

Good News  
concerning  
The King and His Kingdom

An Outlined Study in the Gospel of Matthew

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All Scriptures are taken from the King James Bible.

Printed in the United States of America.

Printed by Staples Printing Service

Winston-Salem, NC

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## Introduction

As one would begin to study and understand Matthew's account of Jesus' life and earthly ministry it is essential to first recognize a number of very important distinctions which must be made in order to gain a proper perspective of what Matthew recorded and how it should be interpreted.

A first distinction to realize is the people to whom Matthew was writing and the purpose for which he addressed them. Careful study reveals that each of the Gospel writers had a specific purpose from which he wrote. Mark's purpose in writing was to present the Lord Jesus as the lowly Servant of Jehovah and it was written primarily to instruct readers at Rome. Luke's purpose was to present the Lord Jesus as the Son of Man and His identification with mankind whom He came to save. John wrote specifically to present the Lord Jesus as the Son of God and His miraculous works so that others might believe on Him and be saved (Jn. 20:30, 31). Matthew, on the other hand, wrote to the Jews and for the express purpose of presenting the Lord Jesus as the long awaited Messiah and King who was offering them a kingdom predicated upon their repentance and reception of Him (Wiersbe11).

A second distinction which must be made concerns the programs which God has with three individual groups of people (I Cor. 10:32). God has a separate prophetic program with the Jews, another with the Gentiles, and thirdly, another with the church which comprises both Jews and Gentiles in one body. Failure to recognize this distinction can lead to all kinds of misinterpretations concerning Church saints and Old Testament saints. This being the case, it must be seen that while the Church is prophesied in Matt. 16:18, the Church program did not begin until the Day of Pentecost as recorded in Acts chapter two. Therefore the Church is not to be found in the Gospel accounts. It is true that all Scripture is profitable "for" all believers but it was not written "to" all believers (II Tim. 3:16, 17).

A third distinction which must be made concerns the Kingdom of God and the Kingdom of heaven which the Lord Jesus was offering to the Jews. A proper understanding reveals that the Kingdom of heaven which Jesus was offering to Israel was the literal, earthly, Davidic, Messianic Kingdom for which God's people had been awaiting for hundreds of years. The subjects of Matthew's writings concern this Kingdom which Jesus was offering to Israel (the Jews). Matthew showed that the inauguration of this Kingdom required repentance on the part of the Jews and their reception of Jesus as their King. Matthew deals with how the Kingdom has been postponed because of Israel's unbelief and rejection of Christ. Furthermore, he deals with the prophetic events which must preclude the establishment of this literal Kingdom on earth and the thousand years reign of the Son of David. This involves the Tribulation Period in order to bring Israel to repentance and to prepare their hearts to receive their King at His Second Coming.

Since the subjects of Matthew's writings concern the King and His Kingdom, facts have to be presented to prove that Jesus is, in fact, the Messiah and legal heir to the Davidic throne. The Jews, as well as others, need to see that Jesus is, indeed, the Promised One who fulfilled all the Old Testament Scriptures concerning the One who will one day rule over Israel and all the world as well.

May the reader then keep in mind, while believers can make all kinds of personal applications from Scriptures, let him also keep these distinctions in mind and not err in making misapplications concerning Christ's body, the church, and be misled into the error of spiritualizing God's Word which pertains to literal truths which are to be taken literally.

It should be noted that all the events in Matthew's Gospel are not chronologically arranged but

what he presented is said to be “ordered theology.” That means the King is introduced and His Kingdom is offered. Following the offer of the Kingdom, the spiritual principles which will govern the Kingdom are given. Next, the rejection of the King is seen and then the things which will characterize the course of the age before His Second Coming. After the rapture of the church saints, the Tribulation Period will bring Israel to repentance and then the Jews will receive their King. Judgment will then be carried out concerning Jews, Gentiles, Old Testament saints and Tribulation saints. At the close of that age, the Kingdom Age will follow with the thousand year reign of Christ. Writing of the order given by Matthew, Charles Ryrie has written:

...the theological order is clearly set forth by Matthew. Objections that we are seeing too much in Matthew’s order border on disrespect to the Holy Spirit whose orderly and holy arrangement this is (Biblical Theology of the New Testament 77).

So then, while much reference in this work refers to Matthew’s order of theological truth, one should keep in mind that it was the Holy Spirit who inspired Matthew and led him to set these truths in the order which he has given. Such order is substantiated as one would delve into dispensational truths as revealed by the other New Testament writers, as well, who were also moved by the Holy Spirit.

As one would journey through the pages of Matthew’s Gospel account, one will no doubt find good news concerning the King and His kingdom. Prophecies recorded in Matthew’s Gospel are literally being fulfilled in the present day and excitement is growing about the end-times and the coming of the Lord.

## Outline

### I. THE PRESENTATION OF THE KING Chapter 1 - 2

#### A. TO PRESENT THE KING, MATTHEW GIVES THE GENEALOGY OF JESUS CHRIST (1:1-17).

1. This genealogy goes back some forty-two generations (Matt. 1:1-17).
2. This genealogy deals with the kingly line of descendants from king David (Matt. 6,7).
3. This genealogy proves that Jesus Christ is the legal descendant of David and rightful heir to the throne of Israel.

#### B. TO PRESENT THE KING, MATTHEW GIVES AN ACCOUNT OF THE VIRGIN CONCEPTION AND BIRTH OF JESUS CHRIST (Matt. 1:18-25).

1. Matthew recorded that Mary was found with child during her Jewish betrothal period (Matt. 1:18).
2. Matthew recorded that Joseph was minded to put her away privately rather than to make her a public example (Matt. 1:19).
3. Matthew stated, while Joseph thought on these things, an angel appeared to him and told him how Mary had conceived and what he was to do (Matt. 1:20-21).

#### C. TO PRESENT THE KING, MATTHEW GIVES THE RECORD OF HOW THE WISE MEN CAME TO WORSHIP HIM (Matt. 2:1-12).

1. Matthew states how wise men came seeking the one born King of the Jews (Matt. 2:1, 20).
2. Matthew records how the wise men were led to find Christ (Matt. 2:5,6).
3. Matthew records how Herod responded to the request of the wise men (Matt. 2:7,8)
4. Matthew records how the wise men found and worshipped the Christ-child (Matt. 2:9-12).

#### D. TO PRESENT THE KING, MATTHEW GIVES THE DETAILS OF HISTORICAL EVENTS FOLLOWING JESUS' BIRTH AND HOW THEY FULFILLED THE SCRIPTURES (Matt. 2:13-23).

1. Following the birth of Christ, Joseph was warned in a dream by an angel to flee to Egypt to escape King Herod's wrath (Matt. 2:13-14).
2. Following the birth of Christ, Herod slew all the children from two years and under in Bethlehem and all its borders.

3. Following the death of Herod, Joseph was commanded by an angel in a dream to return to the land of Israel with Mary and the Christ-child.

## I. THE PRESENTATION OF THE KING Matthew Chapter 1 - 2

### A. TO PRESENT THE KING, MATTHEW GIVES THE GENEALOGY OF JESUS CHRIST (1:1- 17).

1. This genealogy goes back some forty-two generations descending from Abraham down to Christ. Note that fourteen names are given in three specific periods:

- a. The first period of fourteen generations contains those mentioned from Abraham to David (Matt. 1:2-5):

“Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king.”

- b. The second period of fourteen generations lists those from David down to the captivity (Matt. 1:6-11):

“And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.”

- c. The third period of fourteen generations names those from the captivity down to Christ (Matt. 1:12-16):

“And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

**Expos. Note:** It should be noted that this list does not include all the descendants of those periods but these particular ones may have been chosen as an aid in memorization. Gaebelein points out that the names of three kings are omitted in verse eight. These are Ahaziah, Joash and Amaziah between Joram and Uzziah who were descendants of the wicked king Ahab. This can be seen by comparing O.T. lists (II Kings 8-14; II Chron. 21-25). Gaebelein believed that the Holy Spirit may have chosen to omit these individuals because they were Anti-Messianic ( 23).



2. This genealogy traces the ancestry of Jesus Christ through Solomon's kingly line (Matt. 1:6,7).

Luke, on the other hand, traces Christ's physical ancestry and blood-line through David's son Nathan down to Mary (Lk. 3:23-38). Note Luke 3:31. Jesus then, is the actual seed of David through Mary. Arno C. Gaebelin stated that he had often been asked a certain question about Matthew's genealogy and why it is so important:

Many a Jew has come and asked, "Why must a man have two genealogies, and which is the right one?" It is the first question with him, if Jesus of Nazareth is the Messiah, Son of David, it must be proven by a genealogy. Does the New Testament, in the genealogies in Matthew and in Luke, prove this? ...the genealogy in Matthew proves that Joseph is a descendant of David through the house of Solomon...the Gospel of Luke proves that Mary, the virgin, is likewise a descendant of David, but not through the house of Solomon; she is connected with David through the house of Nathan ( 18,19).

3. This genealogy proves that Jesus Christ is the legal descendant of David and rightful heir to the throne of Israel. It includes the mention of four Gentile women which is unusual for Jewish genealogies (Matt. 1:3,5,6). Speaking of the inclusion of these Gentile women, Harry Ironside said:

What a list is this! How it tells out the grace that is in the heart of God who, in His sovereignty, chose to bring these five women into the line of promise. The names of unchaste Tamar, Rahab, and Bathsheba tell us of mercy that goes out to the most sinful and depraved. The name of Ruth, loyal and devoted, yet a stranger, speaks of grace acting in spite of the ban upon the Moabites (Deuteronomy 23:3-6) (Ironside 12,13).

This list, including Gentile women, clearly shows that God's plan is a plan which involves the grace of God, but the important truth to be seen is that Matthew's genealogy shows that Jesus Christ is the legal heir to the throne of David. Note what the angel said to Mary in Lk. 1:32,33:

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

Matthew's genealogy then is indispensable because in order to prove that Jesus is the Messiah and King of Israel, it must be proved that Jesus is the legal descendant of David. Matthew does that!

**Expos. Notes: Matt.1:11** Notice that Jeconiah is called Coniah in Jer. 22:24-30. For some reason God pronounced a curse upon him that his seed would not prosper upon the throne of David. If Christ had been the natural son or offspring of Joseph He could not reign upon David's throne because of this curse. Christ came, however, through Mary's line physically. As Joseph's adopted son, the curse upon Coniah's seed did not apply to Christ and He still is the legal heir to David's throne (The New Scofield Reference Bible 991,992).

**Matt.1:16** It is significant to note that the Greek verb translated "begot" (*gennaō*) from verses Matt.1:2-16 is in the active voice, meaning that the subject is producing the action of the

verb. But notice in verse 16, when speaking of Christ's birth, the verb changes to the passive voice stating of whom Christ "was born." Hence, Christ was not begotten through the process of natural generation and was not Joseph's begotten son. Notice also the preposition and pronoun "of whom" is a feminine genitive singular indicating that Jesus was born of Mary but not of Joseph. The "of whom" (singular) applies to Mary only and not to Joseph and Mary.

**Illus:** As one would study this genealogy that includes women, as well as, Gentiles, there's a great blessing to see concerning the grace and mercy of the Lord. When this author was just a little poor boy growing up in a small mill-town in N.C., there was an annual Christmas custom that all the children looked forward to near Christmas. On a given day, just before Christmas the local Union Hall would pass out Christmas sacks to the children in the area. This was sponsored by the union and funded out of union dues for all the children of the local mill's employees and it virtually comprised most all of the children because almost every adult in the town worked for the mill. Although some children had parents who didn't work for the mill no one ever questioned that fact and even if they did who would deprive a little child of a Christmas sack? Well, one of the Union workers who was passing out sacks did question that fact and would not give a little seven years old boy a Christmas sack. "I know your father and I know that he does not work for the mill." This author was turned away with no sack and a broken heart even though his mother had worked much of her younger life as an employee of the same local mill.

**App:** It ought to comfort the hearts of all those who hear about the Lord Jesus that He has a message that includes everyone. He beckons graciously and tenderly to all and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). That includes men, women, and children of all nationalities and all races. "And whosoever will, let him come and take the water of life freely" (Rev. 22:17).

## **B. TO PRESENT THE KING, MATTHEW GIVES AN ACCOUNT OF THE VIRGIN CONCEPTION AND BIRTH OF JESUS CHRIST (Matt. 1:18-25).**

1. Matthew testified that Mary was found with child during her Jewish betrothal period (Matt. 1:18):

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

**Expos. Notes: Matt. 1:18-** This verse states that Mary was found with child "of " the Holy Spirit. Here and in verse 20 the word "of " the Holy Spirit means "out from." This preposition is used with the ablative case of the nouns (Holy and Spirit) and becomes an ablative of source. In other words, the Holy Spirit was the Agent in Mary's conception. It came about "out from" or "by" the Holy Spirit.

Oriental marriage was comprised of three different stages. The first betrothal stage was like a form of engagement. The couple betrothed did not live together until the marriage ceremony would take place, but their relationship was binding and unfaithfulness was treated as adultery and it was punishable by death. It was during this first stage that Mary was found with child (MacDonald 1205; The New Scofield Reference Bible 1371).

2. Matthew recorded that Joseph was minded to put her away privately rather than to make her a public example (Matt. 1:19):

“Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.” According to the law he had the right to have her publicly stoned (Ex. 20:10; Dt. 22:19).

3. Matthew stated, while Joseph thought on these things, an angel appeared to him and told him how Mary had conceived and what he was to do (Matt. 1:20, 21):

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

He was to take Mary as his wife and told what to call the child.

4. Matthew records that this miracle of the virgin birth was a fulfillment of prophecy (Matt. 1:22,23). He recorded also that Joseph was obedient to what the angel said (Matt. 1:24,25):

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

**App.:** Note the spiritual character that Joseph displayed and how he presents a role-model for believers today. Joseph was a loving and compassionate man who showed mercy in the face of being wronged (Matt. 1:18,19). When it appeared that he had been defrauded, Joseph was unwilling to do what the law gave him the right to do. When it appeared that he had been defrauded Joseph sought a way to show mercy. Joseph was a man who showed great faith in the face of human impossibility (Matt. 1:20-25). What Joseph was asked to believe was outside the natural realm. What Joseph was asked to believe was against all reason. Joseph was a man who showed obedience to God in the face of opposition (Matt. 2:13-23). When the threat from Herod arose, Joseph obeyed the angel from God and fled. While the threat remained, Joseph obeyed the angel from God and stayed in Egypt. After the threat of Herod was gone, Joseph obeyed the angel from God and returned to Nazareth (Jones: *Christmas Studies*).

### **C. TO PRESENT THE KING, MATTHEW GIVES THE RECORD OF HOW THE WISE MEN CAME TO WORSHIP HIM (Matt. 2:1-12).**

1. Matthew states how the wise men came seeking the One born King of the Jews (Matt. 2:1,2):

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

After Christ was born in Bethlehem, wise men came from the east to Jerusalem and asked to see the one who was born King of the Jews. Herod, the King of Judaea, being troubled, gathered all the chief priests and scribes and demanded where the Christ would be born. They answered Herod according to what Micah the prophet had said (Matt. 2:5,6). Note Mic. 5:2:

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

2. Matthew recorded how the wise men were led to find Christ (Matt. 2:7,8):

“Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.”

3. Matthew said after Herod had asked the wise men about the time the star appeared, he sent them to Bethlehem and charged them to return when they had found the Christ-child (Matt. 2:7-8):

“Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.”

4. As the wise men departed they were led by the same star that they had seen in the east and it led them to where the Christ-child was (Matt. 2:9-10):

“When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.”

5. When the wise men saw the Christ-child they worshipped Him and presented gifts of gold, frankincense and myrrh. Afterwards they were warned of God not to return to Herod and they went another way into their own country (Matt. 2:11,12):

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

**App:** Someone has well-said, “When a person comes to Christ and beholds His glory, that person will go “another way” when he departs.” This is certainly true of those who come to Christ and are saved. They won’t walk the same old paths they used to walk but they will walk in newness of life (Rom. 6:4).

**Expos. Note: Matt. 2:11:** The gifts that the wise men presented were not only costly they were no doubt symbolic as well. MacDonald states that, “Gold is a symbol of deity and glory; it speaks of the shining perfection of His divine Person. Frankincense is an ointment or

perfume; it suggests the fragrance of the life of sinless perfection. Myrrh is a bitter herb; it presages the sufferings He would endure in bearing the sins of the world” (1207).

**App:** Notice just as the wise men presented the most costly gifts they possessed to Christ, so should believers today do the same. They ought to give to Him the very best they have in the way of sacrifice and service. This is illustrated in the life of Mary of Bethany (Jn. 12:1-8).

Notice once again Matthew has shown that Christ is the King of the Jews. The wise men had come to worship this One and the place of His birth was also a fulfillment of O.T. prophecy.

**D. TO PRESENT THE KING, MATTHEW GIVES THE DETAILS OF HISTORICAL EVENTS FOLLOWING JESUS' BIRTH AND HOW THEY FULFILLED THE SCRIPTURES (Matt. 2:13-23).**

1. Following the birth of Christ, Joseph was warned in a dream by an angel to flee to Egypt to escape King Herod's wrath (Matt. 2:13-14):

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”

Joseph obeyed the angel and took Mary and the Christ-child down to Egypt and was there until the death of Herod (Matt. 2:15). Matthew stated that this also was a fulfillment of the Scriptures concerning God's son (Matt. 2:15). Note this was prophesied in Hos. 11:1:

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

2. Following the birth of Christ, Herod slew all the children from two years and under in Bethlehem and all its borders. This was because the wise men had not returned to him and he sought to destroy the Christ-child (Matt. 2:16):

“Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.”

Matthew stated that this was a fulfillment of                      Jeremiah's prophecy (Matt. 2:17,18):

“Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.”

Note this was prophesied in Jer. 31:15:

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

3. Following the death of Herod, Joseph was commanded by an angel in a dream to return to the land of Israel with Mary and the Christ-child. Joseph obeyed but was afraid to return to Judaea when he heard that Herod's son, Archelaus, reigned in Judaea. Being warned of God, he went into Galilee and dwelt in a city called Nazareth (Matt. 2:19-23):

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

Matthew stated that this event was also a fulfillment of prophecy concerning the Son of God (Matt. 2:23). Note this may have been prophesied in Isa. 11:1 where Christ is called a "rod" (The New Scofield Reference Bible 994). Matthew has shown that all the events following Christ's birth were fulfillments of prophecy concerning God's Son who is the King of Israel.

### **QUESTIONS BELIEVERS CAN APPLY TO THEIR LIVES**

- (1) What is significant about Christ being listed first in Matt. 1:1?
- (2) What can we gather from the mention of the four Gentile women in Matt. 1:3,5,6?
- (3) What lesson is there for us to learn in the curse upon Jeconiah mentioned in Matt. 1:11?
- (4) What does the verb change in verse Matt. 1:16 point out?
- (5) What two names are prominent in this genealogy and with what are they associated?
- (6) What verses in chapters 1 and 2 show how Christ fulfilled the Scriptures?
- (7) What lesson can we learn from the gifts of the wise men?
- (8) What can we learn from Herod's attempt to slay the Christ-child?
- (9) What virtues did Joseph display that we would do well to acquire?
- (10) How should the names ascribed to Christ such as Jesus and Immanuel apply to our lives?

*Outline*

**II. THE PREREQUISITES FOR THE KINGDOM  
Matthew Chapter 3:1-12**

**A. MATTHEW CITED THE MINISTRY OF JOHN THE BAPTIST AS A PREREQUISITE FOR THE KINGDOM (Matt. 3:1-4).**

1. Matthew pointed out that the ministry of John the Baptist was a fulfillment of the Scriptures (Isa. 40:3).
2. Matthew then describes John the Baptist and how he was associated with Elijah (Matt. 3:4).
3. Notice what the ministry of John the Baptist has to do with the establishment of the kingdom.

**B. MATTHEW CITED THE MESSAGE OF JOHN THE BAPTIST AS A PREREQUISITE FOR THE KINGDOM (Matt. 3:1,2).**

1. John's message called for repentance for the kingdom of Heaven had come near.
2. Matthew records how the people in general responded to John's message (Matt. 3:5,6).
3. Matthew then records how the religious leaders of Israel responded to John's message (Matt. 3:7-10).
4. Notice what the message of John the Baptist has to do with the establishment of the Kingdom.

**C. MATTHEW CITED THE TESTIMONY OF JOHN THE BAPTIST AS A PREREQUISITE FOR THE KING AND HIS KINGDOM (Matt. 3:11,12).**

1. Matthew recorded what John the Baptist had said about himself and what he had said about the Lord Jesus (Matt. 3:11).
2. Matthew records what John the Baptist said about his own ministry and the ministry of Jesus (Matt. 3:11,12).
3. Notice what John's testimony has to do with the establishment of the Kingdom.

**II. THE PREREQUISITES FOR THE KINGDOM  
Matthew Chapter 3:1-12**

**A. MATTHEW CITED THE MINISTRY OF JOHN THE BAPTIST AS A PREREQUISITE FOR THE KINGDOM (Matt. 3:1-4).**

1. Matthew pointed out that the ministry of John the Baptist was a fulfillment of the Scriptures (Isa. 40:3):

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

Matthew said, "This is he that was spoken of by the prophet" (Matt. 3:3):

“For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”

MacDonald points out there was a period of 28 or 29 years between Matthew 2 and Matthew 3. During these years Jesus was growing up in Nazareth where He was preparing for public ministry(1209). John the Baptist had come on the scene to serve as the forerunner for the king of Israel. This is what the angel Gabriel had said to Zacharias (Lk.1:8-19). Notice this was John's answer also when he was questioned by those sent by the Pharisees (Jn. 1:19-38). This, then, is Matthew's argument: if John the Baptist had fulfilled the Scriptures and he was sent of God as the forerunner of the Messiah, then his ministry confirmed Jesus to be the Messiah and King of Israel.

2. Matthew then describes John the Baptist and how he was associated with Elijah (Matt. 3:4):

“And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”

Matthew's description of John's dress and diet would associate him with Elijah who was clothed in a similar manner (II Kings 1:8). Since Mal. 4:5 states that Elijah would come again before the Messiah, the Jews were looking for him and this is no doubt why Matthew made mention of John's dress. It was for his readers to associate him with Elijah. Later Jesus said to His disciples that Elijah had already come referring to John the Baptist (Matt. 17:12).

3. Notice what the ministry of John the Baptist has to do with the establishment of the kingdom. For the kingdom to be established Israel needed to recognize the ministry of John the Baptist that he was the forerunner of the King and Messiah who is Christ.

## **B. MATTHEW CITED THE MESSAGE OF JOHN THE BAPTIST AS A PREREQUISITE FOR THE KINGDOM (Matt. 3:1,2).**

1. John's message called for repentance for the kingdom of Heaven had come near (Matt. 3:1,2):

“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.”

The Jews had a saying, "When all Israel repents on the same day, Messiah will come." (“*When will the Mashiach come,*” October 3, 2012). Sin, therefore, had to be addressed before the Messiah would come and the kingdom would be established. Notice, while the other Gospel writers use the term "Kingdom of God" to refer to both God's spiritual kingdom, as well as, the millennial kingdom, Matthew never uses "Kingdom of God" when referring to the millennial kingdom. Matthew alone uses the term "Kingdom of heaven" and has in mind the literal, Davidic, millennial, kingdom over which the Messiah would rule and reign. This is what the Jews were looking for and anticipating.



John's message then was a call for the Jews to prepare for the Messiah and His kingdom.  
Note Dan. 2:44; II Sam. 7:12-16; Zech. 12:8.

**Expos. Notes: Matt. 3:2**

The word "repent" used here means to change one's mind. It involves a change of attitude about God and a turning from one's sins. For this reason repentance must preclude genuine faith which results in salvation. Until a man sees himself as a lost sinner he will see no need to seek the Saviour. Therefore, it must be seen that repentance and faith are two inseparable things in the matter of salvation (Acts 20:21). Repentance would involve sorrow for sin and unbelief and a turning from them to God and believing the Gospel. An antonym for repentance would be to continue in one's sins and unbelief.

Note the word translated "repent" (*metanoeo*) used here in Matt. 3:2 has to do with the negative aspect of changing one's mind and turning from sin. This aspect of repentance is demonstrated in the first four beatitudes (Matt. 5:1-4). Another word translated "repent" (*epistrepho*), and used in I Thess 1:9 has to do with the positive aspect of turning to God (Zodhiates 3340).

This verse says literally, "The Kingdom of the heavens has drawn near." This means the rule of the God of the heavens had come near on the earth. This Kingdom was present in the person of the Messiah. God's rule would be manifested in the ruling and reigning Messiah, but such rule was predicated upon Israel's repentance. Note Dan. 2:44; 4:25,32.

Notice the Kingdom of Heaven must be distinguished from the Kingdom of God, or God's spiritual and universal Kingdom. Only Matthew used the term "kingdom of heaven." The Kingdom of Heaven includes only men on the earth who have professed to come under the rule of God. In this sense, we will find that it involves tares, along with the wheat, in its mystery form. The spiritual and universal Kingdom of God comprises all those saved and who have come under the rule of God (I Chron. 29:11). This includes therefore all the O.T. saints and secondly, all the N.T. saints who make up the church. It will include those also who are saved in the tribulation, as well (Pentecost 142-144).

2. Matthew records how the people in general responded to John's message (Matt. 3:5,6):

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins."

Many came out to John and dealt with their sins, confessing them and were baptized by John. Their actions expressed a readiness to accept the coming King and submit to His rulership.

3. Matthew then records how the religious leaders of Israel responded to John's message (Matt. 3:7-10):

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

They did not come to be baptized and express repentance on their part. They refused to turn from their religious hypocrisy and self-righteousness and they refused a call to genuine repentance. John's response must have come following their own assertions. They had no doubt claimed their descent from Abraham as their passport to heaven and denied any need for John's baptism. As a result, John denounced them for their lack of repentance and warned them of coming judgment. Later when these leaders questioned the authority of Jesus, He questioned them about John's baptism (Matt. 21:23-27).

4. Notice what the message of John the Baptist has to do with the establishment of the Kingdom. For the Kingdom to be established, Israel needed to heed the message of John the Baptist and to turn in repentance in order to receive the Messiah's rule.

### C. MATTHEW CITED THE TESTIMONY OF JOHN THE BAPTIST AS A PREREQUISITE FOR THE KING AND HIS KINGDOM (Matt. 3:11,12).

1. Matthew recorded what John the Baptist had said about himself and what he had said about the Lord Jesus (Matt. 3:11):

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

John had said the One coming after him was mightier than he and that he himself was not even worthy to bear His shoes. Mark, Luke and John record, John the Baptist, saying he was not even worthy to stoop down and loose the latchet of His shoes (Mk. 1:7; Lk. 3:16; Jn. 1:27). John the Baptist also declared that he was sent before Christ and that he himself would decrease (Jn. 3:28,30).

2. Matthew records what John the Baptist said about his own ministry and the ministry of Jesus (Matt. 3:11,12):

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

John said he was baptizing with water unto repentance. The water baptism was ceremonial and had no power to cleanse. When those who heard John repented of their sins, he baptized them in water as an outward symbol of their change of heart.

John the Baptist said, on the other hand, Jesus would baptize with the Holy Spirit and with fire (Matt. 3:11,12). Notice the baptism of the Holy Spirit and of fire are not one in the same. The baptism of the Holy Spirit occurred at Pentecost and the baptism of fire will occur at the Second Coming of Christ. The baptism of fire mentioned in Matt. 3:11,12 is prophetic of Christ's judgment to come (Mal. 3:2; Isa. 64:2). Here the Lord is

pictured using a winnowing fan. The wheat speaks of true believers and the chaff of unbelievers.

Notice what John's testimony has to do with the establishment of the Kingdom. For the Kingdom to be established Israel needed to believe John's testimony of Jesus and receive Him as Messiah and King.

### **QUESTIONS WE CAN APPLY TO OUR LIVES**

- (1) What differences are there between the Kingdom of heaven and God's universal Kingdom?
- (2) How is repentance related to salvation and why is it inseparable with genuine faith?
- (3) What warning is there for the unsaved in verses 11,12
- (4) What lesson about works and ancestry can we learn from John's denunciation of the Pharisees and Sadducees?
- (5) How do some confuse the two-fold ministry of Christ mentioned in verses 11,12?
- (6) How do you know the church today is not the Kingdom of which John the Baptist spoke?

## Outline

### III. THE PREPARATION AND PUBLIC MINISTRY OF THE KING Matthew 3:13-4:25

#### A. MATTHEW GIVES AN ACCOUNT OF TWO SPECIFIC INCIDENTS WHICH WERE PREPARATORY FOR JESUS' MINISTRY.

1. The first incident preparatory to Jesus' ministry involved His baptism and acclamations of approval (Matt. 3:13-17).
2. The second incident preparatory to Jesus' ministry involved His being tempted in the wilderness (Matt. 4:1-11).

#### B. MATTHEW RECORDS THE MANNER IN WHICH JESUS BEGAN HIS EARTHLY MINISTRY (Matt. 4:12-25).

1. This record discloses the place where Jesus began His ministry and what His message was (Matt. 4:12-17).
2. This record discloses how Jesus called His first disciples (Matt. 4:18-22).
3. This record details the region and the results of Jesus' initial ministry (Matt. 4:23-25).

### III. THE PREPARATION AND PUBLIC MINISTRY OF THE KING Matthew 3:13-4:25

#### A. MATTHEW GIVES AN ACCOUNT OF TWO SPECIFIC INCIDENTS WHICH WERE PREPARATORY FOR JESUS' MINISTRY.

1. The first incident preparatory to Jesus' ministry involved His baptism and acclamations of approval (Matt. 3:13-17):

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

- a. In preparation for His ministry Jesus came from Nazareth to the Jordan and was baptized by John the Baptist. This act not only inaugurated the ministry of Jesus and introduced Him as the Messiah but it also identified Him with those for whom He came to save. John the Baptist testified on this occasion and bore witness that Jesus was the Son of God (Jn. 1:29-34).

- b. Notice at this particular time when Jesus was baptized He also received the acclamation and approval of His heavenly Father (Matt. 3:17). Two things bore witness of Him. First, the Holy Spirit descended like a dove and lit upon Him. Then, a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

**Expos. Notes: Matt. 3:13-15** Why was Jesus baptized since He had no sins of which to repent? Two things seem to be involved. First, it was a ceremonial rite by which He was introduced into the ministry and introduced as Messiah to His people. Note how the Aaronic high priests were introduced by a special ceremony (Ex. 29:4-7). This seems to co-inside with the testimony of John the Baptist (Jn. 1:29-34). Secondly, the baptism of Jesus showed His identification with sinners whom He came to redeem (Isa. 53:12; II Cor. 5:21; Heb. 2:16,17). (The King James Study Bible 1411).

- 2. The second incident preparatory to Jesus' ministry involved His being tempted in the wilderness (Matt. 4:1-11):

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.”

- a. In preparation for ministry Jesus was led by the Spirit to be tested. This temptation, or testing, was a result of Jesus being led by the Spirit into the wilderness and it came after a period of fasting for forty days in which He was hungry (4:1,2):

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

Notice fasting was often associated with ministry in the O.T. ( II Sam. 12:16; Neh. 1:4; Esth. 4:16; Dan. 9:3).

- b. In preparation for ministry Jesus was faced with Satan's attempts to get Him to act in self-will rather than in obedience to the Father's will.

- (1). The devil first appealed to Jesus' physical need to satisfy His hunger by use of His divine power. Jesus used the Word of God to resist the devil's appeal (Matt. 4:3,4).

- (2) Next, the devil appealed to Jesus to demonstrate His power in accordance with the Word of God (Matt. 4:6,7). Here, Satan used the Scriptures but

he used them out of context. This promise of God concerned those walking in the path of obedience. Therefore Jesus refused Satan's appeal quoting the Scriptures. Notice from this account that the devil often uses God's Word in appealing to others.

- (3) Thirdly, Satan showed Jesus all the Kingdoms of the world and appealed to Him with the offer of control over them if He would worship him. Jesus again refused Satan's appeal using the Word of God (Matt. 4:8-10). Notice Jesus did not deny that Satan was over the kingdoms of this world. The Bible teaches that when Adam transgressed and fell he abdicated dominion over this world and Satan presently has control (II Cor. 4:3,4). Verse 11 says the devil then left the Lord Jesus and angels came and ministered to Him. While it is not stated, apparently they supplied His physical needs of nourishment. Notice in this incident Satan was defeated and it was shown that Jesus was the Son of God with power over the devil.

**Expos. Notes: 4:1** The Bible says Jesus was tempted in all points like we are yet without sin and is therefore able to help those who are tempted (Heb. 4:15,16; 2:18). This no doubt refers to the three areas through which the devil tempts us as recorded in I Jn. 2:16. Could Jesus have sinned? **Absolutely not!** He was the sinless Son of God (Heb. 7:26; I Pet. 1:19;2:22; Jn. 8:46). The purpose of the temptation was not to see if Jesus would sin but to show the devil that He could not sin being the perfect Son of God. It should be understood that Jesus had a perfect human nature and not a sin nature as we. Therefore, He was not tempted from within with sinful lusts and passions. So then, from His human side He was "not able" to sin and by the exercise of His will He was "able not" to sin (Jas. 1:13).

**Illus:** When this author was attending Bible College back in the seventies a certain chapel speaker made some alarming and theologically unfounded statements concerning the nature of Christ. He went on to say in his message that, 'Christ was tempted just like any other man physically and sexually, as well, just as any other man.' Those remarks, later and justifiably, brought upon the speaker the dismay and disapproval of the theology majors who contended that his assertions were in error because Christ possessed a perfect human nature and not one tainted by the fallen nature which Adam acquired and then passed down to his descendants.

**Expos. Notes: 4:3,6** Note the word "if" is used in a Greek grammar construction appearing here which may well be translated "since". Satan no doubt knew who Jesus was. There was no question about that (Summers 109).

## **B. MATTHEW RECORDS THE MANNER IN WHICH JESUS BEGAN HIS EARTHLY MINISTRY (Matt. 4:12-25).**

1. This record discloses the place where Jesus began His ministry and what His message was (Matt. 4:12-17):

“Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the

way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

When Jesus heard that John the Baptist was imprisoned He departed from Nazareth and dwelt in Capernaum. Matthew points out for the seventh time, that Jesus' ministry in Capernaum is a fulfillment of the Scriptures. In Isa. 9:1,2 Jesus is portrayed as a great light shining to people who sat in spiritual darkness. Jesus' message was the same as John the Baptist's message. It called for repentance for the kingdom to be established. The kingdom being at hand meant that it was being offered in the person of the prophesied King. Later, Jesus would pronounce judgment on this city because they rejected the time of God's visitation and rejected their Messiah.

2. This record discloses how Jesus called His first disciples (Matt. 4:18-22):

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.”

As Jesus walked by the Sea of Galilee at Capernaum He saw two fishermen, Simon and Andrew, who were brothers, and called them to follow Him. These two left their nets and followed Jesus. Then Jesus saw two other brothers, James and John, and called them. These also left their father and followed Jesus. These first four disciples demonstrated repentance in leaving their occupation, their home and their families to follow Jesus.

3. This record details the region and the results of Jesus' initial ministry (Matt. 4:23-25):

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.”

Matthew says Jesus went about all Galilee teaching in the Synagogues and preaching the Gospel of the Kingdom. As He preached Jesus healed all manner of diseases. These miracles authenticated that He was indeed the Christ, the anointed of God and the Messiah. As a result we are told that great multitudes from Galilee, Decapolis, Jerusalem and from Judea followed Him. Notice the fact, that Jesus did what only God can do, should have caused others to believe on Him (Jn. 20:30,31).

## QUESTIONS WE CAN APPLY TO OUR LIVES

- (1) Why was Jesus baptized and how does His example of obedience relate to believers?
- (2) What do Chapter 3 verses 16 and 17 show us about the existence of God?
- (3) What truth about Jesus' person is evidenced in chapter 4 verses 3-11?
- (4) What fact about the devil is revealed in verse 11?
- (5) What did Jesus use to be victorious over the temptations of the devil that we should also use when tempted?
- (6) How does the gospel of the Kingdom, which John the Baptist and Jesus preached, differ from the gospel of grace which is preached today?
- (7) What kind of people did Jesus call to serve Him in the ministry and how does that relate to us?
- (8) What facts can we learn about the manner of baptism from Matt. 3:16 and John 3:23?
- (9) What can we learn about the devil from Matt. 4:6?



## Outline

### IV. THE PRINCIPLES FOR THE PEOPLE OF THE KINGDOM

#### Matthew Chapter 5 - 7

#### A. MATTHEW RECORDED THE THINGS WHICH JESUS SAID SHOULD CHARACTERIZE THE PEOPLE OF THE KINGDOM (Matt. 5:1-16).

1. People of the Kingdom should be characterized by spiritual humility before God (Matt. 5:3-6).
2. People of the kingdom should be characterized by spiritual humility toward others (Matt. 5:7-12).
3. People of the kingdom should be characterized as witnesses with good works (Matt. 5:13-16).

#### B. MATTHEW RECORDED THE THINGS WHICH JESUS SAID SHOULD CONTRAST THE PEOPLE OF THE KINGDOM (Matt. 5:17-48).

1. Jesus said the people of the kingdom should demonstrate a different kind of righteousness than the Scribes and the Pharisees demonstrated (Matt. 5:17-20).
2. Jesus said people of the Kingdom should understand what lies beneath the law concerning murder and avoid its causes (Matt. 5:21-26).
3. Jesus said people of the kingdom should understand what lies beneath the law concerning adultery and avoid its causes (Matt. 5:27-30).
4. Jesus said people of the kingdom should understand what lies beneath the law concerning divorce and avoid its practice (Matt. 5:31,32).
5. Jesus said people of the kingdom should understand what lies beneath the law concerning taking oaths and avoid its practices (Matt. 5:33-37).
6. Jesus said people of the kingdom should understand what lies beneath the law of recompense and avoid its practice (Matt. 5:38-42).
7. Jesus said people of the kingdom should understand what lies beneath the law of love and to practice it (Matt. 5:43-48).

#### C. MATTHEW RECORDED THE THINGS WHICH JESUS SAID SHOULD CONTROL THE PEOPLE OF THE KINGDOM (6:1-7:12).

1. People of the Kingdom should be controlled by a higher motive when it comes to charity (Matt. 6:1-4).
2. People of the kingdom should be controlled by a higher motive when it comes to prayer (Matt. 6:5-15).
3. People of the kingdom should be controlled by a higher motive when it comes to fasting (Matt. 6:16-18).

4. People of the kingdom should be controlled by a higher motive when it comes to money-matters (Matt. 6:19-24).
5. People of the kingdom should be controlled by a higher motive than concern for physical and material needs (Matt. 6:25-34).
6. People of the kingdom should be controlled by a higher motive than hypocritical conduct and judgments (Matt. 7:1-6).
7. People of the kingdom should be controlled by prayerfulness and a proper regard for others (Matt. 7:7-12).

**D. MATTHEW RECORDED THE THINGS WHICH JESUS SAID TO CAUTION PEOPLE CONCERNING THE KINGDOM (Matt. 7:13-29)**

1. Firstly, Jesus spoke of "two ways" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:13,14).
2. Secondly, Jesus spoke of "two kinds of trees" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:15-20).
3. Thirdly, Jesus spoke of "two professions" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:21-23).
4. Fourthly, Jesus spoke of "two builders" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:24-29).

**IV. THE PRINCIPLES FOR THE PEOPLE OF THE KINGDOM  
Matthew Chapter 5 - 7**

**A. MATTHEW RECORDED THE THINGS WHICH JESUS SAID SHOULD CHARACTERIZE THE PEOPLE OF THE KINGDOM (Matt. 5:1-16).**

1. People of the Kingdom should be characterized by spiritual humility before God (Matt. 5:3-6):

“Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.”

- a. Jesus said the poor in spirit were blessed for the kingdom of heaven was theirs (Matt. 5:3).

Those who humbled themselves and acknowledged their unworthiness and helplessness and trusted in the Lord's saving grace were subjects of the kingdom.

- b. Jesus said, secondly, that those who mourned were blessed in that they would be comforted (Matt. 5:4). This no doubt refers to sorrowing over one's own sinful estate

but also to the believer's sorrow over the various sinful situations in this world. One day God will wipe away all tears of believers but the ungodly will experience eternal sorrow.

- c. Jesus said the meek were blessed in that they would inherit the earth (Matt. 5:5). Those who are gentle and mild and suffer the abuse of evil-doers for Jesus' sake will one day inherit the earth or a place in the Millennial kingdom when Christ rules over the whole earth.
- d. Fourthly, Jesus said that those who hungered and thirsted after righteousness were blessed in that they would be filled (Matt. 5:6). Those who sought righteousness over ungodliness would be filled with its rewards and not filled with the corruptions of the ungodly.

2. People of the kingdom should be characterized by spiritual humility toward others (Matt. 5:7-12):

“Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.”

- a. Jesus said those who were merciful would obtain mercy (Matt. 5:7). Those helping others who could not help themselves and showing mercy in various ways would obtain mercy when their works are one day reviewed for the purpose of reward (I Cor. 3:12-15).
- b. Secondly, Jesus said those who were pure in heart would see God (Matt. 5:8). In other words, those who had a clean conscience and unmixed motives in serving the Lord would see the Lord in His kingdom glory.
- c. Thirdly, Jesus said the peace-makers would be blessed in being called the children of God (Matt. 5:9). Unlike the children of the devil, who cause all kinds of sinful strife, those making peace would one day be acknowledged as God's children who evidenced their godliness by their humble endeavors to make peace.
- d. Fourthly, Jesus said those who were persecuted for righteousness sake would be blessed for the Kingdom of heaven would be theirs (Matt. 5:10). In other words, those who suffered in doing righteously because their conduct reprovved the ungodly and brought about their hostility, they would inherit the kingdom of heaven.
- e. Finally, Jesus told His disciples they would be blessed for their association and loyalty to Him because it would mean a greater reward. He reminded them that this is what the prophets had suffered (Matt. 5:11,12).

**Expos. Note: Matt. 5:11:** Notice the change, from the use of the third person "they," to the use of the second person "ye," shows that the instructions which Jesus gave were directed to His disciples in particular. It is evident that many others also heard and were included in much

of what was said (Matt. 7:28-29).

3. People of the kingdom should be characterized as witnesses with good works (Matt. 5:13-16):

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

a. Jesus referred to His disciples as the "salt" of the earth. In this analogy, as salt would season, people of the kingdom should add a special flavor to this world as they live righteously according to the principles laid down for the subjects of the king. In this analogy as salt would preserve and hinder corruption, people of the kingdom should be a deterrent to the evil of this world, rather than conforming to it. And as salt would create thirst, people of the kingdom should cause others to thirst for the righteousness of God displayed in their lives. Finally, as salt was useless when it has lost its flavor, so would people of the kingdom be if they failed to be characterized in this way, their testimony would be useless.

b. Jesus also referred to His disciples as the "light" of the world. In this analogy those demonstrating the principles of those in the kingdom would be like a city set on a hill. Their righteousness would certainly be seen in a sin-darkened world (Matt. 5:14). And just as the light of a lamp was not to be hidden, those of the kingdom were to be a witness to others through a life of good works (Matt. 5:15,16):

“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

**B. MATTHEW RECORDED THE THINGS WHICH JESUS SAID SHOULD CONTRAST THE PEOPLE OF THE KINGDOM (Matt. 5:17-48).**

1. Jesus said the people of the kingdom should demonstrate a different kind of righteousness than the Scribes and the Pharisees demonstrated (Matt. 5:17-20):

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

The Scribes and Pharisees sought to fulfill the law of Moses as a means of acquiring righteousness. Rather than seeing themselves sinners condemned by the law,

they went about hypocritically displaying an outward righteousness with no real changes in their hearts. Note both the purpose and the inability of the law (Gal. 3:19-22; 2:16, 21; Rom. 9:30-32). Jesus said He had not come to destroy the law but to fulfill it. This He did at the cross which ended the dispensation of the law (Gal. 3:10-13; Rom. 10:1-5; Phil. 3:9).

2. Jesus said people of the Kingdom should understand what lies beneath the law concerning murder and avoid its causes (Matt. 5:21-26):

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

**Expos. Notes: Matt. 5:21, 27,31, 33, 38,43: \_\_\_\_\_**

In these verses Jesus used the phrase, "ye have heard that it was said by them of old..." Each of these phrases introduces a particular law and how it was interpreted by the Rabbis. Notice while these interpretations dealt with certain acts, Jesus showed that God's laws also dealt with the thoughts and intents or motives of the heart as well.

- a. Notice that Jesus begins here with the first of six laws and points out that people of His kingdom should understand that there is a source that leads to sinful conduct.
  - b. Jesus pointed out beneath the act of murder were three forms of unrighteous anger (Matt. 5:21,22). First, for being angry with one's brother without cause one was in danger of judgment or could be taken to court. Secondly, for insulting one's brother by calling him raca (empty one) put one in danger of the council or trial before the Sanhedrin, the highest Jewish court. Thirdly, for calling one's brother a fool one was in danger of hell fire. Jesus was pointing out that unrighteous anger contains the seeds of murder.
  - c. To avoid the risk of where unrighteous anger could lead, Jesus pointed out if one had wronged his brother he was to admit the guilt then go and be reconciled with his brother (Matt. 5:23,24). If one who was guilty of unrighteous anger, and yet remained unrepentant, he could be brought into judgment which could lead to prison and the fullest recompense.
3. Jesus said people of the kingdom should understand what lies beneath the law concerning adultery and avoid its causes (Matt. 5:27-30):

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not

*that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.”

Underneath the act of adultery was sinful and impure desires. The law condemned adultery (Ex. 20:14; Dt. 5:1;8). But while the law condemned the act, Jesus condemned the desire that leads to the act. It wasn't enough to abstain from the act, a man needed to abstain from the desire which leads to the act. To do this, one needs to maintain a pure thought life which demands strict self-discipline. The Rabbis had taught that it was the eye which led a person to commit adultery. Jesus was pointing out that it was the problem of the heart that led to adultery and showed how illogical their interpretation was by carrying their view to its logical conclusion.

4. Jesus said people of the kingdom should understand what lies beneath the law concerning divorce and avoid its practice (Matt. 5:31,32):

“ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”

The law said a man could put away his wife by giving a bill of divorcement (Dt. 24:1-4). This was never God's intention but He had permitted it because of possible abuse for the wives held in disfavor by their husbands (Mal. 2:16; Matt. 19:4-6; Dt. 24:1-4 cp Matt. 19:7,8). Jesus said if a man put away his wife, unless she had committed fornication, and he married another then he had committed adultery. He said the one marrying the wife that was put away, without just cause, was committing adultery also. This is no doubt stated because in God's sight the two would still be considered married, since there was no just cause for divorcement.

3. Jesus said people of the kingdom should understand what lies beneath the law concerning taking oaths and avoid its practices (Matt. 5:33-37):

“Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

The law of Moses prohibited God's people from swearing falsely by using God's name (Lev. 19:12; Num. 30:2; Dt. 23:21). By using God's name in an oath meant to call God as one's witness. To avoid the vain and sinful use of God's name the Jews substituted God's name with names like heaven, earth, Jerusalem or even their own head. According to the interpretations of the Jewish Rabbis, if God's name was not used in an oath, it was not swearing. Jesus pointed out that even though God's name was substituted for other things it was still swearing because those names still involved God and His works. To swear than by heaven was to swear by God's throne. To swear by earth was to swear by God's footstool. To swear by Jerusalem was to swear by the place where God had put His name and finally, to swear by one's own head was to swear by God because we are part of His creation. Jesus said people of His kingdom should not swear at all but

their word should be sufficient otherwise it would lead to sin.

6. Jesus said people of the kingdom should understand what lies beneath the law of recompense and avoid its practice (Matt. 5:38-42):

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”

The law said a person could recompense evil with evil (Ex. 21:22-26; Lev. 24:17-20; Dt. 19:18-21). Jesus taught that people in the kingdom were not to seek revenge but to be non-resistant and leave the matters of justice and punishment to God (Heb. 10:30). To illustrate this truth Jesus used four examples. In order for a person to live this kind of self-sacrificing life he has to no doubt be controlled by the Holy Spirit.

7. Jesus said people of the kingdom should understand what lies beneath the law of love and to practice it (Matt. 5:43-48):

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

According to the law one was to love his neighbor and hate his enemy (Lev. 19:18; Dt. 23:3-6; 7:2). This apparently referred to righteous hostility against those who were against God's people (Psa. 139: 21,22). Jesus taught that the people of His kingdom should love their enemies. He said there was no reward for those who loved like others in the world. Loving one's enemies was the way to show others that one is a child of God. To be perfect does not mean flawlessness, it means spiritual maturity as evidenced in loving like God loves unconditionally and without partiality.

**Expos. Note: Matt. 5:48:** Note the word "perfect" used here does not imply flawlessness or the absence of imperfections, it has to do with full development or growth meaning spiritual maturity (Zodhiates 5046). To believe that a Christian can attain sinless perfection in this life is unscriptural (I Pet. 1:15,16; I Jn. 1:8-10).

### C. MATTHEW RECORDED THE THINGS WHICH JESUS SAID SHOULD CONTROL THE PEOPLE OF THE KINGDOM (6:1-7:12).

1. People of the Kingdom should be controlled by a higher motive when it comes to charity (Matt. 6:1-4):

“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

Here Jesus taught that His subjects in the kingdom should not be hypocritical in their giving to be seen of men. Deeds, such as alms giving, should be done for the Father's approval and not for men. Those who gave to be seen of men have their reward Jesus said, meaning the praise of men in this life. The believer's giving should be spontaneous and for the Father's glory not ours.

2. People of the kingdom should be controlled by a higher motive when it comes to prayer (Matt. 6:5-15):

“And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

- a. Unlike the hypocritical Pharisees, Jesus said His subjects were not to pray to be seen of men. Those praying to be seen of men had their reward which was the praise of men. Jesus taught that prayer should express genuine expressions of the heart to the Father and not be filled with vain or repetitious phrases to impress one's hearers (Matt. 6:5-8).
- b. Jesus then gave His disciples a model prayer or an example on how to pray. This prayer was not to be uttered by others in its exact words. Note Matt. 6:7. They were to pray to the Father in a worshipful manner ascribing praise and honor to Him (Matt. 6:9).

They were to pray for God's kingdom to come or be established on the earth (Matt. 6:10). After putting God's interests first they were to present their own needs for things such as food and forgiveness of their sins that would break fellowship with God (Matt. 6:11,12). They were to pray for God's protection and preservation concerning temptation and sin (Matt. 6:13). Note that verses 14 and 15 are not part of the prayer but Jesus pointed out that forgiveness for one's day by day sins was conditional or predicated upon one's forgiveness of others. If believers expect God to freely forgive them of their wrong-doing then they must also forgive those who have wronged them. This means those unwilling to forgive others cannot maintain fellowship with God.



**Expos. Note: Matt. 6:9-13:** Here the Lord Jesus gave His disciples a pattern for prayer.

This prayer has been called the Lord's prayer but the Lord never prayed it. The Lord's prayer is cited in John 17. This pattern which Jesus gave here has been taken as a prayer to be uttered at particular times or on particular occasions. However, to use this prayer in such a manner is to negate the Lord's teachings in the preceding verses (Matt. 6:7,8) and to miss the context and meaning for which Jesus gave it as well. Note, although the last sentence of this model prayer has been omitted from most modern translations, it does appear in the majority of manuscripts.

3. People of the kingdom should be controlled by a higher motive when it comes to fasting (Matt. 6:16-18):

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

Unlike the hypocrites who fasted to be seen of men, Jesus taught His disciples and subjects of the kingdom that fasting should be a matter between a person and God. Those fasting to be seen of men had their reward but those fasting secretly would be rewarded openly by the Father.

4. People of the kingdom should be controlled by a higher motive when it comes to money-matters (Matt. 6:19-24):

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

- a. First, Jesus taught why it was a waste of time to lay up treasures and live one's life for material things. There was no security in things that could be destroyed by natural elements or stolen away by others. To lay up treasures in heaven was an investment not subject to loss (Matt. 6:19,20).
- b. Secondly, Jesus taught that the place where one put his treasures would determine where one's heart or interest lay (Matt.6:21). If he laid up treasures in heaven it would indicate his heart or interest was on the spiritual things of God. If he laid up treasures on the earth it would indicate his interest was on material things of this world.
- c. Thirdly, Jesus taught the importance of a proper perception in regard to material things (Matt. 6:22,23). To do this He used the analogy of a person's eyes. If a person's eye was healthy it let in light and he could see properly. If his eye

was defective there was darkness and inability to see things properly. The point is many were, and still are, blinded by the things of this world so that they do not see the real value of laying up treasures in heaven.

**Expos. Note: Matt. 6:23** The Kingdom of God here has reference to God's spiritual and universal kingdom which includes all those saved and brought under the rule of God and into a relationship with Him. This also includes all those who have received salvation through the new birth by faith in Christ (Jn. 3:5-7).

It should be noted however, that the kingdom of heaven which had "drawn near" was the promised Messianic and Davidic kingdom and the sermon on the mount was a discourse on the rules of that kingdom. The sermon then was a treatise on repentance and a constitution for those who would come into that kingdom. In one sense believers who make up the church today may apply these rules in their lives ( II Tim. 3:16,17) set forth in this sermon, having come under the rule of God, but the primary interpretation of the sermon on the mount is truth for those to whom the Davidic millennial, Messianic kingdom was offered and that refers to Israel.

**App:** Great care should be taken not to interpret the sermon on the mount as given to the church nor should it be ascribed as a means of obtaining salvation or as a means of keeping salvation. Matthew's gospel is in theological order: He first presents the King, the prerequisite for the kingdom to be established is preached, the offer of the kingdom is made to Israel, and the code for kingdom citizens is given to Israel in the sermon on the mount.

- d. Finally, Jesus taught a lesson on priority and precedence in regard to material things (Matt. 6:24). A person could not live for God and live for material things. Jesus used an analogy of a servant trying to serve two masters. So then a choice has to be made.
5. People of the kingdom should be controlled by a higher motive than concern for physical and material needs (Matt. 6:25-34):

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.”

Here Jesus used two examples of God's provision to show that God's people can

rely upon Him to meet their needs. First, if God cares for the fowls of the air, He will surely care for His people (Matt. 6:25,26). Secondly, if God cares for the lilies of the field, He will certainly provide for His people who love Him and serve Him (Matt. 6:28-30). Jesus said concern for the physical and material needs is what the unconverted Gentiles sought after (Matt. 6:32). In contrast to this mundane motive, Jesus exhorted His people to put the things of God first in their lives and that would ensure them of God meeting their physical and material needs (Matt. 6:33). Finally, Jesus exhorted His people not to be anxious for the things of tomorrow because each day will have enough things to care about (Matt. 6:34)

6. People of the kingdom should be controlled by a higher motive than hypocritical conduct and judgments (Matt. 7:1-6):

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

**Expos. Note: Matt. 7:11:** This verse has been taken to mean that Christians are not to make any kind of judgments concerning others. That is certainly a misinterpretation of this text. Exegetically, the word “judge” is a present imperative that is negated with the particle (ma) and means to “stop an action” that was already occurring. That was the thing that some were doing and Jesus was speaking to correct that kind of conduct. William Mc Donald has listed several instances, On the contrary, to show that Jesus was not condemning all forms of judgments:

1. When disputes arise between believers, they should be settled in the church before members who can decide the matter (I Cor. 6:1-8).
2. The local church is to judge serious sins of its members and take appropriate action (Matt. 18:7; I Cor. 5:9-13).
3. Believers are to judge the doctrinal teaching of teachers and preachers by the Word of God (Matt. 7:15-20; I Cor. 14:29; I Jn. 4:1).
4. Christians have to discern if others are believers in order to obey Paul's command  
in 2 Corinthians 6:14.
5. We have to discern which people are unruly, fainthearted, weak, etc., and treat them according to the Bible (e.g., I Thess. 5:14)" (1227,1228).

Jesus taught His people that judging others of things, when their own lives were not right, was hypocrisy. He pointed out how the law of sowing and reaping applied to the matter of judging others and He used an analogy of a board or beam compared to a mote or splinter to teach them the need to live honestly and sincerely before others.

Matt. 7:6 shows us that certain judgments are needful as in the case of people who show contempt toward the Gospel and the things of the Lord.

7. People of the kingdom should be controlled by prayerfulness and a proper regard for others (Matt. 7:7-12):

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”

Jesus taught His people to be people of prayer and encouraged them to pray using the example or analogy of how an earthly father would give to his children. If an earthly father knows how to give good gifts to his children how much more does the heavenly Father. Then Jesus exhorted His followers to treat others as they, themselves, would like to be treated. To do this was the essence of what the law and the prophets taught - to love God and then to love their neighbor as themselves.

#### **D. MATTHEW RECORDED THE THINGS WHICH JESUS SAID TO CAUTION PEOPLE CONCERNING THE KINGDOM (Matt. 7:13-29)**

1. Firstly, Jesus spoke of "two ways" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:13,14):

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

Here Jesus likened entrance into the kingdom as going through a narrow gate. The entrance to destruction was through a wide gate. Those going through the narrow gate would be few while those going through the wide gate would be many. This points out that most people will not enter the kingdom and this truth is substantiated in numerous passages which reveal two truths. First, the way to heaven is only in Jesus Christ (Jn. 14:6) and secondly, salvation is only in a right relationship with Him (Acts 4:12; Jn. 3:36; 6:40).

2. Secondly, Jesus spoke of "two kinds of trees" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:15-20):

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits

ye shall know them.”

Using the analogy of a good tree and a bad tree and their fruits, Jesus taught His disciples how they could discern, between those who were false prophets and those who were genuine. As a tree, which produced no good fruit would be cut down and burned in a fire, so would false prophets who have no relationship with God.

3. Thirdly, Jesus spoke of "two professions" to point out the need for a right relationship with God to enter the kingdom (Matt. 7:21-23):

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

Jesus taught here that there is a difference between religion and a relationship with God. Just because a person professes to know the Lord doesn't mean he knows the Lord. One day when the King returns to establish His kingdom after the tribulation period many will not enter for this very same reason. The proof of one's genuine relationship is seen in his doing the will of God.

4. Fourthly, Jesus spoke of "two builders" to point out the need for a right relationship with God To enter the kingdom (Matt. 7:24-29):

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as *one* having authority, and not as the scribes.”

In this analogy of two builders Jesus once again emphasizes the importance of obedience. The one obeying His sayings would be like a wise man who built his house upon a rock. A wise man is that man who puts his faith in Jesus Christ, who is the Rock, and lives his life for Him. The foolish man refuses to repent and rejects Christ (MacDonald 1216-1230)

Note what effects Jesus' teachings had upon the people when He had finished His sermon on the mount (Matt. 7:28,29). The people were astonished. Christians today who have come under the rule of God should seek to implement these principles which Jesus taught in their lives, not as a means to obtain salvation or to keep salvation, but as a testimony and evidence that they have truly repented and do indeed possess salvation.

## QUESTIONS WE CAN APPLY TO OUR LIVES

1. How can a believer show himself to be salt in this world? Light? (Matt. 5:13,14)
2. Why should a believer learn to control unrighteous anger? (Matt. 5:21,22)
3. According to Matt. 5:27,28 what's wrong with the view "it's" alright to look as long as you don't touch?
4. What lesson do we learn from Matt. 5:38-42?
5. What lessons on prayer can we learn from Matt. 6:5-8?
6. According to Matt. 6:33 what does the Lord promise the one who puts the things of God first in his life?
7. What is the Lord saying in Matt. 7:21,22 that proves that religion is not enough?
8. How do the principles which Jesus laid down for kingdom citizens in Matt. 5-7 apply to the Christian today?
9. What lessons can be learned about self-righteousness and religion from Matt. 5:20?
10. Since the principles which Jesus gave in Matt. 5-7 were not manifested in the lives of the Pharisees and Sadducees what did this evidence?
11. What was Jesus teaching in Matt. 7:15-20 that Christians should be aware of ?

## Outline

### V. THE POWER AND AUTHORITY WHICH THE KING OF ISRAEL DISPLAYED Matthew 8:1 - 9:34

- A. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED WITH SICKNESS AND DISEASE (Matt. 8:1-17).
- B. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY WOULD-BE DISCIPLES (Matt. 8:18-22).
- C. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY NATURAL ELEMENTS (Matt. 8:23-27).
- D. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY THE TWO DEMONIACS OF GADARA (Matt. 8:28-34).
- E. JESUS DISPLAYED HIS POWER AND AUTHORITY AS THE ONE WHO FORGIVES SIN (Matt. 9:1-8).
- F. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE CALLED MATTHEW AS A DISCIPLE (Matt. 9:9).
- G. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY THE PHARISEES (Matt. 9:10-13).
- H. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS QUESTIONED BY THE DISCIPLES OF JOHN THE BAPTIST (Matt. 9:14-17).
- I. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY SOME OTHERS WHO WERE SICK AND BY OTHERS WHO WERE DEMON-POSSESSED (Matt. 9:18-34).

### V. THE POWER AND AUTHORITY WHICH THE KING OF ISRAEL DISPLAYED Matthew 8:1 - 9:34

Matthew records how...

#### A. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED WITH SICKNESS AND DISEASE (Matt. 8:1-17).

1. When Jesus was confronted with leprosy He healed the leper (Matt. 8:1-4):

“When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou

clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”

Matthew states when Jesus had finished His sermon on the mount He came down and was met by a leper who sought to be healed and evidenced his faith in the Lord Jesus. He believed if Jesus willed him to be cured, it would surely come to pass. Then Jesus not only spoke the word, that He was willing for him to be healed, but Jesus also touched the leper and He was immediately healed. Jesus did what others would not do, to touch a leper and run the risk of being infected, and what others could not do, that is to heal his leprosy. Jesus then charged the man, cleansed of leprosy, to tell no one but to show himself to the priest for his pronouncement and offer an offering according to the law of Moses. Note Lev. 14:4-6. In His charge for the man to keep silent it seems that Jesus was acting against the mood of the multitudes to make Him a King, knowing that the Nation was unrepentant and that He would be rejected and crucified before He would be accepted as King and His kingdom established. Note Matt. 9:30; 12:16; 17:9).

2. When Jesus was confronted with the problem of palsy or paralysis He healed the centurion's servant (Matt. 8:5-13):

“And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.”

Matthew says when Jesus had come into Capernaum a centurion besought Him to heal his servant who was sick of the palsy. When Jesus would have gone to him, the centurion objected expressing his own unworthiness but also his faith in the Lord Jesus. The centurion then asked Jesus to just speak the word using His authority as he himself was under authority and only had to speak for his will to be carried out. When Jesus heard his words He used the faith this man demonstrated to point out what was lacking in the Jewish nation and why many Gentiles would enter the kingdom while the unsaved Jews would be consigned to eternal judgment. Jesus then spoke the word and the centurion's servant was healed.

- Expos. Note: Matt. 8:11** Notice some clear things about the Kingdom of heaven from this verse. First, it is evident that the Kingdom will be a “literal” Kingdom and not just a spiritual Kingdom. It will one day be established, although it has presently been postponed. Secondly, it is evident that the church is not the Kingdom being mentioned because when it is established those in it will sit down with Abraham, Isaac and Jacob.



3. When Jesus was confronted with other sicknesses He cured them as well (Matt. 8:14-17):

“And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.”

Matthew states when Jesus came into Peter's house, Peter's mother-in-law lay sick with a fever, but Jesus touched her and healed her. Notice when Jesus healed someone it was instantaneous and complete, so that Peter's mother-in-law was able to get up immediately and serve. Later that same evening many who were sick or demon-possessed came to Jesus and He healed them. Notice, once again, Matthew points out that Jesus, healing the sick was the fulfillment of Scriptures.

**Expos. Note: Matt. 8:14:** This verse refutes the religious claims of Roman Catholicism that Peter was celibate and set an example for all the popes who followed him. Such teachings are doctrines of demons according to the Scriptures (I Tim. 4:1-3).

**Matt. 8:17:** It should be noted that certain Charismatic groups teach that there was physical healing in the atoning work of Christ on the cross. As a result, many are led to believe they can claim their healing of all manner of physical diseases by faith in that atoning work. Two things are decided wrong about such a view. First of all, Christ didn't die for our diseases although many are, indeed, the result of sin, He died for our sins (I Cor. 15:3; Heb. 9:28; I Pet. 2:24; 3:18). Secondly, the Scriptures teach that Christ fulfilled the Scriptures of Isaiah, the prophet, during His healing ministry. It was then, as He went about healing the sick, that He bore men's physical diseases not when He died on the cross.

**B. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY WOULD-BE DISCIPLES (Matt. 8:18-22):**

“Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.”

Matthew records that Jesus decided to cross over to the other side. This would mean departing from Capernaum across the Sea of Galilee to Gadara. Before Jesus could depart, He was met by a Scribe and another follower who seemingly were willing to put everything aside to follow Him. Jesus then mentioned the cost of discipleship and the challenge to put Him before everything else. Since no mention is made of their responses it is assumed that they refused to follow Jesus when they weighed the cost and challenge of discipleship. Jesus displayed His authority when He challenged these would-be disciples to put Himself before all other persons and all other pursuits.

**Expos. Note: Matt. 8:20:** Here Jesus refers to Himself as the Son of Man. His divine name is Son of God and His Jewish name is Son of David (Unger’s Bible Dictionary 1038). As Son

of Man, Jesus identifies Himself as the Messiah who has come as a man to redeem His people (Luke 19:10).

**C. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY NATURAL ELEMENTS (Matt. 8:23-27):**

“And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!”

Notice while Jesus and His disciples were crossing the Sea of Galilee there arose a storm which caused the disciples to fear for their lives and to call upon Jesus. When Jesus had rebuked their lack of faith He then rebuked the wind and the sea and the storm subsided. This caused the disciples to marvel. They did not realize the Creator and Sustainer of the universe was with them and that He who spoke everything into existence can order it as well according to His will.

**D. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY THE TWO DEMONIACS OF GADARA (Matt. 8:28-34):**

“And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.”

Matthew records when Jesus had crossed over the Sea of Galilee into the country of the Gadarenes He was confronted by two who were demon-possessed and who also would block His way (Matt. 8:28). From this account it is seen that the demons know who Jesus is, and that they will one day be judged, so they besought Him to let them go into a herd of swine. Jesus cast them out and they entered into the swine and this caused the swine to run off a cliff into the sea and were drowned (Matt. 8:29-32). When the keepers went into the city and told what had happened the whole city came out and besought Jesus to leave their country (Matt. 8:33,34). What a sad commentary that they cared more for swine than the Son of God. There was no concern or gratitude for the demoniacs being healed. They valued material things more than the welfare of men.

**E. JESUS DISPLAYED HIS POWER AND AUTHORITY AS THE ONE WHO FORGIVES SIN**

**(Matt. 9:1-8):**

“And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This *man* blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.”

man After being rejected in the country of the Gadarenes Jesus sailed back to His own city of Capernaum. Then a paralytic man was brought to Him. When Jesus saw the faith of those who had brought the man, He pronounced that his sins were forgiven (Matt. 9:1,2). Two things should be noted here. First, those who had brought the paralytic demonstrated their faith in removing the roof tiles and lowering the man before Jesus (Matt. 2:3-5; Luke 5:18-20). Secondly, it seems from Jesus' pronouncement that this man's sickness was somehow related to some former sins. The Scriptures teach that sin oftentimes does, in deed, lead to sicknesses (Gal. 6:8; I Cor. 11:30). When Jesus pronounced that the man's sins were forgiven some of the Scribes charged Him with blasphemy. To their charge Jesus asked them a question. It was obvious that anyone could say that someone's sins were forgiven because there was no proof to substantiate such a pronouncement. Then, Jesus told the man to "arise, and take up his bed..." that they might know that He, the Son of man, had power (authority) to forgive sins. This caused the multitudes to marvel and glorify God (Matt. 9:3-8).

**F. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE CALLED MATTHEW AS A DISCIPLE (Matt. 9:9):**

“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.”

The Scriptures teach when Jesus left the house where He forgave the man's sins and healed him, He then passed by a tax collector's office and called Matthew (Levi, Mk 2:14) to follow Him. Since tax collectors were hated by the Jews because they served the interests of the Roman government and oftentimes dealt dishonestly in taxing the people, choosing him as a disciple was sure to meet with opposition by the Jewish leaders. In calling Matthew, Jesus would show the leaders of Israel, as well as all mankind, several very important lessons. First, it would reveal His purpose for coming into this world (Matt. 9:12; Lk. 19:10). Secondly, by choosing Matthew it would show that anyone could be saved and go on to serve the Lord. Matthew was later chosen to serve as one of the twelve and chosen to write the gospel account which bears his name (Matt. 10:3).

**G. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY THE PHARISEES (Matt. 9:10-13):**

“And it came to pass, as Jesus sat at meat in the house, behold, many publicans and

sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

After Matthew's call, when Jesus sat eating in Matthew's house, many tax collectors and sinners gathered and ate with Him (Matt. 9:10). This led the Pharisees to question Jesus' disciples and the Lord Jesus answered them with a parable to point out the need for them to see their own sinful condition (Matt. 9:11,12). Jesus then challenged them to find out the meaning of what was stated in Hosea 6:6 and stated why He Himself had come (Matt. 9:13). The religious Pharisees kept the letter of the law but they had no mercy or compassion for sinners. They gathered only with self-righteous people like themselves.

#### **H. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS QUESTIONED BY THE DISCIPLES OF JOHN THE BAPTIST (Matt. 9:14-17):**

“Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.”

When Jesus had answered the Pharisees some of John the Baptist's disciples came to Him and asked a question concerning fasting. Why didn't Jesus' disciples fast? Jesus answered them with an illustration of a bridegroom (Matt. 9:14-15). He was the Bridegroom and His disciples were the wedding guests. There was no need for them to fast or mourn while He was with them, but there would be a time for that when He would be taken from them, no doubt meaning at His death, burial and then at His ascension.

The question asked by John's disciples led the Lord Jesus to use two analogies to show that the dispensation of the law was coming to an end and the dispensation of grace was beginning (Matt. 9:16,17). A new cloth on an old garment illustrates that law and grace cannot be mixed. New wine in old wineskins illustrates that the blessings of grace could not be contained in the rituals of the law (The King James Study Bible 1430).

#### **I. JESUS DISPLAYED HIS POWER AND AUTHORITY WHEN HE WAS CONFRONTED BY SOME OTHERS WHO WERE SICK AND BY OTHERS WHO WERE DEMON-POSSESSED (Matt. 9:18-34):**

“While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples. And, behold, a woman, which was diseased with an issue of

blood twelve years, came behind *him*, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land. And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. But they, when they were departed, spread abroad his fame in all that country. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils."

This display of power and authority included the healing of the synagogue ruler's daughter, the woman with the issue of blood, the two blind men given sight, and casting out a demon from a dumb man who could not speak. Notice while the multitudes marveled at the mighty power of the Lord Jesus, the unrepentant Pharisees charged that Jesus had cast out the demon by the prince of the demons or Satan (Matt. 9:34).(MacDonald 1231-1237).

### **QUESTIONS WE CAN APPLY TO OUR LIVES**

1. What two things can we learn from Matt. 8:3 about the Lord's healing?
2. How is Matt. 8:17 misapplied by Charismatic groups of our day?
3. What does Matt. 8:22 mean and what spiritual principle can we apply from this?
4. What lesson can we learn from Matt. 8:24-26 about dealing with the storms in our lives?
5. What does Matt. 8:11,12 teach about the need to have more than mere religion?
6. What was the Lord Jesus teaching in the two analogies of Matt. 9:16,17?
7. What do all the miraculous healings done by the Lord Jesus in this chapter prove?

## Outline

### **VI. THE PROGRAM OF THE KING AND THE PROCLAMATION OF THE KINGDOM TO ISRAEL (Matt. 9:35 - 11:30)**

- A. FIRSTLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS WENT ABOUT ON A PERSONAL PREACHING AND HEALING MINISTRY (Matt. 9:35).**
- B. SECONDLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS CALLED UPON HIS DISCIPLES TO PRAY FOR LABORERS (Matt. 9:36-38).**
- C. THIRDLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS CALLED TWELVE APOSTLES AND SENT THEM TO PREACH THE GOSPEL OF THE KINGDOM TO THE JEWS (Matt. 10:1-42).**
  - 1. Notice to do this work these apostles were given certain powers (Matt. 10:1).
  - 2. These apostles were named and given specific instructions to follow (Matt. 10:2-15).
  - 3. Before going to do this work, the apostles were warned about certain dangers they would face and trials they would have to endure (Matt. 10:16-23).
  - 4. Before going to do this work the apostles were challenged concerning the cost and the compensations of being a disciple for the Lord (Matt. 10:24-42).
- D. FOURTHLY, AS JESUS CARRIED OUT HIS PROGRAM WITH ISRAEL HE SENT WORD TO ENCOURAGE JOHN THE BAPTIST AND THEN BEGAN TO DENOUNCE THE JEWS FOR THEIR INDIFFERENCE (Matt. 11:1-27).**
  - 1. Jesus' word of encouragement for John came as a result of John's question which indicated his doubt (Matt. 11:1-6).
  - 2. Jesus' words of eulogy for John were then addressed to the multitude (Matt. 11:7-15).
  - 3. Jesus' words of denunciation were then given to Israel for their indifference and rejection (Matt. 11:16-24).
  - 4. Jesus' words to the Father followed His denunciation of Israel and He then began to proclaim a different message (Matt. 11:28-30).

## VI. THE PROGRAM OF THE KING AND THE PROCLAMATION OF THE KINGDOM TO ISRAEL (Matt. 9:35 - 11:30)

### A. FIRSTLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS WENT ABOUT ON A PERSONAL PREACHING AND HEALING MINISTRY (Matt. 9:35):

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” Notice this ministry which the Lord Jesus conducted was directed to the Jews. He went into their synagogues and preached the kingdom gospel to them which was an offer to establish the Kingdom if they would repent. We are told as He preached and taught He also healed all manner of sickness and disease. These miracles which He performed authenticated Him to be the Son of God with power and Israel's Messiah.

**Expos. Note: Matt. 9:35:** It should be noted that the Gospel of the Kingdom which Jesus preached was the same message that John the Baptist had preached (Matt. 3:3). It was also the same message that the twelve apostles were sent out to preach (Matt. 10:7; Mk. 6:7,12). Moreover, this message was directed to the nation of Israel only and has no relationship to the church today. This same message will one day be preached to Israel again during the Tribulation Period before the Kingdom of heaven is actually established by the coming Messiah (Matt. 24:9-14).

### B. SECONDLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS CALLED UPON HIS DISCIPLES TO PRAY FOR LABORERS (Matt. 9:36-38):

“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

This challenge came as a result of Jesus seeing the multitudes and being moved with compassion because there were so many who were like sheep with no shepherd to lead them and to care for them. Someone has well-said, "Don't pray for the Lord to send workers unless you are willing to be one." This was certainly true in the case of the disciples, because right after this challenge for the disciples to pray, the Lord Jesus went about to call certain ones of them to be workers in His fields and program (Matt. 10:1).

### C. THIRDLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS CALLED TWELVE APOSTLES AND SENT THEM TO PREACH THE GOSPEL OF THE KINGDOM TO THE JEWS (Matt. 10:1-42).

1. Notice to do this work these apostles were given certain powers (Matt. 10:1):

“And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

Jesus gave these apostles power over demonic spirits to cast them out and power to heal all manner of sicknesses and diseases.

2. These apostles were named and given specific instructions to follow (Matt. 10:2-15):

“Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.”

a. First, they were instructed where to go (Matt. 10:5,6).

They were not to go to the Gentiles or the Samaritans but only to the house of Israel or the Jews.

b. Secondly, the apostles were instructed in what to preach (Matt. 10:7).

They were to preach the gospel of the Kingdom that it was at hand. This was the same message Jesus was preaching to the Jews and it included repentance. Note Mark's account (Mark 6:7,12).

c. Thirdly, the apostles were instructed concerning what to do (Matt. 10:8-15).

They were to use the power given to them to heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:8). This miraculous power was to authenticate them as being sent by the Lord.

They were not to take any provisions for themselves. Jesus said, "the workman is worthy of his food." (Matt. 10:10). This principle of providing for the Lord's servants in the Lord's work is herein substantiated and was preached by the apostle Paul as well (I Cor. 9:7-14).

The apostles were to enter in and abide with those who would receive them and pronounce their blessing upon those of that household (Matt. 10:11-13). They were to shake off the dust from their shoes as a sign of judgment to those households who would not receive them (Matt. 10:14,15). Note Matt. 10:40; 25:45 in connection with this.

3. Before going to do this work, the apostles were warned about certain dangers they would face and trials they would have to endure (Matt. 10:16-23):



“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name’s sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

They would be delivered up to councils, scourged, and hated for Jesus' name sake. These words of warning to the apostles were no doubt applicable for what they would experience on their mission to Israel but they are also to be understood in a prophetic sense concerning how the Jewish believers will be treated during the Tribulation Period when the Kingdom gospel will once again be preached (Matt. 24:9-14).

**Expos. Note: Matt. 10:22,23:**These verses look prophetically to the time of the Great Tribulation when Jewish believers will be persecuted for preaching the Gospel of the Kingdom right before Jesus comes at the Second Coming to establish the Kingdom (Matt. 24:9-14).

4. Before going to do this work the apostles were challenged concerning the cost and the compensations of being a disciple for the Lord (Matt. 10:24-42).
  - a. Jesus spoke about the cost of discipleship (Matt. 10:24-39):

“The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

Jesus said if some had opposed Him, then His disciples would be opposed

(Matt. 10:24,25). Jesus encouraged them to be steadfast and unafraid (Matt. 10:26-28). He encouraged them concerning the Father's protection (Matt. 10:29-31). He exhorted them about being sold out in His service and what results would come out of their ministry (Matt. 10:32-39).

b. Jesus then spoke about the compensations of discipleship (Matt. 10:40-42):

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

Jesus said those who would receive His disciples would be receiving Him and His Father who had sent Him. Just as one who receives an ambassador receives the country who sent him, those receiving Jesus' disciples would be rewarded as those who would receive Him. Notice even though the context here concerns those who receive Jesus' disciples, the principle of being rewarded for blessings extended to God's servants is certainly applicable and so is the principle that our labors in the Lord's work will all be rewarded (I Cor. 15:58).

#### **D. FOURTHLY, AS JESUS CARRIED OUT HIS PROGRAM WITH ISRAEL HE SENT WORD TO ENCOURAGE JOHN THE BAPTIST AND THEN BEGAN TO DENOUNCE THE JEWS FOR THEIR INDIFFERENCE (Matt. 11:1-27).**

1. Jesus' word of encouragement for John came as a result of John's question which indicated his doubt (Matt. 11:1-6):

“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.”

Notice when John the Baptist had been put in prison, he sent two of his disciples to ask Jesus if He was the promised one. He, like many of Jesus' disciples, thought that the Kingdom should immediately appear and Israel would be free from all oppression. Jesus sent an answer back to John that the works which He was doing was confirmation for any doubts or questions he might have (Matt. 11:1-6).

3. Jesus' words of eulogy for John were then addressed to the multitude (Matt. 11:7-15):

“And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings’ houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my

messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear.”

Notice in this eulogy of John the Baptist, Jesus identified him as the one who fulfilled the Scriptures as more than a prophet but also the forerunner of the Messiah. Jesus spoke about the greatness of John and also about how the Kingdom which John first announced was being opposed. Just as Elijah was prophesied to come before the Messiah and His Kingdom, Jesus said John was Elijah who would come if they would receive it. However, what He said was not received. Therefore, the Messiah and His Kingdom was not established.

**Expos. Note: Matt. 11:11:** Here Jesus said the least in the Kingdom of heaven is greater than John the Baptist. This certainly does not describe John’s moral character for Jesus said none was greater than John. This must be referring to the position of persons in the Kingdom. John was martyred and the Kingdom postponed so that John had no place in it. One day when it is literally established those in it will have a greater position than John held even though he had been chosen as the forerunner of the Messiah.

**Matt. 11:12,13:** The violence which the Kingdom had suffered since John the Baptist no doubt refers to the opposition by the Pharisees and others against its establishment. Herod had seized and silenced the forerunner of the Messiah and others were against the Lord Jesus and those whom He had sent to preach the gospel of the Kingdom. Despite this fact some had come under its rule by receiving the message of John , the Lord Jesus, and the twelve. compare Luke 16:16.

3. Jesus' words of denunciation were then given to Israel for their indifference and rejection (Matt. 11:16-24):

“But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

a. Jesus began with an analogy of what Israel's indifference to Him and His message was like (Matt. 11:16,17). Israel was like little children to whom other children had piped

but they refused to dance. They were like children to whom other children had acted as mourners but they had not mourned. Just how they had responded in this manner was revealed in how they had rejected John's ministry and message. They had called John the Baptist demon possessed because he was ascetic, as far as, food and drink was concerned. On the other hand, Jesus had come eating and drinking and they called Him a glutton and a winebibber. To these accusations Jesus said, "Wisdom is justified by her children." In other words, despite their slander, He was vindicated by His own works and in the lives of those who followed Him (Matt.11:16-19).

- b. Secondly, Jesus denounced the cities in which He had done so many miraculous works (Matt. 11:20-24):

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

Jesus mentioned Chorazin, Bethsaida, and Capernaum. He said because of their unbelief it would be more tolerable in the day of judgment for the people of Tyre, Sidon, and Sodom than for them. This no doubt refers to those unsaved who will be judged at the Great White Throne Judgment (Rev. 20:11-15). Notice from this passage we may see that the more revelation we receive the more responsible we become. And the more responsibility we have the more accountable we are (Lk 12:48).

- c. We notice after Jesus' denouncement to Israel for their indifference, He prayed and then gave a word concerning Israel's unbelief (Matt. 11:25-27):

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.”

In His prayer Jesus thanked His Father that, while the things of God were hidden to the wise ones of this world, they were revealed unto the babes or His followers, who like babes, believe what they are told (Matt. 11:25,26). Jesus then said that the Father is only known to those whom the Son reveals Him (Matt. 11:27). This verse is not teaching that God just chooses a favored few. The Scriptures teach that the Son chooses to reveal the Father to those who trust Him as Lord and Saviour (Jn. 14:7). To substantiate this fact Jesus followed these words with an open invitation to all men.

4. Jesus' words to the Father followed His denunciation of Israel and He then began to proclaim a different message (Matt. 11:28-30):

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

rest unto your souls. For my yoke *is* easy, and my burden is light.”

Since the Jews had rejected Him as their Messiah, the message of repentance and the offer of the Kingdom, Jesus then turned and proclaimed a message to all meaning those other than the household of Israel (MacDonald 1237-47).

### **QUESTIONS WHICH WE MAY APPLY TO OUR LIVES**

1. How does the gospel which John, the Lord Jesus, and His 12 disciples preached differ from the gospel of the church age?
2. According to Matt. 10:6 to whom does the gospel of the Kingdom apply?
3. What principle may we apply to lives from Matt. 10:8?
4. What principle is there for us to learn in Matt. 10:9,10?
5. What did the Lord Jesus say His disciples could expect as they went out to preach? What may we expect?
6. How does Matt. 10:41,42 apply to our lives?
7. What do verses 20-24 teach us concerning revelation and responsibility?
8. What may we rightly conclude as a result of the new message declared in Matt. 11:28-30?

## Outline

### VII. THE PLACE WHICH ISRAEL GAVE TO THE KING AND THE CONFRONTATIONS THAT FOLLOWED (Matthew 12)

- A. INSTEAD OF RECEIVING JESUS AS THE KING, THE JEWISH LEADERS CONFRONTED HIM OVER HIS DISCIPLES PLUCKING GRAIN ON THE SABBATH (Matt. 12:1-8).
- B. INSTEAD OF RECEIVING JESUS AS THE KING, THE JEWISH LEADERS CONFRONTED HIM OVER HIS HEALING ON THE SABBATH (Matt. 12:9-21)
- C. INSTEAD OF RECEIVING JESUS AS THE KING, THE JEWISH LEADERS BLASPHEMED THE HOLY SPIRIT AND COMMITTED THE UNPARDONABLE SIN (Matt. 12:22-32).
- D. AS A RESULT OF REJECTING HIM AS KING, JESUS CONDEMNED THE HYPOCRISY OF THE JEWISH LEADERS (Matt. 12:33-37).
- E. AT THAT TIME OF REJECTION, JESUS RESPONDED TO A CERTAIN QUESTION ASKED BY THE JEWISH LEADERS (Matt. 12:38-42).
- F. AFTER JESUS WAS REJECTED AS KING, HE SPOKE A PARABLE TO CONDEMN THE SPIRITUAL STATE OF THE JEWISH LEADERS (Matt. 12:43-45).
- G. AFTER JESUS WAS REJECTED AS KING, HE USED AN EARTHLY RELATIONSHIP TO POINT OUT A CHANGE AND A NEW RELATIONSHIP (Matt. 12:46-50).

### VII. THE PLACE WHICH ISRAEL GAVE TO THE KING AND THE CONFRONTATIONS THAT FOLLOWED (Matthew 12)

- A. INSTEAD OF RECEIVING JESUS AS THE KING, THE JEWISH LEADERS CONFRONTED HIM OVER HIS DISCIPLES PLUCKING GRAIN ON THE SABBATH (Matt. 12:1-8):

“At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the

sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.”

Here Matthew records how the Pharisees charged Jesus' disciples with breaking the Sabbath because they plucked grain and ate it on the Sabbath. Jesus responded by reminding them of how David and his followers had eaten the showbread, which according to the law, was only for the priests (I Sam. 21:6). Jesus also mentions how the priests carry on their work for God on the Sabbath, yet they were blameless (Num. 28:9,10). Jesus then rebuked them for condemning the guiltless. The Pharisees put the letter of the law before compassion and failed to see that God's laws were never intended to put a hardship on God's people. Finally, Jesus proclaimed that He was the Lord of the Sabbath. In other words, He, who had instituted the law to begin with, was the one who could rightly interpret the things concerning it (Matt. 12:8).

## **B. INSTEAD OF RECEIVING JESUS AS THE KING, THE JEWISH LEADERS CONFRONTED HIM OVER HIS HEALING ON THE SABBATH (Matt. 12:9-21):**

“And when he was departed thence, he went into their synagogue: And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.”

Matthew says Jesus went from the grain field and entered into the synagogue where there was a man who had a withered hand. The Pharisees, no doubt, thought they could use this man's condition to find fault with the Lord Jesus. So they questioned Jesus about healing this man. The Lord Jesus answered them by asking, if they would help one of their sheep on the Sabbath, if it had fallen into a pit. He declared to them that a man was worth more than a sheep and therefore it was all right to show mercy and to heal at any time. Jesus then commanded the man to stretch out his hand and Jesus healed his hand (Matt. 12:9-13). After this the Pharisees went out and held a council on how they might destroy Jesus (Matt. 12:14). Then Jesus went from there healing others and proclaiming how He would be the One in whom the Gentiles would trust (Matt. 12:15-21).

## **C. INSTEAD OF RECEIVING JESUS AS THE KING, THE JEWISH LEADERS**

**BLASPHEMED THE HOLY SPIRIT AND COMMITTED THE UNPARDONABLE SIN  
(Matt. 12:22-32):**

“Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.”

Matthew records here how that Jesus healed a demon-possessed man who could neither see nor speak. When the people witnessed this miraculous healing they began to acknowledge even more that Jesus was the promised Messiah. But when the Pharisees heard what was said they charged Jesus as being demon-empowered by Beelzebub, another name for the devil. Jesus answered their charge by asking them a question which showed how absurd and self-defeating it would be for Satan to work against himself (Matt. 12:22-26). Then, Jesus asked the Pharisees a second question. If He was casting out demons by the power of Satan, then by what power were some of the Pharisees, known as exorcists, casting them out? In other words, if they were doing the same thing He was doing then they were doing so by the same power. On the other hand, Jesus said if He was casting out demons by the power of the Spirit of God, then the Kingdom of God had come to them (Matt. 12:27,28). Notice how blind the Pharisees were. God's Kingdom had come to them in the person and power of their Messiah and they didn't even recognize it.

**Expos. Note: Matt. 12:31,32:** Many people have been taught by false teachers and led to believe that they may have committed the unpardonable sin. They worry that they have done something for which they cannot be forgiven. Some think because they have rejected the Lord as Saviour, or gotten in some backslidden condition, as a believer, that they have crossed the line and now there is no hope or forgiveness for them, no matter what they might do.

Notice, first of all, that blasphemy against the Holy Spirit is the unpardonable sin of which Jesus spoke. This is what the Pharisees committed when they charged that Jesus had cast out demons by the power of Beelzebub, or calling the Holy Spirit the prince of the demons (Matt. 12:24). In doing so, they were denying that the miraculous works which Jesus had done were done by the power of God.

It should be understood that this sin is not a sin which can be committed in our



day. First of all, Jesus is not bodily present and performing miraculous works which authenticate His ministry and confirm Him to be the Messiah. Secondly, when Jesus said "in this world or in the world to come" the word "world" is "age" and He was speaking of the age of His public ministry and "in the age to come" of the millennial kingdom. Jesus, no doubt, mentioned there would be no forgiveness for them in the coming millennial age, because when He returns and judges the Jews at His Second Coming, those blasphemers of the Holy Spirit would not be raised and would not enter into the Kingdom of heaven, meaning His millennial reign.

A closer look at this sin, which the Pharisees committed, reveals that it involved several steps. First, they had said that Jesus was "beside Himself" or crazy (Mk 3:21). Secondly, they said Jesus was possessed by Beelzebub the prince of the demons and was casting out demons by his power (Mk 3:22). Then, thirdly, they said that Jesus had a "unclean Spirit" (Mk 3:30), calling the Holy Spirit unclean. This was the blasphemy against the Holy Spirit.

Jesus then spoke a parable which illustrated how He Himself was the binder of Satan and not in league with him. After that, Jesus pointed out to the Pharisees that if they were not with Him they were against Him (Matt. 12:29,30).

The Lord Jesus then accused the Pharisees of committing the unpardonable sin. They had charged that He was doing His miraculous works by the power of Satan, in other words, calling the Holy Spirit Beelzebub. As a result, those who would do that during Jesus' public ministry on the earth, or in the millennial age to come, would not be forgiven (Matt. 12:31,32).

#### **D. AS A RESULT OF REJECTING HIM AS KING, JESUS CONDEMNED THE HYPOCRISY OF THE JEWISH LEADERS (Matt. 12:33-37):**

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Here Jesus exposed the inconsistency of the Pharisees by using the analogy of a tree and its fruits. A tree was either good, producing good fruits, or else it was corrupt producing corrupt fruits. A tree is known by its fruits. Jesus Himself had produced good fruits in His ministry. Jesus then addressed the Pharisees as a generation of vipers. Because their hearts were evil, they had attacked Him with venomous words and that revealed that those words had come forth out of the treasuries, or the things stored up, in an evil heart. Finally, Jesus pointed out to them that men are accountable for what they say, and since the words which men say are a reflection of what's in their hearts, they will be either condemned or justified by their words.

**E. AT THAT TIME OF REJECTION, JESUS RESPONDED TO A CERTAIN QUESTION ASKED BY THE JEWISH LEADERS (Matt. 12:38-42):**

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.”

Certain ones of the Scribes and Pharisees asked Jesus to give them a sign. Despite all the miraculous works which Jesus had done, they still wanted Him to do something else to prove that He was Israel's Messiah. Jesus responded that the only sign their evil and adulterous generation would receive was that of the prophet Jonah. He used that to refer to His own, death, burial, and resurrection (Matt. 12:38-40). Then Jesus used two examples to point out the guilt of the leaders of Israel. The people of Nineveh would rise up and condemn them because they repented at Jonah's preaching believing his word. Also, the queen of Sheba would rise up and condemn them for she had come a great distance to hear the wisdom of Solomon. The Pharisees had been privileged to see and hear the words and wisdom of the very Son of God and yet they had rejected Him (Matt. 12:41,42).

**F. AFTER JESUS WAS REJECTED AS KING, HE SPOKE A PARABLE TO CONDEMN THE SPIRITUAL STATE OF THE JEWISH LEADERS (Matt. 12:43-45):**

“ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.”

To show their spiritual state, Jesus spoke of how a demon-possessed man, who housed a demon, would be if he tried to clean up his life. More demons would return and the man's last state would be worse than before. This identified Israel's spiritual state of affairs. Despite all the self-righteous efforts of the Pharisees, that generation was worse than better.

**G. AFTER JESUS WAS REJECTED AS KING, HE USED AN EARTHLY RELATIONSHIP TO POINT OUT A CHANGE AND A NEW RELATIONSHIP (Matt. 12:46-50):**

“While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my

brother, and sister, and mother.”

Here, we are told when Jesus' mother and brethren came desiring to speak with Him, He asked a question that marked the end of His dealings with the lost sheep or the lost of Israel. Mary and her sons represented Jesus' blood relations, but from then on His relationship would be with those who did the Father's will.

### **QUESTIONS WE MAY APPLY TO OUR LIVES**

1. What lessons can we learn from the mistake of the Pharisees in verses 1-12 of this chapter?
2. What did the blasphemy of the Holy spirit involve in verses 24-32?
3. Why is this sin not committable in our day?
4. According to Matt. 12:36,37 why is it important for us to watch what we say?
5. What lesson can we learn from the parable Jesus gave in Matt. 12:43-45?
6. What evidence is there in Matt. 12:46 that Mary was not a perpetual virgin as declared by Roman Catholicism?
7. What evidence is there that Mary held no special privileges in spiritual matters?

## Outline

### **VIII. THE PARABLES DESCRIBING THE PERIOD OF TIME BETWEEN THE KING'S REJECTION AND THE ESTABLISHMENT OF THE KINGDOM (Chapter 13:1-52)**

- A. FIRST, JESUS GAVE A PARABLE OF A SOWER WHICH DESCRIBED A SEED-SOWING PROGRAM DURING THIS PERIOD OF TIME (Matt. 13:1-23).**
1. Notice what an analysis of this parable reveals.
  2. Notice what we can anticipate during the course of this period.
- B. SECONDLY, JESUS GAVE A PARABLE OF WHEAT AND TARES WHICH DESCRIBES THE PROBLEM OF UNBELIEVERS DURING THIS PERIOD OF TIME (Matt. 13:24-30).**
1. Notice what an analysis of this parable reveals.
  2. Notice what we can anticipate during the course of this period.
- C. THIRDLY, JESUS GAVE A PARABLE OF A MUSTARD SEED WHICH DESCRIBES THE GROWTH OF CHRISTIANITY DURING THIS PERIOD OF TIME (Matt. 13:31,32).**
1. Notice what an analysis of this parable reveals.
  2. Notice what we can anticipate during the course of this period.
- D. FOURTHLY, JESUS GAVE A PARABLE OF SOME LEAVEN WHICH DESCRIBES A SYSTEM OF FALSE RELIGION DURING THIS PERIOD OF TIME (Matt. 13:33-35).**
1. Notice what an analysis of this parable reveals.
  2. Notice what we can anticipate during the course of this period.
- E. FIFTHLY, JESUS GAVE A PARABLE OF A BURIED TREASURE WHICH DESCRIBES THE JEWS DURING THIS PERIOD OF TIME (Matt. 13:44).**
1. Notice what an analysis of this parable reveals.
  2. Notice what we can anticipate during the course of this period.
- F. SIXTH, JESUS GAVE A PARABLE OF A PEARL WHICH DESCRIBES THE CHURCH DURING THIS PERIOD OF TIME (Matt. 13:45,46).**
1. Notice what an analysis of this parable reveals.
  2. Notice what we can anticipate during the course of this period.

**G. SEVENTH, JESUS GAVE A PARABLE OF A DRAGNET WHICH DESCRIBES THE JUDGMENT AT THE CLOSE OF THIS PERIOD OF TIME (Matt. 13:47-50).**

1. Notice what an analysis of this parable reveals.
2. Notice what we can anticipate during the course of this period.

**H. FINALLY, JESUS GAVE A PARABLE OF A HOUSEHOLDER WHICH DESCRIBES THE TREASURES OF TRUTH IN THOSE WHO ARE PROPERLY INSTRUCTED AND UNDERSTAND IT (Matt. 13:51-52).**

1. Notice the question which Jesus asked of His disciples (Matt. 13:51).
2. Jesus then gave a parable of what a person was like who understood these things concerning the Kingdom of God (Matt. 13:52).

**VIII. THE PARABLES DESCRIBING THE PERIOD OF TIME BETWEEN THE KING'S REJECTION AND THE ESTABLISHMENT OF THE KINGDOM (Chapter 13:1-52)**

**A. FIRST, JESUS GAVE A PARABLE OF A SOWER WHICH DESCRIBED A SEED-SOWING PROGRAM DURING THIS PERIOD OF TIME (Matt. 13:1-23):**

“ The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be

converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”

1. Notice what an analysis of this parable reveals.
  - a. The sower here is Christ who began the work and then entrusted it to His servants.
  - b. The seed in this parable is the Word of God (Matt. 13:19; Mark 4:14; Lk. 8:11).
  - c. The field that Christ is referring to is the world - "anyone that heareth" (Matt. 13:19). Note 13:38.
  - d. The different kinds of soil where the seed falls are the different kinds of receptions by those who hear the Word of God. Notice the phrase "he that received the seed." (Matt. 13:19,20,22,23).
  
2. Notice what we can anticipate during the course of this period.
  - a. We can anticipate, first of all, this age to be characterized by a program of seed-sowing which is the Word of God (Mark 4:14).
  - b. The second thing we can anticipate during this time is that it will be marked by opposition from the world (Matt. 13:22); from the flesh (Matt. 13:21); and from the devil (Matt. 13:19; Luke 3:12).
  - c. Thirdly we can expect this age to be characterized by more people hearing the Word and making shallow professions than by those who actually receive it and bear fruit - that is to be saved. Notice only a fourth part falls upon good ground. Since a fourth part is taken away by the devil, this leaves 1/2 on stony ground and among thorns or to be sown among those who make shallow professions and are not saved. From this we can safely conclude that only 1/4 of those who hear and profess to know the Lord actually know Him.
  - d. We can expect this age of seed-sowing then to be characterized by no professions by some (13:19); by shallow professions by others (13:20,22) and by some true professions by others (13:23).
    - (1) Notice some will hear and not understand as in the case of the Jews

who rejected Christ (Matt. 13:13,19). This group of hearers will not believe the Word of God. These will make no profession because they are hard-hearted. Their hearts are like hardened packed down soil by the wayside of a field. Because of their hardened condition the devil will take away the Word so they won't be saved (Luke 8:12). Here we note the opposition by the devil in this present age.

- (2) A second kind of person will hear the Word of God and make a profession which will appear genuine but it will not last (13:20,21). It will appear to be in soil in which seed will grow but he will wither away because he has no root in himself (21). This is a picture of the shallow-hearted hearer who has some sort of emotional experience and runs in the strength of the flesh until its weakness is revealed by tribulation and persecution. Here we note the opposition of the flesh to the Word of God in this present age.
- (3) A third kind of person who will hear the Word of God will also be a shallow-hearted hearer (13:22). This one will be like seed that fell among thorns. He will make a profession and appear also to be growing so as to produce fruit but before long the things of the world will crowd and choke out any apparent life because he has no spiritual life or strength to grow and produce. Here we note the opposition of the world to the Word of God in this present age.
- (4) A fourth kind of hearer will hear the Word of God and make a genuine profession (13:23). He will be like seed that fell in good ground. He will grow and become fruitful which will be the evidence of genuine spiritual life from the incorruptible seed. Notice there are three kinds of fruits produced in a Christian's life. First of all, there is the fruit of converts (Rom. 1:13); secondly, the fruit of Christian character (Ga. 5:22,23); and finally, the fruit of Christian conduct or righteousness (Rom.6:21,22; 15:27,28; Phil. 1:11).

- e. Finally, from this parable we can see and anticipate that this age will be characterized by a decreasing response to the sowing of the seed (Matt. 13:23). In other words, there will be a decrease in the number of folks getting saved and a decrease in their fruitfulness.

**Expos. Note: Matt. 13:11** Notice the Lord Jesus identified the parables of the chapter as "Mysteries of the Kingdom of Heaven." It should be understood what a Bible mystery is. It is not speaking of some truth which believers may not understand, even after searching to find out the meaning, it is simply a truth which was not revealed before hand but is now being revealed.

The parables of this chapter show that there will be a period of time between the sufferings of the King and His glory which will follow (I Pet. 1:10-12). This truth was not revealed to the O.T. prophets but it was revealed to Jesus' disciples and us.

## **B. SECONDLY, JESUS GAVE A PARABLE OF WHEAT AND TARES WHICH DESCRIBES THE PROBLEM OF UNBELIEVERS DURING THIS PERIOD OF TIME (Matt.13:24-30):**

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

1. Notice what an analysis of this parable reveals.
  - a. The sower in this second parable is the Lord Jesus (13:37).
  - b. The field again is the world as in the first parable (13:37).
  - c. The good seed here is different however from that of the sower. In the parable of the sower it was the Word of God, but in this parable the good seed are the children of the Kingdom (38). These are the ones which the Word has produced and are now sown in the world as a testimony and witness. (Note I Peter 1:23).
  - d. The tares of this parable are the children of the wicked one (38). These are not just unbelievers but those who belong to the devil. Examples of these are the religious Pharisees of John 8:38-44 who, despite their religion and morals, had rejected the Lord.
  - e. The enemy that sowed the tares is the devil (39).
  - f. The harvest is the end of the age when Christ comes after the Tribulation Period and the reapers are the angels (39). Note Matt. 24:31; 25:31,34.
  
2. Notice what we can anticipate during the course of this period.
  - a. We can expect, first of all, a counterfeit sowing by the devil in this age of those who profess to be children of the Kingdom (25). These will appear right alongside those whom the Word of God has produced.
  - b. We can expect the devil's powers of deception to be so great that it will be difficult to recognize, in many cases, the children of God from the children of the devil. They will be like tares among the wheat. The tares are darnel or rye grass which grows in wheat fields and the difference is recognized only near harvest time when the grain heads. Not only will the counterfeits profess to be children of the Kingdom, but they themselves will be deceived and think that they are (Matt. 7:21,22,23).
  - c. We can anticipate this age to be characterized by two kinds of seeds being sown which are the true and the false professors which are sown in the field which is the world. So, within Christendom as a whole, there will be a side-by-side



development of that which is good with that which is evil (26). This will be the devil's method in this age to deceive and to hinder the seed-sowing program by sowing counterfeits who will in turn deceive others and lead them astray. Note II Tim. 3:1-5,13; Jude 4.

- d. Because we notice no opposition to the sowing and growth of the tares, we can expect the children of the wicked one to be numerous in this age and therefore those whom they deceive to be many also.
- e. Finally, we can expect the true children of the Kingdom to be raptured when the church is taken out of this world. But the seed-sowing program will continue through the tribulation period as the gospel of the kingdom is preached and there will be wheat sown. Then, at the Second Coming, Christ will separate the wheat from the tares. The tares will be burned (13:30, 40-42) but the wheat will be gathered into His barn which is the Millennial Kingdom which will be established (13:30,43).

**C. THIRDLY, JESUS GAVE A PARABLE OF A MUSTARD SEED WHICH DESCRIBES THE GROWTH OF CHRISTIANITY DURING THIS PERIOD OF TIME (Matt. 13:31,32):**

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

1. Notice what an analysis of this parable reveals.
  - a. The sower in this parable is, no doubt, Christ.
  - b. The field, once again, is no doubt referring to the world (Matt. 13:38).
  - c. The mustard seed here has to be the Kingdom of Heaven or the whole sphere of professing Christendom. The liberals interpret the mustard seed to be the gospel, the plant as the Church, and the birds as all the different people gathered into the Church. This is not tenable for several reasons.
    - (1) First, we see the things in this parable are all symbolic of earthly and Satanic corruption rather than spiritual blessing.
    - (2) Secondly, we see the context of all these parables is teaching how the seed-sowing program will be corrupted during this present age.
  - d. The birds represent those who will be antagonistic to the seed-sowing program from within Christendom.
2. Notice what we can anticipate during the course of this period.
  - a. We can anticipate Christianity, as a whole, to be characterized by an enormous but unnatural growth. The sphere of Christian profession will grow to great proportions like a mustard seed which should have become a shrub but became a

tree instead. The tree, no doubt, is symbolical of an earthly Kingdom as we have pictured in Nebuchadnezzar's vision (Dan. 4:21,22). The greatness of this Kingdom will be worldly and it will be condemned like the church of Pergamos, whose name means "Married," and who held to the doctrine of Balaam (Rev. 2:14). Balaam wasn't successful in cursing Israel, but he enticed the men of Israel to commit fornication with the daughters of Moab. This is what will be characteristic of the church in our day. We can expect it to commit spiritual fornication and to be "of the world" instead of "in it."

- b. We can expect Christianity, in its enlarged proportions, to become inwardly corrupt. The birds which devoured the seed in the first parable represented opposition from without, but here we see the opposition will come from within the ranks of Christian profession. This means we can expect Christianity, as a whole, to be corrupted by liberals and modernists who will be nested in it, but they will really be against the seed-sowing program. Notice how this is so descriptive of our day:
- (1) Organized religion in our day has become a nesting place for those who deny every major doctrine of the Word of God - even the Lord Jesus Himself.
  - (2) Most schools and seminaries have long departed from the fundamentals of the faith and are Amillennial.
  - (3) Christianity today has become worldly and socially accepted and those who contend for the fundamentals of the faith or carry out the seed-sowing or soul-winning programs are mocked and ridiculed.
- c. We who are saved can anticipate the Lord's coming to take us out of this corruption (I Thess. 4:13-18), but organized Christianity will continue in its worldly corruption and be gathered under one head and become a one-world church. Then, this great tree of Christendom, with all its worldliness and corruption, will be cut down by our Lord when He comes at the Second Coming at the end of the Tribulation Period. Compare Rev. 13:11-17; 18:2-8; 17:15-17).

**Expos. Note: Matt.13:32** Note that some have contended that the mustard seed is not the smallest seed as Jesus said. It should be understood that the word "least" (*mikroteros*) is a comparative and not a superlative modifier and therefore means "lesser" not least (Zodhiates 3398). It should be understood also that Jesus was speaking of seeds native that particular area as well.

**D. FOURTHLY, JESUS GAVE A PARABLE OF SOME LEAVEN WHICH DESCRIBES A SYSTEM OF FALSE RELIGION DURING THIS PERIOD OF TIME (Matt. 13:33-35):**

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

1. Notice what an analysis of this parable reveals.

the

- a. The woman here is a system of false religion. This is the symbol used to condemn false teachers in the Church of Thyatira (Rev. 2:20) and that which describes apostate Christendom in the future (Rev. 17:1-8).
- b. The leaven is evil doctrine or evil practice (Ex. 12:15; Lev. 2:11; 6:17; 10:12; Matt. 16:6-12; Mark 8:15; I Cor. 5:6; Gal. 5:9).
  - (1) Notice liberal interpretation views the woman as the Church, the leaven as the gospel and the meal as the world. This is not tenable for several reasons:
    - (a) First of all, the "law of first mention," as well as everywhere else, refers to leaven as that which is evil.
    - (b) Secondly, these parables are picturing opposition to the seed-sowing program. Making the woman the church or the leaven the gospel would be completely out of context here.
    - (c) Thirdly, we know that the gospel is not hidden in this age but rather published.
  - (2) There are 5 different forms of leaven mentioned in the N.T. which prove that leaven is that which corrupts through evil doctrine or practice.
    - (a) First we have the leaven of the Pharisees which is hypocrisy (Lk. 12:1). They had religion but it was outward and sinful rather than inward and pure.
    - (b) Secondly, we have the leaven of the Sadducees (Matt. 16:6-12). These religionists denied the supernatural or the miraculous power of God.
    - (c) Then, there is the leaven of the Herodians (Mk. 12:13-17). This was the evil practices of the political crowd who did what gained them favor with men rather than with God.
    - (d) Fourthly, we have the leaven of carnal practices among believers within the local church (I Cor. 5:6,7). This was to be purged out to prevent the corruption of others.
    - (e) Finally, we have the leaven of legalism (Gal. 5:9). This was an attempt to mix law with grace which would corrupt the gospel message.
- c. The meal in the parable refers to the doctrines concerning the person of Christ which were typified in the meal offering of the O.T. and eaten by the priests (Lev. 2:1,2,3).
  - (1) The three measures of meal were each a third part of an ephah which equaled one ephah and this was the amount offered as a meal offering in the O.T. by Abraham (Gen. 18:6), by Gideon (Judges 6:18,19), and by Hannah (I Sam.1:24). Notice Ezek. 45:24; 46:5,7,11).

- (2) Hiding the leaven in the meal is a symbol of disobeying what the Word of God says (Lev. 2:11). The law of the offerings forbade leaven which is a type of sin, but it prescribed oil to temper or moisten every meal offering which is typical of the Holy spirit (Ezek. 45:11). What this woman or system of false religion introduced was sinful teachings and practices concerning the doctrines of Christ.

2. Notice what we can anticipate during the course of this period.

- a. We can expect a system of false religion to arise within Christendom which will introduce evil teachings and practices, diverse from the doctrines of Christ, and they will corrupt the teachings of Christendom so that it will become apostate as a whole.
- b. We can expect this corruption to work like leaven or yeast permeating all of Christendom so that eventually it will be doctrinally corrupt concerning its teachings about the Lord Jesus Christ. In our present day, there are those within Christendom, who deny every cardinal doctrine of Christ - His virgin birth, His blood atonement, His bodily resurrection, His pre-tribulational rapture, and His pre-millennial return.
- c. We can expect these evil teachings and practices to be hidden as the leaven was in the meal. Most folks don't know what organized religion today has within its ranks. The liberals and their corruptive teachings are seldom exposed for their denials and departures and when they are, folks continue to support them.
- d. We can expect this system of false religion to become one organized and corrupt whole and then it will be judged during the tribulation period (Rev. 17:16,17).

**E. FIFTHLY, JESUS GAVE A PARABLE OF A BURIED TREASURE WHICH DESCRIBES THE JEWS DURING THIS PERIOD OF TIME (Matt. 13:44):**

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

1. Notice what an analysis of this parable reveals.

- a. The man in this parable is, no doubt, the Lord Jesus as in the other parables.
- b. The field once again refers to the world.
- c. The treasure which was found and hidden in the field is apparently Israel or that remnant of Jews which are saved. This is the word God that had used in reference to the Jews (Ex. 19:5; Psa. 135:4).
- d. We notice a different point of view in this parable. Hither-to-fore we have been seeing the human side of things, but here and in the next two parables, we see the divine side. Notice to obtain what is in this parable and the next (45,46) the man

"sold all that He had, and bought it."

2. Notice what we can anticipate during the course of this period.
  - a. We can expect the Jews in this age to be like a treasure hid in a field. The price to buy them was laid down when Christ died, but only a remnant is redeemed today and are a part of the Church (Rom. 11:4,5).
  - b. We can expect the Jews as a whole to be blinded until the fullness of the Gentiles comes in which will be after the Rapture (Rom. 11:25).
  - c. We can expect a remnant of the Jews to turn to Christ during the last half of the tribulation period and the nation will be saved at the Second Coming of Christ when the Deliverer comes out of Zion (Rev. 7:3-8; Rom. 11:26-29; Isa. 66:7-9). Notice the Hebrew expression of Matt. 24:31 is referring to the Jews as a nation (Dt. 30:3,4).

**F. SIXTH, JESUS GAVE A PARABLE OF A PEARL WHICH DESCRIBES THE CHURCH DURING THIS PERIOD OF TIME (Matt. 13:45,46):**

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

1. Notice what an analysis of this parable reveals.
  - a. The merchant man of this parable is none other than the Lord Jesus Himself.
  - b. The pearl of great price here is the Church and the cost of it was the same as that of the Hidden Treasure which represents Israel. It cost the Lord Jesus "all that He had" to redeem those who make up the Church (I Pet. 1:18; Eph. 5:25).
2. Notice what we can anticipate during the course of this period.
  - a. We can expect the church, which was born out of injury like a pearl, to be formed and to grow as a living organism with believers being added to it and becoming a living part of it. Notice this process in Acts 2:41,47; 5:14; 11:24; Eph. 2:21; Col. 2:19.
  - b. We can expect the church to grow until it is taken out of this world. Just like a pearl must be taken out of its place of formation before it can become an object of adornment, so will the church be taken out of this world at the rapture and then be presented to Christ at the marriage of the Lamb, which will take place after the Judgment Seat of Christ (Eph. 5:25,26,27; Rev. 19:7,8).

**G. SEVENTH, JESUS GAVE A PARABLE OF A DRAGNET WHICH DESCRIBES THE JUDGMENT AT THE CLOSE OF THIS PERIOD OF TIME (Matt. 13:47-50):**

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from

among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

1. Notice what an analysis of this parable reveals.
  - a. The net here seems to represent once again the whole sphere of Christendom. It encompasses the wicked and the righteous who will be living when this age comes to a close at the end of the Tribulation Period.
  - b. The catch of every kind no doubt represents all the different individuals who are a part of Christendom but of which not all are righteous.
  - c. The separation of the good from the bad represents the judgment which will come at the end of this age or at the Second Coming of Christ.
2. Notice what we can anticipate during the course of this period.
  - a. We can expect the sphere of Christian profession to be characterized by a mixture of true, as well, as false professors and be mingled with all different kinds of individuals some righteous; some wicked.
  - b. We can expect a judgment upon the Gentile Nations at the Second Coming of Christ which will separate the wicked from among the righteous. This is detailed in Matt. 25:31-46.
  - c. We can anticipate, at that time, those who are unsaved will be cast into hell (Matt. 13:50).  
Then the wheat, which represents the saved Jews, and good catch, which represents the saved Gentiles, will be gathered together in the Kingdom which the Lord will establish when He comes.
  - d. We as Christians, who make up the body of Christ, will be taken out of this net at the rapture (I Thess. 4:13-18) and will not go through the Tribulation Period nor be drawn together as a part of this judgment.

**H. FINALLY, JESUS GAVE A PARABLE OF A HOUSEHOLDER WHICH DESCRIBES THE TREASURES OF TRUTH IN THOSE WHO ARE PROPERLY INSTRUCTED AND UNDER STAND IT (Matt. 13:51-52):**

“Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.”

1. Notice the question which Jesus asked of His disciples (Matt. 13:51).

He asked them if they understood those parables which He had spoken to them. Then the disciples replied yea Lord. So many times people hear the Word of god preached and taught to them but they don't understand it for one reason or another. Sometimes they're unsaved and have no spiritual discernment (I Cor. 2:14). Sometimes

people listen with their ears but don't take things to heart ( James 1:22-25). Then some are so preoccupied with the things of the world that they are not really hearing.

2. Jesus then gave a parable of what a person was like who understood these things concerning the Kingdom of God (Matt. 13:52).

Jesus said they were like a householder who brought old and new things out of His treasury. This is what those properly instructed and understanding the things of the Kingdom of Heaven were like. They hold a storehouse of truth from both the Old Testament and the, now revealed, mysteries of the Kingdom of Heaven (Pentecost 134-149; Ryrie89-92; The King James Study Bible 1439-1443).

### **QUESTIONS WE CAN APPLY TO OUR LIVES**

1. What method does the devil use to oppose the seed-sowing program of the gospel according to Matt. 13:39?
2. What can we expect Christendom to become according to the parable of the mustard seed (Matt. 13:31,32)?
3. What does the parable of the leaven indicate about Christendom (Matt. 13:33)?
4. To whom does the "hidden treasure" refer in Matt. 13:44 and who bought it?
5. To whom does "the pearl of great price" refer and what does this indicate about the church (Matt. 13:45,46)?
6. What does the parable of "the dragnet" indicate about Christendom and when will this time occur (Matt. 13:47-51)?
7. Since the Church will be raptured before the tribulation period and the dragnet refers to judgment at the close of the Tribulation Period to whom do the wheat and tares refer?

## Outline

### **IX. THE PERIOD AFTER THE KING'S MINISTRY WAS REJECTED AND THE EVENTS THAT OCCURRED (Matthew 13:53 - 20:34)**

- A. DURING THE PERIOD AFTER JESUS WAS REJECTED HE VISITED NAZARETH A SECOND AND FINAL TIME (Matt. 13:53-58).**
- B. DURING THE PERIOD AFTER JESUS WAS REJECTED, HEROD MURDERED JOHN THE BAPTIST, NOTWITHSTANDING JESUS CONTINUED TO DO MIRACULOUS WORKS (Matt. 14:1-36).**
- C. DURING THE PERIOD AFTER JESUS WAS REJECTED HE WAS CONFRONTED BY THE PHARISEES OF GENNESARET ( Matt. 15:1-20).**
- D. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED INTO THE BORDERS OF TYRE AND SIDON WHERE HE CONTINUED TO DO MIRACULOUS THINGS (Matt. 15:21-39).**
- E. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED BACK TO A PLACE NEAR THE SEA OF GALILEE (Matt. 15:29-39).**
- F. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED INTO THE BORDERS OF MAGADAN OR MAGDALA (Matt. 15:39).**
- G. MATTHEW RECORDS THAT JESUS THEN LEFT THE PHARISEES AND SADDUCEES OF MAGDALA AND REJOINED HIS DISCIPLES ON THE EAST SIDE OF THE SEA OF GALILEE (Matt. 16:4,5).**
- H. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM CAESAREA, PHILIPPI BACK TO GALILEE (Matt. 17:1-23).**
- I. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM THE MOUNT OF TRANSFIGURATION IN GALILEE BACK TO CAPERNAUM (Matt. 17:24-18:35).**
- J. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM CAPERNAUM TO THE BORDERS OF JUDAEA (Matt. 19:1 - 20:16).**



**K. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM THE BORDERS OF JUDAEA (PEREA) TOWARD JERUSALEM AND CAME TO JERICHO (Matt. 20:17-34).**

**IX. THE PERIOD AFTER THE KING'S MINISTRY WAS REJECTED AND THE EVENTS THAT OCCURRED (Matthew 13:53 - 20:34)**

**A. DURING THE PERIOD AFTER JESUS WAS REJECTED HE VISITED NAZARETH A SECOND AND FINAL TIME (Matt. 13:53-58):**

“And it came to pass, *that* when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.”

1. While He was there, Jesus taught in their synagogue and the people were astonished at His teachings. This led them to question where Jesus had received this wisdom and power for the mighty works He had done. Because of their unbelief they could not see beyond His earthly family association with Joseph and Mary and his brothers and sisters (Matt. 13:54-56).
2. We notice the Jews of Nazareth were offended by Jesus. Their reaction to His ministry was no different than before when He had visited them and rebuked them. They sought the first time to destroy Him (Lk. 4:16-30). This time they were not as violent toward Him but their hearts were filled with unbelief. Because of their unbelief Jesus gave them a certain proverb and principle and just as before He was not able to do might works there (Matt. 13:57,58). In other words, because of their familiarity with Jesus they lacked the faith in Him to see Him for who He really is - the Son of God with power and the Great Physician.

**B. DURING THE PERIOD AFTER JESUS WAS REJECTED, HEROD MURDERED JOHN THE BAPTIST, NOTWITHSTANDING JESUS CONTINUED TO DO MIRACULOUS WORKS (Matt. 14:1-36).**

1. When Herod heard of Jesus' fame among the people he thought Jesus was John the Baptist risen from the dead. His memory of how he had executed John had, no doubt, haunted him (14:1,2):

“At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.”

2. Matthew then gives an account here of an earlier event and how John the Baptist was beheaded by Herod. John had told Herod it was not lawful for him to live with his brother Phillip's wife, named Herodias. Because of what John said, Herod put him in prison and would have killed him but he feared the people who counted John as a prophet. On Herod's birthday Herodias' daughter Salome danced before Herod and pleased him so much that he promised to give her whatever she would ask. Her mother Herodias had instructed her to ask for the head of John the Baptist in a charger or platter. So Herod had John beheaded. Afterwards John's disciples came and buried his body (Matt. 14:3-12). Note because of what happened on Herod's birthday, this is the reason Jehovah Witnesses give for not celebrating the birthdays of their loved ones. We notice that John's disciples also went and told Jesus (Matt. 14:12). This gives us an example of what we are to do when we are comforted with persecutions or problems.

“For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias’ sake, his brother Philip’s wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist’s head in a charger. And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.”

3. When Jesus had heard the news of John's death He retreated out of the city into a private place where multitudes followed Him. Mark records that Jesus taught them there (Mk 6:34) and Matthew states that He healed their sick (Matt. 14:14):

“And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.”

4. Matthew records after a whole day of teaching and healing Jesus' disciples came and told Him to send the multitudes away so they could go into a village and buy food. Jesus responded by telling His disciples to feed the multitude. When the disciple reported that they only had five loaves and two fishes Jesus commanded them to bring them unto Him. Then when He had prayed and blessed them He broke them and gave to His disciples to give to the multitude. As a result 5,000 were fed not counting women and children and 12 full baskets were taken up (Matt.14:20). Note while Matthew doesn't record it, the small amount of food was from a little lad's lunch (Jn. 6:9). From this miraculous event we should well learn the lesson "that little is much when God is in it," and that the Lord is able to multiply what we give to Him in manifold ways.
5. After feeding the five thousand Jesus instructed His disciples to go by boat to the land of Gennesaret while He sent the multitudes away. While Jesus retired to a mountain to pray alone His disciples were in a storm, but Jesus came to them walking on the water. During that experience Peter walked out to meet Jesus but when He had taken his eyes off Jesus he began to sink. Jesus saved him and calmed the storm. This led the disciples to worship the Lord Jesus (Matt. 14:32-33):

“And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. And when they were gone over, they came into the land of Gennesaret.”

6. We are told after Jesus and His disciples came to Gennesaret and the people knew it, they brought many that were diseased and Jesus healed them (Matt. 14:34-36):

“And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.”

### **QUESTIONS WHICH APPLY TO OUR LIVES**

1. What lesson on morality can we learn from Matt. 14:3,4?
2. How does Herodias show evidence that she was an unfit mother from Matt. 14:8?
3. How does Matt. 13:55,56 militate against the teaching of the Roman Catholic Church?
4. What can we learn from the miracle of Jesus feeding the five thousand?
5. What lesson can we learn from Peter's action in Matt. 14:30?
6. What does Matt. 14:24,25 teach us?
7. How does Jesus' reception in Gennesaret differ from His reception at Gadara (Matt. 14:35,36)?

### **C. DURING THE PERIOD AFTER JESUS WAS REJECTED HE WAS CONFRONTED BY THE PHARISEES OF GENNESARET ( Matt. 15:1-20).**

1. This confrontation concerned Jesus' disciples going against Jewish tradition (Matt. 15:1,2):

“Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.”

Apparently the Pharisees of Gennesaret had seen Jesus' disciples eating without first washing their hands. This had, no doubt, led them to try to find fault with Jesus. So they asked why did His disciples transgress what the Jewish elders had taught.

Notice this confrontation was similar to an earlier confrontation in which the Pharisees tried to find fault with Jesus' disciples when they ate grain on the Sabbath day (Matt. 12:1-8).

2. This confrontation gave Jesus an opportunity to expose the hypocrisy of the Pharisees (Matt.15:3-9):

“But he answered and said unto them, Why do ye also transgress the commandment of

God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. *Ye* hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.”

- a. Notice when the Pharisees asked Jesus this question He answered them with a question. This was how Jesus answered His unbelieving critics on other occasions (Matt. 21:24). So Jesus asked the Pharisees why they transgressed the commandment of God (Matt. 15:3).
  - b. To expose the hypocrisy of the Pharisees Jesus pointed out how they had transgressed God's commandment by their traditions. Instead of honoring their mothers and fathers and giving to them when help was needed, the Jews had developed a tradition of giving a gift to the house of God which they called Corban and when it was given it relieved a person of his responsibility to help his parents (Matt. 15:4-6). Notice how Mark records this Jewish tradition and how Jesus condemned it (Mk. 7:1-13). To say this gift is Corban was to say, "I have dedicated what I have as a gift to God so that I can't use it to help my parents." Notice herein we can see how traditional things can become wrong when they conflict with the commandments of God.
  - c. To expose the hypocrisy of the Pharisees, which was to break God's commandments by keeping their traditions, Jesus called them hypocrites and cited what Isaiah said about those of his day who worshipped God with their mouths and traditions but not with their hearts (Matt. 15:7-9).
3. This confrontation gave Jesus an opportunity to teach a spiritual lesson regarding what defiled a man and what didn't (Matt. 15:10-20):

“And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.”

- a. To teach this lesson Jesus called the multitude and told them it wasn't what went into a man's mouth that defiled him but what came out of a man's mouth (Matt. 15:10-11).
- b. At this time the disciples told Jesus that the Pharisees were offended by what He had said. Jesus responded by saying false believers would be rooted up as plants and to let

them alone or pay no attention because they were blind leaders (Matt. 15:12-14). Notice how this describes unsaved church members who get offended by the preaching of God's Word and then use what some preacher may have said to keep them out of church.

- c. We are told then that Peter wanted to know what Jesus meant by this parable of verse eleven. Jesus then explained it. What goes into a man's mouth, such as food and drink is naturally processed through his digestive system and discarded. Those things do not defile a man (Matt. 15:15-17).

Jesus went on then to explain what it is that does defile a man (15:18-20). Jesus pointed out that what man spoke expressed what was in his heart (Lk. 6:45). Thus, what was in a man's heart would be reflected by the things which he spoke. This is what the Pharisees could not see - it was not the outward things that defiled a man and needed to be cleansed, it was his heart that defiled him and needed to be cleansed.

### **QUESTIONS WHICH APPLY TO OUR LIVES**

1. When can traditional practices become wrong?
2. What responsibility do we have to our mothers and fathers according to God's Word?
3. How do people show hypocrisy like that mentioned in Matt. 15:8,9?
4. What does Matt. 15:13 teach us about certain people?
5. What defiles a person before God and how is this expressed and evidenced before men?

#### **D. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED INTO THE BORDERS OF TYRE AND SIDON WHERE HE CONTINUED TO DO MIRACULOUS THINGS (Matt. 15:21-39).**

1. Matthew records how a certain woman besought the Lord's help (Matt. 15:21,22):

“Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.”

Mark states that this woman was a Greek and a Syrophenician by Nation (Mk 7:26). Notice being a Gentile this woman had nothing to commend her to the Lord. She was neither a Jew nor a proselyte to Judaism. Two things no doubt led her to seek the Lord. First, she had apparently heard of Jesus' miraculous works and secondly, she had a need.

2. Matthew records why this woman sought the Lord's help (Matt. 15:22).

This woman was burdened over her daughter who was vexed with a demon. She asked the Lord Jesus to have mercy on herself which demonstrated her identification with

her daughter's plight. This no doubt involved her love and concern and illustrates the truth when we really love others their burdens become our burdens.

2. Matthew records how this woman found the Lord's favor (15:22-27):

“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children’s bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.”

- a. When the Lord Jesus refused to answer her immediately His disciples requested that He send her away (15:23).
- b. Notice when Jesus answered her that He was sent to the Jews only, the woman still came, worshipped Him, and asked for His help (15:24,25). In doing these things this woman demonstrated great faith and what it takes to please the Lord (Heb. 11:6). She believed that Jesus could help her and she was persistent to receive His help.
- c. When Jesus spoke a parable that expressed her lack of position and privilege, the woman replied with words of humility and a desire to gain His favor and receive whatever blessings she could (15:26,27).

3. Matthew records how this woman received her petition (15:28):

“Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

The Lord Jesus extolled this woman's faith and declared that what she was asking for would be hers. Matthew, then, records that the woman's daughter "was made well from that very hour." Notice how this woman received the Lord's favor and His mercy and grace concerning her daughter. She came calling upon the Lord Jesus believing that He could heal her daughter. She showed diligence and persistence in her request and she was willing to humble herself. Notice how these very things were demonstrated in others who received the Lord's blessings and had their needs met (Lk. 7:36-50; 18:9-14).

**E. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED BACK TO A PLACE NEAR THE SEA OF GALILEE (Matt. 15:29-39).**

1. While Jesus was there, great multitudes brought their sick ones to Him and He healed them. This caused them to rejoice and glorify God (15:29-31):

“And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.”

2. After the multitudes were with Him three days Jesus commanded His disciples to feed them. There was found only seven loaves and a few fishes among them, but when Jesus blessed them and broke them they were able to feed four thousand men, not counting women and children (15:32-38):

“Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.” Mark records that they took up seven baskets after they were all filled (Mk. 8:1-8). Note Matt. 16:8-10.

### QUESTIONS WE MAY APPLY TO OUR LIVES

1. What do we learn from Jesus' response in verse 15:24?
2. What application is there for us in the woman's request in 15:22?
3. What dispensational truth do we learn from what Jesus said in 15:24,26?
4. From verses 15:21-28 what do we see that is required to obtain our own petitions?
5. What principles do we learn from the feeding of the 4,000?
6. What are some of the attributes which Jesus displayed in this chapter that speak to our hearts?

### F. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED INTO THE BORDERS OF MAGADAN OR MAGDALA (Matt. 15:39):

“And he sent away the multitude, and took ship, and came into the coasts of Magdala.”

1. Note that Magdala was situated on the west coast of the Sea of Galilee between Capernaum on the north and Tiberias on the south.
2. While at Magdala Jesus was confronted by the Pharisees and Sadducees of that city (Matt. 6:1-4).
  - a. The Pharisees and Sadducees came to test the Lord Jesus desiring that He would show them a sign from heaven (Matt. 16:1).

“The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.”

- b. The Lord Jesus responded to these Jewish leaders by pointing out their hypocrisy. He said they could discern the face of the sky and knew when it signified fair weather or foul weather but they could not discern or understand the signs of the times (Matt. 16:2,3):

“He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?”

The signs of the times, no doubt, referred to the prophecies of the Messiah which were being fulfilled in the person of Jesus Christ and authenticated by His marvelous and miraculous works. Another sign of the times was the rejection of the Messiah by His own people and the movement of the gospel to the Gentiles (Matt. 11:28; 12:21; 15:21).

- c. Then, the Lord Jesus pointed out to these leaders their spiritual condition in their seeking a sign (Matt. 16:4):

“A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.”

They would be given no sign except that of the prophet Jonah which He had given (Matt. 12:38-41). Notice it was a religious but wicked and adulterous generation which would crucify the Lord of Glory (Matt. 27:22,25). These blind guides were oblivious to what the sign of Jonah prophesied - that the Son of Man would be crucified and resurrected on the third day.

#### **G. MATTHEW RECORDS THAT JESUS THEN LEFT THE PHARISEES AND SADDUCEES OF MAGDALA AND REJOINED HIS DISCIPLES ON THE EAST SIDE OF THE SEA OF GALILEE (Matt. 16:4,5).**

1. Matthew points out something about Jesus' disciples which led Him to teach them a very important lesson. The Scripture says they had forgotten to take bread (Matt. 16:5):

“And when his disciples were come to the other side, they had forgotten to take bread.”

2. Therefore, when Jesus mentioned for them to beware of the leaven of the Pharisees and Sadducees His disciples thought it was because they had forgotten to take bread (Matt. 16:6,7):

“Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is* because we have taken no bread.”

3. It was evident from this account that the disciples were preoccupied with their physical needs rather than spiritual needs. They, no doubt, were thinking that Jesus was saying, "Don't get bread from the Pharisees and Sadducees." They were worried about a food shortage and therefore missed the meaning of what Jesus was teaching. The Lord Jesus then used this



occasion to teach them two important lessons:

- a. Firstly, Jesus reminded them of the two miraculous times when He had fed them and the multitudes (Matt. 16:8-10):

“Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?”

The point they needed to see was simply this -they didn't need to worry about food supply when they were personally associated with the One who is the very Sustainer of life (Col. 1:17); Acts 17:28).

- b. Secondly, Jesus pointed out to His disciples that He was not referring to bread when He mentioned the "leaven" of the Pharisees and Sadducees (Matt. 16:11):

“How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?”

Then His disciples understood that He was warning them about the doctrine or teachings of the Pharisees and Sadducees (Matt. 16:12). Note in Luke 12:1 Jesus explained what this leaven was. The leaven of the Pharisees was hypocrisy. The leaven of the Sadducees was rationalism. They denied the resurrection of the body, the immortality of the soul, the existence of angels and spirits and also eternal punishment. Note Acts 23:6,8; Matt. 22:23.

Notice Jesus' use of the word "leaven" in reference to the teachings of the Pharisees and Sadducees points out a particular truth in Christianity. Just as leaven or yeast will permeate throughout bread, so will the teaching of liberals and their false doctrine.

**Expos. Note: Matt.16:9,10:** Note that the word for “baskets” used in verse nine is *kophinos* and refers to the wicker baskets which the Jews carried when traveling.

The word for baskets in verse ten is *spuris* and refers to larger baskets made of rope or twigs which were used for storing grain or provisions (Zodhiates 2894). This is the type of basket Paul was put in and let down over the wall at Damascus (Acts 9:25).

Herein lies a principle concerning divine arithmetic. 5 plus 2 equals 12 (Matt.14:15-20). and 7 plus 3 equals 10 (Matt. 15:32-37). The less we have to give to the Lord the more the Lord provides.

### QUESTIONS WHICH APPLY TO OUR LIVES

1. What is the present-day expression we use which relates to Matt. 16:2,3?
2. Why do you think a wicked and adulterous generation seeks a sign?

3. What is the sign of the prophet Jonah?
4. What can we learn about the word "leaven" as used in this chapter and other places in the Scriptures?
5. What is the great lesson we should learn and apply to our lives from verses 9 and 10?
6. What can we learn from the preoccupation of Jesus' disciples concerning food?

**G. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM CAESAREA, PHILIPPI BACK TO GALILEE (Matt. 17:1-23).**

1. Leaving Caesarea, Philippi, Jesus led His disciples after some six days up to a high mountain somewhere in Galilee (Matt. 17:1-8):

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.”

- a. It is significant to note what Jesus had said regarding His coming in Matt. 16:27,28). One should keep in mind that there is no break in what would follow on the mountain.

**Illus:** This author would like to relate something about what Jesus had said in Matt. 16:28 and how this verse became a stumbling block in his mind as a new believer. It is given to help anyone who perhaps has encountered a similar problem. Right after being saved this author had an insatiable desire to read and study God’s word and was getting along quite well until he came upon this verse and then he stopped because he thought the reader was to stop at the end of each chapter. Having read verse twenty-eight this author reasoned there could be only one of two explanations according to this verse. Either there were some standing with Jesus who had not yet died or the Lord had already come as He said He would. What a blessing and relief it was to learn that there were no chapter divisions in the Bible text for hundreds of years. In the following verses of chapter seventeen Jesus showed James, Peter and John His glory that will accompany His second coming.

- b. The "some standing here" (Matt. 16:28) no doubt refers to Peter, James and John who went up on the mountain with Jesus (Matt. 17:1).
- c. Then while on the mountain Jesus was transfigured before His three disciples. They saw Him in His glory as He will come to establish His Kingdom (Matt. 17:2).

**Expos. Note: Matt. 17:2** The word "transfigured" is the Greek word *metamorphoo* and means to change one's form from an earthly form to a supernatural form (Zodhiates 3339).

- (1) Matthew records that Moses and Elijah appeared at that time with Jesus and talked to Him (Matt. 17:3). Luke 9:30,31 tells us that Jesus talked to them about His approaching death at Jerusalem.
- (2) When Peter saw this sight he suggested making three tabernacles for the three of them. Upon this suggestion a glory cloud overshadowed them and God the Father spoke out of the cloud concerning His Son (Matt. 17:4,5). From this we should conclude that Jesus is not to be worshipped alongside others, He is to be given pre-eminence as Lord over all others. This is the mistake that certain groups make in putting Jesus on par with others.
- (3) Matthew records that the disciples were afraid and fell on their faces when they heard God's voice from the cloud (Matt. 17:6). Then, the Lord Jesus told them to arise and not be afraid. When they had risen they only saw the Lord Jesus (Matt. 17:7,8).

2. As Jesus and His disciples came down from the mountain He charged them about what they had seen (Matt. 17:9):

“And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.”

He told them not to tell this vision until after He was risen from the dead. Apparently, it would serve no purpose to tell the Jews, who had rejected Him, about His Messianic glory. The day would come when they would see this for themselves (Matt. 24:29,30).

What the disciples had seen and heard prompted them to ask about the prophecy of Elijah (Matt. 17:10):

“And his disciples asked him, saying, Why then say the scribes that Elias must first come?”

Malachi had prophesied that Elijah would come before the Messiah would come (Mal. 4:5,6). Jesus mentioned that Elijah had already come in the person of John the Baptist (Matt. 17:11-13):

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

Note that Elijah must first come again before the Messiah's Second Coming and Elijah may be one of the two witnesses mentioned in Rev. 11:3-6.

3. After coming down from the mountain Jesus was met by a father who was burdened over

his son (Matt. 17:14-21):

“And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.”

**Expos. Note: Matt. 17:21** This verse indicates that there are certain situations which require both prayer and fasting, meaning the abandonment of one's physical needs in one's diligent quest to receive answers to prayer. This man's son was possessed by a demon which caused him to have violent seizures. He had taken his son to the disciples for help but they were powerless to help him. When Jesus cast the demon out of the boy His disciples wanted to know why they were unable to do the same. Jesus pointed out that it required prayer and fasting to cast out that kind of demon.

**Expos. Note: Matt. 17:15** The word "lunatic" comes from the Greek word *selene* and means "moonstruck". In Greek usage this referred to those with epilepsy whose symptoms were reportedly worse during certain lunar phases (Zodhiates 4883).

Notice this does not mean that everyone with epilepsy is a lunatic and possessed by a demon. It merely indicates that some who were possessed by demons were characterized with epileptic symptoms

4. While yet in Galilee Jesus shared with His disciples once again how He would be killed and rise again (Matt. 17:22,23):

“And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.”

Notice what He was saying was not consistent with what the Jews were looking for in their Messiah, but we see it was necessary for Him to die to provide salvation.

### QUESTIONS WHICH APPLY TO OUR LIVES

1. How did Jesus fulfill what He said in Matt. 16:27,28?
2. What two groups are typified in the persons of Moses and Elijah?
3. What was wrong with what Peter said in Matt. 17:4 and how is this error committed in our day?

4. What principle do we see demonstrated in leaving the mountain and being faced with these burdens?
5. What must our faith be based upon for us to claim verse Matt. 17:20?

**I. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM THE MOUNT OF TRANSFIGURATION IN GALILEE BACK TO CAPERNAUM (Matt. 17:24-18:35).**

1. While at Capernaum Jesus was confronted over the matter of temple tax (Matt. 17:24-27).

- a. The collectors of tribute were probably those who collected the temple tax to help carry on the work of the temple such as caring for widows and etc. These came to Peter and asked if his master paid taxes. Peter replied that He did (Matt. 17:24,25).

“And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?”

- b. When Peter went into the house where Jesus was the Lord posed a question to Peter (Matt. 17:25).

"Of whom do the Kings of the earth take custom or tribute? Was it "of their own children or strangers?" (Matt. 17:25) According to the background of the customs of that day, a king or ruler took taxes from his subjects over whom he ruled but not from his own family. Peter therefore answered - "of strangers." Jesus said, "then are the children free." The implication was - if the temple was God's house then God's Son was exempt.

- c. Jesus then did something to avoid offending those collecting the tribute money. He told Peter to go and catch a fish and he would find a piece of money in its mouth. He was to take it and pay the tribute for himself and for his master (Matt. 17:27):

“Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.”

This coin was probably the silver coin called a "stater" which was equivalent to one shekel or the exact amount of temple tribute for two people (The King James Study Bible 1453). There's a great lesson here for us to learn. Jesus was willing to pay rather than to offend even when it did not involve moral issues. We would do well to follow the same example for the sake of Christ and His work.

**Expos. Note: Matt. 17:27** Notice the miracle of the tribute money in the fish's mouth sets forth the omniscience of our Lord Jesus Christ. Jesus knew exactly where there was a fish with a piece of money in its mouth and He knew it would be the first fish that Peter would

catch. He knew also how much the piece of money amounted to.

2. While at Capernaum Jesus taught His disciples a lesson on humility (Matt. 18:1-6).

a. Matthew records at this time the disciples came to the Lord Jesus asking Him, "Who is the greatest in the Kingdom of heaven?" (Matt. 18:1):

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?"

b. Notice to answer this question Jesus called a little child and placed him in their midst. Then He pointed out that humility is connected with entrance into the Kingdom and also with greatness in the Kingdom (Matt. 18:2,3):

"And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

To get into the Kingdom required humbling one's self in repentance and believing on the Lord Jesus just as a child would believe what he is promised. To be great in the Kingdom of heaven would involve humble service, putting others before oneself (Matt. 18:4):

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Note this principle in Mk 9:35; Lk 9:48).

c. Jesus then pointed out the blessing and the curse which would be upon those who would accept or offend one of His own humble followers (Matt. 18:5,6):

"And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea."

The one who received one of Jesus' humble followers in Jesus name would be blessed and rewarded as if he had received the Lord Himself. Herein is a great principle - what a person does for one of the Lord's disciples is reckoned as done for the Lord. However, the one who offended or caused a disciple of the Lord to stumble or caused him to sin in some way would suffer grave consequences.

**Expos. Note: Matt. 18:6** The word "offend" (*skandalon*) carries the idea of "causing one to stumble" or "to go astray." (Zodhiates 4624). Offenses involve being enticed to do something whereby a person is entrapped. It is concerned with behavior which can lead to ruin.

3. While at Capernaum Jesus taught His disciples a lesson about offenses (Matt. 18:7-14).

a. The Lord Jesus said offenses would come. This was no doubt given to prepare His

disciples in His service. Offenses would be inevitable because all men have a sin nature which leads them to sin and to hurt others but this doesn't mean the offenders would be absolved of their sins against the Lord's children (18:7):

“Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!”

- b. Notice what Jesus said in Matt. 18:8,9 is similar to what He said in Mark 9:42-47 and needs to be understood as a solemn warning of where such conduct can lead. It is doubtful that Jesus said it to mean self-mutilation:

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.”

- c. In verses 10-14 Jesus warns any who would hinder those little ones in character who had humbled themselves as little children. He pointed out how they have angels who are their guardians and He gives a parable of a lost sheep to illustrate God's concern and watchful care over them:

“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

- 4. While at Capernaum Jesus taught His disciples how believers should deal with offenses against one another (Matt. 18:15-20).

- a. A brother who was hurt in some way was to go to the one who hurt him and tell him his fault (Matt. 18:15):

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”

This is a matter of rebuking him for his wrong (Lk 17:3,4). If he would hear then he would be won to the offended brother's side and view.

- b. Note if the offending brother would not hear the offended brother who told him his fault, then he was to take a witness with him and see the offending brother again (Matt. 18:16,17):

“But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be

unto thee as an heathen man and a publican.”

If the offender would not hear them, then it was to be told to the church, or in this case, to the believers assembled and the offender was to be ostracized and shunned. A brother was not to take another to court before a secular judge to decide over matters (I Cor. 6:1-3).

**Expos. Note: Matt. 18:17** Notice the word "church" (*ekklesia*) means “assembly” (Zodhiates 1577). This must mean disputes were to be handled by the believers assembled together at that time which became a practice for the church later on.

- c. From verses 18,19 it appears if this practice was carried out then what determination they gave would have heaven or God's approval and blessing. In verse 18 we see God's approval of their action when they were in agreement over a disciplinary matter. In verse 19 we see God's assurance of blessing when they were in agreement and prayed about a matter:

“Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.”

5. While at Capernaum Jesus taught His disciples a lesson on forgiveness (Matt. 18:21-35).

- a. In verses 21,22 Peter asked the Lord Jesus how many times he should forgive a brother who sinned against him. Jesus' answer indicated that forgiveness should have no limits:

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

- b. Jesus then told His disciples a parable to show that because we have been forgiven we should be forgiving toward others (Matt. 18:23-34).

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had



pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.”

- c. Jesus then applied this parable and showed them how God would deal with them if they did not forgive others (Matt. 18:35):

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

### **QUESTIONS WHICH WE MAY APPLY TO OUR LIVES**

1. What great lesson do we learn about the Lord and His deity from this chapter?
2. What principle did Jesus set forth concerning offences when He was willing to pay the temple tax?
3. How should we regard taxes and what should be a guiding principle in paying them?
4. What lesson should we learn about greatness from this chapter?
5. How should we handle a situation, according to this chapter, when a brother has offended us in some way?
6. What consolation do we have according to Matt. 18:10-14 when others have offended us?

### **J. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM CAPERNAUM TO THE BORDERS OF JUDAEA (Matt. 19:1 - 20:16).**

1. While in the borders of Judaea Jesus continued His Healing ministry (Matt. 19:1,2):

“And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; And great multitudes followed him; and he healed them there.”

Matthew records that Jesus left Galilee and came to the borders of Judaea beyond the Jordan. This was probably somewhere on the east side of the Jordan in Perea. There great multitudes came to Him for healing and He healed them. Think about that! There was none who couldn't be healed and none went away disappointed.

2. While in Judaea Jesus was confronted by the Pharisees who came to test Him (Matt. 19:3-12).
  - a. Notice that the Pharisees asked the Lord Jesus a question concerning divorce (3):

“The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?”

- b. This was intended to trap Him because there were two schools of thought concerning divorce. One group was liberal and held that one could get divorced for nearly any

cause. The other group was very strict and held that only certain things were grounds for divorce.

**Expos. Note: Matt. 19:3,7:** The question of the Pharisees was no doubt framed to entrap the Lord Jesus and create division over how He would interpret Dt. 24:1-5. As for interpretation two schools of thought had developed. The strict school known as Shammai held that a man could only divorce his wife and put her away for shameful conduct. The liberal school known as Hillel taught that divorce was permitted for a wide variety of offenses (The King James Study Bible 1457, 1458).

a. To answer their question Jesus asked them a question concerning what was written about marriage and two becoming one flesh. Then He said man was not to put apart what God hath joined together (19:4-6):

“And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”

b. The Pharisees then asked the Lord Jesus a second question, no doubt, thinking they had trapped Him with a contradiction concerning what Moses had written (19:7):

“They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?”

Why had Moses written that a man could give his wife a written statement and then put her away? Jesus answered that Moses had allowed them to put away their wives because of the hardness of their hearts but that was not what God had ordained (19:8):

“And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

Jesus then stated authoritatively that henceforth there would be only one justifiable reason for putting one's wife away and that would be unchastity or adultery (Matt. 19:9):

“And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

(1) Notice there are three opinions as to whom this sexual immorality refers. Some Bible scholars view the fornication here as referring to pre-marital fornication which is discovered after marriage (Dt. 22:13-21). A second group of Bible teachers view the fornication as referring to sexual immorality or adultery any time after a couple is married. A third group believes that the "exception clause" of sexual immorality refers to Jewish marriage customs only, since it is only mentioned in Matthew's gospel.

(2) Comparing other Scriptures however, such as I Cor. 7:12-16, it seems when an unbeliever would leave a believer and would depart to live with another it would be just grounds for divorce and the one deserted would not be "under bondage." That would constitute essentially the same thing mentioned in Matthew 19:9. Therefore the one deserted could be divorced and have the right to remarry. It seems when marriage is dissolved on the grounds of fornication the purpose for granting a divorce is so that the innocent party may have the right to remarry, otherwise separation and no divorce would do just as well. This leads to the question - why should an innocent party have to suffer a life-time of celibacy, and hardship like a single mother would have, because of the sins of another?

(3) Another question concerns those who have committed adultery, given their spouse just cause for the divorce, and married another. Have they committed an "act" or are they living in a "state" of adultery? It seems evident that their sin constituted an act and not a state otherwise they would be continually sinning and the only way to correct the situation would be to divorce their partners. The Scriptures say those who have committed such sins may be forgiven and live a life of service for the Lord (I Cor. 6:9-11).

(4) For marriages where both partners are believers, the wife is not to separate from her husband (I Cor. 7:10). There may be a reason however for her to depart (separate). In such a case she is to remain unmarried or be reconciled to her husband (I Cor. 7:11). The believing husband is exhorted not to put away or divorce his wife (I Cor. 7:11). The only exception would be adultery (Matt. 5:32, 19:9).

**Expos. Note: Matt. 19:9:** The word translated "fornication" (*porneia*) is not just limited to premarital sex but covers and includes all kinds of sexual sins and so in the context of this verse it refers to the sexual sin of adultery (Zodhiates 4202). Why is it considered adultery if a man puts away his wife and marries another? Because he is still married to his former wife in God's sight whom he put away without just cause. And why is it considered adultery for a man to marry the wife who was put away without just cause? Because in God's sight he is marrying another man's wife.

- c. Notice when Jesus' disciples heard His teaching on divorce, they questioned Him about it, concluding that it would, therefore, be better not to marry (Matt. 19:10):

"His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry."

The Lord Jesus responded by saying that no man could live a celibate life unless he was called to do it. He then gave them three types of eunuchs who were given this calling and discipline to live a continent life (Matt. 19:11):

"But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given."

Some such eunuchs were those who were born without the power to reproduce. Other eunuchs couldn't marry and reproduce because they had been castrated and their power to reproduce was taken away. It was an oriental practice of some kings to castrate those who attended to the King's harem. There

was a third group who had made themselves eunuchs for the kingdom of heaven's sake. These could marry but they had given themselves to the Lord so they could serve Him wholly. Jesus added only those given this power could receive this saying (MacDonald 1276).

3. While in Judaea little children were brought to Jesus (Matt. 19:13-15):

“When these were brought to Jesus His disciples rebuked their parents. The disciples saw little children as a burden or hindrance to the things in which Jesus was involved. But Jesus received them and blessed them. He stated "of such is the kingdom of heaven." Someone has said, "children do not have to become adults to be saved, but adults have to become like little children.”

4. While in Judaea a rich young ruler came and questioned Jesus about eternal life (Matt. 19:16-22):

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

Notice this young man called the Lord Jesus "good master or teacher" putting Him on the same level as other great men but not recognizing and reverencing the Lord's deity. He came believing that eternal life could be obtained through "doing" instead of "receiving" as a gift. When Jesus questioned him about keeping certain commandments, instead of being convicted of his shortcomings he replied that he had kept them. But when Jesus asked him to prove that he loved his neighbor as himself, by giving away his possessions, he went away sorrowful. This showed that he really loved his possessions and not his neighbor. Jesus had used the law to show him his sin but he was blinded by his riches to see the poverty he was in. Note Gal. 3:10,11.

5. While in Judaea Jesus taught His disciples about riches and rewards (Matt. 19:23- 20:16).

a. Notice that Jesus used the incident with the rich young ruler to teach His disciples about riches (Matt. 19:23-26):

“Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.”

He pointed out it would be hard for rich men to enter into the kingdom of heaven

because of their riches. When His disciples questioned this, He pointed out that it wasn't possible for men to save themselves.

- b. At this point Peter asked the Lord a question concerning their rewards for the sacrifices they had made and the service they had rendered (Matt. 19:27-30):

“Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.”

Jesus sated in the "regeneration" meaning when the kingdom comes, they would sit upon 12 thrones judging the 12 tribes of Israel. Jesus stated further how those who made sacrifices would be rewarded in this life and hereafter with everlasting life.

- c. Jesus then gave a parable to illustrate how many that were first would be last and the last would be first (Matt. 19:30 - 20:16).

1. This parable teaches that God is just. We see this in the farmer giving each laborer what he had agreed upon (Matt. 20:13,14):

“But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.”

2. It also teaches that God is sovereign and can do whatever He desires to do (Matt. 20:15):

“Is it not lawful for me to do what I will with mine own?”

3. Thirdly, it teaches that God is gracious and we see that grace is better than justice (Matt. 20:14). The ones hired at the eleventh hour didn't deserve as much but the farmer paid them just as much.

Verse 16 seems to indicate, as the parable has illustrated, many will be called into the service of the Lord as workers and they will work, but a few will be chosen for shorter length of service but even so they will be graciously rewarded for their service:

“So the last shall be first, and the first last: for many be called, but few chosen.”

## QUESTIONS WE CAN APPLY TO OUR LIVES

1. What did Jesus state as the only grounds for which a couple may divorce?
2. What lessons do we learn concerning children from verses 19:13 - 15?
3. What was wrong with the rich young ruler's question in 19:16?
4. Why is it hard for rich people to be saved as mentioned in 19:23,24?
5. From the parable of 20:1-16 what can we expect concerning compensation for our service for the Lord?

### **K. DURING THE PERIOD AFTER JESUS WAS REJECTED HE JOURNEYED FROM THE BORDERS OF JUDAEA (PEREA) TOWARD JERUSALEM AND CAME TO JERICHO (Matt. 20:17-34).**

1. On the way to Jerusalem, via Jericho, Jesus shared with His disciples what lay ahead for Himself (Matt. 20:17-19):

“And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.”

Matthew records that as Jesus and His disciples traveled on toward Jerusalem He took them aside, meaning from the multitude, and told them of His impending death and resurrection. Notice Jesus had shared this truth earlier with His disciples but they didn't fully understand (Matt. 16:21-23; Lk. 24:6-8; Jn. 20:8,9).

2. While at Jericho, Jesus responded to the request of the mother of James and John (Matt. 20:20-28).

- a. Matthew recorded what their mother's request was (Matt. 20:20,21):

“Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.”

The mother of James and John wanted her two sons to set on the left side and the right side of Jesus when the Kingdom was established. It should be noted that this request savored of pride and runs counter to all of the Lord's teachings concerning service and exaltation. Note Matt. 18:1-4; 23:11; Phil. 2:3,4. Note also that Mark 10:35 records James and John made the request themselves.

- b. Matthew records how the Lord Jesus responded to this mother and her sons' request

(Matt. 20:22,23):

“But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.”

The Lord Jesus responded by asking these two disciples if they were able to drink the cup He was about to drink, meaning His death. When they answered that they were, Jesus assured them that they would indeed give their lives for Him. History bears testimony that James was martyred and John was exiled on the isle of Patmos and lived a martyr's life.

The Lord Jesus sets forth a principle here concerning exaltation in the Kingdom and indicates that positions will be predicated upon one's willingness to suffer for Christ's sake. Note Rom. 8:17; II Tim. 2:12; 3:12; Rev. 20:4. Jesus then said this place was not His to give, but that the Father would determine that.

- b. Matthew recorded how the other disciples responded to their request (Matt. 20:24):

“And when the ten heard *it*, they were moved with indignation against the two brethren.”

When the other disciples heard this request they were infuriated at James and John for their self-seeking efforts. In short, they were angry at them. Notice this kind of conduct happens all too often in the Lord's work in our day. It is evidenced in churches and other areas of Christian work as well.

- d. Matthew recorded how the Lord Jesus used this situation to teach the disciples an important lesson that is needed in His service (Matt. 20:25-28):

“But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

The Lord Jesus used the example of Gentile rulers and how they rule to point out the difference in the Lord's service. They were not to be like them. Then He pointed out what would determine one's greatness in the Kingdom and He used Himself as an example for them to follow.

**Expos. Note: Matt. 20:26** The word "minister" here and in verse 20:28 is *diakonos* and means a servant or helper and is the same word used of those in Acts 6 who waited on the widows who were being neglected (Zodhiates 1249).

**Matt. 20:27** The word "servant" here is *doulos* and means taking the part and role

as a bond-slave to one's master (Zodhiates 1401).

3. While leaving Jericho, Jesus demonstrated, once again, His miraculous power to heal (Matt. 20:29-34):

“And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed.”

- a. Matthew records that multitudes followed Jesus as He departed from Jericho (Matt. 20:29):

“And as they departed from Jericho, a great multitude followed him.”

- b. Leaving Jericho, Jesus passed by two blind men who cried out for mercy (Matt. 20:30).

“And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.”

From the accounts of Mark and Luke we learn that one of these blind men was named Bartimaeus (Mk. 10:46). Note the response of the multitude was to rebuke them (Matt. 20:31). What a lesson can be learned here about not following the multitude or the crowd!

**Expos. Note: Matt. 20:30,31** Matthew records the two blind men were healed as Jesus departed from Jericho (Matt. 20:29,30). Luke says Jesus healed them before He entered Jericho. Scofield gives two possible answers to clarify this supposed contradiction. He says the blind men could have entreated the Lord as He entered and were healed as He left. He gives another consideration. Herod, the Great, had built a second Jericho and this miracle could have taken place as Jesus left the old Jericho and entered into the new city built by Herod (The New Scofield Reference Bible 1027).

- c. Matthew's record details how the Lord Jesus had compassion on these blind men and healed them (Matt. 20:32-34). Notice the response of those who were healed - they followed Him (20:34). There's a certain principle given here for those who have received spiritual healing as well (Jn. 10:4,5,27; Rev. 14:4). They should follow him.



## QUESTIONS WHICH APPLY TO OUR LIVES

1. What was wrong with the request of James' and John's mother?
2. Name some examples of self-seeking today in the Lord's service?
3. What determines greatness in the Lord's service?
4. What is going to determine the positions of exaltation in the Kingdom of heaven?
5. How did the Lord's miracles differ from those supposedly done today?
6. What should identify and mark the lives of those who have been saved and transformed by the Lord Jesus? (34)
7. What two subjects are presented in this chapter that should characterize our lives in the Lord' service?

## Outline

### X. THE PUBLIC OFFER OF JESUS AS THE KING OF THE JEWS (Matt. 21:1-11)

- A. AFTER JESUS LEFT JERICHO HE JOURNEYED TO THE MOUNT OF OLIVES AT BETHPHAGE WHICH WAS NEAR JERUSALEM (Matt. 21:1-7).
- B. FINALLY, JESUS JOURNEYED TO JERUSALEM AND PRESENTED HIMSELF AS THE KING OF ISRAEL (Matt. 21:8-11).

### X. THE PUBLIC OFFER OF JESUS AS THE KING OF THE JEWS (Matt. 21:1-11)

#### A. AFTER JESUS LEFT JERICHO HE JOURNEYED TO THE MOUNT OF OLIVES AT BETHPHAGE WHICH WAS NEAR JERUSALEM (Matt. 21:1-7).

1. Matthew records that Jesus sent two disciples from the Mount of Olives at Bethphage to fetch a donkey to ride upon (Matt. 21:1-5):

“And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

**Expos. Note: Matt. 21:1** Bethphage means "house of unripe figs". It was located between Jerusalem and Bethany and was a Sabbath day's journey from Jerusalem (Matt. 21:1; Mk. 11:1; Lk. 19:29). A Sabbath's day's journey was measured by the Jews to be two thousand cubits. This distance supposedly marked the distance between the ark of the covenant and the people in Joshua's day (Josh. 3:4). (Unger Bible Dictionary 141, 721). It became the limit of the distance a person could travel on the Sabbath Day.

- a. Notice firstly, the attribute of omniscience which Jesus displayed in directing His disciples to the place and owner of this donkey and that this donkey would have a colt with it (Matt. 21:2,3). Note also that the owner would comply with His request. Mark and Luke record how those with the donkey and colt did question the two disciples and consented to Jesus' request (Mk 11:3-6; Lk. 19:33,34).
- b. Secondly, it should be noted that fetching this donkey, with its colt, to ride upon was a fulfillment of Scripture concerning Israel's Messiah (Matt. 21:4,5). This then was a direct fulfillment of Zechariah 9:9.

2. Matthew records that the two disciples fetched the donkey, as Jesus had requested, and they spread their clothes upon it and then set Jesus upon it (Matt. 21:6,7):

“And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.”

## **B. FINALLY, JESUS JOURNEYED TO JERUSALEM AND PRESENTED HIMSELF AS THE KING OF ISRAEL (Matt. 21:8-11).**

1. On the way to Jerusalem Matthew and the other gospel writers record how the crowds that followed Jesus spread their garments and tree branches in the way (Matt. 21:8):

“And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.”

This was no doubt an act of worship and submission to Jesus as the Messiah. Matthew records also how the crowd cried out Hosanna to the Son of David (Matt. 21:9):

“And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.”

This word means "save now" and from Mark 11:10 it seems that the crowd not only recognized Jesus as the Messiah, but also thought that the Kingdom was about to be established.

**Expos. Note: Matt. 21:9** The word Hosanna means "save now." This exclamation was taken from Psalm 118 and was customarily cited by the O.T. priest at the Feast of Tabernacles. (Unger's Bible Dictionary, p. 500).

2. Upon entering Jerusalem, however, the Lord Jesus was met with rejection by the Jewish leaders who questioned who He was and demanded that His disciples be rebuked (Matt. 21:10; Lk. 19:39,40). Notice from this so called "Palm Sunday" one week later Jesus would be crucified and the sixty-nine weeks of prophecy for Israel would come to an end (Dan. 9:26). That would leave one week of seven years yet remaining and that will take place when the tribulation occurs after the church is raptured. Note Dan. 9:24.

**Expos. Note: Matt. 21:17** Bethany means "house of dates or affliction." It was located 2 miles east of Jerusalem ( Bible Text Book and the Bible Student's Manual 25). This is where Martha, Mary and Lazarus lived and it's where Jesus stopped on several occasions (Lk. 10:38-42; Mk. 11:1-11; Lk. 19:29-35; Jn. 12:1-8).

## QUESTIONS WE CAN APPLY TO OUR LIVES

1. What was significant for Jesus to present Himself riding upon a donkey?
2. How did Jesus' followers show worship and submission to Him? How should we?
3. What lesson can we learn from the owner's attitude and consent in regard to the donkey and colt?
4. What principles regarding worship and praise can we learn from the multitude who followed Jesus?
5. According to Matt. 21:11 what place was Jesus given?
6. What place should we give the Lord Jesus in our lives?

## Outline

### **XI. THE PERSONAL RESPONSE OF THE KING AND HIS CONFRONTATIONS WITH THE JEWISH LEADERS (Matt. 21:12-23:39)**

- A. AFTER JESUS PRESENTED HIMSELF AND WAS REJECTED HE CLEANSED THE TEMPLE A SECOND TIME (Matt. 21:12-16).**
- B. AFTER JESUS WAS REJECTED HE LEFT THE CITY OF JERUSALEM AND RETURNED THE NEXT MORNING (Matt. 21:17-22).**
- C. AFTER JESUS ENTERED THE TEMPLE THE NEXT DAY HE WAS CONFRONTED BY THE PRIESTS AND ELDERS AS HE WAS TEACHING (Matt. 21:23-22:14).**
- D. AFTER JESUS WAS CONFRONTED BY THE PRIESTS AND ELDERS HE WAS THEN CONFRONTED BY THE HERODIANS (Matt. 22:15 - 22).**
- E. AFTER JESUS WAS CONFRONTED BY THE HERODIANS HE WAS THEN CONFRONTED BY THE SADDUCEES (Matt. 22:23 - 33).**
- F. AFTER JESUS HAD ANSWERED THE SADDUCEES THE PHARISEES CAME AGAIN SEEKING TO ENTRAP HIM (Matt. 22:34 - 46).**
- G. AFTER JESUS HAD ANSWERED THE PHARISEES AGAIN HE POINTED OUT THEIR INCONSISTENCES AND THE CONDEMNATION THEY WERE UNDER (Matt.23:1-36).**
- H. AFTER JESUS HAD SPOKEN OF JUDGMENT UPON THE NATION HE THEN LAMENTED OVER JERUSALEM AND THE CONDITION OF ITS PEOPLE (Matt. 23:37-39).**

### **XI. THE PERSONAL RESPONSE OF THE KING AND HIS CONFRONTATIONS WITH THE JEWISH LEADERS (Matt. 21:12-23:39)**

- A. AFTER JESUS PRESENTED HIMSELF AND WAS REJECTED HE CLEANSED THE TEMPLE A SECOND TIME (Matt. 21:12-16).**

1. Matthew recorded what the Lord Jesus did in the temple (Matt. 21:12):

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.”

Jesus drove out those who bought and sold in the temple and overturned the tables of the money-changers and the seats of those who sold doves. The money-changers

exchanged other currencies into the half-shekel which was needed to pay the temple tax. Those who sold doves were profiting by charging excessively for the birds and animals for sacrifices. These activities apparently took place in the outer court of the temple.

2. Matthew recorded what the Lord Jesus said (Matt. 21:13):

“And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.”

The Lord Jesus quoted from Isa. 56:7 and Jeremiah 7:11 and condemned the practices of those involved in commercialism. Sadly speaking, churches today are involved in all kinds of money-making schemes. They have suppers, they hold yard sales, and all sorts of fund-raisers to make money.

3. Matthew recorded how the sick and needy came to Jesus in the temple's outer court and were healed (Matt. 21:14):

“And the blind and the lame came to him in the temple; and he healed them.”

4. Matthew then recorded the response of the little children, the chief priests and the Lord Jesus (Matt. 21:15,16):

“And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

While Jesus was healing the sick even the little children began to praise Him, but when the religious leaders heard this they took up the issue with Jesus, no doubt, expecting Him to silence them. But Jesus responded by quoting Psalm 8:2. He was saying, in essence, if those who were religious leaders would not worship and praise Him as God's anointed, then He would receive the worship of little children. It should be noted that little children can often see spiritual truths, believe them, and speak words that glorify the Lord when many adults can't.

## **B. AFTER JESUS WAS REJECTED HE LEFT THE CITY OF JERUSALEM AND RETURNED THE NEXT MORNING (Matt. 21:17-22).**

1. Notice after Jesus cleansed the temple and healed the sick in the temple courtyard He retreated to Bethany where He spent the night (Matt. 21:17):

“And he left them, and went out of the city into Bethany; and he lodged there.”

Bethany lay two miles east of Jerusalem and it was where Martha, Mary and Lazarus lived. Quite possibly that was where he lodged that night.

2. Matthew records that Jesus returned to the city of Jerusalem the next day and he also recorded an incident which occurred along the way (Matt. 21:18-22):

“Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw *it*, they marveled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

On the way to Jerusalem, Jesus placed a curse upon a certain fig tree because it bore leaves but no fruit. As a result, the tree withered away. This happened so quickly that it made the disciples marvel. Jesus then used this incident to teach His disciples to have faith and they would be able to do greater things. Notice that this no doubt has to be in line with other stipulations which the Lord gave concerning praying and receiving.

It should be noted that the fig tree which Jesus cursed represented the nation of Israel. Like the fig tree with leaves but no fruit, Israel had all the religious trimmings but they bore no real fruit for God. Note also the rapidity with which the tree withered pictured how quickly judgment would fall on the city and the nation. Some forty years later judgment came in 70 A.D.

### **C. AFTER JESUS ENTERED THE TEMPLE THE NEXT DAY HE WAS CONFRONTED BY THE PRIESTS AND ELDERS AS HE WAS TEACHING (Matt. 21:23-22:14).**

1. Matthew records how they questioned Jesus' authority and how He answered them (Matt. 21:23-27):

“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.”

They wanted to know who gave Him the authority to do what He was doing. Jesus responded by saying He would tell them if they would answer just one question. Then He asked them about John's baptism. Was it from heaven or of men? This put them in a predicament so that they would not answer.

2. Matthew records the three parables which Jesus gave to rebuke the religious leaders (Matt. 21:28-22:14).
  - a. Jesus gave a parable of two sons to point out their lack of repentance (Matt. 21:28-32):

“But what think ye? A *certain* man had two sons; and he came to the first, and said,

Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.”

One son said he would not go and work in his father's vineyard, but he repented and went. The other son said he would go but he went not. Jesus then asked the Jewish leaders which of these sons did his father's will? When they answered the first, Jesus pointed out that the tax collectors and harlots would go into the Kingdom before them because they believed John's preaching and repented but the Jewish leaders repented not. Note Matthew 3:5-10.

b. Jesus gave a parable of a householder to point out their wickedness (Matt. 21:33-46):

“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.”

- (1) Notice the religious leaders like the servants in the vineyard had not produced fruit for the householder who pictures God the Father. When He had sent His servants, the prophets, the workers in the vineyard had stoned and killed them. Finally, when the householder sent his son, they killed him. This pictures how the religious leaders would treat God's Son.
- (2) Jesus then asked the religious leaders what would the householder do to those wicked men. They replied that he would destroy them and let the vineyard out to other farmers who would render fruits.
- (3) In response to their answer, Jesus then questioned them about a certain Scripture which spoke of a stone which the burdens rejected (Matt. 21:42). The stone which the builders or religious leaders were rejecting was Jesus and as a consequence the Kingdom of God would be taken from them and given to the Gentiles through the church program. Jesus was a stumbling stone to the Jews but He became the foundation stone of the church.



When He comes at His second coming He will be the Smiting Stone that falls upon the Gentile world powers (Dan. 2:34).

(4) After Jesus had spoken this parable the religious leaders perceived that He had spoken of them and they sought to lay hands on Him but they feared the multitudes because they regarded Jesus as a prophet (Matt. 21:45,46).

c. Jesus gave a parable of a marriage feast to point out how the Jews and their religious leaders would be set aside and judged (Matt. 22:1-14):

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.”

(1) In this parable the King is God, the Father, and His Son is the Lord Jesus. The invitation to the wedding feast was given in three stages. The first stage can be seen in John the Baptist and Jesus' disciples inviting Israel, but they refused to come (Matt. 22:1-3).

(2) The second stage can be seen in how the Jews treated the apostles of Christ who proclaimed the gospel first to them (Matt. 22:4-6).

(3) The response of the King, or God the Father, was to send His armies. This, no doubt, speaks of the instrument of God's judgment upon Jerusalem when Titus and his Roman soldiers destroyed Jerusalem in 70 A.D. (Matt. 22:7).

(4) The third stage of invitation, which goes out to others in the highways, pictures the Jews being set aside and the gospel message being given to the Gentiles (Matt. 22:8-10).

(5) The man whom the King saw without a wedding garment pictures the unsaved Jew who is not clothed in the righteousness of Christ by faith. As he was cast out so will the religious Jews be cast out (Matt. 22:11-13). Note Rom.

10:1-4; Matt. 7:21-23; 25:30.

- (6) The many who are "called" refers to all those in the parable (Matt. 22:14). It covers those who rejected John and his message, those who refused Jesus' disciples and their message, those who refused the apostles and their message and it may be applied to those who reject the gospel message in our day. Those who are "chosen" are those who respond to the gospel message and receive Christ as Saviour.

### QUESTIONS WHICH APPLY TO OUR LIVES

1. What was significant about the way in which Jesus presented Himself to Israel as their King?
2. How did the multitudes express worship of the Lord Jesus?
3. What can we learn from the incident of Jesus cleansing the temple?
4. What other stipulations concerning prayer should we follow along with Matt. 21:22?
5. What had the Jewish leaders failed to do as pictured in the parable of the two sons?
6. Jesus was a \_\_\_\_\_ stone to Israel, He is a \_\_\_\_\_ stone of the church, He will be the \_\_\_\_\_ upon the Gentiles.
7. Who does the guest without a wedding garment (Matt. 22:11,12) picture?

### D. AFTER JESUS WAS CONFRONTED BY THE PRIESTS AND ELDERS HE WAS THEN CONFRONTED BY THE HERODIANS (Matt. 22:15 - 22).

1. Matthew records after Jesus was confronted by the Pharisees in the temple they left Him and took counsel how they might entrap Him. Afterwards, the Pharisees sent their disciples along with the Herodians. So these came with a question regarding taxes for the Roman government. Was it lawful to pay taxes to Caesar? (Matt. 22:15-17). Note the way the Herodians were trying to entrap the Lord Jesus. If He had said "no" they would have charged Him with rebellion against the Roman government. If He had said "yes" He would have lost favor with the Jews who were looking for the Messiah to deliver them from Roman oppression and establish the Kingdom with Israel over the nations.
2. Matthew records Jesus' response. Jesus called them hypocrites in trying to entrap Him. When He asked to see their tribute money (a denarius) He then asked them whose image and inscription was on it. When they answered Caesar's, Jesus told them to "render therefore unto Caesar the things which are Caesar's and to God the things that are God's."(Matt.22:15-21):

“Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why

tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Notice this account substantiates the fact that believers have a dual citizenship in this world. We are to obey human government and be subject to its ordinances (Rom. 13:1-5). We are to support financially human government by paying our taxes (Rom. 13:6,7). On the other hand, we as believers, are to obey God. And whenever there is a conflict between God and human government believers are to obey God rather than government (Acts 5:29).

**Expos. Note: Matt. 22:16** The Herodians were not members of a religious sect but a political group loyal to Herod. They had no apparent affinity for the Pharisees but joined with them on this occasion because Jesus was no doubt a common enemy of both ((Unger's Bible Dictionary 479).

**Expos. Note: Matt. 22:18** Hypocrites were individuals who practiced a double life. The Greek word signifies the part or role that an actor would take which was artificial and not one's true character (Zodhiates 5273).

3. We are told when Jesus had answered the Herodians in this way, they marveled, left Him, and went their way (Matt. 22:22).

"When they had heard *these words*, they marvelled, and left him, and went their way."

They had come thinking they could entrap Him, but they left with no way to counter His answer.

#### **E. AFTER JESUS WAS CONFRONTED BY THE HERODIANS HE WAS THEN CONFRONTED BY THE SADDUCEES (Matt. 22:23 - 33).**

1. Matthew records, after Jesus had put the Herodians to silence, the Sadducees came with a story and a question with which they sought to deny the resurrection and ensnare the Lord Jesus (Matt. 22:23 - 28):

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

These religious rationalists, who denied the resurrection, cited the O.T law concerning Levirate marriage (Dt. 25:5). Under such law, if a brother died, his brother was to marry his widow to preserve his family name and inheritance. The Sadducees had concocted a hypothetical case involving a woman whom seven brothers had married and then she had died. They followed this scenario with the question, "In the resurrection, whose wife shall she be of the seven?"

**Expos. Note: Matt. 22:23** The Sadducees were members of a religious group who differed

from the Pharisees in several areas. They were the rationalists of their day who denied the resurrection and life after death ( The New Scofield Reference Bible 1030). Subsequently, there would be no future judgment or existence. They had, as it were, a religion one could live with, but not a religion one could die with.

2. Matthew records how Jesus responded to these religious rationalists (Matt. 22:29 - 33):

“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.”

3. Jesus pointed out to the Sadducees that they had erred being ignorant of the Scriptures and God's power. Notice even though some cultic groups, such as the Mormons, teach celestial marriages, the Bible nowhere mentions that our earthly husband-wife relationship will continue beyond this life. Jesus said, to the contrary, those in the resurrection would be like the angels. They are not a race and they do not procreate.

Notice secondly, Jesus questioned them about what God had said concerning Abraham, Isaac, and Jacob. He is not the God of the dead but of the living. In order for God to keep His promises to these who had died they would have to be resurrected and have life. Since, therefore, God's promises have not been fulfilled their resurrection becomes an absolute necessity.

#### **F. AFTER JESUS HAD ANSWERED THE SADDUCEES THE PHARISEES CAME AGAIN SEEKING TO ENTRAP HIM (Matt. 22:34 - 46).**

1. On this occasion one of them, who was a lawyer or an authority in Jewish law, asked Jesus,

"Which is the great commandment in the law?" Jesus answered that man's first obligation is to love God. Then He went on to say that the second greatest commandment is to "love thy neighbor as thyself." On these two commandments, Jesus said, hang all the law and the prophets. In other words, love to God and love to others fulfill all that the law and the prophets have said (Matt. 22:34-40):

“But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

2. At this same time, Jesus put a question to the Pharisees. He asked them whose son is Christ? The Pharisees answered that Christ was David's son. Jesus responded by saying that David had called Him Lord. The Lord (God the Father) had said to David's Lord (the Messiah and son of David) to sit on His right hand (Matt. 22:41-44):

“While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?”

Jesus then asked the Pharisees, "If David called Him Lord how is He his son?" The Pharisees could not answer this question and that put an end to their questions (Matt. 22:45,46). We know the answer to this question - that the Messiah is both David's Lord and his son. Being God He is David's Lord and being man He is David's son. Matthew's genealogy shows that Jesus is the Messiah and legal heir to the throne of David. Luke's genealogy traces Jesus' blood line through David's son Nathan down to Mary. (Luke 3:23-38).

**G. AFTER JESUS HAD ANSWERED THE PHARISEES AGAIN HE POINTED OUT THEIR INCONSISTENCES AND THE CONDEMNATION THEY WERE UNDER (Matt.23:1-36).**

1. On this occasion Jesus spoke to the multitude and to His disciples about the things that characterized the Pharisees (Matt. 23:1-12).

a. Jesus told them to obey the words which the scribes and the Pharisees spoke from the law since they were sitting in Moses' seat as law givers. But Jesus told them not to follow their works or example (Matt. 23:2,3):

“Saying, The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.”

They said and did not. In other words, they didn't practice what they preached.

b. Jesus said these law givers put burdens upon others, no doubt to keep laws, and wouldn't do the slightest thing to relieve their burdens (Matt. 23:4):

“For they bind heavy burdens and grievous to be borne, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers.”

c. Jesus exposed the motive of the Pharisees and Scribes and why they did what they did - it was to be seen of men. They put on broad phylacteries and enlarged the borders of their garments (Matt. 23:5):

“But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,”

They missed the meaning of the law to keep God's Word before their eyes by making phylacteries or cases with Scripture in them and wore them upon their foreheads. Instead of being reminded by the fringe on the high priest's garment of their holy walk they enlarged these borders for others to recognize their position and give them praise.

d. Jesus exposed the selfish and proud conduct of the Scribes and Pharisees (Matt. 23:6,7):

“And love the uppermost rooms at feasts, and the chief seats in the synagogues,

and greetings in the markets, and to be called of men, Rabbi, Rabbi.”

They sought places of pre-eminence at the feasts and in the synagogues. They liked to be referred to as Rabbi or teacher.

- e. Then Jesus exhorted the crowds and His disciples against following such conduct for praise and pre-eminence (Matt. 23:8-12):

“But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

- f. They were not to be called Rabbi or teacher for they had one teacher (Christ) and they were all brethren. They were not to call anyone "father" on the earth for they had one father (God the Father). They were not to be called masters (leaders) for Christ was their only leader. Jesus reminded them of the path they should follow for greatness and a principle that should govern their conduct.

**Expos. Notes: Matt. 23:8** Rabbi was a title used in Jewish schools and consisted of three forms. "Rab" was the lowest degree of a teacher. "Rabbi" meant my master and carried a higher degree of respect. Rabboni carried the highest degree of respect and meant my great master; (Zodhiotes 4461).

**Matt. 23:9** Believers are exhorted to call no one "Father" meaning a title of respect for a teacher or religious leader.

**Matt. 23:10** Believers are not to be called "Masters." The word here is *kathegetes* meaning "leader or guide." (Zodhiotes 2519). It is equivalent to rabbi used of Jewish teachers. Notice the title master (Jn. 11:28) is *didaskalos* and means "teacher." This is the same title the unbelieving religious leaders gave Jesus (Matt. 22:24) (Zodhiotes 1320). It was used of Him 40 times in the New Testament.

- 2. On this occasion Jesus pronounced seven woes upon the Pharisees for their sinful practices. (Matt. 23:13-36). These woes were expressions of our Lord's sorrow for impending judgment upon them.

- a. Jesus pronounced a woe upon the Pharisees, firstly, for their own spiritual lack and their negative influence upon others (Matt. 23:13):

“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.”

They were hypocrites and had made no honest or sincere decision regarding repentance and therefore had no part in the Kingdom to come. Moreover, they were stumbling blocks to others and those who followed them were shut out of the Kingdom as well.

- b. Jesus pronounced a second woe upon the Pharisees for the hypocritical and religious manner in which they took advantage of widows (Matt. 23:14):

“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”

This probably refers to extortion in some way of their substance which they had inherited.

- c. Jesus pronounced a third woe upon the Pharisees for their zealous efforts to make converts. They would travel far and wide to gain proselytes and when they turned to Judaism they were still lost and twice as worse than before. This is often the case when people are led to adopt some religious system but still have no relationship with God. Note what Paul said of the Jews in Romans 10:1-3.

- d. Fourthly, Jesus pronounced a woe upon the Pharisees for their inconsistent customs in regard to swearing or making vows (Matt. 23:16-22):

“Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.”

If a person swore by the temple he didn't have to pay but if he swore by the gold of the temple he then had to pay. Jesus pointed out to them to swear by the temple was to swear by everything in the temple and to swear by heaven was to swear by all that was in heaven. Note Matt. 5:33-37. According to what Jesus said a person's word alone should be sufficient.

- e. Jesus pronounced a fifth woe upon the Pharisees for being so meticulous in some areas of obedience to the law but sadly lacking in other areas which were more important (Matt. 23:23,24):

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel”

Such conduct, Jesus said, was like straining at a gnat and swallowing a camel.

- f. Jesus pronounced a sixth woe upon the Pharisees for their outward display of cleanliness and righteousness while they were lacking spiritually on the inside (Matt. 23:25-28):

“Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men’s* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”

Jesus compared their inward condition to the inside of a dirty cup and to whited sepulchers full of dead men's bones. On the inside they were full of extortion, excess hypocrisy and iniquity (Matt. 23:25,28).

- g. Jesus pronounced a seventh woe upon the Pharisees for their hypocrisy concerning the prophets (Matt. 23:29-33):

“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?”

They garnished the tombs of the prophets and said they would not have been partakers with their fathers in slaying the prophets, but Jesus said they were witnesses against themselves because they were sons, or like their fathers, who killed the prophets. Jesus exhorted them to fill up the measure of their father (23:32). Their fathers had killed the prophets as illustrated in the parable of the householder (Matt. 21:33-39), they then would slay the son of the householder. For all their deeds Jesus referred to them as a generation of snakes for which there was no escape from judgment (23:33).

3. On this occasion Jesus followed His pronouncement of woes upon the Pharisees with a pronouncement of impending judgment upon the nation for all the innocent blood its leaders had shed (Matt. 23:34-36):

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.”

#### **H. AFTER JESUS HAD SPOKEN OF JUDGMENT UPON THE NATION HE THEN LAMENTED OVER JERUSALEM AND THE CONDITION OF ITS PEOPLE (Matt. 23:37-39).**

“O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.”



Jesus spoke of how He would have gathered Israel but they would not come to Him. Truly He had come unto His own (things) and His own (people) received Him not (John 1:11). Because of their rejection of Him, Jesus said their house would be left desolate and they would not see Him until they would receive Him as the Blessed One. The desolation came upon Jerusalem in 70 AD and Israel's reception of Jesus as their Messiah will come at the close of the Tribulation Period. Note Matt. 24:30; Zech. 12:10.

### **QUESTIONS WE MAY APPLY TO OUR LIVES**

1. What responsibilities do we have as dual citizens of heaven and this world?
2. What Scriptural doctrine did the Sadducees deny ?
3. What are some Scriptures that refute their rationalistic view?
4. Who would be identified today as Sadducees?
5. What Scriptural arguments can you make against celestial marriage?
6. What cultic group propagates the erroneous teaching of celestial marriage?
7. What's wrong with calling a religious leader by the name Father?
8. What are some things that motivated the conduct of the Pharisees?
9. What kind of righteousness did the Pharisees possess?
10. What practical lesson can we learn from Jesus' answer regarding the first commandment (Matt. 22:37,38)?

## Outline

### **XII. THE PROPHECIES OF THINGS WHICH WOULD PRECLUDE THE ESTABLISHMENT OF THE KINGDOM (Matt. 24,25)**

- A. MATTHEW RECORDED WHAT JESUS SAID PROPHETICALLY AS HE DEPARTED FROM THE TEMPLE (24:1-3).**
- B. MATTHEW RECORDED WHAT PROMPTED JESUS TO GIVE THE PROPHETIC DISCOURSE THAT FOLLOWED ( Matt. 24:3).**
- C. MATTHEW RECORDED HOW JESUS ANSWERED THESE PROPHETIC QUESTIONS AND ADMONISHED ISRAEL (Matt. 24:4-25:46).**

### **XII. THE PROPHECIES OF THINGS WHICH WOULD PRECLUDE THE ESTABLISHMENT OF THE KINGDOM (Matt. 24,25)**

- A. MATTHEW RECORDED WHAT JESUS SAID PROPHETICALLY AS HE DEPARTED FROM THE TEMPLE (24:1-3):**

“And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?”

As Jesus departed from the temple, where He had been confronted by the religious leaders, His disciples sought to show Him the buildings of the temple. In response Jesus said all those things, which they saw, would be destroyed and not even one stone would be left upon another. This prophecy was fulfilled some forty years later when the Roman general Titus brought his soldiers and destroyed Jerusalem in 70 AD.

- B. MATTHEW RECORDED WHAT PROMPTED JESUS TO GIVE THE PROPHETIC DISCOURSE THAT FOLLOWED ( Matt. 24:3).**

1. When Jesus left the city of Jerusalem He journeyed to the Mount of Olives which overlooked the city ( Matt. 24:3).
2. As Jesus sat upon the Mount of Olives His disciples came privately and asked Him a

two-fold question (Matt. 24:3):

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?”

- a. The first question was - "When shall these things be?" "These things" refer to the destruction of the temple which the Lord Jesus had just described. The answer to this first question is found in Luke 21:20-24. It should be noted that two times of destruction are intimated in Jesus' discourse - the one fulfilled in 70 AD and the other at the end of the age (Rev. 19:11-21; Zech 14:2-4).
- b. The second question has two parts - "what shall be the sign of thy coming and the end of the age?" We know from Scripture that the sign of His coming will be associated with the end of the age (Matt. 24:29,30).
- c. Note it is very important to identify who the addressees are in this so-called "Olivet Discourse." This discourse refers to the future events concerning the Jewish nation. It describes a time of the outpouring of God's wrath upon unbelievers (Rev. 6:16,17; 11:18; 14:19; 15:1,7; 16:1,19). This time of God's wrath will fulfill His purpose to bring Israel to repentance (Dan. 9:24; Jer. 30:7; Dan. 12:1; Rom. 9-11; Zech. 12:10). This time of wrath has absolutely no reference to the church or church saints. The Bible says the church will be spared this time of God's wrath (Rom. 5:9; I Thess. 5:9) and the church will be raptured prior to the Tribulation Period mentioned in this discourse (II Thess. 2:1-4).

### C. MATTHEW RECORDED HOW JESUS ANSWERED THESE PROPHETIC QUESTIONS AND ADMONISHED ISRAEL (Matt. 24:4-25:46).

1. Jesus answered by describing what would come to pass **before** His coming (Matt. 24:4-28).
  - a. Jesus described in detail the signs that would characterize the first half of the Tribulation Period (Matt. 24:4-8):

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows.”

There would be deception, wars, rumors of war, and national unrest. There would also be famines, pestilences, and earthquakes in various places. Notice these signs parallel the seal judgments of Revelation chapter six.

- b. Jesus then described in detail the signs that would characterize the second half of the Tribulation Period (Matt. 24:9-14):

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated

of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

These verses describe Israel's persecution when the Anti-Christ breaks his covenant of peace with Israel (Dan. 9:27; Rev. 12:6, 13-17).

**Expos. Notes: Matt. 24:13,14** These verses are oftentimes misapplied to the church today and the progression of the gospel so that the end of the age will come when the gospel is preached unto all nations. Notice, however, that the gospel here is the gospel of the Kingdom. It was preached to the Jews by John the Baptist, the Lord Jesus, and His disciples (Matt. 3:2; 9:35; 10:6,7). But since it was rejected, the Kingdom was not established. Here we note that the very same gospel will be preached again to the Jews and the Kingdom, meaning the literal, earthly, Davidic Millennial Kingdom, will be established at the Second Coming of Christ.

**Matt. 24:15** The abomination of desolation mentioned here is a reference to what the anti-Christ will do in the middle of the Tribulation Period. Just as Antiochus Epiphanes defiled the temple in 171 BC by offering a pig on the altar, anti-Christ will place his image in the temple and demand worship (Dan. 11:36; II Thess. 2:3,4; Rev. 13:8).

c. Jesus continued to describe this period by giving greater details of the second half of the Tribulation Period (Matt. 24:15-26):

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not."

Note the abomination of desolation will be the sign of the start of the second half of the Tribulation Period (Matt. 25:15). Antiochus Epiphanes who desecrated the temple in 171 BC by offering a pig on the altar is a type of the anti-christ who will put an image of himself in the temple and exalt himself as God (Dan 11:36; II Thess. 2:3,4; Rev. 13:8).

2. Jesus answered by describing what would come to pass **at** His coming (Matt. 24:29-31):

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

- a. At the close of the Tribulation Period Jesus said He would come again in the clouds with power and great glory and the Jews will mourn at the sight of Him (Matt. 24:29,30). Note how this parallels Zech. 12:10.
- b. At the Second Coming of Christ He will gather His people (Matt. 24:31). Notice the expression "from the four winds, from one end of heaven to the other" is a Hebrew expression meaning from wherever they have been scattered (Dt. 30:3,4; Ezek. 20:34). We know from other Scriptures there will be a resurrection of the O.T. saints, as well, at this time (Dan. 12:2,3; Isa. 26:19,20).

**Expos. Note: Matt. 24:31** The "elect" mentioned in this verse has absolutely no reference to church saints. Contextually, in this discourse it refers to the regathering of the Jewish people who have been scattered throughout the earth. Note that this will be the fulfillment of Dt. 30:3-5.

3. Jesus answered by admonishing Israel to be **prepared for** His coming (Matt. 24:32-51).

- a. Jesus spoke a parable of the fig tree to admonish them to consider the signs and get ready for His return (Matt. 24:32-36):

“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.”

According to this parable when the fig tree puts forth its leaves (April) one knows that the summer is near. So the generation that will see the signs in Matt. 24:9-26 will also be the generation that will witness the Second Coming of Christ (Matt. 24:34).

- b. Jesus used an illustration of the days of Noah to admonish them about being indifferent (Matt. 24:37-41):

“But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.”

This illustration indicates that indifference will characterize that generation during the Tribulation Period. Just as the anti-deluvians were indifferent to Noah's message, so will those be in the Tribulation Period. Note this is not a reference to the rapture. The ones who are taken away are taken away in judgment just as those taken away by the flood. Note Lk. 17:27-37. The ones who are left will enter the Millennial Kingdom.

**Expos. Note: Matt. 24:37-41** This passage is oftentimes applied to the rapture of church saints; however, this cannot be correct for several reasons: First of all, this discourse is to Israel. Secondly, the church will not go through the Tribulation Period (Rom. 5:9; I Thess. 5:9). Thirdly, from a parallels passage in Luke 17:27-37, it reveals that those taken away are taken away in judgment.

- c. Jesus spoke a parable of the Householder to demonstrate the need to be sober-minded and watchful (Matt. 24:42-44):

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

- d. Jesus spoke a parable of two servants to reveal the reward for those who are ready and the retribution for those who are not (Matt. 24:45-51):

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

The evil servant represents the Jew who fails to prepare for His coming and will be caught unawares and consigned to judgment.

4. Jesus answered by admonishing Israel about the judgments to come (Matt. 25:1-46).
- a. Jesus spoke two parables which represent the judgment to come upon the Jews (Matt. 25:1-30).
- (1) The parable of the ten virgins (Matt. 25:1-13):

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with

them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

In this parable the five foolish virgins represent unbelieving Israel that fails to prepare for the Messiah's return. These will be shut out of the Millennial Kingdom (Matt. 25:10).

(2) The parable of the talents (Matt. 25:14-30):

“For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

In this parable the ones having five and two talents are those who properly interpreted the signs during the Tribulation Period and prepared themselves. The one talent person is the Jew who lives during the Tribulation and ignores the signs of the Messiah's return. He will be excluded from the Millennial Kingdom like the five foolish virgins. (Matt. 25:26-30).

- b. Jesus spoke the parable of the sheep and goats to represent the judgment to come upon the Gentiles (Matt. 25:31-46):

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.”

- (1) Notice the word "nations" ( *ethnos* ) identifies this event as a judgment of individual Gentiles or ethnic groups (Matt. 25:32).
- (2) The sheep of this parable represent believing Gentiles who hear and believe the message of the 144,000 Jewish evangelists and demonstrate their faith by extending kindness to them and the Jews (Matt. 25:40). These will inherit the Millennial Kingdom (Matt. 25:34).
- (3) The goats represent unbelieving Gentiles who refuse to respond to the gospel of the kingdom message as proclaimed by the 144,000 Jewish evangelists (Rev. 7:4-8). Their lack of faith will be demonstrated in their failure to show hospitality and kindness to God's messengers during the Tribulation Period. These will go away into eternal punishment (Matt. 25:46).(Ryrie 92-95; Pentecost 275-285).

**Expos. Note: Matt. 25:31** Notice the "throne" upon which Christ will sit is not now occupied. Presently, Christ is seated at the right hand of the Father's throne. This shows that the church is not the Kingdom and it is not now established.



## QUESTIONS WE MAY APPLY TO OUR LIVES

1. To whom does the Olivet Discourse apply?
2. Why can we as Christians rejoice when we read of passages such as Matt. 24:4-31?
3. How does the gospel of the Kingdom (24:14) differ from the gospel in the church age?
4. According to Matt. 24:37-41 what will characterize people in the Tribulation Period?
5. What two parables illustrate judgment upon the Jews at the Second Coming of Christ?
6. What parable speaks of judgment upon the Gentiles at the Second Coming of Christ?
7. How is Matt.24:14 misapplied by certain religious groups today?
8. How is Matt. 24:37-42 misapplied by groups in our day?
9. How is Matt. 25:31-46 misapplied in our day?
10. Do you understand what the abomination of desolation mentioned in Matt. 24:15 will involve?
11. According to Matt. 24:35 what assurance do we have that these prophecies will be fulfilled?
12. To whom does the "elect" in Matt. 24:31 refer?

## Outline

### XII. THE PARTICULARS SURROUNDING THE KING'S DEATH (Matt. 26:1 - 27:66)

- A. MATTHEW RECORDS HOW JESUS FORETOLD HIS BETRAYAL AND HOW THE JEWISH LEADERS PLOTTED HIS DEATH (Matt. 26:1-5).
- B. MATTHEW RECORDED THE EVENTS PRIOR TO JESUS' BETRAYAL AND ARREST (Matt. 26:6-46).
- C. MATTHEW RECORDED THE EVENTS AT THE TIME OF JESUS' BETRAYAL AND ARREST (Matt. 26:45-56).
- D. MATTHEW RECORDED THE EVENTS AFTER JESUS WAS BETRAYED AND ARRESTED (Matt. 26:57-27:66).
- E. MATTHEW RECORDED THE EVENTS AFTER JESUS WAS CRUCIFIED (Matt. 27:51-66).

### XII. THE PARTICULARS SURROUNDING THE KING'S DEATH (Matt. 26:1 - 27:66)

#### A. MATTHEW RECORDS HOW JESUS FORETOLD HIS BETRAYAL AND HOW THE JEWISH LEADERS PLOTTED HIS DEATH (Matt. 26:1-5).

1. After Jesus had finished His prophetic discourse concerning Israel He shared with His disciples how He would be betrayed and crucified (Matt. 26:1-2):

“And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

We notice here how Jesus death is related to the Passover feast and how He would fulfill the type presented in it.

2. At the same time Jesus was saying these things the religious leaders were assembled in Caiaphas' house and plotting how they could kill Him (Matt. 26:3-5):

“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast *day*, lest there be an uproar among the people.”

They concluded they could not do it during the feast because it would cause an uproar among the people.

## **B. MATTHEW RECORDED THE EVENTS PRIOR TO JESUS' BETRAYAL AND ARREST (Matt. 26:6-46).**

1. Prior to His betrayal, Jesus left the Mount of Olives and entered Simon the leper's house at Bethany (Matt. 26:6-13). It was there that Mary of Bethany anointed Him in a very special manner:

“Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did *it* for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.”

2. Prior to His betrayal and arrest, Judas went to the chief priests and bargained with them (Matt. 26:14-16):

“Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.”

**Expos. Note: Matt. 26:15** The word "covenanted" is the word (*histemi*) here meaning to place in a balance thus "they weighed out to him." (Zodhiates 2426).

3. Prior to His betrayal and arrest, Jesus observed the Passover with His disciples and gave them the ordinance of the Lord's supper (Matt. 26:17-29):

“Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one

of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

**Expos. Note: Matt. 26:28** The word "testament" (*diatheke*) is the word for covenant (Zodhiates 1242). Just as the covenant of works was sealed with blood (Ex. 24:8) so the new covenant of grace is sealed with Christ's blood.

4. Prior to His betrayal and arrest, Jesus removed to the Mount of Olives where He foretold how His disciples would forsake Him and Peter would deny Him (Matt. 26:30-35):

"And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples."

5. Prior to His betrayal and arrest, Jesus agonized in prayer concerning the sufferings which lay before Him (Matt. 26:36 - 44):

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words."

### C. **MATTHEW RECORDED THE EVENTS AT THE TIME OF JESUS' BETRAYAL AND ARREST (Matt. 26:45-56).**

1. At the time of His betrayal Jesus declared to His disciples that His hour was come (Matt.

26:45,46):

“Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.”

**Expos. Note: Matt. 26:45** The verbs "sleep" and "take" seem to be present active indicatives, instead of present imperatives. Instead of "sleep on" (imperative) and "take" (imperative), it would be, "Are you still sleeping and resting? This seems to go better with the context here.

2. At the time of Jesus' betrayal Judas led a multitude to take Him by force and betrayed Jesus with a kiss (Matt. 26:47-50):

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.”

3. At the time of Jesus' betrayal and arrest, Peter cut off the ear of the high priest's servant (Matt. 26:51-54). Note Jn. 18:10,11.

“And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?”

4. At this time, Jesus addressed the multitude and all His disciples forsook Him (Matt. 26:55,56). Note how Jesus had foretold this in Matt. 26:31:

“In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.”

#### **D. MATTHEW RECORDED THE EVENTS AFTER JESUS WAS BETRAYED AND ARRESTED (Matt. 26:57-27:66).**

1. After Jesus was arrested, He was brought before Caiaphas and the Sanhedrin for trial (Matt. 26:57-58):

“And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.”

The New Scofield Reference Bible gives the order of the six trials which Jesus endured after His arrest. First, the Jewish trials was composed of three stages: there was a hearing before Annas (Jn. 18:12-14; 19-23). Then a informal trial before Caiaphas and the Sanhedrin (Lk. 22:54,-65). Thirdly, Jesus was brought for a formal trial before the Sanhedrin (Lk. 22:66-71).

After the Jewish trials, Jesus was tried three times before the Gentile rulers. Firstly, Jesus was brought before Pilate who questioned Him (Matt. 27:2,11-14; Lk. 23:1-5). Then, Pilate sent Jesus to Herod (Lk. 23:6-12). Lastly, Herod sent Jesus back to Pilate (Matt. 22:15-26;Lk. 13:25). (The New Scofield Reference Bible 1040).

2. After Jesus was arrested, Peter denied the Lord as He had foretold (Matt. 26:69-75):

“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

3. After Jesus was arrested, the chief priests and elders delivered Him to Pilate (Matt. 27:1,2):

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.”

4. After Jesus was arrested, Judas Iscariot realized he had betrayed innocent blood and hanged himself (Matt. 27:3-10):

“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter’s field, as the Lord appointed me.”

**Expos. Note: Matt. 27:3** The word translated "repented" here is *metamelomai* and means to "regret". Judas regretted his act but there was no genuine repentance (*metanoia*) or change of mind on his part. Repentance unto salvation involves a change of one's mind and heart concerning sin and the Saviour (Zodhiates 3338).

5. After Jesus was delivered to Pilate, a series of events took place which led to His crucifixion

and death (Matt. 27:11-50).

a. First of all, Pilate examined Him (Matt. 27:11-14):

“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.”

b. Secondly, Pilate gave the people a choice concerning Jesus and delivered Him to be scourged and crucified (Matt. 27:15-26):

“Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.”

b. Next, Jesus was mocked of the soldiers and led to Golgotha (Matt. 27:27-32):

“Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.”

c. Fourthly, Jesus was crucified between to thieves (Matt. 27:33-50):

“And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS

JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost.”

**E. MATTHEW RECODED THE EVENTS AFTER JESUS WAS CRUCIFIED (Matt. 27:51-66).**

1. When Jesus died on the cross, the veil of the temple was torn (Matt. 27:51):

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”

2. After Jesus had died on the cross, there was an earthquake, the graves were opened, and certain saints appeared to many in the city (Matt. 27:52-53):

“And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

**Expos. Note: Matt. 27:52,53** It should be noted that the bodies did not come out of the graves until "after" the resurrection of Christ. He, Himself is the First Fruits of them that sleep (I Cor. 15:20). Those resurrected later after Christ's resurrection apparently were given glorified bodies and went to heaven with Christ.

2. After Jesus had died on the cross, the centurion, seeing these events, gave a certain testimony concerning Him (Matt. 27:54):

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”

3. As Jesus was crucified, certain women beheld Him and afterward Jesus was buried (Matt. 27:55-56):



“And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.”

4. After Jesus was buried, His sepulcher was made sure and a watch of soldiers was set (Matt. 27:62-66):

“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”

### **QUESTIONS WE MAY APPLY TO OUR LIVES**

1. What lesson on sacrifice can we learn from Mary of Bethany's act of anointing?
2. What sin led Judas Iscariot to betray the Lord?
3. What lesson can we learn from Peter's declaration of loyalty to Christ?
4. What is symbolized in the Lord's supper for believers
5. To what does the cup refer in Matt. 26:39?
6. What lesson can we learn from Pilate's act of washing his hands
7. What two parts of the gospel message is demonstrated in chapters 26 and 27? What is the other part?

## Outline

### XIII. THE PARTICULARS SURROUNDING THE KING'S RESURRECTION (Matt. 28:1-20)

- A. AFTER CHRIST'S BURIAL CERTAIN WOMEN VISITED HIS TOMB AND WITNESSED CERTAIN MIRACULOUS THINGS (Matt. 28:1-8).
- B. AFTER CHRIST'S RESURRECTION THESE SAME WOMEN SAW HIM AND WORSIPPED HIM (Matt. 28:8-10).
- C. AFTER CHRIST'S RESURRECTION THE SOLDIERS WHO GUARDED HIS TOMB WERE BRIBED (Matt. 28:11-15).
- D. AFTER CHRIST'S RESURRECTION HIS DISCIPLES MET HIM IN GALILEE AND WERE COMMISSIONED AND COMMANDED TO WIN OTHERS AND TO TEACH THEM (Matt. 28:16-20).

### XIII. THE PARTICULARS SURROUNDING THE KING'S RESURRECTION (Matt. 28:1-20)

#### A. AFTER CHRIST'S BURIAL CERTAIN WOMEN VISITED HIS TOMB AND WITNESSED CERTAIN MIRACULOUS THINGS (Matt. 28:1-8).

1. Matthew recorded that Mary Magdalene and the other Mary (the mother of James, Lk. 24:10) went very early to Jesus' tomb on Sunday morning (Matt. 28:1):

“In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

**Expos. Note: Matt. 28:1** This verse says literally, "In the end of the Sabbaths" (plural). From that time, the first day of the week (Sunday) became the Christian memorial day for worshipping the Lord.

2. At the tomb these women witnessed that a great earthquake had taken place and they saw an angel who had descended and rolled back the stone from the door and sat upon it. Matthew said when the keepers or soldiers had witnessed these things they feared and were like dead men. In other words, they were so frightened they couldn't move (Matt. 28:2-4):

“And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*.”

3. The angel, who rolled the stone, away told these women not to fear and then testified concerning Christ's resurrection. Then He commanded them to tell His disciples He

would go before them into Galilee (Matt. 28:5-7):

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.”

## **B. AFTER CHRIST'S RESURRECTION THESE SAME WOMEN SAW HIM AND WORSHIPPED HIM (Matt. 28:8-10).**

1. Note Matthew says the women obeyed the angel's word and went with fear and joy to tell Jesus' disciples (Matt. 28:8):

“And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.”

2. Matthew says, as these women went to tell Jesus' disciples, they met Him and worshipped Him. Then He told them to tell His brethren or disciples to go into Galilee and there they would see Him (Matt. 28:9,10):

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

## **C. AFTER CHRIST'S RESURRECTION THE SOLDIERS WHO GUARDED HIS TOMB WERE BRIBED (Matt. 28:11-15).**

1. Some of the soldiers who had guarded the tomb went and told the chief priests all the things which had happened at the tomb (Matt. 28:11):

“Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.”

2. The priests then assembled the elders and they decided to give the soldiers much money to lie and say to others that Jesus' disciples had come and stole His body away while they slept. This story then was perpetuated among the Jews (Matt. 28:12-15):

“And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”

**Expos. Note: Matt. 28:12-15** Note that bribery of the soldiers is proof also that Jesus had resurrected from the dead. Had this story been true, they would have paid with their lives. Note what happened to those soldiers who guarded Peter (Acts 12:19).

**D. AFTER CHRIST'S RESURRECTION HIS DISCIPLES MET HIM IN GALILEE AND WERE COMMISSIONED AND COMMANDED TO WIN OTHERS AND TO TEACH THEM (Matt. 28:16-20).**

1. Matthew says the eleven disciples met Jesus on the mountain where He had appointed them and they worshipped Him there (Matt. 28:16,17):

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.”

2. At that time, Jesus spoke to them and commissioned them under His authority and commanded them to carry on His work (Matt. 28:18-20):

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

**Expos. Note: Matt. 28:19** The word "go" in this verse is a present participle to be translated as "while going" and the word "teach" means to "make disciples." Literally, He said, "Therefore, while going, make disciples of all nations." In other words, they were to witness and win others wherever they went. They were to win others to Christ, then baptize those converted and teach them to "keep all things" they had been commanded to do. Along with this command Jesus promised to be with them and no doubt others until the "completion" of the "age" meaning throughout the church age.

**Expos. Note: Matt. 28:20** The word "observe" means "to keep" and the word "world" means "age."

### **QUESTIONS WE MAY APPLY TO OUR LIVES**

1. Why should Christians worship on Sundays and not on the Sabbath which is Saturday?
2. What lesson about obedience can we learn from Matt. 28:7,9?
3. According to Matt. 28:18 what right do we have to witness and try to win others to the Lord?
4. What promise can we claim from Matt. 28:20 as we witness and try to win others to the Lord?

## Conclusion

Having looked at Matthew's presentation of the King, the Kingdom which He offered and was postponed, the rejection which He suffered and the things that will preclude His Second Coming and establishment of His Kingdom, there are certain things which ought to be applied by every person. Whether an individual is a Jew, a Gentile, or a member of the Church of God, these things should speak to the hearts of not only believers, and unbelievers, but also to liberals who would spiritualize the Word of God.

First of all, to the Christian, when he would consider the course of events described in the parables of Matthew 13 and the things being fulfilled concerning the nation of Israel, he should rejoice because he can know that the rapture of the Church, which will precede the Tribulation Period, must be drawing very nigh.

Secondly, to the unbelieving Jew or Gentile when he would consider the time of judgment which will follow the rapture of the Church and come upon those who have rejected Christ, he should be warned to make preparations and to avoid the inevitable judgment by coming to repentance and receiving Christ now as his Saviour.

Thirdly, the liberal who would spiritualize the Word of God and confuse the Church with God's Messianic Kingdom, let him consider what it means to reject a literal interpretation of God's Word. To deny the literal, earthly, Davidic, Messianic Kingdom on this earth with Christ ruling from Jerusalem is to abrogate all the many wonderful promises which God gave to His people concerning its establishment. Such interpretation also repudiates the words of the Lord Jesus Christ and destroys the hopes of all those who would follow them.

It is this author's prayerful desire that this study of Matthew's Gospel will lead others, whether they be Jews, Gentiles, or disbelieving skeptics, to come to repentance as sinners and receive Christ as their Saviour. Kingdom abode and blessings require repentance and reception of the King. The King is coming! and when He comes He will establish the Kingdom but it would behoove any who are unsaved to believe the Gospel of the grace of God being preached today. If the reader has not yet been saved, let him read the plan of salvation which follows and let him prepare to meet the Lord as the Bridegroom of the Church when He comes at the rapture and not to look forward to meeting the King at His Second Coming.

## Plan of Salvation

Notice the Bible says that we are all sinners and that there's absolutely nothing we can do to earn salvation. It doesn't matter how many good works we might do, how sincere we might be, or even what religious affiliation we might have. The Bible says:

“For all have sinned and come short of the glory of God.”

(Romans 3:23)

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags...”  
(Isaiah 64:6)

The Bible also says that God must punish sin and that the penalty for sin is death:

“For the wages of sin is death...” (Romans 6:23)

“... the soul that sinneth, it shall die.” (Ezekiel 18:4)

Notice also that death means separation and the Bible mentions two kinds of death. First, there is *physical* death when the soul and the spirit leave the body. And everyone of us is going to experience physical death because we *all* sinned when Adam sinned, being in his loins, and the penalty for sin is exacted from each of us. Romans 5:12 says:

“Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon *all* men, for that all have sinned.”

The Bible mentions a second kind of death and that is *spiritual*.

This means for a sinner to be separated from God, who is holy, for all eternity. Notice what Revelations 21:8 says:

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the *second death*.”

At this point you should be able to see that you definitely need a Saviour if you are not already saved, because we all stand condemned as sinners with no way to atone for our sins.

Here's what is so wonderful about the gospel message. The word *gospel* means “*good news*” and so it is. The Bible says that God loved us in spite of our sins and showed that love in giving His Son to die for our sins. Notice what Romans 5:8 and John 3:16 say:

“But God commendeth His love toward us in that, while we were yet sinners, Christ died for us.”

“For God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.”

Now the Bible says that the Lord Jesus came, died on the cross, and shed His precious blood to pay our sin debt. Peter said:

“Who His own self bare our sins in His own body on

the tree..." ( I Peter 2:24)

Notice now as a result of Christ's death for sinners, there is only one sin which will send a person to hell and that is the *sin of unbelief* or failure to believe in the Lord Jesus and trust in His atoning work. There's no other means of atonement:

"... without shedding of blood is no remission." (Hebrews 9:22)

This means also, there is only *one* way to be saved and that is to believe in the Lord Jesus and receive Him as your personal Saviour. The question then is not what you've done wrong or how much wrong you've done, it is a question of what will you do with Jesus Christ. This question confronted Pilate, the governor of Judaea, and it confronts every other person as well.

Now some imagine to miss heaven is a matter of going out and committing some terrible act of sin such as murder or fornication, but the Bible says, if you have never received Jesus Christ you already stand condemned. Notice what John 3:18 and John 3:36 say:

"He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on Him."

This means to believe on the Lord Jesus is the way to have eternal life and failure to believe on Him will mean eternal death in a place called hell. Notice the Bible says:

"He that hath the Son hath life; and he that hath not the Son of God hath not life."  
(I John 5:12)

"...for if ye believe not that I am He, ye shall die in your sins." (John 8:24)

Now the way to be saved and assured of heaven is to come to repentance as a sinner or have a change of heart and mind about your sinful condition and desire forgiveness that comes from received Christ. Luke 13:3 says:

"...but, except ye repent, ye shall all likewise perish."

This is God's stated will for all sinners. II Peter 3:9 says:

"The Lord... is not willing that any should perish, but that all should come to repentance."

"... but now commandeth all men every where to repent."  
(Acts 17:30)

Now if you have never come to repentance as a sinner and called upon the Lord Jesus in faith, I hope you will settle this most important matter right now. The Bible says:

“That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:9,10)

“For *whosoever* shall call upon the name of the Lord *shall be* saved.” (Romans 10:13)

If you want to go to heaven you’ve got to be saved and there’s only *one Saviour* and only *one way* to be saved. The Bible says:

“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

I trust if you’re not saved, you’ll receive Christ right now. Pray the sinner’s prayer: God I confess before you that I am a sinner and that I deserve to be punished for my awful sin. I believe that you loved me and sent your Son to die for my sins. I want to open my heart’s door right now and ask the Lord Jesus to come into my heart, and forgive my sins, and save my soul. I pray this in Jesus’ name, Amen.



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