Compare Gal. 2:20; etc.

**6. Perfection.** That He perfectly and completely accomplished salvation is illustrated by the fact that He would not drink the cup of vinegar which would have dulled the pain He was

bearing for us. Also His cry, "It is finished!" tells the same story. Matt. 27:34; John 19:30.

**7. Salvation without works.** The thief on the cross could not do any works -- his hands were nailed down. He could not "go to church" -- his feet were nailed down also. He could not do better tomorrow than he did today -- he did not have a tomorrow. All he could do was **believe** -- and that was **enough!** Luke 23:39 - 43; Eph. 2:8, 9.

*(The above thoughts adapted from "The Gospel in the Crucifixion" by George E. Guille -- published many years ago by the Bible Institute Colportage Association, now Moody Press)*

## THE SIX MIRACLES OF CALVARY.

**1.** The three hours of darkness (It was not an eclipse of the sun, for it happened at the Passover season which is always at full moon, when an eclipse of the sun is impossible). Matt. 27:45. Compare Gen. 1:2; Exodus 10:21 - 23; Amos 8:9; Matt. 22:13; etc.

**2.** The rending of the veil. Matt. 27:51. The way to God was made available not when Christ was born, not while He ministered and taught, not when He cried, "My God, my God, why hast Thou forsaken me?", not even (essential as it is) when He was raised from the dead, -- but when He **DIED**. See Heb. 10:18 - 23.

**3.** The miraculous earthquake. Matt. 27:51. This was the answer to Sinai. Ex. 19:18. See Nahum 1:5, 6; Matt. 28:2; Acts 16:26; Rev. 6:12; 11:13, 19; 16:18, 19. This earthquake opened the graves of some O.T. saints (though they didn't emerge in resurrection until after Christ's resurrection) as another earthquake opened Christ's grave three days later.

**4.** The opened graves. Matt. 27:52. The bodies of these saints were visible to all for three days (nothing could be done about closing the graves during the Passover without making the workmen ceremonially unclean) that all might know of the resurrection when it took place. See Scofield note at Matt. 27:52. Compare Rev. 11:9.

**5.** The undisturbed grave clothes of Christ. John 20:6 - 8. Contrast John 11:44. Compare John 20:19 where Jesus came into the room when the doors were shut.

**6.** The resurrection of some O.T. saints "after His resurrection" -- Matt. 27:52, 53. See point # 4 above.

*(Adapted from "The six miracles of Calvary" by William R. Nicholson, and published by the Bible Institute Colportage assn.)*

**It is strange** that the greatest miracle of all, Christ's own resurrection, is not listed by brother Nicholson. It is involved in the grave clothes, but is a separate miracle. This would make the miracles **SEVEN** in number, more in keeping with the meaning of numbers in Scripture. **Six** is the number of **man** while **seven** is the number of **spiritual completeness**.

**27:51.** There are several miracles occurring during the time of His death and resurrection not recorded by Matthew. **1.** The sweat drops of blood in the garden (Luke 22:44). **2.** Men go backward and fall to the ground when He says, "**I AM** (he)" (John 18:6). **3.** Christ replaces the ear of Malchus (Luke 22:51). The last miracle of healing accomplished by Christ was to give Malchus an ear. Often He said, "If any man have an ear, let him hear." This last healing by Christ indicates He feels it important that if we do not "have an ear" we allow Him to **GIVE** us one!

**There were several** who profited in one way or another from the Cross:

- \* Judas was paid 30 pieces of silver to betray Christ.
- \* Strangers in Israel now had a place to be buried (Matt. 7:7).

- \* Pilate and Herod gained a new "friendship" (Luke 23:12).
- \* The soldiers gained some garments, one of them a seamless robe.
- \* Barabbas was rescued from physical death.
- \* One of the thieves gained **salvation!**
- \* Most of all, the **world** gained a **SAVIOR!** (Incidentally, the Pharisees thought they were being good to "strangers" to give them a place to bury their dead -- But Christ was **dying** so the dead strangers could **live forever!**)

**27:4.** There is a strong testimony to Christ's character borne by His **ENEMIES:** **1.** Here Judas says He is "innocent." **2.** Pilate's wife spoke of Him as a "Just man" (Matt. 27:24). **3.** Pilate himself spoke of Him as a "just person" (Matt. 27:24), "without fault" (Luke 23:4), and said there was "no cause of death in Him" (Luke 23:22). **4.** Herod could find nothing in Him worthy of death (Luke 23:15). **5.** The thief on the cross said, "This man hath done nothing amiss." (Luke 23:41). **6.** The Centurion in charge of the soldiers who crucified Him said, "Certainly this was a righteous man" (Luke 23:47). **7.** Both the Centurion and those with him said, "Truly this was the Son of God!" (Matt. 27:54).

**27:40.** At the beginning of Christ's ministry Satan said, "If Thou be the Son of God cast Thyself down" (seeking His death). See note on this in connection with His temptation in the wilderness (bottom of page 5).

**27:42.** "He saved others; Himself He cannot save." **TRUE!** He couldn't save Himself if He would save others. If He came down from the Cross it wouldn't do them any good to believe on Him. Even if He had come down they wouldn't have believed. He did something far greater, He arose from the dead and ascended to heaven -- and they **still did not believe!**

**27:43.** The sarcasm of "**IF** He [God] will have Him" was very cruel in light of the fact that the Father forsook Him on the Cross (v. 46). The following note refers to John 16:10, but is helpful here.

*(John 16:10) The righteousness referred to here is not our righteousness, but **HIS** righteousness, accepted by the Father (or He could not be received back into heaven) and now made available to the believer as a gift. Had He not become the sin offering (made to **BE SIN** for us -- 2 Cor. 5:21) and the trespass offering (**BEARING OUR SINS** in His body -- 1 Pet. 2:24)? If His death had not completely paid for and put away both our sins and sin, He would not have been received into heaven (yea, would not even have been raised from the dead). Also, had not the world questioned His acceptance with the Father, saying, "Let Him deliver Him now, **IF** He will **HAVE HIM**" (Mt.. 27:43)? His ascension was God's answer to both the sin issue and the challenge of sinners! He is **accepted!** And **WE** are accepted **IN HIM** (Eph. 1:6)! Praise the Lord!*

**27:52, 53.** Was this, perhaps, the basis for the false teaching that "the resurrection is past already"? See 2 Tim. 2:18.

**27:54.** It was not only the Centurion, but also "they that were with him" who said, "Truly this was the Son of God!"

**28:11 - 15.** These are the ones who led the people in shouting, "Come down from the Cross and **we will believe.**" They have not believed Moses and the prophets, and they do not believe though One has been raised from the dead (compare Luke 16:31). They do not doubt the fact of the resurrection here, but they will not allow this fact to lead them to repentance and trust in the Savior. As more and more light shines upon them they draw the curtains more closely around them lest they see the folly of their poor flickering candle of "truth."

**28:18, 19.** This is not **our** commission during this Age of Grace. Consider: **1.** They were to "disciple ... **nations**" while we are to beseech **individuals** to be reconciled to God (2 Cor. 5:20 and context). While they, too, were to win individuals to the Messiah, there was a **national** emphasis in their ministry in view of the fact that it was leading up to the **judgment of the nations** at the return of Christ in glory (Matt. 13:47 - 50; 25:31, 32 and context) -- an emphasis not present in our commission. **2.** They were sent to baptize their converts. Paul, who is our pattern of ministry in this Age of Grace, was sent "**not** to baptize" (1 Cor. 1:17). **3.** They were to teach their converts to do **whatever** Christ had commanded them. Christ was a minister of the circumcision (Rom. 15:8) and He had told the Disciples, "Whatsoever they [the scribes and Pharisees who sat in **Moses'** seat - 23:2] bid you observe, **that observe and do ...**" We are "**not** under Law" (Rom. 6:14) and are not to continue following the instructions of the Pharisees. There are other considerations -- see the Class Notes on Doctrine. See 2 Cor. 5:17 - 21 for one very clear presentation of **our** commission.

**28:20.** *"Matthew omits the ascension because the closing words of it belong dispensationally to the time when Zech. 14:4 shall be fulfilled (compare Acts 1:11), and Christ will send out His earthly people as His missionaries to evangelize the world."* -- Sir Robert Anderson in "The Lord From Heaven" -- page 56, footnote. (Concerning the evangelizing of the world by Israel see Isa. 66:19).

**Notice** -- while only eleven (see verse 16) of the men present when the "great commission" was given were "Disciples" or "Apostles" at the time, verse 17 indicates there were others present. Scofield has a note on the term "eleven" at Mark 16:14 which says, "[the eleven is] *A collective term equivalent to 'the Sanhedrin' ... not necessarily implying that eleven persons were present. See Luke 24:33; 1 Cor. 15:5; and compare Matt. 28:16 where 'eleven disciples' implies a definite number of persons.*"

"The twelve" might be used this way, but the fact that the normal number in this group was twelve (one for each tribe of Israel) indicates that "the eleven" refers to the actual number present. If Matthias was one of "them that were with them" (at Luke 24:33) then Paul could look back on this occasion, **after Matthias had become an Apostle**, and say, "The twelve" were there (1 Cor. 15:5). Acts 1:22 would indicate that Matthias was indeed present! 1 Cor. 15:5 tells us "And he was seen of Cephas, then of the **twelve**" -- **not** of "the **eleven.**" Judas was not there, nor was Paul. Therefore it was **Matthias, NOT PAUL**, who took the place of Judas at Acts 1:22, 23.

--- William P Heath < My Documents\Class Notes\New Testament\Matt-1 >